

RELIGIOUS MINISTRY AND THE THIRTEENTH GENERATION

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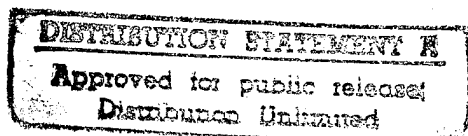
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FOREWORD

This thesis is the result of a Navy Post-Graduate School and Navy Chaplain Corps program providing selected chaplains a year of study in a variety of areas related to religious ministry. As the title suggests, the paper will focus on ministry to a specific group of people--known as the 13th generation (hereafter referred to as 13ers).¹

I was invited to study a specific area in which the Navy Chaplain Corps desired specialists. When colleagues asked what I intended to study, my usual response was "Religion in Society." On several occasions, colleagues interested in my career desired a fuller explanation of this subject. I often tried to give a fuller explanation, but I was not entirely certain about details of the subject area either. It is through the guidance of Duke Divinity School professor Dr. Jackson W. Carroll (and several others) that my focus has been sharpened leading to study in the sociology of religion. As a subject of specific interest, I have focused on America's generations and particularly on the 13th generation. From that study, I outline a strategy for religious ministry to 13ers in this work.

Here, I argue for the use of sociological data, marketing data, and generational theory when preparing a strategy of religious outreach and ministry to 13ers. As I present argument and data obtained through research and surveys, I reflect my awareness of the fact that America is more religiously plural than at any time in her past; therefore, I write this thesis in a manner that enable religious leaders from a variety of faiths to utilize

¹ "Thirteenth Generation" is the term used by William Strauss and Neil Howe to define the generation of people born between 1961 and 1981. Strauss and Howe indicate that, this group of people are the thirteenth generation of people to know the American nation, flag and Constitution. Neil Howe and Bill Strauss. *13Th Generation: Abort, Retry, Ignore, Fail?* (New York: Vintage Books, 1993), 16-17. Hereafter referred to as 13th Gen.

its research and findings. Christocentric language and theology is minimized throughout much of this paper; however my Christian background and commitment to serving the Christian church may result in work (at points in the paper) that is specifically related to Christianity and a theology of ministry to 13ers from a Christian perspective. The reader will find that a considerable amount of my strategy for ministry to 13ers is applicable to other generational groups as well. Most professional religious leaders agree, sound principles of religious ministry often transcend age and generational boundaries. The same may be said of religious traditions.

ACKNOWLEDGMENTS

I wish to thank Dr. Jackson W. Carroll, who confirmed my early interest in religion in society, and Dr. William C. Turner who patiently read drafts of this thesis offering keen insights and motivation for deeper reflection. Both professors have challenged and pushed me to stricter methodology in research for which I am thankful. I am also deeply indebted to other Duke Divinity School faculty and students for their contribution to my spiritual and academic growth during the past year. I owe a great debt of appreciation to my wife Joycelyn--who tolerated my absence and neglect of her "honey do" lists while I was studying at Duke. A special word of thanks also to Mrs. Karen Teague, without whose assistance in data collection and interpretation this project would have been nearly impossible. I also wish to thank the chaplains who provided assistance, information, and insight as I worked on this project. Much gratitude is also due to the members of the military command that participated in this project. Finally, I am deeply indebted to the

US Navy and the US Navy Chaplain Corps for granting the opportunity of postgraduate study. I pray that the result of this gracious gift will be a meaningful contribution to the Chaplain Corps' effort to imbue values that will enhance the overall effectiveness and spiritual quality of sea service men, women and their families.

CHAPTER ONE

INTRODUCTION

THE GOALS AND OBJECTIVES OF THIS PROJECT

Join any worship service in America and you will likely observe three characteristics. First, worship service participants are predominantly black or white, rarely an even mix. Second, most participants are over the age of thirty-five. Third, most worship services follow patterns established in other countries (primarily Europe) long ago.

While the first and third characteristics are matters that may be discussed at great length, the second characteristic is the primary focus of this paper. I examine questions that many leaders and lay persons involved in American religion are raising: "Where are the young people? Why aren't more members of the so-called 13th generation involved in America's churches, mosques, and synagogues? Is there anything religious leaders can do to increase 13er participation in organized religious activity? Can 13ers be impacted in positive ways with the message offered by America's religious institutions and places of worship? If 13ers can be impacted positively by America's religious institutions, how might that be done?"

Central to my thesis is the proposition that 13ers can be reached and positively impacted by America's religious institutions, but doing so will require America's religious institutions to seek 13ers, and make changes in their programs of ministry that reflect 13er interests. Religious organizations will need to become intentional in their ministry to 13ers. They will need to grapple with the theological challenges 13ers bring that conflict with long-held religious traditions and tenets. Religious institutions will also need to wrestle with the ethical and theological implications of religious marketing. Finally,

religious institutions may need to use information obtained through demographics, marketing research, sociological studies, and other data resources to learn who America's 13ers are, how they differ from previous generations, what they like, and how to reach them effectively.

Many may think those ideas are merely common sense, but as sociologists of religion and quite a few clergy have discovered, large numbers of religious leaders, lay leaders, and faithful participants in America's places of worship are reluctant to involve themselves in strategies that change the status quo of religion in America. Many among America's religious leadership and laity view religious change as compromise and the use of sociological data as "worldly." Such viewpoints often result in their refusal to use information age resources in their efforts to attract people to their ministries. Addressing this reluctance futurist Joe B. Webb notes the criticism of Pastor Bill Hybels of Willow Creek Community Church, who successfully uses marketing techniques: "One of the criticisms of Willow Creek is that it conducted these types (marketing/sociological) of studies . . . Some people in the religious community don't like to think about it [religious outreach]² in these terms. They want it to be more mystical."³

In this work, I argue for the use of generation theory, marketing and other sociological data by religious institutions to reach and positively impact young people (13ers) with religious ministry. To make my argument I:

² [Religious outreach] My insertion.

³ Marc Spiegler, "Scouting for Souls." American Demographics, 18 (March 1996): 49.

- A. Identify who 13ers are. I reveal social, cultural and economic trends that shape them, give them their world views, and generational identity.
- B. Present a brief overview of generational theory and discuss its use as a tool for understanding 13ers and other generations of Americans. The value of generational theory to the development of ministry for 13ers is also discussed.
- C. Present the findings of surveys conducted on 13ers by various sociologists of religion. In a few cases, their findings are compared with a personal survey I conducted among 13ers in the military and linked to information provided in generational theories.
- D. Address the issue of black 13ers and black 13ers in the military. Personal survey findings are compared with other segments of the American 13er population.
- E. Grapple with the sociological and theological implications of marketing religion and providing ministry to the "13th generation."

With this project, my goal is the development of a philosophy, a theology, and effective strategy of ministry for 13ers.

THE THIRTEENTH GENERATION: WHO ARE THEY?

Defining the generational category called 13ers is a subject of debate among sociologists but consensus seems to rest on two positions. One position, advocated by sociologists Neil Howe and William Strauss, argues for identifying 13ers as people born between 1961 and 1981. George Barna and many other sociologists of religion in America mark 1965 as the year that 13ers were first born.

A considerable variety of terms are used to refer to 13ers. The term "baby buster" was coined by the boomer dominated media to denote the fact that 13ers are the "bust" of the previous generation (boomers).⁴ "Generation X" was coined by writer Doug Coupland to note the fact that many elder generations view 13ers as an "unknown variable" similar to the "X" used in algebraic equation.⁵ The term "slacker" refers to 13ers and comes from "the book and movie of the same name about a baby-buster who works one dead end job after another."⁶ Thirteeners, or "13th generation" coined by Howe and Strauss, is a preferable choice for many (myself included). This term is derived from the fact that these young people are the thirteenth generation to know the American flag and Constitution, counting back to the time of Benjamin Franklin and his contemporaries.⁷ This name also has certain minor unflattering connotations: The number 13 is believed by many as a symbol of ill-fortune.⁸

One way of identifying and learning more about 13ers is by asking the questions "Are 13ers different from other generations of Americans. If they are what makes them different?" Those in search of an answer will find that 13ers are indeed unique. For example, unlike previous generations, 13ers were born at a time when having children was generally not in vogue. "Thirteeners started out as, by any measure, the least wanted

⁴ Ibid., 7.

⁵ Andres Tapia, "Reaching the First Post-Christian Generation" *Christianity Today*, 38 (12 September 1994): 18-23. Hereafter referred to as Post Christian.

⁶ Laura Zinn, "Move Over Boomers: A Portrait of Generation X," *Business Week*, no. 297 (14 December 1992): 79.

⁷ 13th Gen., 16-17.

⁸ Ibid., 16.

of twentieth-century American baby generations.”⁹ Bill Mahedy and Janet Bernardi write: “Generation X is the most aborted of America’s generation”¹⁰

More than half of 13ers come from broken homes. Astronomical increases in divorce and single parenthood during their childhood and adolescence has led to a reshaping of the traditional American family and an increase of women in the workplace. Thirteeners became the nation’s first generation of latchkey kids. “Over the span of this one generation, the proportion of children living with less than two parents increased by half, and the proportion of working mothers of preschool children doubled.”¹¹

More than any other generation, 13ers live with memories of physical, emotional, and sexual abuse. “Over the 13er child era, the homicide rate for infants and children under four rose by half, the number of reported cases of child abuse jumped fourfold.”¹² Most prevalent among reports of 13er child traumas is neglect: many of them were ignored by the institutions and people charged with their care. George Barna has called them “the most ignored, misunderstood and disheartened generation our country has seen in a long time.”¹³ Bill Mahedy writes: “At some point society’s treatment of the young had shifted from nurture to hostility”¹⁴

Thirteeners see the world as full of deception, which makes them cautious and cynical. Laura Zinn writes: “As a generation bombarded by multiple media since their cradle days, they’re savvy and cynical consumers.”¹⁵ Politicians have lied to them about legislation said to be beneficial to them, but benefited their elders instead. “They notice how rising FICA taxes on low-wage young workers fuel programs that help the

⁹ Ibid., 55.

¹⁰ William Mahedy and Janet Bernardi, A Generation Alone (Downers Grove, IL: InterVarsity Press, 1994), 30.

¹¹ Mahedy and Bernardi., 30.

¹² 13th Gen., 66.

¹³ Post Christian., 18.

¹⁴ Mahedy and Bernardi., 22.

¹⁵ Zinn., 75.

comfortable old, and how the anti-tax crusades of affluent elders starve programs that help the struggling young.”¹⁶

Academic institutions were supposed to educate and prepare 13ers for success in the job market, but experienced mass decline. “Their exposure to educational systems took place at a time of national decline in schools’ ability to teach effectively”¹⁷ Many 13ers who obtained an education are still not entering the work force successfully. After working hard, many end up returning home after college and working in low-pay, part-time jobs. “Many busters find they have graduated from high school and college into unemployment or underemployment. Unlike the trailing edge of baby boomers. . . busters often have to settle for . . . McJobs.”¹⁸

Many religious leaders and institutions have failed to help 13ers clarify values. In fact, many have made a mockery of religious mission by serving as poor, even hypocritical examples. “What’s so sad, said . . . an urban specialist with InterVarsity Christian Fellowship, is that when politicians or church leaders fall, busters aren’t even shocked; they’ve come to expect it.”¹⁹

Thirteeners have inherited ecological problems largely from abuse by elder generations; they know they are the ones who must clean up the mess. Cleaning up the planet extends to many fronts including the massive national debt. One 13er says: “It will be me and my children that pay off the deficit . . . I blame the generations before us.”²⁰

Most parents of 13ers came of age during the sexual revolution of the 1960s and enjoyed “free love.” Thirteeners know that “free love” in today’s world has strings attached, such as venereal disease or death from AIDS.

Other factors that impact 13ers negatively and make them unique in comparison with other generations come from the fact that, in greater degrees than any generation before

¹⁶ 13th Gen., 39.

¹⁷ Mahedy and Bernardi., 30.

¹⁸ Zinn., 76.

¹⁹ Post Christian., 19.

²⁰ Zinn., 76.

them, they are in the middle of an illicit drug war. Further, they come of age at a time of rapid deterioration in society's moral standards. They are exposed to portrayals of sex and violence at unprecedented levels at much earlier ages. "Generation X [13ers] has been spiritually starved, emotionally traumatized, educationally deprived, condemned to a bleak economic future and robbed of the hope that should characterize youth."²¹

CULTURAL AND SOCIOLOGICAL TRENDS IMPACTING THE THIRTEENTH GENERATION

The most powerful cultural and sociological trend distinguishing 13ers from their elders is the fact that they are the first post-Christian, post-industrial, and post-modern generation in America. Barna notes: "A major difference is that [the 13th generation] is the first American generation--at least that I can tell--that has ever had a starting point for spiritual journey that was not Christianity."²² Mahedy and Bernardi write: "We are now entering upon a postindustrial or information age. No one doubts that this latest shift in the human condition will be permanent, yielding only at some future time to another era whose features we cannot now image."²³ Post-modernism is displacing modernist theories and beliefs of the European enlightenment that assumes all knowledge to be certain, objective, and obtainable. It asserts the assumption that "human intellect is not the only arbiter of truth. There are other ways of knowing, including one's emotions and intuition."²⁴

With so many cultural, social, and economic factors impacting and distinguishing 13ers from older generations, they are a unique generation of people who present challenges to many traditional institutions that cannot go unanswered. People looking for ways to reach and positively affect 13ers with religious ministry need to be aware of the dynamics that make 13ers different from other generations..

²¹ Mahedy and Bernardi., 25.

²² Michael Duduit, ed., "Boomers, Busters and Preaching: An Interview with George Barna"
Preaching 9 (September-October 1994): 7

²³ Mahedy and Bernardi., 37.

²⁴ Post-Christian., 20.

THIRTEENTH GENERATION REACTION IN THE POST-MODERN WORLD

Thirteener reaction to the sociological, economic, and cultural trends of late twentieth-century America is widely varied. Thirteeners are said to be angry--especially at the boomers who criticize them at every turn. "They fume at the thought that Boomers are willing to let them become the bicycle messengers, video checkout kids . . . but would never let the 13th Generation emerge as a cultural force to challenge the gravitas of the Great Boom itself."²⁵ Many 13ers have the right to be angry. The promise of the American Dream obtained by previous generations is more difficult to realize and impossible for some. For the first time in American history, a generation of people (13ers) will be asked to live their lives with less economic promise and social prosperity than the generation before them.²⁶ They are angry because promises were broken. "We were told . . . that if we worked hard, we would be successful . . . I worked hard, I had a high grade point average, and I am 100% overqualified for my job."²⁷ On the other hand, some 13ers move well through the chaos of today's society. They have matriculated into America's universities and demonstrated great promise, or have joined the American armed services. However, there is among 13ers who do well and those who struggle, a common core of character that reflects post-modern times.

Terms that summarize 13er character and reactions to the world often begin with *alienation*--a term describing their deprivation and lack of the most fundamental and necessary social connections.²⁸ Another term is *aloneness*, the enduring result of abandonment.²⁹ *Rebellious*--a term that may characterize many generations relative to preceding generations, also captures 13er reaction.³⁰ *Nihilism*, another term used to describe 13ers connotes loss of hope and a sense that nothing means anything.³¹ *Low self*

²⁵ 13th Gen., 47.

²⁶ Mahedy and Bernardi., 18.

²⁷ Zinn., 76-77

²⁸ Mahedy and Bernardi., 31.

²⁹ Ibid., 32.

³⁰ Ibid., 19 and Zinn., 74-75.

³¹ Mahedy and Bernardi., 32 & 45

esteem suggests that many 13ers have accepted the negative self-view of themselves articulated by predecessor generations.

William Mahedy compares 13er existence to living in a war zone and claims that many exhibit symptoms similar to people suffering from war-induced Post-Traumatic Stress Syndrome. "Generation X . . . suffers from a double affliction: a great many of them have been traumatized in ways that cause PTSD . . . but, more significantly, most of them are stressed out simply by living under current social conditions. . . PTSD is now widespread among the young."³² Mahedy describes behaviors such as suicidal thinking, low self-esteem, aloneness, and feelings of emptiness among 13ers that cause them to take on zombie-like personalities as they attempt to repress some of these feelings.³³ Psychiatric researcher Richard Chessick states that many of the conditions shaping 13ers lead to borderline personality disorder.³⁴ Mahedy does not claim that all or even most 13ers have problems that are clinically diagnosable, but they often exhibit behavior that suggests the need for healing. Further, they often adversely impact emotionally healthy 13ers.³⁵

Janet Bernardi describes 13er reaction to their world as "brittle." Brittle denotes 13er "emotional insecurity . . . and their fragile hold on the legacy that is normally bequeathed to each generation by those who precede them. The legacy given to them . . . is materially diminished, spiritually impoverished and reluctantly given . . . They have been given nothing to support them."³⁶ The result is burned-out twentysomethings--experiencing in shorter numbers of years the kind of mid-life crises that took preceding generations' twenty-five to thirty years to develop.

³² *Ibid.*, 28.

³³ *Ibid.*, 25-28.

³⁴ Richard Chessick, *Intensive Psychotherapy of the Borderline Patient* (New York: Jason Archison., 1977), 23. Cited in Mahedy and Bernardi., p. 29.

³⁵ Mahedy and Bernardi., 25.

³⁶ *Ibid.*, 24.

Thirteen reaction to institutional religion has in many cases been ambivalent. Many find no meaning in the traditional Judeo-Christian understanding of faith. They hear religious language through intellectual grids that distort religious messages into personally, spiritually, and intellectually offensive interpretations. "For many within Generation X, [the 13th generation] religious faith is also deformed because of the traumas they have experienced early in life . . . Many of them . . . understand sin and guilt not in their classical biblical sense but as a personal judgment on them by others."³⁷

The above reactions describe many 13ers as they deal with their world. Many of these reactions have religious and theological implications in that they raise questions of meaning, such as "Why does God allow this?" They may also ask: "What did I do to deserve this?" Their questions are often moral and religious questions.³⁸ With so many negative trends affecting 13ers one wonders "Are there any positive qualities among 13er reactions to their world?"

Several sociologists have found positive qualities. William Howe and Neil Strauss suggest that 13er pragmatism and practicality are appropriate behavioral traits for eliminating major problems in America such as environmental abuse, national debt, sexism, racism, and political corruption. They write: "As they reach their turn for national leadership, 13ers will produce no-nonsense winners . . . they will ultimately become a stellar generation of get-it-done warriors, able to take charge of whatever raging conflicts are initiated by their elders."³⁹

Upon what do Howe and Strauss base their predictions? A primary source is the theory of generations they developed. This theory presents an innovative method for reading America's past, understanding America today and forecasting America's future. Their theory gives insight to generational behavior in many areas including religion. I see

³⁷ Ibid.

³⁸ Ibid., 26-27.

³⁹ 13th Gen., 222

Howe and Strauss's theory as a tool for understanding America's generations. I also link their theory to possible implications and strategies for religious ministry.

CHAPTER TWO

GENERATIONAL THEORY

THE GENERATIONAL THEORY OF NEIL HOWE AND WILLIAM STRAUSS

Neil Howe and William Strauss developed a theory for reading, interpreting, and understanding America's past, present and future generations. Dividing American history into eighteen generations (roughly twenty to twenty-five years in length), their theory forms a *generational constellation*. The *generational constellation* manifests four consistently recurring personality types. Generational personality types occur within predictable periods between either an American secular crisis (defined as threats to national survival and a reordering of public life) and American spiritual awakening (defined as social and religious upheavals and a reordering of private life).¹ Each generation is made up of cohorts: people who from birth, encounter the same national events, moods, social moments, and trends at similar ages, retaining a common age and social location in history.² The four basic recurring personality types are, *idealist*, *reactive*, *civic*, and *adaptive*. Howe and Strauss propose that these types have populated American society since its beginnings. As the four personality types age and move through their lifecycle, certain aspects of their collective behavior change; however, essential characteristics within each group remain consistent.³

Howe and Strauss are not the first to posit a generational approach to reading history. They build their theory on the research of other sociologists, particularly Karl Mannheim and Jose Ortega y Gasset. Howe and Strauss state: "Our theory of generations is, in effect two related theories, the merging of two separate traditions of scholarship."⁴

The first tradition was developed in Europe and pioneered by sociologists Karl

¹ Neil Howe and William Strauss, "The Cycle of Generations," *American Demographics* 13 (April 1991): 30. Hereafter referred to as Cycle.

² *Generations: The History of America's Future, 1584 to 2069* (New York: William Morrow and Company, Inc., 1991), 34-35. Hereafter referred to as Generations.

³ Generations., 27-35.

⁴ Ibid., 34

Mannheim, Jose Ortega y Gasset, and others. Their approach was based on a generational grouping that treated separate groups [primarily mid-life or leadership age groups] as a single unit over time. Howe and Strauss propose a slightly different tack using an age-location perspective.⁵ They write: "Most historical narratives treat each separate age group, especially the mid-life or leadership age group, as a continuous, living entity over time. The reader rarely learns how earlier events, experienced at younger ages, influence later behavior at older ages."⁶ By looking at history through an age-location perspective, Howe and Strauss claim to see how epochal events play an important role in shaping the personalities of different age groups according to their phase of life, and how people retain cohort personalities as they age. By linking age and events, a cohort concept develops. This concept is central to Howe and Strauss's theory.⁷ Cohort is "defined as a group of all persons born within a limited span of years . . . We define a generation as a special cohort-group whose length approximately matches that of a basic phase of life, or about twenty-two years over the last three centuries."⁸

The importance of a cohort based perspective, as distinct from a "generational perspective", was illustrated by Norman B. Ryder, in 1959 in his paper titled: "The Cohort as a Concept in the Study of Social Change." He is credited as the first to reference a cohort-based perspective, as opposed to the purely generational perspective outlined by Mannheim and other European scholars.⁹

The second of the two related theories involves the concept of cycles. Howe and Strauss write: "Generations come in cycles. Just as history produces generations, so too do generations produce history. Central to this interaction are critical events that we call social moments which alternate between secular crisis and spiritual awakenings."¹⁰

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Geoffrey Meredith and Charles Schewe, "The Power of Cohorts" American Demographics vol. (December 1994): 31

¹⁰ Generations., 35.

Howe and Strauss also developed a generational diagonal connecting each generation with principle personality characteristics, which are connected to external dynamics giving shape to each generation's personality characteristics. In doing so, they theorize that epochal events give each generation historical and chronological location as well as personality.¹¹ Their generational constellation from the present to the past seven generations is illustrated in the following chart.

<u>Generation</u>	<u>Birthyear</u>	<u>Age on 12/31/95</u>	<u>P" Type</u>	<u>Current Pop</u>
Missionary	1860-1882	113-135	Idealistic	None
Lost	1883-1900	95 to 112	Reactive	About 100
GI	1901-1924	71 to 94	Civic	22 Million
Silent Generation	1925-1942	53 to 70	Adaptive	34 Million
Baby-boomers	1943-1960	35 to 52	Idealistic	65 Million
13th Generation	1961-1981	14 to 34	Reactive	80 Million
Millennial	1982-	13 to	Civic	Unknown

¹¹ Generations., 47-53.

PROBLEMS WITH HOWE AND STRAUSS'S GENERATIONAL THEORY

Some sociologists feel that Howe and Strauss's theory of generations has important concerns that should not be overlooked. Bill Mahedy and Janet Bernardi note that the theory may be flawed in its prediction of future generations. They argue that past generational cycles should not be interpreted as a precedent for the rapidly changing pace of the new global, multicultural, interdependent, and technological world. The linear direction and non-repeatability of the past are the clearest it's ever been. Secondly, no evidence substantiates Howe and Strauss's thesis that Boomers or any preceding generation have experienced conversions from narcissism, immorality, self interest, or greed. American culture is now, as in the past, pervaded by a "what's in it for me" mindset. People of every generation seem absorbed in themselves with no sign of a cultural change of direction. Thirdly, Mahedy and Bernardi reject Howe and Strauss's confident prediction of a better life for the generation following 13ers, the Millenials (born from 1982 through the present). Mahedy and Bernardi hold that Howe and Strauss's theory indicating a decline in the social and moral pathology inflicted upon 13ers has no backing evidence and they find fallacy in the notion that people born after 1982 will be less morally and socially debilitated than their immediate predecessors. Mahedy and Bernardi suggests additional future possibilities ranging from a much better world to a new dark age with a high tech lifestyle and jungle morality. They believe that 13ers know better than to rule out the latter.¹²

Another argument against the unconditional acceptance of Howe and Strauss's theory is put forth by religious sociologist Dr. Jackson W. Carroll. He states that Howe and Strauss's theory attempts to place the long and complex history of America into too "simplistic" and too "wooden" a perspective. American history cannot be systematized into so rigid a fashion; neither can the future and future generations be predicted on so

¹² Mahedy and Bernardi., 39-40.

theoretical a historical and sociological concept.¹³ Neither Mahedy, Bernardi, nor Carroll argue against the usefulness of generational theory, but against the rigorous application of so “neat” a theory of generational progression.

I understand the pattern of Howe and Strauss’s theory, agree with much of their historical work, and see the value of their theory. I also share Mahedy, Bernardi and Professor Carroll’s concern over the “neatness” of Howe and Strauss’s theory. American history is too complex to be read through a single lens that places people into cohort groups based on social moments in history. Nor do Howe and Strauss’s theory account for the variety of social experiences occurring over time within all segments of the American population. For instance, sociologists understand that while Anglo-Americans throughout American history may see and react to epochal events in a certain way, blacks and other “minority” groups sometimes see the same epochal events through entirely different lenses and respond accordingly. Nevertheless, I am inclined to advocate the use of Howe and Strauss’s theory as a tool for sociologically understanding cohorts and as a tool for developing a strategy for ministry. I therefore continue to assert generational theory as a pillar in my argument.

GENERATIONAL THEORY: ITS IMPLICATIONS FOR RELIGIOUS MINISTRY

In presenting their theory of generations, Howe and Strauss give descriptions of each generation of cohorts. Their descriptions help readers to understand generational behavior and preferences. My personal research of religious behavior across generational lines found their descriptions (as they could be applied to religious behavior) fairly reliable.

Recently I interviewed two people, an elderly woman, and a young man. In terms of religious desires they had many things in common. The elderly lady has been a member of her church for fifty years; the young man has church-hopped for the past four years (*also known as switching*) and is now a member of a fellowship that is less than a year old.

¹³ Jackson W. Carroll, AC 267 Duke Divinity School Lecture 18 April 1996.

Both are involved in their church and place a high amount of value on relationship with other people and the church. The elderly lady feels a strong loyalty to her church, demonstrated by her long-time membership. The young man is excited about his new church and expresses a strong commitment, but his past behavior indicates a willingness to change churches and to seek out spiritual teaching and relationships that are agreeable to him in various stages of his life. Both demonstrate behaviors consistent with Howe and Strauss's description of their cohort character and personality type.

My encounter with these two people sparked an interest in faith commitment across generational lines and my research sought to answer the question: "If levels of commitment to a church can be understood by cohort identification and generational theory, how may generational theory help clergy and church planners develop programs of ministry that are meaningful to various generational group? Further, how may generational theory assist in creating religious loyalty among the cohorts of the thirteenth generation?"

G. I. GENERATION

The elderly woman interviewed for my research belongs to a cohort group that Howe and Strauss call the *G. I. Generation*, described as civic personality types born between 1901 and 1924. Civic personality types are outer directed and patriotic. They share an affinity for contributing to the development of society. According to Howe and Strauss, civic types have occupied generational positions in America three times before.¹⁴ The name "G. I. Generation" comes from the terms "government issue" and "general issue." The elderly woman's generation represents a life cycle that has stood firmly for both.¹⁵

Howe and Strauss state that the primary influences in the life G. I. Generation cohort are the Great Depression and World War II. They grew up protected and well nurtured.

¹⁴ Generations., 84.

¹⁵ Ibid., 261.

They are team players with an uncompromising work ethic. They have accomplished more feats of greatness in America than any other American generation before or after them. They value outer life over inner life and have sharp gender role definitions. Today, they are America's senior citizens. Organized into lobbying groups such as the AARP, they wield tremendous economic and political clout.

