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### Faith Development and Self-Directed Reading of Christian Literature: A Key to a Maturing Faith

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Faith Development and Self-Directed Reading  
of Christian Literature:  
A Key to a Maturing Faith

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March, 1992

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CONCORDIA SEMINARY

FAITH DEVELOPMENT AND SELF-DIRECTED READING  
OF CHRISTIAN LITERATURE:  
A KEY TO A MATURING FAITH

A FINAL PAPER SUBMITTED TO  
THE DOCTOR OF MINISTRY PROGRAM  
OF  
CONCORDIA SEMINARY  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF DOCTOR OF MINISTRY

BY  
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COLLINSVILLE, IL

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## ABSTRACT

Christians need continuing education to develop their faith. Too often, youth and adult Christians complete confirmation instruction but fail to continue learning, fail to have a positive attitude about the necessity of Christian learning as a lifelong process, and even fail to understand that faith can indeed grow in strength and maturity or diminish and die.

This Doctor of Ministry research project is a test of the hypothesis that Christians who engage in self-directed reading of Christian literature are more likely to develop a more integrated, mature faith than those who do not engage in self-directed reading. The six key ideas relating to this hypothesis are:

1. Reading motivation and hindrances. The degree to which various life activities, information/entertainment sources, and values complement or compete with the habit of reading.
2. Influences on selection of reading material. The degree to which various marketing channels or sources of information about print resources influence the selection of reading materials.
3. Type of reading materials. The degree to which various kinds of printed resources are read.
4. Reading of Christian best-sellers. The degree to which recent best-selling Christian books have been read.
5. Changes in reading habits. The degree to which changes in reading habits have taken place over the past three years.

6. Maturity of faith. The degree to which leaders exhibit a vibrant, life-transforming faith marked by both a personal faith relationship with Christ Jesus and a consistent devotion to serving others. This concept was measured by questions developed by the Search Institute of Minneapolis.

To accomplish this, a Faith and Reading Survey was conducted using a sample of 4,000 lay and professional church leaders in The Lutheran Church -- Missouri Synod. Over 1,000 responses provided the data base for analysis. The survey findings may provide strong motivation for church leaders to encourage self-directed reading among all members of the denomination so that individual faith develops and so that the church is renewed in mission and ministry.

Raymond L. Schiefelbein

FLYING WITH THE EAGLESTABLE OF CONTENTS

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## INTRODUCTION

In the first chapter I will explore the basis for choosing to focus on faith development and self-directed reading. I will review my own journey of faith development, a lifelong process of learning, from my time of coming to faith in Jesus Christ to my service in the public ministry at Concordia Publishing House and how self-directed reading helped develop a maturing faith. I will also discuss how my thinking focused on this research project.

Secondly, I will consider faith development and self-directed reading in the broader perspective of adult learning, including a discussion of the congregation as learning community and the people in the church learning environment. I will consider the relationship of theories of reality, human nature, and the teaching/learning process.

Thirdly, I will review the Faith and Reading Survey: the background; summary and conclusions; detailed findings; and suggestions for Concordia Publishing House and all other religious publishing houses.

Fourthly, I will reflect theologically on faith development from a confessional Lutheran context. Three issues will be explored:

- 1) Does faith develop and, if so, how does faith develop?

2) Can social science research measure faith and its development?

3) Should Confessional Lutheran Pastors encourage their congregations to read non-Lutheran Christian literature to develop faith?

In the final chapter, I will develop a brief, simple outline of a learning plan for self-directed adult learners. This learning plan is designed to be used by both facilitators and learners. It consists of a facilitator's guide and a self-directed learner's guide. I intend them to be suggestive material and not comprehensive, ready-to-publish material. The facilitator's guide is a discussion of the major issues of strategy and technique, educational principles and group dynamics involved in teaching adults. The learner's guide is a discussion of the major issues of faith development from a Biblical viewpoint and of the difference between adult and child learning. Additionally, the learner's guide assists learners to construct and implement a brief learning plan for faith growth in one area of personal need.

## CHAPTER ONE

### FLYING WITH THE EAGLES: A PERSONAL FOCUS

#### ON FAITH DEVELOPMENT

##### A Starting Point

Here is a task for you: Focus on the process of how you became you and how you learned what you know through the various contexts, life stages, and people who were relevant to your education.<sup>1</sup>

Now that, I thought, was a challenging enterprise. I decided to do it and take the time to dig into my memory of me. Little did I know how life changing, how confirming, how painful, how embarrassing, how exciting such a learning process could be. Immediately some skeletons in my cranial closet started rattling in self-defense not wanting to be disturbed nor ejected from their secret upper deck boxes of control and influence.

Assumptions undergird our self-understanding, inform our appreciation of anything, comprise our criteria for behavior, confirm and shape our perceptions, and bind the various meaning schemes that comprise our life. Critical reflection identifies these assumptions, scrutinizes them for validity and accuracy, and reconstitutes them to guide behavior in the future. We can get at these assumptions, an explosive activity, by first

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<sup>1</sup> Pierre F. Dominice, "Composing Education Biographies: Group Reflection Through Life History," in Jack Mezirow and Associates, Fostering Critical Reflection in Adulthood (San Francisco: Jossey-Bass Publishers, 1990), p. 197.

describing critical incidents, significant events in our lives, and then reflect upon and analyze the assumptions, the self-evident rules of thumb that inform choices and undergird specific action.<sup>2</sup>

Following Brookfield's and Dominice's lead, I will in this chapter make my life history of learning an object of research. I will describe significant events in my life, reflect upon these experiences including literature from the field, and connect these events to faith development.

First, let me talk about learning. If I am to make a map of my learning across my life span, then learning itself needs to be described. At one time the debate about the meaning of learning centered on whether people were blank slates to be impressed or whether they brought inherent genetic information with them into life. Some truths exist in both views. Today, however, the focus has shifted to learning about how people learn, or learning to learn.

Mezirow says learning may be defined "as the process of making a new or revised interpretation of the meaning of an experience, which guides subsequent understanding, appreciation, and action."<sup>3</sup>

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<sup>2</sup> Stephen Brookfield, "Using Critical Incidents to Explore Learner's Assumptions," in Jack Mezirow and Associates, Fostering Critical Reflection in Adulthood (San Francisco: Jossey-Bass Publishers, 1990), pp. 177-187.

<sup>3</sup> Jack Mezirow, "How Critical Reflection Triggers Transformative Learning," in Jack Mezirow and Associates, Fostering Critical Reflection in Adulthood (San Francisco: Jossey-Bass Publishers, 1990), p. 1.

Thomas and Harri-Augstein take a personal construct approach to learning. People attribute meaning to events and this influences behavior. People live by developing personal theories about everything in their experience. They use this definition of learning: the construction and exchange of personally relevant and viable meanings.<sup>4</sup>

Philip C. Candy reviews Saljo's research and discussion and reports two thrusts in learning: learning consists of transfer of knowledge from external source to learner; and learning consists of active, internal efforts to construct meaning by abstracting it from experience and relating it to an internal explanatory system.<sup>5</sup>

Martha M. Leypoldt suggests to learn is to change. When people have learned, they have changed their entire person: changed in knowing, in feeling, and in doing. Learning changes the mind by adding new information. Learning changes feelings about ideas, things, people, circumstances: changes values and attitudes. Learning changes actions in the future. Learning makes people new people.<sup>6</sup>

As I think about what the three authors say, I conclude that

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<sup>4</sup> Laurie F. Thomas and E. Sheile Harri-Augstein, "Learning to Learn: The Personal Construction and Exchange of Meaning," in Michael J. A. Howe, ed., Adult Learning (Great Britain: John Wiley & Sons, Ltd., 1977), pp. 85-86.

<sup>5</sup> Philip C. Candy, "How People Learn," in Robert M. Smith and Associates, Learning To Learn Across the Life Span (San Francisco: Jossey-Bass Publishers, 1990), p. 36.

<sup>6</sup> Martha M. Leypoldt, Learning Is Change (Valley Forge: Judson Press, 1971), pp. 27-30.

learning is three actions: 1) learning is receiving - receiving information, experiencing from an external source; 2) learning is giving - giving meaning to what is received based on internal sources; and 3) learning is changing - changing cognitively, affectively, and behaviorally, changing holistically as a person.

Secondly, what is the best kind of learning process?

Malcolm S. Knowles states,

There is convincing evidence that people who take the initiative in learning (proactive learners) learn more things, and learn better than do people who sit at the feet of teachers passively waiting to be taught (reactive learners). . . . They enter into learning more purposefully and with greater motivation. They also tend to retain and make use of what they learn better and longer than do the reactive learners.<sup>7</sup>

Let me add to this discussion on the best kind of learning a Christian frame of reference. Dean M. Kelley states that his book and research have two basic themes: 1) "The business of religion is to explain the ultimate meaning of life"; and 2) "The quality which makes one system of meaning more convincing than another is not in its content but its seriousness/strictness/costliness/bindingness."<sup>8</sup>

On the one hand, the Christian religion has a very specific doctrinal content of ultimate meaning to be passed from generation to generation by education. Leypoldt says Christian education aims to create awareness of God through His self-

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<sup>7</sup> Malcolm S. Knowles, Self-Directed Learning: A Guide for Learners and Teachers (New York: Association Press, 1975), p. 14.

<sup>8</sup> Dean M. Kelley, Why Conservative Churches Are Growing (Macon, GA: Mercer University Press, Rose edition, 1986), p. xxii.

disclosures, especially His redeeming love as revealed in Jesus Christ, to nurture response of faith and love to the end that Christians know who they are, what their human situation means, grow as children of God rooted in the Christian community, live in the Spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope.<sup>9</sup> On the other hand, Kelley suggests that it is a wide-open game of how to make the Christian ultimate meaning system more effective in its seriousness/strictness/costliness/bindingness.<sup>10</sup>

I contend that Christian growth and learning, that greater sacrifice and discipline, are best accomplished, not by Christians passively waiting to be told what is meaningful, or what to do, or how to live, but by their own self-directed efforts in faith development. Christians can not be "taught" into a mature faith. Christians can be helped to learn how to have a mature faith, but somewhere along the journey of faith-life they must take responsibility and do education themselves in the power of the Holy Spirit and God's Word. Christian faith development means self-directed learning; faith development means actively seeking to receive from external sources, hopefully according to a plan; faith development means critically reflecting upon the experiences and giving them meaning in the context of the meaning system of Scripture, and thus changing by putting off the old Adam and putting on Christ. No one can do

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<sup>9</sup> Leypoldt, p. 34.

<sup>10</sup> Kelley, p. xxiii.

this for another. All believers, though they may have teachers, models, and facilitators, must take the initiative and actively learn how to have Christ formed in them, identifying and developing their gifts for vocational service in the world to extend God's Kingdom. Unfortunately, church rosters today are filled with people waiting for someone else, namely the pastor, to do it for them. That will never happen. I contend that there is a strong correlation between a mature, integrated faith and self-directed Christian learning, especially seen in self-directed reading of Christ-centered literature. Chapter Three reports the research project on that hypothesis.

Having discussed learning and the best kind of learning, I will use my own life to set the context or background for faith development and self-directed learning. How has learning taken place in my life? How have I learned what I have learned as a reactive and proactive learner? How has my faith developed and matured, especially by self-directed reading of Christ-centered literature? Here is an overview of critical incidents or significant events and a reflection on the experience with literature from the field and the Scripture-centered meaning I give my life today. Can you identify with these critical incidences with significant events of your own?

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Reflection. Standing in what we reckon as the 7th century B.C., Isaiah, inspired by God's omniscience of the trends of

history and of His own intentions, could foresee the final departure of the people of God from Jerusalem into Babylonian exile in the 6th century. He also anticipated the exodus from exile and return to the promised land. God would do it. Long before the events happened, the people could take comfort in the promises of God:

Do you not know? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. He gives strength to the weary and increases the power of the weak ... those who hope in the Lord will renew their strength. **They will soar on wings like eagles;** they will run and not grow weary, they will walk and not be faint.<sup>11</sup>

This piece of the grand religious classic of Israel and Yahweh expresses something fundamental about human life, about my life and your life, in the common journey around the planet and across a given period of time. God in Christ creates a people out of His love and choosing, marries them (if you will), cleanses them, disciplines them with exile and restoration, death and resurrection, and leads them to soar on wings like eagles to a promised future of His own design. This is my story, my religious classic of God's grace in Christ giving me wings to soar with His eagles, sometimes walking, sometimes running, but continually being renewed as my vocation is renewed.

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<sup>11</sup> NIV, Isaiah 40: 28-31.

## Conversion and Early Years of Growth

Coming to Faith. My grandmother died when I was very young. My parents did not let me go to the funeral. They said I was too young. I stayed at home with many thoughts on my mind. After the funeral, all the relatives came to our house for refreshments and talk. Laughter abounded. I had big concerns about grandma's current location. I climbed up in my mother's lap and started to cry. "Where did grandma go?" I questioned. "What is death? Will I see her again?"

My mother, a nominal Lutheran and Congregationalist who had drifted into Christian Science, tried to soothe my tears with talk of heaven. I stopped crying but wasn't satisfied with the answers. I heard some relatives and my dad talk defensively about my curiosity with life after death. I think they felt embarrassed by the questions. After my intrusion, the party continued.

I recall as an eighth grader going to a Bible class in a woman's home after school. With several other kids, we studied Bible stories and made some crafts. I recall only going once (it may have been more), but the one time was significant. As we closed in prayer, the teacher asked if any person wanted to receive Jesus as their Lord and Savior. If so, we were to raise our hand. I did, along with one other boy. After everyone else had left, the three of us prayed again. She asked us to acknowledge sin in our lives to Jesus, and then speaking in the

first person as Jesus she told us that He loved us and forgave us on the cross and that He wanted to live His life in us. Would we invite Him in? The Spirit moved me to say yes! I left that day with the highest feelings of love and joy in Christ. I don't think my feet touched the ground all the way home. I was born again, a new creation by God's power in union with Jesus through faith. My old life was dead. The time of faith had come. The feelings lasted about two days and then life returned to its more normal level of arguing with my two older brothers. Though my old self was crucified with Christ, the body of sin remained to be put off. My weak faith attributed glory and praise to God in Christ and so I was considered righteous by God in His sight, but my weak faith needed maturing and strengthening.

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Reflection. The Apostle Peter speaks to Cornelius and his household about the good news of peace through Jesus who was killed but whom God raised from the dead and appointed as judge of the living and the dead. Peter testifies that everyone who believes in Jesus receives the forgiveness of sins through His name. While Peter speaks this message, the Holy Spirit comes on all who hear the message. Those with Peter see faith given by God because the new believers give evidence of faith by speaking in tongues and praising God. Their baptism by the Spirit through the Word or union with Jesus is sealed as Peter orders that they

be baptized with water in the name of Jesus Christ.<sup>12</sup> The faith producing Word and the washing of regeneration were to be kept in close connection and not separated.

Like Cornelius, I have religious curiosity and seek meaning to life. The Lord directs a messenger of the Gospel, a woman, to lead me by the Gospel to Jesus Christ. This begins my baptism into union with Jesus, union with His death and resurrection. The sealing and visible association of water and the Word takes place years later in the context of a local community of faith. The union accomplished through the means of grace continues in daily living.

Glimpsing a Model. I was raised a Christian Scientist on Sunday morning according to my mother's wishes, but for the most part I went to a Methodist church. The local church had a large scouting program and a good youth group. I went all through the scout levels. In my sophomore year of high school, I recall one particularly unusual Christmas. The youth group went carolling. The pastor joined us. When we returned to the church, the pastor lead a devotion in the decorated sanctuary. I was impressed by the whole evening and by the pastor, his message and his ethos, his role among the people. When the evening was over and everyone had gone home, except the counselor who was in the office, I hung around the back of the sanctuary. The symbols, the soft-lighted atmosphere, the serene environment, the fun

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<sup>12</sup> NIV, Acts 11: 34-48.

evening, the pastor and his message about Christ all worked together to create in me some good feelings about church and engender in me an attitude of eternal safety, security, and significance about public ministry.

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Reflection. Cyril O. Houle reminds us that most of the facts, habits, ideas, notions, and attitudes that we acquire come to us from random learning experiences. Everyday we become a bit different from what we were the day before. Random learning and change occur constantly in the life of everyone.<sup>13</sup>

Maurice Gibbons identifies three kinds of learning and three kinds of learning how to learn.<sup>14</sup> They are 1) natural learning, 2) formal learning, and 3) personal learning. Natural learning provides the foundation for both formal and personal (self-directed) learning.

Some themes in natural learning events "pertain to the development of our personal characteristics, three of the most basic being our nature, values, and competence. Each situation teaches us something about ourselves - who we are, our strengths and weaknesses, ... what we can expect of ourselves."<sup>15</sup> Natural

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<sup>13</sup> Cyril O. Houle, Continuing Your Education (New York: McGraw-Hill Book Company, 1964), p. 8.

<sup>14</sup> Maurice Gibbons, "A Working Model of the Learning-How-To-Learn Process," in Robert M. Smith and Associates, Learning To Learn Across the Life Span (San Francisco: Jossey-Bass Publishers, 1990), p. 75.

<sup>15</sup> Gibbons, p.73.

learning "will be the chief influence on our maturation, our general knowledge, our imagination, our character, and our talent."<sup>16</sup> I was learning naturally in my interaction with the church environment.

Offering My Life. In my last year in high school I received many honors. I was President of the Student Council, Vice President of the National Honor Society, President of the senior class, captain and quarterback of the football team in my senior year. This was a large city school, and our mid-year graduating class (back then they graduated in January and June) was a small 250. But the most significant event was in my junior year. Our 60-man football squad had won handily that Friday afternoon. The coach had put everyone in the game, everyone except me. I was forgotten at the end of the bench. I recall that once I got home, I just cried and cried. I was home alone because my father had died of cancer a year earlier when I was a sophomore and because my two brothers had already graduated from high school and were in the military. My mother was still at work that day. It was raining. I sat in the front hallway with the door open feeling the mist drift through the screen door. I pleaded with God. "My life is useless," I told Him. "I'm not worth much and of no value. Please," I implored Him, "use me. Do something with my life! Make me capable of doing something!"

No lighting flashed. No angels appeared. The rain

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<sup>16</sup> Gibbons, p.74.

continued. I finally got up and started preparing supper for when my mother would get home.

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Reflection. "They will soar on wings like eagles," Isaiah said. My faith journey to learn how to fly with the eagles takes direction. Learning means experiencing and then giving, giving meaning to life, to experiences out of some source. Learning means change. God had much to teach me so I could fly with the eagles.

James W. Fowler discusses H. Richard Niebuhr's use of three dynamic, relational metaphors to describe God's work in our vocational lives and in the world. He employs God the Creator, God the Governor, and God the Liberator-Redeemer.<sup>17</sup>

God the Creator is involved in on-going works of creation. Creation is still happening at micro- and macrocosmic levels. Our partnership and cooperation with God the Creator includes works in arts, sciences, technology, engineering, and in the pro-creation of life itself.<sup>18</sup>

God the Governor expresses the conviction that immanent in the processes of human life God acts as a kind of structure for order and rectification, a structure that intends and brings about justice and civil righteousness. Our partnership and

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<sup>17</sup> James W. Fowler, Becoming Adult, Becoming Christian (San Francisco: Harper & Row, Publishers, 1984), pp. 86-89.

<sup>18</sup> Fowler, pp. 89-90.

cooperation with the governing work of God begins with and assumes the maintenance of good order and equality of life opportunities and involves cooperation in restraint and rectification "under the impact and expectation of the in-breaking reign of God."<sup>19</sup>

God the Liberator-Redeemer sees the incarnation of divine love and initiative in Christ Jesus as the paradigm event for seeing the daily involvement of God in the redemption and liberation of persons and groups in bondage to alienation and sin (self-groundedness). Partnership with the liberating and redeeming work of God means Christian vocation, a following of Christ by giving of self in *kenosis*, a spending and being spent in the process of liberating and redeeming others.<sup>20</sup>

Time shows that God takes very seriously my offer, any offer, to yield members to His will.<sup>21</sup> He would enable me to be a capable partner in His creation, His governance, and His liberation-redemption activities as a living organ of His body, one of His masks or *larvae dei*. This theme of God enabling and my learning becomes my vocation. Education leads to vocation. Learning affects career.

More important than these vocational masks, God working in and through our personal lives, is the prior substance of faith, personal union with Jesus Christ, which they express. God in

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<sup>19</sup> Fowler, p.90.

<sup>20</sup> Fowler, pp. 91-92.

<sup>21</sup> Romans 6:13.

Christ leads me to focus not on the horizontal emphasis of faith but on the vertical emphasis in the cross by which we are justified, the central point around which our partnership revolves and finds meaning.

Paul, whom we are to imitate, resolved "to know nothing while I was with you except Jesus Christ and him crucified."<sup>22</sup> I too finally would resolve that we always "carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body."<sup>23</sup>

Though Jesus says, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me ... For my yoke is easy and my burden light,"<sup>24</sup> He also directs us to the difficult task, to deny ourselves and take up our cross,<sup>25</sup> and by the Spirit, He cautions us not to be surprised when suffering painful trials but He encourages us to rejoice that we participate in the sufferings of Christ.<sup>26</sup> This theology of the cross was and still is the hardest thing to learn, i.e., to receive, to give, and to be changed by.

God would also open my eyes to the counter force that perverts partnership. Madonna and Saddam Hussein and even church leaders in their sinful nature contradict and deny everything

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<sup>22</sup> NIV, 1 Cor. 2:2.

<sup>23</sup> NIV, 2 Cor. 4: 17.

<sup>24</sup> NIV, Mat. 11:28-30.

<sup>25</sup> Mat. 16:24.

<sup>26</sup> 2 Pet. 4: 12-13.

said about God's work in us and the world by creation, governance, and liberation. People rebel. People destroy. People seduce. People rip each other off. People enslave. While they too are masks of God, they do not express Him but rather express human evil. On the Last Day, all humankind's efforts will be swept away. What remains? The work of Christ crucified and risen remains impressed on our lives.

Struggling with Philosophies. In college, the most significant event was a person. He had been a navy chaplain in WWII, earned his doctorate in England, and now taught philosophy in a private liberal arts college. He taught Christianity as an intellectual alternative to naturalism and rationalism. The other professor was an articulate doctor from Columbia University who held to naturalism and taught evolution. They were good friends to each other and very concerned about the total growth of their students. I became filled with the Christian neo-orthodoxy of Barth, Tillich, Brunner, and especially Reinhold Niebuhr through my mentor, the professor and former chaplain. The professor focused upon the double connotation of the word "grace" in Christ as Niebuhr interprets it in Galatians 2:20, i.e., the mercy and forgiveness of God in Christ outside of people and the power of God through Christ in people.<sup>27</sup>

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<sup>27</sup> Reinhold Niebuhr, The Nature and Destiny of Man (New York: Charles Scribner's Sons, 1949), Part II, Chap. IV, p. 107.

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Reflection. Maurice Gibbons in his talks about the three distinctive but inter-related forms of learning says formal learning involves the teacher choosing the content and presenting it to the individual for learning. In addition, "the order, pace, and manner in which this content will be learned are also predetermined, together with the criteria for success and the way success will be measured."<sup>28</sup>

Generally, my college education consisted of teacher-directed learning which assumed the following: 1) learners are essentially dependent; 2) the experience of the learner is of less value than that of the teacher; 3) students become ready to learn different things at different levels of maturation; 4) students enter into education with subject-centered orientation; and 5) students are motivated to learn in response to external rewards and punishments.<sup>29</sup>

This pedagogical style of education is not all bad, and I did very well in this system. Most importantly for my faith development, the Lord through Galatians 2:20 continues to develop my faith and change my life. From day to day experience interpreted by the Word, I begin to say with Paul, "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of

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<sup>28</sup> Gibbons, p. 76.

<sup>29</sup> Knowles, Self-Directed Learning, pp. 19-21.

God, who loved me and gave himself for me."<sup>30</sup>

Forming Some Convictions. My early years conclude with meeting Rona, who became my wife, partner, friend, critic, support, and lover. We were married in her home town church after I graduated from college and as I began working for a communications corporation. A significant event occurred during our courtship. I met her pastor and started instructions in the doctrine of the Lutheran Church. He required such classes if he was to marry us. After all, I was unchurched.

The pastor was a big, intimidating, burly man with a powerful voice. He gave me a copy of Luther's catechism which we were to study. We began with God's law. He effectively spoke of the Ten Commandments. The Spirit convinced me of many sins, indeed, of being a sinner by nature. What bothered me, however, was not God's accusatory work through the law, but my treatment by the pastor as an unbeliever in need of conversion. (After all, I was unchurched.) Using my best college knowledge of the neo-orthodox substance and style of confessing the Christian faith, I began to fight back in self-defense. Our sessions together were interesting to say the least - ultra-conservative German Lutheranism vs. neo-orthodox college Christianity. Unfortunately we never got to the Apostle's Creed. First he cancelled a session, then I cancelled, due to tests, and then the weather intervened some too. We called them all off, but he

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<sup>30</sup> NIV, Gal. 2:20.

still officiated at our wedding in the church.

The wedding also provided a formative event since Rona and I wanted a black soloist from my college to sing at our wedding. The small Wisconsin town rarely saw blacks let alone have them sing in their church. We acquiesced to his disapproval of our choice, chose someone else, and were married by her pastor. Years later, after I became a Lutheran pastor in a different Lutheran denomination, as we would visit Rona's folks on a weekend and leave worship on a Sunday morning, he would shake my hand and still chide me, "Have you seen the light yet?"

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Reflections. Brekke, Strommen, and Williams conducted research on what church members expect of their pastors, asking what contributes and what detracts from effective Christian ministry. Their research suggests that people do not prize or want a pastor with a dominating influence, a strong, dominating, take-charge approach. Such shepherd-in-charge pastors tend to pilot members without their advice or mature involvement.<sup>31</sup>

I too did not prize the dominating kind of relationship exercised by my wife's pastor. I developed a learned reaction to cooperate for a while, but then to defend, to speak up, and to prove myself as capable.

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<sup>31</sup> Milo L. Brekke, Merton P. Strommen, and Dorothy Williams, Ten Faces of Ministry (Minneapolis: Augsburg Publishing House, 1979), pp. 77-82.

## From Business to Seminary

Working in the World. I was hired by a communications corporation as a Junior Executive Trainee, a JET as we were called. The idea was to move around in the company management structure and departments gaining experience in view of becoming a third level or higher manager. I was taught in seminars and on-the-job about planning, organizing, directing, controlling, motivating, evaluating, and re-cycling, about free enterprise and how it functioned, and about unions and negotiation.

I was given training in some new courses called modern management methods which emphasized the human side of enterprise and concentrated on communications and self-fulfillment. I felt a healthy, growing tension between being people-centered and task-centered. I also sensed an anomaly between caring for people and giving that care as a way to make bigger profits.

During the years I worked in business, I also served in the U.S. Army Reserve. The Vietnam war was going on and I was ordered to my draft board for testing and selection. I joined the Reserves and served six-months active duty and five and one-half years in the active reserves. While in advanced individual training, I remember taking a course in basic electronics. I guess I must have goofed off on the first day because the first sergeant who taught the course began picking on me as if I was a real dope. He ridiculed me in front of the class and made snide remarks about my intelligence. They all laughed of course at his

jokes. I didn't like being the butt. I had to prove myself as capable to this dominating, I'm-in-charge first sergeant. The first test came. I aced it. The second test came. I aced it. The sergeant changed his mind and publicly apologized. That felt real good. From then on I could crack jokes and get his praise.

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Reflection. In my career with the communications corporation, I describe myself as a typical up-and-coming young executive, an organization man who belonged, got along, fit in, and didn't buck the system. I believed that loyalty to the company (and later the church) and hard work result in job security, just treatment, and longevity. The paternal organization would repay my extra-efforts with hiring-to-retiring security and with health benefits along the way. This new theme of learning emerged in my life.

At this time, I started reading books on management. This personal learning was haphazard: self-directed but not goal-centered, need motivated to solve problems but diffused in strategy.

Maurice Gibbons describes five essential skills for personal or self-directed learning: 1) Learning to decide what to learn; 2) learning how to manage one's own learning; 3) Learning how to learn from experience; 4) Learning to be an intentional learner; and 5) Learning to take action.<sup>32</sup>

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<sup>32</sup> Gibbons, pp. 78-79.

Malcolm Knowles' description of the competencies of the self-directed learner include the following:

1. Can explain the difference between teacher-directed and self-directed learning;
2. Holds a self-concept of being a non-dependent and a self-directing person;
3. Diagnoses own learning needs with help from peers;
4. Translates needs into objectives;
5. Relates to peers collaboratively both as a resource from whom to receive and an equal to help in their needs;
6. Relates to teachers as facilitators and makes use of them as resources;
7. Identifies human and material resources needed to achieve objectives;
8. Selects strategies to use resources to achieve objectives; and,
9. Evaluates accomplishment of objectives.<sup>39</sup>

Knowles also states that self-directed learning in contrast to teacher-directed learning assumes the five following characteristics of learners:

1. They grow in capacity to be self-directing as an essential component of maturation;
2. Their experience becomes an increasingly rich resource for learning;

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<sup>39</sup> Knowles, Self-Directed Learning, p. 61.

3. They have different readiness to learn patterns based on evolving tasks and life problems faced;
4. Their natural orientation is task- or problem-centered; thus their curriculum is organized around units of inquiry to solve problems or accomplish skills, and
5. They are motivated by internal needs such as self-esteem, urge to grow, desire to achieve, and curiosity.<sup>34</sup>

I lacked the skills and competencies to become a self-directed learner. I didn't know how, and no one taught me, but the inner drive to excel, to prove myself, to develop skills to solve life's problems that I faced on the basis of my relationship with Christ pushed me forward. I became a self-directed learner.

These same competencies and skills and the same set of assumptions about self-directed learners describe, not comprehensively and only in a parallel way, the needed skills and competencies about self-directed Christians who want to develop their faith in Christ.

Growing in the Church. After Rona and I were married, I agreed to take Lutheran instructions once again, but this time I was to be a good boy and keep my mouth shut. I did. I was confirmed. I was also baptized in front of the church during a Sunday morning worship service to seal God's baptismal action of

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<sup>34</sup> Knowles, Self-Directed Learning, pp. 19-21.

union with Jesus begun years before. I felt embarrassed as the water dripped down my forehead. I also felt like Cornelius of Acts 10, only with a longer time lag between the Gospel's call to faith by the Spirit and the necessary corollary action of baptism. Peter said that the two were to be kept together. I obeyed the Lord.

When the communications company moved me to a new city, we changed Lutheran denominations. The Spirit began tugging at me with an inner call to serve the Lord in the pastoral office. I contacted our pastor one day and spoke of my desire to maybe enter the public ministry. He wrote to the seminary for information. But the Lord didn't want me then. The company moved me again, this time about 120 miles closer to the seminary. In the new church that we joined, I met the man who became my father in the Lord, the pastor of the church.

He came to visit us over the years on many occasions. He gave me books to read on theology and then we would discuss the issues. I became an elder and began making calls on inactive Christians. My first call was on a bartender who owned the bar. I went with a fellow-elder, an I'm-in-charge skill-trainer. He modeled how to talk about Jesus in season and out. In time I started making calls on my own.

I also taught the youth class. I took the kids one Sunday, by prior arrangement, to a charismatic church. Their eyes were opened to the variety of ways Christians worship the Lord.

The most significant event occurred at a teacher's meeting

one night. We began talking about creation vs. evolution. I admitted I believed in theistic evolution. I received some strong reaction to the contrary from another teacher. Later, my father in the Lord counseled me about my risk taking and boldness. He neither criticized me, nor scolded me, nor tried to change my mind. He praised me for my openness and trust and encouraged me to study the issues more. We discussed the pros and cons of the debate, but he respected me as a self-directed adult with valuable experience who was being worked on by the Lord.

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Reflection. I become more self-directed because I met a "teacher" who facilitated my learning. My father in the Lord would focus on what happens in me as a learner, not on what he did or transmitted. He became a helper to help me identify needs or areas of inquiry, set objectives, find resources, implement a strategy, and evaluate outcomes in my faith development.

Learning in the Seminary. My seminary fellowship experience generally stands in stark contrast to local church life. Antagonisms frequently arose between so-called liberals and conservatives, between advocates for social action and those for saving souls. Many practiced the old proverb of cooperate and graduate. I read and read and read more books. I grew in faith knowledge, but this growth did not always equal faith

development.

The most significant event again is a model, a professor who embodied the best of people care in his counseling skills, and who was open, real, transparent, and very personable. Several of us who saw the professor as someone to imitate naturally gravitated together as friends and with our wives formed a fellowship group who supported, encouraged, socialized, and commiserated with each other.

During seminary days, I took a non-credit course in reading dynamics. It was not a course in learning how to learn or learning self-directed learning. In fact, it did not teach learning as a life-long venture nor about reading and learning plans. The course taught speed reading. I learned some new methods, barely, but the concepts stuck to bear fruit much later.

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Reflection. Seminary education just like my undergraduate days in college was predominantly with a few exceptions teacher-directed. The professors transmitted knowledge they believed we needed to minister Word and Sacrament in today's congregations. They knew everything. We knew nothing. The student slogan was cooperate and graduate. Reading, note taking, writing reports, and feeding back to the professor what they feed to us were the essential activities for learning.

I have since learned that self-directed learners can be proactive even in such an environment. Ann Q. Lynch cites four

skill strategies in which students become active participants in their own learning in teacher-directed settings. They are:

1. Asking questions of new materials, testing hypotheses, and engaging in a covert "dialogue" with the author or lecturer.
2. Learning course content by identifying key factual and conceptual component skills of complex principles and ideas.
3. Devising feedback mechanisms to assess learning progress.
4. Identifying professors' instructional objectives.<sup>35</sup>

Self-directed Christian learners utilize books as a major resource in faith development. Just as the art of learning must be learned, so self-directed learners must learn how to read books to develop faith. Cyril O. Houle briefly describes Descartes read-through-a-book-three-times method.<sup>36</sup> Houle then describes in more detail the SQ3R method (survey, question, read, recite, review). First, the reader rapidly surveys the book (or chapter) with as few as possible eye fixations per line (speed reading technique) to get its central idea and structure. The reader can then get a clearer idea of how each part or chapter fits with the whole and which part calls for greater concentration. The reader then thinks out some questions which seem to be answered by the section based on the headings. The reader then thoughtfully reads the section answering the

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<sup>35</sup> Ann Q. Lynch, "Helping College Students Take Charge of Their Education," in Learning to Learn Across the Life Span (Robert M. Smith and Associates, San Francisco: Jossey-Bass Publishers, 1990), p. 229.

<sup>36</sup> Cyril O. Houle, Continuing Your Education (New York: McGraw-Hill Book Company, 1964), pp. 1-2.

questions. The reader then looks away and recites mentally what was read to help remember what the author said. The book is then reviewed to get the basic relationship of the sections.<sup>37</sup> I began to learn how to read at the seminary.

Houle also identifies five basic reasons why people read: 1) to master content; 2) to gain the central idea; 3) to discover facts; 4) to know how to follow directions; and 5) to be entertained. Other reasons exist which are variants of these such as to escape from cares.<sup>38</sup>

Besides knowing the "how" and "why" of reading, knowing the "what" of reading is equally important. Beverly P. Farr defines reading as a meaning-getting process.<sup>39</sup> She believes children become reluctant readers because of classroom strategies that are skill-oriented, word-focused, and subject-centered, that do not develop the ability to manipulate concepts from a piece of material, and that use uninteresting materials. She believes people read for purposes which are important to them and in order to make their world more understandable, sensible, and ordered.<sup>40</sup>

Speed reading courses generally teach reading as a meaning-getting process or skill. Fast readers read in a downward

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<sup>37</sup> Houle, pp. 62-64.

<sup>38</sup> Houle, pp. 85-86.

<sup>39</sup> Beverly P. Farr, "Building Language Experiences for Reluctant Readers," Alfred J. Ciani, editor, Motivating Reluctant Readers (Newark, Delaware: International Reading Association, 1981), p. 4.

<sup>40</sup> Farr, p. 8.

direction rather than from left to right, absorb the meaning of whole areas of a page at a time, and adjust their speed to the type of material.<sup>41</sup>

### Three Congregational Ministries and a Fourth

Serving First Church. I describe my first ministry as an out patient nursing home. That's crude, I know. The worshipping church was composed mostly of retired whites, some blue collar people, and 10% Sunday School age blacks from the housing projects on the hill. The previous pastor had built up the membership roster so that on paper the church looked as if it was growing. He was called to a bigger church for his "good" efforts. The people of the church told me, however, they never saw the people the previous pastor put on the list and statistically reported. I tried to track them all down and call them to life in Christ with the Gospel. If they could not be found or had absolutely no interest in Christ and His church, I had their names removed from the communicant list to the evangelism list just like the previous pastor moved them from the prospect list to the communicant list. The statistics now looked bad, like the church was declining. In reality, it had never changed over two pastorates. Only the statistical reports had

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<sup>41</sup> Evelyn N. Wood, "What Is Reading Dynamics?" in Evelyn Wood Reading Dynamics (USA: Evelyn Wood Reading Dynamics, 1966).

changed. I learned those reports impressed church leaders.

A critical incident occurred after I worked on creating a new church directory that listed all the people, including prospective members, and provided rosters of all the people involved in any and every organization and service. The church was small, so this, I thought, could be done. I failed for one man. His name was listed among the organizations only once as vice president of the church. He was not listed as also being vice president of the men's club. At the Voter's Assembly, when the new directory of people and organizations was presented, he became enraged because his name was omitted. He perceived that it was done intentionally. His brother-in-law took him to task by standing up and saying he was acting egotistically and seeking glory. With that attack from an in-law, he stormed out of the church basement. I tried to stop him and reason with him with God's Word, but to no avail. He wouldn't listen to me. After all, I was the one who intentionally left his name off the list. Sunday after Sunday, he came to worship with a placid face, showing no emotion. As he left worship, he never shook my hand, but turned his face in the other direction and kept his arms at his side. He stopped talking to his brother-in-law. This caused a real strain between the sisters who were their spouses. Two years later he was in the hospital. The Lord strengthened me to minister. I visited him. At first, he was aloof, but soon we started talking. Once again, I confessed my apology for leaving his name off the list. He accepted the apology and was now ready

to have our relationship restored. I visited him several times in the hospital and later in his home.

During my first ministry, I sensed a great need for growth in ministry, especially in counseling. I encountered an unusual situation with the church organist who was semi-deaf and emotionally disturbed. When her depression was triggered, she would bombard my home with phone calls, day and night. One-time she even assaulted me on the church steps with intent to kill. She failed. I survived. I also became a local chaplain at the hospital and helped develop grief groups with the home-care social worker. To meet my growth needs, I took a course in family therapy at a family therapy institute as a strategy to develop skills in counseling. I also enrolled in a quarter of Clinical Pastoral Education. The handicapped supervisor served as a role model.

The most significant event in this CPE continuing education experience was an intense session where I revisited my childhood and talked with my father, played by another member of the group. I spoke about my buried disappointment for his not being there when I needed him and my buried sense of failure for not measuring up to get his approval. Tears flowed abundantly in this cathartic release of emotions. I verbally forgave him as Christ had forgiven me. He accepted the forgiveness and set me free. I was finally able to bury my father and move on in life. I could strive to excel for my own sake and not to achieve his approval and recognition which never came nor would come.

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Reflection. Mark A. Rouch defines continuing education as an "individual's personally designed learning program which begins when basic formal education ends and continues throughout a career and beyond. An unfolding process, it links together personal study and reflection and participation in organized group events."<sup>42</sup>

Connolly C. Gamble defines continuing education as sustained, systematic study. Continuing education involves study to uncover the roots of a subject; systematic study to put together an orderly and coherent program across a career; and sustained, systematic study that keeps going beyond any degree and as long as a person is engaged in ministry.<sup>43</sup> I combined my seminars and clinical training with more reading of books on Christian counseling. I became more person centered in my ministry.

Gamble summarizes many of the reasons why I engage in sustained, systematic study as follows: 1) to supplement formal education; 2) to initiate learning in response to new problems and changed situations; 3) to develop personally and achieve greater self-fulfillment; and 4) to be more competent in ministry

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<sup>42</sup> Mark A. Rouch, Competent Ministry: A Guide to Effective Continuing Education (Nashville: Abingdon Press, 1974), p. 16.

<sup>43</sup> Connolly C. Gamble, "A Lifelong Process of Learning" in John Biersdorf, editor, Creating An Intentional Ministry (Nashville: Abingdon Press, 1976), pp. 104-105.

and able to handle greater responsibilities.<sup>44</sup>

Serving Second Church. I sensed more needs for growth in ministry as the Lord led me to become involved in starting a pro-life pregnancy counseling hotline. I read pro-life books as a strategy to meet the need and to serve the community. I forged a partnership with the board of directors for the pregnancy hotline to learn and to serve.

As I conducted the training of telephone volunteers, I felt a need for further growth in counseling skills. I registered for a masters in education in counseling and guidance at the local University and completed it on a part-time basis. My practical experience was completed through service in a Lutheran Social Service counseling office under the supervision of another role model and mentor. When he unexpectedly left, I kept the counseling service going, with local church approval, until the parent agency hired a new counselor.

I became acquainted with a retired pastor, a member of the church, who dug rocks and made jewelry. He taught me about Biblical creationism. I became fascinated. I bought new books on Bible-science vs. evolution. I investigated the literature. I became an avid creationist.

I felt a need for learning about evangelism and church leadership and stewardship. I took all the Parish Leadership Seminars courses I could as a strategy in this area of inquiry.

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<sup>44</sup> Gamble, pp. 105-109.

My second church was part of an association of churches that operated a large nursing home and retirement center complex. I served on the board of directors. We hired a young man to be business manager for the retirement and independent living center of several hundred apartments. A crisis arose in his dealing with some of the residents. I recall heated discussions at the board of directors meeting on what to do. Some advocated firing him and hiring someone new. I and others advocated what I consider a more evangelical approach of reconciliation and human resource development, helping the young business manager acquire the skills he needed to do the best job possible. We believed this would best serve the Lord and His business which we were privileged to run. Our side prevailed. We forged a learning partnership with him and he got the training he needed. He prospered and the ministry prospered.

A crisis arose in the church I served. Perceptions of my ministry in this subsidized congregation were diverse and perverse. Some people did not like my ministry. The mission director with District board backing gave me six months to either accept the next call or resign. I had to go out and contact other district officials and offer myself to them as a candidate for a call. My profile, as I secretly found out from a pastor in another state, pictured me as a very weak and ineffective pastor.<sup>45</sup> If I were on a call committee, I never would have

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<sup>45</sup> At this time such profiles were not available for an individual to see. I recall suggesting to a district president that sending such personnel profiles across state lines without

called me. I did receive a call. I did not fit the call. I turned it down to the anger of the district officials. I didn't resign either as I believed the either/or proposal was not in keeping with the doctrine of the call. The heat was on.

I recall several very intense prayer sessions with the Lord in the back of the church. I prayed like David in Psalm 44, first praising God for His mighty acts in the past, then accusing God of rejecting and humbling, of sleeping and hiding. I ended with a deep plea for God to rise up and help because of His unfailing love. The Apostle Paul used the same Psalm in his Romans 8 discourse on the threats to life. Nothing can separate us from the love of God Paul concluded.

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Reflection. These prayer sessions, centered in the life-giving Word, permanently fashion my prayer life, deepen my trust, and develop my faith. I feel dead, but then God raises me up. God teaches and I learn the theology of the cross, that my little story of life finds meaning by relating to and replicating the big story of Christ Jesus: my life becomes a living letter that consists of a passionate statement of the decisive role of the Gospel.

Harold Senkbeil bluntly says there is no way around the

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the person having opportunity to review it and add comments violated federal open documents law. This did not help our relationship. Today many district presidents specifically make these documents available.

cross of Jesus. Knowing Jesus means knowing the power of His resurrection and the fellowship of sharing in His sufferings.<sup>46</sup> God uses pain and suffering to demolish our sinful nature in the process of building us up in Christ.<sup>47</sup> This is faith development at its best. Senkbeil says it this way:

Life under the cross is a joyous life, for it is in our weakness that we can see the grace of Christ most clearly. That's why the effective prayers are offered with empty hands. 'God, have mercy on me, a sinner,' the publican prayed (Luke 18:13). Humility, trials and faith all come together in prayer. We don't expect to hear God speak to us when we pray; he has already spoken in the cross. But prayer is where the Christian lives most intensively under the cross. We discover, as Jacob did, that it is when we wrestle with God that he blesses us most richly.<sup>48</sup>

Robert A. Kelley, in discussing Luther's theology of the cross, says,

Luther makes a similar statement in the Coburg sermon on suffering. As the third main point of the sermon he sets out to show why God sends suffering to his people. There are three reasons. The first is that God wants Christians to be conformed to the image of Christ, so that they suffer as He suffered here on earth and are glorified as He is glorified in heaven. God accomplished this conformity through suffering which He sends by means of the devil and the world. The second reason for suffering is that the devil cannot stand the Word of God because it reveals him as he really is, and so he attacks the church. In this battle Christians learn that the church and the Word are stronger than the devil. The third reason is to provide discipline, which Christians need to keep from becoming 'sleepy and

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<sup>46</sup> Harold Senkbeil, Sanctification: Christ In Action, (Milwaukee: Northwestern Publishing House, 1989), pp. 140-141.

<sup>47</sup> Senkbeil, p. 142.

<sup>48</sup> Senkbeil, p. 145.

secure' and misusing the Gospel.<sup>49</sup>

I became painfully aware that just as Israel persecuted Jesus so today the church "persecuting" the church gives occasion for the greatest faith development in the power of Word and Spirit.

Serving Third Church. The God who raises the dead sent me a call to serve with my father in the Lord. I threw myself into the heavy work load of a 2300 member church. I worked sixty and seventy hours per week, week after week, year after year, often ignoring my family's needs. The paternal organization I believed would repay me for my hard work. My task as defined by my senior pastor was to help the church fashion a new vision for itself and become a model for others. I became the administrative and counseling pastor, task-centered and people-oriented. He wanted to be the visitation pastor. We shared all things. I enjoyed the ministry once again. I set up new ministries to equip the people of God in hands-on ministry. I needed training in new areas. I attended new workshops and skill training events as the means to achieve the goals of continuing education in context of the needs of the local ministry, e.g., Stephen's Ministry Series, The Divine Drama/Crossways. After a year and a half, my father

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<sup>49</sup> Robert A. Kelly, "The Suffering Church: A Study of Luther's Theologia Crucis," in Concordia Theological Quarterly, Vol. 50, Number 1 (Fort Wayne, IN: Concordia Theological Seminary, 1986), pp. 12-13.

in the Lord suddenly died of a heart attack. The church called another, a close friend of the district president, as senior pastor.

In our first meeting to talk about ministry, I asked about directions and visions. He said, "This church is just a stepping stone for me to bigger and better." He never changed his attitude or his intent. He had a vision for his career but not for the church. I struggled with him for four years over the nature of ministry and the mission of the local church. The struggle crystallized around the following issues and alternatives which we represented:

1. Leadership;

- a. lead with vision, commitment, communication, and action; or
- b. lead by default, letting the current lay leaders do as they saw fit, but trying to channel their initiatives in ways that enhance the senior pastor's image;

2. Organization:

- a. organize around a stated congregational philosophy of ministry and mission, and manage by stated policy and mutual consensus; or
- b. organize around the current ego needs of the senior pastor and manage by his personality whims of the moment;

3. Staff Relations:

- a. help staff have clear job descriptions, be self-

directed, take responsibility, grow in ministry, and depend on Jesus to guide the staff through mutual study and prayer; or

- b. avoid supervision, let each member stand alone, disavow staff meetings as pastoring by committee and undermining the senior pastor's personal authority.

I continued to develop new and existing ministries, yet I sensed the day was coming when I would have to leave. To improve my current ministry and to prepare for future ministries, I entered the Doctor of Ministry program at Concordia Seminary, St. Louis, MO.

The lay leadership supported my involvement in continuing education. The local ministry potentially benefited from my studies in church growth literature as I prepared a church growth analysis covering the previous ten years. I pin-pointed the problems and opportunities the church faced in order to grow and become the vision of a model church held by my father in the Lord. In church growth consultant fashion, I detailed suggestions on what to do and how to do it. The senior pastor and consequently the director of evangelism had little interest in the study. It ended up on a shelf.

In spite of my efforts to help the church achieve a vision of mission and ministry, I slowly became no more than a seminary intern as the ministry changed drastically. For example, I was given the responsibility of developing a church picture

directory, yet the lay leaders would go to the senior pastor with all their questions. He would entertain them and tell them what to do. He never referred them back to me. His actions based on lack of knowledge of management principles totally subverted and divided responsibility and authority. His actions organized the ministry around his personality and his decisions. He did this despite the fact he did not intend to stay for life to minister and build up the church.

The most significant incident occurred at a voter's assembly meeting. The question before the assembly involved permitting or not permitting dancing at the church's anniversary dinner to be held at the Holiday Inn. I called the question before debate began to avoid the expected blood bath of arguing and pride. One person became so incensed that he was denied his opportunity to chastise the church for liberalism that he hollered, roared, and screamed foul play. He held secret meetings during the week with a few other laypersons. Visits were made to the senior pastor. They pounded him with words about not being a strong leader and controlling me. They wanted him to take action against me. He turned the ministry over to the district president and proceeded to become totally unavailable for weeks, staying in his basement. Before he bowed out, he told several people, "Either Schiefelbein goes or I go." The president of the district called the chairmen of the elders, told him he had a problem, and arranged for secret hearings on my behavior. People were privately interviewed by the elders, testimony was confidentially received, petitions were

secretly signed to carry out the senior pastor's wishes that I be removed. I was finally brought in and asked questions. I told my view of my ministry to build up the church with God's Word according to the vision of my father in the Lord. I was never given opportunity to face my accusers, nor did I hear the charges against me. As I sat in a classroom the night of their decision, I could see the district president, who had not attended all the sessions, dictating to the chairman of the elders, seated at the typewriter, the decree he wanted executed. I was called into the meeting and told to accept a leave of absence for six months with pay, but without auto allowance, or until I received a call, which ever came first. I remembered that Jesus remained silent. I just smiled. The words of my Lord to Satan came to mind, "Get behind me, Satan!" and also, "But this is your hour - when darkness reigns."<sup>50</sup> I acquiesced to their will and signed their document. I was promised a copy, but never got one. All the while I felt a strange inner peace that God was in charge turning their actions into His good plans.

I was given three days to pack all my books and leave. I was threatened by the district president that if I came back or interfered in any way with the ministry at the church, he would have me defrocked. I immediately proceeded to gather some boxes from around the office. As I began packing some books, the senior pastor suddenly appeared, after hiding for weeks and refusing all phone calls. He asked for forgiveness "if" he had

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<sup>50</sup> NIV, Luke 22: 53.

sinned against me. He would not specifically admit any sins, but "if" he had sinned, he wanted release. I thought of Luther's deep concern over and opposition to the church selling indulgences, i.e., giving out forgiveness as an insurance policy without true repentance. It seemed to me that I was being asked for an indulgence. Yet since I felt as if his foot was on my neck and the district president's knee was in my back, I gave forgiveness. I also asked for forgiveness for my sins against him.

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Reflection. The battleground of faith development centers inside Christians, not between Christians. The battle involves flesh vs. spirit, functional terms referring to relation not to objects.<sup>51</sup> "The Christian experiences God's grace and peace only along with the anger and tumult of the world, worldly peace only at the cost of divine wrath."<sup>52</sup> In my fallen nature, I give meaning to life egocentrically. I am in bondage and entrapped. Because of my sin in the Voter's Assembly, I feel the wrath of God against me through others. I disbelieve God's love and become afraid of God. In faith, I claim that Christ breaks the power of sin by His work outside of me in the cross. Christ then breaks into me through the Gospel to take me out of my trap.

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<sup>51</sup> John R. Loeschen, Wrestling With Luther (St. Louis, MO: Concordia Publishing House, 1976), p. 45.

<sup>52</sup> Loeschen, p. 47.

Faith develops, a process I can grow in day after day. I learn of this and experience Christ through the reading of Gospel-centered books.

A Fourth Ministry. As one door was closing. God opened another. I sent a resume to the Vice President-Editorial at Concordia Publishing House. God provided a new ministry at Concordia Publishing House as a product developer of resources for Biblical renewal and professional growth.

The publishing house was expanding their development staff, adding new people to produce new resources, building for the future. I was excited to be a part of something new that the Lord was doing.

A significant event was the weekly staff meetings. We opened God's Word, shared with one another, prayed for one another, and connected God's Word to our publishing ministry. Our department was a class spiritual operation; we conducted a money making profit and loss business with a sense of mission responsibility and with an eye on marketing opportunity.

I was very pleased to work with authors and bring in new resources related to church growth, missions, leadership, evangelism, and homiletics. As I worked with marketing to pinpoint the number of sales and target markets for resources, I began to wonder about the reading habits of Christian people whom we were trying to reach. Personally, I was a reader, but what about everyone else? The publishing house was in the thought

transfer business, transferring the Gospel-centered thoughts of authors by some vehicle of transmission, mostly books, with some market appeal, to end users for their faith development. If sales were low, did that mean end users did not know about the book, or that they knew about it but at a glance did not become interested in it enough to buy it, or that people did not read?

The publishing house took up where the congregation left off in support of my Doctor of Ministry studies. They would be interested in research on the reading habits of their markets and the resultant end users faith development in relation to reading. I received financial support to proceed with the research.

Yet, as time went by, Concordia management decided, based on the bottom line, that they were over-staffed. They downsized and reorganized. The lay/professional books product manager was urged to find new employment. He did. Two product developers were released with six month's severance pay. They left immediately. Shortly thereafter, I was given notice to seek a call. I lacked some editorial skills needed to work with authors. My spiritual gifts could be better used in congregational ministry than in editorial work. Instead of being immediately released with severance pay, I was given seven and one half months with pay to continue to work, to complete my Doctor of Ministry research project for the company, and to secure a call. In the corporate reorganization, professional books were reduced in status to a minor facet of curriculum resources. The corporate pendulum swung heavily away from

mission responsibility to marketing opportunity. The publishing plan called for producing fewer books with greater sales quantity.

In my efforts to seek a call through the district president, I began hearing I was too old and too high priced. Many congregations were not interested. Years of self-directed efforts to mature, to develop, to grow in ministry skills and abilities, done in trust that the Lord and His church would be served by such intentional growth appeared to be of little value to the church. The church was not waiting with open arms for a 50+, experienced servant with a doctorate. This apparent attitude on the part of the church seemed to undermine continuing education and everything I worked for in my Doctor of Ministry program. My faith in Christ as Lord of the church was again in the crucible of conflict for growth. Flesh battled spirit.

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Reflection. In the 1980's, business organizations in America looked in the mirror and discovered that they were overweight by tons of organization men and women. They pinched more than an inch of management fat and went on weight-loss programs. Womb-to-tomb employers turned on their employees and turned them out. Severance incentives, early retirements, and simple firings without pay became the norm. America became the post-organization man society. Such corporate downsizing and the wreckage of lives and careers testifies to the futility of

organization man's blind faith in the institution at the expense of individuality, creativity, initiative, and imagination.

As the world goes, so goes the church. The church reflects the values of the world more than it cares to admit. The ranks of professional ministers decline. The hierarchy makes an appeal for more servants to surrender themselves to the organization. They come but don't measure up to someone's subjective criteria. They are turned out and new recruits sought. The ranks decline as prospective students see what happens in the local church and decide against such a career. Only by grace and mercy does God provide the organization with the bodies it wants.

Faith develops in the crucible of conflict with the church itself. Our lives mirror and replicate the life of Christ.

God often uses suffering and pain to demolish our sinful nature in the process of building us up in Christ. In order for his life to be more and more a part of our life, he makes us partners with him in his death...This is how the cross works in the Christian life...The only life we've got to lose is counterfeit; the life we gain is the real thing - it is the life he lives through us.<sup>59</sup>

I felt two emotions in this situation: thoughts of failure in ministry, a sense that I could have served God better; and thoughts of doubt about Jesus and the promises of God to care for me and to work a plan for my future.

Regarding failure, Alister E. McGrath suggests Christians overcome it this way:

See your own failings reflected in the light of Peter's.

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<sup>59</sup> Senkbeil, pp. 142-143.

Perhaps you thought you could cope with the pressures of the situation only to discover that you couldn't. And you felt you let the Lord down. It's not the first time it has happened to anyone. Peter must have felt much the same way as you: he was reduced to tears when he realized what a failure he had been (Matthew 26:75). But that was not the end of Peter's story, nor should it be the end of your story. If you feel that you have let God down, tell him so. Take it to him in prayer. 'Trust the past to the mercy of God, the present to his love, the future to his providence' (St. Augustine). There is no need to tell anyone else. Remember that God already knows what you have done and how you feel about it (Psalm 139:1-6), so you don't need to hide your fears and anxieties from him. Ask him for forgiveness, and for wisdom and strength to cope with such situations in the future. And when you finish praying, do so with the confidence of one who has been forgiven, ready to face the challenges and opportunities awaiting you.<sup>54</sup>

Regarding doubt, McGrath suggests Christians put themselves in the place of the disciples on Good Friday and learn to see their life situation, their own doubts, their own anxieties, as being like that scene at Calvary. The disciples asked questions that could not be answered. His suffering seemed pointless. God seemed to be indifferent to suffering. They found it easy to feel despair, doubt, and bewilderment. Their questions and doubts could not be silenced. Trusting God was difficult. I identified with the disciples.

Yet God surprised everybody on that first Easter Day with the Resurrection. God transformed hopelessness and helplessness to joy and hope.

God was present in a hidden manner, which people mistook for his absence. Do you feel that God is absent from your life, or from certain difficult situations? Are you bewildered by events, or in despair over the way things are going? Then think of the first Good Friday, when God also seemed to be

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<sup>54</sup> Alister E. McGrath, The Sunnier Side of Doubt (Grand Rapids, Michigan: Zondervan Publishing House), 1990, pp. 86-87.

absent, only to be shown to have been working in a hidden and mysterious manner. The promise of resurrection was there: Jesus had assured his disciples that he would be raised to life on the third day after his crucifixion (Matthew 20:17-19). Yet, in the desperation of that crucial moment, that promise had been forgotten, perhaps doubted. Experience seemed to suggest it could not be fulfilled. The first Good Friday reminds us of the need to trust in the divine promises, rather than rely on our feelings and experience.<sup>55</sup>

Doubt arises partly because of our inability to see the whole picture, to understand how the various elements of our experience interlock ... Good Friday and Easter Day are models for understanding the way God is present in and at work in his world ... The doubt of Good Friday gives way to the faith of Easter Day. We do not fully understand how God is working out his purposes for the world and for us; what we do know is that God affirms, in word and in deed, his utter faithfulness to us. He is one in whom we can trust. 'Cast all your anxieties on him, because he cares for you' (1 Peter 5:7).<sup>56</sup>

I found I was flying with the eagles as I waited upon the resurrected Lord to open new doors where I might apply what I have learned and help His people grow in faith by their becoming self-directed learners.

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<sup>55</sup> McGrath, pp. 150-151.

<sup>56</sup> McGrath, pp. 152-153.

## CHAPTER TWO

FLYING WITH THE EAGLES: A CONTEXT FOR ADULT LEARNINGAdult Education Can Be a Problem

"I don't know what to do anymore," lamented Pastor Bill as he leaned back in the visitor's chair and stretched out his legs in front of him.

"Sounds like you're really frustrated, at you're wit's end," counseled George, his friend and brother cleric from a neighboring church.

"Yeah," sighed Bill. "Adults just aren't interested in Christian education for themselves. They send their kids to all the Bible classes, but they won't lead their kids by example, nor do they have any interest in learning. And then when their kids get beyond confirmation, after making a public commitment to follow Jesus, they follow their parents' example and disappear from the educational scene."

"I know what you mean," agreed George. "And I can add that sometimes these same parents will spend time and energy and dollars to continue their education in other areas of life for pleasure or for volunteer service in the community, but they don't see the need of continuing education for their life in Jesus Christ."

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Reflection. Benson and Eklin report that a 1986 study involving interviews of mainline Protestant Christian education staff revealed prominent concerns about the health of Christian education which

included disinterest by adults in adult education programs, the failure to maintain involvement of youth after eighth grade, the increasing difficulty of finding and keeping volunteer teachers, the apparent disinterest of clergy in education, the inability to draw parents into the educational process, and the failure of current programs and educational methods to address the changing needs and interests of adults, adolescents, and children.<sup>57</sup>

#### The Congregation As Learning Community

"Are we missing something?" Bill asked. "I've noticed that some churches stimulate great interest among adults in continuing Christian education for themselves. Maybe we're going about this adult education with limited vision."

"What do you mean?" queried George as he leaned forward and laid his burly arms cross-wise on his desk. "We both do all the right promotion in bulletins and newsletters. We call people to come to class or to read a daily devotion. What else can we do?"

"I'm wondering whether we need to back up and instead of starting with the question what else can we do, or what new courses can we offer, or how can I be a better teacher or

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<sup>57</sup> Peter L. Benson and Carolyn H. Eklin, Effective Christian Education: A National Study of Protestant Congregations (Minneapolis, MN: Search Institute, 1990), p. 1.

facilitator of learning, we need to consider the context of learning, the whole congregational approach and attitude, including our own attitudes, towards continuing education. Maybe we need to think bigger, broader, higher, deeper, or something. Maybe we need to see adult Christian education less as a specific Bible class or training course or teaching technique and more in context of adult people as learners, and the congregation as a learning community. I mean, what is the role and potential of Christian education in the life of the congregation and in the life of the adult learner?" responded Bill as he pulled in his legs, leaned forward, and looked as if he was ready to spring into action.

"You know," George said, as his eyes lighted up with intrigued interest, "the thought just struck me as you asked about the role of Christian education that just maybe effective Christian education has a strong connection to a person's growth in faith and to commitment to the congregation, and even to service to the Lord. I always put emphasis on worship first, and strong sermons to teach doctrine and to help people master skills for Christian living, but just maybe effective adult education empowers lively worship, active service, and loyalty to the congregation. Just maybe," George said, wildly waving his arms and hands, "continuing adult Christian education and developing the church as a learning environment are the keys to church renewal."

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Reflection. One of the 18 major conclusions by Search Institute in their study of Effective Christian Education states that effective Christian education requires "particular kinds of process, content, leadership, and administrative function."<sup>58</sup>

The context around these four core elements for effective Christian education involves biographical and congregational characteristics.

The two most powerful connections to faith maturity for youth are family religiousness and lifetime exposure to formal Christian education ... more modest relationships include lifetime church involvement, the religiousness of best friends, the lifetime exposure of a caring church, lifetime involvement in serving others, and non-church religious activities. All these factors, then, appear to promote greater faith maturity, with family and Christian education at the very top ... of the two strongest connections to faith maturity, family religiousness is slightly more important than lifetime exposure to Christian education. The particular family experiences most tied to greater faith maturity are the frequency with which an adolescent talked with mother and father about faith, the frequency of family devotions, and the frequency with which parents and children together were involved in efforts, formal and informal, to help people. Each of these family experiences is more powerful than the frequency with which an adolescent sees his or her parents engage in religious behavior like church attendance ... Similar findings hold true for adults, except that lifetime church involvement replaces family religiousness in the "strong relationship" section ... In summary, for both adults and youth the amount of involvement in Christian education is strongly tied to greater faith maturity.<sup>59</sup>

Search Institute postulates five congregational factors related to faith maturity. The more that each factor exists in a

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<sup>58</sup> Benson and Eklin, p. 4.

<sup>59</sup> Benson and Eklin, p. 38.

congregation, the greater the growth potential in faith maturity and loyalty to congregation and denomination. The five areas are: 1) climate: thinking; 2) climate:warmth; 3) caring church for me; 4) serving others; and 5) uplifting worship.<sup>60</sup> All these factors affecting Christian education can be portrayed compositely as follows:

Diagram 1.

Effective Christian Education

(Personal)

Family

Peers

Education Proper

1. Leadership
2. process
3. content
4. administration

(congregational)

climate

worship

service

care

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<sup>60</sup> Benson and Eklin, p. 49.

In this model, effectiveness is measured not only on the basis of the teacher's faithfulness in presenting the Gospel according to Scripture and the Confessions, but mainly in terms of the impact on the learner, whether the learner experienced the presence of God through the Gospel and was changed by that presence. In regard to this later method for considering effectiveness, the context for learning, the role of family, peers, and congregational life, come to bear.

In review, the good news is that most of the factors making for effectiveness in education are within the control of the congregation. With the right support, commitment, and energy, effectiveness can be greatly enhanced.<sup>61</sup>

### Types of Congregations and Adult Learning

"I think we are on to something big, George," Bill interjected. "As we brainstorm and go with these thoughts, it seems to me that we can't think static factors of education. Your congregation is different from mine. They each are becoming something different in style and emphasis, in profile and philosophy. Each local church seems different. It just struck me that this diversity may have an impact on an individual's

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<sup>61</sup> Benson and Eklin, p. 57.

continuing adult Christian education. If churches are maturing in faith it is because individual members are maturing, and if individuals are maturing it is because their church as a whole is maturing. Learning adults and growing churches go together."

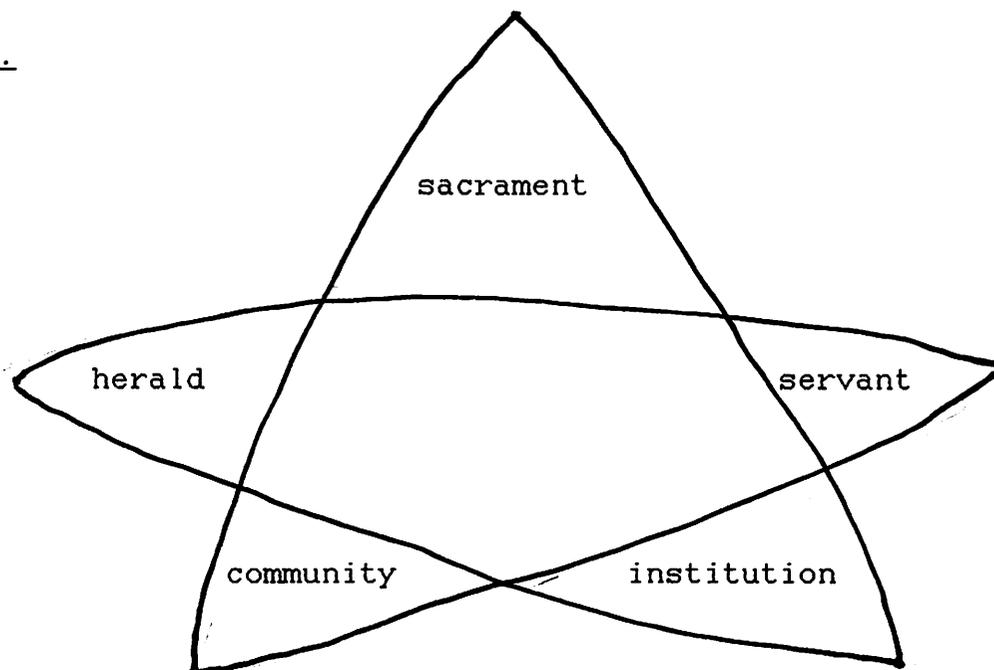
"You're right Bill, as we talk about Christian learning, we need to talk about the congregation and the kind of community it is becoming or is. However," George countered with a strong, punctuated voice and fidgeting body, "I assume that there is some ideal, some model of church life that all should be moving toward that serves as the best learning environment for adult learners."

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Reflection. Father Avery Dulles developed a theoretical model descriptive from a sociological perspective of five church realities. He labels them as institution, mystical communion (community), herald, sacrament, and servant. These five are not meant to be mutually exclusive and each has its strength and weaknesses.<sup>62</sup> Thomas Downs graphically describes these five models in the form of a star to show their connection. His picture looks like the following:

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<sup>62</sup> Avery Dulles, Models of the Church-A Critical Assessment of the Church in All Its Aspects (Garden City, New York: Doubleday and Company, Inc., 1974).

Diagram 2.

Institution and community are the two foundation points of the star on which the other three rest ... they express the very core of our human condition; they express the primary need we have for personal relationship (community) and the elaboration of that reality in organized structures (institution). The three upper points of the star represent the essential dimensions of the mission of the local church.<sup>63</sup>

For Downs, church as institution describes the structural components of clergy and laity roles, a visible organization with rights and powers assigned to its officers, that values continuity of past and future as served by structure and laws.<sup>64</sup>

Church as community describes church as family or a family of families, the body of Christ held together by the work of the

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<sup>63</sup> Thomas Downs, The Parish as Learning Community (New York, N.Y.: Paulist Press, 1979), pp. 15-16.

<sup>64</sup> Downs, p. 16.

Spirit, with emphasis on the unique personal presence and relationship among all members.<sup>65</sup>

The sacrament model describes church as an event of worship of God in Word and Sacrament that unites members in love and in profession of their faith by celebrating what Christ has done and is doing.<sup>66</sup>

The herald model considers church as existing to proclaim the good news. Scripture enriches the called out people with a vision of the world to which members go forth as prophets to speak for God to the human condition.<sup>67</sup>

The servant church, a wounded healer, becomes relevant as it involves itself in the action of changing the world for the better, working for others in terms of the pursuit for social justice, alleviation of poverty, and elimination of oppression, violence, tyranny, and discrimination.<sup>68</sup>

The community and institution models describe what church "is" while the later three describe what church "does," the mission of the church.

Downs relates his theoretical model to the experimental model of the Blake and Mouton grid.<sup>69</sup> The grid as used by Downs

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<sup>65</sup> Downs, p. 17.

<sup>66</sup> Downs, p. 18.

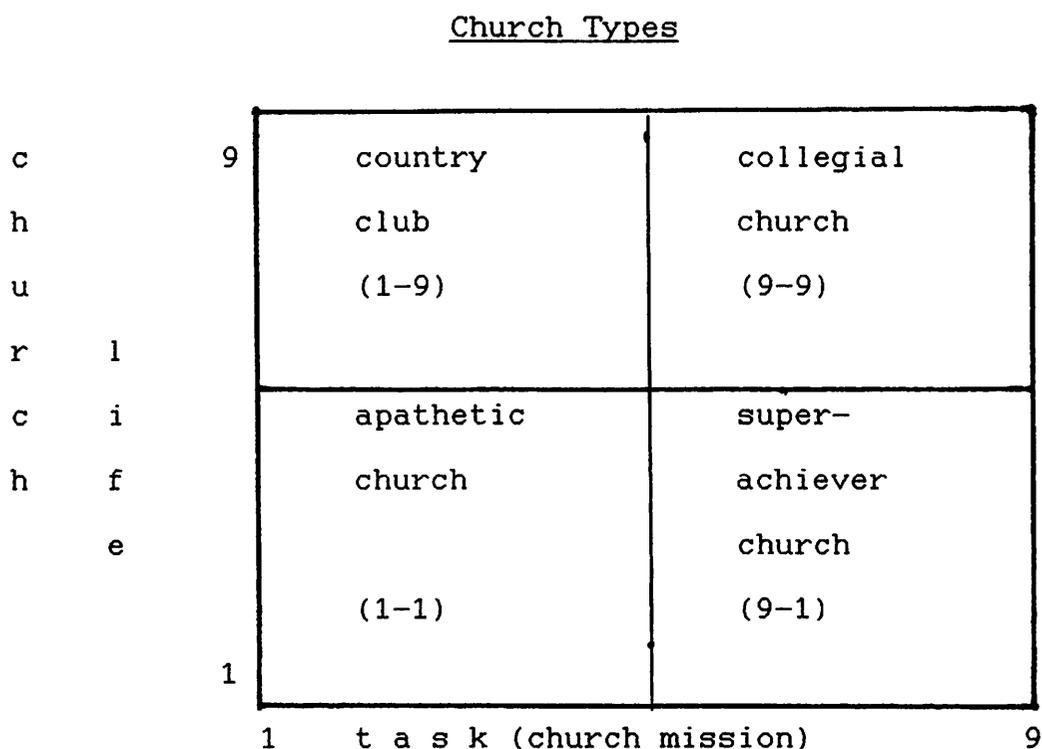
<sup>67</sup> Downs, p. 19.

<sup>68</sup> Downs, p. 20.

<sup>69</sup> Robert R. Blake and Jane S. Mouton, Grid Organization Development (Reading, PA: Addison-Wesley Publishing Co.), 1969.

describes church life in terms of its life (relationship of members - community and institution) and mission (the job members agree to accomplish - sacrament, herald, and servant).<sup>70</sup> What emerges is a window of four types or kinds of churches as follows:

Diagram 3.



The apathetic church is low on both community building and on mission or task. Few needs are met.

The country club church gives high priority to developing healthy personal relationships and community, with little effort to accomplish anything. High value is placed on members being comfortable and appeased.

<sup>70</sup> Downs, pp. 40-42.

The super-achiever church develops programs and takes initiatives to achieve goals. The leadership is authoritative, may manipulate, but gets the job done.

The collegial church seeks strong relationships in community and a relevant and significant mission as well. Excellence in one dimension nurtures and supports congruent excellence in the other.

Downs especially and crucially emphasizes that education in the local church "depends on the kind of environment the parish provides. To the degree parishes can advance toward a collegial 9-9 style of parish, parishioners can learn what it is to be Christian in this integrated sense."<sup>71</sup>

David S. Luecke pictures the collegial church as a full-bodied fellowship. This includes the people side (a community of Christians attempting to support each other's expression of their whole life in Christ, both vertical and horizontal, and the secondary organization which serves the primary community) and the task side (to care for, expand, intensify, challenge, and protect the body of Christ congregated in fellowship at a specific place).<sup>72</sup>

Downs suggests eight areas of concern for the process of moving from an apathetic church to a collegial church. They are as follows:

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<sup>71</sup> Downs, p. 42.

<sup>72</sup> David S. Luecke, New Designs for Church Leadership (St. Louis, MO: Concordia Publishing House, 1990), chapter 7.

1. Leadership - How are we leading?
2. Goals - Where are we going?
3. Teambuilding - How are we doing with each other?
4. Planning - What are we doing with each other?
5. Problem solving - How are we converting problems into opportunities?
6. Structures - How are we organized?
7. Conflict management - How are we utilizing conflict to advantage?
8. Change - How are we dealing with change?<sup>73</sup>

Downs concludes that

adult education in the local parish is affected strongly by the kind of community that parish is becoming, what people experience there in their unique faith journeys ... Under these conditions we can attend to formal education, the planning and execution of specific learning events which are needed to assist maturing adults in becoming more whole in the context of the Christian community.<sup>74</sup>

We can compare the collegial church model that is strong on task and strong on personal growth and relationships with the Search Institute description of effective education. This theory, as you recall, says that the context around the actual teaching environment bears great influence in effective education. The context includes family and peers from a personal context and the congregation's climate, care, worship, and service. I relate the context for teaching to Diagram 3, Church

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<sup>73</sup> Downs, pp. 43-44.

<sup>74</sup> Downs, p. 89.

Types. The personal context along with the congregation's climate and care are similar to people-centered, church life factors (vertical) while service and worship are similar to mission or task-centered factors (horizontal). Perhaps you would relate them differently.

### The People in the Church Learning Environment

"Not only are church communities different in their appropriation of full-bodied fellowship and life in Christ, which affects the climate of adult learning, but," George said, with the look of a cat playing with a mouse and ready to spring on its prey, "people are different. They learn in different ways. I took a course one time at the University in techniques for teaching adults, and they convinced me about the unique learning styles of people."

"I recall you talking about that course," Bill responded. "Tell me, did you ever figure out how that knowledge fit in with your teaching Bible class?" he chidedly asked, as he reached for his coffee cup and raised it to his lips.

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Reflection. To plan adult learning in the congregation, apart from concern for use of particular classroom strategies and techniques, administrators of church education need the following:

1. A view of models of the congregational style in relationships (vertical) and mission (horizontal) that become the learning environment;
2. A grasp of the congregational factors of climate, care, service, and celebrative worship that surround effective education;
3. An understanding of the role of family and the kind of family activities that influence each individual; and
4. A perception of people that describes how growth and learning take place and how this affects the relationship to the teacher.

Regarding the fourth point,

The way we understand the nature of the person to be educated will determine to a large extent just how we conceive the nature of the educational process and how we go about practicing it. There are a number of ways in which one can view human personality and its capacity for experience. Any of them that is commonly held, whether conscious or implicit, is likely to exert a strong influence on every activity devoted to human beings, including how we direct our educational plans and practices.<sup>75</sup>

Walton C. Boshear and Karl G. Albrecht depict three alternative views about human nature that people assume which determine the way they approach other people and the way they establish and maintain relationships with them: animalistic,

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<sup>75</sup> Morton Kelsey, Can Christians Be Educated? (Mishawaka, Ind: Religious Education Press, Inc., 1977), pp. 110-11.

rational, or humanistic.<sup>76</sup> Each view has associated characteristics: drives (motivation), goals, nature (inherent value) and controls.

Ontologically, all human-centered philosophies recognize the three aspects of being (material, rational, personal). None emphasize them equally. What metaphysical aspect of being (the nature of reality) receives emphasis greatly influences world-view thinking and a view of the essential characteristics of human nature (and ultimately a view of learning and teaching).

Scripture reveals another, unique alternative. Scripture equally emphasizes these static aspects of being (material, rational, personal) but places greater emphasis on the dynamic and changing aspect of being, that which is centered in a relationship to Jesus Christ. The views of human nature that grow out of these metaphysical assumptions can be described as follows:

Naturalism: A human is a child of nature, a tiny lump of form and vitality of complicated structure created by the world.

Similarity to all creatures proves common ancestry (evolution).

The most prominent variation of naturalism is -

Behavioralism: A human is a natural creature of form with learned patterns of cognitive, motor, and emotional responses based on the laws of stimulation, both external

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<sup>76</sup> Walton C. Boshear and Karl G. Albrecht, Understanding People: Models and Concepts (La Jolla, CA: University Associates, Inc., 1977), pp. 10-12.

and internal, and response and reinforcement. The principle is "behavior is determined by its consequences."

Freudianism is also a dominant variation of naturalism. It places motivational emphasis on deep inner drives and urges. Behaviorism places the emphasis on external, environmental influences. Together they are the first two forces of psychology.

Rationalism: A human is an immortal soul, a detached piece of divine nature which is incarnately imprisoned in a particular body. The uniqueness of a human lies in the capacity for thought or reason, for introspection and self-transcendence. Besides Scientology, the most prominent variation of rationalism today is -

New Ageism: A human shares the essential being of God and is therefore divine. Humanity's need is for transformation -- from current perceptions of reality to a new set of perceptions, an altered state of consciousness based on the awareness of divinity.

Personalism: While sharing many assumptions with naturalism, the emphasis is placed on human vitality. The most prominent variation of personalism is -

Humanism: A human is a natural creature of vitality who has a personal history, creates responses and consequences, and

is in the process of self-actualization of inherent abilities through interaction with others along normal developmental stages in learning (Piaget), morality (Kohlberg), identity (Erikson), careers (Super), seasons (Levinson), families (Haley and Solomon), and faith (Fowler). Humanism represents the third force in psychology.

Dynamism: While accepting the reality of the three static, metaphysical concepts of being of material, rational, and personal, dynamism adds the ingredient of change of being through relationship to its perceptions of human life. The most prominent, and perhaps only variation of dynamism is -

Christianity: A human is a dynamic unity of dust (form) and spirit (vitality) in human personality with emphasis on intellect and will (head and heart) that exists in relationship to God in Christ. The human, a unity of male and female in community, was created in God's image but experienced a catastrophic change in being when they fell from God-consciousness into self-consciousness. Since the Fall, all humankind is born in bondage to sin, death, and the law and under the dominion of the prince of darkness. God's Spirit by the Gospel gives people a second birth, another change in being that places them in Christ and Christ in them through faith, covers them with his righteousness, transforms them in cognitive, affective, and

behavioral aspects from the outside in, and on the day of resurrection changes their material body to be like His glorious body.

Malcolm Knowles postulates two basic theories of human nature which he relates to theories of learning and teaching. Using the human nature descriptions developed by Douglas McGregor of theory X and theory Y which McGregor used to connect to two management philosophies, Knowles shows a parallel connection to two learning-teaching models. He calls them mechanistic (Watson, Skinner, et al) and organismic (Dewey, Maslow, Rogers, et al): behavioralism and humanism.<sup>77</sup>

Mechanistic learning-teaching models see teaching as training, the management of procedures which will assure specified behavioral changes as prescribed learning products.<sup>78</sup> Organismic learning-teaching models, including Knowles' andragogical model, see teaching as facilitating self-directed inquiry. In between, Knowles groups cognitive learning theories that view teaching as modeling. He thus suggests that different models might be appropriate for different kinds of learning in relationship to the level of ability to learn. For simple learning tasks with a person of low learning ability, behaviorist models (training) may be most appropriate. At the other end of

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<sup>77</sup> Malcolm Knowles, The Adult Learner: A Neglected Species (Houston: Gulf Publishing Company, 1984, Third Edition), pp. 107-108.

<sup>78</sup> Knowles, The Adult Learner, p. 75.

the continuum, highly complex learning tasks might best be done with people of high level learning ability using humanistic and adult education models.<sup>79</sup>

Knowles builds his andragogical theory on the pioneering work of Eduard C. Lindeman (1926) as he identifies several of the key assumptions about adult learners that have been supported by research and that constitute the foundation stones of modern adult learning theory:

1. Adults are motivated to learn as they experience needs and interests that learning will satisfy; therefore, these are the appropriate starting points for organizing adult learning activities.
2. Adult's orientation to learning is life-centered; therefore, the appropriate units for organizing adult learning are life situations, not subjects.
3. Experience is the richest resource for adults' learning; therefore, the core methodology of adult education is the analysis of experience.
4. Adults have a deep need to be self-directing; therefore, the role of the teacher is to engage in a process of mutual inquiry with them rather than to transmit his or her knowledge to them and then evaluate their conformity to it.
5. Individual differences among people increase with age; therefore, adult education must make optimal provision for differences in style, time, place, and pace of learning.<sup>80</sup>

Marlene Wilson picks up on Knowles' differentiation between pedagogy (child learning) and andragogy (adult learning) as she identifies four basic concepts that illustrate the differences in adult and child learning experiences:

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<sup>79</sup> Knowles, The Adult Learner, p. 113.

<sup>80</sup> Knowles, The Adult Learner, p. 31.

1. Difference in self-concept;
2. Difference in accumulated experience;
3. Difference in readiness to learn; and
4. Difference in time perspective.<sup>81</sup>

In adult education teachers conscientiously suppress their compulsion to lecture on what they know or what they think students should know. Instead they help students learn for themselves what they want to learn through analysis and critical reflection upon their own experiences and through examination of resources.

Tom Downs builds on Knowles' mechanistic and organismic models by adding a third model - the transcendent model. Each one assumes emphasis on a metaphysical principle and provides a way of looking at human nature, as through a set of lenses so to speak. Downs describes them as follows:

The mechanistic model perceives the world as measurable, predictable, and changeable by outside forces and agents which reinforce the desired behavior. People are seen as empty slates to be written on by facts and interpretations through a subject-centered and content oriented curriculum. The lecture room and library serve as the symbol for this learning-teaching model, and

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<sup>81</sup> Marlene Wilson, The Effective Management of Volunteer Programs (Boulder, Colorado: Volunteer Management Associates, 1976), pp. 143-144.

the content is systematic knowledge and skills.<sup>82</sup> This model assumes naturalism and relates to behavioralism.

The transcendent model suggests that the world is part of a totality which is beyond space and time. People are in touch with this spiritual world in the third dimension of personality or transcendent inner space. The quiet room symbolizes the learning-teaching method as people turn inward to the deep recesses of being where God is to rise above the universe of mere objects and decide one's own destiny.<sup>83</sup> Teachers serve as role models. This model assumes rationalism.

The organismic model according to Downs perceives the world as an organism and the person as a deep well with a inner reservoir of energies. People are proactive agents. The symbol for this model of learning-teaching is the conference room, the content is felt needs, issues, and personal concerns, and the method is dialogue and sharing.<sup>84</sup> This model assumes personalism and relates to humanism.

The dynamic model of Biblical Christianity centers in the loving person of the God/man Jesus Christ, relates everything and everybody to Him, and cuts across time from beginning to end and beyond. He gets in touch with people by revealing Himself through means or various masks. He gives the ability to see Him and receive Him and impresses His alien life in people through

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<sup>82</sup> Downs, pp. 25-26.

<sup>83</sup> Downs, pp 27-29.

<sup>84</sup> Downs, p. 26.

faith. The home with its close relationships symbolizes the learning-teaching method where people learn across the life span from birth to death, and out of which people visit as needed the lecture room and library, the conference room, the quiet room, and the marketplace of experience. The home represents the way to eternal life, the truth to use in interpreting life, and the dynamic for living life in relationship.

By way of review, the discussion about the learner has progressed from the starting point of metaphysical principles (material, rational, personal, dynamic/relational), then drew a connection with theories of human nature and consequent theories of learning and teaching as we moved from the broadest assumptions to specific models of reality.

The basic framework of assumptions can be further extended by considering related teaching strategies. Warren W. Wilbert outlines in detail three basic teaching approaches: presentation (lecture-discussion), skill mastery, and exploration (case-study).

Wilbert states that

Presentation strategies are best suited for the initial stages of an educational sequence, when we find ourselves in need of information, insight, and understanding that will set the stage for personal knowledgeability and the achievement of goals in the mission and ministry of the church. Demonstration, lectures, panels, etc., all serve this purpose admirably. They provide us with organized material and a common base of information that will position us to achieve our goals purposefully and effectively.<sup>85</sup>

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<sup>85</sup> Warren W. Wilbert, Strategies for Teaching Christian Adults (Grand Rapids, Michigan: Baker Book House, 1984), pp. 36-37.

Skill mastery is a bridge from presentation to exploration in adult Christian education. As such, it affords us opportunities not only to identify the many areas of need in skill development, but further and more importantly, it provides each of us with the challenge of developing our skills as we seek to build each other up in the faith and to extend our witness, under God, to an ever widening circle of influence.<sup>86</sup>

Exploration strategies are best suited for advanced stages of development. They enable us to work as active and contributing individuals toward either personal or corporate goals. Such strategies presuppose that the basics are in place and ready to be used as we move on to more active participation. This scenario usually involves skill development, workshop, case-study, or other involvement strategies to good advantage.<sup>87</sup>

Without too much effort, we can see a most interesting parallel between Knowles' mechanistic learning-teaching models (behavioralism), cognitive learning theories (rationalism), and organismic learning-teaching models (humanism) and the three strategies of presentation by lecture-discussion, skill development (based on teacher modeling), and exploration by case-study.

The Christian learning-teaching model of education emphasizes the communication of God's edifying and life-changing Word as the primary process and fundamental activity for learning and faith development. This model can thus eclectically utilize all strategies for communicating the Word be they lecture, skill mastery, or case study, or be they any chosen strategy in a self-

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<sup>86</sup> Wilbert, p. 61.

<sup>87</sup> Wilbert, p. 37.

directed program of learning including reading books to meet an area of inquiry as long as the strategies serve the goal of Christian education summarized as follows:

...that, through the Word and Spirit of God, people of all ages may know God, especially His seeking and forgiving love in Christ, may respond in faith and grow up into Christian maturity;

...and that, seeing themselves as the reconciled, redeemed children of God and individual members of Christ's body, the church, they may live happily in peace with God, themselves, and their fellow human beings;

...and that they may express their joy in worship of God and in loving service to others;

...and that in the love of God they may value all of God's creative work in His world and church and witness openly to Christ as the Savior of all people, participating actively in God's mission to the church and the world;

...and that they live in the Christian hope.<sup>88</sup>

Wilbert summarizes his discussion of designing strategies for learning that assist in achieving Christian education goals from the standpoint of both the learner and the teacher by sharing eleven concerns. In summary they are:

1) Christian education aims to bring the learner into a fuller relationship with Jesus Christ with the Word of God so God's Spirit can and will affect and direct the believer from within.

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<sup>88</sup> Earl Gaulke, "Effective Christian Education: Biblical Perspectives," Issues in Education, Vol. 24, No. 3 (Seward, Nebraska: Concordia Teachers College, Fall, 1990), p. 7.

2) The aim of education with the Word as primary source directs the choice of content, skill, development of attitude, and methodology.

3) Christian classes call for methodology that builds fellowship among learners as well as meets needs for information and development of new skills and abilities to solve problems.

4) Christian education recognizes that different kinds of learning necessitate different teaching approaches and learning strategies, thus, variety, change of pace, novelty, etc., all have place in effective Christian education.

5) Christian education also recognizes that a natural progression or educational sequence exists from presentation strategies in initial stages of faith development to exploration strategies for advanced stages of faith development.<sup>89</sup>

Behind both Gaulke and Wilbert lies a basic Lutheran pedagogy (theory of teaching and learning) which is rooted in theology, Luther's theology that affirms the priesthood of all believers and that acknowledges the believer as sinner and saint both at the same time.<sup>90</sup> These two theological principles are the roots of Lutheran educational views and have their basis in the central doctrine of justification by grace through faith in

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<sup>89</sup> Wilbert, pp. 35-37.

<sup>90</sup> Marilyn J. Harran, "The Contemporary Applicability of Luther's Pedagogy: Education and Vocation," in Concordia Journal, Vol. 16, No. 4, (St. Louis, MO: Concordia Seminary, October, 1990), pp. 319-332.

Christ for the good works which God prepares beforehand for us to walk in.

The priesthood of all believers profoundly altered the status of laity and gave importance to their education. Education should not be limited to a prosperous few or to professionals, "Instead, literacy and individual knowledge of the Bible are a requirement for all Christians."<sup>91</sup>

Responding to Christians as sinners, Luther viewed education as having a responsibility to direct and even control sinful inclinations. But as unique saints, education included the elements of liberation and direction as Christians realized their vocation as a gift of God, learned how best to perform it for direct social utility, and thereby acted freely as servants in the kingdom of God.

Luther saw service as the goal of vocation, and vocation in turn as linked to one's abilities, God's gifts. Anchored by both service and grace, vocation has a purpose and a much deeper meaning than that given by success and public recognition... (and)... is prohibited from becoming mere self-serving careerism... This positive and liberating view also stands in sharp contrast to a naive and false belief in education as the means for achieving 'social salvation'.<sup>92</sup>... Luther also affirmed that learning takes place through relationships, in dialogue, and that the teacher must act as patient guide and mentor.<sup>93</sup>

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<sup>91</sup> Harran, p. 320.

<sup>92</sup> Harran, p. 327.

<sup>93</sup> Harran, p. 329.

Knowles helps us move further in grasping teaching strategies as he connects his andragogical model to the climate of human resources development (HRD) in an organization.

If the climate is not really conducive to learning, if it doesn't convey that an organization values human beings as its most valuable asset and their development its most productive investment, then all the other elements in the process are jeopardized. There isn't much likelihood of having a first-rate program of educational activities in an environment that is not supportive of education.<sup>94</sup>

Organizational climate that undergirds human resources development (and in a parallel way church as organization that undergirds faith development) involves several sets of ideas:

- 1) Policy framework that places personnel development at the center of achieving organizational goals;
- 2) Management philosophy that encourages collaboration, group loyalty, supportive interpersonal relations, and a norm of interactive participation;
- 3) Organizational structure that is less hierarchical (which impedes self-improvement) and more functional by linking groups and giving them responsibility; and
- 4) Financial policies that see human resources development as capital investment rather than just minor operating costs.<sup>95</sup>

This closing thought from Knowles brings us back to Downs' collegial church and Search Institute and their research based perception that effective Christian education involves organizational climate, service, worship, and care and involves

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<sup>94</sup> Knowles, The Adult Learner, p. 121.

