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Monitoring attitude toward Christianity among year 5 and year 6 students  
attending Church in Wales primary schools

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### **Abstract**

This study argues that assessment of student attitudes provides insight into the culture and climate of schools. The Francis Scale of Attitude toward Christianity was employed to explore the Christian culture and climate of Anglican church primary schools within the state-maintained sector across Wales. The analysis drew on responses from 1,899 students from year 5 and year 6. The data demonstrated that the majority of students held a positive attitude toward Christianity, that female students held a more positive attitude than male students, and that a significant decline in attitude toward Christianity took place over the two year groups.

*Keywords:* church schools, student attitudes, religion, primary schools

## **Introduction**

A series of recent papers has argued that the students themselves are central to shaping and to determining the prevailing ethos of schools, and that, as a consequence, the assessment of student attitudes may provide an important indicator of school ethos (Francis & Penny, 2012; Francis, Penny, & Baker, 2012). Working within this research tradition, the aim of the present paper is to report on a new empirical study concerned with monitoring attitude toward Christianity among students attending Church in Wales primary schools in order to assess the Christian ethos of these schools. Before examining the data generated by this new empirical study, the context is set by discussing the two core areas: the historical development of and contemporary understanding of church schools within the state-maintained educational provision of England and Wales; and the conceptualisation and assessment of attitude toward Christianity among young people of primary school age.

### **Church schools**

The state-maintained system of schools within England and Wales as it exists today has its roots entirely with the voluntary initiatives of the churches rather than with the statutory initiatives of the state. The account of the historical development of a national system of schools has been well rehearsed by Cruikshank (1963), Murphy (1971), and Chadwick (1997). Crucial landmarks in the development were the formation of the National Society in 1811 (an Anglican initiative), the British and Foreign School Society in 1814 (largely a Free Church initiative), and the Catholic Poor Schools Committee in 1847. When the Government first voted monies for the provision of schools in 1833, such monies were distributed through the voluntary societies to support and supplement voluntary subscriptions. The turning point of the Education Act 1870 established the mechanism through School Boards for building schools not associated with voluntary societies or denominations. This

mechanism, however, was not intended to supplant voluntary initiatives but to fill gaps left by voluntary initiatives.

From 1870 onwards schools built by the voluntary initiatives of the Churches and schools built directly by the state existed side by side (Rich, 1970). While the Education Act 1902 changed the funding mechanism of both types of schools, the major changes were left to the Education Act 1944. Under pressure to reconstruct and to refinance a nation-wide post-war provision of schools, the Education Act 1944 protected the place of church schools within the state-maintained provision, and did so by offering church schools a choice between two kinds of future. Voluntary aided status allowed the Churches to retain basic control over key aspects of school management (including appointing a majority of governors, appointing core staff, and determining religious education provision), but at the cost of on-going financial liability for the buildings. Voluntary controlled status allowed the churches to pass all on-going financial liability to the public purse, while still owning the building and having reduced control over aspects of school management (Dent, 1947). In the second decade of the twenty-first century the Churches still retain the provisions of voluntary aided schools and voluntary controlled schools (in England and in Wales) alongside further distinctive opportunities for involvement within the state-maintained sector through academies and through offering a variety of educational support and advisory services.

The nature of the Anglican Church's involvement within the state-maintained sector of schools in England and Wales has been (and remains) quite different from that of the Roman Catholic Church. The difference comes as a consequence of the Church of England being the Established Church of the realm, across both England and Wales in 1811 when the National Society came into being, although disestablished in Wales from 1920. The clearest understanding of the Church of England's involvement in the system of state-maintained schools remains in the Durham Report (1970). This report clearly distinguishes between the

two distinctive objectives of the Established Church in the provision of schools. The first objective is defined as the *general* aim, intending to serve the nation through the provision of education for all. The second objective is defined as the *domestic* aim, intending to serve the children of the Church. The Durham Report (1970) argued that, while in 1811 these two aims may have been closely aligned, by the 1970s the changing nature of society had polarised them. The Durham Report recommended the wisdom of the Church of England prioritising the general aim over the domestic aim, prioritising service of the nation over the nurture of the children of the Church. This view was consistent with a wider view of that time that a clear divide should exist between the educational function of schools and the nurturing function of churches (see Schools Council, 1971; Hirst, 1972; Hull, 1975; British Council of Churches, 1976, 1981).