G.I.s maintain the view that they have worked hard and sacrificed for the well-being of both their country and children. After many years of delayed gratification, they feel that now is their time to be rewarded by the government. Like the days of their youth, they continue to feel a strong loyalty and connection to the American government,¹⁶ which is also seen in their relationship and commitment to the church. For G. I.s God and country are nearly inseparable. The concept of God and country is basic to G. I. generation understanding of American citizenship.¹⁷

According to the Religion in America 1992-1993 report by the Princeton Religious Research Center, G. I.s are very likely to be church or synagogue members. In a nationwide survey of 3,829 people, (672 of who were 65 or older), 80% of age 65+ people were members of a church or synagogue. When asked if they attended a service within seven days of the interview, 52% of those 65 years or older answered affirmatively. Seventy-six percent of 65+ survey participants reported that religion was very important in their lives. With this particular group, membership in mainstream Christian churches is likely to be the case. In the same study, about 56% were members of Protestant churches, 25-26% Catholic; 2% Jewish; 6-7 % Other; and 9-11% none.¹⁸

Church and denominational loyalty are consistently demonstrated. Mike Regale calls them *loyalists* and writes: "Loyalists are generally white (90%) and on the older side, with an average age of 47."¹⁹ Regale also reports, that among the faithful in the G.I.

¹⁶ Ibid., 261-263.

¹⁷ Ibid.

¹⁸ Robert Bezilla, ed., Religion in America 1994 Supplement (Princeton, NJ: Princeton Religious Research Center., 1994), 4, 7, 9, and 13.

¹⁹ Mike Regale and Mark Schulz, Death of the Church (Grand Rapids, MI:

generation, there is prevalent participation in mainstream churches and very little switching. Regales report correlates with the generational personality characteristics asserted by Howe and Strauss, as well as my personal research.

THIRTEENER GENERATION

The young man I interviewed is twenty-nine years old, part of the reactive personality cohorts Howe and Strauss call 13ers, described earlier in this paper. According to Howe and Strauss, this generation's personality type has occupied a generational position in America's history four times before. Three words often used to succinctly describe 13ers are kinetic, survivalist, and pragmatic. The large-scale family breakdown, violence, abuse, society's moral bankruptcy, economic crisis, environmental disaster, broken promises, and religious double-talk of the present American milieu have scarred many 13ers for life. As a result, they often have a difficult time making commitments.²⁰

Having experienced many traumas, one might expect 13ers to be devoid of spirit, but a spiritual hunger, accompanied by stout pragmatism, is arising as 13ers seek ways to deal with impersonal and dehumanizing systems prevalent in their world.²¹ The result is a willingness among 13ers to seek religion (but differently) from their elders. Thirteeners are very mobile and are not averse to "switching" (joining one church or place of worship for a while, and leaving it to attend another).

Mike Regale writes: "Switchers are far more racially and ethnically diverse than loyalists . . . Unlike loyalists, switchers represent the two younger generations. . . Loyalty is less important than the desire for something that meets their needs."²² Regale indicates

Zondervan Publishing House., 1995), 146.

²⁰ Mahedy and Bernardi., 41-43.

²¹ Ibid.

²² Regale and Schulz., 154.

that 13ers switch churches three times more often than baby boomers, and are six times more likely to switch than G.I.s.²³

With all that switching, some may be inclined to question the seriousness with which 13ers take religion. Those who wonder are surprised to discover that 13ers take religion quite seriously. In 1993, a survey conducted by the Barna group asked 212 people (18 to 27 years of age), "Have you ever made a personal commitment to Jesus Christ that is still important in your life today?" Fifty-four percent responded that they had.²⁴ In 1993, 120 people in the same age range were asked: "Do you ever pray to God?" 87% said yes.²⁵

According to Barna, 13ers do not frequent worship services in the numbers manifested by older generations. In the same 1993 survey of 212 people mentioned above, Barna asked young people: "In the last seven days did you attend a church service, not including a wedding funeral or other special event?" Thirty-eight percent of young people surveyed reported that they had attended church service while 62% reported that they had not.²⁶ When that same group was asked about serving in leadership positions in a church, a mere 5% indicated that they were involved on that level.²⁷ The religious behavior of young people reported in the survey is consistent with the cohort personality characteristics described by Howe and Strauss.

Thirteen religious behavior also reflects what sociologist Widick Schroeder describes as the life-cycle pattern of religious behavior. Schroeder points out that the typical American Protestant begins religious involvement in Sunday School as parents (trying to instill American/Christian values), encourage their young to frequently participate in and attend church. Schroeder notes that as children move through

²³ Ibid.

²⁴ George Barna, The Barna Report Vol. III Absolute Confusion (Ventura, Ca: Regal Books, 1993), 285. Hereafter referred to as Barna Report.

²⁵ Barna Report., 291.

²⁶ Ibid., 241.

²⁷ Ibid., 289.

adolescence, late adolescence, and early adulthood church participation markedly decreases, as they leave their families of origin and enter the adult world. After they marry and begin families of their own they are likely to increase their activity in the church and use the church to instill Christian values in their children. As their children mature and leave the family, church attendance is again likely to decrease and remain at low levels until the onset of late mid-life or elder years. The cycle begins again with each generation.²⁸

Schroeder's schematic of life-cycle influence on religious participation is illustrated in recent years among baby boomers. In an article titled "Boomers Reshape Faith in Slow Return to Pews," the author quotes David A. Roozen who reports that "regular church attendance among the older baby-boomers (those born from 1945-54) climbed steadily from 32.8 percent in 1975 to 36.6 percent in 1980 to 41.1 percent in 1990."²⁹ The author of the article also lists several reasons for Boomer return to the church, but the most prevalent reason has to do with children: "The kids are the main reason I want us to be in a church . . . as our children have gotten into school and local athletics, so many in our community are also going to church."³⁰

Cohort characteristics may indicate influences of generational behaviors or simply lifecycle behaviors and some have asked: "What are the differences between generational behavior and lifecycle behavior?" My research has not found clearly defined differences between the two, but I submit that the source of behavior seems to be crucial. I have noticed that generational cohort behavior is often the response to external circumstances, such as the social milieu and experiences. Life cycle behaviors, tend to reflect personal developmental choices independent of the external milieu and experiences.

²⁸ Widick Schroeder, "Age Cohorts, the Family Life Cycle, and Participation in the Voluntary Church in America: Implications for Membership Patterns, 1950-2000," Chicago Theological Seminary Register 65 (Fall 1975): 18 as cited in Wade Clark Roof and William McKinney. American Mainline Religion. (New Brunswick and London: Rutgers University Press, 1987), 58.

²⁹ "Boomers Reshape Faith in Slow Return to Pews," The Cincinnati Post (2 January 1995): 1A

³⁰ Ibid.

Another question sometimes raised is: "How does one know where to begin or end a particular group of cohorts?" Again, my research has not found conclusive answers, but I have observed that one (or more) of three things seem to lead to the establishment of a generational cohort group. First, is a change in public attitudes toward those born in a certain time-frame, such as the differences in public attitudes between the time 13ers were born and the time Millennialists (1982-present) started to be born. Some social scientists believe 13ers were born at a time when having and nurturing children was not in vogue. Conversely, millennialists are being born at a time when having and nurturing children is more acceptable. The second factor is a significant change in birth rates. Such was the case with baby boomers who established the highest birth rate in American history. The third phenomenon has to do with epochal events in society. Here, G.I.s are an example, they came of age during a major world crisis (i.e., the second World War).

Concerning 13ers, if one takes Regale's religious behavior observations and statistics at face value, the obvious questions for religious leaders become: "Why are young people avoiding religious institutions and places of worship? Second, What must religious leaders do to attract and obtain commitment from 13ers?" Generational theory and other sociological data can help religious leaders find answers to those and other questions.

GENERATIONAL THEORY, SOCIAL DATA, THIRTEENERS AND RELIGION

Research indicates that generational theories and other sociological data provide a means to identify and understand cohort groups. Those who use this data learn what appeals to America's diverse generational groups. Howe and Strauss emphasize that their generational models cannot be used to predict precise details of the future; nor does it rule out individual exceptions within groups of cohorts, but it does give reasonably accurate views of America's past, present, and to some extent, future.³¹

³¹ Cycle., 25.

How might generational theory and other sociological data work for religious institutions? A good example may be found in Geoffrey Meredith and Charles Schewe's article "The Power of Cohorts." Similar to Howe and Strauss's definition, Meredith and Schewe define cohorts as "a group of people born during a given time period who share the same historic environment and many of the same life experiences, including tastes and preferences."³² The basis of their theory rests on the proposition that experiences of cohorts in their youth create habits that last a lifetime.³³ People who share significant experiences tend to develop similar tastes, attitudes, and consumer behavior. For example, Americans who came of age during the Great Depression might like big band music, a style that was popular at that time. People who came of age during WW II might like swing music. Similarly, 13ers may be expected to have a lifetime preference for heavy metal, rap, or grunge music, the kind of music that is popular as they come of age.³⁴

Cohort consistency in attitudes may be extrapolated to other concerns such as money, religion, dress habits, and other issues. Marketers are beginning to understand that "cohort effects help to reveal the underlying mindset toward different categories of products and services . . . cohort effects can help make advertising aimed at specific age groups without offending those groups."³⁵ Meredith and Schewe illustrate how businesses target their audience to reflect a cohort group's attitudes, perspectives, music, or other preferences in product presentation and marketing.

In her article "Move Over Boomers" Laura Zinn presents more specific 13er cohort information regarding marketing trends. She describes 13ers as very savvy shoppers, cynical of advertising, pragmatic, and turned off by marketing pitches that take itself too seriously. Thirteeners like ads that take a self-mocking tone. What works with 13ers are

³² Meredith and Schewe, 24.

³³ Ibid.

³⁴ Ibid.

³⁵ Ibid., 25.

ads that are funny, hip, irreverent, fast moving, dangerous, ecologically concerned, and taps into their feelings of rebellion.³⁶

Religious leaders searching for ways to grab the attention of 13ers and maintain appeal can learn much from professional marketers who use cohort-based strategies. Those using sociological data and marketing techniques have accepted the fact that information they receive may indicate that religious institutions and places of worship may need to repackage (not change) their message and methods of delivering religious ministry. Decisions must then be made regarding the impact of cohort preferences on particular goals of ministry, ministry style, criteria and target audience. Those considerations often lead to tense dialogue among religious followers. Change in religious institutions is rarely easy. Marketing to specific generations' of believers requires religious leaders and laity to ask the question: "How much change can we endure before we lose our soul?" That question and the concerns mentioned above have important theological implications that must be addressed. I will attempt to do that later in this paper.

³⁶ Zinn., 78.

CHAPTER THREE

MARKETING RELIGION IN AMERICA

TO MARKET OR NOT TO MARKET? THAT IS THE QUESTION!

Several questions arise when speaking of marketing, repackaging, or using new theories to reach 13ers: "Can religious ministries repackage themselves and their message for 13ers without compromising religious tenets? Will 13ers respond to a religious institution that addresses their needs and preferences? Should religious institutions market at all? If so, why and how best to go about the task?" For Christians, the question of whether or not such practices are biblically authorized is an important and sometimes thorny issue. Nevertheless, Jesus' Great Commission to the church, (Matthew: 28:19-20) and the passion manifested in his earthly ministry is enough to persuade many (myself included) of the fact that marketing is a task the church should be involved in. The pertinent question Christian religious leaders must ask is: "By what criteria should the church perform the task of religious marketing?" A second question of great import might be: "What is involved in religious marketing and what are the challenges to it?"

As diverse as America's Christian faith expressions, denominations, and constituents are; I suspect that each church or denomination will need to assess for themselves what marketing goals, strategies and techniques are suitable to them. However, it seems to me, that religious marketing by Christians should be criteria based, and that criteria should be grounded in three things: 1. An unswerving faith in Christ Jesus as Lord and Savior. 2. The teaching of the Bible to "love thy neighbor as thyself" (Mark 12:21b) and 3. The Christian imperative to "do unto others as you would have them do unto you." (Matthew 7:12). Implicit elements of such criteria are mutual respect, honesty, integrity, and charity. Also implied is a heartfelt desire to address the concerns of "thy neighbor" in ways that Christians themselves would appreciate if others were attempting to address their needs. The virtues of respect, honesty, integrity and love for others could contribute significantly to meaningful Christian religious marketing. In my opinion, the

church, to a greater degree than any other marketing institution should be a manifestation of scriptural based behavior in everything it does.

Further, a criteria for Christian religious marketing should be grounded in the church's calling to be the "body of Christ." Therefore, the Christian church is required to include an earnest attempt to seek the will of the Lord in both the practical and spiritual dimensions of its mission work. One way of doing this is by establishing within its marketing criteria, check points for ministry that asks and answers the following questions:

1. Is the goal of the church's marketing attempts consistent with what the Bible teaches are goals the church ought to pursue? For example, do the marketing goals of the church seek to make disciples of Jesus Christ as advocated at Matthew 28:19-20? Do the marketing goals of the church seek to address the needs of the physically and spiritually poor as advocated at Matthew 25:31-46 and John 21:15-16 respectively?
2. Will the marketing goal, strategy and techniques used by the church result in the fulfilling of the church's responsibility to be good stewards of time, talents and finances?
3. With regard to the goals of a marketing strategy, will the goals demonstrate the church's desire to honor and glorify the Lord?
4. Do marketing goals address specific needs of the church and its community in quantitatively and qualitatively measurable terms?
5. Do marketing goals enrich the lives of the people by moving them toward increased spiritual growth and improved relationships with God and others?

While the check points of criteria listed above are in no ways exhaustive, they do provide what I believe are basic and essential points of consideration that should not be overlooked when Christians contemplate marketing. They may be expanded upon to

meet the unique needs and goals of individual churches or other religious organizations. More practical criteria such as, size of the church, type and age of the community the church serves and other issues must also be considered.

What does religious marketing involve? Religious marketing involves the realization that religion in America has changed. People are no longer as denominationally oriented or as denominationally loyal as they once were. Americans shop around for places of worship prompting religious institutions to compete with themselves and non-religious groups for potential members. "Denominational loyalty is a thing of the past said Rev. Lyle Schaller . . . It evokes hostility among many religious leaders when you talk about competition . . . but churchgoers today go shopping for pastors and programs."¹

Marketing for religion is defined as "a process for making concrete decisions about what the religious organization can do, and not do to achieve its mission. Marketing is not selling, advertising, or promotion--though it may include all of these." Religious leaders who perceive marketing simply as selling and advertising are bound to take a dim view of the practice when associated with religion. Unethical religious marketing smacks of prostituting religion. But ethical, biblical and criteria oriented marketing is essentially "the analysis, planning, implementation, and control of carefully formulated programs to bring about voluntary exchanges [interaction]² with specifically targeted groups for the purpose of achieving the organization's mission objectives."³ In those terms, marketing appears less crass, and pertains to much activity already taking place in many of America's religious institutions.

A full presentation of the many marketing strategies available today would be helpful, but that discussion is nonessential to the primary focus of this paper. However, I do wish to discuss the importance of marketing since in my opinion it is a key factor

¹ Michael Hirsley, "Marketing Becomes a Tool in the Business of Religion," Chicago Tribune, 6 November 1990, 1A. Cited in Norman Shawchuck (et al)., Marketing for Congregations (Nashville: Abingdon Press, 1992), 17.

² (Interaction) My insertion and interpretation of "exchange" as Shawchuck uses it.

³ Shawchuck., 22.

toward the success of religious institution ministry for 13ers. Here, I present some of the key elements of religious marketing and reasons why it is so important.

Norman Shawchuck lists several reasons why religious marketing is critical in today's society. Among those reasons is the fact that religious organizations in America face a crisis of declining interest and participation. He notes that "for the first time in history there are more non-Christians than Christians in America"⁴ Another problem is secularization--the prevalence of "non-religious values and institutions . . . displacing religious values and institutions as the motivating factors of persons' attitudes, values and behavior."⁵ Anomie is a problem: "People find themselves increasingly fragmented and dissociated from others. This is manifested in the decline of family life: escalating divorce rates . . . broken homes. *Gemeinschaft* (community) is disappearing."⁶ Erosion of ideology presents another obstacle: "People are losing faith in things they formerly believed in--such as the American Dream."⁷ Changing demographics offers another reason for marketing. "The 1980s, and now the 1990s, have witnessed a growth of nontraditional groups, such as gays, cohabitation, singles by choice and childless couples."⁸ Intensifying competition goads religious groups to marketing techniques. "Religious organizations face stiff competition from many sectors: secular activities (movies, sports, travel), religious activities (local congregations, TV ministries, Eastern religions)."⁹ Rising costs of operations, recent scandals on the religious scene, a la carte religion, and privatization of faith¹⁰ are other problems Shawchuck recognizes as reasons for religious marketing.

Religious marketing involves the development of a focused mission and precise mission statement. Secondly, after thorough research to determine target constituents/customers, their location, and concerns, the religious institution forms task

⁴ Ibid., 26.

⁵ Ibid., 27.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid., 27-28.

⁹ Ibid., 28.

¹⁰ Ibid., 28-30.

forces to develop programs that address the concerns and needs of their target group, while simultaneously grounding its outreach efforts in theologically and ethically sound tenets of faith. Shawchuck states: "Marketing is a discipline intended to address the development of quality congregations and ministries. Religious marketing is committed to the idea that it is better to conduct one ministry with excellence than to conduct many ministries of marginal worth."¹¹ As with all marketing strategies, the four Ps of marketing: *product*, *price*, *place*, and *promotion* are very important in religious marketing. "One key component of a marketing plan is your marketing mix: developing a product, setting its price, determining the place where it will be available, and how it will be promoted."¹²

When Pastor Bill Hybels started the Willow Creek Community mega-church, he began with door-to-door surveys gathering information from people in the community about church attendance, impediments to attendance, attitudes about religious institutions and the desires of people. He and his colleagues listened carefully, and developed a ministry that addressed the needs of the community. His church's mission was developed from responses received from the community. Consequently, a ministry was born that "scratched where people itched." The Willow Creek church has experienced phenomenal growth over the past twenty years, now offering over ninety different ministries.¹³

Willow Creek and other churches using marketing strategy seem to gain the tools and insights that are necessary to clearer vision and purpose of mission in ministry.

Despite the success of Willow Creek Church and other churches using marketing strategies, some criticize and object to the idea of religious marketing. The most prevalent objections are also listed by Shawchuck. He notes that some say: The expense of marketing is a wasteful or wrongful use of money given to God through the church. Contributors give because they want to help people and sustain the financial obligations of

¹¹ Ibid., 32.

¹² Ibid., 237.

¹³ Ibid., 34-37.

the religious institution. Spending money on marketing seems somehow wrong to them since marketing includes the expense of advertising, market research, and fund raising. Religious leaders are often afraid that money spent on marketing strategy does not contribute to their religious mission. Some object on the grounds of belief that marketing intrudes upon people's personal lives, as it sometimes involves door-to-door or telephone surveys. Others feel that marketing is manipulative and seeks to control people through advertising and programming. A few say marketing moves against the spirit of religious leadership by placing religious leaders in a *response* mode as opposed to the *leading* mode religious leaders should operate in. Others feel that marketing desacrilizes religion.¹⁴ I submit that all of these objections to religious marketing can be addressed and sufficiently overcome if marketing is conducted in a sensitive manner that reflects high ethical standards, sound judgment, biblical basis and the full involvement of the faithful. Further, "marketing does not require that a religious body alter its theology, doctrines, or mission to meet market demands. Rather, marketing helps to communicate and persuade people of the worth of religious experience, and to demonstrate the value of religion in their lives."¹⁵

Shawchuck is careful to point out that he does not imply that marketing is the only requirement to generate religious exchanges; he and his co-authors bear in mind that Christian ministry is "not by might, nor by power, but by my spirit, says the Lord of hosts." (Zechariah. 4:6). However, they also argue that the Lord has called upon his chosen to use their powers of observation (as might be witnessed in a reading of Numbers 13:1-2, 17-20) for the purpose of effectively reaching others with ministry.¹⁶ Shawchuck emphasizes that marketing is not an end to itself. He writes: "Marketing is, however, not an end for the religious organization; rather, it is a tool--a means to more effectively

¹⁴ Ibid., 39-43.

¹⁵ Ibid., 51.

¹⁶ Ibid., 38-43.

carrying out the mission and ministry of the religious organization.”¹⁷ He further suggests that there can be no substitute for “spirituality and vision in the life of the religious leader and his or her organization. Spirituality and vision grow out of one’s relationship with God . . . nurtured by God as one gives oneself to the means of grace God has provided God’s people.”¹⁸ I wholeheartedly agree with Shawchuck and see spiritual relationship to the Divine (along with the criteria for Christian religious marketing decision making mentioned earlier) as crucial to ministry that positively impacts 13ers or any other group.

Some may be surprised to learn that religious institutions are already actively engaged in many forms of marketing. The choice of worship style, church architecture, even visitor’s cards are forms of marketing. A professional clergyman’s salary, signs and sermons may also be seen as forms of marketing, consciously acknowledged or not.

The problem for 13ers arises in the fact that religious institutions have largely ignored them and marketed to reach older generations. The unfortunate result is the absence of religious worship that appeals to 13ers, and their absence in large numbers from traditional American places of worship. Does 13er absence from traditional places of worship indicate that they are less spiritual than previous groups of cohorts? Have 13ers given up on the idea of a Divine and higher power? Have they given up on or abandoned religion as so many believe and say they have? The answer is no. Research suggests that 13ers have not abandoned religion. In fact, religion is very important to 13ers.

¹⁷ Ibid., 21.

¹⁸ Ibid., 21.

THE IMPORTANCE OF RELIGION TO THIRTEENTH GENERATION COHORTS

In research conducted by the Princeton Religious Research Center and the Gallup organization in 1994-1995, 2,563 teenagers, (ages 13 to 17) were surveyed. Of that group, 8 out of 10 say they follow one of the Judeo-Christian faiths. Non-Christian preferences made up 8 percent, and 9 percent stated no religious preference; only a few assert that they are atheists or agnostics.¹⁹ In a 1994-1995 survey of (1,561 Americans age 13-17), researchers found that "teen church attendance on average has been slightly better than 50 percent."²⁰ Teen religious behavior and belief in God showed only a 2 percent decrease over the 30 years. Church attendance over that time has decreased from 70 percent to 50 percent.²¹ Reporting specifically on 13ers, PRCC Emerging Trends indicates that compared with elder generations "baby busters [13ers] do indeed seem to suffer by comparison to their elders . . . At first glance it might seem that the baby busters are less religiously oriented than the preceding generations, but a comparison with the young adults of a decade ago finds little actual difference."²²

Robert Lear discovered a renewed interest in religion among college students. In regard to the Gospel, Lear quotes Neil Howe, who stated "Xers will interpret it differently from their parents and will take the parts they want."²³ Lear also notes that the Wesley Foundation Directors suggests that:

1. Xers [13ers] want to demonstrate their faith and willingly give up their weekends for projects that help people in need.
2. The generation has not given up on the institutional church but is not afraid to challenge it.
3. Xers [13ers] are seeking God in many ways . . . and they hope the church will

¹⁹ J. Farnell, "What Are Teen-agers' Preferences?," PRCC Emerging Trends 18 (January 1996): 3.

²⁰ _____, "Teen Church Attendance Continues to Rebound" PRCC Emerging Trends, 17 (October 1995): 2.

²¹ "Modern Teens View Religion Differently" PRCC Emerging Trends, 15 (June 1994): 2.

²² "Baby Busters Following Most Traditional Patterns" PRCC Emerging Trends 16 (February 1994): 3.

²³ Robert Lear, "Campus Ministers Say Generation X Has Not Given Up On, But Challenges Today's Church" United Methodist News Service (28 June 1995) p.1.

come up to their standards. They will leave if the church does not show them God.²⁴

THIRTEENTH GENERATION RELIGIOUS DESIRES AND TRENDS

Using America Online internet service, Andres Tapia and Christianity Today magazine interviewed 13ers to hear their thoughts about the church and religion. In the interview, one 13er responded to the question: "How can churches serve their generation?" by writing: "By acknowledging that everyone has faults, by supporting people in crisis without judging, and facing the issues we deal with every day. Our generation is very practical: Show me relevance. Help me deal with career decisions, morality, AIDS, dysfunctional families, substance abuse."²⁵ Janet Bernardi, a 13er herself, writes: "We are, I believe, more we-centered than the me-centered Boomers. We value community, friendship, oneness and being part of something larger than ourselves. These are gospel values in secular dress."²⁶

From interviews and other information resources, researchers indicate that 13ers want to be a part of religious institutions. This is true despite a general 13er trend showing movement away from traditional places of worship. Thirteeners are spiritual people who appreciate religion and want what churches have to offer, but they do not want it interpreted or delivered in the same way that their parents and grandparents receive it. They are looking for "fresh" messages and "fresh delivery" of religious messages. They demand relevance and a message that helps them survive in, heal from, and deal with the harsh world they live in. They value deeds, not doctrines, and want to live their faith in practical ways. Quoting Leighton Ford, Andres Tapia writes: "Busters need to see the

²⁴ Lear., 4.

²⁵ Andres Tapia, "Busters Online," Christianity Today 38 (12 September 1994): 20.

²⁶ Mahedy and Bernardi., 57.

gospel lived out in community.”²⁷ He reports several characteristics that stand out as things 13ers seek in faith groups.

1. **Authenticity.** 13ers want something real without fancy packaging. They want ministers to be as real and willing to admit shortcomings and vulnerability. Living up to honest failures is more appreciated than trumped-up achievements.
2. **Community.** Coming from a world of broken promises, broken homes, and broken relationships, 13ers want fellowships that are secure and nurturing. They search for healing and wholeness in community.
3. **Practicality.** Thirteeners are people accustomed to thinking for themselves, they demand this freedom. Lessons and messages must be geared toward practical application of religious principles in 13er lives. If a religious leader cannot show the 13er how a message applies directly to them, the message will not have an impact. Abstract and dogmatic preaching has no appeal for 13ers.
4. **Artistry.** For the 13er, a spiritual experience in art and performance is easily accessible and may or may not use terms usually found in traditional religious settings. In religious experiences, 13ers value truthfulness in the words over traditional religious terminology or ceremony.
5. **Diversity.** Thirteeners want religious experiences to reflect cultural and ethnic diversity. They are aware of religious hypocrisy when it comes to race, gender, socioeconomic status, and sexual preference. To acknowledge 13er low tolerance for hypocrisy, churches must deal with prejudices, racism, sexism, and a number of other “isms” that do not reflect a truly authentic fellowship.²⁸

Mahedy and Bernardi offer strategies for engaging 13ers in religious ministry that also reflect generational/cohort characterizations and are similar to those suggested by

²⁷ Post Christian., 21.

²⁸ Ibid., 21-23.

Tapia. In a survey they conducted, boomers and 13ers were asked: "What is the most meaningful aspect of your life?" Boomers responded with answers such as "family and career," a response consistent with boomer cohort personality characteristics. In contrast, 13ers responded most often with the word "nothing," and when really pressed for an answer "friends."²⁹ However, these responses may have as much to do with lifecycle issues as generational issues since 13ers are at earlier stages in their lives and mostly have not yet started families. When 13ers were asked to describe what the church should be, the most frequent answer given was something related to a shelter, a home, a place of nurturing and refuge.³⁰ Their answers ring a bell for sociologists and people who are attuned to 13er angst. The answers are precisely the things they feel society has deprived them of.

Presently, 13ers tend to view the church as an institution, and they do not trust institutions. They do however, want community. Through intense interest in relationship, 13ers are attempting to reconstruct the family. In their search to fill what Mahedy and Bernardi call the *God space*, they report that 13ers are looking for a spiritual place of rest and shelter from the storms of life. "We are looking for a place to rest and someone we can trust. We are looking for a community, and like all people before us, we want to be part of something bigger than ourselves."³¹

Other indications that 13ers have not abandoned religion and are spiritually oriented reveal current religious trends among 13ers and other Americans. Specific indicators include increasing involvement in small spirituality groups, experimentation with a variety of religious expressions, creation of personal religions, and increasingly high sales of spiritual music and reading material. Thirteeners also show high enrollment in university classes investigating religious faith.

²⁹ Mahedy and Bernardi., 54.