<sup>95</sup> Knowles, The Adult Learner, pp. 120-122.

family environment and peers. A paraphrase of Knowles might say if the church and home climate are not really conducive to learning, if they don't convey that each person is valued and their faith development the most important investment, then all the other learning-teaching strategies in the more formal setting of education are jeopardized.

### Self-Directed Learners in the Church

"Bill, let's summarize our ideas," George said as he moved over to the greenboard in his office, grabbed a piece of chalk, and started listing concepts. "If we start with the real basics about learners, we begin with a metaphysical view of reality, with an assumption about the very substance of life."

"Right," Bill encouraged, "the way we understand reality affects the way we understand people, which leads to a theory about how people learn and learn best."

"Yeah, and how we view the learning process, affects how we go about teaching or facilitating learning. As Christians who find meaning from Scripture we have a view of reality, and a dynamic understanding about people in relationship to God in Christ, people who are all priests and developing their faith for vocation in the King's kingdom," George said excitedly, as he tried at the same time to think and to draw four columns for the metaphysical realities with the various sub-category commonalities. (See Diagram 4.)

Diagram 4.

	The Learner			
	<u>Naturalism</u>	<u>Rationalism</u>	<u>Personalism</u>	<u>Dynamism</u>
Reality	matter	reason	person	relation
Represented	Behavioralism	New Ageism	Humanism	Christian
Human Nature	form>vitality	detached piece of div. nature	vitality>form	unity of vit/form in rel.
learning	mechanistic pedagogy	cognitive transcendent	organismic andragogy	holistic alien
teaching	lecture/disc.	skill mastery	explore case study	Word/exp.
	transmit	model	facilitate	eclectic

"But don't forget, Christians aren't islands unto themselves. They learn in context of the local congregation and their own family and friends. If the congregation has a practical this-is-how-we-live-the-Christian-life-philosophy-of-ministry that is uncaring, unthinking, and non-celebrative in worship, with a pastor who knows everything and does everything as an authority figure, and an education program that is purely subject-centered and teacher-directed, then faith development lags, Satan rejoices, people suffer, and church leaders scratch their mystified heads in bewilderment about what's wrong with the church," Bill said emotionally.

"I think I got all your points on the board," George responded as he drew circles, stars, and grids. (See Diagrams 1-3.) "While it is true the context affects faith development, nevertheless, I've known many Christians who go ahead on their own, in spite of their congregation, and grow spiritually. They identify their needs, set some objectives for personal growth in areas of inquiry, search out resources to help them meet their objectives, decide on a strategy, and when they are all done they evaluate what they did."

"Wouldn't it be great," Bill added with finality, "if all the self-directed learners and others who were seeking renewal in a congregation could find each other, get together, have their own self-directed topical Bible class, develop their faith, and renew their church with their excitement about faith development?"

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Reflection. Stephen J. Carter helps pastors lay out a personal learning plan. The process is for pastors to 1) assess their strengths and weaknesses as ministers in context of their ministry; 2) select one or two areas for growth with specific goals clearly stated; 3) identify their unique learning style and appropriately select learning resources that will help them grow; 4) specify a timetable for growth and an accountability structure; 5) establish regular evaluation of progress and the

setting of new goals for growth;<sup>96</sup> and 6) build a support system on several levels including colleagues, laity, and family.<sup>97</sup> A strong basic component of this learning plan for pastors is the partnership with the congregation so that the pastor's learning and growth relate to ministry needs in the church. "Effective ministry takes place," Carter says, "when the minister's growth needs reflect the parish's ministry needs."<sup>98</sup>

The basic framework that Carter provides for ministers can and should be used by all Christians in their personal faith development and vocational service to the Lord. Chapter five will utilize many insights from Carter's minister's learning plan to develop a topical Bible class for self-directed Christians.

### Perspective

You and I are learning all the time. Adults learn everyday from many means. I took a trip to the eye doctor to pick up my daughter's new supply of throw-away contact lenses. The person at the counter was a long-time acquaintance. I inquired about her dad and she gave me the whole story of his movement into the nursing home. As we talked, I told her about the imminent movement of my wife's dad to a retirement center. The clerk and I were both learning, learning about each other's lives, learning

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<sup>96</sup> Stephen J. Carter, Pastors on the Grow: Continuing Education Can Improve Your Ministry (St. Louis: Concordia Publishing House, 1986), p. 47.

<sup>97</sup> Carter, p. 58.

<sup>98</sup> Carter, p. 35.

to sit back and evaluate the meaning of our experience and make a decision about it on which we will base future behavior.

As part of a formal course on family ministry that I took at the seminary, a small group of us prepared a case study on elderly ministry and discussed many of the issues involved. We thought out together some possible approaches out of our experience and ability under the guidance of a learning facilitator. This learning activity gave me a broader, more reasoned view of aging. As I talked with the clerk at the eye doctor, the case study skill training helped me be in ministry. This simple event of getting glasses also became a great learning experience that enhanced the case study learning at the seminary.

Cyril O. Houle reflects on the research of Sherman Sheffield who studied twenty-two different ways adults learn. Houle concludes that the adult in modern society can and does use many methods to increase skill, understanding, and sensitivity. Education is a lifelong, varied, and stimulating activity with great influence in adult life.”

Donald B. Rogers conducted hour-long interviews with people in churches scattered among urban, suburban, small-town, and rural America based on the question: How do people learn? Using repetition and centrality as the criteria, the researcher identified important themes from the point of view of the learner. Learners talk about

. the influence of caring persons

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” Houle, p. 6.

- . the significance of their early years
- . how wise people shared wisdom
- . the importance of involvement
- . that consistency of presence helped learners in role modeling
- . that the dailiness of life and other ordinary moments are motivators
- . the way they learn in bursts as motivated by specific needs
- . how adults and children and those in between continue in a lifelong pattern of learning by absorbing the environment
- . how important is to be listened to in order to learn.<sup>100</sup>

We are learning everyday. We learn in ways we enjoy. We learn when we are confused and even when we live through unwanted situations. We learn in formal classes even if we are reactive learners. We learn as we define needs, set objectives, pick strategies, and evaluate outcomes in self-directed learning. We learn most effectively as Christians in the context of a full-bodied fellowship, a collegial congregational environment of learning. We learn as we sit down and read a Christ-centered book that helps us reflect on our experiences in life and interpret their meaning in relationship to God in Christ. We learn as the Lord leads us through cross-type experiences and we interpret them from the meaning schema of Scripture. What is the relationship of faith development, maturity of faith both vertical and horizontal, and self-directed reading? The next chapter reviews the research that provides the answer to the question.

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<sup>100</sup> Donald B. Rogers, In Praise of Learning (Nashville, Abingdon, 1980), p. 22.

## CHAPTER THREE

FLYING WITH THE EAGLES: RESEARCHING FAITH AND READINGIntroduction

Selling books to users is not simple. Many factors affect the transaction. From the publisher's point of view, a book requires decisions on the four P's: product, price, place, and promotion. Yet prior to these, the decisions presuppose some market research to understand users. Research results direct the development of the four P's. This entire publishing effort to develop, produce, market, and distribute resources rests upon the basic assumption that Gospel-centered resources actually develop the faith of the user. Do they?

While a publishing house researches end users to understand them, I thought of myself as a pastor, an end user, and as a person who can influence the reading habits of Christians. Over all the years of congregational ministry, I never encouraged reading. Oh, yes, I would encourage picking up a portals-of-prayer devotional which the church purchased in bulk, but encourage self-directed reading of Christian literature? I never did encourage reading even though I directed myself into reading for personal and professional growth in many areas both with and without a congregational partnership. Why didn't I encourage reading? What impact would word-of-mouth pastoral enthusiasm for faith development through reading have on a congregation? I never really knew if any of the laity were self-directed readers.

The focus of ministry for growth was upon worship and Bible class. While working for the publishing house, I began to think that maybe a whole different channel for ministry to help people grow spiritually had been overlooked.

I put together into a research design the publishing house's desire to know better the end user and my emerging awareness for the spiritual growth of people through reading.

### Background

The publishing house mission statement calls for the development, production, marketing, and distribution of resources that communicate, foster, and promote the Christian faith in an ongoing, non-subsidized, and expanding manner to the glory of God. Besides improving internal efficiencies and cutting costs, efforts to fulfill this mission generally proceed along two lines: 1) develop better resources; and 2) create more channels of communication with the end users so they know about the good resources and purchase them. This mission makes three assumptions: 1) print resources help promote or develop mature faith; 2) good resources, winsomely communicated across the channels to end users, will move them to buy and to use the resource and thus mature in faith; and 3) end users are all alike in their reading habits and attitudes. I pondered over the truth of these assumptions. Were they really true? I secured support from the publishing house to proceed with an initial research design beginning with focus groups. In these groups I would

solicit perceptions about readers and their habits so I could frame good survey questions. I could then use the questions to gather data about readers and faith from a nation-wide sample. I also contracted P. N. Baker Associates to help in designing the focus groups and the survey.

Focus Groups. I created three focus groups to be convened in three different circuits around the metro St. Louis area, two in Illinois and one in western St. Louis. I asked the pastors in the circuit to invite specific members from their congregations who were involved in reading or were just interested in joining a discussion about reading. I also personally invited people I knew in each area to participate in the discussion about reading. I also visited the meeting of the circuit pastors to explain what I was doing and enlist their support in inviting participants.

The goal was to understand better the various issues involved in reading and non-reading and to discover what the publishing house could do to encourage more self-directed reading for personal spiritual growth and faith development.

Our planned agenda for the focus groups included an introduction, a survey of book interest based on actual books which we held up and displayed, discussion about characteristics of heavy readers, observations about non-readers, and observations of readers of religious materials. The following is a digest of the phrases of conversations coming from the participants according to various categories:

1. Observations about heavy readers.

Description: Can follow directions. Vocabulary bigger. Those who teach are prime readers. Tastes change through the years. See video/TV first then motivated to get books. Read to perform a task. Do Bible class. Take advantage of spare moments. On the run. Personal story oriented. Start a book but may not finish it and not feel guilty.

Purpose of reading: To teach self. Escape the world. Find solutions to problems. Enjoyment. Entertainment. To relax. Reading gives choices. For information. To learn.

Where to get books: Not the library - it's out of date. Seek a subject, then go to book store. If meet people with problems, I give them a book on the subject. Subscriptions important. Book reviews important. Heard about it on a Christian radio station interview show. Read the caption on the book in a check-out line at the store and I bought impulsively.

## 2. Observation of non-readers.

Description: No time. Life activities usurp time and time is basic. Parents non-readers so kids are non-readers. High TV - see hands on and can get message and do other things at the same time. Feels guilty if take time away from family to read.

Why they don't read: Books seen as too big. Reading is perceived as a leisure activity, but no leisure time. Emphasis today on physical fitness and health, not reading. Family habits, don't see others reading. Reading is perceived as work, so no reading. Required to read at work, so don't read at

home. Have hobbies that are more interesting than reading. Many functionally illiterate. No one tells them or shares about a book's personal value. Read only what interests them.

3. How to reach the person in the pew.

What helps readers read: Reading to youngsters helps forms good habits. People who have read a book talk about it. The more you talk about a book the greater the interest. Include book reviews in denomination magazine. Create church book clubs like Scholastic kids magazine. Local endorsements of books. High presence at all church functions such as Sunday School conventions, Lutheran Women Missionary League meetings, Lutheran Layman's League meetings, and various district meetings with displays and exhibits.

What they want: Hot topics. Devotions to lead groups. Fiction with a Christian life. Help to get through life.

4. If you opened a tool box for Boards of Adult Education to help people read for faith development, what would you find?

A sermon on reading and faith. Book reviews for sharing and printing in church newsletter. Testimonial on books. Book fair info. Have suggestions for local people to review book and put it in newsletter or bulletin. Activities to do in church or family. Start a national book week in your church. Copies of books. Book talks. Posters on books. Card board displays on books. Book marks and pencils on books. Discount book coupon like mail pack. Advertisements with catchy phrases like "hooked on books," "reading addiction," "books help you love better."

National Survey: Purpose. On the basis of what the focus groups said, I fashioned purposes or goals for the national survey. As I sought publishing house funding to conduct the survey, various questions were raised to help develop better purposes. At this time I was sent as a representative of the publishing house to a St. Louis conference conducted by Search Institute of Minneapolis. Search Institute reported the results of a three-year study on effective Christian education among six major denominations. In doing their research, Search Institute had developed a tool for measuring faith maturity. The idea emerged in my thinking from this conference to combine my research on reading habits with Search Institute's faith maturity categories. I wrote to Search Institute requesting permission to use their 24 questions for measuring faith maturity. They granted my request with the provision that I inform them of my survey results. I began to talk about faith development and self-directed reading. Key ideas grew out of the combination of focus group conversations, questions and suggestions from publishing house vice presidents and managers, and Search Institute research. The key ideas that emerged and that were employed in the survey include the following:

1. Reading motivation and hindrances. The degree to which various life activities, information/entertainment sources, and values complement or compete with the habit of reading.

2. Influences on selection of reading materials. The degree to which various marketing channels or sources of information about print resources influence the selection of reading materials.
3. Type of reading materials. The degree to which various kinds of printed resources are read.
4. Reading of Christian best-sellers. The degree to which recent best-selling Christian books have been read.
5. Changes in reading habits. The degree to which changes in reading habits have taken place over the past three years.
6. Maturity of faith. The degree to which leaders exhibit a vibrant, life-transforming faith marked by both a personal, faith relationship with Christ Jesus and a consistent devotion to serving others. This concept was measured by questions developed by the Search Institute.

These key ideas were translated into research objectives as follows:

1. Define the patterns of faith maturity among leaders of the LCMS.
2. Identify LCMS leader attitudes that could motivate or retard reading.
3. Explore the apparent effect proximity/ready access to sources of religious reading materials has on religious reading.

4. Define LCMS leader reading habits in terms of general materials, LCMS congregational materials, best-selling religious books and award-winning religious books.
5. Define perceived changes in reading patterns among LCMS leaders.

The benefits to the publishing house were perceived as follows:

1. Gives encouragement to publisher to produce Christian books based on a verified relation between mature faith and reading Gospel-centered books.
2. Helps fashion a publishing plan for the kinds of books lay and professional leaders are actually reading based on their current reading of best sellers.
3. Helps fashion a publishing plan that aims to develop faith of LCMS leaders based on the vertical and horizontal weaknesses of LCMS leader's faith.
4. Guides marketing in choosing and developing communication channels to reach end user based on identifying the sources of information on reading materials that influence readers in selecting and purchasing print resources.
5. Guides in crafting a marketing strategy for unique selling propositions and user benefit statements based on faith development factors and reading.

6. Guides marketing in crafting outer packaging including back cover copy that describes the benefit of a book to the user based on knowledge of faith development factors and reading.
7. Alerts marketing as to the need for greater advertising of resources based on whether reading is increasing or declining among LCMS leaders.
8. Helps determine the need for and guide the development of motivational tools that encourage reading among leaders based on knowledge about reading attitudes and habits.

The budget included \$10,000 in available funds to conduct all research and follow-up and estimated expenses of Research Assistance (\$2,800), survey composition and mailing (\$2,400), and survey processing (\$3,100) for a total of \$8,300.

National Survey: Method. The sample was generated by nth name selection from the list of those receiving The Reporter Alive, a controlled subscription publication directed to LCMS leaders. The following is a list of the groups and their total number and the per cent and number intended for selection:

<u>Description</u>	<u>No.</u>	<u>%</u>	<u>No.</u>
Pastors serving congregations	6681	11.8	470
Teachers, Men Elem. Schools	2760	4.9	194
Teachers, Men LCMS High School	342	.6	24
Teachers, Women Elem. School	4057	7.1	285
Teachers, Women High School	60	.1	4
Deaconess	123	.2	9
Full-time Luth. Parish Worker	46	.1	3
Full-time Church Staff Worker	82	.1	6

S.S. Superintendents	5405	9.5	380
Congregational Chairmen	5619	9.9	395
Chairmen, Board of Ed.	5333	9.4	375
Chairmen, Board of Evangelism	5323	9.4	375
Chairmen, Board of Stewardship	5428	9.5	382
Chmn., Board of Social Concerns	5035	8.9	354
Chairmen, Board of Elders	5491	9.7	386
Lay Youth Chmn. or Counselor	5061	8.9	356
Totals	<u>56846</u>	<u>100.0</u>	<u>4000</u>

The survey went through several drafts and through testing with publishing house personnel. By late June it was mailed to the 4,000 people of the random sample. At the time of cutoff for tabulation, a return of 1,021 (25.5%) usable, completed questionnaires had been received.

National Survey: Components. The questionnaire included major content in three standard component elements: demographic (personal and institutional), behavioral (self-reported), and attitudinal.

#### Demographics-Personal

Age	Length of time a member of LCMS
Sex	Current role in the church
Education	Whether a teacher in the church
Employment status	Whether a church office-holder
Ethnic background	Previous elective office status
Marital status	Residence proximity to book stores

#### Demographics-Institutional

Numbers of members in church
Whether church is associated with a school
Whether church has a lending library, book fair, bookstore, or Christian Living Resource Center

#### Behavioral

Past year purchase of reading materials from CPH
Self-classification of readership level (heavy-medium-light)

Estimated number of books read in past year  
 Trend of personal reading intensity—now vs. three years ago  
 Number of magazines or journals read regularly  
 Readership of daily and weekly newspapers  
 Readership of various religious items and periodicals  
 Readership of 13 specific award-winning books  
 (Christianity Today reader choice awards)  
 Readership of 16 specific best-selling religious books  
 (Bookstore Journal best-selling books)

#### Attitudinal

The importance of various influences on personal reading behavior. A battery of 50 statements with which respondents were invited to agree or disagree on a scale of 1 - 7. The statements covered a range of subjects encompassing values, faith, and expectations.

Included among the 50 attitudinal statements were 24 borrowed, with permission, from Search Institute.<sup>101</sup> From agreement/disagreement levels with these 24 statements, study participants were classified according to horizontal (faith expressed in concern for others) and vertical (faith in God) dimensions of faith. These were then incorporated into a mature faith index.

The vertical faith dimension was defined by 12 statements as faith in God and in the Word as revealed through Jesus Christ, and the feeling of inner contentment that accompanies such faith. The 12 horizontal dimension statements were intended to define faith as expressed in concern for others.

By including the 24 statements and using the original analytical algorithm in the current study to recreate the faith levels among LCMS leaders, it became possible to relate faith

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<sup>101</sup> Benson and Eklin, p. 72.

level development to religious readership among LCMS leaders. Religious readership was identified from general readership on the basis of responses to questions about readership of various religious items and periodicals, e.g., newsletters, bulletins, church magazines.

The statements constituting the vertical and horizontal dimensions of faith in the research appear below. In order to reduce political bias, three of the original horizontal faith statements were reworded as noted. The vertical faith statements used are unchanged from the original.

#### Vertical Faith Statements

My faith shapes how I think and act each and every day.  
 My faith helps me know right from wrong.  
 I devote time to reading and studying the Bible.  
 Every day I see evidence that God is active in the world.  
 I seek out opportunities to help me grow spiritually.  
 I take time for periods of prayer and meditation.  
 As I grow older, my understanding of God changes.  
 My life is filled with meaning and purpose.  
 I talk with other people about my faith.  
 I have a real sense that God is guiding me.  
 I like to worship and pray with others.  
 I am spiritually moved by the beauty of God's creation.

#### Horizontal Faith Statements

I am concerned that not enough is being done for the poor of the world.<sup>102</sup>  
 In my free time, I help people who have problems or needs.  
 I do things to help the environment.  
 I am active in efforts to promote social justice.  
 I am active in efforts to promote world peace.  
 I feel a deep sense of responsibility for reducing pain and suffering in the world.  
 I give significant portions of time and money to help other people.

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<sup>102</sup> The original statement was, "I am concerned that our country is not doing enough to help the poor."

I speak out for equality of women and minorities.  
I care a great deal about reducing poverty wherever it  
is found.<sup>103</sup>  
I try to apply my faith to political and social issues.  
I go out of my way to show love to people I met.  
I think Christianity calls us to improve harmony and  
understanding between people any way we can.<sup>104</sup>

The questionnaire (See Appendix A) also explored a range of other attitudinal and behavioral subjects pertinent to accomplishing the objectives of the study and is described further in the following pages.

A detail of the sample characteristics is included at the end of the chapter as Tables 16 - 28.

### Summary and Conclusions

Faith Among LCMS Leaders. The measures of faith developed by Search Institute show that LCMS leaders exhibit a very high average level of both vertical faith (faith in God) and horizontal faith (faith expressed in concern for others). Of all respondents 70% were classified as having high vertical faith, and 67% were classified as having high horizontal faith. Over half (55%) attain an integrated faith which embodies both of these dimensions into an integrated whole. An undeveloped faith embodies a low score in both dimensions. For several reasons explained in the detail section this data is not directly

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<sup>103</sup> The current study uses the phrase "wherever it is found" in place of the original "in the U.S. and throughout the world."

<sup>104</sup> The original statement was "I think Christianity must be about the business of creating international understanding and harmony."

comparable with the earlier Search Institute maturity of faith index among members of other denominations. However, it seems likely that LCMS leaders would exhibit average levels of maturity of faith in excess of that demonstrated in Search Institute research.

LCMS leaders especially tend to agree with the following statements:

Every day I see evidence that God is active in the world.  
My faith helps me know right from wrong.  
I am spiritually moved by the beauty of God's creation.  
I like to worship and pray with others.  
I have a real sense that God is guiding me.  
My faith shapes how I think and act each and every day.  
My life is filled with meaning and purpose.

In translating the expressed faith into reading habits, differences begin to emerge between heavy and light readers. Heavy readers agree more strongly than light readers that they "take time for reading and studying the Bible." The research shows that the relationship between integrated faith and heavy readers of religious resources tends to be direct. The incidence of those scoring high in each dimension of faith among heavy readers is significantly above their incidence in the total sample population.

Attitudes and Reading Habits. All LCMS leaders read Lutheran Church materials (bulletins, newsletters, etc.) This happens presumably because they are universally and readily available and are simply a part of routine congregational life.

Heavy readers enjoy reading. It is fun. For them, reading is more than simple amusement, however. Reading is an important part of their life. They eagerly look forward to reading time each day - in rather stark contrast to light readers for whom reading seems to be less a part of daily life.

Light readers are more likely than heavy readers to look upon reading as something to do in their spare time - and not necessarily something they would do first with spare time. Since there is rarely perceived to be enough spare time, reading tends to suffer.

Heavy readers are likely to read for growth, both intellectual and spiritual. They are much more likely to read and study the Bible than are light readers. They are more likely to be readers of general books and magazines and religious books - both award winning and best selling, as defined in this study. More than light readers, heavy readers see themselves as leaders.

Light readers are more likely to read best selling books than the (presumably) more intellectually-challenging award winning books, but their readership of both is rather minimal. I can easily surmise that light readers tend to look on reading as a source of entertainment and diversion, rather than as a source of inspiration and growth. As such, their reading is more likely to compete with TV watching and hobby activity.

Light readers are more likely than heavy readers to be concerned with the care of children, reflecting that some - but certainly not all - light reading is a life-stage phenomenon.

Heavy readers, interestingly, tend to be more outer-oriented. That is to say, they tend to be more concerned for the needs of others. They clearly exhibit a higher level of vertical faith and interest in talking about their faith with others. Far from being introverted and "bookish," heavy readers among LCMS leaders seem to be involved with the world around them to an extent not true of light readers.

Access to Reading Materials. While the perceived proximity to bookstores tends to be slightly more favorable for heavy readers, this element does not explain reading volume difference. There actually is no difference in perceived proximity to public libraries between heavy and light readers. Heavy readers claim somewhat higher incidence of in-congregation book fairs and lending libraries, but the incidence of Christian Living Resource Centers (a publishing house sales table located in the local congregation under local sponsorship) is equal at around 20%. This may say that either the centers are not as effective a channel to reach end users as desired or they are not being used to their maximum potential.

Heavy readers are more likely than others to buy heavily (5+ times in the past year) from several sources, especially bookstores, both Christian (34%) and secular (32%). They are also well above-average in heavy buying direct from CPH (15%) and from other publishers (21%).

Light readers buy from the same sources in about the same ratios but at lower levels.

Heavy readers tend more to get information on reading material selections from word-of-mouth and bookstores. They are less likely than light readers to get such information from publishers direct mail or catalogs - presumably because of better immediacy of bookstores, but it may be that direct mail pieces and/or catalogs are not user friendly nor attractive enough to communicate benefits to the user according to their area of inquiry as adult readers.

For light readers, the more important sources of information on reading materials in rank order are word-of-mouth, magazines, publisher catalogs/direct mail, and bookstores.

Perceived Trends in Reading. Heavy readers seem to feel that the effort they devote to reading has increased in the past three years. They also tend to feel that their involvement with reading has increased.

Light readers are also likely to feel that reading has increased in importance for them in the past three years. For them, however, the perceived increase relates mainly to newspapers and magazines, rather than to books.

This observation seems to parallel the economic observation that the rich get richer and the poor get poorer.

### Detailed Findings

In this section a number of comparisons are made in order to examine the relationship between faith and readership from several perspectives. This includes the battery of attitude statements noted in the method section of this chapter. Numbers in bold type are significantly higher than counterpart numbers at the 95% level (or more) of confidence. Numbers that are underlined are significantly below counter figures on the same basis. The survey questions related to the detailed findings are given in parentheses.

Dimensions of Faith.<sup>105</sup> (Question 14) By applying the appropriate algorithm to agreement patterns for the 12 vertical and the 12 horizontal faith statements, LCMS respondents were classified according to four basic dimensions (high/low vertical, high/low horizontal), plus two derived dimensions - integrated faith (high vertical and high horizontal) and undeveloped faith (low vertical and low horizontal). See Table 1.

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<sup>105</sup> Vertical and horizontal faith totals vary from the grand total of 1,021 due to a rather minimal non-response element.

Those with average agreement scores of 5.26 or above on the 1-7 scale for all 12 vertical faith statements were classified as "high vertical." Other respondents were classified as low vertical.'

Those with average agreement scores of 4.05 or above on the 1-7 scale for all horizontal faith statements were classified as "high horizontal." Other respondents were classified as "low horizontal."

Search Institute used the median of 5.26 as the vertical break point and 4.05 as the horizontal break point.

Table 1

<u>Faith Dimensions</u>	<u>Total Population</u>	
	<u>Number</u>	<u>%</u>
High vertical faith .....	717	70
Low vertical faith .....	258	25
High horizontal faith .....	681	67
Low horizontal .....	274	27
High both - integrated faith .....	559	55
Low both - undeveloped faith ....	146	14
Insufficient response .....	86	8

Judgmentally, LCMS leader respondents exhibit a rather high level of faith maturity/integrated faith. The data cannot be directly compared with data from the Search Institute study of Protestant congregations for several reasons, chief among which are:

1. Differences in sampling methodology.
2. Refinements in the statements to measure horizontal faith, as noted above.
3. Differences in the method of data collection.

Recognizing the differences, nevertheless, 70% of the LCMS respondents scored above the Search Institute vertical mean of 5.26 and 67% scored above the horizontal mean of 4.5.

Readers. (Question 9) Respondents were asked to rate themselves using three levels of readership - light, medium, and heavy. They were purposely not provided with guidelines on how to do this. A typical bell shaped curve emerged with the

greatest number choosing the middle range, medium reader. The balance was evenly divided among "light reader" and "heavy reader."

Table 2

<u>Readers: Self-Defined</u>	<u>Total</u>	<u>Population</u>
	<u>Number</u>	<u>%</u>
Heavy readers .....	286	28
Medium readers .....	469	46
Light readers .....	262	26
No reply .....	<u>4</u>	<u>Neg</u>
Totals..	1,021	100

Readers and Dimensions of Faith. Among LCMS leaders as defined in the sample from the Reporter Alive list, the relationship between high faith dimensions and heavy readers tends to be direct. The incidence of those scoring high in each (and both) faith dimension among heavy readers is significantly above their incidence in the total sample population. The relationship between high faith and light readers tends to be inverse. The incidence of those scoring low in each (and both) faith dimensions among heavy readers is significantly below their incidence in the total sample population. Corollaries to both can also be observed in Table 3.

Table 3<sup>106</sup>Faith and Self-Defined Readers

(Bases)	Pop. <u>Total</u>	% <u>Self-Ratings</u>		
		<u>Lght</u>	<u>Medm</u>	<u>Hvy</u>
	1,021	262	469	286
High vertical faith .....	70	<u>59</u>	73	<u>76</u>
Low vertical faith .....	25	<u>34</u>	25	<u>19</u>
High horizontal faith .....	67	<u>56</u>	68	<u>74</u>
Low horizontal faith .....	27	<u>39</u>	27	<u>16</u>
High both-integrated faith .	55	<u>42</u>	56	<u>64</u>
Low both-undeveloped faith .	14	<u>23</u>	14	<u>8</u>

Age and sex are important variables relating to faith development, along with role in the church, with particular reference to the pastor. As in the Search Institute study, faith development of females tends to be higher than for males. College level education actually signals a reduction in faith development which is in harmony with other research involving the attitudes of college students.<sup>107</sup> The doctorate/master data is affected by pastor respondents. (Questions 1,2, 15, 19, and 20)

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<sup>106</sup> Comparisons are with the total population.

<sup>107</sup> Recent broad demographic/attitude research will show that college-age people tend to have, albeit temporarily, attitudes measurably more toward the left than their older or younger contemporaries. Where covered, this is shown to be accompanied by less involvement with the church. Work by George Gallup and VALS by SRI International during the late 70s and continuing into the 80s, plus raw data from Roper Reports and the defunct Yankelovich Skelley & White seem to demonstrate the point about political attitudes among college people.

Table 4Patterns of Faith

	<u>Mean Rating Scores for Statements</u>	
	<u>Vertical Dimension</u>	<u>Horizontal Dimension</u>
<u>Total Sample Population</u>	5.69	4.54
<u>Self-Defined Reading</u>		
Light .....	5.49	4.26
Medium .....	5.69	4.54
Heavy .....	5.88	4.82
<u>Role in Church<sup>108</sup></u>		
Pastor .....	5.92	4.70
Comm/Cert Wrkr .....	5.78	4.59
Laity .....	5.60	4.49
<u>Age</u>		
<35 .....	5.58	4.39
35-54 .....	5.70	4.48
54+ .....	5.73	4.71
<u>Sex</u>		
Male .....	5.63	4.49
Female .....	5.79	4.63
<u>Time an LCMS Member</u>		
<30 years .....	5.55	4.45
30-49 years .....	5.75	4.55
50+ years .....	5.74	4.61

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<sup>108</sup> You should note that 1) only 40% of the pastor sample were heavy readers (12% were light readers, 48% were medium readers) and that 2) only 27% of the heavy readers in this research were pastors. To be sure, the pastor sub-sample exhibits the highest percent of heavy readers, but the sample is sufficiently large to insure that the attitude patterns are not mere reflections of what pastors think.

<u>Education</u> <sup>109</sup>			
High School	.....	5.71	4.59
College	.....	5.58	4.44
Mstrs/Dctr	.....	5.79	4.61

General Reading. (Questions 10 and 11) Respondents were asked to estimate how many books, excluding textbooks and assigned materials, they read in a typical year. They were also asked how many different magazines and journals they read or scan regularly (3 out of 4 issues). Those who are rated non-readers (0 in a typical year) or moderate readers (1-10 in a typical year) of general books are above average in self-rating as light readers (Table 5). Those who are rated as heavy readers (11+ in a typical year) of general books are above average in self-rating as heavy readers. Moderate readers of general books (1-10 in a typical year) tend to be represented in the self-definitions as both light and medium readers.

Table 5

General Book Reading

Bases	Pop. <u>Total</u>	<u>%</u> <u>Self-Ratings</u>		
		<u>Lght</u>	<u>Mdm</u>	<u>Hvy</u>
	1,021	262	469	286
Read none	8	23	<u>4</u>	<u>1</u>
Read-moderate (1-10).....	59	74	73	<u>22</u>

<sup>109</sup> Doctorates are a very small part of the issue. Doctorate degrees represent only 3% of the sample and 6% of heavy readers. Forty nine percent were heavy readers. Eighty three percent of heavy readers have a college degree which is somewhat predictable. Masters and bachelors degrees represent two-thirds of the sample and three-quarters of heavy users.

Read-heavy (11+)	.....	32	3	<u>23</u>	76
No answer	.....	<u>1</u>	<u>--</u>	<u>--</u>	<u>1</u>
	Totals	100	100	100	100

The patterns between general magazine readership and self-ratings are also fairly direct (Table 6). Heavy magazine readers are well above average in self-rating as heavy readers, and light magazine readers are well above average in self-rating as light readers. Moderate general magazine readers tend to emerge most heavily among self-rated medium readers.

Table 6

General Magazine/Journal Reading

Bases	Pop. <u>Total</u>	<u>%</u> Self-Ratings		
		<u>Lght</u>	<u>Mdm</u>	<u>Hvy</u>
	1,021	262	469	286
Read none	2	3	neg	1
Read-light (1-3)	26	<u>44</u>	23	<u>14</u>
Read-moderate (4-10)	59	<u>47</u>	<u>65</u>	62
Read-heavy (11+)	<u>13</u>	<u>5</u>	<u>11</u>	<u>22</u>
	Totals	100	100	100

Religious Reading. (Question 12 and 24) Respondents were also asked whether they "normally read" certain Lutheran church material (item #1 below) and whether they "have read" a number of listed religious books from two categories (items # 2 and #3 below).

1. Lutheran Church Materials - including Sunday bulletins, Church newsletters, The Witness, The Reporter, Reporter/Alive, study guide for Bible class, and a daily devotional of some type. Respondents were asked if they "normally read" these items.

2. Award-Winning Religious Books - The following list of 13 books appeared on the Christianity Today reader's choice awards. Respondents were asked to check any books that they recall reading in recent years.

Biography and History

*Dr. Dobson*, by Rolf Zettersten (Word)  
*Great Leaders of the Christian Church*, ed. by John Woodbridge (Moody)  
*Guardians of the Great Commission*, by Ruth Tucker (Zondervan)

Christian Living and Spirituality

*Disappointment with God*, by Philip Yancey (Zondervan)  
*The Spirit of the Disciplines*, by Dallas Willard (Harper & Row)

Commentaries

*Hard Sayings of the Old Testament*, by Walter Kaiser (InterVarsity)  
*The Bible Exposition Commentary*, by Warren Wiersbe (Victor)

Contemporary Issues

*Against the Night*, by Charles Colson (Servant)  
*Confronting the New Age*, by Douglas Groothuis (InterVarsity)

Fiction

*Piercing the Darkness*, by Frank Peretti (Crossway)  
*A Requiem for Love*, by Calvin Miller (Word)

Theology and Doctrine

*The Gospel According to Jesus*, by John F. Mc Arthur, Jr., (Zondervan)  
*The Canon of Scripture*, by F.F. Bruce (InterVarsity)

3. Best Selling Books. The following lists of five clothbound books and eleven paperback books appeared as best sellers in the Bookstore Journal lists of best selling books in early 1990. The respondents were asked to check any that they recall reading in recent years.

Clothbound

*Love Is a Choice*, by Hemfelt, Minirth, and Meier  
(Thomas Nelson)

*My Utmost for His Highest*, by Oswald Chambers (Discovery House)

*Love Is a Decision*, Smalley and Trent (Word)

*Against the Night*, by Charles Colson, (Servant)

*Love for a Lifetime*, by James Dobson (Multnomah)

Paperback

*This Present Darkness*, by Frank Peretti (Good News Publishers)

*Joshua and the Children*, by Joseph Girzone (Macmillan)

*No Compromise*, by Green and Hazard (Sparrow)

*Becoming a Woman of Excellence*, by Cynthia Heald  
(NavPress)

*Love Finds a Home*, by Janette Oke (Bethany House)

*Love Follows the Heart*, by June Masters Bacher (Harvest House)

*Dare to Discipline*, by James Dobson (Tyndale)

*Always Daddy's Girl*, by H. Norman Wright (Gospel Light)

*The Strong Willed Child*, by James Dobson (Tyndale)

*Inside Out*, by Larry Crabb (NavPress)

*Rise & Shine*, by Charles Swindoll (Multnomah)

Lutheran church materials are read by nearly all LCMS leader respondents, regardless of whether they are light or heavy readers of other materials (Table 7). Certainly such materials are generally available to LCMS leaders and tend not to necessitate acquisition decisions. Of the books, roughly half of all respondents claimed to have read one or more of the religious

best sellers, and nearly a third claimed to have read one or more of the Christianity Today award-winning books.

Table 7

	<u>Religious Reading</u>		
	<u>Lutheran Church Materials</u>	<u>Award-Winning Books</u>	<u>Best-Selling Books</u>
(Base 1,021)			
Do not normally read/have not read	1	69	48
Normally read/have read	<u>99</u>	<u>31</u>	<u>52</u>
	100	100	100

Self-defined heavy readers emerge as well above-average in claiming to be readers of award-winning and best-selling religious books. Self-defined medium readers are second-most likely to be readers of religious books and self-defined light readers are least likely to do so (Table 8).

Table 8

Self-Defined Readers and Religious Reading

Bases	<u>Pop. Total</u> (1,021)	<u>% Self-Rating</u>		
		<u>Lght</u> (262)	<u>Mdm</u> (469)	<u>Hvy</u> (286)
<u>Religious Books</u>				
Award Winning	31	<u>15</u>	33	42
Best Selling	53	<u>37</u>	54	65
<u>Lutheran Church Materials</u>	99	99	99	99

We need to remember that there is a strong, direct correlation between self-defined heavy readers and those with

integrated, developed faith (Table 3). In addition, those with integrated faith are above-average in reading church materials and religious books, and those with low faith dimensions vertical and/or horizontal are below average in being readers of religious books (Table 9).

Table 9<sup>110</sup>

Faith and Religious Reading

Bases	%			
	Pop. <u>Total</u> (1,021)	LCMS Church <u>Mat'ls</u> (1,011)	Best Selling <u>Books</u> (536)	Award Winning <u>Books</u> (315)
High vertical faith .....	70	68	73	74
Low vertical faith .....	25	26	<u>19</u>	<u>17</u>
High horizontal faith .....	67	66	70	72
Low horizontal faith .....	27	<u>20</u>	<u>22</u>	<u>19</u>
High both-Integrated Faith .	55	55	<b>61</b>	<b>64</b>
Low both-Undeveloped faith .	14	14	<u>10</u>	<u>8</u>

The implication can be drawn that it is the more mature Christians who buy and read Gospel-centered books and conversely that those who buy and read such books are nurtured by them to have mature faith.<sup>111</sup>

<sup>110</sup> Comparisons in Table 9 are with the total population.

<sup>111</sup> A recent study by the Barna Research Group shows that 18% of American adults buy Christian books--3% fewer than six years ago. The study found that about 1/3 of American adults are born-again Christians. But only 11% of adults are Christians who buy Christian books. This means that 69% of Christians do not buy Christian books. It also means that 38% of Christian book buyers are non-Christians. (Elaine Wright Colvin, Director, Writers Information Network, Bainbridge Island, WA, Volume 7, Number 6, August/September 1990, p. 4.)

When coupled with the evidence that word-of-mouth recommendations strongly influence acquisition habits, another implication can be drawn. The publishing house, if it wants to reach not only mature Christians but also the broad spectrum of end users and motivate them with winsome messages to purchase the resources so as to solve problems in life and to grow in faith, needs to better utilize bulletins and newsletters and district mailings with word-of-mouth book reviews .

Among the total population, the top five of the thirteen Christianity Today Readers' Choice Awards selected to be read were as follows: 1) *Dr. Dobson* = 14.1%; 2) *Confronting the New Age* = 8.4%; 3) *Piercing the Darkness* = 5.9%; 4) *The Gospel According to Jesus* = 5.8%; and 5) *The Bible Exposition Commentary* = 4.1%.

Among the total population, the top six of the sixteen Bookstore Journal Best-Selling Books selected to be read were as follows: 1) *Dare to Discipline* = 42.0%; 2) *The Strong Willed Child* = 31.2%; 3) *Love for a Lifetime* = 10.5 %; 4) *This Present Darkness* = 7.4%; 5) *Love Finds a Home* = 6.3%, and 6) *My Utmost for His Highest* = 6.2%.

The comparison of role in the church (Question 2) with the reading of at least one award-winning book resulted in: 1) Pastors = 43.2%; 2) Commissioned/Certified workers = 33.5%; and 3) Laity = 27.1%.

The comparison of role in the church with the reading of at least one best-selling book resulted in: 1) Pastors = 66.3%; 2) Commissioned/Certified workers = 70.0%; and 3) Laity = 44.3%.

The view held by some that pastors do not read lacks foundation. As a group, they generally read more than others. Professional church workers (pastors and commissioned/certified workers) read much more than laity on an individual by individual basis. However, there are more laity reflected in the sample thus the sample reports that 281 laity read at least one best-selling book as opposed to 245 church professionals, and 172 laity read at least one award-winning book as opposed to 139 professional church workers.

Attitudes.<sup>112</sup> (Question 14) Mean agreement scores are weighted averages wherein the sum of the products of the frequencies and response values are divided by the number of cases. There were seven response values for each of the fifty attitude statements: 7) always true; 6) almost always true; 5) often true; 4) sometimes true; 3) true once in a while; 2) rarely true; and 1) never true. A mean agreement score of 7.00 would mean that all respondents chose the "always true" option, and a mean agreement score of 1.00 would mean that all respondents

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<sup>112</sup> Mean agreement on 1-7 scale where 7 = "always true" and where 1 = "never true." By way of reminder, numbers in bold type are significantly higher than counterpart numbers at the 95% level (or more) of confidence. Numbers that are underlined are significantly below counterpart figures on the same basis. Comparisons in this table are between heavy and medium readers.

chose the "never true" option. In fact, of course, mean scores for all statements were between 7.00 and 1.00. The following table is a classification of the responses to the 50 attitude statements in rank order from high to low in the total population. Since 1 means "never true of how I feel" and 7 means "always true of how I feel," a 6.39, the initial one on the list, is the average response. The last statement on the list with a mean agreement of 2.16 is the average response of respondents. The 50 statements include the 24 faith questions. The vertical faith questions are marked with a + and the horizontal faith questions are marked with a \*.

Table 10

Attitudes

Bases	Mean Agreement Scores			
	Pop. Total (1,021)	Self-Rating		
		Lght (262)	Mdm (469)	Hvy (286)
It is important to read.	6.39	6.00	6.40	6.73
+ Every day I see evidence that God is active in the world.	6.35	6.37	6.33	6.38
+ My faith helps me know right from wrong.	6.32	6.25	6.33	6.38
+ I am spiritually moved by the beauty of God's creation.	6.26	6.27	6.26	6.25
+ I like to worship and pray with others.	6.12	6.13	6.06	6.22
+ I have a real sense that God is guiding me.	5.97	5.95	5.93	6.05
+ My faith shapes how I think and act each and every day.	5.91	5.76	5.90	6.05

+ My life is filled with meaning and purpose.	5.83	5.61	5.81	6.05
Reading is an important part of my life.	5.74	4.83	5.80	6.49
* I think Christianity calls us to improve harmony and understanding between people any way we can.	5.71	5.71	5.69	5.75
Reading is fun.	5.55	4.93	5.53	6.17
I enjoy reading religious material with an inspirational message.	5.53	5.44	5.68	5.54
+ I take time for periods of prayer and meditation.	5.45	5.27	5.48	5.56
+ I devote time to reading and studying the Bible.	5.16	4.63	5.18	5.59
I don't have as much reading time as I'd like.	5.15	5.09	5.24	5.07
* I do things to help protect the environment.	5.12	5.00	5.09	5.28
+ I seek out opportunities to help me grow spiritually.	5.11	4.66	5.21	5.37
I would describe myself as a leader.	4.97	4.51	5.02	5.33
* I go out of my way to show love to people I meet.	4.94	4.67	5.00	5.08
+ I talk with other people about my faith.	4.93	4.47	4.95	5.31
* I am concerned that not enough is being done for the poor of the world.	4.93	4.75	4.92	5.13
+ As I grow older, my understanding of God changes.	4.92	4.63	4.92	5.19

I find myself looking forward to reading time each day.	4.92	3.75	4.91	6.01
* I try to apply my faith to political and social issues.	4.92	4.63	4.89	5.25
* I give significant portions of time and money to help others.	4.90	4.56	4.89	5.23
I read to find solutions to problems.	4.78	4.53	4.77	5.04
I'd be interested in Christian publications that help me live my life.	4.74	4.41	4.83	4.90
My greatest achievements lie ahead of me.	4.73	4.34	4.84	4.91
* I care a great deal about reducing poverty wherever it is found.	4.66	4.52	4.61	4.89
I look for religious reading materials that deal with secular problems of the day.	4.65	4.30	4.72	4.85
I am very interested in children's books that deal with the problems they face today.	4.39	4.06	4.45	4.61
* I speak out for equality of women and minorities.	4.27	3.92	4.22	4.70
* I feel a deep sense of responsibility for reducing pain and suffering in the world.	4.17	3.76	4.25	4.42
* In my free time, I help people who have problems or needs.	4.16	3.81	4.16	4.49
My life pretty much revolves around children right now.	3.99	4.11	3.98	3.89

If people were willing to work, we wouldn't have so many poor people.	3.95	4.12	3.92	3.84
The federal government spends too much money on social programs.	3.79	3.99	3.74	3.67
I do not have time to read much.	3.93	4.70	4.01	<u>3.08</u>
For me, reading is a way of escape.	3.77	3.25	3.78	4.24
I'd read more religious materials if I knew what was available.	3.64	3.29	3.71	3.84
* I am active in efforts to promote social justice.	3.57	3.21	3.56	3.94
I have hobbies that I find much more satisfying than reading.	3.53	4.16	3.51	<u>3.00</u>
I prefer to get my information quickly by radio or TV.	3.52	4.20	3.51	<u>2.90</u>
I worry about money a lot.	3.37	3.40	3.29	3.48
For me, TV is more relaxing than reading.	3.16	3.85	3.12	<u>2.59</u>
* I am active in efforts to promote world peace.	3.07	2.68	3.10	3.40
I'd feel guilty sitting around reading.	2.63	2.95	2.64	<u>2.33</u>
I don't read religious materials much.	2.67	2.72	3.07	<u>2.58</u>
I generally find it difficult to get much out of religious reading materials.	2.41	2.58	2.36	2.34
I have to read at work or in school so I don't do it at home.	2.16	2.53	2.22	1.75

Access to Reading Resources. (Questions 5 a,b,c, and 6) The respondents said either yes or no to the statements.

Table 11

Convenient Access to Reading Resources

	%			
	Pop.	<u>Self-Rating</u>		
		<u>Total</u>	<u>Lght</u>	<u>Mdm</u>
Bases	(1,021)	(262)	(469)	(286)
<u>Lives within 15 miles of a...</u>				
Public library . . . .	97	96	97	98
Religious bookstore . . . .	77	71	80	79
Secular bookstore . . . .	73	65	74	77
<u>Congregation has/maintains a</u>				
Lending library . . . .	70	64	72	71
Book fairs (chrch or schl)	30	26	31	32
Christian Living Resource Cntr or bookstore .	21	21	22	19

Influences on Reading Resources. (Question 8) This measurement uses a mean strength of influence on a 1-4 scale, where 4 = 'strong' influence and 1 = 'none.' Heavy readers and light readers tend to get information on reading material from different sources. This significant fact presents challenges to marketing and sales strategies that assume all readers and buyers are the same. Word of mouth advertising commonly influences reading selection of all readers, light or heavy. Heavy readers, however, frequent bookstores much more than light readers. Light

readers are influenced in their limited purchase of reading materials more by publisher direct mail and catalogs. Could they be searching for a particular book on a life problem or purchase impulsively to meet immediate needs?

Table 12

Influences on Reading Material Selection

Bases	<u>Mean Strength-of-Influence Scr</u>			
	<u>Pop.</u>	<u>Self-Rating</u>		
	<u>Total</u>	<u>Lght</u>	<u>Mdm</u>	<u>Hvy</u>
	(1,021)	(262)	(469)	(286)
Word of Mouth . . . . .	3.16	3.06	3.33	3.21
Saw in bookstore . . . . .	2.71	2.43	2.68	<u>2.99</u>
Publisher (direct mail)..	2.39	2.55	2.33	<u>2.09</u>
Publisher (catalog) . . . . .	2.38	2.56	2.44	<u>2.07</u>
Broadcast media (radio-TV)	2.00	2.02	2.05	1.89
Print media-Newspapers ..	2.00	2.15	2.00	1.83
Print media-Magazines, Jrnls	2.44	2.64	2.49	<u>2.12</u>

Encouragement of Reading. (Question 5d) Word of mouth recommendations have the strongest influence on acquisition behavior. Since most church leaders read the church communications, I draw the implication from this that the publishing house should therefore emphasize such channels in order to communicate in a winsome manner what resources are available.

But do churches themselves already encourage reading? Table 11 provides the answer that regardless of self-rated reading

habits, readers and non-readers perceive that the church currently encourages reading. Since the publishing house does not use newsletters, bulletins, and district mailings as channels to communicate about its resources, more thought and investigation needs to be given as to just what respondents perceive as encouragement.

Table 13

Church Encouragement of Reading

Bases	Pop. <u>Total</u> (1,021)	% <u>Self-Rating</u>		
		<u>Lght</u> (262)	<u>Mdm</u> (469)	<u>Hvy</u> (286)
Does your church or school encourage reading for <u>spiritual growth?</u>				
Yes .....	82	82	82	82
No .....	17	15	17	17
No Reply .....	1	3	1	1

Reading Material Purchase Behavior. (Question 7)

Respondents were asked to identify the frequency of purchase of reading materials from various standard sources during the past year. The rank order of choice seems to be bookstores (Christian then secular), other publishers (mail or telephone), Concordia Publishing House (mail or telephone), and lastly church or school display. The last position for church and school displays relates to the fact (Table 11) that only 30% had access to book

fairs and 21% had access to a church Christian Living Resource Center or bookstore.

Table 14

Frequency of Past Year Purchase

Bases	Pop. Total (1,021)	% Self-Rating		
		Lght (262)	Mdm (469)	Hvy (286)
<u>A Christian Bookstore</u>				
5 + times	19	7	17	34
3 or 4 times	20	12	25	21
1 or 2 times	36	47	34	31
Not at all	24	34	24	14
No reply	<u>Neg</u> 100	<u>Neg</u> 100	<u>Neg</u> 100	<u>Neg</u> 100
<u>A Secular Bookstore</u>				
5 + times	16	5	13	32
3 or 4 times	15	8	18	18
1 or 2 times	33	28	38	31
Not at all	34	57	31	18
No reply	<u>2</u> 100	<u>3</u> 100	<u>1</u> 100	<u>2</u> 100
<u>Direct from Another Publisher</u>				
5 + times	11	3	9	21
3 or 4 times	12	6	13	16
1 or 2 times	32	29	32	34
Not at all	44	62	45	27
No reply	<u>2</u> 100	<u>1</u> 100	<u>2</u> 100	<u>2</u> 100
<u>Direct from CPH (mail/phone)</u>				
5 + times	8	2	7	15
3 or 4 times	9	5	10	9
1 or 2 times	32	31	34	31
Not at all	50	61	48	44
No reply	<u>1</u> 100	<u>1</u> 100	<u>1</u> 100	<u>1</u> 100
<u>A Church or School Display</u>				
5 + times	2	1	1	3
3 or 4 times	4	3	4	6
1 or 2 times	30	29	32	28
Not at all	62	65	62	61

No reply	$\frac{2}{100}$	$\frac{2}{100}$	$\frac{2}{100}$	$\frac{2}{100}$
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Trends in Reading. (Question 13) Respondents were asked to compare nine descriptions of their present situation with three years ago. On the five-point comparison scale, 5 = "much more now," 4 = "somewhat more now," 3 = "the same," 2 = "somewhat less now," and 1 = "much less now." Mean scores were determined for the total population and for the three types of self-rated readers. They are placed in a descending rank order within the total population.

Table 15

Perceived Three-Year Trend in Reading and Related Issues

Bases	Mean Scores			
	Pop. Total (1,021)	Self-Rating		
		Lght (262)	Mdm (469)	Hvy (286)
1. The importance of reading to me.	3.54	3.33	3.59	3.64
2. The effort I make to get involved in reading for growth.	3.38	3.14	3.45	3.49
3. The degree to which reading shapes my thinking.	3.34	3.25	3.41	3.31
4. The time spent reading magazines and journals.	3.24	3.16	3.26	3.27
5. The time spent reading books.	3.16	2.87	3.16	3.44
6. The time spent talking with others about what I read.	3.16	2.94	3.21	3.27
7. The number of books I refer others to read.	3.10	2.75	3.13	3.38

8. The time spent reading the newspaper.	3.06	3.15	3.02	3.04
9. The time spent browsing in a bookstore.	2.94	2.81	2.92	3.08

The Sample. The demographic details of the sample are shown below in rounded percents. The total bases are consistently larger than summed male and female subtotals due to a 1% overall no response to respondent sex.

Table 16 (Question 15)

Base	<u>%</u> (1,021)
<u>Sex</u>	
Male	60
Female	39
No reply	<u>1</u>
	100

Table 17 (Question 19)

Bases	<u>%</u>		
	<u>Total</u> (1,021)	<u>Male</u> (611)	<u>Female</u> (396)
<u>Age</u>			
18-34	13	12	16
35-44	31	31	31
45-54	23	23	25
55-64	19	20	18
65+	12	14	11
No reply	<u>1</u>	<u>-</u>	<u>-</u>
	100	100	100

Table 18 (Question 20)

Bases	%		
	<u>Total</u> (1,021)	<u>Male</u> (611)	<u>Female</u> (396)
<u>Education</u>			
Grade School	1	1	-
Junior/Middle School	1	1	-
High School	26	21	35
College Degree	36	30	47
Masters Degree	31	42	17
Doctorate Degree	3	5	1
No reply	<u>1</u>		
	100	100	100

Table 19 (Question 2)

Bases	%		
	<u>Total</u> (1,021)	<u>Male</u> (611)	<u>Female</u> (396)
<u>Current Role in Congregation</u>			
Member of laity	62	55	73
Pastor	19	31	-
Commissioned/Certified	17	12	24
No Reply	<u>3</u>	<u>2</u>	<u>4</u>
	100	100	100

Table 20 (Question 3a)

Bases	%		
	<u>Total</u> (1,021)	<u>Male</u> (611)	<u>Female</u> (396)
<u>Serve as a Teacher</u>			
Yes	58	57	61
No	40	42	37
No reply	<u>2</u>	<u>1</u>	<u>2</u>
	100	100	100

Table 21<sup>113</sup> (Question 3b)

Bases	%		
	<u>Total</u> (1,021)	<u>Male</u> (611)	<u>Female</u> (396)

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<sup>113</sup> Multiple mentions included.

<u>If a Teacher-Level Taught</u>			
Preschool-8th grade	62	51	76
Adult	47	68	17
Church Bible class	38	57	11
In-church Bible class	31	46	10
Christian school	19	19	19
In-home Bible class	14	17	11
No reply	1	1	1

Table 22 (Question 1)

Bases	<u>%</u>		
	<u>Total</u> (1,021)	<u>Male</u> (611)	<u>Female</u> (396)
<u>Length of Time a Member of LCMS</u>			
5 years or less	3	3	4
6-10 years	5	5	5
11-20 years	9	8	10
21-29 years	10	9	12
30-39 years	26	25	27
40-49 years	21	22	21
50 years or more	25	28	21
No reply	<u>1</u>	<u>1</u>	<u>1</u>
	100	100	100

Table 23 (Question 4a and 4b)

Bases	<u>%</u>		
	<u>Total</u> (1,021)	<u>Male</u> (611)	<u>Female</u> (396)
<u>Whether currently hold elective office</u>			
Yes	44	47	38
No	55	52	61
No reply	<u>1</u>	<u>1</u>	<u>1</u>
	100	100	100
<u>% Not Now in Elective Ofc</u>			
<u>If not, whether previously held elective office in the congregation</u>	<u>Total</u>	<u>Male</u>	<u>Female</u>
Base	(559)	(316)	(241)
Yes	39	36	42
No	59	60	56
No reply	<u>2</u>	<u>3</u>	<u>2</u>
	100	100	100

Table 24 (Question 16)

Bases	%		
	<u>Total</u> (1,021)	<u>Male</u> (611)	<u>Female</u> (396)
<u>Ethnic/Racial Background</u>			
Caucasian	96	98	96
Afro-American	1	1	3
Others	1	1	-
No reply	<u>2</u>	<u>-</u>	<u>1</u>
	100	100	100

Table 25 (Question 17)

<u>Marital status</u>			
Married	87	93	81
Widowed	4	1	8
Divorced/Separated	3	2	5
Single/Never Married	5	4	7
No reply	<u>1</u>	<u>1</u>	<u>1</u>
	100	100	100

Table 26 (Question 18)

<u>Employment status</u>			
Work full-time	64	79	44
Work part-time	12	3	26
Retired	14	15	13
Do not work for income	7	2	16
Unemployed	1	1	1
Student full-time	1	-	1
No reply	<u>1</u>	<u>-</u>	<u>1</u>
	100	100	100

Table 27 (Question 21)

<u>Congregation size</u>			
1-100 confirmed members	13	11	17
101-400 confirmed members	46	45	48
401-900 confirmed members	26	29	22
901-1500 confirmed members	9	10	8
1501 + confirmed members	5	4	5
No reply	<u>1</u>	<u>1</u>	<u>1</u>
	100	100	100

Table 28 (Question 22)

Bases	%		
	<u>Total</u> (1,021)	<u>Male</u> (611)	<u>Female</u> (396)
<u>Whether church is associated with a school</u>			
Yes	46	48	43
No	52	51	56
No reply	<u>2</u>	<u>1</u>	<u>1</u>
	100	100	100

### Suggestions for the Publishing of Books

On the basis of adult learning (Chapter One), the context for adult learning (Chapter Two), and the research results that link faith development and reading (Chapter Three), I perceive some needs in the church and offer suggestions for the publishing of books to meet those needs as follows:

1. All people, especially light readers and non-readers, need education on the value of reading for faith development and on encouragement to read for faith development.

A. To meet this perceived need, an advertise campaign could be created to educate and encourage reading through cheerful posters that tout reading in slogans, e.g. "Hooked on Books," "Books Help You Love Better," "How much TV can you watch? Read a Book!" "Read and Tell," etc. Current print communication channels could be used to reach leaders. Christian day schools

and high schools and their staff might receive special attention to help them with special resources to educate and encourage future generations to read.

B. To meet this perceived need, managers of Congregational Living Resources Centers (CLRC) will require training and special resources so they might become more than just "sales people" who push publishing house products for profit (just an extension of the publishing house sales force). They could become advocates and encouragers of reading for faith development. They could model their personal love for the value of reading. They could become advocates of literacy programs for aspiring adult readers.

There may be a great commercial benefit to the first publishing house in the U. S. A. which becomes socially conscious and helps readers read and takes on the task to help teach non-reading adults to read. To illustrate the need, in eight southern Illinois counties, the illiterate population ranges from 12.8% to 23.5% of total population.<sup>114</sup>

Some possible goals for a new, socially conscious and ministry-minded (rather sales driven CLRC) are:

1. Be well informed about reading;
2. Study the present status of reading levels and programs in the congregation and school to identify strengths and weaknesses;

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<sup>114</sup> Belleville News-Democrat, Sunday, September 2, 1990, part B, p. 1. This was published in recognition of literacy week.

3. Make efficient use of funds for purchasing reading promotion materials;
4. Be prepared to assist teachers with implementing reading programs;
5. Establish programs for helping disabled readers; and
6. Stimulate the interest of church leaders in improving reading.

C. With the advent of "star schools" or distance-learning classroom curriculums taught using satellite technology, new teaching methodologies are happening. Multimedia productions (often funded by corporations who advertise themselves in the productions) using TV laser disk video options, computers, and many new software programs are rapidly putting new interventional programs for students and teachers on TV screens and into classrooms. The implications of this new technology on reading have yet to be well researched, but book publishers need to be aware of these significant changes and trends in teaching/learning. If publishing houses are only in the book publishing business, they may become obsolete as buggy builders. If they are in the thought transfer business or information processing business, they may discover a whole new range of non-print resources that will serve the coming generation. My perception is that the technology trends will define what a book is. I suggest that by the year 2,000 books may be on discs.

2. Adults need to be treated as adult learners.

A. To meet this perceived need, adult Bible studies could be written based on andragogical principles and methods rather than child-centered teaching/learning principles and methods.

B. To meet this perceived need, categories for organizing resources in the catalog could be re-fashioned and re-labeled around adult areas of inquiry and need, subject centered on life's problems, and participant centered rather than product centered. In addition, rather than having just one expensive-to-produce, inflexible, comprehensive, full-service catalog, many smaller, market specific catalogs could be delivered to single target audiences. In addition, if four catalogs were published, one each quarter, the work load would also be evenly spread out over the year.

C. To meet this perceived need, unique selling propositions and user benefit statements on back covers, on flyers, on bag stuffers, etc. could be thematically fashioned in language around adult faith development areas of inquiry.

3. People oftentimes do not know about available resources. Unused and little used print, mass media, and verbal channels of communication need to be utilized in new creative ways to maximize contact with end users. The most unused channel of communication, yet the most influential for reaching both light and heavy readers, is word-of-mouth.

A. To meet this perceived need, more word-of-mouth communication channels could be utilized to reach the end-user. One way to implement this is to include reflection/group discussion questions in every appropriate resource, either at the end of the chapter or in an appendix. Discussion between people about the content applied to life could stimulate more word-of-mouth advertising.

B. To meet this perceived need, churches could be encouraged with incentives to make group or package purchases for their leaders or for church libraries set up for their professionals which remain property of the church.

C. To meet this perceived need, CLRCs could sponsor book review clubs.

4. The most heavily read print channels of communication are district newsletters mailed to roster personnel, congregation mailings to all families, and bulletins for all worship participants. These channels need to be utilized in new creative ways to maximize contact with end users.

A. To meet this perceived need, the use of book reviews by a cadre of professionals or known local personalities promoted through these channels could be established. To accomplish this, free samples of every new resource along with a book review could be sent to each district president for his review or for use in district mailings and promotions.

B. To meet this perceived need, book reviews could be included on the last page of books for local reproduction in congregational print productions and for use by CLRC managers.

5. Readers need to be recognized as readers. Marketing needs to discriminate between heavy readers and light or non-readers.

A. To meet this perceived need, special book clubs based on adult areas of inquiry with discounts might be initiated for heavy readers. The CLRC network with a new emphasis on helping readers read could be used as a base or starting point for book clubs. We could also explore a book club for children when we have enough resources for this age group.

B. To meet this perceived need and reach light readers, more publisher direct mail might be used. A practical example is Jossey-Bass Publishers who target regular direct mail order forms with brief book reviews of new and back list books in 1-color newsletters according to various adult areas of inquiry.

C. To meet this perceived need and reach Christian light or non-readers who watch TV, an effort could be made to tie in with book-oriented programming on the VISN network, the nation's first interfaith cable network.

6. Readers need to be recognized as readers. Editorial along with marketing and sales need to discriminate between professional church workers and laity and to consider their

choice of resources, both common and divergent, when developing publishing plans.

A. To meet this perceived need, family and marriage type resources need to be emphasized. Professional church workers and laity generally choose family and marriage related self-help and inspirational books over everything else.

B. To meet this perceived need, a reduction in specifically professional books (and the personnel needed to develop them) may be called for so that time, energy, and investment dollars may be directed to other higher volume, higher margin resources. However, this publishing philosophy would seem to work against mission responsibility and the LCMS handbook requirement that only doctrinally approved curriculum, textbooks, and other resources be used in the church. (This theological issue will be considered in Chapter 4.) Apart from the theological issue, the publishing struggle is to meet marketing opportunities that bring in needed income while fulfilling mission responsibility that traditionally produces lower gross income but serves perceived needs. The pendulum can swing too far at times in either direction.

C. To meet this perceived need that a high percentage of LCMS leaders have integrated faith, the publishing house needs to do more self-help and reach-out-and-help-others books as opposed to "think about ..." books or devotional books.

In conclusion, these suggestions should help as part of the greater publishing house effort to achieve targeted growth in total sales. They should help implement a more accurate focus on the key areas of 1) identifying the market segments, 2) implementing coordinated approaches to the markets, 3) addressing the market potential, and 4) identifying high-potential growth areas.

## CHAPTER FOUR

FLYING WITH THE EAGLES: THEOLOGICAL REFLECTION  
ON FAITH DEVELOPMENT AND SELF-DIRECTED READINGINTRODUCTION

Survey evidence supports the contention that there is a strong correlation between a mature, integrated faith and the self-directed reading of Christian literature. The survey process itself, however, raises questions about the survey's validity regardless of what the data seems to say. In addition, the correlation of faith and reading suggests the practical action of encouraging more reading, yet some may raise questions about Lutheran clergy suggesting books with questionable doctrinal content. Three issues, therefore, need to be explored:

- 1) Does faith develop and, if so, how does faith develop?
- 2) Can social science research such as the Faith and Reading Survey used in this study measure faith and its development?
- 3) Should confessional Lutheran pastors encourage their congregations to read non-Lutheran Christian literature to develop their faith?

The first two issues address two basic assumptions of the survey process. The third question addresses the practical implications for local ministry.

## DOES FAITH DEVELOP AND, IF SO, HOW DOES FAITH DEVELOP?

### Faith As Fixed

For centuries, the church described faith as a given, a constant, an unchanging gift. Based on Scripture, the church declares that the Gospel is the power of God unto salvation.<sup>115</sup> The Gospel reveals and extends the righteousness of God to the repentant sinner and also gives the sinner the faith to receive the offer. In the Gospel, Jesus offers Himself through the Spirit. He creates faith in the heart so that the person becomes reconciled to God through faith in Christ, faith in His substitutionary death and faith in His counting the believer as righteous before God. The Gospel creates a self of faith, generates a new birth from above, and constructs a union with Jesus. The Gospel brings into existence what was not, yet existing people are acted upon. Faith created by God receives the benefits offered by God.

From a human reference point, first there is the work of God in Christ outside humankind, then comes the work of God through the Gospel of Christ inside humankind, offering what was done outside to create faith inside: a new life; a new creation; a new self-identity.

Coming to faith involves paradox, a paradox as Robert D. Preus says of exclusive divine action and complete human

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<sup>115</sup> Rom 1:17.

participation.<sup>116</sup> In coming to faith, blind and spiritually dead humankind only suffers God to work a change in the heart. Yet, people themselves do the believing and are in no way coerced in this nor divested of any faculties. They are drawn from perversity to obedience by God through the Gospel.

Since God in Christ creates faith in Himself in the human heart, the church logically understands faith as fixed. Today, however, social scientists describe people as going through stages and passages, through development and growth.

### Faith As Flexible

The scientific community researches and analyzes humankind, then develops hypotheses, theories, and laws that define and describe human nature. They describe people as going through stages and passages, through development and growth in such areas as learning ability (Piaget), morality (Kolhberg), identity (Eriksen), careers (Super), seasons (Levinson), and family life (Haley and Solomon). The church takes up these themes and describes faith and Christian life in similar developmental terms. They look at Scripture and hear Jesus' question, "O you of little faith?"<sup>117</sup> They hear Him praise the Centurion for "such great faith."<sup>118</sup> The descriptors of "little" and "great" imply

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<sup>116</sup> Robert D. Preus, "The Significance of Luther's Term 'Pure Passive' as Quoted in Article II of the Formula of Concord," Concordia Theological Monthly, 8/1958, p. 561.

<sup>117</sup> NIV, Matt. 6:30.

<sup>118</sup> NIV, Matt. 8:10.

development. Consequently, faith researchers take the social science models and relate or integrate them with Scriptural concepts and themes. Faith development is now the church's catch-word for the decade, even though, at the same time, the church continues to affirm faith as fixed.

### Faith Does Develop: Scriptural Themes

Three aspects of faith help us understand the paradox of faith both as fixed and as developing and maturing. These aspects are the object of faith, the definition of faith, and the goal of faith.

The Object of Faith: Jesus. Scripture names as the object of faith the Gospel, the grace of God, Christ Jesus, and God who raised Jesus from the dead. They all mean the same thing, namely, that God remits sin for the sake of Christ's vicarious atonement.<sup>119</sup> All those of faith in Christ, faith in both the story of Christ and the outcome of His work, are the church and are saved. God looks at this faith centered in Christ and declares the believer righteous and holy. The believer did nothing. God gave Christ, gave the Gospel of Christ as means to faith, then gives faith in Christ through the Gospel, and declares the believer righteous. These acts done by God's gracious operation gives faith its fixed, passive, receiving character. At the same time, because the object of faith is

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<sup>119</sup> Francis Pieper, Christian Dogmatics, Volume II, (St. Louis, MO: Concordia Publishing House, 1951) p. 425.

outside the believer, faith actively seeks, strives, attributes glories, claims, conquers, adores, slaughters reason, makes sacrifices, kills the flesh, etc., to lay hold of and claim the external object.<sup>120</sup> Faith matures in this ability to be active in relationship with its external object, namely, Christ, though such activity is prompted by the Spirit of Jesus through the Word. The object of faith, therefore, permits us to talk about faith both as fixed and as flexible.

The Definition of Faith: Title-Deed and Evidence.

Hebrews 11 defines faith with two crucial greek words: *hypostasis* and *elegchos*. *Hypostasis* means that which stands under, a foundation. It sometimes translates as "substance" (KJV), "assurance" (RSV), and "being sure" (NIV). As reported in Greek vocabularies its use is as a legal term standing for all the property ownership documents (the title-deeds) in the archives. Holy Spirit energized faith in Jesus is the title-deed of the hoped for salvation. This suggests a cognitive function of belief in certain truths about God recorded in a document. Presumably, this cognitive knowledge grows and develops; thus faith would grow and develop.

*Elegchos* often translates as evidence, or conviction about what is not seen. This suggests an affective function of certain trust or fidelity in God which is included in the foundation and stands in apposition. Trust grows in depth of certainty; thus

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<sup>120</sup> Pieper, pp. 432-437.

faith develops, becoming more certain and more certain of God's love in the face of more and more trouble. In simple, popular Christianity terms, we talk about faith as both head and heart. The emphasis is on the heart aspect as prior, saving faith. The Scriptural definition of faith, therefore, permits us to talk about faith both as fixed and as flexible.

The Goal of Faith Development: Maturity in Christ.

Scripture uses basic human development terms to describe faith. Scripture describes coming to faith as a being "born again ... through the living and enduring word of God."<sup>121</sup> Scripture describes faith or spiritual growth in human developmental terms in Peter's word of encouragement, "Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good."<sup>122</sup>

Paul suggests that the goal of this faith development is maturity, "attaining to the whole measure of the fullness of Christ."<sup>123</sup> Paul considers himself mature, yet he is not perfect when he writes:

I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead. I press on toward the goal to win the prize for which God has called me

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<sup>121</sup> NIV, 1 Peter 1:23.

<sup>122</sup> NIV, 1 Peter 2:2-3.

<sup>123</sup> NIV, Ephesians 4:13.

heavenward in Christ Jesus. All of us who are mature should take such a view of things.<sup>124</sup>

Paul's mature Christian wants:

to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead."<sup>125</sup>

The goal is "to be conformed to the likeness of his Son."<sup>126</sup> Just as mankind was first created in God's image and likeness, so now the goal is re-creation in the image and likeness of God in Christ. Here is the sinner/saint paradox. By God's grace through faith we are in Christ, new creations with an alien righteousness and life. Yet Christ needs to be formed in us,<sup>127</sup> in our thoughts, values, and actions. We need to be transformed by the renewal of our minds/attitudes.<sup>128</sup> We need to put off the old self and put on the new self, created to be like God in true righteousness and holiness.<sup>129</sup> This is a continuous process and growth in the head and the heart, in the foundation title-deed, and in certainty. The faith themes of Scripture permit us to talk about faith as both fixed and flexible.

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<sup>124</sup> NIV, Phil. 3:12-15.

<sup>125</sup> NIV, Phil. 3:10-11.

<sup>126</sup> NIV, Rom. 8:29.

<sup>127</sup> Gal. 4:19.

<sup>128</sup> Rom. 12:2.

<sup>129</sup> Eph. 4:23-24.

### Faith Does Develop: Luther's Language

Luther's discussion of Galatians 3:6 and the righteousness of Abraham gives us language to talk about the paradox of faith; that faith is fixed and that faith matures.<sup>130</sup>

Luther states that Christian righteousness consists in two things, namely,

faith in the heart, which is a divinely granted gift and which formally believes in Christ; the second is that God reckons this imperfect faith as perfect righteousness for the sake of Christ, His Son, who suffered for the sins of the world and in whom I begin to believe. On account of this faith in Christ God does not see the sin that still remains in me. For so long as I go on living in the flesh, there is certainly sin in me. But meanwhile Christ protects me under the shadow of His wings and spreads over me the wide heaven of the forgiveness of sins, under which I live in safety. This prevents God from seeing the sins that still cling to my flesh. My flesh distrusts God, is angry with Him, does not rejoice in Him, etc. But God overlooks these sins, and in His sight they are as though they were not sins. This is accomplished by imputation on account of the faith by which I begin to take hold of Christ; and on His account God reckons imperfect righteousness as perfect righteousness and sin as not sin, even though it really is sin.<sup>131</sup>

But you say: "How can I be holy when I have sin and am aware of it?" "That you feel and acknowledge sin - this is good. Thank God, and do not despair. It is one step toward health when a sick man admits and confesses his disease." "But how will I be liberated from sin?" "Run to Christ, the Physician, who heals the contrite of heart and saves sinners. Believe in Him. If you believe, you are righteous, because you attribute to God the glory of being almighty, merciful, truthful, etc. You justify and praise God. In short, you attribute divinity and everything to Him. And the sin that still remains in you is not imputed but is forgiven for the sake of Christ, in whom you believe

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<sup>130</sup> Martin Luther, Lectures on Galatians, trans. Jaroslav Pelikan, Luther's Works, vol. 26 (St. Louis: Concordia Publishing House, 1963) pp. 226-236.

<sup>131</sup> LW, Vol. 26, pp. 231-232.

and who is perfectly righteous in a formal sense. His righteousness is yours; your sin is His."<sup>132</sup>

Thus a Christian remains in pure humility. He really and truly feels that there is sin in him and that on this account he is worthy of wrath, the judgment of God, and eternal death. Thus he is humbled in this life. Yet at the same time he remains in a pure and holy pride, by which he turns to Christ. Through Him he strengthens himself against this feeling of divine wrath and judgment; and he believes that he is loved by the Father, not for his own sake but for the sake of Christ, the Beloved.<sup>133</sup>

Luther's words seem to suggest that faith development involves a putting away of angry, despairing, doubting, and accusing thoughts toward God, and replacing them with praising and glorifying thoughts and actions. He clearly states that all the while believers mature in praise of God in Christ, they also remain fixed in righteousness before God according to faith in Christ. Luther's words based on the 100% sinner/100% saint paradox also suggest the proper use of such developmental phrases as weak faith, imperfect faith, and mature faith.

#### Faith Does Develop: The Path of Development is Self-Denial

The faith development and self-directed reading survey raises the question of whether faith develops. Scriptural themes and Luther's thoughts about faith, while fixed, also suggest it develops, matures, grows, and has flexibility. Since faith develops, the corollary question asks how faith develops. My position is that the path of faith development centers on self,

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<sup>132</sup> LW, Vol. 26, p. 233.

<sup>133</sup> LW, Vol. 26, p. 235.

self-denial and death followed by renewal and resurrection. Understanding faith development calls for a new theology of self.

The Problem of Self. Luther sees reason as an enemy and attacks it as the greatest, bitterest, and most harmful enemy to God.<sup>134</sup> Today as well, reason continues to undermine fear, love, and trust in God in Christ. However, reason vs. faith, while an important life-related issue, is not the major focus of our society. Today's society centers on the subject of self.

The Need. Self-esteem is the single greatest need facing the human race suggests the Rev. Robert Schuller. The most distressing aspect of the modern world is the dampening of the human spirit.<sup>135</sup> Lutherans do not agree with much of Schuller's theology, but many would agree with his appraisal of the human situation.

America has changed from a "guilt" society to a "self-esteem" society. This has come about in the past quarter plus century through third-force psychology. Maslow, Fromm, Horney, Rogers and many others describe human nature with the principle that all people have an in-born potential needing to be released from bondage and to come to fulfillment, realization, and actualization. The goal is self-fulfillment, i.e., realizing all

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<sup>134</sup> LW, Vol. 26, p. 228.

<sup>135</sup> Robert Schuller, Self-Esteem: The New Reformation, (New York: Jove Books, 1982) p.8.

the "good" potential that is within the person. Significant others, as parents, counselors, educators, and mentors foster growth of what is there or help remove barriers to the person's development. As people realize their full potential they become happier more productive people and society is enriched by them.

This thinking permeates the church. Many suggest that so long as self-fulfillment is not equated with achieving a special status of righteousness before God on the basis of self-effort (self-righteousness), then all this self-identity and self-esteem psychology is acceptable. But is it?

Responding to the Challenge. Thomas Droege makes an excellent critique of third-force psychology. He identifies, as the first major flaw, the assertion of the essential "goodness" of all people. This denies the Christian affirmation that existence is basically disordered and no longer as God intended from the beginning, and that people, at the core of their selfhood, are born and remain sinners. Secondly, a difference exists when self-realization becomes equated with sainthood. Finally, self-actualization concepts meet their enemy in the face of death. This becomes the great "so-what" to humankind's efforts.<sup>136</sup>

Add to this that Christians deceive themselves if they blindly grab at self-fulfillment concepts as the "law" of

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<sup>136</sup> Thomas Droege, Self-Realization and Faith, (Chicago, IL: Lutheran Education Association, 1978) pp. 9-17.

abundant and developed life. To say that Jesus died for me, I'm forgiven, and then to live a life based on the laws, principles, and values of self-fulfillment psychology still leaves the believer locked in bondage to the law, albeit the laws of Gentile psychology. They separate relationship with God in Christ from relationship to self and others based on secular humanism and try to live with two "gospels."

Sometimes faith is used to give sanction to a false Christian psychology which says that Jesus died for me because I was of such value and worth to him. This seems to give a correct basis for self-esteem and a theology of self, but in reality it places God's motivation for his sacrificial death in humankind instead of in God's gracious heart.

The Galatian Christians were in danger of falling away because, after beginning with the Spirit, they were trying to attain the goal of development by human effort.<sup>137</sup> Christians today who claim they are justified by grace through faith in Christ are, like the Galatians, falling back into the spirit of slavery as they try to attain the goal of maturity through the modern "gospel" of developing health and life through self-fulfillment psychology.

On the other side, Jesus taught, "If anyone would come after me, he must deny himself and take up his cross and follow me."<sup>138</sup> Living what Jesus proclaimed, Paul testified, "I have been

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<sup>137</sup> Gal. 3:3.

<sup>138</sup> Matt. 16:24.

crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself for me."<sup>139</sup> Jesus even cautioned and promised, "For whoever wants to save his life will lose it, but whoever loses his life for me will find it."<sup>140</sup> These self-denial words of the Lord, and others, stand in stark contrast to the message of third force psychology focused in developing health and wholeness, now and in the life to come. They must form the basis for a new theology of self.

1. Some Terms and Their Use. Paul uses the psychological word of "self" in Romans 6, Ephesians 4:20ff, and Colossians 3:5ff in relation to the theological construct of faith growth. This suggests that self-realization properly used can be a valuable source for understanding sanctification growth.

"Self" is you. You observe, analyze, describe, value, feel, and act. You are the object of your self-reflection. Yet you are one. You have an image of yourself, your self-identity or self-image, composed of perceptions of who you are and where you have been in life, of your talents and spiritual gifts. When you put a value judgment on your identity, you end up with self-esteem or self-worth, or the lack thereof. If you need to raise your low self-esteem, humanly speaking, then you need self-affirmation (the process of healing low self-worth). The goal is

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<sup>139</sup> NIV, Gal. 2:20.

<sup>140</sup> NIV, Matt. 16:25.

self-development and self-fulfillment or self-realization, that is, developing, fulfilling, or becoming all that is you, your real self. Your self-identity may not perfectly perceive the real you, but significant others often can see it and will help you discover and bring the real you into fuller realization. This process of developing the real you assumes people can change and change for the better. How can they?

2. The Multiple Self Concept. The term self links with various prepositional phrases to describe the dynamic aspects of one self. In the beginning was a self of creation conscious of God and without sin. After the fall from God-consciousness, the self of creation or human nature was contaminated with sin or self-consciousness, a terminal disease passed on to all generations. God accused the old self of sin in Adam and Eve through the law and crucified it (Gen. 3:9-13, 17-19). He raised up in Adam and Eve a new self of faith through the promise (Gen. 3:15) and the prototype blood of the lamb's covering and new skin (Gen. 3:21). This same message of Law and Gospel needs to be repeated toward every human, not because all begin neutral and then fall, but because all are under the power of sin and need rebirth and renewal. In all of this discussion of various selves, there is really only one self ontologically.

In The Magnificat discussion, Luther defines the 16th century psychology terms of spirit, soul, and body with Pauline terms of inner and outer, old and new. The spirit of a person

without faith is dead, but by faith the spirit lays hold on God's revealed knowledge, sings and praises God regardless of circumstance, and believes God will do great things. Such faith pervades and changes the whole person. Soul is the same as spirit, but viewed as performing a different function, namely, giving life to the body. Reason lights this dwelling while faith lights the spirit and controls reason. The body carries out what the soul knows and the spirit believes.<sup>141</sup>

A little earlier, in Freedom of a Christian, Luther uses different terms to describe the same dynamic and holistic concept of self. He says,

Man has a two fold nature, a spiritual and a bodily one. According to the spiritual nature, which men refer to as the soul, he is called a spiritual, inner, or new man. According to the bodily nature, which men refer to as flesh, he is called a carnal, outward, or old man, of whom the Apostle writes in II Cor. 4:16, 'Though our outer nature is wasting away, our inner nature is being renewed every day.' Because of this diversity of nature the Scriptures assert contradictory things concerning the same man, since these two men in the same man contradict each other, 'for the desires of the Spirit are against the flesh,' according to Gal. 5:17.<sup>142</sup>

### 3. The Self of Faith VS the Self of Sin.

Luther's famous formula describes the Christian as at one and the same time a righteous person and a sinner, *simul justus et peccator*. For Christ's sake through the self of faith, God declares the person righteous, a saint; yet, as the person exists

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<sup>141</sup> LW, Vol. 21, pp. 303-308, 1521.

<sup>142</sup> LW, Vol. 31, p. 344, Freedom of a Christian, Sept., 1520.

apart from Christ according to the self of human nature (contaminated by sin) a sinner. Paradoxically, both are always true of self at one and the same time: 100% saint; 100% sinner. Luther said,

For inasmuch as the saints are always aware of their sin and seek righteousness from God in accord with His mercy, for this very reason they are always also regarded as righteous by God. Thus in their own sight and in truth they are unrighteous, but before God they are righteous because He reckons them so because of their confession of sin. They are actually sinners, but they are righteous by the imputation of a merciful God ... They are sinners in fact but righteous in hope.<sup>143</sup>

Yet Christian life is not a static relationship but is constantly in movement between the opposing selves. As Christ draws people into His life through the Gospel and places them into a new status of being in Christ by faith (I am in Christ), Christ also enters into them (Christ lives in me) and leads the battle against the old man of sin.

Luther pictures victories and triumphs for the Christian in his Galatians 5 discussion as the Spirit-powered self of faith (Spirit) wins out over the self of human nature (flesh).

When they resist the flesh this way, they nail it to the cross with its passions and desires. Thus although the flesh is still alive and in motion, it cannot accomplish what it wishes, because it is fastened to the cross by its hands and feet. As long as they live in this world, therefore, the faithful crucify their flesh; that is, they are aware of its desires, but they do not yield to them ... they fight back at the flesh ... so that against its will it is forced to be subject to the Spirit.<sup>144</sup>

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<sup>143</sup> LW, Vol. 25, p. 258, Romans, 1515.

<sup>144</sup> LW, Vol. 27, p. 97, Galatians, 1535.

Some, like Guy Greenfield, picture the life-changing process of self of faith development in Biblical language as if it were a moving from 10% saint/90% sinner to 40% saint/60% sinner, and so forth as Christians become what they are.<sup>145</sup>

Greenfield is typical of Reformed theology. It understands justification as a one time event at conversion. Sanctification sequentially proceeds from justification as Christians try to live the law of "how to's" by Spirited effort.

Luther always returned self-embattled Christians to their justification as if it were on a continuous return loop from sanctification, or as if it were an umbrella over every step of the sanctified life. He said,

The good will is present, as it should be ... it is, of course, the Spirit Himself resisting the flesh ... and it would rather do good, fulfill the Law, love God and the neighbor, etc. But the flesh does not obey this will but resists it. Yet God does not impute the sin, for He is gracious for the sake of Christ.<sup>146</sup>

On the basis of the above terms, a new theology of self for faith development can be developed and articulated.

Rebirth from Above: The Christian Way to Develop. The world has many strategies for change and development including self-help books, courses, workshops, self-inventories, and

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<sup>145</sup> Guy Greenfield, Self-Affirmation (Baker: Grand Rapids, MI 1988), p 121.

<sup>146</sup> LW, Vol. 27, p. 75, Galatians, 5:17, 1535.

therapy groups. They can effect change and help people live better lives. Self-image can be changed, but the world still focuses upon self-consciousness and self-effort as the source for peace, joy, and fulfillment. Finally, death brings the counselor's skills and results to naught. How does this contrast with the Christian way of faith growth and development?

1. The Prototype of Self-Realization in  
Relation to God.

Humankind's self-identity got off to a good start. The Scripture record reveals that the first man and woman were created in the image of God by God Himself. The pattern and the creative power were superb. What could have been better? The real "you" of Adam and Eve was free, responsible, creative, and as loving as the God of love who made them in His own image. They were also unique personalities who were in "naked" relationship with each other. Because they had the breath of God to make them alive, they could communicate with Him in relationship.

Such ecstasy turned into agony. Sin came into the world through the one human, female and male. Sin defaced, distorted, twisted, contaminated, and diseased the self of humankind. They changed from being "God-conscious" (eating of the tree of life) to being "self-conscious" (eating of the tree of knowledge of good and evil) as the center of meaning and life. This eye-opening experience made them wiser than their age, with a wisdom of their own choosing. From here on in history, every human

would be born with a self of human nature contaminated by sin; consciousness would be open to self but closed to God.

Luther captures this contrast of consciousness when he says that

the law of nature is known to all men and that our reason does speak for the best things, but what best things? It speaks for the best not according to God but according to us, that is, for things that are good in an evil way. For it seeks itself and its own in all things, but not God. This only faith does in love. Hence knowledge and virtue and whatever good things are desired, sought, and found by natural capacity are good in an evil way. For they are not brought into relation to God but to the creature, that is, to oneself.<sup>147</sup>

But God sought Adam and Eve out, exposed their self-consciousness to his law of death as wage for sin, and through forgiveness, offered in the new covering with the skin of the lamb (a type of Christ), restored them to relationship with Himself.<sup>148</sup> They received as a gift from God a new self of faith, one that consciously and confidently trusted God, but this time through the means of His gracious word of promise rather than direct or immediate.

In short order, humankind underwent two drastic changes in being. They died to a directly God-conscious self of creation and became alive to a directly self-conscious self of human nature as the center of life. They then died to this old self of sin and were born anew as a God-conscious self of faith by means

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<sup>147</sup> LW, Vol. 25, p. 344, Romans, 1515.

<sup>148</sup> Gen. 3:21.

of the promises of God. They were covered by the blood of the lamb and given new life.

The Scriptural concept of original sin suggests that the formative process, common to all developmental psychologies, is rooted in the structural defect of "self-consciousness" as the center of meaning and life or sin. (All people come into the world eating of the tree of knowledge of good and evil and must change their diet to the tree of life.) All human developmental psychologies are thus flawed and lead to error because God-consciousness (in Christ) is not taken as the true norm of life.

Epistemologically, growing people interpret their God-given basic self of human nature. Learning involves receiving from an external source (experience), giving meaning to the input from an internal structure of meaning, and changing (See Chapter One). Sin, however, dominates this formative process and self-interpretation. The formula is sin plus the self of human nature equals the self of sin, flesh, or humankind in bondage to sin and death. The new birth of a self of faith, after the crucifixion of the old sinful self, presents an alternative consciousness and life-style as the new person of faith interprets and fashions the self of human nature with revealed knowledge from the Word. Ideally, the self of faith founded upon the title-deed of revealed knowledge develops and matures stronger than the self of sin thus producing spiritual growth.

## 2. The Objective Event of God in Christ.

Beginning with the Biblical view that all people come into the world dead, blind, enemies of God, and living in the dark, with a self of sin that is active, alive, growing, and very self-deceived by sin's contamination, what does a loving God do? He operates as He did in the past and promises to do in the future. In various ways God spoke, but ultimately He speaks to all people in His Son whom He appointed as heir and through whom He created.<sup>149</sup> Individual self-fulfillment finds the real self within these reference points of Christ as Creator and Heir.

God, our Creator and Redeemer, from whom and for whom are all things, is the beginning point toward a new self. He acts by grace to rescue. All His mighty acts center on the sending of His Son, Jesus Christ. He embodies what it means to have a basic, sinless self of human nature. In Him, all of humankind sees the self-identities of true God and true human in one person. Jesus is humankind in the image of God.

In His humanity, as representative of all humans, He reveals God saying "No" to sin. This is the consequence -- death! The cross pictures the end point of all humanity: the destiny of humankind portrayed in all its bleakness. He who was without sin became sin for us.<sup>150</sup> In His divinity Christ reveals God hidden in suffering, taking into Himself all of humankind's sins through His death on the cross.

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<sup>149</sup> Heb. 1:1-2.

<sup>150</sup> 2 Cor. 5:21.

The cross is God's alien work. To faith the cross reveals God's grace and forgiveness. Faith hears God say, "Yes, I love you": a message of divine love to all humankind. Justice satisfied, He is reconciled to the whole world. He does not count sins against them. He wants humankind to be reconciled to Himself (2 Cor. 5:20). He wants to enter into a new covenant with them and to enter into them personally and abide in them to lead and to guide their continuing transformation by the renewal of the mind through Word and Spirit (Rom. 12:1-3).

3. The Empowering Gospel Offer. The Gospel is the power of God unto salvation.<sup>151</sup> The Gospel reveals and communicates the righteousness of God which is declared to the repentant sinner. In the Gospel Jesus offers Himself through the Spirit. He creates faith in the heart so that the person becomes reconciled to God through faith in Christ.

4. The Creation of the Self of Faith. From the standpoint of self-hood, the self of human nature does not participate in conversion. In fact, because it is dominated by sin, it cannot and must be crucified and out-of-the-way, so a new self, the self of faith, based on God's action, rises up. Faith can be defined as self-reception. A gracious God births his children through initiating the act of trust in Himself and thus calls them into being as new creations, a new self.

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<sup>151</sup> Rom. 1:17.

### 5. The Dynamics of Self-Change or Faith

Development. The self of faith actually grows and develops in maturity,<sup>152</sup> from new-born status to grown-up status in salvation.<sup>153</sup> The self of faith, while not becoming more "saved," needs to press on to self of faith actualization. Faith development involves a life long process of change in identity, worth, and attitudes that more and more reflect Christ. Development may begin with baptismal trust in the stage of infancy, then progress to knowledge of self in Christ in the teen years, and finally reach the stage of full surrender, yieldedness, and total self-denial, which is true actualization of the self re-created by God, in maturity as the person of faith looks for resurrection life beyond death. The process seems to involve a progression through four questions which are still present at all times, yet handled progressively: Who am I? (Teen years) What am I to do? (Young adult years) How am I doing? (Adult years) What happens next? (Senior years) Growth in spiritual maturity involves the dynamics of change.

