

Running Head: CHURCH'S RESPONSE

Attitudes Toward Premarital Sex and Homosexuality and the Church's Response

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Abstract

This study sought to examine attitudes towards premarital sex and homosexuality and how those attitudes relate to religiosity, Christianity, and demographic information, as well as investigating the church's response to these issues. Three hundred seventy nine undergraduate students from a private, liberal arts Christian university in the Midwest responded to an online questionnaire. It was hypothesized that political views, involvement in and importance of the church, and knowing someone involved in these issues would have an effect on attitudes towards homosexuality and premarital sex. Results showed that people who lean towards conservative views, those who are involved in the church, who hold religion to be important in their life, and who do not know of someone involved in these issues are less accepting of homosexuality and premarital sex.

Attitudes Toward Premarital Sex and Homosexuality and the Church's Response

In American society today there are many cultural issues that affect the Church. The Church, being an institution developed and established long ago, tends to be very traditional and moral in its beliefs and practices due to it being Biblically based. American culture, however, is

not traditional, and in fact is ever changing. Times are constantly changing with technology, fads, laws, and philosophies, just to name a few. Today we live in a postmodern age, where there are few absolutes and most everything is relative. There is an obvious conflict, then, between the traditional and moral ways of the church and the ever-changing culture. J. Richard Middleton and Brian Walsh, authors of *Truth*, say that the “genuine question facing postmodern culture is whether we can find norms to guide personal and societal development in a cultural context that has abandoned belief in moral standards as existing independently of particular human judgments and interests” (1995, p. 58).

There are many aspects of the culture that are very different from the church and even go against the ways of the church. Culture is a major influence in society. It is such a big part of society in that it shapes philosophy, beliefs, and worldviews. Most Christian churches would agree that “we need to come through our disorientation to a reorientation, a return to our biblical roots, that propels us forward to grapple with life in a postmodern culture” (Middleton & Walsh, 1995, p. 173). In order to come to grips with life in this postmodern culture, it is necessary for the church to understand and know the messages that the culture is promoting so that it can present the Biblical truth, assuming that we are basing our lives on the word of God. The Bible shows the church that God calls us to be in the world, but not be of the world. The church is called to be set apart and to hold to the standard of life that God has set for it. It would be interesting to see how many people are actually living the way God intended, holding true to his standards and life style.

There are many moral issues in the American culture that have strayed from God's original design. Two of these are homosexuality and premarital sex. The Bible clearly shows that these practices are not acceptable. People, in general, however, are becoming more accepting of

these practices as time goes on. Many studies have shown this to be true. An example of this is a study done by the Association of Religion Data Archives (ARDA) over time from 1973-2004, shows that the number of attitudes viewing homosexuality as “always wrong” decreased, while the amount of attitudes viewing it as “not wrong at all” increased (Finke, 1998). In another longitudinal study done by ARDA from 1972- 2004, the number of attitudes towards premarital sex also changed. The number of attitudes viewing it as “always wrong” gradually decreased, while the amount of attitudes viewing it as “not wrong at all” generally increased, but then leveled out towards the end of the time frame (Finke, 1998).

With these changing attitudes of society, it is important to consider the church and the role that it plays with these issues. Between 1980 and 2004, about 70% to 80% of people polled in the U.S. by ARDA said that religion was important in their lives. It would be interesting, then, to find out how importance of religion relates to attitudes towards homosexuality and premarital sex. There have been many studies conducted which measure attitudes towards premarital sex, religious affiliation, and level of commitment towards religion. One in particular found that “the ‘faith’ and ‘values’ factor was the most important reason for abstaining from premarital sexual intercourse” (Earle et al, 2007, p. 43). There are also studies that measure attitudes towards homosexuality and religiosity. One study showed that Conservative Protestants, compared to other religious categories, had significantly higher levels of moral objection and lower levels of tolerance to homosexuality (Burdette, Ellison, & Hill, 2005). Few studies, however, have measured attitudes towards premarital sex and homosexuality as well as religiosity and other demographic information. As well as investigating these topics, this study also sought to consider the church’s response to these moral issues. Thus, this study sought to examine attitudes towards premarital sex and homosexuality and how those attitudes relate to religiosity,

Christianity, and demographic information, as well as investigating the church's response to these issues.

