



# What WorX

*Measuring the impact of faith-based service and social justice programs on Catholic youth*

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### **About the Indiana University Lilly Family School of Philanthropy**

The Indiana University Lilly Family School of Philanthropy at IUPUI is dedicated to improving philanthropy to improve the world by training and empowering students and professionals to be innovators and leaders who create positive and lasting change in the world. The school offers a comprehensive approach to philanthropy through its academic, research, and international programs, and through The Fund Raising School, Lake Institute on Faith & Giving, Mays Family Institute on Diverse Philanthropy and the Women's Philanthropy Institute.

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### **About the Center for FaithJustice**

Founded officially in 2008 (with programs dating back to the late 1990s), the Center for FaithJustice (CFJ) inspires the next generation of leaders by creating programs to serve those in need and educate for justice in the Catholic tradition. Informed by the passage "Faith without works is dead." (James 2:26), CFJ offers a line of signature "WorX" programs for youth of various ages from middle school through early adulthood. CFJ has served more than 5,000 youth and young adults representing more than 300,000 combined hours of direct service and social justice education. Alumni have gone on to become impressive servant leaders in many diverse fields ranging from international aid to corporate America to ordained ministry.

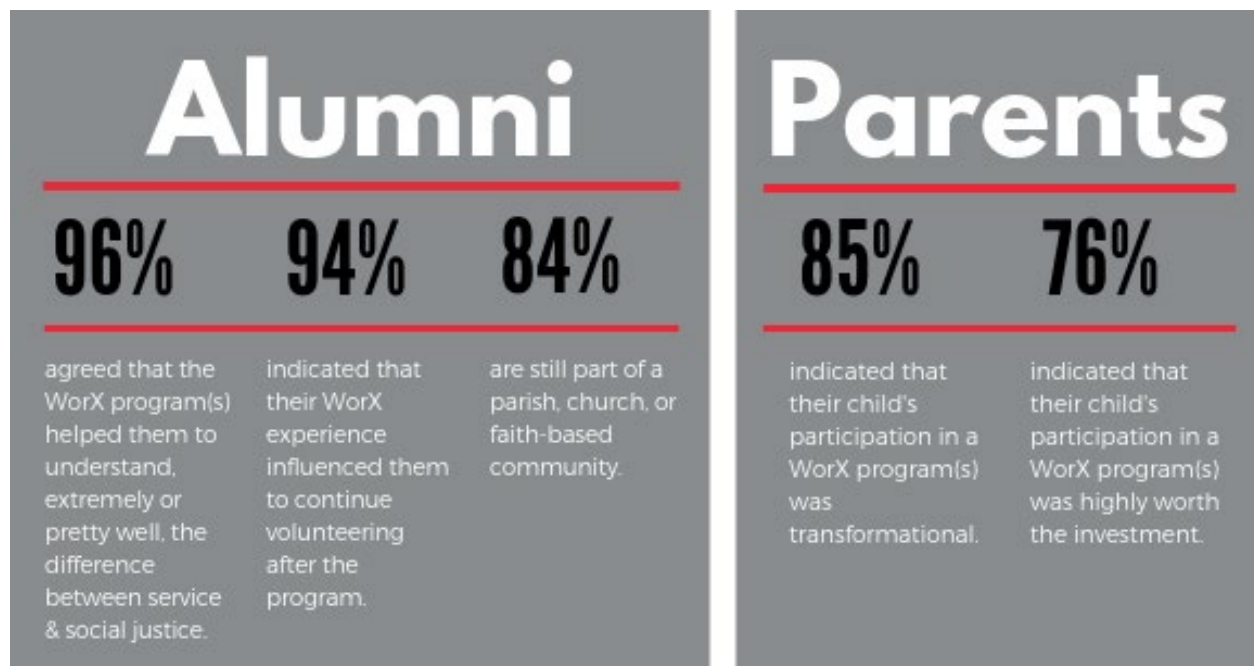
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## STUDY HIGHLIGHTS

The Center for FaithJustice (CFJ) offers innovative programs that engage youth in faith, service, and social justice. With the Indiana University Lilly Family School of Philanthropy at IUPUI, they developed a survey to evaluate their programs and measure their longitudinal impact on alumni in those three focus areas. This report will offer related insights on youth engagement and suggest how CFJ's programs relate to larger trends of youth disaffiliation within the Catholic Church.

This study examines survey results from alumni<sup>1</sup> and parents of alumni of CFJ's youth programs, which are collectively called the "WorX" programs. These include curricula for middle school students (ServiceworX), high school students (JusticeworX, New Jersey Service Project/NJSP, MercyworX, and CommunityworX), young adults (LeaderworX), and adults (FaithJustice Fellows and adult volunteers). The results of this study focused on CFJ's three core areas of interest: faith, service, and social justice. Key findings are highlighted below.



Responses from alumni and their parents illustrate the extent to which WorX programs continue to have a lasting effect on their lives. Furthermore, the results of the study show that the adult volunteers who engaged in the programs along with the teens and young adults were also deeply impacted by their experiences. Rooted in the passage from James 2:26, "Faith without works is dead,"<sup>2</sup> the WorX programs aim to show participants how their faith requires them to engage in service and social justice. It is clear that the WorX alumni who responded to the survey do indeed continue to engage in those practices.<sup>3</sup>

This report will summarize the results of both the alumni and parent surveys with a focus on questions that addressed topics of faith, service, or social justice. Additional programmatic evaluation questions are included as appendices. Finally, implications for teens, parents, and faith-based programs are discussed.

<sup>1</sup> Alumni are former participants of one or more of the programs offered by the Center for FaithJustice.

<sup>2</sup> The whole scripture passage reads "As the body without the spirit is dead, so faith without works is dead." (James 2:26)

<sup>3</sup> However, this study does not imply a causal relationship between participation in the WorX program(s) and long-term commitment to faith, service, and social justice. For more information, please see the methodology in Appendix A.

## INTRODUCTION

*"Dear young people, you have it in you to shout. It is up to you not to keep quiet. Even if others keep quiet, if we older people and leaders, some corrupt, keep quiet, if the whole world keeps quiet and loses its joy, I ask you: Will you cry out?"*

-Pope Francis [1]

Youth and young adults are actively leaving organized religion [2]. While there are many reasons for this trend, one reason may be that, as Pope Francis recognizes, "young people often fail to find responses to their concerns, needs, problems and hurts in the usual structures [youth ministry, as traditionally organized]" [3]. In addition, development of prosocial behavior among youth is a hot topic in today's society. As young adults become less empathic [4], many are concerned that young adults will not have as positive an effect on society as previous generations [5].

Therefore, many youth organizations are trying to find innovative solutions to engage youth in service activities. Anecdotal evidence suggests that youth are engaging in different and innovative ways. With the recent surge of social justice movements (e.g. Women's March [6], Black Lives Matter [7], March For Our Lives [8], #Times Up [9], etc.), youth have had unique opportunities to champion issues most important to them [10]. For example, the Women's March included a coalition targeted at youth called Women's March Youth Empower [11]. Moreover, given the link between religion and prosocial behavior [12; 13], finding ways to engage youth in both service and faith-based activities may have a positive long-term effect on their prosocial behavior as well as on their association with the Church.

"Young people often fail to find responses to their concerns, needs, problems and hurts in the usual structures ... The rise and growth of associations and movements mostly made up of young people can be seen as the work of the Holy Spirit, who blazes new trails to meet their expectations and their search for a deep spirituality and a more real sense of belonging."

Pope Francis [2]

The Center for FaithJustice (CFJ) offers programs that aim to engage youth in faith, service, and social justice through their signature "WorX" programs. This report will offer related insights on youth engagement and suggest how CFJ's programs relate to larger trends of youth disaffiliation within the Catholic Church.

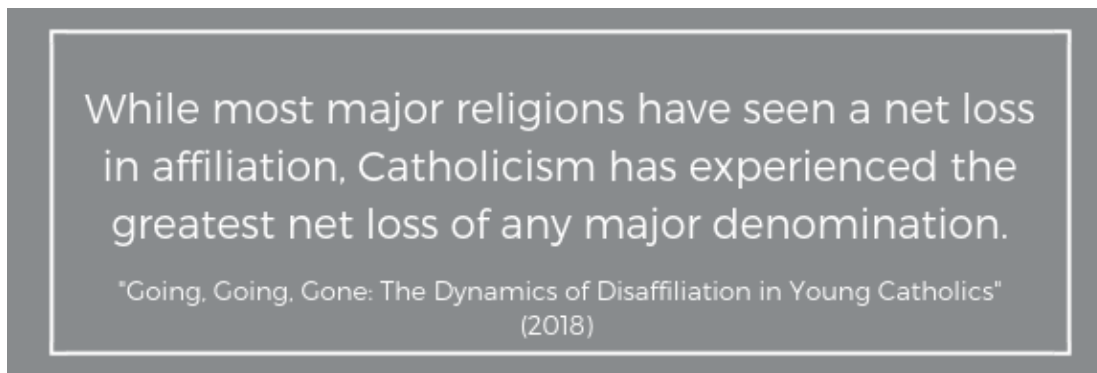
This study examines survey results from alumni and parents of alumni of CFJ's WorX programs. Two hundred twenty alumni (65.0 percent female; 85.9 percent White) and 103 parents of alumni (68.5 percent female) completed surveys evaluating the WorX programs and sharing their (or their child's) long-term outcomes. Questions focused on what the alumni learned from their experience on programs. Furthermore, the survey included questions about alumni's understanding of the Catholic faith (with a specific focus on Catholic social teaching), service, and social justice. Long-term outcomes focus on alumni's current faith-based and service activities.

## BACKGROUND INFORMATION

### Catholic Disaffiliation

According to the Pew Research Center [2], the number of Americans who claim no religious affiliation (the “Nones”) increased dramatically between 2007 and 2014. While belief in God has remained consistent during this period, the percentage of Americans who claim to be religiously unaffiliated has risen by 7 percent and those who are affiliated has dropped by 6 percent. The highest rate of religious disaffiliation is among young adults (often referred to as “Millennials”). Research conducted by the Center for Applied Research in the Apostolate (CARA) indicated that Catholic disaffiliation of youth is most likely to occur between the ages of 10 and 17 and the typical age on the decision to leave Catholicism during youth is 13. This is noteworthy because this is typically the age at which Catholic youth receive the sacrament of Confirmation<sup>4</sup> [14].

While most major religions have seen a net loss in affiliation, Catholicism has experienced the greatest net loss of any major denomination [15]. A study and report by Saint Mary’s Press Research Group, *Going, Going, Gone: The Dynamics of Disaffiliation in Young Catholics*, in partnership with CARA surveyed and interviewed teens and young adults who have disaffiliated from the Catholic Church. The largest current affiliation among their respondents was no affiliation (35 percent) [15]. Interestingly, most respondents (58 percent) had not participated in a parish-based Catholic religious education program (34 percent), a youth ministry program (12 percent), or a Catholic campus ministry (1 percent); nor had they (76 percent) attended a Catholic institution for elementary or middle school (19 percent), high school (8 Percent) or college/university (2 percent) [15]. This may imply that there is an opening for formal Catholic engagement either through school or ministry programs to slow the growing trend of disaffiliation among Catholic youth.



Even though some youth identify as religiously affiliated, many still show a lack of interest or responsibility in engaging in church activities. For example, one study found that even though most students who were active members of Catholic communities at 9<sup>th</sup> grade (14-15 years old) and identified themselves as Catholic, they expressed that they expected to be less involved and committed to their church in the future [16].

In the longitudinal study, *In the Course of a Lifetime* [17], participants who scored high in “religiousness” were often active in prosocial behaviors such as volunteering or community service. By contrast, spiritual-seeking respondents favored creativity and focused on social issues such as environmental/human rights, but were not always engaged in local community activity.

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<sup>4</sup> Confirmation is often viewed as the “graduation” from religious education and the point at which a person affirms their faith as a young adult of their own volition.

Understanding Former Young Catholics - Findings from a National Study of American Emerging Adults [18] focuses on why so many Catholic teenagers shed their Catholic identity in early adulthood and how they come to perceive their faith into young adulthood. Curiously, the opinions of former Catholic young adults widely vary, indicating the complexity of this phenomenon. The report, *Going, Going, Gone*, published by Saint Mary's Press Research Group, categorizes these opinions into three areas of disaffiliation: the injured, which includes individuals who left as a result of a negative experience; the drifters, which includes individuals who left due to uncertainty regarding their faith; and the dissenters, which includes individuals who actively disagree with one or more aspects of the Church [15]. However, many former Catholics still believe in some version of a higher power but prefer instead to have an "open mind" about religion. Despite a collection of shared concerns among surveyed participants, there is a certain hope for maintaining the Catholic faith well into adulthood [18].

The National Study on Catholic Campus Ministry Report [19] illustrates the need for a recommitment to focusing and strategizing from on-campus missionaries and ministers. This study explains the decline in Catholic campus ministry within the last 12 years, identifying it as a call-to-action. According to researchers, 52% of undergraduate Catholics attend non-Catholic universities and that only 900,000 students attend Catholic universities. The data provided is aimed to quantify just how many opportunities there are for the Catholic faith to be spread via universities and college campuses [19].

### **Youth, Faith, and Service**

Development of prosocial behavior among youth is a hot topic in today's society. As young adults become less empathic [4], many people are concerned that young adults will not have as positive of an effect on society as previous generations [5]. Therefore, many youth organizations are trying to find innovative solutions to engage youth in service activities.



Given the link between religion and prosocial behavior [12; 13], finding ways to engage youth in both service and faith-based activities may have a positive long-term effect on young adults' prosocial behavior. The Center for FaithJustice offers innovative programs that engage youth and young adults in those ways.

### **Center for FaithJustice**

#### *History*

The Center for FaithJustice (CFJ) inspires the next generation of leaders by creating programs to serve those in need and educate for justice in the Catholic tradition [20]. The idea for the programs was originally conceived by a group of college students in the late 1990's as a means for them to stay connected to and continue to grow in their faith as they transitioned from high school to college to young professional life. After years of collaborative brainstorming, founder Seán Patrick Sanford and his mother, Helen, began to host their first programs under the name "New Jersey Service Project" in 2002.



After a name change, Seán launched the first-ever “WorX” program in 2006 and the brand has endured ever since. Inspired by the passage “faith without works is dead,” (James 2:26), CFJ’s signature “WorX” programs – ServiceworX, JusticeworX, and LeaderworX are designed for young people from middle school through early adulthood. During these intensive retreat-style immersion experiences, participants engage in direct service with those in need and take part in community, prayer, and reflection activities that emphasize Catholic social teaching and the Gospel call to service. “We are taking part in something that seeks nothing less than the transformation of the world. We know that this mission will not be fully achieved without God’s grace and that the realization of the Kingdom of God is beyond our human reach, but we are also confident that we are doing good work as members of the Body of Christ on earth.” (Seán Sanford, 2010)

CFJ has served more than 5,000 young people representing more than 300,000 combined hours of direct service and social justice education. Those original program participants are now young professionals in the early stages of career, marriage, and family life; in fact, several of them currently serve or have served as staff in some capacity and/or on the organization’s Board of Trustees. WorX alumni have gone on to become impressive servant leaders in many diverse fields ranging from international aid to corporate America to ordained ministry.



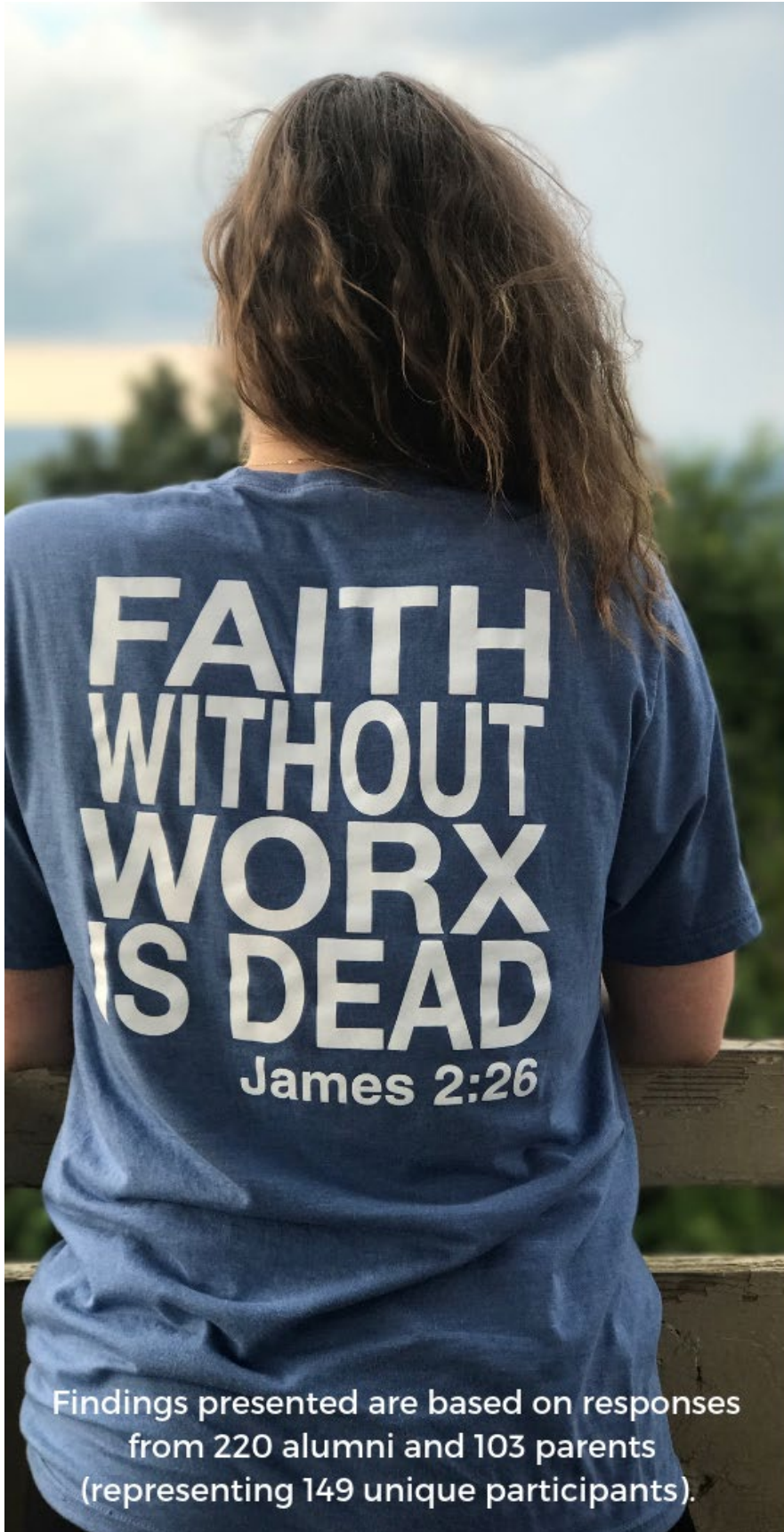
## Programs

CFJ has offered six different programs for young people from middle school through early adulthood. The programs include:

	<i>Age group</i>	<i>Years offered</i>	<i>Location(s)</i>	<i>Description</i>
<b>ServiceworX</b>	Middle school/junior high	2006-present	Parishes within: Diocese of Trenton, Diocese of Metuchen, Diocese of Camden	Week-long service-immersion day program that explores Catholic faith through service to those in need. Includes engaging prayer services, lively discussions, and dynamic community service to local social service agencies and nonprofit organizations. For many parishes, ServiceworX is a requirement for their Confirmation sacramental preparation.
<b>JusticeworX (previously NJSP<sup>5</sup>)</b>	High school	2006-present (2000-2011)	Trenton, NJ West Virginia region of Appalachia Philadelphia, PA	Week-long overnight service-immersion retreat experience, designed to help high school age students explore the connections between faith, the call of the Gospel to service and justice, and everyday life. Emphasis on meaningful experiences of encounter and in-depth formation.
<b>CommunityworX</b>	High school	2013-present	Trenton, NJ	Brings together high school youth across racial and socioeconomic differences to build relationships with one another in a safe and trusting setting. Meaningful dialogue, community service, and intensive reflection on the intersections of faith and social justice.
<b>MercyworX</b>	High school <sup>6</sup>	2017 and 2018	Lakewood, NJ in partnership with Georgian Court University	Three-credit course designed in collaboration with Georgian Court University. Marries the academic study of Catholic social teaching with tangible experiences of community service.
<b>LeaderworX</b>	Young adults age 19-25	2006-present	Lawrenceville, NJ Trenton, NJ West Virginia region of Appalachia Philadelphia, PA	Summer opportunity for young adults to live in community, serve those in need and help lead youth ministry projects while receiving personal, spiritual, and professional formation, leadership training and vocational discernment.
<b>FaithJustice Fellowship</b>	Young adults age 22+	2011-2013; 2016 – Present	Lawrenceville/Trenton, NJ	Post-graduate service program that runs annually from September – June. Fellows receive housing, a monthly stipend, health insurance, spiritual direction, and hands on experience working with a non-profit organization in/around Trenton, New Jersey.

<sup>5</sup> New Jersey Service Project

<sup>6</sup> MercyworX is a program for high school students, but it takes place on a college campus for college credit.



Findings presented are based on responses from 220 alumni and 103 parents (representing 149 unique participants).