³⁰ Ibid., 141-143.

³¹ Ibid., 138.

In an article on the religious faith of Christian twentysomethings, Debbie McLaughlin, a 13er, writes about the fact that she is proud to be Catholic, but has experimented with a number of other spiritual disciplines. "I have tried many ways to deepen my life of faith. Zen requires more discipline than I can muster, substituting reading of theology for prayer has drained me, and the Roman Catholic Mass alone does not sustain me."³² Debbie is just one of millions of 13ers who have been brought up and confirmed in traditional organized Christian religion and, who blend traditional religious beliefs with other spiritual and religious practices. This individualism has had great impact on the American religious scene. "A culture of religious individualism generally permeates American folk theology and attitudes toward religious authority. The overwhelming majority of the population inside and outside the churches holds to strongly individualistic views on religion."³³

McLaughlin also writes of a practice common among 13ers, that is, finding meaningful religious and spiritual experiences outside of formal/traditional religious settings. Debbie states: "Music, the water and mountains of my Puget Sound home, the garden grown from seeds, and my kitchen full of bread, roasted garlic, wine and friends daily show me God. Faith is the invisible spring in my core that feeds the river of my daily life."³⁴ Such beliefs and religious practices present challenge to disparate religious traditions seeking to offer ministry to 13ers. Should 13ers (who practice a mixture of world religious traditions or individually developed religious rituals not recognized in specific uniform faith traditions) be welcomed to worship and commune among the adherents of strictly uniform religious traditions? Should they be invited to participate in the non-worship oriented activities like community helping programs sponsored by

³² Debbie McLaughlin, "Proud to be Catholic, But..." *Sojourners*, 23 (November 1994): 15-16.

³³ Wade Clark Roof and William McKinney. *American Mainline Religion* (New Brunswick and London: Rutgers University Press, 1987), 56.

³⁴ McLaughlin., 15.

adherents of uniform religious traditions? I attempt to address these questions and concerns in the last chapter of this paper.

A significant trend among 13ers finds them moving away from mainline Protestant or Catholic churches into non-denominational churches. Non-denominational churches tend to focus on community building and the practical aspects of faithful living. Music in non-denominational churches tends to be upbeat and contemporary and in many cases, the churches also appear to be more ethnically diverse. Surprisingly, those churches tend to be more religiously and politically conservative than mainline Protestant and Catholic churches, and 13ers seem not to mind so much.³⁵

The point of discussing trends mentioned above is first, to reveal that 13ers have not abandoned religion. Second, to show that, despite the large numbers of 13ers indicating traditional religious preferences, significant numbers are not attending worship services. Third, to illustrate how marketing and sociological research give indicators as to the kinds of ministry that appeal to 13ers. Clergy and lay leadership using those resources may know best how to develop 13er ministry that is appealing and meaningful to them.

In this work I do not intend to infer or argue that marketing, generation theory, or sociological data will provide all the answers necessary to reaching and nurturing 13ers (or any other generation for that matter) through religious ministry. It is however, my opinion that they are all useful tools that should not be overlooked when developing 13er ministry. I concede that they are not tools that lend themselves to use by every religious institution and faith tradition. Some churches may already reach their intended groups of people, and thus have no need for marketing, demographic, or generation study. Ultimately, each religious tradition, faith and place of worship will need to carefully consider whether the goal of targeting the 13er population is a goal they feel called by God to pursue. For those who do feel led to employ such resources, I submit that marketing, generation theory, and other sociological data may offer insights and strategy

³⁵ Regale., 139.

often overlooked. For that reason, I advocate their use for understanding cohort religious desires, commitment, and behaviors pertinent to the goal of providing religious ministry. I also advocate their use by the Christian church because they provide an effective means to the church for obeying the Lord's commission: "Go ye therefore, and teach all nations, baptizing . . . Teaching them to observe all things whatsoever I have commanded you . . ." (Matthew 28: 19-20). It is my opinion, that seen in this way, religious marketing, generation theory and other sociological data used to reach people with the Good News of the Gospel makes sense theologically.

CHAPTER FOUR

THIRTEENER MINISTRY THAT WORKS

THE RECOMMENDATIONS OF AN EXPERIENCED CHRISTIAN THIRTEENER PASTOR

Wrestling with the challenges 13ers bring to America's religious institutions, a growing number of religious leaders are breaking with long-time reservations against the use of demographic and sociological data. In doing so, they are becoming more aware of the crucial difference between 13er worldviews and the worldviews of previous generations.

Churches using demographic and marketing data successfully appear to make great strides in reaching specifically targeted groups including 13ers. Dieter Zander, founder of New Song Fellowship (a 13er church in Pomona, California) and currently a teaching pastor at Willow Creek Community Church, has used sociological and marketing data to address the demands of the reactive personality type Howe and Strauss describe.

Anticipating their angst and distrust of religious institutions Zander developed ministries that downplay religious institutionalism and emphasize community building. Commenting on 13ers and his ministry with them, Zander writes: "Busters don't believe in absolute truth. To them, everything is relative, and everything could be true."¹ Reflecting on 13er commitment he writes: "In years past, becoming a Christian preceded becoming a church attendee. That sequence is no longer valid with busters. Incredibly they may be part of a fellowship for months or years before taking that first step of faith."² On 13er evangelism he remarks: "To reach busters [13ers] means someone will need to spend time with them, someone who feels comfortable sharing why he or she became a Christian."³ On communicating with 13ers he says: "Be real...they're also willing to accept you as you are, provided you're real...Be rousing...to reach busters, fresh methods are needed--videos, music, drama, personal stories. At New Song, our goal was not that

¹ Dieter Zander, "The Gospel and Generation X," *Leadership Journal* 16 (Spring 1995): 36-42.

² *Ibid.*, 38.

³ *Ibid.*

people would say "Wow!" We wanted people to say "Hmmm"--to have a thoughtful experience."⁴ Zander also expresses the importance of using stories in conjunction with text and the importance of being relevant. Thirteeners "are crying out for practical sermons."⁵ Downplaying pastoral leadership roles and the church as an institution is also important.⁶ Zander's suggestions are informed by an understanding of the 13th generation cohort characteristics and current writing on 13ers, such as Doug Coupland's novel Generation X.

Thirteeners present a challenge to religious institutions that is not insurmountable. However, they do require religious institutions and churches to move beyond status quo maintenance. Religious institutions and places of worship that appeals to 13ers and hold their loyalty must be fearless in breaking paradigms without compromising the tenets of their faith. Not an easy task, but as I shall point out, not as difficult as some believe.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

MINISTRY TO THIRTEENERS IN THE MILITARY

So far, I have argued for the use of generational theory, demographics and other sociological data to target and impact 13ers through religious ministry. I have also attempted to write in a way that reflects consciousness of a wide variety of religious leaders seeking to improve 13er involvement in their organizations and places of worship.

I now wish to address three areas that are of special interest to me. They are:

1. Religious ministry to 13ers in the military.
2. Ministry to black 13ers and
3. Ministry to black 13ers in the military.

Is ministry to any of these groups different from ministry in the general population? Do these subgroups have different religious and spiritual needs? I now cover the results of my investigation and findings on religious ministry preferences as related to the three subgroups of American 13ers mentioned above.

Of the 1.6 million people serving in America's armed forces, approximately 80 percent are 13ers. Such a large a constituency makes the concerns of 13ers important to military leaders and with regard to ministry, especially important to chaplains. Like the general population of 13ers in America, 13ers serving in the military are ethnically and culturally diverse. They come from a wide variety of family types, economic, and religious backgrounds. Depending on whether they are first-wave 13ers (born between 1962 and 1972), or second wave 13ers (born between 1973 and 1981), they have common sociological and cultural experiences giving them common cohort location with contemporaries in the civilian population.

Much of what I outlined concerning 13ers in previous sections of this paper remains true for 13ers in the military. However, 13ers in the military do experience certain cultural and social dynamics that are not present in civilian segments of America's 13er population. First, the military is a unique culture with its own language, discipline, and rewards. Thirteeners in the military (like other members of the military) are routinely called on to make sacrifices that 13ers in America's general population do not have to make. Military 13ers live under the close scrutiny of military members who are senior in rank and often, who are senior in age to them. Potentials for generational clash run high. Thirteeners in the military have taken an oath to observe and uphold military regulations, defend the constitution from all enemies, and obey the orders of those appointed over them. In doing so, they voluntarily surrender certain civil rights inherent to American citizenship.

Common factors impacting many 13ers in the military are:

1. Physical separation from their families of origin and families they have started.
2. Separation from hometown friends.
3. For many, the requirement to live and work in foreign countries.
4. Higher than average weekly work hours. (Over 40 hours/week).
5. The demands of deployment.
6. The requirement to maintain professional and "military bearing" at all times.
7. Heavy responsibilities at younger ages.

8. Living arrangements that are sometimes inconvenient or uncomfortable.

While military 13ers have income, many will agree that their income is not enough to make ends meet. Sometimes, having income is a problem, since lack of maturity or experience in financial responsibility is common among military 13ers. Many unscrupulous merchants rely on 13er lack of experience in financial matters to stay in business. The result is often military 13ers with out-of-control debt and legal problems.

In recent years, 13ers in the military have increasingly become single parents, adding to their stress level the responsibility of raising children, meeting child related expenses, and finding adequate child care when they work or deploy. Those who marry might marry members of the military, but more often, they marry civilians who are unfamiliar with the demands of married life and military life. The result is often conflict, disillusionment, disappointment, strained relationships, and all too often, divorce. Not to say that all military marriages among 13ers end up unhappily, but it is to say that the potential for difficulty and disaster in marriage increases exponentially with the stresses of military life.

I have painted a grim picture of 13er military life, however, I must add that it's not all bad. Many 13ers do well with both the routine and the unpredictability of military life. Many achieve success while finding time for family and hobbies. Many enjoy deployments and the opportunity to visit foreign countries. Others handle their finances responsibly. Statistics from any branch of the US Armed Services show that more people succeed in the military than fail. Military personnel surveys indicate that most soldiers, sailors and airman have a high level of job satisfaction and morale. Senior members of the armed services fight to support military quality of life initiatives involving improved living

conditions, health care, child care, pay benefits, work conditions, safety, work hours, and stress levels.

In many ways 13ers in the military may be a sheltered group of people who enjoy benefits and security that exceed most of their civilian working peers. While in the military, many 13ers receive college training, technical training, or job training that may be parlayed into jobs when they are discharged. But with the many stress factors that are unique to 13ers in the military, I theorized that military 13er religious needs would be different from those of the civilian population and I conducted a survey to test my hypothesis. In some ways my thesis was proven, in others it was not.

SURVEY METHODOLOGY

Two-hundred and three military people surveyed from randomly selected divisions of a seagoing command. That number represented roughly 13.5% of the command's population. Participation in the survey was voluntary but leaders were asked to encourage participation. To ensure an appropriate sample of 13ers, participants were asked to complete the survey only if they were 35 years of age or less. Nevertheless, some who were older than 35 completed survey forms which in screening processes were ultimately invalidated. Seventeen survey forms were invalidated in an early purging process making "186" the base number of valid surveys completed.⁷

My primary reasons for conducting the survey were to find out what a sampling of military 13er religious desires and concerns were. I also wanted to compare any differences between military 13ers and civilian 13ers in regard to religious desires and

⁷ Nine other survey forms were found and invalidated because of age during the statistical data entry. Since survey forms taken to the data collection center were numbered (including the 9 that later were determined invalid during data entry and had to be accounted for within the statistical profile), consequently, the number "186" remained the base number of participants used for survey computations. Computations using the base number "186" alone produced the "Percent" number. Computations made using the base number "186" minus the nine invalidated returns and other missing data produced the "Valid" percent number. The figures and percentages I report in most cases are the "Valid" Percent number.

concerns. Further, I wanted to learn whether there were differences in the religious desires or concerns of African-American 13ers in the military when compared with the religious desires or concerns of other ethnic groups in the military or civilian African American 13ers.

SURVEY FINDINGS

Of the valid military participants surveyed, 51% came from homes that were not traditional (two biological parents), a reflection of changing family structures in America. Most participants reported coming from middle class to lower working class homes and most grew up in a suburban area.

Participants were asked: "Do you consider yourself to be Christian, Muslim, Atheist, Agnostic, Jewish, Other or No Response?," 83% indicated they had a Christian religious preference; 0.6% reported they were Muslim; 3.0% Atheist; 2.4% Agnostic; 1.2% Jewish; 9.7% Other. Overwhelmingly, the military 13ers reported that they were Christian--a finding consistent with other research on the general population of America's 13ers. A 1994 Gallup Poll published in the February 1994 issue of Emerging Trends reports that 75% of 13ers, asked a similar question on religious preference, indicated that their religious preference is Christian. Eleven percent reported other. Similarly, a survey of teenagers (ages 13-17) conducted by Gallup and reported in the January 1996 issue of Emerging Trends revealed a 78% Christian; 9% No Preference; 2% Jewish; 3% Mormon; and 8% Other religious preference among teens.

Participants in my military 13er survey were asked to choose, in order of importance to them, the services or programs they would desire if searching for a new place of worship. The choice most consistently listed as first priority was "*Family activities.*" The second most indicated choice was "*Bible study discussions/prayer groups.*"

"Community helping programs" was third followed by "Personal and family counseling" at fourth place. *Sports/Camping* came in fifth.⁸

Clearly military 13ers value *family activities* and *Bible study/discussion/prayer* groups as important. Their selection of the two most important programs ranked above *single's ministries*, *spiritual retreats*, and other innovative programs. That came as a surprise to me as I originally theorized that 13ers in the military would choose *single's ministry* and *spiritual retreats* as their top priority picks.

When military 13ers were asked to list (in order of priority) their 7 greatest concerns, the most frequent choice for first priority was "*personal finances*." The choice of "*personal finances*" as first priority for military 13ers correlates with civilian 13er economic concerns. Their second priority concern was "*work stress*"; third highest priority concern was "*personal stress*"; priority four was "*racial/ethnic prejudice*". Choice five revealed a tie between "*Good schools*" and "*Recreation time*." "*Affordable housing*" was the sixth priority and "*deployment*" was the seventh highest concern priority.⁹

Military 13ers were asked, "How often they attended worship services while growing up?" Nearly 82% reported that they attended worship services in degrees from regularly to always while growing up. When asked: "How many of them attended worship service within the past week?", 67.3% reported that they had not, a figure consistent with findings of other research. A survey report made by Gallup in his 1992-1993 Religion in

⁸ Here, the choices reflect the preferences given when all participants answers are taken into account.

⁹ The choices reflected here are preferences given when all participants answers are taken into account.

America publication on church attendance indicates that 65% of persons under 30 surveyed had not attended church or synagogue in the last seven days.¹⁰ Nearly 21% of participants in my survey reported that they had attended at least once, 3% reported twice; 4.8% reported three times; and 4.2% reported four or more times. I suspect that attendance numbers (especially multiple attendance numbers) were a bit higher than usual since the survey was given in the week following the Christian Holy Week and Easter.

Preferences of worship styles reflected a desire for worship services that were equally “*emotionally uplifting*” and “*intellectually challenging*.” However, tended to lean more toward “*emotionally uplifting*.” Preferences for worship services ranging from “*traditionally formal*” to “*contemporary informal*” reflect a strong leaned toward informal. Worship service music ranging from “*traditional*” to “*contemporary*” leaned heavily in favor of *contemporary*, though some participants indicated a desire for a combination of both. Contemporary worship music tends to be upbeat, focused on a single theological message found in the chorus that can be repeated. Other forms of contemporary Christian music are similar in structure and style to pop music, heavy metal, hip-hop, and even rap music. Contemporary Christian musicians who use those styles of music in their compositions and performances are popular among 13ers. “Gospel rap has come a long way from its beginnings as a novelty act in the early 1980s, . . . DC Talk, a Nashville-based group on the pop side of gospel rap, has sold more than 800,000 copies of its last album.”¹¹ Preferences regarding “*performed music*” or “*participatory music*”

¹⁰ Robert Bezilla, ed., Religion in America, 1992-1993. (Princeton, NJ: Princeton Religion Research Center., 1993), 43.

¹¹ Michael Marriott. “Rhymes of Redemption,” Newsweek 115 (28 November 1994): p. 64

again reflected a desire for balance but leaned toward *participatory music*. Thirteeners like music that moves them to involvement.

Reports regarding attendance at command or base worship services reflect what most chaplains already know, that is, that military people tend to worship away from their command or station. A number of reasons explain this phenomenon. Most prominent among them are:

1. Command chaplains are often not representatives of the faith group to which a military member may belong.
2. Military people prefer to worship at places in their community that offer programs for their children and contact with non-military people. Worshipping off base provides a way to escape the typical sights, sounds, and feeling associated with being in the military.
3. Civilian places of worship may offer more aesthetically pleasing environments for worship since their spaces are most often dedicated solely to that purpose.

In my survey, I found degrees of religious and denominational *switching* among military 13ers. My findings were consistent with Mike Regale's report on 13er switching. He writes: "The greatest blow is to the Catholics, followed by the Baptists. It is the Nondenominational preference where the most significant net growth has occurred."¹²

Concerning the 13er switching trend from mainline churches and traditional religions in America to non-denominational churches and Eastern influenced religions, Professor William C. Turner has pointed out that there may be "important theological implications

¹² Regale., 156.

associated with prevalent switcher choices.”¹³ The research suggests that 13ers seek religious organizations that advocate a more personal, one-to-one based relationship between God and themselves. Non-denominational and Eastern influenced religious practices teach that a one-to-one relationship with the Divine is achievable. These religious traditions also emphasize the possibility of spiritual oneness with the Divine. Jesus’ words: “Come unto me all ye who labor and are heavy laden and I will give you rest” (Matthew 11:28) and becoming “one in spirit with the Divine” referred to at (John 17: 21), are of great significance to 13ers. Further, Dr. Turner has pointed out that “a look at switcher choices and their theological implications give reason to infer that 13ers who switch are possibly reflecting the distinctive American ethos based in religious liberty, separation of church and state and the “free church” experience in America.”¹⁴

Thirteener religious movement toward less structured and less creed oriented religious traditions leads me to suggest that 13er religious expression need not be founded upon age-old creeds or traditions. Thirteeners are not much impressed with history, they prefer to exercise their uniquely American freedom to worship in a manner that expresses their creativity, their styles, and their energy. In this way, they continue a support for the theological legacy undergirding the “free church” experience in America rising out of America’s tenet of religious liberty. Further, a preponderance of evidence suggests that more than any other group of American Christians, Christian 13ers embrace the concept of the “priesthood of all believers,” a basic tenet to the “free church” experience in America. I have also noticed that 13ers tend to seek religious traditions that offer

¹³ Conversation between the author and Dr. William C. Turner (28 May 1996).

¹⁴ Ibid. By “free church,” Reference is being made to the autonomous Protestant church/religious traditions in America.

practical answers to the struggles of life and focus less on judgment for failure to live according to the precepts of one religious tradition or another

Concerning switchers in my survey, a 21.6% rate among valid survey responses was revealed. Most switchers became Non-denominational, Pentecostal, Muslim, Agnostic, Atheist, or Universalists. Switchers moving to mainline denominations tended to join the Baptist faith tradition. Again, this may be a reflection of 13er support and belief in the free church experience in America and 13er desire for religious expression that is participatory. Questions used in the survey and detailed results may be found in the Appendices to this paper.

RELIGIOUS MINISTRY AND AFRICAN AMERICAN THIRTEENERS

African American 13ers are of special interest to me. I want to know: "Are their concerns different from other 13ers? Are their religious needs different?" Some may question whether or not a separate section on African American 13ers is really necessary. On several occasions I have heard it said: "Americans ought not think in terms of black or white . . . We are all Americans." There is validity and I believe--good intention in such statements, but it may also display a certain naiveté that overlooks past and the present realities. Those who make such statements attempt to transcend or deny race, but as Michael E. Dyson has pointed out, "That's not easy when politicians and pundits are obsessed with negatively linking race to everything from welfare reform to crime . . . The goal should not be to transcend race, but to transcend the biased meanings associated with race."¹⁵ Dyson goes on to make two other important points. First, the attempt to

¹⁵ Michael Eric Dyson, *Between God and Gangsta Rap* (New York: Oxford University Press, 1996), 29.

transcend race through denial reinforces its power on American perceptions because it gathers strength in secrecy. Second, because African Americans are American citizens they do not have to embrace their American identity at the expense of their race. "The two are not mutually exclusive. We simply have to overcome the limitations imposed upon race, . . . To erase race is to erase ourselves, and to obscure how race continues to shape American perceptions and lives."¹⁶

I also address the issue of African American 13ers separately because from American colonialism to the present, black culture has been separate from Anglo and other American cultures. George C. Bedall notes "as the Puritans finally excluded the American Indians as candidates for admission to the covenant, so the Jeffersonians compromised on the issue of the inclusion of slaves in the national covenant of those men created equal."¹⁷ Secondly, although black religion in America has been similar to Anglo-American religion in many ways, many aspects are different. "Both black and white religious consciousness and institutional forms have been shaped by patterns of interplay between master and slave populations and between economically and [perceived]¹⁸ culturally superior and inferior social groupings."¹⁹ From those beginnings, conditions of the American past impact on the American present and most probably, will impact the American future. To a large degree, present day black America (to include its 13ers) is living with the aftershocks and reverberations of America's past cultural and religious conditions. I submit that not all of those aftershocks are negative, and not all responses

¹⁶ Dyson., 29-30.

¹⁷ George C. Bedall, et al., Religion in America (New York: Macmillan Publishing Co., Inc., 1975), 355.

¹⁸ [perceived] author entry.

¹⁹ Bedall., 354.

by blacks are negative. Nevertheless, there is a response to the past and present social conditions in the black American population, especially among young African Americans, that has been described as nihilistic.

Cornel West has written: "The proper starting point for the crucial debate about the prospects for black America is an examination of the nihilism that increasingly pervades black communities."²⁰ I mentioned nihilism earlier in this paper when describing the reaction of 13ers to late twentieth-century American society. Much of what I have written before in general is applicable to young blacks in America, so I feel no need to repeat this information. I only suggest that the problems affecting America's 13ers seem to affect blacks more widely and more deeply. Consider unemployment among blacks and also, black/white wage differentials. "In 1954 . . . the black teen-age unemployment rate was about the same as the rate for white males. The black rate is now twice the rate of teen-age whites."²¹

In a study examining the divergence in black-white wages of young males in the 1980s Ronald D' Amico and Nan L. Maxwell use youth cohort information from the "National Longitudinal Surveys" to suggest a link between higher rates of joblessness in the immediate post high school years among black youth and lower earnings among blacks throughout their working years. They report that although wage differentials between blacks and whites have narrowed from 73% in 1940 to 43% in 1980, black men with high levels of joblessness during the school-to-work years face the greatest reduction in wages relative to whites cohorts.²²

Citing the early eighties research of economists James Smith and Finis Welch, D'Amico and Maxwell write: "As their careers proceeded, black workers in their thirties

²⁰ Cornel West, Race Matters (New York: Vintage Books, 1993), 22.

²¹ Matthew Robinson, "The Real Root Causes of Crime." Investors Business Daily 10 November 1995, A1.

²² Ronald D'Amico and Nan L. Maxwell "The Impact of Post-School Joblessness on Male Black-White Wage Differentials," Industrial Relations Magazine 33 (2 April 1994): 184-185.

and forties held on to their wage advances relative to whites. The problem lies instead with young black men, a disturbing harbinger of the future."²³ The problem concerning young black men D'Amico and Maxwell speak of is an economic picture in America that indicates continuing decline in black wage earning potentials as compared to whites.

One may also consider incarceration rates among young black men and the probability of being victimized by violent crime. "Today one in three black males from ages 20 to 29 is in prison, on parole or on probation...the poor also are two to three times more likely to be victims of violent crime. Blacks are 41% more likely than whites to be violently victimized."²⁴ A poignant story of fear and pessimism among young blacks appeared in the January 1994 issue of Jet Magazine. The author relates how black youth--(because of gangs and guns) are planning their own funerals. "I want to have on all black with a red Bible in my hand says 12-year old April Jackson . . . And I want a black and red casket."²⁵ Rate of crime, unemployment, racism, the disintegration of the black family, single/teen parenthood, multiple forms of abuse, incarceration and multi-generational poverty is adversely affecting black 13ers.

For the sake of relevance to this paper, I ask the questions: "How are these realities impacting upon blacks and religion? Are black 13ers abandoning religious faith?" The answer may surprise many. Although a nihilistic threat among America's 13ers seems especially prevalent in black society, and millions are avoiding religious institutions, a significant number of black 13ers believe in God, belong to a particular faith tradition, and attend worship services. A Gallup survey reports that black teens (68% in a national survey) are far more likely than young whites (48%) to report attendance of a worship service during the previous week.²⁶ The rate of church attendance among black youth

²³ D'Amico., 185.

²⁴ Robinson., A1.

²⁵ "Black Youths Tell How Gangs and Guns Have Them Planning Their Own Funerals," Jet Magazine 85 (31 January 1994): 26.

²⁶ George R. Gallup, "Teen Church Attendance Rebounding," PRRC Emerging Trends 16 (January 1994) 2.

reflects the general trend on black church attendance in America on the whole. "Indeed, blacks set the religious pace for people of all colors in this country...Blacks are far more likely than others to consider religion important in their lives and to view it as the solution to contemporary problems."²⁷ I see an opportunity for religious leaders to use the sociological forces and research demographics presently available to create ministries that impact black 13ers in positive ways.

Some black religious leaders are attuned to the angst of black youth and the black community at large and are appropriately responding. They offer safe places for teen activities, tutoring programs, parenting classes, mentoring programs, job interview skill, and self-employment classes. Black religious leaders find that 13ers are willing to be active in their places of worship if both practical and spiritual needs are met. Lincoln and Mamiya report that "There are churches that have begun to act on these problems like the Church Connection in Durham, North Carolina, that provides support services for black female teenagers, and the Male Youth Enhancement Program . . . at Shiloh Baptist Church in Washington, D.C."²⁸ The December 1993 issue of Black Enterprise features the story of innovative work in the black community by Rev(s) Mangedwa Nyathi, Charles Adams, and others who have led their parishioners to see themselves as catalysts for economic improvement in the black community. Using the economic power of the black church, demographic and sociological data, these religious leaders are creating programs and businesses that bring hope against the tide of nihilism, unemployment, and incarceration in the black community. "The church needs to concentrate on the business of creating economic institutions . . . the issue is jobs."²⁹

By offering programs that concentrate on assisting black youth and establishing businesses within the black community, religious leaders and churches are finding the

²⁷ "Religion a Driving Force for Most Black Americans," PRRC Emerging Trends 17 (October 1995) 4.

²⁸ C. Eric Lincoln and Lawrence H. Mamiya, The Black Church in the African American Experience (Durham and London: Duke University Press, 1990), 403-404.

²⁹ Lloyd Gite "The New Agenda of the Black Church," Black Enterprise 24 (December 1993): 54.

appropriate contemporary tools for doing what the black church has always done, continue a legacy of practical theology that contributes to the survival and liberation of blacks in America. Writing of that legacy West says: "The genius of our black foremothers and forefathers was to create powerful buffers to ward off the nihilistic threat, to equip black folk with cultural armor to beat back the demons of hopelessness, meaninglessness, and lovelessness."³⁰ He goes on to point specifically to black religious and civic institutions as "traditions for black surviving and thriving under unusually adverse New World conditions."³¹ Religious leadership in the black community such as mentioned above is becoming the new vanguard of black religious institutions working to break the social, spiritual and economic chains that serve to bind many African Americans in contemporary America.

RELIGIOUS MINISTRY AND AFRICAN AMERICAN THIRTEENERS IN THE MILITARY

African American 13ers in the military show some correlation with the concerns and religious practices of civilian black 13ers. While many African American 13ers in the military are not frequenting religious institutions, many do attend worship services on a regular basis. When asked: "In the past week, how many times have you attended a worship service?", 44% of black 13ers participating in the survey indicated at least once. That figure is 16% higher than all other military 13ers surveyed, who, combined, indicated a 27% attendance in the past week. When this number is compared with white attendance, African Americans show a 19% higher rate of attendance. These figures are close to what Gallup reports in the civilian population cited earlier.