Hypotheses

Based on previous research and the suppositions of the researcher, ten hypotheses have been formulated. First, research has consistently shown a strong relationship between religious characteristics and attitudes towards homosexuality. In fact, many have shown that people who tend to have more conservative beliefs tend to have stronger anti-homosexual attitudes (Finlay & Walther, 2003). Studies have also shown a strong relationship between religious beliefs and attitudes towards premarital sex. One in particular found that never-married students at a religiously-affiliated private university who considered themselves religious were less likely to have had sexual intercourse. In fact, the two variables, "consider self religious" and "had sexual intercourse", were inversely related (Earle et al, 2007, p. 51).

Hypothesis 1: Non-Christians will be more accepting of homosexuality and premarital sex than Christians.

Studies show that there are relationships between ethnicity, religion, and attitudes towards homosexuality (Schulte, 2004). There are varying results among these studies. Some find there are no differences between ethnicity and attitudes towards homosexuality, but some do find significant differences (Finlay & Walther, 2003).

Hypothesis 2: For this study, I hypothesize that Caucasians will be more accepting of homosexuality than any other ethnic group.

Due to the changing beliefs in society as time goes on, people of different ages probably have differing views on current moral issues.

Hypothesis 3: People 41 years of age and older will be less accepting of homosexuality and premarital sex than people less than 41 years of age.

In the General Social Survey of 2004, ARDA found that people who have more conservative views are less accepting of homosexuality and less accepting of premarital sex (Finke, 1998).

Hypothesis 4: People who tend to lean towards conservative views will be less accepting of homosexuality and premarital sex than people who lean towards liberal views.

Many studies have found a positive correlation between frequency of attendance at services and higher levels of intolerance (Finlay & Walther, 2003).

Hypothesis 5: a.) People who are members of a church, b.) have attended a church service in the last week, and c.) who attend church more than three times per month will be less accepting of homosexuality and premarital sex.

Studies show that the more interpersonal contact with people of a stigmatized out-group, the less the prejudice will be (Finlay & Walther, 2003). Therefore, the more people one knows participating in homosexuality or premarital sex, the more likely the individual is to accept the behaviors. As mentioned above, Christians or people with religious characteristics tend to be more intolerant.

Hypothesis 6: a.) Less than half of the sample will know someone who is gay or lesbian and is a Christian. b.) Furthermore, those who know someone who is gay or lesbian will be more accepting of homosexuality.

If the church is Biblically based, it seems logical that it would be promoting moral beliefs and behaviors. It would be interesting to find out if the church is, in fact, encouraging moral living.

Hypothesis 7: Less than half of the sample will have heard a sermon or message about moral issues within the last two months.

The church, as an institution that tends to reach out to those in need, usually has ministries to help people that are struggling with different aspects of life or life events, like grief or divorce.

Hypothesis 8: Less than half of the sample will know of an organization that ministers to people struggling with homosexuality.

As mentioned above, religion has an effect upon attitudes towards premarital sex (Earle et al, 2007). It would be interesting to see if differences in importance of religion in one's life affect these attitudes.

Hypothesis 9: The greater importance religion has in one's life, the less accepting one will be of homosexuality and premarital sex.

There is some research which compares attitudes towards homosexuality and attitudes towards extramarital sex. One study showed that "except for white Presbyterians and

Episcopalians, more respondents thought homosexual acts 'always wrong' than thought extramarital sex 'always wrong' ” (Alston, 1974, p. 479). In other words, people were more accepting of extramarital sex than homosexuality.

Hypothesis 10: People, in general, will be more accepting of premarital sex than they are of homosexuality.

Method

Participants

The sample consisted of 379 out of a possible 2,573 undergraduate university students enrolled in at least one class during the fall 2007 semester. There were 308 Caucasians, 9 Hispanics, 7 African Americans, 5 Asians, and 5 listed themselves as another ethnicity. There were 239 females and 96 males. Out of the participants, 21.3% were 18 years of age or younger, 63.8% were between 20 and 24, 1.6% were between 25 and 30, less than 1% were between 36 and 40, less than 1% were between 41 and 50, and less than 1% were between 51 and 55. There were 16 indicated as non-Christians and 336 indicated as Christians. All of these numbers are slightly impacted by missing data.