# Sample Information



## SAMPLE INFORMATION

### Alumni

An online survey was distributed through email and social media to alumni of CFJ's WorX programs. Alumni include middle school program participants, high school program participants, college (young adult) program participants, and adult volunteer program participants. Valid responses were collected from 220 alumni. Respondents were primarily 30 years old or younger (84.6 percent), female (65.0 percent), and white (85.9 percent). The vast majority had participated in one WorX program (72.7 percent), but many had participated in two or more programs (26.4 percent). Additional demographic information can be found in Appendix A.



### Parents

One hundred and three parents completed questionnaires about 149 alumni (97.3 percent age 30 or younger, 47.5 percent female, 91.3 percent white). An online survey was distributed through email and social media to parents of alumni of the WorX programs. Valid responses were collected from 103 parents. Respondents were primarily 45-54 years old (56.9 percent), female (72.2 percent), and white (88.3 percent). The parent survey allowed them to complete the survey once for each of their children who participated in at least one WorX program. Additional demographic information can be found in Appendix A.

# Findings: Faith



93.3% of those that attended a WorX program remain or still identify as Catholic.

83.9% are still part of a parish or faith-based community.

8 out of 10 say that participation in WorX program(s) influenced their faith and/or spiritual identity.

"The moments when I saw the possibility of change and the possibility of accepting God into changing one's life, made me believe that all work, no matter how insignificant or worthless it might appear, can have profound effects."

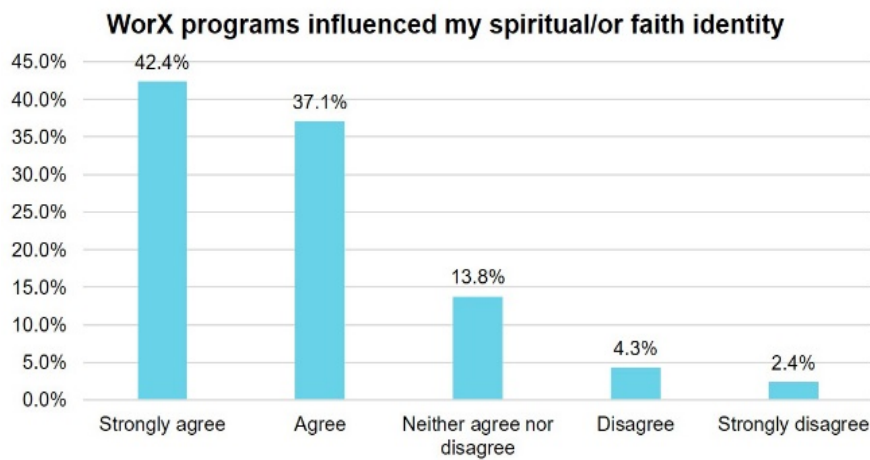
- Adult Volunteer

CFJ joins the words "Faith" and "Justice" into a single term to reflect its conviction that faith and justice are intimately bound together. CFJ's programs ask people of faith to revisit and renew their commitment to the Gospel call to act on behalf of the vulnerable and oppressed. This draws inspiration from the Second Vatican Council's teaching that "the laity must take up the renewal of the temporal order as their own special obligation," and thus "everywhere and in all things they must seek the justice of God's kingdom." WorX participants grow in their own understanding of their spiritual life and deepen their commitment to pursuing social, economic, and political justice for all people.



Participants in WorX programs at all levels have the opportunity to explore their faith through a variety of reflections and activities, including morning prayer, Mass, simulation exercises, “Emmaus Walks,” evening prayer termed “Gifts and Challenges” [21], prayer services, and scripture reflections. Some of these are traditional, while others are innovative ways for youth to reflect on their beliefs and understanding of God. Participants are encouraged, too, to view service itself as a theological practice and an opportunity to embrace their own agency as people of faith.

The survey distributed to WorX alumni asked several questions about faith practices and identity. The organization was interested in determining to what extent (if any) participation in a WorX program(s) influenced the respondent’s spiritual and/or faith identity. Overall, 80 percent indicated that participation in a WorX program(s) influenced their spiritual and/or faith identity.



Those who participated in multiple programs were more likely to say that participation in a WorX program(s) influenced their spiritual and/or faith identity, than those who participated in only one (4.37 vs 4.04,  $p < .05$ ).<sup>i</sup> Alumni who participated in the New Jersey Service Program (NJSP) indicated stronger agreement with this question than those who did not participate in NJSP (4.52 vs. 4.08,  $p < 0.05$ ). Similarly, adult volunteers were more likely to indicate stronger agreement than participants who were not adult volunteers (4.42 vs 4.07,  $p < 0.05$ ).

Among respondents who said that their participation in the WorX program influenced their spiritual and/or faith identity, 41 percent strongly agree that their faith influences their daily life while 34 percent somewhat agree that their faith influences their daily life.<sup>ii</sup> This is particularly true for the 40 percent of respondents who highly integrate faith into their life practices and everyday choices (see sidebar).<sup>iii</sup>

## INTEGRATION OF FAITH

### ALUMNI SURVEY:

How much do you integrate faith into your life practices and the choices you make?

A lot	39.9%
Moderately	28.0%
Somewhat	17.9%
A little	8.3%
Not at all	6.0%

### PARENT SURVEY

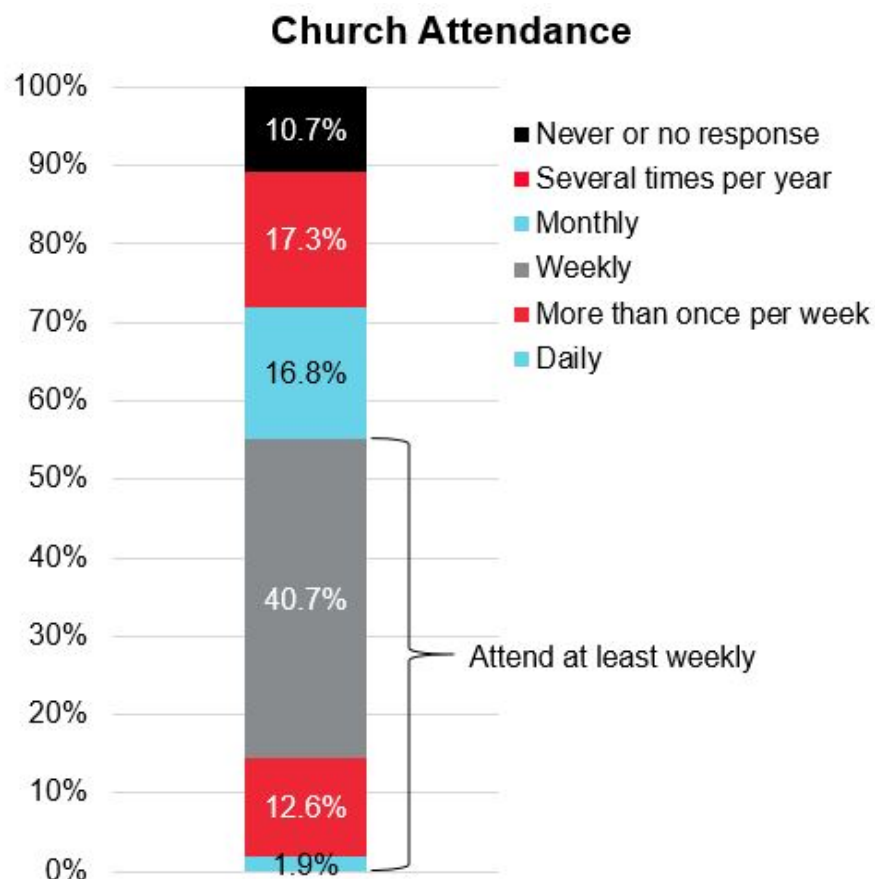
Participating in a WorX program caused your child to integrate faith into their life practices and the choices they make:

A great deal	28.6%
A lot	25.9%
Moderately	28.6%
A little	10.9%
Not at all	6.1%

84% of those raised in the Catholic faith are still part of a church, parish or similar faith-based community.

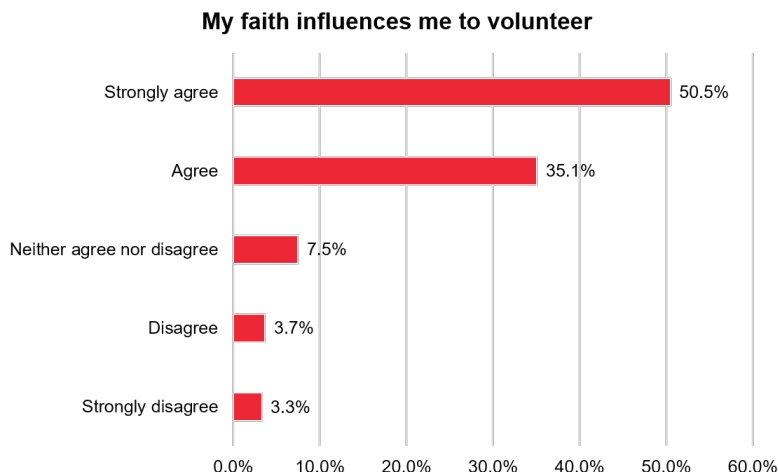
The results of the alumni survey also indicate that 93 percent of those who attended a WorX program(s) remain or still identify as Catholic, while another 1.7 percent have become Catholic since attending the program. Similarly, 93 percent of respondents were raised in the Catholic faith.<sup>iv</sup> Responses from the parent surveys also indicated that most WorX participants were of the Catholic faith (85.3 percent were raised Catholic, 77.6 still identify as Catholic). Of the alumni respondents raised in the Catholic faith, nearly 84 percent are still part of a church, parish, or similar faith-based community.<sup>v</sup> Seventy-six percent of respondents agree that their participation in the WorX program influenced their decision to continue or discontinue their practice of faith.<sup>vi</sup> Of those who are not currently part of a church, parish or faith community, 82.5 percent indicate they were in the past.<sup>vii</sup>

Interestingly, more than half of WorX alumni respondents attend church at least weekly, while an additional 17% attend church at least monthly.<sup>viii</sup>



For many, one’s faith extends beyond church attendance to play a critical role in understanding and analyzing social issues, in choosing a career, and other important facets of one’s life including college choice, future career choice, extracurricular activities, and volunteering.

From the survey of WorX alumni, more than 85 percent agree that their faith influences them to volunteer.<sup>ix</sup> Eighty-one percent agree that their faith is vital to understanding and analyzing social issues and current affairs. More than 75 percent strongly or moderately agree that their faith influenced the extracurricular activities they participated in during high school and/or college.<sup>x</sup>



Fifty-seven percent agree that their faith influenced their selection of institutions for higher education. Similarly, nearly 56 percent agree strongly or moderately that their faith influenced their areas of study during their years of higher education.<sup>xi</sup> Furthermore, 53.3 percent of respondents indicated that their faith influences their future career choices: 30.2 percent strongly agree, while 23.1 percent moderately agree. However, 27.8 percent respondents neither agree nor disagree on the role of faith in making career choices.

Furthermore, participants extend their faith practices to their personal and family lives. Of the 45 participants who indicated that they were married, separated, divorced, or widowed, 62 percent married in the Catholic Church. Sixty percent of respondents agree that they are raising or plan to raise their children in the Catholic Church. Additionally, some participants entered ordained religious life.

<b>I was married in...<sup>7</sup></b>		
<b>Catholic Church</b>	28	62.2%
<b>Non-Catholic Christian ceremony</b>	3	6.7%
<b>Non-Christian religious ceremony</b>	2	4.4%
<b>Non-religious ceremony</b>	8	17.8%
<b>I intend to get married in the Catholic Church</b>	2	4.4%
<b>N/A (?)</b>	2	4.4%
<b>Total</b>	45	100.0%

<b>I am raising or planning to raise my children in:</b>		
<b>The Catholic Church</b>	128	60.1%
<b>Non-Catholic Christian faith/tradition</b>	7	3.3%
<b>Other religious faith/tradition</b>	3	1.4%
<b>No religion</b>	11	5.2%
<b>N/A</b>	55	25.8%
<b>Other</b>	9	4.2%
<b>Total</b>	213	100.0%

<b>Are you ordained or living a consecrated religious life</b>		
<b>Priest (Catholic)</b>	1	0.5%
<b>Minister or preacher (Non-Catholic Christian)</b>	1	0.5%
<b>Religious leader (non-Christian)</b>	1	0.5%
<b>Religious sister or brother</b>	2	1.0%
<b>N/A (or No?)</b>	200	97.6%
<b>Total</b>	205	100.0%

<sup>7</sup> This includes only respondents who indicated that they are married, widowed, divorced, or separated. While it was asked of single individuals, their responses were very inconsistent (e.g. not all understood that they could indicate their intents for the future).

# Findings: Service



Service is an integral component of the WorX program model. While each WorX program offers a variety of activities and reflections in addition to external activities, service is where participants spend a large portion of their day while on program. Middle school level youth have the opportunity to serve with organizations in their own community, but the programs for high schoolers and young adults often expose participants to new communities – geographically, socioeconomically, ethnically, and otherwise. It is through service activities that the youth have opportunity for encounter and relationship-building with others.

WorX program(s) influenced the type of volunteer opportunities I seek: ;

Strongly agree	45.8%
Agree	43.9%
Neither agree nor disagree	7.6%
Disagree	2.4%
Strongly disagree	0.5%

“It was an experience at a foster care home during JusticeworX that inspired me to be a social worker. The impact of working with innocent children who’d undergone trauma motivated me to work in foster care and with underprivileged youth. It changed my life.”  
-JusticeworX & Adult Volunteer Participant



ServiceworX is an introduction to service for many of the participating youth. Therefore, they serve with a different organization each day, which is designed to expose them to variety of needs, populations, and community-based organizations. Service sites frequently include nursing homes, food pantries, outdoor and environmentally-focused organizations, programs for individuals with disabilities, and low-income daycare facilities.

JusticeworX (previously NJSP), CommunityworX, and MercyworX all seek to push high school age participants out of their comfort zones by immersing them in a particular community for the week, often different from their home communities. These include Trenton and the surrounding region, Philadelphia, and Appalachia. Because the high school WorX programs focus on relationship-building, participants return to the same service site during their week of programming. Participants are split into different “service groups” for the week, so in one week there could be four to eight service groups, each working at a different site. Service sites typically include community daycares, elementary schools, summer camps, soup kitchens, outdoor and environmentally-focused organizations, programs for adults with disabilities, food pantries, nursing homes, and home-building projects.

When they are not serving as the leaders of the middle and high school WorX programs, LeaderworX participants have the opportunity to participate in service as a community throughout NJ and the surrounding area. These young adults serve at many of the same sites that the middle school and high school youth do during their WorX programs. Similarly, adult volunteers on WorX programs are exposed to service by accompanying the younger participants to their service sites.



A common theme expressed by participants in all WorX programs is the lasting impact of these service experiences on their lives. Ninety-four percent of respondents indicated that their WorX experience influenced them to continue volunteering after the program. Currently, 72.2 percent of respondents volunteer. Of those who volunteer, almost half do so at least monthly.<sup>xii</sup> In addition, 90 percent of respondents either agreed or strongly agreed that WorX programs influenced the type of volunteer opportunities that they seek. This was especially true for those who participated in JusticeworX.<sup>xiii</sup> Moreover, 85.6 percent of respondents agreed or strongly agreed that their faith influences them to volunteer.<sup>xiv</sup> Furthermore, 55 percent of respondents indicated that they pursued, are pursuing, or plan to pursue a college major/and or career path that involves public service, social service, social work, non-profit administration, etc.<sup>xv</sup>

Not only did the WorX program(s) influence participants’ volunteerism at a broad level, but many participants (29.6 percent) returned to the organization they served with while on a program(s). For those who did not return: 12.5 percent supported the organization in other ways and 31.5 percent volunteered at similar organizations.<sup>xvi</sup> This finding was confirmed by participants’ parents: 22 percent of parents said their child returned to the service site at which they worked, 23 percent said their child supported the



organization in other ways, and 25 percent said their child volunteered at similar organizations.<sup>xvii,8</sup> Interestingly, multiple-program participants were more likely to



return to their respective service sites than those who participated in only one program (47.4% vs 24.7%,  $p < .01$ ). A JusticeworX alumnus indicated: *"I wanted to return to the community that I had met the year before and learn more about the area."* Furthermore, parents who noted that their child participated in multiple programs were significantly *more* likely to say that their child returned to the service site at which they worked than parents who indicated that their child did not participate in multiple programs (38.2 percent vs. 19.6 percent,  $p < 0.05$ ).<sup>xviii</sup> Parents who indicated that their child participated in a high school program were significantly *more* likely to say that their child returned to the service site at which they worked than parents who indicated that their child did not participate in a high school program (29.9 percent vs. 13.6 percent,

## INTEGRATION OF SERVICE

### ALUMNI SURVEY

How much do you integrate service into your life practices and the choices you make?

A lot	39.5%
Moderately	45.0%
Somewhat	12.8%
A little	2.3%
Not at all	0.5%

### PARENT SURVEY

Participating in a WorX program caused your child to integrate service into their life practices and the choices they make:

A great deal	39.0%
A lot	27.4%
Moderate	21.9%
A little	10.3%
None at all	1.4%

<sup>8</sup> The differences between the alumni responses and parent responses are due to the fact that there was not a one-to-one match between alumni responses and parent responses. However, the response of both the alumni and the parents show the same trends.

p<0.05).<sup>xix</sup> Adult volunteers were more likely to return to the service site they worked at than participants who were not adult volunteers (57.9% vs 24.9%, p<0.01).<sup>xx,xxi</sup>

"The first time I participated in JusticeworX, I absolutely loved the experience. I met so many great people, I learned so much about my community, and I developed my love for service. I couldn't wait to attend again the next summer, in order to see some of my friends again, to meet new people, and to continue to serve my community."

-JusticeworX Participant

Moreover, 84.5 percent of respondents indicated that they integrate service a lot or moderately into their life practices and the choices they make. One respondent wrote, "*The first time I participated in JusticeworX, I absolutely loved the experience. I met so many great people, I learned so much about my community, and I developed my love for service. I couldn't wait to attend again the next summer, in order to see some of my friends again, to meet new people, and to continue to serve my community.*" Parents tend to agree with this: 66.4 percent indicate that participating in a WorX program caused their child to integrate service into their life practices and the choices they make a lot or a great deal.

Parents also highlight the effect of WorX participation on their child's development. When asked "to what extent would you say your child grew in the following characteristics after participation in a WorX program?," 63 percent said that their child grew a lot or a great deal in their engagement in social action or service and more than half said that their child grew a lot or a great deal in their consistent volunteerism.<sup>xxii</sup> Sixty-five percent of parent respondents said they themselves actively volunteer; of these, more than half volunteer at least once a month.<sup>xxiii</sup>







## Findings: Social Justice

Nine out of ten WorX participants agree with fundamental elements of CST, including "a responsibility to care for the poor, vulnerable, oppressed, and marginalized."

"The social justice education I received was very impactful on how I try to live my daily life. And the intentional community really helped me to grow with others and how to live together as one."

- NJSP,  
JusticeworX, and  
LeaderworX  
Participant

While it is easy to see that service has a significant impact on the youth and young adults who participated in WorX programs, it is not the only important part of WorX programs. WorX programs are unique from many others in that they offer programming (of activities and reflections) rooted in Catholic social teaching (CST). The United States Conference of Catholic Bishops [19] describes CST as "a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society" (para 1). It is a "central and essential element of our faith" that is rooted in seven central themes including: 1. Life and Dignity of the Human Person; 2. Call to Family, Community, and Participation; 3. Rights and Responsibilities; 4. Option for the Poor and Vulnerable; 5. The Dignity of Work at the Rights of Workers; 6. Solidarity; and 7. Care for God's Creation [19; 20].

For most middle school participants, ServiceworX is a first introduction to CST; high school WorX programs re-introduce and push students into deeper exploration of these concepts; and LeaderworX takes a more young adult approach and explores injustices in local, regional, and global contexts. LeaderworX participants also accompany the youth participants as they lead thoughtful and provocative conversations about the intersection of CST and the call to discipleship.

WorX participants are challenged to see how service (addressing an immediate need) and social justice (investigating, understanding, and designing long-term solutions to the root causes of a problem) must work together in creating a more just and loving society (which CFJ commonly refers to as “living the Gospel” or the “Gospel call to serve”). This involves looking at social issues, especially ones present within their WorX “home” communities, unpacking injustices, and dialoguing about ideas and tools for creating a more just society [22].

Elements of social justice teaching are incorporated in WorX programs through activities, small group reflections, large group discussions, videos, and presentations that draw students out of their comfort zones. At the end of each program week, participants create concrete action plans for how they can continue to work for social change when they return to their home communities.

These principles of CST are an important part of the content (social justice curriculum) of the WorX programs and most participants agree that the WorX program(s) helped them to understand “what the Catholic Church says about social justice (CST)”: 44 percent said that the WorX program(s) helped them to understand this extremely well, 47 percent said pretty well, 8 percent said not very well, and 1 percent said not well at all.