³⁰ West., 23.

³¹ Ibid., 24.

When survey participants were asked: "As you were growing up did you regularly attend religious services?", 92% of black 13ers in the military indicated that they had attended church in degrees ranging from sometimes to always. White 13ers indicated a 75.2% rate of church attendance ranging from sometimes to always.

Why are black worship attendance and religious practice statistics so much higher than other ethnic groups? Michael Dyson offers a plausible explanation when he writes: "Black religious faith is at core an argument with evil, particularly racism, and an affirmation that black folk are able with God's help to turn bad occurrences to good effect"³² In my opinion, Dyson's suggestion implies that blacks use their faith to deal with existing cultural and sociological conditions more than other groups.

When asked to choose (in order of priority) from twenty items that are typical concerns among American 13ers, blacks chose three items in equal numbers as their top concern, they were "*abusive relationships*"; "*personal finances*", and "*child care*". Other survey participants selected "*personal finances*" as first priority. "*Work stress*" was the second highest priority among black 13ers in the military. Other respondents also chose "*work stress*" as second priority. "*Personal stress*" was the third priority for both black and other military 13ers. Fourth priority for black 13ers was "*life direction*" while other 13ers selected "*ethnic and racial prejudice*". Black 13ers selected "*good schools*" as their fifth priority while others selected "*recreation time*". The following table of priorities detail my findings. (Note: Where there is more than one entry in a priority number, there was an equal number of responses.)

³² Dyson., 74.

MILITARY 13ERS CONCERNS BY RACE

Top Seven Concerns Among Black 13ers in the Military	Top Seven Concerns Among Other 13ers in the Military
1. Abusive Relationships	1. Personal Finances
Personal Finances	
Child care	
2. Work stress	2. Work stress
3. Personal Stress	3. Personal Stress
4. Life direction	4. Racial and Ethnic prejudice
5. Good schools	5. Recreation time
6. Family Separation	6. Affordable housing
7. Recreation Time	7. Deployment

When asked to choose from a list of seventeen items they would want in a place of worship and rank them in order of importance, black 13ers in the military chose "*Bible study discussions/prayer groups*" as their first priority choice. Other military 13ers chose "*family activities*" as their first priority. Black 13ers chose "*twelve step programs*" and "*personal/family counseling*" as their second desired choice. Other military 13ers chose "*Bible study/discussions and prayer*" as their second priority. The priority table below report my findings by race.

PLACE OF WORSHIP DESIRES BY RACE

Top Five Priorities

Among Black 13ers in the Military

1. Bible study discussions/prayer groups
2. Twelve step programs

Personal and Family Counseling

3. Day Care Programs
4. Spiritual Retreats
5. Community helping programs

Top Five Priorities

Among Other 13ers in the Military

1. Family Activities
2. Bible study /prayer

3. Marriage Enrichment

4. Personal and Family Counseling
5. Sports/Camping

The research I conducted leads me to suggest that the differences between black and white priorities may reflect differences in pertinent issues among blacks and whites within their respective culture and communities. They may also be indicative of today's changing family structure and trends in personal relationships among black and other 13ers.

When asked about styles of worship, blacks tended to have a preference for worship styles that were contemporary, informal and participatory (similar to general 13er preferences). Military chaplains indicate that blacks sometimes ask for Islamic services, as well as services commonly known as "Gospel Services" that reflects the preaching, participation and singing styles of many black churches. Again, evidence suggests that 13ers, and black 13ers in particular, are strong advocates of the American religious tradition grounded in personal liberty, the American "free church" experience and a one-to-one relationship with the Divine.

CHAPTER FIVE
SOCIOLOGICAL CHALLENGES AND
MINISTRY WITH A POST-MODERN GENERATION

SOCIOLOGICAL CHALLENGES TO RELIGION AND THIRTEENERS

Throughout this paper, I have argued that 13ers present America's religious institutions with unique challenges. Those challenges take root in the milieu of today's society described as diverse, pluralistic, economically driven, and in many ways, not very nurturing of 13ers. While exceptions do abound, my description of American society sums up in broad strokes what 13ers live with every day; making them relativistic, pragmatic, and distrustful of institutions.

For many Americans, including 13ers, religious institutions have lost the authority they once enjoyed. Religious authority is being challenged and questioned by 13ers. To meet their religious needs, churches will have to change. However, when change is mentioned, the questions: "How much change can religious institutions endure before losing their soul, and What theological tenets are absolutely necessary to sustain religious institutions?" arise. As a Christian and a minister of the Gospel of Jesus Christ, I believe certain theological tenets must not be compromised. Nevertheless, I believe that the best way to respond to the foregoing questions is to begin by asking: "In what ways are 13ers asking religious institutions to change?" Some might respond, "13ers want religious institutions or faiths to be more accepting of faiths and religious institutions that are different from their own." If that is true (and I believe that it is), I do not think this desire is any different from the challenge toward ecumenism and respect for world religions faced by many faiths in America throughout most of the twentieth century.

Concerning pluralism and ecumenism, religious institutions have been changing for years and working toward becoming more respectful of faith traditions that are different from their own. For a number of reasons (almost all related to the modernization and the industrialization of society), religious institutions have had to become more tolerant of other religious institutions. Richard Wayne Lee wrote: "For a religion conspicuously

intolerant in past centuries of other faiths, lately institutional Christianity seems to be doing an about face . . . we find, since Vatican II, delegations of church officials meeting in dialogue with representatives of the other world religions.”¹ Lee’s work goes on to show that institutional Christianity’s challenge to become more tolerant of other faith traditions pre-dates Vatican II. “The trend in this century has been in the direction of increasing interreligious tolerance and cooperation.”² He further asserts that the “Christian insistence on a monopoly on truth has eroded or at least, in the case of many conservatives, grown noticeably muted.”³

Thirteeners may be unique, but the theological challenge they bring to religious institutions is not much different from the challenge for ecumenical dialogue American religious institutions have been dealing with for most of this century. I find the parallels and similarities between 13er demands and the demands made by earlier generations of religious thinkers in this century uncanny. Take, for instance, the writing of John D. Rockefeller, Jr.--who in a 1918 Saturday Evening Post article titled: “The Christian Church: What of Its Future?” argued concerning the church: “If it is to be effective either home or in the mission fields and the wider world, the church must become more inclusive, with doctrines and programs more directly attuned to human needs . . . A life, not a creed.”⁴ Thirteener’s call for ecumenism and religious pluralism parallels the expressions of one time Union Seminary professor Daniel J. Fleming. Regarding the church and its foreign missions work, he expressed the sentiment of many foreigners reluctant to receive Christian missionaries by writing in 1925 “Your Jesus is hopelessly handicapped by His connection with the West.”⁵ The 1932 report made by William E.

¹ Richard Wayne Lee “Christianity and Other Religions: Interreligious Relations in a Shrinking World” Sociological Analysis, 53 (Summer 1992), p. 125.

² Lee., 126.

³ Ibid.

⁴ John D. Rockefeller, Jr. “The Christian Church: What of its Future?” Saturday Evening Post 9 February 1918, 16 and 37. As cited in William R. Hutchison, Errand to the World (Chicago: The University of Chicago Press, 1987), 148-149.

⁵ Daniel Johnson Fleming, Whither Bound in Missions? (New York: Associated Press, 1925). As cited in William R. Hutchison, Errand to the World. (Chicago: The University of Chicago Press..

Hocking and his team of researchers on Christian foreign missions entitled: Re-Thinking Missions: A Laymen's Inquiry After One Hundred Years. [The Hocking Report] also bears similarity to the challenge 13ers bring to church for ecumenical dialogue, respect for adherents of other world religions, and practical ministries. (It is interesting to note that Rockefeller, Fleming and Hocking were all three members of what Howe and Strauss describe as the most recent "reactive" personality cohort group preceding 13ers. They were dubbed by their generational predecessors as "The Lost Generation" born between 1883 and 1900.) A reading of any of the three works mentioned above reveals interesting similarities of expression with today's 13ers and leads one to question why churches feel an increased anxiety from 13er challenges for greater ecumenism and pluralism when they were already moving (in response to modernization, postmodernization, and a more globally oriented perspective) in that direction. Some might respond to that line of reasoning by saying, "The difference is that 13ers want to practice aspects of several faiths, while simultaneously demanding to be part of one or another uniform faith traditions." In light of that answer, I understand Christian church anxiety as 13ers challenge important tenets and the spiritual superiority of the Christian faith. However, a thorough examination of even the most conservative of Christians (or practitioners of other faiths) would reveal folk beliefs already present in America's traditional religious faiths. By the term "folk beliefs," I refer to what Meredith B. McGuire distinguishes as *official faith* and *unofficial faith*. McGuire writes: "Official religion, then, is a set of beliefs and practices prescribed, regulated and socialized by organized, specifically religious groups. These groups set norms of beliefs and action for their members . . . Nevertheless, the actual religion of the individual member may not correspond very closely to the official model."⁶ She goes on to list a number of

1987), 148-149.

⁶ Meredith B. McGuire, Religion the Social Context. (Belmont, CA: Wadsworth, Inc., 1992), 99.

nonofficial or folk religious practices including superstition, magic, paranormal, and occult practices.

I have come across quite a few adherents of uniform faith traditions, yet who practice various forms of folk religion that do not fit within the doctrinal framework of their official religion. Religious leadership certainly recognizes that unofficial religion is as much a reality in the lives of some adherents as official religion is. However, we notice that very few (if any) religious institutions are screaming out for the expulsion of those who practice various forms of nonofficial religion. So, when the question: "By practicing various combinations of nonofficial religion, are 13ers presenting to religious institutions something that they are not already living with" is asked, the answer in most cases has to be no.

Defining religion also reflects theological and religious challenges. Do 13ers seek to redefine religion? Are they seeking to change the nature of religion? The answer may be yes, but perhaps only to the degree that religion has always adjusted itself when accommodating shifts in sociological realities. Peter Berger has argued that religion is largely a historic product and that it is a human enterprise by which a sacred cosmos is established. Human world-building depends on the internalization of a social order and what he calls *cosmization*. (Ordering of the universe.)⁷ Religion, according to Berger is cosmization in a sacred mode. Legitimation (socially objective knowledge that serves to explain and justify the social order) is built upon a base he calls *plausibility* which are the human and intellectual social assents upon which one's world is built.⁸

"Worlds are socially constructed and socially maintained. Their continuing reality . . . depends upon specific social processes, namely those processes that ongoingly reconstruct and maintain the particular worlds in question."⁹ Religious institutions have depended upon the plausibility established within community to perpetuate themselves

⁷ My interpretation of Berger's use of the term "cosmization"

⁸ Peter L. Berger, *The Sacred Canopy*. (New York: Doubleday, 1967), 1-32.

⁹ *Ibid.*, 45

organizationally and theologically. "It can be said that all religious traditions, irrespective of their several ecclesiologies or lack of the same, require specific communities for their continuing plausibility"¹⁰ Berger's essential point is that "the same human activity that produces society also produces religion, with the relation between the two products always being a dialectical one."¹¹

Berger's theory of religion (understood as a human construct) is not agreed upon by all, but those who do agree with him will find that his theory gives religious institutions little ground for resistance to change and redefinition if 13ers challenge and successfully argue their necessity. Further, even if 13ers refuse to participate in the dialectic between religion and society, or fail, in time, other social forces will create changes in religion. Change and theological redefinition are something that organized religion has encountered throughout its history. Here I speculate, but it is possible that presently, 13ers are one of the many instruments the Divine is using to push religious institutions in the direction they must go to be more meaningful in the contemporary milieu. They may very well be a Divinely appointed catalyst for change. As such, the challenge 13ers bring could be seen as similar to the stimulus religious institutions have experienced in the past--what Berger describes as *crises of plausibility* (erosion of the structures of a particular religion stemming from the collapse of plausibility) and its natural consequence, the challenge to religious legitimation (described as a *crises in theology*).¹²

With respect to questions regarding degrees of theological change and loss of soul, I cannot provide a specific answer for every religious organization or tradition. I suspect that the answer will differ for each religious institution and place of worship. Each religious institution will need to examine the plausibility structures upon which they are based to determine what is and what is not essential to them. Nevertheless, I will note, that to the surprise of many who experienced significant change in religious institutions,

¹⁰ Ibid., 46

¹¹ Ibid., 47

¹² Ibid., 157-168.

many institutions have survived countless changes thought to be the proverbial "straw that would break the camel's back." For the Roman Catholic church, the Protestant Reformation was thought to be such a change. Martin Luther's doctrine of justification by faith, the church as comprised of the faithful, and the priesthood of believers was believed by strict Roman Catholics to open the way to moral laxity and led to Luther's excommunication and temporary exile. For Muslims, the end of the age of the high caliphate was thought to be cataclysmic. For colonial Puritans (primarily Calvinistic and who had no use for religious tolerance), the arrival of Quakers, Catholics, Anabaptists, and Armenians on American shores was thought to be the end of an era. Nathaniel Ward spoke expressly for the Puritans but could have been speaking for a number of religious institutions in the history of humankind's religious experience when he wrote: "The only liberty owed to dissenters was the liberty to keep away from us."¹³

Thirteeners may want change in religious institutions, but a more crucial desire among them is a clear explanation of the tenets and traditions churches hold so dear. Therein lies one of its greatest problems. Religious leaders, institutions and their followers have not consistently succeeded in effectively articulating why their tenets are essential or how they give meaning to life. In some measure, 13ers want what Jurgen Habermas has described as *communicative action* and *communicative rationality*. *Communicative action* refers to the "interaction of at least two subjects capable of speech and action who establish interpersonal relations . . . seek to reach an understanding about their plans of action in order to coordinate their actions by way of agreement."¹⁴ Charles Davis claims that such communication leads to a rationality that raises three validity claims: Claim to truth, claim to normative legitimacy, and claim to truthfulness or authenticity. These claims may be taken for granted and accepted without question, however, their rationality is

¹³ Perry Miller, ed., The American Puritans: Their Prose and Poetry. (Garden City, NY: Doubleday., 1956), 98.

¹⁴ Jurgen Habermas, The Theory of Communicative Action, vol. I: Reason and the Rationalization of Society. (Boston: Beacon Press, 1984), 86 Cited in Charles Davis, Religion and the Making of Society. (Great Britain: University of Cambridge Press, 1994), 194.

determined by the willingness of those who make them to engage in argument with others to vindicate or criticize those claims when challenged. *Communicative rationality* is tied to the differentiation of the three validity claims that are able to be argued and or defended.¹⁵

Thirteeners may inspire religious institutions to wrestle with the question "What is essential for a religious institution and what keeps it from losing its soul?" However, one notices that Christianity and Christian theology have endured countless changes throughout their history. Theological emphasis on neo-orthodoxy in the forties, existentialism in the fifties, liberation theology in the sixties, and secularism in the seventies has given way to the new theologies and trends in religion of individualism in the eighties and post-modernism in the nineties. Yet, the Christian church survives and will continue to survive without losing its soul. Further, who is able to dictate or discern from the Divine the point at which change constitute loss? While such questions cannot be lightly dismissed, those who raise them must consider the resilience of the soul (the life forces giving plausibility to the existence and meaning) of each religion and the mercy of the Divine. After all, religious institutions (in the past) have permitted bloodthirsty crusades, jihad, the inquisition, enslavement of human beings, and imperialistic paternalism, all considered by adherents of particular faiths to be the will of God for the sake of making converts. Despite many atrocities, the soul of many world religious traditions survive and, in some cases, seem to be thriving.

The question for Christians (myself included) and adherents of other faith traditions is: Are you willing to enter into dialogue with 13ers and to wrestle with what is indeed essential to the meaning of their faith or will you continue to withdraw into yourself, shutting the gates that may lead people who think or believe differently to community and grace? Secondly, will we allow 13ers to tear our faith and traditions apart for

¹⁵Davis., 195.

themselves (as many of their predecessors have done) so that through the struggle of that process we might all work to put it back together in more meaningful ways to and for all?

Religious institutional behavior that denies 13ers the opportunity to participate in the life of the church has led to 13er departure from traditional places of worship, and they do not regret their actions. It is the so-called established religious traditions in America who are concerned that, if no new infusion of young people enters their places of worship, they will not survive. In my opinion, they have every need to be concerned--yet, they have the power to turn the tide.

My earlier argument for the marketing of religious institutions may seem strange to those engaged in official theology for religious institutions. But is it really? Despite the fact that Berger was not happy with the idea of the need in modern society to market religion, he notes that the secularization of society has led to the contemporary pluralism and a characteristic of pluralism is the market situation it creates. "The key characteristic of all pluralistic situations. . . is that the religious ex-monopolies can no longer take for granted the allegiance of their client populations . . . As a result, the religious tradition, which previously could be authoritatively imposed, now has to be marketed."¹⁶ Berger's words were written nearly thirty years ago. It is sad that so many of America's religious institution's never caught on to what Berger pointed out long ago.

It is my opinion that, within the context of the criteria and check points of criteria I mentioned in Chapter 3, religious institutions in today's pluralistic society must shift emphasis so that they are organized to win over a population of religious consumers who cannot be coerced or compelled to follow one particular tradition or another. Those charged with the welfare of particular religious institutions must be concerned with the development of societal structures and cohort group goals.¹⁷ For many, part of those

¹⁶ Berger., 138.

¹⁷ Ibid., 138-139.

goals must be acceptance of pluralism in America, unofficial religion, marketing and greater ecumenism in ministry.

TOWARDS A STRATEGY OF MINISTRY FOR THE THIRTEENTH GENERATION

As stated earlier, I am a Christian, but I have attempted to present the arguments of this thesis in such a way as to reflect cognizance of the pluralism that exists in America. Thus far, I have tried to avoid Christocentric language and suggestions that relate only to the Christian church. However, in this section more than any other, I present a strategy for ministry that reflects a Christian and Christian church related emphasis. I do this for three reasons. First, the Christian church is the religious institution I am most familiar with, and therefore, able to render a more informed critique. Second, the Christian church is the religious institution for which I have a deep love. Third, I believe the Christian church (as intended by Jesus) offers 13ers and the world answers to questions of meaning and the clearest expression of God's love for human-kind. I am convinced that through the working of the Holy Spirit, the power of Gospel, and Christian charity, the church is called to be the conduit through which more and more abundant life may be obtained.

In this work, I also present a flow of argument that moves naturally into the presentation of a strategy for ministry to 13ers. While this section discusses some specifics in strategy, my main goal is to suggest general principles that churches and other religious institutions might apply as they seek to do the work of ministry with 13ers. Again, much of what I will write may be applied across the spectrum of generations living in America today. This section also serves as something of a summary of my earlier argument. I humbly request your indulgence for places that may be redundant.

Like any other attempt at ministry, ministry with 13ers must begin with *vision*.

Breaking forth as part of a higher calling or dispensation of the Divine, vision provides those who would do ministry for 13ers with a perspective that informs them of where 13ers are spiritually, and where God wants them (spiritually) to be. Vision enables providers of religious ministry to see 13er angst, pain, and struggle as they attempt to make sense out of life. Vision also enables providers of religious ministry to appreciate the unique gifts 13ers possess and bring to the church. Further, vision provides a mapping for appropriate response to spiritual desires of 13ers (or any other group for that matter). "Where there is no vision, the people perish."(Proverbs 29:18A)

Because of the church's ambivalence and lack of intentional ministry for 13ers, Mike Regale suggests: "the most important problem in the church today is a fundamental lack of clear, heart-grabbing vision. The church in America has no vision."¹⁸ I believe Regale may have overstated his point. The church does have a vision, typically the salvation of human souls by the grace of God that comes through faith in Christ Jesus--in my opinion, a worthy vision and timeless message. However, the church (within the criteria mentioned earlier and the criteria that will be outlined further on), must find ways to fine-tune its vision and message for present and future generations of believers. Old paradigms of traditional ministry are losing effectiveness among a growing number of people, goading the church to revise its role within society and in relation to ministry to 13ers.

The dynamics of a postmodern society call upon the church to rethink, repackage and rediscover its essential elements for meaningful faith and ministry to 13ers. I do not wish to imply that all things within the church are to be re-negotiated. The Gospel of Jesus Christ as the core of the Christian faith is non-negotiable. Regale makes a similar point and outlines an essential core that may operate as criteria for the church as it rethinks, repackages and rediscover essential elements of its faith. He suggests that the core of God's revelation is the Gospel, the church, (a place where one may find personal

¹⁸ Regale., 229.

meaning in life), the hope of heaven, healing, and the promise of the Kingdom of God. For Regale, the church is the conduit through which God offers something qualitatively better than what the world has to offer.¹⁹ He further notes that this higher reward is articulated in the book of Isaiah in the Old Testament, and later attributed to Jesus as he commenced his earthly ministry.

The Spirit of the Lord is upon me, because the Lord has anointed me to preach good news to the poor. The Lord has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release to the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion--to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendor. (Isaiah 61:1-3).

With that passage of scripture, Regale points out that both Isaiah and Jesus offer an exchange of negative conditions for positive conditions. Oppression is exchanged for good news, broken-heartedness is exchanged for wholeness; captivity is exchanged for release; mourning is exchanged for comfort; ashes are exchanged for a garment of comfort; sadness for gladness; and despair for praise.²⁰ The vision proclaimed by Isaiah and later by Jesus should be taken up by the church for reaching 13ers.

To move 13ers from spiritually negative places to the place God would have them requires the church to be aware of the differences between present-day conditions in our world and the promises Jesus offers the world through the church. Through an understanding of 13er conditions, problems, gifts and through Christian love, the church is able to develop meaningful mission ministry for 13ers. Such an understanding requires the church to do its homework which may include study and use of sociological, demographic, and marketing data when planning successful 13er ministry. Leaders of

¹⁹ Ibid., 230.

²⁰ Ibid.

religious institutions and places of worship will need to listen to what 13ers are listening to, watch what they are watching on television, learn about the kinds of peer pressure they face, and know what trends in culture impact them for good or bad. Yet, these things are still not enough.

To be effective, the church must also be grounded in ways that enable it to be faithfully responsive, not fancifully reactive. The church cannot afford to give way to every "wind of doctrine" or be advocates of change "for the sake of change." To guard against falling into any of those two snares, the church must rely upon the Holy Spirit for guidance and a criteria that demarcates and delineates its realm of work and ministry. With regard to religious marketing, ministry, and mission to 13ers, at minimum, I suggest the following criteria:

1. In all Christian attempts at marketing and ministry for 13ers, the Gospel of Jesus Christ must be the message. Essential to that message is the teaching and belief that Jesus is the Son of God; "who so loved the world that he gave his only begotten son, that whosoever believeth on him shall not perish, but have eternal life." (John 3:16). That belief must not be compromised. Without the foregoing as a basis of Christian marketing attempts and ministry, the church ceases to be a Christian church and loses the distinctive that set it apart from any number of other religious organizations.
2. In all Christian attempts at marketing and ministry for 13ers, the objective goal must be oriented toward the clear explication of the life and meaning of Jesus salvific work. Further, this must be done through sound biblical scholarship, teaching, and effective communication. The scriptures themselves are the norm for such explication.

3. Christian attempts to target and provide ministry to 13ers must reveal Jesus' accessibility in contemporary times.
4. Marketing and ministry for 13ers must move 13ers toward acceptance of the Lordship of Jesus Christ in one's life and the surrender of self-will to the will of God for regeneration, forgiveness of sin and ultimately resurrection to the Kingdom of God.
5. Marketing and ministry for 13ers must facilitate the deepening of relationships between people with other people and between people and God.
6. Marketing and ministry for 13ers must encourage 13ers to become a part of the body of Christ as a living organism that fulfills the role of being a conduit of God's love and grace to all human-kind.
7. Christian marketing and ministry for 13ers must demonstrate the applicability of Jesus' theological and practical teaching in contemporary life.
8. Christian marketing and ministry for 13ers must advocate the Bible as the standard by which all Christian word and deeds are measured.

As mentioned earlier, the church's criteria should also include addressing needs and concerns of its target market in quantitatively and qualitatively measurable terms that reflect responsible stewardship of time, talents and gifts. When religious leaders and the Christian church are asked to depart from these principles, I suggest that in a spirit of love they resist. Like criteria given for religious marketing in Chapter 3, the criteria stated above are minimal. Many will feel the need to add other elements seen by them as essential to their faith. For Christians to do so is fine as long as their doing so is based upon the heartfelt conviction of obedience of the Lord and the scriptures. I for one am strongly inclined to add the right handling and observance of the ordinances instituted by Christ for the church, but I also recognize that for almost as long as the Christian church has been in existence, variations in theological and scriptural emphasis has influenced differences in "What" and "What not" particular strands of Christians receive as essential.

This should pose no problem to those who believe in the right of all human beings to practice faith according to the dictates of individual freedom of conscience. Necessarily, such freedoms must extend beyond the Christian faith to include others who are not of the Christian faith.

Religious pluralism presents a range of considerations that must be considered by those seeking to perform or provide ministry to 13ers. Berger's earlier point "the crucial sociological and social-psychological characteristic of the pluralistic situation is that religion can no longer be imposed but must be marketed,"²¹ places religious ministry into terms of supplier and customer. Quiet as it is kept, and as much as some would like to resist it, that perspective has proven to be effective in reaching people. Campolo states: "When I look at the growing congregations of America, they all have pastoral leaders who grasp the basic skills of programming, marketing, and institutional organizing."²² However, Campolo recognizes the need for, and offers a philosophy of ministry, that may be seen as an operative criterion for the church's attempts to provide ministry to 13ers and others.

The church must be *kerygmatic*. It must consist of individuals who declare the Good News of Christ . . . It must be *diaconic* consisting of people committed to ministering to the needs of the hungry, the naked, the sick and the imprisoned . . . it must be *koinonic* consisting of people who create a community that provides loving nurture to the lonely and rejected of the world and *prophetic* consisting of people who declare the judgments of God upon oppression and call for the liberation of people so they may become more like the kingdom of God.²³

When evaluated through the lens of the New Testament, the church's motivation for marketing is overwhelming. It is my opinion that the church is being led by the will of

²¹ Berger., 145.

²² Tony Campolo, Can Mainline Denominations Make a Comeback. (Valley Forge PA: Judson Press, 1995), 129.

²³ Campolo., 59.

the Lord to that end. Further, my research reveals that churches engaged in marketing to determine and address the needs of 13ers have the best chance of providing them with authentic places of worship and religious expression. Regale states: "The future requires a more general engagement of local community, modeled on a foreign missions-cross-cultural model . . . Local congregations must do the work of discovering who lives in their communities."²⁴ Once that is determined, the church must willingly and earnestly listen to what those in their community have to say. The mission of the church becomes the business of "closing the gap" in real and substantial ways between the current reality and the promises of the scripture. Vision (for 13ers or any other target group) leads to mission. Mission then, leads to practical and spiritual ministry.²⁵

In developing a strategy of ministry to 13ers, religious leaders and laity will need to communicate their messages in ways that are interesting to them (even entertaining) when possible. They must remember that 13ers are the MTV generation, and television has played a major part of their lives. Noting the effect of television and the entertainment industry on 13ers, Campolo writes: "The net effect on society is that nothing will be given much time or energy unless it is reduced to fun and entertainment. That goes for the news, for education, and it certainly goes for Christianity."²⁶ Here, Campolo may have overstated his point. While fun and entertainment are important to 13ers, and while the church benefits if it finds ways to make 13er participation and attendance entertaining and fun, the Christian church and message should not and cannot be reduced solely to entertainment. Christianity is a disciplined way of life that challenges its adherents in ways that are not meant to be entertaining. The cross of Christ Jesus cannot be thought of or taught as matters of fun and entertainment. However, what the church must strive for is creative new ways of gripping people and communicating the message of the cross of Calvary. Creative presentations of the Gospel may possess an element of

²⁴ Regale., 233

²⁵ Regale., 234-235.

²⁶ Campolo., 37

entertainment where possible, but that should not be the end. Effectiveness in getting the truth and message of the Gospel is the standard by which creative presentations must be judged. Creative presentations, humor, dance or any other mediums used to communicate the message of the Gospel must not overshadow, mitigate, deny or eliminate the truth of God's love for humanity through Christ Jesus.