The core process of faith development for a Christian involves the three-fold process of self-knowledge, self-denial, and Christ affirmation. Faith grows by way of self-knowledge and self-denial, not by self-affirmation and self-actualization of the "pristine" self of human nature. Growth concludes with

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<sup>152</sup> Heb 6:1.

<sup>153</sup> 1 Peter 2:2.

Christ-affirmation. This three step sequence is repetitive moment by moment as we carry in our bodies the death of Jesus so the life of Jesus may also be shown.

Quoting Jesus, Luther says in an early sermon,

"Take my yoke upon you" (Matt. 11:29). He does not say: Do this or that; but rather, come to me, get away from yourselves, and carry your cross after me. 'He who does not take his cross and follow me is not worthy of me' (Matt. 10:38). For to come to Christ and go out from oneself is the great cross, which no one dreads more than he who is seeking to wash away his sins through his own works ... If they would give up themselves and hate their sins, they would have no punishment and would not need to fear it; for when the sin is taken away the punishment ceases of itself.<sup>154</sup>

Luther speaks of Christ's passion as a source of self-knowledge when he says,

We must give ourselves wholly to this matter, for the main benefit of Christ's passion is that man sees into his own true self and that he be terrified and crushed by this. Unless we seek that knowledge, we do not derive much benefit from Christ's passion. The real and true work of Christ's passion is to make man conformable to Christ, so that man's conscience is tormented by his sins in like measure as Christ was pitiably tormented in body and soul by our sins ... He who is so hardhearted and callous as not to be terrified by Christ's passion and led to a knowledge of self, has reason to fear.<sup>155</sup>

Self-knowledge also comes from the commandments of God.

Luther says,

Although the commandments teach things that are good, the things taught are not done as soon as they are taught, for the commandments show us what we ought to do but do not give us the power to do it. They are

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<sup>154</sup> LW, Vol. 51, p. 30, 2/24/1517.

<sup>155</sup> LW, Vol. 42, p. 10, A Meditation on Christ's Passion, April, 1519.

intended to teach a man to know himself, that through them he may recognize his inability to do good and may despair of his own ability ... to seek the help which he does not find in himself elsewhere and from someone else, as stated in Hosea (13:9): `Destruction is your own, O Israel: your help is only in me.'<sup>156</sup>

After self-knowledge comes self-denial or a desire to be rid of self. Luther connects this dynamic function of ridding self of self once again to Christ's passion as he says,

You cast your sins from yourself and onto Christ when you firmly believe that his wounds and suffering are your sins, to be borne and paid for by him ... Paul says, `God has made him a sinner for us, so that through him we would be made just' (2 Cor. 5:21) ... If we allow sin to remain in our conscience and try to deal with it there, or if we look at sin in our heart it will be much too strong for us and will live forever. But if we behold it resting on Christ and (see it) overcome by his resurrection, and then boldly believe this, even it is dead and nullified. Sin cannot remain on Christ, since it is swallowed up by his resurrection. Now you see no wounds, no pain in him, and no sign of sin. Thus St. Paul declares that `Christ died for our sin and rose for our justification' (Rom. 4:25). That is to say, in his suffering Christ makes our sin known and thus destroys it, but through his resurrection he justifies us and delivers us from all sin, if we believe this ... you must no longer contemplate the suffering of Christ (for this has already done its work and terrified you), but pass beyond that and see his friendly heart and how this heart beats with such love for you that it impels him to bear with pain your conscience and your sin. Then your heart will be filled with love for him, and the confidence of your faith will be strengthened.<sup>157</sup>

For Luther, meditation on Christ's passion first produces self-knowledge, then self-denial, and then the third step of Christ-affirmation. He says,

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<sup>156</sup> LW, Vol. 31, p. 348, The Freedom of A Christian, Sept., 1520.

<sup>157</sup> LW. Vol. 42, pp. 12-13, A Meditation on Christ's Passion 4/1519.

After your heart has thus become firm in Christ, and love, not fear of pain, has made you a foe of sin, then Christ's passion must from that day on become a pattern for your entire life. Henceforth you will have to see his passion differently ... If pain or sickness afflicts you, consider how paltry this is in comparison with the thorny crown and nails of Christ. If you are obliged to do or to refrain from doing things against your wishes, ponder how Christ was bound and captured and led hither and yon. If you are beset by pride, see how your Lord was mocked ... If unchastity and lust assail you ... If hatred, envy, and vindictiveness beset you ... If sadness or any adversity ... strengthen your heart and say, 'Well, why should I not be willing to bear a little grief, when agonies and fears caused my Lord to sweat blood in the Garden of Gethsemane? He who lies abed while his master struggles in the throes of death is indeed a slothful and disgraceful servant.' ... So then, this is how we can draw strength and encouragement from Christ against every vice and failing. That is a proper contemplation of Christ's passion, and such are its fruit.<sup>158</sup>

This third step of the dynamic process of faith development contains great power. The self of faith sees itself united with the person of Christ as a bride is united with her bridegroom. Luther says,

By this mystery, as the Apostle teaches, Christ and the soul become one flesh (Eph. 5:31-32). And if they are one flesh and there is between them a true marriage -- indeed the most perfect of all marriages, since human marriages are but poor examples of this one true marriage -- it follows that everything they have they hold in common, the good as well as the evil. Accordingly the believing soul can boast of and glory in whatever Christ has as though it were its own, and whatever the soul has Christ claims as his own. Let us compare these and we shall see inestimable benefits. Christ is full of grace, life, and salvation. The soul is full of sins, death, and damnation. Now let faith come between them and sins, death, and damnation will be Christ's, while grace, life, and salvation will be the soul's; for if Christ is a bridegroom, he must take upon himself all things which are his bride's and

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<sup>158</sup> LW, Vol. 42, pp. 13-14, A Meditation on Christ's Passion, 4/1519.

bestow upon her the things that are his. If he gives her his body and very self, how shall he not give her all that is his? And if he takes the body of the bride, how shall he not take all that is hers?<sup>159</sup>

Luther continues,

Now just as Christ by his birthright obtained these two prerogatives, so he imparts them to and shares them with everyone who believes in him according to the law of the above-mentioned marriage, according to which the wife owns whatever belongs to the husband. Hence all of us who believe in Christ are [priests and kings in Christ, as I Pet. 2 (:9) says: 'You are a chosen race, God's own people, a royal priesthood, a priestly kingdom, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.'<sup>160</sup>

Who then can comprehend the lofty dignity of the Christian? By virtue of his royal power he rules over all things, death, life, and sin, and through his priestly glory is omnipotent with God because he does the things which God asks and desires ... To this glory a man attains, certainly not by any works of his, but by faith alone.<sup>161</sup>

The Apostle Paul explains this great exchange between Christ and the believer when he says,

For through the law I died to the law so that I might live for God. I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God who loved me and gave himself for me.<sup>162</sup>

Luther comments on this by saying,

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<sup>159</sup> LW, Vol. 31, p. 351, Freedom of A Christian, Sept., 1520.

<sup>160</sup> LW. Vol. 31, p. 354, Freedom of A Christian, Sept., 1520.

<sup>161</sup> LW, Vol. 31, pp. 355-356, Freedom of A Christian, Sept., 1520.

<sup>162</sup> Gal. 2:19-20.

Thus, just as Christ Himself was crucified to the law, sin, death, and the devil, so that they have no further jurisdiction over Him, so through faith I, having been crucified with Christ in spirit, am crucified and died to the Law, sin, etc., so that they have no further jurisdiction over me but are now crucified and dead to me ...

But here Christ and my conscience must become one body, so that nothing remains in my sight but Christ, crucified and risen. But if Christ is put aside and I look only at myself, then I am done for ... By paying attention to myself and considering what my condition is or should be, and what I am supposed to be doing, I lose sight of Christ, who alone is my Righteousness and Life ...

Abiding and living in me, Christ removes and absorbs all the evils that torment and afflict me. This attachment to Him causes me to be liberated from the terror of the Law and sin, pulled out of my skin, and transferred into Christ and into His kingdom, which is a kingdom of grace, righteousness, peace, joy, life, salvation, and eternal glory. Since I am in Him, no evil can harm me ...

Meanwhile my old man (Eph. 4:22) remains outside and is subject to the Law. But so far as justification is concerned, Christ and I must be so closely attached that He lives in me and I in Him. What a marvelous way of speaking! ... In this way Paul seeks to withdraw us completely from ourselves, from the Law, and from works, and transplant us into Christ and faith in Christ ...

Who then is living? 'The Christian.' Paul, living in himself, is utterly dead through the law but living in Christ, or rather with Christ living in him, he lives an alien life. Christ is speaking, acting, and performing all actions in him; these belong not to the Paul-life, but to the Christ-life ... There is a double life, my life and an alien life. By my own life I am not living ... And this death acquires an alien life for me, namely, the life of Christ, which is not inborn in me but is granted to me in faith through Christ.<sup>163</sup>

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<sup>163</sup> LW, Vol. 26, pp. 165-170, Galatians, 1535.

What maturity of faith! What a developed faith! Luther was not perfected in all the arts of Christian living. He was still 100% sinner and 100% saint at the same time, still assailed by the crucified self of sin, still getting rid of sinful thoughts, words, and deeds, still developing; Yet, he was still justified before God through faith in Christ while his faith matured.

CAN SOCIAL SCIENCE RESEARCH SUCH AS THE FAITH AND READING SURVEY USED IN THIS STUDY MEASURE FAITH AND ITS DEVELOPMENT?

Introduction

In my research on the link between faith development and reading, I use the 24 questions, with some modification, from Search Institute to measure faith levels. The numbered responses to the questions provide a way to quantify faith of people. I could then relate this with the quantification of numbered responses to questions on reading habits and attitudes and reach some conclusions through factor analysis.

Research commonly uses a method like this. Other researchers have developed other instruments to quantify faith. All methods assume that faith and faith development can be quantified. This assumption needs to be examined. First, I want to broaden the discussion by briefly reviewing the theories of other researchers and thinkers on faith development. I will then

critique a reviewer of faith research who particularly focused on Search Institute's efforts, so basic to my research, and conclude with an opinion about faith research methods and their future.

### Five Models of Faith Development

Droege. Thomas A. Droege in his discussion on the relationship between faith and human development defines faith as "the Christian term for talking about self-realization in relation to God."<sup>164</sup> He recognizes a difficulty here, for this assertion combines language normally associated with psychology (self-realization) and language associated with theology (faith). Droege wants to respect the distinction of the two fields but discover the relation. He believes the common ground of psychology and theology is the term "self," not two selves but one self viewed from two perspectives. The problem today is that the classic definition of faith as knowledge, assent, and trust has no developmental aspect to it because it is an adult model of faith.<sup>165</sup> "Self" is in developmental process; thus the elements of faith need to be ordered sequentially. "In summary, the chief values of the developmental approach for understanding faith are

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<sup>164</sup> Thomas A. Droege, (Self-Realization and Faith: Beginning and Becoming in Relation to God, Chicago, IL: Lutheran Education Association), 1978, p. 35.

<sup>165</sup> Droege, p. 42.

that it provides a meaningful pattern for relating and integrating the various aspects of faith."<sup>166</sup>

Droege theorizes that self-realization in relation to God has its roots in promise and its fulfillment in the development of faith. Faith begins with the promise of God as self-reception and is characterized by the trust aspect of faith. The child in baptism (through the Gospel in, with, and under the water) receives a new self, an alien self connected to Christ through faith (trust).

The second passage of faith development is symbolized by confirmation and focuses on identity. "The structure of faith is different at these two stages of development. The self which has its roots in the promise of Baptism gains self-identity as a child of God in confirmation."<sup>167</sup> God initiates a covenant in Baptism; Confirmation then confirms, not contributes more to complete that covenant. This stage of faith development relates to Erikson's stage of identity formation. In this stage the child's ego hopefully gains a sense of "who am I" and "where am I going" through the Word shared by parents and the church.

The adult stage of faith development is symbolized by marriage and family and focuses on intimacy, fellowship, and integrity. Confirmation faith is insufficient for facing adult crises. Young adults move out of their identity struggles to take up, according to Erikson, the tasks of intimacy vs

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<sup>166</sup> Droege, pp 46-47.

<sup>167</sup> Droege, p. 73.

isolation, generativity vs stagnation, and integrity vs despair. The new issue for the emerging adult of faith is the polarity between the individual and the community as faith expresses itself in care, love, and self-giving. Through all the stages is Christ who promises a continuation of His presence even in the face of death.

In my theology of self, discussed earlier in this chapter, I drew from many Droege ideas.

Fowler. James W. Fowler, probably the first to use the term faith development (early 1970's), builds upon adult developmentalists Erik H. Erikson, Daniel J. Levinson, and Carol Gilligan and fashions a faith development theory that uniquely integrates adult development and destiny with vocation and faith. Relying upon semiclinical faith development interviews, he describes uniform and predictable ways of being in faith, the styles, the operations of knowing and valuing. "Our stages describe in formal terms the structural features of faith as a way of construing, interpreting, and responding to the factors of contingency, finitude, and ultimacy in our lives."<sup>168</sup>

The seventh stage or goal of development, Universalizing Faith, is marked by the completion of two tendencies developing in earlier stages. The first involves a radical decentration from self or self-denial both in knowledge or perspective of a

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<sup>168</sup> James W. Fowler, (Becoming Adult, Becoming Christian, San Francisco: Harper & Row, 1984), p. 52.

world view and in valuing all others. The second involves a powerful kind of *kenosis* or emptying of self often described as detachment from the world source of power in our lives to gain security and meaning. All this is response to the love of God. Unfortunately, god could be a Buddha, Jesus, or Jahweh because "the quality of lives of persons of Universalizing faith from whatever time or tradition are demonstrably similar in spirit and power."<sup>169</sup>

Wilcox. Mary M. Wilcox affirms the priority of faith over reason in the quest for religious understanding, yet insists that faith is not blind but requires the aid of reason. For her, faith is in search of understanding. People grow in their ability to reason and to understand the world and the Christian faith. Faith as understanding progresses through different styles or stages of development and suggests a process through which Christians grow in ways they make meaning in their lives.<sup>170</sup> For Wilcox, according to the audio tape associated with the chart, Jesus, as the Son of God, only represents the measure or goal of maturity, of what Christians can become ideally as they grow through six stages to also become children of God.

Unfortunately, Jesus as "Savior" is not included, nor is any thought of the forensic act of justification through faith.

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<sup>169</sup> Fowler, p. 71.

<sup>170</sup> Mary M Wilcox, Understanding Faith Development Chart (Denver, CO: Living The Good News, 1986).

REA. The Religious Education Association sponsored a major study through The Princeton Religion Research Center and the Gallup Organization in 1985 "to better understand relationships between the changing dynamics of life through adulthood and an individual's understanding of his or her faith."<sup>171</sup> The steering committee immediately recognized the wide variety of theological and personal understandings of the meaning of the term "faith." The term "faith development" also presented them problems for unless a person accepts the basic concept of faith as dynamic, process, and ever becoming, "faith development" is but a juxtaposition of mutually exclusive words. Consequently they agreed to use very broad definitions to include all. Faith was categorized by four different options: a relationship with God; finding meaning in life; a set of beliefs; or membership in a church or synagogue. Faith development was considered to be "the dynamics by which a person finds and makes meaning of life's significant questions and issues, adheres to this meaning, and acts it out in his or her life span."<sup>172</sup>

Hypothesis two states, "faith development does not occur at a consistent rate or in a uniform way throughout adulthood, but rather in varying patterns of activity and quiescence directly related to specific chronological periods of the adult life

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<sup>171</sup> The Religious Education Association of the United States and Canada, (Faith Development and Your Ministry, Princeton, NJ: The Princeton Religion Research Center, 1985), p. v.

<sup>172</sup> REA, p. vii.

cycle." Conclusion: "There is insufficient evidence to support or reject the above hypothesis."<sup>173</sup> The pattern of change or development could not be generalized to adults as a group.

Search Institute, Inc.. Search Institute of Minneapolis conducted and tabulated a national survey for six denominations between 1987 and 1990 and then presented their report to the churches in March, 1990.<sup>174</sup> They focused upon the relation of faith and loyalty, the power of Christian education, and the nature of Christian education effectiveness. They used four key constructs: maturity of faith; growth in maturity of faith; denominational loyalty; and congregational loyalty.

They quantified faith maturity with 24 key questions on a seven point scale. The result was a Johari window effect contrasting low and high vertical faith and low and high horizontal faith. The combination of high vertical and high horizontal meant an integrated faith. Low in both categories meant an undeveloped faith. Movement or growth in maturity was self-reported change in the last 2 or 3 years according to 18 questions.

The goal of faith development would be an integrated faith. An integrated faith would mean a high frequency of answering the faith statements as "often true," "almost always true," and "always true" of self. Undeveloped faith would be frequently

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<sup>173</sup> REA, p. xi.

<sup>174</sup> Benson and Eklin.

answering faith statements as "never true" or "rarely true" of self.

The research conducted by Search Institute was incorporated into the faith and reading research.

A Critique. Richard John Neuhaus reviews Search Institute's study in First Things.<sup>175</sup> For Neuhaus, the "study" is "almost charmingly naive in its certitude about what constitutes mature faith. Everything depends upon attitudes that are Good and attitudes that are Bad." He criticizes the study's vertical measures for not including reference to belief content and to Christ. Neuhaus suspects that the horizontal measures are slanted to the left of center politically. He concludes, "Those who are most smugly pleased with themselves for holding politically correct opinions are certified as mature in faith. They need no forgiveness ... Then there are the immature who think there is something radically wrong with themselves and the world. They are still hung up on sin, cross, redemption, and similarly childish obsessions."

I would agree with Neuhaus that some of the 12 questions that measure horizontal faith (concern for others) were politically slanted to the left. I adjusted those questions and noted that in my research. I also agree that the vertical faith measures did not offer much Christ-centered, doctrinal content.

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<sup>175</sup> Richard John Neuhaus, ("All You Needed to Know You Didn't Learn in Sunday School," in First Things, February, 1991), pp.51-52.

Neuhaus rightly observes the real inability to measure faith. REA found so many definitions for the word that they gave people four choices.

Earlier in this chapter I take the position that faith does indeed develop through the process of self-knowledge, self-denial, and Christ affirmation. I state that faith development is a battle between flesh and spirit inside the person. Luther says we grow in praise of God in Christ inspite of circumstance. What survey instruments can measure such an internal, personal dynamic?

A basic problem affecting how researchers relate or integrate developmental psychology and faith through research is in their inability to define the elements of faith, the object of faith, the goal of faith, and the process of development of faith.

To argue the point, however, if specific doctrinal content were included, then maturity would be based on who agrees with my content and thus who does the research.

Since most all research diminishes doctrinal content and relies upon attitudes, should we simply not research faith? If we can find fault with all research, is there no value at all in their work?

I think not! We need to recognize the limitations of research and recognize the biases, and we need to try to develop doctrinally sensitive questions, but we should proceed for such

work helps us to understand better ourselves and our life in Christ.

The Search Institute model provides much benefit in its total package, especially in the congregational/family model of what constitutes effective education.

SHOULD CONFSSIONAL LUTHERAN PASTORS ENCOURAGE THEIR  
CONGREGATIONS TO READ NON-LUTHERAN CHRISTIAN LITERATURE TO  
DEVELOP THEIR FAITH?

Introduction

Since the reading of Christ-centered literature helps develop faith, the logical, practical implication is that clergy concerned about the spiritual growth of their people ought to encourage reading of Christian literature. However, the doctrinal content of Christian literature varies greatly. Some literature, in the name of Christ, can mislead people and perhaps destroy faith.

The Lutheran Church -- Missouri Synod recognizes this problem and consequently states in its handbook that one of the conditions of membership is "exclusive use of doctrinally pure agenda, hymnbooks, and catechisms in church and school."<sup>176</sup>

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<sup>176</sup> The Lutheran Church -- Missouri Synod, (1986 Handbook, St. Louis, MO: The Lutheran Church -- Missouri Synod, 1986), p. 11.

District presidents must implement the resolutions of synod in their districts.<sup>177</sup>

This view seems to dictate against the use of undoctinal, non-Lutheran materials in church and school and is why synod has its own publishing arm, that is, so such doctrinally sound materials can be produced to meet all the needs of church and school for Christian literature.

Reality, however, sets in and the synodical publishing arm can not economically nor in a timely fashion nor in quantity produce enough to meet all the needs. (In fact, as suggested in Chapter One, the Synod publisher is consciously developing a publishing plan based on high quantity, high profit market opportunity and leaving seminaries, universities, colleges, congregations, and individuals to meet many needs through books from publishing houses of their own choice. This also subtly affects the choice of publisher by many Synodical authors.) In addition, heavy reading Christian adults regularly go into bookstores. Should synod forbid such individual behavior? Of course not. Total control of people's lives, perhaps once feasible in the age of Feudalism, is not a reality today. People need and want to be treated with respect and dignity. Adult learning theorists clearly show adults take responsibility for their learning. In fact, they need to be encouraged to do. This leads to the conclusion that the clergyperson encourage reading and suggest a variety of resources to the congregation. However,

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<sup>177</sup> LCMS Handbook, p. 90.

clergy have a commitment to the ground rules stated in the handbook. We are in a quandary.

Some Concerned People. In the November 12, 1990 issue of Reporter Alive, a pastor writes to the editor supporting a previously printed letter that objected to the newsletter "printing of advertisement for programs that directly conflict with the doctrine of the Gospel, specifically, your promoting the program of InterVarsity Christian Fellowship and one of their conferences. It's sad that the REPORTER only apologizes for not being aware of the Missouri Synod program and does not apologize for promoting a program that is contrary to the Scriptures and the Confessions. The REPORTER should apologize to the church...."<sup>178</sup>

The editor for The Loyal Defender takes other Lutherans to task for using different materials in their churches that reflect a non-Lutheran style. He argues that Lutheran substance and Lutheran style can not be separated. "That is also why our Synod wisely includes in the conditions for membership, stated in our Constitution: 'Exclusive use of doctrinally pure agenda, hymnbooks...' (Handbook, 1989, p. 11)--a stipulation honored more, alas, in the breach than in the observance."<sup>179</sup>

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<sup>178</sup> The Lutheran Church -- Missouri Synod, Reporter Alive, St. Louis, MO: The Lutheran Church -- Missouri Synod, November 12, 1990.

<sup>179</sup> Julius V. Kimpel, The Loyal Defender, Volume XIII, No. 2, Advent, 1990. p. 14.

An Opinion. In our quandary I think we need to both honor our constitution and doctrinal heritage, but also encourage the use of resources not approved through the doctrinal review process and printed by the church publishing arm.

What this position calls for is greater responsibility on the part of clergy to read what they suggest, point out the flaws, and point out the value. While encouraging reading of various Christian sources, they need to keep an open door so people may come to them to discuss books. In fact, other Christians, not just the clergy, should share with one another, encourage one another, discuss their reading and learning and growing. In this kind of setting, they can test the prophets together and walk together in mutual esteem and encouragement.

How can this take place? The closing chapter provides a suggestion for a class of self-directed learners, identifying their needs, setting objectives for themselves, suggesting resources to each other, sharing their strategies for faith development, and then evaluating their results and reporting such results to each other.

## CHAPTER FIVE

### FLYING WITH THE EAGLES: A LEARNING PLAN FOR SELF-DIRECTED LEARNERS AND THEIR FACILITATORS

#### Introduction

As my editing/publishing work for the Lord Jesus ends, and I look towards possibly returning to congregational ministry, I plan to apply my learning in the area of faith development and self-directed learning in the local congregation. As pastor, I desire to help other Christians take greater responsibility for their faith development and spiritual growth. How can this be done?

#### My Purpose

Given the existence of a strong correlation between faith development and self-directed learning, I intend to develop a brief, simple, outline for a learning plan for self-directed adult learners. As the subtitle states, this learning plan is designed to be used by both facilitators and learners and therefore consists of a facilitator's guide and a self-directed learner's guide. I intend them to be suggestive material and not comprehensive, ready-to-publish material. The facilitator's guide should at least discuss the major issues of strategy and technique, educational principles and group dynamics involved in teaching adults. The learner's guide should at least provide opportunity for learners to discuss the major issues of faith

development from a Biblical viewpoint and the differences between adult and child learning. In addition, the guide should help the learner construct and implement a brief learning plan for faith growth in one area of personal need.

### FACILITATOR'S GUIDE

#### An Open Letter

As the facilitator you do not have to have prior experience with this development plan. The whole experience can be a surprise. You do need a sense of God's mission for the church through Christ. Christ died for all and rose again. He commissions the Church, His people of faith, as top priority in their work for Him to make disciples of all. This making of disciples aims to help people 1) to continue in the Word, 2) to worship the Father in spirit and truth, 3) to serve one another in love, and 4) to witness to the ends of the earth.

You need to sense that Christians sometimes run dry or burn out, become uncertain about their mission in the world, become overburdened with daily responsibilities, discouraged about the Church, and even remain immature in faith, mere babes in Christ. They need encouragement and support, new ideas and a fresh vision of themselves and the Church. The Gospel of Jesus Christ can accomplish all this.

The learning plan for self-directed learners provides an opportunity for Christians to sit down together, look at their

common needs and their uniqueness as people, consider who they are in Christ and His call to serve Him, and plan for personal spiritual growth and faith development. With the Word of Christ central, active, self-directed, maturing Christians will blossom with a renewed sense of mission and invigorate the life of the Church as a whole.

As facilitator, some specific activities for you are:

1. Make sure you look at the session materials before the session, think through the sequence of activities, and have materials available;

2. Begin and end the session with prayer. Since the participants are adults desiring to be more self-directed and responsible, they probably should all take turns leading in prayer;

3. Keep the session moving. Sometimes there is a tendency to get bogged down on particular points or questions. You may need to say, "We'd better move on to the next point";

4. Be sensitive to the learning environment. Can all hear? All see? Is the temperature comfortable? etc.; and

5. Memorize the objectives for each session. As the Spirit moves you to comment or summarize, your remarks should call the learners back to the objectives for the session.

In this regard, let me share with you some background on objectives. Objectives are "an intent communicated by a statement describing a proposed change in the learner - a statement of what the learner is to be like when he has

successfully completed a learning experience."<sup>180</sup> Objectives describe intended outcomes rather than summarize content. They describe the product not the process. They state what a learner can do at the end not what the class is about. The most important characteristic of an objective is that it identifies the kind of performance or terminal behavior which will be accepted as evidence that the learner has achieved the objective. Here are some examples of action/performance verbs open to few interpretations:<sup>181</sup>

To write...  
 To recite...  
 To solve...  
 To list...  
 To compare and contrast...  
 To construct...  
 To identify...

In stating a performance objective, these action verbs are usually linked with a phrase such as, "the learner will be able to..."

To state an objective that will successfully communicate your educational intent, "you will sometimes have to further define terminal behavior by stating the conditions you will impose upon the learner when he is demonstrating his mastery of the objective."<sup>182</sup> The conditions (givens, restrictions) exclude

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<sup>180</sup> Robert F. Mager, Preparing Instructional Objectives (Palo Alto, California: Fearon Publishers, 1962), p. 3.

<sup>181</sup> Mager, p. 11.

<sup>182</sup> Mager, p. 26.

acts that will not be accepted as evidence that the learner has achieved the objective. Here are examples:<sup>183</sup>

Given a problem of...  
 Given a list of...  
 Given any reference of the learner's choice...  
 Given a properly functioning...  
 Without the aid of...

The third component of objectives tells learners how well they are to perform the objective.<sup>184</sup> The criterion of acceptable performance or success can be stated in time and/or quantity limits, or in words that describe important characteristics of ideal/accurate performance.<sup>185</sup> Here are some examples:

...at least 80% of...  
 ...at least three-fifths of...  
 ...within a period of...  
 ...acceptable performance is defined as...

You can ask three questions to test clarity and completeness of objectives. They are:

1. Does the statement describe what the learner will be doing when he is demonstrating that he has reached the objective?
2. Does the statement describe the important conditions (givens and/or restrictions) under which the learner will be expected to demonstrate his competence?
3. Does the statement indicate how the learner will be evaluated? Does it describe at least the lower limit of acceptable performance?<sup>186</sup>

You should keep in mind, as you think about the stated objectives (perhaps even adjusting, refining, and improving them

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<sup>183</sup> Mager, p. 26.

<sup>184</sup> Mager, p. 44.

<sup>185</sup> Mager, p. 50.

<sup>186</sup> Mager, p. 52.

as the course progresses) and relate them to class progress, that there is no reason why a statement of a single objective must be contained in a single sentence; to the contrary, you will find several occasions where quite a few sentences might be required to clearly communicate the intent. One such example is my opening statement of purpose. In it, I tried to include all three elements of good objectives, namely, conditions, terminal behavior, and criterion of acceptable performance.

Given this understanding of objectives, an additional point must be made. While objectives address the person, the person is usually pictured in educational language with three learning domains, the cognitive, the affective, and the executive.<sup>187</sup> Further, while individuals mature and grow in faith, they do so in relationship. W. Kent Gilbert identifies six major relationships: 1) relationship to God, 2) relationship with the Christian church, 3) relationship to the Bible, 4) relationship to humankind, 5) relationship to the physical world, and 6) relationship to self.<sup>188</sup> Further, while individuals grow in faith cognitively, affectively, and executively in six relationships, they do so across the life span from the preschool child to the older adult. An effort was made back in 1958 to describe all the educational objectives for each domain, in each relationship,

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<sup>187</sup> W. Kent Gilbert, As Christians Teach (Philadelphia, Pa: Fortress Press, 1962), p. 162.

<sup>188</sup> Gilbert, p. 159.

across 23 stages of life.<sup>189</sup> This grand effort is, in my opinion, too complex for anyone to use; nevertheless, for all its shortcomings, it attempted to describe what is reality.

I want to make one final point about adult learners. They are growing older and their sight or hearing may be diminishing. Their previous experiences may become a filter that makes them rigid against any learning. They may feel inadequate. But they still have the capacity to learn. Some adult learners are goal-centered. They use education as a means to accomplish an objective. Others are activity-centered. They participate because of the circumstance of learning. Class is meaningful for them without connection to the class content or purpose. They like being there. A third group is learning-centered. They seek knowledge for the sake of knowledge. This diversity will not bother the learning that goes on.

In closing my open letter, so you can get on with leading self-directed learners to learn, God bless your sessions as you help fellow Christians develop their faith.

The Author

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<sup>189</sup> W. Kent Gilbert, The Age Group Objectives of Christian Education (Philadelphia, Pa: The Board of Parish Education of The Lutheran Church in America, 1958).

### Facilitator's Guide Objectives

Given that facilitators want to do a good job, to accomplish something worthwhile, and to have an enjoyable experience in preparation and in leading the group, the facilitator will be able to:

1. Explain ten out of the twenty strategies for adult education discussed in this guide;
2. Lead a class in which the materials call for using some adult education techniques as explained in this guide;
3. Recite McKenzie's four principles for adult education; and
4. Differentiate between class objectives and content and the group dynamics that can take place between members of the class.

The facilitator will be able to do this after reading and thinking about the material in this guide within a one week period.

### Strategies for Adult Education

As I talk about and plan educational strategies and techniques, I keep in mind an over-arching aim of education. "We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ."<sup>190</sup> This ties strategies and techniques together with the intent of renewing the church so it may be used by the Lord in His continuing task of seeking and saving the lost.

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<sup>190</sup> Colossians 1:28.

Educational strategies manage the teaching/learning process. They provide a sense of direction, an approach, a plan, a framework for achievement. Strategy touches upon the people (facilitator/learner) involved, the course content to be taught, the techniques employed and aids used, and the learning environment.

Myths and realities abound when discussing how to strengthen the adult Sunday school class. Dick Murray identifies twenty pairs of myths and realities.<sup>191</sup> His twenty statements on the realities form an excellent adult education strategy for any congregation. The twenty need repetition and reflection. They are:

1. The Sunday school is a school of faith in which persons share with one another the stories of the faith and interact with one another in concern and love. This is done in the name of Jesus Christ as a response to the love of God.<sup>192</sup>
2. When questioned adults say they attend adult classes: "Because of the fellowship in the group." "To strengthen my faith." "To grow spiritually." "To hear a fine teacher." "To go somewhere while the children are in Sunday School."<sup>193</sup>
3. By and large, adult classes attract persons only a few years younger than the youngest charter members, and nearly all ongoing adult classes die within a few years following the death of the last charter member. This is emphatically true of couples' classes and is somewhat less true of singles' classes and men's Bible classes, although they die, too.

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<sup>191</sup> Dick Murray, Strengthening the Adult Sunday School Class (Nashville: Abingdon Press, 1981).

<sup>192</sup> Murray, p. 24.

<sup>193</sup> Murray, p. 26.

The significance of this is: the efforts made by existing classes block the starting of new classes of younger persons, because "they will take our prospects," are a waste of time. These younger persons are, in fact, not real prospects for the present class.<sup>194</sup>

4. There are virtually no prospects for any of the existing adult classes in the present membership of the church. Efforts to recruit them are a great waste of time.

Prospects for the existing classes are all outside the present membership of the church.

Organizing new classes is the only real way to get present church members into a class.<sup>195</sup>

5. Even in a very small congregation it is difficult to get three generations to attend the same class. Usually, part of the second generation, and most of the third generation, stay away.

A second class for younger adults is very desirable in the small church. The primary problems are: the resistance of the older class and the need for teachers of the children and youth.<sup>196</sup>

6. Each type of class has its own benefits and liabilities and needs to be affirmed for what it does best.

The ongoing adult class provides depth of community and possibility for informal—"survival"—education far better than the short-term class,

The short-term adult class provides strong subject-focused adult learning which often speaks directly, instructively, and powerfully to an immediate felt-need or crisis. There are some real values in not knowing the members of the class too well—providing an avenue for free exchange of ideas and feelings without too much fear of damaging relationships.

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<sup>194</sup> Murray, pp. 30-31.

<sup>195</sup> Murray, pp. 34-35.

<sup>196</sup> Murray, p. 39.

Ideally, most adults will participate in both types of groups regularly.<sup>197</sup>

7. Many adult classes with over one hundred members - even two hundred to three hundred - have a great sense of concern for each person and have enthusiastic subgroups in which persons find identity.

Subdividing a strong class often means that one-half will remain vital but the other group will have a very hard time. Certainly there must be great interest in and commitment to the division within the class for it to succeed.<sup>198</sup>

8. While adults share some common characteristics, recent research supports the desire and need for adults to be in groups of persons whose current state of life is much like theirs. Division by age focuses on the stages of life and the transitions from one to another, while the particular needs of young singles, or recently divorced adults, are met in many ways by classes just for them.<sup>199</sup>
9. One of the greatest strengths of adult classes is particular commitments to particular causes in which members identify themselves. A real sense of "we" ness helps a class have enthusiasm and energy to carry out its perceived mission.

While such enthusiasm can become extremely self-centered, and even sectarian in some instances, too much conformity usually results in loss of personal investment and power.<sup>200</sup>

10. Much of the most important learning adults do is through informal conversation with respected peers in the process of modifying one's thinking and behavior in order to cope and survive. The time before and after the lesson is crucial for many in this regard.<sup>201</sup>

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<sup>197</sup> Murray, p. 43.

<sup>198</sup> Murray, p. 47.

<sup>199</sup> Murray, p. 51.

<sup>200</sup> Murray, p. 60.

<sup>201</sup> Murray, p. 63.

11. Frequent social events and involvement in one or two significant service projects are two of the most significant aspects in the life of a strong class.<sup>202</sup>
12. Our patterns of recruitment and training must change radically. Recruitment must be for much shorter periods of time (one month to three months) and must adapt itself to the realities of busy schedules. Today's adults do not want to be inadequate leaders and will respond to focused, quality training if they can be assured it will not be a waste of time. Candor - "telling the truth" - is a vital key in both recruitment and training.<sup>203</sup> Church persons expect to be lied to in this regard.
13. While in some instances adult teachers have developed cults around themselves which have led persons away from the church, many greatly beloved teachers are inspiring models for their classes.

We have gone through an anti-hero period in recent years, sometimes believing that a "team" is always better than one outstanding person. Phillips Brooks said, "Preaching is truth through personality." This is true of great teaching as well.<sup>204</sup>

14. Adults are very much in charge of their own learning. Adults have developed very strong bunk detectors by which they turn on and off their attention, a procedure which enables them to pick and choose what they consider valid.

Adults are most motivated to learn at points where they have problems to solve or where they are experiencing anxiety or pain.

Teachers should accept the ways in which adults learn and not try to "take it over." Teachers should plan their lessons to engage the class at "entrance points" to the lesson and should encourage class members to think beyond the lesson itself.<sup>205</sup>

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<sup>202</sup> Murray, p. 66.

<sup>203</sup> Murray, pp. 70-71.

<sup>204</sup> Murray, p.78.

<sup>205</sup> Murray, pp.81-82.

15. Lectures, when well done, can both inform and bring the insights and reflections of a trusted leader. Since no verbal response is required, a person may disagree in his or her own mind without having to argue. Lectures are really very democratic -- they allow some to doze or sleep while others plan for tomorrow.

Lectures are often interspersed with, or followed by, some form of discussion or question-and-answer period.<sup>206</sup>

16. While some group discussions can be very stimulating, other class discussions utilize little information and consume a lot of time in opinion swapping. Discussion can also become very manipulative as it tries strongly to persuade divergent points of view to agree with the majority. Some types of personality flourish on discussion, other, quieter persons do not.<sup>207</sup>
17. Little serious Bible study is done in many adult classes, even though they may be called adult Bible classes. Often the teacher is the only person who really studies the Bible. In too many instances what Bible study there is is about the text rather than of the text itself.

A balance of objective (from the outside) and subjective (from inside) Bible study is badly needed in adult classes.

Many adults are going to Bible study groups elsewhere in order to be involved in serious study.<sup>208</sup>

18. No one learns the content of most lessons sufficiently to recall much of it a short time later. This is even true in college where there are much higher motivations than in Sunday School.

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<sup>206</sup> Murray, pp. 89-90.

You may also check back to Chapter Two and the review of teaching methods as related to views of human nature, especially the three basic forms of teaching - lecture/discussion, skill mastery, and case exploration - as presented by Warren W. Wilbert, Strategies for Teaching Christian Adults (Grand Rapids, Michigan: Baker Book House, 1984).

<sup>207</sup> Murray, p. 94.

<sup>208</sup> Murray, pp. 100-101.

Nevertheless, the content of the lesson, although not learned, is not unimportant. It provides the context and the catalyst for learning, as well as images and hooks from the material itself. These are key things the curriculum resources actually do.

Teachers should make the content of the lesson transparent enough to allow the class to learn through it.<sup>209</sup>

19. Most adults are not interested in choosing their own curriculum. They prefer to leave that to someone they trust -- either the teacher or a small curriculum committee. Some young adult groups, however, take great interest in what they are to study and spend a considerable amount of time making those choices. Nevertheless, these adults are a small minority.

Involvement in the choice of materials and its motivation to get one to study harder, or learn more, is essentially not true in Sunday School.<sup>210</sup>

20. There has been tension between ministers and adult classes since such began in the early 1800s. Laypersons have resented ministers who tried to take over their class, and ministers have worried about the theology of the lay teachers and their inordinate influence over the members of their classes.

Nevertheless, there is ample evidence that the vigor of the adult classes depends in large part on the support and interest of the minister. Most adult classes want the minister to teach them on occasion, and many teachers of adults welcome the minister's offer of training in the areas he/she knows best -- Bible and theology.<sup>211</sup>

Upon reflection, I think Murray tells adult teachers of adults to learn more about adults as learners. Sadly most teachers of adults use a pedagogy designed for early childhood.

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<sup>209</sup> Murray, pp. 107-108.

<sup>210</sup> Murray, p. 111.

<sup>211</sup> Murray, pp.116-177.

In addition, congregational leaders are not equipping them to teach adults.

### Techniques for Effectively Teaching Adults

Teaching techniques are ways of arranging relationships between the learner and the subject to facilitate learning. Listed below are various techniques and their definitions for suggested use in the sessions. Not all the techniques will be used, but they are listed here so if you want to change techniques, or use them with other study material in the future, you will have a reservoir to draw from. These techniques all help arrange conditions and environments in such a way that adults will move themselves to learn. These techniques can be used to help solve problems through joyful interaction.

Symposium. A series of related speeches by 2-5 persons, qualified to speak with some authority on different phases of some topic or closely related topics, led by a moderator, where the audience can participate with questions.

Forum. An open discussion on questions of public interest that is carried on between members of a group with one or more expert resource persons including a moderator.

Panel. A purposeful conversation between 2-5 persons with a moderator carried on before a listening audience.

Interview. A presentation given to a listening audience by 1-2 resource people of 5-30 minutes in length followed by systematic questions from a moderator on a predetermined topic.

Role Play. A creative, spontaneous portrayal by two or more persons of a situation, condition, or circumstance.

Small Group. A purposeful conversation between a few people on an issue or question which they are assigned to discuss. They will often give a report to the larger group. The Serendipity Support Group Series suggests the fearless foursome model to solve the problem of fear of groups. They suggest that when the time comes for sharing to divide into small groups of four. In 4's the quiet person will be able to talk, and the talkative person will not dominate as much. "In fact, in 4's most of the problems of group dynamics will be avoided."<sup>212</sup>

Group Discussion. A purposeful conversation by a group of people on an issue of interest led by a moderator.

Round Table. An informal or semi-formal presentation on an assigned topic in a given time limit conducted by all members who sit in a circle or semi-circle.

Dialogue. A planned presentation between two people, usually with conflicting views.

Contracts. A prescription for the learner to learn more about a single topic or subject. Contracts include 1) assessing personal needs, 2) prescribing clear objectives, 3) selecting appropriate resources, 4) choosing strategies and activities, 5) evaluating results through sharing new learning with the group.

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<sup>212</sup> Peter Menconi, Richard Peace and Lyman Coleman, Lifestyles (Littleton, CO: Serendipity House, 1988), p. 6.

self-evaluation, and formulating possible new prescriptions.<sup>213</sup> Contracts help learners teach themselves and become more self-directed in their learning.

Value Clarification Techniques.<sup>214</sup> Values, the principles that help guide a person's life and behavior, are often at the basis of what learners want to talk about when they are in a structured group setting. Facilitators can follow a logical pattern for enabling learners to become involved in personal learning about the valuing process and in sharing their values with one another.

The valuing process involves the following:

1. choosing - seeking alternatives and understanding personal responsibility for consequences;
2. prizing - feeling good about a choice and affirming it publicly; and
3. acting - enabling choices to become part of a person's life.<sup>215</sup>

Techniques for clarifying values involve the following:

1. voting questions - a series of questions to which the learners respond simply by raising or lowering their hands. If the learners really agree with a question,

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<sup>213</sup> Rita Dunn and Kenneth Dunn, Practical Approaches to Individualizing Instruction (West Nyack, New York: Parker Publishing Company, Inc., 1972), pp. 42, 80.

<sup>214</sup> Kenneth Morrison and Robert I. Havens, Value Clarification in Counseling (Madison, WI: Educational Media Corporation), 1976.

<sup>215</sup> Morrison and Havens. pp. 12-13.

they raise their hands high. If they only slightly agree, they hold their hands in front of them. If they disagree with the statement, they demonstrate by lowering their hands.<sup>216</sup> Voting questions allow learners to affirm their beliefs through hand movements. The next technique asks for a verbal response and expands thinking through the process of decision-making.

2. rank orders - a list of three choices which the learner must rank order in terms of preference. Learners may also develop their lists to present to the group as the choices continue.<sup>217</sup>
3. proud whip - a request of learners to share some person, event, achievement, or thing of which they are proud.<sup>218</sup>
4. values continuum - a presentation of polar positions on an issue to which learners are asked to identify their position and place themselves on the continuum. To illustrate, learners can be asked how they see themselves on the issues of silly/serious, bright/dull, helpful/hurtful, verbal/silent, open/closed, etc.<sup>219</sup>

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<sup>216</sup> Morrison and Havens, pp. 34-35.

<sup>217</sup> Morrison and Havens, pp. 37-39.

<sup>218</sup> Morrison and Havens, p. 39.

<sup>219</sup> Morrison and Havens, pp. 39-41.

5. values sheets - a brief situational statement at the top of a page dealing with values in areas such as social and political issues, money, love, family, etc., followed by a series of group discussion questions.<sup>220</sup>
6. role playing - one or more learners taking on the role(s) of - standing in the shoes of - another person and acting out a dramatic, real-life situation as though it were really happening. An example would be to ask a learner how they would act if ... you were caught cheating on an exam? You were the brightest learner in class?<sup>221</sup>
7. Public Interviews - a learner is selected to be interviewed by a moderator on value rich areas before the group who remains silent unless asked to direct questions.<sup>222</sup>
8. Group Interviews - a volunteer learner is interviewed by the group who ask questions of interest by the group on the person's background or personal history.<sup>223</sup>
9. Action Projects - a chosen project to be completed outside of class time to implement some value to link learning and everyday action.

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<sup>220</sup> Morrison and Havens, PP. 41-46.

<sup>221</sup> Morrison and Havens, pp. 46-48.

<sup>222</sup> Morrison and Havens, pp. 48-50.

<sup>223</sup> Morrison and Havens, pp.50-51.

Morrison and Havens see a possible progression through value clarifying techniques from one to nine across several sessions in order to provide participants an opportunity to explore, discuss, choose, prize, and act on their own values in a close, personal group atmosphere. Later sessions repeat previous techniques and incorporate new ones.<sup>224</sup>

Affective Techniques. Affective refers to the feeling or emotional aspect of learning. Cognitive refers to the activity of the mind to grasp or know a subject. There is no intellectual learning without some sort of feeling or affect and conversely there are no feelings without the mind being somehow involved.<sup>225</sup> Confluent education relates feeling-thinking activities. Since the affective side is often overlooked, specific techniques have been developed that stress this component in the learning equation. Some of Brown's forty affective techniques are:<sup>226</sup>

1. Gendlin's Focusing Manual. Under guidance of the facilitator, learners in the group focus with eyes closed on their inner selves, a personal problem and the feelings associated with it.
2. Dyadic Feeling Communication. In pairs, learners first communicate on any subject sitting back to back, then they "communicate" face-to-face with their eyes only,

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<sup>224</sup> Morrison and Havens, pp. 59-68.

<sup>225</sup> George Isaac Brown, Human Teaching for Human Learning (New York: The Viking Press, 1971), p. 4.

<sup>226</sup> Brown, pp. 28-51.

and finally "communicate" with eyes closed only by touching their hands. Group evaluation followed.

3. Inner and Outer Groups: Staying in the 'Now.' Five dyads gather with one partner in an inner circle facing each other and the other partner on the outside across the circle so as to see and hear the partner. The inner group talks on a predetermined subject with emphasis on expressing now feelings about the subject. After ten minutes partners get together for feedback.
4. Contemplation. Learners are given time alone to think about their experiences in the sessions. They are then asked to write down one or two things they have learned about themselves and share this with the group.
5. Gestalt "I-have-available" Technique. Learners are asked to complete the sentence "I have available ..." by getting in touch with whatever emerged - either personal characteristics or things or persons in their universe -- that could help them cope with their world and do what they wanted.
6. Gestalt Responsibility Technique. In order to separate personal responsibility from unrealistic responsibility people assume on behalf of others, learners are asked to pick someone in their life - spouse, friend, parent, child, etc. - and alternate and finish the statements in small groups "I take

responsibility for ..." and "You take responsibility for ..."

### Principles for Adult Education

Leon McKenzie emphasizes four key concepts for adult education: 1) motivation, 2) activity, 3) participant interaction, and 4) problem solving.<sup>227</sup>

Believing that no one can make adults do what they don't want to do, McKenzie says the question "How does one motivate adults?" involves four different components. They need to be motivated to enroll, to remain, to learn, and to return. To secure enrollment means meeting needs and interests, advertising and personal contact. To achieve remaining, learning, and returning, adult education must provide experiences of delight and enjoyment.

The principle of activity simply means that adults should be encouraged not to be passive rocks but to learn by doing. A more meaningful kind of learning takes place when adults participate actively and fully in the learning process. In addition, joy is usually found when people are actively engaged in some kind of project.

In interactive learning adults are afforded the opportunity of expressing their ideas. This helps give clarity to their ideas. Adults also receive feedback on their ideas which may

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<sup>227</sup> Leon McKenzie, Creative Learning for Adults (West Mystic, Conn.: Twenty-Third Publications, 1977), pp. 10-11.

force some critical rethinking and new learning. In interaction adults also learn others' points of view. Interaction also helps make learning enjoyable.

The facilitator of adult learning should challenge adults to work together to expend energy to solve problems. Adults are less inclined to learn subjects and more inclined to solve problems through joyful interaction and learning activities.

### Group Dynamics and Adult Learners

Whether adult classes are on-going or short-term, the whole is greater than the sum of the parts, i.e., while individuals learn subject matter in the classroom, they are also in a changing and growing relationship to other class members. If you use any technique beside pure lecture, such as discussion groups, forums, role-playing, etc, then something will happen in the relationships between class members. The relationships that are fostered and the feelings between class members that are generated can destroy or augment the class and their learning experience. Facilitators may occasionally step back and ask themselves "What's going on right now between the learners and is it helpful or harmful to the class as a whole?" To help you answer that question, let me share a few points about group dynamics.

The study of group dynamics (T-groups, encounter groups, therapy groups, etc.) is in its infancy, yet some group models and understanding of the dynamic processes of development have

emerged. They provide a unique basis for looking at classes and the development of personal faith in the class setting.

The TORI model describes group growth.<sup>228</sup> Developed by Jack and Lorraine Gibb, it assumes that the growth process is a natural process that only needs to be allowed to happen. TORI stands for the four characteristics of a group that undergo change. They are Trust, Openness, Realization, and Interdependence. Boshear and Albrecht relate them to the four functions of a group, namely, climate (broadened here to interpersonal relations), data flow, goal formation, and control. These four are common elements in all groups including classes.

Interpersonal Relations. When people form new classes or come from the outside and join existing groups, a primary concern is their place in the group and how others perceive and relate to them. The starting point is usually defensiveness and distrust. Relationships grow in trust and intimacy.

David L. Luecke takes a systems approach to interpersonal relations. He describes four systems essential for well-rounded complete relationships.<sup>229</sup> They can be connected to trust as a common factor.

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<sup>228</sup> Walter C. Boshear and Karl G. Albrecht, Understanding People (La Jolla: University Associates, Inc., 1977), pp. 138-141.

<sup>229</sup> David L. Luecke, The Relationship Manual (Columbia, Maryland: The Relationship Institute, 1971), pp. 11-14.

1. Cooperation and Trust. As people move into relationship, they also need the abilities for expressing their feelings and thoughts by listening, problem solving, and conveying understanding and support without threat or manipulation.

In the class setting, competition must be replaced by cooperation. Christ Jesus must be shared to break down any dividing walls and make one new person out of two or three or more as the class grows together. Jesus makes it possible through the Word for people to be of one mind and one heart, partners together.

2. Compatibility and Trust. When people move into relationship they bring all kinds of learning including fixed opinions, attitudes and values, and emotional responses to all kinds of stimuli. The compatibility system has to do with the blending together of all the learning.

In the class setting, some learners 'hit it off' and others somehow never become compatible to each other. Christ Jesus must become the common learning for compatibility. He builds a bond of trust even between people who bring to class different opinions and values. This calls for faith development in relationship with others.

3. Intimacy and Trust. As people move closer together in relationship, their conversation progresses from facts, to feelings, to values, to opinions in a multi-channel format.

Being intimate requires being vulnerable. Using some techniques in early group formation may alienate some members.

The more learners reveal themselves to each other, and find acceptance born of the Gospel, the closer they become. The closer the bond, the stronger the group ties. The easier it becomes to utilize a full range of techniques, including value clarification and affective techniques.

4. Emotional Support and Trust. As people move closer together in relationship, they need support and nurturing from others as a base for personal, relational, and faith growth and development. Nurture and support take place through listening, understanding, caring, encouraging, and protecting each other.

In the class setting, Christ Jesus provides the nurturing and supporting through the Word with flesh on it, that is, through the people of God. As class members listen, understand, care, encourage, and protect, it is Christ living His alien life through them. As exchanges and transactions in Christ take place between people, the group grows in the Spirit as a Holy Temple and is built-up in love. Faith grows.

Data Flow. A second primary concern of people as they form or join groups and classes involves the flow of information. As the members grow closer interpersonally, the data flow changes, and vice versa. The change in transactions proceeds from low-risk, intellectualizing, cautiousness without process awareness, to high-risk information, group building transactions with

function feedback about improving their group and with process feedback that describes their state of the interpersonal relation.

In the class setting, as learners move forward to fulfill the session objectives, countless decisions are faced. They all need information and data freely shared among the group so when decisions are made people are informed. Lack of information creates endless questions, suspicions, and dysfunction. Keeping class members informed calls for maximum effort.

Direction or Goal Orientation. A third primary concern of groups as they join together is how the group defines goals, objectives, and strategies to achieve them based on an understanding of what "business" the group is in. Growth takes place as the group changes from individual purposes, cross-purposes, hidden agendas, competition, and low-commitment to each other to high-commitment to each other and commonly agreed upon purposes, planned activities, controlled agendas, and achievement of group and personal goals.

Control. A fourth primary concern of groups as they form or join together involves leadership, authority and power, norms, and discipline. In the beginning of a group, people exhibit a normal relation to the group of dependence/compliance. People usually do not exhibit power or influence. They avoid conflict. As groups evolve, this changes to defined patterns of behavior

which members accept and then refashion and reform. Self-regulation and interest in others and their participation mark growing, maturing, developing groups. Leadership becomes more fluid among different members. Decision making becomes a shared adventure facilitated by the leaders. This is crucial for short-term, special interest classes such as singles or divorced, or widow and widowers.

Blake and Mouton provide an excellent description of the range of words that relate to "norms."<sup>230</sup> Different words are used according to setting. "Tradition" is a norm established in the remote past that continues to influence behavior today. "Precedent" is an action that serves as a model. "Habit" is an almost automatic way of dealing with something. "Rules" are explicit statements of how to do something. "Policy" refers to desired, uniform behaviors. "Rituals" and "rites" are sequential activities that unfold in an expected manner. "Custom" and "taboo" describe opposites in group expectations. All these, and others, make up the norms of a group. They give a group cohesion. Sometimes they can stagnate a group and destroy its creativity and ability to respond to challenge and opportunity.

The discipline of group dynamics, as it studies people in crisis and growth, not only identifies the four common concerns of groups (adult classes), it also identifies two basic kinds of

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<sup>230</sup> Robert R. Blake, Jane Srygley Mouton, Productivity: The Human Side (New York: Amacon, 1971), pp. 17-22.

growth moments in groups calling for Divine intervention through the Word. All crises or growth moments can be categorized into either developmental or situational growth moments. The four primary concerns of every group (mentioned above) intersect with both kinds of crisis. We turn our attention to these critical growth moments which couch the growth of faith in adult classes.

Developmental Stages of Adult Classes. Just as individuals develop through stages -- infancy, adolescence, young adult, mid-life, and retiring years -- so do groups evolve over an extended period of time. Developmental crises are the normal processes of growth and maturation. They usually require that the group makes character changes.

Cohen and Smith discuss various theories of group growth and development. They conceptualize it as a "continuous interrelated process that is evolutionary in nature."<sup>231</sup> Their model for group growth pictures five basic themes or issues that are current all the time, although only one theme or issue may be the immediate agenda or dominant theme. Their five themes are anxiety, power, normalization, interpersonalization, and personalization. These five are present at each point of the group's evolutionary growth across ten growth stages. Their model is not easy to remember or use at a moment's notice (a criterion of a good model). They

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<sup>231</sup> Arthur M. Cohen and R. Douglas Smith, The Critical Incident In Growth Groups (La Jolla: University Associates, Inc. 1976), p. 160.

also discuss the various other models that range from a two stage growth to their ten stage growth model.

An easy to remember consolidation of the various models of group growth pictures five stages of growth. The four primary concerns of every group discussed above intersect these five in a grid.

1. Acquainting. In the beginning of group life or when a person joins a class, people become involved in the process of getting to know each other. This process stage involves building interpersonal relationships with good data flow, as the members learn the controls and make commitments to the groups goals.

2. Purposing. As people spend time together, there emerges the need to decide on purpose, a goal, a reason for continuing together. A group can fragment easily as it struggles to decide among competing views. While purposing may be center stage, acquainting continues, and the four primary concerns are present but from the angle of purposing. Of course, in an adult class the purposing is set forth in the course and session instructional objectives; yet, facilitators need to be sensitive to changing directions. There can be hidden agendas whereby the official objectives stated in the materials for the class are not the real agendas of the facilitator nor the members.

3. Positioning. As a clear idea emerges of what the group is about, people begin to work out their own unique niche

or position in the group. They may chose to be leaders or followers. They may concentrate on tasks or relationships. They seek to meet their needs. They become satisfied finders who return or frustrated seekers who don't return to the fellowship.

4. Norming. As the group solidifies around a purpose and people find their place, norms emerge to regulate conduct. Maintenance and task functions of group dynamics are carried out by various members. A group culture forms which also differentiates the group from all those outside the group. The group also begins to discipline its members as ingroup/outgroup problems emerge. Again, the four primary are present. Faith grows by the Word in context of experience.

5. Experimenting. Established groups, with goals and structure, values and norms, can begin to experiment with change and re-cycling. It is a critical moment of major proportion which signifies the group's effort to perpetuate itself as is or to meet change and challenge from the environment in which it finds itself and from the challenges or members themselves who feel the need to strike out in new directions. Again the four primary concerns are present. This stage relates particularly to short-term adult classes that want to become ongoing-classes.

Situational Stages of Adult Classes. Crisis seems to occur in every class sooner or later: one member gets up-set about

what the leader or another class member said; someone has a life crisis that imposes itself on the group and becomes the agenda; members get locked into debate over different interpretations and views of God's Word. The social life of the class as a group is very important to the learning going on by individual members. Not every kind of situational crisis can be explored here. The most common situation is arguing over viewpoints and the anger that results. Dick Murray suggests some principles for adult classes in handling this kind of situational crisis as follows:

1. We must assume Christian integrity in one another and not accuse one another (no matter how unusual our opinions) of being unChristian.
2. We must further assume that we will arrive at a different understanding of portions of scripture and that will not disturb God as much as it will (disturb) some of us.
3. While we accept differences between us, we do not feel that those differences are unimportant, nor that they should be ignored or treated as if they did not matter.
4. Different biblical understandings can remain between us and we can still be warm Christian friends. In fact, as we grow to better understand our differences, we can grow in our appreciation of one another.<sup>232</sup>

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<sup>232</sup> Murray, p. 102.

## SELF-DIRECTED LEARNER'S GUIDE

(The following is not a comprehensive learner's guide, but it is suggestive or sample material on what might be included to help adults be more self-directing.)

### An Open Letter

Welcome to self-directed learning! Jesus Christ gives all Christians responsibility for their faith development. Over the next several weeks, you will be encouraged to adopt a self-directed, purposeful, and need-oriented approach to your spiritual learning and faith development. You can also help others identify resources targeted for their needs as they help you find resources targeted for your needs.

I'd like your time together with other learners to be a warm climate. Even though you may not know each other at the moment, you are one body, connected together by one Spirit, united by a common faith in Jesus Christ. On this basis, I would like you to care for each other.

I'd also like the climate to involve mutual respect and trust. You have chosen with the others in the group to become a more self-directed learner. You each bring creativity and experience with life and the Life - Jesus Christ. This will help you fashion learning to your own needs and style. Listen to each other and dialogue actively as you proceed along a common but

personally unique path of faith development. Remember! Christ Jesus is always present being the teacher and enabler.

My bias in providing this course is like that of Malcolm S. Knowles,

I think that self-directed learning is the best way to learn. I acknowledge that there are situations in which teaching, instruction, and even indoctrination are called for. But I also think that every act of teaching should have built into it some provision for helping the learner become more self-directing. I recognize that there are situations in which a person is indeed dependent in some respects, and that in these situations it is appropriate for him or her to be taught or directed. But I don't think it is healthy -- or even humane -- for a person to be kept permanently dependent upon a system or upon another person.<sup>233</sup>

Being a participant in a group implies a certain responsibility for the group as a whole - "a willingness to help all group members learn from the text and from one another. The group then becomes our group not the leader's group."<sup>234</sup> Learners enjoy the time together and want to return, when they contribute, desire to grow, take part in decisions, and come prepared if asked to do homework. Strong learners express their thoughts and feelings about the Scripture or the discussion points, listen with interest to others, and build on the thoughts expressed, and offer aid in handling any problems.<sup>235</sup>

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<sup>233</sup> Knowles, Self-Directed Learning, pp. 9-10.

<sup>234</sup> Joanne Youngquist, Leading Small Groups Into Scripture Study: Here's How (Denver, CO: Living The Good News, Inc., 1990), p. 6.

<sup>235</sup> Youngquist, p. 7.

Thanks for coming to this course. I hope you find the process meaningful and fruitful for your faith development.

## SESSION NUMBER ONE

### What is Christian Maturity?

#### Objectives

The learner will be able to

1. Define a mature Christian in their own words and for their own life;
2. Identify two Scriptural concepts of maturity.

Materials needed:

1. Blackboard
2. Bibles

#### Introduction

1. Open with prayer.
2. Silently read the following session introduction and then look up when you are ready to get started. We begin by trying to define a mature Christian. You'll discover that it is not easy. You may begin to wonder about what the Word says about maturity. Some passages on maturity are then studied.

### Getting Started

1. Divide into small groups of four. Decide on a recorder/reporter. As a group, decide on a definition for a mature Christian.
2. Gather all groups together and hear the reports from each group. The facilitator should appoint someone to list on the blackboard the various definitions for comparisons. Once all the definitions are on the board, compare and contrast and try to reach a consensus.

### God's Word About Maturity

1. Let's have a symposium. You'll need to designate four people as the experts. We won't leave them stranded. Form four groups around the experts to help them become experts. Have the groups study the designated passages together so the expert can speak to the group. Help the expert be able to say, "This is what maturity means."
  - a. Hebrews 6:1-3.
  - b. 1 Corinthians 3: 1-15.
  - c. Philippians 3:12-16.
  - d. Ephesians 4:9-16.
2. Have the experts sit in front and give their report to the larger group. With the facilitator as moderator, ask them questions to clarify their understandings.

### Reaching Consensus

1. Compare the understanding of maturity based on the Bible study with the group definition developed earlier. What is different?
2. Refine your group definition of Christian maturity from the earlier exercise based on the new input from the experts.
3. The facilitator may ask the larger group to discuss the following questions:
  - a. When does a person become a mature Christian?
  - b. What influence do the following have on Christian maturity-
    - i. gender
    - ii. occupation
    - iii. culture

### Moving On

1. As you close this session, you will need to appoint or secure a volunteer panel of four people for next week and one person to be moderator. Once this has been done, give this assignment:

You are to research and study the difference between how children learn (pedagogy) and how adults learn (andragogy). You four will be a panel next week and asked to carry on a meaningful conversation about the differences. The appointed moderator will have some questions ready to stimulate the conversation. They might highlight the following: 1) the need to know; 2) the learner's self-concept; 3) the role of the learner's experience; 4) readiness to learn; 5)

orientation to learning (subject vs. problem-centered); 6) motivation to learn.<sup>236</sup>

2. Ask someone to close with prayer for all to grow in Christian maturity.

## SESSION NUMBER TWO

### What Is The Difference Between Children and Adults?

#### Objectives

The learner will be able to

1. compare and contrast at least four ways children and adults differ as learners.

#### Introduction

1. Open with prayer.

2. Silently read the following session introduction and then look up when you are ready to get started. Children and adults are different in their learning patterns and needs. Assuming that ostensibly all teaching/learning centers on the learner, child teaching/learning orientation often is teacher-directed and subject-centered while adult teaching/learning orientation is often self-directed and problem or life-centered.

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<sup>236</sup> Knowles, The Adult Learner, pp. 52-63.

### Getting Started

1. Divide into small groups of four. Decide on a recorder/reporter. As a group, develop a list comparing the difference between how children learn and how adults learn. (The panelists are to be separated from these groups and take the time to talk over what they have discovered during the week.)
2. Gather all groups together and hear the reports from each group. The facilitator should appoint someone to list on the blackboard the various comparisons. Once all the group reports have been placed on the board, compare and contrast and try to reach consensus on a composite.
3. It is time for the panel to report. Assemble the panelists (who were appointed at the close of the last session). Remember, they were to research and study the differences between pedagogy and andragogy. The four are to carry on a meaningful conversation about the differences. The moderator will ask questions to stimulate the conversation.
4. Ask someone to summarize what the panel presented.

### God's Word About Child and Adult Learning

1. Ask everyone to look up Matthew 18: 1-6, silently study it for a while and be prepared to discuss the following questions which may be printed on the board:
  - a. What did it likely mean to its first hearers?
  - b. What does it mean today?
  - c. What does it say about God? About Jesus Christ?

- d. What does it say about children and adults?
  - e. If you took it seriously, what would you do?<sup>237</sup>
2. Time for group discussion.
  3. Follow the same procedure as above for John 21: 15-19.

### Reaching Consensus

1. Ask one or two people to summarize the differences between child and adult teaching/learning.
2. Ask if anyone has something to add? Do you have at least four points of difference?

### Moving On

1. In preparation for next time, ask the learners to consider the viewpoint that "people who take the initiative in learning (proactive learners) learn more things, and learn better, than do people who sit at the feet of teachers passively waiting to be taught (reactive learners)."<sup>238</sup>
2. Ask someone to close with a prayer that seeks God's help to become an adult learner.

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<sup>237</sup> Questions like these are suggested in the material by Dick Murray, p. 105.

<sup>238</sup> Knowles, Self-Directed Learning, p. 14.

SESSION NUMBER THREEHow Does Faith Develop?Objectives

The learner will be able to:

1. Define the difference between proactive and reactive learners;
2. Recite what a Bible passage says about her/his faith development;
3. Identify the difference between proactive and reactive learners; and
4. Develop an understanding of faith development as the battle between flesh vs. spirit.

Introduction

1. Open with prayer.
2. Silently read the following session introduction and then look up when you are ready to get started:

Self-directed learners possess a concept of themselves as non-dependent and self-activating; yet, the Christian life involves Christ Jesus living His life in and through the person. How can this paradox of Christ living in us to lead and guide us and affirming self-direction be reconciled?

### Getting Started

1. Group discussion. Ask someone to summarize what they recall about the definitions for a mature Christian faith. Ask someone else to summarize the differences between child and adult learning.
2. Ask the group to form small groups of four once again. Be sure everyone is included. They are to decide on a recorder/reporter. Have them discuss and list the pros and cons of the statement "People who take the initiative in learning (proactive learners) learn more things, and learn better, than do people who sit at the feet of teachers passively waiting to be taught (reactive learners)."
3. Gather together again in the large group and have the reporters give their reports. Ask someone to write a digest of all the pros and cons as they are presented on a blackboard for all to see.
4. Would anyone add anything further?

### God's Word About Faith Development

1. Divide into small groups of four. Decide on a recorder/reporter. This person will then become a panel member a little later. Assign each group one of the following Bible passages. If there are more groups than passages, the same passages may be assigned to two or more groups. They are to decide what the passage suggests about faith development. The passages are as follows:

- a. Romans 6:1-14 and Galatians 2:20.
  - b. Ephesians 4: 20-32 and Colossians 3:1-17.
  - c. Galatians 5:13-26.
  - d. 2 Corinthians 4:16-18 and Colossians 1:9-14.
  - e. Matthew 10:38-39, 16:23-25; Luke 9:21-24.
  - f. Romans 7:7-25.
2. Assemble the panel before the audience. Lead a discussion on the following points:
- a. How does your Scripture express Luther's statement that all Christians are 100% sinner and 100% saint, both at the same time?
  - b. What is involved in faith development? What changes in the person?
  - c. How would you describe the process of the struggle for the spirit to gain victory over the flesh?
  - d. What subjects or problem areas of life for adults are the most common areas for faith development and the battle of flesh vs. spirit?

### Reaching Consensus

1. Ask someone to summarize the difference between proactive and reactive learners.
2. Ask several to summarize what they learned that is new to them about faith development.
3. Ask several to describe what they learned that is new to them about the flesh vs. spirit battle?

4. Discuss the relationship between proactive and reactive learning and faith development.

### Moving On

1. For adults, faith grows according to areas of inquiries, according to problems not just subjects. During the week, look over the following idea list for personal growth and learning (remember that it is not comprehensive) and decide on the top five areas in your life where you desire to grow spiritually.
2. Ask someone to close with a prayer that asks God's help in Christ for personal growth faith.

### Idea List for Personal Faith Development

Creation vs. evolution	prayer for others
pro-life vs. pro-choice	suffering
just war vs. pacifism	aging
medical ethics	handling feelings
right to die	fruit of the Spirit
rock music	gifts of the Spirit
spiritual weapons	baptism in the Spirit
the doctrine of ...	time management
tithing	career development
ecumenical relations	fear
what others teach	anger
raising young children	dealing with conflict

relating to adolescents  
releasing teens  
marriage communications

letting go of the past  
giving praise  
receiving praise

#### SESSION NUMBER FOUR

#### How Do You Learn To Learn

##### Objectives

The learners will be able to:

1. Choose five out of eleven self-directed learning concepts they might use;
2. List one area of inquiry that they want to investigate during the coming weeks for personal spiritual growth or faith development;
3. Experience the process of self-diagnosis; and
4. Rephrase God's Word about self-responsibility and condense it to a 30 second statement.

##### Introduction

1. Open with prayer.
2. Silently read the following session introduction and then look up when you are ready to get started.

In this session you will first examine your values about some basic self-directed learning ideas. This will be followed by small group discussion of how you view your needs for faith growth and development and end with a discussion of God's Word about self-responsibility.

### Getting Started

1. .Voting Questions. Ask the learners to respond as to their agreement or disagreement by raising their hands high (agree), or raising their hands to be in the middle (not sure), or lower their hands (disagree). The questions are developed from self-directed learning concepts.<sup>239</sup>

- a. Education depends on the teacher.
- b. Adults learn just like children.
- c. All education is subject-centered.
- d. Diagnosing the learner's needs is the teacher's job.
- e. Other learners are a good resource for learning.
- f. Setting learning goals is a mutual task of teacher and learner.
- g. Evaluation of learning is the learner's task.
- h. Adult learners need a self-concept of being a non-dependent and self-directed learner.
- i. Education depends on the learner not the teacher.
- j. The learner's experience is a rich resource for learning.

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<sup>239</sup> Knowles, Self-Directed Learning, pp. 60-61.

- k. The Holy Spirit energizes a Christian's self-directed learning.
2. Group discussion. What voting question -
    - a. created the greatest indecisiveness?
    - b. did most everyone agree with?
    - c. did most everyone disagree with?
    - d. received the most diverse agree/disagree response?
  3. Divide yourselves into small groups of four. Review the list from the last session of possible need areas for inquiry. Where do you see gaps between where you are right now in your Christian life and where you would like to be? Share your five choices of learning needs. Ask questions of each other to better understand each other and to help others better understand themselves. By the end of this segment, learners should list one area of inquiry that they want to investigate during the week for personal spiritual growth or faith development.

#### God's Word About Self-Responsibility

1. Ask everyone to look up Ezekiel 18:1-20, silently study it for a while and be prepared to discuss the following questions which may be printed on the board:
  - a. What did it likely mean to its first hearers?
  - b. What does it mean today?
  - c. What does it say about God? About Jesus Christ?
  - d. What does it say about children and adults?

- e. If you took it seriously, what would you do?<sup>240</sup>
2. Time for group discussion.

### Reaching Consensus

1. Ask someone to list five out of eleven self-directed learning concepts. Can someone list five different concepts?
2. Go around the group in proud whip fashion and have learners share in 60 seconds an area of inquiry that they are proud to investigate in the coming weeks.
3. Ask someone to summarize God's Word about self-responsibility in just 30 second.
4. Ask some members of the group to share how they perceive the relationship of the faith development battle of flesh vs. spirit with their chosen area of inquiry.

### Moving On

1. In the coming week, give additonal thought to your chosen area of inquiry. Does this represent your greatest need area? Where you are battling flesh vs. spirit? Make a decision about your greatest need area and write out an objective of what you would like to learn.
2. Ask someone to close with prayer for greater Spirit-energized self-responsibility.

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<sup>240</sup> Questions like these are suggested in the material by Dick Murray, p. 105.

## SESSION NUMBER FIVE

### Helping Learners Learn

#### Objectives

The learner will be able to:

1. Practice writing a good learning objective that includes the three elements; and
2. Develop a learning plan for one area of inquiry to include a statement of need, objective, resources, and strategy.

#### Introduction

1. Open with prayer.
2. Silently read the following session introduction and then look up when you are ready to get started. Learning objectives can be stated in many ways. Often they are statements of what the teacher wants the learner to learn. Education, however, is not really concerned with the teacher performing certain activities; it is concerned with helping learners achieve changes in behavior. A typical frame of reference for stating objectives involves a general typology of behavioral aspects as follows: 1) knowledge - facts, ideas, concepts; 2) attitudes - sensitivities, feelings, values; and 3) skills.

### Getting Started

1. In small groups of four, talk over the chosen area of inquiry. Did you change it during the week? Share your written objective. Review the objectives and develop a statement of what should be included in learning objectives.
2. Briefly have the group reporters list on the board the groups view of good objectives.
3. Refocus in the small groups and ask the group members about their perception of the resources that might be available to help you meet your objective. Decide on your strategy for the week to achieve the objective and share this with the group.

### More of God's Word About Self-Responsibility

1. Ask everyone to look up Romans 5:12-21, silently study it for a while and be prepared to discuss the following questions which may be printed on the board:
  - a. What did it likely mean to its first hearers?
  - b. What does it mean today?
  - c. What does it say about God? About Jesus Christ?
  - d. What does it say about children and adults?
  - e. If you took it seriously, what would you do?<sup>241</sup>
2. Time for group discussion.

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<sup>241</sup> Questions like these are suggested in the material by Dick Murray, p. 105.

### Reaching Consensus

1. Ask a few to share their chosen learning plan, the needs, objectives, resources, and strategies.
2. Who is stuck? Can the group help them?

### Moving On

1. During the coming week, carry out your learning plan.
2. Close with prayer for all group members to grow in faith and grace in Jesus Christ.

## SESSION NUMBER SIX

### Reporting on Progress and Evaluating the Future

#### Objectives

The learners will be able to:

1. Express verbally how they carried out their learning plan.
2. Consider the possibility of a new area of inquiry in their on-going battle of flesh vs. spirit.

#### Introduction

1. Open with prayer.

2. Silently read the following session introduction and then look up when you are ready to get started.

In today's session, you will all be given opportunity to share how you did on your learning plan during the week. As others reveal their growth, listen carefully. You may learn some new things about faith development from them.

### Reports

1. In round table fashion, provide opportunity for learners to discuss what they learned during the week as they carried out their learning plan.

2. As they progress, occasionally ask such questions as:

- a. How do you feel about your progress?
- b. Would you now do something different?
- c. Do you feel you reached your objective?

### Close

1. Form groups of four again. Discuss what new areas of faith development they might choose.

2. Ask them to pray for each other for continued spiritual growth and faith development.

### IN CONCLUSION

I set out to test the hypothesis that Christians who engage in self-directed reading of Christian literature are more likely to develop a more integrated, mature faith than those who do not engage in self-directed reading. While testing the hypothesis, I

examined my own life, reviewed learning theories and strategies, considered the congregational context for learning and the theological issues involved in the hypothesis, and ended with a suggested study format to help people grow in faith and knowledge of Jesus Christ through self-directed learning. I believe I have achieved my objective and shown that there is a strong correlation between faith development and self-directed reading of Christian literature.

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**The Prima Group**

MARKETING RESEARCH • CONSULTING • PLANNING

**CONCORDIA PUBLISHING HOUSE  
FAITH AND READING SURVEY**

**TABULATIONS**

**PREPARED FOR:  
CONCORDIA PUBLISHING HOUSE  
ST. LOUIS, MISSOURI**

**PREPARED BY:  
THE PRIMA GROUP  
ST. LOUIS, MISSOURI**

**AUGUST 1990**

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**TABULATIONS**

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 01

AUGUST 1990

Q1. HOW LONG HAVE YOU BEEN A MEMBER OF AN LCMS CONGREGATION?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	CRTFD MEMBR		HEAVY	MDIUM	LIGHT	MALE	FMALE	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+
	SMPLE	YEARS	YEARS	YEARS		WRKER	LAITY	READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC		100	400	
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Less than one year	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1-3 years	10	10	-	-	1	-	9	5	4	1	8	2	2	5	3	1	3	6	5	4	1	-
	1.0	3.6			0.5		1.4	1.7	0.9	0.4	1.3	0.5	1.5	0.9	0.9	0.4	0.8	1.7	3.7	0.9	0.4	
4-5 years	21	21	-	-	2	2	16	5	10	6	8	13	8	11	2	4	15	2	5	11	3	2
	2.1	7.6			1.1	1.2	2.5	1.7	2.1	2.3	1.3	3.3	5.9	2.0	0.6	1.4	4.0	0.6	3.7	2.4	1.1	1.4
6-10 years	51	51	-	-	5	5	36	15	21	15	31	20	11	32	8	19	21	11	9	29	9	4
	5.0	18.3			2.6	2.9	5.7	5.2	4.5	5.7	5.1	5.1	8.1	5.8	2.5	6.7	5.7	3.1	6.6	6.2	3.4	2.9
11-15 years	43	43	-	-	2	2	39	11	22	10	25	18	8	31	4	14	17	12	5	30	6	1
	4.2	15.5			1.1	1.2	6.2	3.8	4.7	3.8	4.1	4.5	5.9	5.6	1.2	5.0	4.6	3.4	3.7	6.4	2.3	0.7
16-20 years	47	47	-	-	5	5	34	19	18	10	23	22	4	33	8	19	12	14	4	26	11	3
	4.6	16.9			2.6	2.9	5.4	6.6	3.8	3.8	3.8	5.6	2.9	6.0	2.5	6.7	3.2	3.9	2.9	5.6	4.2	2.2
21-29 years	106	106	-	-	10	20	72	26	48	32	56	46	33	53	16	30	43	29	15	50	28	9
	10.4	38.1			5.3	11.8	11.4	9.1	10.2	12.2	9.2	11.6	24.3	9.6	5.0	10.6	11.6	8.2	11.0	10.7	10.7	6.5
30-39 years	262	-	262	-	62	43	154	84	136	41	151	108	68	153	38	52	103	103	32	113	73	40
	25.7		55.0		32.6	25.3	24.3	29.4	29.0	15.6	24.7	27.3	50.0	27.8	11.8	18.4	27.8	29.0	23.5	24.2	28.0	28.8
40-49 years	214	-	214	-	54	56	102	65	85	63	132	81	-	174	39	45	70	98	23	91	57	41
	21.0		45.0		28.4	32.9	16.1	22.7	18.1	24.0	21.6	20.5		31.6	12.1	16.0	18.9	27.6	16.9	19.5	21.8	29.5
50 years or more	258	-	-	258	49	37	165	54	121	82	171	83	-	57	199	92	85	79	36	109	71	39
	25.3			100.0	25.8	21.8	26.0	18.9	25.8	31.3	28.0	21.0		10.3	61.8	32.6	22.9	22.3	26.5	23.3	27.2	28.1
No answer	9	-	-	-	-	-	7	2	4	2	6	3	2	2	5	6	2	1	2	4	2	-
	0.9						1.1	0.7	0.9	0.8	1.0	0.8	1.5	0.4	1.6	2.1	0.5	0.3	1.5	0.9	0.8	

Q2. WHICH OF THE FOLLOWING DESCRIBES YOUR CURRENT ROLE  
IN THE CHURCH?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Pastor	190 18.6	25 9.0	116 24.4	49 19.0	190 100.0	-	-	76 26.6	92 19.6	22 8.4	190 31.1	-	29 21.3	121 22.0	40 12.4	-	15 4.0	175 49.3	11 8.1	82 17.6	68 26.1	28 20.1
Commissioned/certified worker	170 16.7	34 12.2	99 20.8	37 14.3	-	170 100.0	-	50 17.5	74 15.8	45 17.2	74 12.1	93 23.5	28 20.6	107 19.4	32 9.9	21 7.4	79 21.3	67 18.9	8 5.9	43 9.2	61 23.4	54 38.8
Member of the laity	634 62.1	206 74.1	256 53.8	165 64.0	-	-	634 100.0	157 54.9	289 61.6	186 71.0	335 54.8	289 73.0	73 53.7	316 57.4	237 73.6	244 86.5	268 72.2	113 31.8	113 83.1	328 70.2	128 49.0	55 39.6
No answer	27 2.6	13 4.7	5 1.1	7 2.7	-	-	-	3 1.0	14 3.0	9 3.4	12 2.0	14 3.5	6 4.4	7 1.3	13 4.0	17 6.0	9 2.4	-	4 2.9	14 3.0	4 1.5	2 1.4

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 03

AUGUST 1990

Q3A. DO YOU SERVE AS A TEACHER?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKR	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Yes	596 58.4	144 51.8	313 65.8	134 51.9	175 92.1	144 84.7	268 42.3	203 71.0	272 58.0	120 45.8	346 56.6	242 61.1	89 65.4	373 67.7	128 39.8	113 40.1	203 54.7	274 77.2	59 43.4	258 55.2	172 65.9	100 71.9
No	411 40.3	132 47.5	158 33.2	118 45.7	15 7.9	24 14.1	358 56.5	82 28.7	190 40.5	137 52.3	258 42.2	147 37.1	46 33.8	174 31.6	185 57.5	161 57.1	165 44.5	78 22.0	73 53.7	202 43.3	88 33.7	38 27.3
No answer	14 1.4	2 0.7	5 1.1	6 2.3	-	2 1.2	8 1.3	1 0.3	7 1.5	5 1.9	7 1.1	7 1.8	1 0.7	4 0.7	9 2.8	8 2.8	3 0.8	3 0.8	4 2.9	7 1.5	1 0.4	1 0.7

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 04

AUGUST 1990

Q38. IF YES, WHICH OF THE FOLLOWING LEVELS DO YOU TEACH?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	100+ 901+
Total Sample	596 100.0	144 100.0	313 100.0	134 100.0	175 100.0	144 100.0	268 100.0	203 100.0	272 100.0	120 100.0	346 100.0	242 100.0	89 100.0	373 100.0	128 100.0	113 100.0	203 100.0	274 100.0	59 100.0	258 100.0	172 100.0	100 100.0
Preschool to 8th grade	369 61.9	88 61.1	211 67.4	66 49.3	91 52.0	118 81.9	153 57.1	127 62.6	152 55.9	89 74.2	178 51.4	185 76.4	65 73.0	241 64.6	59 46.1	76 67.3	137 67.5	152 55.5	36 61.0	149 57.8	110 64.0	69 69.0
Church Bible Class	224 37.6	47 32.6	116 37.1	61 45.5	132 75.4	37 25.7	55 20.5	82 40.4	108 39.7	34 28.3	196 56.6	27 11.2	40 44.9	132 35.4	51 39.8	18 15.9	52 25.6	153 55.8	12 20.3	102 39.5	70 40.7	39 39.0
Adult	278 46.6	54 37.5	155 49.5	68 50.7	165 94.3	32 22.2	81 30.2	111 54.7	136 50.0	31 25.8	235 67.9	41 16.9	39 43.8	175 46.9	62 48.4	24 21.2	65 32.0	187 68.2	17 28.8	122 47.3	88 51.2	49 49.0
In-home Bible Class	85 14.3	20 13.9	49 15.7	16 11.9	41 23.4	9 6.2	35 13.1	40 19.7	40 14.7	5 4.2	58 16.8	26 10.7	18 20.2	47 12.6	19 14.8	12 10.6	23 11.3	49 17.9	3 5.1	40 15.5	29 16.9	12 12.0
In-church Bible Class	186 31.2	39 27.1	100 31.9	47 35.1	117 66.9	23 16.0	45 16.8	72 35.5	93 34.2	21 17.5	158 45.7	25 10.3	28 31.5	112 30.0	43 33.6	16 14.2	42 20.7	125 45.6	10 16.9	83 32.2	61 35.5	29 29.0
Christian school	114 19.1	12 8.3	68 21.7	34 25.4	31 17.7	70 48.6	12 4.5	41 20.2	50 18.4	23 19.2	67 19.4	46 19.0	14 15.7	76 20.4	23 18.0	- 20.2	41 26.3	72 26.3	1 1.7	28 10.9	36 20.9	48 48.0
No answer	5 0.8	2 1.4	2 0.6	1 0.7	1 0.6	1 0.7	3 1.1	2 1.0	3 1.1	- 1.1	2 0.6	3 1.2	- 0.8	3 1.6	2 1.6	1 0.9	2 1.0	2 0.7	1 1.7	1 0.4	1 0.6	2 2.0

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 05

AUGUST 1990

Q4A. DO YOU CURRENTLY HOLD ELECTIVE OFFICE IN YOUR CONGREGATION?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Yes	446 43.7	144 51.8	172 36.1	127 49.2	6 3.2	40 23.5	387 61.0	114 39.9	202 43.1	128 48.9	285 46.6	150 37.9	41 30.1	225 40.8	170 52.8	159 56.4	188 50.7	88 24.8	84 61.8	216 46.3	92 35.2	43 30.9
No	559 54.8	132 47.5	297 62.4	125 48.4	175 92.1	129 75.9	242 38.2	168 58.7	258 55.0	132 50.4	316 51.7	241 60.9	94 69.1	322 58.4	141 43.8	119 42.2	181 48.8	257 72.4	48 35.3	244 52.2	164 62.8	96 69.1
No answer	16 1.6	2 0.7	7 1.5	6 2.3	9 4.7	1 0.6	5 0.8	4 1.4	9 1.9	2 0.8	10 1.6	5 1.3	1 0.7	4 0.7	11 3.4	4 1.4	2 0.5	10 2.8	4 2.9	7 1.5	5 1.9	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 06

AUGUST 1990

Q4B. IF NOT, HAVE YOU HELD ELECTIVE OFFICE IN YOUR CONGREGATION  
PREVIOUSLY?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKR	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FEMALE	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	559 100.0	132 100.0	297 100.0	125 100.0	175 100.0	129 100.0	242 100.0	168 100.0	258 100.0	132 100.0	316 100.0	241 100.0	94 100.0	322 100.0	141 100.0	119 100.0	181 100.0	257 100.0	48 100.0	244 100.0	164 100.0	96 100.0
Yes	216 38.6	65 49.2	97 32.7	51 40.8	23 13.1	37 28.7	149 61.6	59 35.1	96 37.2	60 45.5	115 36.4	101 41.9	30 31.9	106 32.9	80 56.7	76 63.9	82 45.3	58 22.6	21 43.8	107 43.9	62 37.8	24 25.0
No	329 58.9	66 50.0	194 65.3	68 54.4	144 82.3	92 71.3	87 36.0	107 63.7	153 59.3	69 52.3	191 60.4	136 56.4	64 68.1	208 64.6	55 39.0	40 33.6	94 51.9	193 75.1	25 52.1	129 52.9	99 60.4	71 74.0
No answer	14 2.5	1 0.8	6 2.0	6 4.8	8 4.6	-	6 2.5	2 1.2	9 3.5	3 2.3	10 3.2	4 1.7	-	8 2.5	6 4.3	3 2.5	5 2.8	6 2.3	2 4.2	8 3.3	3 1.8	1 1.0

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 07

AUGUST 1990

Q5A. DOES YOUR CHURCH MAINTAIN A LENDING LIBRARY?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Yes	710 69.5	198 71.2	342 71.8	166 64.3	147 77.4	116 68.2	433 68.3	202 70.6	338 72.1	168 64.1	443 72.5	259 65.4	94 69.1	405 73.5	204 63.4	179 63.5	257 69.3	266 74.9	59 43.4	317 67.9	211 80.8	114 82.0
No	302 29.6	79 28.4	131 27.5	89 34.5	43 22.6	53 31.2	194 30.6	82 28.7	126 26.9	93 35.5	161 26.4	135 34.1	42 30.9	143 26.0	112 34.8	96 34.0	114 30.7	87 24.5	75 55.1	146 31.3	48 18.4	24 17.3
No answer	9 0.9	1 0.4	3 0.6	3 1.2	-	1 0.6	7 1.1	2 0.7	5 1.1	1 0.4	7 1.1	2 0.5	-	3 0.5	6 1.9	7 2.5	-	2 0.6	2 1.5	4 0.9	2 0.8	1 0.7

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 08

AUGUST 1990

Q5B. DOES YOUR CHURCH MAINTAIN A CHRISTIAN LIVING RESOURCE  
CENTER OR A BOOKSTORE?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Yes	212 20.8	44 15.8	121 25.4	46 17.8	53 27.9	47 27.6	107 16.9	54 18.9	101 21.5	56 21.4	140 22.9	69 17.4	24 17.6	129 23.4	58 18.0	54 19.1	68 18.3	89 25.1	7 5.1	72 15.4	69 26.4	62 44.6
No	798 78.2	229 82.4	353 74.2	210 81.4	137 72.1	122 71.8	518 81.7	229 80.1	362 77.2	205 78.2	464 75.9	323 81.6	110 80.9	419 76.0	258 80.1	221 78.4	302 81.4	263 74.1	127 93.4	389 83.3	189 72.4	77 55.4
No answer	11 1.1	5 1.8	2 0.4	2 0.8	-	1 0.6	9 1.4	3 1.0	6 1.3	1 0.4	7 1.1	4 1.0	2 1.5	3 0.5	6 1.9	7 2.5	1 0.3	3 0.8	2 1.5	6 1.3	3 1.1	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 09

AUGUST 1990

Q5C. DOES YOUR CHURCH OR SCHOOL HAVE BOOK FAIRS?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTRD MEMBR WRKR	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Yes	305 29.9	65 23.4	157 33.0	81 31.4	61 32.1	101 59.4	137 21.6	90 31.5	146 31.1	68 26.0	183 30.0	117 29.5	37 27.2	187 33.9	77 23.9	48 17.0	112 30.2	141 39.7	7 5.1	83 17.8	121 46.4	89 64.0
No	701 68.7	210 75.5	314 66.0	171 66.3	128 67.4	68 40.0	486 76.7	193 67.5	315 67.2	191 72.9	420 68.7	273 68.9	98 72.1	358 65.0	237 73.6	225 79.8	257 69.3	210 59.2	127 93.4	375 80.3	137 52.5	50 36.0
No answer	15 1.5	3 1.1	5 1.1	6 2.3	1 0.5	1 0.6	11 1.7	3 1.0	8 1.7	3 1.1	8 1.3	6 1.5	1 0.7	6 1.1	8 2.5	9 3.2	2 0.5	4 1.1	2 1.5	9 1.9	3 1.1	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 10