Adult volunteer respondents were *more* likely to agree that WorX program(s) helped them to understand what the Catholic Church says about social justice than those who did not participate as an adult volunteer (3.54 vs. 3.29,  $p < 0.05$ ). Those who participated in an adult program were *more* likely to agree that WorX program(s) helped them to understand the what the Catholic Church says about social justice than those who did not participate in an adult program (3.54 vs. 3.29,  $p < 0.05$ ). Respondents who participated in a high school program were *less* likely to agree that WorX program(s) helped them to understand what the Catholic Church says about social justice than those who did not participate in a high school program (3.28 vs. 3.48,  $p < 0.1$ ). This does not mean that the high school programs were not effective at teaching what the Catholic Church says about social justice. In fact, the average rating suggests that high school respondents did find the

## INTEGRATION OF SOCIAL JUSTICE

### ALUMNI SURVEY

How much do you integrate social justice into your life practices and the choices you make?

A lot	43.6%
Moderately	41.7%
Somewhat	11.5%
A little	2.8%
Not at all	0.5%

### PARENT SURVEY

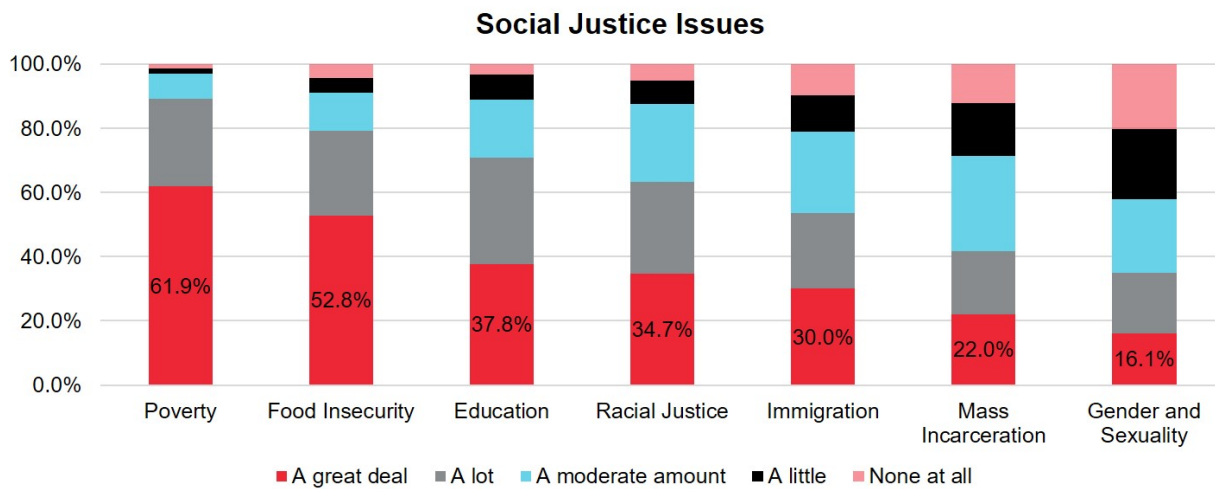
Participating in a WorX program caused your child to integrate social justice into their life practices and the choices they make:

A great deal	37.2%
A lot	28.3%
Moderately	17.2%
A little	13.1%
None at all	4.1%

programs effective. Instead it suggests that this may be an area for future research.

Furthermore, participants were asked to rate their agreement with a number of statements related to social justice. Ninety-eight percent strongly agree or agree that “all human beings have dignity;” 97 percent strongly agree or agree that they “should love my neighbor as myself;” 98 percent strongly agree or agree that they “have a responsibility to work for the good of all, not just myself;” 98 percent strongly agree or agree that they “have a responsibility to care for the poor, vulnerable, oppressed, and marginalized;” 96 percent strongly agree or agree that they “have a responsibility to care for all of Creation (people, animals, nature, etc.);” 93 percent strongly agree or agree that they “have a responsibility to be a responsible consumer (shop ethically);” and 97 percent strongly agree or agree that they “have a responsibility to continue learning about social issues.”

In addition, WorX participants were asked to rate “to what extent has your current opinion on the following justice issues been shaped by that experience?” Issues included poverty, food insecurity, education, racial justice, immigration, mass incarceration, and gender and sexuality. Their responses are highlighted below.



For a full breakdown of participants’ responses, please see Appendix E.

Furthermore, many participants indicated in their written responses that the social justice training was an important and impactful aspect of their WorX experience, as illustrated by testimonials like this one:

"Social justice training was especially impactful to me. Although I received much education through my high school years and youth group, being able to live it out really teaches you the values of education and being the change!"  
 -JusticeworX Participant





## Findings: Intersection of Faith, Service, and Social Justice

An overwhelming majority of WorX participants said that the program(s) helped them to understand the difference between service and social justice (96%), and the connection of these to their faith (95%).

One of the more complex aspects of the WorX program design is to help participants understand intersectionality. Just as the organization's name is FaithJustice because the two constructs are inextricably linked, so too are faith, service, and social justice all equally interconnected and essential elements of the "full" impact of the WorX immersion experience. Growing in one's faith is important, but the WorX program design is that participants do so through meaningful experiences of faith in action. Service to those in need makes a difference, but WorX participants should come to see these actions as a mandate of their faith. Service is easy, justice is complicated, but WorX participants should graduate from the programs with an understanding that their faith requires them to engage in both. While it is difficult to measure, this intersection is where the deepest impact can occur among participants of all ages.

An overwhelming majority of respondents said that the WorX program(s) helped them to understand the difference between service and social justice: 59 percent extremely well, 38 percent pretty well, 2 percent not very well, and 1 percent not well at all. LeaderworX participants were *more* likely to agree that WorX program(s) helped them to understand the difference between service and social justice than those who did not participate in LeaderworX (3.74 vs. 3.46,  $p < 0.01$ ). Those who participated in a college/young adult program were *more* likely to agree that WorX program(s) helped them to understand the difference between service and social justice than those who did not participate in a college/young adult program (3.74 vs. 3.46,  $p < 0.01$ ).

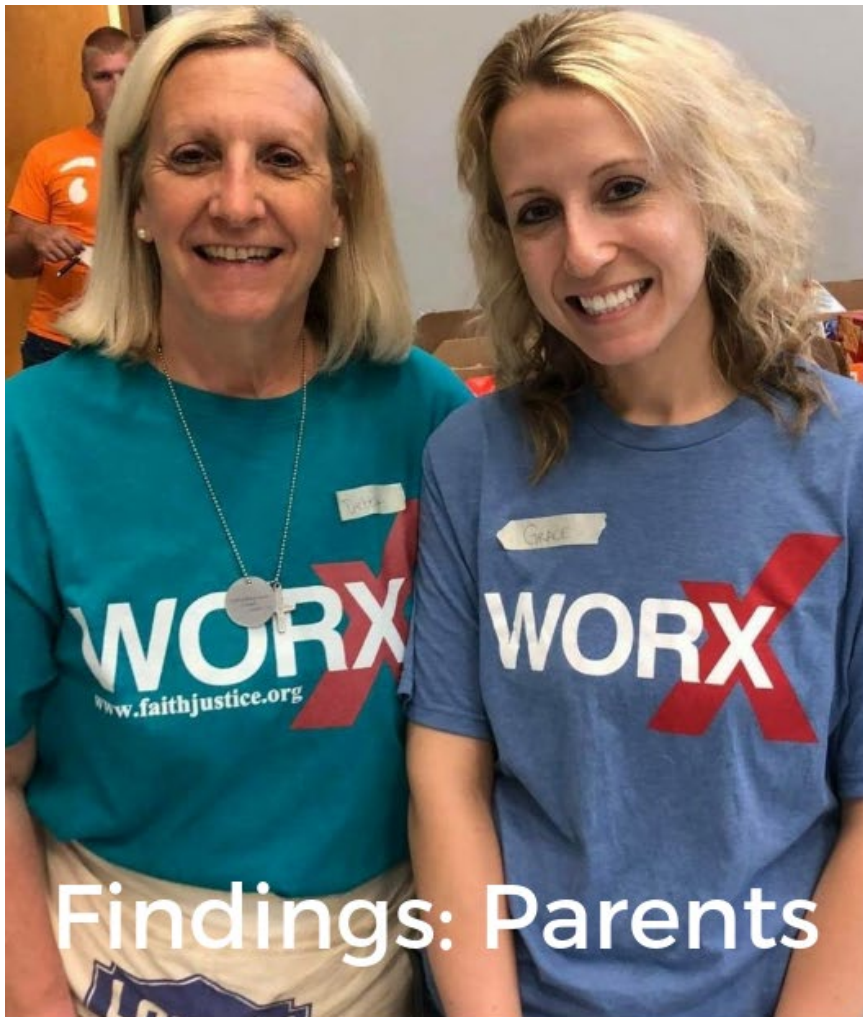
Additionally, those who participated in multiple programs were *more* likely to agree that WorX program(s) helped them to understand the difference between service and social justice than those who participated in one program (3.76 vs. 3.46,  $p < 0.01$ ). Finally, those who participated in an adult program were *more* likely to agree that WorX program(s) helped them to understand the difference between service and social justice than those who did not participate in an adult program (3.67 vs. 3.5,  $p < 0.1$ ).

In addition, most respondents agreed that their participation in a WorX program(s) helped them to understand the connection between social justice and their faith: 60 percent extremely well, 35 percent pretty well, 5 percent not very well, and 1 percent not well at all. JusticeworX participants were *less* likely to agree that WorX program(s) helped them to understand the connection between social justice and their faith than those who did not participate in JusticeworX (3.48 vs. 3.65,  $p < 0.1$ ).<sup>xxiv</sup>

LeaderworX participants were *more* likely to agree that WorX program(s) helped them to understand the connection between social justice and their faith than those who did not participate in LeaderworX (3.74 vs. 3.46,  $p < 0.01$ ). Those who participated in a college/young adult program were *more* likely to agree that WorX program(s) helped them to understand the connection between social justice and their faith than those who did not participate in a college/young adult program (3.74 vs. 3.46,  $p < 0.01$ ).







## Findings: Parents

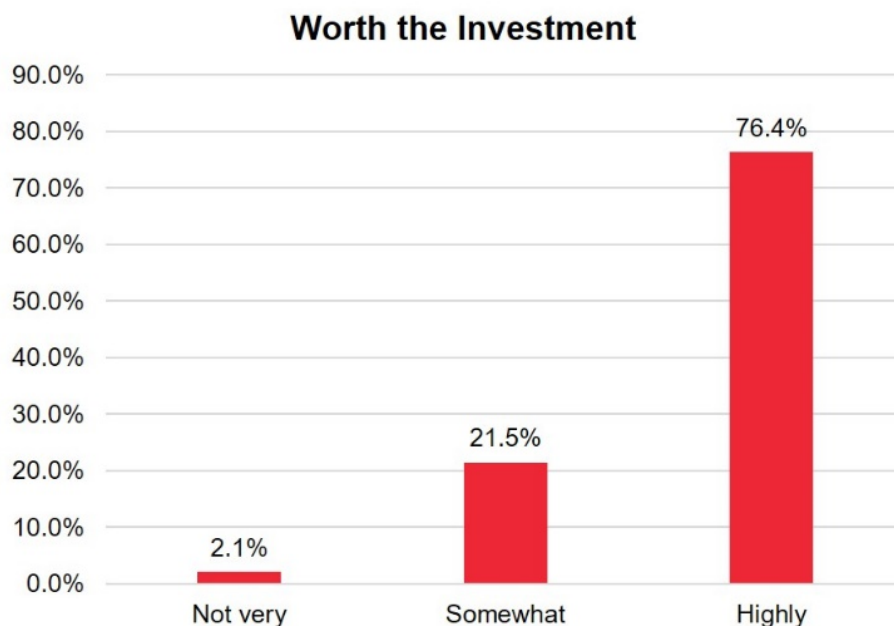
"I saw a noticeable change. I was so thrilled when my daughter offered some of her shirts and pants for the clothing drive. She has never done that before."  
- Parent

76.4% of parents indicated that their child's participation in a WorX program was highly worth the investment.

72.6% of parents agreed that their child built valuable relationships during WorX program(s).

Parents are the single most important influences in their children’s lives, particularly when it comes to character development and faith practice. Within the WorX context, too, parents are essential stakeholders: they are the ones who allow participation and make significant investments enabling their children to attend the programs. Without parents, the WorX programs would not be possible. Often the best feedback CFJ receives is from parents, who enthusiastically attest to the change witnessed in their child(ren) after their time on a program. This anecdotal data is now affirmed by the following quantitative analysis.

Parents overwhelmingly agreed that their child’s participation in the WorX program(s) was worth the investment: 76 percent said it was highly worth the investment, 22 percent said it was somewhat worth the investment and 2 percent said it was not very worth the investment. Parents who indicated that their child participated in multiple programs were significantly *more* likely to say that their child’s overall experience with the WorX programs was **worth the investment** than parents who did not indicate that their child participated in multiple programs (2.86 vs. 2.70,  $p < 0.1$ ).



Furthermore, parents indicated that their child’s overall experience with the WorX program(s) was **enjoyable** (75 percent highly, 22 percent somewhat, 3 percent not very), **educational** (70 percent highly, 29 percent somewhat, 1 percent not very), **inspirational** (70 percent highly, 25 percent somewhat, 5 percent not very), **challenging** (64 percent highly, 33 percent somewhat, 3 percent not very), **thought provoking** (73 percent highly, 23 percent somewhat, 4 percent not very), and **transformational** (53 percent highly, 32 percent somewhat, 15 percent not very).<sup>xxv</sup>

Moreover, 73 percent of parents strongly or somewhat agreed that their child(ren) built valuable relationships during WorX program(s). They also overwhelmingly agreed that seeing young adults doing this kind of work inspired their child(ren) to take on similar leadership roles.

These findings imply that parents believe that the WorX programs have positive immediate (e.g. educational, enjoyable) and long-term (e.g. inspire future leadership roles) effects on their children, in addition to being worth the financial investment.



## IMPLICATIONS

### *For Youth and Young Adults*

Despite evidence that youth and young adults are leaving the Church and becoming less empathic [4; 15], many are still engaging in their communities, either through their parish, service opportunities, or broader social justice movements. The findings of this study suggest that not only should this age group continue to be involved in these activities, but their faith provides an important catalyst for them to do so. Furthermore, they should continue to work on building meaningful relationships with peers who are also interested in fostering their faith, participation in service, and focus on social justice issues.

This study suggests that even one program like those offered by CFJ can have a positive effect on participants, but the deepest impact comes from involvement in multiple programs. For youth, the greatest “stick” will be with those that begin this type of programming in middle school and have the opportunity to pursue throughout their teens and young adulthood.

### *For Parents*

Parents overwhelmingly agreed that CFJ’s programs were worth the investment. In addition, they value the effect the programs have on their children. Therefore, parents who are interested in fostering engagement in faith, service, and/or social justice in their child(ren) might consider programs that integrate these three concepts rather than those exclusively focused on one. In addition, parents should explore program models such as this as an alternative to and/or a supplement for those offered in traditional youth ministry contexts.<sup>9</sup>

### *For Institutional Religious Educators*

CFJ is fortunate to partner with many institutions (including schools and parishes) that work directly in the religious education and faith formation of youth and young adults. The findings of this report should be used as a means for consideration in how programs are shaped for these audiences. Programs such as the ones offered by CFJ have a demonstrated longitudinal positive impact on their participants in many areas – not the least of which is sustained faith practice. At a time when national trends point in the opposite direction, these findings underscore a model for youth engagement that is both sustainable and proven.

### *For Faith-Based Programs and the Center for FaithJustice*

Based on the results of this study, faith-based programs may want to explore new models that replace or expand upon traditional youth ministry programs. Youth appear to respond favorably to CFJ’s model that incorporates faith, service, and social justice. There may be other integrative and innovative models that could also be engaging for youth.

In particular, as CFJ works to improve programs and expand its network, the organization should take into special account the responses related to programmatic evaluation and areas for growth and diversification. Both youth and parents noted the lasting impact of the relationships the alumni made while participating in the WorX programs. CFJ might consider ways to support the continuation of these relationships after the conclusion of the programs. CFJ has already committed to using the results of this study to inform their strategic planning and future curriculum for and evaluation of the WorX programs.

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<sup>9</sup> Traditional youth ministry programs, sometimes referred to as youth groups, are parish based programs that are built around prayer, social, or other peer gatherings.

## CONCLUSION

Based on alumni and parents of alumni survey responses, CFJ's WorX programs offer significant value for their participants. Alumni who responded to the survey remain highly engaged in their faith, service, and social justice practices. They are still part of the Catholic Church and engage in volunteering at higher rates than young adults in the United States overall.

It is important to remember that this study is not causal; we cannot conclude that participation in WorX programs causes youth to remain engaged in the Church or in service. It could be that youth who remain engaged in the Church and/or in service were more likely to participate in these types of programs to begin with or their engagement with the Church could have caused them to participate in the WorX programs. More than likely, all three of these factors are at play.



FAITH WITHOUT WORX IS DEAD.

Adapted from James 2:26

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## Appendix A: Methodology

The Indiana University Lilly Family School of Philanthropy (the school), an international leader in philanthropic research, partnered with the Center for FaithJustice (CFJ) to evaluate CFJ's youth and young adult ministry programs (WorX programs). To assess the impact of CFJ's programs on youth and young adult ministry, we conducted two surveys: one for alumni and one for parents of alumni.

### *The Surveys*

Both the survey for alumni and the survey for parents were developed by the Research Team at the school with input and feedback from key team members at CFJ. Both surveys included basic demographic questions and questions about program participation. The alumni survey included questions about the participants' current views and behaviors in the areas of service, social justice, and their faith as well as questions about how their participation in the WorX program(s) affected their service, social justice, and faith. The parent survey included questions about the parent's service and faith as well as their perceptions of their child's service, social justice, and faith views and behaviors.

### *Sampling Method and Data Collection*

The survey was distributed to alumni and parents as both an online survey and a paper survey. Responses were collected over a one month period beginning in mid-November 2017. The online survey was administered through Qualtrics. Both the alumni survey and parent survey were sent to 3128 email addresses (some parents or alumni had multiple email addresses). Links to the surveys were also sent out through the Center for FaithJustice's social media websites: Facebook, Twitter, and Instagram, and included in CFJ's regular newsletters. Paper versions of the parent and alumni surveys were included with CFJ's annual appeal mailing, which were mailed to 491 addresses.

At the end of the survey respondents were directed to a different survey and given the option to provide their email address. Respondents who chose to give their email address were given a \$5 Amazon e-giftcard. In addition, respondents were given the opportunity to indicate if they were affiliated with one of CFJ's partner schools or parishes. Partner schools or parishes who had at least 25 percent of their alumni or parents of alumni respond to the survey and indicate their affiliation had the opportunity to receive a free or discounted trip for a WorX program in 2018. No school or parish reached this threshold.

The online survey received a large number of spam responses, which were removed from the dataset. Of the 1870 responses to the alumni survey, 1650 were marked as invalid and deleted. Therefore, we were left with 220 valid responses (217 online, 3 paper). Of the 630 responses to the parent survey, 527 were marked as invalid and deleted. This left 103 valid responses (96 online, 7 paper).

### *Sample*

#### *Alumni Survey: Demographic Breakdown*

Age	Number	Percent
12-15 years old	5	2.3%
16-18 years old	52	23.6%
19-23 years old	67	30.5%
24-30 years old	62	28.2%
31-35 years old	19	8.6%

<b>36-40 years old</b>	10	4.5%
<b>41-45 years old</b>	1	0.5%
<b>51 years or older</b>	4	1.8%
<b>Total</b>	220	100.0%

<b>Gender</b>	<b>Number</b>	<b>Percent</b>
<b>Male</b>	71	33.0%
<b>Female</b>	143	66.5%
<b>Other</b>	1	0.5%
<b>Total</b>	215	100.0%

<b>Race<sup>10</sup></b>	<b>Number</b>	<b>Percent</b>
<b>White</b>	196	90.3%
<b>Hispanic or Latino</b>	2	0.9%
<b>Black or African-American</b>	3	1.4%
<b>Native American/American Indian</b>	4	1.8%
<b>Asian</b>	15	6.9%
<b>Native Hawaiian or Pacific Islander</b>	2	0.9%
<b>Other</b>	5	2.3%
<b>Total</b>	220	100.0%

*Alumni Participation: Program Breakdown*

<b>Number of different programs attended</b>	<b>Number</b>	<b>Percent</b>
<b>0</b>	2 <sup>11</sup>	0.9%
<b>1</b>	160	72.7%
<b>2</b>	34	15.5%
<b>3</b>	21	9.5%
<b>4</b>	3	1.4%
<b>Total</b>	220	100.0%

<b>Program Attended</b>	<b>Yes</b>	<b>No</b>
<b>ServiceworX</b>	15	205
<b>NJSP</b>	22	198
<b>JusticeworX</b>	82	138
<b>MercyworX</b>	2	218
<b>CommunityworX</b>	5	215
<b>LeaderworX</b>	62	158
<b>FaithJustice Fellow</b>	11	209
<b>Adult Volunteer</b>	39	181

<b>Number who attended multiple programs</b>	<b>Number</b>	<b>Percent of <i>all</i> respondents</b>
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<sup>10</sup> Respondents were able to choose more than one race and/or ethnicity.

<sup>11</sup> Two respondents did not indicate which program(s) they attended. These responses were included in any analyses that did not depend on the program attended, but were excluded from analyses that were program dependent.

