

Findings of Faith, Faith Practices, and Orthodox Beliefs in Church of Christ Adolescents
From the Study of Adolescents and Faith, Community and Risk Behaviors (SAF-CRB)

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BRIEF DESCRIPTION:

This paper will examine the results from a survey conducted during the summer of 2011 at Lipscomb University's IMPACT Camp. The results this paper will look at will attempt to answer the question, "What does the typical Church of Christ student believe?," "Do students hold orthodox beliefs?," and "How is the Church doing in transferring the language of faith?"

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ABSTRACT

This paper examines the results from a survey conducted during the summer of 2011 at Lipscomb University's IMPACT Camp. The results this paper will look at addresses questions related to the transmission of faith in adolescents. It will attempt to answer the question, "How is the Church of Christ doing in transferring the language of faith?" The results have implications to the practice and philosophy of many traditional youth ministry programs within the Churches of Christ.

INTRODUCTION

How much foreign language does the typical person still remember from high school? Probably most people will struggle to get past some of the elementary phrases such as “My name is John” and “Where is the library?” The system that many youth ministries have developed to pass on faith is very similar to the process of language instruction in a contemporary high school classroom. Walk into a standard Spanish or French class at the local high school, one will find a solitary expert in front of thirty novices in the language. After the required two years students take for college admission, many are barely literate and most will only find themselves at the novice stage. As one looks closer at the actual program in the classroom, they witness the expert that is under-resourced and over taxed. Their ability to transfer their knowledge of the language to the thirty students even with four to five hours of instruction a week proves to be a monumental challenge.

A similar phenomenon has developed in today’s contemporary church through the popular practices of youth ministry. Walk into a local church that has a youth ministry program and will generally find one “expert,” the youth minister, in front of thirty novices in the faith. Instead of five hours of instruction over five days a week; this system is lucky to get two to three hours of instruction in two meetings a week. It is no wonder then that a student is often unable to coherently articulate his or her faith adequately even after twelve years of Christian education. Christian Smith observes, “There are evangelical teenagers who don’t understand much about their faith. And who are ... by their own traditions standards, pretty lame. Teens can be articulate, but when they came to their particular beliefs, most were totally at sea. They couldn’t articulate hardly anything that they believed. Again it just seemed something they took for granted, it was just in the background.”¹ Perhaps this is due to the fact that there is not much practice or exposure to the language of faith.

Those who really want to learn a second language will participate in a language immersion program. By surrounding themselves with experts who regularly and constantly speak the language, one is able to pick up the different nuances and vocabulary that helps one better understand the language. However, language acquisition is more than simply vocabulary, sentence structure, and grammar. It is about context, accent, and culture. It is about body language and inflection. These different facets of the language can only be picked up being surrounded and modeled by other experts in the language. It is

¹ *Soul Searching*. Dir. Michael Eaton. Perf. Christian Smith. Revelation Studios, 2007. DVD.

easier to pick up the language when one is surrounded by those who not only know the language, but actually speak the language regularly. The question then remains, “Can one truly pick up the language of faith being led and guided by only a few experts in the language of faith a few hours a week?” This is an important question to answer as we investigate the impact and effectiveness of traditional youth ministry programming.

This paper examines the results from a survey conducted during the summer of 2011 at Lipscomb University’s IMPACT Camp. The results this paper will look at will deal with the questions related to faith and faith formation. It will attempt to answer the question, “What does the typical Church of Christ student believe?,” “Do Church of Christ students hold traditional orthodox beliefs?” “How is the Church of Christ doing in transferring the language of faith?”

Methods

Data for this current study were taken from a larger project called, Study of Adolescents and Faith, Community and Risk Behaviors (SAFe-CRiB). The SAFe-CRiB project focused on adolescents from a specific religious tradition from the American Restoration Movement (Churches of Christ). Questions about God and faith, spiritual practices, and views related to spiritual beliefs that do not reflect orthodox Christian views mirrored questions used by the National Study of Youth and Religion.² Middle school and high school students were sampled at a major youth event held on a university campus in the Southeast. Parent permission was gained prior to data collection. Students without parental permission were given an alternative venue while data were being collected. This study received IRB approval via Lipscomb University.

