James Madison University

JMU Scholarly Commons

5-6-2021

Understanding motivations to attend various sized churches: A study using family communication patterns, expectancy violations, and anxiety to predict church attendance

Molly Bradshaw
James Madison University

Understanding motivations to attend various sized churches: A study using family

communication patterns, expectancy violations, and anxiety to predict church attendance

Molly Bradshaw

A thesis submitted to the Graduate Faculty of

JAMES MADISON UNIVERSITY

In

Partial Fulfillment of the Requirements

for the degree of

Master of Arts

School of Communication Studies

May 2021

FACULTY COMMITTEE:

Committee Chair:

Dr. C. Leigh Nelson

Committee Members/Readers:

Dr. Isaac Woo

Dr. Eric Fife

Table of Contents

List of Tables

Abstract

Two separate studies were conducted to examine whether communication variables impact religious views and church attendance. For the first study, 228 students from a large Southeastern university completed a web survey. The second study was a web survey of 204 adults that was conducted via Amazon Mechanical Turk (MTURK). Both surveys were sent out to determine one's motivations to attend a small, medium, or large church using family communication, anxiety, expectations, and religion variables as predictors. Family communication, anxiety, and expectancy variables were positively correlated to many aspects of religious views. Hierarchical regression models utilizing demographics, family communication, anxiety, expectancy violations, and religious variables to predict types of church attendance were significant. This indicates that understanding one's family communication patterns, expectancies, and religious views surrounding church and religion influence people's desire to attend a specific sized church environment.

CHAPTER 1: INTRODUCTION & LITERATURE REVIEW

Attending church can be a staple event in many people's lives. There are numerous reasons for showing up on Sunday mornings or services throughout a week but a majority of "U.S. churchgoers say that when they're at religious services, they "always" or "often" feel a sense of God's presence (80%), a sense of community with others (73%) and a sense of connection to a longstanding tradition (60%)" (PEW, 2018, para. 30). Having a sense of community, purpose, and connection when gathering with others creates a space unlike any other.

Some may grow up going to spaces where they feel this community, but others may find that desire later in life or not at all. Growing up with this sense of togetherness creates a large influence on who one is and who they want to become (PEW, 2018). Having parents that attended church alongside their children showed a strong correlation of church attendance in adolescence but then led to a decline once the child grew older (Francis & Brown, 1991). A decline in church attendance could be for many reasons but finding out a way to prevent that from happening is important to see an increase in attendance in the future (McKinney & Hoge, 1983). Churches have seen growth, decline (McKinney & Hoge, 1983), and change involving their congregation size, resources available, and communities surrounding the church. Feeling safe and comfortable is important for making someone feel welcomed and invited to a place where they may be unfamiliar. This thesis aims to fill a gap in research involving families and previous expectations one may have about entering into church, as well as ways to decrease uncertainty to create a space where one is willing to attend church and feel comfortable doing so.

Expectancy Violations Theory (Burgoon, 2015) will be the theoretical backbone to help uncover people's thoughts and feelings towards new environments and ways to reduce the uncertainty created. Adapting and using The Public Report of Communication Apprehension (PRCA) scale that McCroskey (1985) created to measure anxiety in a variety of situations, will also be used to help to understand whether someone feels anxiety when going to church and potentially figure out why that takes place.

Another theoretical perspective and scale being used as a basis for this thesis is the Revised Family Communication Pattern (RFCP) scale (Koerner & Fitzpatrick, 2002a) that is used to measure methods of family communication through conversation and conformity orientations. It has also been used to predict a number of communication and psychological outcomes, such as sociability (Huang, 1999), mental well-being (Schrodt & Ledbetter, 2007), political beliefs (Austin & Nelson, 1993) and religion relating to family communication (Fife et al., 2014). This thesis will primarily focus on feelings about religion and some of the anxieties found in church environments and how family communication may relate to those issues. Having a variety of measurements used to determine history and feelings towards attending church and how family impacts that decision is crucial to this study.

Willingness to attend church and the motivators driving that individual to attend church places this as an advocacy study. Churches of all sizes create a different environment for their members and finding out characteristics of each is important when learning ways to make each individual feel the most welcomed and comfortable. Croucher et al. (2017) explained that places for religious services are known for having a safe and welcoming community by sharing support between one another and offering

resources to each individual. Community can be a large factor in willingness to attend church, but family relationships and their influence in one's life typically plays a crucial role in the start of someone attending church. Hardy et al. (2011) found that levels of spirituality and religiosity are connected within family systems along with the youth who grow up in those said family systems. Knowing that there are specific people and communities that can impact decisions and willingness to attend church leads to questions being raised. In this study, the aim is to discover what communication factors sparks an individual's willingness to attend church and the motivators driving that individual using the lens of an advocate.

The rest of this chapter will investigate variables of motivations to attend church, including size, spirituality, feelings of community, and strength of religious faith. The communication variables being utilized are anxiety, family communication, and Expectancy Violations Theory.

Chapter 2 will address Study 1. Data from students at a large Southeastern university assesses student church participant information and communication factors. An analysis of the quantitative data is presented. Chapter 3 discusses the process of collecting information, reporting the findings, and sharing key results of Study 2 in motivations to attend church among a group of adult participants from Amazon MTURK. Chapter 4 explains the implications of this thesis and possibilities for future studies.

Understanding Different Church Sizes

Churches have a wide variety of factors that determine who attends, how they grow, and its projected success. Hadaway (1981) found that when a church appears

prosperous in the desire for growth and development, it is a good indicator of the community and environment surrounding the church. Not only is the church and community important when determining the success of a church, it is important to consider the demographic region as well. "Contextual" and "Institutional" factors can determine feelings towards churches and their development in certain areas and communities (McKinney & Hoge, 1983, p. 52). Contextual factors can be thought of "any factor judged to be not reasonably changeable by intentional church effort" and an example of that would be the size of families attending. Institutional factors are considered "anything characterizing the church and congregation" which is ethnicity of the congregation, denominational background, and youthfulness (p. 63). Institutional factors impact approximately between one third and one half of the church growth or decline, and that is seen primarily in newer congregations and churches (p. 64). Data for McKinney and Hoge (1983) were collected from 1970-1978 and obvious trends were observed. Overall membership numbers were decreasing, but the geographic location impacted the church size and their numbers. Per church, there was a decrease of 3.1%, but considering all of the churches in the sample there was a 10.4% decrease in membership. Larger churches lost more people than the smaller churches which resulted in a larger total percentage. Southern churches saw some growth during the eight years that data was gathered, and denominational churches saw more loss than others (p. 54). Thus, location and size are two important factors that can determine the success rate of congregations in communities. In addition, church methods to retain their members, continue to vary between types of churches.

American religion is continuously changing, and one can see that through the overwhelming development of the megachurch (Warf & Winsberg, 2010, p. 33). The megachurch is stereotypically considered to be part of the Protestant church involving its overall orientation, and the congregation holds multiple times more members than other known traditional churches (Warf & Winsberg, 2010, p.34). They tend to be highly metropolitan and are located in a few major areas around the country. Most of the growth seen in megachurches is located in the Sunbelt, and near large facilities with a considerable amount of parking and space for activities (Warf & Winsberg, 2010, p.48). Having the resources and access to more urban areas allows for a welcoming environment for a wide range of people growing their faith.

Although there are large churches that create space for worship, there are small and medium sized churches that do the same thing. It is important to understand that "a large church is not simply just a bigger version of a small church" (Keller, 2016, p. 1). There are small, medium, and large churches that each have something different to offer. For example, having medium sized churches creates opportunities to learn more about the local community members as well as other college-aged peers coming to grow in their faith. Stevens (2012) explains that there are knowledge, skills, abilities, and other characteristics (KSAO's) that are expected from a pastor depending on the size of the congregation that one is ministering. A pastor needs to be able to understand and listen to their congregation to tailor messages to relate better when sharing stories and sermons (p. 7). Small churches have a similar orientation, except these are more intimate gatherings due to churches being fewer people. It is difficult to pinpoint one specific number to

define the size of a church and label it small, medium, or large but it is important to try when moving forward.

Why are churches that specific size?

When considering churches, "organization size refers to the total number of people who deliver services, people who receive services, and people who do both" (Cheung et al., 2015, p. 66). There is a "standard template" that is typically expected to be used when starting a church, and that is the idea that starting relatively small and growing up and out is the smartest decision (Cheung et al., 2015). While that may be the best move in some cases, other times, there should be different resources available to see changes while growing a church.

Zaleski and Zech (1995) defined optimal congregational size as the number of members beyond which the marginal revenue brought about by an additional member would be smaller than the marginal cost of that member. That is one way to think about the congregation, in relation to the benefits it brings the church. Churches are all different sizes for many reasons. Some are smaller due to the location of the church, and they can only afford a certain building that allows so many people. The church may be located in a place where there are not many individuals. In addition, families may choose not to be a part of the community. Abundance and/or lack of resources is another factor that can alter the size of the church, and that is in a state of constant change (Cheung et al., 2015, p. 73). Due to these circumstances and many more, that leads to potential reasons a church would want to grow bigger or get smaller.

Why would churches want to grow or get smaller?

There are many reasons that a church may want to grow or get smaller in size, and upon researching there were two questions asked that could help a church determine whether or not their growth or decline is moving in the way they had in mind. Figuring out the mission of the church is important, and second knowing whether that is the direction the church is headed. Cheung et al. (2015) found that people who attend large churches are not as likely to provide affirmative behaviors, and church size was negatively associated with members' identification and involvement. In large churches, people did not understand church policies and felt as though they did not fit in. Turnover was high and financial contributions were low (p. 72). Knowing that there are compromises that one must be willing to make, these two questions can determine a lot about the congregation and the projection of the church and why people may attend one type of church over another. These two questions also help to narrow down one's preferred size of a church and the desire to be a part of the community. Sizes of churches can largely impact one's experience and defining church size is important when deciding.

Size of Churches - Mega, Rural, Middle of the Road

Finding literature that specifically defines the sizing of a church is difficult because there are no clear answers explaining the differences. It is important to realize that the size of the church does not necessarily determine the success of a church. Carter (2019) explained that just because numerically the size of the church is different, that does not make the level of discipleship, or the level of involvement in the church any different. It is important to acknowledge the numbers but also to remember that churches vary in many different ways.

People want different things at each church and knowing that is important when figuring out what suits someone best. Being able to blend into the background is what some parishioners desperately want, because people like anonymity in a large group. "Feeling comfortable in their anonymity and wanting to preserve it, attendees of large churches do not have a strong desire to be part of small group gatherings or to encourage others to be less anonymous" (Cheung et al., 2015, p. 70). If someone wants this kind of environment, they will have to seek it out, and would likely avoid other churches that require more socializing. Large churches and small churches differ in many areas, and the socialization aspect is just one piece.

Defining Different Churches

Megachurches are a replica of sophisticated business models that are designed to entice as many people as they can while offending as few as possible (Warf & Winsberg, 2010, p. 47). They are able to do this by using primarily secular messages and tools. Using easily understandable language, welcoming guests in a commonly recognized manner, and using presentation slides to share the message are examples of the strategies used. By using these strategies, churches attract middle class community members to the church experience in order to receive both social and religious dimensions (Warf & Winsberg, 2010, p. 47-48).

Megachurches differ from traditional churches primarily since they are more "heavily oriented to servicing their members' needs and interests rather than adhering to a strict theological message" (Warf & Winsberg, 2010, p. 34). Megachurches are also able to collect more data using surveys in order to meet the needs of the attendees of their church. Thus, giving these churches a better understanding of what their

parishioners need. Services in a megachurch tend to be a show, meaning that they use

bright lights, loud music, encourage casual clothing, and attending is just as much a

social event as it is a spiritual one (Warf & Winsberg, 2010, p. 36). Megachurches tend

to have more resources allowing them to create a more extravagant environment, while

smaller and medium sized churches are unable to provide that service.

Keller (2016) explained that the size of churches can impact the staffing needs

and what is necessary to make the church service and operations run efficiently. A

general rule is that a new staff person and/or minister should be added for every 200

members attending the church (p. 3). Being able to handle and administer everything in a

responsible and proper manner is something important that is required in the leadership

in churches. Having more staff involved creates more opportunities to meet more people

and create relationships with the staff. So, although a member may not have a

relationship with the main pastor, they may have a relationship with a member of the

staff. For smaller and medium sized churches, the congregation is more likely to have a

more intimate relationship with the pastor and the other members of the congregation.

Carter (2019) explained that more often than not, this is the format used because there

are so many people who want to become pastors, and there is not enough room in larger

churches, or they lack the attention and connection with the congregation that they

desire. Having to split a church service into many sessions creates difficulty engaging

with everyone on a more personal level. Having that connection is a personal choice that

some feel more comfortable with, and others prefer a larger group of people, so they do

not have any requirement or sort of attention drawn to them. Each person and each

church are different, and having various sizes allows for more options when the

congregation is choosing where they feel the most comfortable and accepted. That being the case, decisions that are made in a smaller church are made with the help of everyone, while larger churches tend to have a few specialized people to make the best decisions for the entire large congregation. Structural aspects of a church are important to acknowledge because they have the ability to impact one's desire and motivation to attend.

Motivations for Attending Church

Spirituality

There are many reasons why someone may choose a large church over a small church and vice versa, but it may also depend on the message being taught at the church. There are two main types of religiosity that one may intentionally look for in a church environment. Extrinsic versus intrinsic religiosity (Allport & Ross, 1967) . Allport and Ross (1967) explains that extrinsic individuals find that religion provides relief in times of difficulty. They may find that involvement in religion allows for social connections and provide another level of status in the community. Intrinsic individuals prioritize their relationship in the church, and the needs of this person are similar to the basic principles of religion. Those with an extrinsic orientation are thought of as having a religious faith held less deeply than those with an intrinsic orientation who hold a "master motive" based in their religion (Allport & Ross, 1967). There is a significant difference between the two and knowing how each embodies religion and their relationship with the idea is important. Allport and Ross (1967) clearly state the main difference between the two orientations is that "the extrinsically motivated person uses his [sic] religion, whereas the intrinsically motivated lives his religion" (p. 434). Allport and Ross (1967) also

developed the 20-item self-report Religious Orientation Survey (ROS) to measure intrinsic and extrinsic religiosity. Similarly, Allen and Spilka (1967) created the idea of committed and consensual religiosity to decipher cognitive differences associated with religious orientation. Committed religion is meant to be authentic, genuine faith that is open, honest, and abstract, while consensual religion is understood as non-internalized faith with a cognitive perspective displaying more detached, closed, and simplistic ideas (Van Wicklin, 1990). These factors contribute to religious experiences and spirituality. Ventis (1995) found that people who keep an open and personalized journey with their faith compared to those with closed minds and detached faith styles are more likely to have a healthier lifestyle along with a better state of mental health. Bergin (1983) found that "religious commitment had a positive association with mental health in nearly half (47%) of the study effects tabulated" (Larson et al., 1992, p. 557). Knowing that positive association could indicate a large reason people attend church (Larson et al., 1992).