AUGUST 1990

Q5D. DOES YOUR CHURCH OR SCHOOL ENCOURAGE READING FOR  
SPIRITUAL GROWTH?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Yes	834 81.7	220 79.1	381 80.0	226 87.6	175 92.1	138 81.2	499 78.7	234 81.8	383 81.7	216 82.4	527 86.3	296 74.7	110 80.9	437 79.3	278 86.3	232 82.3	293 79.0	300 84.5	106 77.9	373 79.9	225 86.2	118 84.9
No	170 16.7	53 19.1	89 18.7	28 10.9	15 7.9	30 17.6	123 19.4	49 17.1	80 17.1	39 14.9	74 12.1	93 23.5	25 18.4	109 19.8	33 10.2	41 14.5	73 19.7	52 14.6	26 19.1	84 18.0	35 13.4	21 15.1
No answer	17 1.7	5 1.8	6 1.3	4 1.6	-	2 1.2	12 1.9	3 1.0	6 1.3	7 2.7	10 1.6	7 1.8	1 0.7	5 0.9	11 3.4	9 3.2	5 1.3	3 0.8	4 2.9	10 2.1	1 0.4	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 11

AUGUST 1990

Q6A. DO YOU LIVE WITHIN 15 MINUTES OF A ...  
SECULAR BOOKSTORE?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Yes	742 72.7	193 69.4	353 74.2	192 74.4	154 81.1	149 87.6	431 68.0	221 77.3	349 74.4	171 65.3	449 73.5	282 71.2	93 68.4	428 77.7	212 65.8	164 58.2	273 73.6	295 83.1	66 48.5	312 66.8	225 86.2	126 90.6
No	231 22.6	69 24.8	110 23.1	49 19.0	36 18.9	13 7.6	170 26.8	57 19.9	97 20.7	76 29.0	132 21.6	99 25.0	41 30.1	114 20.7	76 23.6	89 31.6	84 22.6	58 16.3	63 46.3	126 27.0	31 11.9	9 6.5
No answer	48 4.7	16 5.8	13 2.7	17 6.6	-	8 4.7	33 5.2	8 2.8	23 4.9	15 5.7	30 4.9	15 3.8	2 1.5	9 1.6	34 10.6	29 10.3	14 3.8	2 0.6	7 5.1	29 6.2	5 1.9	4 2.9

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 12

AUGUST 1990

Q6B. DO YOU LIVE WITHIN 15 MINUTES OF A ...  
RELIGIOUS BOOKSTORE?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Yes	788 77.2	217 78.1	363 76.3	203 78.7	152 80.0	156 91.8	469 74.0	226 79.0	373 79.5	187 71.4	481 78.7	294 74.2	97 71.3	444 80.6	236 73.3	187 66.3	285 76.8	304 85.6	69 50.7	341 73.0	231 88.5	132 95.0
No	211 20.7	57 20.5	105 22.1	47 18.2	37 19.5	12 7.1	150 23.7	56 19.6	88 18.8	66 25.2	115 18.8	95 24.0	38 27.9	101 18.3	71 22.0	80 28.4	80 21.6	50 14.1	65 47.8	109 23.3	27 10.3	7 5.0
No answer	22 2.2	4 1.4	8 1.7	8 3.1	1 0.5	2 1.2	15 2.4	4 1.4	8 1.7	9 3.4	15 2.5	7 1.8	1 0.7	6 1.1	15 4.7	15 5.3	6 1.6	1 0.3	2 1.5	17 3.6	3 1.1	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 13

AUGUST 1990

Q6C. DO YOU LIVE WITHIN 15 MINUTES OF A ...  
PUBLIC LIBRARY?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Yes	990 97.0	269 96.8	465 97.7	248 96.1	189 99.5	168 98.8	609 96.1	279 97.6	457 97.4	252 96.2	596 97.5	380 96.0	131 96.3	543 98.5	304 94.4	265 94.0	359 96.8	353 99.4	124 91.2	452 96.8	260 99.6	137 98.6
No	21 2.1	6 2.2	8 1.7	7 2.7	1 0.5	-	18 2.8	6 2.1	9 1.9	5 1.9	9 1.5	12 3.0	5 3.7	7 1.3	9 2.8	10 3.5	9 2.4	2 0.6	11 8.1	7 1.5	1 0.4	1 0.7
No answer	10 1.0	3 1.1	3 0.6	3 1.2	-	2 1.2	7 1.1	1 0.3	3 0.6	5 1.9	6 1.0	4 1.0	-	1 0.2	9 2.8	7 2.5	3 0.8	-	1 0.7	8 1.7	-	1 0.7

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 14

AUGUST 1990

Q7A. IN THE PAST YEAR, ABOUT HOW OFTEN HAVE YOU BOUGHT READING MATERIALS DIRECT FROM CONCORDIA PUBLISHING HOUSE?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Five or more times	80	14	45	21	60	10	10	43	31	6	71	9	12	43	25	4	14	62	4	32	31	13
	7.8	5.0	9.5	8.1	31.6	5.9	1.6	15.0	6.6	2.3	11.6	2.3	8.8	7.8	7.8	1.4	3.8	17.5	2.9	6.9	11.9	9.4
Three or four times	87	21	43	22	47	10	27	26	48	13	66	21	11	55	21	20	16	51	15	41	25	5
	8.5	7.6	9.0	8.5	24.7	5.9	4.3	9.1	10.2	5.0	10.8	5.3	8.1	10.0	6.5	7.1	4.3	14.4	11.0	8.8	9.6	3.6
One or two times	331	73	160	95	61	69	198	89	159	82	202	124	42	176	109	85	119	122	37	158	80	50
	32.4	26.3	33.6	36.8	32.1	40.6	31.2	31.1	33.9	31.3	33.1	31.3	30.9	31.9	33.9	30.1	32.1	34.4	27.2	33.8	30.7	36.0
Not at all	512	168	223	117	22	80	391	126	225	159	265	238	71	273	160	169	216	119	79	229	123	70
	50.1	60.4	46.8	45.3	11.6	47.1	61.7	44.1	48.0	60.7	43.4	60.1	52.2	49.5	49.7	59.9	58.2	33.5	58.1	49.0	47.1	50.4
No answer	11	2	5	3	-	1	8	2	6	2	7	4	-	4	7	4	6	1	1	7	2	1
	1.1	0.7	1.1	1.2		0.6	1.3	0.7	1.3	0.8	1.1	1.0		0.7	2.2	1.4	1.6	0.3	0.7	1.5	0.8	0.7

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 15

AUGUST 1990

Q7B. IN THE PAST YEAR, ABOUT HOW OFTEN HAVE YOU BOUGHT READING  
MATERIALS DIRECT FROM ANOTHER PUBLISHING COMPANY?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAIY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Five or more times	107 10.5	22 7.9	69 14.5	16 6.2	46 24.2	20 11.8	39 6.2	59 20.6	41 8.7	7 2.7	78 12.8	28 7.1	17 12.5	59 10.7	30 9.3	11 3.9	37 10.0	58 16.3	9 6.6	42 9.0	39 14.9	16 11.5
Three or four times	122 11.9	40 14.4	54 11.3	27 10.5	45 23.7	17 10.0	58 9.1	47 16.4	60 12.8	15 5.7	81 13.3	41 10.4	22 16.2	69 12.5	31 9.6	22 7.8	34 9.2	66 18.6	8 5.9	63 13.5	30 11.5	21 15.1
One or two times	322 31.5	91 32.7	148 31.1	80 31.0	71 37.4	55 32.4	188 29.7	96 33.6	149 31.8	76 29.0	189 30.9	125 31.6	40 29.4	187 33.9	87 27.0	72 25.5	113 30.5	128 36.1	45 33.1	150 32.1	75 28.7	42 30.2
Not at all	450 44.1	120 43.2	196 41.2	130 50.4	26 13.7	74 43.5	337 53.2	78 27.3	209 44.6	161 61.5	250 40.9	195 49.2	57 41.9	227 41.2	163 50.6	168 59.6	179 48.2	100 28.2	71 52.2	201 43.0	113 43.3	58 41.7
No answer	20 2.0	5 1.8	9 1.9	5 1.9	2 1.1	4 2.4	12 1.9	6 2.1	10 2.1	3 1.1	13 2.1	7 1.8	-	9 1.6	11 3.4	9 3.2	8 2.2	3 0.8	3 2.2	11 2.4	4 1.5	2 1.4

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 16

AUGUST 1990

Q7C. IN THE PAST YEAR, ABOUT HOW OFTEN HAVE YOU BOUGHT READING MATERIALS DIRECT FROM A SECULAR BOOKSTORE?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Five or more times	164 16.1	47 16.9	88 18.5	27 10.5	40 21.1	29 17.1	94 14.8	90 31.5	61 13.0	12 4.6	94 15.4	68 17.2	21 15.4	111 20.1	30 9.3	20 7.1	63 17.0	79 22.3	11 8.1	68 14.6	52 19.9	30 21.6
Three or four times	153 15.0	42 15.1	74 15.5	37 14.3	35 18.4	28 16.5	87 13.7	51 17.8	82 17.5	20 7.6	83 13.6	68 17.2	20 14.7	90 16.3	41 12.7	25 8.9	58 15.6	67 18.9	12 8.8	71 15.2	47 18.0	20 14.4
One or two times	338 33.1	98 35.3	162 34.0	77 29.8	63 33.2	72 42.4	194 30.6	88 30.8	178 38.0	72 27.5	202 33.1	134 33.8	59 43.4	186 33.8	91 28.3	86 30.5	127 34.2	123 34.6	45 33.1	144 30.8	96 36.8	50 36.0
Not at all	347 34.0	85 30.6	147 30.9	110 42.6	51 26.8	40 23.5	247 39.0	51 17.8	144 30.7	150 57.3	223 36.5	117 29.5	35 25.7	159 28.9	147 45.7	139 49.3	117 31.5	85 23.9	63 46.3	173 37.0	63 24.1	39 28.1
No answer	19 1.9	6 2.2	5 1.1	7 2.7	1 0.5	1 0.6	12 1.9	6 2.1	4 0.9	8 3.1	9 1.5	9 2.3	1 0.7	5 0.9	13 4.0	12 4.3	6 1.6	1 0.3	5 3.7	11 2.4	3 1.1	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 17

AUGUST 1990

Q7D. IN THE PAST YEAR, ABOUT HOW OFTEN HAVE YOU BOUGHT READING  
MATERIALS DIRECT FROM A CHRISTIAN BOOKSTORE?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Five or more times	195 19.1	51 18.3	102 21.4	42 16.3	75 39.5	35 20.6	83 13.1	96 33.6	81 17.3	17 6.5	110 18.0	82 20.7	33 24.3	120 21.8	39 12.1	35 12.4	66 17.8	91 25.6	20 14.7	77 16.5	60 23.0	35 25.2
Three or four times	206 20.2	57 20.5	105 22.1	41 15.9	46 24.2	40 23.5	115 18.1	60 21.0	116 24.7	30 11.5	107 17.5	96 24.2	31 22.8	128 23.2	45 14.0	50 17.7	77 20.8	76 21.4	18 13.2	85 18.2	68 26.1	32 23.0
One or two times	372 36.4	95 34.2	173 36.3	103 39.9	55 28.9	67 39.4	241 38.0	89 31.1	158 33.7	124 47.3	220 36.0	149 37.6	45 33.1	197 35.8	127 39.4	108 38.3	131 35.3	130 36.6	50 36.8	184 39.4	94 36.0	40 28.8
Not at all	244 23.9	73 26.3	95 20.0	72 27.9	14 7.4	28 16.5	193 30.4	40 14.0	114 24.3	89 34.0	170 27.8	69 17.4	27 19.9	106 19.2	107 33.2	86 30.5	96 25.9	58 16.3	48 35.3	118 25.3	38 14.6	32 23.0
No answer	4 0.4	2 0.7	1 0.2	-	-	-	2 0.3	1 0.3	-	2 0.8	4 0.7	-	-	-	4 1.2	3 1.1	1 0.3	-	-	3 0.6	1 0.4	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 18

AUGUST 1990

Q7E. IN THE PAST YEAR, ABOUT HOW OFTEN HAVE YOU BOUGHT READING MATERIALS DIRECT FROM A CHURCH OR SCHOOL DISPLAY?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	CRTFD	MEMBR	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+	
	SMPLE	YEARS	YEARS	YEARS	PASTR	WRKER	LAITY	READR	READR	READR		YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+	
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Five or more times	16	4	10	2	3	9	3	9	5	2	6	10	3	9	4	3	5	8	-	9	5	2
	1.6	1.4	2.1	0.8	1.6	5.3	0.5	3.1	1.1	0.8	1.0	2.5	2.2	1.6	1.2	1.1	1.3	2.3		1.9	1.9	1.4
Three or four times	45	10	21	14	6	9	28	17	19	9	21	22	5	24	15	10	20	14	4	14	15	11
	4.4	3.6	4.4	5.4	3.2	5.3	4.4	5.9	4.1	3.4	3.4	5.6	3.7	4.4	4.7	3.5	5.4	3.9	2.9	3.0	5.7	7.9
One or two times	305	75	152	76	65	66	169	80	148	77	178	123	37	185	80	79	105	118	25	134	94	46
	29.9	27.0	31.9	29.5	34.2	38.8	26.7	28.0	31.6	29.4	29.1	31.1	27.2	33.6	24.8	28.0	28.3	33.2	18.4	28.7	36.0	33.1
Not at all	634	184	285	159	115	84	419	173	289	169	393	233	90	330	206	175	236	214	103	297	143	80
	62.1	66.2	59.9	61.6	60.5	49.4	66.1	60.5	61.6	64.5	64.3	58.8	66.2	59.9	64.0	62.1	63.6	60.3	75.7	63.6	54.8	57.6
No answer	21	5	8	7	1	2	15	7	8	5	13	8	1	3	17	15	5	1	4	13	4	-
	2.1	1.8	1.7	2.7	0.5	1.2	2.4	2.4	1.7	1.9	2.1	2.0	0.7	0.5	5.3	5.3	1.3	0.3	2.9	2.8	1.5	

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 19

AUGUST 1990

Q8. HOW MUCH DOES THE FOLLOWING FACTOR INFLUENCE YOU IN SELECTING  
YOUR READING MATERIALS ... WORD OF MOUTH?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 900
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
No influence	48 4.7	11 4.0	23 4.8	14 5.4	6 3.2	8 4.7	33 5.2	9 3.1	22 4.7	17 6.5	36 5.9	9 2.3	4 2.9	22 4.0	20 6.2	12 4.3	21 5.7	13 3.7	9 6.6	23 4.9	8 3.1	6 4.3
Little influence	125 12.2	38 13.7	57 12.0	30 11.6	25 13.2	25 14.7	73 11.5	33 11.5	54 11.5	38 14.5	88 14.4	35 8.8	27 19.9	62 11.3	35 10.9	35 12.4	42 11.3	47 13.2	15 11.0	66 14.1	27 10.3	15 10.8
Some influence	415 40.6	111 39.9	191 40.1	109 42.2	81 42.6	59 34.7	265 41.8	126 44.1	196 41.8	91 34.7	254 41.6	158 39.9	44 32.4	229 41.6	139 43.2	115 40.8	148 39.9	148 41.7	55 40.4	177 37.9	110 42.1	68 48.9
Strong influence	373 36.5	108 38.8	183 38.4	79 30.6	75 39.5	68 40.0	221 34.9	110 38.5	176 37.5	87 33.2	197 32.2	173 43.7	61 44.9	218 39.6	91 28.3	87 30.9	144 38.8	139 39.2	45 33.1	174 37.3	103 39.5	46 33.1
Do not receive	17 1.7	4 1.4	6 1.3	7 2.7	-	3 1.8	12 1.9	2 0.7	6 1.3	9 3.4	12 2.0	4 1.0	-	7 1.3	9 2.8	10 3.5	5 1.3	1 0.3	2 1.5	9 1.9	3 1.1	1 0.7
No answer	43 4.2	6 2.2	16 3.4	19 7.4	3 1.6	7 4.1	30 4.7	6 2.1	15 3.2	20 7.6	24 3.9	17 4.3	-	13 2.4	28 8.7	23 8.2	11 3.0	7 2.0	10 7.4	18 3.9	10 3.8	3 2.2

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 20

AUGUST 1990

Q8. HOW MUCH DOES THE FOLLOWING INFLUENCE YOU WHEN SELECTING  
YOUR READING MATERIALS ... SAW IN BOOKSTORE?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 100.0
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
No influence	107 10.5	21 7.6	48 10.1	38 14.7	12 6.3	16 9.4	78 12.3	18 6.3	44 9.4	45 17.2	78 12.8	27 6.8	8 5.9	47 8.5	51 15.8	35 12.4	41 11.1	30 8.5	15 11.0	53 11.3	25 9.6	12 8.6
Little influence	240 23.5	65 23.4	105 22.1	68 26.4	52 27.4	32 18.8	152 24.0	50 17.5	127 27.1	63 24.0	160 26.2	80 20.2	38 27.9	117 21.2	85 26.4	63 22.3	90 24.3	87 24.5	38 27.9	118 25.3	53 20.3	29 20.9
Some influence	419 41.0	118 42.4	217 45.6	81 31.4	89 46.8	72 42.4	247 39.0	120 42.0	205 43.7	92 35.1	239 39.1	174 43.9	59 43.4	257 46.6	98 30.4	95 33.7	158 42.6	160 45.1	46 33.8	182 39.0	122 46.7	63 45.3
Strong influence	181 17.7	58 20.9	84 17.6	37 14.3	36 18.9	42 24.7	100 15.8	84 29.4	72 15.4	25 9.5	90 14.7	88 22.2	31 22.8	113 20.5	34 10.6	41 14.5	66 17.8	71 20.0	17 12.5	82 17.6	48 18.4	30 21.6
Do not receive	13 1.3	4 1.4	2 0.4	7 2.7	- 0.6	1 0.6	10 1.6	2 0.7	3 0.6	8 3.1	10 1.6	2 0.5	- 0.7	4 2.5	8 3.5	10 3.5	1 0.3	1 0.3	3 2.2	7 1.5	1 0.4	-
No answer	61 6.0	12 4.3	20 4.2	27 10.5	1 0.5	7 4.1	47 7.4	12 4.2	18 3.8	29 11.1	34 5.6	25 6.3	-	13 2.4	46 14.3	38 13.5	15 4.0	6 1.7	17 12.5	25 5.4	12 4.6	5 3.6

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 21

AUGUST 1990

Q8. HOW MUCH DOES THE FOLLOWING INFLUENCE YOU WHEN SELECTING  
YOUR READING MATERIALS ... PUBLISHER (DIRECT MAIL)?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE						
	TOTAL	<30	30-49	50+	CRTFD	MEMBR	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-					
	SMPLE	YEARS	YEARS	YEARS	PASTR	WRKER	LAITY	READR	READR	READR		YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+				
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139	100.0	100.0	100.0
No influence	169	48	71	49	12	36	118	32	73	63	101	65	20	93	54	57	61	49	23	79	45	18	16.6	17.3	14.9
Little influence	305	90	150	62	51	52	199	90	134	80	181	122	42	185	76	71	128	103	34	139	83	46	29.9	32.4	31.5
Some influence	300	74	150	74	85	54	153	95	146	59	185	113	47	168	83	58	104	136	39	131	77	49	29.4	26.6	31.5
Strong influence	108	27	54	26	36	13	56	39	57	12	72	34	12	56	38	26	30	50	16	50	29	11	10.6	9.7	11.3
Do not receive	73	24	28	20	2	6	61	15	38	20	35	36	13	30	29	30	33	9	12	38	15	6	7.1	8.6	5.9
No answer	66	15	23	27	4	9	47	15	21	28	37	26	2	19	42	40	15	8	12	30	12	9	6.5	5.4	4.8

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 22

AUGUST 1990

Q8. HOW MUCH DOES THE FOLLOWING INFLUENCE YOU WHEN SELECTING  
YOUR READING MATERIALS ... PUBLISHER (CATALOG)?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
No influence	166 16.3	49 17.6	65 13.7	52 20.2	13 6.8	30 17.6	120 18.9	29 10.1	70 14.9	65 24.8	112 18.3	51 12.9	17 12.5	83 15.1	63 19.6	58 20.6	61 16.4	44 12.4	26 19.1	77 16.5	38 14.6	20 14.4
Little influence	292 28.6	85 30.6	138 29.0	66 25.6	55 28.9	52 30.6	184 29.0	90 31.5	133 28.4	69 26.3	171 28.0	118 29.8	33 24.3	179 32.5	78 24.2	55 19.5	116 31.3	118 33.2	27 19.9	130 27.8	78 29.9	55 39.6
Some influence	326 31.9	80 28.8	172 36.1	72 27.9	88 46.3	61 35.9	168 26.5	104 36.4	162 34.5	60 22.9	187 30.6	135 34.1	63 46.3	180 32.7	80 24.8	72 25.5	116 31.3	135 38.0	40 29.4	146 31.3	98 37.5	37 26.6
Strong influence	87 8.5	21 7.6	44 9.2	22 8.5	30 15.8	11 6.5	43 6.8	34 11.9	43 9.2	10 3.8	58 9.5	29 7.3	9 6.6	50 9.1	28 8.7	21 7.4	23 6.2	43 12.1	12 8.8	45 9.6	19 7.3	10 7.2
Do not receive	73 7.1	22 7.9	30 6.3	20 7.8	2 1.1	8 4.7	58 9.1	12 4.2	38 8.1	23 8.8	41 6.7	31 7.8	12 8.8	34 6.2	26 8.1	30 10.6	34 9.2	8 2.3	12 8.8	34 7.3	16 6.1	9 6.5
No answer	77 7.5	21 7.6	27 5.7	26 10.1	2 1.1	8 4.7	61 9.6	17 5.9	23 4.9	35 13.4	42 6.9	32 8.1	2 1.5	25 4.5	47 14.6	46 16.3	21 5.7	7 2.0	19 14.0	35 7.5	12 4.6	8 5.8

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 23

AUGUST 1990

Q8. HOW MUCH DOES THE FOLLOWING INFLUENCE YOU WHEN SELECTING  
YOUR READING MATERIALS ... MEDIA (RADIO & TV)?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
No influence	308	79	145	83	65	59	176	76	140	91	202	103	35	181	90	80	106	120	42	140	83	39
	30.2	28.4	30.5	32.2	34.2	34.7	27.8	26.6	29.9	34.7	33.1	26.0	25.7	32.8	28.0	28.4	28.6	33.8	30.9	30.0	31.8	28.1
Little influence	346	97	163	81	89	56	199	113	162	71	218	124	50	198	95	75	123	145	33	164	88	57
	33.9	34.9	34.2	31.4	46.8	32.9	31.4	39.5	34.5	27.1	35.7	31.3	36.8	35.9	29.5	26.6	33.2	40.8	24.3	35.1	33.7	41.0
Some influence	212	63	101	48	26	41	137	59	103	49	105	106	35	106	70	57	88	65	26	91	63	29
	20.8	22.7	21.2	18.6	13.7	24.1	21.6	20.6	22.0	18.7	17.2	26.8	25.7	19.2	21.7	20.2	23.7	18.3	19.1	19.5	24.1	20.9
Strong influence	50	16	22	10	2	5	41	11	30	9	24	24	10	27	11	16	21	11	11	24	8	5
	4.9	5.8	4.6	3.9	1.1	2.9	6.5	3.8	6.4	3.4	3.9	6.1	7.4	4.9	3.4	5.7	5.7	3.1	8.1	5.1	3.1	3.6
Do not receive	33	6	19	8	4	1	26	7	15	11	21	11	4	16	12	16	10	6	9	18	4	-
	3.2	2.2	4.0	3.1	2.1	0.6	4.1	2.4	3.2	4.2	3.4	2.8	2.9	2.9	3.7	5.7	2.7	1.7	6.6	3.9	1.5	
No answer	72	17	26	28	4	8	55	20	19	31	41	28	2	23	44	38	23	8	15	30	15	9
	7.1	6.1	5.5	10.9	2.1	4.7	8.7	7.0	4.1	11.8	6.7	7.1	1.5	4.2	13.7	13.5	6.2	2.3	11.0	6.4	5.7	6.5

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 24

AUGUST 1990

Q8. HOW MUCH DOES THE FOLLOWING INFLUENCE YOU WHEN SELECTING  
YOUR READING MATERIALS ... MEDIA (NEWSPAPERS)?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKR	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
No influence	292 28.6	84 30.2	135 28.4	72 27.9	61 32.1	51 30.0	173 27.3	63 22.0	142 30.3	86 32.8	181 29.6	107 27.0	41 30.1	165 29.9	83 25.8	83 29.4	101 27.2	105 29.6	40 29.4	139 29.8	77 29.5	32 23.0
Little influence	368 36.0	104 37.4	177 37.2	84 32.6	92 48.4	57 33.5	217 34.2	110 38.5	166 35.4	92 35.1	235 38.5	130 32.8	50 36.8	227 41.2	89 27.6	84 29.8	128 34.5	154 43.4	37 27.2	173 37.0	94 36.0	60 43.2
Some influence	216 21.2	55 19.8	105 22.1	54 20.9	29 15.3	43 25.3	138 21.8	76 26.6	106 22.6	33 12.6	118 19.3	96 24.2	34 25.0	108 19.6	72 22.4	49 17.4	89 24.0	75 21.1	23 16.9	93 19.9	61 23.4	36 25.9
Strong influence	38 3.7	7 2.5	17 3.6	12 4.7	3 1.6	6 3.5	26 4.1	13 4.5	17 3.6	8 3.1	18 2.9	18 4.5	3 2.2	15 2.7	18 5.6	7 2.5	18 4.9	11 3.1	7 5.1	14 3.0	10 3.8	4 2.9
Do not receive	39 3.8	11 4.0	17 3.6	11 4.3	2 1.1	5 2.9	30 4.7	9 3.1	18 3.8	12 4.6	23 3.8	15 3.8	6 4.4	16 2.9	16 5.0	19 6.7	15 4.0	4 1.1	12 8.8	18 3.9	6 2.3	1 0.7
No answer	68 6.7	17 6.1	25 5.3	25 9.7	3 1.6	8 4.7	50 7.9	15 5.2	20 4.3	31 11.8	36 5.9	30 7.6	2 1.5	20 3.6	44 13.7	40 14.2	20 5.4	6 1.7	17 12.5	30 6.4	13 5.0	6 4.3

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 25

AUGUST 1990

Q8. HOW MUCH DOES THE FOLLOWING INFLUENCE YOU WHEN SELECTING  
YOUR READING MATERIALS ... MEDIA (MAGAZINES & JOURNALS)?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
No influence	161 15.8	47 16.9	71 14.9	43 16.7	23 12.1	29 17.1	107 16.9	31 10.8	69 14.7	60 22.9	99 16.2	59 14.9	22 16.2	86 15.6	51 15.8	58 20.6	55 14.8	46 13.0	23 16.9	76 16.3	42 16.1	18 12.9
Little influence	292 28.6	77 27.7	132 27.7	81 31.4	59 31.1	49 28.8	178 28.1	76 26.6	130 27.7	86 32.8	187 30.6	103 26.0	34 25.0	172 31.2	84 26.1	83 29.4	102 27.5	105 29.6	39 28.7	146 31.3	64 24.5	39 28.1
Some influence	383 37.5	109 39.2	188 39.5	83 32.2	81 42.6	63 37.1	232 36.6	117 40.9	198 42.2	67 25.6	215 35.2	163 41.2	59 43.4	212 38.5	108 33.5	81 28.7	143 38.5	154 43.4	41 30.1	167 35.8	112 42.9	56 40.3
Strong influence	94 9.2	22 7.9	49 10.3	21 8.1	25 13.2	19 11.2	46 7.3	42 14.7	42 9.0	10 3.8	56 9.2	36 9.1	16 11.8	48 8.7	28 8.7	6 2.1	43 11.6	43 12.1	11 8.1	36 7.7	27 10.3	18 12.9
Do not receive	29 2.8	8 2.9	13 2.7	8 3.1	1 0.5	2 1.2	24 3.8	5 1.7	13 2.8	11 4.2	19 3.1	9 2.3	4 2.9	13 2.4	11 3.4	16 5.7	10 2.7	2 0.6	8 5.9	15 3.2	4 1.5	-
No answer	62 6.1	15 5.4	23 4.8	22 8.5	1 0.5	8 4.7	47 7.4	15 5.2	17 3.6	28 10.7	35 5.7	26 6.6	1 0.7	20 3.6	40 12.4	38 13.5	18 4.9	5 1.4	14 10.3	27 5.8	12 4.6	8 5.8

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 26

AUGUST 1990

Q9. WOULD YOU CONSIDER YOURSELF A HEAVY READER; A MEDIUM READER; OR A LIGHT READER?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Heavy reader	286 28.0	81 29.1	149 31.3	54 20.9	76 40.0	50 29.4	157 24.8	286 100.0	-	-	157 25.7	124 31.3	35 25.7	173 31.4	73 22.7	49 17.4	95 25.6	137 38.6	34 25.0	131 28.1	74 28.4	42 30.2
Medium reader	469 45.9	123 44.2	221 46.4	121 46.9	92 48.4	74 43.5	289 45.6	-	469 100.0	-	292 47.8	174 43.9	74 54.4	245 44.5	147 45.7	125 44.3	178 48.0	162 45.6	61 44.9	204 43.7	133 51.0	66 47.5
Light reader	262 25.7	74 26.6	104 21.8	82 31.8	22 11.6	45 26.5	186 29.3	-	-	262 100.0	159 26.0	98 24.7	26 19.1	133 24.1	100 31.1	105 37.2	98 26.4	56 15.8	41 30.1	130 27.8	53 20.3	31 22.3
No answer	4 0.4	-	2 0.4	1 0.4	-	1 0.6	2 0.3	-	-	-	3 0.5	-	1 0.7	-	2 0.6	3 1.1	-	-	-	2 0.4	1 0.4	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 27

AUGUST 1990

Q10. IN A TYPICAL YEAR, HOW MANY BOOKS WOULD YOU ESTIMATE  
YOU READ?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE								
	TOTAL	<30	30-49	50+	CRTFD	MEMBR	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-							
	SMPLE	YEARS	YEARS	YEARS	PASTR	WRKER	LAITY	READR	READR	READR		YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+						
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139					
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Typically none	82	14	30	37	3	11	61	3	19	59	60	20	4	28	49	44	29	8	14	38	11	15					
	8.0	5.0	6.3	14.3	1.6	6.5	9.6	1.0	4.1	22.5	9.8	5.1	2.9	5.1	15.2	15.6	7.8	2.3	10.3	8.1	4.2	10.8					
One to three	247	69	105	73	25	37	179	15	96	135	166	77	36	113	95	87	89	67	42	117	59	24					
	24.2	24.8	22.1	28.3	13.2	21.8	28.2	5.2	20.5	51.5	27.2	19.4	26.5	20.5	29.5	30.9	24.0	18.9	30.9	25.1	22.6	17.3					
Four to five	181	50	89	40	38	39	100	21	115	45	107	73	23	113	44	39	73	68	18	81	49	32					
	17.7	18.0	18.7	15.5	20.0	22.9	15.8	7.3	24.5	17.2	17.5	18.4	16.9	20.5	13.7	13.8	19.7	19.2	13.2	17.3	18.8	23.0					
Six to ten	176	54	75	45	43	28	103	28	133	15	109	65	30	97	47	44	51	79	23	78	51	21					
	17.2	19.4	15.8	17.4	22.6	16.5	16.2	9.8	28.4	5.7	17.8	16.4	22.1	17.6	14.6	15.6	13.7	22.3	16.9	16.7	19.5	15.1					
Eleven to fifteen	123	32	64	26	31	19	71	55	65	3	70	53	18	71	34	20	51	52	13	55	39	16					
	12.0	11.5	13.4	10.1	16.3	11.2	11.2	19.2	13.9	1.1	11.5	13.4	13.2	12.9	10.6	7.1	13.7	14.6	9.6	11.8	14.9	11.5					
Sixteen to twenty	48	12	26	9	16	10	21	26	20	2	31	17	7	31	10	10	18	20	5	22	13	8					
	4.7	4.3	5.5	3.5	8.4	5.9	3.3	9.1	4.3	0.8	5.1	4.3	5.1	5.6	3.1	3.5	4.9	5.6	3.7	4.7	5.0	5.8					
More than twenty	159	46	85	28	34	25	96	136	21	2	66	89	17	97	41	35	59	61	20	73	39	23					
	15.6	16.5	17.9	10.9	17.9	14.7	15.1	47.6	4.5	0.8	10.8	22.5	12.5	17.6	12.7	12.4	15.9	17.2	14.7	15.6	14.9	16.5					
No answer	5	1	2	-	-	1	3	2	-	1	2	2	1	1	2	3	1	-	1	3	-	-					
	0.5	0.4	0.4			0.6	0.5	0.7		0.4	0.3	0.5	0.7	0.2	0.6	1.1	0.3		0.7	0.6							

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 28

AUGUST 1990

Q11. HOW MANY DIFFERENT MAGAZINES OR JOURNALS DO YOU REGULARLY  
READ OR SCAN?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTRD WRKR	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMLE	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 100.0
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Typically none	15 1.5	5 1.8	7 1.5	2 0.8	1 0.5	2 1.2	11 1.7	4 1.4	2 0.4	9 3.4	6 1.0	8 2.0	3 2.2	8 1.5	3 0.9	7 2.5	3 0.8	4 1.1	2 1.5	7 1.5	3 1.1	1 0.7
One to three	266 26.1	88 31.7	121 25.4	55 21.3	39 20.5	44 25.9	176 27.8	41 14.3	109 23.2	116 44.3	155 25.4	106 26.8	42 30.9	145 26.3	75 23.3	82 29.1	99 26.7	81 22.8	40 29.4	123 26.3	61 23.4	35 25.2
Four to five	339 33.2	104 37.4	133 27.9	98 38.0	60 31.6	60 35.3	212 33.4	88 30.8	164 35.0	87 33.2	197 32.2	138 34.8	43 31.6	180 32.7	113 35.1	91 32.3	136 36.7	108 30.4	46 33.8	146 31.3	97 37.2	45 32.4
Six to ten	268 26.2	55 19.8	138 29.0	74 28.7	62 32.6	46 27.1	153 24.1	89 31.1	142 30.3	35 13.4	165 27.0	102 25.8	34 25.0	147 26.7	86 26.7	64 22.7	90 24.3	113 31.8	31 22.8	129 27.6	69 26.4	38 27.3
Eleven to fifteen	77 7.5	12 4.3	40 8.4	25 9.7	22 11.6	8 4.7	46 7.3	34 11.9	33 7.0	10 3.8	57 9.3	20 5.1	7 5.1	42 7.6	28 8.7	16 5.7	25 6.7	36 10.1	7 5.1	36 7.7	22 8.4	12 8.6
Sixteen to twenty	15 1.5	-	12 2.5	3 1.2	3 1.6	1 0.6	10 1.6	5 1.7	9 1.9	1 0.4	11 1.8	4 1.0	2 1.5	7 1.3	6 1.9	3 1.1	8 2.2	4 1.1	3 2.2	7 1.5	2 0.8	3 2.2
More than twenty	38 3.7	14 5.0	23 4.8	1 0.4	3 1.6	8 4.7	26 4.1	25 8.7	10 2.1	3 1.1	18 2.9	18 4.5	5 3.7	22 4.0	9 2.8	17 6.0	10 2.7	9 2.5	7 5.1	17 3.6	7 2.7	5 3.6
No answer	3 0.3	-	2 0.4	-	-	1 0.6	-	-	-	1 0.4	2 0.3	-	-	-	2 0.6	2 0.7	-	-	-	2 0.4	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 29

AUGUST 1990

Q12. OF THE FOLLOWING, WHICH DO YOU NORMALLY READ?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
One or more daily newspaper	776 76.0	199 71.6	348 73.1	224 86.8	155 81.6	124 72.9	480 75.7	232 81.1	350 74.6	191 72.9	480 78.6	287 72.5	80 58.8	424 77.0	265 82.3	203 72.0	278 74.9	287 80.8	99 72.8	352 75.4	197 75.5	117 84.2
One or more weekly newspaper	631 61.8	157 56.5	295 62.0	175 67.8	123 64.7	100 58.8	390 61.5	175 61.2	294 62.7	161 61.5	383 62.7	241 60.9	75 55.1	336 61.0	214 66.5	188 66.7	219 59.0	217 61.1	92 67.6	305 65.3	136 52.1	90 64.7
Sunday bulletin	999 97.8	270 97.1	466 97.9	254 98.4	189 99.5	168 98.8	615 97.0	278 97.2	462 98.5	256 97.7	601 98.4	386 97.5	134 98.5	542 98.4	313 97.2	274 97.2	360 97.0	354 99.7	131 96.3	460 98.5	253 96.9	139 100.0
Church newsletter	967 94.7	263 94.6	449 94.3	247 95.7	184 96.8	166 97.6	591 93.2	273 95.5	446 95.1	245 93.5	582 95.3	374 94.4	130 95.6	521 94.6	307 95.3	261 92.6	351 94.6	345 97.2	120 88.2	440 94.2	253 96.9	139 100.0
Witness	818 80.1	182 65.5	390 81.9	242 93.8	180 94.7	141 82.9	479 75.6	240 83.9	379 80.8	196 74.8	514 84.1	294 74.2	96 70.6	431 78.2	283 87.9	224 79.4	285 76.8	300 84.5	117 86.0	366 78.4	204 78.2	117 84.2
The Reporter	822 80.5	183 65.8	397 83.4	237 91.9	186 97.9	149 87.6	472 74.4	242 84.6	391 83.4	186 71.0	509 83.3	302 76.3	93 68.4	442 80.2	278 86.3	215 76.2	283 76.3	314 88.5	103 75.7	364 77.9	218 83.5	124 89.2
Reporter/Alive	563 55.1	105 37.8	300 63.0	157 60.9	185 97.4	116 68.2	257 40.5	189 66.1	261 55.7	113 43.1	364 59.6	194 49.0	73 53.7	320 58.1	166 51.6	107 37.9	174 46.9	278 78.3	67 49.3	241 51.6	156 59.8	92 66.2
Study guide for Bible class	604 59.2	158 56.8	295 62.0	147 57.0	147 77.4	106 62.4	341 53.8	181 63.3	292 62.3	130 49.6	354 57.9	242 61.1	86 63.2	329 59.7	183 56.8	145 51.4	225 60.6	228 64.2	66 48.5	289 61.9	152 58.2	87 62.6
A daily devotional of some type	718 70.3	159 57.2	348 73.1	207 80.2	157 82.6	119 70.0	422 66.6	211 73.8	342 72.9	163 62.2	404 66.1	305 77.0	90 66.2	366 66.4	255 79.2	204 72.3	244 65.8	262 73.8	94 69.1	328 70.2	189 72.4	96 69.1
No answer	9 0.9	3 1.1	5 1.1	1 0.4	-	1 0.6	8 1.3	3 1.0	2 0.4	3 1.1	4 0.7	3 0.8	-	3 0.5	4 1.2	2 0.7	5 1.3	-	1 0.7	2 0.4	4 1.5	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 30

AUGUST 1990

Q13. COMPARED TO THREE YEARS AGO, HOW WOULD YOU DESCRIBE ...  
THE DEGREE TO WHICH READING SHAPES MY THINKING?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMLE	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
MUCH/SOMEWHAT MORE -----	357 35.0	112 40.3	161 33.8	80 31.0	51 26.8	57 33.5	236 37.2	96 33.6	182 38.8	79 30.2	188 30.8	165 41.7	63 46.3	180 32.7	111 34.5	121 42.9	134 36.1	99 27.9	48 35.3	168 36.0	92 35.2	43 30.9
MUCH/SOMEWHAT LESS -----	63 6.2	17 6.1	29 6.1	16 6.2	9 4.7	6 3.5	47 7.4	19 6.6	26 5.5	18 6.9	34 5.6	28 7.1	9 6.6	27 4.9	26 8.1	15 5.3	29 7.8	18 5.1	7 5.1	32 6.9	17 6.5	6 4.3
Much less now	11 1.1	2 0.7	4 0.8	5 1.9	2 1.1	-	8 1.3	5 1.7	1 0.2	5 1.9	4 0.7	7 1.8	-	5 0.9	6 1.9	2 0.7	7 1.9	2 0.6	2 1.5	5 1.1	3 1.1	1 0.7
Somewhat less now	52 5.1	15 5.4	25 5.3	11 4.3	7 3.7	6 3.5	39 6.2	14 4.9	25 5.3	13 5.0	30 4.9	21 5.3	9 6.6	22 4.0	20 6.2	13 4.6	22 5.9	16 4.5	5 3.7	27 5.8	14 5.4	5 3.6
The same now	586 57.4	144 51.8	280 58.8	158 61.2	130 68.4	106 62.4	338 53.3	167 58.4	256 54.6	160 61.1	381 62.4	198 50.0	63 46.3	340 61.7	177 55.0	141 50.0	201 54.2	237 66.8	79 58.1	261 55.9	147 56.3	90 64.7
Somewhat more now	300 29.4	93 33.5	138 29.0	68 26.4	40 21.1	47 27.6	201 31.7	80 28.0	149 31.8	71 27.1	159 26.0	138 34.8	49 36.0	150 27.2	99 30.7	103 36.5	116 31.3	79 22.3	44 32.4	136 29.1	78 29.9	38 27.3
Much more now	57 5.6	19 6.8	23 4.8	12 4.7	11 5.8	10 5.9	35 5.5	16 5.6	33 7.0	8 3.1	29 4.7	27 6.8	14 10.3	30 5.4	12 3.7	18 6.4	18 4.9	20 5.6	4 2.9	32 6.9	14 5.4	5 3.6
No answer	15 1.5	5 1.8	6 1.3	4 1.6	-	1 0.6	13 2.1	4 1.4	5 1.1	5 1.9	8 1.3	5 1.3	1 0.7	4 0.7	8 2.5	5 1.8	7 1.9	1 0.3	2 1.5	6 1.3	5 1.9	-
Mean	3.34	3.41	3.32	3.28	3.27	3.36	3.35	3.31	3.41	3.25	3.30	3.40	3.50	3.33	3.29	3.44	3.32	3.28	3.32	3.35	3.34	3.29

Q13. COMPARED TO THREE YEARS AGO, HOW WOULD YOU DESCRIBE ...  
THE EFFORT I MAKE TO GET INVOLVED IN READING FOR GROWTH?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKR	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
MUCH/SOMEWHAT MORE -----	425	136	205	79	73	74	268	130	212	82	223	200	87	230	107	131	155	138	47	213	108	52
	41.6	48.9	43.1	30.6	38.4	43.5	42.3	45.5	45.2	31.3	36.5	50.5	64.0	41.7	33.2	46.5	41.8	38.9	34.6	45.6	41.4	37.4
MUCH/SOMEWHAT LESS -----	116	28	50	37	22	16	74	20	48	48	68	46	11	53	50	34	44	36	20	50	30	14
	11.4	10.1	10.5	14.3	11.6	9.4	11.7	7.0	10.2	18.3	11.1	11.6	8.1	9.6	15.5	12.1	11.9	10.1	14.7	10.7	11.5	10.1
Much less now	17	5	5	7	2	-	13	3	5	9	9	8	-	7	10	5	8	4	4	7	5	1
	1.7	1.8	1.1	2.7	1.1		2.1	1.0	1.1	3.4	1.5	2.0		1.3	3.1	1.8	2.2	1.1	2.9	1.5	1.9	0.7
Somewhat less now	99	23	45	30	20	16	61	17	43	39	59	38	11	46	40	29	36	32	16	43	25	13
	9.7	8.3	9.5	11.6	10.5	9.4	9.6	5.9	9.2	14.9	9.7	9.6	8.1	8.3	12.4	10.3	9.7	9.0	11.8	9.2	9.6	9.4
The same now	467	110	214	140	95	79	280	132	206	127	314	146	38	263	160	115	166	179	68	199	119	73
	45.7	39.6	45.0	54.3	50.0	46.5	44.2	46.2	43.9	48.5	51.4	36.9	27.9	47.7	49.7	40.8	44.7	50.4	50.0	42.6	45.6	52.5
Somewhat more now	331	103	160	66	61	57	204	100	160	70	183	146	60	180	90	97	116	117	36	166	85	39
	32.4	37.1	33.6	25.6	32.1	33.5	32.2	35.0	34.1	26.7	30.0	36.9	44.1	32.7	28.0	34.4	31.3	33.0	26.5	35.5	32.6	28.1
Much more now	94	33	45	13	12	17	64	30	52	12	40	54	27	50	17	34	39	21	11	47	23	13
	9.2	11.9	9.5	5.0	6.3	10.0	10.1	10.5	11.1	4.6	6.5	13.6	19.9	9.1	5.3	12.1	10.5	5.9	8.1	10.1	8.8	9.4
No answer	13	4	7	2	-	1	12	4	3	5	6	4	-	5	5	2	6	2	1	5	4	-
	1.3	1.4	1.5	0.8		0.6	1.9	1.4	0.6	1.9	1.0	1.0		0.9	1.6	0.7	1.6	0.6	0.7	1.1	1.5	
Mean	3.38	3.50	3.42	3.19	3.32	3.44	3.39	3.49	3.45	3.14	3.31	3.51	3.76	3.40	3.20	3.45	3.39	3.34	3.25	3.44	3.37	3.36

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 32

AUGUST 1990

Q13. COMPARED TO THREE YEARS AGO, HOW WOULD YOU DESCRIBE ...  
THE IMPORTANCE OF READING TO ME?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKR	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
MUCH/SOMEWHAT MORE -----	442 43.3	131 47.1	213 44.7	94 36.4	91 47.9	68 40.0	273 43.1	129 45.1	224 47.8	88 33.6	250 40.9	189 47.7	73 53.7	238 43.2	128 39.8	134 47.5	155 41.8	150 42.3	69 50.7	194 41.5	114 43.7	58 41.7
MUCH/SOMEWHAT LESS -----	37 3.6	10 3.6	15 3.2	11 4.3	4 2.1	6 3.5	27 4.3	1 0.3	16 3.4	19 7.3	22 3.6	15 3.8	6 4.4	15 2.7	16 5.0	15 5.3	17 4.6	5 1.4	5 3.7	19 4.1	8 3.1	5 3.6
Much less now	2 0.2	-	1 0.2	1 0.4	-	-	2 0.3	-	-	2 0.8	-	2 0.5	-	1 0.2	1 0.3	-	2 0.5	-	-	2 0.4	-	-
Somewhat less now	35 3.4	10 3.6	14 2.9	10 3.9	4 2.1	6 3.5	25 3.9	1 0.3	16 3.4	17 6.5	22 3.6	13 3.3	6 4.4	14 2.5	15 4.7	15 5.3	15 4.0	5 1.4	5 3.7	17 3.6	8 3.1	5 3.6
The same now	523 51.2	131 47.1	240 50.4	148 57.4	93 48.9	94 55.3	320 50.5	152 53.1	225 48.0	145 55.3	329 53.8	187 47.2	56 41.2	292 53.0	169 52.5	127 45.0	193 52.0	196 55.2	62 45.6	242 51.8	135 51.7	76 54.7
Somewhat more now	308 30.2	90 32.4	147 30.9	71 27.5	67 35.3	46 27.1	189 29.8	76 26.6	159 33.9	72 27.5	191 31.3	115 29.0	46 33.8	169 30.7	91 28.3	81 28.7	113 30.5	112 31.5	48 35.3	132 28.3	81 31.0	44 31.7
Much more now	134 13.1	41 14.7	66 13.9	23 8.9	24 12.6	22 12.9	84 13.2	53 18.5	65 13.9	16 6.1	59 9.7	74 18.7	27 19.9	69 12.5	37 11.5	53 18.8	42 11.3	38 10.7	21 15.4	62 13.3	33 12.6	14 10.1
No answer	19 1.9	6 2.2	8 1.7	5 1.9	2 1.1	2 1.2	14 2.2	4 1.4	4 0.9	10 3.8	10 1.6	5 1.3	1 0.7	6 1.1	9 2.8	6 2.1	6 1.6	4 1.1	-	12 2.6	4 1.5	-
Mean	3.54	3.60	3.56	3.42	3.59	3.50	3.53	3.64	3.59	3.33	3.48	3.63	3.70	3.53	3.47	3.62	3.49	3.52	3.62	3.52	3.54	3.48

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 33

AUGUST 1990

Q13. COMPARED TO THREE YEARS AGO, HOW WOULD YOU DESCRIBE ...  
THE TIME SPENT READING THE NEWSPAPER?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
MUCH/SOMEWHAT MORE -----	257 25.2	68 24.5	118 24.8	68 26.4	38 20.0	49 28.8	163 25.7	70 24.5	115 24.5	72 27.5	140 22.9	115 29.0	45 33.1	132 24.0	79 24.5	70 24.8	104 28.0	82 23.1	42 30.9	106 22.7	69 26.4	38 27.3
MUCH/SOMEWHAT LESS -----	195 19.1	58 20.9	91 19.1	46 17.8	59 31.1	25 14.7	108 17.0	61 21.3	97 20.7	37 14.1	119 19.5	71 17.9	37 27.2	104 18.9	50 15.5	49 17.4	63 17.0	79 22.3	22 16.2	97 20.8	53 20.3	19 13.7
Much less now	50 4.9	18 6.5	23 4.8	9 3.5	14 7.4	9 5.3	26 4.1	14 4.9	26 5.5	10 3.8	23 3.8	27 6.8	13 9.6	25 4.5	12 3.7	13 4.6	18 4.9	19 5.4	6 4.4	29 6.2	11 4.2	4 2.9
Somewhat less now	145 14.2	40 14.4	68 14.3	37 14.3	45 23.7	16 9.4	82 12.9	47 16.4	71 15.1	27 10.3	96 15.7	44 11.1	24 17.6	79 14.3	38 11.8	36 12.8	45 12.1	60 16.9	16 11.8	68 14.6	42 16.1	15 10.8
The same now	558 54.7	147 52.9	262 55.0	143 55.4	93 48.9	95 55.9	353 55.7	151 52.8	255 54.4	149 56.9	345 56.5	208 52.5	54 39.7	311 56.4	188 58.4	161 57.1	198 53.4	193 54.4	72 52.9	259 55.5	135 51.7	82 59.0
Somewhat more now	209 20.5	55 19.8	98 20.6	56 21.7	32 16.8	40 23.5	131 20.7	53 18.5	97 20.7	59 22.5	114 18.7	93 23.5	35 25.7	109 19.8	64 19.9	57 20.2	81 21.8	70 19.7	31 22.8	87 18.6	58 22.2	32 23.0
Much more now	48 4.7	13 4.7	20 4.2	12 4.7	6 3.2	9 5.3	32 5.0	17 5.9	18 3.8	13 5.0	26 4.3	22 5.6	10 7.4	23 4.2	15 4.7	13 4.6	23 6.2	12 3.4	11 8.1	19 4.1	11 4.2	6 4.3
No answer	11 1.1	5 1.8	5 1.1	1 0.4	- 0.6	1 1.6	10 1.6	4 1.4	2 0.4	4 1.5	7 1.1	2 0.5	- 0.7	4 1.6	5 1.6	2 0.7	6 1.6	1 0.3	- 1.1	5 1.5	4 1.5	-
Mean	3.06	3.02	3.05	3.10	2.85	3.14	3.10	3.04	3.02	3.15	3.04	3.10	3.04	3.05	3.10	3.08	3.13	2.99	3.18	3.00	3.06	3.15

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 34

AUGUST 1990

Q13. COMPARED TO THREE YEARS AGO, HOW WOULD YOU DESCRIBE ...  
THE TIME SPENT READING MAGAZINES AND JOURNALS?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMLE	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
MUCH/SOMEWHAT MORE -----	352 34.5	91 32.7	180 37.8	79 30.6	75 39.5	69 40.6	196 30.9	107 37.4	173 36.9	72 27.5	212 34.7	137 34.6	63 46.3	189 34.3	97 30.1	81 28.7	133 35.8	135 38.0	51 37.5	146 31.3	93 35.6	57 41.0
MUCH/SOMEWHAT LESS -----	136 13.3	42 15.1	60 12.6	32 12.4	28 14.7	15 8.8	91 14.4	42 14.7	64 13.6	30 11.5	74 12.1	62 15.7	19 14.0	79 14.3	38 11.8	38 13.5	56 15.1	42 11.8	19 14.0	73 15.6	28 10.7	15 10.8
Much less now	20 2.0	6 2.2	7 1.5	5 1.9	3 1.6	1 0.6	15 2.4	6 2.1	6 1.3	8 3.1	8 1.3	12 3.0	3 2.2	10 1.8	7 2.2	7 2.5	9 2.4	4 1.1	4 2.9	12 2.6	2 0.8	1 0.7
Somewhat less now	116 11.4	36 12.9	53 11.1	27 10.5	25 13.2	14 8.2	76 12.0	36 12.6	58 12.4	22 8.4	66 10.8	50 12.6	16 11.8	69 12.5	31 9.6	31 11.0	47 12.7	38 10.7	15 11.0	61 13.1	26 10.0	14 10.1
The same now	522 51.1	140 50.4	231 48.5	146 56.6	87 45.8	85 50.0	337 53.2	133 46.5	230 49.0	156 59.5	318 52.0	195 49.2	54 39.7	279 50.6	182 56.5	161 57.1	176 47.4	177 49.9	66 48.5	243 52.0	136 52.1	67 48.2
Somewhat more now	309 30.3	80 28.8	161 33.8	68 26.4	70 36.8	63 37.1	165 26.0	90 31.5	153 32.6	66 25.2	187 30.6	119 30.1	53 39.0	172 31.2	81 25.2	69 24.5	113 30.5	124 34.9	41 30.1	127 27.2	83 31.8	53 38.1
Much more now	43 4.2	11 4.0	19 4.0	11 4.3	5 2.6	6 3.5	31 4.9	17 5.9	20 4.3	6 2.3	25 4.1	18 4.5	10 7.4	17 3.1	16 5.0	12 4.3	20 5.4	11 3.1	10 7.4	19 4.1	10 3.8	4 2.9
No answer	11 1.1	5 1.8	5 1.1	1 0.4	- 0.6	1 1.6	10 1.6	4 1.4	2 0.4	4 1.5	7 1.1	2 0.5	- 0.7	4 1.6	5 1.6	2 0.7	6 1.6	1 0.3	- 1.1	5 1.5	4 1.5	-
Mean	3.24	3.20	3.28	3.21	3.26	3.35	3.19	3.27	3.26	3.16	3.26	3.21	3.38	3.21	3.21	3.17	3.24	3.28	3.28	3.17	3.28	3.32

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 35

AUGUST 1990

Q13. COMPARED TO THREE YEARS AGO, HOW WOULD YOU DESCRIBE ...  
THE TIME SPENT READING BOOKS?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35	35-54	55+	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
	SMPLE	YEARS	YEARS	YEARS									YEARS	YEARS	YEARS							
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
MUCH/SOMEWHAT MORE -----	312	95	150	63	74	51	181	125	147	39	170	138	51	161	97	77	106	126	41	143	77	45
	30.6	34.2	31.5	24.4	38.9	30.0	28.5	43.7	31.3	14.9	27.8	34.8	37.5	29.2	30.1	27.3	28.6	35.5	30.1	30.6	29.5	32.4
MUCH/SOMEWHAT LESS -----	172	42	84	44	21	29	118	30	83	57	100	71	29	87	55	62	69	40	23	93	34	20
	16.8	15.1	17.6	17.1	11.1	17.1	18.6	10.5	17.7	21.8	16.4	17.9	21.3	15.8	17.1	22.0	18.6	11.3	16.9	19.9	13.0	14.4
Much less now	37	9	17	10	1	4	30	5	14	17	21	16	7	15	15	18	15	4	9	22	4	2
	3.6	3.2	3.6	3.9	0.5	2.4	4.7	1.7	3.0	6.5	3.4	4.0	5.1	2.7	4.7	6.4	4.0	1.1	6.6	4.7	1.5	1.4
Somewhat less now	135	33	67	34	20	25	88	25	69	40	79	55	22	72	40	44	54	36	14	71	30	18
	13.2	11.9	14.1	13.2	10.5	14.7	13.9	8.7	14.7	15.3	12.9	13.9	16.2	13.1	12.4	15.6	14.6	10.1	10.3	15.2	11.5	12.9
The same now	523	136	235	149	95	88	323	127	234	162	334	182	56	296	165	140	190	186	72	225	145	73
	51.2	48.9	49.4	57.8	50.0	51.8	50.9	44.4	49.9	61.8	54.7	46.0	41.2	53.7	51.2	49.6	51.2	52.4	52.9	48.2	55.6	52.5
Somewhat more now	254	73	126	51	62	42	145	91	125	37	144	107	41	132	79	57	88	107	32	118	61	38
	24.9	26.3	26.5	19.8	32.6	24.7	22.9	31.8	26.7	14.1	23.6	27.0	30.1	24.0	24.5	20.2	23.7	30.1	23.5	25.3	23.4	27.3
Much more now	58	22	24	12	12	9	36	34	22	2	26	31	10	29	18	20	18	19	9	25	16	7
	5.7	7.9	5.0	4.7	6.3	5.3	5.7	11.9	4.7	0.8	4.3	7.8	7.4	5.3	5.6	7.1	4.9	5.4	6.6	5.4	6.1	5.0
No answer	14	5	7	2	-	2	12	4	5	4	7	5	-	7	5	3	6	3	-	6	5	1
	1.4	1.8	1.5	0.8		1.2	1.9	1.4	1.1	1.5	1.1	1.3		1.3	1.6	1.1	1.6	0.8		1.3	1.9	0.7
Mean	3.16	3.24	3.16	3.08	3.34	3.16	3.11	3.44	3.16	2.87	3.12	3.21	3.18	3.16	3.14	3.06	3.11	3.29	3.13	3.11	3.21	3.22

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 36

AUGUST 1990

Q13. COMPARED TO THREE YEARS AGO, HOW WOULD YOU DESCRIBE ...  
THE NUMBER OF BOOKS I REFER OTHERS TO READ?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
MUCH/SOMEWHAT MORE -----	255 25.0	83 29.9	130 27.3	41 15.9	63 33.2	49 28.8	138 21.8	110 38.5	124 26.4	21 8.0	133 21.8	120 30.3	51 37.5	145 26.3	57 17.7	54 19.1	94 25.3	105 29.6	31 22.8	120 25.7	62 23.8	38 27.3
MUCH/SOMEWHAT LESS -----	141 13.8	33 11.9	54 11.3	53 20.5	16 8.4	24 14.1	95 15.0	22 7.7	61 13.0	57 21.8	76 12.4	63 15.9	14 10.3	63 11.4	62 19.3	49 17.4	60 16.2	30 8.5	19 14.0	71 15.2	29 11.1	19 13.7
Much less now	54 5.3	13 4.7	21 4.4	20 7.8	3 1.6	12 7.1	36 5.7	5 1.7	20 4.3	29 11.1	30 4.9	23 5.8	7 5.1	21 3.8	25 7.8	23 8.2	23 6.2	7 2.0	11 8.1	29 6.2	8 3.1	5 3.6
Somewhat less now	87 8.5	20 7.2	33 6.9	33 12.8	13 6.8	12 7.1	59 9.3	17 5.9	41 8.7	28 10.7	46 7.5	40 10.1	7 5.1	42 7.6	37 11.5	26 9.2	37 10.0	23 6.5	8 5.9	42 9.0	21 8.0	14 10.1
The same now	608 59.5	156 56.1	284 59.7	162 62.8	111 58.4	95 55.9	386 60.9	149 52.1	279 59.5	178 67.9	393 64.3	207 52.3	71 52.2	337 61.2	194 60.2	176 62.4	207 55.8	218 61.4	83 61.0	269 57.6	165 63.2	82 59.0
Somewhat more now	211 20.7	67 24.1	108 22.7	36 14.0	53 27.9	40 23.5	113 17.8	85 29.7	106 22.6	20 7.6	115 18.8	95 24.0	40 29.4	121 22.0	49 15.2	42 14.9	79 21.3	89 25.1	25 18.4	102 21.8	51 19.5	32 23.0
Much more now	44 4.3	16 5.8	22 4.6	5 1.9	10 5.3	9 5.3	25 3.9	25 8.7	18 3.8	1 0.4	18 2.9	25 6.3	11 8.1	24 4.4	8 2.5	12 4.3	15 4.0	16 4.5	6 4.4	18 3.9	11 4.2	6 4.3
No answer	17 1.7	6 2.2	8 1.7	2 0.8	- 1.2	2 2.4	15 2.4	5 1.7	5 1.1	6 2.3	9 1.5	6 1.5	- 1.1	6 2.8	9 2.8	3 1.1	10 2.7	2 0.6	3 2.2	7 1.5	5 1.9	-
Mean	3.10	3.19	3.16	2.89	3.28	3.13	3.05	3.38	3.13	2.75	3.07	3.15	3.30	3.16	2.93	2.98	3.07	3.24	3.05	3.08	3.14	3.14

Q13. COMPARED TO THREE YEARS AGO, HOW WOULD YOU DESCRIBE ...  
THE TIME SPENT BROWSING IN A BOOKSTORE?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	MEMBR	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
MUCH/SOMEWHAT MORE	218	75	109	33	34	44	135	76	99	43	105	111	45	132	39	61	85	70	24	101	53	36
-----	21.4	27.0	22.9	12.8	17.9	25.9	21.3	26.6	21.1	16.4	17.2	28.0	33.1	24.0	12.1	21.6	22.9	19.7	17.6	21.6	20.3	25.9
MUCH/SOMEWHAT LESS	239	58	99	77	45	34	153	59	110	69	142	96	24	111	103	83	83	72	41	112	55	29
-----	23.4	20.9	20.8	29.8	23.7	20.0	24.1	20.6	23.5	26.3	23.2	24.2	17.6	20.1	32.0	29.4	22.4	20.3	30.1	24.0	21.1	20.9
Much less now	78	21	21	35	6	8	62	15	38	25	39	38	8	26	43	34	30	13	18	35	17	6
	7.6	7.6	4.4	13.6	3.2	4.7	9.8	5.2	8.1	9.5	6.4	9.6	5.9	4.7	13.4	12.1	8.1	3.7	13.2	7.5	6.5	4.3
Somewhat less now	161	37	78	42	39	26	91	44	72	44	103	58	16	85	60	49	53	59	23	77	38	23
	15.8	13.3	16.4	16.3	20.5	15.3	14.4	15.4	15.4	16.8	16.9	14.6	11.8	15.4	18.6	17.4	14.3	16.6	16.9	16.5	14.6	16.5
The same now	552	141	262	147	111	91	335	148	256	146	356	187	66	304	175	137	197	210	71	248	149	74
	54.1	50.7	55.0	57.0	58.4	53.5	52.8	51.7	54.6	55.7	58.3	47.2	48.5	55.2	54.3	48.6	53.1	59.2	52.2	53.1	57.1	53.2
Somewhat more now	180	60	92	28	27	35	114	54	86	40	88	91	35	109	35	48	73	58	19	86	43	29
	17.6	21.6	19.3	10.9	14.2	20.6	18.0	18.9	18.3	15.3	14.4	23.0	25.7	19.8	10.9	17.0	19.7	16.3	14.0	18.4	16.5	20.9
Much more now	38	15	17	5	7	9	21	22	13	3	17	20	10	23	4	13	12	12	5	15	10	7
	3.7	5.4	3.6	1.9	3.7	5.3	3.3	7.7	2.8	1.1	2.8	5.1	7.4	4.2	1.2	4.6	3.2	3.4	3.7	3.2	3.8	5.0
No answer	12	4	6	1	-	1	11	3	4	4	8	2	1	4	5	1	6	3	-	6	4	-
	1.2	1.4	1.3	0.4		0.6	1.7	1.0	0.9	1.5	1.3	0.5	0.7	0.7	1.6	0.4	1.6	0.8		1.3	1.5	
Mean	2.94	3.04	3.01	2.71	2.95	3.07	2.91	3.08	2.92	2.81	2.90	2.99	3.17	3.03	2.68	2.85	2.96	2.99	2.78	2.93	2.96	3.06

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 38

AUGUST 1990

Q13. COMPARED TO THREE YEARS AGO, HOW WOULD YOU DESCRIBE ...  
THE TIME SPENT TALKING WITH OTHERS ABOUT WHAT I READ?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 900
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
MUCH/SOMEWHAT MORE -----	301	112	134	52	50	61	182	98	151	52	158	141	48	171	80	91	110	98	42	148	65	43
	29.5	40.3	28.2	20.2	26.3	35.9	28.7	34.3	32.2	19.8	25.9	35.6	35.3	31.0	24.8	32.3	29.6	27.6	30.9	31.7	24.9	30.9
MUCH/SOMEWHAT LESS -----	146	39	65	39	23	24	93	30	62	54	81	63	24	61	59	47	57	40	27	67	32	16
	14.3	14.0	13.7	15.1	12.1	14.1	14.7	10.5	13.2	20.6	13.3	15.9	17.6	11.1	18.3	16.7	15.4	11.3	19.9	14.3	12.3	11.5
Much less now	40	11	16	13	6	7	25	8	15	17	21	18	3	19	17	16	12	11	7	21	6	4
	3.9	4.0	3.4	5.0	3.2	4.1	3.9	2.8	3.2	6.5	3.4	4.5	2.2	3.4	5.3	5.7	3.2	3.1	5.1	4.5	2.3	2.9
Somewhat less now	106	28	49	26	17	17	68	22	47	37	60	45	21	42	42	31	45	29	20	46	26	12
	10.4	10.1	10.3	10.1	8.9	10.0	10.7	7.7	10.0	14.1	9.8	11.4	15.4	7.6	13.0	11.0	12.1	8.2	14.7	9.9	10.0	8.6
The same now	562	123	271	165	117	84	348	155	253	151	365	189	64	314	178	142	197	216	67	247	160	79
	55.0	44.2	56.9	64.0	61.6	49.4	54.9	54.2	53.9	57.6	59.7	47.7	47.1	57.0	55.3	50.4	53.1	60.8	49.3	52.9	61.3	56.8
Somewhat more now	256	96	114	45	42	52	154	82	126	48	139	116	40	143	72	77	93	85	35	130	57	33
	25.1	34.5	23.9	17.4	22.1	30.6	24.3	28.7	26.9	18.3	22.7	29.3	29.4	26.0	22.4	27.3	25.1	23.9	25.7	27.8	21.8	23.7
Much more now	45	16	20	7	8	9	28	16	25	4	19	25	8	28	8	14	17	13	7	18	8	10
	4.4	5.8	4.2	2.7	4.2	5.3	4.4	5.6	5.3	1.5	3.1	6.3	5.9	5.1	2.5	5.0	4.6	3.7	5.1	3.9	3.1	7.2
No answer	12	4	6	2	-	1	11	3	3	5	7	3	-	5	5	2	7	1	-	5	4	1
	1.2	1.4	1.3	0.8		0.6	1.7	1.0	0.6	1.9	1.1	0.8		0.9	1.6	0.7	1.9	0.3		1.1	1.5	0.7
Mean	3.16	3.28	3.16	3.03	3.15	3.23	3.15	3.27	3.21	2.94	3.12	3.22	3.21	3.22	3.04	3.15	3.16	3.17	3.11	3.17	3.14	3.24

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 39

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
READING IS FUN.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	575 56.3	164 59.0	282 59.2	122 47.3	95 50.0	108 63.5	358 56.5	238 83.2	255 54.4	82 31.3	282 46.2	288 72.7	83 61.0	324 58.8	163 50.6	150 53.2	211 56.9	209 58.9	70 51.5	271 58.0	146 55.9	79 56.8
NEVER/RARELY TRUE -----	5 0.5	4 1.4	-	1 0.4	-	-	5 0.8	-	-	5 1.9	5 0.8	-	-	4 0.7	1 0.3	3 1.1	2 0.5	-	1 0.7	4 0.9	-	-
Never true	1 0.1	-	-	1 0.4	-	-	1 0.2	-	-	1 0.4	1 0.2	-	-	-	1 0.3	-	1 0.3	-	1 0.7	-	-	-
Rarely true	4 0.4	4 1.4	-	-	-	-	4 0.6	-	-	4 1.5	4 0.7	-	-	4 0.7	-	3 1.1	1 0.3	-	-	4 0.9	-	-
True once in a while	43 4.2	8 2.9	19 4.0	16 6.2	5 2.6	9 5.3	25 3.9	3 1.0	16 3.4	23 8.8	33 5.4	9 2.3	7 5.1	16 2.9	20 6.2	20 7.1	14 3.8	9 2.5	11 8.1	17 3.6	11 4.2	4 2.9
Sometimes true	107 10.5	20 7.2	48 10.1	39 15.1	23 12.1	19 11.2	63 9.9	7 2.4	43 9.2	56 21.4	85 13.9	21 5.3	11 8.1	55 10.0	40 12.4	32 11.3	38 10.2	36 10.1	9 6.6	50 10.7	28 10.7	18 12.9
Often true	281 27.5	79 28.4	121 25.4	79 30.6	67 35.3	33 19.4	174 27.4	35 12.2	152 32.4	93 35.5	202 33.1	74 18.7	35 25.7	149 27.0	93 28.9	75 26.6	101 27.2	100 28.2	44 32.4	123 26.3	71 27.2	38 27.3
Almost always true	385 37.7	109 39.2	192 40.3	80 31.0	68 35.8	73 42.9	236 37.2	131 45.8	189 40.3	65 24.8	202 33.1	179 45.2	53 39.0	224 40.7	104 32.3	100 35.5	134 36.1	147 41.4	49 36.0	178 38.1	100 38.3	52 37.4
Always true	190 18.6	55 19.8	90 18.9	42 16.3	27 14.2	35 20.6	122 19.2	107 37.4	66 14.1	17 6.5	80 13.1	109 27.5	30 22.1	100 18.1	59 18.3	50 17.7	77 20.8	62 17.5	21 15.4	93 19.9	46 17.6	27 19.4
No answer	10 1.0	3 1.1	6 1.3	1 0.4	-	1 0.6	9 1.4	3 1.0	3 0.6	3 1.1	4 0.7	4 1.0	-	3 0.5	5 1.6	2 0.7	5 1.3	1 0.3	1 0.7	2 0.4	5 1.9	-
Mean	5.55	5.62	5.61	5.35	5.47	5.63	5.56	6.17	5.53	4.93	5.32	5.91	5.65	5.59	5.44	5.42	5.59	5.61	5.41	5.58	5.55	5.58

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 40

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
IT IS IMPORTANT TO READ.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	139 901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	847 83.0	242 87.1	404 84.9	192 74.4	151 79.5	145 85.3	528 83.3	267 93.4	397 84.6	181 69.1	486 79.5	351 88.6	116 85.3	476 86.4	246 76.4	233 82.6	306 82.5	299 84.2	115 84.6	396 84.8	212 81.2	111 79.9
NEVER/RARELY TRUE -----	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Never true	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Rarely true	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
True once in a while	8 0.8	2 0.7	3 0.6	3 1.2	-	2 1.2	5 0.8	-	1 0.2	7 2.7	7 1.1	1 0.3	-	3 0.5	5 1.6	4 1.4	3 0.8	1 0.3	-	5 1.1	2 0.8	1 0.7
Sometimes true	12 1.2	2 0.7	4 0.8	6 2.3	4 2.1	-	7 1.1	1 0.3	3 0.6	8 3.1	10 1.6	1 0.3	-	5 0.9	7 2.2	5 1.8	3 0.8	4 1.1	2 1.5	6 1.3	3 1.1	1 0.7
Often true	143 14.0	29 10.4	60 12.6	54 20.9	35 18.4	22 12.9	84 13.2	14 4.9	65 13.9	63 24.0	104 17.0	39 9.8	20 14.7	65 11.8	58 18.0	37 13.1	54 14.6	51 14.4	19 14.0	57 12.2	39 14.9	26 18.7
Almost always true	262 25.7	80 28.8	102 21.4	76 29.5	53 27.9	41 24.1	163 25.7	46 16.1	135 28.8	80 30.5	193 31.6	67 16.9	41 30.1	137 24.9	82 25.5	75 26.6	89 24.0	96 27.0	36 26.5	128 27.4	66 25.3	29 20.9
Always true	585 57.3	162 58.3	302 63.4	116 45.0	98 51.6	104 61.2	365 57.6	221 77.3	262 55.9	101 38.5	293 48.0	284 71.7	75 55.1	339 61.5	164 50.9	158 56.0	217 58.5	203 57.2	79 58.1	268 57.4	146 55.9	82 59.0
No answer	11 1.1	3 1.1	5 1.1	3 1.2	-	1 0.6	10 1.6	4 1.4	3 0.6	3 1.1	4 0.7	4 1.0	-	2 0.4	6 1.9	3 1.1	5 1.3	-	-	3 0.6	5 1.9	-
Mean	6.39	6.45	6.48	6.16	6.29	6.45	6.40	6.73	6.40	6.00	6.24	6.61	6.40	6.46	6.24	6.35	6.40	6.40	6.41	6.40	6.37	6.37

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 41

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I DO NOT HAVE TIME TO READ MUCH.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	119	38	62	19	11	34	71	12	37	69	67	51	20	74	24	32	49	37	13	59	28	17
-----	11.7	13.7	13.0	7.4	5.8	20.0	11.2	4.2	7.9	26.3	11.0	12.9	14.7	13.4	7.5	11.3	13.2	10.4	9.6	12.6	10.7	12.2
NEVER/RARELY TRUE	199	45	87	63	30	27	137	112	66	20	114	84	12	94	92	61	68	69	32	86	47	31
-----	19.5	16.2	18.3	24.4	15.8	15.9	21.6	39.2	14.1	7.6	18.7	21.2	8.8	17.1	28.6	21.6	18.3	19.4	23.5	18.4	18.0	22.3
Never true	66	16	26	22	7	9	47	42	18	5	33	33	2	26	38	26	23	17	14	23	16	11
	6.5	5.8	5.5	8.5	3.7	5.3	7.4	14.7	3.8	1.9	5.4	8.3	1.5	4.7	11.8	9.2	6.2	4.8	10.3	4.9	6.1	7.9
Rarely true	133	29	61	41	23	18	90	70	48	15	81	51	10	68	54	35	45	52	18	63	31	20
	13.0	10.4	12.8	15.9	12.1	10.6	14.2	24.5	10.2	5.7	13.3	12.9	7.4	12.3	16.8	12.4	12.1	14.6	13.2	13.5	11.9	14.4
True once in a while	157	41	70	45	39	20	95	58	73	26	102	54	17	79	60	45	46	64	22	71	39	23
	15.4	14.7	14.7	17.4	20.5	11.8	15.0	20.3	15.6	9.9	16.7	13.6	12.5	14.3	18.6	16.0	12.4	18.0	16.2	15.2	14.9	16.5
Sometimes true	260	77	117	63	69	32	155	62	147	51	162	94	40	139	77	64	94	98	37	129	56	34
	25.5	27.7	24.6	24.4	36.3	18.8	24.4	21.7	31.3	19.5	26.5	23.7	29.4	25.2	23.9	22.7	25.3	27.6	27.2	27.6	21.5	24.5
Often true	275	74	134	66	41	56	166	37	144	93	162	109	47	162	64	78	109	86	32	120	85	34
	26.9	26.6	28.2	25.6	21.6	32.9	26.2	12.9	30.7	35.5	26.5	27.5	34.6	29.4	19.9	27.7	29.4	24.2	23.5	25.7	32.6	24.5
Almost always true	81	26	42	13	9	23	47	8	25	47	51	30	15	49	17	20	34	27	5	42	20	13
	7.9	9.4	8.8	5.0	4.7	13.5	7.4	2.8	5.3	17.9	8.3	7.6	11.0	8.9	5.3	7.1	9.2	7.6	3.7	9.0	7.7	9.4
Always true	38	12	20	6	2	11	24	4	12	22	16	21	5	25	7	12	15	10	8	17	8	4
	3.7	4.3	4.2	2.3	1.1	6.5	3.8	1.4	2.6	8.4	2.6	5.3	3.7	4.5	2.2	4.3	4.0	2.8	5.9	3.6	3.1	2.9
No answer	11	3	6	2	-	1	10	5	2	3	4	4	-	3	5	2	5	1	-	2	6	-
	1.1	1.1	1.3	0.8		0.6	1.6	1.7	0.4	1.1	0.7	1.0		0.5	1.6	0.7	1.3	0.3		0.4	2.3	
Mean	3.93	4.05	4.02	3.68	3.78	4.31	3.87	3.08	4.01	4.70	3.92	3.94	4.36	4.08	3.49	3.86	4.05	3.86	3.75	3.98	4.00	3.83

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 42

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I PREFER TO GET MY INFORMATION QUICKLY BY RADIO OR TV.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPL	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	64	20	24	19	8	13	40	4	16	43	42	21	15	26	22	26	25	12	8	36	15	4
-----	6.3	7.2	5.0	7.4	4.2	7.6	6.3	1.4	3.4	16.4	6.9	5.3	11.0	4.7	6.8	9.2	6.7	3.4	5.9	7.7	5.7	2.9
NEVER/RARELY TRUE	241	72	97	67	42	34	160	110	96	34	128	111	22	123	94	75	68	96	50	108	48	31
-----	23.6	25.9	20.4	26.0	22.1	20.0	25.2	38.5	20.5	13.0	20.9	28.0	16.2	22.3	29.2	26.6	18.3	27.0	36.8	23.1	18.4	22.3
Never true	70	22	22	22	9	9	48	38	22	9	34	36	3	35	32	23	23	24	15	33	13	8
	6.9	7.9	4.6	8.5	4.7	5.3	7.6	13.3	4.7	3.4	5.6	9.1	2.2	6.4	9.9	8.2	6.2	6.8	11.0	7.1	5.0	5.8
Rarely true	171	50	75	45	33	25	112	72	74	25	94	75	19	88	62	52	45	72	35	75	35	23
	16.7	18.0	15.8	17.4	17.4	14.7	17.7	25.2	15.8	9.5	15.4	18.9	14.0	16.0	19.3	18.4	12.1	20.3	25.7	16.1	13.4	16.5
True once in a while	229	55	118	55	51	34	139	73	116	39	139	87	26	136	64	55	83	87	27	101	65	31
	22.4	19.8	24.8	21.3	26.8	20.0	21.9	25.5	24.7	14.9	22.7	22.0	19.1	24.7	19.9	19.5	22.4	24.5	19.9	21.6	24.9	22.3
Sometimes true	326	92	158	75	63	63	189	84	171	71	200	122	52	181	91	83	125	116	31	154	87	51
	31.9	33.1	33.2	29.1	33.2	37.1	29.8	29.4	36.5	27.1	32.7	30.8	38.2	32.8	28.3	29.4	33.7	32.7	22.8	33.0	33.3	36.7
Often true	151	36	74	40	26	25	97	11	68	72	98	52	21	83	46	41	65	44	20	66	41	22
	14.8	12.9	15.5	15.5	13.7	14.7	15.3	3.8	14.5	27.5	16.0	13.1	15.4	15.1	14.3	14.5	17.5	12.4	14.7	14.1	15.7	15.8
Almost always true	50	16	18	16	5	12	30	3	14	32	31	18	10	22	17	22	17	10	5	30	10	4
	4.9	5.8	3.8	6.2	2.6	7.1	4.7	1.0	3.0	12.2	5.1	4.5	7.4	4.0	5.3	7.8	4.6	2.8	3.7	6.4	3.8	2.9
Always true	14	4	6	3	3	1	10	1	2	11	11	3	5	4	5	4	8	2	3	6	5	-
	1.4	1.4	1.3	1.2	1.6	0.6	1.6	0.3	0.4	4.2	1.8	0.8	3.7	0.7	1.6	1.4	2.2	0.6	2.2	1.3	1.9	-
No answer	10	3	5	2	-	1	9	4	2	3	4	3	-	2	5	2	5	-	-	2	5	-
	1.0	1.1	1.1	0.8	-	0.6	1.4	1.4	0.4	1.1	0.7	0.8	-	0.4	1.6	0.7	1.3	-	-	0.4	1.9	-
Mean	3.52	3.49	3.56	3.49	3.48	3.65	3.49	2.90	3.51	4.20	3.61	3.37	3.88	3.49	3.40	3.53	3.67	3.34	3.24	3.56	3.62	3.49

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 43

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I SPEAK OUT FOR EQUALITY OF WOMEN AND MINORITIES.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	CRTFD	MEMBR	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+	
	SMPLE	YEARS	YEARS	YEARS	PASTR	WRKER	LAITY	READR	READR	READR		YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+	
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	211	57	108	44	48	44	115	89	90	32	121	88	29	118	62	42	76	91	25	100	53	30
-----	20.7	20.5	22.7	17.1	25.3	25.9	18.1	31.1	19.2	12.2	19.8	22.2	21.3	21.4	19.3	14.9	20.5	25.6	18.4	21.4	20.3	21.6
NEVER/RARELY TRUE	116	31	45	38	15	17	80	23	53	40	63	49	15	59	38	34	46	32	25	46	29	12
-----	11.4	11.2	9.5	14.7	7.9	10.0	12.6	8.0	11.3	15.3	10.3	12.4	11.0	10.7	11.8	12.1	12.4	9.0	18.4	9.9	11.1	8.6
Never true	19	4	7	8	1	2	14	7	3	9	7	11	2	5	11	6	7	5	5	5	5	3
	1.9	1.4	1.5	3.1	0.5	1.2	2.2	2.4	0.6	3.4	1.1	2.8	1.5	0.9	3.4	2.1	1.9	1.4	3.7	1.1	1.9	2.2
Rarely true	97	27	38	30	14	15	66	16	50	31	56	38	13	54	27	28	39	27	20	41	24	9
	9.5	9.7	8.0	11.6	7.4	8.8	10.4	5.6	10.7	11.8	9.2	9.6	9.6	9.8	8.4	9.9	10.5	7.6	14.7	8.8	9.2	6.5
True once in a while	184	57	81	46	23	29	127	35	93	56	104	77	23	106	54	60	74	49	22	86	49	24
	18.0	20.5	17.0	17.8	12.1	17.1	20.0	12.2	19.8	21.4	17.0	19.4	16.9	19.2	16.8	21.3	19.9	13.8	16.2	18.4	18.8	17.3
Sometimes true	290	76	136	77	49	46	185	68	132	87	182	107	44	147	98	88	103	97	31	144	73	39
	28.4	27.3	28.6	29.8	25.8	27.1	29.2	23.8	28.1	33.2	29.8	27.0	32.4	26.7	30.4	31.2	27.8	27.3	22.8	30.8	28.0	28.1
Often true	197	49	97	47	52	32	111	62	92	43	130	65	24	112	59	51	63	81	31	81	50	32
	19.3	17.6	20.4	18.2	27.4	18.8	17.5	21.7	19.6	16.4	21.3	16.4	17.6	20.3	18.3	18.1	17.0	22.8	22.8	17.3	19.2	23.0
Almost always true	123	29	63	30	28	27	65	48	60	15	71	51	14	73	35	27	40	55	14	57	34	16
	12.0	10.4	13.2	11.6	14.7	15.9	10.3	16.8	12.8	5.7	11.6	12.9	10.3	13.2	10.9	9.6	10.8	15.5	10.3	12.2	13.0	11.5
Always true	88	28	45	14	20	17	50	41	30	17	50	37	15	45	27	15	36	36	11	43	19	14
	8.6	10.1	9.5	5.4	10.5	10.0	7.9	14.3	6.4	6.5	8.2	9.3	11.0	8.2	8.4	5.3	9.7	10.1	8.1	9.2	7.3	10.1
No answer	23	8	9	6	3	2	16	9	9	4	11	10	1	9	11	7	9	5	2	10	7	2
	2.3	2.9	1.9	2.3	1.6	1.2	2.5	3.1	1.9	1.5	1.8	2.5	0.7	1.6	3.4	2.5	2.4	1.4	1.5	2.1	2.7	1.4
Mean	4.27	4.25	4.39	4.08	4.61	4.43	4.15	4.70	4.22	3.92	4.31	4.24	4.31	4.30	4.22	4.06	4.22	4.52	4.11	4.31	4.25	4.40

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 44

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
MY FAITH SHAPES HOW I THINK AND ACT EACH AND EVERY DAY.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	701	176	336	184	157	142	384	216	320	164	407	287	88	393	214	182	240	273	84	311	185	111
-----	68.7	63.3	70.6	71.3	82.6	83.5	60.6	75.5	68.2	62.6	66.6	72.5	64.7	71.3	66.5	64.5	64.7	76.9	61.8	66.6	70.9	79.9
NEVER/RARELY TRUE	3	-	3	-	-	-	3	2	1	-	-	3	-	-	3	2	1	-	-	1	2	-
-----	0.3		0.6				0.5	0.7	0.2			0.8			0.9	0.7	0.3			0.2	0.8	
Never true	1	-	1	-	-	-	1	1	-	-	-	1	-	-	1	-	1	-	-	-	1	-
	0.1		0.2				0.2	0.3				0.3			0.3		0.3				0.4	
Rarely true	2	-	2	-	-	-	2	1	1	-	-	2	-	-	2	2	-	-	-	1	1	-
	0.2		0.4				0.3	0.3	0.2			0.5			0.6	0.7				0.2	0.4	
True once in a while	5	2	2	1	-	-	3	-	2	3	3	2	1	2	2	3	2	-	2	2	1	-
	0.5	0.7	0.4	0.4			0.5		0.4	1.1	0.5	0.5	0.7	0.4	0.6	1.1	0.5		1.5	0.4	0.4	
Sometimes true	63	19	23	20	5	5	50	12	32	19	40	21	10	27	25	20	27	15	13	33	11	5
	6.2	6.8	4.8	7.8	2.6	2.9	7.9	4.2	6.8	7.3	6.5	5.3	7.4	4.9	7.8	7.1	7.3	4.2	9.6	7.1	4.2	3.6
Often true	240	78	108	51	28	22	186	54	112	72	156	81	37	127	73	73	96	67	37	117	58	23
	23.5	28.1	22.7	19.8	14.7	12.9	29.3	18.9	23.9	27.5	25.5	20.5	27.2	23.0	22.7	25.9	25.9	18.9	27.2	25.1	22.2	16.5
Almost always true	401	118	181	100	82	84	227	111	182	107	250	147	49	237	111	106	137	154	45	172	111	68
	39.3	42.4	38.0	38.8	43.2	49.4	35.8	38.8	38.8	40.8	40.9	37.1	36.0	43.0	34.5	37.6	36.9	43.4	33.1	36.8	42.5	48.9
Always true	300	58	155	84	75	58	157	105	138	57	157	140	39	156	103	76	103	119	39	139	74	43
	29.4	20.9	32.6	32.6	39.5	34.1	24.8	36.7	29.4	21.8	25.7	35.4	28.7	28.3	32.0	27.0	27.8	33.5	28.7	29.8	28.4	30.9
No answer	9	3	4	2	-	1	8	2	2	4	5	2	-	2	5	2	5	-	-	3	4	-
	0.9	1.1	0.8	0.8		0.6	1.3	0.7	0.4	1.5	0.8	0.5		0.4	1.6	0.7	1.3			0.6	1.5	
Mean	5.91	5.77	5.96	5.96	6.19	6.15	5.76	6.06	5.90	5.76	5.85	5.99	5.85	5.94	5.88	5.81	5.84	6.06	5.78	5.88	5.93	6.07

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 45

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I AM CONCERNED THAT NOT ENOUGH IS DONE FOR THE POOR.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	CRTFD MEMBR		HEAVY	MDIUM	LIGHT	MALE	FMALE	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+
	SMPLE	YEARS	YEARS	YEARS		WRKER	LAITY	READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE &	DOC		100	400	
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	308	80	155	69	57	56	187	108	140	60	156	150	38	157	111	91	115	100	40	145	82	36
-----	30.2	28.8	32.6	26.7	30.0	32.9	29.5	37.8	29.9	22.9	25.5	37.9	27.9	28.5	34.5	32.3	31.0	28.2	29.4	31.0	31.4	25.9
NEVER/RARELY TRUE	34	11	15	8	7	3	24	8	17	9	26	8	6	21	7	5	15	14	9	12	10	3
-----	3.3	4.0	3.2	3.1	3.7	1.8	3.8	2.8	3.6	3.4	4.3	2.0	4.4	3.8	2.2	1.8	4.0	3.9	6.6	2.6	3.8	2.2
Never true	4	2	2	-	-	1	3	2	2	-	3	1	-	2	2	-	3	1	1	1	2	-
	0.4	0.7	0.4			0.6	0.5	0.7	0.4		0.5	0.3		0.4	0.6		0.8	0.3	0.7	0.2	0.8	
Rarely true	30	9	13	8	7	2	21	6	15	9	23	7	6	19	5	5	12	13	8	11	8	3
	2.9	3.2	2.7	3.1	3.7	1.2	3.3	2.1	3.2	3.4	3.8	1.8	4.4	3.4	1.6	1.8	3.2	3.7	5.9	2.4	3.1	2.2
True once in a while	75	26	27	21	16	5	50	18	32	22	53	20	16	30	28	23	25	26	12	36	13	13
	7.3	9.4	5.7	8.1	8.4	2.9	7.9	6.3	6.8	8.4	8.7	5.1	11.8	5.4	8.7	8.2	6.7	7.3	8.8	7.7	5.0	9.4
Sometimes true	250	69	120	61	43	45	157	67	113	70	158	90	35	154	59	61	94	93	32	110	70	35
	24.5	24.8	25.2	23.6	22.6	26.5	24.8	23.4	24.1	26.7	25.9	22.7	25.7	27.9	18.3	21.6	25.3	26.2	23.5	23.6	26.8	25.2
Often true	343	89	153	97	66	60	208	81	165	97	212	126	40	187	112	100	117	121	43	160	82	52
	33.6	32.0	32.1	37.6	34.7	35.3	32.8	28.3	35.2	37.0	34.7	31.8	29.4	33.9	34.8	35.5	31.5	34.1	31.6	34.3	31.4	37.4
Almost always true	182	45	90	45	34	33	110	50	89	43	102	79	20	98	63	54	69	58	25	84	45	25
	17.8	16.2	18.9	17.4	17.9	19.4	17.4	17.5	19.0	16.4	16.7	19.9	14.7	17.8	19.6	19.1	18.6	16.3	18.4	18.0	17.2	18.0
Always true	126	35	65	24	23	23	77	58	51	17	54	71	18	59	48	37	46	42	15	61	37	11
	12.3	12.6	13.7	9.3	12.1	13.5	12.1	20.3	10.9	6.5	8.8	17.9	13.2	10.7	14.9	13.1	12.4	11.8	11.0	13.1	14.2	7.9
No answer	11	3	6	2	1	1	8	4	2	4	6	2	1	2	5	2	5	1	-	4	4	-
	1.1	1.1	1.3	0.8	0.5	0.6	1.3	1.4	0.4	1.5	1.0	0.5	0.7	0.4	1.6	0.7	1.3	0.3		0.9	1.5	
Mean	4.93	4.85	5.00	4.87	4.92	5.08	4.89	5.13	4.92	4.75	4.78	5.17	4.79	4.89	5.07	5.02	4.92	4.87	4.79	4.97	4.96	4.83