Materials

A questionnaire was designed to assess the attitudes towards homosexuality and premarital sex and how those attitudes relate to religiosity, Christianity, and demographic information, as well as investigating the church's response to these issues. The questionnaire was comprised of 71 questions with 6 questions on attitudes towards premarital sex, 11 questions on attitudes towards homosexuality, 30 questions on the churches response to these and other moral

issues, 14 questions having to do with Christianity or religion, and 5 questions on demographic information. There were also some additional questions that did not fit into one of these categories. Participants generally responded to questions measured on Likert-type scales ranging from strongly disagree to strongly agree. They also were asked to respond to a number of yes/no questions, some fill in the blank questions, and also questions that asked them to check appropriate responses. There was also an open-ended question where participants were allowed to write freely. See Appendix A for a complete copy of the survey.

Attitudes toward homosexuality:

Although there were eleven questions in the survey about attitudes towards homosexuality, nine were used to measure attitudes toward homosexuality (see Table 1). This measure had a reliability index of 0.952, which shows it to be very reliable.

Attitudes toward PMS/SOM

Four questions were used to assess participants' attitudes towards premarital sex (see Table 2). This measure of four questions had a reliability index of 0.884. Because we found that some of the questions in the measure seemed to also deal with attitudes towards sex outside of marriage, not just premarital sex, we incorporated both ideas into one type of issue which we will call premarital sex/sex outside of marriage or PMS/SOM.

Church's response to homosexuality:

Ten questions were used to assess the church's response to homosexuality (see Table 3). This measure included ten questions and had a reliability index of 0.758.

Church's response to PMS/SOM:

We created a measure of questions having to do with the church's response to PMS/SOM. This measure included three questions and was found to have a reliability index of 0.516, which shows not to be reliable. It should be noted that not all participants responded to every single question on the questionnaire. This is specified when it is needed by the term "valid responses". See Table 4 for complete Church's Response to PMS/SOM Scale.

Procedure

Permission was obtained by the Dean of Academics and the Dean of Students to survey all undergraduate students. The questionnaire was then administered through an online website called Snap Survey. The link to the survey was emailed to the students to complete between December 24, 2007 and January 4, 2008. The website made it possible to keep track of who had taken the questionnaire, while at the same time keeping the responses anonymous, by not linking the responses to the individuals in any way. This ensured that participants were only allowed to complete the questionnaire one time.

Results

Hypothesis 1:

It was hypothesized that non-Christians would be more accepting of homosexuality and PMS/SOM. Due to the lack of variability in the independent variable, we were not able to provide an adequate answer to this hypothesis.

Hypothesis 2:

It was hypothesized that Caucasians would be more accepting of homosexuality than any other ethnic group. A one way between subjects ANOVA comparing ethnicity with attitude towards homosexuality found no significant difference between Caucasians, Hispanics, African Americans, Asians, and other. In other words, Caucasians did not differ from other ethnicities on attitudes towards homosexuality, $F(4, 315) = .241, p = .915$, and hypothesis 2 was not supported.

Hypothesis 3:

It was hypothesized that people forty-one years of age and older would be less accepting of homosexuality and PMS/SOM than people less than forty-one years of age. Due to the lack of variability in the sample, we were not able to provide an answer to this hypothesis.

Hypothesis 4:

It was hypothesized that people who tend to lean towards conservative views would be less accepting of homosexuality and PMS/SOM than people who lean towards liberal views. An independent samples T-test was conducted comparing liberal and conservative views on attitudes towards homosexuality. The results showed that people who tend to lean towards conservative views were less accepting of homosexuality than people who tended to lean towards liberal views, $t(299) = -14.333, p = .000$. Another independent samples T-test was conducted comparing liberal and conservative views with attitudes towards PMS/SOM. The results showed that people who tended to lean towards conservative views were less accepting of PMS/SOM, $t(309) = -8.276, p = .000$. Hypothesis 4 was shown to be true.