Measuring the strength of one's faith is difficult to do but asking a few personalized and tailored questions can narrow down that answer. Plante and Boccaccini (1997) developed the 10-item The Santa Clara Strength of Religious Faith Questionnaire (SCSORF) that was designed to better understand the strength of one's religious faith. This questionnaire is vague and broad enough that it can be applied to numerous areas of research including mental health (Larson et al., 1992), adolescent development (Hardy et al., 2011; King & Roeser, 2009), and coping (Nelson, 1990). Plante (1997) explained that "significant correlations between strength of religious faith, self-esteem, interpersonal sensitivity, adaptive coping and hope correspond with previous research, suggesting that mental health benefits are associated with strong religious faith" (p. 375).

The SCSORF will be used to measure religious strength in this study. Being such a brief questionnaire, it can easily be taken by participants and easily understood when analyzing results.

Without focusing on one specific denomination or affiliation when measuring religious strength, the SCSORF is able to be shared across many religions. Having the ability to be so diverse in terms of reaching across research disciplines is something to be considered when utilizing it. Considering that there is normally some kind of motivational drive to attend church services, the SCSORF is helpful in determining the reasons for an individual to attend church. Feeling confident and comfortable in a church is a large deciding factor when choosing to attend, and that can create more opportunities for improving the community of the church environment.

Feelings of Community

Megachurches typically offer an environment that is courteous and welcoming, making it appealing for newcomers to join. They tend to "offer ''toned down,'' undemanding, multi-denominational approaches centered on positive spiritual, therapeutic messages rather than the guilt-laden doctrines characteristic of many traditional (especially Protestant) denominations" (Warf & Winsberg 2010, p. 36). Previous statistics have found that in the United States, 95% of people believe that there is a supreme being. Approximately 40% of people attend a religious service weekly (Gallup & Lindsay, 1999). These numbers have continued to fluctuate over the years, and new data gathered shows that the percentage of adults who consider themselves Christians have decreased by almost eight percent. Going from 78.4% in 2007 to 70.6% in 2014 shows tremendous change. Pew Research Center (2015) found that not only have

the number of Christians decreased, but those who consider themselves to be disaffiliated from religion have increased about six percent to 22.8% in the last seven years. Since megachurches tend to be either non-denominational or multi-denominational, that creates another level of attraction and welcomes more people without creating labels that some may find restricting (Gallup & Lindsay, 1999). Surrounding oneself with the atmosphere and people that they relate to is important in finding a place where one can feel welcomed.

"Youthfulness" is another aspect of a church that can decipher trends of growth, while a more elderly congregation can show patterns of decreased attendance and involvement (McKinney & Hoge, 1983, p. 63). It is hard to pinpoint why young adults are harder to attract to church and remain active members. That is one important piece of information that is difficult to understand, but one that could change the church culture and dynamic (McKinney & Hoge, 1983, p. 65). There are many different age groups at all churches but knowing the history of a church can help to understand the congregation better. Another example would be knowing that people in a small church have a family history of attending. Although they may be older, they may also be more likely to contribute to the church financially, physically, spiritually, mentally, and in many other ways. Any type of involvement in the church is important and being able to share what one is passionate about is a main reason for attending in the first place.

Advocacy Involvement

Children's Programs

Children's programs can be a determining factor in deciding to attend a church. The accessibility and consistency that is offered during a service is one important aspect

that can sway a potential newcomer's decision. Having someone to watch your child while worshipping creates a more focused and distraction-free space. As the child grows older, there are usually multiple levels of programming offered during the church service as well as outside the service, for example, vacation bible school or youth groups (McKinney & Hoge, 1983, p. 57).

Youth groups are one aspect of a church that creates a commitment outside of the usual timeslot for church. This gives middle-school to high-school aged children the opportunity to spend more quality time with their peers. Woo et al. (2019) explain that these outlets of ministry are a great opportunity to show the benefits of participating in churches outreach activities. The head pastor at an Open Door Presbyterian Church (ODPC) said "When the members are most committed and most passionate is when they are involved. As the percentage of our members who are involved with the outside world, they were the most passionate. We keep giving them motivation and we keep saying that we are not doing this to be comfortable. We must keep saying that and keep doing the work" (p. 14). Knowing the motivation behind attendance is what helps cater the lessons and the energy that is created during these important times for children.

Food Bank, Worship, and Missions

Congregational characteristics would be considered another aspect that is not easily changed but necessary for church developments. Examples of this would be ethnicity of congregation and membership size (McKinney & Hoge, 1983, p. 63). Institutional action factors are important when considering the involvement within the church. It is important to understand involvement like this can impact the knowledge that "affluent and youthful congregations grew more than others and having child-oriented

programs such as vacation church school was associated with growth" (McKinney & Hoge, 1983, p. 57). A churches leadership style and current programs are two examples of spaces that create the opportunity to make changes that benefit the congregation and growth of the church (McKinney, & Hoge, 1983, p. 65). Many have the choice when deciding on where to attend and what they look for in churches, but some stick to their roots when attending. There are many reasons that one may choose to branch away to a new church or remain in the same church their entire life, and one of those main reasons could be their family and their involvement in their church.

Family Communication

Family communication is examined in numerous disciplines, and finding it incorporated with religion is helpful in understanding more about the ways it impacts decisions of involvement and comfort within a church. Socialization can help to realize messages' importance and how they are viewed based on how someone was parented (Medved et al., 2006). When success rates and implications were considered after analyzing parenting styles and support in childhood, Kranstuber et al. (2012) found that a more positive parenting atmosphere led to more drive and "students' perceptions of message and sender characteristics emerged as significant predictors of cognitive learning indicators, learner empowerment, college motivation, and satisfaction with college" (p. 44). There are many different types of parenting styles, and for this study, it can be helpful to determine whether a parenting style is measured as accommodative or not. "Accommodative communication (religious-specific supportive communication and respecting divergent values) was associated with increases in relational satisfaction and shared family identity. Two forms of nonaccommodative communication (inappropriate

self-disclosure and emphasizing divergent values) were associated with decreases with

relational satisfaction and shared family identity" (Colaner et al., 2014, p. 310). The

(Non)Accommodative Behaviors questionnaire used by Colaner (2014) was composed of

questions that measured religious difference, relational characteristics, and

(non)accommodative communication. This scale was created to help when learning more

about relationships between family and religion. Communication behaviors regarding

religious communication were then measured within parent-child relationships. The

relational and religious aspect is important to develop because that may impact religious

decisions in the future.

Defining Family Communication and the RFCP Scale

Both family and communication are broad terms that allow for multiple

interpretations depending on the individual. One scale that has been used to better

understand family communication is the Revised Family Communication Pattern (RFCP)

scale. Prior to explaining the scale, Koerner and Fitzpatrick (2002b) discuss the various

ways that family and communication intertwine with the scale. One definition of family

according to Koerner and Fitzpatrick (2002a) is " a group of intimates who generate a

sense of home and group identity and who experience a shared history and a shared

future" (p. 71). This definition can be altered considering that some think that family is

only blood relatives and those who are connected to them either legally or biologically.

The Revised Family Communication Pattern (RFCP) scale is primarily used to

predict a number of communication and psychological outcomes, such as sociability

(Huang, 1999), mental well-being (Schrodt & Ledbetter, 2007), political beliefs (Austin

& Nelson, 1993) and religion (Fife et al., 2014). The RFCP scale is split into two

sections: conversation orientation and conformity orientation (Koerner & Fitzpatrick, 2002a). Broadly speaking, conversational orientation is when families are able to create environments that create discussion and openness relating to many topics. Conformity orientation is when families want everyone to think and believe similar ideas to create a likeness between them (Koerner & Fitzpatrick, 2002a). These are the two subscales of the instrument, and they "help to understand (a) concept-orientation, or the influence of ideas, and (b) socio-orientation, or the influence of relationships" (Fife et al., 2014, p. 75). To begin, conversation orientation also is broken into two parts, high and low conversation orientation. High conversation orientation is centered around open communication and relationships with parental figures and the individual. By being able to have interactions that do not restrict their language and topic choice, it can alter the way that they may communicate with others in the future. It can lead to more honest, trustworthy, and positive outcomes in the future (Fife et al., 2014, p. 76). Low conversation orientation is quite the opposite. This orientation is centered around limited discussion and privacy in order to create more distance between oneself and a topic. Parents and families who engage in any conversational behavior have more links to positive outcomes. Those two orientations have an impact on children's ability to understand and process information and their decision-making skills (McLeod & Chaffee, 1972).

Conformity orientation deals more with families that "stress the homogeneity of attitudes, values, and beliefs" (Koerner & Fitzpatrick, 2002b, p. 85). This orientation deals primarily with the belief that if one's family believes something their children should agree and follow in the same footsteps as they have. By prioritizing family

interactions and the engagements that are made, it impacts the decisions made to impact one's future and who they choose to become. There are high and low conformity orientations. High conformity is where children and parents share similar family behaviors and beliefs. However, this form of conformity has been associated with depression, whereas Schrodt et al. (2007) reported that conformity is positively associated with perceived stress and inversely associated with global self-esteem. According to Koerner and Fitzpatrick (2002a), one possible explanation for these contradictory findings may be that the influence of conformity orientation on children's resiliency, coping skills, and well-being depends on whether the influence of the primary authority figure is positive or negative (Schrodt & Ledbetter, 2007, p. 349). Lower conformity orientations allow for more freedom when making choices. It can be predicted that there is more obedience from this way of teaching and gives people more opportunities to find what they are passionate about (Fife et al., 2014, p. 76). This can also be utilized in a religious respect by understanding the way a child was raised, and the ideas of conformity that surround their upbringing. This conformity could lead to the type of church one feels comfortable in and would want to attend.

Using the RFCP model, four parenting styles have been identified and researched in depth, and those include: authoritative, permissive, authoritarian, and neglectful (Koerner et al., 2002a). Authoritative parents are close to their children while finding the line between freedom and complete restriction. Parents are highly involved in their children's lives, but they make sure that the child knows who is in charge by having rules and set expectations. Authoritarian parents are similar in the ways that they are close to the individual yet have more boundaries that require more submissiveness due to their

amount of power. Authoritarian parents' intrusive behaviors make them out to be aggressive and less inviting than an authoritative parent (Koerner et al., 2002a). Permissive parents focus more on creating a bond and relationship with the child. By doing that, it lessens the likelihood of disruptions caused and allows the child to have more freedom due to the lack of rules and control asserted. Lastly, are the neglectful parents. Those parents have little to no involvement in the lives of their child resulting in no demands and no relationship (Hardy et al., 2011, p. 218). Considering the different parenting styles is important when determining whether the previous parenting styles and family relationships may impact church decisions, attitudes, and behaviors.

Knowing that there are various ways that families interact with one another can be used to predict the comfort levels when entering into new situations including churches. Family relationships play a role in finding out the strength of one's faith (Baumbach et al., 2006). Further, finding the strength of one's faith is important when learning the path that some children decide to take both religiously and spiritually based on their parents and other family members.

Family Communication and Religion

Comparing the relationship between families and children's religious preferences is something that can help understand future church attendance patterns. If parents are more religious and attend church, their children are more likely to attend and be a part of a church as well (Hardy et al., 2011). Religion can be an important part in one's life, and parents have the ability to guide their children to attend church or not. Research done on family communication showed that the family structure and relationships matter in the development of religious beliefs. Although there may be preferred parenting techniques,

open and honest communication between children and parents about spirituality is better than any specific parenting technique (Fife et al., 2014). Knowing how big of an influence families have in their child's life can carry over into their religious beliefs when they are out on their own and finding out who they want to be.

How a child was parented and raised may impact their decision to continue practicing their religious and spiritual journey (Hardy et al., 2011, p. 217, Myers, 1996). Although families and their relationships with their child tends to shape growth and development, parenting techniques can impact their decision to continue going to church, but it can also hinder their views and decisions to attend as well (Clarke-Stewart & Dunn, 2006). Numerous factors determine one's growth in their faith and spirituality. Some of those attributes include genetics, personality, family, peers, schools, and religious organizations (King & Roeser, 2009). Another aspect to consider when entering into a church, is whether an individual comes across too many differences in experiences, uncomfortable situations, new people, etc. This may create internal dissonance in an individual causing them to re-evaluate if they want to be a part of a congregation. Anxiety with going to church could then occur.

Reasons Not to Go to Church

Anxieties for Going

Knowing that people were interested in attending church and continuing their journey changes depending on the individual. PEW (2018) found the main reasons people attend church is to become closer to God, allow their children to grow up with a moral foundation, to make them a better person, and to find comfort in times of struggle. Entering into a place of worship eased these individuals' anxieties about religion and

church settings, and they were able to find peace within themselves and a drive to grow in the church. Although many had this experience, not all can say the same, and that results in others not attending church due to fears or discomforts they may have.

PEW found that people were not interested in attending church due to several reasons. The main reasons people had anxieties when attending church include knowing that "one-in-four who say they have not yet found a house of worship they like, one-in-five who say they dislike the sermons, and 14% who say they do not feel welcome at religious services" (PEW, 2018).

Knowing that there are many churches available to attend and occasional pressure to attend services in one's community, it can make it difficult for one to feel welcomed and comfortable in a church. Knowing that each church has something different to offer also gives people an uneasiness upon entering, which then creates another level of anxiety which is important to understand.

Defining Communication Anxiety

Communication anxiety is a common trait that many exhibit over the course of their life. Anxiety in an individual can create hesitancy, discomfort, and many other unsettling feelings that then lead to increased levels of stress. Anxiety is seen in many different people in many different environments and scenarios, which is what The Public Report of Communication Apprehension (PRCA) was made to measure (McCroskey et al., 1985). The PRCA is composed of 24 carefully curated questions that aim to analyze individual's communication apprehensions in a variety of scenarios. In the scale, there are six questions that specifically target public speaking scenarios, meeting spaces, interpersonal interactions, and group anxieties. The goal of creating this scale was not to

create an exhaustive list of situations that could potentially cause anxiety. The goal was to provide a representative sample of scenarios to gain a better understanding of where high levels of nerves are generated in communication situations (McCroskey et al., 1985). Although anxiety is a very broad term, there are four main categories that need to be defined.