Religious leaders will benefit by noting the speed at which television programming and advertising designed for 13ers moves. Churches offering worship and training opportunities for 13ers must consider that 13ers have been conditioned to a quick pace and multiple visual stimulation more than aural stimulation. Currently, many churches across America conduct worship experiences in a manner that fits a generation that grew up in a more aural and versed society. Sermons often range 15 to 30 minutes in length, fine for people who developed comparable attention spans and listening skills during the age of radio. But 13ers have an estimated attention span of about 3 minutes, so they often tune out lengthy homilies. While I am not suggesting 3 minute sermons, I am suggesting that preachers and religious teachers consider the attention span of 13ers when developing sermons and lessons for them. Further, they may need to include visual aids in their presentations that give 13ers something other than a "talking head" to focus on during worship and sermons.

Further, older and classically trained clergypersons often reference the theological formulations of eighteenth- and nineteenth-century theologians. The average 13er is not familiar with the writing of classical theologians, therefore, sermons that reference those theologians often come off as dry, snooty, and irrelevant. Preachers and religious teachers may need to consider the presentation of more contemporary points of reference (even if for the purpose of introducing more classical theological formulations) to get 13ers emotionally, spiritually and intellectually "on board" in the preaching or teaching effort.

Most hymns sung in mainline Christian churches were also written in the eighteenth and nineteenth century. Often, the words and the theological message of those hymns are meaningless to 13ers and few churches take the time to explain the relevance and history of them. Religious leaders may need to take time in the worship service to explain the meaning and value of hymns being sung in the worship service. Doing so may impart greater meaning to a generation of people who are unfamiliar with the meaning those hymns have for older generations. In summary, religious leaders need to focus on the design of multiple stimulant, visually oriented, and faster-paced presentations to keep 13ers from being bored during worship. However, all of the above must be balanced with sound scriptural teaching and meaningful relationships. George Barna wisely points out: "Attracting kids to church does require relevance in style, but it is not the performance itself that will cause them to embrace Christ and His Church. If kids want a show, better venues . . . are available . . . Kids respond to people who care about them"²⁷

Religious institution leaders and laity should know that thirteeners are brutally honest. Their honesty is reflected in the words of their music and in their style of language. They appreciate honest wrestling with today's issues and the tenets of religious faith. Most 13ers refuse to be told how and what to believe based merely on traditional authority or theological formulations declared exempt from challenge, critical reflection, and argument. Leaders of religious institutions will need to create spaces of free thought and speech. Davis has suggested that ideal speech situations are free from domination, where the only force is the better argument.²⁸

Ministry that attracts 13ers will be relational. Thirteeners appreciate opportunities to participate in activities that foster relationship, which is best developed in small group settings where unifying work and struggle occur. Campolo also suggests the use of large

²⁷ George Barna, Generation Next (Ventura, CA: Regal Book, 1995) 74.

²⁸ Davis., 197.

religious gatherings like Christian music concerts where individuals who are not ordinarily expressive may feel less inhibited to make expressions of faith.²⁹

With respect to traditional religious authority, Regale writes: "In a postmodern world, authority is granted to those whose exemplary life, message and work carry a high level of moral authority. Borrowing a concept from organizational management, authority in the future will be granted to people not positions."³⁰ Religious leaders should (as Dieter Zander and other 13er ministry experts suggest), downplay institutional and pastoral leadership authority. Regale lists several other suggestions that may contribute the church's appeal to 13ers.

1. The confrontation and gracious removal of unofficial church "gatekeepers" who may stifle new energy and creativity in the church.
2. A philosophy and mode of operating the church that focuses on the people it seek to provide ministry to, not on the wishes of those who are providing the ministry.
3. A perspective that refuses to look at culture as the enemy. It is difficult to express and share the love of God with people that are thought of as reflections of an evil culture.
4. The Gospel cast in terms that make sense to the people who hear it.³¹

He also warns that in the past, churches recasting the Gospel in its own terms have sometimes become enamored with their version of the story. He warns of the danger in forgetting that the Gospel story as told by one group has its particular denominational or cultural accretions which must be examined and reexamined for relevance, praxis and if necessary elimination.³² "While words of God's grace are spoken, the practical message most often outlines all of the things that a good Christian is expected to do. And in some

²⁹ Campolo., 134-135.

³⁰ Regale., 206.

³¹ Regale., 206-210.

³² Regale., 206-210.

traditions, this is couched in rhetoric of potential damnation for failure. Where is the Good News?³³

I agree with Regale's summation but would add that, as stated earlier, criteria based in the Gospel must always be the objective content the Christian church seeks to share with 13ers. That content is to be shared but not through coercion, force or manipulation. The message must be a free sharing at points and places where its messengers have earned the right to speak through the Gospel's affect on their lives. More than at any other time in the history of Christianity, the road to salvation must be demonstrated more than articulated. Christian leaders should place emphasis on spiritual healing, establishing relationships, the forgiveness of sin, the resurrecting power of Jesus and the loving fellowship possible in a body of regenerate souls. For 13ers, these things are impossible to know through Christians who do not "walk what they talk."

As a matter of criteria, I further submit that the purpose for targeting 13ers through marketing and sociological data is to lead them (as well as others) to the saving knowledge and acceptance of the love of God through Christ Jesus. With 13ers, that will only take place as the church facilitates the development of 13er relationship with God (including relationship that comes forth as anger directed at God, parents, the church, and society.)

Facilitation also implies the selection of worship and educational material that will force 13ers to challenge authority and think critically. I see no other way for the church to gain widespread respect from 13ers or impart new meaning to their lives. Thirteener relationship with God often occurs and deepens with theological contemplation and struggle. Worship, sermons, and lessons that do not invite intellectual and spiritual challenge do nothing for 13ers or any other group for that matter.

Thirteeners insist on places where they will be welcomed as they are--with all of their doubts, questions, and beliefs. "When the church talks about welcoming people in their

³³ Regale., 210

20s, it needs to ready itself to receive the blessings and the challenges we bring. Getting a hold of our demographics . . . does not get you in touch with me . . . I want you to touch me as a person, not as a piece of information distilled into statistical anonymity.”³⁴

Leaders of religious ministry must clearly understand that the tools, media and strategies used to reach 13ers are not ends in themselves. The object of ministry designed for 13ers is not simply to fill places of worship, but to enrich lives with the meaning through the Gospel of Jesus Christ and to provide 13ers with opportunities to establish genuine Christ centered relationships.

In light of the pain and disappointment many 13ers have experienced in their lives, churches should offer spiritual healing. Mahedy and Bernardi suggests that religious leaders and laity be familiar with the signs of Post Traumatic Stress and borderline personality disorders so they may create places that minister to 13ers bearing those burdens. They must also be prepared to do referrals to medical and mental health professionals. Mahedy and Bernardi also stress the importance of offering real friendship.³⁵

The reader this work will notice that much of what I am suggesting is not far from what many churches have always set out to do. The problem occurs when failure or lack of vision is experienced by those religious institutions. With initial or repeated failure, many churches quietly give up the goal of reaching new generations of people. They instead, turn to satisfying their own membership needs and the needs of generations more responsive to America's religious status quo.

Readers will also notice that much of what I suggest is not dramatically different in terms of biblically based Christian belief and doctrine. I offer no “earth shaking” revelations or innovations. In fact, much of my point in this whole matter is that it is not the theology or doctrines of the church that must necessarily change. What must change

³⁴ Jarrett Kerbel, “Bless My Inexperience,” Cited in Jim Wallis, “A Generation's Faith” *Sojourners* 23 (November 1994): 15.

³⁵ Mahedy and Bernardi., 75-80.

is the way the church interprets and uses it's theology. I further submit that change must be in terms of who the church intends to provide ministry.

IMPLICATIONS FOR MINISTRY TO THIRTEENERS IN THE MILITARY

Much of what I have written in this chapter may be applied to ministry with 13ers in the military, but because of the uniqueness of their situation and their concerns, I point out some unique implications. Having participated in ministry at six military commands, and served as command chaplain at two of them, I know that every command is unique despite basic certain similarities. Chaplains do well to utilize data obtained through surveys and interviews of command members and command leadership to formulate strategies for ministry. Data obtained from legal offices, master at arms, physicians, and family service centers may also provide chaplains with leads in determining trends or concerns they may want to address as pastors.

Chaplains may also benefit command personnel by providing ministries that reflect specific concerns expressed by military personnel. In the survey I conducted, abusive relationships and personal financial matters were strong concerns. A chaplain at that command may want to solicit the assistance of family service center or other personal financial matter experts to periodically conduct training in personal financial management. Likewise, the chaplain might focus much of his ministry on interpersonal relationship development.

While leadership in many commands may not be enthused about the idea of a weekly mid-day worship service that possibly impacts negatively on the productivity of regular working hours, few leaders will balk at programs that benefit command personnel in ways that ultimately reduce the need for disciplinary action, personal counseling or administrative workload, therefore, chaplains must seek to provide 13ers and military commands a ministry that meets practical concerns. It is through addressing practical concerns that doors for more spiritually based ministry will be opened.

Chaplains also do well to remember that military people come from diverse cultures, and religious backgrounds. They must constantly be “on the look out” for people who may be suitable lay leaders or lay readers for particular religious expressions. The chaplain should possess a “teachable spirit” and know that a lot of 13er religious expression, as well as information on ministry to 13ers of various religious and cultural backgrounds can be obtained if the chaplain is willing to put in the time required to develop good relationships.

Like civilian 13ers, most military 13ers do not trust institutions or representatives of institutions. Chaplains must be willing to “play down” their institutional connections--even their connection with the military service at times. This means that the chaplain must walk a fine line between personal/pastoral care and institutional representation--very difficult, especially in these times.

The chaplain must be careful not to make assumptions about people, 13ers or otherwise. Rather, chaplains should provide opportunities for free communication and encourage 13ers to shape their own relationships with God. That process (when done properly and sincerely) will encourage the 13er to keep coming back to the chaplain for discussions, which may be understood by the chaplain as requests for spiritual direction. Such requests (when met with a spirit of humility) may be spiritually and intellectually challenging for the religious inquirer and the chaplain and provide both with opportunities for spiritual growth.

Because many 13ers (including military 13ers) come from difficult pasts that may include a variety of forms of abuse, chaplains should be familiar with resources for mental health, professional counseling and specialized therapy. Further, chaplains should shape a significant portion of their ministry around spiritual and emotional healing.

IMPLICATIONS FOR MINISTRY TO AFRICAN AMERICAN THIRTEENERS IN THE MILITARY

Much of what I have written earlier may be applied to ministry with African American 13ers in the military. However, African American 13ers bring concerns that are sometimes quite different from other groups of military 13ers. Information on African American 13er religious desires, practices, and concerns cited earlier suggests that chaplains will need to know and specifically address their concerns. To assume that their concerns and religious desires are the same as everyone else may lead African American 13ers to conclude that the chaplain is prejudiced, indifferent, or at the very least, insensitive. Chaplains who are aware of the different cultural and social tensions experienced by black and other minority 13ers will be in a better position to effectively express their concerns to the chain of command. Demonstrating awareness and sensitivity to the issues of minority 13ers do much to indicate to all 13ers within a command that the chaplain is the Lord's woman or man to all.

Closing Thoughts

Chaplains benefit themselves and their command's personnel by staying abreast of contemporary theological and sociological trends in religion. Literature on ministry to 13ers is always increasing. Wise religious leaders interested in reaching 13ers will make a study of the current literature. I have merely scratched the surface of all the published or expressed work concerning religious ministry and 13ers in this paper. Much of this material will be found under Generation X, twentysomethings, and ministry with youth/young adults headings.

Finally, the chaplain should bear in mind a point made earlier in this paper. Thirteeners, regardless of ethnicity, social, economic, or other differences want to develop relationships with religious leaders on a one-to-one basis. They want to be involved with people who are genuinely interested in them as individuals. Deck plate, flightline, field, classroom, and office space ministry are essential if the chaplain is to know

13ers on a one-to-one basis. But these are only beginnings. Chaplains must seek to provide ministries that enable them to spend "quality time" with command personnel while simultaneously allowing servicepersons to spend quality time with their families. This double need is time intensive but is one of the most effective ways to establish rapport and pastoral support with 13ers. These strategies also lead to greater opportunities for spiritual/religious interaction.

For the chaplain, quality time with members of a military command involves degrees of openness on the chaplain's part, which could mean vulnerability. Thirteeners (or any one else for that matter) rarely open up to chaplains who are highly guarded about their time, thoughts and feelings. I am not suggesting the chaplain wear his or her feelings like ribbons, fraternize, or engage in expressions that are not in keeping with the highest professional and ethical standards of their calling. I am suggesting that chaplains be "in touch" with their feelings and possess an openness that is accessible within reason and always with prayerful caution. Each chaplain should make a conscious decision about the degree of openness he/she permits. When in doubt, I suggests that the chaplain talk the matter over with mentors or other trusted colleagues.

I hope this work will create interest and stimulate further study in the area of ministry to the 13th generation. More importantly, I hope religious leaders will see the need for ministry to 13ers that many (but not nearly enough) are presently experiencing. As I stated at the outset of this paper, much of what I have written may be applied to other generational cohorts as well and I highly recommend its use. Despite the fact that thirteeners are unique, they bring a challenge to the church and other religious institutions that is not totally unfamiliar to religious leaders; nor is the challenge they bring, a challenge that post-modern society isn't pushing religious institutions toward already.

Religious ministry that is thoughtfully intentional in its outreach to 13ers, removes alienating barriers to 13ers, provides a means for spiritual healing, and removes the deep

sense of aloneness felt by many 13ers will do a great work for God. More importantly, it becomes the medium through which the saving power of the Lord does its greater work in their lives. In these ways, religious ministry has its greatest affect on members of the 13th generation.

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APPENDIX A
RELIGIOUS ATTITUDES
MILITARY SURVEY

Thank you for participating in this survey of Generation X in the military attitudes on religion. Information given will be used to assist chaplains design future programs of ministry. To be a Generation Xer you must be no older than 35 years of age. Fill in the blank, place a check mark () or give specific information in the spaces provided.

1. Your year of Birth _____ 2. Homestate _____ 3. Sex _____
4. Rating and Paygrade. _____ 5. Length of military service _____ 6. Ethnic/Race _____
7. Did you grow up in a:
___ Single Biological Parent Home ___ Two Biological Parent Home ___ Biological Parent & Step-parent
___ Grandparent's Home ___ Other relative Home ___ Foster Home ___ Friend's Home ___ Other
8. How would you describe the socio-economic status of your home of origin?
___ Lower working ___ Working ___ Middle class ___ Upper-middle class ___ Upper-class
9. Did you grow up in the:
___ Inner-city ___ Suburban area ___ Rural (Farming) ___ Rural (Non-farming)
10. As you were growing up did you regularly attend religious services?
___ Never ___ Very rarely ___ Sometimes ___ Regularly ___ Always
11. In the past week, how many times have you attended a worship service?
___ None ___ Once ___ Twice ___ Three Times ___ Four Times or more.
12. Do you consider yourself to be a:
___ Christian ___ Muslim ___ Atheist ___ Agnostic ___ Jewish ___ Other "specify"

13. Regarding your answer to question 12, is your choice of religious classification one that you have:
___ always been ___ switched to less than a year ago. ___ More than one year ago
___ More than 2years ago.
14. If you are a Christian what is your faith group affiliation? ___ Not Applicable
___ Methodist ___ Baptist ___ Presbyterian ___ Lutheran ___ Roman Catholic ___
___ Pentecostal ___ No Pref ___ Other "specify" _____
15. Regarding your answer to question 14, is your choice of religious preference one that you have
___ always been: ___ switched to less than one year ago. ___ More than a year ago
___ More than 2years ago.
16. What is the racial composition of your regular place of worship?
___ N/A ___ Mostly black ___ Equally Integrated ___ Mostly white ___ Other situation
"specify" _____
17. In the past year has your participation in religious activities : ___ Increased ___ Decreased
___ Remained the same.
18. Do you attend military base or command sponsored religious services?
___ N/A ___ Never ___ Very rarely ___ Sometimes ___ Regularly ___ Always

APPENDIX B

METHODOLOGY AND STATISTICAL INTERPRETATION

Two-hundred and three military people were surveyed from randomly selected divisions aboard a seagoing military command. Participants represented roughly 13.3% of the command's population. Participation was voluntary, however, division leaders encouraged their personnel to participate. Participants were asked to ensure that they were 35 years of age or younger in order to fit the generational category being surveyed.

In an early screening process, seventeen participants were disqualified for reasons of age. Of the 186 remaining, 9 additional surveys were invalidated during the data entry stage for similar reasons. Because survey forms were numbered, and had to be accounted for in the data entry process, "186" was kept as the "base survey participant number."

Computations made using the base survey participant number (186) produced the "Percent" number. Computations made using the base survey participant number (186) minus the nine invalidated surveys, and missing data entries produced a "Valid Percent" number.

In most cases, percent, valid percent and cumulative percent figures with tenth of a point figures of five or less are rounded down. Tenth of a point figures of six or above are rounded up to the next highest number.

QUESTION 1. "WHAT IS YOUR AGE?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
	19.00	2	1.1	1.1	1.1
	20.00	10	5.4	5.7	6.8
	21.00	15	8.1	8.5	15.3
	22.00	14	7.5	8.0	23.3
	23.00	17	9.1	9.7	33.0
	24.00	15	8.1	8.5	41.5
	25.00	15	8.1	8.5	50.0
	26.00	11	5.9	6.3	56.3
	27.00	11	5.9	6.3	62.5
	28.00	11	5.9	6.3	68.8
	29.00	8	4.3	4.5	73.3
	30.00	7	3.8	4.0	77.3
	31.00	10	5.4	5.7	83.0
	32.00	10	5.4	5.1	88.1
	33.00	6	3.2	3.4	91.5
	34.00	9	4.8	5.1	96.6
	35.00	6	3.2	3.4	100.0
		9	4.8	Missing	
	Total	186	100.0	100.0	
Mean	26.545	Median	25.500	Mode	23.000
Valid cases	177	Missing cases	9		

QUESTION 2 "What is your homestate?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
INVALID		9	4.9	4.9	4.9
OTHER	98	5	2.7	2.7	7.6
NO RESPONSE	99	1	.5	.5	8.1
	AL	6	3.2	3.2	11.3
	AR	1	.5	.5	11.8
	AZ	1	.5	.5	12.3
	CA	8	4.3	4.3	16.6
	DC	1	.5	.5	17.1
	DE	1	.5	.5	17.6
	FL	17	9.2	9.2	26.8
	GA	8	4.3	4.3	31.1
	ID	1	.5	.5	31.6
	IL	6	3.2	3.2	34.8
	IN	2	1.1	1.1	35.9
	KY	1	.5	.5	36.4
	LA	7	3.8	3.8	40.2
	MA	4	2.2	2.2	42.4
	MD	5	2.7	2.7	45.1
	ME	1	.5	.5	45.6
	MI	11	5.9	5.9	51.5
	MN	3	1.6	1.6	53.1
	MO	4	2.2	2.2	55.3
	MS	2	1.1	1.1	56.4
	NC	9	4.9	4.9	61.3
	NE	3	1.6	1.6	63.0
	NJ	6	3.2	3.2	66.2
	NY	10	5.4	5.4	71.6
	OH	9	4.9	4.9	76.5
	OK	1	.5	.5	77.0
	PA	12	6.5	6.5	83.5
	SC	1	.5	.5	84.0
	SD	1	.5	.5	84.5
	TN	7	3.8	3.8	88.3
	TX	14	7.6	7.6	96.0
	VA	4	2.2	2.2	98.2
	WA	1	.5	.5	98.7
	WI	1	.5	.5	99.2
	WV	2	1.1	1.1	100.0
	Total	186	100.0	100.0	

Valid cases 186 Missing cases 0

GENDER WHAT IS YOUR GENDER?
QUESTION 3 "WHAT IS YOUR SEX?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
Male	1.00	90	48.3	51.6	51.6
Female	2.00	85	45.7	48.9	100.0
Invalid	.	9	4.8	Missing	
No response	99.00	2	1.1	Missing	
		-----	-----	-----	
Total		186	100.0	100.0	

Valid cases 175 Missing cases 11 INCLUDES 9 INVALIDATED

QUESTION 4 "WHAT IS YOUR PAYGRADE?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
e1	1.00	2	1.1	1.1	1.1
e2	2.00	8	4.3	4.6	5.7
e3	3.00	32	17.2	18.2	24.0
e4	4.00	56	30.1	32.0	56.0
e5	5.00	43	23.1	24.6	80.6
e6	6.00	24	12.9	13.7	94.3
e7	7.00	4	2.2	2.3	96.6
e8	8.00	1	.5	.6	97.1
Other	98.00	5	2.7	2.9	100.0
Invalid	.	9	4.8	Missing	
No response	99.00	2	1.1	Missing	
		-----	-----	-----	
	Total	186	100.0	100.0	

Valid cases 175 Missing cases 11 INCLUDES 9 INVALIDATED

QUESTION 5 "LENGTH OF MILITARY SERVICE?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
	.50	1	.5	.6	.6
	1.00	11	5.9	6.3	6.9
	1.50	3	1.6	1.7	8.6
	1.80	1	.5	.6	9.2
	2.00	16	8.6	9.2	18.4
	2.50	4	2.2	2.3	20.7
	3.00	20	10.8	11.5	32.2
	3.50	6	3.2	3.4	35.6
	4.00	20	10.8	11.5	47.1
	4.50	1	.5	.6	47.7
	5.00	12	6.5	6.9	54.6
	5.50	5	2.7	2.9	57.5
	6.00	6	3.2	3.4	60.9
	6.50	1	.5	.6	61.5
	7.00	13	7.0	7.5	69.0
	8.00	9	4.8	5.2	74.1
	9.00	7	3.8	4.0	78.2
	9.50	1	.5	.6	78.7
	10.00	7	3.8	4.0	82.8
	11.00	7	3.8	4.0	86.8
	11.50	1	.5	.6	87.4
	12.00	3	1.6	1.7	89.1
	12.50	1	.5	.6	89.7
	13.00	5	2.7	2.9	92.5
	14.00	4	2.2	2.3	94.8
	15.00	3	1.6	1.7	96.6
	16.00	4	2.2	2.3	98.9
	17.00	2	1.1	1.1	100.0
Invalid	.	9	4.8	Missing	
No response	99.00	3	1.6	Missing	
	Total	186	100.0	100.0	

Mean 6.102 Median 5.000 Mode 3.000

Valid cases 174 Missing cases 12 INCLUDES 9 INVALIDATED

QUESTION 6 "WHAT IS YOUR ETHNICITY/RACE?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
African American	1.00	55	29.6	32.5	32.5
White	2.00	103	55.4	60.9	93.5
Other	3.00	11	5.9	6.5	100.0
Invalid	.	9	4.8	Missing	
No response	99.00	8	5.9	Missing	
		-----	-----	-----	
Total		186	100.0	100.0	

Valid cases 169 Missing cases 17 INCLUDES 9 INVALIDATED

QUESTION 7 "DID YOU GROW UP IN A:?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
Single Biological Parent	1.00	34	18.3	19.3	19.3
Two Biological Parents	2.00	86	46.2	48.9	68.2
Biological and Step-parent	3.00	28	15.1	15.9	84.1
Grandparents	4.00	10	5.4	5.7	89.8
Other Relative	5.00	1	.5	.6	90.3
Foster	6.00	1	.5	.6	90.9
Other	98.00	16	8.6	9.1	100.0
Invalid	.	9	4.8	Missing	
No. response	99.00	1	.5	Missing	
		-----	-----	-----	
	Total	186	100.0	100.0	

Valid cases 176 Missing cases 10 INCLUDES 9 INVALIDATED

QUESTION 8 "HOW WOULD YOU DESCRIBE THE SOCIO-ECONOMIC STATUS OF YOUR HOME OF ORIGIN?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
Lower working	1.00	11	5.9	6.3	6.3
Working	2.00	57	30.6	32.4	38.6
Middle class	3.00	66	35.5	37.5	76.1
Upper middle	4.00	39	21.0	22.2	98.3
Upper	5.00	3	1.6	1.7	100.0
Invalid	.	9	4.8	Missing	
No response	99.00	1	.5	Missing	
		-----	-----	-----	
	Total	186	100.0	100.0	

Valid cases 176 Missing cases 10 INCLUDES 9 INVALIDATED

QUESTION 9 "DID YOU GROW UP IN THE:"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
Inner-city	1.00	31	16.7	17.6	17.6
Suburban area	2.00	67	36.0	38.1	55.7
Farming	3.00	38	20.4	21.6	77.3
Non-farming	4.00	34	18.3	19.3	96.6
	5.00	2	1.1	1.1	97.7
	98.00	4	2.2	2.3	100.0
Invalid	.	9	4.8	Missing	
No response	99.00	1	.5	Missing	
		-----	-----	-----	
	Total	186	100.0	100.0	

Valid cases 176 Missing cases 10 INCLUDES 9 INVALIDATED

QUESTION 10 "AS YOU WERE GROWING UP DID YOU REGULARLY ATTEND RELIGIOUS SERVICES?"

Value Label	Frequency	Percent	Valid Percent	Cum Percent
Never	5	2.7	3.0	3.0
Very rarely	25	13.5	14.8	17.8
Sometimes	56	28.0	30.8	48.6
Regularly	58	29.7	32.5	81.1
Always	33	17.2	18.9	100.0
Invalid and missing	17	9.2	Missing	
Total	186	100.0	100.0	
Valid cases	169	Missing cases	17	

ATTEND1	Count	Row Pct			Row Total
		African American	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
Never	1.00	1	4		5
		20.0	80.0		3.0
		1.8	3.9		
		.6	2.4		
Very rarely	2.00	4	21		25
		16.0	84.0		14.8
		7.3	20.4		
		2.4	12.4		
Sometimes	3.00	18	30	4	52
		34.6	57.7	7.7	30.8
		32.7	29.1	36.4	
		10.7	17.8	2.4	
Regularly	4.00	17	35	3	55
		30.9	63.6	5.5	32.5
		30.9	34.0	27.3	
		10.1	20.7	1.8	
Always	5.00	15	13	4	32
		46.9	40.6	12.5	18.9
		27.3	12.6	36.4	
		8.9	7.7	2.4	
Column Total		55	103	11	169
		32.5	60.9	6.5	100.0

QUESTION 11 "IN THE PAST WEEK, HOW MANY TIMES HAVE YOU ATTENDED A WORSHIP SERVICE?"