Hypothesis 5:

It was hypothesized that a.) people who are members of a church, b.) have been to a church service in the last week, and c.) who attend church more than three times per month would be less accepting of homosexuality and PMS/SOM. a.) An independent samples T-test was conducted comparing church membership and attitudes towards homosexuality. The results showed that there is not a significant difference in acceptance of homosexuality between people who are members of a church and those who are not, $t(342) = 1.646, p = .101$. Another independent samples T-test was conducted comparing church membership and attitudes towards PMS/SOM. The results showed that people who are members of a church are less accepting of PMS/SOM than those who are not members, $t(354) = 2.055, p = .041$.

b.) An independent samples T-test was conducted comparing church attendance in the last week and attitudes towards homosexuality. The results showed that people who had attended a church service in the last week were less accepting of homosexuality than those who had not, $t(342) = 4.826, p = .000$. Another independent samples T-test was conducted comparing church attendance in the last week and attitudes towards PMS/SOM. The results showed that people who had attended a church service in the last week were less accepting of PMS/SOM, $t(354) = 5.190, p = .000$.

c.) An independent samples T-test was conducted comparing frequency of church attendance with attitudes towards homosexuality. The results showed that people who attend church at least 3-4 times per month were less accepting of homosexuality than people who do not, $t(343) = -5.330, p = .000$. Another independent samples T-test was conducted comparing frequency of church attendance and attitudes towards PMS/SOM. The results showed that people

who attend church at least 3-4 times per month were less accepting of PMS/SOM than those who do not, $t(355) = -3.988, p = .000$. In general, then, hypothesis 5 was supported.

Hypothesis 6:

It was hypothesized that a.) less than half of the sample would know someone who is gay or lesbian and is a Christian. Out of the 360 valid responses to this question, 48.8%, which is less than half, said they did know someone who is gay or lesbian and is a Christian. b.) It was also hypothesized that those who know someone who is gay or lesbian will be more accepting of homosexuality. An independent samples T-test was conducted comparing knowledge of someone who attends a church and who is gay or lesbian with attitudes towards homosexuality. The results showed that those who did know of someone who attends a church and is gay or lesbian were more accepting of homosexuality than those who did not, $t(341) = -4.917, p = .000$. Therefore, hypothesis 6 was supported.

Hypothesis 7:

It was hypothesized that less than half of the sample would have heard a sermon or message about moral issues within the last two months. Participants responded on a Likert-type scale ranging from strongly disagree to strongly agree. Of the valid responses, 40.7% agreed and 17.1% strongly agreed. Altogether 57.8%, which is more than half, had heard a sermon or message about moral issues within the last two months. This hypothesis was proven wrong. However, it should be noted that 17.1% responded indifferently, which shows that they did not indicate whether they had or had not heard a sermon or message about moral issues within the last two months.

Hypothesis 8:

It was hypothesized that less than half of the sample would know of an organization that ministers to people struggling with homosexuality. Out of the 341 valid responses, 66.1%, which is more than half, indicated that they did not know of an organization that ministers to people struggling with homosexuality. Hypothesis 8 was supported.

Hypothesis 9:

It was hypothesized that the greater importance religion has in one's life, the less accepting one would be of homosexuality and PMS/SOM. We created a measure to assess the importance of religion in one's life. It consisted of three questions and had a reliability index of 0.858, which shows that it is reliable. We found that there was a negative correlation between importance of religion and acceptance of homosexuality ($r = -.372, p = .000$). We also found that there was a negative correlation between importance of religion and acceptance of PMS/SOM ($r = -.361, p = .000$).

Hypothesis 10:

It was hypothesized that people, in general, would be more accepting of PMS/SOM than they are of homosexuality. A paired samples T-test was conducted comparing attitudes towards homosexuality and attitudes towards PMS/SOM. There was not a significant difference found in attitudes between the two, $t(355) = -.326, p = .744$. There was, however, a positive correlation found between attitudes towards homosexuality and PMS/SOM ($r = .667, p = .000$).

There was an open-ended question at the end of the questionnaire that asked the participants to say what they thought the church's response should be to homosexuality, premarital sex, and other moral issues. Responses were placed into categories based on the types of responses that were given. There were eight categories. Number of responses to each category was figured by how many times the categories were mentioned. This means that each individual response could have been placed in more than one category. The "Love" category had the most responses with 91. The "Communicate stance and Present the Truth" category had 79 responses, "Help and Support" had 66, "Bible" had 55, "Nothing" had 5, "Don't know" had 5, "Use an Organization" had 4, and "Pray" had 4. See Table 5 for complete Open-ended Responses by Category.