<b>ServiceworX, JusticeworX, &amp; LeaderworX</b>	5	2.3%
<b>ServiceworX &amp; JusticeworX</b>	15	6.8%
<b>JusticeworX &amp; LeaderworX</b>	16	7.3%
<b>LeaderworX &amp; FaithJustice Fellows</b>	6	2.7%
<b>Total</b>	42	

*Parent Survey: Demographic Breakdown*

<b>Age</b>	<b>Number</b>	<b>Percent</b>
<b>25-34 years old</b>	6	5.9%
<b>35-44 years old</b>	16	15.7%
<b>45-54 years old</b>	64	56.9%
<b>55-64 years old</b>	21	19.6%
<b>65-74 years old</b>	2	2.0%
<b>No response</b>	1	5.9%
<b>Total</b>	102	100.0%

<b>Gender</b>	<b>Number</b>	<b>Percent</b>
<b>Male</b>	27	27.8%
<b>Female</b>	70	72.2%
<b>Total</b>	97	100.0%

<b>Race<sup>12</sup></b>	<b>Number</b>	<b>Percent</b>
<b>White</b>	91	88.3%
<b>Hispanic or Latino</b>	11	10.7%
<b>Black or African American</b>	1	1.0%
<b>Native American or American Indian</b>	1	1.0%
<b>Asian</b>	0	0.0%
<b>Native Hawaiian or Pacific Islander</b>	0	0.0%
<b>Other</b>	0	0.0%
<b>Total</b>	104	100.0%

<b>Child's Age</b>	<b>Number</b>	<b>Percent</b>
<b>12-15 years old</b>	34	22.8%
<b>16-18 years old</b>	48	32.2%
<b>19-23 years old</b>	34	22.8%
<b>24-30 years old</b>	29	19.5%
<b>31-35 years old</b>	2	1.3%
<b>36-40 years old</b>	2	1.3%
<b>Total</b>	149	100.0%

<b>Child's Gender</b>	<b>Number</b>	<b>Percent</b>
<b>Male</b>	74	52.5%

<sup>12</sup> Respondents were able to choose more than one race and/or ethnicity.



<b>Female</b>	67	47.5%
<b>Total</b>	141	100.0%

<b>Child's Race<sup>13</sup></b>	<b>Number</b>	<b>Percent</b>
<b>White</b>	136	91.3%
<b>Hispanic or Latino</b>	11	7.4%
<b>Black or African American</b>	2	1.3%
<b>Native American or American Indian</b>	1	0.7%
<b>Asian</b>	0	0.0%
<b>Native Hawaiian or Pacific Islander</b>	0	0.0%
<b>Other</b>	2	1.3%
<b>Total</b>	152	100.0%

<b>Religious Affiliation</b>	<b>Number</b>	<b>Percent</b>
<b>Protestant (Mainline)</b>	3	2.9%
<b>Protestant (Nondenominational/Evangelical)</b>	11	10.7%
<b>Catholic</b>	80	77.7%
<b>Orthodox Christian</b>	1	1.0%
<b>Atheist</b>	3	2.9%
<b>Unaffiliated/none</b>	3	2.9%
<b>Spiritual but not religious</b>	2	1.9%
<b>Total</b>	103	100.0%

<b>Child's Current Religious Affiliation</b>	<b>Number</b>	<b>Percent</b>
<b>Protestant (Mainline)</b>	3	2.1%
<b>Protestant (Nondenominational/Evangelical)</b>	6	4.2%
<b>Catholic</b>	111	77.6%
<b>Orthodox Christian</b>	1	0.7%
<b>Atheist</b>	3	2.1%
<b>Unaffiliated/none</b>	6	4.2%
<b>Spiritual but not religious</b>	12	8.4%
<b>Other</b>	1	0.7%
<b>Total</b>	143	100.0%

### *Statistical Analyses*

Descriptive statistics were calculated for each question included in the survey. In addition, two-sided t-tests were conducted to compare participants who participated in a program to those who did not participate in that program. Individual tests were run for each program (ServiceworX, JusticeworX, NJSP, CommunityworX, MercyworX, LeaderwoX, FaithJustice Fellowship, and adult volunteers); tests were also run for each program age group (middle school programs: ServiceworX; high school programs: JusticeworX, NJSP,

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<sup>13</sup> Respondents were able to choose more than one race and/or ethnicity.

CommunityworX, MercyworX; college programs: LeaderworX; adult programs: FaithJustice Fellowship and adult volunteers).

*Disclaimer*

This study does not set out to make any causal claims about the relationship between participation in the WorX program(s). There are many plausible explanations for the results:

1. Participation in the WorX program(s) causes youth to become more engaged in their faith, service and social justice in the long-term;
2. People who were highly engaged in their faith, service and/or social justice were more likely to participate in the WorX program(s) (i.e., a third variable such as personality caused their participation in the program and their long-term engagement); or
3. Engagement with their parish or Catholic school caused them to participate in the WorX program(s).

This is because we did not have a comparison group and we were not able to randomly assign participants to participate in the WorX program(s).

Furthermore, responses were not random and the study likely suffers from a response bias. We were unable to contact some former participants and/or their parents due to out of date contact information and responses were voluntary; in other words, the WorX participants who remained engaged may have been more likely to respond than those who did not remain engaged.

## **Appendix B: An Environmental Scan of Youth Culture and Long-term Religious and Social Engagement**

### ***Phase 1: An Environmental Scan***

According to the Pew Research Center (2015), the number of Americans who claim no religious affiliation (the “Nones”) has increased dramatically between 2007 and 2014. While belief in God has remained consistent during this period, the percentage of Americans who claim to be religiously unaffiliated has risen by 7 percent and those who are affiliated has dropped 6 percent. Other national surveys confirm the trend of increasing religious disaffiliation (e.g. Gallup, Inc, n.d.; Hout & Smith, 2015; Kosmin, Keysar, Cragun, & Navarro-Rivera, 2009). The Pew Research Center (2014) reports that when asked about the influence of religion in American life, 68 percent of Americans responded that religion is losing influence in society. Indeed, religion in America is experiencing dramatic change.

The highest rate of religious disaffiliation is among young adults (often referred to as “Millennials”). According to the Public Religion Research Institution (2015), 36 percent of the “Nones” who left their childhood faith were Catholic. Millennial U.S. adult Catholics (born 1982 or later) had the highest percentage of respondents whom had never had formal Catholic education or participated in any youth or college religious programs (42 percent), compared to the older generations (born between 1961 and 1981: 38 percent, born between 1943 and 1960: 23 percent, and born prior to 1943: 23 percent).

Forty-one percent of U.S. adults who were raised Catholic are no longer Catholic. Eleven percent of U.S. adults who were raised Catholic left the church at some point, but returned to Catholicism. In other words, 52 percent of U.S. adults who were raised Catholic left the church at some point [23].

Research conducted by the Center for Applied Research in the Apostolate (CARA) indicated that Catholic disaffiliation of youth is most likely to occur between the ages of 10 and 17 and the typical age on the decision to leave Catholicism during youth is 13. Among people who disaffiliated from Catholicism, 20 percent indicated a loss of interest or believe in God and religion, and 11 percent indicated an opposite view to Catholicism or the concept of organized religion. Furthermore, research did not find any gender difference in Catholicism disaffiliation [14].

Even though some youth identify as religiously affiliated, many still show a lack of interest or responsibility in engaging in church activities. For example, one study found that even though most students who were active members of Catholic communities at 9<sup>th</sup> grade (14-15 years old) and identified themselves as Catholic, they expressed that they expected to be less involved and committed to their church in the future [16].

Actually, people who have not had any formal Catholic education were more likely to hold a strict belief in Bible. According to the study conducted by the Center for Applied Research in the Apostolate (CARA, 2016), 30 percent of American adult Catholics with no formal Catholic education believe that the Bible should be “taken literally, word for word”, compared to those who attended Catholic schools in grades K-12 (15 percent) and those who attended a Catholic college or university (7 percent).

In the period of declining Catholic affiliation, especially among the youth, enhanced religious education in the childhood, especially early childhood, may play an important role in setting up a solid foundation of faith and spirituality in early years, which enhances religious beliefs and engagement in later life.

### **Beliefs and Practices of the Young and Old**

In *Soul Searching*, Smith and Denton (2009) find that there is “immense variety” in religious beliefs and experiences among American youth.<sup>14</sup> Many young people believe truth is relative with self-fulfillment

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<sup>14</sup> *Soul Searching* is a mixed-method (quantitative and qualitative) research study that reveals results of the first wave of a six-year longitudinal study of the religiosity of American youth. It was funded by the Lilly Endowment, Inc. and conducted at the University of North Carolina at Chapel Hill. Survey respondents were



and happiness being the goal of religion. The idea of a higher purpose and tenets of self-sacrifice and penitence are often rejected. American youth are more likely to turn to talk show hosts, popular psychologists, and secular advisers rather than parents and clergy for guidance in matters of daily morality. The majority of youth believe that good people go to heaven regardless of their religious beliefs, a philosophical construct known as *moralistic therapeutic deism*. Interestingly, over half of the self-reported non-religious youth surveyed said that they believe in God and claimed to have had significant spiritual experiences. Twenty-five percent of this non-religious population pray at least four times per week. Many respondents claimed to believe in a God who is there when needed but neither involved in daily life nor dictating how individuals should live. This distinction is important. While disaffiliation has been rising, belief in God has remained steady. What is changing is that people are affiliating with religious bodies less frequently. These findings are consistent with the Pew Research Center's (2015) reporting.

In *Lost in Translation*, Smith, Christoffersen, Davidson, & Herzog (2011) found that moral individualism, moral relativism, mass consumerism, binge drinking, sexual promiscuity, lack of political interest, and lack of involvement in charitable activities (e.g. volunteerism) are common among emerging adults.<sup>15</sup> While another study indicated that young people still engage in civic and political activities to some extent, their civic and political participation is closely related to the social media use and is mainly motivated by seeking for information [24]. In other words, the civic and political participation of young people is no longer motivated by the values taught by the older generation. The pervasive and fundamental problems apparent in American culture influence the development of those who are emerging into adulthood. For this reason, the authors argue that it is beneficial for young people to be taught moral principles and for older generations to model behavior. Unfortunately, this study offers little information regarding the impact of religious beliefs and activity on transition to adulthood.

According to Smith and Denton (2009), the vast majority of teens, aged 13 to 18, follow the religious practices of their parents with few seeking out different forms of spirituality. In the study, survey respondents were acquired through a random digit telephone survey of 3,200 youth across the nation collected in 2002. Additionally, in-depth interviews of 267 of the participants from 45 states followed in 2003. Another phase of the study involves phone and in-depth interviews of 150 of the participants. Indeed, parents exert a dramatic influence on the religious attitudes of their children. Christian Smith (2014) concurs noting the way that prosocial behavior is a "learned character trait that involves attitude and action. . . . It is not a haphazard behavior but a basic orientation to life" (n.p.). Smith and Denton (2009) find that many teens are not able to articulate their religious beliefs on their own. Religious activity is strongly correlated with positive outcomes in life measured in terms of self-esteem, education, occupational success, quality of family life and friends. This is due to religious youths' view of themselves as part of a morally significant universe, whereas non-religious youth see no significance to their actions beyond how it makes themselves and those around them feel at the moment. Of the six religious groups studied, the scholars found that members of the Latter-Day Saints (Mormons) were significantly more religious. Seventy-one percent of Mormons attend church services weekly compared to 55 percent of conservative Protestants who

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acquired through a random digit telephone survey of 3,200 youth across the nation collected in 2002. Additionally, in-depth interviews of 267 of the participants from 45 states followed in 2003. A second phase of the study involves phone and in-depth interviews of 150 of the participants.

<sup>15</sup> This study draws upon data from the "National Study of Youth and Religion," a telephone survey of more than 3,000 adolescents as well as 230 in-depth interviews collected in 2008. Youth interviewed for this project were between the ages of 18 and 23 years old. The group surveyed does not include the full range of emerging adults generally acknowledged as 18 to 29 but is limited to the college age group of 18 to 23. Additionally, the authors generally take participants at their word when trying to understand behavioral patterns. This may or may not produce accurate results given that it is based upon claims of the participants instead of objective observations.

constituted the next highest attendance.<sup>16</sup> Competing activities—such as sports—often lead to neglect of participation in religious activities. Of those who do not attend church, only 6 percent say that they do not attend church because they had a bad experience. Non-church attenders acknowledge they receive frequent invitations from church-going friends and family members.

In a report issued by Harvard Divinity School entitled “How We Gather,” ter Kuile and Thurston (2015) note that young adults (aged 18 to 34 in 2005) are finding community in locations other than their local congregations. The authors examine ten community-based organizations like CrossFit and Soul Cycle where young people are gathering. With accountability, regular meetings, standard liturgical elements, and most importantly lasting, personal relationships, some have described these organizations like “religious” bodies. Millennials “seek both a deep spiritual experience and a community experience” through these community-based organizations (p.6). These community-based organizations also take many functions fulfilled by religious community through secular language, such as “fellowship, personal reflection, pilgrimage, aesthetic discipline, liturgy, confession, and worship.” (p.7) A CrossFit participant, Ali Huberlie said, “CrossFit is family, laughter, love, and community. I can’t imagine my life without the people I’ve met through it” (qtd. in Clifford, 2016). Without an explicit faith component, these organizations value creativity, accountability, social change, purpose-finding, and personal transformation.

In *Keeping the Faith in Late Life*, Susan Eisenhandler (2003) conducted 46 in-depth qualitative interviews with a geriatric population in Connecticut. All 15 men and 31 women aged 60-93 came out of a Judeo-Christian faith tradition. Through these interviews, Eisenhandler was interested in discovering the elements that led to continued faith later in life. The author found that early childhood socialization—primarily by the mother—formed a stable base for adult faith which continues throughout life. She also found that prayer is more important than attendance of religious services. To support children in their prosocial behavior, Steinberg and Wilhelm (2003) encourage parents to model the behavior they wish to see in their children, encourage their children to support specific programs or causes, carefully explaining why the activity is important, praising positive behavior, and provide opportunities to help and give. In *Losing My Religions*, Botton and Perez-Truglia (2015) conducted an event-study analysis and investigated the consequences of the U.S. Catholic-clergy scandals. They found that a scandal caused significant declines in religious participation and in charitable giving. However, they did not find any change in pro-social beliefs and other forms of prosocial behavior other than charitable donations to the church. The authors assumed that the scandals affected charitable giving only through the decline of the religious participation.

Similarly, in *In the Course of a Lifetime*, Dillon and Wink (2007) conducted a longitudinal study fielded by the University of California Berkeley’s Institute of Human Development. The research consists of two groups of participants. One cohort was born in Oakland, California, in 1920/1921. The second cohort was born in Berkeley, California, in 1928/1929.<sup>17</sup> In-depth interviews were conducted every 12 years to trace participants’ religious and spiritual beliefs and social involvement over their lifetimes. Dillon and Wink examined patterns of religious beliefs and spirituality and the meaning of these terms across an individual’s lifespan, and compared their results to broad social cultural shifts in American attitudes on religion. The scholars found that participation in church activities in childhood is a positive predictor of church involvement in late adulthood. In this sample, the attrition rate among individuals who actively participated in religious events in childhood and early adulthood is only 6 percent. Additionally, the scholars found that

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<sup>16</sup> Interestingly, only 84 percent the Latter-Day Saints (LDS) that were interviewed acknowledge belief in God compared to 97 percent of Black Protestants. The authors theorize that this anomaly could be the result of the emphases on belief as necessary for salvation in other denominations compared to the LDS emphases on belief and practice as necessary for salvation. It must also be noted that 1-2.5 percent of those surveyed were LDS which leads to generalizations from only 80 respondents.

<sup>17</sup> This study is limited by the lack of diversity within the sample, mainly composed of white working class Protestants from a relatively small geographic area.

there was a general decline in religiousness in middle adulthood, which yielded a U-shaped curve of involvement through the lifetime. Interestingly, participants who scored high in "religiousness" were often active in prosocial behaviors such as volunteering for community service, visiting friends and family.<sup>18</sup> Those who scored high in "religiousness" also correlated with a general acceptance of authoritarianism. In contrast, spiritual seeking respondents favor creativity and anti-authoritarianism and focus on social issues such as environmental/human rights but are not always engaged in local community activity.

John G. William, a religious broadcaster to children, claimed that "early childhood is a critical time for religious education" (p.621). As William described, religious education in their early year years (from infancy to 10) was not simply about providing them religious instruction, but more about let them to feel about religion before capable of a religious thought, which creates a happy and healthy environment and lays the foundations for future religious knowledge and experiences. Thus, William's ideas about religious education stems in the parent-child relationship, since parents may be best "teachers" to influence children's religious feeling in the early childhood, as Williams claimed: "a child's very first impression of God will be derived from his relationship with his mother" (Parker, 2015, p.621). However, for children with parents who are not necessarily practicing but are enrolled in religious schools, can still benefit from these early childhood religious programs.

According to Mata-McMahon's review, children were found to practice spiritual activities in school settings, such freely expressing their joy, compassion and kindness (Mata 2015; Hart 2003), breaking bread to share (Bone, 2005), understanding self, relationships, wider environmental connectedness and connection with the divine (Mountain, 2007). In an interviewing study with elementary school children, Will (2011) found that children singing in the chorus reported good spiritual experiences and happy feelings. And Hyde (2008) utilized a hermeneutic phenomenological approach to qualitative examining 12 primary aged children in 3 Australian Catholic schools. In the study, Hyde suggested three pedagogical changes including (1) using tactile activities in religious education, (2) beginning religious education with the students personally created frameworks of meaning, and (3) creating space to nurture spirituality.

### **High Quality Early Childhood Religious Programs**

*"Children in the three-to-eight-year range acquire knowledge in ways that are significantly different from the ways older children learn. Younger children learn best through direct sensory encounters with the world and not through formal academic processes. Young children acquire knowledge by manipulating, exploring, and experimenting with real objects. They learn almost exclusively by doing and through movement."*

--- National Association for the Education of Young Children

Based upon the principals above, McAlister and Brunet (2017) claimed the importance of high-quality early childhood religious formation programs to enhance children's foundation of faith and spirituality as well as develop children's ability of wonder, curiosity, and self-expression. They argued that the infancy and childhood are the crucial time period for social, human and Christian education since children in the early ages develop social, emotional, physical, cognitive, and languages skills, as well as set up the foundation of faith and spirituality. McAlister et al claimed three major components in these programs: environment, curriculum and materials used and staff. For example, regarding the physical environment, a good physical space for religious learning may be a quiet area with religious pictures, books, and Saints statues available for children to explore. In addition to the physical environment, the size of the class and the child-teacher ratio are also important factors in early childhood religious formation programs, since children need ample opportunities and adequate time, attention, and personal interaction with the teachers. Regarding the curriculum, one important step is to involve parents since they provided the first

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<sup>18</sup> Dillon and Wink find that those who score high on "spirituality" as opposed to "religiousness" are not as likely to engage in prosocial behaviors.

faith community for their children. In addition, the curriculum should emphasize different kinds of experiences for young children, including life experiences, sensory experiences, and prayer and workshop experiences. In terms of selecting the learning materials, it should be child-friendly and teacher-friendly, such as colorful, engaging, and easy to follow, etc. The staff refers to teachers and catechists, who need special qualities to facilitate the early childhood religious education. McAlister and Brunet suggested a few qualities: a passion for teaching, patience, flexibility, creativity, a love of learning, integrity, high energy and sense of humor.

For many years, education has been solely focused on the development of rational cogitation and thinking, which was led by the outcomes-based philosophy in Western education. However, even though the acquisition of knowledge, skills, and abilities is a critical component of education, people became recognizing the importance of learning process that extends beyond rational thinking (Palmer 1998; Buchanan and Hyde 2008). Claxton (2008) emphasizes the importance of emotions, attentions, experiences, sensitivity to occasion in the learning process. Thus, Claxton proposes a new learning framework, a *dispositional* framework, which emphasizes on "learning rather than thinking, on dispositions rather than skills, on capability rather than attainment, and on infused culture change" (p.261).

Hyde (2010) examined five particular learning dispositions for religious education in Catholic schools for those who were in their first years of formal schooling. And Hyde modified the original five particular dispositions (taking an interest, being involved, persisting with difficulty and uncertainty, communicating with others, and taking responsibility) identified by Carr (2001). The new five domains of dispositions proposed by Hyde included curiosity, being dialogical, persisting and living with uncertainty, meaning-making, and taking responsibility. Hyde argues for the importance of these five domains in the religious education in the early childhood how the educator can play a role to help develop these five domains of learning dispositions for children. Specifically, the first dispositional domain, curiosity, refers to a sense of wonder and awe. Especially, the religious education involves stories, drawings, symbols, signs, gestures and rituals, which inspires wonder and imagination. As the religious educator, she or he should display her or his own curiosity to inspire children's sense of wonder (Melchert and Proffitt, 1998). The second dispositional domain, being dialogical, refers to not only being willing to speak but also being willing to understand and trust. For a religious educator, she or he needs to exchange their ideas with the children to be "seriously playful". In addition, educators need to have a broader concept of the dialogue partner, which not only refers to teacher-student, student-student, but could also refer to the student-story, student-symbol, and student-materials from the perspective of willingness to understand. The third dispositional domain, persisting and living with uncertainty refers to the ability of handling the tension in the world or life where concerns and issues exist. The ability to persist and live in an ambiguity and uncertainty in the early childhood can be obtained through the religious education. The fourth dispositional domain, meaning-making, refers to the ability of making sense of signs, symbols and events. Children in their early childhood are capable of use verbal and non-verbal communication to express the meaning they have made of story, symbol, sign, gesture and ritual. There are different approaches to help children develop this capability. One is to get children involved in familiar situations, such as shopping or having a party. Then, the next level is to help children transfer the real life into a fantasy world. For example, let children play instructors and students, doctors and nurses, mothers and fathers, etc. The last dispositional domain, taking responsibility, involves learning the reciprocity and responsibility in the relationship with others (Smith 1999). Finally, Hyde claimed that it is crucial for the religious educators to understand these five domains of dispositional learning to better document and assist the development of children in their early years.