Value Label	Frequency	Percent	Valid Percent	Cum Percent
None	113	61.0	67.3	67.3
Once	37	18.9	20.8	88.1
Twice	5	2.7	3.0	91.1
Three times	8	4.3	4.8	95.9
Four or more times	7	3.8	4.2	100.0
Invalid and no response	18	9.7		
Total	186	100.0	100.0	

ATTEND2	Count	Row Pct			Row Total
		African American	White	Other	
		Col Pct			
		Tot Pct	1.00	2.00	3.00
None	1.00	31	77	5	113
		27.4	68.1	4.4	67.3
		56.4	75.5	45.5	
		18.5	45.8	3.0	
Once	2.00	15	16	4	35
		42.9	45.7	11.4	20.8
		27.3	15.7	36.4	
		8.9	9.5	2.4	
Twice	3.00	1	4		5
		20.0	80.0		3.0
		1.8	3.9		
		.6	2.4		
Three times	4.00	4	3	1	8
		50.0	37.5	12.5	4.8
		7.3	2.9	9.1	
		2.4	1.8	.6	
Four or more tim	5.00	4	2	1	7
		57.1	28.6	14.3	4.2
		7.3	2.0	9.1	
		2.4	1.2	.6	
Column		55	102	11	168
Total		32.7	60.7	6.5	100.0

Number of Missing Observations: 18

QUESTION 12 "DO YOU CONSIDER YOURSELF TO BE A CHRISTIAN, MUSLIM, ATHEIST, AGNOSTIC, JEWISH, OTHER?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
Christian	1.00	137	73.6	83.0	83.0
Muslim	2.00	1	.5	.6	83.6
Atheist	3.00	5	2.7	3.0	86.6
Agnostic	4.00	4	2.2	2.4	89.0
Jewish	5.00	2	1.1	1.2	90.2
Other	98.00	16	8.6	9.7	100.0
Invalid and no response	.	21	11.2	Missing	
Total		186	100.0	100.0	

Valid cases 165 Missing cases 21

BELIEF	Count	Row Pct			Row Total
		African American	White	Other	
Col Pct		1.00	2.00	3.00	Row Total
Tot Pct		1.00	2.00	3.00	Row Total
Christian	137	49	80	8	137
		35.8	58.4	5.8	83.0
		92.5	78.4	80.0	
		29.7	48.5	4.8	
Muslim	1		1		1
			100.0		.6
			1.0		
			.6		
Atheist	5		5		5
			100.0		3.0
			4.9		
			3.0		
Agnostic	4		4		4
			100.0		2.4
			3.9		
			2.4		
Jewish	2		2		2
			100.0		1.2
			2.0		
			1.2		
Other	16	4	10	2	16
		25.0	62.5	12.5	9.7
		7.5	9.8	20.0	
		2.4	6.1	1.2	
Column Total	165	53	102	10	165
		32.1	61.8	6.1	100.0

Number of Missing Observations: 21

QUESTION 13 "REGARDING YOUR ANSWER TO QUESTION 12, IS YOUR CHOICE OF RELIGIOUS CLASSIFICATION ONE THAT YOU HAVE:"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
Always been	1.00	135	72.6	80.4	80.4
< 1 year	2.00	3	1.6	1.8	82.1
> 1 year	3.00	7	3.8	4.2	86.3
> 2 years	4.00	23	12.4	13.7	100.0
Invalid	.	9	4.8	Missing	
No response	99.00	9	4.8	Missing	
		-----	-----	-----	
	Total	186	100.0	100.0	

Valid cases 168 Missing cases 18 INCLUDES 9 INVALID

QUESTION 14 "IF YOU ARE A CHRISTIAN, WHAT IS YOUR FAITH GROUP AFFILIATION? N/A, METHODIST, BAPTIST, PRESBYTERIAN, LUTHERAN, ROMAN CATHOLIC, PENTECOSTAL, NO PREFERENCE, OTHER SPECIFY?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
Not applicable	1.00	26	14.0	15.9	15.9
Methodist	2.00	13	7.0	7.9	23.8
Baptist	3.00	46	24.8	28.0	51.8
Presbyterian	4.00	5	2.7	3.0	54.8
Lutheran	5.00	8	4.3	4.9	59.7
Roman Catholic	6.00	28	15.1	17.1	76.8
Pentecostal	7.00	9	4.9	5.5	82.3
No Preference	8.00	13	7.0	7.9	90.2
Other	98.00	16	8.6	9.8	100.0
Invalid and no response	.	22	11.8	Missing	
	Total	186	100.0	100.0	
Mean	13.263	Median	3.000	Mode	3.000
Valid cases	164	Missing cases	22 INCLUDES 9 INVALIDATED		

QUESTION 14 CONTINUED FAITH GROUP AFFILIATION

DENOMIN	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
	1.00	4	20	2	26
Not applicable		15.4	76.9	7.7	15.9
		7.3	20.2	20.0	
		2.4	12.2	1.2	
	2.00	5	8		13
Methodist		38.5	61.5		7.9
		9.1	8.1		
		3.0	4.9		
	3.00	23	23		46
Baptist		50.0	50.0		28.0
		41.8	23.2		
		14.0	14.0		
	4.00	1	4		5
Presbyterian		20.0	80.0		3.0
		1.8	4.0		
		.6	2.4		
	5.00	2	5	1	8
Lutheran		25.0	62.5	12.5	4.9
		3.6	5.1	10.0	
		1.2	3.0	.6	
	6.00	4	19	5	28
Roman Catholic		14.3	67.9	17.9	17.1
		7.3	19.2	50.0	
		2.4	11.6	3.0	
	7.00	6	2	1	9
Pentecostal		66.7	22.2	11.1	5.5
		10.9	2.0	10.0	
		3.7	1.2	.6	
	8.00	2	11		13
No Preference		15.4	84.6		7.9
		3.6	11.1		
		1.2	6.7		
	98.00	8	7	1	16
Other		50.0	43.8	6.3	9.8
		14.5	7.1	10.0	
		4.9	4.3	.6	
	Column	55	99	10	164
	Total	33.5	60.4	6.1	100.0

Number of Missing Observations: 22

QUESTION 15 "REGARDING YOUR ANSWER TO QUESTION 14, IS YOUR CHOICE OF RELIGIOUS PREFERENCE ONE THAT YOU HAVE:"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
Always been	1.00	123	66.1	78.3	78.3
Switched to < than 1 yr ago	2.00	4	2.2	2.5	80.8
Switched > than 1 yr ago	3.00	4	2.2	2.5	83.3
Switched > than 2 yrs ago	4.00	26	14.0	16.7	100.0
Invalid and no response		29	15.6		
	Total	186	100.0	100.0	

Valid cases 157 Missing cases 29 INCLUDES 9 INVALIDATED

QUESTION 16 "WHAT IS THE RACIAL COMPOSITION OF YOUR REGULAR PLACE OF WORSHIP? N/A, MOSTLY BLACK, EQUALLY INTERGRATED, MOSTLY WHITE, OTHER SITUATION SPECIFY?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
Not applicable	1.00	39	21.0	22.9	22.9
Mostly black	2.00	42	22.6	24.7	47.6
Equally Integrated	3.00	32	17.2	18.8	66.5
Mostly white	4.00	50	26.9	29.4	95.9
Other	98.00	7	3.8	4.1	100.0
No response	99.00	7	3.8	Missing	
		9	4.8	Missing	
		7	3.8	Missing	
		-----	-----	-----	
	Total	186	100.0	100.0	

Median 3.000 Mode 4.000

Valid cases 170 Missing cases 16 INCLUDES 9 INVALIDATED

QUESTION 17 "IN THE PAST YEAR HAS YOUR PARTICIPATION IN RELIGIOUS ACTIVITIES INCREASED, DECREASED OR REMAINED THE SAME?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
Increased	1.00	27	14.5	16.1	16.1
Decreased	2.00	68	36.7	40.5	56.6
Remained the same	3.00	73	39.4	43.5	100.0
Invalid and no response	.	18	9.7		
	Total	186	100.0	100.0	

PARTRATE	Count	Row Pct			Row Total
		African American	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
Increased	1.00	9	16	2	26
		34.6	57.7	7.7	16.1
		16.7	15.5	18.2	
		5.4	9.5	1.2	
Decreased	2.00	32	30	6	68
		47.1	44.1	8.8	40.5
		59.3	29.1	54.5	
		19.0	17.9	3.6	
Remained the sam	3.00	13	57	3	73
		17.8	78.1	4.1	43.5
		24.1	55.3	27.3	
		7.7	33.9	1.8	
Total		Column	54	103	11
		32.1	61.3	6.5	100.0

168

Number of Missing Observations: 18

QUESTION 18 "DO YOU ATTEND MILITARY BASE OR COMMAND SPONSORED RELIGIOUS SERVICES?"

Value Label	Frequency	Percent	Valid Percent	Cum Percent
Not applicable	29	15.6	16.4	16.4
Never	99	53.2	55.9	72.3
Very rarely	33	17.7	18.6	91.0
Sometimes	11	5.9	6.2	97.2
Regularly	4	2.2	2.3	99.4
Always	1	.5	.6	100.0
Invalid	9	4.8	Missing	
	<hr/>	<hr/>	<hr/>	
Total	186	100.0	100.0	

Valid cases 177 Missing cases 9

QUESTION 19 "DO YOU ATTEND MILITARY SPONSORED RELIGIOUS SERVICES WHEN YOU ARE DEPLOYED?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
Never	1.00	117	63.1	71.3	71.3
Very rarely	2.00	25	13.5	15.2	86.5
Sometimes	3.00	14	7.6	8.5	95.0
Regularly	4.00	6	3.2	3.7	98.7
Invalid and no response	98.00	2	1.0	1.2	100.0
	.	22	11.8	Missing	
	Total	186	100.0	100.0	

DEPLOYED	Count	Row Pct			Row Total
		African American	White	Other	
	Tot Pct	1.00	2.00	3.00	
Never	117	30.8	64.1	5.1	71.3
		67.9	74.3	60.0	
		22.0	45.7	3.7	
Very rarely	25	44.0	48.0	8.0	15.2
		20.8	11.9	20.0	
		6.7	7.3	1.2	
Sometimes	14	28.6	57.1	14.3	8.5
		7.5	7.9	20.0	
		2.4	4.9	1.2	
Regularly	6	33.3	66.7		3.7
		3.8	4.0		
		1.2	2.4		
Invalid and no response	2		100.0		1.2
			2.0		
			1.2		
Column Total	164	32.3	61.6	6.1	100.0

Number of Missing Observations: 22

QUESTION 20 "OTHER THAN WORSHIP SERVICES, DO YOU PARTICIPATE IN ANY OTHER ASPECT OF YOUR COMMAND'S RELIGIOUS PROGRAMMING? YES/NO SPECIFY PROGRAM.

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
No	1.00	155	83.3	92.8	92.8
Yes	2.00	11	5.9	6.6	99.4
	11.00	1	.5	.6	100.0
Invalid	.	9	4.8	Missing	
No response	99.00	10	5.4	Missing	
		-----	-----	-----	
	Total	186	100.0	100.0	

Valid cases 167 Missing cases 19

QUESTION 21 "DO YOU REGULARLY PARTICIPATE IN A SMALL GROUP THAT
DISCUSSES RELIGIOUS MATTERS?"

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
No	1.00	140	75.3	81.9	81.9
Yes	2.00	31	16.7	18.1	100.0
Invalid	.	9	4.8	Missing	
	99.00	6	3.2	Missing	
	Total	186	100.0	100.0	
Mean	1.181	Median	1.000	Mode	1.000
Valid cases	171	Missing cases	15	INCLUDES 9 INVALIDATED	

QUESTION 22 "AMONG THE FOLLOWING ITEMS, SELECT THE SEVEN OF GREATEST CONCERN TO YOU AND IN ORDER OF PRIORITY ENTER THE CORRESPONDING ALPHABET IN THE SPACE PROVIDED."

PRIORITY TABLE
POSITION 1

Question 22 CHOICE1

CHOICE1	Count				Row Total
	Row Pct	African American	White	Other	
	Col Pct	1.00	2.00	3.00	
	Tot Pct				
1.00		7	9	3	19
		36.8	47.4	15.8	12.4
		15.2	9.1	37.5	
		4.6	5.9	2.0	
2.00		2	3	1	6
		33.3	50.0	16.7	3.9
		4.3	3.0	12.5	
		1.3	2.0	.7	
3.00		2	1		3
		66.7	33.3		2.0
		4.3	1.0		
		1.3	.7		
4.00		3	9		12
		25.0	75.0		7.8
		6.5	9.1		
		2.0	5.9		
5.00		2	3		5
		40.0	60.0		3.3
		4.3	3.0		
		1.3	2.0		
6.00		7	17	1	25
		28.0	68.0	4.0	16.3
		15.2	17.2	12.5	
		4.6	11.1	.7	
7.00		1	5	1	7
		14.3	71.4	14.3	4.6
		2.2	5.1	12.5	
		.7	3.3	.7	
8.00		1	6	1	8
		12.5	75.0	12.5	5.2
		2.2	6.1	12.5	
		.7	3.9	.7	
	Column Total	46	99	8	153
(Continued)	Total	30.1	64.7	5.2	100.0

CHOICE1

Count	African American	White	Other	Row Total
Row Pct	Col Pct			
Tot Pct	1.00	2.00	3.00	
9.00	3	10		13
	23.1	76.9		8.5
	6.5	10.1		
	2.0	6.5		
10.00		1		1
		100.0		.7
		1.0		
		.7		
11.00		1		1
		100.0		.7
		1.0		
		.7		
12.00	3	3		6
	50.0	50.0		3.9
	6.5	3.0		
	2.0	2.0		
13.00		4		4
		100.0		2.6
		4.0		
		2.6		
14.00	2	6		8
	25.0	75.0		5.2
	4.3	6.1		
	1.3	3.9		
15.00	1			1
	100.0			.7
	2.2			
	.7			
16.00	7	3		10
	70.0	30.0		6.5
	15.2	3.0		
	4.6	2.0		
Column Total	46	99	8	153
(Continued)	30.1	64.7	5.2	100.0

CHOICE1

	Count	African American	White	Other	Row Total
CHOICE1		1.00	2.00	3.00	
17.00	2	5			7
	28.6	71.4			4.6
	4.3	5.1			
	1.3	3.3			
18.00	3	9	1		13
	23.1	69.2	7.7		8.5
	6.5	9.1	12.5		
	2.0	5.9	.7		
19.00		3			3
		100.0			2.0
		3.0			
		2.0			
20.00		1			1
		100.0			.7
		1.0			
		.7			
Column Total	46	99	8	153	
	30.1	64.7	5.2	100.0	

Number of Missing Observations: 33

PRIORITY TABLE
POSITION 2

Count	African American	White	Other	Row Total
Row Pct	Col Pct			
Tot Pct	1.00	2.00	3.00	
CHOICE2				
1.00	1	6		7
	14.3	85.7		4.6
	2.1	6.1		
	.7	3.9		
2.00	3	11	3	17
	17.6	64.7	17.6	11.1
	6.4	11.2	37.5	
	2.0	7.2	2.0	
3.00	2	2		4
	50.0	50.0		2.6
	4.3	2.0		
	1.3	1.3		
4.00	3	6		9
	33.3	66.7		5.9
	6.4	6.1		
	2.0	3.9		
5.00	5	4		9
	55.6	44.4		5.9
	10.6	4.1		
	3.3	2.6		
6.00	5	13		18
	27.8	72.2		11.8
	10.6	13.3		
	3.3	8.5		
7.00	4			4
	100.0			2.6
	8.5			
	2.6			
8.00	3	9	2	14
	21.4	64.3	14.3	9.2
	6.4	9.2	25.0	
	2.0	5.9	1.3	
Column Total	47	98	8	153
(Continued)	30.7	64.1	5.2	100.0

Count	African American	White	Other	Row Total
Row Pct	Col Pct	Col Pct	Col Pct	Row Total
Tot Pct	1.00	2.00	3.00	Total
9.00	6	12	3	21
	28.6	57.1	14.3	13.7
	12.8	12.2	37.5	
	3.9	7.8	2.0	
10.00		1		1
		100.0		.7
		1.0		
		.7		
11.00	1	3		4
	25.0	75.0		2.6
	2.1	3.1		
	.7	2.0		
12.00		1		1
		100.0		.7
		1.0		
		.7		
13.00	2	2		4
	50.0	50.0		2.6
	4.3	2.0		
	1.3	1.3		
14.00	2	3		5
	40.0	60.0		3.3
	4.3	3.1		
	1.3	2.0		
16.00	2	7		9
	22.2	77.8		5.9
	4.3	7.1		
	1.3	4.6		
17.00	1	4		5
	20.0	80.0		3.3
	2.1	4.1		
	.7	2.6		
Column Total	47	98	8	153
(Continued)	30.7	64.1	5.2	100.0

CHOICE2

	Count	African	White	Other	
Row Pct					Row
Col Pct		American			Total
Tot Pct		1.00	2.00	3.00	
CHOICE2					
18.00	5	8			13
	38.5	61.5			8.5
	10.6	8.2			
	3.3	5.2			
19.00	2	3			5
	40.0	60.0			3.3
	4.3	3.1			
	1.3	2.0			
20.00		3			3
		100.0			2.0
		3.1			
		2.0			
Column	47	98	8		153
Total	30.7	64.1	5.2		100.0

Number of Missing Observations: 33

PRIORITY TABLE
POSITION 3

CHOICES3	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
1.00	1	3			4
	25.0	75.0			2.7
	2.2	3.1			
	.7	2.0			
2.00	2	1			3
	66.7	33.3			2.0
	4.3	1.0			
	1.3	.7			
3.00		4	2		6
		66.7	33.3		4.0
		4.2	25.0		
		2.7	1.3		
4.00	2	3	1		6
	33.3	50.0	16.7		4.0
	4.3	3.1	12.5		
	1.3	2.0	.7		
5.00	2	7			9
	22.2	77.8			6.0
	4.3	7.3			
	1.3	4.7			
6.00	7	11	2		20
	35.0	55.0	10.0		13.3
	15.2	11.5	25.0		
	4.7	7.3	1.3		
7.00	7	5	1		13
	53.8	38.5	7.7		8.7
	15.2	5.2	12.5		
	4.7	3.3	.7		
8.00	8	14			22
	36.4	63.6			14.7
	17.4	14.6			
	5.3	9.3			
(Continued)	Column Total	46 30.7	96 64.0	8 5.3	150 100.0

	Count	African	White	Other	Row
Row Pct	American	1.00	2.00	3.00	Total
Col Pct	American				
Tot Pct					
CHOICES3					
9.00	3	13	1	17	
	17.6	76.5	5.9	11.3	
	6.5	13.5	12.5		
	2.0	8.7	.7		
10.00	2	2		4	
	50.0	50.0		2.7	
	4.3	2.1			
	1.3	1.3			
11.00	3	2		5	
	60.0	40.0		3.3	
	6.5	2.1			
	2.0	1.3			
12.00		1		1	
		100.0		.7	
		1.0			
		.7			
13.00		2		2	
		100.0		1.3	
		2.1			
		1.3			
14.00	1	6	1	8	
	12.5	75.0	12.5	5.3	
	2.2	6.3	12.5		
	.7	4.0	.7		
15.00	1			1	
	100.0			.7	
	2.2				
	.7				
16.00	1	6		7	
	14.3	85.7		4.7	
	2.2	6.3			
	.7	4.0			
Column	46	96	8	150	
(Continued) Total	30.7	64.0	5.3	100.0	

CHOICES3

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	Count	African American	White	Other	Row Total
CHOICES3		1.00	2.00	3.00	
17.00	1				1
	100.0				.7
	2.2				
	.7				
18.00	2		6		8
	25.0		75.0		5.3
	4.3		6.3		
	1.3		4.0		
19.00	3		6		9
	33.3		66.7		6.0
	6.5		6.3		
	2.0		4.0		
20.00			4		4
			100.0		2.7
			4.2		
			2.7		
Column Total	46	96	8	150	
	30.7	64.0	5.3	100.0	

Number of Missing Observations: 36

PRIORITY TABLE
POSITION 4

CHOICE4	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
1.00	2	1			3
	66.7	33.3			2.0
	4.3	1.0			
	1.3	.7			
2.00	2	5			7
	28.6	71.4			4.7
	4.3	5.2			
	1.3	3.4			
3.00	2				2
	100.0				1.3
	4.3				
	1.3				
4.00	2	5			7
	28.6	71.4			4.7
	4.3	5.2			
	1.3	3.4			
5.00	2	7			9
	22.2	77.8			6.0
	4.3	7.3			
	1.3	4.7			
6.00	2	10			12
	16.7	83.3			8.1
	4.3	10.4			
	1.3	6.7			
7.00	5	9	2		16
	31.3	56.3	12.5		10.7
	10.9	9.4	28.6		
	3.4	6.0	1.3		
8.00	2	10	1		13
	15.4	76.9	7.7		8.7
	4.3	10.4	14.3		
	1.3	6.7	.7		
(Continued)	Column Total	46 30.9	96 64.4	7 4.7	149 100.0

CHOICE4 by RACE

Count	African American	White	Other	Row Total
Row Pct	Col Pct			
Tot Pct	1.00	2.00	3.00	
9.00	5	15		20
	25.0	75.0		13.4
	10.9	15.6		
	3.4	10.1		
10.00		4		4
		100.0		2.7
		4.2		
		2.7		
11.00		1	1	2
		50.0	50.0	1.3
		1.0	14.3	
		.7	.7	
12.00	3	2		5
	60.0	40.0		3.4
	6.5	2.1		
	2.0	1.3		
13.00	2	3	1	6
	33.3	50.0	16.7	4.0
	4.3	3.1	14.3	
	1.3	2.0	.7	
14.00	1	9		10
	10.0	90.0		6.7
	2.2	9.4		
	.7	6.0		
15.00		2		2
		100.0		1.3
		2.1		
		1.3		
16.00	4	4		8
	50.0	50.0		5.4
	8.7	4.2		
	2.7	2.7		
Column Total	46	96	7	149
(Continued) Total	30.9	64.4	4.7	100.0

CHOICE4

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	Count				
Row Pct	African	White	Other		Row
Col Pct	American				Total
Tot Pct	1.00	2.00	3.00		
CHOICE4					
17.00	1	2			3
	33.3	66.7			2.0
	2.2	2.1			
	.7	1.3			
18.00	8	4			12
	66.7	33.3			8.1
	17.4	4.2			
	5.4	2.7			
19.00	2	1	2		5
	40.0	20.0	40.0		3.4
	4.3	1.0	28.6		
	1.3	.7	1.3		
20.00	1	2			3
	33.3	66.7			2.0
	2.2	2.1			
	.7	1.3			
Column	46	96	7		149
Total	30.9	64.4	4.7		100.0

Number of Missing Observations: 37

PRIORITY TABLE
POSITION 5

CHOICES5	Count				Row Total
	Row Pct	African American	White	Other	
	Col Pct	1.00	2.00	3.00	
	Tot Pct				
1.00	2	2			4
	50.0	50.0			2.7
	4.3	2.1			
	1.3	1.3			
2.00	4	1			5
	80.0	20.0			3.4
	8.5	1.1			
	2.7	.7			
3.00	1	4			5
	20.0	80.0			3.4
	2.1	4.2			
	.7	2.7			
4.00	1	5			6
	16.7	83.3			4.0
	2.1	5.3			
	.7	3.4			
5.00	1	3	2		6
	16.7	50.0	33.3		4.0
	2.1	3.2	28.6		
	.7	2.0	1.3		
6.00	5	10			15
	33.3	66.7			10.1
	10.6	10.5			
	3.4	6.7			
7.00	4	4			8
	50.0	50.0			5.4
	8.5	4.2			
	2.7	2.7			
8.00	2	15	1		18
	11.1	83.3	5.6		12.1
	4.3	15.8	14.3		
	1.3	10.1	.7		
(Continued)	Column Total	47 31.5	95 63.8	7 4.7	149 100.0

CHOICE5 by RACE

CHOICE5	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
9.00	5	11			16
	31.3	68.8			10.7
	10.6	11.6			
	3.4	7.4			
10.00		2	1		3
		66.7	33.3		2.0
		2.1	14.3		
		1.3	.7		
11.00	1	5			6
	16.7	83.3			4.0
	2.1	5.3			
	.7	3.4			
12.00	2	1			3
	66.7	33.3			2.0
	4.3	1.1			
	1.3	.7			
13.00	4	4			8
	50.0	50.0			5.4
	8.5	4.2			
	2.7	2.7			
14.00	1	3			4
	25.0	75.0			2.7
	2.1	3.2			
	.7	2.0			
15.00		2			2
		100.0			1.3
		2.1			
		1.3			
16.00		1			1
		100.0			.7
		1.1			
		.7			
Column	47	95	7	149	
(Continued) Total	31.5	63.8	4.7	100.0	

CHOICES5

PAGE 22p

	Count				
	Row Pct	African	White	Other	Row
	Col Pct	American			Total
CHOICES5	Tot Pct	1.00	2.00	3.00	
17.00	3	2			5
	60.0	40.0			3.4
	6.4	2.1			
	2.0	1.3			
18.00	3	6	1		10
	30.0	60.0	10.0		6.7
	6.4	6.3	14.3		
	2.0	4.0	.7		
19.00	5	6	1		12
	41.7	50.0	8.3		8.1
	10.6	6.3	14.3		
	3.4	4.0	.7		
20.00	3	8	1		12
	25.0	66.7	8.3		8.1
	6.4	8.4	14.3		
	2.0	5.4	.7		
Column	47	95	7		149
Total	31.5	63.8	4.7		100.0

Number of Missing Observations: 37

PRIORITY TABLE
POSITION 6

CHOICE6	Count				Row Total
	Row Pct	African American	White	Other	
	Col Pct	1.00	2.00	3.00	
	Tot Pct				
1.00	3	3	1	7	
	42.9	42.9	14.3	4.7	
	6.4	3.2	14.3		
	2.0	2.0	.7		
2.00	1	5		6	
	16.7	83.3		4.1	
	2.1	5.3			
	.7	3.4			
3.00		4		4	
		100.0		2.7	
		4.3			
		2.7			
4.00	5	4	1	10	
	50.0	40.0	10.0	6.8	
	10.6	4.3	14.3		
	3.4	2.7	.7		
5.00		5		5	
		100.0		3.4	
		5.3			
		3.4			
6.00	4	11		15	
	26.7	73.3		10.1	
	8.5	11.7			
	2.7	7.4			
7.00	4	5		9	
	44.4	55.6		6.1	
	8.5	5.3			
	2.7	3.4			
8.00	5	10		15	
	33.3	66.7		10.1	
	10.6	10.6			
	3.4	6.8			
(Continued)	Column Total	47	94	7	148
		31.8	63.5	4.7	100.0

	Count				
	Row Pct	African American	White	Other	Row Total
CHOICE6	Col Pct	1.00	2.00	3.00	
	Tot Pct				
9.00	4	6			10
	40.0	60.0			6.8
	8.5	6.4			
	2.7	4.1			
10.00	2				2
	100.0				1.4
	4.3				
	1.4				
11.00	1	2			3
	33.3	66.7			2.0
	2.1	2.1			
	.7	1.4			
12.00	1	5	1		7
	14.3	71.4	14.3		4.7
	2.1	5.3	14.3		
	.7	3.4	.7		
13.00	1	11			12
	8.3	91.7			8.1
	2.1	11.7			
	.7	7.4			
14.00	3	3			6
	50.0	50.0			4.1
	6.4	3.2			
	2.0	2.0			
15.00	1				1
	100.0				.7
	2.1				
	.7				
16.00	4	5	1		10
	40.0	50.0	10.0		6.8
	8.5	5.3	14.3		
	2.7	3.4	.7		
Column Total	47	94	7		148
(Continued)	Total	31.8	63.5	4.7	100.0

	Count	African American	White	Other	Row Total
CHOICE6	17.00	2	1		3
		66.7	33.3		2.0
		4.3	1.1		
		1.4	.7		
	18.00	2	7	1	10
		20.0	70.0	10.0	6.8
		4.3	7.4	14.3	
		1.4	4.7	.7	
	19.00	2	3	1	6
		33.3	50.0	16.7	4.1
		4.3	3.2	14.3	
		1.4	2.0	.7	
	20.00	2	4	1	7
		28.6	57.1	14.3	4.7
		4.3	4.3	14.3	
		1.4	2.7	.7	
Column Total		47	94	7	148
		31.8	63.5	4.7	100.0

Number of Missing Observations: 38

PRIORITY TABLE
POSITION 7

Count	African American	White	Other	Row Total
Row Pct	Col Pct	Tot Pct	Tot Pct	Tot Pct
1.00	1.00	2.00	3.00	
CHOICE7				
1.00	1			1
	100.0			.7
	2.2			
	.7			
2.00	1	4		5
	20.0	80.0		3.5
	2.2	4.4		
	.7	2.8		
3.00		5		5
		100.0		3.5
		5.5		
		3.5		
4.00	2	5	1	8
	25.0	62.5	12.5	5.6
	4.3	5.5	14.3	
	1.4	3.5	.7	
5.00	2	8		10
	20.0	80.0		6.9
	4.3	8.8		
	1.4	5.6		
6.00	2	6	1	9
	22.2	66.7	11.1	6.3
	4.3	6.6	14.3	
	1.4	4.2	.7	
7.00	2	2	1	5
	40.0	40.0	20.0	3.5
	4.3	2.2	14.3	
	1.4	1.4	.7	
8.00	3	3		6
	50.0	50.0		4.2
	6.5	3.3		
	2.1	2.1		
Column Total	46	91	7	144
(Continued)	31.9	63.2	4.9	100.0