Discussion

This study was designed to see how cultural issues, primarily homosexuality and premarital sex/sex outside of marriage, are related to the church and what the church's response should be. I hypothesized that Christians would be less accepting of homosexuality and PMS/SOM than non-Christians. We did not have enough variability in the responses to show this either way. There were not enough non-Christians in the sample to have a valid comparison.

This is probably due to the fact that the sample was made up of a small representative of the students at a Christian university.

The results show that Caucasians did not differ from other ethnicities on attitudes towards homosexuality. This result could have been due to the lack of variability in the sample, but it also

could have been due to the fact that it is a Christian school where similar beliefs are shared no matter the ethnicity.

We were unable to provide data to support a difference of attitudes compared across ages. This is due to the fact that most Olivet undergraduate students are in the same age bracket, most being between the ages of 18 and 24. There was not enough variability to compare attitudes across the ages proposed.

The data showed that people who lean towards conservative views, people who attended a church service in the last week, and people who attend church at least 3-4 times per month are less accepting of homosexuality and PMS/SOM. Also, church members are less accepting of PMS/SOM.

The results showed that less than half of the sample knew someone who is gay or lesbian and who is a Christian. This could be because people who are gay or lesbian and Christian are not as willing to be open about their lifestyle. It could also be because people recognize that the Christian lifestyle and the gay and lesbian lifestyle do not coincide. The results also showed that those who did know of someone who attends a church and is gay or lesbian were more accepting of homosexuality.

It was shown that more than half of the sample had heard a sermon or message about moral issues within the last two months. It should be noted, however, that another 17.1% did not indicate if they had or had not. If that 17.1% had disagreed or strongly disagreed, the total percentage for disagree would have been 42.1%, which is still less than half. This means that 42.1% would not have heard a sermon about moral issues within the last two months. This is not

part of the data, but it should be noted that it would have been possible for the data to shift a total of 17.1% either way.

It was shown that less than half of the participants know of an organization that ministers to people struggling with homosexuality.

The results showed that there was a negative correlation between importance of religion and homosexuality and that there was a negative correlation between importance of religion and PMS/SOM. This means that the more important religion is in one's life, the less accepting that individual will be of homosexuality and PMS/SOM.

It was found that there was not a significant difference between attitudes towards PMS/SOM and homosexuality. In fact, there was a positive correlation. People who are more accepting of PMS/SOM will also be more accepting of homosexuality and vice-versa.

The open-ended question at the end of the questionnaire that asked the participants to say what they thought the church's response should be to homosexuality, premarital sex, and other moral issues had many different kinds of responses, but many had similar themes and topics. The responses showed that the most popular beliefs were that the church needs to love the individuals that are struggling, communicate its stance and present the Truth, help and support those struggling, and base its beliefs on the Bible.

If I were to repeat this study, I would try to get a larger number of participants as well as a larger variability among participants. I would like to see the questionnaire administered to several other Christian universities. I would also like to see it administered to faculty, staff, graduate students, and doctoral students as well as undergraduate students at all of the locations.

Carrying out this study even further, I would like to see it administered to secular universities and churches of all denominations.

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Table 1

Attitudes Toward Homosexuality Scale
(Rated: 5=Strongly Agree, 4= Agree, 3= Indifferent, 2= Disagree, 1= Strongly Disagree)

1. Homosexuality is an acceptable lifestyle.
2. Homosexuality is not an acceptable lifestyle.
3. Homosexual relations are morally wrong.
4. Homosexuality should be considered an acceptable alternative lifestyle.
5. I consider it acceptable for anyone to be living a gay or lesbian lifestyle.
6. I consider it acceptable for Christians to be living a gay or lesbian lifestyle.
7. I would like to see homosexuality be more widely accepted in this nation.
8. I would like to see homosexuality less widely accepted in this nation.
9. Sexual relations between two adults of the same sex are wrong.

Table 2

Attitudes Toward PMS/SOM Scale
(Rated: 5=Strongly Agree, 4= Agree, 3= Indifferent, 2= Disagree, 1= Strongly Disagree)

1. I consider it acceptable for anyone to be sexually active outside of marriage.
2. I consider it acceptable for Christians to be sexually active outside of marriage.
3. Sexual relations before marriage are wrong.
4. Sexual relations between an unmarried man and unmarried woman are morally wrong.