Subsequent key reports from the Church of England have maintained (implicitly or explicitly) this key distinction presented by the Durham Report (1970) between the general function and the domestic function of church schools, but suggested different ways of re-tuning the balance between these two functions (Waddington, 1984; Dearing Report, 2001; Chadwick, 2012). The Church in Wales' most recent report on the church school system within the state-maintained sector drew on new independent research which demonstrated that 77% of all Church in Wales primary schools were fully committed to the general aim, while 23% also expressed some commitment to the domestic aim in their admissions policies (Lankshear, 2009).

### **Attitude toward Christianity**

While the Durham Report (1970) made it clear that Anglican Church schools are not in business primarily to promote religion in general or Christianity in particular, some subsequent commentators have tended to suggest that part of the distinctiveness of church schools may include an emphasis on the religious or spiritual aspects of life (see Carey,

Hope, & Hall, 1998; Lankshear & Hall, 2003). Alongside such theoretical perspectives about the distinctive concern of church schools with religious and spiritual aspects of life, a clear research tradition has developed in England and Wales concerned with monitoring the religion and spirituality of students attending church schools (see Francis, 1979, 1986, 1987; Francis & Carter, 1980; Boyle & Francis, 1986; Francis & Jewell, 1992; Lankshear, 2005; Swindells, Francis, & Robbins, 2010; Francis & Penny, 2012; Francis, Penny, & Baker, 2012).

In early preparatory work reflecting on conceptualising and measuring the religious or spiritual development of school-aged students in England and Wales, Francis (1978a, 1978b) argued for the centrality of the attitudinal dimension of religion as the focus for attention. This argument recognises the multi-dimensional nature of religiosity and the comparative strengths and weaknesses of building empirical research on the notions of self-assigned religious affiliation, religious belief, religious practice, religious orientation, or attitude toward religion. Francis argued that the attitudinal dimension (as a measure of the affective component of religion) was able to get closer to the heart of religion within individual lives (see Francis, 2009).

As a deep-seated underlying construct concerned with affective response (favourably toward or negatively against religion), a well-developed attitude scale is able to calibrate individual differences in religiosity across age groups and across denominational divides. In the 1970s, Francis (1978a, 1978b) developed the Francis Scale of Attitude toward Christianity and invited colleagues to join with him in building up a secure basis of empirical information regarding the correlates, consequences and antecedents of individual differences in attitude toward Christianity. By agreeing on the use of a common measure, colleagues could be clear that their independent studies fitted together to build an integrated tapestry of research concerning the contributions being made to individual lives of the form of

spirituality accessed by the Francis Scale of Attitude toward Christianity. By the mid 1990s, Kay and Francis (1996) were able to draw together around one hundred individual studies employing this instrument. Since then the field has continued to grow.

Initially the tapestry of research constructed by means of studies agreeing on the use of the Francis Scale of Attitude toward Christianity was restricted to the English-speaking world. The second generation of studies conducted within this tradition began to explore the performance of the instrument in translation. In this way it became possible to test whether the correlates, antecedents and consequences of individual differences in attitude toward Christianity established in an English-speaking world remained consistent within other linguistic communities. A family of studies has now reported on the satisfactory psychometric properties of a range of translations of the Francis Scale of Attitude toward Christianity (see, for example, Francis, 2009).

The Francis Scale of Attitude toward Christianity comprises 24 items concerned with affective responses to five aspects of the Christian tradition that transcend denominational divisions, namely God, Jesus, bible, church, and prayer. As well as serving their primary function of generating a composite scale score, the individual items of the Francis Scale of Attitude toward Christianity have been employed in a number of studies to illuminate student responses to the 24 separate areas within the five main aspects (God, Jesus, bible, church, and prayer). For example, Francis (1989) employed the individual items to illuminate the changing responses of four cohorts of students attending two comprehensive secondary schools in East Anglia who completed the Francis Scale of Attitude toward Christianity in 1974, 1978, 1982 and 1986. This study provides an overview of the whole sample when the four cohorts are considered together and then explores sex differences (male and female), age differences (year 7, year 8, year 9, year 10, year 11), church attendance differences (weekly churchgoers *versus* rest of sample), prayer frequency differences (weekly prayers *versus* rest



of sample) and cohort differences (1974, 1978, 1982, 1986). The present paper proposes to employ a similar strategy, among year 5 and year 6 students attending Church in Wales primary schools.