With the growing interest in the field of spirituality in early childhood in recent times, Godly Play, an approach to Religious Education in early childhood devised by Jerome W. Berryman (2009), has been appraised for nurturing the spiritual dimension of children's lives (Beckwith 2004). According to Berryman (2009), Godly Play refers to play with the language of God and of God's people. In other words, children enter a space (classroom) where they are surrounded by Christian people. In order to better understand



how this particular method of Religious Education actually nurtures children's spirituality, Hyde (2010) examined the process of the Godly Play in case study involving one three-and-a-half-year-old child. The study results indicated that different dimensions of children's spirituality, such as the felt sense, integrating awareness, weaving the threads of meaning, and spiritual questing, was nurtured during the Godly Play process.

### **History of Religious Education in Early Childhood**

Religious education in early childhood was formed in the nineteenth century in several European countries. In this section, we summarize religious education in early childhood in six different countries, according to the findings of two historical papers by Morgan (2002) and Prochner and fellow colleagues (2009).

#### *France*

In France, the late nineteenth century was a critical period for the formation of early childhood education into the national education system. French preschools served low-income mothers who worked outside the home by educating and caring for their young children. In France, education was exclusive prerogative of churches and Catholic ideas predominated over rationalist, scientific opinions in shaping the worldviews of French citizens. The original purpose of schools was to look after poor children while their parents were working. Yet, the society experienced a shortage of teachers due to the low pay and precarious conditions of the teaching profession. Religious orders were the only educated teaching professionals available. Therefore, in the first half of nineteenth century, church members were actively involved in religious education and nursing, as they taught in public schools. In 1850, 29 percent of primary school children were taught in Catholic School, and increased to 44 percent by 1876. Most of these primary schools were public schools, even though an increasing number of private schools were dominated by the Church. Catholic schools were more prevalent than secular ones since they opened for more months of the year and most of them were free of charge. This influenced the public education system to eliminate tuition. Since the 1880s, the French government incorporated the infant schools run by congregations into the national education system. Thereafter, the government required all congregations to seek formal approval with the state, which led to more than 10,000 unauthorized congregational schools shutting down. The formal separation of church and state in the education system was enacted in 1905. After that, France experienced a big drop in religiously run schools with a decline in children enrollment though the interwar years from 1900 to 1910.

#### *Sweden*

In Sweden, there are almost no political conflicts over religion. However, early childhood education was not incorporated into the national education system in the late nineteenth, and preschool programs were operated and designed for middle and upper class families. Until the late 1960s, early childhood education programs were still very limited in Sweden and the government showed little interested in developing childcare and education programs for children in their early years based upon the belief that "the upbringing of young children should be a purely family affair" (p.132). Another reason for the lack of early childhood education in Sweden could be the population was scattered across the country and it would have been costly to travel to send children to preschools. At the same time, the National Church was heavily involved in the development of education for the general population. As a consequence, the Church became the dominate education system in Sweden beginning in the nineteenth century. The Church supervised the training of teachers, determined the educational curriculum, and provided religious instruction in the elementary education. Therefore, preschool aged children's care and education was provided by churches and other voluntary secular associations.

### *Germany*

In Germany, the Protestant and Catholic churches played an important role in administering the education system. During the 1820s and 1830s, the earliest childcare centers in Germany were created by religious charities to provide care services to poor families and to instill religious values in children. In the late 1830s and 1840s, the kindergarten program created by Friedrich Froebel, helped children to develop the ability of independent reasoning rather than simply obey the religious doctrine. His ideas of these kindergarten programs influenced the later on education programs in Germany. Germany did have extensive infant schools in the nineteenth century and churches played a large part in elementary school administration. In other words, there was little competition and little need for churches to develop their own system of education into the field of early childhood education. Early childhood education was run by either social welfare organizations or public authorities only when churches and other religious organizations were unable to do so. By 1940, 30 percent of preschool-aged children were in daycare or kindergarten programs. However, there was little growth in the early education programs in the 1950s and 1960s.

### *British India*

The first Bishop of Calcutta was established in 1814 and the first infant school was established by the fourth Bishop in 1830 in Calcutta. According to the historical record, there were about 48 children each day and their age ranged from 2 to 8 years old. These children were trained to "follow the order, be clean and be afraid of the Lord" (p.88). These infant schools had children who already accepted God as well as children who were not yet Christian. Since the infant school was meant for poor children, the school environment and meals appeared to induce some families regardless of their faith. However, this system did not last long. In 1833, the Calcutta Infant School Society, was established by Bishop Wilson with public support. One objective of the Infant School Society was to develop children's "habits of order and obedience, connected, so far as may be possible at so tender an age, with moral and religious instruction" (p.89). Some infant schools were established later to implement the adapted system for infant instruction suitable for Indian conditions; however, these did not last long either. In places like Bengal, where natural disasters are common, infant schools provided an opportunity for poor families to take advantage of when needed. The infant schools run by missionaries were established to help newly converted Christian children. However, these conversions in India usually occurred in low castes where people wanted to gain freedom from discretion and abusive social and religious practices.

### *Canada*

Influenced by the Methodist-run mission in villages in proximity to Lake Ontario, Canada established the schools for native children as early as the 1820s. The mission aimed to encourage the Christian faith and European way of life in Canada through developing a new generation of leaders. After the Canadian Revolution, colonial government pressured the native people, the Mississauga, to forfeit land to make room. As a consequence, the Mississauga's reaction was to sell the land to obtain a prosperous future, hoping the sale could bring them long-term profits. During these developments, many individuals were motivated to establish schools for the children, resulting in some Mississauga converting to Christianity. The Grape Island Mission, established in 1826, focused on creating the first infant school in 1829. It was of high importance that the infant schools implemented faith conversion and assimilation strategies. For instance, schools that taught in both English and indigenous languages gradually reduced the use of indigenous languages, leading to the lessons ultimately being taught in English. In these schools, children were separated by gender, re-socialized, taught how to read, write and worship God.

## *New Zealand*

In 1814, new educational ideas were carried over to New Zealand by missionaries in an effort to create a “civilized” Christian Maori society. When the missionaries saw the potential of the young Maori children, they introduced the idea of the infant schools. The first infant school was established in 1832, which contained 26 children. Typically, these infant schools did not separate boys from girls, nor Maori from European children.

## **Religion and Social Movements**

Literature focusing on the sociology of religion has found that religious institutions have consistently served as “crucibles of social movements” (Tracey, 2012; Zald & McCarthy, 1998, p. 24). Religion has played a key role in the abolitionist movement (King & Haveman, 2008), the Temperance movement (Hiatt, Sine, & Tolbert, 2009), the Civil Rights movement (Dupont, 2015; Garrow, 2015; Harvey, 2012), and even the fair trade movement (Tracey, 2012, p. 88). In fact, religion may serve to inspire social participation in forms that fosters civility and stifles militancy (Marx, 1967). One study has shown a correlation between theological orientation and degrees of social participation.

In *Souls in Transition*, Smith and Snell (2009) found that religiosity is positively correlated with socially desirable outcomes including less alcohol, drugs, and extramarital sex, as well as better physical and mental health, educational attainment, and life satisfaction.<sup>19</sup> The percentage of emerging adults involved in religious activity such as church attendance, prayer, and Bible reading has remained stable at between 15-20 percent for the last 40 years. Parental influence is strong among younger adolescents. However, by the age of 18, emerging adults have freedom and may not choose, for instance, to attend weekly worship services. The study showed that this decline is especially noted in Catholics. More than half of emerging adults are non-church attenders. Marriage and child bearing is not a current desire for the majority of those cohabiting, involved in casual “hook-ups,” and utilizing electronic communication as the new norm. Religious involvement coexists with an individualistic American culture that does not engage the emerging adults into civic volunteerism. Those interviewed did not know or did not care about their churches lessons on social life.

## ***Phase 2: Qualitative Interviews***

### **Concepts From Key Players**

To provide greater contextual understanding to the literature that has been reviewed. Our research team identified more than forty peer organizations operating in the areas of youth social services and missions. In Appendix A, we provide details about the 17 most prominent organizations arising from our environmental scan. These organizations represented a variety of faith traditions—including interdenominational and even interfaith organizations. Some organizations focus their work exclusively on the United States, while other organizations have a partial or exclusive international exposure. The size of these organizations encompasses a wide-ranging spectrum from working with a few hundred young people to tens of thousands of young people per year. Additionally, our research team contacted key, national leaders in the area of emerging adulthood. With those who were willing to participate, our research team

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<sup>19</sup> This is the third phase of the National Study of Youth and Religion with the first phase consisting of digitally random phone interviews of a few thousand American youth between the ages of 13 and 18 who were born in the late 1980's. The second phase consisted of in-depth interviews with roughly 8 percent of participants. *Souls in Transition* is the five-year follow-up of phase two, when participants were between the ages of 18 and 23. The research uses three case studies to introduce readers to the socio-cultural world of emerging adults before expanding to the macro level to better understand varying religious interests and expression. Some of the examples provided in the text tell the stories of highly memorable characters that while interesting is certainly not representative of the population at-large.

conducted a series of in-depth in-person and over-the-phone interviews to probe the thoughts of practitioners and thought leaders regarding youth religion and culture, best practices, and measures of effectiveness. In the text that follows, quotations have been de-identified for privacy reasons. As a form of shorthand, the term “director” refers to anyone interviewed by our team. “Student” refers to a young person who participates in a program.<sup>20</sup>

### **Perceptions of Youth**

Most directors, especially those with a long tenure working with youth age populations, notice cultural changes similar to those described by the Pew Research Center (2015). The exception to this trend is among organizations that work with highly selective student populations and those from conservative theological traditions. Nevertheless, most directors freely admit that their jobs were easier when faith formation was stronger inside the church. In this former time, little explanation was needed to bridge the gap between faith and service. Now organizations must be intentional in understanding not only the client populations they serve, but also the youth population that participates in their programs. One director described this process using the analogy of a missionary understanding the culture of a native population. He said that working with the emerging adults is like learning a new language.

Interestingly, not all of those interviewed for our study saw the cultural changes taking place within young people as a negative, and some emphasized that key features of the population have remained the same. One director expressed excitement about the emerging generation. The individual said:

Many say that it is the worst generation. No, I say it is the best generation. They don't pick up their rooms at home, but they will pick up the mess in someone else's yard. They are more blind to differences and more connected to the world. The Church is at a reformation point, and I push for this reformation. We must become more creative in our outreach and must remember that the old way is not the only way.

While these are subjective comments, practitioners may benefit from seeing the potential in the student population instead of only focusing on perceived negative trends. Cultural changes have no doubt emerged, but elements of the human condition have not changed. One director said, “The concepts of faith, hope, and love connect with every generation.”

### **Clarity of Identity And Mission**

Most of the organizations explored in this environmental scan operate within multi-faith or multi-denominational environments. These organizations contract with local congregations to become like “travel agents,” arranging service experiences for local youth groups. One director said of his organization, “We are ministers of logistics.” Because these organizations operated within multiple faith traditions, these organizations are not able to take stands on important issues or claim distinctive theological beliefs. They must cater to a broad audience and use generic language. When compared to the vast majority of its peers, FaithJustice is uniquely situated to fulfill its mission living into the rich tradition of Catholic social teaching.

The few organizations with a distinct faith tradition had more intentional expectations for participants and freely expressed a unique ethos. In contrast to the “travel agent” mentality, one of these directors said, “This is not travel, but an intentional mission experience.” Another said, “We are not embarrassed about our motive. The love of Christ compels us.” Many of these organizations establish high expectations for their participants, and some exclude participants who do not meet their standards. One Director said, “We don't feel the need to please an audience. We have found that students will rise to our lowest expectations. They will respond to challenge.” In a study of United Methodist congregations, Arjannikova (2013) showed that the more explicit cultural norms and values are expressed, the more deeply engrained culture becomes within a given community. Organizations with a strong sense of community are

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<sup>20</sup> These interviews differ from the larger study discussed in this report. The interviews and findings described in this appendix preceded and informed the larger survey of CFJ participants.



able to articulate key components of their organization's culture, able to define success, and tend to be more effective in reaching their goals.

### **Agency and Empowerment**

Throughout almost all of the conversations conducted for this research, two related themes emerged repeatedly—agency and empowerment. The more individual agency that organizations can instill within their student participants, the greater ownership students develop in the program. The focus here is in creating an environment in which students are not merely the *objects* of ministry but the *agents* of ministry and change. One individual said, "We have to think about how to give young people 'permission' instead of 'programs.'" When youth feel that they are genuine contributors to work that is significant and meaningful, they are more engaged. Furthermore, many directors believe that active youth empowerment is not only reflected in increased interest in social engagement but also in faith.

The organizations emphasizing youth agency do not see their ministries as "service opportunities." Instead, they believe that they develop and empower agents of change through service. When asked how one director describes her organization, she said, "Empowerment. We focus on each individual student. We know we have done our job when someone leaves saying, 'I didn't know I could do that.' We create agents of change."

One organization believes that the empowerment of young people begins by empowering their staff—even college workers who model leadership for younger participants. These organizations often employ intergenerational leadership opportunities. Allowing students to feel as if they are part of a team is vitally important. One director said, "It helps them feel as if they are part of something bigger than themselves. Young people are interested in getting together. Cause is more important than age." Another organization selects one student on the first night students arrive and sends this student out to survey the projects for the week. This student is responsible for helping to make plans, gathering supplies, and communicating tasks to other students. Other responsibilities are rotated among other participants. Still another organization helps interested young people start local chapters in their home communities, providing resources and dedicated staff help these young people take initiative.

Quite uniquely, one nonprofit organization—not directly examined by this study but mentioned by one of our interviewees—has launched a youth agency initiative where young people identify social needs and are empowered to do something about it. Young people are trained to raise money, connect with others, and track volunteers. The nonprofit partners with local business leaders to strategize with the young people about how to bring about change. For the ideas that have significant potential, the nonprofit provides the student with a budget and helps launch his or her own nonprofit.

### **Worship, Reflection, and Discernment**

The way in which an organization provides students with intentional time for reflection, discernment, and worship may greatly impact student experience. As one director said, "Serving is not enough. Intentional reflection is required." In this way, most organizations design their programs to combine the tradition of pilgrimage with service. Some organizations provide devotional books with sections devoted to the themes for the week, sermon outlines, and discussion questions. A few organizations even send these materials to students ahead of time.

For example, the United Methodist Church has developed a resource entitled *A Mission Journey: A Handbook for Volunteers* (General Board of Global Ministries, 2013). This book is intended to be used by participants before, during, and after their mission experience. This text situates the missions experience within a theological framework and focuses on increasing cultural awareness. While intended for an adult audience, FaithJustice might consider developing a similar resource for its participants. Special consideration should be given to the delivery mechanism for this potential resource. It may be that a printed text is not the most effective form of communication for young people.

A number of organizations are especially interested in allowing students to reflect on the topic of vocation. These organizations believe that helping young people connect their short-term service with a vocational identity has the power to have a lifelong impact. As a director said, "This is not about this week. This is about the rest of your life." Many organizations will ask their students to consider if they are being called to mission field. The Presbyterian Church USA has released a document entitled "Christian Vocation Resource: Ministries with Young People" (n.d.). This document notes the importance of maintaining frequent communication with young people, sharing stories of transformation of other young people, providing encouragement, and offering prayer partners.

One organization actually employs a vocational curriculum to help young people process their experiences and to explore the ways in which religion might be calling them for future service. This approach ensures that the young people are not only concerned with what they are doing but also, and more importantly, who they are while doing it. Questions that they ask include: "What breaks your heart?" and "Where does your pain intersect with what breaks the heart of God." Another organization measures their level of effectiveness by looking at each student's propensity towards theological thought. The organization surveys participants at the beginning and end of their service asking about their feelings about God, feelings about service, self-confidence,<sup>21</sup> and the potential for impact on the world.

To aid in reflection, most organizations employ small group models. One organization divides students into teams of 25 but then subdivides teams into smaller, more intimate groups of four or five. Some find that with working with young people, these small groups are best designed if they are segregated by gender. The combination of larger teams with smaller groups provides the benefit of vulnerability and heft. Small groups are ideally situated to allow each member to process his or her experiences while teams are large enough for substantial work to be accomplished.

In the vast majority of cases, service programs separate service from worship and reflection.<sup>22</sup> Usually, service will take place during the day and worship and reflection will happen at night. To help students connect their faith, practitioners may consider integrating worship and service throughout the week. One organization uses its nightly worship services not only to discuss spiritual matters but also to provide students with insight into the challenges facing the community where they are working. Similarly, an organization might host a time of reflection, discussion, prayer, or worship at the job site. Using the physical environment to fuse faith with service may produce significant benefits for participants.

### **Experience, Exposure, and Relationships**

By virtue of their work, short-term mission agencies provide students with formative service experiences and exposure to the needs of society. As one individual said:

Success of the program is not about numbers but substance. If we understand our context well enough and know what the needs of our community are, we can help young people make a meaningful difference in someone's life. Everyone wants to do something that matters, even young people. I know of programs where people get home and say, "We got there and there was nothing to do. All we did was busy work." I can't believe this!

Some organizations believe that providing young people with substantive experiences is the most important thing that they can do. Engagement in meaningful tasks will likely pay dividends with students. One director said, "Our work has to matter in the lives of those we are serving. That is where people engage." Another director said, "Young people can't un-see." Exposure to the world's pains will likely have a lasting impact. For this reason, many agencies want to help young people grapple with the "unfortunate realities

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<sup>21</sup> The respondent also referred to self-confidence in terms of "empowerment," which has been discussed.

<sup>22</sup> Worship services may provide student with opportunities for leadership.

of life.” These realities are both social and spiritual in nature. In addition, the experiences that the young people have must be authentic. Inauthenticity erodes an organization’s credibility and effectiveness. One director said, “Young people can spot fake from a mile away.”

Directors are concerned not only with the work their organization does but also the relationships that form through their ministries. This aspect is where many felt that experiences became most meaningful. When a student can engage in a project that makes a difference for someone, their commitment and dedication increases. One director referred to relationships as the “transformational experiences.” Relationships exist on a number of levels—student-to-adult leaders, student-to-client, and student-to-student. One director said, “What is sustainable are the relationships that are formed.”

### **Technology Best Practices**

Many organizations go “back and forth” with their staffs debating when and how technology should be used. Some organizations find that the issue is not with young people using technology as it is with getting young people to stop using their devices. Some organizations limit the use of technology during specified times of the week, allowing all students to use their phones at the same time. Some organizations ban technology altogether. Still others allow the students to develop the rules. Certainly, there are benefits to technology. Most poignantly, one director said, “I want this experience to be part of their lives as digital natives.” Technology may be used an avenue for youth to express agency and to become advocates for a cause. Practitioners may also use social media and technology to solidify relationships by connecting students before, during, and after their short-term mission experience. Nevertheless, technology presents unique problems for short-term mission organizations. One director noted a philosophical problem saying, “The nature of missions is to go out. If you are always on the phone, you haven’t very well done that, have you?” Another director expressed concern over “glamorizing” poverty if students post photographs of their work with clients on social media. Regardless of the decision that an organization makes, agencies will want to be conscious of the privacy concerns associated with minors.

### ***Phase 3: Recommendations***

Typically, organizations with a more distinct ethos are able to establish a stronger cultural identity among participants (Arjannikova, 2013). When compared to the vast majority of its peers, FaithJustice is uniquely situated to fulfill its mission living into the rich tradition of Catholic social teaching. In his New Year’s message, Pope Francis encouraged the Catholic faithful to assist young people in finding their purpose in life (Associated Press, 2016). Noting the debt the world owes young people, Pope Francis said:

We have created a culture that idolizes youth and seeks to make it eternal. Yet at the same time, paradoxically, we have condemned our young people to have no place in society, because we have slowly pushed them to the margins of public life. . . (Pope Francis, 2016).

Pope Francis’ comments reflect many of the sentiments expressed by the directors we interviewed. Pope Francis focuses on notions of purpose and vocation and also laments the lack of agency and empowerment young people have at the margins of society. Alongside opportunities for service, we advise FaithJustice to continue to provide and expand opportunities for vocational discernment and intentional time for reflection and worship. FaithJustice may consider a variety of creative ways to implement these opportunities—such as (a) providing a printed (or digital) resource for participants before, during, and/or after the service experience, (b) using peer-based small group discussions to process events throughout the week, and (c) integrating opportunities for worship and service.

The level of congruity that exists between a student’s service experience and home life may increase the lasting impact of student’s FaithJustice experience. Accordingly, we advise FaithJustice to provide resources not only to students but also to parents and sponsoring congregations. Christian Smith (2014) has noted that prosocial behavior is a “learned character trait” (n.p.). Students who have parents and

mentors who model and encourage religious practice and prosocial behavior are more likely to maintain levels of religious and civic commitment later in life. Smith and Snell (2009) found that disaffiliation and the abandoning of religious practices is particularly pronounced among the Catholic students at age 18. Because parental influence is strong among younger adolescents, we advise FaithJustice to focus on early childhood influences—the foundations for later faith and service.