Sample

The full sample included 1589 middle school and high school who ranged in age from 11 years to 19 years ($m=15.34$, $sd=1.75$). There were more female participants (57.9%) than there were male participants (42.1%). By design, the vast majority of participants identified as being affiliated with churches of Christ (93%) with the remainder affiliating with some other Christian denomination. The sample was mostly white (89.3%), but did have some ethnic diversity: black (5.1%), Latino (2.2%), Asian (1.6%), middle eastern (0.2%) and other (1.7%). The ethnic diversity is likely representative of Churches of

² Smith, Christian and Melinda Lundquist Denton. 2003. “Methodological Design and Procedures for the National Survey of Youth and Religion (NSYR).” Chapel Hill, NC: The National Study of Youth and Religion.

Christ in the United States, although there is no definitive study on ethnicity in Churches of Christ. Participants came from families in which education is highly valued as 69.6% of participants parents have a college degree (see Table 1 for detailed sample description).

Churches of Christ are a Christian fellowship of the American Restoration Movement with roughly 1.6 million members in 13,000 congregations from across the United States, but most densely populating states in the South from Tennessee to Texas. In general, churches of Christ resemble other conservative evangelical denominations in adhering to a more literal view of scripture and beliefs such as the Jesus being both God and human, Jesus being sinless, and Jesus dying for the sins of humanity and that he was resurrected from the dead and ascended into Heaven. Churches of Christ have some distinctive practices from most evangelical fellowships such as acappella worship.³ Most of the participants are highly involved in their youth groups with 89.9% attending a youth group event at least once per week.

Measures

Measures for SAFe-CRiB were borrowed with permission from the National Study on Youth and Religion.⁴ Single question items were gathered into three larger groups of questions: Questions of faith, questions of practices, and questions concerning views on beliefs that are generally considered not within any Christian orthodoxy.

Questions of faith. There were three questions in this category. The first question was “Do you believe in God or are you unsure?” with response items of yes, no, or unsure/ don’t know. The second question was, “Have you ever made a personal commitment to live your life for God?” with responses of yes, no, or don’t know. The third question was, “have you ever been confirmed or baptized?” with response items of yes, no, or don’t know.

Questions of faith practices. There were four questions in this category. The first questions was, “Have you ever had an experience of spiritual worship that was very moving and powerful?” with response items of yes, no or don’t know. The second question was, “How often do you pray by yourself or alone?” with response items ranging from 1=never to 6=many times per day. The third question was, “Have you ever experience a definite answer to prayer or specific guidance from God?” with response

³ Association of Religion Data Archives (2012). Retrieved from www.theARDA.com on 12 September 2012.

⁴ Smith, Denton. 2003.

items of yes, no, don't know. The fourth question was "How often do you read from the Bible alone?" with response items of with response items ranging from 1=never to 6=many times per day.

Questions of orthodox beliefs. There were five questions in this category. The first question was "Which comes closest to your own views? 1=there is only one true religion; 2= many religions are true; 3=there is little truth in religion; 4 don't know. The second question was, "Do you believe in life after death? With response items of 1=definitely; 2=maybe; 3=not at all; 4=don't know. The third question was, "Do you believe in reincarnation?" with response items being 1=definitely; 2=maybe; 3=not at all; 4=don't know. The fourth question was, "Do you believe in the power of psychics and fortune tellers?" with response items of 1=definitely; 2=maybe; 3=not at all; 4=don't know. The fifth question was "Do you believe in astrology, that stars and planets affects people's fates?" with response items of 1=definitely; 2=maybe; 3=not at all; 4=don't know.

Analytic Approach

This current study includes on wave of data collection and is therefore a cross-sectional analysis. Descriptive statistics of the sample characteristics are followed by descriptive statistics on each question. We then move to group comparisons based on gender and bivariate correlations based on age and parent education.

Questions of Faith

The overall numbers point a positive reflection of faith transmission in students. Students reported and overwhelming belief in God (97%), making a personal commitment to life for God (83.2%) and having made a public declaration of faith through confirmation or baptism (85.9%). There are a few factors that need to be taken into account to best understand these numbers. The setting of a large youth camp where this data was collected would naturally produce numbers of these high of a percentage. For example, one might assume that a student spending a week of summer at a Bible camp would believe in God and have made some level of a personal commitment to God.⁵ It is not surprising to see a 13.8% percent decrease between belief in God and a personal commitment. This can be explained by the age range of the sample, younger students would be less likely to have made the public commitment of baptism. This is also representative of the higher social and emotional risk that the public commitment to baptism represents. What is just as interesting though, is the fact that 85.9% of the sample have shown

⁵ A student may interpret "commitment" an internal decision like the sinner's prayer or as the outward act of baptism. Thus, a range of commitment is probably reflected in this statistic.

some sort of public confession of faith like baptism (See Table 2). This number is higher than one might expect considering the age range of the sample. What is more interesting is that more students report being baptized (85.9%) than those reporting having made a personal commitment to life their life for God (83.2%).