### **Research question**

Against this background, the present study employs the Francis Scale of Attitude toward Christianity among students attending Church in Wales primary schools as a measure of the explicitly Christian ethos evident within these schools. This overall research aim gave rise to four research questions that shape the way in which the data are presented.

The first research question concerns an evaluation of the student community within years 5 and 6. Overall, just how far does this community reflect a positive attitude toward Christianity?

The second research question builds on a long-established research finding that females are more positively disposed toward Christianity than males (see Francis & Penny, 2014). Overall, are sex differences of this nature still evident among students attending church schools in Wales today?

The third research question examines the attitudinal trajectory of students attending church schools in Wales between years 5 and 6. Data from the 1990s indicated that student attitudes toward Christianity declined over this period both in church schools and in schools without a religious foundation (Kay & Francis, 1996). Is this trend still evident among students attending church schools in Wales today?

The fourth research question examines the connection between students' attitude toward Christianity and their frequency of church attendance. The importance of this question goes back to the insight of the Durham Report (1970) that Anglican church schools serve the two constituencies of students whose parents are churchgoers (and who themselves also go to church) and of students who have little contact with church-related matters outside their

attendance at church schools. How closely are students' attitudes toward Christianity related to their pattern of church attendance in Wales today?

## **Method**

### **Procedure**

All Church in Wales voluntary aided and voluntary controlled primary schools in the Dioceses of Bangor, Llandaff, Monmouth, St Asaph, St Davids, and Swansea and Brecon were invited to administer the survey to all their year 5 and year 6 students, with the option of also including their year 3 and year 4 students. Responses were received from 43 eligible schools. Participation by the students was voluntary, anonymous and confidential. Useable responses were received from 1,899 year 5 and year 6 students. Because not all schools included year 3 and year 4 students, these younger students are not included in the following analyses.

### **Participants**

The 1,899 participants comprised 934 year 5 students, and 965 year 6 students; 981 male students and 918 female students.

### **Instrument**

The survey included several instruments and measures from which the following were included in the present analysis.

*Attitude toward Christianity* was assessed by the Francis Scale of Attitude toward Christianity (see Francis, 2009). This is a 24-item instrument assessing affective responses to God, Jesus, Bible, prayer and church. Each item is rated on a five-point Likert scale: agree strongly (5), agree (4), not certain (3), disagree (2), and disagree strongly (1). In order to compute scale scores the eight negative phrased items are reverse coded.

*Worship attendance frequency* was assessed by the question, ‘Do you go to church on a Sunday (or other place of worship)?’ rated on a five-point scale: weekly (5), at least once a month (4), sometimes (3), once or twice a year (2), and never (1).

### **Analysis**

The data were analysed by the SPSS statistical package employing the frequency, reliability, t-test, and cross tabulation routines. In the tables 2, 3, 4, and 5 the agree and agree strongly responses have been collapsed into the category ‘yes’, the disagree and disagree strongly responses have been collapsed into the category ‘No’, and the not certain responses have been presented as ‘?’.

### **Results**

The question on religious practice (concerning worship attendance frequency) provides helpful insights into the religious engagement of students attending church primary schools. The data demonstrate that 17% of students attended weekly, 8% attended at least once a month, 24% attended sometimes, 17% attended once or twice a year, and 33% never attended.

The Francis Scale of Attitude toward Christianity achieved an alpha coefficient of .96, demonstrating a high level of internal consistency reliability (Cronbach, 1951). The mean score recorded on the scale of 88.3 (SD = 22.8) exceeds the mid-point score of the scale (74.0) and demonstrates an overall positive attitude toward Christianity among the students, rather than an attitude of indifference or hostility. Table 1 explores the significance of the differences in mean scale scores recorded by male and female students and by year 5 and year 6 students. The data demonstrate that females recorded significantly higher scores than males, and that a significant decline occurred in scores from year 5 to year 6. The correlation between attitude scores and frequency of church attendance was highly significant ( $r = .38, p < .001$ ).

- insert table 1 about here -

### **Discussion**

While the overall attitude score provides a rigorous basis for testing the core research questions much greater texture can be added by examining the performance of the individual scale items. The aim of the present section is to illustrate more fully the detail underpinning the four main research findings.

#### **Overview**

The first research finding was that the student body reported a mean attitude score of 88.3, suggesting an overall positive attitude toward Christianity rather than an attitude of indifference or hostility. Table 2 offers depth and texture to this claim by examining the responses to the individual items across the five domains concerning God, Jesus, prayer, church and bible.