McCroskey (1985) examined the four main areas involving interacting with others that have the ability to create anxiety in individuals. Public speaking anxiety is the first measured on the scale. When using the term public speaking, it encompasses a wide range of speaking as do the other three measurements. The public speaking subscale looks at the anxiety stimulated from standing to present, talk, share, or any form of communication in front of others (McCroskey et al., 1985). There are many factors that indicate whether anxiety levels are increased when public speaking. One includes knowing if the audience has higher amounts of knowledge about a subject, if they do, the presenter's anxiety increases (Beatty, 1988). If a situation is presented as more novel, anxiety increases (Beatty, 1988). Everyone experiences some kind of arousal when speaking in front of different publics, but the extent of the anxiety changes depending on who is in the crowd. Beatty (1988) explained that there are also different ways to express anxiety, and some examples would include physiological reactions like rage and excitement.

Measuring the communication anxiety created during meetings is another important scenario McCroskey found important to test. This part of the scale includes questions that mention fear of facing an audience, shyness, nerves, enthusiasm, how afraid one may be when speaking, and the excitement about having an opportunity to

speak in public (McCroskey, 1978). Being able to find out how people feel in all of these situations is important, but the crucial factor is determining the comparison between each of the four categories. Meeting spaces seemed more like a classroom setting and exerted a different level of anxiety than the other scenarios and it created more nerves for some people (McCroskey & Beatty, 1984).

Interpersonal relationships and interactions are a large part of daily encounters. Measuring this in the PRCA scale is important when determining comfort in a wide variety of scenarios. The interpersonal portion of the scale looks at tension, nerves, fear, calm and relaxed feelings, and how afraid one may be to initiate and carry on conversations in dyads (McCroskey et al., 1985). There is little correlation found in public speaking anxieties and dyadic anxieties. People tend to be more comfortable in small conversations, but not all the time. "Communication is not just talking, but relationship building," and each communication scenario is different in people's perceptions (Woo et al., 2019, p. 17).

Group communication anxieties manifest in a combination of interpersonal and public speaking. Groups differ in size, leaving one unsure of what they may be entering into in terms of a communication situation. In the PRCA scale, group anxieties are measured looking at a few factors. This scale analyzes how much someone would like to participate in a group conversation, how much fear that creates, the nervousness, how comfortable one is, and how calm or relaxed someone may be in group settings (McCroskey et al., 1985). Measuring on the extremes helps to see which creates more apprehension in an individual and allows for better understanding of the other categories as well. Churches are full of a variety of small groups, and that could lead to hesitancy

when entering into churches for the first time. Woo et al. (2019) explains that having smaller groups can "provide bonding opportunities for specific groups of members and their families and bridging and bonding activities between these families and those serving in this ministry" (p. 14). But if one has group anxiety, this could be problematic with church attendance. Creating a space to push comfort zones and be willing to share information and grow in faith is important when realizing the benefits of a small group space. It is expected that new situations will create some form of anxiety, and there has been research conducted by McCroskey (1985) to better understand why and ways to make the transition of feeling comfortable in groups easier.

Research on Communication Anxiety (PRCA)

The PRCA scale has been applied to a variety of topics. Some of the research has been done on cultural apprehension differences and testing how cultures may respond differently to the questions as well as the scenarios that are explained (Pribyl et al., 1998). Gender was another aspect that was analyzed, and it was found that in some cultures women are more likely to have communication apprehension in large groups. Cultural differences also shape how people are expected to act in public and that alters whether they are more comfortable sharing their voice in groups, dyads, publics, or meeting spaces (Pribyl et al., 1998). This study will examine how communication anxiety specifically relates to church attendance. One cause of anxiety could be worry about what to expect at church or violating behavior expectations.

EVT - Unsure of What Will Take Place

Describing Expectancy Violations Theory

Expectancy violations occur when there are preconceived notions or ideas upon entering into a new or unknown environment that creates an opportunity for dissonance in reality or an idea (Burgoon, 2015). The Expectancy Violation Theory (EVT) is relevant for the current study in the way that it describes unanticipated violation of norms and expectations. In this study, the theoretical notions could be applied in a religious context. Entering into new places, with new people can be daunting. If a person did not grow up in the same church, they may not know what to expect upon entering. People typically set expectations before taking on something new, and that is what happens when individuals and/or families start joining something that they have never experienced. As Burgoon (2015) states, EVT "predicts and explains the effects of nonverbal behavior violations on interpersonal communication outcomes such as attraction, credibility, persuasion and smooth interactions" (p. 1). When certain actions are implemented, such as shaking one's hand or hugging when meeting for the first time, expectations are formed consciously or unconsciously, which allows for ideas to be formed from the individual's unique perspective. Burgoon and Jones (1976) indicated that individuals approach situations with previously developed expectations regarding potential outcomes of scenarios. Shaw and Joseph (2004) designed a scale about religion and the uncertainty that surrounds it. Since there are so many various churches and sizes, expectancy violations can occur easily, this theoretical lens allows us to look at research about why some may have hesitations in attending, joining, or entering into any church regardless of size.

Previous Research Done on Expectancy Violations Theory

Expectancy violations can be positive and negative, because on occasion expectations can be pleasantly violated (Burgoon, 2015). In most scenarios, proxemics is the standard when analyzing expectancy violations because that is often violated most and noticed first. Proxemics is considered the perceived space and use of space between one thing and another. Beginning as a way to observe primarily nonverbal cues, the last 40 years has allowed for development and discovery of new ways and situations that lead to violations of expectations (Burgoon, 2015, p. 1).

Some scenarios that have been studied include expectancy violations in close relationships (Afifi & Metts, 1998; Burgoon, 1993), relationships with friends and the media (Cohen et al., 2010), parents' expectations of their children specifically in academia (Zhang et al., 2011), and other important concepts that could lead to a violation of one's expectations. Burgoon (2015) gathered a list of conclusions made through research surrounding EVT and how it can be better understood. Those conclusions include:

Expectancies do guide behavior and have persistent effects on interaction. Communicator reward valence affects communication patterns and outcomes by itself and in combination with violation characteristics. Nonverbal violations heighten attention and create orientation responses. When violations are ambiguous or have multiple meanings, their interpretation is affected by the violator's reward valence; when they have fairly consensual social meanings, reward valence does not matter. Nonverbal violations often (though not always) alter responses relative to confirmations (Burgoon, 2015, p. 6).

Looking more in depth at the ways people approach scenarios is important, but for this study, how these communication behaviors and expectations will vary in new situations, such as going to a new church is the focus.

How Expectancy Violations Theory Ties into This Research

Incorporating expectancy violations into this research is important when understanding the hesitations that people may have when entering into new scenarios, specifically churches. By examining what preconceived ideas are created about churches and how the nonverbals, interactions, atmosphere, etc. can impact and potentially violate one's expectations one can better understand churches in general. Questions asking about ideal environments and how they can be improved to make others more comfortable and welcomed into a church is important advocacy for church attendance in general. Considering the way that people were raised and their previous, if any, church experience can have a large impact on the expectations that are created.

One of the most important parts of expectancy violations is considering the place and time of the interaction taking place (Burgoon, 1993). Being too close or too far away from someone when speaking, sitting, consoling, smiling, can change the impact of the message that is meant to be delivered. Not only is physical distance something that plays a role in the range of distance, but likeability of the person is another piece to consider. If one feels safe, trusting, and welcomed in a conversation or interaction, they may be more likely to stand closer, enjoy the conversation, and possibly engage more in the future (Burgoon, 2015, p. 2). Thinking about a church atmosphere and the various sizes of churches, the proximity of interactions can impact the perceptions and comfort levels of

an individual. In order to understand the comfort levels during an interaction, uncertainty

reduction tactics should be used to break down various engagements.

Uncertainty Reduction Theory

Berger's Uncertainty Reduction Theory has the central understanding that "when

strangers meet, their primary concern is one of uncertainty reduction or increasing

predictability about the behavior of both themselves and others in the interaction" (Berger

& Calabrese, 1975, p. 100). Berger (1979) explains three strategies used in the theory:

passive, active, and interactive. Passive strategies include comparing yourself to others,

self-monitoring, and blending into a group. Active strategies are the opposite. It is when

you are more likely to approach people, ask questions about the target and the

environment you entered. Lastly, is the interactive strategy, and that involves questioning

others, sharing information about yourself and learning how to read people around you.

Knowing the attitudes of people around you can illuminate the environment and help

decide whether one's levels of uncertainty would be increased or not. Redmond (2015)

explains that trying to understand what is happening in one's surrounding environment is

the main purpose of Uncertainty Reduction. Making sense of your environment includes

improving one's ability to correctly predict or explain what is taking place. Berger and

Calabrese (1975) claim that having attitudes that are similar to one another increases the

number of alternative explanations for strangers' behaviors. On the other hand, similar

attitudes reduce the amount of possible alternative explanations for behaviors from

people you do not know.

Uncertainty Reduction Theory in Relation to Churches

Research has been done on the Uncertainty Reduction Theory in many different disciplines and has not specified its scope (Gudykunst & Nishida, 1984, p. 23). One initial study that was done observed cultural differences using uncertainty reduction and tried to understand in what ways cultures impacted "attitude similarity, cultural similarity, culture, and self-monitoring upon selected aspects of uncertainty reduction in initial interactions: intent to self-disclose, intent to interrogate, attributional confidence, attraction, and nonverbal affiliative expressiveness" (Gudykunst & Nishida, 1984, p. 23-24). Clatterbuck (1979) discussed confidence in a person and their interactions and how that can impact how uncertain they may be. Clatterbuck (1979) further reiterated how important it is for communication processes to incorporate relational aspects, and that apprehension usually was included in those interactions. Creating a space that welcomes and appeals to individuals is a main way to increase numbers and potentially involvement within the church, which is the goal.

Summary and Hypotheses

McKinney and Hoge (1983) studied the growth and decline of small and large churches in relation to institutional and contextual factors. "Contextual" and "Institutional" factors are able to impact the way churches attract members of the community and create engagement to retain interest in attending (McKinney & Hoge, 1983, p. 52). Finding attendance numbers to define a church size is difficult because they are constantly changing and there are many factors to consider when defining, such as location and resources that are available (Zaleski & Zech, 1995). There are numerous reasons for wanting to attend one church over another, but there needs to be motivation of some sort to initiate the desire. That could be desire to grow closer to God, to gain a sense

of community, family history, and so on. Fife et al. (2014) discusses family orientations and the impact that has on the motivations for involvement in church. In childhood, the relationship between parents and children influence the desire that children have to explore the extent of their faith. Having the personal choice to learn and pursue a life of faith is a choice that should be made by oneself (Fife et al., 2014). Family communication plays a large role in deciding whether one wants to attend church. The Revised Family Communication Pattern model created by Koerner and Fitzpatrick (2002b) will be used to inform and also to guide a portion of this study and see whether conversation orientation and/or conformity orientation in families are predictors for church attendance.

Communication Apprehension is another variable being examined to measure individuals' apprehensions when communicating (McCroskey et al., 1985). Using Expectancy Violations Theory (Burgoon, 2015), we are able to better understand feelings about entering into church while also learning ways to lessen the anxiety it can create. It is important family communication, anxiety, and advocacy together to better understand motivations for attending or not attending church. There has been little research linking family communication to religion, anxiety, and advocacy besides Fife et al. (2014). This study adds to previous literature on family communication, religion, and anxiety by determining motivations to attend church and factors that influence that decision. With that being said, here is where the merging of literature will take place, and theoretical contributions can be made.

Hypotheses and Research Questions

H1: Family communication is related to likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity.

H2: Interpersonal anxiety and church anxiety is related to likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity.

H3: Expectancy violations at small, medium, and large churches are related to likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity.

H4a: Demographics, family communication, anxiety, expectancy violations valence and expectancy violations expectedness at different churches, religious faith, religious orientation, reliance on God, dimensions of religiosity, and size of church will predict likelihood to attend religious services at small churches.

H4b: Demographics, family communication, anxiety, expectancy violations valence and expectancy violations expectedness at different churches, religious faith, religious orientation, reliance on God, dimensions of religiosity, and size of church will predict likelihood to attend religious services at medium churches.

H4c: Demographics, family communication, anxiety, expectancy violations valence and expectancy violations expectedness at different churches, religious faith, religious orientation, reliance on God, dimensions of

religiosity, and size of church will predict likelihood to attend religious services at large churches.

CHAPTER 2

Method - Study 1

Participants and Procedure

After receiving approval from the Institutional Review Board, two surveys were conducted. For study 1, participants were selected from an introduction to communication class research pool administered by SONA which is a participant pool software program. Participants were asked to fill out a survey online that was administered via Qualtrics. Of those 228 people that participated 56 (24.6%) were men and 172 were women (75.4%). The average age of respondents was 18 (M=18.24, SD=.762). Class rank was 96.9% Freshmen (n=221), 2.2% Sophomores (n=5), .4% Juniors (n=1), and .4% Seniors (n=1).

Respondents were asked to answer a series of questions regarding their experience and attitudes towards various sized churches, their expectations upon entering, and how those expectations could potentially be violated. Family communication, anxiety, feelings of community, and demographics were asked and measured in the survey. The completion time for the survey was approximately 15-20 minutes. Students were given credit after their participation was recorded, and that was displayed in their online survey program SONA.

Measures

The Public Report of Communication Apprehension (PRCA) scale that McCroskey (1985) created was used to measure participants' communication apprehension. The PRCA is composed of 24 questions that categorize an individual into sub-scores based on the contexts of public speaking, dyadic interaction, small groups, and

large groups. Some questions were adapted for this study in order to specifically target questions towards churches (which includes six questions). Examples of questions in the PRCA scale focusing on the interpersonal aspect include, "While participating in a conversation with a new acquaintance, I feel very nervous" (M=17.30, SD=4.77, α=.87) and for the church anxiety piece six questions were developed for this study adapted from the subscale, see Appendix A. The adapted questions include, "Generally, I am nervous when I have to participate in church"; "Usually, I am comfortable when I have to participate in church"; "I am very calm and relaxed when I am called upon to express an opinion at church"; "I am afraid to express myself at church"; "Communicating at church usually makes me uncomfortable"; "I am very relaxed when answering questions at a church" (M=17.45, SD=4.73 α=.85). Respondents gave their responses with strongly disagree (coded as 1) to strongly agree (coded as 5).