There is no gender effect on whether adolescents believe in God, female adolescents are more likely to report a commitment to God. Female adolescents (86%) were more likely to have committed their lives to God than male adolescents (79.5%) and the difference was statistically significant $\chi^2(1, N = 1458) = 10.66, p < .01$. There were no gender differences, however, in student's commitment to God, whether they were baptized/confirmed, or whether they had ever had a powerful worship experience.

Although no gender effect for belief in God, there is for commitment to God. This outcome may be due to the spiritual development of females being different than that of males. Adolescent females may be able to grasp the concept of commitment slightly more than adolescent males. Belief, as it were, is not enough and the next step of committing to that which one believes in may be in the awareness of females adolescents more than their male peers.

Questions on Faith Practices

In order to get a better picture of the spiritual life of students, the survey asked regarding the practice of traditional spiritual disciplines. Based on the fact that these students were part of a 1200 member, high-energy worship service each day, it is not surprising that they have had an experience of worship that they report as powerful is not unusual. Actually, it is something that ought to be celebrated to know that students have had connections with God through the act of worship. This ought to be encouraging positive feedback to know that students have had opportunities to connect with God through some form of worship experience.

Students report having a regular prayer life that would include praying a few times a week and more (71.1%). This might point to a significantly healthy picture of student's prayer lives. While this study could not determine the quality of their prayers, they do self-report that the discipline of prayer is a fairly regular practice. It could be concluded that the transmission of this practice has been happening within the faith community. When looking at those students to pray 1-2 times a month and less, this does reveal some interesting data that needs to be investigated more closely. If one takes Christian Smith's

premise that “We’ll get that we are,”⁶ then perhaps with a significant part of the church’s population does not have a regular prayer life. This raises several questions about a personal prayer life that is modeled and discussed in church. What kind of models of prayer are students getting from their churches? Are students getting instruction at home from their parents in personal prayer? Is there adequate instruction regarding prayer by yourself? Is the importance and benefit of a personal prayer life openly discussed and taught? These are all important questions this data bring up.

What is just as interesting is the percentage of student who report that they have received a definite answer to prayer or specific guidance. A significant majority of students, 65.5% report that they have, there is still another 34.5% of students who have not or are not sure experience an answer to prayer or guidance (See Table 3). This can be a discouraging and may be explained by the Stone-Campbell movement’s emphasis on an intellectual far and above a charismatic or service based faith tradition. Therefore, there are similar questions the church must address based on these number such as, “Do we teach and share examples of answered prayer? Is prayer an avenue that we can legitimately receive answers from God and/or specific guidance? Do we teach this to our students?”

The final practice we looked at was personal Bible reading. What was most revealing was that almost 40.8% of students read their Bible less than once a month to never while 58.9 % admit to reading a few times a week or more. This may point to the methodology that has been employed in many churches through youth ministries that tend to be heavy on style and lacking on substance. Kinnaman suggests, “We have a mass production approach to faith development. Taking our cues from public education among other sectors of society, we have created a conveyor belt of development that industrializes the soul formation of young people—who eventually become adults with inch-deep, mile-wide faith.”⁷ Perhaps this is where the lack of emphasis on personal Bible study comes from—adults.

When whether the participant had received an answer to prayer, both male and female students reported in high percentages that they had received answers to prayer, there was a gender effect. Female adolescents report having had a definitive answer to prayer (90.2% of females) slightly more than male adolescents (86.3%) and the difference was statistically significant $\chi^2(1, N = 1092) = 4.05, p < .05$.

⁶ Smith, Christian, and Melinda Lundquist. Denton. *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. Oxford: Oxford UP, 2005. 57.

⁷ Kinnaman, David, and Aly Hawkins. *You Lost Me: Why Young Christians Are Leaving Church-- and Rethinking Faith*. Grand Rapids, MI: Baker, 2011. 121. Print.

There were two spiritual practices in which there was a gender effect. Female ($m=3.03$, $sd=1.23$) adolescents report reading their Bibles more than their male ($m=2.69$, $sd=1.26$) peers $t=5.02$, $p<.001$. The practice of praying alone held a similar gender effect. Female ($m=4.49$, $sd=1.27$) adolescents reported praying alone more than their male ($m=4.08$, $sd=1.36$) peers $t=5.04$, $p<.001$. There were no gender effects concerning orthodox beliefs. Male and female adolescents in this current sample have similar views on life after death, reincarnation, psychics, and astrology.