Along with providing opportunities for student leadership, relationships—with and among students, parents, and clients—are of paramount concern. We advise FaithJustice to continue to provide significant volunteer experiences in which noticeable differences are made within the lives of the clients and communities they serve. Student agency becomes vitally important in this process. Inviting students into more and more substantial forms of leadership increases ownership and provides opportunities for vocational discernment.

FaithJustice is uniquely positioned to help young people gain a new sense of purpose and vocation within the context of a faith-based setting. Given the massive wave of disaffiliation reported by the Pew Research Center (2015), FaithJustice must become like an overseas missionary studying the language and culture of its student populations. FaithJustice may consider examining new places where students are gathering (such as CrossFit gyms). Additionally, the more individual agency that FaithJustice can instill within its student participants, the greater ownership students will develop in the program. In this process, it may be helpful for FaithJustice to see potential that student populations possess instead of focusing on negative trends.

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## Appendix C: Understanding Approaches to Evaluation in Religious Youth Philanthropy Programs

### Youth philanthropy and volunteerism

*Success of the program is not about numbers but substance. If we understand our context well enough and know what the needs of our community are, we can help young people make a meaningful difference in someone's life. Everyone wants to do something that matters, even young people. I know of programs where people get home and say, "We got there and there was nothing to do. All we did was busy work."*

*-A Youth Worker*

Engagement in meaningful tasks will likely pay future dividends with young people, and exposure to the world's pains will likely have a lasting impact on future involvement in philanthropy and volunteerism. The experiences that young people have must be authentic. Inauthenticity erodes an organization's credibility and effectiveness. When a student can engage in a project that makes a difference for *someone*, their commitment and dedication increases.

In addition, early participation in philanthropy and volunteerism can have an effect on religious participation. In the longitudinal study, *In the Course of a Lifetime* (2007), Dillon and Wink conducted in-depth interviews every 12 years to trace participants' religious and spiritual beliefs and social involvement over their lifetimes. They examined patterns of religious belief and spirituality and the meaning of these terms across an individual's lifespan, and compared the results to broad social cultural shifts in American attitudes on religion. In their sample, the attrition rate among individuals who actively participate in religious events when young is only six percent. Participants who scored high in "religiousness" were often active in prosocial behaviors such as volunteering for community service.<sup>23</sup> By contrast, spiritual seeking respondents favor creativity and focus on social issues such as environmental/human rights, but are not always engaged in local community activity.

The literature of the sociology of religion has found that religious institutions have consistently served as "crucibles of social movements" (Tracey, 2012; Zald & McCarthy, 1998, p. 24). Religion has played a key role in the abolitionist movement (King & Haveman, 2008), the Temperance Movement (Hiatt, Sine, & Tolbert, 2009), the Civil Rights movement (Dupont, 2015; Garrow, 2015; Harvey, 2012), and even the fair trade movement (Tracey, 2012, p. 88). In fact, religion may serve to inspire social participation in forms that foster civility and stifle militancy (Marx, 1967). One study has shown a correlation between theological orientation and degree of social participation.

### Designing an effective evaluation

A game plan for a good evaluation of youth philanthropy and/or volunteering programs could include: program description, outcome identification, experiment design, comparison group identification, and pre- and post-test surveys (Cunningham, Cohan, Naudeau, & McGinnis, 2008). The first step in designing an outcome evaluation is to identify a description of the program, including its activities, methods of delivery, duration and expected outcomes as well as clearly defined goals and indicators that reflect those goals. Outcomes are changes in knowledge, skills, attitudes and/or behaviors. Outcome evaluations assess the effectiveness of a program in producing change. They ask what happened to program participants and how much of a difference the program made for them. Ideally, data on outcomes such as academic and career attainment, and objective data on volunteering and giving are useful.

There are several ways to determine the important outcomes to measure, including asking the people who should know (the youth involved in the program, the program staff, and other partners) using focus groups, one-on-one interviews, or group meetings. You can also conduct a review of any related

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<sup>23</sup> Dillon and Wink find that those who score high on "spirituality" as opposed to "religiousness" are not as likely to engage in prosocial behaviors.

documents, such as program descriptions, strategic plans, promotional brochures, web sites, and formal evaluations.

Once you have the description of the program and identified the outcomes, it is useful to prepare a logic model or a theory of change for the program. A logic model is a big picture view of the flow of materials and activities needed to produce the results desired by the program. The model can be very useful to organize planning and analysis when designing outcomes-based evaluations of programs. Each step leads to the next.

Ideally, the next step would be to identify a comparison group that is as similar as possible to the beneficiary group on all key characteristics. In a youth program, random assignment is usually not possible, but it can be possible to identify some kind of comparison group. Often, it can be people who expressed interest but didn't enroll in a program or are on a waiting list for the program. Then the evaluator administers a baseline survey (pre-test) of both the beneficiary and comparison groups. A post-test is given at least once, but could be more than once. If the sample size is large enough, there should be systematic differences between the two groups, other than the program. In other words, the differences in outcomes between the two groups can be attributed to the intervention or program and not to differences between the groups. Appendix A includes sample questions for the pre- and post-tests for an evaluation of a youth philanthropy program and includes specific scales for CFJ. The time interval for the post-test should be determined by the length of the program and if determining if there is a fading of impact is important to the evaluation.

Qualitative research supplements quantitative data and can provide an in-depth picture that provides context for quantitative data, but it is more difficult to generalize to a wider population.

There are many advantages of longitudinal studies, including the ability to capture change at the individual level over a long period of time. Often, there can be a time delay between an experience and its impacts, or the reverse—impacts can fade over time. Only by following individuals over time and collecting a wide range of data from them periodically can you capture that change. (Mattero & Campbell-Patton, 2008).

Even with the stated advantages, experimental designs are not always the most appropriate method of evaluation, particularly in the early stages of a program when design is still in flux. Not everyone should invest the substantial time and resources to produce evidence of impact through a randomized controlled evaluation. Evaluation objectives and needs of organization differ based on their circumstances and program or policy elements. Often, the best results can be reached by a mixed methods approach which combines the context of qualitative data with quantitative rigor. Using mixed methods can highlight factors that might have been misinterpreted by a single method of evaluation.

### **Examples of youth program evaluations**

Review of the available literature on examples and methods used to evaluate youth philanthropy/volunteering<sup>24</sup> indicates a lack of formal, publicly available, rigorous evaluations. The few available examples are limited, with most being anecdotal, project based, self-reported, qualitative, and/or cross-sectional (Hill & Stevens, 2010). Almost all of the available assessments are self-reports which rely on the perceptions of the youth about their own behavior, which may not accurately assess impact.

While there is value in examining what practitioners of youth philanthropy and volunteering know, this method does not provide systematic evidence. Similarly, much of the research is gained through project evaluations, which can tell us about that specific project, but less about youth volunteering or philanthropy in general.

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<sup>24</sup> “Youth” is defined primarily as ages 14-25, with youth philanthropy focused on programs that encourage giving behavior and youth volunteering focused on encouraging service to others.

Most of these evaluations are cross-sectional; that is, data are collected at one point in time, and so cannot track change over time. Change over time can be approximated by asking youth about previous behavior but that approach is subject to accurate memory issues, as well as biased perceptions of one's own behavior.

A few studies have used nonequivalent control groups, usually people who expressed interest in the program but were not accepted or did not enroll. However, these options create a self-selection bias, which means that they are all people who are interested in volunteering and giving at the start, but we can't ethically take random youth and make some of them volunteer and enroll in a philanthropy program while others don't.

Table C1 lists a selection of evaluations of youth volunteering and/or philanthropy, listed by order of research rigor—the most rigorous utilizing an experimental design that includes random assignment to control group, and a large sample size over a long period of time.



**Table C1: A comparison of evaluations of youth volunteering and/or philanthropy (by study rigor)**

Name of Study	Model of Study	Methods	Variables	Sample size
<u>Still Serving: Measuring the Eight Year Impact of AmeriCorps on Alumni</u>	Quasi-experimental Panel  1999-2007	Compared groups that participated and did not participate, from those who expressed interest	<ul style="list-style-type: none"> <li>-Connection to communities</li> <li>-Empowerment</li> <li>-Take action in communities</li> <li>-Volunteering</li> <li>-Life satisfaction</li> <li>-Confidence to work with local government</li> <li>-Ability to lead community-based movement</li> <li>-Active in community affairs</li> </ul>	2,000+
<u>The Effect of the City Year Experience Over Time: Findings from the Longitudinal Study of Alumni</u>	Quasi-experimental 4 years (2002-03, follow up in 2007)  Control group- 107 Compare group- 85	Qualitative - interviews twice over a 4 years	<ul style="list-style-type: none"> <li>-Civic knowledge and skills</li> <li>-Voting</li> <li>-Political expression</li> <li>-Volunteering</li> </ul>	About 200 participants
<u>National Evaluation of Youth Corps: Findings at Follow-ups</u>	Quasi-experimental Design	Baseline survey (2006-2007) 18 month follow up survey (2007-2009) 30 month tracking survey (2009)	<ul style="list-style-type: none"> <li>-Education</li> <li>-Employment-related</li> <li>-Civic engagement</li> <li>-Volunteer</li> <li>-Community participation</li> <li>-Reduction in risky behaviors</li> </ul>	20+ Youth Corps
<u>Rose Youth Foundation (Ten Years of Impact)</u>	Panel – 10 years (2001-2010)	<p>Quantitative - online survey of parents, alumni, and participants</p> <p>Qualitative - interviews with Rose Foundation Community Staff, youth</p>	<ul style="list-style-type: none"> <li>-Knowledge of Jewish values</li> <li>-Knowledge of strategic philanthropy</li> <li>-Skills, work in a group</li> <li>-Skills, listen to others</li> <li>-Build with other from diverse perspectives</li> <li>-Volunteering</li> <li>-Fundraising</li> </ul>	55 alumni 26 grantees 32 parents

		grant makers, and teen philanthropy leaders	-Community/campus activism -Jewish connections	
<u>The Positive Development of Youth: Comprehensive Findings from the 4-h Study of Positive Youth Development</u>	Longitudinal - Trend	2002-2010 (study repeated annually) 5 <sup>th</sup> -12 <sup>th</sup> grade	-Contribution to community	7,000+ respondents
<u>Understanding Society- The UK Household Longitudinal Study</u>	Longitudinal - Trend	Survey - people between ages 10-15 Pulled data from The UK Household Study	-Likelihood to volunteer	4,000+ respondents
<u>The Longitudinal Effects of Adolescent Volunteering on Secondary School Completion and Adult Volunteering</u>	Longitudinal - Trend Ages- 15 through 21	Used data from the Australian Sample of the International Youth Development Study	-Adolescent volunteering -Increased likelihood to volunteer	2,500+ participants
<u>Measuring the Impossible?- Making a Start</u>	Longitudinal 11-18 and 16-25 years	Used existing data from CELS and BHPS	-Number of youth volunteers -Social/political and economic	National data sets
<u>The Positive Development of Youth: Comprehensive Findings from the 4-h Study of Positive Youth Development</u>	Trend	2002-2010 (study repeated annually) 5 <sup>th</sup> -12 <sup>th</sup> grade	-Contribution to community	7,000+ respondents
<u>Leadership, Volunteerism, and giving</u>	Panel	Surveyed the same youth grant makers from 1993-2003, compared to other group	-Volunteering -Giving -Leadership positions	Core group of 150 respondents

<u>GenerationOn Pilot Study Findings</u>	Mixed methods evaluation Cross Sectional	Qualitative - teacher interviews and student focus groups Quantitative - student survey and academic outcome data	-Volunteering -Participation in school clubs -Attitudes toward school -Participation towards community projects -Importance on being a team player -Frequency of giving -Participation in fundraising -Perception of helping others -Beliefs about poor	Over 70 respondents
<u>Jewish Community Youth Foundation</u>	Surveyed different children/participants over 10 years	Online surveys quantitative Background interviews with staff, alumni, and advisors- qualitative	-Jewish identity -Volunteer time towards Jewish orgs -Money donations to Jewish charities -Jewish values and leadership skills -Leadership roles in Jewish community	350+ participants
<u>Denver-Boulder Jewish Teen Initiative Evaluation</u>	Mixed methods evaluation Over 1 year	Quantitative - surveys of teens and parents Qualitative - interviews with grantees, funders, and community stakeholders	-Motivations to participate in grantee opportunities -Barriers for participating in Jewish opportunities -Jewish growth and learning -Jewish Teen -Connectedness -Self-development -Social development	About 100 participants
<u>Wyman's Teen Outreach Program</u>	Quasi-experimental design	Program groups and comparison groups  Quantitative - questionnaires (posttest/pretest)	-Decreased pregnancy -Decreased course failure -Decreased suspension	Less than 100 participants

<u>High School Community Service as a Predictor of Adult Voting and Volunteering</u>	National sample Over 5 time periods (1988-2000) Control National Educational Longitudinal Study	Logistic regression	-Civic knowledge -Community service -Extracurricular activities -School related experiences -Voting -Volunteering	About 25 participants
<u>Engaging a New Generation of Philanthropists</u>	Cross-sectional	Quantitative - surveys	-Student philanthropy -Plans to donate money -Plans to volunteer -Support their community -Students level of engagement -Overall course engagement	1,500+ end-of-course surveys
<u>Live Case Studies about Organizational Change: Learning about Change through student philanthropy and service learning</u>	Case Studies	Quantitative - survey post class	-Knowledge of local nonprofit organizations -Knowledge of philanthropy -Knowledge of funding -Better understanding of non-profit organizations -Likelihood to volunteer in future -Likelihood to donate in future -Likely to have a career in philanthropy or nonprofit organizations	Class of 30 students
<u>Youth Philanthropy in Indiana: Indiana University Lilly Family School of Philanthropy Research</u>	Cross-sectional	Quantitative - Online survey Qualitative - case studies, phone group interviews, in person interviews	-Strong commitment to philanthropy and community -Sense of achievement -Youth empowerment -Interest in participation -Interest in nonprofit future career	Does not specify sample size

<u>Impact Report</u> <u>(Youth and Philanthropy</u> <u>Initiative)</u>	Cross-sectional	Survey of students and teachers	<ul style="list-style-type: none"> <li>-Confidence levels</li> <li>-Presentation skills</li> <li>-Research skills</li> <li>-Teamwork skills</li> <li>-Development of student leadership</li> <li>-Engagement in learning</li> <li>-Empathetic</li> <li>-Self aware</li> <li>-Motivation</li> <li>-Awareness of stigma and stereotypes</li> </ul>	Over 1,000 students
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The first evaluation listed is the Corporation for National and Community Service's eight-year study of the impact of AmeriCorps participation on its alumni. The researchers used a control group of those who expressed interest but did not enroll in AmeriCorps for comparison. They also compared the two groups (those who expressed interest and enrolled and those who expressed interest and did not enroll) at the beginning of the study to determine if they were similar demographically, as well as on selected indicators such as level of activity in community affairs, and reported volunteering past 12 months. Also, using one year, four year, and eight year time frames, the researchers were able to determine which effects faded over time, increased over time, or stayed the same. In addition, the study included more than 2,000 members from across the country in different AmeriCorps programs. What they found, in general, was that though some positive impacts faded over time, there were several significant, positive difference between the alumni and comparison group, even eight years later.

The Youth Corps evaluation utilized a similar methodology, but those researchers did not follow up for as long a period and had a very small sample size. They did not find many significant differences between the two groups over time. The evaluation of City Year utilized a similar methodology but also followed up for a shorter length of time and had a smaller sample size for both the treatment and control groups. Those researchers did find significant differences between the two groups on volunteerism, leadership in volunteering, social trust, and voting.

Other studies listed in Table 1 had issues such as no control group (e.g., Rose Youth Foundation, 4-H), or were cross-sectional. The Jewish Community Youth Foundations surveyed children over 10 years old, but did it as a retrospective, including only those who participated the entire ten-year period. There also are secondary analyses of large national data sets (e.g., U.K. Australia, U.S. National Educational) that enable the measurement of impact of volunteering in early years on later behavior, and what are determinants of volunteering, but do not address the self-selection issues. Other studies did a cross-sectional analysis, with quantitative (surveys) and/or qualitative (interviews, case studies) methods.

As Table 1 illustrates, the expected outcomes from the programs vary and include various measures of civic engagement, volunteering, and giving, but can also include measures of religious identity and values.

### **Focusing on religious youth philanthropy/volunteering programs**

To provide greater contextual understanding to the literature review, the research team identified more than 40 organizations operating in the areas of youth social service and missions. We examined 17 of these organizations more closely.<sup>25</sup> These organizations represented a variety of faith traditions, with some organizations focusing their work exclusively in the United States. Other organizations have a partial or exclusive international exposure. The size of these organizations encompasses a wide-ranging spectrum from working with a few hundred young people to tens of thousands of young people per year. Additionally, the research team contacted key national leaders in the area of emerging adulthood. Willing participants among practitioners and thought leaders provided information through a series of in-depth in-person and over-the-phone interviews regarding youth religion and culture, best practices, and measures of effectiveness. In the text that follows, quotations have been de-identified for privacy reasons. As a form of shorthand, the term "Director" refers to anyone interviewed by the research team. "Student" refers to a young participant in a program.

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<sup>25</sup> The initial sample of 40 organizations was identified by conducting a Google "similar" search for the Youth Works, the largest organization in the sector working with more than 30,000 students across North America annually. This list was narrowed to 17 based on similarity of the organization to FaithJustice. Exclusions included institutions with a purely international (as opposed to domestic) mission focus, those requiring a chaperone or family member(s) to participate alongside the student in the program, institutions without specified programming to accompany the mission project, and those that do not exclusively focus on youth (defined as a range of ages).

Interviewers were given specific training ranging from one to two days (Smith & Snell, 2009) covering issues related to interview techniques, liability concerns, IRB issues, and administrative details. When interviewing young people, Smith and Snell (2009) encourage interviewers to dress in professional attire while maintaining a posture of interest in the young person.

In addition to telephone surveys, researchers conducted in-person interviews. Researchers should try to reach potential participants at varying times of day, night, and weekend (Smith & Snell, 2009). Keeping specific records about contact methods will enhance future data collection by indicating which methods proved successful. A downside to using phone methods of contact is that most cellular phone numbers are unlisted. Additionally, young people often screen their calls, seldom answer when first called, and may repeatedly reschedule phone interviews (Smith & Snell, 2009). In addition to interviewing youth, Dillon and Wink (2007) suggests interviewing parents as well.

For in-person interviews, interviewers sent a packet of information about the research project to participants in the mail ahead of contact (Smith & Snell, 2009). In addition to information about the research, this packet included a headshot of the interviewer and consent form, which students were required to bring with them to the interview. Some in-person interviews were conducted in places of residence (Dillon & Wink, 2007), while others were conducted in public spaces such as library meeting rooms (Smith & Denton, 2009). The studies examined in this environmental scan offered a range of interview lengths. Interviews lasted between 30 minutes (Smith & Denton, 2009), 45 minutes (Eisenhandler, 2003), and 272 minutes (Smith & Snell, 2009). For qualitative interviews of this sort, Dillon and Wink (2007) suggest having two independent individuals code transcripts.

While substantial information may be gained about youth after they participate in a program, it can be useful to capture as much survey information about young people while they are actively enrolled in programming as well. Participation rates are likely to be higher when all respondents are in a single location and in a controlled environment. The Lilly Youth Theology Network (*Lilly Youth Theology Network Survey, 2016*)<sup>26</sup> worked with a consultant to develop a standardized three-part survey, administered to youth participants at three stages: prior to programming, immediately following the programming, and six-to-eight months following programming. (Appendix B) Currently, more than 2,300 youth have completed this survey after participating in sister programs (*Lilly Youth Theology Network Survey, 2016*).

In addition to socio-demographic questions, surveys asked about alcohol and drug consumption, nights per week eating with only one parent, type of school attended, religious attendance and engagement, beliefs (topics ranging from theology to sexuality), evaluation of congregational performance explanations, and parental beliefs and practices (Dillon & Wink, 2007; Eisenhandler, 2003; Smith & Denton, 2009; Smith & Snell, 2009). To capture age-specific concerns, researchers may consider adapting, adding, or subtracting survey questions based upon the interviewee's life stage (Smith & Snell, 2009). For instance, an interview question may ask a young person in high school about plans for college, and a college student about plans after college. None of the studies examined employed a web-based delivery mechanism.<sup>27</sup> While surveys of this sort may be more easily conducted, parental consent may be harder to verify.

Most Directors, especially those with a long tenure working with youth age populations, notice cultural changes similar to those described by The Pew Research Center (2015), including a decrease in the percentage of Americans who claim to be religiously affiliated. The exception to this trend is among organizations that work with highly selective student populations and those from conservative theological traditions. Nevertheless, most Directors freely admit that their jobs were easier when faith formation was stronger inside the church. In this former time, little explanation was needed to bridge the gap between

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<sup>26</sup> This survey is not published or available to the public. Appalachia Service Project is a partner organization in the network and shared this information about the survey with the authors.

<sup>27</sup> Information is not available describing the delivery mechanism surveys issued by participants in the Lilly Youth Theology Network survey.

faith and service. Now organizations must be intentional in understanding not only the client populations they serve but also the youth population that participates in their programs.