The Age Universal Religious Orientation Scale (Gorsuch & Venable, 1983) was used to measure religiosity. The scale is made up of 20 questions to help understand various aspects of religiosity and prayer, and it is composed of two parts including nine intrinsic universal questions and eleven extrinsic universal questions. Ranked on a 5-point Likert scale, responses range from strongly disagree (coded as 1) to strongly agree (coded as 5). The extrinsic universal portion has questions that include, "I enjoy reading about my religion," and "I go to church because it helps me to make friends" (M=34.93, SD=6.55, α=.72). Examples of intrinsic universal questions include, "I try hard to live all my life according to my religious beliefs," and "I have often had a strong sense of God's presence" (M=23.07, SD=6.17, α=.89).

When measuring the strength of religious faith, the Santa Clara Strength of Religious Faith Questionnaire (Lewis et al., 2001) was utilized. This scale consists of 10 brief questions that allow participants to understand the strength of their faith. Ranked on a 5-point Likert scale, responses range from strongly disagree (coded as 1) to strongly agree (coded as 5). "My religious faith is extremely important to me," and "I enjoy being around others who share my faith" *(M=34.98, SD=10.51 α=.97)* are examples of questions asked in the questionnaire.

Shaw and Joseph (2004) designed the Quest Religious Orientation scale which discusses the uncertainty about religion. Respondents gave their responses on a 5-point Likert scale with strongly disagree (coded as 1) to strongly agree (coded as 5). When measuring uncertainty about religions, there are three pieces that were examined. Quest comprehensiveness was measured using four questions such as, "I was not very interested in religion until I began to ask questions about the meaning and purpose of my life" (*M=12.92, SD=3.40, α=.71*). Quest tentativeness posed four statements saying, "As I grow and change, I expect my religion also to grow and change" (*M=12.28, SD=3.18, α=.65*). Quest doubt asks four questions such as, "For me, doubting is an important part of what it means to be religious" (*M=12.92, SD=3.396, α=.825*).

Measuring one's reliance on God was measured with Joseph and Diduca's (2007) dimensions of religiosity scale. The 20 questions compiled ask individuals about religious preoccupation, guidance, conviction, and emotional involvement. Examples of the five questions asked involving religious preoccupation include, "My thoughts often drift to God" (*M=16.10, SD=5.10, α=.92*). Conviction posed five questions that said, "I am sure that Christ exists" (*M=19.34, SD=5.42, α=.97*). Emotional Involvement included five

questions such as, "I feel happy when I think of God" (*M=18.65, SD=4.97, α=.94*). Lastly, guidance has five statements that say, "I try to follow the laws laid down in the Bible" (*M=17.40, SD=4.71, α=.86*). Respondents gave their responses using strongly disagree (coded as 1) to strongly agree (coded as 5).

Flor and Knapp (2001) looked at predicting adolescents' internalizations of parents' religious views. Their scale has 5 questions that aim to understand religion involving parent relationships and frequency in church attendance. Respondents gave their responses on a 5-point Likert scale ranging from strongly disagree (coded as 1) to strongly agree (coded as 5). Questions asked include, "Religion is important to me," and "How often do you attend church" (*M=11.57, SD=3.21, α=.90*).

Family communication was measured using the Revised Family Communication Patterns Scale (RFCP) (Koerner & Fitzpatrick, 2002a). The RFCP has two subscales. Conversation orientation has 15 questions such as, "In our family we often talk about topics like politics and religion where some persons disagree with others," and "I usually tell my parents what I am thinking about things" (*M=52.74, SD=12.05, α=.93*). Conformity orientation has eleven questions such as, "My parents sometimes become irritated with my views if they are different from theirs," and "When I am at home, I am expected to obey my parents' rules" (*M=33.38, SD=8.09, α=.88*). Respondents gave their responses on a 5-point Likert scale going from strongly disagree (coded as 1) to strongly agree (coded as 5).

A (non)accommodative scale created by Colaner et al. (2014) was used in this study to examine religious identity differences in parent-child relationships. Nineteen questions were asked, and individuals completed the questionnaire using a 5-point Likert

scale ranging from strongly disagree (coded as 1) to strongly agree (coded as 5).

Questions were asked to examine religious specific supportive communication,

respecting divergent values, inappropriate self-disclosure, emphasizing divergent values,

and giving unwanted advice in these parent-child relationships. An example of the four

questions regarding religious specific support asked the participant, "My parents

sometimes become irritated with my views if they are different from theirs" (*M=14.34,

SD=3.27, α=.73)*. Respecting divergent values was another section, and it asked four

questions such as, "If my parents don't approve of it, they don't want to know about it"

(*M=14.69, SD=3.20, α=.90)*. Inappropriate self-disclosure was another section measured

individually, asking four questions such as, "My parents often say things like "There are

some things that just shouldn't be talked about"" (*M=9.26, SD=3.58, α=.89)*.

Emphasizing divergent values asks three questions such as, "My parent(s) are generally

respectful of my religious beliefs when we talk about our opinions" (*M=6.48, SD=2.87,

α=.90)*. Lastly, giving unwanted advice was measured by asking four questions like, "My

parent(s) check up on me to see if I am following religious practices" (*M=11.33,

SD=3.55, α=.79)*.

In order to measure characteristics and consequences of expectation violations in

close relationships, Afifi and Metts (1998) developed a scale. Their scale was adapted for

this study that consisted of eight questions that were asked with different church sizes in

mind (small, medium, and large). Some questions were adapted for this study in order to

specifically target questions towards churches of different sizes, and the scale also looks

at violation valence and violation expectedness (See Table 3). Cronbach's alpha

coefficient was examined to assess reliability and internal consistency of each scale.

Participants were asked to answer the questions with a specific church size and experience in mind. Using questions such as, "My church experience was completely expected," was done for small ($M=7.44$, $SD=2.23$, $\alpha=.63$), medium ($M=7.53$, $SD=2.16$, $\alpha=.66$), and large ($M=8.54$, $SD=2.34$, $\alpha=.63$) churches and measured the violation expectedness. A question like, "I liked my church experience a lot" was used for small ($M=14.35$, $SD=3.40$, $\alpha=.87$), medium ($M=14.23$, $SD=3.39$, $\alpha=.87$), and large ($M=13.81$, $SD=3.55$, $\alpha=.89$) churches as well and was considered the violation valence portion. See Table 3. Respondents gave their responses on a 5-point Likert scale anchored by 1 = strongly disagree and 5 = strongly agree.

A scale was created that looked at various attributes that attracted people to church and were potential reasons for their attendance. Fifteen questions were asked to measure one's likelihood to attend church and if that was a factor in their decision. Reasons to possibly attend church currently include, "child care"; "Sunday school"; "religious education"; "volunteer opportunities"; "fellowship opportunities"; "mission work"; "community events"; "bible studies"; "youth studies"; "Sunday school opportunities"; "style of worship"; "music"; "denomination"; "preaching style"; and "preaching agreement" ($M=94.85$, $SD=34.02$, $\alpha=.94$). See Table 3. Respondents gave their responses on a 10-point scale anchored by 1 = not a reason at all and 10 = very much a reason.

There were questions at the end of the survey asking participants to respond on a scale of 1-10. There were questions asked that included, "On a scale of 1 to 10 with 1 being not likely to 10 being very likely. How likely are you to go to a large church (> 225 people) in the next year?" This type of question was asked for small, medium, and large

churches. Determining a way to define church size was important, and Keller (2016) created size references for specific church sizes, and those numbers were used as indicators when comparing church sizes to one another. Respondents gave their responses on a 10-point scale anchored by 1 = not at all likely and 10 = very likely.

Results – Study 1

For Hypothesis 1, to test whether there was a significant correlation between family communication and the likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity Pearson's correlation coefficients were used (See Table 1). There were multiple significant correlations that emerged between the two family communication subscales and religious orientation. Conformity orientation was positively correlated to extrinsic universal religious orientation. Conformity orientation was negatively significantly related to religious specific supportive communication and religious respecting divergent values in managing religious identity. However, there was a significantly positive correlation between conformity orientation, extrinsic universal age religious orientation, religious orientation quest comprehensiveness, dimensions of religiosity preoccupation, managing religious identity using inappropriate self-disclosure, managing religious identity using emphasizing divergent values, managing religious identity giving unwanted advice, and attributes of attending church. Overall, it was found that as family conformity orientation communication increased, views about religiosity increased as well. Thus, hypothesis one was partially supported with regard to conformity orientation and the religious variables.

Conversation orientation was negatively significantly correlated to managing religious identity using inappropriate self-disclosure and managing religious identity using emphasizing divergent values. However, there were many significant positive correlations to conversation orientation including intrinsic universal orientation, strength of religious faith, dimensions of religiosity of emotional involvement, dimensions of religiosity of conviction, dimensions of religiosity of preoccupation, dimensions of religiosity of guidance, parental religious values, managing religious identity using religious specific communication, managing religious identity using respecting divergent values, and attributes of attending church. Hypothesis one was mostly supported regarding conversation orientation and the religious variables.

Hypothesis two examined whether there was a correlation between communication apprehension and the likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity. Using Pearson's correlation coefficients, there were multiple significant correlations that emerged between the two subscales of communication anxiety and the religiosity scales (See Table 2). Interpersonal anxiety had very few significant correlations with any religious variable that was measured. A single significant positive correlation was found between interpersonal anxiety and quest tentativeness. As interpersonal anxiety went up, participants were more likely to question their religious preferences. There were zero significant negative correlations when considering interpersonal anxiety in churches. However, there were a high number of significant correlations involving church anxiety in general. Quest tentativeness, managing religious identity using inappropriate self-disclosure, and managing religious identity using emphasizing divergent values were all

three significantly positively related to church anxiety. There were numerous significant negative correlations with church anxiety as well. Negative correlations with church anxiety included: intrinsic universal, strength of religious faith, quest tentativeness, religiosity of emotional involvement, religiosity of conviction, religiosity of preoccupation, religiosity of guidance, parental religious values, managing religious identity using religious specific communication, managing religious identity using respecting divergent values, and finally, attributes. Thus, as church anxiety increased, views about religiosity went down in many instances. Hypothesis two was partially supported for interpersonal anxiety and mostly supported for church anxiety.

Hypothesis three examined whether there was a correlation between expectations of church experiences and if that related to likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity. Using Pearson's correlation coefficients, there were multiple significant correlations that emerged between the two subscales of expectations and the religiosity scales (See Table 3a and 3b). Violation expectedness and violation valence are measured depending on the size of the church that is being attended (small, medium, and large).

To elaborate on the finding for each of the sizes individually, we find that in small churches there were only positive significant correlations between expectancy violation expectedness and the religion variables. Those were found in quest comprehensiveness, inappropriate self-disclosure, emphasizing divergent values, and giving unwanted advice. In small churches, there are obviously fewer people which can create a sense of closeness and community leading some to overshare and create uneasy feelings within the church. Medium sized churches had the most significant correlations in the findings. Strength of

religious faith, emotional involvement, conviction, guidance, religious values, specific supportive, and respecting divergent values were all negatively significantly correlated with expectancy violations expectedness. Positive significant correlations were found to be associated with inappropriate self-disclosure, emphasizing divergent values, and giving unwanted advice. Medium sized churches and congregations give people the ability to separate themselves or engage with others at their pace to feel most comfortable. Lastly, large churches were found to have few significant correlations with expectancy violations expectedness. Parental religious values was the only negative significant correlation, while inappropriate self-disclosure and emphasizing divergent values were the two positively significant correlations that were noted in the results. Thus, hypothesis three was partially supported for small and large churches, and mostly supported for medium churches.

Violation valence was also measured looking at small, medium, and large churches. There is a significantly positive correlation for small violation valence with multiple variables including intrinsic universal orientation and attributes. Negative significant correlations for small churches include quest tentativeness, parental religious values, inappropriate self-disclosure, and emphasizing divergent values. Under the medium churches and their violation valence strength of religious faith, religiosity of emotional involvement, religiosity of conviction, religiosity of guidance, parental religious values, managing religious identity using religious specific communication, managing religious identity using respecting divergent values, and finally, and attributes were all significantly positively correlated. Negative significant correlations in medium churches were quest doubt, quest tentativeness, inappropriate self-disclosure, and

emphasizing divergent values. Large sized churches had many positively significant correlations, a few including strength of religious faith and respecting divergent values. Thus, negative significant correlations include quest doubt, tentativeness, inappropriate self-disclosure, emphasizing divergent values, and attributes. Overall, there are various significant correlations that are seen involving violation valence and violation expectedness.

To test hypothesis 4a which examined whether sex, age, year, conversation orientation, conformity orientation, interpersonal anxiety, church anxiety, small, medium, and large violation valence, and small, medium, and large violation expectedness were significant predictors of the likelihood if one would attend a small church a linear multiple regression was conducted. The model was significant $R^2 = .18$, $F(13, 214) = 3.50$, $p < .001$. Small church violation valence $t = 2.83$, $p = .005$ was a significant positive predictor of the likelihood to attend religious services at small churches. See Table 5. The model predicted almost 18% of the variance of likelihood to attend small churches. Thus, hypothesis 4a was supported.

To test hypothesis 4b which examined whether sex, age, year, conversation orientation, conformity orientation, interpersonal anxiety, church anxiety, small, medium, and large violation valence, and small, medium, and large violation expectedness were significant predictors of the likelihood if one would attend a medium church a linear multiple regression was conducted. The model was significant $R^2 = .37$, $F(13, 214) = 9.49$, $p < .001$. Conversation orientation $t = 2.40$, $p = .017$, small church violation valence $t = 2.47$, $p = .014$, and the medium church violation valence $t = 4.03$, $p < .001$ were significant positive predictors of attending religious services at medium churches. See

Table 6. The model predicted almost 37% of the variance of likelihood to attend medium churches. Thus, hypothesis 4b was supported.

To test hypothesis 4c which examined whether sex, age, year, conversation orientation, conformity orientation, interpersonal anxiety, church anxiety, small, medium, and large violation valence, and small, medium, and large violation expectedness were significant predictors of the likelihood if one would attend a large church a linear multiple regression was conducted. The model was significant $R^2=.30$, $F (13, 214) =$ 7.08, $p<.001$. Conformity orientation $t=2.08$, $p = .038$, small church violation expectedness $t=2.01$, $p = .046$, and large church violation valence $t = 23.74$, $p < .001$ were significant positive predictors of one's likelihood to attend religious services at large churches. Large church violation expectedness $t=-2.50$, $p<.05$, was found to be a significant negative predictor. See Table 7. The model predicted 30% of the variance of likelihood to attend large churches. Thus, hypothesis 4c was supported.