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 46

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I HAVE TO READ AT WORK OR SCHOOL SO I DO NOT AT HOME.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	CRTFD MEMBR	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35	35-54	55+	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
	SMPLE	YEARS	YEARS	YEARS										YEARS	YEARS	YEARS							
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139	
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	16	5	6	5	2	2	10	1	6	9	13	3	4	7	5	6	7	3	3	7	5	1	
-----	1.6	1.8	1.3	1.9	1.1	1.2	1.6	0.3	1.3	3.4	2.1	0.8	2.9	1.3	1.6	2.1	1.9	0.8	2.2	1.5	1.9	0.7	
NEVER/RARELY TRUE	702	200	316	179	111	106	463	235	316	148	396	298	85	369	242	218	254	223	102	326	172	92	
-----	68.8	71.9	66.4	69.4	58.4	62.4	73.0	82.2	67.4	56.5	64.8	75.3	62.5	67.0	75.2	77.3	68.5	62.8	75.0	69.8	65.9	66.2	
Never true	404	109	171	120	40	49	299	150	158	94	202	199	42	182	178	150	156	95	69	196	87	48	
	39.6	39.2	35.9	46.5	21.1	28.8	47.2	52.4	33.7	35.9	33.1	50.3	30.9	33.0	55.3	53.2	42.0	26.8	50.7	42.0	33.3	34.5	
Rarely true	298	91	145	59	71	57	164	85	158	54	194	99	43	187	64	68	98	128	33	130	85	44	
	29.2	32.7	30.5	22.9	37.4	33.5	25.9	29.7	33.7	20.6	31.8	25.0	31.6	33.9	19.9	24.1	26.4	36.1	24.3	27.8	32.6	31.7	
True once in a while	111	23	57	30	36	15	59	21	59	31	79	31	14	72	24	23	35	52	15	53	28	14	
	10.9	8.3	12.0	11.6	18.9	8.8	9.3	7.3	12.6	11.8	12.9	7.8	10.3	13.1	7.5	8.2	9.4	14.6	11.0	11.3	10.7	10.1	
Sometimes true	111	31	58	21	23	31	56	20	51	40	68	41	23	65	21	18	45	46	9	47	27	25	
	10.9	11.2	12.2	8.1	12.1	18.2	8.8	7.0	10.9	15.3	11.1	10.4	16.9	11.8	6.5	6.4	12.1	13.0	6.6	10.1	10.3	18.0	
Often true	55	14	29	12	15	15	25	5	24	26	39	16	9	33	13	6	22	27	3	22	22	7	
	5.4	5.0	6.1	4.7	7.9	8.8	3.9	1.7	5.1	9.9	6.4	4.0	6.6	6.0	4.0	2.1	5.9	7.6	2.2	4.7	8.4	5.0	
Almost always true	13	5	5	3	2	1	9	1	6	6	12	1	4	6	3	5	5	3	2	6	4	1	
	1.3	1.8	1.1	1.2	1.1	0.6	1.4	0.3	1.3	2.3	2.0	0.3	2.9	1.1	0.9	1.8	1.3	0.8	1.5	1.3	1.5	0.7	
Always true	3	-	1	2	-	1	1	-	-	3	1	2	-	1	2	1	2	-	1	1	1	-	
	0.3		0.2	0.8		0.6	0.2			1.1	0.2	0.5		0.2	0.6	0.4	0.5		0.7	0.2	0.4		
No answer	26	5	10	11	3	1	21	4	13	8	16	7	1	5	17	11	8	4	4	12	7	-	
	2.5	1.8	2.1	4.3	1.6	0.6	3.3	1.4	2.8	3.1	2.6	1.8	0.7	0.9	5.3	3.9	2.2	1.1	2.9	2.6	2.7		
Mean	2.16	2.14	2.24	2.04	2.51	2.49	1.98	1.75	2.22	2.53	2.31	1.94	2.45	2.27	1.83	1.82	2.18	2.40	1.89	2.10	2.32	2.29	

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 47

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
FOR ME, TV IS MORE RELAXING THAN READING.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 900
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	53 5.2	19 6.8	21 4.4	13 5.0	9 4.7	6 3.5	35 5.5	2 0.7	7 1.5	43 16.4	38 6.2	13 3.3	7 5.1	31 5.6	13 4.0	20 7.1	21 5.7	10 2.8	9 6.6	26 5.6	10 3.8	6 4.3
NEVER/RARELY TRUE -----	359 35.2	107 38.5	164 34.5	83 32.2	40 21.1	56 32.9	256 40.4	139 48.6	162 34.5	57 21.8	172 28.2	184 46.5	45 33.1	206 37.4	105 32.6	116 41.1	131 35.3	109 30.7	61 44.9	169 36.2	75 28.7	50 36.0
Never true	123 12.0	29 10.4	52 10.9	39 15.1	10 5.3	17 10.0	92 14.5	58 20.3	46 9.8	18 6.9	44 7.2	78 19.7	9 6.6	67 12.2	46 14.3	49 17.4	40 10.8	33 9.3	17 12.5	60 12.8	25 9.6	19 13.7
Rarely true	236 23.1	78 28.1	112 23.5	44 17.1	30 15.8	39 22.9	164 25.9	81 28.3	116 24.7	39 14.9	128 20.9	106 26.8	36 26.5	139 25.2	59 18.3	67 23.8	91 24.5	76 21.4	44 32.4	109 23.3	50 19.2	31 22.3
True once in a while	237 23.2	69 24.8	109 22.9	58 22.5	58 30.5	31 18.2	142 22.4	79 27.6	103 22.0	54 20.6	148 24.2	84 21.2	29 21.3	132 24.0	73 22.7	62 22.0	83 22.4	88 24.8	27 19.9	100 21.4	74 28.4	32 23.0
Sometimes true	256 25.1	52 18.7	129 27.1	72 27.9	57 30.0	53 31.2	138 21.8	55 19.2	144 30.7	57 21.8	170 27.8	85 21.5	39 28.7	127 23.0	89 27.6	54 19.1	94 25.3	107 30.1	29 21.3	121 25.9	67 25.7	36 25.9
Often true	104 10.2	28 10.1	47 9.9	29 11.2	25 13.2	23 13.5	53 8.4	9 3.1	48 10.2	47 17.9	77 12.6	26 6.6	16 11.8	53 9.6	34 10.6	27 9.6	35 9.4	41 11.5	10 7.4	47 10.1	29 11.1	15 10.8
Almost always true	35 3.4	15 5.4	11 2.3	9 3.5	7 3.7	5 2.9	22 3.5	1 0.3	6 1.3	28 10.7	28 4.6	6 1.5	4 2.9	24 4.4	6 1.9	13 4.6	14 3.8	7 2.0	5 3.7	18 3.9	8 3.1	3 2.2
Always true	18 1.8	4 1.4	10 2.1	4 1.6	2 1.1	1 0.6	13 2.1	1 0.3	1 0.2	15 5.7	10 1.6	7 1.8	3 2.2	7 1.3	7 2.2	7 2.5	7 1.9	3 0.8	4 2.9	8 1.7	2 0.8	3 2.2
No answer	12 1.2	3 1.1	6 1.3	3 1.2	1 0.5	1 0.6	10 1.6	2 0.7	5 1.1	4 1.5	6 1.0	4 1.0	- 0.4	2 2.5	8 2.5	3 1.1	7 1.9	- -	- -	4 0.9	6 2.3	- -
Mean	3.16	3.12	3.17	3.20	3.46	3.27	3.02	2.59	3.12	3.85	3.38	2.80	3.30	3.11	3.17	3.04	3.17	3.23	3.01	3.16	3.22	3.13

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 48

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
FOR ME, READING IS A WAY TO ESCAPE.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35	35-54	55+	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
	SMPL	YEARS	YEARS	YEARS									YEARS	YEARS	YEARS							
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	114	40	53	20	5	26	78	56	48	10	41	70	19	62	30	35	45	31	19	46	24	19
-----	11.2	14.4	11.1	7.8	2.6	15.3	12.3	19.6	10.2	3.8	6.7	17.7	14.0	11.3	9.3	12.4	12.1	8.7	14.0	9.9	9.2	13.7
NEVER/RARELY TRUE	209	51	87	69	38	27	137	31	97	79	147	60	22	100	86	80	67	61	33	90	59	26
-----	20.5	18.3	18.3	26.7	20.0	15.9	21.6	10.8	20.7	30.2	24.1	15.2	16.2	18.1	26.7	28.4	18.1	17.2	24.3	19.3	22.6	18.7
Never true	63	15	25	22	9	7	43	10	18	34	42	20	4	23	36	26	23	14	12	28	18	5
	6.2	5.4	5.3	8.5	4.7	4.1	6.8	3.5	3.8	13.0	6.9	5.1	2.9	4.2	11.2	9.2	6.2	3.9	8.8	6.0	6.9	3.6
Rarely true	146	36	62	47	29	20	94	21	79	45	105	40	18	77	50	54	44	47	21	62	41	21
	14.3	12.9	13.0	18.2	15.3	11.8	14.8	7.3	16.8	17.2	17.2	10.1	13.2	14.0	15.5	19.1	11.9	13.2	15.4	13.3	15.7	15.1
True once in a while	190	50	93	45	51	27	109	48	89	52	131	56	22	110	55	49	67	71	31	84	37	34
	18.6	18.0	19.5	17.4	26.8	15.9	17.2	16.8	19.0	19.8	21.4	14.1	16.2	20.0	17.1	17.4	18.1	20.0	22.8	18.0	14.2	24.5
Sometimes true	302	81	142	76	68	46	180	84	134	84	180	119	45	164	91	73	110	116	36	150	81	32
	29.6	29.1	29.8	29.5	35.8	27.1	28.4	29.4	28.6	32.1	29.5	30.1	33.1	29.8	28.3	25.9	29.6	32.7	26.5	32.1	31.0	23.0
Often true	186	51	91	43	26	40	117	64	92	30	100	86	28	108	50	40	75	71	15	90	54	26
	18.2	18.3	19.1	16.7	13.7	23.5	18.5	22.4	19.6	11.5	16.4	21.7	20.6	19.6	15.5	14.2	20.2	20.0	11.0	19.3	20.7	18.7
Almost always true	86	29	39	18	4	20	59	43	35	8	32	52	16	45	23	22	36	26	14	35	19	15
	8.4	10.4	8.2	7.0	2.1	11.8	9.3	15.0	7.5	3.1	5.2	13.1	11.8	8.2	7.1	7.8	9.7	7.3	10.3	7.5	7.3	10.8
Always true	28	11	14	2	1	6	19	13	13	2	9	18	3	17	7	13	9	5	5	11	5	4
	2.7	4.0	2.9	0.8	0.5	3.5	3.0	4.5	2.8	0.8	1.5	4.5	2.2	3.1	2.2	4.6	2.4	1.4	3.7	2.4	1.9	2.9
No answer	20	5	10	5	2	4	13	3	9	7	12	5	-	7	10	5	7	5	2	7	6	2
	2.0	1.8	2.1	1.9	1.1	2.4	2.1	1.0	1.9	2.7	2.0	1.3		1.3	3.1	1.8	1.9	1.4	1.5	1.5	2.3	1.4
Mean	3.77	3.91	3.83	3.53	3.47	4.06	3.78	4.24	3.78	3.25	3.54	4.12	3.99	3.85	3.53	3.60	3.86	3.80	3.62	3.78	3.74	3.83

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 49

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I MY FREE TIME, I HELP PEOPLE WHO HAVE PROBLEMS/NEEDS.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	CRTFD MEMBR			HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+
	SMPLE	YEARS	YEARS	YEARS	PASTR	WRKER	LAITY	READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	122	33	59	29	33	20	66	53	47	22	66	56	17	60	45	35	35	52	20	49	37	16
-----	11.9	11.9	12.4	11.2	17.4	11.8	10.4	18.5	10.0	8.4	10.8	14.1	12.5	10.9	14.0	12.4	9.4	14.6	14.7	10.5	14.2	11.5
NEVER/RARELY TRUE	102	29	43	30	5	18	72	19	39	44	62	38	13	53	34	37	42	21	19	45	22	12
-----	10.0	10.4	9.0	11.6	2.6	10.6	11.4	6.6	8.3	16.8	10.1	9.6	9.6	9.6	10.6	13.1	11.3	5.9	14.0	9.6	8.4	8.6
Never true	20	4	8	8	-	6	12	6	6	8	11	9	1	11	8	4	12	4	1	9	9	-
	2.0	1.4	1.7	3.1		3.5	1.9	2.1	1.3	3.1	1.8	2.3	0.7	2.0	2.5	1.4	3.2	1.1	0.7	1.9	3.4	
Rarely true	82	25	35	22	5	12	60	13	33	36	51	29	12	42	26	33	30	17	18	36	13	12
	8.0	9.0	7.4	8.5	2.6	7.1	9.5	4.5	7.0	13.7	8.3	7.3	8.8	7.6	8.1	11.7	8.1	4.8	13.2	7.7	5.0	8.6
True once in a while	189	57	80	51	16	35	136	34	96	58	112	74	25	102	61	51	80	57	30	84	43	31
	18.5	20.5	16.8	19.8	8.4	20.6	21.5	11.9	20.5	22.1	18.3	18.7	18.4	18.5	18.9	18.1	21.6	16.1	22.1	18.0	16.5	22.3
Sometimes true	298	80	145	70	58	54	180	79	141	77	178	116	44	160	90	83	107	103	32	136	87	38
	29.2	28.8	30.5	27.1	30.5	31.8	28.4	27.6	30.1	29.4	29.1	29.3	32.4	29.0	28.0	29.4	28.8	29.0	23.5	29.1	33.3	27.3
Often true	297	74	144	75	77	42	171	97	143	56	186	109	37	173	85	72	102	121	35	148	67	42
	29.1	26.6	30.3	29.1	40.5	24.7	27.0	33.9	30.5	21.4	30.4	27.5	27.2	31.4	26.4	25.5	27.5	34.1	25.7	31.7	25.7	30.2
Almost always true	84	21	41	21	26	14	41	39	28	17	49	35	12	45	27	16	29	39	8	38	26	12
	8.2	7.6	8.6	8.1	13.7	8.2	6.5	13.6	6.0	6.5	8.0	8.8	8.8	8.2	8.4	5.7	7.8	11.0	5.9	8.1	10.0	8.6
Always true	38	12	18	8	7	6	25	14	19	5	17	21	5	15	18	19	6	13	12	11	11	4
	3.7	4.3	3.8	3.1	3.7	3.5	3.9	4.9	4.1	1.9	2.8	5.3	3.7	2.7	5.6	6.7	1.6	3.7	8.8	2.4	4.2	2.9
No answer	13	5	5	3	1	1	9	4	3	5	7	3	-	3	7	4	5	1	-	5	5	-
	1.3	1.8	1.1	1.2	0.5	0.6	1.4	1.4	0.6	1.9	1.1	0.8		0.5	2.2	1.4	1.3	0.3		1.1	1.9	
Mean	4.16	4.12	4.23	4.09	4.66	4.07	4.06	4.49	4.16	3.81	4.15	4.21	4.18	4.16	4.18	4.12	4.01	4.38	4.13	4.16	4.22	4.17

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 50

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
MY FAITH HELPS ME KNOW RIGHT FROM WRONG.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35	35-54	55+	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
	SMPLE	YEARS	YEARS	YEARS									YEARS	YEARS	YEARS							
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	874	233	406	228	171	146	534	249	406	217	520	344	113	481	271	244	307	314	119	399	224	118
-----	85.6	83.8	85.3	88.4	90.0	85.9	84.2	87.1	86.6	82.8	85.1	86.9	83.1	87.3	84.2	86.5	82.7	88.5	87.5	85.4	85.8	84.9
NEVER/RARELY TRUE	6	1	3	2	-	2	4	1	3	2	3	3	-	3	3	4	2	-	1	2	3	-
-----	0.6	0.4	0.6	0.8		1.2	0.6	0.3	0.6	0.8	0.5	0.8		0.5	0.9	1.4	0.5		0.7	0.4	1.1	
Never true	5	1	2	2	-	2	3	1	2	2	3	2	-	3	2	3	2	-	1	1	3	-
	0.5	0.4	0.4	0.8		1.2	0.5	0.3	0.4	0.8	0.5	0.5		0.5	0.6	1.1	0.5		0.7	0.2	1.1	
Rarely true	1	-	1	-	-	-	1	-	1	-	-	1	-	-	1	1	-	-	-	1	-	-
	0.1		0.2				0.2		0.2			0.3			0.3	0.4				0.2		
True once in a while	2	-	2	-	-	-	2	2	-	-	-	2	-	-	2	1	1	-	-	1	1	-
	0.2		0.4				0.3	0.7				0.5			0.6	0.4	0.3			0.2	0.4	
Sometimes true	18	4	11	3	1	5	12	5	9	4	10	8	3	8	7	5	8	4	4	5	3	6
	1.8	1.4	2.3	1.2	0.5	2.9	1.9	1.7	1.9	1.5	1.6	2.0	2.2	1.5	2.2	1.8	2.2	1.1	2.9	1.1	1.1	4.3
Often true	106	35	49	20	16	14	72	25	46	34	71	34	20	55	31	25	47	34	11	55	25	14
	10.4	12.6	10.3	7.8	8.4	8.2	11.4	8.7	9.8	13.0	11.6	8.6	14.7	10.0	9.6	8.9	12.7	9.6	8.1	11.8	9.6	10.1
Almost always true	376	111	156	104	76	51	241	97	177	101	235	138	53	205	115	99	133	141	55	180	92	44
	36.8	39.9	32.8	40.3	40.0	30.0	38.0	33.9	37.7	38.5	38.5	34.8	39.0	37.2	35.7	35.1	35.8	39.7	40.4	38.5	35.2	31.7
Always true	498	122	250	124	95	95	293	152	229	116	285	206	60	276	156	145	174	173	64	219	132	74
	48.8	43.9	52.5	48.1	50.0	55.9	46.2	53.1	48.8	44.3	46.6	52.0	44.1	50.1	48.4	51.4	46.9	48.7	47.1	46.9	50.6	53.2
No answer	15	5	5	5	2	3	10	4	5	5	7	5	-	4	8	3	6	3	1	5	5	1
	1.5	1.8	1.1	1.9	1.1	1.8	1.6	1.4	1.1	1.9	1.1	1.3		0.7	2.5	1.1	1.6	0.8	0.7	1.1	1.9	0.7
Mean	6.32	6.27	6.34	6.35	6.41	6.37	6.28	6.38	6.33	6.25	6.30	6.35	6.25	6.35	6.29	6.32	6.27	6.37	6.30	6.31	6.32	6.35

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 51

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I DEVOTE TIME TO READING AND STUDYING THE BIBLE.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKR	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 900+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	450 44.1	117 42.1	215 45.2	116 45.0	137 72.1	69 40.6	238 37.5	164 57.3	216 46.1	69 26.3	275 45.0	173 43.7	55 40.4	231 41.9	162 50.3	113 40.1	138 37.2	197 55.5	50 36.8	220 47.1	118 45.2	57 41.0
NEVER/RARELY TRUE -----	48 4.7	22 7.9	20 4.2	4 1.6	1 0.5	10 5.9	34 5.4	6 2.1	22 4.7	20 7.6	28 4.6	19 4.8	12 8.8	27 4.9	8 2.5	16 5.7	21 5.7	10 2.8	4 2.9	25 5.4	12 4.6	5 3.6
Never true	7 0.7	3 1.1	3 0.6	-	-	1 0.6	4 0.6	1 0.3	2 0.4	4 1.5	4 0.7	2 0.5	-	3 0.5	3 0.9	2 0.7	4 1.1	-	1 0.7	2 0.4	2 0.8	-
Rarely true	41 4.0	19 6.8	17 3.6	4 1.6	1 0.5	9 5.3	30 4.7	5 1.7	20 4.3	16 6.1	24 3.9	17 4.3	12 8.8	24 4.4	5 1.6	14 5.0	17 4.6	10 2.8	3 2.2	23 4.9	10 3.8	5 3.6
True once in a while	82 8.0	36 12.9	26 5.5	20 7.8	1 0.5	9 5.3	68 10.7	14 4.9	32 6.8	35 13.4	54 8.8	28 7.1	12 8.8	45 8.2	25 7.8	23 8.2	43 11.6	15 4.2	15 11.0	38 8.1	16 6.1	13 9.4
Sometimes true	181 17.7	49 17.6	88 18.5	41 15.9	15 7.9	33 19.4	129 20.3	37 12.9	84 17.9	60 22.9	104 17.0	73 18.4	28 20.6	105 19.1	45 14.0	49 17.4	81 21.8	48 13.5	30 22.1	81 17.3	46 17.6	20 14.4
Often true	247 24.2	51 18.3	120 25.2	74 28.7	36 18.9	46 27.1	157 24.8	61 21.3	113 24.1	72 27.5	145 23.7	98 24.7	29 21.3	139 25.2	76 23.6	78 27.7	82 22.1	84 23.7	37 27.2	98 21.0	65 24.9	44 31.7
Almost always true	247 24.2	68 24.5	118 24.8	61 23.6	74 38.9	41 24.1	129 20.3	77 26.9	131 27.9	39 14.9	156 25.5	89 22.5	37 27.2	127 23.0	81 25.2	51 18.1	80 21.6	114 32.1	18 13.2	123 26.3	65 24.9	38 27.3
Always true	203 19.9	49 17.6	97 20.4	55 21.3	63 33.2	28 16.5	109 17.2	87 30.4	85 18.1	30 11.5	119 19.5	84 21.2	18 13.2	104 18.9	81 25.2	62 22.0	58 15.6	83 23.4	32 23.5	97 20.8	53 20.3	19 13.7
No answer	13 1.3	3 1.1	7 1.5	3 1.2	-	3 1.8	8 1.3	4 1.4	2 0.4	6 2.3	5 0.8	5 1.3	-	4 0.7	6 1.9	3 1.1	6 1.6	1 0.3	-	5 1.1	4 1.5	-
Mean	5.16	4.91	5.23	5.31	5.95	5.09	4.96	5.59	5.18	4.63	5.16	5.18	4.89	5.10	5.38	5.11	4.90	5.49	5.07	5.18	5.21	5.11

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I HAVE HOBBIES THAT I FIND MORE SATISFYING THAN READING.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+
	SMPLE	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	74	27	25	22	9	13	49	5	17	52	47	25	16	32	24	22	35	15	16	27	21	7
-----	7.2	9.7	5.3	8.5	4.7	7.6	7.7	1.7	3.6	19.8	7.7	6.3	11.8	5.8	7.5	7.8	9.4	4.2	11.8	5.8	8.0	5.0
NEVER/RARELY TRUE	260	71	121	65	42	39	174	105	108	46	145	112	17	135	105	82	86	88	37	123	58	37
-----	25.5	25.5	25.4	25.2	22.1	22.9	27.4	36.7	23.0	17.6	23.7	28.3	12.5	24.5	32.6	29.1	23.2	24.8	27.2	26.3	22.2	26.6
Never true	61	15	29	17	9	8	42	30	16	15	34	26	2	26	32	23	20	17	7	29	13	10
	6.0	5.4	6.1	6.6	4.7	4.7	6.6	10.5	3.4	5.7	5.6	6.6	1.5	4.7	9.9	8.2	5.4	4.8	5.1	6.2	5.0	7.2
Rarely true	199	56	92	48	33	31	132	75	92	31	111	86	15	109	73	59	66	71	30	94	45	27
	19.5	20.1	19.3	18.6	17.4	18.2	20.8	26.2	19.6	11.8	18.2	21.7	11.0	19.8	22.7	20.9	17.8	20.0	22.1	20.1	17.2	19.4
True once in a while	202	51	84	65	40	42	115	67	105	30	112	87	24	114	62	53	67	80	22	97	58	23
	19.8	18.3	17.6	25.2	21.1	24.7	18.1	23.4	22.4	11.5	18.3	22.0	17.6	20.7	19.3	18.8	18.1	22.5	16.2	20.8	22.2	16.5
Sometimes true	329	89	171	65	67	51	203	88	170	70	195	132	52	196	80	77	132	119	39	149	84	53
	32.2	32.0	35.9	25.2	35.3	30.0	32.0	30.8	36.2	26.7	31.9	33.3	38.2	35.6	24.8	27.3	35.6	33.5	28.7	31.9	32.2	38.1
Often true	142	36	69	37	31	24	82	15	67	59	104	37	27	72	42	44	46	51	22	66	34	19
	13.9	12.9	14.5	14.3	16.3	14.1	12.9	5.2	14.3	22.5	17.0	9.3	19.9	13.1	13.0	15.6	12.4	14.4	16.2	14.1	13.0	13.7
Almost always true	53	21	17	15	7	10	34	4	12	37	36	16	14	23	15	13	27	12	11	20	14	6
	5.2	7.6	3.6	5.8	3.7	5.9	5.4	1.4	2.6	14.1	5.9	4.0	10.3	4.2	4.7	4.6	7.3	3.4	8.1	4.3	5.4	4.3
Always true	21	6	8	7	2	3	15	1	5	15	11	9	2	9	9	9	8	3	5	7	7	1
	2.1	2.2	1.7	2.7	1.1	1.8	2.4	0.3	1.1	5.7	1.8	2.3	1.5	1.6	2.8	3.2	2.2	0.8	3.7	1.5	2.7	0.7
No answer	14	4	6	4	1	1	11	6	2	5	8	3	-	2	9	4	5	2	-	5	6	-
	1.4	1.4	1.3	1.6	0.5	0.6	1.7	2.1	0.4	1.9	1.3	0.8		0.4	2.8	1.4	1.3	0.6		1.1	2.3	
Mean	3.53	3.59	3.51	3.51	3.57	3.56	3.50	3.00	3.51	4.16	3.62	3.39	4.01	3.52	3.35	3.49	3.63	3.46	3.68	3.47	3.59	3.47

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
MY LIFE IS FILLED WITH MEANING AND PURPOSE.

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+
	SMPLE	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	708	179	348	173	160	134	397	221	326	159	440	262	95	399	209	179	240	284	82	311	201	104
-----	69.3	64.4	73.1	67.1	84.2	78.8	62.6	77.3	69.5	60.7	72.0	66.2	69.9	72.4	64.9	63.5	64.7	80.0	60.3	66.6	77.0	74.8
NEVER/RARELY TRUE	7	1	5	1	-	2	5	2	3	2	2	5	1	2	4	1	3	3	-	5	2	-
-----	0.7	0.4	1.1	0.4		1.2	0.8	0.7	0.6	0.8	0.3	1.3	0.7	0.4	1.2	0.4	0.8	0.8		1.1	0.8	
Never true	1	-	1	-	-	-	1	1	-	-	-	1	-	-	1	-	1	-	-	-	1	-
	0.1		0.2				0.2	0.3				0.3			0.3		0.3				0.4	
Rarely true	6	1	4	1	-	2	4	1	3	2	2	4	1	2	3	1	2	3	-	5	1	-
	0.6	0.4	0.8	0.4		1.2	0.6	0.3	0.6	0.8	0.3	1.0	0.7	0.4	0.9	0.4	0.5	0.8		1.1	0.4	
True once in a while	27	6	13	8	5	2	18	6	12	9	13	13	2	14	10	8	13	5	5	12	5	3
	2.6	2.2	2.7	3.1	2.6	1.2	2.8	2.1	2.6	3.4	2.1	3.3	1.5	2.5	3.1	2.8	3.5	1.4	3.7	2.6	1.9	2.2
Sometimes true	81	30	29	22	5	13	60	14	37	30	47	33	14	36	30	33	33	14	19	38	15	8
	7.9	10.8	6.1	8.5	2.6	7.6	9.5	4.9	7.9	11.5	7.7	8.3	10.3	6.5	9.3	11.7	8.9	3.9	14.0	8.1	5.7	5.8
Often true	185	58	75	52	20	18	143	39	88	57	103	79	23	97	63	59	75	48	29	96	34	24
	18.1	20.9	15.8	20.2	10.5	10.6	22.6	13.6	18.8	21.8	16.9	19.9	16.9	17.6	19.6	20.9	20.2	13.5	21.3	20.6	13.0	17.3
Almost always true	423	99	215	103	89	66	258	112	204	106	266	154	59	233	129	108	151	162	52	194	108	64
	41.4	35.6	45.2	39.9	46.8	38.8	40.7	39.2	43.5	40.5	43.5	38.9	43.4	42.3	40.1	38.3	40.7	45.6	38.2	41.5	41.4	46.0
Always true	285	80	133	70	71	68	139	109	122	53	174	108	36	166	80	71	89	122	30	117	93	40
	27.9	28.8	27.9	27.1	37.4	40.0	21.9	38.1	26.0	20.2	28.5	27.3	26.5	30.1	24.8	25.2	24.0	34.4	22.1	25.1	35.6	28.8
No answer	13	4	6	2	-	1	11	4	3	5	6	4	1	3	6	2	7	1	1	5	4	-
	1.3	1.4	1.3	0.8		0.6	1.7	1.4	0.6	1.9	1.0	1.0	0.7	0.5	1.9	0.7	1.9	0.3	0.7	1.1	1.5	
Mean	5.83	5.78	5.87	5.79	6.14	6.06	5.68	6.05	5.81	5.61	5.88	5.75	5.81	5.90	5.72	5.71	5.71	6.05	5.61	5.76	6.02	5.94

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 54

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
CHRISTIANITY CALLS US TO IMPROVE HARMONY AMONG PEOPLE.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKR	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE -----	655	171	299	178	98	126	413	177	308	169	367	282	75	355	220	205	235	210	93	315	145	92
	64.2	61.5	62.8	69.0	51.6	74.1	65.1	61.9	65.7	64.5	60.1	71.2	55.1	64.4	68.3	72.7	63.3	59.2	68.4	67.5	55.6	66.2
NEVER/RARELY TRUE -----	46	13	23	10	22	3	20	13	24	9	37	9	11	21	14	8	12	26	6	19	17	3
	4.5	4.7	4.8	3.9	11.6	1.8	3.2	4.5	5.1	3.4	6.1	2.3	8.1	3.8	4.3	2.8	3.2	7.3	4.4	4.1	6.5	2.2
Never true	32	8	19	5	12	3	16	11	15	6	26	6	8	15	9	7	9	16	4	14	12	2
	3.1	2.9	4.0	1.9	6.3	1.8	2.5	3.8	3.2	2.3	4.3	1.5	5.9	2.7	2.8	2.5	2.4	4.5	2.9	3.0	4.6	1.4
Rarely true	14	5	4	5	10	-	4	2	9	3	11	3	3	6	5	1	3	10	2	5	5	1
	1.4	1.8	0.8	1.9	5.3		0.6	0.7	1.9	1.1	1.8	0.8	2.2	1.1	1.6	0.4	0.8	2.8	1.5	1.1	1.9	0.7
True once in a while	27	5	14	8	5	3	18	3	14	10	21	6	3	15	9	7	12	8	5	9	11	2
	2.6	1.8	2.9	3.1	2.6	1.8	2.8	1.0	3.0	3.8	3.4	1.5	2.2	2.7	2.8	2.5	3.2	2.3	3.7	1.9	4.2	1.4
Sometimes true	101	36	47	17	28	11	60	31	40	30	68	31	15	62	22	17	39	43	8	47	31	13
	9.9	12.9	9.9	6.6	14.7	6.5	9.5	10.8	8.5	11.5	11.1	7.8	11.0	11.3	6.8	6.0	10.5	12.1	5.9	10.1	11.9	9.4
Often true	170	47	84	38	35	23	107	52	76	40	107	61	31	89	48	39	65	63	22	70	49	27
	16.7	16.9	17.6	14.7	18.4	13.5	16.9	18.2	16.2	15.3	17.5	15.4	22.8	16.2	14.9	13.8	17.5	17.7	16.2	15.0	18.8	19.4
Almost always true	275	71	128	71	43	52	174	60	142	72	166	106	36	159	78	73	99	101	38	123	70	40
	26.9	25.5	26.9	27.5	22.6	30.6	27.4	21.0	30.3	27.5	27.2	26.8	26.5	28.9	24.2	25.9	26.7	28.5	27.9	26.3	26.8	28.8
Always true	380	100	171	107	55	74	239	117	166	97	201	176	39	196	142	132	136	109	55	192	75	52
	37.2	36.0	35.9	41.5	28.9	43.5	37.7	40.9	35.4	37.0	32.9	44.4	28.7	35.6	44.1	46.8	36.7	30.7	40.4	41.1	28.7	37.4
No answer	22	6	9	7	2	4	16	10	7	4	11	7	1	9	9	6	8	5	2	7	8	2
	2.2	2.2	1.9	2.7	1.1	2.4	2.5	3.5	1.5	1.5	1.8	1.8	0.7	1.6	2.8	2.1	2.2	1.4	1.5	1.5	3.1	1.4
Mean	5.71	5.65	5.66	5.86	5.20	6.03	5.78	5.75	5.69	5.71	5.54	5.98	5.39	5.70	5.87	6.00	5.72	5.47	5.81	5.81	5.41	5.85

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 55

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I TAKE TIME FOR PERIODS OF PRAYER AND MEDITATION.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPLE	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	550 53.9	124 44.6	261 54.8	160 62.0	121 63.7	94 55.3	323 50.9	165 57.7	263 56.1	120 45.8	312 51.1	232 58.6	62 45.6	277 50.3	206 64.0	163 57.8	178 48.0	204 57.5	78 57.4	255 54.6	131 50.2	77 55.4
NEVER/RARELY TRUE -----	19 1.9	7 2.5	11 2.3	1 0.4	1 0.5	6 3.5	10 1.6	4 1.4	10 2.1	5 1.9	12 2.0	7 1.8	3 2.2	14 2.5	2 0.6	4 1.4	11 3.0	4 1.1	4 2.9	8 1.7	5 1.9	2 1.4
Never true	3 0.3	2 0.7	1 0.2	-	-	1 0.6	1 0.2	1 0.3	1 0.2	1 0.4	2 0.3	1 0.3	-	2 0.4	1 0.3	-	3 0.8	-	-	1 0.2	2 0.8	-
Rarely true	16 1.6	5 1.8	10 2.1	1 0.4	1 0.5	5 2.9	9 1.4	3 1.0	9 1.9	4 1.5	10 1.6	6 1.5	3 2.2	12 2.2	1 0.3	4 1.4	8 2.2	4 1.1	4 2.9	7 1.5	3 1.1	2 1.4
True once in a while	61 6.0	30 10.8	20 4.2	11 4.3	7 3.7	7 4.1	45 7.1	12 4.2	28 6.0	21 8.0	42 6.9	19 4.8	8 5.9	37 6.7	16 5.0	17 6.0	26 7.0	18 5.1	10 7.4	30 6.4	12 4.6	9 6.5
Sometimes true	139 13.6	41 14.7	70 14.7	27 10.5	18 9.5	27 15.9	91 14.4	44 15.4	52 11.1	43 16.4	79 12.9	59 14.9	26 19.1	79 14.3	33 10.2	35 12.4	64 17.3	38 10.7	17 12.5	57 12.2	49 18.8	15 10.8
Often true	242 23.7	73 26.3	109 22.9	57 22.1	43 22.6	35 20.6	157 24.8	58 20.3	114 24.3	69 26.3	161 26.4	77 19.4	37 27.2	142 25.8	60 18.6	61 21.6	87 23.5	91 25.6	27 19.9	114 24.4	60 23.0	36 25.9
Almost always true	324 31.7	71 25.5	163 34.2	85 32.9	74 38.9	64 37.6	183 28.9	90 31.5	164 35.0	70 26.7	183 30.0	138 34.8	44 32.4	170 30.9	108 33.5	79 28.0	109 29.4	134 37.7	40 29.4	147 31.5	83 31.8	49 35.3
Always true	226 22.1	53 19.1	98 20.6	75 29.1	47 24.7	30 17.6	140 22.1	75 26.2	99 21.1	50 19.1	129 21.1	94 23.7	18 13.2	107 19.4	98 30.4	84 29.8	69 18.6	70 19.7	38 27.9	108 23.1	48 18.4	28 20.1
No answer	10 1.0	3 1.1	5 1.1	2 0.8	-	1 0.6	8 1.3	3 1.0	2 0.4	4 1.5	5 0.8	2 0.5	-	2 0.4	5 1.6	2 0.7	5 1.3	-	-	3 0.6	4 1.5	-
Mean	5.45	5.19	5.46	5.71	5.70	5.38	5.40	5.56	5.48	5.27	5.40	5.53	5.21	5.34	5.73	5.59	5.26	5.53	5.49	5.48	5.35	5.47

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 56

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I DO THINGS TO HELP PROTECT THE ENVIRONMENT.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	418 40.9	107 38.5	181 38.0	126 48.8	71 37.4	69 40.6	269 42.4	136 47.6	181 38.6	99 37.8	246 40.3	169 42.7	52 38.2	207 37.6	157 48.8	129 45.7	147 39.6	140 39.4	67 49.3	194 41.5	94 36.0	57 41.0
NEVER/RARELY TRUE -----	25 2.4	4 1.4	13 2.7	7 2.7	6 3.2	5 2.9	14 2.2	6 2.1	12 2.6	7 2.7	13 2.1	11 2.8	2 1.5	12 2.2	10 3.1	4 1.4	14 3.8	6 1.7	3 2.2	8 1.7	9 3.4	4 2.9
Never true	4 0.4	1 0.4	2 0.4	1 0.4	- 0.6	1 0.5	3 0.5	1 0.3	1 0.2	2 0.8	2 0.3	2 0.5	- 0.4	2 0.6	2 0.6	- 1.1	4 1.1	- 1.1	1 0.7	2 0.4	1 0.4	- 0.4
Rarely true	21 2.1	3 1.1	11 2.3	6 2.3	6 3.2	4 2.4	11 1.7	5 1.7	11 2.3	5 1.9	11 1.8	9 2.3	2 1.5	10 1.8	8 2.5	4 1.4	10 2.7	6 1.7	2 1.5	6 1.3	8 3.1	4 2.9
True once in a while	59 5.8	18 6.5	23 4.8	17 6.6	9 4.7	9 5.3	38 6.0	13 4.5	23 4.9	23 8.8	34 5.6	25 6.3	9 6.6	33 6.0	17 5.3	17 6.0	26 7.0	16 4.5	8 5.9	29 6.2	12 4.6	9 6.5
Sometimes true	197 19.3	58 20.9	100 21.0	38 14.7	35 18.4	34 20.0	120 18.9	50 17.5	99 21.1	48 18.3	114 18.7	80 20.2	26 19.1	124 22.5	44 13.7	48 17.0	77 20.8	69 19.4	25 18.4	85 18.2	58 22.2	26 18.7
Often true	309 30.3	88 31.7	153 32.1	67 26.0	68 35.8	52 30.6	183 28.9	77 26.9	150 32.0	81 30.9	197 32.2	108 27.3	47 34.6	172 31.2	87 27.0	81 28.7	101 27.2	123 34.6	32 23.5	147 31.5	83 31.8	43 30.9
Almost always true	320 31.3	79 28.4	141 29.6	97 37.6	58 30.5	57 33.5	200 31.5	99 34.6	140 29.9	80 30.5	192 31.4	126 31.8	42 30.9	162 29.4	115 35.7	88 31.2	116 31.3	115 32.4	50 36.8	151 32.3	73 28.0	43 30.9
Always true	98 9.6	28 10.1	40 8.4	29 11.2	13 6.8	12 7.1	69 10.9	37 12.9	41 8.7	19 7.3	54 8.8	43 10.9	10 7.4	45 8.2	42 13.0	41 14.5	31 8.4	25 7.0	17 12.5	43 9.2	21 8.0	14 10.1
No answer	13 1.3	3 1.1	6 1.3	3 1.2	1 0.5	1 0.6	10 1.6	4 1.4	4 0.9	4 1.5	7 1.1	3 0.8	- 0.5	3 2.2	7 2.2	3 1.1	6 1.6	1 0.3	1 0.7	4 0.9	5 1.9	- 1.9
Mean	5.12	5.10	5.07	5.24	5.07	5.08	5.16	5.28	5.09	5.00	5.13	5.12	5.09	5.04	5.28	5.27	5.01	5.13	5.24	5.15	5.02	5.11

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 57

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I AM ACTIVE IN EFFORTS TO PROMOTE SOCIAL JUSTICE.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+
	SMPLE	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	107	28	53	24	26	22	55	51	40	16	56	50	9	59	38	25	32	49	15	56	19	14
-----	10.5	10.1	11.1	9.3	13.7	12.9	8.7	17.8	8.5	6.1	9.2	12.6	6.6	10.7	11.8	8.9	8.6	13.8	11.0	12.0	7.3	10.1
NEVER/RARELY TRUE	259	71	121	65	31	50	171	55	115	88	138	114	38	142	74	89	102	63	41	107	72	33
-----	25.4	25.5	25.4	25.2	16.3	29.4	27.0	19.2	24.5	33.6	22.6	28.8	27.9	25.8	23.0	31.6	27.5	17.7	30.1	22.9	27.6	23.7
Never true	69	22	32	15	4	13	50	18	26	25	30	37	10	37	21	26	29	13	17	31	12	7
	6.8	7.9	6.7	5.8	2.1	7.6	7.9	6.3	5.5	9.5	4.9	9.3	7.4	6.7	6.5	9.2	7.8	3.7	12.5	6.6	4.6	5.0
Rarely true	190	49	89	50	27	37	121	37	89	63	108	77	28	105	53	63	73	50	24	76	60	26
	18.6	17.6	18.7	19.4	14.2	21.8	19.1	12.9	19.0	24.0	17.7	19.4	20.6	19.1	16.5	22.3	19.7	14.1	17.6	16.3	23.0	18.7
True once in a while	240	72	120	47	41	34	157	51	119	70	155	84	40	133	66	52	97	90	28	112	63	35
	23.5	25.9	25.2	18.2	21.6	20.0	24.8	17.8	25.4	26.7	25.4	21.2	29.4	24.1	20.5	18.4	26.1	25.4	20.6	24.0	24.1	25.2
Sometimes true	250	66	118	64	51	41	156	81	112	56	152	96	39	130	79	70	87	90	30	119	64	33
	24.5	23.7	24.8	24.8	26.8	24.1	24.6	28.3	23.9	21.4	24.9	24.2	28.7	23.6	24.5	24.8	23.5	25.4	22.1	25.5	24.5	23.7
Often true	147	37	57	51	39	21	83	41	78	27	100	47	10	81	56	42	46	59	19	68	38	22
	14.4	13.3	12.0	19.8	20.5	12.4	13.1	14.3	16.6	10.3	16.4	11.9	7.4	14.7	17.4	14.9	12.4	16.6	14.0	14.6	14.6	15.8
Almost always true	70	15	38	16	23	13	32	33	29	8	41	29	8	42	20	11	20	39	7	41	12	10
	6.9	5.4	8.0	6.2	12.1	7.6	5.0	11.5	6.2	3.1	6.7	7.3	5.9	7.6	6.2	3.9	5.4	11.0	5.1	8.8	4.6	7.2
Always true	37	13	15	8	3	9	23	18	11	8	15	21	1	17	18	14	12	10	8	15	7	4
	3.6	4.7	3.2	3.1	1.6	5.3	3.6	6.3	2.3	3.1	2.5	5.3	0.7	3.1	5.6	5.0	3.2	2.8	5.9	3.2	2.7	2.9
No answer	18	4	7	7	2	2	12	7	5	5	10	5	-	6	9	4	7	4	3	5	5	2
	1.8	1.4	1.5	2.7	1.1	1.2	1.9	2.4	1.1	1.9	1.6	1.3		1.1	2.8	1.4	1.9	1.1	2.2	1.1	1.9	1.4
Mean	3.57	3.53	3.54	3.66	3.93	3.57	3.46	3.94	3.56	3.21	3.61	3.54	3.29	3.56	3.73	3.46	3.43	3.82	3.47	3.65	3.47	3.61

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
READING IS AN IMPORTANT PART OF MY LIFE.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 2000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	639 62.6	171 61.5	307 64.5	154 59.7	128 67.4	117 68.8	382 60.3	253 88.5	297 63.3	88 33.6	347 56.8	288 72.7	82 60.3	355 64.4	198 61.5	156 55.3	232 62.5	247 69.6	85 62.5	298 63.8	163 62.5	86 61.9
NEVER/RARELY TRUE -----	21 2.1	10 3.6	8 1.7	3 1.2	-	1 0.6	19 3.0	1 0.3	2 0.4	18 6.9	15 2.5	6 1.5	4 2.9	12 2.2	5 1.6	10 3.5	11 3.0	-	6 4.4	9 1.9	3 1.1	3 2.2
Never true	2 0.2	1 0.4	1 0.2	-	-	-	1 0.2	1 0.3	1 0.2	-	-	2 0.5	1 0.7	-	1 0.3	1 0.4	1 0.3	-	1 0.7	-	1 0.4	-
Rarely true	19 1.9	9 3.2	7 1.5	3 1.2	-	1 0.6	18 2.8	-	1 0.2	18 6.9	15 2.5	4 1.0	3 2.2	12 2.2	4 1.2	9 3.2	10 2.7	-	5 3.7	9 1.9	2 0.8	3 2.2
True once in a while	41 4.0	7 2.5	16 3.4	18 7.0	5 2.6	4 2.4	30 4.7	1 0.3	8 1.7	32 12.2	30 4.9	8 2.0	3 2.2	16 2.9	21 6.5	15 5.3	18 4.9	7 2.0	6 4.4	21 4.5	12 4.6	1 0.7
Sometimes true	109 10.7	33 11.9	46 9.7	30 11.6	17 8.9	17 10.0	73 11.5	1 0.3	45 9.6	61 23.3	79 12.9	29 7.3	15 11.0	55 10.0	38 11.8	41 14.5	36 9.7	31 8.7	16 11.8	45 9.6	33 12.6	13 9.4
Often true	199 19.5	54 19.4	92 19.3	51 19.8	39 20.5	30 17.6	121 19.1	26 9.1	114 24.3	59 22.5	134 21.9	62 15.7	32 23.5	109 19.8	55 17.1	58 20.6	69 18.6	68 19.2	22 16.2	90 19.3	46 17.6	36 25.9
Almost always true	276 27.0	77 27.7	132 27.7	63 24.4	62 32.6	50 29.4	159 25.1	80 28.0	153 32.6	42 16.0	175 28.6	100 25.3	33 24.3	164 29.8	78 24.2	60 21.3	100 27.0	115 32.4	40 29.4	130 27.8	70 26.8	34 24.5
Always true	363 35.6	94 33.8	175 36.8	91 35.3	66 34.7	67 39.4	223 35.2	173 60.5	144 30.7	46 17.6	172 28.2	188 47.5	49 36.0	191 34.7	120 37.3	96 34.0	132 35.6	132 37.2	45 33.1	168 36.0	93 35.6	52 37.4
No answer	12 1.2	3 1.1	7 1.5	2 0.8	1 0.5	1 0.6	9 1.4	4 1.4	3 0.6	4 1.5	6 1.0	3 0.8	-	4 0.7	5 1.6	2 0.7	5 1.3	2 0.6	1 0.7	4 0.9	4 1.5	-
Mean	5.74	5.68	5.81	5.66	5.88	5.92	5.66	6.49	5.80	4.83	5.55	6.05	5.71	5.77	5.70	5.54	5.70	5.95	5.61	5.76	5.74	5.82

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 59

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I DO NOT HAVE AS MUCH READING TIME AS I WOULD LIKE.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30 SAMPLE	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 100.0
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
ALMOST/ALWAYS TRUE -----	431	113	233	80	86	82	253	118	207	106	249	180	72	255	102	106	142	181	45	211	111	60
NEVER/RARELY TRUE -----	68	18	26	22	8	4	52	25	22	20	38	29	3	25	39	33	19	15	17	32	10	6
Never true	.16	4	5	6	1	1	12	10	2	4	4	12	-	3	13	8	6	2	3	6	4	2
Rarely true	1.6	1.4	1.1	2.3	0.5	0.6	1.9	3.5	0.4	1.5	0.7	3.0		0.5	4.0	2.8	1.6	0.6	2.2	1.3	1.5	1.4
True once in a while	5.1	5.0	4.4	6.2	3.7	1.8	6.3	5.2	4.3	6.1	5.6	4.3	2.2	4.0	8.1	8.9	3.5	3.7	10.3	5.6	2.3	2.9
Sometimes true	44	8	18	18	3	9	32	5	24	14	32	12	3	20	21	18	19	7	7	17	10	10
Often true	4.3	2.9	3.8	7.0	1.6	5.3	5.0	1.7	5.1	5.3	5.2	3.0	2.2	3.6	6.5	6.4	5.1	2.0	5.1	3.6	3.8	7.2
Almost always true	182	48	81	52	39	30	110	64	73	44	116	63	14	95	70	52	64	62	23	77	45	32
Always true	17.8	17.3	17.0	20.2	20.5	17.6	17.4	22.4	15.6	16.8	19.0	15.9	10.3	17.2	21.7	18.4	17.3	17.5	16.9	16.5	17.2	23.0
Mean	282	88	111	82	54	44	176	70	139	73	171	106	44	152	83	70	119	90	43	126	80	30
	27.6	31.7	23.3	31.8	28.4	25.9	27.8	24.5	29.6	27.9	28.0	26.8	32.4	27.6	25.8	24.8	32.1	25.4	31.6	27.0	30.7	21.6
	222	63	110	45	49	37	132	56	114	52	138	83	39	123	59	47	71	103	26	112	56	27
	21.7	22.7	23.1	17.4	25.8	21.8	20.8	19.6	24.3	19.8	22.6	21.0	28.7	22.3	18.3	16.7	19.1	29.0	19.1	24.0	21.5	19.4
	209	50	123	35	37	45	121	62	93	54	111	97	33	132	43	59	71	78	19	99	55	33
	20.5	18.0	25.8	13.6	19.5	26.5	19.1	21.7	19.8	20.6	18.2	24.5	24.3	24.0	13.4	20.9	19.1	22.0	14.0	21.2	21.1	23.7
No answer	14	3	7	4	-	1	11	4	4	5	5	6	-	4	7	3	8	-	1	4	5	1
	1.4	1.1	1.5	1.6		0.6	1.7	1.4	0.9	1.9	0.8	1.5		0.7	2.2	1.1	2.2		0.7	0.9	1.9	0.7

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I CARE A GREAT DEAL ABOUT REDUCING POVERTY.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKER LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000	
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	274 26.8	71 25.5	127 26.7	70 27.1	41 21.6	55 32.4	169 26.7	91 31.8	125 26.7	58 22.1	138 22.6	133 33.6	28 20.6	129 23.4	114 35.4	97 34.4	91 24.5	83 23.4	47 34.6	122 26.1	65 24.9	36 25.9
NEVER/RARELY TRUE -----	60 5.9	16 5.8	31 6.5	13 5.0	10 5.3	7 4.1	43 6.8	13 4.5	26 5.5	21 8.0	45 7.4	12 3.0	7 5.1	37 6.7	13 4.0	7 2.5	25 6.7	25 7.0	10 7.4	19 4.1	18 6.9	9 6.5
Never true	6 0.6	1 0.4	5 1.1	-	2 1.1	-	4 0.6	1 0.3	3 0.6	2 0.8	5 0.8	1 0.3	-	4 0.7	2 0.6	-	1 0.3	5 1.4	1 0.7	2 0.4	3 1.1	-
Rarely true	54 5.3	15 5.4	26 5.5	13 5.0	8 4.2	7 4.1	39 6.2	12 4.2	23 4.9	19 7.3	40 6.5	11 2.8	7 5.1	33 6.0	11 3.4	7 2.5	24 6.5	20 5.6	9 6.6	17 3.6	15 5.7	9 6.5
True once in a while	143 14.0	46 16.5	66 13.9	30 11.6	30 15.8	24 14.1	87 13.7	25 8.7	78 16.6	39 14.9	98 16.0	45 11.4	26 19.1	85 15.4	32 9.9	38 13.5	54 14.6	51 14.4	18 13.2	64 13.7	38 14.6	23 16.5
Sometimes true	253 24.8	68 24.5	121 25.4	64 24.8	49 25.8	36 21.2	160 25.2	71 24.8	119 25.4	61 23.3	159 26.0	93 23.5	33 24.3	150 27.2	70 21.7	60 21.3	97 26.1	95 26.8	30 22.1	126 27.0	64 24.5	31 22.3
Often true	276 27.0	73 26.3	126 26.5	75 29.1	59 31.1	45 26.5	165 26.0	80 28.0	117 24.9	79 30.2	164 26.8	108 27.3	42 30.9	144 26.1	87 27.0	78 27.7	97 26.1	98 27.6	30 22.1	133 28.5	71 27.2	37 26.6
Almost always true	164 16.1	36 12.9	78 16.4	48 18.6	30 15.8	36 21.2	92 14.5	51 17.8	76 16.2	37 14.1	93 15.2	69 17.4	19 14.0	80 14.5	63 19.6	53 18.8	55 14.8	54 15.2	27 19.9	67 14.3	42 16.1	26 18.7
Always true	110 10.8	35 12.6	49 10.3	22 8.5	11 5.8	19 11.2	77 12.1	40 14.0	49 10.4	21 8.0	45 7.4	64 16.2	9 6.6	49 8.9	51 15.8	44 15.6	36 9.7	29 8.2	20 14.7	55 11.8	23 8.8	10 7.2
No answer	15 1.5	4 1.4	5 1.1	6 2.3	1 0.5	3 1.8	10 1.6	6 2.1	4 0.9	4 1.5	7 1.1	5 1.3	-	6 1.1	6 1.9	2 0.7	7 1.9	3 0.8	1 0.7	3 0.6	5 1.9	3 2.2
Mean	4.66	4.62	4.63	4.72	4.53	4.81	4.65	4.89	4.61	4.52	4.48	4.94	4.49	4.53	4.97	4.94	4.58	4.53	4.78	4.71	4.57	4.57

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 61

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I READ TO FIND SOLUTIONS TO PROBLEMS.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	MEMBR	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS		WRKER		READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	284	82	124	75	49	42	186	102	115	67	161	121	41	135	106	84	102	96	39	147	69	25
-----	27.8	29.5	26.1	29.1	25.8	24.7	29.3	35.7	24.5	25.6	26.4	30.6	30.1	24.5	32.9	29.8	27.5	27.0	28.7	31.5	26.4	18.0
NEVER/RARELY TRUE	51	20	20	10	4	11	34	11	17	23	31	19	9	24	17	14	22	14	10	16	16	8
-----	5.0	7.2	4.2	3.9	2.1	6.5	5.4	3.8	3.6	8.8	5.1	4.8	6.6	4.4	5.3	5.0	5.9	3.9	7.4	3.4	6.1	5.8
Never true	6	4	2	-	-	2	3	2	2	2	4	2	-	3	3	1	3	2	-	4	2	-
	0.6	1.4	0.4			1.2	0.5	0.7	0.4	0.8	0.7	0.5		0.5	0.9	0.4	0.8	0.6		0.9	0.8	
Rarely true	45	16	18	10	4	9	31	9	15	21	27	17	9	21	14	13	19	12	10	12	14	8
	4.4	5.8	3.8	3.9	2.1	5.3	4.9	3.1	3.2	8.0	4.4	4.3	6.6	3.8	4.3	4.6	5.1	3.4	7.4	2.6	5.4	5.8
True once in a while	89	21	41	27	18	16	51	16	41	32	57	30	9	50	29	25	35	28	13	43	18	13
	8.7	7.6	8.6	10.5	9.5	9.4	8.0	5.6	8.7	12.2	9.3	7.6	6.6	9.1	9.0	8.9	9.4	7.9	9.6	9.2	6.9	9.4
Sometimes true	258	67	131	57	45	52	159	61	127	68	154	99	34	147	73	70	102	81	32	102	79	38
	25.3	24.1	27.5	22.1	23.7	30.6	25.1	21.3	27.1	26.0	25.2	25.0	25.0	26.7	22.7	24.8	27.5	22.8	23.5	21.8	30.3	27.3
Often true	324	84	154	84	74	47	192	91	164	68	201	122	43	190	90	86	102	135	41	155	72	55
	31.7	30.2	32.4	32.6	38.9	27.6	30.3	31.8	35.0	26.0	32.9	30.8	31.6	34.5	28.0	30.5	27.5	38.0	30.1	33.2	27.6	39.6
Almost always true	192	55	85	51	35	29	126	64	77	51	113	77	30	91	69	51	72	67	28	98	49	15
	18.8	19.8	17.9	19.8	18.4	17.1	19.9	22.4	16.4	19.5	18.5	19.4	22.1	16.5	21.4	18.1	19.4	18.9	20.6	21.0	18.8	10.8
Always true	92	27	39	24	14	13	60	38	38	16	48	44	11	44	37	33	30	29	11	49	20	10
	9.0	9.7	8.2	9.3	7.4	7.6	9.5	13.3	8.1	6.1	7.9	11.1	8.1	8.0	11.5	11.7	8.1	8.2	8.1	10.5	7.7	7.2
No answer	15	4	6	5	-	2	12	5	5	4	7	5	-	5	7	3	8	1	1	4	7	-
	1.5	1.4	1.3	1.9		1.2	1.9	1.7	1.1	1.5	1.1	1.3		0.9	2.2	1.1	2.2	0.3	0.7	0.9	2.7	
Mean	4.78	4.77	4.76	4.83	4.84	4.62	4.81	5.04	4.77	4.53	4.74	4.86	4.80	4.74	4.87	4.84	4.70	4.84	4.72	4.90	4.70	4.62

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I WOULD READ MORE RELIGIOUS MATERIAL IF AVAILABLE.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	98	32	46	20	13	11	71	37	46	15	39	59	21	50	27	34	40	24	12	56	23	7
-----	9.6	11.5	9.7	7.8	6.8	6.5	11.2	12.9	9.8	5.7	6.4	14.9	15.4	9.1	8.4	12.1	10.8	6.8	8.8	12.0	8.8	5.0
NEVER/RARELY TRUE	254	56	119	76	71	42	136	63	104	87	169	84	24	137	92	69	82	102	42	109	60	39
-----	24.9	20.1	25.0	29.5	37.4	24.7	21.5	22.0	22.2	33.2	27.7	21.2	17.6	24.9	28.6	24.5	22.1	28.7	30.9	23.3	23.0	28.1
Never true	53	12	26	14	13	5	31	14	19	20	31	22	8	22	23	19	13	21	7	23	11	11
	5.2	4.3	5.5	5.4	6.8	2.9	4.9	4.9	4.1	7.6	5.1	5.6	5.9	4.0	7.1	6.7	3.5	5.9	5.1	4.9	4.2	7.9
Rarely true	201	44	93	62	58	37	105	49	85	67	138	62	16	115	69	50	69	81	35	86	49	28
	19.7	15.8	19.5	24.0	30.5	21.8	16.6	17.1	18.1	25.6	22.6	15.7	11.8	20.9	21.4	17.7	18.6	22.8	25.7	18.4	18.8	20.1
True once in a while	202	54	89	58	40	43	113	47	97	57	138	63	25	115	62	47	75	79	15	84	61	40
	19.8	19.4	18.7	22.5	21.1	25.3	17.8	16.4	20.7	21.8	22.6	15.9	18.4	20.9	19.3	16.7	20.2	22.3	11.0	18.0	23.4	28.8
Sometimes true	278	82	129	65	41	49	181	76	135	65	174	97	45	148	79	72	103	97	39	126	75	31
	27.2	29.5	27.1	25.2	21.6	28.8	28.5	26.6	28.8	24.8	28.5	24.5	33.1	26.9	24.5	25.5	27.8	27.3	28.7	27.0	28.7	22.3
Often true	172	49	84	37	24	23	121	55	83	34	83	87	19	95	56	55	65	50	26	86	36	22
	16.8	17.6	17.6	14.3	12.6	13.5	19.1	19.2	17.7	13.0	13.6	22.0	14.0	17.2	17.4	19.5	17.5	14.1	19.1	18.4	13.8	15.8
Almost always true	66	23	28	15	10	7	47	24	31	11	27	39	13	33	20	22	26	18	8	34	19	5
	6.5	8.3	5.9	5.8	5.3	4.1	7.4	8.4	6.6	4.2	4.4	9.8	9.6	6.0	6.2	7.8	7.0	5.1	5.9	7.3	7.3	3.6
Always true	32	9	18	5	3	4	24	13	15	4	12	20	8	17	7	12	14	6	4	22	4	2
	3.1	3.2	3.8	1.9	1.6	2.4	3.8	4.5	3.2	1.5	2.0	5.1	5.9	3.1	2.2	4.3	3.8	1.7	2.9	4.7	1.5	1.4
No answer	17	5	9	2	1	2	12	8	4	4	8	6	2	6	6	5	6	3	2	6	6	-
	1.7	1.8	1.9	0.8	0.5	1.2	1.9	2.8	0.9	1.5	1.3	1.5	1.5	1.1	1.9	1.8	1.6	0.8	1.5	1.3	2.3	-
Mean	3.64	3.79	3.66	3.45	3.25	3.51	3.79	3.84	3.71	3.29	3.45	3.93	3.91	3.63	3.52	3.75	3.75	3.43	3.61	3.77	3.58	3.35

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 63

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
EVERY DAY I SEE EVIDENCE THAT GOD IS ACTIVE IN THE WORLD.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	840 82.3	209 75.2	396 83.2	226 87.6	160 84.2	140 82.4	517 81.5	235 82.2	386 82.3	216 82.4	503 82.3	334 84.3	100 73.5	463 84.0	276 85.7	238 84.4	311 83.8	290 81.7	116 85.3	385 82.4	215 82.4	117 84.2
NEVER/RARELY TRUE -----	2 0.2	- 0.0	1 0.2	1 0.4	1 0.5	- 0.0	1 0.2	1 0.3	1 0.2	- 0.0	1 0.2	1 0.3	- 0.0	2 0.4	- 0.0	- 0.0	1 0.3	1 0.3	- 0.0	1 0.2	1 0.4	- 0.0
Never true	1 0.1	- 0.0	1 0.2	- 0.0	1 0.5	- 0.0	- 0.0	1 0.3	- 0.0	- 0.0	1 0.2	- 0.0	- 0.0	1 0.2	- 0.0	- 0.0	- 0.0	1 0.3	- 0.0	- 0.0	1 0.4	- 0.0
Rarely true	1 0.1	- 0.0	- 0.0	1 0.4	- 0.0	- 0.0	1 0.2	- 0.0	1 0.2	- 0.0	- 0.0	1 0.3	- 0.0	1 0.2	- 0.0	- 0.0	1 0.3	- 0.0	- 0.0	1 0.2	- 0.0	- 0.0
True once in a while	9 0.9	3 1.1	5 1.1	1 0.4	5 2.6	1 0.6	3 0.5	3 1.0	4 0.9	2 0.8	8 1.3	1 0.3	2 1.5	6 1.1	1 0.3	1 0.4	2 0.5	6 1.7	1 0.7	4 0.9	4 1.5	- 0.0
Sometimes true	35 3.4	13 4.7	16 3.4	6 2.3	7 3.7	6 3.5	21 3.3	7 2.4	18 3.8	10 3.8	21 3.4	14 3.5	7 5.1	17 3.1	11 3.4	7 2.5	12 3.2	16 4.5	5 3.7	18 3.9	10 3.8	2 1.4
Often true	124 12.1	48 17.3	54 11.3	22 8.5	17 8.9	20 11.8	85 13.4	35 12.2	58 12.4	31 11.8	78 12.8	46 11.6	27 19.9	63 11.4	34 10.6	36 12.8	45 12.1	42 11.8	14 10.3	59 12.6	31 11.9	20 14.4
Almost always true	252 24.7	64 23.0	117 24.6	65 25.2	57 30.0	36 21.2	153 24.1	66 23.1	122 26.0	63 24.0	174 28.5	76 19.2	30 22.1	147 26.7	74 23.0	60 21.3	94 25.3	97 27.3	33 24.3	115 24.6	62 23.8	39 28.1
Always true	588 57.6	145 52.2	279 58.6	161 62.4	103 54.2	104 61.2	364 57.4	169 59.1	264 56.3	153 58.4	329 53.8	258 65.2	70 51.5	316 57.4	202 62.7	178 63.1	217 58.5	193 54.4	83 61.0	270 57.8	153 58.6	78 56.1
No answer	11 1.1	5 1.8	4 0.8	2 0.8	- 0.0	3 1.8	7 1.1	5 1.7	2 0.4	3 1.1	- 0.0	- 0.0	- 0.0	- 0.0	- 0.0	- 0.0	- 0.0	- 0.0	- 0.0	- 0.0	- 0.0	- 0.0
Mean	6.35	6.23	6.37	6.47	6.27	6.41	6.36	6.38	6.33	6.37	6.29	6.45	6.17	6.35	6.44	6.44	6.37	6.27	6.41	6.34	6.33	6.39

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I ENJOY RELIGIOUS MATERIAL WITH INSPIRATIONAL MESSAGES.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	562 55.0	136 48.9	266 55.9	154 59.7	86 45.3	95 55.9	367 57.9	151 52.8	274 58.4	135 51.5	286 46.8	274 69.2	69 50.7	290 52.6	202 62.7	195 69.1	208 56.1	158 44.5	86 63.2	253 54.2	142 54.4	76 54.7
NEVER/RARELY TRUE -----	23 2.3	9 3.2	12 2.5	2 0.8	7 3.7	3 1.8	11 1.7	9 3.1	7 1.5	7 2.7	19 3.1	4 1.0	3 2.2	16 2.9	4 1.2	4 1.4	7 1.9	12 3.4	3 2.2	7 1.5	8 3.1	5 3.6
Never true	1 0.1	1 0.4	-	-	-	-	-	-	-	1 0.4	1 0.2	-	-	1 0.2	-	-	1 0.3	-	-	-	1 0.4	-
Rarely true	22 2.2	8 2.9	12 2.5	2 0.8	7 3.7	3 1.8	11 1.7	9 3.1	7 1.5	6 2.3	18 2.9	4 1.0	3 2.2	15 2.7	4 1.2	4 1.4	6 1.6	12 3.4	3 2.2	7 1.5	7 2.7	5 3.6
True once in a while	50 4.9	17 6.1	23 4.8	10 3.9	13 6.8	8 4.7	29 4.6	15 5.2	19 4.1	16 6.1	38 6.2	12 3.0	4 2.9	31 5.6	15 4.7	6 2.1	19 5.1	25 7.0	11 8.1	22 4.7	14 5.4	3 2.2
Sometimes true	137 13.4	48 17.3	64 13.4	25 9.7	31 16.3	27 15.9	79 12.5	31 10.8	67 14.3	39 14.9	102 16.7	35 8.8	26 19.1	82 14.9	29 9.0	18 6.4	54 14.6	65 18.3	10 7.4	70 15.0	38 14.6	18 12.9
Often true	237 23.2	63 22.7	106 22.3	65 25.2	53 27.9	34 20.0	141 22.2	75 26.2	100 21.3	61 23.3	165 27.0	71 17.9	34 25.0	132 24.0	71 22.0	58 20.6	83 22.4	95 26.8	26 19.1	114 24.4	59 22.6	37 26.6
Almost always true	279 27.3	73 26.3	125 26.3	76 29.5	47 24.7	48 28.2	175 27.6	62 21.7	152 32.4	63 24.0	164 26.8	114 28.8	34 25.0	153 27.8	91 28.3	87 30.9	102 27.5	89 25.1	40 29.4	119 25.5	75 28.7	41 29.5
Always true	283 27.7	63 22.7	141 29.6	78 30.2	39 20.5	47 27.6	192 30.3	89 31.1	122 26.0	72 27.5	122 20.0	160 40.4	35 25.7	137 24.9	111 34.5	108 38.3	106 28.6	69 19.4	46 33.8	134 28.7	67 25.7	35 25.2
No answer	12 1.2	5 1.8	5 1.1	2 0.8	-	3 1.8	7 1.1	5 1.7	2 0.4	4 1.5	1 0.2	-	-	-	1 0.3	1 0.4	-	-	-	1 0.2	-	-
Mean	5.53	5.33	5.55	5.71	5.25	5.54	5.62	5.54	5.58	5.44	5.28	5.92	5.45	5.42	5.75	5.93	5.54	5.21	5.67	5.54	5.45	5.52

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 65

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I LOOK FOR MATERIALS THAT DEAL WITH SECULAR PROBLEMS.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKR	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	139 901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	265 26.0	62 22.3	126 26.5	74 28.7	50 26.3	48 28.2	160 25.2	89 31.1	121 25.8	54 20.6	131 21.4	133 33.6	32 23.5	130 23.6	102 31.7	81 28.7	97 26.1	86 24.2	39 28.7	117 25.1	72 27.6	34 24.5
NEVER/RARELY TRUE -----	93 9.1	33 11.9	38 8.0	20 7.8	5 2.6	19 11.2	65 10.3	16 5.6	35 7.5	42 16.0	66 10.8	26 6.6	10 7.4	55 10.0	28 8.7	28 9.9	40 10.8	25 7.0	21 15.4	39 8.4	15 5.7	17 12.2
Never true	20 2.0	7 2.5	8 1.7	4 1.6	1 0.5	3 1.8	14 2.2	4 1.4	3 0.6	13 5.0	15 2.5	5 1.3	2 1.5	10 1.8	8 2.5	7 2.5	8 2.2	5 1.4	5 3.7	9 1.9	4 1.5	1 0.7
Rarely true	73 7.1	26 9.4	30 6.3	16 6.2	4 2.1	16 9.4	51 8.0	12 4.2	32 6.8	29 11.1	51 8.3	21 5.3	8 5.9	45 8.2	20 6.2	21 7.4	32 8.6	20 5.6	16 11.8	30 6.4	11 4.2	16 11.5
True once in a while	92 9.0	27 9.7	39 8.2	24 9.3	12 6.3	15 8.8	65 10.3	29 10.1	34 7.2	28 10.7	69 11.3	23 5.8	13 9.6	49 8.9	30 9.3	20 7.1	41 11.1	31 8.7	12 8.8	49 10.5	26 10.0	5 3.6
Sometimes true	232 22.7	67 24.1	109 22.9	54 20.9	47 24.7	38 22.4	139 21.9	63 22.0	112 23.9	57 21.8	146 23.9	85 21.5	42 30.9	128 23.2	62 19.3	52 18.4	91 24.5	88 24.8	26 19.1	112 24.0	54 20.7	40 28.8
Often true	325 31.8	83 29.9	158 33.2	84 32.6	75 39.5	47 27.6	197 31.1	82 28.7	165 35.2	77 29.4	197 32.2	128 32.3	38 27.9	188 34.1	99 30.7	99 35.1	102 27.5	124 34.9	37 27.2	148 31.7	94 36.0	43 30.9
Almost always true	170 16.7	42 15.1	76 16.0	49 19.0	32 16.8	33 19.4	99 15.6	48 16.8	84 17.9	37 14.1	91 14.9	78 19.7	17 12.5	87 15.8	65 20.2	53 18.8	64 17.3	52 14.6	23 16.9	71 15.2	51 19.5	23 16.5
Always true	95 9.3	20 7.2	50 10.5	25 9.7	18 9.5	15 8.8	61 9.6	41 14.3	37 7.9	17 6.5	40 6.5	55 13.9	15 11.0	43 7.8	37 11.5	28 9.9	33 8.9	34 9.6	16 11.8	46 9.9	21 8.0	11 7.9
No answer	14 1.4	6 2.2	6 1.3	2 0.8	1 0.5	3 1.8	8 1.3	7 2.4	2 0.4	4 1.5	2 0.3	1 0.3	1 0.7	1 0.2	1 0.3	2 0.7	-	1 0.3	1 0.7	2 0.4	-	-
Mean	4.65	4.47	4.72	4.74	4.90	4.61	4.59	4.85	4.72	4.30	4.46	4.93	4.61	4.59	4.77	4.74	4.54	4.69	4.53	4.63	4.76	4.59

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 66

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I AM ACTIVE IN EFFORTS TO PROMOTE WORLD PEACE.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAIY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	59 5.8	17 6.1	24 5.0	17 6.6	12 6.3	8 4.7	38 6.0	27 9.4	25 5.3	7 2.7	28 4.6	31 7.8	3 2.2	33 6.0	23 7.1	21 7.4	18 4.9	20 5.6	9 6.6	33 7.1	10 3.8	6 4.3
NEVER/RARELY TRUE -----	426 41.7	125 45.0	203 42.6	93 36.0	67 35.3	68 40.0	277 43.7	98 34.3	187 39.9	140 53.4	263 43.0	160 40.4	72 52.9	232 42.1	121 37.6	122 43.3	169 45.6	134 37.7	59 43.4	190 40.7	124 47.5	51 36.7
Never true	103 10.1	32 11.5	42 8.8	26 10.1	9 4.7	15 8.8	72 11.4	19 6.6	44 9.4	40 15.3	57 9.3	46 11.6	14 10.3	53 9.6	36 11.2	41 14.5	39 10.5	23 6.5	22 16.2	39 8.4	27 10.3	14 10.1
Rarely true	323 31.6	93 33.5	161 33.8	67 26.0	58 30.5	53 31.2	205 32.3	79 27.6	143 30.5	100 38.2	206 33.7	114 28.8	58 42.6	179 32.5	85 26.4	81 28.7	130 35.0	111 31.3	37 27.2	151 32.3	97 37.2	37 26.6
True once in a while	197 19.3	59 21.2	94 19.7	44 17.1	36 18.9	32 18.8	125 19.7	55 19.2	96 20.5	45 17.2	114 18.7	83 21.0	25 18.4	119 21.6	53 16.5	43 15.2	81 21.8	73 20.6	29 21.3	87 18.6	44 16.9	36 25.9
Sometimes true	230 22.5	49 17.6	105 22.1	74 28.7	51 26.8	43 25.3	132 20.8	60 21.0	116 24.7	53 20.2	142 23.2	88 22.2	26 19.1	116 21.1	88 27.3	67 23.8	76 20.5	87 24.5	25 18.4	111 23.8	57 21.8	35 25.2
Often true	86 8.4	21 7.6	40 8.4	24 9.3	22 11.6	15 8.8	47 7.4	36 12.6	39 8.3	11 4.2	57 9.3	29 7.3	10 7.4	44 8.0	32 9.9	25 8.9	24 6.5	37 10.4	12 8.8	40 8.6	23 8.8	10 7.2
Almost always true	35 3.4	10 3.6	13 2.7	11 4.3	7 3.7	4 2.4	23 3.6	13 4.5	18 3.8	4 1.5	17 2.8	18 4.5	1 0.7	19 3.4	15 4.7	13 4.6	9 2.4	13 3.7	4 2.9	21 4.5	6 2.3	3 2.2
Always true	24 2.4	7 2.5	11 2.3	6 2.3	5 2.6	4 2.4	15 2.4	14 4.9	7 1.5	3 1.1	11 1.8	13 3.3	2 1.5	14 2.5	8 2.5	8 2.8	9 2.4	7 2.0	5 3.7	12 2.6	4 1.5	3 2.2
No answer	23 2.3	7 2.5	10 2.1	6 2.3	2 1.1	4 2.4	15 2.4	10 3.5	6 1.3	6 2.3	7 1.1	5 1.3	-	7 1.3	5 1.6	4 1.4	3 0.8	4 1.1	2 1.5	6 1.3	3 1.1	1 0.7
Mean	3.07	2.97	3.05	3.24	3.32	3.11	3.01	3.40	3.10	2.68	3.05	3.12	2.79	3.06	3.23	3.09	2.94	3.20	3.00	3.16	2.95	3.08

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 67

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I WORRY ABOUT MONEY A LOT.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+
	SMPLE	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	75	21	46	8	11	12	47	22	36	17	41	34	17	41	17	23	31	21	14	32	22	5
-----	7.3	7.6	9.7	3.1	5.8	7.1	7.4	7.7	7.7	6.5	6.7	8.6	12.5	7.4	5.3	8.2	8.4	5.9	10.3	6.9	8.4	3.6
NEVER/RARELY TRUE	314	67	137	105	60	47	200	79	154	80	186	125	30	151	132	89	108	115	46	152	69	44
-----	30.8	24.1	28.8	40.7	31.6	27.6	31.5	27.6	32.8	30.5	30.4	31.6	22.1	27.4	41.0	31.6	29.1	32.4	33.8	32.5	26.4	31.7
Never true	67	9	32	23	8	11	44	16	33	17	32	35	5	24	38	27	19	21	13	27	17	9
	6.6	3.2	6.7	8.9	4.2	6.5	6.9	5.6	7.0	6.5	5.2	8.8	3.7	4.4	11.8	9.6	5.1	5.9	9.6	5.8	6.5	6.5
Rarely true	247	58	105	82	52	36	156	63	121	63	154	90	25	127	94	62	89	94	33	125	52	35
	24.2	20.9	22.1	31.8	27.4	21.2	24.6	22.0	25.8	24.0	25.2	22.7	18.4	23.0	29.2	22.0	24.0	26.5	24.3	26.8	19.9	25.2
True once in a while	255	73	105	76	50	43	160	62	126	67	160	95	29	144	82	72	97	86	37	112	63	41
	25.0	26.3	22.1	29.5	26.3	25.3	25.2	21.7	26.9	25.6	26.2	24.0	21.3	26.1	25.5	25.5	26.1	24.2	27.2	24.0	24.1	29.5
Sometimes true	218	64	108	43	48	41	121	76	95	46	132	86	35	123	60	55	77	86	20	100	65	33
	21.4	23.0	22.7	16.7	25.3	24.1	19.1	26.6	20.3	17.6	21.6	21.7	25.7	22.3	18.6	19.5	20.8	24.2	14.7	21.4	24.9	23.7
Often true	139	47	72	20	19	22	95	38	52	48	88	51	24	87	28	40	55	44	19	65	40	15
	13.6	16.9	15.1	7.8	10.0	12.9	15.0	13.3	11.1	18.3	14.4	12.9	17.6	15.8	8.7	14.2	14.8	12.4	14.0	13.9	15.3	10.8
Almost always true	43	10	30	3	8	5	28	13	20	10	25	18	10	24	9	15	15	13	9	20	11	3
	4.2	3.6	6.3	1.2	4.2	2.9	4.4	4.5	4.3	3.8	4.1	4.5	7.4	4.4	2.8	5.3	4.0	3.7	6.6	4.3	4.2	2.2
Always true	32	11	16	5	3	7	19	9	16	7	16	16	7	17	8	8	16	8	5	12	11	2
	3.1	4.0	3.4	1.9	1.6	4.1	3.0	3.1	3.4	2.7	2.6	4.0	5.1	3.1	2.5	2.8	4.3	2.3	3.7	2.6	4.2	1.4
No answer	20	6	8	6	2	5	11	9	6	4	4	5	1	5	3	3	3	3	-	6	2	1
	2.0	2.2	1.7	2.3	1.1	2.9	1.7	3.1	1.3	1.5	0.7	1.3	0.7	0.9	0.9	1.1	0.8	0.8		1.3	0.8	0.7
Mean	3.37	3.57	3.51	2.94	3.29	3.42	3.36	3.48	3.29	3.40	3.38	3.37	3.79	3.48	3.02	3.34	3.46	3.31	3.34	3.34	3.53	3.20

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 68

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I DO NOT READ RELIGIOUS MATERIALS MUCH.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+
	SMPLE	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	26	11	7	7	1	4	20	5	10	11	19	7	2	12	12	9	12	5	7	14	2	3
-----	2.5	4.0	1.5	2.7	0.5	2.4	3.2	1.7	2.1	4.2	3.1	1.8	1.5	2.2	3.7	3.2	3.2	1.4	5.1	3.0	0.8	2.2
NEVER/RARELY TRUE	536	123	263	145	156	86	285	165	269	101	317	216	70	292	173	146	172	216	64	242	150	75
-----	52.5	44.2	55.3	56.2	82.1	50.6	45.0	57.7	57.4	38.5	51.9	54.5	51.5	53.0	53.7	51.8	46.4	60.8	47.1	51.8	57.5	54.0
Never true	224	50	107	64	71	29	122	82	104	37	129	95	26	125	73	68	65	91	27	110	61	25
	21.9	18.0	22.5	24.8	37.4	17.1	19.2	28.7	22.2	14.1	21.1	24.0	19.1	22.7	22.7	24.1	17.5	25.6	19.9	23.6	23.4	18.0
Rarely true	312	73	156	81	85	57	163	83	165	64	188	121	44	167	100	78	107	125	37	132	89	50
	30.6	26.3	32.8	31.4	44.7	33.5	25.7	29.0	35.2	24.4	30.8	30.6	32.4	30.3	31.1	27.7	28.8	35.2	27.2	28.3	34.1	36.0
True once in a while	179	50	85	44	18	30	126	49	80	50	109	70	19	104	56	44	76	59	24	82	44	28
	17.5	18.0	17.9	17.1	9.5	17.6	19.9	17.1	17.1	19.1	17.8	17.7	14.0	18.9	17.4	15.6	20.5	16.6	17.6	17.6	16.9	20.1
Sometimes true	180	55	82	42	12	32	130	42	70	66	113	67	29	97	54	49	75	56	28	81	45	26
	17.6	19.8	17.2	16.3	6.3	18.8	20.5	14.7	14.9	25.2	18.5	16.9	21.3	17.6	16.8	17.4	20.2	15.8	20.6	17.3	17.2	18.7
Often true	85	33	33	17	3	15	63	20	37	28	51	34	16	44	25	31	36	18	12	45	20	7
	8.3	11.9	6.9	6.6	1.6	8.8	9.9	7.0	7.9	10.7	8.3	8.6	11.8	8.0	7.8	11.0	9.7	5.1	8.8	9.6	7.7	5.0
Almost always true	21	9	6	5	-	4	16	4	8	9	14	7	2	10	9	8	9	4	5	13	1	2
	2.1	3.2	1.3	1.9		2.4	2.5	1.4	1.7	3.4	2.3	1.8	1.5	1.8	2.8	2.8	2.4	1.1	3.7	2.8	0.4	1.4
Always true	5	2	1	2	1	-	4	1	2	2	5	-	-	2	3	1	3	1	2	1	1	1
	0.5	0.7	0.2	0.8	0.5		0.6	0.3	0.4	0.8	0.8			0.4	0.9	0.4	0.8	0.3	1.5	0.2	0.4	0.7
No answer	15	6	6	3	-	3	10	5	3	6	2	2	-	2	2	3	-	1	1	3	-	-
	1.5	2.2	1.3	1.2		1.8	1.6	1.7	0.6	2.3	0.3	0.5		0.4	0.6	1.1		0.3	0.7	0.6		
Mean	2.67	2.94	2.57	2.57	1.92	2.75	2.86	2.47	2.58	3.07	2.72	2.61	2.79	2.65	2.68	2.73	2.86	2.44	2.88	2.70	2.54	2.64

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 69

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I FIND IT DIFFICULT TO GET MUCH OUT OF RELIGIOUS MATERIAL.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+
	SMPLE	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	13	8	4	1	2	-	10	4	4	5	9	4	2	8	3	4	4	5	1	6	4	2
-----	1.3	2.9	0.8	0.4	1.1		1.6	1.4	0.9	1.9	1.5	1.0	1.5	1.5	0.9	1.4	1.1	1.4	0.7	1.3	1.5	1.4
NEVER/RARELY TRUE	645	171	311	158	141	109	379	185	311	148	371	273	93	360	191	170	239	234	76	298	173	93
-----	63.2	61.5	65.3	61.2	74.2	64.1	59.8	64.7	66.3	56.5	60.7	68.9	68.4	65.3	59.3	60.3	64.4	65.9	55.9	63.8	66.3	66.9
Never true	205	46	105	50	52	32	115	75	88	41	110	95	27	113	65	56	74	75	26	93	58	27
	20.1	16.5	22.1	19.4	27.4	18.8	18.1	26.2	18.8	15.6	18.0	24.0	19.9	20.5	20.2	19.9	19.9	21.1	19.1	19.9	22.2	19.4
Rarely true	440	125	206	108	89	77	264	110	223	107	261	178	66	247	126	114	165	159	50	205	115	66
	43.1	45.0	43.3	41.9	46.8	45.3	41.6	38.5	47.5	40.8	42.7	44.9	48.5	44.8	39.1	40.4	44.5	44.8	36.8	43.9	44.1	47.5
True once in a while	164	46	73	44	22	28	110	36	75	52	96	67	17	91	56	41	67	56	26	76	38	24
	16.1	16.5	15.3	17.1	11.6	16.5	17.4	12.6	16.0	19.8	15.7	16.9	12.5	16.5	17.4	14.5	18.1	15.8	19.1	16.3	14.6	17.3
Sometimes true	155	40	73	40	22	25	104	48	65	41	112	43	20	76	59	51	48	56	29	72	34	18
	15.2	14.4	15.3	15.5	11.6	14.7	16.4	16.8	13.9	15.6	18.3	10.9	14.7	13.8	18.3	18.1	12.9	15.8	21.3	15.4	13.0	12.9
Often true	31	8	9	13	2	5	23	7	12	12	22	8	4	14	13	15	13	3	3	14	12	2
	3.0	2.9	1.9	5.0	1.1	2.9	3.6	2.4	2.6	4.6	3.6	2.0	2.9	2.5	4.0	5.3	3.5	0.8	2.2	3.0	4.6	1.4
Almost always true	12	8	4	-	2	-	9	4	4	4	8	4	2	8	2	4	3	5	1	6	3	2
	1.2	2.9	0.8		1.1		1.4	1.4	0.9	1.5	1.3	1.0	1.5	1.5	0.6	1.4	0.8	1.4	0.7	1.3	1.1	1.4
Always true	1	-	-	1	-	-	1	-	-	1	1	-	-	-	1	-	1	-	-	-	1	-
	0.1			0.4			0.2			0.4	0.2				0.3		0.3				0.4	
No answer	13	5	6	2	1	3	8	6	2	4	1	1	-	2	-	1	-	1	1	1	-	-
	1.3	1.8	1.3	0.8	0.5	1.8	1.3	2.1	0.4	1.5	0.2	0.3		0.4		0.4		0.3	0.7	0.2		
Mean	2.41	2.50	2.33	2.46	2.15	2.37	2.50	2.34	2.36	2.58	2.51	2.25	2.37	2.37	2.50	2.53	2.39	2.34	2.53	2.41	2.39	2.34

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 70

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I SEEK OUT OPPORTUNITIES TO HELP ME GROW SPIRITUALLY.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKR	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 100.0
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	396 38.8	87 31.3	199 41.8	106 41.1	103 54.2	75 44.1	213 33.6	138 48.3	185 39.4	73 27.9	210 34.4	185 46.7	51 37.5	222 40.3	123 38.2	112 39.7	123 33.2	161 45.4	50 36.8	182 39.0	103 39.5	58 41.7
NEVER/RARELY TRUE -----	26 2.5	13 4.7	8 1.7	5 1.9	3 1.6	2 1.2	20 3.2	6 2.1	7 1.5	13 5.0	18 2.9	8 2.0	6 4.4	14 2.5	6 1.9	7 2.5	12 3.2	7 2.0	5 3.7	16 3.4	2 0.8	3 2.2
Never true	3 0.3	-	2 0.4	1 0.4	1 0.5	-	2 0.3	1 0.3	-	2 0.8	1 0.2	2 0.5	1 0.7	1 0.2	1 0.3	-	1 0.3	2 0.6	-	2 0.4	1 0.4	-
Rarely true	23 2.3	13 4.7	6 1.3	4 1.6	2 1.1	2 1.2	18 2.8	5 1.7	7 1.5	11 4.2	17 2.8	6 1.5	5 3.7	13 2.4	5 1.6	7 2.5	11 3.0	5 1.4	5 3.7	14 3.0	1 0.4	3 2.2
True once in a while	82 8.0	31 11.2	34 7.1	15 5.8	5 2.6	12 7.1	62 9.8	17 5.9	27 5.8	38 14.5	61 10.0	21 5.3	14 10.3	44 8.0	24 7.5	24 8.5	36 9.7	22 6.2	18 13.2	40 8.6	14 5.4	10 7.2
Sometimes true	165 16.2	51 18.3	72 15.1	40 15.5	18 9.5	32 18.8	108 17.0	35 12.2	67 14.3	61 23.3	105 17.2	60 15.2	27 19.9	82 14.9	56 17.4	48 17.0	72 19.4	45 12.7	18 13.2	78 16.7	49 18.8	20 14.4
Often true	334 32.7	91 32.7	153 32.1	89 34.5	61 32.1	46 27.1	219 34.5	83 29.0	179 38.2	71 27.1	216 35.4	116 29.3	38 27.9	189 34.3	106 32.9	88 31.2	125 33.7	120 33.8	44 32.4	148 31.7	91 34.9	47 33.8
Almost always true	272 26.6	52 18.7	137 28.8	81 31.4	75 39.5	55 32.4	138 21.8	86 30.1	131 27.9	55 21.0	146 23.9	125 31.6	33 24.3	156 28.3	83 25.8	69 24.5	90 24.3	113 31.8	34 25.0	121 25.9	68 26.1	47 33.8
Always true	124 12.1	35 12.6	62 13.0	25 9.7	28 14.7	20 11.8	75 11.8	52 18.2	54 11.5	18 6.9	64 10.5	60 15.2	18 13.2	66 12.0	40 12.4	43 15.2	33 8.9	48 13.5	16 11.8	61 13.1	35 13.4	11 7.9
No answer	18 1.8	5 1.8	10 2.1	3 1.2	-	3 1.8	12 1.9	7 2.4	4 0.9	6 2.3	1 0.2	6 1.5	-	-	7 2.2	3 1.1	3 0.8	-	1 0.7	3 0.6	2 0.8	1 0.7
Mean	5.11	4.89	5.20	5.18	5.49	5.20	4.99	5.37	5.21	4.66	4.99	5.30	4.96	5.14	5.13	5.14	4.93	5.27	4.98	5.08	5.21	5.14

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 71

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
THE FEDERAL GOVERNMENT SPENDS TOO MUCH ON SOCIAL PROGRAMS.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMALE	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
	SMPL	YEARS	YEARS	YEARS																		
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	138	39	56	39	23	12	101	36	59	43	103	34	14	72	52	49	46	43	30	71	25	11
-----	13.5	14.0	11.8	15.1	12.1	7.1	15.9	12.6	12.6	16.4	16.9	8.6	10.3	13.1	16.1	17.4	12.4	12.1	22.1	15.2	9.6	7.9
NEVER/RARELY TRUE	218	62	109	45	48	52	116	70	104	44	117	101	36	118	64	53	73	92	30	87	66	35
-----	21.4	22.3	22.9	17.4	25.3	30.6	18.3	24.5	22.2	16.8	19.1	25.5	26.5	21.4	19.9	18.8	19.7	25.9	22.1	18.6	25.3	25.2
Never true	53	11	29	12	12	7	34	22	22	9	28	25	10	22	21	15	16	22	10	23	10	10
	5.2	4.0	6.1	4.7	6.3	4.1	5.4	7.7	4.7	3.4	4.6	6.3	7.4	4.0	6.5	5.3	4.3	6.2	7.4	4.9	3.8	7.2
Rarely true	165	51	80	33	36	45	82	48	82	35	89	76	26	96	43	38	57	70	20	64	56	25
	16.2	18.3	16.8	12.8	18.9	26.5	12.9	16.8	17.5	13.4	14.6	19.2	19.1	17.4	13.4	13.5	15.4	19.7	14.7	13.7	21.5	18.0
True once in a while	193	56	100	36	41	37	107	53	87	52	118	75	29	117	47	48	76	69	19	91	48	31
	18.9	20.1	21.0	14.0	21.6	21.8	16.9	18.5	18.6	19.8	19.3	18.9	21.3	21.2	14.6	17.0	20.5	19.4	14.0	19.5	18.4	22.3
Sometimes true	298	75	130	91	57	41	191	80	144	74	171	126	35	159	103	82	111	104	30	145	85	36
	29.2	27.0	27.3	35.3	30.0	24.1	30.1	28.0	30.7	28.2	28.0	31.8	25.7	28.9	32.0	29.1	29.9	29.3	22.1	31.0	32.6	25.9
Often true	146	37	72	37	17	23	102	38	65	41	95	51	21	76	49	46	60	40	26	64	31	25
	14.3	13.3	15.1	14.3	8.9	13.5	16.1	13.3	13.9	15.6	15.5	12.9	15.4	13.8	15.2	16.3	16.2	11.3	19.1	13.7	11.9	18.0
Almost always true	90	25	36	28	14	8	67	23	44	23	68	21	12	42	36	29	35	26	20	50	15	5
	8.8	9.0	7.6	10.9	7.4	4.7	10.6	8.0	9.4	8.8	11.1	5.3	8.8	7.6	11.2	10.3	9.4	7.3	14.7	10.7	5.7	3.6
Always true	48	14	20	11	9	4	34	13	15	20	35	13	2	30	16	20	11	17	10	21	10	6
	4.7	5.0	4.2	4.3	4.7	2.4	5.4	4.5	3.2	7.6	5.7	3.3	1.5	5.4	5.0	7.1	3.0	4.8	7.4	4.5	3.8	4.3
No answer	28	9	9	10	4	5	17	9	10	8	7	9	1	9	7	4	5	7	1	9	6	1
	2.7	3.2	1.9	3.9	2.1	2.9	2.7	3.1	2.1	3.1	1.1	2.3	0.7	1.6	2.2	1.4	1.3	2.0	0.7	1.9	2.3	0.7
Mean	3.79	3.77	3.69	3.95	3.59	3.41	3.94	3.67	3.74	3.99	3.93	3.56	3.56	3.77	3.91	3.98	3.80	3.62	4.05	3.87	3.61	3.58

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
AS I GROW OLDER, MY UNDERSTANDING OF GOD CHANGES.