When it came to reporting whether they had made a commitment to God, students who have committed their lives to God ($m=15.51$, $sd=1.7$) are in general, older than students who have not ($m=14.69$, $sd=1.8$) and the difference is significant $t=5.51$, $p<.001$. In churches of Christ, committing one's life to God is similar to getting baptized. Students who have been baptized or confirmed ($m=15.59$, $sd=1.7$) are, in general, older than students who have not been baptized or confirmed ($m=14.23$, $sd=1.7$) and the difference is significant $t=11.00$, $p<.001$.

Having mixed results on the age effect may have to do with the amount of initiative it takes. For example, having a strong worship experience or praying may not require as much initiative as reading the Bible. Females pray and read their Bibles more than boys. Such findings continue to develop the picture that for female adolescents, belief in God is not enough. Females send their beliefs into the actions of praying and reading their Bibles more than males. It is possible, however, that male adolescents simply put their energy into different expressions of their belief in God than female adolescents do. More research of gender and spiritual expression would help to determine whether the gender effect is the result of a difference in spiritual maturity or a difference in the kinds of expression of spirituality.

Questions on Orthodox Beliefs

This section of data proved to be the most interesting and revealing as it relates to students. Questions were asked to see if there were any discernable differences in student's faith and orthodox Christian doctrine (See Table 4). When asked about their views on life after death, 83.9% of students reported that there definitely is. 28.8% of students report either possible belief in reincarnation or being unsure. Almost one in four students (26.6%) report the possibility of the power of psychics and fortune tellers or uncertainty. 18.2% of students allow for the possibility of astrology, that the stars and planets affects people's fates.

There was no age association in having a powerful spiritual experience or praying alone. The older the student the more they read the Bible on their own $r = .08, p < .01$. Results are mixed when it comes to Christian orthodoxy and age. There is a slight age effect in believing in life after death. The older the student, the more they believe in life after death $r = .10, p < .01$. The older the student the less they believe in reincarnation $r = -.12, p < .01$ and the older the student, the less they believe in astrology $r = -.06, p < .05$, but there is no age effect for psychics.

This is where the data perhaps is the most interesting when attempting to answer the question, "How is the Church of Christ doing in transferring the language of faith?" This data suggests that there is room for improvement when it comes to some of these divergent beliefs from orthodox Christianity. It reflects that students are exposed to more divergent beliefs systems that include reincarnation, astrology, psychics, etc. which might be attributed to such significant numbers. This may also be reflective of the larger culture that espouses these beliefs as reflected in numerous television shows such as *Medium*, *Psych*, *The Mentalist*, or in countless internet and infomercials that do the same. What might be reflective is that many churches probably assume that everyone knows the orthodox beliefs on these topics and there is no need to talk about them.

These numbers also point to the fact that there is room for clarification and discussion on such divergent beliefs. For example, 13.2% of students allow for the possibility of psychics and fortune tellers having power. This is not necessarily divergent from orthodox beliefs if the respondent attributes that they *may* have power, but are not God. Scripture attests to powers and principalities that are not God.⁸ It is possible that a student recognizes rightly that there are spiritual forces outside the Kingdom of God that have power. Many adult leaders may falsely assume that such divergent beliefs would not exist in a faith environment.

This data may also be reflective of the system of fragmentation that exist in many churches where students are segregated far away from those older in the faith. This segregation allows for other generations to assume that students are being taught the language of faith accurately. However, this data suggest the need for better connection with the larger body of faith to not only learn the language of faith but to experience it as well. Kenda Dean expresses it this way,

⁸ For example, Ephesians 6:12 refers to the fact that our spiritual battle is against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Jesus recognized the power of those who were using his name for gain when he states, for whoever is not against us is for us in Mark 9:40.

Christians believe that faith depends on the electrifying presence of the Holy Spirit, who gives cultural tools their holy momentum. Churches can (and must) help by plunging teenagers into Christianity's peculiar God-story, and by inviting young people to take part in practices that embody it. For centuries, these two strategies—telling God's story and enacting it—comprised the heart of Christian formation, or catechesis, the "handing on" of a faith tradition from one generation to the next.⁹

When students are around those who are not part of their own generation, their belief system is challenged and corrected more by those from other generations. Another way of looking at it is this, if our students are only hearing from those in their generation and the generation ahead of them, then such divergent orthodox beliefs are possibility getting affirmed in the faith community.