Discussion

The findings of this study contribute to the knowledge available on conversations surrounding family communication, anxieties, and expectations about entering into different sized churches. As originally hypothesized, family communication involving conversation and conformity were related to likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity (Koerner, 2002a). The relation between the families and their communication patterns were seen to impact differently between the two subscales, conformity, and conversation orientation. We see this in the change between intrinsic and extrinsic orientation as well as finding many positively significant correlations in managing

religious identity differences and the willingness to have those conversations in parent-child relationships. The variation may be due to the kinds of discussions and comfort levels within the home on discussing religion and the idea of one's faith. The strength between family structure and religious orientation and the strength of one's religious faith was not surprising considering that has been found in previous research (Myers, 1996). Due to the hesitations that people typically have when sharing personal information, we see in the findings that the negative significance between conversation orientation and managing religious identity using inappropriate self-disclosure and emphasizing divergent values. There were multiple positive relationships found including conversation orientation and emotional involvement, parental religious values, and religiosity of guidance which was supported by Fife et al. (2014) in their findings that explain the positive significance between church attendance during childhood and the strength of their religious faith. Emotional involvement and the desire to attend church from such an early age can influence the future projection of one's faith and church attendance.

Church apprehension and anxieties were measured, and it was found that there were few significant relationships that included tentativeness of entering into churches. The more hesitant someone was about entering into church; the more interpersonal church anxiety arose. Beatty (1988) found information that supported the findings by explaining that the more important and impactful a situation was, the more anxiety was created and that was supported in these results. This study found that church anxiety was related to self-disclosure, personal values, and uncertainty hesitations that people had. Considering church anxiety and the physical environment of the church, one can see that as anxiety increased, various views about religiosity decreased in many instances, which

is an idea that McCroskey (1985) supported, explaining that comfort levels depend on the environment and in this situation it made individuals nervous.

There were significant correlations between the expectations of church experiences and the likelihood of attending involving violation valence and violation expectedness. Many positive significant relationships were found, and those were involving the strength of one's faith, emotional involvement, parental values, guidance, religious values, and those were associated with violation valence in churches of all sizes. Fife et al. (2014) supports the concept of religiosity being strengthened regarding the attendance of church and the involvement with family members and the community. There was a significantly positive correlation for small churches involving quest comprehensiveness and giving unwanted advice, which was not surprising, knowing that the majority of churches have a congregation size of less than 100 (Carter, 2019). When individuals felt comfortable discussing churches and topics surrounding church, the safer they felt when discussing their expectations about a church atmosphere.

Looking at multiple variables paired with expectancy violations theory, there were a few interesting and significant relationships found. Each size of church (small, medium, and large) was measured in the survey, and the small church violation valence was a high indicator of whether one would attend a small church, and that is most likely due to the fact that "positive violations typically produce more desirable communication patterns and outcomes than positive confirmations" (Burgoon, 2015, p. 7). Having that community and environment creates more of a desire to attend that specific church size.

Limitations

One limitation of this study includes a lack of diversity in the sample. Most of the people that completed the survey were female, primarily first-year students, and attended one university. Thus, the sample was not diverse in age, gender, or institution. Furthermore, there was a note at the beginning of the survey that explicitly said that you should be religious in order to complete the survey effectively, but that could have been made clearer for the participants. Another concern was of the expectancy violations expectedness, which had Cronbach's alpha below 0.8 which makes one question its efficacy. Future studies should incorporate a more diverse sample, thus study two will address these limitations.

CHAPTER 3

Method - Study 2

After gathering data from a limited sample of on-campus students at one university, there was more data to be collected and analyzed. Study 2 gathers information from across the world to better understand relationships between family, anxiety, and religion. The same hypotheses are used, but a wider sample was measured.

H5: Family communication is related to likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity.

H6: Interpersonal anxiety and church anxiety is related to likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity.

H7: Expectancy violations at small, medium, and large churches are related to likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity.

H8a: Demographics, family communication, anxiety, expectancy violations valence and expectancy violations expectedness at different churches, religious faith, religious orientation, reliance on God, dimensions of religiosity, and size of church will predict likelihood to attend religious services at small churches.

H8b: Demographics, family communication, anxiety, expectancy violations valence and expectancy violations expectedness at different churches, religious faith, religious orientation, reliance on God, dimensions of

religiosity, and size of church will predict likelihood to attend religious

services at medium churches.

H8c: Demographics, family communication, anxiety, expectancy violations

valence and expectancy violations expectedness at different churches,

religious faith, religious orientation, reliance on God, dimensions of

religiosity, and size of church will predict likelihood to attend religious

services at large churches.

Participants and Procedure

For Study 2, participants were selected from Amazon Mechanical Turk

(MTURK), which is an online work system that gathers insight from people around the

world. People have the opportunity to choose from a variety of tasks and this survey is

one of them. Participants were paid $1 for their participation. Of those 204 people that

participated 129 (63.2%) were men and 68 were women (33.3%). For seven of the

participants, gender was not reported. The median age of respondents was 34 (M=37.72,

SD=11.95). A bachelor's degree was the median for the majority of participants

(M=4.76, SD=1.16). Median income was between 50,000-60,000 annual income for each

participant (M=5.78, SD=3.34).

Respondents were initially separated through a master filter that only allowed

participants who were master workers to complete the survey. There were not enough

responses gathered in the first batch, so that filter was taken away and that allowed for

more individuals to complete the survey. The survey instrument remained the same with

the exception of demographics, and participants were asked to answer questions

regarding their experience and attitudes towards various sized churches, their

expectations upon entering, and how those expectations could potentially be violated. Family communication, anxiety, feelings of community, and demographics were asked and measured in the survey. The completion time for the survey was approximately 15-20 minutes.

Measures

Similar to Study 1, Study 2 used pre-existing scales supported by the previous research in Study 1. The adapted Public Report of Communication Apprehension (PRCA) scale that McCroskey (1985) created was used to measure participants' interpersonal and church communication apprehension. The interpersonal subscale (M=16.32, SD = 4.55) had a Cronbach's alpha of .74. For the church anxiety subscale (M=16.31, SD = 4.75) there was a Cronbach's alpha of .75. Respondents gave their responses with strongly disagree (coded as 1) to strongly agree (coded as 5).

The Age Universal Religious Orientation Scale (Gorsuch & Venable, 1983) was used to measure religiosity. The scale is made up of 20 questions to help understand various aspects of religiosity and prayer, and it is composed of two parts including intrinsic universal and extrinsic universal. The extrinsic universal subscale (M=44.0, SD = 8.613) had a Cronbach's alpha of .87. Intrinsic universal was the other subscale (M=27.61, SD = 4.05) that had a Cronbach's alpha of .76.

When measuring the strength of religious faith, the Santa Clara Strength of Religious Faith Questionnaire (Lewis, Shevlin, McGuckin, & Navratil, 2001) was utilized. This scale consists of 10 brief questions that allow participants to understand the strength of their faith. This scale consists of 10 brief questions that allow participants to

understand the strength of their faith. These questions (M=40.23, SD = 6.31) had a Cronbach's alpha of .89.

Shaw and Joseph (2004) designed the Quest Religious Orientation scale which discusses the uncertainty about religion. Respondents gave their responses on a 5-point Likert scale with strongly disagree (coded as 1) to strongly agree (coded as 5). The Quest Religious Orientation has three main pieces that help to measure uncertainty. The quest comprehensiveness subscale (M=14.04, SD = 3.48) had a Cronbach's alpha of .76. The quest tentativeness subscale (M=13.27, SD = 3.0) had a Cronbach's alpha of .61. Lastly, the quest doubt (M=14.5, SD = 3.16) had a Cronbach's alpha of .73.

Measuring one's reliance on God was done with Joseph and Diduca's (2007) dimensions of religiosity scale. The 20 questions compiled ask individuals about religious preoccupation, guidance, conviction, and emotional involvement. The religious preoccupation subscale (M=19.47, SD = 3.24) had a Cronbach's alpha of .61. The conviction subscale (M=19.75, SD = 3.57) had a Cronbach's alpha of .78. The emotional involvement subscale (M=20.52, SD = 3.22) had a Cronbach's alpha of .76. Lastly, the guidance subscale (M=20.15, SD = 3.47) had a Cronbach's alpha of .80.

Flor and Knapp (2001) scale looked at predicting adolescents' internalizations of parents' religious views. Their scale has 5 questions that aim to understand religion involving parent relationships and frequency in church attendance. These five questions were used and found that parental religious views (M=12.72, SD = 2.08) had a Cronbach's alpha of .74.

Family communication was measured using the Revised Family Communication Patterns Scale (RFCP) (Koerner & Fitzpatrick, 2002a). The RFCP has two subscales.

Conversation orientation subscale has 15 questions (M=57.81, SD = 9.3) and had a

Cronbach's alpha of .90. The conformity orientation subscale (M=39.76, SD = 8.79) used

11 questions and had a Cronbach's alpha of .91.

A (non)accommodative scale created by Colaner et al. (2014) was used in this

study to examine religious identity differences in parent-child relationships. Nineteen

questions were asked, and individuals completed the questionnaire using a 5-point Likert

scale ranging from strongly disagree (coded as 1) to strongly agree (coded as 5).

Questions were asked to examine religious specific supportive communication,

respecting divergent values, inappropriate self-disclosure, emphasizing divergent values,

and giving unwanted advice in these parent-child relationships. Questions regarding the

religious specific support subscale (M=14.95, SD = 2.67) had a Cronbach's alpha of .51.

The respecting divergent values subscale (M=15.71, SD = 2.48) was another section and

had a Cronbach's alpha of .68. Inappropriate self-disclosure was a subscale (M=13.44, SD

= 4.23) that had a Cronbach's alpha of .87. The emphasizing divergent values subscale

(M=10.13, SD = 3.23) had a Cronbach's alpha of .82. Lastly, giving unwanted advice was

a subscale (M=14.34, SD = 3.64) that had a Cronbach's alpha of .82.

In order to measure characteristics and consequences of expectation violations in

close relationships, Afifi and Metts (1998) developed a scale. That consisted of eight

questions that were asked with different church sizes in mind (small, medium, and large).

Some questions were adapted for this study in order to specifically target questions

towards churches of different sizes, and the scale also looks at violation valence and

violation expectedness. For the violation expectedness questions on the scale, only three

were used, and the first question was eliminated. Violation valence included four

questions too, and the third question was taken out to increase reliability for the scale and create more stability. Cronbach's alpha coefficient was examined to assess reliability and internal consistency of each scale. Participants were asked to answer the questions with a specific church size and experience in mind. Measuring the violation expectedness, the small churches subscale (M=10.21, SD = 3.0) had a Cronbach's alpha of .71. The medium church subscale when measuring violation expectedness (M=10.27, SD = 3.02) had a Cronbach's alpha of .72. Lastly, the large church subscale under violation expectedness (M=10.6, SD = 2.71) had a Cronbach's alpha of .63. When measuring violation valence, small, medium, and large subscales were considered. Small churches measuring violation valence (M=12.10, SD = 1.83) had a Cronbach's alpha of .55. The medium church subscale (M=11.91, SD = 2.1) had a Cronbach's alpha of .70. Finally, the violation valence for large churches (M=11.48, SD = 2.49) had a Cronbach's alpha of .78. Respondents gave their responses on a 5-point Likert scale anchored by 1 = strongly disagree and 5 = strongly agree.

 A scale was created that looked at various attributes that attracted people to church and were potential reasons for their attendance. Fifteen questions were asked to measure one's likelihood to attend church and if that was a factor in their decision. Reasons to possibly attend church included "childcare", "Sunday school" and "preaching style" (M=111.54, SD = 27.43) and these attributes had a Cronbach's alpha of .94.

 At the end of the survey questions were created that asked participants to respond on a scale of 1-10. Questions were asked including, "On a scale of 1 to 10 with 1 being not likely to 10 being very likely. How likely are you to go to a large church (> 225 people) in the next year?" This type of question was asked for small, medium, and large

churches. Keller (2016) created size references for specific church sizes, and those numbers were used as indicators when comparing church sizes to one another. Respondents gave their responses on a 10-point scale anchored by 1 = not at all likely and 10 = very likely.

Results

Hypothesis five examined whether there was a correlation between family communication and the likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity. Using Pearson's correlation coefficients, there were multiple significant correlations that emerged between the two subscales of communication anxiety and the religiosity scales (See Table 8). There was a significant positive correlation for every variable in both the conversation and conformity orientation portions of the scales. Thus, hypothesis five was supported for both conversation and conformity orientation.

Hypothesis six examined whether there was a correlation between communication apprehension and the likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity. Using Pearson's correlation coefficients, there were multiple significant correlations that emerged between the two subscales of communication anxiety and the religiosity scales (See Table 9). Interpersonal anxiety had few significant correlations with any religious variable that was measured. Three significant positive correlations were found between interpersonal anxiety and religious inappropriate self-disclosure, emphasizing divergent values, and attributes. There was one significant negative correlation when considering interpersonal anxiety in churches and that was in relation to religious guidance. Considering significant correlations involving church anxiety in general, we found that there was positive

significance involving a few variables including quest comprehensiveness and emphasizing divergent values. Religious emotional involvement and religious conviction were both significantly negatively related to church anxiety. Thus, hypothesis six was partially supported for church and interpersonal anxiety and their relationship to religious variables.

Hypothesis seven examined whether there was a correlation between expectations of church experiences and if that related to likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity. Using Pearson's correlation coefficients, there were many significant correlations that emerged between the two subscales of expectations and the religiosity scales (See Table 10 and 11). Violation expectedness and violation valence are measured depending on the size of the church that is being attended (small, medium, and large). In regard to violation expectedness, there were significantly positive for all three sizes of churches. Small, medium, and large churches showed positive correlations between every variable. Religious guidance was the only positive significant correlation for solely small churches when considering violation expectedness. Managing religious identity by respecting divergent values was positively significantly correlated to expectedness in both small and large churches. There were no negative significant correlations when looking at violations expectedness. Hypothesis seven was mostly supported for small, medium, and large churches.

When considering the correlations found involving violation valence, there were significantly positive correlations for small, medium, and large churches and expectancy violations theory for violation valence for extrinsic universal, intrinsic universal, quest

comprehensiveness, religiosity of conviction, religiosity of preoccupation, managing religious identity using religious specific communication, managing religious identity through giving unwanted advice, and finally, and attributes. A positive significant correlation was found with violation valence and managing religious identity using inappropriate self-disclosure and managing religious identity by emphasizing divergent values only in large churches. Quest tentativeness was the only variable that was positively significant in both medium and large churches. There were no negatively significant correlations when looking at violation valence and the religious variables. Thus, hypothesis seven was mostly supported for small, medium, and large churches between violation valence and religious variables.