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKER LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 901+	
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	388	121	188	74	67	76	234	132	175	80	209	178	56	225	107	111	140	137	52	181	92	60
-----	38.0	43.5	39.5	28.7	35.3	44.7	36.9	46.2	37.3	30.5	34.2	44.9	41.2	40.8	33.2	39.4	37.7	38.6	38.2	38.8	35.2	43.2
NEVER/RARELY TRUE	103	17	37	48	18	14	70	25	42	36	70	32	7	38	57	43	30	29	17	48	19	16
-----	10.1	6.1	7.8	18.6	9.5	8.2	11.0	8.7	9.0	13.7	11.5	8.1	5.1	6.9	17.7	15.2	8.1	8.2	12.5	10.3	7.3	11.5
Never true	35	2	17	15	6	5	23	8	12	15	23	12	3	10	22	15	10	10	6	17	8	3
	3.4	0.7	3.6	5.8	3.2	2.9	3.6	2.8	2.6	5.7	3.8	3.0	2.2	1.8	6.8	5.3	2.7	2.8	4.4	3.6	3.1	2.2
Rarely true	68	15	20	33	12	9	47	17	30	21	47	20	4	28	35	28	20	19	11	31	11	13
	6.7	5.4	4.2	12.8	6.3	5.3	7.4	5.9	6.4	8.0	7.7	5.1	2.9	5.1	10.9	9.9	5.4	5.4	8.1	6.6	4.2	9.4
True once in a while	67	18	32	17	19	11	36	13	36	18	49	18	10	35	22	15	19	33	7	30	20	10
	6.6	6.5	6.7	6.6	10.0	6.5	5.7	4.5	7.7	6.9	8.0	4.5	7.4	6.4	6.8	5.3	5.1	9.3	5.1	6.4	7.7	7.2
Sometimes true	149	31	77	40	30	26	89	37	64	46	91	58	16	82	51	37	54	57	18	74	33	24
	14.6	11.2	16.2	15.5	15.8	15.3	14.0	12.9	13.6	17.6	14.9	14.6	11.8	14.9	15.8	13.1	14.6	16.1	13.2	15.8	12.6	17.3
Often true	296	85	137	72	55	40	193	72	147	77	188	108	47	170	79	72	126	98	41	128	97	29
	29.0	30.6	28.8	27.9	28.9	23.5	30.4	25.2	31.3	29.4	30.8	27.3	34.6	30.9	24.5	25.5	34.0	27.6	30.1	27.4	37.2	20.9
Almost always true	230	67	111	48	46	40	136	66	114	49	140	89	30	132	68	61	85	84	30	97	58	43
	22.5	24.1	23.3	18.6	24.2	23.5	21.5	23.1	24.3	18.7	22.9	22.5	22.1	24.0	21.1	21.6	22.9	23.7	22.1	20.8	22.2	30.9
Always true	158	54	77	26	21	36	98	66	61	31	69	89	26	93	39	50	55	53	22	84	34	17
	15.5	19.4	16.2	10.1	11.1	21.2	15.5	23.1	13.0	11.8	11.3	22.5	19.1	16.9	12.1	17.7	14.8	14.9	16.2	18.0	13.0	12.2
No answer	18	6	5	7	1	3	12	7	5	5	4	2	-	1	6	4	2	1	1	6	-	-
	1.8	2.2	1.1	2.7	0.5	1.8	1.9	2.4	1.1	1.9	0.7	0.5		0.2	1.9	1.4	0.5	0.3	0.7	1.3		
Mean	4.92	5.20	4.99	4.47	4.79	5.10	4.90	5.19	4.92	4.63	4.76	5.16	5.16	5.08	4.55	4.82	5.01	4.92	4.89	4.93	4.95	4.87

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I WOULD DESCRIBE MYSELF AS A LEADER.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	391 38.3	109 39.2	184 38.7	95 36.8	116 61.1	71 41.8	199 31.4	140 49.0	189 40.3	62 23.7	267 43.7	123 31.1	55 40.4	227 41.2	108 33.5	69 24.5	129 34.8	192 54.1	42 30.9	171 36.6	114 43.7	62 44.6
NEVER/RARELY TRUE -----	54 5.3	15 5.4	21 4.4	17 6.6	-	3 1.8	49 7.7	8 2.8	22 4.7	23 8.8	23 3.8	30 7.6	4 2.9	20 3.6	30 9.3	27 9.6	17 4.6	10 2.8	17 12.5	28 6.0	5 1.9	4 2.9
Never true	20 2.0	4 1.4	7 1.5	9 3.5	-	1 0.6	19 3.0	4 1.4	6 1.3	10 3.8	7 1.1	12 3.0	-	6 1.1	14 4.3	13 4.6	2 0.5	5 1.4	7 5.1	10 2.1	2 0.8	1 0.7
Rarely true	34 3.3	11 4.0	14 2.9	8 3.1	-	2 1.2	30 4.7	4 1.4	16 3.4	13 5.0	16 2.6	18 4.5	4 2.9	14 2.5	16 5.0	14 5.0	15 4.0	5 1.4	10 7.4	18 3.9	3 1.1	3 2.2
True once in a while	87 8.5	23 8.3	42 8.8	22 8.5	11 5.8	9 5.3	64 10.1	14 4.9	37 7.9	36 13.7	47 7.7	40 10.1	18 13.2	34 6.2	35 10.9	40 14.2	31 8.4	16 4.5	21 15.4	32 6.9	20 7.7	12 8.6
Sometimes true	178 17.4	51 18.3	67 14.1	56 21.7	11 5.8	31 18.2	128 20.2	39 13.6	84 17.9	53 20.2	92 15.1	86 21.7	22 16.2	88 16.0	68 21.1	62 22.0	72 19.4	43 12.1	27 19.9	96 20.6	41 15.7	13 9.4
Often true	297 29.1	75 27.0	157 33.0	64 24.8	52 27.4	53 31.2	186 29.3	80 28.0	134 28.6	83 31.7	180 29.5	116 29.3	37 27.2	182 33.0	78 24.2	82 29.1	121 32.6	94 26.5	29 21.3	138 29.6	80 30.7	48 34.5
Almost always true	278 27.2	80 28.8	126 26.5	70 27.1	76 40.0	57 33.5	140 22.1	91 31.8	141 30.1	46 17.6	189 30.9	89 22.5	38 27.9	169 30.7	71 22.0	44 15.6	96 25.9	138 38.9	29 21.3	123 26.3	81 31.0	44 31.7
Always true	113 11.1	29 10.4	58 12.2	25 9.7	40 21.1	14 8.2	59 9.3	49 17.1	48 10.2	16 6.1	78 12.8	34 8.6	17 12.5	58 10.5	37 11.5	25 8.9	33 8.9	54 15.2	13 9.6	48 10.3	33 12.6	18 12.9
No answer	14 1.4	5 1.8	5 1.1	4 1.6	-	3 1.8	8 1.3	5 1.7	3 0.6	5 1.9	2 0.3	1 0.3	-	-	3 0.9	2 0.7	1 0.3	-	-	2 0.4	1 0.4	-
Mean	4.97	4.97	5.04	4.84	5.65	5.16	4.74	5.33	5.02	4.51	5.14	4.72	5.01	5.11	4.70	4.49	4.93	5.38	4.47	4.92	5.19	5.22

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 74

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I GIVE SIGNIFICANT PORTIONS OF TIME/MONEY TO HELP OTHERS.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	341 33.4	91 32.7	155 32.6	91 35.3	106 55.8	58 34.1	174 27.4	125 43.7	152 32.4	64 24.4	223 36.5	117 29.5	39 28.7	190 34.5	112 34.8	82 29.1	95 25.6	164 46.2	34 25.0	156 33.4	100 38.3	51 36.7
NEVER/RARELY TRUE -----	40 3.9	13 4.7	19 4.0	7 2.7	3 1.6	6 3.5	29 4.6	9 3.1	11 2.3	20 7.6	24 3.9	16 4.0	4 2.9	23 4.2	13 4.0	15 5.3	16 4.3	9 2.5	8 5.9	14 3.0	9 3.4	6 4.3
Never true	6 0.6	1 0.4	4 0.8	-	1 0.5	1 0.6	3 0.5	2 0.7	-	4 1.5	4 0.7	2 0.5	-	4 0.7	2 0.6	3 1.1	1 0.3	2 0.6	1 0.7	1 0.2	2 0.8	1 0.7
Rarely true	34 3.3	12 4.3	15 3.2	7 2.7	2 1.1	5 2.9	26 4.1	7 2.4	11 2.3	16 6.1	20 3.3	14 3.5	4 2.9	19 3.4	11 3.4	12 4.3	15 4.0	7 2.0	7 5.1	13 2.8	7 2.7	5 3.6
True once in a while	115 11.3	36 12.9	52 10.9	27 10.5	13 6.8	16 9.4	81 12.8	18 6.3	62 13.2	35 13.4	63 10.3	51 12.9	19 14.0	67 12.2	28 8.7	38 13.5	43 11.6	33 9.3	21 15.4	55 11.8	27 10.3	10 7.2
Sometimes true	182 17.8	46 16.5	87 18.3	45 17.4	15 7.9	29 17.1	134 21.1	37 12.9	84 17.9	59 22.5	113 18.5	69 17.4	28 20.6	93 16.9	61 18.9	56 19.9	82 22.1	44 12.4	30 22.1	90 19.3	33 12.6	29 20.9
Often true	328 32.1	86 30.9	156 32.8	86 33.3	53 27.9	58 34.1	206 32.5	90 31.5	158 33.7	79 30.2	186 30.4	141 35.6	46 33.8	176 31.9	106 32.9	89 31.6	134 36.1	104 29.3	43 31.6	149 31.9	91 34.9	43 30.9
Almost always true	247 24.2	67 24.1	114 23.9	63 24.4	74 38.9	53 31.2	118 18.6	83 29.0	115 24.5	49 18.7	162 26.5	84 21.2	27 19.9	150 27.2	70 21.7	55 19.5	69 18.6	123 34.6	24 17.6	115 24.6	70 26.8	38 27.3
Always true	94 9.2	24 8.6	41 8.6	28 10.9	32 16.8	5 2.9	56 8.8	42 14.7	37 7.9	15 5.7	61 10.0	33 8.3	12 8.8	40 7.3	42 13.0	27 9.6	26 7.0	41 11.5	10 7.4	41 8.8	30 11.5	13 9.4
No answer	15 1.5	6 2.2	7 1.5	2 0.8	-	3 1.8	10 1.6	7 2.4	2 0.4	5 1.9	2 0.3	2 0.5	-	2 0.4	2 0.6	2 0.7	1 0.3	1 0.3	-	3 0.6	1 0.4	-
Mean	4.90	4.84	4.88	5.00	5.46	4.90	4.75	5.23	4.89	4.56	4.95	4.82	4.80	4.87	4.99	4.75	4.74	5.19	4.61	4.90	5.05	4.97

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I TALK WITH OTHER PEOPLE ABOUT MY FAITH.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	MEMBR	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS		WRKER		READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	342	82	172	88	133	62	141	129	159	54	222	120	44	197	101	82	82	178	34	144	110	52
-----	33.5	29.5	36.1	34.1	70.0	36.5	22.2	45.1	33.9	20.6	36.3	30.3	32.4	35.8	31.4	29.1	22.1	50.1	25.0	30.8	42.1	37.4
NEVER/RARELY TRUE	35	13	13	9	1	6	27	6	13	16	20	14	5	14	15	14	12	8	5	21	3	5
-----	3.4	4.7	2.7	3.5	0.5	3.5	4.3	2.1	2.8	6.1	3.3	3.5	3.7	2.5	4.7	5.0	3.2	2.3	3.7	4.5	1.1	3.6
Never true	5	1	2	2	-	-	5	1	2	2	-	4	-	-	4	3	1	-	1	2	1	-
	0.5	0.4	0.4	0.8			0.8	0.3	0.4	0.8		1.0			1.2	1.1	0.3		0.7	0.4	0.4	
Rarely true	30	12	11	7	1	6	22	5	11	14	20	10	5	14	11	11	11	8	4	19	2	5
	2.9	4.3	2.3	2.7	0.5	3.5	3.5	1.7	2.3	5.3	3.3	2.5	3.7	2.5	3.4	3.9	3.0	2.3	2.9	4.1	0.8	3.6
True once in a while	111	37	50	22	1	14	94	20	50	41	71	40	12	63	36	35	54	22	17	55	24	14
	10.9	13.3	10.5	8.5	0.5	8.2	14.8	7.0	10.7	15.6	11.6	10.1	8.8	11.4	11.2	12.4	14.6	6.2	12.5	11.8	9.2	10.1
Sometimes true	190	59	78	51	6	31	147	30	90	69	116	74	23	100	67	57	84	48	30	91	46	22
	18.6	21.2	16.4	19.8	3.2	18.2	23.2	10.5	19.2	26.3	19.0	18.7	16.9	18.1	20.8	20.2	22.6	13.5	22.1	19.5	17.6	15.8
Often true	328	82	157	84	49	54	215	94	155	77	181	146	52	176	100	91	139	98	48	154	78	46
	32.1	29.5	33.0	32.6	25.8	31.8	33.9	32.9	33.0	29.4	29.6	36.9	38.2	31.9	31.1	32.3	37.5	27.6	35.3	33.0	29.9	33.1
Almost always true	237	57	112	68	90	47	97	83	111	43	155	82	30	135	72	55	55	127	23	98	79	35
	23.2	20.5	23.5	26.4	47.4	27.6	15.3	29.0	23.7	16.4	25.4	20.7	22.1	24.5	22.4	19.5	14.8	35.8	16.9	21.0	30.3	25.2
Always true	105	25	60	20	43	15	44	46	48	11	67	38	14	62	29	27	27	51	11	46	31	17
	10.3	9.0	12.6	7.8	22.6	8.8	6.9	16.1	10.2	4.2	11.0	9.6	10.3	11.3	9.0	9.6	7.3	14.4	8.1	9.9	11.9	12.2
No answer	15	5	6	4	-	3	10	7	2	5	1	2	-	1	3	3	-	1	2	2	-	-
	1.5	1.8	1.3	1.6		1.8	1.6	2.4	0.4	1.9	0.2	0.5		0.2	0.9	1.1		0.3	1.5	0.4		
Mean	4.93	4.76	5.03	4.94	5.87	5.00	4.62	5.31	4.95	4.47	4.95	4.89	4.97	4.98	4.82	4.77	4.68	5.32	4.74	4.84	5.14	5.03

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 76

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I AM INTERESTED IN PUBLICATIONS THAT HELP ME LIVE MY LIFE.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	CRTFD MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMLE	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	293 28.7	76 27.3	152 31.9	65 25.2	65 34.2	53 31.2	168 26.5	96 33.6	147 31.3	50 19.1	150 24.5	142 35.9	38 27.9	169 30.7	86 26.7	84 29.8	105 28.3	104 29.3	36 26.5	135 28.9	81 31.0	40 28.8
NEVER/RARELY TRUE -----	61 6.0	18 6.5	31 6.5	11 4.3	12 6.3	4 2.4	42 6.6	20 7.0	23 4.9	18 6.9	45 7.4	16 4.0	8 5.9	31 5.6	22 6.8	16 5.7	17 4.6	28 7.9	15 11.0	24 5.1	11 4.2	10 7.2
Never true	13 1.3	2 0.7	7 1.5	3 1.2	1 0.5	-	11 1.7	3 1.0	4 0.9	6 2.3	8 1.3	5 1.3	1 0.7	5 0.9	7 2.2	3 1.1	5 1.3	5 1.4	2 1.5	6 1.3	2 0.8	2 1.4
Rarely true	48 4.7	16 5.8	24 5.0	8 3.1	11 5.8	4 2.4	31 4.9	17 5.9	19 4.1	12 4.6	37 6.1	11 2.8	7 5.1	26 4.7	15 4.7	13 4.6	12 3.2	23 6.5	13 9.6	18 3.9	9 3.4	8 5.8
True once in a while	116 11.4	33 11.9	47 9.9	35 13.6	15 7.9	24 14.1	73 11.5	24 8.4	43 9.2	48 18.3	83 13.6	33 8.3	13 9.6	60 10.9	43 13.4	36 12.8	43 11.6	37 10.4	16 11.8	61 13.1	21 8.0	16 11.5
Sometimes true	247 24.2	68 24.5	110 23.1	68 26.4	42 22.1	47 27.6	154 24.3	61 21.3	115 24.5	70 26.7	169 27.7	76 19.2	34 25.0	135 24.5	77 23.9	60 21.3	101 27.2	84 23.7	31 22.8	113 24.2	67 25.7	35 25.2
Often true	286 28.0	77 27.7	129 27.1	74 28.7	55 28.9	38 22.4	186 29.3	79 27.6	136 29.0	70 26.7	159 26.0	127 32.1	43 31.6	154 27.9	89 27.6	80 28.4	105 28.3	101 28.5	36 26.5	129 27.6	81 31.0	38 27.3
Almost always true	172 16.8	40 14.4	92 19.3	40 15.5	43 22.6	35 20.6	93 14.7	49 17.1	97 20.7	26 9.9	98 16.0	74 18.7	24 17.6	101 18.3	47 14.6	44 15.6	61 16.4	67 18.9	20 14.7	78 16.7	50 19.2	24 17.3
Always true	121 11.9	36 12.9	60 12.6	25 9.7	22 11.6	18 10.6	75 11.8	47 16.4	50 10.7	24 9.2	52 8.5	68 17.2	14 10.3	68 12.3	39 12.1	40 14.2	44 11.9	37 10.4	16 11.8	57 12.2	31 11.9	16 11.5
No answer	18 1.8	6 2.2	7 1.5	5 1.9	1 0.5	4 2.4	11 1.7	6 2.1	5 1.1	6 2.3	5 0.8	2 0.5	-	2 0.4	5 1.6	6 2.1	-	1 0.3	2 1.5	5 1.1	-	-
Mean	4.74	4.71	4.80	4.67	4.88	4.78	4.69	4.90	4.83	4.41	4.54	5.04	4.76	4.79	4.65	4.79	4.75	4.70	4.57	4.74	4.88	4.69

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
MY GREATEST ACHIEVEMENTS LIE AHEAD OF ME.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	311 30.5	101 36.3	164 34.5	42 16.3	74 38.9	50 29.4	178 28.1	92 32.2	157 33.5	62 23.7	191 31.3	119 30.1	61 44.9	193 35.0	57 17.7	83 29.4	105 28.3	123 34.6	36 26.5	151 32.3	83 31.8	39 28.1
NEVER/RARELY TRUE -----	93 9.1	14 5.0	27 5.7	50 19.4	8 4.2	8 4.7	74 11.7	18 6.3	36 7.7	38 14.5	57 9.3	36 9.1	4 2.9	19 3.4	70 21.7	42 14.9	30 8.1	21 5.9	24 17.6	38 8.1	18 6.9	12 8.6
Never true	18 1.8	5 1.8	6 1.3	6 2.3	2 1.1	-	16 2.5	5 1.7	8 1.7	5 1.9	10 1.6	8 2.0	2 1.5	5 0.9	11 3.4	7 2.5	6 1.6	5 1.4	3 2.2	9 1.9	3 1.1	3 2.2
Rarely true	75 7.3	9 3.2	21 4.4	44 17.1	6 3.2	8 4.7	58 9.1	13 4.5	28 6.0	33 12.6	47 7.7	28 7.1	2 1.5	14 2.5	59 18.3	35 12.4	24 6.5	16 4.5	21 15.4	29 6.2	15 5.7	9 6.5
True once in a while	79 7.7	17 6.1	26 5.5	36 14.0	7 3.7	10 5.9	61 9.6	16 5.6	28 6.0	35 13.4	52 8.5	27 6.8	3 2.2	29 5.3	47 14.6	24 8.5	34 9.2	21 5.9	6 4.4	37 7.9	24 9.2	11 7.9
Sometimes true	240 23.5	55 19.8	110 23.1	75 29.1	49 25.8	41 24.1	145 22.9	64 22.4	108 23.0	66 25.2	144 23.6	96 24.2	29 21.3	131 23.8	80 24.8	57 20.2	93 25.1	89 25.1	32 23.5	109 23.3	61 23.4	36 25.9
Often true	243 23.8	76 27.3	122 25.6	43 16.7	46 24.2	44 25.9	147 23.2	71 24.8	125 26.7	47 17.9	149 24.4	93 23.5	34 25.0	153 27.8	55 17.1	63 22.3	94 25.3	85 23.9	31 22.8	113 24.2	64 24.5	34 24.5
Almost always true	192 18.8	63 22.7	101 21.2	27 10.5	53 27.9	33 19.4	103 16.2	53 18.5	106 22.6	33 12.6	126 20.6	66 16.7	36 26.5	125 22.7	31 9.6	39 13.8	64 17.3	89 25.1	23 16.9	89 19.1	51 19.5	29 20.9
Always true	119 11.7	38 13.7	63 13.2	15 5.8	21 11.1	17 10.0	75 11.8	39 13.6	51 10.9	29 11.1	65 10.6	53 13.4	25 18.4	68 12.3	26 8.1	44 15.6	41 11.1	34 9.6	13 9.6	62 13.3	32 12.3	10 7.2
No answer	55 5.4	15 5.4	27 5.7	12 4.7	6 3.2	17 10.0	29 4.6	25 8.7	15 3.2	14 5.3	18 2.9	25 6.3	5 3.7	26 4.7	13 4.0	13 4.6	15 4.0	16 4.5	7 5.1	19 4.1	11 4.2	7 5.0
Mean	4.73	5.01	4.95	4.00	5.03	4.88	4.58	4.91	4.84	4.34	4.71	4.75	5.28	5.02	3.99	4.59	4.69	4.88	4.46	4.79	4.80	4.64

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 78

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
MY LIFE PRETTY MUCH REVLOVES AROUND CHILDREN RIGHT NOW.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	198 19.4	71 25.5	97 20.4	27 10.5	19 10.0	32 18.8	142 22.4	50 17.5	88 18.8	60 22.9	104 17.0	93 23.5	44 32.4	120 21.8	34 10.6	73 25.9	77 20.8	48 13.5	35 25.7	96 20.6	46 17.6	19 13.7
NEVER/RARELY TRUE -----	212 20.8	56 20.1	84 17.6	72 27.9	40 21.1	32 18.8	138 21.8	58 20.3	99 21.1	55 21.0	123 20.1	88 22.2	34 25.0	85 15.4	93 28.9	59 20.9	76 20.5	77 21.7	34 25.0	95 20.3	51 19.5	30 21.6
Never true	106 10.4	37 13.3	52 10.9	17 6.6	16 8.4	23 13.5	65 10.3	34 11.9	47 10.0	25 9.5	50 8.2	55 13.9	33 24.3	41 7.4	32 9.9	28 9.9	39 10.5	39 11.0	13 9.6	51 10.9	26 10.0	15 10.8
Rarely true	106 10.4	19 6.8	32 6.7	55 21.3	24 12.6	9 5.3	73 11.5	24 8.4	52 11.1	30 11.5	73 11.9	33 8.3	1 0.7	44 8.0	61 18.9	31 11.0	37 10.0	38 10.7	21 15.4	44 9.4	25 9.6	15 10.8
True once in a while	154 15.1	26 9.4	63 13.2	62 24.0	38 20.0	26 15.3	83 13.1	47 16.4	69 14.7	37 14.1	103 16.9	51 12.9	7 5.1	71 12.9	76 23.6	40 14.2	60 16.2	54 15.2	16 11.8	73 15.6	37 14.2	28 20.1
Sometimes true	198 19.4	57 20.5	91 19.1	50 19.4	45 23.7	36 21.2	114 18.0	57 19.9	97 20.7	43 16.4	133 21.8	65 16.4	18 13.2	123 22.3	57 17.7	48 17.0	63 17.0	87 24.5	27 19.9	78 16.7	58 22.2	34 24.5
Often true	229 22.4	59 21.2	127 26.7	40 15.5	46 24.2	35 20.6	140 22.1	60 21.0	108 23.0	60 22.9	140 22.9	88 22.2	29 21.3	145 26.3	54 16.8	58 20.6	89 24.0	80 22.5	22 16.2	116 24.8	62 23.8	27 19.4
Almost always true	147 14.4	51 18.3	74 15.5	21 8.1	15 7.9	25 14.7	105 16.6	42 14.7	65 13.9	40 15.3	82 13.4	65 16.4	29 21.3	91 16.5	27 8.4	50 17.7	56 15.1	41 11.5	28 20.6	74 15.8	30 11.5	15 10.8
Always true	51 5.0	20 7.2	23 4.8	6 2.3	4 2.1	7 4.1	37 5.8	8 2.8	23 4.9	20 7.6	22 3.6	28 7.1	15 11.0	29 5.3	7 2.2	23 8.2	21 5.7	7 2.0	7 5.1	22 4.7	16 6.1	4 2.9
No answer	30 2.9	9 3.2	14 2.9	7 2.7	2 1.1	9 5.3	17 2.7	14 4.9	8 1.7	7 2.7	8 1.3	11 2.8	4 2.9	7 1.3	8 2.5	4 1.4	6 1.6	9 2.5	2 1.5	9 1.9	7 2.7	1 0.7
Mean	3.99	4.17	4.13	3.51	3.76	3.96	4.06	3.89	3.98	4.11	3.95	4.05	4.18	4.24	3.47	4.15	4.04	3.82	4.01	4.03	4.02	3.75

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 79

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I HAVE A REAL SENSE THAT GOD IS GUIDING ME.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 900
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	731 71.6	170 61.2	346 72.7	206 79.8	142 74.7	136 80.0	436 68.8	215 75.2	331 70.6	183 69.8	428 70.0	300 75.8	91 66.9	389 70.6	250 77.6	215 76.2	251 67.7	264 74.4	92 67.6	341 73.0	195 74.7	98 70.5
NEVER/RARELY TRUE -----	4 0.4	2 0.7	2 0.4	-	-	1 0.6	3 0.5	-	3 0.6	1 0.4	3 0.5	1 0.3	1 0.7	3 0.5	-	-	3 0.8	1 0.3	-	2 0.4	1 0.4	1 0.7
Never true	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Rarely true	4 0.4	2 0.7	2 0.4	-	-	1 0.6	3 0.5	-	3 0.6	1 0.4	3 0.5	1 0.3	1 0.7	3 0.5	-	-	3 0.8	1 0.3	-	2 0.4	1 0.4	1 0.7
True once in a while	20 2.0	5 1.8	11 2.3	4 1.6	5 2.6	3 1.8	10 1.6	8 2.8	10 2.1	2 0.8	13 2.1	7 1.8	3 2.2	11 2.0	6 1.9	4 1.4	5 1.3	11 3.1	2 1.5	11 2.4	5 1.9	2 1.4
Sometimes true	81 7.9	28 10.1	38 8.0	15 5.8	10 5.3	8 4.7	61 9.6	23 8.0	33 7.0	25 9.5	53 8.7	28 7.1	8 5.9	48 8.7	25 7.8	24 8.5	37 10.0	20 5.6	18 13.2	36 7.7	18 6.9	9 6.5
Often true	174 17.0	68 24.5	75 15.8	31 12.0	33 17.4	19 11.2	117 18.5	35 12.2	90 19.2	48 18.3	114 18.7	60 15.2	33 24.3	100 18.1	41 12.7	39 13.8	75 20.2	59 16.6	24 17.6	77 16.5	42 16.1	29 20.9
Almost always true	351 34.4	82 29.5	168 35.3	95 36.8	83 43.7	63 37.1	197 31.1	95 33.2	166 35.4	89 34.0	234 38.3	116 29.3	50 36.8	198 35.9	102 31.7	85 30.1	117 31.5	148 41.7	47 34.6	163 34.9	95 36.4	44 31.7
Always true	380 37.2	88 31.7	178 37.4	111 43.0	59 31.1	73 42.9	239 37.7	120 42.0	165 35.2	94 35.9	194 31.8	184 46.5	41 30.1	191 34.7	148 46.0	130 46.1	134 36.1	116 32.7	45 33.1	178 38.1	100 38.3	54 38.8
No answer	11 1.1	5 1.8	4 0.8	2 0.8	-	3 1.8	7 1.1	5 1.7	2 0.4	3 1.1	-	-	-	-	-	-	-	-	-	-	-	-
Mean	5.97	5.78	5.97	6.15	5.95	6.15	5.93	6.05	5.93	5.95	5.87	6.11	5.85	5.91	6.12	6.11	5.89	5.94	5.85	5.97	6.01	5.98

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 80

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I LIKE TO WORSHIP AND PRAY WITH OTHERS.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	MEMBR	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+
	SMPLE	YEARS	YEARS	YEARS		WRKER		READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	800	190	394	210	165	133	482	226	365	207	466	331	100	437	262	232	284	283	98	372	211	113
-----	78.4	68.3	82.8	81.4	86.8	78.2	76.0	79.0	77.8	79.0	76.3	83.6	73.5	79.3	81.4	82.3	76.5	79.7	72.1	79.7	80.8	81.3
NEVER/RARELY TRUE	6	4	2	-	1	2	3	2	3	1	4	2	2	3	1	1	4	1	1	2	1	2
-----	0.6	1.4	0.4		0.5	1.2	0.5	0.7	0.6	0.4	0.7	0.5	1.5	0.5	0.3	0.4	1.1	0.3	0.7	0.4	0.4	1.4
Never true	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Rarely true	6	4	2	-	1	2	3	2	3	1	4	2	2	3	1	1	4	1	1	2	1	2
	0.6	1.4	0.4		0.5	1.2	0.5	0.7	0.6	0.4	0.7	0.5	1.5	0.5	0.3	0.4	1.1	0.3	0.7	0.4	0.4	1.4
True once in a while	12	8	2	2	-	1	10	4	5	3	7	5	3	7	2	3	4	5	4	4	3	1
	1.2	2.9	0.4	0.8		0.6	1.6	1.4	1.1	1.1	1.1	1.3	2.2	1.3	0.6	1.1	1.1	1.4	2.9	0.9	1.1	0.7
Sometimes true	49	22	16	10	6	8	34	15	21	12	32	17	12	24	13	15	19	15	12	25	8	4
	4.8	7.9	3.4	3.9	3.2	4.7	5.4	5.2	4.5	4.6	5.2	4.3	8.8	4.4	4.0	5.3	5.1	4.2	8.8	5.4	3.1	2.9
Often true	143	49	58	34	18	23	98	34	73	36	102	41	19	80	44	31	60	51	21	64	38	19
	14.0	17.6	12.2	13.2	9.5	13.5	15.5	11.9	15.6	13.7	16.7	10.4	14.0	14.5	13.7	11.0	16.2	14.4	15.4	13.7	14.6	13.7
Almost always true	376	96	189	89	83	58	228	81	195	100	251	122	53	223	99	93	148	134	39	177	95	62
	36.8	34.5	39.7	34.5	43.7	34.1	36.0	28.3	41.6	38.2	41.1	30.8	39.0	40.5	30.7	33.0	39.9	37.7	28.7	37.9	36.4	44.6
Always true	424	94	205	121	82	75	254	145	170	107	215	209	47	214	163	139	136	149	59	195	116	51
	41.5	33.8	43.1	46.9	43.2	44.1	40.1	50.7	36.2	40.8	35.2	52.8	34.6	38.8	50.6	49.3	36.7	42.0	43.4	41.8	44.4	36.7
No answer	11	5	4	2	-	3	7	5	2	3	-	-	-	-	-	-	-	-	-	-	-	-
	1.1	1.8	0.8	0.8		1.8	1.1	1.7	0.4	1.1												
Mean	6.12	5.86	6.21	6.24	6.25	6.15	6.07	6.22	6.06	6.13	6.02	6.28	5.90	6.10	6.26	6.23	6.03	6.14	5.99	6.13	6.19	6.09

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 81

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I AM SPIRITUALLY MOVED BY THE BEAUTY OF GODS CREATION.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	CRTFD MEMBR	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35	35-54	55+	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
	SMPLE	YEARS	YEARS	YEARS									YEARS	YEARS	YEARS							
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	815	203	382	222	142	139	511	222	378	212	476	337	99	436	279	241	301	271	115	369	212	114
-----	79.8	73.0	80.3	86.0	74.7	81.8	80.6	77.6	80.6	80.9	77.9	85.1	72.8	79.1	86.6	85.5	81.1	76.3	84.6	79.0	81.2	82.0
NEVER/RARELY TRUE	1	1	-	-	-	-	1	-	1	-	-	1	1	-	-	-	1	-	-	1	-	-
-----	0.1	0.4					0.2		0.2			0.3	0.7				0.3			0.2		
Never true	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Rarely true	1	1	-	-	-	-	1	-	1	-	-	1	1	-	-	-	1	-	-	1	-	-
	0.1	0.4					0.2		0.2			0.3	0.7				0.3			0.2		
True once in a while	7	4	2	1	1	2	4	3	2	2	7	-	-	6	1	1	3	3	-	3	4	-
	0.7	1.4	0.4	0.4	0.5	1.2	0.6	1.0	0.4	0.8	1.1			1.1	0.3	0.4	0.8	0.8		0.6	1.5	
Sometimes true	48	19	23	6	13	6	27	18	17	13	28	20	11	29	8	15	13	20	6	25	10	7
	4.7	6.8	4.8	2.3	6.8	3.5	4.3	6.3	3.6	5.0	4.6	5.1	8.1	5.3	2.5	5.3	3.5	5.6	4.4	5.4	3.8	5.0
Often true	138	46	65	26	34	19	84	37	69	32	100	37	25	80	33	25	52	61	15	68	35	18
	13.5	16.5	13.7	10.1	17.9	11.2	13.2	12.9	14.7	12.2	16.4	9.3	18.4	14.5	10.2	8.9	14.0	17.2	11.0	14.6	13.4	12.9
Almost always true	293	73	148	69	71	49	168	71	144	77	201	91	45	164	83	67	109	116	39	118	87	48
	28.7	26.3	31.1	26.7	37.4	28.8	26.5	24.8	30.7	29.4	32.9	23.0	33.1	29.8	25.8	23.8	29.4	32.7	28.7	25.3	33.3	34.5
Always true	522	130	234	153	71	90	343	151	234	135	275	246	54	272	196	174	192	155	76	251	125	66
	51.1	46.8	49.2	59.3	37.4	52.9	54.1	52.8	49.9	51.5	45.0	62.1	39.7	49.4	60.9	61.7	51.8	43.7	55.9	53.7	47.9	47.5
No answer	12	5	4	3	-	4	7	6	2	3	-	1	-	-	1	-	1	-	-	1	-	-
	1.2	1.8	0.8	1.2		2.4	1.1	2.1	0.4	1.1		0.3			0.3		0.3			0.2		
Mean	6.26	6.11	6.25	6.44	6.04	6.32	6.30	6.25	6.26	6.27	6.16	6.42	6.02	6.21	6.45	6.41	6.27	6.13	6.36	6.26	6.22	6.24

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 82

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I FIND MYSELF LOOKING FORWARD TO READING TIME EACH DAY.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+
	SMPLE	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	414	104	197	109	77	60	271	206	171	37	216	198	44	215	155	124	148	142	63	197	96	57
-----	40.5	37.4	41.4	42.2	40.5	35.3	42.7	72.0	36.5	14.1	35.4	50.0	32.4	39.0	48.1	44.0	39.9	40.0	46.3	42.2	36.8	41.0
NEVER/RARELY TRUE	87	29	34	24	9	10	66	2	21	63	62	25	13	47	27	32	37	18	15	45	18	9
-----	8.5	10.4	7.1	9.3	4.7	5.9	10.4	0.7	4.5	24.0	10.1	6.3	9.6	8.5	8.4	11.3	10.0	5.1	11.0	9.6	6.9	6.5
Never true	15	4	7	4	1	3	9	-	5	9	9	6	5	5	5	3	9	3	5	7	2	1
	1.5	1.4	1.5	1.6	0.5	1.8	1.4		1.1	3.4	1.5	1.5	3.7	0.9	1.6	1.1	2.4	0.8	3.7	1.5	0.8	0.7
Rarely true	72	25	27	20	8	7	57	2	16	54	53	19	8	42	22	29	28	15	10	38	16	8
	7.1	9.0	5.7	7.8	4.2	4.1	9.0	0.7	3.4	20.6	8.7	4.8	5.9	7.6	6.8	10.3	7.5	4.2	7.4	8.1	6.1	5.8
True once in a while	110	34	48	27	21	22	65	10	50	50	78	32	17	66	27	32	38	40	12	41	36	19
	10.8	12.2	10.1	10.5	11.1	12.9	10.3	3.5	10.7	19.1	12.8	8.1	12.5	12.0	8.4	11.3	10.2	11.3	8.8	8.8	13.8	13.7
Sometimes true	192	48	94	48	33	40	114	17	103	71	128	63	26	115	51	46	73	72	23	84	51	32
	18.8	17.3	19.7	18.6	17.4	23.5	18.0	5.9	22.0	27.1	20.9	15.9	19.1	20.9	15.8	16.3	19.7	20.3	16.9	18.0	19.5	23.0
Often true	204	58	97	47	50	33	111	46	121	36	126	76	36	106	61	47	73	83	23	98	59	22
	20.0	20.9	20.4	18.2	26.3	19.4	17.5	16.1	25.8	13.7	20.6	19.2	26.5	19.2	18.9	16.7	19.7	23.4	16.9	21.0	22.6	15.8
Almost always true	224	60	110	51	45	27	149	84	114	26	131	93	26	124	74	65	78	81	34	109	53	28
	21.9	21.6	23.1	19.8	23.7	15.9	23.5	29.4	24.3	9.9	21.4	23.5	19.1	22.5	23.0	23.0	21.0	22.8	25.0	23.3	20.3	20.1
Always true	190	44	87	58	32	33	122	122	57	11	85	105	18	91	81	59	70	61	29	88	43	29
	18.6	15.8	18.3	22.5	16.8	19.4	19.2	42.7	12.2	4.2	13.9	26.5	13.2	16.5	25.2	20.9	18.9	17.2	21.3	18.8	16.5	20.9
No answer	14	5	6	3	-	5	7	5	3	5	1	2	-	2	1	1	2	-	-	2	1	-
	1.4	1.8	1.3	1.2		2.9	1.1	1.7	0.6	1.9	0.2	0.5		0.4	0.3	0.4	0.5			0.4	0.4	
Mean	4.92	4.78	4.97	4.96	5.03	4.85	4.91	6.01	4.91	3.75	4.71	5.24	4.69	4.84	5.14	4.91	4.86	4.98	4.96	4.95	4.85	4.91

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 83

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I FEEL A DEEP SENSE OF RESPONSIBILITY FOR REDUCING PAIN.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 900
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	180 17.6	39 14.0	79 16.6	57 22.1	40 21.1	30 17.6	107 16.9	62 21.7	89 19.0	29 11.1	100 16.4	80 20.2	20 14.7	80 14.5	80 24.8	58 20.6	60 16.2	62 17.5	27 19.9	76 16.3	55 21.1	20 14.4
NEVER/RARELY TRUE -----	134 13.1	46 16.5	58 12.2	29 11.2	20 10.5	18 10.6	90 14.2	29 10.1	52 11.1	53 20.2	87 14.2	47 11.9	20 14.7	86 15.6	28 8.7	38 13.5	53 14.3	43 12.1	25 18.4	59 12.6	28 10.7	21 15.1
Never true	19 1.9	7 2.5	9 1.9	3 1.2	1 0.5	1 0.6	15 2.4	5 1.7	7 1.5	7 2.7	14 2.3	5 1.3	2 1.5	12 2.2	5 1.6	3 1.1	11 3.0	5 1.4	5 3.7	9 1.9	4 1.5	1 0.7
Rarely true	115 11.3	39 14.0	49 10.3	26 10.1	19 10.0	17 10.0	75 11.8	24 8.4	45 9.6	46 17.6	73 11.9	42 10.6	18 13.2	74 13.4	23 7.1	35 12.4	42 11.3	38 10.7	20 14.7	50 10.7	24 9.2	20 14.4
True once in a while	204 20.0	61 21.9	96 20.2	47 18.2	26 13.7	36 21.2	138 21.8	43 15.0	97 20.7	63 24.0	129 21.1	74 18.7	29 21.3	121 22.0	54 16.8	57 20.2	79 21.3	68 19.2	26 19.1	100 21.4	53 20.3	24 17.3
Sometimes true	246 24.1	62 22.3	124 26.1	59 22.9	57 30.0	45 26.5	140 22.1	75 26.2	107 22.8	62 23.7	149 24.4	97 24.5	39 28.7	137 24.9	70 21.7	64 22.7	83 22.4	98 27.6	35 25.7	105 22.5	70 26.8	34 24.5
Often true	240 23.5	64 23.0	111 23.3	63 24.4	45 23.7	36 21.2	151 23.8	69 24.1	120 25.6	51 19.5	142 23.2	96 24.2	27 19.9	123 22.3	89 27.6	64 22.7	96 25.9	79 22.3	23 16.9	125 26.8	52 19.9	39 28.1
Almost always true	119 11.7	22 7.9	58 12.2	36 14.0	29 15.3	20 11.8	69 10.9	33 11.5	63 13.4	23 8.8	69 11.3	50 12.6	13 9.6	61 11.1	45 14.0	34 12.1	42 11.3	43 12.1	14 10.3	47 10.1	43 16.5	14 10.1
Always true	61 6.0	17 6.1	21 4.4	21 8.1	11 5.8	10 5.9	38 6.0	29 10.1	26 5.5	6 2.3	31 5.1	30 7.6	7 5.1	19 3.4	35 10.9	24 8.5	18 4.9	19 5.4	13 9.6	29 6.2	12 4.6	6 4.3
No answer	17 1.7	6 2.2	8 1.7	3 1.2	2 1.1	5 2.9	8 1.3	8 2.8	4 0.9	4 1.5	4 0.7	4 0.5	2 0.7	1 0.7	4 0.7	1 0.3	1 0.4	5 1.4	-	2 0.4	3 1.1	1 0.7
Mean	4.17	4.00	4.15	4.35	4.37	4.20	4.11	4.42	4.25	3.76	4.09	4.29	4.02	3.99	4.53	4.24	4.10	4.18	4.07	4.17	4.24	4.13

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I TRY TO APPLY MY FAITH TO POLITICAL AND SOCIAL ISSUES.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	MEMBR	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS		WRKER		READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	388	96	184	104	93	60	228	133	178	77	246	141	53	196	139	102	131	155	47	182	99	57
-----	38.0	34.5	38.7	40.3	48.9	35.3	36.0	46.5	38.0	29.4	40.3	35.6	39.0	35.6	43.2	36.2	35.3	43.7	34.6	39.0	37.9	41.0
NEVER/RARELY TRUE	72	27	32	12	8	15	46	9	33	30	39	33	11	44	17	23	30	19	11	34	18	8
-----	7.1	9.7	6.7	4.7	4.2	8.8	7.3	3.1	7.0	11.5	6.4	8.3	8.1	8.0	5.3	8.2	8.1	5.4	8.1	7.3	6.9	5.8
Never true	9	1	5	3	1	2	6	2	4	3	5	4	1	3	5	3	4	2	2	3	2	2
	0.9	0.4	1.1	1.2	0.5	1.2	0.9	0.7	0.9	1.1	0.8	1.0	0.7	0.5	1.6	1.1	1.1	0.6	1.5	0.6	0.8	1.4
Rarely true	63	26	27	9	7	13	40	7	29	27	34	29	10	41	12	20	26	17	9	31	16	6
	6.2	9.4	5.7	3.5	3.7	7.6	6.3	2.4	6.2	10.3	5.6	7.3	7.4	7.4	3.7	7.1	7.0	4.8	6.6	6.6	6.1	4.3
True once in a while	99	35	40	24	9	21	68	28	46	25	58	40	21	54	24	29	44	26	13	37	33	15
	9.7	12.6	8.4	9.3	4.7	12.4	10.7	9.8	9.8	9.5	9.5	10.1	15.4	9.8	7.5	10.3	11.9	7.3	9.6	7.9	12.6	10.8
Sometimes true	162	43	77	41	22	25	113	36	74	51	91	71	15	102	45	49	61	51	23	80	41	18
-	15.9	15.5	16.2	15.9	11.6	14.7	17.8	12.6	15.8	19.5	14.9	17.9	11.0	18.5	14.0	17.4	16.4	14.4	16.9	17.1	15.7	12.9
Often true	285	72	136	74	57	45	171	74	135	74	175	109	36	153	95	78	105	101	42	131	69	41
	27.9	25.9	28.6	28.7	30.0	26.5	27.0	25.9	28.8	28.2	28.6	27.5	26.5	27.8	29.5	27.7	28.3	28.5	30.9	28.1	26.4	29.5
Almost always true	268	68	124	73	66	41	158	76	136	56	180	87	37	140	91	67	90	111	24	126	75	41
	26.2	24.5	26.1	28.3	34.7	24.1	24.9	26.6	29.0	21.4	29.5	22.0	27.2	25.4	28.3	23.8	24.3	31.3	17.6	27.0	28.7	29.5
Always true	120	28	60	31	27	19	70	57	42	21	66	54	16	56	48	35	41	44	23	56	24	16
	11.8	10.1	12.6	12.0	14.2	11.2	11.0	19.9	9.0	8.0	10.8	13.6	11.8	10.2	14.9	12.4	11.1	12.4	16.9	12.0	9.2	11.5
No answer	15	5	7	3	1	4	8	6	3	5	2	2	-	2	2	1	-	3	-	3	1	-
	1.5	1.8	1.5	1.2	0.5	2.4	1.3	2.1	0.6	1.9	0.3	0.5		0.4	0.6	0.4		0.8		0.6	0.4	
Mean	4.92	4.74	4.97	5.03	5.29	4.79	4.85	5.25	4.89	4.63	4.97	4.85	4.84	4.83	5.12	4.85	4.81	5.11	4.90	4.95	4.85	4.99

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 85

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
INTEREST IN CHILDRENS BOOKS DEALING WITH TODAY'S PROBLEMS.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	CRTFD MEMBR			HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS	PASTR	WRKER	LAIITY	READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	287	79	145	60	39	67	172	96	133	58	120	167	51	158	78	83	117	86	35	129	83	38
-----	28.1	28.4	30.5	23.3	20.5	39.4	27.1	33.6	28.4	22.1	19.6	42.2	37.5	28.7	24.2	29.4	31.5	24.2	25.7	27.6	31.8	27.3
NEVER/RARELY TRUE	172	57	57	56	26	18	121	46	67	58	134	38	8	82	82	58	58	56	30	79	36	26
-----	16.8	20.5	12.0	21.7	13.7	10.6	19.1	16.1	14.3	22.1	21.9	9.6	5.9	14.9	25.5	20.6	15.6	15.8	22.1	16.9	13.8	18.7
Never true	38	10	12	15	3	-	32	13	16	9	23	15	3	14	21	13	14	11	12	17	4	4
	3.7	3.6	2.5	5.8	1.6		5.0	4.5	3.4	3.4	3.8	3.8	2.2	2.5	6.5	4.6	3.8	3.1	8.8	3.6	1.5	2.9
Rarely true	134	47	45	41	23	18	89	33	51	49	111	23	5	68	61	45	44	45	18	62	32	22
	13.1	16.9	9.5	15.9	12.1	10.6	14.0	11.5	10.9	18.7	18.2	5.8	3.7	12.3	18.9	16.0	11.9	12.7	13.2	13.3	12.3	15.8
True once in a while	156	39	71	46	30	17	105	28	78	49	110	45	22	76	58	47	59	50	19	68	46	20
	15.3	14.0	14.9	17.8	15.8	10.0	16.6	9.8	16.6	18.7	18.0	11.4	16.2	13.8	18.0	16.7	15.9	14.1	14.0	14.6	17.6	14.4
Sometimes true	170	46	82	41	43	20	106	48	78	43	114	56	20	104	46	42	59	69	26	83	41	20
	16.7	16.5	17.2	15.9	22.6	11.8	16.7	16.8	16.6	16.4	18.7	14.1	14.7	18.9	14.3	14.9	15.9	19.4	19.1	17.8	15.7	14.4
Often true	220	49	116	52	52	45	119	61	109	50	131	88	35	129	56	51	76	93	25	105	55	35
	21.5	17.6	24.4	20.2	27.4	26.5	18.8	21.3	23.2	19.1	21.4	22.2	25.7	23.4	17.4	18.1	20.5	26.2	18.4	22.5	21.1	25.2
Almost always true	154	39	80	33	27	31	92	47	72	35	75	79	24	88	42	33	60	60	17	68	47	22
	15.1	14.0	16.8	12.8	14.2	18.2	14.5	16.4	15.4	13.4	12.3	19.9	17.6	16.0	13.0	11.7	16.2	16.9	12.5	14.6	18.0	15.8
Always true	133	40	65	27	12	36	80	49	61	23	45	88	27	70	36	50	57	26	18	61	36	16
	13.0	14.4	13.7	10.5	6.3	21.2	12.6	17.1	13.0	8.8	7.4	22.2	19.9	12.7	11.2	17.7	15.4	7.3	13.2	13.1	13.8	11.5
No answer	16	8	5	3	-	3	11	7	4	4	2	2	-	2	2	1	2	1	1	3	-	-
	1.6	2.9	1.1	1.2		1.8	1.7	2.4	0.9	1.5	0.3	0.5		0.4	0.6	0.4	0.5	0.3	0.7	0.6		
Mean	4.39	4.31	4.58	4.10	4.30	4.97	4.26	4.61	4.45	4.06	4.02	4.95	4.90	4.48	4.02	4.32	4.48	4.33	4.16	4.39	4.52	4.37

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 86

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I GO OUT OF MY WAY TO SHOW LOVE TO PEOPLE I MEET.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 901+
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
ALMOST/ALWAYS TRUE -----	341 33.4	68 24.5	173 36.3	97 37.6	80 42.1	57 33.5	197 31.1	113 39.5	164 35.0	64 24.4	182 29.8	158 39.9	32 23.5	184 33.4	125 38.8	101 35.8	115 31.0	124 34.9	41 30.1	169 36.2	88 33.7	42 30.2
NEVER/RARELY TRUE -----	21 2.1	9 3.2	10 2.1	2 0.8	2 1.1	4 2.4	14 2.2	9 3.1	6 1.3	6 2.3	18 2.9	3 0.8	2 1.5	16 2.9	3 0.9	6 2.1	9 2.4	6 1.7	2 1.5	10 2.1	6 2.3	3 2.2
Never true	1 0.1	1 0.4	-	-	-	-	-	-	-	1 0.4	1 0.2	-	-	1 0.2	-	-	1 0.3	-	-	-	1 0.4	-
Rarely true	20 2.0	8 2.9	10 2.1	2 0.8	2 1.1	4 2.4	14 2.2	9 3.1	6 1.3	5 1.9	17 2.8	3 0.8	2 1.5	15 2.7	3 0.9	6 2.1	8 2.2	6 1.7	2 1.5	10 2.1	5 1.9	3 2.2
True once in a while	100 9.8	47 16.9	31 6.5	21 8.1	3 1.6	9 5.3	86 13.6	23 8.0	38 8.1	39 14.9	70 11.5	29 7.3	14 10.3	54 9.8	32 9.9	37 13.1	40 10.8	23 6.5	24 17.6	40 8.6	26 10.0	9 6.5
Sometimes true	220 21.5	61 21.9	106 22.3	51 19.8	39 20.5	36 21.2	136 21.5	51 17.8	101 21.5	66 25.2	140 22.9	80 20.2	41 30.1	117 21.2	62 19.3	54 19.1	91 24.5	75 21.1	27 19.9	105 22.5	51 19.5	35 25.2
Often true	326 31.9	88 31.7	150 31.5	85 32.9	65 34.2	61 35.9	194 30.6	84 29.4	158 33.7	83 31.7	199 32.6	126 31.8	47 34.6	179 32.5	99 30.7	83 29.4	116 31.3	126 35.5	42 30.9	141 30.2	90 34.5	50 36.0
Almost always true	263 25.8	51 18.3	132 27.7	78 30.2	61 32.1	47 27.6	151 23.8	80 28.0	134 28.6	49 18.7	144 23.6	118 29.8	25 18.4	144 26.1	94 29.2	77 27.3	86 23.2	99 27.9	32 23.5	128 27.4	66 25.3	36 25.9
Always true	78 7.6	17 6.1	41 8.6	19 7.4	19 10.0	10 5.9	46 7.3	33 11.5	30 6.4	15 5.7	38 6.2	40 10.1	7 5.1	40 7.3	31 9.6	24 8.5	29 7.8	25 7.0	9 6.6	41 8.8	22 8.4	6 4.3
No answer	13 1.3	5 1.8	6 1.3	2 0.8	1 0.5	3 1.8	7 1.1	6 2.1	2 0.4	4 1.5	2 0.3	-	-	1 0.2	1 0.3	1 0.4	-	1 0.3	-	2 0.4	-	-
Mean	4.94	4.64	5.03	5.07	5.25	5.01	4.83	5.08	5.00	4.67	4.81	5.13	4.74	4.91	5.07	4.93	4.85	5.03	4.77	4.99	4.95	4.90

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 87

AUGUST 1990

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
IF PEOPLE WOULD WORK THERE WOULD NOT BE AS MANY POOR.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	MEMBR	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS		WRKER		READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
ALMOST/ALWAYS TRUE	130	40	45	43	13	17	94	32	52	46	80	50	15	62	53	56	45	29	29	64	27	9
-----	12.7	14.4	9.5	16.7	6.8	10.0	14.8	11.2	11.1	17.6	13.1	12.6	11.0	11.3	16.5	19.9	12.1	8.2	21.3	13.7	10.3	6.5
NEVER/RARELY TRUE	145	36	79	28	40	20	83	45	66	34	99	46	17	90	38	29	53	63	14	66	45	18
-----	14.2	12.9	16.6	10.9	21.1	11.8	13.1	15.7	14.1	13.0	16.2	11.6	12.5	16.3	11.8	10.3	14.3	17.7	10.3	14.1	17.2	12.9
Never true	22	3	14	4	9	1	12	7	10	5	17	5	2	13	7	3	6	13	2	12	6	2
	2.2	1.1	2.9	1.6	4.7	0.6	1.9	2.4	2.1	1.9	2.8	1.3	1.5	2.4	2.2	1.1	1.6	3.7	1.5	2.6	2.3	1.4
Rarely true	123	33	65	24	31	19	71	38	56	29	82	41	15	77	31	26	47	50	12	54	39	16
	12.0	11.9	13.7	9.3	16.3	11.2	11.2	13.3	11.9	11.1	13.4	10.4	11.0	14.0	9.6	9.2	12.7	14.1	8.8	11.6	14.9	11.5
True once in a while	220	51	120	48	53	47	118	68	107	45	134	86	25	144	51	51	79	90	19	97	60	43
	21.5	18.3	25.2	18.6	27.9	27.6	18.6	23.8	22.8	17.2	21.9	21.7	18.4	26.1	15.8	18.1	21.3	25.4	14.0	20.8	23.0	30.9
Sometimes true	288	78	142	65	52	48	183	78	133	75	159	129	47	155	86	69	110	109	40	123	84	39
	28.2	28.1	29.8	25.2	27.4	28.2	28.9	27.3	28.4	28.6	26.0	32.6	34.6	28.1	26.7	24.5	29.6	30.7	29.4	26.3	32.2	28.1
Often true	214	63	82	68	29	33	142	54	103	56	134	77	31	94	88	73	81	58	32	110	42	29
	21.0	22.7	17.2	26.4	15.3	19.4	22.4	18.9	22.0	21.4	21.9	19.4	22.8	17.1	27.3	25.9	21.8	16.3	23.5	23.6	16.1	20.9
Almost always true	123	39	41	41	11	17	89	29	49	45	73	50	15	58	50	54	41	28	28	63	25	6
	12.0	14.0	8.6	15.9	5.8	10.0	14.0	10.1	10.4	17.2	11.9	12.6	11.0	10.5	15.5	19.1	11.1	7.9	20.6	13.5	9.6	4.3
Always true	7	1	4	2	2	-	5	3	3	1	7	-	-	4	3	2	4	1	1	1	2	3
	0.7	0.4	0.8	0.8	1.1		0.8	1.0	0.6	0.4	1.1			0.7	0.9	0.7	1.1	0.3	0.7	0.2	0.8	2.2
No answer	24	10	8	6	3	5	14	9	8	6	5	8	1	6	6	4	3	6	2	7	3	1
	2.4	3.6	1.7	2.3	1.6	2.9	2.2	3.1	1.7	2.3	0.8	2.0	0.7	1.1	1.9	1.4	0.8	1.7	1.5	1.5	1.1	0.7
Mean	3.95	4.07	3.75	4.19	3.55	3.87	4.06	3.84	3.92	4.12	3.92	3.98	4.00	3.79	4.20	4.27	3.96	3.68	4.31	4.00	3.78	3.78

Q14. HOW TRUE DO YOU FEEL THE FOLLOWING STATEMENT IS?  
I FEEL GUILTY SITTING AROUND READING.

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL	<30	30-49	50+	CRTFD MEMBR			HEAVY	MDIUM	LIGHT			<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-		
	SAMPLE	YEARS	YEARS	YEARS	PASTR	WRKER	LAITY	READR	READR	READR	MALE	FMAL	YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+	
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139	
ALMOST/ALWAYS TRUE	22	4	10	7	-	2	20	3	9	10	9	13	3	11	8	7	11	4	6	10	6	-	
-----	2.2	1.4	2.1	2.7		1.2	3.2	1.0	1.9	3.8	1.5	3.3	2.2	2.0	2.5	2.5	3.0	1.1	4.4	2.1	2.3		
NEVER/RARELY TRUE	545	149	251	139	112	85	339	184	244	115	357	187	65	298	182	146	200	199	78	244	138	82	
-----	53.4	53.6	52.7	53.9	58.9	50.0	53.5	64.3	52.0	43.9	58.4	47.2	47.8	54.1	56.5	51.8	53.9	56.1	57.4	52.2	52.9	59.0	
Never true	198	48	101	44	36	30	125	67	91	38	129	69	20	102	76	69	64	65	32	86	46	32	
	19.4	17.3	21.2	17.1	18.9	17.6	19.7	23.4	19.4	14.5	21.1	17.4	14.7	18.5	23.6	24.5	17.3	18.3	23.5	18.4	17.6	23.0	
Rarely true	347	101	150	95	76	55	214	117	153	77	228	118	45	196	106	77	136	134	46	158	92	50	
	34.0	36.3	31.5	36.8	40.0	32.4	33.8	40.9	32.6	29.4	37.3	29.8	33.1	35.6	32.9	27.3	36.7	37.7	33.8	33.8	35.2	36.0	
True once in a while	195	54	89	51	37	33	120	46	98	50	108	87	28	106	61	50	74	70	28	87	53	25	
	19.1	19.4	18.7	19.8	19.5	19.4	18.9	16.1	20.9	19.1	17.7	22.0	20.6	19.2	18.9	17.7	19.9	19.7	20.6	18.6	20.3	18.0	
Sometimes true	189	49	97	42	31	34	119	43	91	55	101	87	29	110	49	56	66	66	18	96	46	27	
	18.5	17.6	20.4	16.3	16.3	20.0	18.8	15.0	19.4	21.0	16.5	22.0	21.3	20.0	15.2	19.9	17.8	18.6	13.2	20.6	17.6	19.4	
Often true	56	17	23	16	10	12	28	5	24	27	33	22	10	26	20	21	20	15	6	29	17	4	
	5.5	6.1	4.8	6.2	5.3	7.1	4.4	1.7	5.1	10.3	5.4	5.6	7.4	4.7	6.2	7.4	5.4	4.2	4.4	6.2	6.5	2.9	
Almost always true	18	4	9	4	-	2	16	2	8	8	7	11	3	9	6	5	9	4	4	8	6	-	
	1.8	1.4	1.9	1.6		1.2	2.5	0.7	1.7	3.1	1.1	2.8	2.2	1.6	1.9	1.8	2.4	1.1	2.9	1.7	2.3		
Always true	4	-	1	3	-	-	4	1	1	2	2	2	-	2	2	2	2	-	2	2	-	-	
	0.4		0.2	1.2			0.6	0.3	0.2	0.8	0.3	0.5		0.4	0.6	0.7	0.5		1.5	0.4			
No answer	14	5	6	3	-	4	8	5	3	5	3	-	1	-	2	2	-	1	-	1	1	1	
	1.4	1.8	1.3	1.2		2.4	1.3	1.7	0.6	1.9	0.5		0.7		0.6	0.7		0.3		0.2	0.4	0.7	
Mean	2.63	2.63	2.62	2.67	2.49	2.69	2.64	2.33	2.64	2.95	2.52	2.79	2.80	2.63	2.55	2.66	2.67	2.56	2.56	2.69	2.67	2.43	

Q14. VERTICAL DIMENSIONS OF FAITH (MEAN RATING).

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	MEMBR WRKER	HEAVY LAITY	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 100.0	
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
Mean	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
	5.69	5.55	5.75	5.74	5.92	5.78	5.60	5.88	5.69	5.49	5.63	5.79	5.58	5.70	5.73	5.71	5.58	5.79	5.62	5.67	5.75	5.71

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
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AUGUST 1990

Q14. HORIZONTAL DIMENSIONS OF FAITH (MEAN RATING).

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
Mean	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
	4.54	4.45	4.55	4.61	4.70	4.59	4.49	4.82	4.54	4.26	4.49	4.63	4.39	4.48	4.71	4.59	4.44	4.61	4.48	4.58	4.50	4.55

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 91

AUGUST 1990

Q15. YOUR GENDER?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 901+
Total sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Male	611	151	283	171	190	74	335	157	292	159	611	-	74	331	206	142	182	287	68	276	174	89
	59.8	54.3	59.5	66.3	100.0	43.5	52.8	54.9	62.3	60.7	100.0		54.4	60.1	64.0	50.4	49.1	80.8	50.0	59.1	66.7	64.0
Female	396	121	189	83	-	93	289	124	174	98	-	396	62	220	114	138	189	68	68	189	87	50
	38.8	43.5	39.7	32.2		54.7	45.6	43.4	37.1	37.4		100.0	45.6	39.9	35.4	48.9	50.9	19.2	50.0	40.5	33.3	36.0
No answer	14	6	4	4	-	3	10	5	3	5	-	-	-	-	2	2	-	-	-	2	-	-
	1.4	2.2	0.8	1.6		1.8	1.6	1.7	0.6	1.9					0.6	0.7				0.4		

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 92

AUGUST 1990

Q16. YOUR ETHNIC BACKGROUND?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	CRTFD MEMBR			HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS	PASTR	WRKER	LAITY	READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Caucasian	977	253	467	249	189	164	602	275	448	251	596	379	132	542	303	266	363	347	125	449	260	137
	95.7	91.0	98.1	96.5	99.5	96.5	95.0	96.2	95.5	95.8	97.5	95.7	97.1	98.4	94.1	94.3	97.8	97.7	91.9	96.1	99.6	98.6
Afro-American	14	10	2	1	-	3	11	4	10	-	4	10	1	5	8	4	4	6	5	8	-	1
	1.4	3.6	0.4	0.4		1.8	1.7	1.4	2.1		0.7	2.5	0.7	0.9	2.5	1.4	1.1	1.7	3.7	1.7		0.7
Asian-American	3	1	1	1	-	-	3	-	2	1	2	1	1	-	2	-	2	1	1	1	-	1
	0.3	0.4	0.2	0.4			0.5		0.4	0.4	0.3	0.3	0.7		0.6		0.5	0.3	0.7	0.2		0.7
Hispanic-American	2	2	-	-	1	-	1	-	-	2	1	1	1	1	-	1	1	-	1	1	-	-
	0.2	0.7			0.5		0.2			0.8	0.2	0.3	0.7	0.2		0.4	0.3		0.7	0.2		
Other	8	4	1	3	-	-	4	1	4	3	7	1	1	2	5	7	1	-	2	5	1	-
	0.8	1.4	0.2	1.2			0.6	0.3	0.9	1.1	1.1	0.3	0.7	0.4	1.6	2.5	0.3		1.5	1.1	0.4	
No answer	17	8	5	4	-	3	13	6	5	5	1	4	-	1	4	4	-	1	2	3	-	-
	1.7	2.9	1.1	1.6		1.8	2.1	2.1	1.1	1.9	0.2	1.0		0.2	1.2	1.4		0.3	1.5	0.6		

Q17. YOUR MATITAL STATUS?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	CRTFD MEMBR			HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS	PASTR	WRKER	LAITY	READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Married	889	242	419	222	177	138	553	241	412	234	568	319	113	503	273	246	319	323	110	414	237	122
	87.1	87.1	88.0	86.0	93.2	81.2	87.2	84.3	87.8	89.3	93.0	80.6	83.1	91.3	84.8	87.2	86.0	91.0	80.9	88.7	90.8	87.8
Widowed	39	7	11	19	-	8	27	12	17	9	8	31	1	7	31	18	17	4	11	18	8	2
	3.8	2.5	2.3	7.4		4.7	4.3	4.2	3.6	3.4	1.3	7.8	0.7	1.3	9.6	6.4	4.6	1.1	8.1	3.9	3.1	1.4
Divorced	25	9	9	7	1	4	20	9	9	7	8	17	1	17	7	9	11	5	6	11	5	3
	2.4	3.2	1.9	2.7	0.5	2.4	3.2	3.1	1.9	2.7	1.3	4.3	0.7	3.1	2.2	3.2	3.0	1.4	4.4	2.4	1.9	2.2
Separated	2	-	1	-	-	-	2	1	1	-	1	1	1	-	1	1	1	-	1	1	-	-
	0.2		0.2				0.3	0.3	0.2		0.2	0.3	0.7		0.3	0.4	0.3		0.7	0.2		
Single, never married	52	14	30	8	11	16	24	16	27	9	25	27	20	22	10	8	21	23	8	22	11	11
	5.1	5.0	6.3	3.1	5.8	9.4	3.8	5.6	5.8	3.4	4.1	6.8	14.7	4.0	3.1	2.8	5.7	6.5	5.9	4.7	4.2	7.9
No answer	14	6	6	2	1	4	8	7	3	3	1	1	-	2	-	-	2	-	-	1	-	1
	1.4	2.2	1.3	0.8	0.5	2.4	1.3	2.4	0.6	1.1	0.2	0.3		0.4			0.5			0.2		0.7

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Q18. YOUR EMPLOYMENT STATUS?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35	35-54	55+	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
	SMPL	YEARS	YEARS	YEARS									YEARS	YEARS	YEARS							
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Do not work for income	71	22	36	13	-	6	64	21	32	18	9	62	14	32	25	28	39	4	20	33	12	5
	7.0	7.9	7.6	5.0		3.5	10.1	7.3	6.8	6.9	1.5	15.7	10.3	5.8	7.8	9.9	10.5	1.1	14.7	7.1	4.6	3.6
Work full-time	657	192	337	125	181	129	337	196	297	162	482	173	108	433	116	123	228	306	66	290	193	105
	64.3	69.1	70.8	48.4	95.3	75.9	53.2	68.5	63.3	61.8	78.9	43.7	79.4	78.6	36.0	43.6	61.5	86.2	48.5	62.1	73.9	75.5
Work part-time	122	32	61	28	5	18	94	35	54	33	21	101	12	72	38	54	50	18	15	65	26	15
	11.9	11.5	12.8	10.9	2.6	10.6	14.8	12.2	11.5	12.6	3.4	25.5	8.8	13.1	11.8	19.1	13.5	5.1	11.0	13.9	10.0	10.8
Unemployed	6	4	2	-	-	1	5	-	5	1	3	3	-	6	-	3	1	2	-	3	2	1
	0.6	1.4	0.4			0.6	0.8		1.1	0.4	0.5	0.8		1.1		1.1	0.3	0.6		0.6	0.8	0.7
Retired	144	19	33	89	4	13	117	26	72	45	94	50	1	2	141	70	51	22	32	73	26	12
	14.1	6.8	6.9	34.5	2.1	7.6	18.5	9.1	15.4	17.2	15.4	12.6	0.7	0.4	43.8	24.8	13.7	6.2	23.5	15.6	10.0	8.6
Student, full time	5	2	2	-	-	-	5	2	3	-	2	3	-	5	-	1	1	3	-	3	1	1
	0.5	0.7	0.4				0.8	0.7	0.6		0.3	0.8		0.9		0.4	0.3	0.8		0.6	0.4	0.7
No answer	16	7	5	3	-	3	12	6	6	3	-	4	1	1	2	3	1	-	3	-	1	-
	1.6	2.5	1.1	1.2		1.8	1.9	2.1	1.3	1.1		1.0	0.7	0.2	0.6	1.1	0.3		2.2		0.4	

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Q19. YOUR CURRENT AGE?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	CRTFD MEMBR			HEAVY	MDIUM	LIGHT	MALE	FNAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS	PASTR	WRKER	LAITY	READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
18-24	4	3	-	-	-	1	3	-	2	2	1	3	4	-	-	2	2	-	1	2	1	-
	0.4	1.1				0.6	0.5		0.4	0.8	0.2	0.8	2.9			0.7	0.5		0.7	0.4	0.4	
25-39	32	32	-	-	3	8	17	3	22	7	14	18	32	-	-	8	16	8	9	12	9	2
	3.1	11.5			1.6	4.7	2.7	1.0	4.7	2.7	2.3	4.5	23.5			2.8	4.3	2.3	6.6	2.6	3.4	1.4
30-34	100	31	68	-	26	19	53	32	50	17	59	41	100	-	-	18	43	39	9	52	31	8
	9.8	11.2	14.3		13.7	11.2	8.4	11.2	10.7	6.5	9.7	10.4	73.5			6.4	11.6	11.0	6.6	11.1	11.9	5.8
35-44	312	99	212	-	75	64	167	92	150	70	189	123	-	312	-	63	115	134	26	144	85	55
	30.6	35.6	44.5		39.5	37.6	26.3	32.2	32.0	26.7	30.9	31.1		56.6		22.3	31.0	37.7	19.1	30.8	32.6	39.6
45-54	239	66	115	57	46	43	149	81	95	63	142	97	-	239	-	53	88	98	31	108	61	38
	23.4	23.7	24.2	22.1	24.2	25.3	23.5	28.3	20.3	24.0	23.2	24.5		43.4		18.8	23.7	27.6	22.8	23.1	23.4	27.3
55-64	197	26	49	120	35	21	137	53	85	58	123	72	-	-	197	71	67	58	36	86	43	29
	19.3	9.4	10.3	46.5	18.4	12.4	21.6	18.5	18.1	22.1	20.1	18.2			61.2	25.2	18.1	16.3	26.5	18.4	16.5	20.9
65-74	97	12	24	60	4	8	81	14	48	35	60	37	-	-	97	49	32	16	16	47	28	6
	9.5	4.3	5.0	23.3	2.1	4.7	12.8	4.9	10.2	13.4	9.8	9.3			30.1	17.4	8.6	4.5	11.8	10.1	10.7	4.3
75 or over	28	3	4	19	1	3	19	6	14	7	23	5	-	-	28	18	8	2	8	16	3	1
	2.7	1.1	0.8	7.4	0.5	1.8	3.0	2.1	3.0	2.7	3.8	1.3			8.7	6.4	2.2	0.6	5.9	3.4	1.1	0.7
No answer	12	6	4	2	-	3	8	5	3	3	-	-	-	-	-	-	-	-	-	-	-	-
	1.2	2.2	0.8	0.8		1.8	1.3	1.7	0.6	1.1												

Q20. YOUR HIGHEST EDUCATIONAL LEVEL COMPLETED?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	CRTFD WRKR	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35	35-54	55+	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	139
	SMPL	YEARS	YEARS	YEARS									YEARS	YEARS	YEARS							
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Grade school	10	-	3	6	-	1	7	-	2	8	9	1	1	-	9	10	-	-	2	5	2	1
	1.0		0.6	2.3		0.6	1.1		0.4	3.1	1.5	0.3	0.7		2.8	3.5			1.5	1.1	0.8	0.7
Junior high or middle school	4	1	-	3	-	-	3	-	4	-	4	-	-	1	3	4	-	-	2	2	-	-
	0.4	0.4		1.2			0.5		0.9		0.7			0.2	0.9	1.4			1.5	0.4		
High school	268	86	94	83	-	20	234	49	119	97	129	137	27	115	126	268	-	-	55	148	47	14
	26.2	30.9	19.7	32.2		11.8	36.9	17.1	25.4	37.0	21.1	34.6	19.9	20.9	39.1	95.0			40.4	31.7	18.0	10.1
College degree	371	111	173	85	15	79	268	95	178	98	182	189	61	203	107	-	371	-	52	159	98	62
	36.3	39.9	36.3	32.9	7.9	46.5	42.3	33.2	38.0	37.4	29.8	47.7	44.9	36.8	33.2		100.0		38.2	34.0	37.5	44.6
Masters degree	320	64	185	70	165	64	91	120	148	52	254	66	43	213	64	-	-	320	24	134	102	58
	31.3	23.0	38.9	27.1	86.8	37.6	14.4	42.0	31.6	19.8	41.6	16.7	31.6	38.7	19.9			90.1	17.6	28.7	39.1	41.7
Doctorate degree	35	10	16	9	10	3	22	17	14	4	33	2	4	19	12	-	-	35	1	19	11	4
	3.4	3.6	3.4	3.5	5.3	1.8	3.5	5.9	3.0	1.5	5.4	0.5	2.9	3.4	3.7			9.9	0.7	4.1	4.2	2.9
No answer	13	6	5	2	-	3	9	5	4	3	-	1	-	-	1	-	-	-	-	-	1	-
	1.3	2.2	1.1	0.8		1.8	1.4	1.7	0.9	1.1		0.3			0.3						0.4	

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Q21. HOW MANY CONFIRMED MEMBERS DOES YOUR CONGREGATION HAVE?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
	SMPLE																					
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
1-100 members	136	43	55	36	11	8	113	34	61	41	68	68	19	57	60	59	52	25	136	-	-	-
	13.3	15.5	11.6	14.0	5.8	4.7	17.8	11.9	13.0	15.6	11.1	17.2	14.0	10.3	18.6	20.9	14.0	7.0	100.0			
101-400 members	467	150	204	109	82	43	328	131	204	130	276	189	66	252	149	155	159	153	-	467	-	-
	45.7	54.0	42.9	42.2	43.2	25.3	51.7	45.8	43.5	49.6	45.2	47.7	48.5	45.7	46.3	55.0	42.9	43.1	100.0			
401-900 members	261	58	130	71	68	61	128	74	133	53	174	87	41	146	74	49	98	113	-	-	261	-
	25.6	20.9	27.3	27.5	35.8	35.9	20.2	25.9	28.4	20.2	28.5	22.0	30.1	26.5	23.0	17.4	26.4	31.8	100.0			
901-1500 members	92	14	53	25	21	34	37	25	45	22	62	30	8	60	24	12	39	41	-	-	-	92
	9.0	5.0	11.1	9.7	11.1	20.0	5.8	8.7	9.6	8.4	10.1	7.6	5.9	10.9	7.5	4.3	10.5	11.5				66.2
More than 1500 members	47	5	28	14	7	20	18	17	21	9	27	20	2	33	12	3	23	21	-	-	-	47
	4.6	1.8	5.9	5.4	3.7	11.8	2.8	5.9	4.5	3.4	4.4	5.1	1.5	6.0	3.7	1.1	6.2	5.9				33.8
No answer	18	8	6	3	1	4	10	5	5	7	4	2	-	3	3	4	-	2	-	-	-	-
	1.8	2.9	1.3	1.2	0.5	2.4	1.6	1.7	1.1	2.7	0.7	0.5		0.5	0.9	1.4		0.6				

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Q22. DOES YOUR CHURCH HAVE OR IS IT ASSOCIATED WITH A SCHOOL?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD MEMBR WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Yes	469 45.9	101 36.3	229 48.1	136 52.7	91 47.9	135 79.4	231 36.4	140 49.0	222 47.3	106 40.5	296 48.4	172 43.4	63 46.3	270 49.0	136 42.2	99 35.1	183 49.3	186 52.4	18 13.2	145 31.0	182 69.7	124 89.2
No	535 52.4	171 61.5	239 50.2	119 46.1	99 52.1	31 18.2	393 62.0	139 48.6	242 51.6	152 58.0	314 51.4	220 55.6	72 52.9	279 50.6	184 57.1	181 64.2	186 50.1	168 47.3	118 86.8	322 69.0	76 29.1	14 10.1
No answer	17 1.7	6 2.2	8 1.7	3 1.2	-	4 2.4	10 1.6	7 2.4	5 1.1	4 1.5	1 0.2	4 1.0	1 0.7	2 0.4	2 0.6	2 0.7	2 0.5	1 0.3	-	-	3 1.1	1 0.7

Q23. STATE OF RESIDENCE?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	CRTFD WRKR	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35	35-54	55+	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
	SMPL	YEARS	YEARS	YEARS									YEARS	YEARS	YEARS							
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Alabama	6	1	4	1	1	1	4	-	4	2	2	4	2	3	1	-	3	3	2	2	2	-
	0.6	0.4	0.8	0.4	0.5	0.6	0.6		0.9	0.8	0.3	1.0	1.5	0.5	0.3		0.8	0.8	1.5	0.4	0.8	
Alaska	1	-	1	-	-	1	-	-	-	1	1	-	-	-	1	1	-	-	1	-	-	-
	0.1		0.2			0.6				0.4	0.2				0.3	0.4			0.7			
Arizona	13	5	4	3	1	2	10	4	7	2	3	10	3	8	2	4	5	4	3	4	6	-
	1.3	1.8	0.8	1.2	0.5	1.2	1.6	1.4	1.5	0.8	0.5	2.5	2.2	1.5	0.6	1.4	1.3	1.1	2.2	0.9	2.3	
Arkansas	4	-	2	2	-	1	3	2	2	-	2	2	-	2	2	1	2	1	1	2	1	-
	0.4		0.4	0.8		0.6	0.5	0.7	0.4		0.3	0.5		0.4	0.6	0.4	0.5	0.3	0.7	0.4	0.4	
California	64	27	22	15	9	13	41	23	26	15	35	28	11	33	19	16	24	23	9	34	16	3
	6.3	9.7	4.6	5.8	4.7	7.6	6.5	8.0	5.5	5.7	5.7	7.1	8.1	6.0	5.9	5.7	6.5	6.5	6.6	7.3	6.1	2.2
Colorado	17	7	6	4	3	1	11	4	9	4	11	6	2	7	8	6	6	5	2	8	3	4
	1.7	2.5	1.3	1.6	1.6	0.6	1.7	1.4	1.9	1.5	1.8	1.5	1.5	1.3	2.5	2.1	1.6	1.4	1.5	1.7	1.1	2.9
Connecticut	2	-	1	1	1	-	1	1	-	1	1	1	-	1	1	-	1	1	-	-	1	1
	0.2		0.2	0.4	0.5		0.2	0.3		0.4	0.2	0.3		0.2	0.3		0.3	0.3			0.4	0.7
Delaware	3	-	3	-	1	-	2	-	2	1	2	1	-	2	1	-	1	2	-	3	-	-
	0.3		0.6		0.5		0.3		0.4	0.4	0.3	0.3		0.4	0.3		0.3	0.6		0.6		
Florida	19	6	9	3	2	10	7	4	10	5	13	6	4	10	5	5	7	6	1	9	7	2
	1.9	2.2	1.9	1.2	1.1	5.9	1.1	1.4	2.1	1.9	2.1	1.5	2.9	1.8	1.6	1.8	1.9	1.7	0.7	1.9	2.7	1.4
Georgia	8	3	2	2	1	1	6	2	4	2	6	2	1	3	4	2	5	1	2	5	1	-
	0.8	1.1	0.4	0.8	0.5	0.6	0.9	0.7	0.9	0.8	1.0	0.5	0.7	0.5	1.2	0.7	1.3	0.3	1.5	1.1	0.4	
Hawaii	1	1	-	-	1	-	-	-	1	-	1	-	-	-	1	-	-	1	1	-	-	-
	0.1	0.4			0.5				0.2		0.2				0.3			0.3	0.7			
Idaho	8	4	3	1	2	1	5	4	4	-	5	3	1	5	2	2	3	3	2	5	1	-
	0.8	1.4	0.6	0.4	1.1	0.6	0.8	1.4	0.9		0.8	0.8	0.7	0.9	0.6	0.7	0.8	0.8	1.5	1.1	0.4	

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
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Q23. STATE OF RESIDENCE?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	CRTFD MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 1000
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Illinois	82 8.0	17 6.1	40 8.4	25 9.7	17 8.9	16 9.4	48 7.6	22 7.7	31 6.6	28 10.7	59 9.7	23 5.8	8 5.9	47 8.5	27 8.4	18 6.4	26 7.0	38 10.7	6 4.4	32 6.9	26 10.0	18 12.9
Indiana	41 4.0	8 2.9	18 3.8	15 5.8	9 4.7	6 3.5	25 3.9	8 2.8	23 4.9	10 3.8	24 3.9	17 4.3	6 4.4	20 3.6	15 4.7	8 2.8	14 3.8	19 5.4	6 4.4	13 2.8	10 3.8	12 8.6
Iowa	52 5.1	15 5.4	23 4.8	14 5.4	11 5.8	5 2.9	35 5.5	11 3.8	23 4.9	18 6.9	35 5.7	17 4.3	8 5.9	30 5.4	14 4.3	17 6.0	20 5.4	15 4.2	4 2.9	30 6.4	14 5.4	3 2.2
Kansas	25 2.4	6 2.2	14 2.9	5 1.9	5 2.6	2 1.2	17 2.7	9 3.1	11 2.3	5 1.9	14 2.3	11 2.8	1 0.7	16 2.9	8 2.5	7 2.5	10 2.7	8 2.3	5 3.7	11 2.4	8 3.1	1 0.7
Kentucky	3 0.3	1 0.4	1 0.2	1 0.4	-	-	3 0.5	-	1 0.2	2 0.8	1 0.2	2 0.5	1 0.7	-	2 0.6	-	3 0.8	-	-	2 0.4	1 0.4	-
Louisiana	5 0.5	1 0.4	2 0.4	2 0.8	-	-	5 0.8	-	4 0.9	1 0.4	4 0.7	1 0.3	1 0.7	1 0.2	3 0.9	4 1.4	1 0.3	-	2 1.5	1 0.2	1 0.4	1 0.7
Maine	3 0.3	1 0.4	2 0.4	-	-	-	3 0.5	-	3 0.6	-	2 0.3	1 0.3	1 0.7	1 0.2	1 0.3	2 0.7	-	1 0.3	-	3 0.6	-	-
Maryland	8 0.8	1 0.4	5 1.1	2 0.8	1 0.5	1 0.6	6 0.9	4 1.4	3 0.6	1 0.4	4 0.7	4 1.0	-	6 1.1	2 0.6	-	2 0.5	6 1.7	1 0.7	5 1.1	1 0.4	1 0.7
Massachusetts	3 0.3	2 0.7	1 0.2	-	1 0.5	-	2 0.3	-	2 0.4	1 0.4	3 0.5	-	-	2 0.4	1 0.3	1 0.4	-	2 0.6	-	3 0.6	-	-
Michigan	87 8.5	27 9.7	40 8.4	20 7.8	12 6.3	18 10.6	54 8.5	22 7.7	39 8.3	26 9.9	50 8.2	34 8.6	9 6.6	56 10.2	19 5.9	24 8.5	30 8.1	30 8.5	4 2.9	32 6.9	32 12.3	14 10.1
Minnesota	75 7.3	14 5.0	38 8.0	23 8.9	15 7.9	13 7.6	46 7.3	19 6.6	40 8.5	16 6.1	42 6.9	33 8.3	12 8.8	40 7.3	23 7.1	23 8.2	34 9.2	18 5.1	5 3.7	36 7.7	23 8.8	11 7.9
Mississippi	8 0.8	4 1.4	4 0.8	-	1 0.5	-	6 0.9	4 1.4	3 0.6	1 0.4	5 0.8	3 0.8	1 0.7	4 0.7	3 0.9	2 0.7	3 0.8	3 0.8	3 2.2	4 0.9	-	-

Q23. STATE OF RESIDENCE?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	CRTFD MEMBR			HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	
	SMPLE	YEARS	YEARS	YEARS	PASTR	WRKER	LAITY	READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Missouri	55	11	29	14	11	10	32	17	28	10	34	21	9	33	13	15	14	26	7	19	11	17
	5.4	4.0	6.1	5.4	5.8	5.9	5.0	5.9	6.0	3.8	5.6	5.3	6.6	6.0	4.0	5.3	3.8	7.3	5.1	4.1	4.2	12.2
Montana	9	3	6	-	1	2	5	3	3	3	4	5	2	4	3	5	4	-	2	5	2	-
	0.9	1.1	1.3		0.5	1.2	0.8	1.0	0.6	1.1	0.7	1.3	1.5	0.7	0.9	1.8	1.1		1.5	1.1	0.8	
Nebraska	45	8	28	8	8	8	28	13	17	15	24	21	7	30	8	14	18	13	8	22	10	5
	4.4	2.9	5.9	3.1	4.2	4.7	4.4	4.5	3.6	5.7	3.9	5.3	5.1	5.4	2.5	5.0	4.9	3.7	5.9	4.7	3.8	3.6
Nevada	3	2	-	1	-	-	3	-	2	1	1	2	-	1	2	1	2	-	1	-	2	-
	0.3	0.7		0.4			0.5		0.4	0.4	0.2	0.5		0.2	0.6	0.4	0.5		0.7		0.8	
New Hampshire	1	-	1	-	-	-	1	1	-	-	-	1	-	-	1	-	1	-	-	-	1	-
	0.1		0.2				0.2	0.3				0.3			0.3		0.3				0.2	
New Jersey	10	2	6	2	3	-	5	3	1	6	8	2	-	7	3	2	5	3	3	5	2	-
	1.0	0.7	1.3	0.8	1.6		0.8	1.0	0.2	2.3	1.3	0.5		1.3	0.9	0.7	1.3	0.8	2.2	1.1	0.8	
New Mexico	7	4	2	1	1	-	6	1	4	2	4	3	-	4	3	1	4	2	4	3	-	-
	0.7	1.4	0.4	0.4	0.5		0.9	0.3	0.9	0.8	0.7	0.8		0.7	0.9	0.4	1.1	0.6	2.9	0.6		
New York	35	11	15	9	3	4	27	12	13	10	13	21	3	15	17	12	12	11	3	19	11	2
	3.4	4.0	3.2	3.5	1.6	2.4	4.3	4.2	2.8	3.8	2.1	5.3	2.2	2.7	5.3	4.3	3.2	3.1	2.2	4.1	4.2	1.4
North Carolina	13	5	6	2	3	3	7	3	6	4	7	6	2	7	4	1	7	5	3	8	1	1
	1.3	1.8	1.3	0.8	1.6	1.8	1.1	1.0	1.3	1.5	1.1	1.5	1.5	1.3	1.2	0.4	1.9	1.4	2.2	1.7	0.4	0.7
North Dakota	14	2	6	5	2	-	12	2	6	5	11	3	1	7	6	5	7	2	3	9	2	-
	1.4	0.7	1.3	1.9	1.1		1.9	0.7	1.3	1.9	1.8	0.8	0.7	1.3	1.9	1.8	1.9	0.6	2.2	1.9	0.8	
Ohio	30	7	15	8	8	6	15	12	13	5	22	7	2	16	11	5	11	13	1	14	9	5
	2.9	2.5	3.2	3.1	4.2	3.5	2.4	4.2	2.8	1.9	3.6	1.8	1.5	2.9	3.4	1.8	3.0	3.7	0.7	3.0	3.4	3.6
Oklahoma	15	4	7	4	4	4	7	5	6	4	11	4	2	7	6	5	2	8	2	8	5	-
	1.5	1.4	1.5	1.6	2.1	2.4	1.1	1.7	1.3	1.5	1.8	1.0	1.5	1.3	1.9	1.8	0.5	2.3	1.5	1.7	1.9	

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
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Q23. STATE OF RESIDENCE?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35	35-54	55+	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+
	SMPL	YEARS	YEARS	YEARS									YEARS	YEARS	YEARS							
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Oregon	12	7	4	1	2	2	7	5	6	1	7	5	2	8	2	5	4	3	4	3	5	-
	1.2	2.5	0.8	0.4	1.1	1.2	1.1	1.7	1.3	0.4	1.1	1.3	1.5	1.5	0.6	1.8	1.1	0.8	2.9	0.6	1.9	-
Pennsylvania	11	2	7	2	1	-	10	5	4	2	8	2	-	6	4	4	2	4	2	8	-	-
	1.1	0.7	1.5	0.8	0.5		1.6	1.7	0.9	0.8	1.3	0.5		1.1	1.2	1.4	0.5	1.1	1.5	1.7		
South Dakota	12	3	8	1	5	1	6	4	7	1	8	3	3	8	-	1	5	5	1	7	3	-
	1.2	1.1	1.7	0.4	2.6	0.6	0.9	1.4	1.5	0.4	1.3	0.8	2.2	1.5		0.4	1.3	1.4	0.7	1.5	1.1	-
Tennessee	13	4	5	4	2	2	9	3	8	2	6	7	2	6	5	4	4	5	5	6	1	1
	1.3	1.4	1.1	1.6	1.1	1.2	1.4	1.0	1.7	0.8	1.0	1.8	1.5	1.1	1.6	1.4	1.1	1.4	3.7	1.3	0.4	0.7
Texas	48	12	24	11	12	7	28	13	20	15	31	17	11	24	13	10	21	17	9	25	8	6
	4.7	4.3	5.0	4.3	6.3	4.1	4.4	4.5	4.3	5.7	5.1	4.3	8.1	4.4	4.0	3.5	5.7	4.8	6.6	5.4	3.1	4.3
Utah	2	1	-	1	-	-	2	-	1	1	-	2	-	1	1	1	1	-	1	1	-	-
	0.2	0.4		0.4			0.3		0.2	0.4		0.5		0.2	0.3	0.4	0.3		0.7	0.2		
Virginia	6	4	2	-	1	2	3	2	3	1	3	3	1	3	2	3	1	2	1	2	3	-
	0.6	1.4	0.4		0.5	1.2	0.5	0.7	0.6	0.4	0.5	0.8	0.7	0.5	0.6	1.1	0.3	0.6	0.7	0.4	1.1	-
Washington	16	3	7	6	2	1	13	4	9	3	9	7	-	7	9	8	4	4	8	6	2	-
	1.6	1.1	1.5	2.3	1.1	0.6	2.1	1.4	1.9	1.1	1.5	1.8		1.3	2.8	2.8	1.1	1.1	5.9	1.3	0.8	-
Wisconsin	82	21	38	22	14	16	48	24	42	16	45	35	10	45	25	28	29	23	4	34	16	26
	8.0	7.6	8.0	8.5	7.4	9.4	7.6	8.4	9.0	6.1	7.4	8.8	7.4	8.2	7.8	9.9	7.8	6.5	2.9	7.3	6.1	18.7
Wyoming	9	4	5	-	-	1	8	1	3	5	4	5	3	5	1	3	5	1	2	4	3	-
	0.9	1.4	1.1			0.6	1.3	0.3	0.6	1.9	0.7	1.3	2.2	0.9	0.3	1.1	1.3	0.3	1.5	0.9	1.1	-
No answer	35	7	10	17	13	9	12	10	15	8	26	5	4	10	18	6	8	18	2	14	11	5
	3.4	2.5	2.1	6.6	6.8	5.3	1.9	3.5	3.2	3.1	4.3	1.3	2.9	1.8	5.6	2.1	2.2	5.1	1.5	3.0	4.2	3.6