- insert table 2 about here -

The items concerning attitude toward God demonstrate that at least six out of every ten students believe that God helps people (66%), believe that God helps them to live a better life (61%), say that God means a lot to them (60%), and know that God helps them personally (60%). Nearly six out of every ten students say that the idea of God means much to them (59%), and that God is very real to them (57%). The proportion falls only slightly to 54% who say that they like to learn about God very much. These positive figures are balanced by recognising that one in four of the students say that they find it hard to believe in God (25%).

The items concerning attitude toward Jesus provide a similar picture with nearly six out of every ten students saying that they believe that Jesus still helps people (59%) and that they know Jesus helps them (59%). The proportion falls only slightly to 56% who say that they want to love Jesus (56%) and to 54% who say that they know that Jesus is very close to

them. These positive figures are balanced by recognising that one in seven of the students say that Jesus doesn't mean anything to them (14%).

The items concerning attitude toward prayer demonstrate that two out of every three of the students think praying is a good thing (68%) and nearly two out of every three students believe that God listens to prayers (62%). The proportions drop, however, to just over half of the students who feel that they have benefitted from prayer to the extent that they agree that saying their prayers helps them a lot (52%) or that prayer helps them a lot (52%). By way of contrast 14% of the students think that saying prayers does no good and 5% would go as far as thinking people who pray are stupid.

The items concerning attitude toward church reveal that half of the students agree that the church is very important to them (51%), compared with just one in five who think that going to church is waste of time (18%) and to one in four who dismiss church services as boring (24%). Similar proportions of the students consider that the Bible is out of date (21%) or say that they find it boring to listen to the Bible (25%).

### **Sex differences**

The second research finding was that female students recorded a significantly higher score of attitude toward Christianity than male students. Table 3 offers depth and texture to this claim by examining the responses to the individual items.

- insert table 3 about here -

This general trend is reflected across the items in the present study, as displayed in table 3. For example, in terms of attitude toward God, 68% of female students believe that God helps people, compared with 64% of male students. Viewed from the opposite perspective, 29% of male students find it hard to believe in God, compared with 21% of female students. In terms of attitude toward Jesus, 56% of female students say that they know that Jesus is very close to them, compared with 52% of male students. Viewed from the

opposite perspective, 16% of male students agree that Jesus doesn't mean anything to them, compared with 12% of female students.

In terms of attitude toward prayer, 71% of female students affirm that praying is a good thing, compared with 65% of male students. Viewed from the opposite perspective, 17% of male students take the view that saying prayers does no good, compared with 11% of female students. In terms of attitude toward church, 52% of female students claim that church is very important to them, compared with 50% of male students. In terms of attitude toward the Bible, 25% of male students think the Bible is out of date compared with 16% of female students.

### **Age differences**

The third research finding was that year 6 students recorded a significantly lower score of attitude toward Christianity than year 5 students. Table 4 offers depth and texture to the claim by examining the response to the individual items.

- insert table 4 about here -

In terms of attitude toward God, while 64% of students in year 5 consider that God means a lot to them, the proportion falls to 55% of students in year 6. In terms of attitude toward Jesus, while 65% of students in year 5 say that they know that Jesus helps them, the proportion falls to 54% in year 6. In terms of attitude toward prayer, while 56% of students in year 5 say that prayer helps them a lot, the proportion falls to 47% in year 6. In terms of attitude toward church, while 54% of students in year 5 say that they church is very important to them, the proportion falls to 48% in year 6. In terms of attitude toward Bible, while 24% of students in year 5 find it boring to listen to the Bible, the proportion rises to 28% in year 6.

### **Worship attendance difference**

The fourth research finding was that attitude toward Christianity was significantly correlated with frequency of church attendance. Table 5 offers depth and texture to this claim by examining the responses to the individual items.

- insert table 5 about here -

In terms of attitude toward God, 79% of students who attended church weekly say that God is very real to them, but the proportions fall to 63% among those who attend church sometimes, and to 38% among those who never attend church. In terms of attitude toward Jesus, 75% of students who attend church weekly say that they want to love Jesus, but the proportions fall to 63% among those who attend church sometimes and 37% among those who never attend church.

In terms of attitude toward prayer, 75% of students who attend church weekly feel that prayer helps them a lot, but the proportions fall to 55% among those who attend church sometimes and 35% among those who never attend church. In terms of attitude toward church, 14% of students who attend church weekly think church services are boring, and the proportions rise to 20% among those who attend church sometimes and to 34% among those who never attend church. In terms of attitude toward Bible, 16% of students who attend church weekly find it boring to listen to the Bible, and the proportions rise to 21% among those who attend church sometimes and to 37% among those who never attend church.