To test hypothesis 8a which examined whether demographics (block 1), and conversation and conformity family orientation (block 2), interpersonal and church anxiety (block 3), violation expectedness and valence for small churches (block 4), and religiosity variables (block 5) predict likelihood to attend religious services at small churches, a 5-step hierarchical linear regression was conducted. The first block was significant $R^2=.09$, $F(4, 192)=4.83$, $p<.001$. Age was a negative significant predictor $b=-.04$, $t=-3.46$, $p<.001$ and education was a significant positive predictor $b=.38$, $t=2.55$, $p=.012$ in the likelihood to go to a small church. When family communication patterns were added, the model was also significant with this second block being a significant addition $R^2=.21$, $\Delta R^2=.12$, $F(6, 190)=8.40$, $p<.001$. Age was a negative predictor $b= -.03$, $t=-2.11$, $p=.037$ and conversation orientation $b=.05$, $t=3.04$, $p=.003$ and conformity orientation $b=.04$, $t=3.24$, $p<.001$ were positive significant predictors in the likelihood to go to a small church. When anxiety factors were added to the model, the model was still

significant R^2=.21, ΔR^2=.00, $F(8, 188)$=6.37, p<.001. However, the third block was not a significant addition. In the fourth block expectancy violations was added to the model and this block was a significant addition R^2=.25, ΔR^2=.03, $F(10, 186)$=3.084, p<.001. In the fourth block, age was a negative predictor b= -.03, t=-2.56, p=.01 and violation valence for small churches b=.23, t=2.61, p=.010 was a significant positive predictor. When religiosity variables were added to the model in the fifth block, the model was significant and this block was a significant addition R^2=.37, ΔR^2=.12, $F(27, 169)$=3.61, p<.001. Negative significant predictors were age b=-.03, t=-2.42, p=.017 and religiosity of emotional involvement b=-.20, t=-2.30, p=.023. Strength of religious faith b=.14, t=2.79, p=.006 and quest comprehensiveness b=.16, t=2.50, p=.013 were positive significant predictors. The model predicted 37% of the variance in likelihood to attend a small church. See Table 12. Hypothesis 8a was supported.

To test hypothesis 8b which examined whether demographics (block 1), and conversation and conformity family orientation (block 2), interpersonal and church anxiety (block 3), violation expectedness and valence for medium churches (block 4), and religiosity variables (block 5) predict likelihood to attend religious services at medium churches, a 5-step hierarchical linear regression was conducted. The first block was significant R^2=.07, $F(4, 192)$=3.441 , p<.05. Education was a positive significant predictor b=.40, t=2.81, p<.005 in the likelihood to go to a medium church. When family communication patterns were added, the model was also significant with this second block being a significant addition R^2=.23, ΔR^2=.17, $F(6, 190)$=9.54, p<.001. Conversation orientation b=.08, t=5.01, p<.001 and conformity orientation b=.04, t=2.23, p<.05 were positive significant predictors in the likelihood to go to a medium church.

When anxiety factors were added to the model, the model was still significant R^2=.24, ΔR^2=.01, F(8, 188)=7.38, p<.001. However, the third block was not a significant addition. In the fourth block, expectancy violations was added to the model and this block was a significant addition R^2=.30, ΔR^2=.06, F(10, 186)=8.04, p<.001. In the fourth block, violation valence in medium churches was a positive predictor b=.32, t=4.02, p<.001. When religiosity variables were added to the model in the fifth block, the model was significant and this block was a significant addition R^2=.44, ΔR^2=.14, F(27, 169)=4.98, p<.001. The negative significant predictor was managing religious identity using inappropriate self-disclosure b=-.23, t=-3.26, p=.001. Extrinsic universal was the only positive significant predictor b=.06, t=2.15, p=.033. The model predicted 44% of the variance in likelihood to attend a medium church. See Table 13. Hypothesis 8b was supported.

Hypothesis 8c which examined whether demographics (block 1), and conversation and conformity family orientation (block 2), interpersonal and church anxiety (block 3), violation expectedness and valence for small churches (block 4), and religiosity variables (block 5) predict likelihood to attend religious services at large churches, a 5-step hierarchical linear regression was conducted. The first block was significant R^2=.21, F(4, 192)=12.36 , p<.001. Sex b=-1.12, t=-2.77, p=.006 and age b=-0.6, t=-4.07, p<.001 were negative significant predictors. Education was a significant positive predictor b=.70, t=3.73, p<.001 in the likelihood to go to a large church. When family communication patterns were added, the model was also significant with this second block being a significant addition R^2=.44, ΔR^2=.23, F(6, 190)=24.79, p<.001. Sex b=-1.15, t=-3.34, p=.001 and age b=-0.03, t=-2.35, p=.020 were negative significant

predictors. Education $b=.34$, $t=1.99$, $p=.048$, conversation orientation $b=.08$, $t=4.11$, $p=.000$, and conformity orientation $b=.12$, $t=6.26$, $p<.001$ were positive significant predictors in the likelihood to go to a large church. When anxiety factors were added to the model, the model was still significant $R^2=.44$, $\Delta R^2=.00$, $F(8, 188)=18.49$, $p<.001$. However, the third block was not a significant addition. In the fourth block, expectancy violations were added to the model and this block was a significant addition $R^2=.54$, $\Delta R^2=.10$, $F(10, 186)=21.42$, $p<.001$. In the fourth block, age $b=-03$, $t=-2.57$, $p=.011$ and sex $b=-76$, $t=-2.32$, $p=.021$ were negative predictors. Education $b=.45$, $t=2.85$, $p=.005$, conformity orientation $b=.07$, $t=3.07$, $p=.002$, violation expectedness in large churches $b=.24$, $t=3.63$, $p<.001$, and violation valence in large churches $b=.35$, $t=4.80$, $p=.000$ were significant positive predictors. When religiosity variables were added to the model in the fifth block, the model was significant and this block was a significant addition $R^2=.66$, $\Delta R^2=.13$, $F(27, 169)=12.16$, $p<.001$. There were no negative significant predictors. Violation valence in large churches $b=.29$, $t=3.62$, $p=.000$ and managing religious identity using inappropriate self-disclosure $b=.20$, $t=2.62$, $p=.010$ were positive significant predictors. The model predicted 66% of the variance in likelihood to attend a large church. See Table 14. Hypothesis 8c was supported.

CHAPTER 4

Discussion

After gathering results and information from both Study 1 and Study 2, there were significant findings beneficial to church leaders and those interested in attracting participants to a specific-sized congregation. Family communication, anxiety, and expectancy violations at different sized churches were the main communication variables that were measured for these two studies. Two studies were conducted with different populations to gain a larger understanding of the role that those communication variables have on religious views and ultimate attendance at small, medium, and large churches.

The second study found new information regarding the relationship between conformity orientation and conversation orientation and religious views. In Study 1, family communication variables were negatively significantly related to religious specific supportive communication and religious respecting divergent values in managing religious identity, while every family communication variable in the second study was significantly positively correlated with religious indicators. Regarding anxiety in the first study, as church anxiety increased, the desire to go to church decreased. In the second study, religious emotional involvement and religious conviction were both significantly negatively related to church anxiety. Burgoon (2015) found that effects of expectancies during an encounter impacts outcomes during contradictory actual communication, even though the actual communication can be more harmful.

As hypothesized from the start, family communication involving conversation and conformity were related to likelihood to attend religious services, strength of religious faith, religious orientation, reliance on God, and dimensions of religiosity (Fife et al.,

2014). Interestingly, there were positive significant relationships between every religion variable in both the conformity and conversation family orientation and with religious variables. Simply put, the connection between religious views and family communication is extremely important and impacts the way that individuals engage in church and church related behaviors and activities. Koerner (2002) supported these findings while explaining that each family member has a different view of family communication due to the different role that they play in the family dynamic, which is why it is better to examine a more holistic view of the family communication patterns (Croucher et al., 2017). Thus, family communication, whether conformity oriented or conversational oriented, is a strong factor when determining religiosity in almost any form.

Anxiety about interpersonal communication and anxiety around church attendance were not as impactful as hypothesized. In the second study, it was found that anxiety was only related to a few of the religious variables that were measured. There were three significant positive correlations that were found between interpersonal anxiety and they were religious inappropriate self-disclosure, emphasizing divergent values, and attributes. Beatty (1988) supports this by explaining that when individuals experienced anxiety, sharing similarities and stories about those instances helped create a sense of ease. Thus, when there was divergence in viewpoints and behaviors, people experienced more anxiety. Having only one significant negative correlation when considering interpersonal anxiety in churches was interesting, and that significance was found in relation to religious guidance. Joseph and Diduca (2007) describe that it is not specifically the belief that is held, but the way that you are guided and led in that belief can have an impact on your actions, thoughts, and feelings. Thus, we see that in the

church environment, the idea of religious guidance should be used carefully to create a sense of connection without intimidating the individual. There were multiple positive significant relationships found between churches and anxiety in general, and those included quest comprehensiveness, religious specific supportive communication, inappropriate self-disclosure, and emphasizing divergent values. The positive correlation, between religious specific supportive communication, emphasizing divergent values, and church anxiety allows us to better understand that people feel more comfort in communicating with those who are similar to themselves and hold similar values. Two negatively significant correlations were found involving church anxiety and they were religious emotional involvement and religious conviction. People's anxieties and their relationship with emotional involvement and conviction in the church were not at all related, and that was important to note. Campero Oliart et al. (2020) found that highly apprehensive individuals are significantly less inclined to disclose information about themselves than slightly apprehensive counterparts, a factor which can limit the development of relationships commonly nourished through mutual disclosure of interests, opinions, and preferences (p. 43-44). The development of relationships in church tends to decrease levels of anxiety, and this study found that less disclosure might take place when there are levels of discomfort in the church environment.

When looking at the expectations of church experiences and the likelihood of attending church involving violation valence and violation expectedness, there were significant correlations between these communication variables and almost all of the religious variables that were measured. However, when specifically considering small churches and violation expectedness, religious guidance was the only positive significant

correlation. Redmond (2015) supported these findings explaining that people tend to guide initial conversations about topics that we enjoy in order to create a connection that will last and lead to further interactions and guidance in the future. Managing religious identity by respecting divergent values was positively significantly correlated in both small and large churches. Knowing that identity and guidance were two important factors in small churches helps one to realize the aspects that are paid attention to while in those environments. After these conversations take place, guidance can become a more crucial part of the relationship moving forward.

Hierarchical regressions were conducted to test hypothesis eight, for small, medium, and large churches. There were five blocks in each regression that include demographics, family communication variables, anxiety variables, expectancy violation variables, and religion variables. The results in small, medium, and large churches were virtually the same except for a few instances. Demographics was the first block in the models, and we see that age was a negative significant predictor with some differences among the models. For example, sex, age, and income were all negative predictors in large churches. However, by the fifth block when the religious variables were added, all of the demographic variables became non-significant.

When adding family communication variables to each of the models, there was little change overall. Conformity and conversation orientation variables were positively significant in each of the three models, except in medium churches where conformity orientation was not significant. We know that the environment that is created within families impacts how they engage and immerse themselves into churches (Fife et al., 2014). This can apply to medium sized churches, saying that family culture is influential.

Involving family communication, both conformity and conversation orientation were positive significant predictors. Koerner et al. (2002a) discusses the importance of balance in families regarding children's independence and reliance on their family relationship. Socialization into the world, different cultures, environments, etc. are impacted by these decisions, and large church environments are a place where it is sometimes noticed.

For all of the models, the third block, composed of interpersonal and church anxiety, made no significant change to the overall results. Burgoon (2015) asserts that "people need a certain amount of spatial insulation between themselves and others to achieve privacy and a sense of protection from threat" (p. 2). Anxieties can be created in those scenarios, but it did not impact the way that people felt about attending churches. Finding the important pieces of attending church can impact the desires that people have to show up and contribute to their community.

Violation valence was seen as a positive predictor for small and medium churches. Violation valence focuses on the behavioral aspect of one's expectations (Afifi et al., 1998), and when entering into a large church, they have environments that tend to be distracting. Violation expectedness and violation valence were both found to be significant positive predictors in large churches.

As expected, adding the religious block was a significant addition to the models. Vulnerability and honesty are fragile in relationships (Baumbach et al., 2006), and in small church settings, we found significance in being honest and vulnerable with one another. That was found to be important, because that can impact the strength of one's faith and their perceptions of the church. Religion variables were added in the last block, and a few of the most positively significant variables were strength of religious faith and

managing religious specific supportive communication. Colaner et al. (2014) explained that using these forms of accommodative communication, like specific supportive communication, impact the strength of one's religious faith. That can happen due to the welcoming behaviors and comfort that is demonstrated to the members of the congregation.

Limitations

After reflecting on this study, there are some directions that should be considered for future work surrounding this topic. For example, what is the impact of Coronavirus on in-person church attendance for those who participated in the study and did that impact the results? Another limitation for this study was due to the accessibility and proximity of the studies. Study 1 was used in a student population which limited the life experience and knowledge of the participants who were traditionally college aged.

Since it was a web survey, and the pandemic was taking place, there was no face to face interaction involved. Using focus groups or interviews, there would be the opportunity to be more interactive with the questions, read body language, and clarify, that might help illuminate certain aspects of this study.

Lastly, MTURK participants were diverse in this survey. Initially, there was a master filter applied to the survey, which allowed only individuals who complete surveys frequently to complete the questions. After waiting numerous days, there were not enough responses to analyze the data and the filter was removed. Selecting specifics of participants could be something to consider doing in this study again, although for this survey there was little harm from collecting participants over MTURK.

Limitations of Study 2

After conducting Study 2, there were limitations recognized that could be changed in the future for a smoother execution of this study. One main concern was of the expectancy violations expectedness and violation valence scale, which had Cronbach's alphas below 0.8 which does not make it as reliable as one would like. Another limitation was the length of the survey. This may have impacted who was willing to spend time and effort in answering the questions. The estimated survey time was approximately forty minutes per participant. Each person who completed the survey was compensated for their time, but by shortening the survey, more participants might have been willing to take part in the survey and more data could have been collected.

Another limitation regarding MTURK was the sample and the diversity of the participants that took the survey. The diversity of the sample was something considered prior to sending out the survey but considering the location of participants would be something to note in the future to obtain the most tailored group and community for the various sized churches.

Physical attendance in churches has not taken place for many churches since March of 2020, and the duration of this study took place while the pandemic was still taking place. Due to the restrictions that were put in place, there was an inability for people to enter into the pews on Sunday. Churches have still not opened up to the public, but because of the lack of connection, elderly, sickly, and other individuals have not had the opportunity to stay connected as often. Warf and Winsberg (2010) explain that connection is important and there are so many benefits from connection including volunteering and practice socializing.