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 100

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Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL	<30	30-49	50+	PASTR	WRKER	LAITY	HEAVY	MDIUM	LIGHT	MALE	FMAL	<35	35-54	55+	HIGH	COL-	MSTER	1-	101-	401-	901+
	SMPLE	YEARS	YEARS	YEARS				READR	READR	READR			YEARS	YEARS	YEARS	SCHOL	LEGE	& DOC	100	400	900	901+
Total Sample	1021	278	476	258	190	170	634	286	469	262	611	396	136	551	322	282	371	355	136	467	261	139
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Dr. Dobson	144	42	64	36	16	30	95	51	70	23	68	75	16	79	48	46	57	39	15	63	42	23
	14.1	15.1	13.4	14.0	8.4	17.6	15.0	17.8	14.9	8.8	11.1	18.9	11.8	14.3	14.9	16.3	15.4	11.0	11.0	13.5	16.1	16.5
Great Leaders of the Christian Church	33	8	13	11	8	3	21	12	18	2	18	14	4	14	14	6	15	11	5	16	9	2
	3.2	2.9	2.7	4.3	4.2	1.8	3.3	4.2	3.8	0.8	2.9	3.5	2.9	2.5	4.3	2.1	4.0	3.1	3.7	3.4	3.4	1.4
Guardians of the Great Commission	11	2	7	2	3	-	8	7	4	-	8	3	1	6	4	3	3	5	-	5	3	3
	1.1	0.7	1.5	0.8	1.6		1.3	2.4	0.9		1.3	0.8	0.7	1.1	1.2	1.1	0.8	1.4		1.1	1.1	2.2
Disappointment with God	25	7	12	6	7	5	13	14	8	3	13	12	4	14	7	4	14	7	4	6	8	7
	2.4	2.5	2.5	2.3	3.7	2.9	2.1	4.9	1.7	1.1	2.1	3.0	2.9	2.5	2.2	1.4	3.8	2.0	2.9	1.3	3.1	5.0
The Spirit of the Disciplines	27	8	14	5	5	4	17	14	8	5	16	11	3	15	9	9	10	8	3	13	7	4
	2.6	2.9	2.9	1.9	2.6	2.4	2.7	4.9	1.7	1.9	2.6	2.8	2.2	2.7	2.8	3.2	2.7	2.3	2.2	2.8	2.7	2.9
Hard Sayings of the Old Testament	32	8	19	5	16	4	12	16	13	3	25	6	6	19	6	6	5	20	4	9	14	4
	3.1	2.9	4.0	1.9	8.4	2.4	1.9	5.6	2.8	1.1	4.1	1.5	4.4	3.4	1.9	2.1	1.3	5.6	2.9	1.9	5.4	2.9
The Bible Exposition Commentary	42	12	20	10	20	7	15	18	19	5	32	10	4	25	13	9	12	21	6	15	10	11
	4.1	4.3	4.2	3.9	10.5	4.1	2.4	6.3	4.1	1.9	5.2	2.5	2.9	4.5	4.0	3.2	3.2	5.9	4.4	3.2	3.8	7.9
Against the New Age	35	10	17	8	10	2	23	19	14	2	19	16	4	15	16	8	11	16	2	20	8	5
	3.4	3.6	3.6	3.1	5.3	1.2	3.6	6.6	3.0	0.8	3.1	4.0	2.9	2.7	5.0	2.8	3.0	4.5	1.5	4.3	3.1	3.6
Confronting the New Age	86	21	53	12	38	15	32	34	47	5	61	25	22	47	17	13	25	48	8	34	23	21
	8.4	7.6	11.1	4.7	20.0	8.8	5.0	11.9	10.0	1.9	10.0	6.3	16.2	8.5	5.3	4.6	6.7	13.5	5.9	7.3	8.8	15.1
Piercing teh Darkness	60	20	35	4	16	8	35	29	28	3	29	30	6	46	7	17	17	25	3	30	19	7
	5.9	7.2	7.4	1.6	8.4	4.7	5.5	10.1	6.0	1.1	4.7	7.6	4.4	8.3	2.2	6.0	4.6	7.0	2.2	6.4	7.3	5.0
A Requiem for Love	19	6	6	7	3	4	12	10	8	1	8	11	2	9	8	8	8	3	3	8	4	4
	1.9	2.2	1.3	2.7	1.6	2.4	1.9	3.5	1.7	0.4	1.3	2.8	1.5	1.6	2.5	2.8	2.2	0.8	2.2	1.7	1.5	2.9
The Gospel According to Jesus	59	16	30	13	14	13	31	26	28	5	34	25	9	29	21	12	26	21	7	21	17	14
	5.8	5.8	6.3	5.0	7.4	7.6	4.9	9.1	6.0	1.9	5.6	6.3	6.6	5.3	6.5	4.3	7.0	5.9	5.1	4.5	6.5	10.1

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	LENGTH MEMBER OF LCMS CONGREGATION				ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE			
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	CRTFD WRKER	MEMBR LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMLE	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 100.0
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
The Canon of Scripture	38 3.7	6 2.2	25 5.3	7 2.7	32 16.8	1 0.6	5 0.8	21 7.3	16 3.4	1 0.4	34 5.6	4 1.0	7 5.1	23 4.2	8 2.5	1 0.4	5 1.3	32 9.0	4 2.9	13 2.8	15 5.7	6 4.3
Love is a Choice	41 4.0	13 4.7	21 4.4	7 2.7	10 5.3	9 5.3	21 3.3	16 5.6	22 4.7	3 1.1	17 2.8	24 6.1	5 3.7	24 4.4	12 3.7	10 3.5	11 3.0	20 5.6	4 2.9	24 5.1	5 1.9	8 5.8
My Utmost for His Highest	63 6.2	24 8.6	29 6.1	9 3.5	18 9.5	11 6.5	32 5.0	28 9.8	27 5.8	8 3.1	29 4.7	33 8.3	9 6.6	39 7.1	14 4.3	12 4.3	27 7.3	23 6.5	7 5.1	30 6.4	14 5.4	11 7.9
Love is a Decision	41 4.0	10 3.6	22 4.6	8 3.1	11 5.8	6 3.5	22 3.5	16 5.6	21 4.5	4 1.5	22 3.6	18 4.5	6 4.4	24 4.4	10 3.1	12 4.3	9 2.4	19 5.4	1 0.7	21 4.5	11 4.2	6 4.3
Against the Night	32 3.1	11 4.0	13 2.7	8 3.1	7 3.7	5 2.9	20 3.2	13 4.5	15 3.2	4 1.5	14 2.3	17 4.3	4 2.9	16 2.9	11 3.4	9 3.2	10 2.7	12 3.4	2 1.5	15 3.2	8 3.1	6 4.3
Love for a Lifetime	107 10.5	30 10.8	57 12.0	19 7.4	22 11.6	19 11.2	64 10.1	44 15.4	51 10.9	12 4.6	47 7.7	58 14.6	17 12.5	62 11.3	26 8.1	22 7.8	50 13.5	32 9.0	9 6.6	51 10.9	29 11.1	16 11.5
This Present Darkness	76 7.4	26 9.4	42 8.8	7 2.7	22 11.6	13 7.6	40 6.3	36 12.6	35 7.5	5 1.9	40 6.5	35 8.8	10 7.4	55 10.0	10 3.1	19 6.7	25 6.7	31 8.7	7 5.1	39 8.4	17 6.5	12 8.6
Joshua and the Children	44 4.3	10 3.6	27 5.7	7 2.7	12 6.3	7 4.1	25 3.9	25 8.7	17 3.6	2 0.8	22 3.6	21 5.3	3 2.2	31 5.6	9 2.8	10 3.5	14 3.8	19 5.4	-	22 4.7	13 5.0	8 5.8
No Compromise	14 1.4	4 1.4	10 2.1	-	5 2.6	2 1.2	7 1.1	8 2.8	5 1.1	1 0.4	10 1.6	4 1.0	4 2.9	6 1.1	4 1.2	3 1.1	4 1.1	7 2.0	1 0.7	7 1.5	4 1.5	2 1.4
Becoming a Woman of Excellence	26 2.5	7 2.5	13 2.7	5 1.9	3 1.6	7 4.1	14 2.2	12 4.2	12 2.6	2 0.8	6 1.0	20 5.1	5 3.7	17 3.1	4 1.2	3 1.1	15 4.0	8 2.3	2 1.5	14 3.0	9 3.4	1 0.7
Love Finds a Home	64 6.3	17 6.1	33 6.9	14 5.4	8 4.2	14 8.2	39 6.2	27 9.4	32 6.8	5 1.9	14 2.3	48 12.1	11 8.1	35 6.4	17 5.3	22 7.8	26 7.0	15 4.2	10 7.4	30 6.4	12 4.6	11 7.9
Love Follows the Heart	31 3.0	10 3.6	12 2.5	9 3.5	3 1.6	5 2.9	21 3.3	18 6.3	10 2.1	3 1.1	4 0.7	25 6.3	4 2.9	15 2.7	11 3.4	12 4.3	11 3.0	7 2.0	7 5.1	13 2.8	8 3.1	2 1.4

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 100

AUGUST 1990

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	LENGTH MEMBER OF LCMS CONGREGATION			ROLE IN CHURCH			READER TYPE			GENDER		AGE			HIGHEST LEVEL OF EDUCATION			CONGREGATION SIZE				
	TOTAL SMPL	<30 YEARS	30-49 YEARS	50+ YEARS	PASTR	WRKER	LAITY	HEAVY READR	MDIUM READR	LIGHT READR	MALE	FMAL	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	1- 100	101- 400	401- 900	901+ 900
Total Sample	1021 100.0	278 100.0	476 100.0	258 100.0	190 100.0	170 100.0	634 100.0	286 100.0	469 100.0	262 100.0	611 100.0	396 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0	136 100.0	467 100.0	261 100.0	139 100.0
Dare to Discipline	429 42.0	115 41.4	236 49.6	76 29.5	111 58.4	106 62.4	205 32.3	146 51.0	206 43.9	77 29.4	229 37.5	197 49.7	56 41.2	294 53.4	76 23.6	74 26.2	157 42.3	195 54.9	37 27.2	177 37.9	130 49.8	79 56.8
Always Daddy's Girl	15 1.5	8 2.9	4 0.8	3 1.2	1 0.5	2 1.2	12 1.9	6 2.1	8 1.7	1 0.4	6 1.0	9 2.3	3 2.2	8 1.5	4 1.2	5 1.8	7 1.9	3 0.8	5 3.7	9 1.9	-	1 0.7
The Strong Willed Child	319 31.2	85 30.6	178 37.4	55 21.3	85 44.7	70 41.2	158 24.9	110 38.5	151 32.2	58 22.1	165 27.0	152 38.4	45 33.1	217 39.4	55 17.1	59 20.9	113 30.5	144 40.6	26 19.1	131 28.1	104 39.8	53 38.1
Inside Out	23 2.3	12 4.3	9 1.9	2 0.8	7 3.7	3 1.8	11 1.7	9 3.1	12 2.6	2 0.8	13 2.1	10 2.5	7 5.1	14 2.5	2 0.6	5 1.8	7 1.9	11 3.1	1 0.7	11 2.4	7 2.7	3 2.2
Rise & Shine	55 5.4	10 3.6	31 6.5	14 5.4	14 7.4	17 10.0	23 3.6	28 9.8	25 5.3	2 0.8	27 4.4	28 7.1	6 4.4	33 6.0	16 5.0	9 3.2	20 5.4	26 7.3	2 1.5	18 3.9	23 8.8	12 8.6
No answer	423 41.4	113 40.6	172 36.1	133 51.6	55 28.9	45 26.5	307 48.4	83 29.0	185 39.4	152 58.0	295 48.3	121 30.6	50 36.8	188 34.1	179 55.6	160 56.7	144 38.8	113 31.8	72 52.9	212 45.4	92 35.2	38 27.3

**QUESTIONNAIRE**



**CONCORDIA PUBLISHING HOUSE  
FAITH AND READING SURVEY**

**ADDITIONAL TABULATIONS**

**PREPARED FOR:  
CONCORDIA PUBLISHING HOUSE  
ST. LOUIS, MISSOURI**

**PREPARED BY:  
THE PRIMA GROUP  
ST. LOUIS, MISSOURI**

**AUGUST 1990**



CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 02

BASE: TOTAL SAMPLE

Q10. IN A TYPICAL YEAR, HOW MANY BOOKS WOULD YOU ESTIMATE  
YOU READ?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
	ROLE IN CHURCH				TEACHER				ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
	TOTAL	PASTR	WRKR	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKR	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKR	LAITY	TEACH	NON-TEACH		
Total Sample	1021	1014	1011	190	169	626	589	408	315	82	57	172	212	99	536	126	119	281	390	140
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Typically none	82	80	80	3	11	60	25	53	12	2	2	8	6	6	17	1	6	8	8	9
	8.0	7.9	7.9	1.6	6.5	9.6	4.2	13.0	3.8	2.4	3.5	4.7	2.8	6.1	3.2	0.8	5.0	2.8	2.1	6.4
One to three	247	245	245	25	37	177	120	121	41	5	7	28	17	23	87	12	23	50	62	22
	24.2	24.2	24.2	13.2	21.9	28.3	20.4	29.7	13.0	6.1	12.3	16.3	8.0	23.2	16.2	9.5	19.3	17.8	15.9	15.7
Four to five	181	181	180	38	39	99	111	68	59	14	12	32	38	21	106	28	25	51	77	28
	17.7	17.9	17.8	20.0	23.1	15.8	18.8	16.7	18.7	17.1	21.1	18.6	17.9	21.2	19.8	22.2	21.0	18.1	19.7	20.0
Six to ten	176	175	175	43	28	102	109	64	63	19	10	34	47	14	100	29	20	51	69	29
	17.2	17.3	17.3	22.6	16.6	16.3	18.5	15.7	20.0	23.2	17.5	19.8	22.2	14.1	18.7	23.0	16.8	18.1	17.7	20.7
Eleven to fifteen	123	123	123	31	19	71	84	38	48	15	10	23	34	14	87	22	16	48	67	20
	12.0	12.1	12.2	16.3	11.2	11.3	14.3	9.3	15.2	18.3	17.5	13.4	16.0	14.1	16.2	17.5	13.4	17.1	17.2	14.3
Sixteen to twenty	48	48	48	16	10	21	35	11	24	9	6	8	21	3	27	9	7	10	23	4
	4.7	4.7	4.7	8.4	5.9	3.4	5.9	2.7	7.6	11.0	10.5	4.7	9.9	3.0	5.0	7.1	5.9	3.6	5.9	2.9
More than twenty	159	158	156	34	25	93	104	51	67	18	10	39	49	18	112	25	22	63	84	28
	15.6	15.6	15.4	17.9	14.8	14.9	17.7	12.5	21.3	22.0	17.5	22.7	23.1	18.2	20.9	19.8	18.5	22.4	21.5	20.0
No answer	5	4	4	-	-	3	1	2	1	-	-	-	-	-	-	-	-	-	-	-
	0.5	0.4	0.4			0.5	0.2	0.5	0.3											

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 03

BASE: TOTAL SAMPLE

Q11. HOW MANY DIFFERENT MAGAZINES OR JOURNALS DO YOU REGULARLY  
READ OR SCAN?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS								
	ROLE IN CHURCH				TEACHER				ROLE IN CHURCH			TEACHER		ROLE IN CHURCH			TEACHER					
	TOTAL	READR	SMPLE	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
Total Sample	1021	1014	1011	190	169	626	589	408	315	82	57	172	212	99	536	126	119	281	390	140		
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Typically none	15	15	15	1	2	11	6	8	1	-	-	1	1	-	5	1	2	2	4	1		
	1.5	1.5	1.5	0.5	1.2	1.8	1.0	2.0	0.3			0.6	0.5		0.9	0.8	1.7	0.7	1.0	0.7		
One to three	266	263	261	39	44	172	144	114	64	15	9	38	42	22	134	28	33	69	98	33		
	26.1	25.9	25.8	20.5	26.0	27.5	24.4	27.9	20.3	18.3	15.8	22.1	19.8	22.2	25.0	22.2	27.7	24.6	25.1	23.6		
Four to five	339	337	337	60	60	210	198	134	104	20	26	58	64	37	173	34	39	98	125	45		
	33.2	33.2	33.3	31.6	35.5	33.5	33.6	32.8	33.0	24.4	45.6	33.7	30.2	37.4	32.3	27.0	32.8	34.9	32.1	32.1		
Six to ten	268	268	267	62	46	152	169	96	95	32	11	51	72	23	153	45	31	75	118	35		
	26.2	26.4	26.4	32.6	27.2	24.3	28.7	23.5	30.2	39.0	19.3	29.7	34.0	23.2	28.5	35.7	26.1	26.7	30.3	25.0		
Eleven to fifteen	77	77	77	22	8	46	43	33	31	12	6	13	21	10	43	15	8	19	28	15		
	7.5	7.6	7.6	11.6	4.7	7.3	7.3	8.1	9.8	14.6	10.5	7.6	9.9	10.1	8.0	11.9	6.7	6.8	7.2	10.7		
Sixteen to twenty	15	15	15	3	1	10	8	7	2	1	-	1	2	-	7	1	1	4	6	1		
	1.5	1.5	1.5	1.6	0.6	1.6	1.4	1.7	0.6	1.2		0.6	0.9		1.3	0.8	0.8	1.4	1.5	0.7		
More than twenty	38	37	37	3	8	25	21	16	17	2	5	10	10	7	21	2	5	14	11	10		
	3.7	3.6	3.7	1.6	4.7	4.0	3.6	3.9	5.4	2.4	8.8	5.8	4.7	7.1	3.9	1.6	4.2	5.0	2.8	7.1		
No answer	3	2	2	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-		
	0.3	0.2	0.2						0.3													

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 04

BASE: TOTAL SAMPLE

Q12. OF THE FOLLOWING, WHICH DO YOU NORMALLY READ?

	READ CHURCH/LUTHERAN MATERIALS									READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS					
	TOTAL READR		ROLE IN CHURCH			TEACHER			NON-		TOTAL		ROLE IN CHURCH			TEACHER			NON-	
	SMPLE	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----
Total Sample	1021	1014	1011	190	169	626	589	408	315	82	57	172	212	99	536	126	119	281	390	140
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
One or more daily newspaper	776	775	775	155	124	480	449	318	243	64	43	133	160	80	395	98	88	202	290	100
	76.0	76.4	76.7	81.6	73.4	76.7	76.2	77.9	77.1	78.0	75.4	77.3	75.5	80.8	73.7	77.8	73.9	71.9	74.4	71.4
One or more weekly newspaper	631	630	630	123	100	390	358	263	198	56	34	106	133	64	326	86	68	165	234	89
	61.8	62.1	62.3	64.7	59.2	62.3	60.8	64.5	62.9	68.3	59.6	61.6	62.7	64.6	60.8	68.3	57.1	58.7	60.0	63.6
Sunday bulletin	999	998	998	189	168	615	583	401	309	82	57	166	207	98	531	126	119	276	385	140
	97.8	98.4	98.7	99.5	99.4	98.2	99.0	98.3	98.1	100.0	100.0	96.5	97.6	99.0	99.1	100.0	100.0	98.2	98.7	100.0
Church newsletter	967	967	967	184	166	591	564	389	305	81	56	164	202	99	518	122	118	268	376	136
	94.7	95.4	95.6	96.8	98.2	94.4	95.8	95.3	96.8	98.8	98.2	95.3	95.3	100.0	96.6	96.8	99.2	95.4	96.4	97.1
Witness	818	818	818	180	141	479	498	309	265	77	49	136	185	77	439	120	102	211	330	104
	80.1	80.7	80.9	94.7	83.4	76.5	84.6	75.7	84.1	93.9	86.0	79.1	87.3	77.8	81.9	95.2	85.7	75.1	84.6	74.3
The Reporter	822	822	822	186	149	472	510	300	270	78	51	139	185	81	449	122	106	216	338	105
	80.5	81.1	81.3	97.9	88.2	75.4	86.6	73.5	85.7	95.1	89.5	80.8	87.3	81.8	83.8	96.8	89.1	76.9	86.7	75.0
Reporter/Alive	563	563	563	185	116	257	397	158	189	79	36	73	146	40	336	123	89	121	272	59
	55.1	55.5	55.7	97.4	68.6	41.1	67.4	38.7	60.0	96.3	63.2	42.4	68.9	40.4	62.7	97.6	74.8	43.1	69.7	42.1
Study guide for Bible class	604	604	604	147	106	341	418	179	223	62	40	117	166	54	362	102	79	176	291	68
	59.2	59.6	59.7	77.4	62.7	54.5	71.0	43.9	70.8	75.6	70.2	68.0	78.3	54.5	67.5	81.0	66.4	62.6	74.6	48.6
A daily devotional of some type	718	718	718	157	119	422	442	265	251	67	44	137	171	78	411	106	88	209	301	105
	70.3	70.8	71.0	82.6	70.4	67.4	75.0	65.0	79.7	81.7	77.2	79.7	80.7	78.8	76.7	84.1	73.9	74.4	77.2	75.0
READ CHURCH LUTHERAN MATERIAL (NET)	1011	1011	1011	190	169	626	589	408	312	82	57	169	209	99	534	126	119	279	388	140
	99.0	99.7	100.0	100.0	100.0	100.0	100.0	100.0	99.0	100.0	100.0	98.3	98.6	100.0	99.6	100.0	100.0	99.3	99.5	100.0
No answer	9	3	-	-	-	-	-	-	3	-	-	3	3	-	2	-	-	2	2	-
	0.9	0.3							1.0			1.7	1.4		0.4			0.7	0.5	

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 05

BASE: TOTAL SAMPLE

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
	ROLE IN CHURCH				TEACHER				ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH		
	SMPL																			
Total Sample	1021	1014	1011	190	169	626	589	408	315	82	57	172	212	99	536	126	119	281	390	140
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Dr. Dobson	144	144	141	16	30	92	83	56	144	16	30	95	86	56	120	16	29	72	82	36
	14.1	14.2	13.9	8.4	17.8	14.7	14.1	13.7	45.7	19.5	52.6	55.2	40.6	56.6	22.4	12.7	24.4	25.6	21.0	25.7
Great Leaders of the Christian Church	33	33	33	8	3	21	17	14	33	8	3	21	17	14	28	7	3	18	16	11
	3.2	3.3	3.3	4.2	1.8	3.4	2.9	3.4	10.5	9.8	5.3	12.2	8.0	14.1	5.2	5.6	2.5	6.4	4.1	7.9
Guardians of the Great Commission	11	11	11	3	-	8	5	6	11	3	-	8	5	6	9	3	-	6	4	5
	1.1	1.1	1.1	1.6		1.3	0.8	1.5	3.5	3.7		4.7	2.4	6.1	1.7	2.4		2.1	1.0	3.6
Disappointment with God	25	25	25	7	5	13	16	9	25	7	5	13	16	9	23	7	5	11	14	9
	2.4	2.5	2.5	3.7	3.0	2.1	2.7	2.2	7.9	8.5	8.8	7.6	7.5	9.1	4.3	5.6	4.2	3.9	3.6	6.4
The Spirit of the Disciplines	27	27	27	5	4	17	18	9	27	5	4	17	18	9	23	5	4	13	17	6
	2.6	2.7	2.7	2.6	2.4	2.7	3.1	2.2	8.6	6.1	7.0	9.9	8.5	9.1	4.3	4.0	3.4	4.6	4.4	4.3
Hard Sayings of the Old Testament	32	32	32	16	4	12	26	6	32	16	4	12	26	6	26	15	2	9	20	6
	3.1	3.2	3.2	8.4	2.4	1.9	4.4	1.5	10.2	19.5	7.0	7.0	12.3	6.1	4.9	11.9	1.7	3.2	5.1	4.3
The Bible Exposition Commentary	42	42	41	20	7	14	29	12	42	20	7	15	30	12	32	15	6	11	22	10
	4.1	4.1	4.1	10.5	4.1	2.2	4.9	2.9	13.3	24.4	12.3	8.7	14.2	12.1	6.0	11.9	5.0	3.9	5.6	7.1
Against the New Age	35	35	35	10	2	23	21	14	35	10	2	23	21	14	32	10	2	20	20	12
	3.4	3.5	3.5	5.3	1.2	3.7	3.6	3.4	11.1	12.2	3.5	13.4	9.9	14.1	6.0	7.9	1.7	7.1	5.1	8.6
Confronting the New Age	86	86	86	38	15	32	68	18	86	38	15	32	68	18	75	37	11	26	59	16
	8.4	8.5	8.5	20.0	8.9	5.1	11.5	4.4	27.3	46.3	26.3	18.6	32.1	18.2	14.0	29.4	9.2	9.3	15.1	11.4
Piercing teh Darkness	60	60	60	16	8	35	45	14	60	16	8	35	45	14	58	16	7	34	44	13
	5.9	5.9	5.9	8.4	4.7	5.6	7.6	3.4	19.0	19.5	14.0	20.3	21.2	14.1	10.8	12.7	5.9	12.1	11.3	9.3
A Requiem for Love	19	19	19	3	4	12	13	6	19	3	4	12	13	6	18	3	4	11	12	6
	1.9	1.9	1.9	1.6	2.4	1.9	2.2	1.5	6.0	3.7	7.0	7.0	6.1	6.1	3.4	2.4	3.4	3.9	3.1	4.3
The Gospel According to Jesus	59	59	59	14	13	31	42	16	59	14	13	31	42	16	49	13	12	23	36	12
	5.8	5.8	5.8	7.4	7.7	5.0	7.1	3.9	18.7	17.1	22.8	18.0	19.8	16.2	9.1	10.3	10.1	8.2	9.2	8.6

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 05

BASE: TOTAL SAMPLE

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	READ CHURCH/LUTHERAN MATERIALS									READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS											
	TOTAL READR		ROLE IN CHURCH			TEACHER			TOTAL		ROLE IN CHURCH			TEACHER		TOTAL			ROLE IN CHURCH			TEACHER				
	SMPLE	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Total Sample	1021	1014	1011	190	169	626	589	408	315	82	57	172	212	99	536	126	119	281	390	140						
The Canon of Scripture	38	38	38	32	1	5	31	7	38	32	1	5	31	7	32	26	1	5	26	6						
Love is a Choice	41	41	41	10	9	21	29	12	28	5	8	14	19	9	41	10	9	21	29	12						
My Utmost for His Highest	63	63	63	18	11	32	48	15	35	11	6	17	27	8	63	18	11	32	48	15						
Love is a Decision	41	41	41	11	6	22	31	9	28	7	4	16	23	5	41	11	6	22	31	9						
Against the Night	32	32	32	7	5	20	22	10	32	7	5	20	22	10	32	7	5	20	22	10						
Love for a Lifetime	107	107	107	22	19	64	73	32	65	14	13	37	43	21	107	22	19	64	73	32						
This Present Darkness	76	76	76	22	13	40	61	14	59	18	10	30	47	11	76	22	13	40	61	14						
Joshua and the Children	44	44	43	12	7	24	32	11	35	10	4	21	27	8	44	12	7	25	33	11						
No Compromise	14	14	14	5	2	7	10	4	11	4	1	6	8	3	14	5	2	7	10	4						
Becoming a Woman of Excellence	26	26	26	3	7	14	17	9	17	2	5	10	12	5	26	3	7	14	17	9						
Love Finds a Home	64	64	64	8	14	39	50	14	36	5	9	20	30	6	64	8	14	39	50	14						
Love Follows the Heart	31	31	31	3	5	21	22	9	21	3	3	13	15	6	31	3	5	21	22	9						

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 05

BASE: TOTAL SAMPLE

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	TOTAL READER SAMPLE TOTAL		READ CHURCH/LUTHERAN MATERIALS						READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
			TOTAL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON- TEACH
			1000.0	1000.0	1000.0	1000.0	1000.0	1000.0	1000.0	1000.0	1000.0	1000.0	1000.0	1000.0	1000.0	1000.0	1000.0	1000.0	1000.0	1000.0
Total Sample	1021	1014	1011	190	169	626	589	408	315	82	57	172	212	99	536	126	119	281	390	140
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Dare to Discipline	429	429	427	111	106	203	325	97	203	65	46	90	158	42	429	111	106	205	327	97
	42.0	42.3	42.2	58.4	62.7	32.4	55.2	23.8	64.4	79.3	80.7	52.3	74.5	42.4	80.0	88.1	89.1	73.0	83.8	69.3
Always Daddy's Girl	15	15	14	1	2	11	9	5	10	-	2	8	6	4	15	1	2	12	10	5
	1.5	1.5	1.4	0.5	1.2	1.8	1.5	1.2	3.2		3.5	4.7	2.8	4.0	2.8	0.8	1.7	4.3	2.6	3.6
The Strong Willed Child	319	319	318	85	70	157	245	67	159	49	35	73	121	35	319	85	70	158	246	67
	31.2	31.5	31.5	44.7	41.4	25.1	41.6	16.4	50.5	59.8	61.4	42.4	57.1	35.4	59.5	67.5	58.8	56.2	63.1	47.9
Inside Out	23	23	23	7	3	11	19	3	13	1	3	8	10	3	23	7	3	11	19	3
	2.3	2.3	2.3	3.7	1.8	1.8	3.2	0.7	4.1	1.2	5.3	4.7	4.7	3.0	4.3	5.6	2.5	3.9	4.9	2.1
Rise & Shine	55	55	55	14	17	23	40	15	43	10	12	20	28	15	55	14	17	23	40	15
	5.4	5.4	5.4	7.4	10.1	3.7	6.8	3.7	13.7	12.2	21.1	11.6	13.2	15.2	10.3	11.1	14.3	8.2	10.3	10.7
READ AWARD-WINNING RELIGIOUS MATERIAL (NET)	315	315	312	82	57	169	209	99	315	82	57	172	212	99	253	73	51	126	185	65
	30.9	31.1	30.9	43.2	33.7	27.0	35.5	24.3	100.0	100.0	100.0	100.0	100.0	100.0	47.2	57.9	42.9	44.8	47.4	46.4
READ BEST-SELLING RELIGIOUS MATERIAL (NET)	536	536	534	126	119	279	388	140	253	73	51	126	185	65	536	126	119	281	390	140
	52.5	52.9	52.8	66.3	70.4	44.6	65.9	34.3	80.3	89.0	89.5	73.3	87.3	65.7	100.0	100.0	100.0	100.0	100.0	100.0
No answer	423	416	416	55	44	302	175	234	-	-	-	-	-	-	-	-	-	-	-	-
	41.4	41.0	41.1	28.9	26.0	48.2	29.7	57.4												



CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 07

BASE: INTEGRATED FAITH GROUP

Q9. WOULD YOU CONSIDER YOURSELF A HEAVY READER; A MEDIUM READER; OR A LIGHT READER?

	READ CHURCH/LUTHERAN MATERIALS									READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS							
	TOTAL READR		ROLE IN CHURCH			TEACHER			TOTAL		ROLE IN CHURCH			TEACHER		TOTAL		ROLE IN CHURCH			TEACHER	
	SMPLE	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	NON-	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	NON-	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
Total Sample	559	559	558	125	98	326	364	185	200	57	37	104	141	56	329	81	80	167	253	72		
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	
Heavy reader	182	182	181	56	31	94	139	41	84	27	16	41	68	16	124	37	29	58	103	21		
	32.6	32.6	32.4	44.8	31.6	28.8	38.2	22.2	42.0	47.4	43.2	39.4	48.2	28.6	37.7	45.7	36.2	34.7	40.7	29.2		
Medium reader	264	264	264	57	48	154	165	95	96	29	18	48	62	33	157	38	37	81	114	41		
	47.2	47.2	47.3	45.6	49.0	47.2	45.3	51.4	48.0	50.9	48.6	46.2	44.0	58.9	47.7	46.9	46.2	48.5	45.1	56.9		
Light reader	111	111	111	12	19	77	59	49	19	1	3	15	11	7	48	6	14	28	36	10		
	19.9	19.9	19.9	9.6	19.4	23.6	16.2	26.5	9.5	1.8	8.1	14.4	7.8	12.5	14.6	7.4	17.5	16.8	14.2	13.9		
No answer	2	2	2	-	-	1	1	-	1	-	-	-	-	-	-	-	-	-	-	-		
	0.4	0.4	0.4			0.3	0.3		0.5													

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 08

BASE: INTEGRATED FAITH GROUP

Q10. IN A TYPICAL YEAR, HOW MANY BOOKS WOULD YOU ESTIMATE YOU READ?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS						
	ROLE IN CHURCH				TEACHER				ROLE IN CHURCH		TEACHER			ROLE IN CHURCH		TEACHER				
	TOTAL	READR							TOTAL	PASTR	WRKER	LAITY	TEACH	NON-	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-
SMPL													TEACH						TEACH	
Total Sample	559	559	558	125	98	326	364	185	200	57	37	104	141	56	329	81	80	167	253	72
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Typically none	35	35	35	1	6	26	12	23	7	1	2	4	3	4	10	1	5	4	5	5
	6.3	6.3	6.3	0.8	6.1	8.0	3.3	12.4	3.5	1.8	5.4	3.8	2.1	7.1	3.0	1.2	6.2	2.4	2.0	6.9
One to three	118	118	118	14	18	82	69	46	23	2	4	16	11	11	50	5	16	28	40	8
	21.1	21.1	21.1	11.2	18.4	25.2	19.0	24.9	11.5	3.5	10.8	15.4	7.8	19.6	15.2	6.2	20.0	16.8	15.8	11.1
Four to five	108	108	108	27	24	56	71	36	36	11	6	19	24	12	68	20	16	32	52	15
	19.3	19.3	19.4	21.6	24.5	17.2	19.5	19.5	18.0	19.3	16.2	18.3	17.0	21.4	20.7	24.7	20.0	19.2	20.6	20.8
Six to ten	96	96	96	26	18	51	63	32	35	13	8	14	28	6	56	16	14	26	39	16
	17.2	17.2	17.2	20.8	18.4	15.6	17.3	17.3	17.5	22.8	21.6	13.5	19.9	10.7	17.0	19.8	17.5	15.6	15.4	22.2
Eleven to fifteen	75	75	75	18	12	45	55	19	35	9	8	18	27	8	54	12	10	32	43	11
	13.4	13.4	13.4	14.4	12.2	13.8	15.1	10.3	17.5	15.8	21.6	17.3	19.1	14.3	16.4	14.8	12.5	19.2	17.0	15.3
Sixteen to twenty	30	30	30	12	4	14	21	7	15	6	3	6	12	3	18	6	4	8	15	3
	5.4	5.4	5.4	9.6	4.1	4.3	5.8	3.8	7.5	10.5	8.1	5.8	8.5	5.4	5.5	7.4	5.0	4.8	5.9	4.2
More than twenty	95	95	94	27	16	51	72	22	48	15	6	27	36	12	73	21	15	37	59	14
	17.0	17.0	16.8	21.6	16.3	15.6	19.8	11.9	24.0	26.3	16.2	26.0	25.5	21.4	22.2	25.9	18.8	22.2	23.3	19.4
No answer	2	2	2	-	-	1	1	-	1	-	-	-	-	-	-	-	-	-	-	-
	0.4	0.4	0.4			0.3	0.3		0.5											

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 09

BASE: INTEGRATED FAITH GROUP

Q11. HOW MANY DIFFERENT MAGAZINES OR JOURNALS DO YOU REGULARLY  
READ OR SCAN?

	READ CHURCH/LUTHERAN MATERIALS									READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS					
	ROLE IN CHURCH				TEACHER					ROLE IN CHURCH				TEACHER	ROLE IN CHURCH			TEACHER		
	TOTAL PASTR WRKER LAITY TEACH				NON-TEACH					TOTAL PASTR WRKER LAITY TEACH				NON-TEACH	TOTAL PASTR WRKER LAITY TEACH			NON-TEACH		
	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL	TOTAL
Total Sample	559	559	558	125	98	326	364	185	200	57	37	104	141	56	329	81	80	167	253	72
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Typically none	4	4	4	-	1	2	2	2	1	-	-	1	1	-	2	-	1	1	2	-
	0.7	0.7	0.7		1.0	0.6	0.5	1.1	0.5			1.0	0.7		0.6		1.2	0.6	0.8	
One to three	126	126	126	24	18	83	78	46	37	10	4	22	26	11	74	18	18	37	56	16
	22.5	22.5	22.6	19.2	18.4	25.5	21.4	24.9	18.5	17.5	10.8	21.2	18.4	19.6	22.5	22.2	22.5	22.2	22.1	22.2
Four to five	192	192	192	38	36	115	128	61	62	13	15	34	40	20	103	18	25	60	81	20
	34.3	34.3	34.4	30.4	36.7	35.3	35.2	33.0	31.0	22.8	40.5	32.7	28.4	35.7	31.3	22.2	31.2	35.9	32.0	27.8
Six to ten	153	153	152	37	30	82	102	48	58	20	9	29	45	13	95	28	24	43	76	19
	27.4	27.4	27.2	29.6	30.6	25.2	28.0	25.9	29.0	35.1	24.3	27.9	31.9	23.2	28.9	34.6	30.0	25.7	30.0	26.4
Eleven to fifteen	56	56	56	22	8	26	38	17	27	12	6	9	20	7	37	15	8	14	26	11
	10.0	10.0	10.0	17.6	8.2	8.0	10.4	9.2	13.5	21.1	16.2	8.7	14.2	12.5	11.2	18.5	10.0	8.4	10.3	15.3
Sixteen to twenty	5	5	5	1	1	3	4	1	1	-	-	1	1	-	3	-	1	2	3	-
	0.9	0.9	0.9	0.8	1.0	0.9	1.1	0.5	0.5			1.0	0.7		0.9		1.2	1.2	1.2	
More than twenty	22	22	22	3	4	15	12	10	13	2	3	8	8	5	15	2	3	10	9	6
	3.9	3.9	3.9	2.4	4.1	4.6	3.3	5.4	6.5	3.5	8.1	7.7	5.7	8.9	4.6	2.5	3.8	6.0	3.6	8.3
No answer	1	1	1	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-
	0.2	0.2	0.2						0.5											

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 10

BASE: INTEGRATED FAITH GROUP

Q12. OF THE FOLLOWING, WHICH DO YOU NORMALLY READ?

	TOTAL READR SMPL TOTAL		READ CHURCH/LUTHERAN MATERIALS						READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
			TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH
			100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Total Sample	559	559	558	125	98	326	364	185	200	57	37	104	141	56	329	81	80	167	253	72
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
One or more daily newspaper	430	430	430	108	70	247	284	141	160	49	28	81	113	45	252	69	58	124	197	52
	76.9	76.9	77.1	86.4	71.4	75.8	78.0	76.2	80.0	86.0	75.7	77.9	80.1	80.4	76.6	85.2	72.5	74.3	77.9	72.2
One or more weekly newspaper	347	347	347	81	59	203	223	118	130	38	23	69	90	39	206	57	47	102	156	47
	62.1	62.1	62.2	64.8	60.2	62.3	61.3	63.8	65.0	66.7	62.2	66.3	63.8	69.6	62.6	70.4	58.8	61.1	61.7	65.3
Sunday bulletin	553	553	553	125	98	321	361	183	197	57	37	101	138	56	325	81	80	163	249	72
	98.9	98.9	99.1	100.0	100.0	98.5	99.2	98.9	98.5	100.0	100.0	97.1	97.9	100.0	98.8	100.0	100.0	97.6	98.4	100.0
Church newsletter	534	534	534	121	96	308	348	177	192	56	36	98	133	56	316	78	79	158	241	71
	95.5	95.5	95.7	96.8	98.0	94.5	95.6	95.7	96.0	98.2	97.3	94.2	94.3	100.0	96.0	96.3	98.8	94.6	95.3	98.6
Witness	467	467	467	120	84	255	313	146	173	54	33	85	122	48	276	78	70	128	214	58
	83.5	83.5	83.7	96.0	85.7	78.2	86.0	78.9	86.5	94.7	89.2	81.7	86.5	85.7	83.9	96.3	87.5	76.6	84.6	80.6
The Reporter	485	485	485	123	89	267	323	153	179	55	34	89	126	50	288	79	72	137	223	61
	86.8	86.8	86.9	98.4	90.8	81.9	88.7	82.7	89.5	96.5	91.9	85.6	89.4	89.3	87.5	97.5	90.0	82.0	88.1	84.7
Reporter/Alive	342	342	342	122	71	146	255	80	130	56	25	48	101	27	213	80	60	72	179	30
	61.2	61.2	61.3	97.6	72.4	44.8	70.1	43.2	65.0	98.2	67.6	46.2	71.6	48.2	64.7	98.8	75.0	43.1	70.8	41.7
Study guide for Bible class	367	367	367	97	69	196	264	97	148	42	26	78	108	37	236	66	58	111	192	41
	65.7	65.7	65.8	77.6	70.4	60.1	72.5	52.4	74.0	73.7	70.3	75.0	76.6	66.1	71.7	81.5	72.5	66.5	75.9	56.9
A daily devotional of some type	445	445	445	104	79	255	297	141	169	48	32	88	121	47	271	69	66	135	212	56
	79.6	79.6	79.7	83.2	80.6	78.2	81.6	76.2	84.5	84.2	86.5	84.6	85.8	83.9	82.4	85.2	82.5	80.8	83.8	77.8
READ CHURCH LUTHERAN MATERIAL (NET)	558	558	558	125	98	326	364	185	199	57	37	103	140	56	328	81	80	166	252	72
	99.8	99.8	100.0	100.0	100.0	100.0	100.0	100.0	99.5	100.0	100.0	99.0	99.3	100.0	99.7	100.0	100.0	99.4	99.6	100.0
No answer	1	1	-	-	-	-	-	-	1	-	-	1	1	-	1	-	-	1	1	-
	0.2	0.2							0.5			1.0	0.7		0.3			0.6	0.4	

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 11

BASE: INTEGRATED FAITH GROUP

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
	ROLE IN CHURCH				TEACHER				ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
	TOTAL	READR							TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
	SMPL	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
Total Sample	559	559	558	125	98	326	364	185	200	57	37	104	141	56	329	81	80	167	253	72
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Dr. Dobson	99	99	98	13	25	59	64	33	99	13	25	60	65	33	90	13	24	52	63	26
	17.7	17.7	17.6	10.4	25.5	18.1	17.6	17.8	49.5	22.8	67.6	57.7	46.1	58.9	27.4	16.0	30.0	31.1	24.9	36.1
Great Leaders of the Christian Church	18	18	18	3	3	11	9	8	18	3	3	11	9	8	17	3	3	11	9	8
	3.2	3.2	3.2	2.4	3.1	3.4	2.5	4.3	9.0	5.3	8.1	10.6	6.4	14.3	5.2	3.7	3.8	6.6	3.6	11.1
Guardians of the Great Commission	10	10	10	3	-	7	4	6	10	3	-	7	4	6	9	3	-	6	4	5
	1.8	1.8	1.8	2.4		2.1	1.1	3.2	5.0	5.3		6.7	2.8	10.7	2.7	3.7		3.6	1.6	6.9
Disappointment with God	15	15	15	4	1	10	10	5	15	4	1	10	10	5	13	4	1	8	8	5
	2.7	2.7	2.7	3.2	1.0	3.1	2.7	2.7	7.5	7.0	2.7	9.6	7.1	8.9	4.0	4.9	1.2	4.8	3.2	6.9
The Spirit of the Disciplines	23	23	23	3	4	16	14	9	23	3	4	16	14	9	19	3	4	12	13	6
	4.1	4.1	4.1	2.4	4.1	4.9	3.8	4.9	11.5	5.3	10.8	15.4	9.9	16.1	5.8	3.7	5.0	7.2	5.1	8.3
Hard Sayings of the Old Testament	20	20	20	11	1	8	16	4	20	11	1	8	16	4	18	10	1	7	14	4
	3.6	3.6	3.6	8.8	1.0	2.5	4.4	2.2	10.0	19.3	2.7	7.7	11.3	7.1	5.5	12.3	1.2	4.2	5.5	5.6
The Bible Exposition Commentary	29	29	29	14	4	11	21	8	29	14	4	11	21	8	22	11	4	7	16	6
	5.2	5.2	5.2	11.2	4.1	3.4	5.8	4.3	14.5	24.6	10.8	10.6	14.9	14.3	6.7	13.6	5.0	4.2	6.3	8.3
Against the New Age	24	24	24	6	2	16	14	10	24	6	2	16	14	10	23	6	2	15	14	9
	4.3	4.3	4.3	4.8	2.0	4.9	3.8	5.4	12.0	10.5	5.4	15.4	9.9	17.9	7.0	7.4	2.5	9.0	5.5	12.5
Confronting the New Age	58	58	58	26	7	24	46	12	58	26	7	24	46	12	52	25	6	20	41	11
	10.4	10.4	10.4	20.8	7.1	7.4	12.6	6.5	29.0	45.6	18.9	23.1	32.6	21.4	15.8	30.9	7.5	12.0	16.2	15.3
Piercing teh Darkness	41	41	41	11	6	24	32	8	41	11	6	24	32	8	40	11	5	24	31	8
	7.3	7.3	7.3	8.8	6.1	7.4	8.8	4.3	20.5	19.3	16.2	23.1	22.7	14.3	12.2	13.6	6.2	14.4	12.3	11.1
A Requiem for Love	14	14	14	2	3	9	10	4	14	2	3	9	10	4	14	2	3	9	10	4
	2.5	2.5	2.5	1.6	3.1	2.8	2.7	2.2	7.0	3.5	8.1	8.7	7.1	7.1	4.3	2.5	3.8	5.4	4.0	5.6
The Gospel According to Jesus	47	47	47	11	11	24	33	14	47	11	11	24	33	14	41	10	10	20	31	10
	8.4	8.4	8.4	8.8	11.2	7.4	9.1	7.6	23.5	19.3	29.7	23.1	23.4	25.0	12.5	12.3	12.5	12.0	12.3	13.9

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 11

BASE: INTEGRATED FAITH GROUP

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	TOTAL READR SMPL TOTAL		READ CHURCH/LUTHERAN MATERIALS						READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
			TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH
			100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Total Sample	559	559	558	125	98	326	364	185	200	57	37	104	141	56	329	81	80	167	253	72
The Canon of Scripture	26	26	26	21	-	5	21	5	26	21	-	5	21	5	22	17	-	5	17	5
Love is a Choice	22	22	22	4	5	13	15	7	17	2	5	10	11	6	22	4	5	13	15	7
My Utmost for His Highest	42	42	42	15	5	22	34	8	24	10	3	11	20	4	42	15	5	22	34	8
Love is a Decision	26	26	26	5	6	15	21	5	19	3	4	12	15	4	26	5	6	15	21	5
Against the Night	23	23	23	4	4	15	15	8	23	4	4	15	15	8	23	4	4	15	15	8
Love for a Lifetime	68	68	68	12	15	41	50	17	45	9	10	26	31	14	68	12	15	41	50	17
This Present Darkness	51	51	51	15	9	27	41	9	39	12	7	20	31	7	51	15	9	27	41	9
Joshua and the Children	34	34	34	10	5	19	26	8	28	9	2	17	21	7	34	10	5	19	26	8
No Compromise	11	11	11	4	2	5	7	4	8	3	1	4	5	3	11	4	2	5	7	4
Becoming a Woman of Excellence	17	17	17	1	6	10	14	3	12	-	4	8	10	2	17	1	6	10	14	3
Love Finds a Home	41	41	41	5	12	24	34	7	25	4	7	14	21	4	41	5	12	24	34	7
Love Follows the Heart	18	18	18	2	4	12	13	5	12	2	2	8	8	4	18	2	4	12	13	5

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 11

BASE: INTEGRATED FAITH GROUP

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
	ROLE IN CHURCH				TEACHER				ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
	SMPL																			
Total Sample	559	559	558	125	98	326	364	185	200	57	37	104	141	56	329	81	80	167	253	72
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Dare to Discipline	264	264	263	73	72	118	210	50	139	46	33	60	109	28	264	73	72	119	211	50
	47.2	47.2	47.1	58.4	73.5	36.2	57.7	27.0	69.5	80.7	89.2	57.7	77.3	50.0	80.2	90.1	90.0	71.3	83.4	69.4
Always Daddy's Girl	9	9	8	1	2	5	6	2	6	-	2	4	4	2	9	1	2	6	7	2
	1.6	1.6	1.4	0.8	2.0	1.5	1.6	1.1	3.0		5.4	3.8	2.8	3.6	2.7	1.2	2.5	3.6	2.8	2.8
The Strong Willed Child	199	199	199	54	51	94	156	39	110	35	28	47	84	24	199	54	51	94	156	39
	35.6	35.6	35.7	43.2	52.0	28.8	42.9	21.1	55.0	61.4	75.7	45.2	59.6	42.9	60.5	66.7	63.7	56.3	61.7	54.2
Inside Out	13	13	13	2	2	9	11	2	8	-	2	6	6	2	13	2	2	9	11	2
	2.3	2.3	2.3	1.6	2.0	2.8	3.0	1.1	4.0		5.4	5.8	4.3	3.6	4.0	2.5	2.5	5.4	4.3	2.8
Rise & Shine	36	36	36	9	10	16	24	12	31	7	8	15	19	12	36	9	10	16	24	12
	6.4	6.4	6.5	7.2	10.2	4.9	6.6	6.5	15.5	12.3	21.6	14.4	13.5	21.4	10.9	11.1	12.5	9.6	9.5	16.7
READ AWARD-WINNING RELIGIOUS MATERIAL (NET)	200	200	199	57	37	103	140	56	200	57	37	104	141	56	171	51	35	84	128	41
	35.8	35.8	35.7	45.6	37.8	31.6	38.5	30.3	100.0	100.0	100.0	100.0	100.0	100.0	52.0	63.0	43.8	50.3	50.6	56.9
READ BEST-SELLING RELIGIOUS MATERIAL (NET)	329	329	328	81	80	166	252	72	171	51	35	84	128	41	329	81	80	167	253	72
	58.9	58.9	58.8	64.8	81.6	50.9	69.2	38.9	85.5	89.5	94.6	80.8	90.8	73.2	100.0	100.0	100.0	100.0	100.0	100.0
No answer	201	201	201	38	16	140	99	98	-	-	-	-	-	-	-	-	-	-	-	-
	36.0	36.0	36.0	30.4	16.3	42.9	27.2	53.0												

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 12

BASE: HIGH VERTICAL FAITH GROUP

Q9. WOULD YOU CONSIDER YOURSELF A HEAVY READER; A MEDIUM READER; OR A LIGHT READER?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
	ROLE IN CHURCH				TEACHER				ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH		
	READR																			
Total Sample	124	124	124	27	22	72	78	45	34	10	4	20	26	8	62	15	12	34	48	14
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Heavy reader	23	23	23	7	6	9	19	4	11	4	2	5	10	1	14	3	2	8	12	2
	18.5	18.5	18.5	25.9	27.3	12.5	24.4	8.9	32.4	40.0	50.0	25.0	38.5	12.5	22.6	20.0	16.7	23.5	25.0	14.3
Medium reader	62	62	62	14	7	39	39	22	18	6	-	12	13	5	32	10	5	17	24	8
	50.0	50.0	50.0	51.9	31.8	54.2	50.0	48.9	52.9	60.0		60.0	50.0	62.5	51.6	66.7	41.7	50.0	50.0	57.1
Light reader	38	38	38	6	9	23	20	18	5	-	2	3	3	2	16	2	5	9	12	4
	30.6	30.6	30.6	22.2	40.9	31.9	25.6	40.0	14.7		50.0	15.0	11.5	25.0	25.8	13.3	41.7	26.5	25.0	28.6
No answer	1	1	1	-	-	1	-	1	-	-	-	-	-	-	-	-	-	-	-	-
	0.8	0.8	0.8			1.4		2.2												

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 13

BASE: HIGH VERTICAL FAITH GROUP

Q10. IN A TYPICAL YEAR, HOW MANY BOOKS WOULD YOU ESTIMATE  
YOU READ?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS						
	TOTAL READR		ROLE IN CHURCH			TEACHER			NON-TEACH	TOTAL		ROLE IN CHURCH			TEACHER			NON-TEACH		
	SMPLE	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	TOTAL		PASTR	WRKER	LAITY	TEACH	TOTAL	PASTR	WRKER	LAITY		TEACH	
Total Sample	124 100.0	124 100.0	124 100.0	27 100.0	22 100.0	72 100.0	78 100.0	45 100.0	34 100.0	10 100.0	4 100.0	20 100.0	26 100.0	8 100.0	62 100.0	15 100.0	12 100.0	34 100.0	48 100.0	14 100.0
Typically none	9 7.3	9 7.3	9 7.3	1 3.7	1 4.5	6 8.3	4 5.1	4 8.9	2 5.9	-	-	2 10.0	1 3.8	1 12.5	2 3.2	-	-	2 5.9	1 2.1	1 7.1
One to three	38 30.6	38 30.6	38 30.6	4 14.8	6 27.3	28 38.9	16 20.5	22 48.9	4 11.8	-	2 50.0	2 10.0	2 7.7	2 25.0	10 16.1	1 6.7	3 25.0	6 17.6	6 12.5	4 28.6
Four to five	17 13.7	17 13.7	17 13.7	5 18.5	4 18.2	7 9.7	14 17.9	3 6.7	4 11.8	1 10.0	-	3 15.0	2 7.7	2 25.0	11 17.7	3 20.0	3 25.0	5 14.7	11 22.9	-
Six to ten	27 21.8	27 21.8	27 21.8	8 29.6	4 18.2	15 20.8	19 24.4	8 17.8	10 29.4	4 40.0	-	6 30.0	10 38.5	-	16 25.8	6 40.0	3 25.0	7 20.6	12 25.0	4 28.6
Eleven to fifteen	12 9.7	12 9.7	12 9.7	2 7.4	2 9.1	8 11.1	6 7.7	6 13.3	3 8.8	1 10.0	-	2 10.0	1 3.8	2 25.0	8 12.9	1 6.7	1 8.3	6 17.6	5 10.4	3 21.4
Sixteen to twenty	5 4.0	5 4.0	5 4.0	2 7.4	2 9.1	1 1.4	5 6.4	-	4 11.8	2 20.0	1 25.0	1 5.0	4 15.4	-	3 4.8	2 13.3	-	1 2.9	3 6.2	-
More than twenty	16 12.9	16 12.9	16 12.9	5 18.5	3 13.6	7 9.7	14 17.9	2 4.4	7 20.6	2 20.0	1 25.0	4 20.0	6 23.1	1 12.5	12 19.4	2 13.3	2 16.7	7 20.6	10 20.8	2 14.3
No answer	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 14

BASE: HIGH VERTICAL FAITH GROUP

Q11. HOW MANY DIFFERENT MAGAZINES OR JOURNALS DO YOU REGULARLY  
READ OR SCAN?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS								
	TOTAL READR		ROLE IN CHURCH			TEACHER			TOTAL		ROLE IN CHURCH			TEACHER		TOTAL			ROLE IN CHURCH		TEACHER	
	SMPLE	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH		
Total Sample	124	124	124	27	22	72	78	45	34	10	4	20	26	8	62	15	12	34	48	14		
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0		
Typically none	2	2	2	1	1	-	2	-	-	-	-	-	-	-	2	1	1	-	2	-		
	1.6	1.6	1.6	3.7	4.5		2.6								3.2	6.7	8.3		4.2			
One to three	40	40	40	8	9	23	23	17	7	2	1	4	5	2	19	4	6	9	16	3		
	32.3	32.3	32.3	29.6	40.9	31.9	29.5	37.8	20.6	20.0	25.0	20.0	19.2	25.0	30.6	26.7	50.0	26.5	33.3	21.4		
Four to five	37	37	37	11	4	21	23	13	13	5	3	5	10	3	20	7	2	11	15	5		
	29.8	29.8	29.8	40.7	18.2	29.2	29.5	28.9	38.2	50.0	75.0	25.0	38.5	37.5	32.3	46.7	16.7	32.4	31.2	35.7		
Six to ten	35	35	35	7	8	19	26	9	11	3	-	8	10	1	16	3	3	10	13	3		
	28.2	28.2	28.2	25.9	36.4	26.4	33.3	20.0	32.4	30.0		40.0	38.5	12.5	25.8	20.0	25.0	29.4	27.1	21.4		
Eleven to fifteen	6	6	6	-	-	5	1	5	1	-	-	1	-	1	2	-	-	1	-	2		
	4.8	4.8	4.8			6.9	1.3	11.1	2.9			5.0		12.5	3.2			2.9		14.3		
Sixteen to twenty	1	1	1	-	-	1	1	-	-	-	-	-	-	-	1	-	-	1	1	-		
	0.8	0.8	0.8			1.4	1.3							1.6				2.9	2.1			
More than twenty	3	3	3	-	-	3	2	1	2	-	-	2	1	1	2	-	-	2	1	1		
	2.4	2.4	2.4			4.2	2.6	2.2	5.9			10.0	3.8	12.5	3.2			5.9	2.1	7.1		
No answer	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 15

BASE: HIGH VERTICAL FAITH GROUP

Q12. OF THE FOLLOWING, WHICH DO YOU NORMALLY READ?

	TOTAL READER SAMPLE TOTAL		READ CHURCH/LUTHERAN MATERIALS						READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
			TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH
			100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Total Sample	124	124	124	27	22	72	78	45	34	10	4	20	26	8	62	15	12	34	48	14
One or more daily newspaper	94	94	94	18	20	53	56	37	25	5	4	16	18	7	39	8	11	19	29	10
One or more weekly newspaper	71	71	71	17	11	42	42	28	19	6	2	11	13	6	32	8	5	19	23	9
Sunday bulletin	123	123	123	26	22	72	78	44	34	10	4	20	26	8	62	15	12	34	48	14
Church newsletter	117	117	117	25	21	68	75	41	34	10	4	20	26	8	61	14	12	34	48	13
Witness	105	105	105	24	17	61	66	38	31	10	4	17	25	6	51	14	10	26	41	10
The Reporter	106	106	106	27	20	56	73	32	30	10	3	17	25	5	55	15	12	27	47	8
Reporter/Alive	81	81	81	27	18	36	59	22	22	10	3	9	20	2	45	15	12	18	39	6
Study guide for Bible class	72	72	72	21	12	38	54	18	24	9	3	12	22	2	42	13	6	23	35	7
A daily devotional of some type	87	87	87	23	15	47	57	30	29	8	3	18	21	8	46	12	8	25	34	12
READ CHURCH LUTHERAN MATERIAL (NET)	124	124	124	27	22	72	78	45	34	10	4	20	26	8	62	15	12	34	48	14
No answer	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 16

BASE: HIGH VERTICAL FAITH GROUP

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	READ CHURCH/LUTHERAN MATERIALS									READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS																									
	TOTAL READR			ROLE IN CHURCH			TEACHER			TOTAL			ROLE IN CHURCH		TEACHER		TOTAL			ROLE IN CHURCH		TEACHER																		
	SMPL	TOTL	TOTL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTL	PASTR	WRKER	LAITY	TEACH	NON-TEACH														
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0														
Total Sample	124	124	124	27	22	72	78	45	34	10	4	20	26	8	62	15	12	34	48	14	100.0	100.0	100.0	100.0	100.0	100.0														
Dr. Dobson	9	9	9	-	1	8	5	4	9	-	1	8	5	4	7	-	1	6	5	2	7.3	7.3	7.3	4.5	11.1	6.4	8.9	26.5	25.0	40.0	19.2	50.0	11.3	8.3	17.6	10.4	14.3			
Great Leaders of the Christian Church	5	5	5	1	-	4	3	2	5	1	-	4	3	2	3	-	-	3	3	-	4.0	4.0	4.0	3.7	5.6	3.8	4.4	14.7	10.0	20.0	11.5	25.0	4.8	8.8	6.2	-				
Disappointment with God	3	3	3	1	1	1	2	1	3	1	1	1	2	1	3	1	1	1	2	1	2.4	2.4	2.4	3.7	4.5	1.4	2.6	2.2	8.8	10.0	25.0	5.0	7.7	12.5	4.8	6.7	8.3	2.9	4.2	7.1
The Spirit of the Disciplines	1	1	1	1	-	-	1	-	1	1	-	-	1	-	1	1	-	-	1	-	0.8	0.8	0.8	3.7	1.3	-	-	2.9	10.0	-	-	3.8	-	1.6	6.7	2.1	-			
Hard Sayings of the Old Testament	3	3	3	2	1	-	3	-	3	2	1	-	3	-	3	2	1	-	3	-	2.4	2.4	2.4	7.4	4.5	3.8	-	8.8	20.0	25.0	-	11.5	-	4.8	13.3	8.3	6.2	-		
The Bible Exposition Commentary	4	4	4	2	1	1	4	-	4	2	1	1	4	-	3	1	1	1	3	-	3.2	3.2	3.2	7.4	4.5	1.4	5.1	11.8	20.0	25.0	5.0	15.4	-	4.8	6.7	8.3	2.9	6.2	-	
Against the New Age	5	5	5	3	-	2	5	-	5	3	-	2	5	-	5	3	-	2	5	-	4.0	4.0	4.0	11.1	2.8	6.4	-	14.7	30.0	-	10.0	19.2	-	8.1	20.0	5.9	10.4	-		
Confronting the New Age	8	8	8	4	1	3	7	1	8	4	1	3	7	1	6	4	-	2	5	1	6.5	6.5	6.5	14.8	4.5	4.2	9.0	2.2	23.5	40.0	25.0	15.0	26.9	12.5	9.7	26.7	5.9	10.4	7.1	
Piercing teh Darkness	6	6	6	2	-	4	6	-	6	2	-	4	6	-	6	2	-	4	6	-	4.8	4.8	4.8	7.4	5.6	7.7	-	17.6	20.0	-	20.0	23.1	-	9.7	13.3	11.8	12.5	-		
A Requiem for Love	2	2	2	-	-	2	2	-	2	-	-	2	2	-	1	-	-	1	1	-	1.6	1.6	1.6	-	2.8	2.6	-	5.9	-	-	10.0	7.7	-	1.6	-	2.9	2.1	-		
The Gospel According to Jesus	1	1	1	-	-	1	1	-	1	-	-	1	1	-	-	-	-	-	-	-	0.8	0.8	0.8	-	1.4	1.3	-	2.9	-	-	5.0	3.8	-	-	-	-	-	-		
The Canon of Scripture	5	5	5	5	-	-	4	1	5	5	-	-	4	1	4	4	-	-	4	-	4.0	4.0	4.0	18.5	5.1	2.2	14.7	50.0	-	-	15.4	12.5	6.5	26.7	-	8.3	-			

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 16

BASE: HIGH VERTICAL FAITH GROUP

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
	ROLE IN CHURCH				TEACHER				ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
	TOTAL	READR							TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
	SMPLE	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH
Total Sample	124	124	124	27	22	72	78	45	34	10	4	20	26	8	62	15	12	34	48	14
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Love is a Choice	7	7	7	2	1	4	6	1	2	1	-	1	2	-	7	2	1	4	6	1
	5.6	5.6	5.6	7.4	4.5	5.6	7.7	2.2	5.9	10.0		5.0	7.7		11.3	13.3	8.3	11.8	12.5	7.1
My Utmost for His Highest	6	6	6	-	2	4	5	1	4	-	1	3	4	-	6	-	2	4	5	1
	4.8	4.8	4.8		9.1	5.6	6.4	2.2	11.8		25.0	15.0	15.4		9.7		16.7	11.8	10.4	7.1
Love is a Decision	5	5	5	3	-	2	4	1	3	2	-	1	3	-	5	3	-	2	4	1
	4.0	4.0	4.0	11.1		2.8	5.1	2.2	8.8	20.0		5.0	11.5		8.1	20.0		5.9	8.3	7.1
Against the Night	4	4	4	2	-	2	4	-	4	2	-	2	4	-	4	2	-	2	4	-
	3.2	3.2	3.2	7.4		2.8	5.1		11.8	20.0		10.0	15.4		6.5	13.3		5.9	8.3	
Love for a Lifetime	11	11	11	2	1	8	9	2	5	-	-	5	4	1	11	2	1	8	9	2
	8.9	8.9	8.9	7.4	4.5	11.1	11.5	4.4	14.7			25.0	15.4	12.5	17.7	13.3	8.3	23.5	18.8	14.3
This Present Darkness	10	10	10	3	1	6	9	1	8	3	-	5	8	-	10	3	1	6	9	1
	8.1	8.1	8.1	11.1	4.5	8.3	11.5	2.2	23.5	30.0		25.0	30.8		16.1	20.0	8.3	17.6	18.8	7.1
Joshua and the Children	5	5	5	1	1	3	4	1	4	1	1	2	4	-	5	1	1	3	4	1
	4.0	4.0	4.0	3.7	4.5	4.2	5.1	2.2	11.8	10.0	25.0	10.0	15.4		8.1	6.7	8.3	8.8	8.3	7.1
No Compromise	2	2	2	1	-	1	2	-	2	1	-	1	2	-	2	1	-	1	2	-
	1.6	1.6	1.6	3.7		1.4	2.6		5.9	10.0		5.0	7.7		3.2	6.7		2.9	4.2	
Love Finds a Home	8	8	8	1	-	6	5	3	4	1	-	3	3	1	8	1	-	6	5	3
	6.5	6.5	6.5	3.7		8.3	6.4	6.7	11.8	10.0		15.0	11.5	12.5	12.9	6.7		17.6	10.4	21.4
Love Follows the Heart	5	5	5	-	1	4	4	1	3	-	1	2	3	-	5	-	1	4	4	1
	4.0	4.0	4.0		4.5	5.6	5.1	2.2	8.8		25.0	10.0	11.5		8.1		8.3	11.8	8.3	7.1
Dare to Discipline	51	51	51	13	10	28	42	9	21	8	2	11	19	2	51	13	10	28	42	9
	41.1	41.1	41.1	48.1	45.5	38.9	53.8	20.0	61.8	80.0	50.0	55.0	73.1	25.0	82.3	86.7	83.3	82.4	87.5	64.3
The Strong Willed Child	34	34	34	10	5	19	30	4	16	5	1	10	15	1	34	10	5	19	30	4
	27.4	27.4	27.4	37.0	22.7	26.4	38.5	8.9	47.1	50.0	25.0	50.0	57.7	12.5	54.8	66.7	41.7	55.9	62.5	28.6

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 16

BASE: HIGH VERTICAL FAITH GROUP

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	TOTAL READR SMPL TOTAL		READ CHURCH/LUTHERAN MATERIALS						READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
			TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
					NON-						NON-						NON-			
Total Sample	124	124	124	27	22	72	78	45	34	10	4	20	26	8	62	15	12	34	48	14
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Inside Out	3	3	3	3	-	-	3	-	1	1	-	-	1	-	3	3	-	-	3	-
	2.4	2.4	2.4	11.1			3.8		2.9	10.0			3.8		4.8	20.0			6.2	
Rise & Shine	9	9	9	2	3	4	8	1	5	1	1	3	4	1	9	2	3	4	8	1
	7.3	7.3	7.3	7.4	13.6	5.6	10.3	2.2	14.7	10.0	25.0	15.0	15.4	12.5	14.5	13.3	25.0	11.8	16.7	7.1
READ AWARD-WINNING RELIGIOUS MATERIAL (NET)	34	34	34	10	4	20	26	8	34	10	4	20	26	8	26	8	3	15	22	4
	27.4	27.4	27.4	37.0	18.2	27.8	33.3	17.8	100.0	100.0	100.0	100.0	100.0	100.0	41.9	53.3	25.0	44.1	45.8	28.6
READ BEST-SELLING RELIGIOUS MATERIAL (NET)	62	62	62	15	12	34	48	14	26	8	3	15	22	4	62	15	12	34	48	14
	50.0	50.0	50.0	55.6	54.5	47.2	61.5	31.1	76.5	80.0	75.0	75.0	84.6	50.0	100.0	100.0	100.0	100.0	100.0	100.0
No answer	54	54	54	10	9	33	26	27	-	-	-	-	-	-	-	-	-	-	-	-
	43.5	43.5	43.5	37.0	40.9	45.8	33.3	60.0												

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 17

BASE: HIGH HORIZONTAL FAITH GROUP

Q9. WOULD YOU CONSIDER YOURSELF A HEAVY READER; A MEDIUM READER; OR A LIGHT READER?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS																										
	ROLE IN CHURCH				TEACHER				ROLE IN CHURCH			TEACHER		ROLE IN CHURCH			TEACHER																							
	TOTAL		PASTR		WRKER		LAITY		TEACH		NON-		TOTAL		PASTR	WRKER	LAITY		TEACH	NON-																				
	TOTAL	SMPL	TOTAL	SMPL	TOTAL	SMPL	TOTAL	SMPL	TOTAL	SMPL	TOTAL	SMPL	TOTAL	SMPL	TOTAL	SMPL	TOTAL	SMPL	TOTAL	SMPL	TOTAL	SMPL																		
Total Sample	106	100.0	106	100.0	106	100.0	14	100.0	19	100.0	70	100.0	45	100.0	61	100.0	28	100.0	5	100.0	7	100.0	16	100.0	13	100.0	15	100.0	47	100.0	12	100.0	9	100.0	25	100.0	29	100.0	18	100.0
Heavy reader	26	24.5	26	24.5	26	24.5	7	50.0	3	15.8	16	22.9	14	31.1	12	19.7	11	39.3	4	80.0	2	28.6	5	31.2	4	30.8	7	46.7	18	38.3	7	58.3	3	33.3	8	32.0	12	41.4	6	33.3
Medium reader	49	46.2	49	46.2	49	46.2	5	35.7	10	52.6	32	45.7	21	46.7	28	45.9	12	42.9	-	-	5	71.4	7	43.8	8	61.5	4	26.7	18	38.3	3	25.0	5	55.6	10	40.0	12	41.4	6	33.3
Light reader	31	29.2	31	29.2	31	29.2	2	14.3	6	31.6	22	31.4	10	22.2	21	34.4	5	17.9	1	20.0	-	-	4	25.0	1	7.7	4	26.7	11	23.4	2	16.7	1	11.1	7	28.0	5	17.2	6	33.3
No answer	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	



CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 19

BASE: HIGH HORIZONTAL FAITH GROUP

Q11. HOW MANY DIFFERENT MAGAZINES OR JOURNALS DO YOU REGULARLY  
READ OR SCAN?

	READ CHURCH/LUTHERAN MATERIALS									READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS					
	TOTAL READR		ROLE IN CHURCH			TEACHER			NON-		ROLE IN CHURCH			TEACHER		NON-				
	SMPLE	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
Total Sample	106	106	106	14	19	70	45	61	28	5	7	16	13	15	47	12	9	25	29	18
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Typically none	2	2	2	-	-	2	1	1	-	-	-	-	-	-	-	-	-	-	-	-
	1.9	1.9	1.9			2.9	2.2	1.6												
One to three	39	39	39	3	7	27	15	24	8	1	2	5	3	5	16	3	3	9	8	8
	36.8	36.8	36.8	21.4	36.8	38.6	33.3	39.3	28.6	20.0	28.6	31.2	23.1	33.3	34.0	25.0	33.3	36.0	27.6	44.4
Four to five	35	35	35	5	8	22	18	17	10	1	3	6	5	5	17	4	4	9	13	4
	33.0	33.0	33.0	35.7	42.1	31.4	40.0	27.9	35.7	20.0	42.9	37.5	38.5	33.3	36.2	33.3	44.4	36.0	44.8	22.2
Six to ten	24	24	24	6	3	14	9	15	9	3	1	5	4	5	13	5	2	6	8	5
	22.6	22.6	22.6	42.9	15.8	20.0	20.0	24.6	32.1	60.0	14.3	31.2	30.8	33.3	27.7	41.7	22.2	24.0	27.6	27.8
Eleven to fifteen	2	2	2	-	-	2	1	1	-	-	-	-	-	-	1	-	-	1	-	1
	1.9	1.9	1.9			2.9	2.2	1.6						2.1			4.0			5.6
Sixteen to twenty	2	2	2	-	-	2	-	2	-	-	-	-	-	-	-	-	-	-	-	-
	1.9	1.9	1.9			2.9		3.3												
More than twenty	2	2	2	-	1	1	1	1	1	-	1	-	1	-	-	-	-	-	-	-
	1.9	1.9	1.9		5.3	1.4	2.2	1.6	3.6		14.3		7.7							
No answer	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 20

BASE: HIGH HORIZONTAL FAITH GROUP

Q12. OF THE FOLLOWING, WHICH DO YOU NORMALLY READ?

	TOTAL READER SAMPLE TOTAL		READ CHURCH/LUTHERAN MATERIALS						READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
			TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH
			-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----
Total Sample	106	106	106	14	19	70	45	61	28	5	7	16	13	15	47	12	9	25	29	18
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
One or more daily newspaper	83	83	83	12	13	58	33	50	21	4	4	13	8	13	36	10	6	20	23	13
	78.3	78.3	78.3	85.7	68.4	82.9	73.3	82.0	75.0	80.0	57.1	81.2	61.5	86.7	76.6	83.3	66.7	80.0	79.3	72.2
One or more weekly newspaper	65	65	65	9	12	42	26	39	16	4	4	8	9	7	25	8	4	12	15	10
	61.3	61.3	61.3	64.3	63.2	60.0	57.8	63.9	57.1	80.0	57.1	50.0	69.2	46.7	53.2	66.7	44.4	48.0	51.7	55.6
Sunday bulletin	103	103	103	14	18	68	44	59	28	5	7	16	13	15	47	12	9	25	29	18
	97.2	97.2	97.2	100.0	94.7	97.1	97.8	96.7	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Church newsletter	104	104	104	14	19	68	45	59	28	5	7	16	13	15	46	12	9	24	29	17
	98.1	98.1	98.1	100.0	100.0	97.1	100.0	96.7	100.0	100.0	100.0	100.0	100.0	100.0	97.9	100.0	100.0	96.0	100.0	94.4
Witness	79	79	79	13	15	51	38	41	22	4	5	13	11	11	33	11	6	16	23	10
	74.5	74.5	74.5	92.9	78.9	72.9	84.4	67.2	78.6	80.0	71.4	81.2	84.6	73.3	70.2	91.7	66.7	64.0	79.3	55.6
The Reporter	73	73	73	13	16	44	38	35	20	4	6	10	9	11	33	11	8	14	23	10
	68.9	68.9	68.9	92.9	84.2	62.9	84.4	57.4	71.4	80.0	85.7	62.5	69.2	73.3	70.2	91.7	88.9	56.0	79.3	55.6
Reporter/Alive	41	41	41	13	7	21	26	15	8	4	-	4	4	4	24	11	3	10	17	7
	38.7	38.7	38.7	92.9	36.8	30.0	57.8	24.6	28.6	80.0		25.0	30.8	26.7	51.1	91.7	33.3	40.0	58.6	38.9
Study guide for Bible class	53	53	53	10	10	33	33	20	17	3	6	8	11	6	27	9	5	13	22	5
	50.0	50.0	50.0	71.4	52.6	47.1	73.3	32.8	60.7	60.0	85.7	50.0	84.6	40.0	57.4	75.0	55.6	52.0	75.9	27.8
A daily devotional of some type	54	54	54	9	6	37	21	33	18	3	4	11	7	11	26	8	3	15	13	13
	50.9	50.9	50.9	64.3	31.6	52.9	46.7	54.1	64.3	60.0	57.1	68.8	53.8	73.3	55.3	66.7	33.3	60.0	44.8	72.2
READ CHURCH LUTHERAN MATERIAL (NET)	106	106	106	14	19	70	45	61	28	5	7	16	13	15	47	12	9	25	29	18
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
No answer	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 21

BASE: HIGH HORIZONTAL FAITH GROUP

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS						
	ROLE IN CHURCH				TEACHER				ROLE IN CHURCH			TEACHER		ROLE IN CHURCH			TEACHER			
	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
	SMPL						NON-	NON-						NON-	NON-					NON-
Total Sample	106	106	106	14	19	70	45	61	28	5	7	16	13	15	47	12	9	25	29	18
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Dr. Dobson	13	13	13	1	2	10	5	8	13	1	2	10	5	8	8	1	2	5	4	4
	12.3	12.3	12.3	7.1	10.5	14.3	11.1	13.1	46.4	20.0	28.6	62.5	38.5	53.3	17.0	8.3	22.2	20.0	13.8	22.2
Great Leaders of the Christian Church	4	4	4	3	-	1	2	2	4	3	-	1	2	2	3	3	-	-	2	1
	3.8	3.8	3.8	21.4		1.4	4.4	3.3	14.3	60.0		6.2	15.4	13.3	6.4	25.0			6.9	5.6
Disappointment with God	2	2	2	1	1	-	-	2	2	1	1	-	-	2	2	1	1	-	-	2
	1.9	1.9	1.9	7.1	5.3			3.3	7.1	20.0	14.3			13.3	4.3	8.3	11.1			11.1
The Spirit of the Disciplines	1	1	1	1	-	-	1	-	1	1	-	-	1	-	1	1	-	-	1	-
	0.9	0.9	0.9	7.1			2.2		3.6	20.0			7.7		2.1	8.3			3.4	
Hard Sayings of the Old Testament	3	3	3	-	1	2	1	2	3	-	1	2	1	2	2	-	-	2	-	2
	2.8	2.8	2.8		5.3	2.9	2.2	3.3	10.7		14.3	12.5	7.7	13.3	4.3			8.0		11.1
The Bible Exposition Commentary	5	5	5	3	2	-	3	2	5	3	2	-	3	2	4	3	1	-	2	2
	4.7	4.7	4.7	21.4	10.5		6.7	3.3	17.9	60.0	28.6		23.1	13.3	8.5	25.0	11.1		6.9	11.1
Against the New Age	2	2	2	1	-	1	-	2	2	1	-	1	-	2	2	1	-	1	-	2
	1.9	1.9	1.9	7.1		1.4		3.3	7.1	20.0		6.2		13.3	4.3	8.3		4.0		11.1
Confronting the New Age	9	9	9	2	5	2	7	2	9	2	5	2	7	2	6	2	3	1	5	1
	8.5	8.5	8.5	14.3	26.3	2.9	15.6	3.3	32.1	40.0	71.4	12.5	53.8	13.3	12.8	16.7	33.3	4.0	17.2	5.6
Piercing teh Darkness	3	3	3	2	-	1	2	1	3	2	-	1	2	1	3	2	-	1	2	1
	2.8	2.8	2.8	14.3		1.4	4.4	1.6	10.7	40.0		6.2	15.4	6.7	6.4	16.7		4.0	6.9	5.6
A Requiem for Love	1	1	1	1	-	-	-	1	1	1	-	-	-	1	1	1	-	-	-	1
	0.9	0.9	0.9	7.1				1.6	3.6	20.0				6.7	2.1	8.3				5.6
The Gospel According to Jesus	4	4	4	2	1	1	3	1	4	2	1	1	3	1	3	2	1	-	2	1
	3.8	3.8	3.8	14.3	5.3	1.4	6.7	1.6	14.3	40.0	14.3	6.2	23.1	6.7	6.4	16.7	11.1		6.9	5.6
The Canon of Scripture	3	3	3	3	-	-	2	1	3	3	-	-	2	1	3	3	-	-	2	1
	2.8	2.8	2.8	21.4			4.4	1.6	10.7	60.0			15.4	6.7	6.4	25.0			6.9	5.6



CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 21

BASE: HIGH HORIZONTAL FAITH GROUP

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	READ CHURCH/LUTHERAN MATERIALS									READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS								
	TOTAL READR		ROLE IN CHURCH			TEACHER			TOTAL		ROLE IN CHURCH			TEACHER		TOTAL		ROLE IN CHURCH			TEACHER		
	SMPLE	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH			
	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----		
Total Sample	106	106	106	14	19	70	45	61	28	5	7	16	13	15	47	12	9	25	29	18			
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0			
The Strong Willed Child	30	30	30	8	4	18	22	8	12	3	2	7	7	5	30	8	4	18	22	8			
	28.3	28.3	28.3	57.1	21.1	25.7	48.9	13.1	42.9	60.0	28.6	43.8	53.8	33.3	63.8	66.7	44.4	72.0	75.9	44.4			
Inside Out	4	4	4	1	1	2	3	1	3	-	1	2	2	1	4	1	1	2	3	1			
	3.8	3.8	3.8	7.1	5.3	2.9	6.7	1.6	10.7		14.3	12.5	15.4	6.7	8.5	8.3	11.1	8.0	10.3	5.6			
Rise & Shine	3	3	3	2	-	1	2	1	3	2	-	1	2	1	3	2	-	1	2	1			
	2.8	2.8	2.8	14.3		1.4	4.4	1.6	10.7	40.0		6.2	15.4	6.7	6.4	16.7		4.0	6.9	5.6			
READ AWARD-WINNING RELIGIOUS MATERIAL (NET)	28	28	28	5	7	16	13	15	28	5	7	16	13	15	19	5	5	9	10	9			
	26.4	26.4	26.4	35.7	36.8	22.9	28.9	24.6	100.0	100.0	100.0	100.0	100.0	100.0	40.4	41.7	55.6	36.0	34.5	50.0			
READ BEST-SELLING RELIGIOUS MATERIAL (NET)	47	47	47	12	9	25	29	18	19	5	5	9	10	9	47	12	9	25	29	18			
	44.3	44.3	44.3	85.7	47.4	35.7	64.4	29.5	67.9	100.0	71.4	56.2	76.9	60.0	100.0	100.0	100.0	100.0	100.0	100.0			
No answer	50	50	50	2	8	38	13	37	-	-	-	-	-	-	-	-	-	-	-	-			
	47.2	47.2	47.2	14.3	42.1	54.3	28.9	60.7															

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 22

BASE: IMMATURE FAITH GROUP

Q9. WOULD YOU CONSIDER YOURSELF A HEAVY READER; A MEDIUM READER; OR A LIGHT READER?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS						
	TOTAL READR		ROLE IN CHURCH			TEACHER			NON-TEACH	TOTAL		ROLE IN CHURCH			TEACHER			NON-TEACH		
	SMPLE	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	PASTR		WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY		TEACH	
Total Sample	146	145	145	11	19	110	60	85	26	5	5	15	14	12	55	9	9	33	31	24
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Heavy reader	23	23	23	2	4	15	12	11	8	2	2	3	6	2	12	1	3	7	8	4
	15.8	15.9	15.9	18.2	21.1	13.6	20.0	12.9	30.8	40.0	40.0	20.0	42.9	16.7	21.8	11.1	33.3	21.2	25.8	16.7
Medium reader	64	63	63	7	8	47	27	36	10	3	2	5	4	6	27	6	4	16	13	14
	43.8	43.4	43.4	63.6	42.1	42.7	45.0	42.4	38.5	60.0	40.0	33.3	28.6	50.0	49.1	66.7	44.4	48.5	41.9	58.3
Light reader	59	59	59	2	7	48	21	38	8	-	1	7	4	4	16	2	2	10	10	6
	40.4	40.7	40.7	18.2	36.8	43.6	35.0	44.7	30.8	-	20.0	46.7	28.6	33.3	29.1	22.2	22.2	30.3	32.3	25.0
No answer	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 23

BASE: IMMATURE FAITH GROUP

Q10. IN A TYPICAL YEAR, HOW MANY BOOKS WOULD YOU ESTIMATE YOU READ?