	Count	African American	White	Other	Row Total
Row Pct					
Col Pct					
Tot Pct		1.00	2.00	3.00	
CHOICE7					
9.00	4	4	1	9	
	44.4	44.4	11.1	6.3	
	8.7	4.4	14.3		
	2.8	2.8	.7		
10.00	2	1		3	
	66.7	33.3		2.1	
	4.3	1.1			
	1.4	.7			
11.00	3	7		10	
	30.0	70.0		6.9	
	6.5	7.7			
	2.1	4.9			
12.00	4	9		13	
	30.8	69.2		9.0	
	8.7	9.9			
	2.8	6.3			
13.00	4	5		9	
	44.4	55.6		6.3	
	8.7	5.5			
	2.8	3.5			
14.00	2	6		8	
	25.0	75.0		5.6	
	4.3	6.6			
	1.4	4.2			
15.00		1		1	
		100.0		.7	
		1.1			
		.7			
16.00	1	3		4	
	25.0	75.0		2.8	
	2.2	3.3			
	.7	2.1			
Column Total	46	91	7	144	
(Continued)	31.9	63.2	4.9	100.0	

CHOICE7

	Count	African American	White	Other	Row Total
CHOICE7	17.00	3			3
		100.0			2.1
		6.5			
		2.1			
	18.00	1	4		5
		20.0	80.0		3.5
		2.2	4.4		
		.7	2.8		
	19.00	2	4		6
		33.3	66.7		4.2
		4.3	4.4		
		1.4	2.8		
	20.00	7	14	3	24
		29.2	58.3	12.5	16.7
		15.2	15.4	42.9	
		4.9	9.7	2.1	
Column Total		46	91	7	144
		31.9	63.2	4.9	100.0

Number of Missing Observations: 42

ABUSE Abusive relationships

ABUSE	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
1.00	7	9	3	19	
	36.8	47.4	15.8	42.2	
	41.2	37.5	75.0		
	15.6	20.0	6.7		
2.00	1	6		7	
	14.3	85.7		15.6	
	5.9	25.0			
	2.2	13.3			
3.00	1	2		3	
	33.3	66.7		6.7	
	5.9	8.3			
	2.2	4.4			
4.00	2	2		4	
	50.0	50.0		8.9	
	11.8	8.3			
	4.4	4.4			
5.00	2	2		4	
	50.0	50.0		8.9	
	11.8	8.3			
	4.4	4.4			
6.00	3	3	1	7	
	42.9	42.9	14.3	15.6	
	17.6	12.5	25.0		
	6.7	6.7	2.2		
7.00	1			1	
	100.0			2.2	
	5.9				
	2.2				
Column Total	17	24	4	45	
	37.8	53.3	8.9	100.0	

Number of Missing Observations: 141

TEENCHIL Teen/child problem

TEENCHIL	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
1.00	2	3	1	6	
	33.3	50.0	16.7	12.2	
	13.3	10.0	25.0		
	4.1	6.1	2.0		
2.00	3	11	3	17	
	17.6	64.7	17.6	34.7	
	20.0	36.7	75.0		
	6.1	22.4	6.1		
3.00	2	1		3	
	66.7	33.3		6.1	
	13.3	3.3			
	4.1	2.0			
4.00	2	5		7	
	28.6	71.4		14.3	
	13.3	16.7			
	4.1	10.2			
5.00	4	1		5	
	80.0	20.0		10.2	
	26.7	3.3			
	8.2	2.0			
6.00	1	5		6	
	16.7	83.3		12.2	
	6.7	16.7			
	2.0	10.2			
7.00	1	4		5	
	20.0	80.0		10.2	
	6.7	13.3			
	2.0	8.2			
Column Total	15	30	4	49	
	30.6	61.2	8.2	100.0	

Number of Missing Observations: 137

GANGS Neighborhood gangs

GANGS	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
1.00	2	1		3	
	66.7	33.3		10.7	
	28.6	5.3			
	7.1	3.6			
2.00	2	2		4	
	50.0	50.0		14.3	
	28.6	10.5			
	7.1	7.1			
3.00		4	2	6	
		66.7	33.3	21.4	
		21.1	100.0		
		14.3	7.1		
4.00	2			2	
	100.0			7.1	
	28.6				
	7.1				
5.00	1	3		4	
	25.0	75.0		14.3	
	14.3	15.8			
	3.6	10.7			
6.00		4		4	
		100.0		14.3	
		21.1			
		14.3			
7.00		5		5	
		100.0		17.9	
		26.3			
		17.9			
Column	7	19	2	28	
Total	25.0	67.9	7.1	100.0	

Number of Missing Observations: 158

SEPARATE Family separation

	Count	African American	White	Other	Row Total
SEPARATE	Row Pct	Col Pct			
	Tot Pct	1.00	2.00	3.00	
1.00	3	8			11
	27.3	72.7			19.6
	17.6	22.2			
	5.4	14.3			
2.00	3	6			9
	33.3	66.7			16.1
	17.6	16.7			
	5.4	10.7			
3.00	2	3	1		6
	33.3	50.0	16.7		10.7
	11.8	8.3	33.3		
	3.6	5.4	1.8		
4.00	1	5			6
	16.7	83.3			10.7
	5.9	13.9			
	1.8	8.9			
5.00	1	5			6
	16.7	83.3			10.7
	5.9	13.9			
	1.8	8.9			
6.00	5	4	1		10
	50.0	40.0	10.0		17.9
	29.4	11.1	33.3		
	8.9	7.1	1.8		
7.00	2	5	1		8
	25.0	62.5	12.5		14.3
	11.8	13.9	33.3		
	3.6	8.9	1.8		
Column Total	17	36	3	56	
	30.4	64.3	5.4	100.0	

Number of Missing Observations: 130

CRIME Neighborhood crime

CRIME	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
1.00	2	3		5	
	40.0	60.0		9.4	
	14.3	8.1			
	3.8	5.7			
2.00	5	4		9	
	55.6	44.4		17.0	
	35.7	10.8			
	9.4	7.5			
3.00	2	7		9	
	22.2	77.8		17.0	
	14.3	18.9			
	3.8	13.2			
4.00	2	7		9	
	22.2	77.8		17.0	
	14.3	18.9			
	3.8	13.2			
5.00	1	3	2	6	
	16.7	50.0	33.3	11.3	
	7.1	8.1	100.0		
	1.9	5.7	3.8		
6.00		5		5	
		100.0		9.4	
		13.5			
		9.4			
7.00	2	8		10	
	20.0	80.0		18.9	
	14.3	21.6			
	3.8	15.1			
Column	14	37	2	53	
Total	26.4	69.8	3.8	100.0	

Number of Missing Observations: 133

NCES Personal finances

NCES	Count				Row Total
	Row Pct	African American	White	Other	
	Col Pct				
	Tot Pct	1.00	2.00	3.00	
1.00	7	17	2	26	
	26.9	65.4	7.7	23.0	
	22.6	22.1	40.0		
	6.2	15.0	1.8		
2.00	5	14		19	
	26.3	73.7		16.8	
	16.1	18.2			
	4.4	12.4			
3.00	7	10	2	19	
	36.8	52.6	10.5	16.8	
	22.6	13.0	40.0		
	6.2	8.8	1.8		
4.00	2	10		12	
	16.7	83.3		10.6	
	6.5	13.0			
	1.8	8.8			
5.00	5	9		14	
	35.7	64.3		12.4	
	16.1	11.7			
	4.4	8.0			
6.00	4	11		15	
	26.7	73.3		13.3	
	12.9	14.3			
	3.5	9.7			
7.00	1	6	1	8	
	12.5	75.0	12.5	7.1	
	3.2	7.8	20.0		
	.9	5.3	.9		
Column	31	77	5	113	
Total	27.4	68.1	4.4	100.0	

er of Missing Observations: 73

PREJUDIC Racial/ethnic prejudice

PREJUDIC	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
1.00	1	5	1	7	
	14.3	71.4	14.3	11.3	
	3.7	16.7	20.0		
	1.6	8.1	1.6		
2.00	4			4	
	100.0			6.5	
	14.8				
	6.5				
3.00	7	6	1	14	
	50.0	42.9	7.1	22.6	
	25.9	20.0	20.0		
	11.3	9.7	1.6		
4.00	5	8	1	14	
	35.7	57.1	7.1	22.6	
	18.5	26.7	20.0		
	8.1	12.9	1.6		
5.00	4	4	1	9	
	44.4	44.4	11.1	14.5	
	14.8	13.3	20.0		
	6.5	6.5	1.6		
6.00	4	5		9	
	44.4	55.6		14.5	
	14.8	16.7			
	6.5	8.1			
7.00	2	2	1	5	
	40.0	40.0	20.0	8.1	
	7.4	6.7	20.0		
	3.2	3.2	1.6		
Column Total	27	30	5	62	
	43.5	48.4	8.1	100.0	

Number of Missing Observations: 124

PSTRESS Personal stress

PSTRESS	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
1.00	1	6	1	8	
	12.5	75.0	12.5	8.3	
	4.2	9.0	20.0		
	1.0	6.3	1.0		
2.00	3	9	2	14	
	21.4	64.3	14.3	14.6	
	12.5	13.4	40.0		
	3.1	9.4	2.1		
3.00	8	14		22	
	36.4	63.6		22.9	
	33.3	20.9			
	8.3	14.6			
4.00	2	11	1	14	
	14.3	78.6	7.1	14.6	
	8.3	16.4	20.0		
	2.1	11.5	1.0		
5.00	2	14	1	17	
	11.8	82.4	5.9	17.7	
	8.3	20.9	20.0		
	2.1	14.6	1.0		
6.00	5	10		15	
	33.3	66.7		15.6	
	20.8	14.9			
	5.2	10.4			
7.00	3	3		6	
	50.0	50.0		6.3	
	12.5	4.5			
	3.1	3.1			
Column	24	67	5	96	
Total	25.0	69.8	5.2	100.0	

Number of Missing Observations: 90

WSTRESS Work stress

WSTRESS	Count				
	Row Pct	African	White	Other	Row
	Col Pct	American			Total
	Tot Pct	1.00	2.00	3.00	
1.00	3	11			14
	21.4	78.6			13.3
	9.7	15.9			
	2.9	10.5			
2.00	6	11	3		20
	30.0	55.0	15.0		19.0
	19.4	15.9	60.0		
	5.7	10.5	2.9		
3.00	3	12	1		16
	18.8	75.0	6.3		15.2
	9.7	17.4	20.0		
	2.9	11.4	1.0		
4.00	5	15			20
	25.0	75.0			19.0
	16.1	21.7			
	4.8	14.3			
5.00	5	11			16
	31.3	68.8			15.2
	16.1	15.9			
	4.8	10.5			
6.00	4	6			10
	40.0	60.0			9.5
	12.9	8.7			
	3.8	5.7			
7.00	5	3	1		9
	55.6	33.3	11.1		8.6
	16.1	4.3	20.0		
	4.8	2.9	1.0		
Column	31	69	5		105
Total	29.5	65.7	4.8		100.0

Number of Missing Observations: 81

SEXHARAS Sexual harassment

SEXHARAS	Count				Row Total
	Row Pct	African American	White	other	
	Col Pct	1.00	2.00	3.00	
1.00			1		1
			100.0		5.6
			9.1		
			5.6		
2.00			1		1
			100.0		5.6
			9.1		
			5.6		
3.00	2	2			4
	50.0	50.0			22.2
	33.3	18.2			
	11.1	11.1			
4.00		4			4
		100.0			22.2
		36.4			
		22.2			
5.00		2	1		3
		66.7	33.3		16.7
		18.2	100.0		
		11.1	5.6		
6.00	2				2
	100.0				11.1
	33.3				
	11.1				
7.00	2	1			3
	66.7	33.3			16.7
	33.3	9.1			
	11.1	5.6			
Column Total	6	11	1	18	
	33.3	61.1	5.6	100.0	

Number of Missing Observations: 168

SUBABUSE Substance abuse

	Count	African American	White	Other	Row Total
Row Pct					
Col Pct					
Tot Pct	1.00	2.00	3.00		
SUBABUSE 1.00	1		100.0		3.4
			5.0		
			3.4		
SUBABUSE 2.00	1	3			4
	25.0	75.0			13.8
	12.5	15.0			
	3.4	10.3			
SUBABUSE 3.00	3	2			5
	60.0	40.0			17.2
	37.5	10.0			
	10.3	6.9			
SUBABUSE 4.00		1	1		2
		50.0	50.0		6.9
		5.0	100.0		
		3.4	3.4		
SUBABUSE 5.00	1	4			5
	20.0	80.0			17.2
	12.5	20.0			
	3.4	13.8			
SUBABUSE 6.00	1	2			3
	33.3	66.7			10.3
	12.5	10.0			
	3.4	6.9			
SUBABUSE 7.00	2	7			9
	22.2	77.8			31.0
	25.0	35.0			
	6.9	24.1			
Column Total	8	20	1	29	
	27.6	69.0	3.4	100.0	

Number of Missing Observations: 157

DEPLOY Deployment

	Count	African American	White	Other	Row Total
DEPLOY	Row Pct	Col Pct			
	Tot Pct	1.00	2.00	3.00	
1.00	3	3			6
	50.0	50.0			16.7
	23.1	13.6			
	8.3	8.3			
2.00		1			1
		100.0			2.8
		4.5			
		2.8			
3.00		1			1
		100.0			2.8
		4.5			
		2.8			
4.00	3	2			5
	60.0	40.0			13.9
	23.1	9.1			
	8.3	5.6			
5.00	2	2			4
	50.0	50.0			11.1
	15.4	9.1			
	5.6	5.6			
6.00	1	4	1		6
	16.7	66.7	16.7		16.7
	7.7	18.2	100.0		
	2.8	11.1	2.8		
7.00	4	9			13
	30.8	69.2			36.1
	30.8	40.9			
	11.1	25.0			
Column Total	13	22	1	36	
	36.1	61.1	2.8	100.0	

Number of Missing Observations: 150

HOUSING Affordable housing

	Count	African American	White	Other	Row Total
HOUSING	Row Pct	Col Pct			
	Tot Pct	1.00	2.00	3.00	
1.00			5		5
			100.0		11.4
			16.1		
			11.4		
2.00	2	2	2		4
	50.0	50.0	50.0		9.1
	16.7	6.5	6.5		
	4.5	4.5	4.5		
3.00			2		2
			100.0		4.5
			6.5		
			4.5		
4.00	2	2	2	1	5
	40.0	40.0	40.0	20.0	11.4
	16.7	6.5	6.5	100.0	
	4.5	4.5	4.5	2.3	
5.00	4	4	4		8
	50.0	50.0	50.0		18.2
	33.3	12.9	12.9		
	9.1	9.1	9.1		
6.00	1	11	11		12
	8.3	91.7	91.7		27.3
	8.3	35.5	35.5		
	2.3	25.0	25.0		
7.00	3	5	5		8
	37.5	62.5	62.5		18.2
	25.0	16.1	16.1		
	6.8	11.4	11.4		
Column Total	12	31	1	44	
	27.3	70.5	2.3	100.0	

Number of Missing Observations: 142

COMPANIO Companionship

COMPANIO	Count				Row Total
	Row Pct	African American	White	Other	
	Col Pct	1.00	2.00	3.00	
	Tot Pct				
1.00	2	5			7
	28.6	71.4			14.9
	16.7	14.7			
	4.3	10.6			
2.00	2	3			5
	40.0	60.0			10.6
	16.7	8.8			
	4.3	6.4			
3.00	1	6	1		8
	12.5	75.0	12.5		17.0
	8.3	17.6	100.0		
	2.1	12.8	2.1		
4.00	1	9			10
	10.0	90.0			21.3
	8.3	26.5			
	2.1	19.1			
5.00	1	2			3
	33.3	66.7			6.4
	8.3	5.9			
	2.1	4.3			
6.00	3	3			6
	50.0	50.0			12.8
	25.0	8.8			
	6.4	6.4			
7.00	2	6			8
	25.0	75.0			17.0
	16.7	17.6			
	4.3	12.8			
Column Total	12	34	1		47
	25.5	72.3	2.1		100.0

Number of Missing Observations: 139

AGINGPAR Aging parent care

	Count	African American	White	Row Total
AGINGPAR	Row Pct	Col Pct	Col Pct	Row Total
	Tot Pct	1.00	2.00	Total
1.00	1	100.0		1
	14.3	50.0		14.3
		14.3		
4.00			2	2
			100.0	28.6
			40.0	
			28.6	
5.00			2	2
			100.0	28.6
			40.0	
			28.6	
6.00	1	100.0		1
	14.3	50.0		14.3
		14.3		
7.00			1	1
			100.0	14.3
			20.0	
			14.3	
Column Total		2	5	7
		28.6	71.4	100.0

Number of Missing Observations: 179

CHILDCAR Childcare

	Count	African American	White	Other	Row Total
Row Pct					
Col Pct					
Tot Pct		1.00	2.00	3.00	
CHILDCAR					
1.00	7	3			10
	70.0	30.0			20.0
	35.0	10.3			
	14.0	6.0			
2.00	2	7			9
	22.2	77.8			18.0
	10.0	24.1			
	4.0	14.0			
3.00	2	6			8
	25.0	75.0			16.0
	10.0	20.7			
	4.0	12.0			
4.00	4	4			8
	50.0	50.0			16.0
	20.0	13.8			
	8.0	8.0			
5.00		1			1
		100.0			2.0
		3.4			
		2.0			
6.00	4	5	1		10
	40.0	50.0	10.0		20.0
	20.0	17.2	100.0		
	8.0	10.0	2.0		
7.00	1	3			4
	25.0	75.0			8.0
	5.0	10.3			
	2.0	6.0			
Column Total	20	29	1	50	
	40.0	58.0	2.0	100.0	

Number of Missing Observations: 136

SPIRIT Spiritual teaching

	Count	African American	White	Row Total
Row Pct				
Col Pct				
Tot Pct	1.00	2.00		
SPIRIT 1.00	2	5	7	28.0
	28.6	71.4		
	18.2	35.7		
	8.0	20.0		
SPIRIT 2.00	1	4	5	20.0
	20.0	80.0		
	9.1	28.6		
	4.0	16.0		
SPIRIT 3.00	1		1	4.0
	100.0			
	9.1			
	4.0			
SPIRIT 4.00	1	2	3	12.0
	33.3	66.7		
	9.1	14.3		
	4.0	8.0		
SPIRIT 5.00	3	2	5	20.0
	60.0	40.0		
	27.3	14.3		
	12.0	8.0		
SPIRIT 6.00	1	1	2	8.0
	50.0	50.0		
	9.1	7.1		
	4.0	4.0		
SPIRIT 7.00	2		2	8.0
	100.0			
	18.2			
	8.0			
Column Total	11	14	25	100.0
	44.0	56.0		

Number of Missing Observations: 161

LIFEDIR Life direction

LIFEDIR	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
1.00	3	9	1	13	18.6
	23.1	69.2	7.7		
	13.0	20.5	33.3		
	4.3	12.9	1.4		
2.00	4	8		12	17.1
	33.3	66.7			
	17.4	18.2			
	5.7	11.4			
3.00	2	6		8	11.4
	25.0	75.0			
	8.7	13.6			
	2.9	8.6			
4.00	8	4		12	17.1
	66.7	33.3			
	34.8	9.1			
	11.4	5.7			
5.00	4	6	1	11	15.7
	36.4	54.5	9.1		
	17.4	13.6	33.3		
	5.7	8.6	1.4		
6.00	1	7	1	9	12.9
	11.1	77.8	11.1		
	4.3	15.9	33.3		
	1.4	10.0	1.4		
7.00	1	4		5	7.1
	20.0	80.0			
	4.3	9.1			
	1.4	5.7			
Column	23	44	3	70	
Total	32.9	62.9	4.3	100.0	

Number of Missing Observations: 116

GOOD SCHOOLS

SCHOOLS	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
1.00		3			3
		100.0			6.5
		11.5			
		6.5			
2.00	3	3			6
	50.0	50.0			13.0
	17.6	11.5			
	6.5	6.5			
3.00	3	6			9
	33.3	66.7			19.6
	17.6	23.1			
	6.5	13.0			
4.00	2	1	1		4
	50.0	25.0	25.0		8.7
	11.8	3.8	33.3		
	4.3	2.2	2.2		
5.00	5	6	1		12
	41.7	50.0	8.3		26.1
	29.4	23.1	33.3		
	10.9	13.0	2.2		
6.00	2	3	1		6
	33.3	50.0	16.7		13.0
	11.8	11.5	33.3		
	4.3	6.5	2.2		
7.00	2	4			6
	33.3	66.7			13.0
	11.8	15.4			
	4.3	8.7			
Column Total	17	26	3	46	
	37.0	56.5	6.5	100.0	

Number of Missing Observations: 140

RECREATION TIME

Count	African American	White	Other	Row Total
Row Pct	Col Pct	Col Pct	Col Pct	Row Total
Tot Pct	1.00	2.00	3.00	Total
1.00		1		1
		100.0		1.9
		2.8		
		1.9		
2.00		3		3
		100.0		5.6
		8.3		
		5.6		
3.00		4		4
		100.0		7.4
		11.1		
		7.4		
4.00	1	2		3
	33.3	66.7		5.6
	7.7	5.6		
	1.9	3.7		
5.00	3	8	1	12
	25.0	66.7	8.3	22.2
	23.1	22.2	20.0	
	5.6	14.8	1.9	
6.00	2	4	1	7
	28.6	57.1	14.3	13.0
	15.4	11.1	20.0	
	3.7	7.4	1.9	
7.00	7	14	3	24
	29.2	58.3	12.5	44.4
	53.8	38.9	60.0	
	13.0	25.9	5.6	
Column Total	13	36	5	54
	24.1	66.7	9.3	100.0

Number of Missing Observations: 132

QUESTION 23 "WHICH REASON(S) WOULD MOST LIKELY CAUSE YOU NOT TO ATTEND A RELIGIOUS SERVICE CIVILIAN OR MILITARY?"

CHOICE "1" I AM NOT A BELIEVER IN A PARTICULAR FAITH.

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
NO	1.00	25	13.4	100.0	100.0
Invalid	.	9	4.8	Missing	
No response	99.00	152	81.7	Missing	
		-----	-----	-----	
Total		186	100.0	100.0	

Valid cases 25 Missing cases 161 INCLUDES 9 INVALIDATED

QUESTION 23 "WHICH REASON(S) WOULD MOST LIKELY CAUSE YOU NOT TO ATTEND A RELIGIOUS SERVICE CIVILIAN OR MILITARY?"

CHOICE "2" RELIGION IS IRRELEVANT.

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
no	1.00	4	2.2	80.0	80.0
	9.00	1	.5	20.0	100.0
Invalid	.	9	4.8	Missing	
no response	99.00	172	92.5	Missing	
		-----	-----	-----	
	Total	186	100.0	100.0	

Valid cases 5 Missing cases 181 INCLUDES 9 INVALIDATED

QUESTION 23 "WHICH REASON(S) WOULD MOST LIKELY CAUSE YOU NOT TO ATTEND A RELIGIOUS SERVICE CIVILIAN OR MILITARY?"
CHOICE "3" WORSHIP IS BORING.

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
no	1.00	4	2.2	100.0	100.0
invalidated	.	9	4.8	Missing	
no response	99.00	173	93.0	Missing	
		-----	-----	-----	
Total		186	100.0	100.0	

Valid cases 4 Missing cases 182 INCLUDES 9 INVALIDATED

QUESTION 23 "WHICH REASON(S) WOULD MOST LIKELY CAUSE YOU NOT TO ATTEND A RELIGIOUS SERVICE CIVILIAN OR MILITARY?"

CHOICE "4" THREATENING.

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
no	1.00	3	1.6	100.0	100.0
invalid	.	9	4.8	Missing	
no response	99.00	174	93.5	Missing	
		-----	-----	-----	
Total		186	100.0	100.0	

Valid cases 3 Missing cases 183 INCLUDES 9 INVALIDATED

QUESTION 23 "WHICH REASON(S) WOULD MOST LIKELY CAUSE YOU NOT TO ATTEND A RELIGIOUS SERVICE CIVILIAN OR MILITARY?"

CHOICE "5" HYPOCRITICAL.

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
no	1.00	26	14.0	100.0	100.0
Invalid	.	9	4.8	Missing	
no response	99.00	151	81.2	Missing	
		-----	-----	-----	
Total		186	100.0	100.0	

Valid cases 26 Missing cases 160 INCLUDES 9 INVALIDATED

QUESTION 23 "WHICH REASON(S) WOULD MOST LIKELY CAUSE YOU NOT TO ATTEND A RELIGIOUS SERVICE CIVILIAN OR MILITARY?"

CHOICE "6" THE STYLE OF SERVICE IS NOT WHAT I AM ACCUSTOMED TO.

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
no	1.00	54	29.0	100.0	100.0
Invalid	.	9	4.8	Missing	
no response	99.00	123	66.1	Missing	
		-----	-----	-----	
	Total	186	100.0	100.0	

Valid cases 54 Missing cases 132

QUESTION 23 "WHICH REASON(S) WOULD MOST LIKELY CAUSE YOU NOT TO ATTEND A RELIGIOUS SERVICE CIVILIAN OR MILITARY?"

CHOICE "7" I DO NOT UNDERSTAND WHAT IS DONE IN SERVICES.

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
no	1.00	6	3.2	100.0	100.0
Invalid	.	9	4.8	Missing	
no response	99.00	171	91.9	Missing	
		-----	-----	-----	
Total		186	100.0	100.0	

Valid cases 6 Missing cases 180 INCLUDES 9 INVALIDATED

QUESTION 23 "WHICH REASON(S) WOULD MOST LIKELY CAUSE YOU NOT TO ATTEND A RELIGIOUS SERVICE CIVILIAN OR MILITARY?"

CHOICE "98" OTHER SPECIFY.

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
other	98.00	37	19.9	94.9	100.0
Invalid	.	9	4.8	Missing	
no response	99.00	140	75.3	Missing	
		-----	-----	-----	
Total		186	100.0	100.0	

Valid cases 39 Missing cases 147 INCLUDES 9 INVALIDATED

QUESTION 24 "IF A PERSON IS GENERALLY GOOD, OR DOES ENOUGH GOOD THINGS FOR OTHERS DURING THEIR LIFE, THEY WILL EARN A PLACE IN HEAVEN."

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
Strongly agree	1.00	37	19.9	22.7	22.7
Somewhat agree	2.00	46	24.7	28.2	50.9
Somewhat disagree	3.00	16	8.6	9.8	60.7
Strongly disagree	4.00	39	21.0	23.9	84.7
Not sure	5.00	22	11.8	13.5	98.2
	98.00	3	1.6	1.8	100.0
Invalid	.	9	4.8	Missing	
No response	99.00	14	7.5	Missing	
		-----	-----	-----	
Total		186	100.0	100.0	

Valid cases 163 Missing cases 23 INCLUDES 9 INVALIDATED

NO PREFERENCE
 QUESTION 25A "ON A SCALE OF 1 TO 5 MOVING BETWEEN THE TWO CHOICES GIVEN,
 CIRCLE THE NUMBER THAT MOST CLOSELY EXPRESSES YOUR PERSONAL PREFERENCE
 OF WORSHIP STYLE."

CHOICE "A" I HAVE NO WORSHIP STYLE PREFERENCE.

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
N/A or no pref	1.00	47	25.3	95.9	95.9
	3.00	1	.5	2.0	98.0
	9.00	1	.5	2.0	100.0
Invalid	.	9	4.8	Missing	
No response	99.00	128	68.8	Missing	
		-----	-----	-----	
Total		186	100.0	100.0	

Valid cases 49 Missing cases 137 INCLUDES 9 INVALIDATED

QUESTION 25B "ON A SCALE OF 1 TO 5 MOVING BETWEEN THE TWO CHOICES GIVEN,
CIRCLE THE NUMBER THAT MOST CLOSELY EXPRESSES YOUR PERSONAL PREFERENCE
OF WORSHIP STYLE."