Recommendations for Advocacy

After researching, reading, writing, gathering data, and learning more about motivations to attend church, it is important that we apply these findings to where it really makes a difference. All of this information was conducted to help churches to improve their strategies when interacting with individuals, and ways that the church can welcome and create an environment that people feel safe and welcomed. So, the question that needs to be asked is: what does this mean? Ministers, churchgoers, and others in religious communities should have access to this information and know the ways that people feel about church regarding family communication patterns, and the anxieties and expectations people have when entering into different sized churches.

Using a broad lens to encompass these variables, one can start with family communication. Family communication patterns and religious tendencies go together, and we were able to see that in the results from the surveys in Study 1 and Study 2. There was a positive significance for every family communication variable in the second study, and a majority for Study 1. We know like Fife et al. (2014) explains, family communication is important with regards to religious views, providing family activities, and more.

When considering anxiety, there were limited significant correlations that were found between church attendance and anxiety. Interpersonal anxiety and church anxiety were both measured, but only church anxiety had significant relationships when understanding why people would have heightened nerves when entering into churches. Interpersonal anxiety found similar results to family communication in regard to sharing personal information. By creating a space where that is not required, people tend to feel

less anxious and more willing to continue attending. A practical way to make sure that these spaces feel safe would be to focus on singling out one person (McCroskey et al., 1985). Let us consider Sunday School for example. Being split into a smaller group that leads to more interpersonal interactions is acceptable for most (McCroskey et al., 1985). Being in that smaller group and then singled out, asked a personal question, or encouraged to share can create a sense of uneasiness, which is not a way the church wants their attendees to feel. Knowing this, we learn that people tend to feel uncomfortable when sharing deeply personal information about themselves or their values. Limiting the amount of invasive conversations would help to reduce the fear in sharing initial personal details in a church setting, hopefully leading to an increased likelihood to return.

Violation expectedness and violation valence were the two subscales measured for expectancy violations, and there were many positive significances between these communication variables and religious views in both Study 1 and Study 2. To help prepare individuals about a church experience, there are numerous ways that one can help. Providing a website with videos or a piece written from personal experience about a visit to a church can be two helpful tools. Since Coronavirus is taking place, some churches have restricted in-person services or have limited attendance. Posting online tips and experiences may be one way to share insight and help people feel more comfortable about attending in the future.

Small, medium, and large church were researched and measured for these studies. For small churches, ministers and the congregation tend to have a community that is built and remains stable. Although numbers are fluctuating in smaller churches, there are

things that can be done to help raise numbers and reach audiences. Being able to predict expectations that people have about smaller churches can be difficult, but from the data gathered, there were positively significant correlations for almost all of the variables measured. Finding that there was not significance in anxiety in relation to small, medium, and large churches was surprising, but there are other ways to engage and interact with those interested in smaller churches. Advocacy is important when reaching out and learning about communities, congregations, and maintaining a strong relationship with the church.

In medium sized churches, there were positive significant findings related to family communication variables, violation valence, and specific religion variables. Conversation orientation was a subscale in family communication that was found to bring awareness to the importance of openness and dialogue in family settings. Having those real and honest conversations with children tend to lead to a more positive and encouraging church setting. When engaging with the congregation in a medium sized church, one can make sure to emphasize how crucial it is to discuss religion outside of the church environment (McLeod & Chaffee, 1972). By doing that, it creates an awareness and certain level of comfort in an individual that eases them into church settings later into their life.

Larger sized churches have started to become more popular over the years, and more people are interested in attending and growing alongside the church (Warf & Winsberg, 2010). People were not anxious about entering into large groups of people, which is beneficial to note for large congregations. Interacting with so many people at once can be intimidating but knowing that they are not anxious in the environment

surrounding them is relieving of pressure when sharing in front. Warf and Winsberg (2010) explain that being able to approach each individual personally in a large church is more difficult, but acknowledging them or being able to personalize a greeting in some way is something that would stand out and impact many members of the congregation.

Advocacy in the church is not as point-blank as it may seem. Each church is different in so many ways. Different size, denomination, preaching style, etc. and that impacts that way these churches are perceived. Knowing what was found in the research, churches can be more aware of the way that individuals feel when walking into church and what they can do to make them feel most welcomed and invited. Motivations to attend church are constantly changing, but by having the space and resources to greet them, share information online to brief before attending, or reduce the pressure of speaking up in both small and large groups, changes may be seen in church attendance.

Future Directions

The quantitative data gathered in Study 1 and Study 2 provides a good start to understanding the relationship between family communication, anxiety, and expectancy violations in different sized churches. Incorporating a lens using Uncertainty Reduction Theory as an approach would allow for a more in-depth look into ways to eliminate and reduce nerves in the church setting.

Conclusion

Ministers, churchgoers, and spiritual individuals can hopefully use the data gathered in this study to understand and work towards new goals in the church. Knowing one's audience and their desired environment can help to tailor the church going experience for both individuals and families. Starting from a young age, the relationship

between parents and children are influential and impact the decisions that are made later in one's life. That influence is important, and adding to the literature will help future researchers, ministers, and congregations to understand how those relationships, anxieties, and expectations impact a church experience.

Appendix A

Motivations to Attend Church Thesis - Copy SONA VERSION

Link for Qualtrics survey:
http://jmu.co1.qualtrics.com/jfe/form/SV_eyUkUeVAqiHqXg9

Start of Block: Consent Form

Q1 Q1 "Web"/ "Email" Cover Letter Identification of Investigators & Purpose of Study: You are being asked to participate in a research study conducted by Molly Bradshaw from James Madison University. The purpose for the proposed project is to determine whether there is a relationship between people's family communication, anxiety about going to church, uncertainty about what to expect in church and if it is related to their willingness to go to church. This will help churches find ways to reach out and use advocacy related skills to interact and attract members into the church. Looking at past family communication relationships and history, it is important to understand what may make people nervous about entering into a new church and ways they can help prevent those nerves.

Research Procedures. This study consists of an online survey that will be administered to individual participants through Qualtrics (an online survey tool). You will be asked to provide answers to a series of questions using a family communication lens and try to better understand individual's motivations for attending churches of various sizes (small, medium, large). When entering into the churches, oftentimes people have hesitations and uncertainties related to those unfamiliar situations, and we also want to uncover those hesitations and try to find ways to reduce them. There is also a tie to advocacy in this piece, and we want to gather this information and try to find ways that churches can use the data to make patrons feel more welcomed and motivated to enter into church.

Time Required: Participation in this study will require 20-40 minutes of your time.

Risks: The investigators do not perceive more than minimal risks from your involvement in this study (that is, no risks beyond the risks associated with everyday life).

Benefits: Potential benefits from participation in this study include the opportunity for the participant to reflect on their experience in the church and their family history. This may deepen their understanding of that experience, as well as provide them with the opportunity to see the church in a different lens in the future.

Confidentiality: The researchers reserve the option to present their results at a regional or national conference (e.g., such as the Eastern Communication Association) if their papers are selected for presentation. The researchers also reserve the right to present their results in a peer-reviewed journal. While individual responses are anonymously obtained and recorded online through the Qualtrics software data is kept in the strictest confidence. No identifiable information will be collected from the participant and no identifiable responses will be presented in the final form of this study. All data will be stored in a secure location only accessible to the researchers. The researchers retain the right to use and publish non-identifiable data. Final aggregate results will be made available to participants upon request.

Participation & Withdrawal: Your participation is entirely voluntary. You are free to choose not to participate. Should you choose to participate, you can withdraw at any time without consequences of any kind. However, you must complete all items to receive credit for the study. Additionally, once your responses have been submitted and anonymously recorded you will not be able to withdraw from the study.

Questions about the Study: If you have questions or concerns during the time of your participation in this study, or after its completion or you would like to receive a copy of the final aggregate results of this study, please contact: Molly Bradshaw or Dr. C. Leigh Nelson MSC 210654 Bluestone Drive, School of Communication Studies, James Madison University. Harrisonburg, VA 22807, (540) 568-3387, brads2ms@dukes.jmu.edu or nelsoncl@jmu.edu. Questions about Your Rights as a Research Subject Dr. Taimi Castle, Chair, Institutional Review Board, James Madison University, (540) 568-5929, castletl@jmu.edu.

Giving of Consent: I have been given the opportunity to ask questions about this study. I have read this consent and I understand what is being requested of me as a participant in this study. I certify that I am at least 18 years of age. By clicking on the link below, and completing and submitting this anonymous survey, I am consenting to participate in this research. This study has been approved by the IRB, protocol 21-2057

End of Block: Consent Form

Start of Block: PRCA Scale

Q2 We communicate in many different settings and sometimes we may feel nervous about these interactions. The following set of statements concern your feelings about communicating with others. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
While participating in a conversation with a new acquaintance, I feel very nervous. (1)	○	○	○	○	○
I have no fear of speaking up in conversations. (2)	○	○	○	○	○
Ordinarily I am very tense and nervous in conversations. (3)	○	○	○	○	○
Ordinarily I am very calm and relaxed in conversations. (4)	○	○	○	○	○

While conversing with a new acquaintance, I feel very relaxed. (5)	○	○	○	○	○
I am afraid to speak up in conversations. (6)	○	○	○	○	○
Generally, I am nervous when I have to participate in church. (7)	○	○	○	○	○
Usually, I am comfortable when I have to participate in church. (8)	○	○	○	○	○
I am very calm and relaxed when I am called upon to express an opinion at church. (9)	○	○	○	○	○

	○	○	○	○	○
I am afraid to express myself at church. (10)	○	○	○	○	○
Communicating at church usually makes me uncomfortable. (11)	○	○	○	○	○
I am very relaxed when answering questions at a church. (12)	○	○	○	○	○

End of Block: PRCA Scale

Start of Block: Age Universal Religious Orientation Scale

Q3 The following set of statements concern your beliefs and feelings towards church. Please indicate the degree to which each statement applies to you. For the following set of statements,

please state whether you agree or disagree. Items are on a five point Likert continuum:
(1) I strongly disagree; (2) I disagree; (3) Neutral; (4) I agree; (5) I strongly agree

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
I enjoy reading about my religion. (1)	○	○	○	○	○
I go to church because it helps me to make friends (2)	○	○	○	○	○
It doesn't much matter what I believe so long as I am good. (3)	○	○	○	○	○
Sometimes I have to ignore my religious beliefs because of what people	○	○	○	○	○

might think of me. (4)					
It is important to me to spend time in private thought and prayer. (5)	○	○	○	○	○
I have often had a strong sense of God's presence. (6)	○	○	○	○	○
I pray mainly to gain relief and protection. (7)	○	○	○	○	○
I try hard to live all my life according to my religious beliefs. (8)	○	○	○	○	○

What religion offers me most is comfort in times of trouble and sorrow. (9)	○	○	○	○	○
My religion is important because it answers many questions about the meaning of life. (10)	○	○	○	○	○
I would rather join a Bible study group than a church social group. (11)	○	○	○	○	○
Prayer is for peace and happiness. (12)	○	○	○	○	○

Although I am religious, I don't let it affect my daily life. (13)	○	○	○	○	○
I go to church mostly to spend time with my friends. (14)	○	○	○	○	○
My whole approach to life is based on my religion. (15)	○	○	○	○	○
I go to church mainly because I enjoy seeing people I know there. (16)	○	○	○	○	○
I pray mainly because I have been taught to pray. (17)	○	○	○	○	○

Prayers I say when I'm alone are as important to me as those I say in church. (18)	○	○	○	○	○
Although I believe in my religion, many other things are more important in life. (19)	○	○	○	○	○

Q4 Please answer the following question about how often you like to go to church.

	A few times a year (1)	Once every month or two (2)	Two or three times a month (3)	About once a week (4)	More than once a week (5)
I would prefer to go to church: (1)	○	○	○	○	○

Page Break

End of Block: Age Universal Religious Orientation Scale

Start of Block: Strength of Religious Faith Scale

Q5 The following set of statements concern your feelings about your faith. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
My religious faith is extremely important to me (1)	○	○	○	○	○
I pray daily (2)	○	○	○	○	○
I look to my faith as a source of inspiration (3)	○	○	○	○	○
I look to my faith as providing meaning and	○	○	○	○	○

purpose in my life (4)					
I consider myself active in my faith or church (5)	○	○	○	○	○
My faith is an important part of who I am as a person (6)	○	○	○	○	○
My relationship with God is extremely important to me (7)	○	○	○	○	○
I enjoy being around others who share my faith (8)	○	○	○	○	○
I look to my faith as a source of comfort (9)	○	○	○	○	○

My faith impacts many of my decisions (10)	○	○	○	○	○

End of Block: Strength of Religious Faith Scale

Start of Block: Quest Religious Orientation

Q6 The following set of statements concern your feelings about religion. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
I was not very interested in religion until I began to ask questions about the meaning and purpose of my life. (1)	○	○	○	○	○

I have been driven to ask religious questions out of a growing awareness of the tension in my world and in my relation to the world. (2)	○	○	○	○	○
My life experiences have led me to rethink my religious convictions. (3)	○	○	○	○	○
God wasn't very important to me until I began to ask questions about the meaning of my own life. (4)	○	○	○	○	○
It might be said that I value my religious doubts and	○	○	○	○	○

uncertainties. (5)					
For me, doubting is an important part of what is means to be religious. (6)	○	○	○	○	○
I do not find religious doubts upsetting (7)	○	○	○	○	○
Questions are more central to my religious experience than are answers. (8)	○	○	○	○	○
As I grow and change, I expect my religion also to grow and change. (9)	○	○	○	○	○

I am constantly questioning my religious beliefs. (10)	○	○	○	○	○
I do not expect my religious convictions to change in the next few years (11)	○	○	○	○	○
There are many religious issues on which my views are still changing. (12)	○	○	○	○	○

End of Block: Quest Religious Orientation

Start of Block: Reliance/Thinking about God Scale

Q7 The following set of statements concern your feelings about God. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
I feel happy when I think of God (1)	○	○	○	○	○
I will always believe in God (2)	○	○	○	○	○
My thoughts often drift to God (3)	○	○	○	○	○
Being a Christian is a joyous way to live (4)	○	○	○	○	○
I am sure that Christ exists (5)	○	○	○	○	○
I think about God all the time (6)	○	○	○	○	○
I pray for guidance (7)	○	○	○	○	○

My thoughts turn to Jesus every day (8)	○	○	○	○	○
God does not help me to make decisions (9)	○	○	○	○	○
I know that God hears my prayers (10)	○	○	○	○	○
Prayer lifts my spirits (11)	○	○	○	○	○
Everything that happens to me reminds me of God (12)	○	○	○	○	○
I try to follow the laws laid down in the Bible (13)	○	○	○	○	○