	READ CHURCH/LUTHERAN MATERIALS									READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS							
	TOTAL READR		ROLE IN CHURCH			TEACHER			TOTAL		ROLE IN CHURCH			TEACHER		TOTAL			ROLE IN CHURCH		TEACHER	
	SMPLE	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH		
								NON-						NON-							NON-	
Total Sample	146	145	145	11	19	110	60	85	26	5	5	15	14	12	55	9	9	33	31	24		
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0		
Typically none	21	20	20	1	1	16	4	16	2	1	-	1	1	1	4	-	-	2	1	3		
	14.4	13.8	13.8	9.1	5.3	14.5	6.7	18.8	7.7	20.0		6.7	7.1	8.3	7.3			6.1	3.2	12.5		
One to three	49	49	49	3	5	41	18	31	6	2	-	4	2	4	12	3	2	7	8	4		
	33.6	33.8	33.8	27.3	26.3	37.3	30.0	36.5	23.1	40.0		26.7	14.3	33.3	21.8	33.3	22.2	21.2	25.8	16.7		
Four to five	24	24	24	3	5	15	9	15	7	1	3	3	4	3	12	3	3	5	5	7		
	16.4	16.6	16.6	27.3	26.3	13.6	15.0	17.6	26.9	20.0	60.0	20.0	28.6	25.0	21.8	33.3	33.3	15.2	16.1	29.2		
Six to ten	20	20	20	1	4	15	11	9	5	-	1	4	3	2	9	1	1	7	5	4		
	13.7	13.8	13.8	9.1	21.1	13.6	18.3	10.6	19.2		20.0	26.7	21.4	16.7	16.4	11.1	11.1	21.2	16.1	16.7		
Eleven to fifteen	14	14	14	3	1	9	9	5	2	1	-	1	1	1	9	2	1	6	7	2		
	9.6	9.7	9.7	27.3	5.3	8.2	15.0	5.9	7.7	20.0		6.7	7.1	8.3	16.4	22.2	11.1	18.2	22.6	8.3		
Sixteen to twenty	4	4	4	-	1	2	3	1	1	-	-	-	1	-	1	-	-	-	1	-		
	2.7	2.8	2.8		5.3	1.8	5.0	1.2	3.8				7.1		1.8				3.2			
More than twenty	14	14	14	-	2	12	6	8	3	-	1	2	2	1	8	-	2	6	4	4		
	9.6	9.7	9.7		10.5	10.9	10.0	9.4	11.5		20.0	13.3	14.3	8.3	14.5		22.2	18.2	12.9	16.7		
No answer	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 24

BASE: IMMATURE FAITH GROUP

Q11. HOW MANY DIFFERENT MAGAZINES OR JOURNALS DO YOU REGULARLY  
READ OR SCAN?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS					READ BEST-SELLING RELIGIOUS BOOKS										
	TOTAL READR		ROLE IN CHURCH			TEACHER			TOTAL		ROLE IN CHURCH			TEACHER			TOTAL		ROLE IN CHURCH			TEACHER		
	SMPLE	TOTAL	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	NON-TEACH				
Total Sample	146	145	145	11	19	110	60	85	26	5	5	15	14	12	55	9	9	33	31	24				
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0				
Typically none	4	4	4	-	-	4	1	3	-	-	-	-	-	-	-	-	-	-	-	-				
	2.7	2.8	2.8			3.6	1.7	3.5																
One to three	45	44	44	3	8	32	24	20	8	1	2	4	4	4	17	2	5	9	13	4				
	30.8	30.3	30.3	27.3	42.1	29.1	40.0	23.5	30.8	20.0	40.0	26.7	28.6	33.3	30.9	22.2	55.6	27.3	41.9	16.7				
Four to five	45	45	45	3	7	33	15	30	8	1	2	5	3	5	19	3	3	11	8	11				
	30.8	31.0	31.0	27.3	36.8	30.0	25.0	35.3	30.8	20.0	40.0	33.3	21.4	41.7	34.5	33.3	33.3	33.3	25.8	45.8				
Six to ten	32	32	32	4	3	25	15	17	6	2	-	4	5	1	13	3	-	10	8	5				
	21.9	22.1	22.1	36.4	15.8	22.7	25.0	20.0	23.1	40.0		26.7	35.7	8.3	23.6	33.3		30.3	25.8	20.8				
Eleven to fifteen	9	9	9	-	-	9	1	8	2	-	-	2	1	1	1	-	-	1	1	-				
	6.2	6.2	6.2			8.2	1.7	9.4	7.7			13.3	7.1	8.3	1.8			3.0	3.2					
Sixteen to twenty	5	5	5	1	-	3	2	3	1	1	-	-	1	-	2	1	-	-	1	1				
	3.4	3.4	3.4	9.1		2.7	3.3	3.5	3.8	20.0			7.1		3.6	11.1			3.2	4.2				
More than twenty	6	6	6	-	1	4	2	4	1	-	1	-	-	1	3	-	1	2	-	3				
	4.1	4.1	4.1		5.3	3.6	3.3	4.7	3.8		20.0			8.3	5.5		11.1	6.1		12.5				
No answer	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-				

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 25

BASE: IMMATURE FAITH GROUP

Q12. OF THE FOLLOWING, WHICH DO YOU NORMALLY READ?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS						
	=====								=====						=====						
	ROLE IN CHURCH				TEACHER				ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER			
	=====								=====						=====						
TOTAL	READR					NON-		TOTAL					NON-		TOTAL					NON-	
SMPL		TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	
-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----
Total Sample	146	145	145	11	19	110	60	85	26	5	5	15	14	12	55	9	9	33	31	24	
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	
One or more daily newspaper	111	110	110	8	12	87	44	66	18	4	3	11	10	8	37	6	6	23	22	15	
	76.0	75.9	75.9	72.7	63.2	79.1	73.3	77.6	69.2	80.0	60.0	73.3	71.4	66.7	67.3	66.7	66.7	69.7	71.0	62.5	
One or more weekly newspaper	92	91	91	5	9	72	36	55	14	3	2	8	8	6	34	5	4	21	19	15	
	63.0	62.8	62.8	45.5	47.4	65.5	60.0	64.7	53.8	60.0	40.0	53.3	57.1	50.0	61.8	55.6	44.4	63.6	61.3	62.5	
Sunday bulletin	144	143	143	11	19	108	59	84	25	5	5	14	14	11	55	9	9	33	31	24	
	98.6	98.6	98.6	100.0	100.0	98.2	98.3	98.8	96.2	100.0	100.0	93.3	100.0	91.7	100.0	100.0	100.0	100.0	100.0	100.0	
Church newsletter	138	138	138	11	19	103	56	82	26	5	5	15	14	12	55	9	9	33	31	24	
	94.5	95.2	95.2	100.0	100.0	93.6	93.3	96.5	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	
Witness	103	103	103	11	15	74	43	60	19	5	3	10	13	6	42	9	7	24	26	16	
	70.5	71.0	71.0	100.0	78.9	67.3	71.7	70.6	73.1	100.0	60.0	66.7	92.9	50.0	76.4	100.0	77.8	72.7	83.9	66.7	
The Reporter	97	97	97	11	14	71	40	57	21	5	4	12	12	9	38	9	6	22	21	17	
	66.4	66.9	66.9	100.0	73.7	64.5	66.7	67.1	80.8	100.0	80.0	80.0	85.7	75.0	69.1	100.0	66.7	66.7	67.7	70.8	
Reporter/Alive	57	57	57	11	12	33	31	26	13	5	4	4	11	2	28	9	6	12	18	10	
	39.0	39.3	39.3	100.0	63.2	30.0	51.7	30.6	50.0	100.0	80.0	26.7	78.6	16.7	50.9	100.0	66.7	36.4	58.1	41.7	
Study guide for Bible class	66	66	66	10	7	47	37	29	18	5	2	10	13	5	29	8	3	16	20	9	
	45.2	45.5	45.5	90.9	36.8	42.7	61.7	34.1	69.2	100.0	40.0	66.7	92.9	41.7	52.7	88.9	33.3	48.5	64.5	37.5	
A daily devotional of some type	66	66	66	9	10	43	31	35	12	4	1	6	8	4	29	9	3	14	17	12	
	45.2	45.5	45.5	81.8	52.6	39.1	51.7	41.2	46.2	80.0	20.0	40.0	57.1	33.3	52.7	100.0	33.3	42.4	54.8	50.0	
READ CHURCH LUTHERAN MATERIAL (NET)	145	145	145	11	19	110	60	85	26	5	5	15	14	12	55	9	9	33	31	24	
	99.3	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	
No answer	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	



CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 26

BASE: IMMATURE FAITH GROUP

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	READ CHURCH/LUTHERAN MATERIALS								READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
	ROLE IN CHURCH				TEACHER				ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
	SMPL						NON-	NON-												NON-
Total Sample	146	145	145	11	19	110	60	85	26	5	5	15	14	12	55	9	9	33	31	24
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Love is a Choice	3	3	3	-	1	1	3	-	3	-	1	1	3	-	3	-	1	1	3	-
	2.1	2.1	2.1		5.3	0.9	5.0		11.5		20.0	6.7	21.4		5.5		11.1	3.0	9.7	
My Utmost for His Highest	3	3	3	-	-	1	1	2	1	-	-	-	1	-	3	-	-	1	1	2
	2.1	2.1	2.1			0.9	1.7	2.4	3.8				7.1		5.5			3.0	3.2	8.3
Love is a Decision	3	3	3	-	-	2	2	1	2	-	-	1	2	-	3	-	-	2	2	1
	2.1	2.1	2.1			1.8	3.3	1.2	7.7			6.7	14.3		5.5			6.1	6.5	4.2
Against the Night	1	1	1	-	-	1	1	-	1	-	-	1	1	-	1	-	-	1	1	-
	0.7	0.7	0.7			0.9	1.7		3.8			6.7	7.1		1.8			3.0	3.2	
Love for a Lifetime	8	8	8	1	-	6	4	4	1	-	-	1	1	-	8	1	-	6	4	4
	5.5	5.5	5.5	9.1		5.5	6.7	4.7	3.8			6.7	7.1		14.5	11.1		18.2	12.9	16.7
This Present Darkness	7	7	7	1	1	4	5	2	6	1	1	3	4	2	7	1	1	4	5	2
	4.8	4.8	4.8	9.1	5.3	3.6	8.3	2.4	23.1	20.0	20.0	20.0	28.6	16.7	12.7	11.1	11.1	12.1	16.1	8.3
Joshua and the Children	1	1	1	-	-	1	1	-	1	-	-	1	1	-	1	-	-	1	1	-
	0.7	0.7	0.7			0.9	1.7		3.8			6.7	7.1		1.8			3.0	3.2	
No Compromise	1	1	1	-	-	1	1	-	1	-	-	1	1	-	1	-	-	1	1	-
	0.7	0.7	0.7			0.9	1.7		3.8			6.7	7.1		1.8			3.0	3.2	
Becoming a Woman of Excellence	4	4	4	-	-	2	1	3	1	-	-	1	-	1	4	-	-	2	1	3
	2.7	2.8	2.8			1.8	1.7	3.5	3.8			6.7		8.3	7.3			6.1	3.2	12.5
Love Finds a Home	6	6	6	1	1	3	5	1	3	-	1	1	3	-	6	1	1	3	5	1
	4.1	4.1	4.1	9.1	5.3	2.7	8.3	1.2	11.5		20.0	6.7	21.4		10.9	11.1	11.1	9.1	16.1	4.2
Love Follows the Heart	2	2	2	-	-	1	2	-	2	-	-	1	2	-	2	-	-	1	2	-
	1.4	1.4	1.4			0.9	3.3		7.7			6.7	14.3		3.6			3.0	6.5	
Dare to Discipline	45	45	45	8	9	25	28	17	15	4	4	6	12	3	45	8	9	25	28	17
	30.8	31.0	31.0	72.7	47.4	22.7	46.7	20.0	57.7	80.0	80.0	40.0	85.7	25.0	81.8	88.9	100.0	75.8	90.3	70.8

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 26

BASE: IMMATURE FAITH GROUP

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	TOTAL READR SMPL TOTAL		READ CHURCH/LUTHERAN MATERIALS						READ AWARD-WINNING RELIGIOUS BOOKS						READ BEST-SELLING RELIGIOUS BOOKS					
			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER			ROLE IN CHURCH			TEACHER		
			TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH	TOTAL	PASTR	WRKER	LAITY	TEACH	TEACH
			NON-						NON-						NON-					
Total Sample	146	145	145	11	19	110	60	85	26	5	5	15	14	12	55	9	9	33	31	24
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Always Daddy's Girl	2	2	2	-	-	2	1	1	1	-	-	1	1	-	2	-	-	2	1	1
	1.4	1.4	1.4			1.8	1.7	1.2	3.8			6.7	7.1		3.6			6.1	3.2	4.2
The Strong Willed Child	31	31	31	7	5	16	20	11	8	3	2	2	7	1	31	7	5	16	20	11
	21.2	21.4	21.4	63.6	26.3	14.5	33.3	12.9	30.8	60.0	40.0	13.3	50.0	8.3	56.4	77.8	55.6	48.5	64.5	45.8
Inside Out	1	1	1	-	-	-	1	-	1	-	-	-	1	-	1	-	-	-	1	-
	0.7	0.7	0.7				1.7		3.8				7.1		1.8				3.2	
Rise & Shine	1	1	1	-	-	1	1	-	-	-	-	-	-	-	1	-	-	1	1	-
	0.7	0.7	0.7			0.9	1.7								1.8			3.0	3.2	
READ AWARD-WINNING RELIGIOUS MATERIAL (NET)	26	26	26	5	5	15	14	12	26	5	5	15	14	12	17	4	4	8	12	5
	17.8	17.9	17.9	45.5	26.3	13.6	23.3	14.1	100.0	100.0	100.0	100.0	100.0	100.0	30.9	44.4	44.4	24.2	38.7	20.8
READ BEST-SELLING RELIGIOUS MATERIAL (NET)	55	55	55	9	9	33	31	24	17	4	4	8	12	5	55	9	9	33	31	24
	37.7	37.9	37.9	81.8	47.4	30.0	51.7	28.2	65.4	80.0	80.0	53.3	85.7	41.7	100.0	100.0	100.0	100.0	100.0	100.0
No answer	82	81	81	1	9	70	27	54	-	-	-	-	-	-	-	-	-	-	-	-
	56.2	55.9	55.9	9.1	47.4	63.6	45.0	63.5												

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 27

BASE: TOTAL SAMPLE

Q9. WOULD YOU CONSIDER YOURSELF A HEAVY READER; A MEDIUM READER; OR A LIGHT READER?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPLE	PASTR	WRKER	LAIITY	TEACH	TEACH	NON- YEARS	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE
Total Sample	1021 100.0	190 100.0	170 100.0	634 100.0	596 100.0	411 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0
Heavy reader	286 28.0	76 40.0	50 29.4	157 24.8	203 34.1	82 20.0	35 25.7	173 31.4	73 22.7	49 17.4	95 25.6	137 38.6
Medium reader	469 45.9	92 48.4	74 43.5	289 45.6	272 45.6	190 46.2	74 54.4	245 44.5	147 45.7	125 44.3	178 48.0	162 45.6
Light reader	262 25.7	22 11.6	45 26.5	186 29.3	120 20.1	137 33.3	26 19.1	133 24.1	100 31.1	105 37.2	98 26.4	56 15.8
No answer	4 0.4	-	1 0.6	2 0.3	1 0.2	2 0.5	1 0.7	-	2 0.6	3 1.1	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 28

BASE: TOTAL SAMPLE

Q10. IN A TYPICAL YEAR, HOW MANY BOOKS WOULD YOU ESTIMATE  
YOU READ?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	TEACH	NON- YEARS	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE
Total Sample	1021 100.0	190 100.0	170 100.0	634 100.0	596 100.0	411 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0
Typically none	82 8.0	3 1.6	11 6.5	61 9.6	26 4.4	54 13.1	4 2.9	28 5.1	49 15.2	44 15.6	29 7.8	8 2.3
One to three	247 24.2	25 13.2	37 21.8	179 28.2	121 20.3	122 29.7	36 26.5	113 20.5	95 29.5	87 30.9	89 24.0	67 18.9
Four to five	181 17.7	38 20.0	39 22.9	100 15.8	112 18.8	68 16.5	23 16.9	113 20.5	44 13.7	39 13.8	73 19.7	68 19.2
Six to ten	176 17.2	43 22.6	28 16.5	103 16.2	110 18.5	64 15.6	30 22.1	97 17.6	47 14.6	44 15.6	51 13.7	79 22.3
Eleven to fifteen	123 12.0	31 16.3	19 11.2	71 11.2	84 14.1	38 9.2	18 13.2	71 12.9	34 10.6	20 7.1	51 13.7	52 14.6
Sixteen to twenty	48 4.7	16 8.4	10 5.9	21 3.3	35 5.9	11 2.7	7 5.1	31 5.6	10 3.1	10 3.5	18 4.9	20 5.6
More than twenty	159 15.6	34 17.9	25 14.7	96 15.1	107 18.0	51 12.4	17 12.5	97 17.6	41 12.7	35 12.4	59 15.9	61 17.2
No answer	5 0.5	-	1 0.6	3 0.5	1 0.2	3 0.7	1 0.7	1 0.2	2 0.6	3 1.1	1 0.3	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 29

BASE: TOTAL SAMPLE

Q11. HOW MANY DIFFERENT MAGAZINES OR JOURNALS DO YOU REGULARLY  
READ OR SCAN?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE
Total Sample	1021 100.0	190 100.0	170 100.0	634 100.0	596 100.0	411 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0
Typically none	15 1.5	1 0.5	2 1.2	11 1.7	6 1.0	8 1.9	3 2.2	8 1.5	3 0.9	7 2.5	3 0.8	4 1.1
One to three	266 26.1	39 20.5	44 25.9	176 27.8	149 25.0	114 27.7	42 30.9	145 26.3	75 23.3	82 29.1	99 26.7	81 22.8
Four to five	339 33.2	60 31.6	60 35.3	212 33.4	198 33.2	136 33.1	43 31.6	180 32.7	113 35.1	91 32.3	136 36.7	108 30.4
Six to ten	268 26.2	62 32.6	46 27.1	153 24.1	170 28.5	96 23.4	34 25.0	147 26.7	86 26.7	64 22.7	90 24.3	113 31.8
Eleven to fifteen	77 7.5	22 11.6	8 4.7	46 7.3	43 7.2	33 8.0	7 5.1	42 7.6	28 8.7	16 5.7	25 6.7	36 10.1
Sixteen to twenty	15 1.5	3 1.6	1 0.6	10 1.6	8 1.3	7 1.7	2 1.5	7 1.3	6 1.9	3 1.1	8 2.2	4 1.1
More than twenty	38 3.7	3 1.6	8 4.7	26 4.1	22 3.7	16 3.9	5 3.7	22 4.0	9 2.8	17 6.0	10 2.7	9 2.5
No answer	3 0.3	-	1 0.6	-	-	1 0.2	-	-	2 0.6	2 0.7	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 30

BASE: TOTAL SAMPLE

Q12. OF THE FOLLOWING, WHICH DO YOU NORMALLY READ?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAIY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE & DOC	MSTR & DOC
Total Sample	1021 100.0	190 100.0	170 100.0	634 100.0	596 100.0	411 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0
One or more daily newspaper	776 76.0	155 81.6	124 72.9	480 75.7	450 75.5	318 77.4	80 58.8	424 77.0	265 82.3	203 72.0	278 74.9	287 80.8
One or more weekly newspaper	631 61.8	123 64.7	100 58.8	390 61.5	359 60.2	263 64.0	75 55.1	336 61.0	214 66.5	188 66.7	219 59.0	217 61.1
Sunday bulletin	999 97.8	189 99.5	168 98.8	615 97.0	584 98.0	401 97.6	134 98.5	542 98.4	313 97.2	274 97.2	360 97.0	354 99.7
Church newsletter	967 94.7	184 96.8	166 97.6	591 93.2	564 94.6	389 94.6	130 95.6	521 94.6	307 95.3	261 92.6	351 94.6	345 97.2
Witness	818 80.1	180 94.7	141 82.9	479 75.6	498 83.6	309 75.2	96 70.6	431 78.2	283 87.9	224 79.4	285 76.8	300 84.5
The Reporter	822 80.5	186 97.9	149 87.6	472 74.4	510 85.6	300 73.0	93 68.4	442 80.2	278 86.3	215 76.2	283 76.3	314 88.5
Reporter/Alive	563 55.1	185 97.4	116 68.2	257 40.5	397 66.6	158 38.4	73 53.7	320 58.1	166 51.6	107 37.9	174 46.9	278 78.3
Study guide for Bible class	604 59.2	147 77.4	106 62.4	341 53.8	418 70.1	179 43.6	86 63.2	329 59.7	183 56.8	145 51.4	225 60.6	228 64.2
A daily devotional of some type	718 70.3	157 82.6	119 70.0	422 66.6	442 74.2	265 64.5	90 66.2	366 66.4	255 79.2	204 72.3	244 65.8	262 73.8
READ CHURCH LUTHERAN MATERIAL (NET)	1011 99.0	190 100.0	169 99.4	626 98.7	589 98.8	408 99.3	135 99.3	548 99.5	318 98.8	279 98.9	366 98.7	355 100.0
No answer	9 0.9	-	1 0.6	8 1.3	6 1.0	3 0.7	-	3 0.5	4 1.2	2 0.7	5 1.3	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 31

BASE: TOTAL SAMPLE

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPLE	PASTR	WRKER	LAITY	TEACH	NON-TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL-LEGE	MSTER & DOC
Total Sample	1021 100.0	190 100.0	170 100.0	634 100.0	596 100.0	411 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0
Dr. Dobson	144 14.1	16 8.4	30 17.6	95 15.0	86 14.4	56 13.6	16 11.8	79 14.3	48 14.9	46 16.3	57 15.4	39 11.0
Great Leaders of the Christian Church	33 3.2	8 4.2	3 1.8	21 3.3	17 2.9	14 3.4	4 2.9	14 2.5	14 4.3	6 2.1	15 4.0	11 3.1
Guardians of the Great Commission	11 1.1	3 1.6	-	8 1.3	5 0.8	6 1.5	1 0.7	6 1.1	4 1.2	3 1.1	3 0.8	5 1.4
Disappointment with God	25 2.4	7 3.7	5 2.9	13 2.1	16 2.7	9 2.2	4 2.9	14 2.5	7 2.2	4 1.4	14 3.8	7 2.0
The Spirit of the Disciplines	27 2.6	5 2.6	4 2.4	17 2.7	18 3.0	9 2.2	3 2.2	15 2.7	9 2.8	9 3.2	10 2.7	8 2.3
Hard Sayings of the Old Testament	32 3.1	16 8.4	4 2.4	12 1.9	26 4.4	6 1.5	6 4.4	19 3.4	6 1.9	6 2.1	5 1.3	20 5.6
The Bible Exposition Commentary	42 4.1	20 10.5	7 4.1	15 2.4	30 5.0	12 2.9	4 2.9	25 4.5	13 4.0	9 3.2	12 3.2	21 5.9
Against the New Age	35 3.4	10 5.3	2 1.2	23 3.6	21 3.5	14 3.4	4 2.9	15 2.7	16 5.0	8 2.8	11 3.0	16 4.5
Confronting the New Age	86 8.4	38 20.0	15 8.8	32 5.0	68 11.4	18 4.4	22 16.2	47 8.5	17 5.3	13 4.6	25 6.7	48 13.5
Piercing teh Darkness	60 5.9	16 8.4	8 4.7	35 5.5	45 7.6	14 3.4	6 4.4	46 8.3	7 2.2	17 6.0	17 4.6	25 7.0
A Requiem for Love	19 1.9	3 1.6	4 2.4	12 1.9	13 2.2	6 1.5	2 1.5	9 1.6	8 2.5	8 2.8	8 2.2	3 0.8
The Gospel According to Jesus	59 5.8	14 7.4	13 7.6	31 4.9	42 7.0	16 3.9	9 6.6	29 5.3	21 6.5	12 4.3	26 7.0	21 5.9

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 31

BASE: TOTAL SAMPLE

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKR	LAITY	TEACH	TEACH	NON- <35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	1021 100.0	190 100.0	170 100.0	634 100.0	596 100.0	411 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0
The Canon of Scripture	38 3.7	32 16.8	1 0.6	5 0.8	31 5.2	7 1.7	7 5.1	23 4.2	8 2.5	1 0.4	5 1.3	32 9.0
Love is a Choice	41 4.0	10 5.3	9 5.3	21 3.3	29 4.9	12 2.9	5 3.7	24 4.4	12 3.7	10 3.5	11 3.0	20 5.6
My Utmost for His Highest	63 6.2	18 9.5	11 6.5	32 5.0	48 8.1	15 3.6	9 6.6	39 7.1	14 4.3	12 4.3	27 7.3	23 6.5
Love is a Decision	41 4.0	11 5.8	6 3.5	22 3.5	31 5.2	9 2.2	6 4.4	24 4.4	10 3.1	12 4.3	9 2.4	19 5.4
Against the Night	32 3.1	7 3.7	5 2.9	20 3.2	22 3.7	10 2.4	4 2.9	16 2.9	11 3.4	9 3.2	10 2.7	12 3.4
Love for a Lifetime	107 10.5	22 11.6	19 11.2	64 10.1	73 12.2	32 7.8	17 12.5	62 11.3	26 8.1	22 7.8	50 13.5	32 9.0
This Present Darkness	76 7.4	22 11.6	13 7.6	40 6.3	61 10.2	14 3.4	10 7.4	55 10.0	10 3.1	19 6.7	25 6.7	31 8.7
Joshua and the Children	44 4.3	12 6.3	7 4.1	25 3.9	33 5.5	11 2.7	3 2.2	31 5.6	9 2.8	10 3.5	14 3.8	19 5.4
No Compromise	14 1.4	5 2.6	2 1.2	7 1.1	10 1.7	4 1.0	4 2.9	6 1.1	4 1.2	3 1.1	4 1.1	7 2.0
Becoming a Woman of Excellence	26 2.5	3 1.6	7 4.1	14 2.2	17 2.9	9 2.2	5 3.7	17 3.1	4 1.2	3 1.1	15 4.0	8 2.3
Love Finds a Home	64 6.3	8 4.2	14 8.2	39 6.2	50 8.4	14 3.4	11 8.1	35 6.4	17 5.3	22 7.8	26 7.0	15 4.2
Love Follows the Heart	31 3.0	3 1.6	5 2.9	21 3.3	22 3.7	9 2.2	4 2.9	15 2.7	11 3.4	12 4.3	11 3.0	7 2.0

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 31

BASE: TOTAL SAMPLE

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH			TEACHER			AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE & DOC	MSTER DOC
Total Sample	1021 100.0	190 100.0	170 100.0	634 100.0	596 100.0	411 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0
Dare to Discipline	429 42.0	111 58.4	106 62.4	205 32.3	327 54.9	97 23.6	56 41.2	294 53.4	76 23.6	74 26.2	157 42.3	195 54.9
Always Daddy's Girl	15 1.5	1 0.5	2 1.2	12 1.9	10 1.7	5 1.2	3 2.2	8 1.5	4 1.2	5 1.8	7 1.9	3 0.8
The Strong Willed Child	319 31.2	85 44.7	70 41.2	158 24.9	246 41.3	67 16.3	45 33.1	217 39.4	55 17.1	59 20.9	113 30.5	144 40.6
Inside Out	23 2.3	7 3.7	3 1.8	11 1.7	19 3.2	3 0.7	7 5.1	14 2.5	2 0.6	5 1.8	7 1.9	11 3.1
Rise & Shine	55 5.4	14 7.4	17 10.0	23 3.6	40 6.7	15 3.6	6 4.4	33 6.0	16 5.0	9 3.2	20 5.4	26 7.3
READ AWARD-WINNING RELIGIOUS MATERIAL (NET)	315 30.9	82 43.2	57 33.5	172 27.1	212 35.6	99 24.1	40 29.4	183 33.2	89 27.6	73 25.9	116 31.3	122 34.4
READ BEST-SELLING RELIGIOUS MATERIAL (NET)	536 52.5	126 66.3	119 70.0	281 44.3	390 65.4	140 34.1	80 58.8	339 61.5	112 34.8	103 36.5	202 54.4	225 63.4
No answer	423 41.4	55 28.9	45 26.5	307 48.4	179 30.0	237 57.7	50 36.8	188 34.1	179 55.6	160 56.7	144 38.8	113 31.8

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 32

BASE: TOTAL SAMPLE

DIMENSIONS OF FAITH GROUPING?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	1021 100.0	190 100.0	170 100.0	634 100.0	596 100.0	411 100.0	136 100.0	551 100.0	322 100.0	282 100.0	371 100.0	355 100.0
Equal integrated faith	559 54.8	125 65.8	98 57.6	327 51.6	365 61.2	185 45.0	66 48.5	303 55.0	190 59.0	163 57.8	182 49.1	214 60.3
High vertical faith	124 12.1	27 14.2	22 12.9	72 11.4	78 13.1	45 10.9	18 13.2	79 14.3	27 8.4	27 9.6	49 13.2	48 13.5
High horizontal faith	106 10.4	14 7.4	19 11.2	70 11.0	45 7.6	61 14.8	19 14.0	59 10.7	27 8.4	24 8.5	48 12.9	33 9.3
Immature faith	146 14.3	11 5.8	19 11.2	110 17.4	61 10.2	85 20.7	28 20.6	79 14.3	39 12.1	41 14.5	68 18.3	37 10.4
No answer	86 8.4	13 6.8	12 7.1	55 8.7	47 7.9	35 8.5	5 3.7	31 5.6	39 12.1	27 9.6	24 6.5	23 6.5

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 33

BASE: INTEGRATED FAITH

Q9. WOULD YOU CONSIDER YOURSELF A HEAVY READER; A MEDIUM READER; OR A LIGHT READER?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPLE	PASTR	WRKER	LAITY	TEACH	TEACH	NON- YEARS	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL-LEGE
Total Sample	559 100.0	125 100.0	98 100.0	327 100.0	365 100.0	185 100.0	66 100.0	303 100.0	190 100.0	163 100.0	182 100.0	214 100.0
Heavy reader	182 32.6	56 44.8	31 31.6	95 29.1	140 38.4	41 22.2	21 31.8	114 37.6	47 24.7	29 17.8	60 33.0	93 43.5
Medium reader	264 47.2	57 45.6	48 49.0	154 47.1	165 45.2	95 51.4	36 54.5	133 43.9	95 50.0	81 49.7	86 47.3	97 45.3
Light reader	111 19.9	12 9.6	19 19.4	77 23.5	59 16.2	49 26.5	8 12.1	56 18.5	47 24.7	51 31.3	36 19.8	24 11.2
No answer	2 0.4	-	-	1 0.3	1 0.3	-	1 1.5	-	1 0.5	2 1.2	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 34

BASE: INTEGRATED FAITH

Q10. IN A TYPICAL YEAR, HOW MANY BOOKS WOULD YOU ESTIMATE YOU READ?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	559 100.0	125 100.0	98 100.0	327 100.0	365 100.0	185 100.0	66 100.0	303 100.0	190 100.0	163 100.0	182 100.0	214 100.0
Typically none	35 6.3	1 0.8	6 6.1	26 8.0	12 3.3	23 12.4	1 1.5	11 3.6	23 12.1	21 12.9	10 5.5	4 1.9
One to three	118 21.1	14 11.2	18 18.4	82 25.1	69 18.9	46 24.9	16 24.2	50 16.5	52 27.4	47 28.8	37 20.3	34 15.9
Four to five	108 19.3	27 21.6	24 24.5	56 17.1	71 19.5	36 19.5	11 16.7	67 22.1	30 15.8	27 16.6	37 20.3	44 20.6
Six to ten	96 17.2	26 20.8	18 18.4	51 15.6	63 17.3	32 17.3	17 25.8	48 15.8	31 16.3	27 16.6	23 12.6	46 21.5
Eleven to fifteen	75 13.4	18 14.4	12 12.2	45 13.8	55 15.1	19 10.3	7 10.6	43 14.2	25 13.2	14 8.6	31 17.0	30 14.0
Sixteen to twenty	30 5.4	12 9.6	4 4.1	14 4.3	21 5.8	7 3.8	4 6.1	18 5.9	8 4.2	5 3.1	12 6.6	13 6.1
More than twenty	95 17.0	27 21.6	16 16.3	52 15.9	73 20.0	22 11.9	9 13.6	66 21.8	20 10.5	20 12.3	32 17.6	43 20.1
No answer	2 0.4	-	-	1 0.3	1 0.3	-	1 1.5	-	1 0.5	2 1.2	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 35

BASE: INTEGRATED FAITH

Q11. HOW MANY DIFFERENT MAGAZINES OR JOURNALS DO YOU REGULARLY  
READ OR SCAN?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	559 100.0	125 100.0	98 100.0	327 100.0	365 100.0	185 100.0	66 100.0	303 100.0	190 100.0	163 100.0	182 100.0	214 100.0
Typically none	4 0.7	-	1 1.0	2 0.6	2 0.5	2 1.1	-	3 1.0	1 0.5	3 1.8	-	1 0.5
One to three	126 22.5	24 19.2	18 18.4	83 25.4	78 21.4	46 24.9	17 25.8	66 21.8	43 22.6	41 25.2	39 21.4	46 21.5
Four to five	192 34.3	38 30.4	36 36.7	115 35.2	128 35.1	61 33.0	24 36.4	107 35.3	61 32.1	57 35.0	68 37.4	67 31.3
Six to ten	153 27.4	37 29.6	30 30.6	83 25.4	103 28.2	48 25.9	20 30.3	80 26.4	53 27.9	41 25.2	50 27.5	62 29.0
Eleven to fifteen	56 10.0	22 17.6	8 8.2	26 8.0	38 10.4	17 9.2	3 4.5	32 10.6	21 11.1	8 4.9	18 9.9	30 14.0
Sixteen to twenty	5 0.9	1 0.8	1 1.0	3 0.9	4 1.1	1 0.5	-	2 0.7	3 1.6	1 0.6	3 1.6	1 0.5
More than twenty	22 3.9	3 2.4	4 4.1	15 4.6	12 3.3	10 5.4	2 3.0	13 4.3	7 3.7	11 6.7	4 2.2	7 3.3
No answer	1 0.2	-	-	-	-	-	-	-	1 0.5	1 0.6	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 36

BASE: INTEGRATED FAITH

Q12. OF THE FOLLOWING, WHICH DO YOU NORMALLY READ?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPLE	PASTR	WRKER	LAITY	TEACH	NON-TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL-LEGE	MSTER & DOC
Total Sample	559 100.0	125 100.0	98 100.0	327 100.0	365 100.0	185 100.0	66 100.0	303 100.0	190 100.0	163 100.0	182 100.0	214 100.0
One or more daily newspaper	430 76.9	108 86.4	70 71.4	247 75.5	284 77.8	141 76.2	37 56.1	238 78.5	155 81.6	115 70.6	137 75.3	178 83.2
One or more weekly newspaper	347 62.1	81 64.8	59 60.2	203 62.1	223 61.1	118 63.8	34 51.5	191 63.0	122 64.2	107 65.6	106 58.2	134 62.6
Sunday bulletin	553 98.9	125 100.0	98 100.0	321 98.2	361 98.9	183 98.9	66 100.0	299 98.7	188 98.9	160 98.2	179 98.4	214 100.0
Church newsletter	534 95.5	121 96.8	96 98.0	308 94.2	348 95.3	177 95.7	65 98.5	286 94.4	183 96.3	154 94.5	173 95.1	207 96.7
Witness	467 83.5	120 96.0	84 85.7	255 78.0	313 85.8	146 78.9	55 83.3	243 80.2	169 88.9	135 82.8	145 79.7	187 87.4
The Reporter	485 86.8	123 98.4	89 90.8	267 81.7	323 88.5	153 82.7	57 86.4	255 84.2	173 91.1	134 82.2	152 83.5	199 93.0
Reporter/Alive	342 61.2	122 97.6	71 72.4	146 44.6	255 69.9	80 43.2	45 68.2	190 62.7	107 56.3	63 38.7	104 57.1	175 81.8
Study guide for Bible class	367 65.7	97 77.6	69 70.4	196 59.9	264 72.3	97 52.4	47 71.2	199 65.7	121 63.7	93 57.1	125 68.7	149 69.6
A daily devotional of some type	445 79.6	104 83.2	79 80.6	255 78.0	297 81.4	141 76.2	56 84.8	224 73.9	165 86.8	131 80.4	141 77.5	173 80.8
READ CHURCH LUTHERAN MATERIAL (NET)	558 99.8	125 100.0	98 100.0	326 99.7	364 99.7	185 100.0	66 100.0	302 99.7	190 100.0	162 99.4	182 100.0	214 100.0
No answer	1 0.2	-	-	1 0.3	1 0.3	-	-	1 0.3	-	1 0.6	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 37

BASE: INTEGRATED FAITH

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPLE	PASTR	WRKER	LAITY	TEACH	NON-TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL-LEGE	MSTER & DOC
Total Sample	559 100.0	125 100.0	98 100.0	327 100.0	365 100.0	185 100.0	66 100.0	303 100.0	190 100.0	163 100.0	182 100.0	214 100.0
Dr. Dobson	99 17.7	13 10.4	25 25.5	60 18.3	65 17.8	33 17.8	13 19.7	54 17.8	32 16.8	34 20.9	34 18.7	31 14.5
Great Leaders of the Christian Church	18 3.2	3 2.4	3 3.1	11 3.4	9 2.5	8 4.3	2 3.0	7 2.3	9 4.7	6 3.7	6 3.3	6 2.8
Guardians of the Great Commission	10 1.8	3 2.4	-	7 2.1	4 1.1	6 3.2	1 1.5	6 2.0	3 1.6	3 1.8	2 1.1	5 2.3
Disappointment with God	15 2.7	4 3.2	1 1.0	10 3.1	10 2.7	5 2.7	3 4.5	9 3.0	3 1.6	4 2.5	6 3.3	5 2.3
The Spirit of the Disciplines	23 4.1	3 2.4	4 4.1	16 4.9	14 3.8	9 4.9	2 3.0	13 4.3	8 4.2	9 5.5	8 4.4	6 2.8
Hard Sayings of the Old Testament	20 3.6	11 8.8	1 1.0	8 2.4	16 4.4	4 2.2	3 4.5	13 4.3	4 2.1	5 3.1	2 1.1	13 6.1
The Bible Exposition Commentary	29 5.2	14 11.2	4 4.1	11 3.4	21 5.8	8 4.3	1 1.5	17 5.6	11 5.8	8 4.9	6 3.3	15 7.0
Against the New Age	24 4.3	6 4.8	2 2.0	16 4.9	14 3.8	10 5.4	2 3.0	10 3.3	12 6.3	6 3.7	6 3.3	12 5.6
Confronting the New Age	58 10.4	26 20.8	7 7.1	24 7.3	46 12.6	12 6.5	11 16.7	31 10.2	16 8.4	11 6.7	13 7.1	34 15.9
Piercing teh Darkness	41 7.3	11 8.8	6 6.1	24 7.3	32 8.8	8 4.3	4 6.1	30 9.9	7 3.7	13 8.0	11 6.0	17 7.9
A Requiem for Love	14 2.5	2 1.6	3 3.1	9 2.8	10 2.7	4 2.2	1 1.5	7 2.3	6 3.2	7 4.3	4 2.2	3 1.4
The Gospel According to Jesus	47 8.4	11 8.8	11 11.2	24 7.3	33 9.0	14 7.6	7 10.6	24 7.9	16 8.4	11 6.7	18 9.9	18 8.4

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 37

BASE: INTEGRATED FAITH

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	559 100.0	125 100.0	98 100.0	327 100.0	365 100.0	185 100.0	66 100.0	303 100.0	190 100.0	163 100.0	182 100.0	214 100.0
The Canon of Scripture	26 4.7	21 16.8	-	5 1.5	21 5.8	5 2.7	4 6.1	17 5.6	5 2.6	1 0.6	3 1.6	22 10.3
Love is a Choice	22 3.9	4 3.2	5 5.1	13 4.0	15 4.1	7 3.8	3 4.5	9 3.0	10 5.3	8 4.9	5 2.7	9 4.2
My Utmost for His Highest	42 7.5	15 12.0	5 5.1	22 6.7	34 9.3	8 4.3	5 7.6	23 7.6	14 7.4	8 4.9	16 8.8	18 8.4
Love is a Decision	26 4.7	5 4.0	6 6.1	15 4.6	21 5.8	5 2.7	5 7.6	14 4.6	7 3.7	9 5.5	6 3.3	11 5.1
Against the Night	23 4.1	4 3.2	4 4.1	15 4.6	15 4.1	8 4.3	2 3.0	10 3.3	11 5.8	8 4.9	7 3.8	8 3.7
Love for a Lifetime	68 12.2	12 9.6	15 15.3	41 12.5	50 13.7	17 9.2	9 13.6	40 13.2	19 10.0	19 11.7	27 14.8	22 10.3
This Present Darkness	51 9.1	15 12.0	9 9.2	27 8.3	41 11.2	9 4.9	6 9.1	36 11.9	9 4.7	14 8.6	17 9.3	20 9.3
Joshua and the Children	34 6.1	10 8.0	5 5.1	19 5.8	26 7.1	8 4.3	2 3.0	26 8.6	6 3.2	8 4.9	9 4.9	17 7.9
No Compromise	11 2.0	4 3.2	2 2.0	5 1.5	7 1.9	4 2.2	3 4.5	4 1.3	4 2.1	3 1.8	2 1.1	6 2.8
Becoming a Woman of Excellence	17 3.0	1 0.8	6 6.1	10 3.1	14 3.8	3 1.6	3 4.5	11 3.6	3 1.6	3 1.8	10 5.5	4 1.9
Love Finds a Home	41 7.3	5 4.0	12 12.2	24 7.3	34 9.3	7 3.8	6 9.1	26 8.6	9 4.7	15 9.2	16 8.8	10 4.7
Love Follows the Heart	18 3.2	2 1.6	4 4.1	12 3.7	13 3.6	5 2.7	2 3.0	10 3.3	6 3.2	8 4.9	5 2.7	5 2.3

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 37

BASE: INTEGRATED FAITH

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	559 100.0	125 100.0	98 100.0	327 100.0	365 100.0	185 100.0	66 100.0	303 100.0	190 100.0	163 100.0	182 100.0	214 100.0
Dare to Discipline	264 47.2	73 58.4	72 73.5	119 36.4	211 57.8	50 27.0	31 47.0	178 58.7	55 28.9	50 30.7	92 50.5	122 57.0
Always Daddy's Girl	9 1.6	1 0.8	2 2.0	6 1.8	7 1.9	2 1.1	1 1.5	5 1.7	3 1.6	4 2.5	4 2.2	1 0.5
The Strong Willed Child	199 35.6	54 43.2	51 52.0	94 28.7	156 42.7	39 21.1	27 40.9	135 44.6	37 19.5	40 24.5	67 36.8	92 43.0
Inside Out	13 2.3	2 1.6	2 2.0	9 2.8	11 3.0	2 1.1	5 7.6	7 2.3	1 0.5	3 1.8	5 2.7	5 2.3
Rise & Shine	36 6.4	9 7.2	10 10.2	16 4.9	24 6.6	12 6.5	5 7.6	18 5.9	13 6.8	8 4.9	13 7.1	15 7.0
READ AWARD-WINNING RELIGIOUS MATERIAL (NET)	200 35.8	57 45.6	37 37.8	104 31.8	141 38.6	56 30.3	24 36.4	116 38.3	60 31.6	55 33.7	59 32.4	86 40.2
READ BEST-SELLING RELIGIOUS MATERIAL (NET)	329 58.9	81 64.8	80 81.6	167 51.1	253 69.3	72 38.9	43 65.2	209 69.0	77 40.5	70 42.9	120 65.9	139 65.0
No answer	201 36.0	38 30.4	16 16.3	140 42.8	99 27.1	98 53.0	23 34.8	82 27.1	96 50.5	82 50.3	56 30.8	63 29.4

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 38

BASE: HIGH VERTICAL FAITH

Q9. WOULD YOU CONSIDER YOURSELF A HEAVY READER; A MEDIUM READER; OR A LIGHT READER?

	ROLE IN CHURCH				TEACHER	AGE			EDUCATION LEVEL			
	TOTAL SMPLE	PASTR	WRKER	LAITY	NON-TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL-LEGE	MSTER & DOC	
Total Sample	124 100.0	27 100.0	22 100.0	72 100.0	78 100.0	45 100.0	18 100.0	79 100.0	27 100.0	27 100.0	49 100.0	48 100.0
Heavy reader	23 18.5	7 25.9	6 27.3	9 12.5	19 24.4	4 8.9	3 16.7	16 20.3	4 14.8	3 11.1	9 18.4	11 22.9
Medium reader	62 50.0	14 51.9	7 31.8	39 54.2	39 50.0	22 48.9	10 55.6	36 45.6	16 59.3	10 37.0	28 57.1	24 50.0
Light reader	38 30.6	6 22.2	9 40.9	23 31.9	20 25.6	18 40.0	5 27.8	27 34.2	6 22.2	13 48.1	12 24.5	13 27.1
No answer	1 0.8	-	-	1 1.4	-	1 2.2	-	-	1 3.7	1 3.7	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 39

BASE: HIGH VERTICAL FAITH

Q10. IN A TYPICAL YEAR, HOW MANY BOOKS WOULD YOU ESTIMATE YOU READ?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPLE	PASTR	WRKER	LAITY	TEACH	NON-TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL-LEGE	MSTER & DOC
Total Sample	124 100.0	27 100.0	22 100.0	72 100.0	78 100.0	45 100.0	18 100.0	79 100.0	27 100.0	27 100.0	49 100.0	48 100.0
Typically none	9 7.3	1 3.7	1 4.5	6 8.3	4 5.1	4 8.9	1 5.6	3 3.8	5 18.5	3 11.1	5 10.2	1 2.1
One to three	38 30.6	4 14.8	6 27.3	28 38.9	16 20.5	22 48.9	4 22.2	24 30.4	10 37.0	12 44.4	12 24.5	14 29.2
Four to five	17 13.7	5 18.5	4 18.2	7 9.7	14 17.9	3 6.7	1 5.6	14 17.7	2 7.4	3 11.1	8 16.3	6 12.5
Six to ten	27 21.8	8 29.6	4 18.2	15 20.8	19 24.4	8 17.8	4 22.2	17 21.5	6 22.2	6 22.2	7 14.3	14 29.2
Eleven to fifteen	12 9.7	2 7.4	2 9.1	8 11.1	6 7.7	6 13.3	4 22.2	7 8.9	1 3.7	2 7.4	6 12.2	4 8.3
Sixteen to twenty	5 4.0	2 7.4	2 9.1	1 1.4	5 6.4	-	1 5.6	4 5.1	-	-	2 4.1	3 6.2
More than twenty	16 12.9	5 18.5	3 13.6	7 9.7	14 17.9	2 4.4	3 16.7	10 12.7	3 11.1	1 3.7	9 18.4	6 12.5
No answer	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 40

BASE: HIGH VERTICAL FAITH

Q11. HOW MANY DIFFERENT MAGAZINES OR JOURNALS DO YOU REGULARLY  
READ OR SCAN?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	124 100.0	27 100.0	22 100.0	72 100.0	78 100.0	45 100.0	18 100.0	79 100.0	27 100.0	27 100.0	49 100.0	48 100.0
Typically none	2 1.6	1 3.7	1 4.5	-	2 2.6	-	-	2 2.5	-	-	1 2.0	1 2.1
One to three	40 32.3	8 29.6	9 40.9	23 31.9	23 29.5	17 37.8	7 38.9	27 34.2	6 22.2	12 44.4	15 30.6	13 27.1
Four to five	37 29.8	11 40.7	4 18.2	21 29.2	23 29.5	13 28.9	4 22.2	20 25.3	13 48.1	9 33.3	13 26.5	15 31.2
Six to ten	35 28.2	7 25.9	8 36.4	19 26.4	26 33.3	9 20.0	6 33.3	24 30.4	5 18.5	5 18.5	13 26.5	17 35.4
Eleven to fifteen	6 4.8	-	-	5 6.9	1 1.3	5 11.1	1 5.6	2 2.5	3 11.1	-	4 8.2	2 4.2
Sixteen to twenty	1 0.8	-	-	1 1.4	1 1.3	-	-	1 1.3	-	-	1 2.0	-
More than twenty	3 2.4	-	-	3 4.2	2 2.6	1 2.2	-	3 3.8	-	1 3.7	2 4.1	-
No answer	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 41

BASE: HIGH VERTICAL FAITH

Q12. OF THE FOLLOWING, WHICH DO YOU NORMALLY READ?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPLE	PASTR	WRKER	LAITY	TEACH	NON-TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL-LEGE	MSTER & DOC
Total Sample	124 100.0	27 100.0	22 100.0	72 100.0	78 100.0	45 100.0	18 100.0	79 100.0	27 100.0	27 100.0	49 100.0	48 100.0
One or more daily newspaper	94 75.8	18 66.7	20 90.9	53 73.6	56 71.8	37 82.2	11 61.1	60 75.9	23 85.2	20 74.1	40 81.6	34 70.8
One or more weekly newspaper	71 57.3	17 63.0	11 50.0	42 58.3	42 53.8	28 62.2	8 44.4	46 58.2	17 63.0	16 59.3	28 57.1	27 56.2
Sunday bulletin	123 99.2	26 96.3	22 100.0	72 100.0	78 100.0	44 97.8	18 100.0	78 98.7	27 100.0	27 100.0	49 100.0	47 97.9
Church newsletter	117 94.4	25 92.6	21 95.5	68 94.4	75 96.2	41 91.1	16 88.9	74 93.7	27 100.0	24 88.9	47 95.9	46 95.8
Witness	105 84.7	24 88.9	17 77.3	61 84.7	66 84.6	38 84.4	13 72.2	67 84.8	25 92.6	21 77.8	43 87.8	41 85.4
The Reporter	106 85.5	27 100.0	20 90.9	56 77.8	73 93.6	32 71.1	15 83.3	67 84.8	24 88.9	19 70.4	41 83.7	46 95.8
Reporter/Alive	81 65.3	27 100.0	18 81.8	36 50.0	59 75.6	22 48.9	12 66.7	55 69.6	14 51.9	14 51.9	26 53.1	41 85.4
Study guide for Bible class	72 58.1	21 77.8	12 54.5	38 52.8	54 69.2	18 40.0	12 66.7	49 62.0	11 40.7	14 51.9	29 59.2	29 60.4
A daily devotional of some type	87 70.2	23 85.2	15 68.2	47 65.3	57 73.1	30 66.7	12 66.7	55 69.6	20 74.1	19 70.4	35 71.4	33 68.8
READ CHURCH LUTHERAN MATERIAL (NET)	124 100.0	27 100.0	22 100.0	72 100.0	78 100.0	45 100.0	18 100.0	79 100.0	27 100.0	27 100.0	49 100.0	48 100.0
No answer	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 42

BASE: HIGH VERTICAL FAITH

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPLE	PASTR	WRKER	LAITY	TEACH	NON-TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL-LEGE	MSTER & DOC
Total Sample	124 100.0	27 100.0	22 100.0	72 100.0	78 100.0	45 100.0	18 100.0	79 100.0	27 100.0	27 100.0	49 100.0	48 100.0
Dr. Dobson	9 7.3	-	1 4.5	8 11.1	5 6.4	4 8.9	-	7 8.9	2 7.4	2 7.4	7 14.3	-
Great Leaders of the Christian Church	5 4.0	1 3.7	-	4 5.6	3 3.8	2 4.4	1 5.6	3 3.8	1 3.7	-	4 8.2	1 2.1
Disappointment with God	3 2.4	1 3.7	1 4.5	1 1.4	2 2.6	1 2.2	-	1 1.3	2 7.4	-	2 4.1	1 2.1
The Spirit of the Disciplines	1 0.8	1 3.7	-	-	1 1.3	-	1 5.6	-	-	-	-	1 2.1
Hard Sayings of the Old Testament	3 2.4	2 7.4	1 4.5	-	3 3.8	-	1 5.6	2 2.5	-	-	-	3 6.2
The Bible Exposition Commentary	4 3.2	2 7.4	1 4.5	1 1.4	4 5.1	-	1 5.6	3 3.8	-	-	1 2.0	3 6.2
Against the New Age	5 4.0	3 11.1	-	2 2.8	5 6.4	-	2 11.1	3 3.8	-	-	2 4.1	3 6.2
Confronting the New Age	8 6.5	4 14.8	1 4.5	3 4.2	7 9.0	1 2.2	3 16.7	5 6.3	-	2 7.4	2 4.1	4 8.3
Piercing teh Darkness	6 4.8	2 7.4	-	4 5.6	6 7.7	-	1 5.6	5 6.3	-	2 7.4	1 2.0	3 6.2
A Requiem for Love	2 1.6	-	-	2 2.8	2 2.6	-	-	1 1.3	1 3.7	1 3.7	1 2.0	-
The Gospel According to Jesus	1 0.8	-	-	1 1.4	1 1.3	-	-	-	1 3.7	1 3.7	-	-
The Canon of Scripture	5 4.0	5 18.5	-	-	4 5.1	1 2.2	3 16.7	1 1.3	1 3.7	-	1 2.0	4 8.3

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 42

BASE: HIGH VERTICAL FAITH

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	124 100.0	27 100.0	22 100.0	72 100.0	78 100.0	45 100.0	18 100.0	79 100.0	27 100.0	27 100.0	49 100.0	48 100.0
Love is a Choice	7 5.6	2 7.4	1 4.5	4 5.6	6 7.7	1 2.2	2 11.1	5 6.3	-	1 3.7	2 4.1	4 8.3
My Utmost for His Highest	6 4.8	-	2 9.1	4 5.6	5 6.4	1 2.2	1 5.6	5 6.3	-	1 3.7	4 8.2	1 2.1
Love is a Decision	5 4.0	3 11.1	-	2 2.8	4 5.1	1 2.2	1 5.6	4 5.1	-	-	1 2.0	4 8.3
Against the Night	4 3.2	2 7.4	-	2 2.8	4 5.1	-	1 5.6	3 3.8	-	-	2 4.1	2 4.2
Love for a Lifetime	11 8.9	2 7.4	1 4.5	8 11.1	9 11.5	2 4.4	1 5.6	10 12.7	-	2 7.4	6 12.2	3 6.2
This Present Darkness	10 8.1	3 11.1	1 4.5	6 8.3	9 11.5	1 2.2	2 11.1	8 10.1	-	2 7.4	4 8.2	4 8.3
Joshua and the Children	5 4.0	1 3.7	1 4.5	3 4.2	4 5.1	1 2.2	1 5.6	2 2.5	2 7.4	2 7.4	2 4.1	1 2.1
No Compromise	2 1.6	1 3.7	-	1 1.4	2 2.6	-	1 5.6	1 1.3	-	-	1 2.0	1 2.1
Love Finds a Home	8 6.5	1 3.7	-	6 8.3	5 6.4	3 6.7	2 11.1	4 5.1	2 7.4	2 7.4	3 6.1	3 6.2
Love Follows the Heart	5 4.0	-	1 4.5	4 5.6	4 5.1	1 2.2	1 5.6	3 3.8	1 3.7	1 3.7	2 4.1	2 4.2
Dare to Discipline	51 41.1	13 48.1	10 45.5	28 38.9	42 53.8	9 20.0	7 38.9	40 50.6	4 14.8	8 29.6	20 40.8	23 47.9
The Strong Willed Child	34 27.4	10 37.0	5 22.7	19 26.4	30 38.5	4 8.9	4 22.2	28 35.4	2 7.4	6 22.2	12 24.5	16 33.3

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CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 42

BASE: HIGH VERTICAL FAITH

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	TEACH	NON- YEARS	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	124 100.0	27 100.0	22 100.0	72 100.0	78 100.0	45 100.0	18 100.0	79 100.0	27 100.0	27 100.0	49 100.0	48 100.0	
Inside Out	3 2.4	3 11.1	-	-	3 3.8	-	-	3 3.8	-	-	-	3 6.2	
Rise & Shine	9 7.3	2 7.4	3 13.6	4 5.6	8 10.3	1 2.2	-	8 10.1	1 3.7	1 3.7	5 10.2	3 6.2	
READ AWARD-WINNING RELIGIOUS MATERIAL (NET)	34 27.4	10 37.0	4 18.2	20 27.8	26 33.3	8 17.8	5 27.8	23 29.1	6 22.2	6 22.2	16 32.7	12 25.0	
READ BEST-SELLING RELIGIOUS MATERIAL (NET)	62 50.0	15 55.6	12 54.5	34 47.2	48 61.5	14 31.1	8 44.4	46 58.2	8 29.6	12 44.4	24 49.0	26 54.2	
No answer	54 43.5	10 37.0	9 40.9	33 45.8	26 33.3	27 60.0	8 44.4	30 38.0	16 59.3	14 51.9	20 40.8	20 41.7	

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 43

BASE: HIGH HORIZONTAL FAITH

Q9. WOULD YOU CONSIDER YOURSELF A HEAVY READER; A MEDIUM READER; OR A LIGHT READER?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPL	PASTR	WRKER	LAIY	TEACH	TEACH	NON- YEARS	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE
Total Sample	106 100.0	14 100.0	19 100.0	70 100.0	45 100.0	61 100.0	19 100.0	59 100.0	27 100.0	24 100.0	48 100.0	33 100.0
Heavy reader	26 24.5	7 50.0	3 15.8	16 22.9	14 31.1	12 19.7	5 26.3	15 25.4	6 22.2	2 8.3	8 16.7	16 48.5
Medium reader	49 46.2	5 35.7	10 52.6	32 45.7	21 46.7	28 45.9	12 63.2	26 44.1	10 37.0	10 41.7	26 54.2	12 36.4
Light reader	31 29.2	2 14.3	6 31.6	22 31.4	10 22.2	21 34.4	2 10.5	18 30.5	11 40.7	12 50.0	14 29.2	5 15.2
No answer	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 44

BASE: HIGH HORIZONTAL FAITH

Q10. IN A TYPICAL YEAR, HOW MANY BOOKS WOULD YOU ESTIMATE  
YOU READ?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	106 100.0	14 100.0	19 100.0	70 100.0	45 100.0	61 100.0	19 100.0	59 100.0	27 100.0	24 100.0	48 100.0	33 100.0
Typically none	9 8.5	-	3 15.8	6 8.6	2 4.4	7 11.5	-	3 5.1	6 22.2	6 25.0	3 6.2	-
One to three	25 23.6	2 14.3	5 26.3	18 25.7	10 22.2	15 24.6	3 15.8	10 16.9	11 40.7	8 33.3	12 25.0	4 12.1
Four to five	20 18.9	1 7.1	4 21.1	15 21.4	10 22.2	10 16.4	4 21.1	15 25.4	1 3.7	2 8.3	13 27.1	5 15.2
Six to ten	20 18.9	4 28.6	1 5.3	14 20.0	9 20.0	11 18.0	5 26.3	14 23.7	1 3.7	1 4.2	8 16.7	11 33.3
Eleven to fifteen	11 10.4	5 35.7	1 5.3	4 5.7	7 15.6	4 6.6	4 21.1	5 8.5	2 7.4	1 4.2	4 8.3	6 18.2
Sixteen to twenty	4 3.8	-	2 10.5	2 2.9	2 4.4	2 3.3	1 5.3	3 5.1	-	1 4.2	2 4.2	1 3.0
More than twenty	16 15.1	2 14.3	3 15.8	10 14.3	5 11.1	11 18.0	2 10.5	8 13.6	6 22.2	4 16.7	6 12.5	6 18.2
No answer	1 0.9	-	-	1 1.4	-	1 1.6	-	1 1.7	-	1 4.2	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 45

BASE: HIGH HORIZONTAL FAITH

Q11. HOW MANY DIFFERENT MAGAZINES OR JOURNALS DO YOU REGULARLY  
READ OR SCAN?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	106 100.0	14 100.0	19 100.0	70 100.0	45 100.0	61 100.0	19 100.0	59 100.0	27 100.0	24 100.0	48 100.0	33 100.0
Typically none	2 1.9	-	-	2 2.9	1 2.2	1 1.6	-	1 1.7	1 3.7	1 4.2	1 2.1	-
One to three	39 36.8	3 21.4	7 36.8	27 38.6	15 33.3	24 39.3	8 42.1	22 37.3	8 29.6	12 50.0	16 33.3	10 30.3
Four to five	35 33.0	5 35.7	8 42.1	22 31.4	18 40.0	17 27.9	7 36.8	19 32.2	9 33.3	5 20.8	19 39.6	11 33.3
Six to ten	24 22.6	6 42.9	3 15.8	14 20.0	9 20.0	15 24.6	2 10.5	15 25.4	7 25.9	5 20.8	9 18.8	10 30.3
Eleven to fifteen	2 1.9	-	-	2 2.9	1 2.2	1 1.6	1 5.3	-	1 3.7	-	-	2 6.1
Sixteen to twenty	2 1.9	-	-	2 2.9	-	2 3.3	-	1 1.7	1 3.7	1 4.2	1 2.1	-
More than twenty	2 1.9	-	1 5.3	1 1.4	1 2.2	1 1.6	1 5.3	1 1.7	-	-	2 4.2	-
No answer	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 46

BASE: HIGH HORIZONTAL FAITH

Q12. OF THE FOLLOWING, WHICH DO YOU NORMALLY READ?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTR & DOC
Total Sample	106 100.0	14 100.0	19 100.0	70 100.0	45 100.0	61 100.0	19 100.0	59 100.0	27 100.0	24 100.0	48 100.0	33 100.0
One or more daily newspaper	83 78.3	12 85.7	13 68.4	58 82.9	33 73.3	50 82.0	12 63.2	46 78.0	24 88.9	18 75.0	35 72.9	29 87.9
One or more weekly newspaper	65 61.3	9 64.3	12 63.2	42 60.0	26 57.8	39 63.9	12 63.2	33 55.9	19 70.4	17 70.8	30 62.5	17 51.5
Sunday bulletin	103 97.2	14 100.0	18 94.7	68 97.1	44 97.8	59 96.7	18 94.7	58 98.3	26 96.3	23 95.8	46 95.8	33 100.0
Church newsletter	104 98.1	14 100.0	19 100.0	68 97.1	45 100.0	59 96.7	19 100.0	58 98.3	26 96.3	23 95.8	48 100.0	32 97.0
Witness	79 74.5	13 92.9	15 78.9	51 72.9	38 84.4	41 67.2	13 68.4	41 69.5	24 88.9	16 66.7	38 79.2	24 72.7
The Reporter	73 68.9	13 92.9	16 84.2	44 62.9	38 84.4	35 57.4	11 57.9	41 69.5	20 74.1	14 58.3	36 75.0	22 66.7
Reporter/Alive	41 38.7	13 92.9	7 36.8	21 30.0	26 57.8	15 24.6	6 31.6	23 39.0	12 44.4	8 33.3	13 27.1	20 60.6
Study guide for Bible class	53 50.0	10 71.4	10 52.6	33 47.1	33 73.3	20 32.8	10 52.6	29 49.2	14 51.9	9 37.5	27 56.2	17 51.5
A daily devotional of some type	54 50.9	9 64.3	6 31.6	37 52.9	21 46.7	33 54.1	8 42.1	29 49.2	16 59.3	11 45.8	25 52.1	17 51.5
READ CHURCH LUTHERAN MATERIAL (NET)	106 100.0	14 100.0	19 100.0	70 100.0	45 100.0	61 100.0	19 100.0	59 100.0	27 100.0	24 100.0	48 100.0	33 100.0
No answer	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 47

BASE: HIGH HORIZONTAL FAITH

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	TEACH	NON- YEARS	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE
Total Sample	106 100.0	14 100.0	19 100.0	70 100.0	45 100.0	61 100.0	19 100.0	59 100.0	27 100.0	24 100.0	48 100.0	33 100.0
Dr. Dobson	13 12.3	1 7.1	2 10.5	10 14.3	5 11.1	8 13.1	2 10.5	8 13.6	3 11.1	1 4.2	8 16.7	4 12.1
Great Leaders of the Christian Church	4 3.8	3 21.4	-	1 1.4	2 4.4	2 3.3	1 5.3	2 3.4	1 3.7	-	2 4.2	2 6.1
Disappointment with God	2 1.9	1 7.1	1 5.3	-	-	2 3.3	1 5.3	-	1 3.7	-	2 4.2	-
The Spirit of the Disciplines	1 0.9	1 7.1	-	-	1 2.2	-	-	1 1.7	-	-	-	1 3.0
Hard Sayings of the Old Testament	3 2.8	-	1 5.3	2 2.9	1 2.2	2 3.3	1 5.3	1 1.7	-	-	1 2.1	1 3.0
The Bible Exposition Commentary	5 4.7	3 21.4	2 10.5	-	3 6.7	2 3.3	2 10.5	2 3.4	1 3.7	-	3 6.2	2 6.1
Against the New Age	2 1.9	1 7.1	-	1 1.4	-	2 3.3	-	1 1.7	1 3.7	-	1 2.1	1 3.0
Confronting the New Age	9 8.5	2 14.3	5 26.3	2 2.9	7 15.6	2 3.3	5 26.3	3 5.1	1 3.7	-	8 16.7	1 3.0
Piercing teh Darkness	3 2.8	2 14.3	-	1 1.4	2 4.4	1 1.6	-	3 5.1	-	-	-	3 9.1
A Requiem for Love	1 0.9	1 7.1	-	-	-	1 1.6	1 5.3	-	-	-	1 2.1	-
The Gospel According to Jesus	4 3.8	2 14.3	1 5.3	1 1.4	3 6.7	1 1.6	1 5.3	2 3.4	1 3.7	-	3 6.2	1 3.0
The Canon of Scripture	3 2.8	3 21.4	-	-	2 4.4	1 1.6	-	2 3.4	1 3.7	-	-	3 9.1

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 47

BASE: HIGH HORIZONTAL FAITH

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	106 100.0	14 100.0	19 100.0	70 100.0	45 100.0	61 100.0	19 100.0	59 100.0	27 100.0	24 100.0	48 100.0	33 100.0
Love is a Choice	3 2.8	1 7.1	-	2 2.9	1 2.2	2 3.3	-	3 5.1	-	-	-	3 9.1
My Utmost for His Highest	4 3.8	1 7.1	1 5.3	2 2.9	3 6.7	1 1.6	-	3 5.1	-	1 4.2	1 2.1	1 3.0
Love is a Decision	2 1.9	2 14.3	-	-	2 4.4	-	-	2 3.4	-	-	-	2 6.1
Against the Night	4 3.8	1 7.1	1 5.3	2 2.9	2 4.4	2 3.3	1 5.3	2 3.4	-	-	1 2.1	2 6.1
Love for a Lifetime	8 7.5	4 28.6	3 15.8	1 1.4	5 11.1	3 4.9	3 15.8	4 6.8	1 3.7	-	5 10.4	3 9.1
This Present Darkness	5 4.7	2 14.3	1 5.3	2 2.9	4 8.9	1 1.6	1 5.3	3 5.1	1 3.7	-	1 2.1	4 12.1
Joshua and the Children	1 0.9	1 7.1	-	-	1 2.2	-	-	1 1.7	-	-	-	1 3.0
Becoming a Woman of Excellence	3 2.8	1 7.1	-	2 2.9	1 2.2	2 3.3	-	3 5.1	-	-	1 2.1	2 6.1
Love Finds a Home	3 2.8	1 7.1	1 5.3	1 1.4	2 4.4	1 1.6	2 10.5	1 1.7	-	1 4.2	1 2.1	1 3.0
Love Follows the Heart	2 1.9	1 7.1	-	1 1.4	-	2 3.3	1 5.3	1 1.7	-	-	2 4.2	-
Dare to Discipline	41 38.7	9 64.3	9 47.4	22 31.4	25 55.6	16 26.2	6 31.6	30 50.8	5 18.5	5 20.8	17 35.4	19 57.6
Always Daddy's Girl	2 1.9	-	-	2 2.9	1 2.2	1 1.6	1 5.3	1 1.7	-	-	1 2.1	1 3.0

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 47

BASE: HIGH HORIZONTAL FAITH

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	106 100.0	14 100.0	19 100.0	70 100.0	45 100.0	61 100.0	19 100.0	59 100.0	27 100.0	24 100.0	48 100.0	33 100.0
The Strong Willed Child	30 28.3	8 57.1	4 21.1	18 25.7	22 48.9	8 13.1	4 21.1	23 39.0	3 11.1	4 16.7	12 25.0	14 42.4
Inside Out	4 3.8	1 7.1	1 5.3	2 2.9	3 6.7	1 1.6	1 5.3	2 3.4	1 3.7	-	2 4.2	2 6.1
Rise & Shine	3 2.8	2 14.3	-	1 1.4	2 4.4	1 1.6	-	2 3.4	1 3.7	-	-	3 9.1
READ AWARD-WINNING RELIGIOUS MATERIAL (NET)	28 26.4	5 35.7	7 36.8	16 22.9	13 28.9	15 24.6	7 36.8	14 23.7	6 22.2	1 4.2	18 37.5	8 24.2
READ BEST-SELLING RELIGIOUS MATERIAL (NET)	47 44.3	12 85.7	9 47.4	25 35.7	29 64.4	18 29.5	9 47.4	32 54.2	5 18.5	6 25.0	18 37.5	22 66.7
No answer	50 47.2	2 14.3	8 42.1	38 54.3	13 28.9	37 60.7	6 31.6	25 42.4	19 70.4	18 75.0	22 45.8	10 30.3

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 48

BASE: IMMATURE FAITH

Q9. WOULD YOU CONSIDER YOURSELF A HEAVY READER; A MEDIUM READER; OR A LIGHT READER?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPLE	PASTR	WRKER	LAIITY	TEACH	NON-TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL-LEGE	MSTER & DOC
Total Sample	146 100.0	11 100.0	19 100.0	110 100.0	61 100.0	85 100.0	28 100.0	79 100.0	39 100.0	41 100.0	68 100.0	37 100.0
Heavy reader	23 15.8	2 18.2	4 21.1	15 13.6	12 19.7	11 12.9	3 10.7	15 19.0	5 12.8	7 17.1	9 13.2	7 18.9
Medium reader	64 43.8	7 63.6	8 42.1	47 42.7	28 45.9	36 42.4	15 53.6	39 49.4	10 25.6	16 39.0	29 42.6	19 51.4
Light reader	59 40.4	2 18.2	7 36.8	48 43.6	21 34.4	38 44.7	10 35.7	25 31.6	24 61.5	18 43.9	30 44.1	11 29.7
No answer	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 49

BASE: IMMATURE FAITH

Q10. IN A TYPICAL YEAR, HOW MANY BOOKS WOULD YOU ESTIMATE  
YOU READ?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	146	11	19	110	61	85	28	79	39	41	68	37
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Typically none	21	1	1	16	5	16	2	9	10	10	8	3
	14.4	9.1	5.3	14.5	8.2	18.8	7.1	11.4	25.6	24.4	11.8	8.1
One to three	49	3	5	41	18	31	11	24	14	13	25	11
	33.6	27.3	26.3	37.3	29.5	36.5	39.3	30.4	35.9	31.7	36.8	29.7
Four to five	24	3	5	15	9	15	7	12	5	4	11	9
	16.4	27.3	26.3	13.6	14.8	17.6	25.0	15.2	12.8	9.8	16.2	24.3
Six to ten	20	1	4	15	11	9	3	14	3	6	10	4
	13.7	9.1	21.1	13.6	18.0	10.6	10.7	17.7	7.7	14.6	14.7	10.8
Eleven to fifteen	14	3	1	9	9	5	2	9	3	3	6	5
	9.6	27.3	5.3	8.2	14.8	5.9	7.1	11.4	7.7	7.3	8.8	13.5
Sixteen to twenty	4	-	1	2	3	1	1	3	-	2	1	1
	2.7	-	5.3	1.8	4.9	1.2	3.6	3.8	-	4.9	1.5	2.7
More than twenty	14	-	2	12	6	8	2	8	4	3	7	4
	9.6	-	10.5	10.9	9.8	9.4	7.1	10.1	10.3	7.3	10.3	10.8
No answer	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 50

BASE: IMMATURE FAITH

Q11. HOW MANY DIFFERENT MAGAZINES OR JOURNALS DO YOU REGULARLY  
READ OR SCAN?

	ROLE IN CHURCH				TEACHER			AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC	
Total Sample	146 100.0	11 100.0	19 100.0	110 100.0	61 100.0	85 100.0	28 100.0	79 100.0	39 100.0	41 100.0	68 100.0	37 100.0	
Typically none	4 2.7	-	-	4 3.6	1 1.6	3 3.5	3 10.7	1 1.3	-	2 4.9	1 1.5	1 2.7	
One to three	45 30.8	3 27.3	8 42.1	32 29.1	25 41.0	20 23.5	10 35.7	23 29.1	12 30.8	11 26.8	24 35.3	10 27.0	
Four to five	45 30.8	3 27.3	7 36.8	33 30.0	15 24.6	30 35.3	5 17.9	26 32.9	14 35.9	12 29.3	24 35.3	9 24.3	
Six to ten	32 21.9	4 36.4	3 15.8	25 22.7	15 24.6	17 20.0	4 14.3	18 22.8	10 25.6	6 14.6	13 19.1	13 35.1	
Eleven to fifteen	9 6.2	-	-	9 8.2	1 1.6	8 9.4	2 7.1	6 7.6	1 2.6	6 14.6	2 2.9	1 2.7	
Sixteen to twenty	5 3.4	1 9.1	-	3 2.7	2 3.3	3 3.5	2 7.1	2 2.5	1 2.6	1 2.4	2 2.9	2 5.4	
More than twenty	6 4.1	-	1 5.3	4 3.6	2 3.3	4 4.7	2 7.1	3 3.8	1 2.6	3 7.3	2 2.9	1 2.7	
No answer	-	-	-	-	-	-	-	-	-	-	-	-	

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 51

BASE: IMMATURE FAITH

Q12. OF THE FOLLOWING, WHICH DO YOU NORMALLY READ?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	146 100.0	11 100.0	19 100.0	110 100.0	61 100.0	85 100.0	28 100.0	79 100.0	39 100.0	41 100.0	68 100.0	37 100.0
One or more daily newspaper	111 76.0	8 72.7	12 63.2	87 79.1	45 73.8	66 77.6	18 64.3	58 73.4	35 89.7	32 78.0	50 73.5	29 78.4
One or more weekly newspaper	92 63.0	5 45.5	9 47.4	72 65.5	37 60.7	55 64.7	16 57.1	47 59.5	29 74.4	31 75.6	41 60.3	20 54.1
Sunday bulletin	144 98.6	11 100.0	19 100.0	108 98.2	60 98.4	84 98.8	27 96.4	78 98.7	39 100.0	40 97.6	67 98.5	37 100.0
Church newsletter	138 94.5	11 100.0	19 100.0	103 93.6	56 91.8	82 96.5	26 92.9	74 93.7	38 97.4	37 90.2	64 94.1	37 100.0
Witness	103 70.5	11 100.0	15 78.9	74 67.3	43 70.5	60 70.6	10 35.7	57 72.2	36 92.3	32 78.0	44 64.7	27 73.0
The Reporter	97 66.4	11 100.0	14 73.7	71 64.5	40 65.6	57 67.1	6 21.4	59 74.7	32 82.1	28 68.3	41 60.3	28 75.7
Reporter/Alive	57 39.0	11 100.0	12 63.2	33 30.0	31 50.8	26 30.6	5 17.9	35 44.3	17 43.6	13 31.7	20 29.4	24 64.9
Study guide for Bible class	66 45.2	10 90.9	7 36.8	47 42.7	37 60.7	29 34.1	13 46.4	36 45.6	17 43.6	14 34.1	34 50.0	18 48.6
A daily devotional of some type	66 45.2	9 81.8	10 52.6	43 39.1	31 50.8	35 41.2	9 32.1	34 43.0	23 59.0	22 53.7	26 38.2	18 48.6
READ CHURCH LUTHERAN MATERIAL (NET)	145 99.3	11 100.0	19 100.0	110 100.0	60 98.4	85 100.0	27 96.4	79 100.0	39 100.0	40 97.6	68 100.0	37 100.0
No answer	-	-	-	-	-	-	-	-	-	-	-	-

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 52

BASE: IMMATURE FAITH

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	TEACH	NON- YEARS	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE
Total Sample	146 100.0	11 100.0	19 100.0	110 100.0	61 100.0	85 100.0	28 100.0	79 100.0	39 100.0	41 100.0	68 100.0	37 100.0
Dr. Dobson	13 8.9	1 9.1	2 10.5	9 8.2	5 8.2	8 9.4	1 3.6	8 10.1	4 10.3	7 17.1	3 4.4	3 8.1
Great Leaders of the Christian Church	1 0.7	1 9.1	-	-	1 1.6	-	-	1 1.3	-	-	-	1 2.7
Disappointment with God	2 1.4	-	-	2 1.8	2 3.3	-	-	1 1.3	1 2.6	-	2 2.9	-
The Spirit of the Disciplines	1 0.7	-	-	1 0.9	1 1.6	-	-	1 1.3	-	-	1 1.5	-
Hard Sayings of the Old Testament	3 2.1	2 18.2	1 5.3	-	3 4.9	-	1 3.6	2 2.5	-	-	1 1.5	2 5.4
The Bible Exposition Commentary	1 0.7	1 9.1	-	-	1 1.6	-	-	1 1.3	-	-	-	1 2.7
Against the New Age	1 0.7	-	-	1 0.9	1 1.6	-	-	1 1.3	-	1 2.4	-	-
Confronting the New Age	3 2.1	2 18.2	-	1 0.9	2 3.3	1 1.2	2 7.1	1 1.3	-	-	-	3 8.1
Piercing teh Darkness	6 4.1	-	1 5.3	4 3.6	3 4.9	3 3.5	1 3.6	5 6.3	-	2 4.9	3 4.4	1 2.7
A Requiem for Love	1 0.7	-	1 5.3	-	1 1.6	-	-	1 1.3	-	-	1 1.5	-
The Gospel According to Jesus	2 1.4	1 9.1	-	1 0.9	2 3.3	-	1 3.6	-	1 2.6	-	1 1.5	1 2.7
The Canon of Scripture	1 0.7	1 9.1	-	-	1 1.6	-	-	1 1.3	-	-	-	1 2.7

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 52

BASE: IMMATURE FAITH

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH				TEACHER		AGE			EDUCATION LEVEL		
	TOTAL SMPLE	PASTR	WRKER	LAITY	TEACH	NON-TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL-LEGE	MSTER & DOC
Total Sample	146 100.0	11 100.0	19 100.0	110 100.0	61 100.0	85 100.0	28 100.0	79 100.0	39 100.0	41 100.0	68 100.0	37 100.0
Love is a Choice	3 2.1	-	1 5.3	1 0.9	3 4.9	-	-	3 3.8	-	1 2.4	1 1.5	1 2.7
My Utmost for His Highest	3 2.1	-	-	1 0.9	1 1.6	2 2.4	2 7.1	1 1.3	-	1 2.4	2 2.9	-
Love is a Decision	3 2.1	-	-	2 1.8	2 3.3	1 1.2	-	1 1.3	2 5.1	1 2.4	1 1.5	1 2.7
Against the Night	1 0.7	-	-	1 0.9	1 1.6	-	-	1 1.3	-	1 2.4	-	-
Love for a Lifetime	8 5.5	1 9.1	-	6 5.5	4 6.6	4 4.7	2 7.1	4 5.1	2 5.1	1 2.4	6 8.8	1 2.7
This Present Darkness	7 4.8	1 9.1	1 5.3	4 3.6	5 8.2	2 2.4	1 3.6	6 7.6	-	3 7.3	2 2.9	2 5.4
Joshua and the Children	1 0.7	-	-	1 0.9	1 1.6	-	-	1 1.3	-	-	1 1.5	-
No Compromise	1 0.7	-	-	1 0.9	1 1.6	-	-	1 1.3	-	-	1 1.5	-
Becoming a Woman of Excellence	4 2.7	-	-	2 1.8	1 1.6	3 3.5	2 7.1	1 1.3	1 2.6	-	3 4.4	1 2.7
Love Finds a Home	6 4.1	1 9.1	1 5.3	3 2.7	5 8.2	1 1.2	-	3 3.8	3 7.7	1 2.4	4 5.9	1 2.7
Love Follows the Heart	2 1.4	-	-	1 0.9	2 3.3	-	-	1 1.3	1 2.6	1 2.4	1 1.5	-
Dare to Discipline	45 30.8	8 72.7	9 47.4	25 22.7	28 45.9	17 20.0	10 35.7	29 36.7	6 15.4	8 19.5	19 27.9	18 48.6

CONCORDIA PUBLISHING HOUSE FAITH AND READING SURVEY  
TABLE 52

BASE: IMMATURE FAITH

Q24. WHICH OF THE FOLLOWING RELIGIOUS BOOKS HAVE YOU READ  
IN RECENT YEARS?

	ROLE IN CHURCH			TEACHER		AGE			EDUCATION LEVEL			
	TOTAL SMPL	PASTR	WRKER	LAITY	TEACH	NON- TEACH	<35 YEARS	35-54 YEARS	55+ YEARS	HIGH SCHOL	COL- LEGE	MSTER & DOC
Total Sample	146 100.0	11 100.0	19 100.0	110 100.0	61 100.0	85 100.0	28 100.0	79 100.0	39 100.0	41 100.0	68 100.0	37 100.0
Always Daddy's Girl	2 1.4	-	-	2 1.8	1 1.6	1 1.2	1 3.6	1 1.3	-	1 2.4	1 1.5	-
The Strong Willed Child	31 21.2	7 63.6	5 26.3	16 14.5	20 32.8	11 12.9	8 28.6	18 22.8	5 12.8	6 14.6	14 20.6	11 29.7
Inside Out	1 0.7	-	-	-	1 1.6	-	-	1 1.3	-	1 2.4	-	-
Rise & Shine	1 0.7	-	-	1 0.9	1 1.6	-	1 3.6	-	-	-	-	1 2.7
READ AWARD-WINNING RELIGIOUS MATERIAL (NET)	26 17.8	5 45.5	5 26.3	15 13.6	14 23.0	12 14.1	3 10.7	18 22.8	5 12.8	7 17.1	10 14.7	9 24.3
READ BEST-SELLING RELIGIOUS MATERIAL (NET)	55 37.7	9 81.8	9 47.4	33 30.0	31 50.8	24 28.2	15 53.6	31 39.2	9 23.1	8 19.5	26 38.2	21 56.8
No answer	82 56.2	1 9.1	9 47.4	70 63.6	28 45.9	54 63.5	13 46.4	42 53.2	27 69.2	28 68.3	40 58.8	14 37.8

# QUESTIONNAIRE



**CONCORDIA**<sup>®</sup>  
PUBLISHING | HOUSE  
3558 SOUTH JEFFERSON AVENUE  
SAINT LOUIS, MISSOURI 63118-3968

June 1990

Dear Church Leader:

As a leader in your congregation, you were selected to receive this questionnaire to help your publishing house better understand reading habits and their impact on faith. This will assist us to meet the faith needs of God's people.

The key ideas employed in the survey include the following:

1. **Reading motivation and hindrances.** The degree to which various life activities, information/entertainment sources, and values complement or compete with the habit of reading.
2. **Influences on selection of reading materials.** The degree to which various marketing channels or sources of information about print resources influence the selection of reading materials.
3. **Type of reading materials.** The degree to which various kinds of printed resources are read.
4. **Reading of Christian best-sellers.** The degree to which recent best-selling Christian books have been read.
5. **Changes in reading habits.** The degree to which changes in reading habits have taken place over the past three years.
6. **Maturity of faith.** The degree to which leaders exhibit a vibrant, life-transforming faith marked by both a personal, faith relationship with Christ Jesus and a consistent devotion to serving others. This concept will be measured by questions developed by the Search Institute of Minneapolis.

We greatly value your participation in this significant study. Would you please complete the questionnaire and return it in the enclosed envelope by July 6, 1990.

Thank you.

doulos Christou,

Rev. Ray Schiefelbein  
Editor/Marketer of Church Resources

CONCORDIA PUBLISHING HOUSE  
**FAITH AND READING SURVEY**

THIS QUESTIONNAIRE SHOULD BE ANSWERED BY ONE ADULT MEMBER OF THE HOUSEHOLD WHO BELONGS TO THE LUTHERAN CHURCH-MISSOURI SYNOD

**Your Role in the Church**

1. How long have you been a member of an LCMS Congregation?  
 01 Less than one year                       06 16-20 years  
 02 1-3 years                                       07 21-29 years  
 03 4-5 years                                       08 30-39 years  
 04 6-10 year                                     09 40-49 years  
 05 11-15 years                                 0 50 years or more
  
2. Which of the following describes your current role in the church?  
 01 Pastor  
 02 Commissioned/certified worker  
 03 Member of the laity
  
3. a) Do you serve as a teacher? (Day School, Sunday School, Bible Class, etc.)  
 01 Yes     02 No  
  
b) If Yes, which of the following levels do you teach.  
(Please check any that apply)  
 01 Preschool to 8th grade                       04 In-home Bible Class  
 02 Church Bible Class                               05 In-church Bible Class  
 03 Adult     06 Christian school
  
4. a) Do you currently hold elective office in your congregation?  
 01 Yes     02 No  
  
b) If not, have you held elective office in your congregation previously?  
 01 Yes     02 No

**Sources of Your Reading Materials**

5. a) Does your church maintain a lending library?  
 01 Yes     02 No  
  
b) Does your church maintain a Christian Living Resource Center or a bookstore?  
 01 Yes     02 No  
  
c) Does your church or school have book fairs?  
 01 Yes     02 No  
  
d) Does your church or school encourage reading for spiritual growth?  
 01 Yes     02 No
  
6. Do you live within 15 miles of a . . .  
a) Secular bookstore?                               01 Yes                                       02 No  
b) Religious bookstore?                               01 Yes                                       02 No  
c) Public library?                                       01 Yes                                       02 No

7. About how often did you buy reading materials from each of the following in the past year?

a) Direct from Concordia Publishing House (mail or telephone)

- 01 Five or more times                       03 One or two times  
 02 Three or four times                       04 Not at all

b) Direct from another publishing company (mail or telephone)

- 01 Five or more times                       03 One or two times  
 02 Three or four times                       04 Not at all

c) A secular bookstore

- 01 Five or more times                       03 One or two times  
 02 Three or four times                       04 Not at all

d) A Christian bookstore

- 01 Five or more times                       03 One or two times  
 02 Three or four times                       04 Not at all

e) A church or school display

- 01 Five or more times                       03 One or two times  
 02 Three or four times                       04 Not at all

8. What influences you to select your reading materials? Please check the box most closely indicating the extent of influence by the various sources listed.

Influence:	Strong	Some	Little	None	Do Not Receive
Word of mouth	<input type="checkbox"/> 04	<input type="checkbox"/> 03	<input type="checkbox"/> 02	<input type="checkbox"/> 01	<input type="checkbox"/>
Saw in bookstore	<input type="checkbox"/> 04	<input type="checkbox"/> 03	<input type="checkbox"/> 02	<input type="checkbox"/> 01	<input type="checkbox"/>
Publisher (direct mail)	<input type="checkbox"/> 04	<input type="checkbox"/> 03	<input type="checkbox"/> 02	<input type="checkbox"/> 01	<input type="checkbox"/>
Publisher (catalog)	<input type="checkbox"/> 04	<input type="checkbox"/> 03	<input type="checkbox"/> 02	<input type="checkbox"/> 01	<input type="checkbox"/>
Media (radio, TV)	<input type="checkbox"/> 04	<input type="checkbox"/> 03	<input type="checkbox"/> 02	<input type="checkbox"/> 01	<input type="checkbox"/>
Media (newspaper)	<input type="checkbox"/> 04	<input type="checkbox"/> 03	<input type="checkbox"/> 02	<input type="checkbox"/> 01	<input type="checkbox"/>
Media (magazine, journal)	<input type="checkbox"/> 04	<input type="checkbox"/> 03	<input type="checkbox"/> 02	<input type="checkbox"/> 01	<input type="checkbox"/>

**Your Own Reading**

9. Thinking of all reading materials, religious and non-religious, would you consider yourself a heavy reader; a medium reader; or a light reader?

- 01 Heavy reader       02 Medium reader       03 Light reader

10. In a typical year, how many books would you estimate you read, not including assigned textbooks or work materials?

- 01 Typically none                       05 Eleven to fifteen  
 02 One to three                       06 Sixteen to twenty  
 03 Four to five                       07 More than twenty  
 04 Six to ten

11. How many different magazines or journals, not including assigned or work materials, do you regularly (3 out of 4 issues) read or scan?

- 01 Typically none                       05 Eleven to fifteen  
 02 One to three                       06 Sixteen to twenty  
 03 Four to five                       07 More than twenty  
 04 Six to ten

12. Do you normally read . . .

- a) One or more daily newspapers?  01 Yes  02 No
- b) One or more weekly newspapers?  01 Yes  02 No
- c) Sunday bulletin?  01 Yes  02 No
- d) Church newsletter?  01 Yes  02 No
- e) Witness?  01 Yes  02 No
- f) The Reporter?  01 Yes  02 No
- g) Reporter/Alive?  01 Yes  02 No
- h) Study guide for Bible class?  01 Yes  02 No
- i) A daily devotional of some type?  01 Yes  02 No

13. Comparing now with three years ago, how do the following describe your present situation?

Now Compared with 3 Years Ago

	<u>Much Less now</u>	<u>Somewhat Less now</u>	<u>The Same Now</u>	<u>Somewhat More Now</u>	<u>Much More Now</u>
a) The degree to which reading shapes my thinking	<input type="checkbox"/> 01	<input type="checkbox"/> 02	<input type="checkbox"/> 03	<input type="checkbox"/> 04	<input type="checkbox"/> 05
b) The effort I make to get involved in reading for growth	<input type="checkbox"/> 01	<input type="checkbox"/> 02	<input type="checkbox"/> 03	<input type="checkbox"/> 04	<input type="checkbox"/> 05
c) The importance of reading to me	<input type="checkbox"/> 01	<input type="checkbox"/> 02	<input type="checkbox"/> 03	<input type="checkbox"/> 04	<input type="checkbox"/> 05
d) The time spent reading the newspaper	<input type="checkbox"/> 01	<input type="checkbox"/> 02	<input type="checkbox"/> 03	<input type="checkbox"/> 04	<input type="checkbox"/> 05
e) The time spent reading magazines or journals	<input type="checkbox"/> 01	<input type="checkbox"/> 02	<input type="checkbox"/> 03	<input type="checkbox"/> 04	<input type="checkbox"/> 05
f) The time spent reading books	<input type="checkbox"/> 01	<input type="checkbox"/> 02	<input type="checkbox"/> 03	<input type="checkbox"/> 04	<input type="checkbox"/> 05
g) The number of books I refer others to read	<input type="checkbox"/> 01	<input type="checkbox"/> 02	<input type="checkbox"/> 03	<input type="checkbox"/> 04	<input type="checkbox"/> 05
h) The time spent browsing in a bookstore	<input type="checkbox"/> 01	<input type="checkbox"/> 02	<input type="checkbox"/> 03	<input type="checkbox"/> 04	<input type="checkbox"/> 05
i) The time spent talking with others about what I read	<input type="checkbox"/> 01	<input type="checkbox"/> 02	<input type="checkbox"/> 03	<input type="checkbox"/> 04	<input type="checkbox"/> 05

**Your Impressions**

14. Please read each statement below. Then circle the one number after it that best describes how true you feel it is.

	Never True	Rarely True	True Once in a While	Some-times True	Often True	Almost Always True	Always True
a) Reading is fun.....	1	2	3	4	5	6	7
b) It is important to read.....	1	2	3	4	5	6	7
c) I don't have time to read much.....	1	2	3	4	5	6	7
d) I prefer to get my information quickly by radio or TV.....	1	2	3	4	5	6	7

	Never True	Rarely True	True Once in a While	Sometimes True	Often True	Almost Always True	Always True
e) I speak out for equality of women and minorities.....	1	2	3	4	5	6	7
f) My faith shapes how I think and act each and every day.....	1	2	3	4	5	6	7
g) I am concerned that not enough is being done for the poor of the world.....	1	2	3	4	5	6	7
h) I have to read at work or in school so I don't do it at home.....	1	2	3	4	5	6	7
i) For me, TV is more relaxing than reading.....	1	2	3	4	5	6	7
j) For me, reading is a way to escape.....	1	2	3	4	5	6	7
k) In my free time, I help people who have problems or needs.....	1	2	3	4	5	6	7
l) My faith helps me know right from wrong.....	1	2	3	4	5	6	7
m) I devote time to reading and studying the Bible.....	1	2	3	4	5	6	7
n) I have hobbies that I find much more satisfying than reading.....	1	2	3	4	5	6	7
o) My life is filled with meaning and purpose.....	1	2	3	4	5	6	7
p) I think Christianity calls us to improve harmony and understanding between people any way we can.....	1	2	3	4	5	6	7
q) I take time for periods of prayer and meditation.....	1	2	3	4	5	6	7
r) I do things to help protect the environment.....	1	2	3	4	5	6	7
s) I am active in efforts to promote social justice.....	1	2	3	4	5	6	7
t) Reading is an important part of life.....	1	2	3	4	5	6	7
u) I don't have as much reading time as I'd like.....	1	2	3	4	5	6	7
v) I care a great deal about reducing poverty wherever it is found.....	1	2	3	4	5	6	7
w) I read to find solutions to problems.....	1	2	3	4	5	6	7
x) I'd read more religious materials if I knew what was available.....	1	2	3	4	5	6	7

	Never True	Rarely True	True Once in a While	Sometimes True	Often True	Almost Always True	Always True
y) Every day I see evidence that God is active in the world.....	1	2	3	4	5	6	7
z) I enjoy reading religious materials with inspirational messages.	1	2	3	4	5	6	7
aa) I look for religious reading materials that deal with secular problems of the day.....	1	2	3	4	5	6	7
bb) I am active in efforts to promote world peace.....	1	2	3	4	5	6	7
cc) I worry about money a lot.....	1	2	3	4	5	6	7
dd) I don't read religious materials much.....	1	2	3	4	5	6	7
ee) I generally find it difficult to get much out of religious reading materials.	1	2	3	4	5	6	7
ff) I seek out opportunities to help me grow spiritually.....	1	2	3	4	5	6	7
gg) The federal government spends too much on social programs.....	1	2	3	4	5	6	7
hh) As I grow older, my understanding of God changes.....	1	2	3	4	5	6	7
ii) I would describe myself as a leader.....	1	2	3	4	5	6	7
jj) I give significant portions of time and money to help other people.....	1	2	3	4	5	6	7
kk) I talk with other people about my faith.....	1	2	3	4	5	6	7
ll) I'd be interested in Christian publications that would help me live my life.....	1	2	3	4	5	6	7
mm) My greatest achievements lie ahead of me.....	1	2	3	4	5	6	7
nn) My life pretty much revolves around my children right now.....	1	2	3	4	5	6	7
oo) I have a real sense that God is guiding me.....	1	2	3	4	5	6	7
pp) I like to worship and pray with others.....	1	2	3	4	5	6	7
qq) I am spiritually moved by the beauty of God's creation.....	1	2	3	4	5	6	7
rr) I find myself looking forward to reading time each day.....	1	2	3	4	5	6	7
ss) I feel a deep sense of responsibility for reducing pain and suffering in the world.....	1	2	3	4	5	6	7

	Never True	Rarely True	True Once in a While	Sometimes True	Often True	Almost Always True	Always True
tt) I try to apply my faith to political and social issues.....	1	2	3	4	5	6	7
uu) I am very interested in children's books that deal with the problems they face today.....	1	2	3	4	5	6	7
vv) I go out of my way to show love to people I meet.....	1	2	3	4	5	6	7
ww) If people were willing to work, we wouldn't have so many poor people.....	1	2	3	4	5	6	
xx) I'd feel guilty sitting around reading.....	1	2	3	4	5	6	7

**For Tabulation purposes only**

15. Your gender:  01 Male  02 Female
16. Your ethnic background:  
 01 Caucasian  03 Asian-American  05 Other  
 02 Afro-American  04 Hispanic-American
17. Your marital status:  
 01 Married  03 Divorced  05 Single, never married  
 02 Widowed  04 Separated
18. Your employment status:  
 01 Do not work for income – not looking for work  
 02 Work full-time  
 03 Work part-time  
 04 Unemployed – looking for work  
 05 Retired  
 06 Student, full time
19. Your current age:  
 01 18–24  04 35–44  07 65–74  
 02 25–29  05 45–54  08 75 or over  
 03 30–34  06 55–64
20. Your highest education level completed:  
 01 Grade school  04 College  
 02 Junior high or middle school  05 Masters  
 03 High school  06 Doctorate
21. How many confirmed members does your congregation have?  
 01 1–100  03 401–900  05 More than 1500  
 02 101–400  04 901–1500
22. Does your church have or is it associated with a school?  
 01 Yes  02 No

23. Your 5-digit zip code \_ \_ \_ \_ \_

24. Finally, please look at the following list of religious books and check  any that you recall reading in recent years.

(Christianity Today Readers' Choice Awards)

A. Biography and History:

- 01  **Dr. Dobson**, by Rolf Zettersten (Word)
- 02  **Great Leaders of the Christian Church**, ed. by John Woodbridge (Moody)
- 03  **Guardians of the Great Commission**, by Ruth Tucker (Zondervan)

B. Christian Living and Spirituality

- 04  **Disappointment with God**, by Philip Yancey (Zondervan)
- 05  **The Spirit of the Disciplines**, by Dallas Willard (Harper & Row)

C. Commentaries:

- 06  **Hard Sayings of the Old Testament**, by Walter Kaiser (InterVarsity)
- 07  **The Bible Exposition Commentary**, by Warren Wiersbe (Victor)

D. Contemporary Issues:

- 08  **Against the Night**, by Charles Colson (Servant)
- 09  **Confronting the New Age**, by Douglas Groothuis (InterVarsity)

E. Fiction:

- 10  **Piercing the Darkness**, by Frank Peretti (Crossway)
- 11  **A Requiem for Love**, by Calvin Miller (Word)

F. Theology and Doctrine:

- 12  **The Gospel According to Jesus**, by John F. MacArthur, Jr. (Zondervan)
- 13  **The Canon of Scripture**, by F. F. Bruce (Intervarsity)

(Bookstore Journal Best-Selling Books)

G. Clothbound:

- 14  **Love Is a Choice**, by Hemfelt, Minirth, and Meier (Thomas Nelson)
- 15  **My Utmost for His Highest**, by Oswald Chambers (Discovery House)
- 16  **Love Is a Decision**, Smalley and Trent (Word)
- 17  **Against the Night**, by Charles Colson (Servant)
- 18  **Love for a Lifetime**, by James Dobson (Multnomah)

H. Paperback:

- 19  **This Present Darkness**, by Frank Peretti (Good News Publishers)
- 20  **Joshua and the Children**, by Joseph Girzone (Macmillan)
- 21  **No Compromise**, by Green and Hazzard (Sparrow)
- 22  **Becoming a Woman of Excellence**, by Cynthia Heald (NavPress)
- 23  **Love Finds a Home**, by Janette Oke (Bethany House)
- 24  **Love Follows the Heart**, by June Masters Bacher (Harvest House)
- 25  **Dare to Discipline**, by James Dobson (Tyndale)
- 26  **Always Daddy's Girl**, by H. Norman Wright (Gospel Light)
- 27  **The Strong Willed Child**, by James Dobson (Tyndale)
- 28  **Inside Out**, by Larry Crabb (NavPress)
- 29  **Rise & Shine**, by Charles Swindoll (Multnomah)