Table 3

Church's Response to Homosexuality Scale
(Rated: 5=Strongly Agree, 4= Agree, 3= Indifferent, 2= Disagree, 1= Strongly Disagree)

1. I know that my church has a ministry that targets homosexuals.
2. My pastor (or pastors that I hear most often) has (have) made clear his or her (their) stance on homosexuality.
3. My pastor (or pastors that I hear most often) has (have) made clear the church's stance on homosexuality.
4. I know of a passage (or passages) in the Bible that talk(s) about homosexuality.
5. It is important for a church to have a ministry for people struggling with homosexuality.
6. I would feel comfortable going to my pastor to discuss homosexuality.
7. I would feel comfortable sending someone struggling with homosexuality to my pastor in order for them to discuss it.
8. I would think to go to the church to get information about homosexuality.
9. I would think to go to the church to get information on how to minister to people struggling with homosexuality.
10. I expect the church to provide support for those struggling with homosexuality.

Table 4

Church's Response to PMS/SOM Scale
(Rated: 5=Strongly Agree, 4= Agree, 3= Indifferent, 2= Disagree, 1= Strongly Disagree)

1. My pastor (or pastors that I hear most often) has (have) made clear the church's stance on premarital sex.
2. I know of a passage (or passages) in the Bible that talk(s) about premarital sex.
3. I would feel comfortable going to my pastor to discuss premarital sex.

Table 5

Open-ended Responses by Category

Category	Number of Responses
1. Love	91
2. Communicating Stance/Present Truth	79
3. Help and Support	66
4. Bible	55
5. Nothing	5
6. Don't Know	5
7. Use an Organization	4
8. Pray	4

Appendix A

Cultural Issue and Church response Survey

The following statements will be answered on a 5-point scale from strongly disagree to strongly agree (5=Strongly Agree, 4= Agree, 3= Indifferent, 2= Disagree, 1= Strongly Disagree)

1. Abortion is morally wrong.
2. At the present time, religion as a whole is increasing its influence on American life.
3. At the present time, religion as a whole is losing its influence on American life.
4. Getting drunk is morally wrong.
5. Having a baby outside of marriage is morally wrong.
6. Homosexuality is an acceptable lifestyle.
7. Homosexuality is not an acceptable lifestyle.
8. Homosexuality is widely accepted in this nation.
9. Homosexual relations are morally wrong.
10. Homosexuality should be considered an acceptable alternative lifestyle.
11. I consider it acceptable for anyone to be living a gay or lesbian lifestyle.
12. I consider it acceptable for anyone to be sexually active outside of marriage.
13. I consider it acceptable for Christians to be living a gay or lesbian lifestyle.
14. I consider it acceptable for Christians to be sexually active outside of marriage.
15. I would like to see homosexuality be more widely accepted in this nation.
16. I would like to see homosexuality less widely accepted in this nation.
17. I would like to see organized religion have less influence in this nation
18. I would like to see organized religion have more influence in this nation.
19. Religion can answer all or most of today's problems.
20. Religion is fairly important in my life.
21. Religion is largely old-fashioned and out of date.
22. Religion is not very important in my life.
23. Religion is very important in my life.
24. Sexual relations before marriage are wrong.
25. Sexual relations between an unmarried man and unmarried woman are morally wrong.
26. Sexual relations between two adults of the same sex are wrong.

The following questions will be answered either yes/no, multiple choice, or fill- in-the blank

27. Do you have any friends, relatives, or co-workers who have told you, personally, that they are gay or lesbian?

- A. Yes If yes, about how many? ____
 B. No

28. If a heterosexual (boy and girl) teenage couple is sexually active, in your opinion, it is:
(Circle as many as apply)

- A. okay, if they love each other
- B. okay, if they are having safe sex
- C. okay, for any reason
- D. Not okay

29. If a man and a woman live together, but are not married, and are sexually active, in your opinion, it is:

- (Circle as many as apply)
- A. okay, if they love each other
 - B. okay, if they are having safe sex
 - C. okay, for any reason
 - D. Not okay

30. Have you ever made a personal commitment to Jesus Christ that is still important in your life today?

- A. Yes
- B. No
- C. no opinion

31. What do you believe about the following statement: When I die, I will go to Heaven because I have confessed my sins and have accepted Jesus Christ as my savior.