### **Conclusion**

The present study drew on data provided by 1,899 students attending Church in Wales voluntary aided and voluntary controlled primary schools in order to address four research questions shaped by the students' responses to the Francis Scale of Attitude toward Christianity. Each research question will now be examined in turn.

The first research question concerned an evaluation of the student community in years 5 and 6. Overall, just how far does this community reflect a positive attitude toward

Christianity? The data demonstrated that there is much more support for Christianity among the student body than opposition to it. The majority of students report belief that God listens to prayers (62%), that God helps them to live a better life (61%) and that Jesus is very close to them (54%). In this sense, the Church in Wales may feel confident that church primary schools are serving a generation of young people still open to the Christian tradition, and that the overall ethos, culture, and climate of church schools is pervaded by and shaped by a broadly Christian environment.

The second research question built on a long-established research finding that females are more positively disposed toward Christianity than males (see Francis & Penny, 2014). Overall, are sex differences of this nature still evident among students attending church schools in Wales today? The data demonstrated that there is greater support for the Christian tradition among female students than among male students, but also that this difference is not particularly strong. While 63% of the female students know that God helps them, so do 58% of male students. There is, therefore, no strong evidence among this group of students that Christianity may be acceptable to girls, but not to boys. In this sense the Church in Wales may feel confident that its educational approach is as accessible to male students as to female students.

The third research question examined the attitudinal trajectory of students attending church schools in Wales in years 5 and 6. Data from the 1990s indicated that student attitudes toward Christianity declined over this period in church schools as well as in schools without a religious foundation (Kay & Francis, 1996). Is this trend still evident among students attending church schools in Wales today? The data demonstrated that there is a significant shift in student attitude toward Christianity between years 5 and 6. While 65% of students in years 5 know that Jesus helps them, the proportion has dropped to 56% in year 6. Such findings suggest that church primary schools in Wales may find themselves harder pressed to



support the Christian faith of year 6 students than is the case for students lower down the school. It may also be helpful to reflect on why such decline in attitude toward Christianity occurs among students attending church schools, and whether these are strategies that could address such decline.

The fourth research question examined the connection between students' attitudes toward Christianity and their frequency of church attendance. The importance of this question went back to the insights of the Durham Report (1970) that Anglican church schools serve the two constituencies of students whose parents are churchgoers (and who themselves also go to church) and of students who have little contact with church-related matters outside their attendance at church schools. How closely are students' attitudes toward Christianity related to their pattern of church attendance in Wales today? The data demonstrated a close association between frequency of church attendance and attitude toward Christianity. While 80% of churchgoers believe that God listens to prayers, the proportion falls to 46% among non-churchgoers. Such findings may serve to remind the Church in Wales of the different levels of response to the Christian tradition found among active church members and among the unchurched. If there were to be an overall decline in church attendance in Wales, the data suggest that this may be reflected in an overall decline in student attitude toward Christianity and a consequent shift in the ethos, culture, and climate of church schools.

A major strength of the present study is that it was conducted in collaboration with and with the support of the Church in Wales, and as a consequence the schools approached were motivated to take part. A core intention of the project was to provide a bench mark against which future trends could be monitored. Plans are in hand to repeat the study in future years and to extend its reach among a larger number of participating schools. This research should enable the findings from the present study to be checked and for trends among the participating schools to be charted over time.

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Table 1

*Group difference*

	Group 1		Group 2		<i>t</i>	<i>p</i> <
	Mean	SD	Mean	SD		
Sex (male, female)	86.6	23.6	90.1	21.8	3.3	.001
Year (year 5, year 6)	91.6	21.6	85.1	23.5	6.3	.001