EMOTIONALLY UPLIFTING 1..2..3..4...5 INTELECTUALLY CHALLENGING

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
	.00	1	.5	1.0	1.0
Very emotional	1.00	18	9.7	18.0	19.0
Somewhat emotional	2.00	12	6.5	12.0	31.0
Neutral	3.00	41	22.0	41.0	72.0
Somewhat intellectua	4.00	12	6.5	12.0	84.0
Very intellectual	5.00	16	8.6	16.0	100.0
INVALIDATED	.	9	4.8	Missing	
No response	99.00	77	41.4	Missing	
	Total	186	100.0	100.0	

Valid cases 100 Missing cases 86 INCLUDES 9 INVALIDATED

QUESTION 25C "ON A SCALE OF 1 TO 5 MOVING BETWEEN THE TWO CHOICES GIVEN,
CIRCLE THE NUMBER THAT MOST CLOSELY EXPRESSES YOUR PERSONAL PREFERENCE
OF WORSHIP STYLE."

TRADITIONALLY FORMAL 1...2...3...4...5 CONTEMPORARY INFORMAL

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
	.00	1	.5	1.0	1.0
Very formal	1.00	14	7.5	14.6	15.6
Somewhat formal	2.00	17	9.1	17.7	33.3
Neutral	3.00	33	17.7	34.4	67.7
Somewhat informal	4.00	16	8.6	16.7	84.4
Very informal	5.00	15	8.1	15.6	100.0
Invalid	.	9	4.8	Missing	
No response	99.00	81	43.5	Missing	
		-----	-----	-----	
	Total	186	100.0	100.0	

Valid cases 96 Missing cases 90 INCLUDES 9 INVALIDATED

QUESTION 25D "ON A SCALE OF 1 TO 5 MOVING BETWEEN THE TWO CHOICES GIVEN,
CIRCLE THE NUMBER THAT MOST CLOSELY EXPRESSES YOUR PERSONAL PREFERENCE
OF WORSHIP STYLE."

TRADITIONALLY MUSIC 1...2...3...4...5 CONTEMPORARY MUSIC

Value Label	Value	Frequency	Percent	Valid Percent	Cum Percent
	.00	1	.5	1.1	1.1
Very traditional	1.00	11	5.9	11.6	12.6
Somewhat traditional	2.00	16	8.6	16.8	29.5
Neutral	3.00	26	14.0	27.4	56.8
Somewhat contemporar	4.00	19	10.2	20.0	76.8
Very contemporary	5.00	22	11.8	23.2	100.0
.		9	4.8	Missing	
	99.00	82	44.1	Missing	
		-----	-----	-----	
Total		186	100.0	100.0	

Valid cases 95 Missing cases 91 INCLUDES 9 INVALIDATED

SERV1

QUESTION 26 "IF YOU WERE LOOKING FOR A NEW CHURCH OR PLACE OF WORSHIP, WHICH PROGRAMS OR SERVICES WOULD BE MOST IMPORTANT TO YOU? SELECT FIVE AND IN ORDER OF PRIORITY ENTER THE CORRESPONDING ALPHABET IN THE SPACE PROVIDED."

SERV1 RELIGIOUS PROGRAMS TABLE POSITION 1

SERV1	Count				Row Total
	Row Pct	African American	White	Other	
	Col Pct	1.00	2.00	3.00	
	Tot Pct				
1.00	12	28	4	44	31.7
	27.3	63.6	9.1		
	27.3	32.6	44.4		
	8.6	20.1	2.9		
2.00	16	14	2	32	23.0
	50.0	43.8	6.3		
	36.4	16.3	22.2		
	11.5	10.1	1.4		
3.00	4	5		9	6.5
	44.4	55.6			
	9.1	5.8			
	2.9	3.6			
4.00	1			1	.7
	100.0				
	2.3				
	.7				
5.00		5	1	6	4.3
		83.3	16.7		
		5.8	11.1		
		3.6	.7		
6.00		1		1	.7
		100.0			
		1.2			
		.7			
7.00	2	3		5	3.6
	40.0	60.0			
	4.5	3.5			
	1.4	2.2			
8.00		3		3	2.2
		100.0			
		3.5			
		2.2			
Column Total	44	86	9	139	100.0

(Continued)

	Count	African American	White	Other	Row Total
Row Pct					
Col Pct					
Tot Pct		1.00	2.00	3.00	
SERV1					
9.00	2				2
	100.0				1.4
	4.5				
	1.4				
10.00			2		2
			100.0		1.4
			2.3		
			1.4		
11.00	3	5	2		10
	30.0	50.0	20.0		7.2
	6.8	5.8	22.2		
	2.2	3.6	1.4		
12.00	1				1
	100.0				.7
	2.3				
	.7				
13.00			2		2
			100.0		1.4
			2.3		
			1.4		
14.00	1	7			8
	12.5	87.5			5.8
	2.3	8.1			
	.7	5.0			
15.00	1	7			8
	12.5	87.5			5.8
	2.3	8.1			
	.7	5.0			
17.00	1	4			5
	20.0	80.0			3.6
	2.3	4.7			
	.7	2.9			
Column Total	44	86	9	139	
	31.7	61.9	6.5	100.0	

Number of Missing Observations: 47

	Count	African American	White	Other	Row Total
Row Pct					
Col Pct					
Tot Pct	1.00	2.00	3.00		
SERV2					
1.00	2	12	1	15	
	13.3	80.0	6.7	10.8	
	4.5	14.0	11.1		
	1.4	8.6	.7		
2.00	8	16		24	
	33.3	66.7		17.3	
	18.2	18.6			
	5.8	11.5			
3.00	2	4	2	8	
	25.0	50.0	25.0	5.8	
	4.5	4.7	22.2		
	1.4	2.9	1.4		
4.00	6	1		7	
	85.7	14.3		5.0	
	13.6	1.2			
	4.3	.7			
5.00	6	11	1	18	
	33.3	61.1	5.6	12.9	
	13.6	12.8	11.1		
	4.3	7.9	.7		
6.00		1		1	
		100.0		.7	
		1.2			
		.7			
7.00	5	6		11	
	45.5	54.5		7.9	
	11.4	7.0			
	3.6	4.3			
8.00	2	6	1	9	
	22.2	66.7	11.1	6.5	
	4.5	7.0	11.1		
	1.4	4.3	.7		
Column Total	44	86	9	139	
(Continued)	Total	31.7	61.9	6.5	100.0

Count	African American	White	Other	Row Total
Row Pct	Col Pct	Col Pct	Col Pct	Row Total
Tot Pct	1.00	2.00	3.00	Total
9.00	3	2	1	6
	50.0	33.3	16.7	4.3
	6.8	2.3	11.1	
	2.2	1.4	.7	
10.00	4	3		7
	57.1	42.9		5.0
	9.1	3.5		
	2.9	2.2		
11.00	1	6	1	8
	12.5	75.0	12.5	5.8
	2.3	7.0	11.1	
	.7	4.3	.7	
12.00	2	8	1	11
	18.2	72.7	9.1	7.9
	4.5	9.3	11.1	
	1.4	5.8	.7	
13.00		1		1
		100.0		.7
		1.2		
		.7		
14.00	2	4		6
	33.3	66.7		4.3
	4.5	4.7		
	1.4	2.9		
15.00	1	2	1	4
	25.0	50.0	25.0	2.9
	2.3	2.3	11.1	
	.7	1.4	.7	
16.00		1		1
		100.0		.7
		1.2		
		.7		
Column Total	44	86	9	139
(Continued) Total	31.7	61.9	6.5	100.0

SERV2

PAGE 26d

	Count				
Row Pct	African	White	Other		Row
Col Pct	American				Total
Tot Pct	1.00	2.00	3.00		
SERV2	17.00	2			2
		100.0			1.4
		2.3			
		1.4			
Column	44	86	9		139
Total	31.7	61.9	6.5		100.0

Number of Missing Observations: 47

RELIGIOUS PROGRAMS TABLE POSITION 3

SERV3	Count				
	Row Pct	African	White	Other	Row
	Col Pct	American			Total
	Tot Pct	1.00	2.00	3.00	
1.00	5	12			17
	29.4	70.6			12.4
	11.4	14.3			
	3.6	8.8			
2.00	6	4			10
	60.0	40.0			7.3
	13.6	4.8			
	4.4	2.9			
3.00	3	5			8
	37.5	62.5			5.8
	6.8	6.0			
	2.2	3.6			
4.00	1	1	1		3
	33.3	33.3	33.3		2.2
	2.3	1.2	11.1		
	.7	.7	.7		
5.00	4	8	2		14
	28.6	57.1	14.3		10.2
	9.1	9.5	22.2		
	2.9	5.8	1.5		
6.00	1	1			2
	50.0	50.0			1.5
	2.3	1.2			
	.7	.7			
7.00	3	12			15
	20.0	80.0			10.9
	6.8	14.3			
	2.2	8.8			
8.00	7	4	1		12
	58.3	33.3	8.3		8.8
	15.9	4.8	11.1		
	5.1	2.9	.7		
Column	44	84	9		137
(Continued) Total	32.1	61.3	6.6		100.0

SERV3

Count	African American	White	Other	Row Total
Row Pct	Col Pct	Col Pct	Col Pct	Row Total
Tot Pct	1.00	2.00	3.00	Total
9.00	1	4		5
	20.0	80.0		3.6
	2.3	4.8		
	.7	2.9		
10.00	4	5	3	12
	33.3	41.7	25.0	8.8
	9.1	6.0	33.3	
	2.9	3.6	2.2	
11.00	5	11		16
	31.3	68.8		11.7
	11.4	13.1		
	3.6	8.0		
12.00	3	3	1	7
	42.9	42.9	14.3	5.1
	6.8	3.6	11.1	
	2.2	2.2	.7	
13.00		1		1
		100.0		.7
		1.2		
		.7		
14.00		6		6
		100.0		4.4
		7.1		
		4.4		
15.00		4	1	5
		80.0	20.0	3.6
		4.8	11.1	
		2.9	.7	
16.00	1	1		2
	50.0	50.0		1.5
	2.3	1.2		
	.7	.7		
Column Total	44	84	9	137
(Continued) Total	32.1	61.3	6.6	100.0

SERV3

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	RACE			Row Total
	African American	White	other	
Count				
Row Pct				
Col Pct				
Tot Pct	1.00	2.00	3.00	
SERV3	17.00	2		2
		100.0		1.5
		2.4		
		1.5		
Column	44	84	9	137
Total	32.1	61.3	6.6	100.0

Number of Missing Observations: 49

SERV4

RELIGIOUS PROGRAMS TABLE POSITION 4

	Count				
	Row Pct	African American	White	other	Row Total
	Col Pct				
SERV4	Tot Pct	1.00	2.00	3.00	
1.00	4	4			8
	50.0	50.0			6.0
	9.3	4.9			
	3.0	3.0			
2.00	2	3			5
	40.0	60.0			3.7
	4.7	3.7			
	1.5	2.2			
3.00	2	5			7
	28.6	71.4			5.2
	4.7	6.1			
	1.5	3.7			
4.00	1	2			3
	33.3	66.7			2.2
	2.3	2.4			
	.7	1.5			
5.00	4	15			19
	21.1	78.9			14.2
	9.3	18.3			
	3.0	11.2			
6.00	1	1			2
	50.0	50.0			1.5
	2.3	1.2			
	.7	.7			
7.00	3	11	1		15
	20.0	73.3	6.7		11.2
	7.0	13.4	11.1		
	2.2	8.2	.7		
8.00	1	4	1		6
	16.7	66.7	16.7		4.5
	2.3	4.9	11.1		
	.7	3.0	.7		
9.00	2	2			4
	50.0	50.0			3.0
	4.7	2.4			
	1.5	1.5			
10.00	8	4			12
	66.7	33.3			9.0
	18.6	4.9			
	6.0	3.0			

Serv4 Cont

11.00	5	14	2	21
	23.8	66.7	9.5	15.7
	11.6	17.1	22.2	
	3.7	10.4	1.5	
12.00	2	6	3	11
	18.2	54.5	27.3	8.2
	4.7	7.3	33.3	
	1.5	4.5	2.2	
13.00		2	1	3
		66.7	33.3	2.2
		2.4	11.1	
		1.5	.7	
14.00	3	1		4
	75.0	25.0		3.0
	7.0	1.2		
	2.2	.7		
15.00	2	7		9
	22.2	77.8		6.7
	4.7	8.5		
	1.5	5.2		
16.00	2	1	1	4
	50.0	25.0	25.0	3.0
	4.7	1.2	11.1	
	1.5	.7	.7	
17.00	1			1
	100.0			.7
	2.3			
	.7			
Column	43	82	9	134
Total	32.1	61.2	6.7	100.0

Number of Missing Observations: 52

RELIGIOUS PROGRAMS TABLE POSITION 5

SERV5	Count				Row Total
	Row Pct	African American	White	Other	
	Col Pct	1.00	2.00	3.00	
	Tot Pct				
1.00	5	5	1	11	
	45.5	45.5	9.1	8.4	
	11.9	6.3	11.1		
	3.8	3.8	.8		
2.00	1			1	
	100.0			.8	
	2.4				
	.8				
3.00	1	8		9	
	11.1	88.9		6.9	
	2.4	10.0			
	.8	6.1			
4.00	3	2		5	
	60.0	40.0		3.8	
	7.1	2.5			
	2.3	1.5			
5.00	4	10	2	16	
	25.0	62.5	12.5	12.2	
	9.5	12.5	22.2		
	3.1	7.6	1.5		
6.00		1		1	
		100.0		.8	
		1.3			
		.8			
7.00	2	2	1	5	
	40.0	40.0	20.0	3.8	
	4.8	2.5	11.1		
	1.5	1.5	.8		
8.00	1	4		5	
	20.0	80.0		3.8	
	2.4	5.0			
	.8	3.1			
Column	42	80	9	131	
(Continued) Total	32.1	61.1	6.9	100.0	

SERV5

Count	African American	White	Other	Row Total
Row Pct	Col Pct	Col Pct	Col Pct	Row Total
Tot Pct	1.00	2.00	3.00	Total
9.00	1	3		4
	25.0	75.0		3.1
	2.4	3.8		
	.8	2.3		
10.00	4	5		9
	44.4	55.6		6.9
	9.5	6.3		
	3.1	3.8		
11.00	7	4	1	12
	58.3	33.3	8.3	9.2
	16.7	5.0	11.1	
	5.3	3.1	.8	
12.00	4	10		14
	28.6	71.4		10.7
	9.5	12.5		
	3.1	7.6		
13.00	2	2		4
	50.0	50.0		3.1
	4.8	2.5		
	1.5	1.5		
14.00	1	5		6
	16.7	83.3		4.6
	2.4	6.3		
	.8	3.8		
15.00	3	10	3	16
	18.8	62.5	18.8	12.2
	7.1	12.5	33.3	
	2.3	7.6	2.3	
16.00	3	8	1	12
	25.0	66.7	8.3	9.2
	7.1	10.0	11.1	
	2.3	6.1	.8	
17.00		1		1
		100.0		.8
		1.3		
		.8		
Column Total	42	80	9	131
	32.1	61.1	6.9	100.0

Number of Missing Observations: 55

FAMILY Family activities

FAMILY	Count				
	Row Pct	African	White	Other	Row
	Col Pct	American			Total
	Tot Pct	1.00	2.00	3.00	Total
1.00	12	28	4	44	
	27.3	63.6	9.1	47.3	
	46.2	46.7	57.1		
	12.9	30.1	4.3		
2.00	2	12	2	16	
	12.5	75.0	12.5	17.2	
	7.7	20.0	28.6		
	2.2	12.9	2.2		
3.00	3	11		14	
	21.4	78.6		15.1	
	11.5	18.3			
	3.2	11.8			
4.00	4	4		8	
	50.0	50.0		8.6	
	15.4	6.7			
	4.3	4.3			
5.00	5	5	1	11	
	45.5	45.5	9.1	11.8	
	19.2	8.3	14.3		
	5.4	5.4	1.1		
Column	26	60	7	93	
Total	28.0	64.5	7.5	100.0	

Number of Missing Observations: 93

BIBLESTU Bible study/prayer

	Count	African American	White	Other	Row Total
BIBLESTU	Row Pct	Col Pct			
	Tot Pct	1.00	2.00	3.00	Total
1.00	16	14	2	32	
	50.0	43.8	6.3	44.4	
	48.5	37.8	100.0		
	22.2	19.4	2.8		
2.00	8	16		24	
	33.3	66.7		33.3	
	24.2	43.2			
	11.1	22.2			
3.00	6	4		10	
	60.0	40.0		13.9	
	18.2	10.8			
	8.3	5.6			
4.00	2	3		5	
	40.0	60.0		6.9	
	6.1	8.1			
	2.8	4.2			
5.00	1			1	
	100.0			1.4	
	3.0				
	1.4				
Column Total	33	37	2	72	
	45.8	51.4	2.8	100.0	

Number of Missing Observations: 114

PARENTNG Parent training

PARENTNG	Count				Row Total
	Row Pct	African	White	Other	
	Col Pct	American			
	Tot Pct	1.00	2.00	3.00	
1.00	4	5		9	
	44.4	55.6		22.5	
	33.3	19.2			
	10.0	12.5			
2.00	3	4	2	9	
	33.3	44.4	22.2	22.5	
	25.0	15.4	100.0		
	7.5	10.0	5.0		
3.00	2	5		7	
	28.6	71.4		17.5	
	16.7	19.2			
	5.0	12.5			
4.00	2	4		6	
	33.3	66.7		15.0	
	16.7	15.4			
	5.0	10.0			
5.00	1	8		9	
	11.1	88.9		22.5	
	8.3	30.8			
	2.5	20.0			
Column	12	26	2	40	
Total	30.0	65.0	5.0	100.0	

Number of Missing Observations: 146

TWLVESTP 12 step programs

TWLVESTP	Count	African American	White	Other	Row Total
	Row Pct	Col Pct	Tot Pct		
1.00	1	100.0			1
	8.3				5.0
	5.0				
2.00	6	85.7	14.3		7
	50.0	14.3			35.0
	30.0	5.0			
3.00	1	33.3	33.3	33.3	3
	8.3	14.3	100.0		15.0
	5.0	5.0	5.0		
4.00	1	33.3	66.7		3
	8.3	28.6			15.0
	5.0	10.0			
5.00	3	50.0	50.0		6
	25.0	42.9			30.0
	15.0	15.0			
Column Total	12	60.0	35.0	5.0	20
					100.0

Number of Missing Observations: 166

COUNSLNG Persn&Fmly Counseling

	Count	African American	White	other	Row Total
COUNSLNG	Row Pct	Col Pct			
	Tot Pct	1.00	2.00	3.00	
1.00			5	1	6
			83.3	16.7	8.3
			10.4	16.7	
			6.9	1.4	
2.00		6	11	1	18
		33.3	61.1	5.6	25.0
		33.3	22.9	16.7	
		8.3	15.3	1.4	
3.00		4	8	2	14
		28.6	57.1	14.3	19.4
		22.2	16.7	33.3	
		5.6	11.1	2.8	
4.00		4	14		18
		22.2	77.8		25.0
		22.2	29.2		
		5.6	19.4		
5.00		4	10	2	16
		25.0	62.5	12.5	22.2
		22.2	20.8	33.3	
		5.6	13.9	2.8	
Column Total		18	48	6	72
		25.0	66.7	8.3	100.0

Number of Missing Observations: 114

DIVORCE Divorce recovery

DIVORCE	Count			Row Total
	Row Pct	African	White	
	Col Pct	American		
	Tot Pct	1.00	2.00	
1.00		1	1	14.3
		100.0		20.0
		14.3		
2.00		1	1	14.3
		100.0		20.0
		14.3		
3.00	1	1	2	28.6
	50.0	50.0		
	50.0	20.0		
	14.3	14.3		
4.00	1	1	2	28.6
	50.0	50.0		
	50.0	20.0		
	14.3	14.3		
5.00		1	1	14.3
		100.0		20.0
		14.3		
Column	2	5	7	
Total	28.6	71.4	100.0	

Number of Missing Observations: 179

MARRIAGE Marriage enrichment

MARRIAGE	Count				Row Total
	Row Pct	African American	White	Other	
	Col Pct	1.00	2.00	3.00	
	Tot Pct				
1.00	2	3			5
	40.0	60.0			9.8
	13.3	8.8			
	3.9	5.9			
2.00	5	6			11
	45.5	54.5			21.6
	33.3	17.6			
	9.8	11.8			
3.00	3	12			15
	20.0	80.0			29.4
	20.0	35.3			
	5.9	23.5			
4.00	3	11	1		15
	20.0	73.3	6.7		29.4
	20.0	32.4	50.0		
	5.9	21.6	2.0		
5.00	2	2	1		5
	40.0	40.0	20.0		9.8
	13.3	5.9	50.0		
	3.9	3.9	2.0		
Column	15	34	2		51
Total	29.4	66.7	3.9		100.0

Number of Missing Observations: 135

DAYCARE1 Day care programs/special programs for kids

DAYCARE1	Count				Row Total
	Row Pct	African American	White	Other	
	Col Pct	1.00	2.00	3.00	
	Tot Pct				
1.00			3		3
			100.0		8.8
			14.3		
			8.8		
2.00		2	6		8
		25.0	75.0		23.5
		18.2	28.6		
		5.9	17.6		
3.00		7	4	1	12
		58.3	33.3	8.3	35.3
		63.6	19.0	50.0	
		20.6	11.8	2.9	
4.00		1	4	1	6
		16.7	66.7	16.7	17.6
		9.1	19.0	50.0	
		2.9	11.8	2.9	
5.00		1	4		5
		20.0	80.0		14.7
		9.1	19.0		
		2.9	11.8		
Column		11	21	2	34
Total		32.4	61.8	5.9	100.0

Number of Missing Observations: 152

SINGLES Singles ministry

	Count	African American	White	Other	Row Total
Row Pct					
Col Pct					
Tot Pct	1.00	2.00	3.00		
SINGLES	1.00	2	1		3
		66.7	33.3		13.6
		22.2	8.3		
		9.1	4.5		
	2.00	3	2	1	6
		50.0	33.3	16.7	27.3
		33.3	16.7	100.0	
		13.6	9.1	4.5	
	3.00	1	4		5
		20.0	80.0		22.7
		11.1	33.3		
		4.5	18.2		
	4.00	2	2		4
		50.0	50.0		18.2
		22.2	16.7		
		9.1	9.1		
	5.00	1	3		4
		25.0	75.0		18.2
		11.1	25.0		
		4.5	13.6		
Column		9	12	1	22
Total		40.9	54.5	4.5	100.0

Number of Missing Observations: 164

RETREATS Spiritual retreats

	Count	African American	White	Other	Row Total
RETREATS	Row Pct	Col Pct	Tot Pct		
1.00		1.00	2.00	3.00	1
					2.4
					5.9
					2.4
2.00	4	57.1	42.9		7
	19.0	19.0	17.6		17.1
	9.8	9.8	7.3		
3.00	5	38.5	38.5	23.1	13
	23.8	23.8	29.4	100.0	31.7
	12.2	12.2	12.2	7.3	
4.00	8	66.7	33.3		12
	38.1	38.1	23.5		29.3
	19.5	19.5	9.8		
5.00	4	50.0	50.0		8
	19.0	19.0	23.5		19.5
	9.8	9.8	9.8		
Column Total		21	17	3	41
		51.2	41.5	7.3	100.0

Number of Missing Observations: 145

COMMUNITY Community helping programs

	Count	African American	White	other	Row Total			
COMMUNITY	Row Pct	Col Pct						
	Tot Pct	1.00	2.00	3.00				
1.00	30.0	15.0	4.6	5	20.0	3.1	10	15.4
2.00	12.5	5.0	1.5	6	12.5	16.7	8	12.3
3.00	31.3	25.0	7.7	11	28.2	16.9	16	24.6
4.00	21.1	20.0	6.2	13	33.3	33.3	19	29.2
5.00	58.3	35.0	10.8	4	10.3	16.7	12	18.5
Column Total	20	30.8	60.0	39	9.2	65	65	100.0

Number of Missing Observations: 121

CULTURAL Cultural programs

	Count	African American	White	Other	Row Total
CULTURAL	Row Pct	Col Pct			
	Tot Pct	1.00	2.00	3.00	
2.00	10.0	10.0	80.0	10.0	22.7
	2.3	2.3	18.2	2.3	
3.00	15.9	30.0	10.7	16.7	15.9
	6.8	6.8	6.8	2.3	
4.00	22.7	20.0	21.4	33.3	22.7
	4.5	4.5	13.6	4.5	
5.00	34.1	40.0	35.7	16.7	34.1
	9.1	9.1	22.7	2.3	
9.00	4.5		50.0	50.0	4.5
			3.6	16.7	
			2.3	2.3	
Column Total		10	28	6	44
		22.7	63.6	13.6	100.0

Number of Missing Observations: 142

HOSPITAL Hospital visitation program

HOSPITAL	Count				Row Total
	Row Pct	African American	White	Other	
	Tot Pct	1.00	2.00	3.00	
1.00	1	2			3
	33.3	66.7			25.0
	33.3	25.0			
	8.3	16.7			
2.00		1			1
		100.0			8.3
		12.5			
		8.3			
3.00		1			1
		100.0			8.3
		12.5			
		8.3			
4.00		2	1		3
		66.7	33.3		25.0
		25.0	100.0		
		16.7	8.3		
5.00	2	2			4
	50.0	50.0			33.3
	66.7	25.0			
	16.7	16.7			
Column Total	3	8	1	12	100.0
	25.0	66.7	8.3		

Number of Missing Observations: 174

DAYCARE2 Day care services?

	Count	African American	White	other	Row Total
Row Pct					
Col Pct					
Tot Pct	1.00	2.00	3.00		
DAYCARE2 1.00	1	6		7	25.0
	14.3	85.7			
	16.7	28.6			
	3.6	21.4			
DAYCARE2 2.00	2	4	1	7	25.0
	28.6	57.1	14.3		
	33.3	19.0	100.0		
	7.1	14.3	3.6		
DAYCARE2 3.00		5		5	17.9
		100.0			
		23.8			
		17.9			
DAYCARE2 4.00	3	1		4	14.3
	75.0	25.0			
	50.0	4.8			
	10.7	3.6			
DAYCARE2 5.00		5		5	17.9
		100.0			
		23.8			
		17.9			
Column Total	6	21	1	28	
	21.4	75.0	3.6	100.0	

Number of Missing Observations: 158

SPORTS Sports/camping

	Count	African American	White	Other	Row Total
SPORTS	1.00	1	7		8
		12.5	87.5		21.1
		14.3	25.9		
		2.6	18.4		
	2.00		1	1	2
			50.0	50.0	5.3
			3.7	25.0	
			2.6	2.6	
	3.00		4	1	5
			80.0	20.0	13.2
			14.8	25.0	
			10.5	2.6	
	4.00	2	7		9
		22.2	77.8		23.7
		28.6	25.9		
		5.3	18.4		
	5.00	4	8	2	14
		28.6	57.1	14.3	36.8
		57.1	29.6	50.0	
		10.5	21.1	5.3	
Column Total		7	27	4	38
		18.4	71.1	10.5	100.0

Number of Missing Observations: 148

HOSPICE Care for terminally ill?

	Count	African American	White	Other	Row Total
HOSPICE	2.00	1	1		2
		50.0	50.0		10.5
		16.7	9.1		
		5.3	5.3		
	3.00	1	1		2
		50.0	50.0		10.5
		16.7	9.1		
		5.3	5.3		
	4.00	2	1	1	4
		50.0	25.0	25.0	21.1
		33.3	9.1	50.0	
		10.5	5.3	5.3	
	5.00	2	8	1	11
		18.2	72.7	9.1	57.9
		33.3	72.7	50.0	
		10.5	42.1	5.3	
Column Total		6	11	2	19
		31.6	57.9	10.5	100.0

Number of Missing Observations: 167

OTHER Other programs/services?

	Count	African American	White	Row Total
OTHER	Row Pct	Col Pct	Col Pct	Row Total
	Tot Pct	1.00	2.00	Total
1.00	1	2		3
	33.3	66.7		25.0
	50.0	20.0		
	8.3	16.7		
2.00		1		1
		100.0		8.3
		10.0		
		8.3		
3.00		1		1
		100.0		8.3
		10.0		
		8.3		
98.00	1	6		7
	14.3	85.7		58.3
	50.0	60.0		
	8.3	50.0		
Column Total	2	10		12
	16.7	83.3		100.0

Number of Missing Observations: 174