- A. Yes, I believe this.
- B. No, I do not believe this.
- C. No opinion

32. Are you a member of a church? ___Yes ___No

33. Have you attended a church service in the last seven days? ___Yes ___No

34. On average, how many times per month do you attend a church service?
___0 ___1-2 ___3-4 ___more than 4

35. Do you know of anyone who attends your church or a church regularly who calls his self or her self gay or lesbian?

- A. Yes if yes, about how many? ___
- B. No

36. Do you know of anyone who is gay or lesbian that calls his or herself a Christian?

- A. Yes if yes, about how many do you know? ___
- B. No

The following statements will be answered on a 5-point scale from strongly disagree to strongly agree (5=Strongly Agree, 4= Agree, 3= Indifferent, 2= Disagree, 1= Strongly Disagree)

37. I know that my church has a ministry that targets homosexuals.

38. My church staff does a good job of being informed about moral issues.
39. My pastor (or pastors that I hear most often) has (have) preached about moral issues.
40. My pastor (or pastors that I hear most often) has (have) made clear his or her (their) stance on homosexuality.
41. My pastor (or pastors that I hear most often) has (have) made clear the church's stance on homosexuality.
42. My pastor (or pastors that I hear most often) has (have) made clear the church's stance on premarital sex.
43. My pastor (or pastors that I hear most often) has (have) made clear the church's stance on abortion.
44. My pastor (or pastors that I hear most often) has (have) made clear the church's stance on getting drunk.
45. My pastor (or pastors that I hear most often) has (have) made clear the church's stance on other moral issues not mentioned above.
46. I have heard a sermon or message about moral issues within the last two months.
47. I have read about moral issues in the Bible.
48. I know of a passage (or passages) in the Bible that talk(s) about homosexuality.
49. I know of a passage (or passages) in the Bible that talk(s) about premarital sex.
50. It is important for a church to have a ministry for people struggling with homosexuality.
51. I would feel comfortable going to my pastor to discuss homosexuality.
52. I would feel comfortable sending someone struggling with homosexuality to my pastor in order for them to discuss it.
53. I would feel comfortable going to my pastor to discuss premarital sex.
54. I would feel comfortable sending someone to my pastor to discuss any moral issue.
55. I would think to go to the church to get information about homosexuality.
56. I would think to go to the church to get information on how to minister to people struggling with homosexuality.
57. I expect the church to be informed about current struggles with moral issues.
58. I expect the church to provide support for those struggling with homosexuality.

The following questions will be answered by filling in the blank or a short written answer.

59. Do you know of any organizations in your church, in another church, or nationally that minister to or work with people struggling with homosexuality? ____
60. If yes to #59, what are they? Please describe.
61. Have you ever heard of Exodus International? ____
62. If yes to #61, how familiar are you with its purpose and mission? (Rate your response on a scale of 1-5, 1 being you have heard of it and 5 being that you know it very well.) ____
63. Do you know of any organizations that promote abstinence (not having sex) until marriage?

64. Have you ever heard of True Love Waits?
65. If yes to #64, how familiar are you with its purpose and mission? (Rate your response on a scale of 1-5, 1 being you have heard of it and 5 being that you know it very well.) ____

66. What do you think the church's response should be to premarital sex, homosexuality, and other moral issues?

The following will be answered by placing an "X" or a check mark in the blank.

Demographics

67. Your Gender: ___ Male ___ Female

68. Your Ethnicity: ___ Caucasian
 ___ African-American
 ___ Hispanic
 ___ Asian
 ___ Native American
 ___ Other (please describe) _____

69. Your age: ___ 18 or younger ___ 20-24 ___ 25-30 ___ 31-35
 ___ 36-40 ___ 41-50 ___ 51-55 ___ 56-60
 ___ above 60

70. Which view do you tend to lean towards?

___ Conservative
 ___ Liberal

71. Which religious denomination do you tend to lean towards?

___ Catholic
 ___ Orthodox
 ___ Nazarene
 ___ Lutheran
 ___ Baptist
 ___ Non-denominational
 ___ other: _____
 ___ none