CONCLUSION

Going back to the driving metaphor, perhaps the church has made the false assumption that if a teen is attending youth group they are beginning to comprehend, practice and inculcate the faith. It may be too easy to conclude that since an adolescent is present in the faith community or at youth group, that they are naturally progressing in their knowledge of the language. Kinnaman points to the fact that we often expect too little from our young people in both churches and families. "We often misread youth involvement in church as growth in faith."¹⁰ Christian Smith points to the fact that the church has probably done a poor job of simply engaging teens in dialogue about the faith, much less, their faith. "For some teenagers our questions about 'What are your religious beliefs?' seemed to be the first time that any adult had asked them, 'What do you believe?'"¹¹ If the church wants to pass down an orthodox, coherent, authentic faith to our young people, it is vital to engage adolescents in the language of faith in order for students to have the opportunity to have their language of faith refined, corrected, and enhanced.

Perhaps part of the problem is that "...our communities contribute to shallow faith by failing to provide meaningful rituals—or, when rituals exist, failing to provide a clear sense of their meaning and importance."¹² There is a need to decipher, translate and guide students through the meaningful transitions of life and faith. The church has far too often assumed that students understand what is happening and what is going on in many settings. This is the role of liturgy. In a faith tradition that does

⁹ Dean, Kenda Creasy. *Almost Christian: What the Faith of Our Teenagers Is Telling the American Church*. Oxford: Oxford UP, 2010. 62. Print.

¹⁰ Kinnaman, David, and Aly Hawkins. *You Lost Me: Why Young Christians Are Leaving Church-- and Rethinking Faith*. Grand Rapids, MI: Baker, 2011. 123-4. Print.

¹¹ *Soul Searching*. Dir. Michael Eaton. Perf. Christian Smith. Revelation Studios, 2007. DVD.

¹² Kinnaman, 121-122.

not possess formal liturgy, there are many missed moments to speak into and help describe what is happening. For example, the practice of baptism in the Church of Christ might hold missed opportunity to better transfer the language of faith from generation to generation .

In the Stone-Campbell tradition, baptism is a sacrament that is of utmost importance where one enters formally into the Church. A typical “liturgy” at a baptism is usually a simple taking of confession, “Do you believe Jesus is the son of God?” When the candidate says yes, then the officiant says, “I now baptize you in the name of the Father, the Son and the Holy Spirit for the forgiveness of your sins.” While this is an adequate liturgy for the sacrament, there are many different aspects of what is happening there that one may address that would be tremendously helpful for the participant, future participants, and past participants present at the baptism to hear. For example, having a liturgy that addresses “Why is this important?,” “What is happening here?,” and “Why are there others here?” will all give language and meaning to the adolescent students who are both participating in and observing the act, thus leading to a more articulate faith.

Sharon Nichols again points to the responsibilities of the larger community’s responsibility with respect to adolescents. Nichols is addressing the broader context of culture outside of the faith community when she says, “Our nation is not at risk because youth are underperforming but because adults are. To the extent that our society is at risk is not because of defective teens but rather because of a society that is careless in its education, guidance, general support, and even its knowledge of youth. Too many teens live in inadequate, even appalling circumstances. Yet we consistently put the burden on them to rise above such conditions and be successful.”¹³ It is unfair to look at the failures or shortcomings of our students without first looking in the mirror as adults. Powell echoes this sentiment when she writes, “...what made kids more likely to feel like a significant part of their local church was when adults made the effort to get to know them.”¹⁴ Perhaps the Shema has been too narrowly interpreted as a mandate for parents to heed as they work to raise their sons and daughters in the faith. While parents are undoubtedly part of the audience that this passage it written for, what might be a better reading would be that this is a mandate to the entire faith community. Perhaps a better reading is “Impress them on *all*

¹³ Nichols, Sharon Lynn., and Thomas L. Good. *America’s Teenagers--myths and Realities: Media Images, Schooling, and the Social Costs of Careless Indifference*. Mahwah, NJ: Lawrence Erlbaum Associates, 2004. 261. Print.

¹⁴ Powell, Kara Eckmann, Brad M. Griffin, and Cheryl A. Crawford. *Sticky Faith: Practical Ideas to Nurture Long-term Faith in Teenagers*. Grand Rapids, MI: Zondervan, 2011. 77. Print.

ya'alls children. Talk about them when *you all* sit at home and when *you all* walk along the road, when *you all* lie down and when you get up." This reading better communicates the communal responsibility of teaching the next generation the language of faith. The church must better embrace the idea that, "Holy ground is never private turf but always communal space."¹⁵ When that begins to be incorporated more through youth ministries and the larger faith community, then perhaps the language of faith will be adopted better by all generations.