Table 2

*Overview of whole sample*

	Yes %	? %	No %
<i>Attitude toward God</i>			
God helps me to lead a better life	61	25	14
I like to learn about God very much	54	28	18
God means a lot to me	60	23	17
I believe that God helps people	66	21	13
God is very real to me	57	25	18
The idea of God means much to me	59	26	16
I know that God helps me	60	23	17
I find it hard to believe in God	25	22	53
<i>Attitude toward Jesus</i>			
I know that Jesus helps me	59	25	16
I want to love Jesus	56	26	18
I know that Jesus is very close to me	54	27	19
Jesus doesn't mean anything to me	14	23	63
I believe that Jesus still helps people	59	24	17
<i>Attitude toward prayer</i>			
Saying my prayers helps me a lot	52	27	21
I think people who pray are stupid	5	13	82
Prayer helps me a lot	52	27	21
I think praying is a good thing	68	23	10
I believe that God listens to prayers	62	23	16
I think saying prayers does no good	14	23	63
<i>Attitude toward church</i>			
The Church is very important to me	51	28	21
I think going to church is a waste of time	18	26	56
I think church services are boring	24	29	47
<i>Attitude toward Bible</i>			
I find it boring to listen to the Bible	25	27	48
I think the Bible is out of date	21	28	51

Table 3

*Sex differences (yes responses)*

	Male %	Female %
<i>Attitude toward God</i>		
God helps me to lead a better life	60	62
I like to learn about God very much	54	55
God means a lot to me	58	61
I believe that God helps people	64	68
God is very real to me	57	59
The idea of God means much to me	57	60
I know that God helps me	58	63
I find it hard to believe in God	29	21
<i>Attitude toward Jesus</i>		
I know that Jesus helps me	59	59
I want to love Jesus	55	58
I know that Jesus is very close to me	52	56
Jesus doesn't mean anything to me	16	12
I believe that Jesus still helps people	56	62
<i>Attitude toward prayer</i>		
Saying my prayers helps me a lot	51	54
I think people who pray are stupid	6	4
Prayer helps me a lot	49	54
I think praying is a good thing	65	71
I believe that God listens to prayers	59	64
I think saying prayers does no good	17	11
<i>Attitude toward church</i>		
The Church is very important to me	50	52
I think going to church is a waste of time	20	15
I think church services are boring	26	20
<i>Attitude toward Bible</i>		
I find it boring to listen to the Bible	29	22
I think the Bible is out of date	25	16



Table 4

*Age group differences (yes responses)*

	Year 5 %	Year 6 %
<i>Attitude toward God</i>		
God helps me to lead a better life	65	57
I like to learn about God very much	61	48
God means a lot to me	64	55
I believe that God helps people	71	61
God is very real to me	63	51
The idea of God means much to me	64	53
I know that God helps me	66	54
I find it hard to believe in God	24	27
<i>Attitude toward Jesus</i>		
I know that Jesus helps me	65	54
I want to love Jesus	61	52
I know that Jesus is very close to me	60	48
Jesus doesn't mean anything to me	11	16
I believe that Jesus still helps people	64	54
<i>Attitude toward prayer</i>		
Saying my prayers helps me a lot	58	48
I think people who pray are stupid	5	5
Prayer helps me a lot	56	47
I think praying is a good thing	72	64
I believe that God listens to prayers	68	56
I think saying prayers does no good	13	16
<i>Attitude toward church</i>		
The Church is very important to me	54	48
I think going to church is a waste of time	17	19
I think church services are boring	20	27
<i>Attitude toward Bible</i>		
I find it boring to listen to the Bible	24	28
I think the Bible is out of date	22	20

Table 5

*Worship attendance differences (yes responses)*

	Weekly %	Some %	None %
<i>Attitude toward God</i>			
God helps me to lead a better life	80	66	44
I like to learn about God very much	73	59	37
God means a lot to me	79	64	42
I believe that God helps people	85	70	49
God is very real to me	79	63	38
The idea of God means much to me	80	63	41
I know that God helps me	81	65	43
I find it hard to believe in God	14	22	36
<i>Attitude toward Jesus</i>			
I know that Jesus helps me	75	65	42
I want to love Jesus	75	63	37
I know that Jesus is very close to me	72	60	35
Jesus doesn't mean anything to me	8	10	24
I believe that Jesus still helps people	76	65	42
<i>Attitude toward prayer</i>			
Saying my prayers helps me a lot	70	55	39
I think people who pray are stupid	4	4	7
Prayer helps me a lot	75	55	35
I think praying is a good thing	85	72	52
I believe that God listens to prayers	80	65	46
I think saying prayers does no good	7	12	22
<i>Attitude toward church</i>			
The Church is very important to me	75	54	34
I think going to church is a waste of time	10	12	27
I think church services are boring	14	20	34
<i>Attitude toward Bible</i>			
I find it boring to listen to the Bible	16	21	37
I think the Bible is out of date	13	17	30