Interestingly, not all of those interviewed for our study saw the cultural changes taking place within young people as a negative, and some emphasized that key features of the population have remained the same. One Director expressed excitement about the emerging generation. The individual said:

Many say that it is the worst generation. No, I say it is the best generation. They don't pick up their rooms at home, but they will pick up the mess in someone else's yard. They are more blind to differences and more connected to the world. The Church is at a reformation point, and I push for this Reformation. We must become more creative in our outreach and must remember that the old way is not the only way.

Most of the organizations explored in this environmental scan operate within multi-faith or multi-denominational environments. Because these organizations operated within multiple faith traditions, these organizations are not able to take stands on important issues or claim distinctive theological beliefs. They must cater to a broad audience and use generic language.

The few organizations with a distinct faith tradition had more intentional expectations for participants and freely expressed a unique ethos. Many of these organizations establish high expectations for their participants, and some exclude participants who do not meet their standards. One Director said, "We don't feel the need to please an audience. We have found that students will rise to our lowest expectations. They will respond to challenge." Organizations with a strong sense of community are able to articulate key components of their organization's culture, able to define success, and tend to be more effective in reaching their goals.

A number of organizations are especially interested in allowing students to reflect on the topic of vocation. These organizations believe that helping young people connect their short-term service with a vocational identity has the power to have a lifelong impact. As a Director said, "This is not about this week. This is about the rest of your life."

One organization employs a vocational curriculum to help young people process their experiences and to explore the ways in which God might be calling them for future service. This approach ensures that the young people are not only concerned with what they are doing but also who they are while doing it. Another organization measures their level of effectiveness by looking at each student's propensity towards theological thought. The organization surveys participants at the beginning and end of their service asking about their feelings about God, feelings about service, self-confidence, and the potential for impact on the world.

To aid in reflection, most organizations employ small group models. One organization divides students into teams of 25 but then subdivides teams into smaller, more intimate groups of four to five. Some find that with working with young people, these small groups are best designed if they are segregated by gender. The combination of larger teams with smaller groups provides the benefit of vulnerability and heft. Small groups are ideally situated to allow each member to process his or her experiences while teams are large enough for substantial work to be accomplished.

In the vast majority of cases, service programs separate service from worship and reflection. To help students connect their faith, practitioners may consider integrating worship and service throughout the week. One organization uses its nightly worship services not only to discuss spiritual matters but also to provide students with insight into the challenges facing the community where they are working. Similarly, an organization might host a time of reflection, discussion, prayer, or worship at the job site. Using the physical environment to fuse faith with service may produce significant benefits for participants.

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## **Appendix D: Program Evaluation**

In addition to assessing how the programs related to participants' service, social justice, and faith views and behaviors, the survey included a program evaluation module. Below are the results of participants' responses to the questions included in this module.

It is important to note that many of the WorX programs include content pieces unique to their programs. Therefore, a summary of these unique content pieces is included below:

### **Simulation:**

Depending on the program content/year, a worX week may include a simulation activity that reflects the experience of the week/location. This activity is likely the most intense of the week and is meant to give participants an empathetic look into the lives of others. Previous simulations have included topics such as refugees, poverty, sweatshops, food insecurity, racial injustice, etc.

### **Gifts & Challenges:**

"Gifts and Challenges" provide evening prayer for the WorX programs most days and is typically the last community activity of the day/evening. Gifts and Challenges is taken from *The Examen* by St. Ignatius of Loyola and provides an opportunity for participants to reflect on their day to notice where they felt a strong presence of God and where they felt distant from God.

The "gift" should be a moment when the participant really experienced God's love, joy, or excitement. This is not just the favorite moment of the day, but a time that they really noticed the presence of God in their midst. This could be through a conversation, something done at the service site, a particular story of a powerful moment during the day.

"Challenges" are those moments where participants struggled to see God present or to respond to God's call. Maybe they encountered a situation of poverty that really upset them. Maybe they wanted to help someone that day but didn't know how. Maybe they didn't reach out to God in that moment, but looking back at the day, the challenge was a time they needed God to be walking with them.

### **Family Groups:**

Family groups are reflection-oriented groups that participants meet in several times each day during the evening to share their service experiences, process the evening's activities in a small group setting, and reflect on how the week has been impacting them. Confidentiality and openness are especially stressed in family groups in hopes that participants will be comfortable to share and process on a deeper level. Staff facilitate these groups.

### **Theme song:**

Each summer of WorX programming had its own theme song, usually a Christian song that related to the theme of the content for that summer. One example is, "I Will Go" by Starfield. Often, daily themes of JusticeworX and ServiceworX related to different lyrics from the song. The song was usually played throughout a program week and participants would often sing it together as a large group.

### **Witness Talks:**

Witness talks consist of times throughout the week where staff members or members of the local community have the opportunity to share their personal experiences on a subject with the participants. These talks have proved in the past to be invaluable aspects of the program that participants often rate



highest on end of the week evaluations. It gives team members the chance to share their faith journeys and passion for service and justice and in some cases provides participants with an opportunity to see how a young adult puts their faith into action.

**Palancas:**

Palanca is a Spanish word that means "lever." Just as a lever enables a person to move something which is beyond normal strength, palanca empowers the accomplishment of things which would not be possible without the Grace of God. Personal palancas are demonstrated in personal notes that are not meant for anyone but the recipient. Participants and staff are encouraged to write palancas to each other throughout the week. They can be anonymous, but is encouraged to let others know who wrote it.

**Emmaus walks:**

Reflecting the Biblical passage where a follower of Jesus of Nazareth and another unnamed traveler leave Jerusalem for the town of Emmaus on the day of Jesus' resurrection. On the journey the two travelers encounter an unnamed man who asks about the happenings over the past few days in Jerusalem concerning Jesus of Nazareth. Cleopas and his companion describe the events of that week. They tell about Jesus' trial, crucifixion, and burial. They also share that some of the women who followed Jesus discovered the tomb in which Jesus was buried empty. The unnamed man then proceeds to explain the writings of the prophet Moses concerning God's Messiah or Christ.

When the three travelers reach Emmaus, they share a meal. During the blessings of the meal, it is revealed to Cleopas and his companion that the unnamed man who accompanied them is none other than Jesus whom God has raised from the dead. In that moment of recognition, Jesus disappears from their presence. Cleopas and his companion immediately return to Jerusalem to tell the other followers of Jesus that he has appeared to Simon in his resurrected, glorified body.

WorX participants will have time throughout the week to take an Emmaus walk with a partner and share about their day and respond to prompts given by the team. This is a good opportunity for the participants to reflect on their day and experiences so far. This is sacred space, so we ask students to be respectful of that as it's a way for them to encounter Christ in each other.

**Presentations:**

Guest speakers often came in to do a presentation on a particular topic for the LeaderworX community. The topics covered areas of social justice, faith, leadership, vocation, living in community, ministry, etc.

**Time in Trenton:**

The LeaderworX community often spends time in Trenton, which could include spending time with residents of the city, learning about the history of the city, or serving with an organization.

**Spiritual formation:**

Spiritual formation for LeaderworX consists of a variety of practices, from going to daily mass, attending mass together on Sunday, practicing different forms of prayer and meditation, participating in a weekly meal and prayer gathering of the CFJ community called Soup and Psalms, going to visit different churches, and participating in ecumenical evening prayer to name several.

**Leadership training/formation:**

The LeaderworX participants not only lead the other WorX programs, but they also have their own formation as a community and as young adult leaders. "Formation week" happens three different times in the summer

during which the leaders are trained and formed on topics of leadership, community, service, social justice, and faith. Activities include workshops on leadership, spiritual practices, volunteering with a local organization, attending a conference on a specific social justice topic, exploring Trenton, going for a hike or kayaking, to name a few.

**Living as an intentional community:**

One pillar of LeaderworX is community. Therefore, the young adults live together at the main retreat center for CFJ called the Casa for the duration of the summer. They create their own community guidelines that they strive to live by. The young adults set aside intentional time to socialize, learn from one another, serve together, take care of the living space, food shop, etc.

Looking back at your experience(s) with ServiceworX (N = 15), which content pieces had the greatest impacts?

Simulation	14.3%
Gifts & Challenges	35.7%
Service	73.3%
Family Groups	35.7%
Games	7.1%
Community Time	35.7%
Large group discussions	57.1%
Theme song	14.3%
Prayer/Mass	7.1%
Afternoon activities/programming	7.1%

Looking back at your experience(s) with JusticeworX (N = 133), which content pieces had the greatest impacts?

Simulation	29.9%
Witness Talks	24.8%
Gifts & Challenges	27.5%
Palancas	31.7%
Service	72.2%
Family Groups	48.4%
Games	4.4%
Community Time	33.9%
Large group discussions	15.8%
Theme song	4.4%
Prayer/Mass	12.0%
Afternoon activities/programming	19.3%

Looking back at your experience(s) with LeaderworX (N = 58), which content pieces had the greatest impacts?

Emmaus walks	33.3%
Presentations	9.6%
Time in Trenton	18.9%
Free time (community)	30.8%

Free time (individual)	7.6%
Spiritual Formation	15.1%
Leadership training/Formation	37.0%
Social justice education	57.4%
Guest speakers	16.1%
Group discussion	18.9%
Living as intentional community	66.7%
Chaperoning other WorX trips	39.7%

Why did you attend/participate in your first WorX program?

Interested in the experience	64.7%
Parents Encouraged	19.3%
Sibling Encouraged	8.3%
Parish Required It	1.8%
School Encouraged it	21.6%
School had mandatory service hours	4.6%
Friend encouraged	22.5%
Other	8.3%

Participants who participated in NJSP were significantly *less* likely to say they participated in their first WorX program because they were “interested in the experience” than those who did not participate in NJSP (40.9 percent vs. 67.3 percent,  $p < 0.05$ ). Participants who participated in multiple programs were significantly *less* likely to say they participated in their first WorX program because they were “interested in the experience” than those who did not participate in multiple programs (53.4 percent vs. 68.8 percent,  $p < 0.05$ ). Participants who participated in a high school program were significantly *less* likely to say they participated in their first WorX program because they were “interested in the experience” than those who did not participate in a high school program (60.6 percent vs. 74.6 percent,  $p < 0.1$ ).

Participants who participated in NJSP were significantly *more* likely to say they participated in their first WorX program because their “parents encouraged” them to participate than those who did not participate in NJSP (24.3 percent vs. 10.3 percent,  $p < 0.05$ ). Participants who participated in LeaderworX were significantly *less* likely to say they participated in their first WorX program because their “parents encouraged” them to participate than those who did not participate in LeaderworX (11.5 percent vs. 22.3 percent,  $p < 0.1$ ). Participants who participated as an adult volunteer were significantly *less* likely to say they participated in their first WorX program because their “parents encouraged” them to participate than those who did not participate as an adult volunteer (7.7 percent vs. 21.8 percent,  $p < 0.1$ ). Participants who participated in a high school program were significantly *more* likely to say they participated in their first WorX program because their “parents encouraged” them to participate than those who did not participate in a high school program (25.2 percent vs. 4.8 percent,  $p < 0.01$ ). Participants who participated in a college program were significantly *less* likely to say they participated in their first WorX program because their “parents encouraged” them to participate than those who did not participate in a college program (11.5 percent vs. 22.3 percent,  $p < 0.1$ ). Participants who participated in an adult program were significantly *less* likely to say they participated in their first WorX program because their “parents encouraged” them to participate than those who did not participate in an adult program (6.3 percent vs. 22.9 percent,  $p < 0.01$ ).

Participants who participated in JusticeworX were significantly *more* likely to say they participated in their first WorX program because their “siblings encouraged” them to participate than those who did not participate in JusticeworX (10.7 percent vs. 3.8 percent,  $p < 0.1$ ). Participants who participated in a high school program were significantly *more* likely to say they participated in their first WorX program because their “siblings encouraged” them to participate than those who did not participate in a high school program (10.3 percent vs. 3.2 percent,  $p < 0.1$ ).

Participants who participated in ServiceworX were significantly *more* likely to say they participated in their first WorX program because their “parish required it” than those who did not participate in ServiceworX (13.3 percent vs. 1.0 percent,  $p < 0.01$ ). Participants who participated in multiple programs were significantly *more* likely to say they participated in their first WorX program because their “parish required it” than those who did not participate in multiple programs (5.2 percent vs. 0.6 percent,  $p < 0.05$ ).

Participants who participated in JusticeworX were significantly *more* likely to say they participated in their first WorX program because their “school encouraged” them to participate than those who did not participate in JusticeworX (32.1 percent vs. 2.6 percent,  $p < 0.01$ ). Participants who participated in LeaderworX were significantly *less* likely to say they participated in their first WorX program because their “school encouraged” them to participate than those who did not participate in LeaderworX (6.6 percent vs. 27.4 percent,  $p < 0.01$ ). Participants who participated as an adult volunteer were significantly *less* likely to say they participated in their first WorX program because their “school encouraged” them to participate than those who did not participate as an adult volunteer (2.6 percent vs. 25.7 percent,  $p < 0.01$ ). Participants who participated in a high school program were significantly *more* likely to say they participated in their first WorX program because their “school encouraged” them to participate than those who did not participate in a high school program (29.7 percent vs. 1.6 percent,  $p < 0.01$ ). Participants who participated in a college program were significantly *less* likely to say they participated in their first WorX program because their “school encouraged” them to participate than those who did not participate in a college program (6.6 percent vs. 27.4 percent,  $p < 0.01$ ). Participants who participated in an adult program were significantly *less* likely to say they participated in their first WorX program because their “school encouraged” them to participate than those who did not participate in an adult program (8.3 percent vs. 25.3 percent,  $p < 0.05$ ).

Participants who participated in JusticeworX were significantly *more* likely to say they participated in their first WorX program because their “school had mandatory service hours” than those who did not participate in JusticeworX (6.4 percent vs. 1.3 percent,  $p < 0.1$ ).

Looking back at your WorX experience(s), which service activities had the greatest impact on you?

Building Homes	35.5%
Volunteering at Nursing Homes	15.0%
Volunteering at Soup Kitchens	24.1%
Volunteering in Appalachia	43.6%
Volunteering with Individuals With Disabilities	33.2%
Volunteering with children / at daycare facilities	24.1%
Volunteering at homeless & other types of shelters	12.3%
Volunteering at food banks and pantries	17.7%
Volunteering at thrift stores	2.7%
Volunteering in urban settings	24.6%
Volunteering with garden projects/farming/environment	10.0%

Participants who participated in JusticeworX were significantly *more* likely to say that “building homes” had the greatest impact on them than participants who did not participate in JusticeworX (44.7 percent vs 19.0 percent,  $p < 0.01$ ). Participants who participated in LeaderworX were significantly *less* likely to say that “building homes” had the greatest impact on them than participants who did not participate in LeaderworX (19.4 percent vs 41.8 percent,  $p < 0.01$ ). Participants who participated in a high school program were significantly *more* likely to say that “building homes” had the greatest impact on them than participants who did not participate in a high school program (42.3 percent vs 18.8 percent,  $p < 0.01$ ). Participants who participated in a college program were significantly *less* likely to say that “building homes” had the greatest impact on them than participants who did not participate in a college program (19.4 percent vs 41.8 percent,  $p < 0.01$ ).

Participants who participated in JusticeworX were significantly *less* likely to say that “volunteering at nursing homes” had the greatest impact on them than participants who did not participate in JusticeworX (10.6 percent vs 22.8 percent,  $p < 0.05$ ). Participants who participated as an adult volunteer were significantly *more* likely to say that “volunteering at nursing homes” had the greatest impact on them than participants who did not participate as an adult volunteer (25.6 percent vs 12.7 percent,  $p < 0.05$ ). Participants who participated in a high school program were significantly *less* likely to say that “volunteering at nursing homes” had the greatest impact on them than participants who did not participate in a high school program (10.3 percent vs 26.6 percent,  $p < 0.01$ ). Participants who participated in an adult program were significantly *more* likely to say that “volunteering at nursing homes” had the greatest impact on them than participants who did not participate in an adult program (22.9 percent vs 12.8 percent,  $p < 0.1$ ).

Participants who participated in NJSP were significantly *more* likely to say that “volunteering at soup kitchens” had the greatest impact on them than participants who did not participate in NJSP (40.9 percent vs 22.2 percent,  $p < 0.1$ ). Participants who participated in LeaderworX were significantly *more* likely to say that “volunteering at soup kitchens” had the greatest impact on them than participants who did not participate in LeaderworX (32.3 percent vs 20.9 percent,  $p < 0.1$ ). Participants who participated in multiple programs were significantly *more* likely to say that “volunteering at soup kitchens” had the greatest impact on them than participants who did not participate in multiple programs (37.9 percent vs 19.1 percent,  $p < 0.01$ ). Participants who participated in a college program were significantly *more* likely to say that “volunteering at soup kitchens” had the greatest impact on them than participants who did not participate in a college program (32.3 percent vs 20.9 percent,  $p < 0.1$ ). Participants who participated in an adult program were significantly *more* likely to say that “volunteering at soup kitchens” had the greatest impact on them than participants who did not participate in an adult program (33.3 percent vs 21.5 percent,  $p < 0.1$ ).

Participants who participated as an adult volunteer were significantly *more* likely to say that “volunteering in Appalachia” had the greatest impact on them than participants who did not participate as an adult volunteer (56.4 percent vs 40.9 percent,  $p < 0.1$ ). Participants who participated in an adult program were significantly *more* likely to say that “volunteering in Appalachia” had the greatest impact on them than participants who did not participate in an adult program (58.3 percent vs 39.5 percent,  $p < 0.05$ ).

Participants who participated in JusticeworX were significantly *less* likely to say that “volunteering with individuals with disabilities” had the greatest impact on them than participants who did not participate in JusticeworX (26.2 percent vs 45.6 percent,  $p < 0.01$ ). Participants who participated in LeaderworX were significantly *more* likely to say that “volunteering with individuals with disabilities” had the greatest impact on them than participants who did not participate in LeaderworX (56.5 percent vs 24.1 percent,  $p < 0.1$ ). Participants who participated in a high school program were significantly *less* likely to say that “volunteering



with individuals with disabilities” had the greatest impact on them than participants who did not participate in a high school program (26.3 percent vs 50.0 percent,  $p < 0.1$ ). Participants who participated in a college program were significantly *more* likely to say that “volunteering with individuals with disabilities” had the greatest impact on them than participants who did not participate in a college program (56.5 percent vs 24.1 percent,  $p < 0.1$ ).

Participants who participated in NJSP were significantly *more* likely to say that “volunteering at homeless & other types of shelters” had the greatest impact on them than participants who did not participate in NJSP (27.3 percent vs 10.6 percent,  $p < 0.05$ ).

Participants who participated as an adult volunteer were significantly *less* likely to say that “volunteering in urban settings” had the greatest impact on them than participants who did not participate as an adult volunteer (12.8 percent vs 27.1 percent,  $p < 0.1$ ). Participants who participated in an adult program were significantly *less* likely to say that “volunteering in urban settings” had the greatest impact on them than participants who did not participate in an adult program (14.6 percent vs 27.3 percent,  $p < 0.1$ ).

Taking the location of your WorX program(s) into consideration, please rate the impact of the following.

Local experience in my community (N = 153)

Not at all impactful	1.3%
A little impactful	6.5%
Somewhat impactful	13.7%
Moderately Impactful	26.1%
Very impactful	52.3%

Experiences in Trenton (N = 175)

Not at all impactful	1.1%
A little impactful	2.3%
Somewhat impactful	6.9%
Moderately Impactful	27.4%
Very impactful	62.3%

Experiences in Philadelphia (N = 74)

Not at all impactful	2.7%
A little impactful	2.7%
Somewhat impactful	14.9%
Moderately Impactful	32.4%
Very impactful	47.3%

Participants who participated in ServiceworX rated experiences in Philadelphia as *more* impactful than those who did not participate in ServiceworX (4.78 vs. 4.11,  $p < 0.1$ ). Participants who participated in a middle school program rated experiences in Philadelphia as *more* impactful than those who did not participate in a middle school program (4.78 vs. 4.11,  $p < 0.1$ ).

Experiences in Appalachia (N = 139)

Not at all impactful	0.7%
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A little impactful	0.7%
Somewhat impactful	5.0%
Moderately Impactful	13.0%
Very impactful	80.6%

Participants who participated in NJSP rated experiences in Appalachia as *less* impactful than those who did not participate in NJSP (4.44 vs. 4.76,  $p < 0.1$ ). Participants who participated in JusticeworX rated experiences in Appalachia as *more* impactful than those who did not participate in JusticeworX (4.84 vs. 4.54,  $p < 0.01$ ). Participants who participated in LeaderworX rated experiences in Appalachia as *less* impactful than those who did not participate in LeaderworX (4.58 vs. 4.78,  $p < 0.1$ ). Participants who participated in a college school program rated experiences in Philadelphia as *less* impactful than those who did not participate in a college school program (4.58 vs. 4.78,  $p < 0.1$ ).

Other (N = 18)

Not at all impactful	0.0%
A little impactful	22.2%
Somewhat impactful	5.6%
Moderately Impactful	27.8%
Very impactful	44.4%

How important were the following aspects of the WorX program(s) you participated in?