¹⁵ Dean, Kenda Creasy, and Ron Foster. *The Godbearing Life: The Art of Soul Tending for Youth Ministry*. Nashville: Upper Room, 1998. 93. Print.

Table 1
Sample Characteristics

Characteristic	n (missing)	%	mean	sd
Age	1577 (12)		15.34	1.79
Gender	1498 (91)			
Female	867	57.9		
Male	631	42.1		
Parent Education	1553 (36)			
Did not grad	24	1.5		
HS diploma	157	10.1		
Some college	290	18.7		
Bachelors	437	28.1		
Masters	489	31.5		
Doctorate / Pro	156	10.0		
Denomination	1583 (6)			
Church of Christ	1477	93.0		
Christian	17	1.1		
Baptist	28	1.8		
Methodist	12	0.8		
Catholic	10	0.6		
Other	39	1.7		
Ethnicity	1579 (10)			
Caucasian	1410	89.3		
African-American	80	5.1		
Latino	34	2.2		
Asian	25	1.6		
Middle Eastern	3	0.2		
Other	27	1.7		

Table 2
Descriptive Statistics Of Questions Of Belief

Question	n (missing)	%
Do you believe in God or are you unsure?	1561 (28)	
Yes	1514	97.0
No	9	0.6
Unsure/Don't know	38	2.4
Have you ever made a personal commitment to live your life for God?	1543 (46)	
Yes	1284	83.2
No	143	9.3
Unsure/Don't know	116	7.5
Have you ever been confirmed or baptized?	1513 (76)	
Yes	1284	85.9
No	210	13.9
Unsure/Don't know	19	1.3

Table 3
Descriptive Statistics Of Questions Of Practices

Question	n (missing)	%
Have you ever had an experience of spiritual worship that was very moving and powerful?	1568 (21)	
Yes	1440	91.8
No	54	3.4
Unsure/Don't know	74	4.7
Have you ever experience a definite answer to prayer or specific guidance from God?	1566 (23)	
Yes	1025	65.5
No	130	8.3
Unsure/Don't know	411	26.2
How often do you pray by yourself or alone?	1478 (111)	
Never	50	3.4
Less than 1/month	126	8.5
1-2 / month	172	10.8
Few times / week	409	25.7
1 / Day	422	26.6
Many Times / Day	299	18.8
How often do you read from the Bible alone?	1437 (152)	
Never	241	16.8
Less than 1/month	349	24.3
1-2 / month	363	25.3
Few times / week	341	23.7
1 / Day	131	9.1
Many Times / Day	12	0.8

Table 4
Descriptive Statistics Of Questions Of Orthodox Beliefs

Question	n (missing)	%
Which comes closest to your own views?	1490 (99)	
There is only 1 true religion	941	63.2
Many religions are true	333	22.3
There is very little truth in religion	18	1.2
Don't know	198	13.3
Do you believe in life after death?	1546 (43)	
Definitely	1297	83.9
Maybe	155	10.0
Not at all	29	1.9
Don't know	65	4.2
Do you believe in reincarnation?	1553 (36)	
Definitely	36	2.3
Maybe	149	9.6
Not at all	1106	71.2
Don't know	262	16.9
Do you believe in the power of psychics and fortune tellers?	1562 (27)	
Definitely	28	1.8
Maybe	206	13.2
Not at all	1143	71.9
Don't know	185	11.6
Do you believe in astrology, that stars and planets affects people's fates?	1554 (35)	
Definitely	23	1.4
Maybe	106	6.8
Not at all	1270	81.7
Don't know	155	10.0

Table 5
Bivariate Correlations

	1	2	3	4	5	6	7	8
1 Age	1.0							
2 Education	-.03	1.0						
3 Pray	-.01	.08**	1.0					
4 Read Bible	.08**	.11**	.50**	1.0				
5 Afterlife	.10**	.06*	.22**	.22**	1.0			
6 Reincarnation	-.12**	-.15**	-.16**	-.11**	-.09**	1.0		
7 Psychics	0.5	-.10**	-.08**	-.07*	-.04	-.26**	1.0	
8 Astrology	-.06*	-.10**	-.12**	-.08**	-.17**	.33**	.27**	1.0

* p<.05, **p<.01

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