Small Group Discussions

Not at all important	0.5%
Somewhat important	12.4%
Very important	33.2%
Essential	53.9%

Participants who participated in NJSP rated "small group discussions" as *more* important than participants who did not participate in NJSP (3.68 vs. 3.37,  $p < 0.1$ ). Participants who participated in JusticeworX rated "small group discussions" as *less* important than participants who did not participate in JusticeworX (3.32 vs. 3.57,  $p < 0.05$ ). Participants who participated in LeaderworX rated "small group discussions" as *more* important than participants who did not participate in LeaderworX (3.69 vs. 3.30,  $p < 0.01$ ). Participants who participated as an adult volunteer rated "small group discussions" as *more* important than participants who did not participate in as an adult volunteer (3.59 vs. 3.37,  $p < 0.1$ ). Participants who participated in multiple programs rated "small group discussions" as *more* important than participants who did not participate in multiple programs (3.65 vs. 3.32,  $p < 0.01$ ). Participants who participated in a high school program rated "small group discussions" as *less* important than participants who did not participate in a high school program (3.33 vs. 3.59,  $p < 0.05$ ). Participants who participated in a college program rated "small group discussions" as *more* important than participants who did not participate in a college program (3.69 vs. 3.30,  $p < 0.01$ ).

Large Group Discussions

Not at all important	0.9%
Somewhat important	24.1%

Very important	37.3%
Essential	37.7%

Participants who participated in JusticeworX rated “large group discussions” as *less* important than participants who did not participate in JusticeworX (3.02 vs. 3.31,  $p < 0.05$ ). Participants who participated as an adult volunteer rated “large group discussions” as *more* important than participants who did not participate in as an adult volunteer (3.34 vs. 3.07,  $p < 0.1$ ). Participants who participated in a high school program rated “large group discussions” as *less* important than participants who did not participate in a high school program (3.03 vs. 3.35,  $p < 0.05$ ). Participants who participated in an adult program rated “large group discussions” as *more* important than participants who did not participate in an adult program (3.31 vs. 3.07,  $p < 0.1$ ).

#### Witness Talks

Not at all important	2.4%
Somewhat important	20.0%
Very important	41.0%
Essential	36.6%

Participants who participated in JusticeworX rated “witness talks” as *less* important than participants who did not participate in JusticeworX (3.05 vs. 3.25,  $p < 0.1$ ). Participants who participated in a high school program rated “witness talks” as *less* important than participants who did not participate in a high school program (3.04 vs. 3.31,  $p < 0.05$ ). Participants who participated in an adult program rated “witness talks” as *more* important than participants who did not participate in an adult program (3.30 vs. 3.07,  $p < 0.1$ ).

#### Morning & Evening Prayer Services

Not at all important	6.2%
Somewhat important	28.4%
Very important	33.2%
Essential	32.2%

Participants who participated in NJSP rated “morning & evening prayer services” as *more* important than participants who did not participate in NJSP (3.23 vs. 2.88,  $p < 0.1$ ). Participants who participated in JusticeworX rated “morning & evening prayer services” as *less* important than participants who did not participate in JusticeworX (2.75 vs. 3.23,  $p < 0.01$ ). Participants who participated in LeaderworX rated “morning & evening prayer services” as *more* important than participants who did not participate in LeaderworX (3.19 vs. 2.81,  $p < 0.01$ ). Participants who participated as an adult volunteer rated “morning & evening prayer services” as *more* important than participants who did not participate in as an adult volunteer (3.24 vs. 2.84,  $p < 0.05$ ). Participants who participated in multiple programs rated “morning & evening prayer services” as *more* important than participants who did not participate in multiple programs (3.11 vs. 2.84,  $p < 0.1$ ). Participants who participated in a high school program rated “morning & evening prayer services” as *less* important than participants who did not participate in a high school program (2.81 vs. 3.19,  $p < 0.01$ ). Participants who participated in a college program rated “morning & evening prayer services” as *more* important than participants who did not participate in a college program (3.19 vs. 2.81,  $p < 0.01$ ). Participants who participated in an adult program rated “morning & evening prayer services” as *more* important than participants who did not participate in an adult program (3.22 vs. 2.83,  $p < 0.05$ ).

#### Work at Service Sites

Not at all important	0.9%
Somewhat important	2.8%
Very important	18.4%
Essential	77.9%

Participants who participated in JusticeworX rated “work at service sites” as *more* important than participants who did not participate in JusticeworX (3.79 vs. 3.63,  $p < 0.05$ ). Participants who participated in multiple programs rated “work at service sites” as *more* important than participants who did not participate in multiple programs (3.84 vs. 3.69,  $p < 0.1$ ). Participants who participated in a high school program rated “work at service sites” as *more* important than participants who did not participate in a high school program (3.78 vs. 3.62,  $p < 0.1$ ). Participants who participated in an adult program rated “work at service sites” as *less* important than participants who did not participate in an adult program (3.59 vs. 3.77,  $p < 0.05$ ).

#### Large Group Presentations by Counselors/Group Leaders

Not at all important	2.8%
Somewhat important	29.9%
Very important	43.5%
Essential	23.8%

Participants who participated in JusticeworX rated “large group presentations by counselors/group leaders” as *less* important than participants who did not participate in JusticeworX (2.78 vs. 3.08,  $p < 0.01$ ). Participants who participated in LeaderworX rated “large group presentations by counselors/group leaders” as *more* important than participants who did not participate in LeaderworX (3.07 vs. 3.81,  $p < 0.05$ ). Participants who participated in a high school program rated “large group presentations by counselors/group leaders” as *less* important than participants who did not participate in a high school program (2.80 vs. 3.10,  $p < 0.05$ ). Participants who participated in a college program rated “large group presentations by counselors/group leaders” as *more* important than participants who did not participate in a college program (3.07 vs. 2.81,  $p < 0.05$ ).

#### Specific Counselors/Group Leaders I Met

Not at all important	1.4%
Somewhat important	8.5%
Very important	39.4%
Essential	50.7%

#### Other Program Participants I Met

Not at all important	0.5%
Somewhat important	13.3%
Very important	36.5%
Essential	49.8%

#### Community Time

Not at all important	0.5%
Somewhat important	13.0%
Very important	28.8%

Essential 57.7%

Participants who participated as an adult volunteer rated "community time" as *less* important than participants who did not participate in as an adult volunteer (3.14 vs. 3.50,  $p < 0.01$ ). Participants who participated in an adult program rated "community time" as *less* important than participants who did not participate in an adult program (3.25 vs. 3.49,  $p < 0.1$ ).

#### Mass

Not at all important	7.9%
Somewhat important	24.1%
Very important	33.5%
Essential	34.5%

Participants who participated in JusticeworX rated "mass" as *less* important than participants who did not participate in JusticeworX (2.79 vs. 3.25,  $p < 0.01$ ). Participants who participated in LeaderworX rated "mass" as *more* important than participants who did not participate in LeaderworX (3.23 vs. 2.84,  $p < 0.01$ ). Participants who participated in a high school program rated "mass" as *less* important than participants who did not participate in a high school program (2.84 vs. 3.24,  $p < 0.01$ ). Participants who participated in a college program rated "mass" as *more* important than participants who did not participate in a college program (3.23 vs. 2.84,  $p < 0.01$ ).

#### Other (N = 19)

Not at all important	0.0%
Somewhat important	10.5%
Very important	21.1%
Essential	68.4%



## Appendix E: Current Social Justice Issues

Based on your past WorX experience, to what extent has your current opinion on the following justice issues been shaped by that experience:

### Immigration

None at all	9.7%
A little	11.5%
A moderate amount	25.4%
A lot	23.5%
A great deal	30.0%

Participants who participated in ServiceworX were *more* likely to say that their WorX experience shaped their opinion on IMMIGRATION than those who did not participate in ServiceworX (4.20 vs. 3.48,  $p < 0.05$ ). Participants who participated in JusticeworX were *less* likely to say that their WorX experience shaped their opinion on IMMIGRATION than those who did not participate in JusticeworX (3.29 vs. 3.96,  $p < 0.01$ ). Participants who participated in LeaderWorX were *more* likely to say that their WorX experience shaped their opinion on IMMIGRATION than those who did not participate in LeaderworX (3.89 vs. 3.38,  $p < 0.01$ ).

Participants who participated in a middle school program were *more* likely to say that their WorX experience shaped their opinion on IMMIGRATION than those who did not participate in a middle school program (4.20 vs. 3.48,  $p < 0.05$ ). Participants who participated in a high school program were *less* likely to say that their WorX experience shaped their opinion on IMMIGRATION than those who did not participate in a high school program (3.35 vs. 3.95,  $p < 0.01$ ). Participants who participated in a college school program were *more* likely to say that their WorX experience shaped their opinion on IMMIGRATION than those who did not participate in a college school program (3.89 vs. 3.38,  $p < 0.01$ ). Participants who participated in an adult program were *more* likely to say that their WorX experience shaped their opinion on IMMIGRATION than those who did not participate in an adult program (3.87 vs. 3.43,  $p < 0.05$ ).

Participants who participated in multiple programs were *more* likely to say that their WorX experience shaped their opinion on IMMIGRATION than those who only participated in one program (3.78 vs. 3.43,  $p < 0.01$ ).

### Racial Justice

None at all	5.1%
A little	7.4%
A moderate amount	24.1%
A lot	28.7%
A great deal	34.7%

Participants who participated in JusticeworX were *less* likely to say that their WorX experience shaped their opinion on RACIAL JUSTICE than those who did not participate in JusticeworX (3.68 vs. 4.11,  $p < 0.01$ ). Participants who participated in LeaderworX were *more* likely to say that their WorX experience shaped their opinion on RACIAL JUSTICE than those who did not participate in LeaderworX (4.11 vs. 3.68,  $p < 0.05$ ).

Participants who participated in a high school program were *less* likely to say that their WorX experience shaped their opinion on RACIAL JUSTICE than those who did not participate in a high school program (3.68

vs. 3.11,  $p < 0.05$ ). Participants who participated in a college school program were *more* likely to say that their WorX experience shaped their opinion on RACIAL JUSTICE than those who did not participate in a college school program (4.11 vs. 3.68,  $p < 0.05$ ).

#### Poverty

None at all	1.4%
A little	1.4%
A moderate amount	7.9%
A lot	27.4%
A great deal	61.9%

Participants who participated in ServiceworX were *more* likely to say that their WorX experience shaped their opinion on POVERTY than those who did not participate in ServiceworX (4.93 vs. 4.35,  $p < 0.05$ ). Participants who participated as an adult volunteer were *more* likely to say that their WorX experience shaped their opinion on POVERTY than those who did not participate as an adult volunteer (4.81 vs. 4.4,  $p < 0.01$ ).

Participants who participated in a middle school program were *more* likely to say that their WorX experience shaped their opinion on POVERTY than those who did not participate in a middle school program (4.93 vs. 4.44,  $p < 0.05$ ). Participants who participated in an adult program were *more* likely to say that their WorX experience shaped their opinion on POVERTY than those who did not participate in an adult program (4.76 vs. 4.39,  $p < 0.01$ ).

Participants who participated in multiple programs were *more* likely to say that their WorX experience shaped their opinion on POVERTY than those who only participated in one program (4.78 vs. 4.36,  $p < 0.01$ ).

#### Food Insecurity

None at all	4.2%
A little	4.6%
A moderate amount	12.0%
A lot	26.4%
A great deal	52.8%

Participants who participated in ServiceworX were *more* likely to say that their WorX experience shaped their opinion on FOOD INSECURITY than those who did not participate in ServiceworX (4.73 vs. 4.15,  $p < 0.05$ ). Participants who participated as an adult volunteer were *more* likely to say that their WorX experience shaped their opinion on FOOD INSECURITY than those who did not participate as an adult volunteer (4.61 vs. 4.1,  $p < 0.01$ ).

Participants who participated in a middle school program were *more* likely to say that their WorX experience shaped their opinion on FOOD INSECURITY than those who did not participate in a middle school program (4.73 vs. 4.15,  $p < 0.05$ ). Participants who participated in an adult program were *more* likely to say that their WorX experience shaped their opinion on FOOD INSECURITY than those who did not participate in an adult program (4.53 vs. 4.09,  $p < 0.05$ ).

Participants who participated in multiple programs were *more* likely to say that their WorX experience shaped their opinion on FOOD INSECURITY than those who only participated in one program (4.45 vs. 4.09,  $p < 0.05$ ).

#### Gender and Sexuality

None at all	20.3%
A little	21.7%
A moderate amount	23.0%
A lot	18.9%
A great deal	16.1%

Participants who participated in JusticeworX were *less* likely to say that their WorX experience shaped their opinion on GENDER & SEXUALITY than those who did not participate in JusticeworX (2.71 vs. 3.22,  $p < 0.01$ ).

Participants who participated in a high school program were *less* likely to say that their WorX experience shaped their opinion on GENDER & SEXUALITY than those who did not participate in a high school program (2.74 vs. 3.26,  $p < 0.05$ ). Participants who participated in an adult program were *more* likely to say that their WorX experience shaped their opinion on GENDER & SEXUALITY than those who did not participate in an adult program (3.21 vs. 2.8,  $p < 0.1$ ).

#### Mass Incarceration

None at all	12.2%
A little	16.4%
A moderate amount	29.9%
A lot	19.6%
A great deal	22.0%

Participants who participated in JusticeworX were *less* likely to say that their WorX experience shaped their opinion on MASS INCARCERATION than those who did not participate in JusticeworX (3.01 vs. 3.63,  $p < 0.01$ ).

Participants who participated in a high school program were *less* likely to say that their WorX experience shaped their opinion on MASS INCARCERATION than those who did not participate in a high school program (3.08 vs. 3.61,  $p < 0.01$ ).

#### Education

None at all	3.2%
A little	7.8%
A moderate amount	18.0%
A lot	33.2%
A great deal	37.8%

Participants who participated in ServiceworX were *more* likely to say that their WorX experience shaped their opinion on EDUCATION than those who did not participate in ServiceworX (4.47 vs. 3.91,  $p < 0.1$ ).

Participants who participated in a middle school program were *more* likely to say that their WorX experience shaped their opinion on EDUCATION than those who did not participate in a middle school program (4.47 vs. 3.91,  $p < 0.1$ ).

## Endnotes

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- <sup>i</sup> Multi-program variable loses significance with the recode.
- <sup>ii</sup> My faith influences my daily life. Strongly disagree: 3.7 percent; Disagree: 7.5 percent; Neither Agree or disagree: 14.0 percent; Agree 33.6 percent; Strongly Agree 41.1 percent
- <sup>iii</sup> How much do you integrate into your life practices and the choices: Faith: Not at all:6% ; A little :8.3 percent; Somewhat: 17.9 percent; Moderately 28.0 percent; A lot: 39.9 percent
- <sup>iv</sup> Raised in Catholic faith: No: 7.0 percent; Yes: 93.0 percent
- <sup>v</sup> Currently part of a church, parish, other faith community(and raised in Catholic faith): No: 16.1 percent; Yes: 83.9 percent  
Currently part of a church, parish, other faith community(and Not raised in Catholic faith): No: 66.7 percent; Yes: 33.3 percent
- <sup>vi</sup> Influence of the WorX program on the decision to continue/discontinue practice of faith/catholic : Negatively influenced: 2.8 percent; Did not influence: 21.6 percent; Somewhat influenced: 34.7 percent; Strongly influenced: 40.9 percent
- <sup>vii</sup> Was previously involved in church, parish, or other faith community: No: 17.5 percent; Yes: 82.5
- <sup>viii</sup> 4.9 percent seldom or never attend church or religious services, 16.9 percent attend several times a year, 19.1 percent attend monthly, 44.3 percent attend weekly, 12.6 percent attend more than once a week, and 2.2 percent attend church or religious services daily. Among those who identified as non-Catholic or non-Christian faith, 16.7 percent attend church services several times a year. 33.3 percent of the non-Catholic Christian also attend weekly or more than weekly church services. In terms of faith-based activities, 30.5 percent participate several times per year, 13.6 percent participate monthly, 16.4 percent participate weekly, and 6.1 percent participate more than once per weekly, 4.7 percent participate daily. Among the Catholics, 23.1 percent seldom or never participate in faith-based activities, 33.0 percent participate several times a year, 14.8 percent participate monthly, 17.0 percent participate weekly, 6.6 percent participate more than once a week, and 5.5 percent participate in faith-based activities daily
- <sup>ix</sup> My faith Influences me to Volunteer: Strongly disagree: 2.3percent; Disagree: 7.0percent; Neither Agree or Disagree: 9.4 percent; Agree: 34.1percent; Strongly Agree: 47.2 percent
- <sup>x</sup> My faith influences (or has influenced) the extra-curricular activities I participate in during high school and/or in College: Strongly disagree: 4.3 percent; Disagree: 5.7 percent; Neither Agree or Disagree: 9.4 percent; Agree: 34.1 percent; Strongly Agree: 47.2 percent
- <sup>xi</sup> My faith influences (has influenced) what I want to study/currently study/studied in my years of higher education: Strongly disagree: 6.6 percent; Disagree: 12.2 percent; Neither agree nor disagree: 25.4 percent; Agree: 23.5; Strongly agree: 32.4 percent
- <sup>xii</sup> Never: 0.7 percent; Once a year: 4.7 percent; Several times per year: 45.0 percent; Monthly: 25.5 percent; Weekly: 15.4 percent; More than once per week: 8.1 percent; Daily: 0.7 percent
- <sup>xiii</sup> Participants who participated in JusticeworX rated their agreement higher than those who did not participate in JusticeworX (4.39 vs 4.19,  $p < 0.1$ ).
- <sup>xiv</sup> Strongly disagree: 3.3 percent; Disagree: 3.7 percent; Neither agree nor disagree: 7.5 percent; Agree: 35.1 percent; Strongly agree: 50.5 percent
- <sup>xv</sup> Strongly disagree: 12.8 percent; Disagree: 14.7 percent; Neither agree nor disagree: 17.5 percent; Agree: 19.9 percent; Strongly agree: 35.1 percent
- <sup>xvi</sup> 22.2 percent did not return to the service site, support the organization in other ways, or volunteer at similar organizations; and 4.2 percent responded "other."
- <sup>xvii</sup> 19.2 percent of parents said their child did not return to the service site, support the organization in other ways, or volunteer at similar organizations; and 10.3 percent responded "other."
- <sup>xviii</sup> Findings are robust to alternate recoding as well (where only the "No I did not" counts as a "No") for multiple programs
- <sup>xix</sup> HS program variable loses significance with the second recode
- <sup>xx</sup> Recoded were used for the t-test: "other"s were dropped and all the "No"s were collapsed together.
- <sup>xxi</sup> Findings are robust to alternate recoding as well (where only the "No I did not" counts as a "No") for adult program/adult volunteer.
- <sup>xxii</sup> Engages in social action or service: None at all: 2.7 percent; A little: 12.2 percent; A moderate amount: 22.5 percent; A lot: 28.6 percent; A great deal: 34.0 percent.  
Volunteers consistently: None at all: 9.5 percent; A little: 15.0 percent; A moderate amount: 25.2 percent; A lot: 23.1 percent; A great deal: 27.2 percent.
- <sup>xxiii</sup> Once a year: 9.0 percent; Several times per year: 32.8 percent; Monthly: 23.9 percent; Weekly: 20.9 percent; More than once per week: 13.4 percent.
- <sup>xxiv</sup> Participants who participated in a high school program were *less* likely to agree that WorX program(s) helped them to understand the connection between social justice and their faith than those who did not participate in a high school program (3.47 vs. 3.71,  $p < 0.1$ ).
- <sup>xxv</sup> Parents who indicated that their child participated in ServiceworX were significantly less likely to say that their child's overall experience with the WorX programs was enjoyable than parents who did not indicate that their child participated in ServiceworX (2.64 vs. 2.79,  $p < 0.1$ ). Parents who indicated that their child participated in a middle school program were significantly less likely to say that their child's overall experience with the WorX programs was enjoyable than parents who did not indicate that their child participated in a middle school program (2.64 vs. 2.79,  $p < 0.1$ ).

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Parents who indicated that their child participated in JusticeworX were significantly more likely to say that their child's overall experience with the WorX programs was enjoyable than parents who did not indicate that their child participated in JusticeworX (2.83 vs. 2.59,  $p < 0.01$ ). Parents who indicated that their child participated in a high school program were significantly more likely to say that their child's overall experience with the WorX programs was enjoyable than parents who did not indicate that their child participated in a high school program (2.79 vs. 2.60,  $p < 0.05$ ).

Parents who indicated that their child participated in JusticeworX were significantly more likely to say that their child's overall experience with the WorX programs was educational than parents who did not indicate that their child participated in JusticeworX (2.76 vs. 2.59,  $p < 0.05$ ).

Parents who indicated that their child participated in JusticeworX were significantly more likely to say that their child's overall experience with the WorX programs was inspirational than parents who did not indicate that their child participated in JusticeworX (2.74 vs. 2.51,  $p < 0.05$ ).

Parents who indicated that their child participated in JusticeworX were significantly more likely to say that their child's overall experience with the WorX programs was challenging than parents who did not indicate that their child participated in JusticeworX (2.67 vs. 2.51,  $p < 0.1$ ).

Parents who indicated that their child participated in JusticeworX were significantly more likely to say that their child's overall experience with the WorX programs was thought provoking than parents who did not indicate that their child participated in JusticeworX (2.77 vs. 2.61,  $p < 0.1$ ).