	○	○	○	○	○
I know that Jesus will always be there for me (14)	○	○	○	○	○
I cannot make important decisions without God's help (15)	○	○	○	○	○
I am certain that God is aware of everything I do (16)	○	○	○	○	○
When I'm feeling miserable, thinking about Jesus helps to cheer me up (17)	○	○	○	○	○
I like to talk about Jesus (18)	○	○	○	○	○

Jesus' life is an example to me (19)	○	○	○	○	○
God fills me with love (20)	○	○	○	○	○

End of Block: Reliance/Thinking about God Scale

Start of Block: Transmission and Transaction Scale

Q8 The following set of statements concern your feelings about attending church in relation to parental values put in place. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
I believe in God. (1)	○	○	○	○	○
I pray often. (2)	○	○	○	○	○

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
Religion is important to me. (3)	○	○	○	○	○

End of Block: Transmission and Transaction Scale

Start of Block: RFCP Conversation Orientation

Q9 The following set of statements concern your feelings about understanding family communication patterns. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
In our family we often talk about topics like politics and religion where some persons disagree with others. (1)	○	○	○	○	○

My parents often say something like "Every member of the family should have some say in family decisions." (2)	○	○	○	○	○
My parents often ask my opinion when the family is talking about something. (3)	○	○	○	○	○
My parents encourage me to challenge their ideas and beliefs. (4)	○	○	○	○	○
My parents often say something like "You should always look at both sides of an issue." (5)	○	○	○	○	○
I usually tell my parents what I am	○	○	○	○	○

thinking about things. (6)					
I can tell my parents almost anything. (7)	○	○	○	○	○
In our family we often talk about our feelings and emotions. (8)	○	○	○	○	○
My parents and I often have long, relaxed conversations about nothing in particular. (9)	○	○	○	○	○
I really enjoy talking with my parents, even when we disagree. (10)	○	○	○	○	○
My parents encourage me to express my feelings. (11)	○	○	○	○	○

My parents tend to be very open about their emotions. (12)	○	○	○	○	○
We often talk as a family about things we have done during the day. (13)	○	○	○	○	○
In our family, we often talk about our plans and hopes for the future. (14)	○	○	○	○	○
My parents like to hear my opinion, even when I don't agree with them. (15)	○	○	○	○	○

End of Block: RFCP Conversation Orientation

Start of Block: RFCP Conformity Orientation

Q10 The following set of statements concern your feelings about understanding family communication patterns. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
When anything really important is involved, my parents expect me to obey without question. (1)	○	○	○	○	○
In our home, my parents usually have the last word. (2)	○	○	○	○	○
My parents feel that it is important to be the boss. (3)	○	○	○	○	○

	○	○	○	○	○
My parents sometimes become irritated with my views if they are different from theirs. (4)	○	○	○	○	○
If my parents don't approve of it, they don't want to know about it. (5)	○	○	○	○	○
When I am at home, I am expected to obey my parents' rules. (6)	○	○	○	○	○
My parents often say things like "You'll know better when you grow up." (7)	○	○	○	○	○

My parents often say things like "My ideas are right and you should not question them." (8)	○	○	○	○	○
My parents often say things like "A child should not argue with adults." (9)	○	○	○	○	○
My parents often say things like "There are some things that just shouldn't be talked about." (10)	○	○	○	○	○
My parents often say things like "You should give in on arguments rather than risk making	○	○	○	○	○

people mad."
(11)

End of Block: RFCP Conformity Orientation

Start of Block: (Non)Accomodative Scale

Q11 The following set of statements concern your feelings about religion. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
My parent(s) let me know that they support my right to choose my own religious beliefs. (1)	○	○	○	○	○

My parent(s) help me think through my religious choices without pressuring me to conform to their beliefs. (2)	○	○	○	○	○
It is difficult to talk to my parent(s) about my religious beliefs because they think my beliefs are wrong. (3)	○	○	○	○	○
My parent(s) listen to my thoughts about religion even if they don't agree with my beliefs. (4)	○	○	○	○	○
My parent(s) are respectful of my religious opinions in our conversations. (5)	○	○	○	○	○

In our interactions, my parent(s) take my religious views and opinions into account. (6)	○	○	○	○	○
My parent(s) are generally respectful of my religious beliefs when we talk about our opinions. (7)	○	○	○	○	○
My parent(s) are tolerant of my religious beliefs when we disagree. (8)	○	○	○	○	○
My parent(s) tell me too much about their religious experiences. (9)	○	○	○	○	○

I wish my parent(s) would not talk with me about their religion as much as they do. (10)	○	○	○	○	○
I feel uncomfortable sometimes with the amount of information my parent(s) give me about their religion. (11)	○	○	○	○	○
I want my parent(s) to talk to me less about their religious practices. (12)	○	○	○	○	○
My parent(s) often bring up their religious views with me even though they know I don't agree with them. (13)	○	○	○	○	○

	○	○	○	○	○
I feel as though my parent(s) try to convince me that my beliefs are wrong. (14)					
My parent(s) express disapproval over my religious choices. (15)	○	○	○	○	○
My parent(s) give me advice based on their religious beliefs. (16)	○	○	○	○	○
My parent(s) tell me what I should and shouldn't do based on their religious beliefs. (17)	○	○	○	○	○
My parent(s) check up on my to see if I am following	○	○	○	○	○

religious practices. (18)		

My parent(s) use their religious principles to tell me what I am doing wrong in my life. (19)	○	○	○	○	○

End of Block: (Non)Accomodative Scale

Start of Block: Expectancy Violations in Close Relationships (Small) *Adapted

Q12 Think of the last time you attended a small church (under 75 people). The following set of statements concern your feelings about that experience. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
My church experience was completely expected (1)	○	○	○	○	○

My church experience was not at all expected (2)	○	○	○	○	○
My church experience surprised me a great deal (3)	○	○	○	○	○
My church experience surprised me only very slightly (4)	○	○	○	○	○
My church experience was a very positive experience. (5)	○	○	○	○	○
I liked my church experience a lot. (6)	○	○	○	○	○
My church experience was one that I	○	○	○	○	○

did not like at all. (7)					
I'd like to see much more of this church. (8)	○	○	○	○	○

End of Block: Expectancy Violations in Close Relationships (Small) *Adapted

Start of Block: Expectancy Violations in Close Relationships (Medium) *Adapted

Q13 Think of the last time you attended a medium church (approximately 76-224 people). The following set of statements concern your feelings about that experience. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
My church experience was completely expected (1)	○	○	○	○	○

My church experience was not at all expected (2)	○	○	○	○	○
My church experience surprised me a great deal (3)	○	○	○	○	○
My church experience surprised me only very slightly (4)	○	○	○	○	○
My church experience was a very positive experience. (5)	○	○	○	○	○
I liked my church experience a lot. (6)	○	○	○	○	○
My church experience was one that I	○	○	○	○	○

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
did not like at all. (7)					
I'd like to see much more of this church. (8)	○	○	○	○	○

End of Block: Expectancy Violations in Close Relationships (Medium) *Adapted

Start of Block: Expectancy Violations in Close Relationships (Large) *Adapted

Q14 Think of the last time you attended a large church (> 225 people). The following set of statements concern your feelings about that experience. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
My church experience was completely expected (1)	○	○	○	○	○

My church experience was not at all expected (2)	○	○	○	○	○
My church experience surprised me a great deal (3)	○	○	○	○	○
My church experience surprised me only very slightly (4)	○	○	○	○	○
My church experience was a very positive experience. (5)	○	○	○	○	○
I liked my church experience a lot. (6)	○	○	○	○	○
My church experience was one that I	○	○	○	○	○

did not like at all. (7)					
I'd like to see much more of this church. (8)	○	○	○	○	○

End of Block: Expectancy Violations in Close Relationships (Large) *Adapted

Start of Block: Reasons to go to Church

Q15 There are many reasons why people go to church. Please rank the following reasons from 1 to 10, with one being not at all a reason to 10 being very much a reason for how important you find these attributes when choosing a church.

	Not at all a reason 1 (1)	2 (2)	3 (3)	4 (4)	5 (5)	6 (6)	7 (7)	8 (8)	9 (9)	Very much a reason 10 (10)
Child Care (1)	○	○	○	○	○	○	○	○	○	○
Sunday School (2)	○	○	○	○	○	○	○	○	○	○

Religious Education (3)	○	○	○	○	○	○	○	○	○	○
Volunteer Opportunities (4)	○	○	○	○	○	○	○	○	○	○
Fellowship Opportunities (5)	○	○	○	○	○	○	○	○	○	○
Mission Work (6)	○	○	○	○	○	○	○	○	○	○
Community Events (7)	○	○	○	○	○	○	○	○	○	○
Bible Studies (8)	○	○	○	○	○	○	○	○	○	○
Youth Programs (9)	○	○	○	○	○	○	○	○	○	○
Sunday School Opportunities (10)	○	○	○	○	○	○	○	○	○	○

Style of Worship (11)	○	○	○	○	○	○	○	○	○	○
Music (12)	○	○	○	○	○	○	○	○	○	○
Demoninati on (13)	○	○	○	○	○	○	○	○	○	○
Preaching Style (14)	○	○	○	○	○	○	○	○	○	○
Preaching Agreement (15)	○	○	○	○	○	○	○	○	○	○

End of Block: Reasons to go to Church

Start of Block: Demographics

Q16 Please answer the following questions regarding religiosity and willingness to attend church.

Q17 On a scale of 1 to 10 with 1 being not at all religious to 10 being very religious, how religious are you?

○ Not at all likely 1 (1)

○ 2 (2)

○ 3 (3)

○ 4 (4)

○ 5 (5)

○ 6 (6)

○ 7 (7)

○ 8 (8)

○ 9 (9)

○ Very Likely 10 (10)

Q18 What is your religious background? (e.g., Methodist, Catholic, etc.)

_____

Q19 How many people typically attend the church you regularly go to?

○ under 20 people (1)

○ 21-45 people (2)

○ 46-75 people (3)

○ 76-140 people (4)

○ 141-224 people (5)

○ 225-800 people (6)

○ greater than 800 people (7)

Q20 In your mind, would you say you attend a small, medium, or large church?

○ small (1)

○ medium (2)

○ large (3)

Q21 On a scale of 1 to 10 with 1 being not likely to 10 being very likely. How likely are you to go to a small church (under 75 people) in the next year?

○ Not at all likely 1 (1)

○ 2 (2)

○ 3 (3)

○ 4 (4)

○ 5 (5)

○ 6 (6)

○ 7 (7)

○ 8 (8)

○ 9 (9)

○ Very Likely 10 (10)

Q22 On a scale of 1 to 10 with 1 being not likely to 10 being very likely. How likely are you to go to a medium church (approximately 76-224 people) in the next year?

○ Not at all likely 1 (1)

○ 2 (2)

○ 3 (3)

○ 4 (4)

○ 5 (5)

○ 6 (6)

○ 7 (7)

○ 8 (8)

○ 9 (9)

○ Very Likely 10 (10)

Q23 On a scale of 1 to 10 with 1 being not likely to 10 being very likely. How likely are you to go to a large church (> 225 people) in the next year?

○ Not at all likely 1 (1)

○ 2 (2)

○ 3 (3)

○ 4 (4)

○ 5 (5)

○ 6 (6)

○ 7 (7)

○ 8 (8)

○ 9 (9)

○ Very Likely 10 (10)

Q24 How often do you currently attend religious services?

○ Never (1)

○ Yearly (2)

○ Monthly (3)

○ 2-3 times a month (4)

○ Weekly (5)

○ More than once a week (6)

○ Daily (7)

Q25 When you were growing up, how often did you attend religious services?

○ Never (1)

○ Yearly (2)

○ Monthly (3)

○ 2-3 times a month (4)

○ Weekly (5)

○ More than once a week (6)

○ Daily (7)

Q26 How often do you pray?

○ Never (1)

○ Yearly (2)

○ Monthly (3)

○ 2-3 times a month (4)

○ Weekly (5)

○ More than once a week (6)

○ Daily (7)

Q27 How often do you attend church?

○ Never (1)

○ Yearly (2)

○ Monthly (3)

○ 2-3 times a month (4)

○ Weekly (5)

○ More than once a week (6)

○ Daily (7)

Q28 Below are a few questions regarding demographics. Please answer them to the best of your ability.

Q29 What is your sex?

○ Male (1)

○ Female (2)

○ Other (3) _____

Q30 What is your age?

_____ years (1)

Q31 What is your class rank?

○ Freshman (1)

○ Sophomore (2)

○ Junior (3)

○ Senior (4)

○ Other (5) _____

Q32 Is there anything else you would like to add?

_____

End of Block: Demographics

Start of Block: Conclusion

Q33 Thank you for your participation. To RECEIVE CREDIT FOR YOUR PARTICIPATION, please wait for the next survey to load after you hit submit on this survey. If you have any questions or concerns during the time of your participation in this study, or after its completion, please feel free to contact Molly Bradshaw brads2ms@dukes.jmu.edu or Dr. C. Leigh Nelson nelsoncl@jmu.edu 540-568-3387. If you have any questions or concerns about your rights as a participant in this research please contact the IRB chair, Dr. Taimi Castle at castletl@jmu.edu or by telephone at 540-568-5929. Thank you for your participation. Have a good day.

_____

Appendix B

Motivations to Attend Church Thesis - Copy MTURK VERSION

Link for Qualtrics survey:
http://jmu.co1.qualtrics.com/jfe/form/SV_5tetFzkkWQOeGj3

Religious Survey MTurk January 2021

Start of Block: Consent Form

Q1 "Web"/ "Email" Cover Letter Identification of Investigators & Purpose of Study: You are being asked to participate in a research study conducted by Molly Bradshaw from James Madison University. The purpose for the proposed project is to determine whether there is a relationship between people's family communication, anxiety about going to church, uncertainty about what to expect in church and if it is related to their willingness to go to church. This will help churches find ways to reach out and use advocacy related skills to interact and attract members into the church. Looking at past family communication relationships and history, it is important to understand what may make people nervous about entering into a new church and ways they can help prevent those nerves.

Research Procedures. This study consists of an online survey that will be administered to individual participants through Qualtrics (an online survey tool). You will be asked to provide answers to a series of questions using a family communication lens and try to better understand individual's motivations for attending churches of various sizes (small, medium, large). When entering into the churches, oftentimes people have hesitations and uncertainties related to those unfamiliar situations, and we also want to uncover those hesitations and try to find ways to reduce them. There is also a tie to advocacy in this piece, and we want to gather this information and try to find ways that churches can use the data to make patrons feel more welcomed and motivated to enter into church.

Time Required: Participation in this study will require 20-40 minutes of your time.

Risks: The investigators do not perceive more than minimal risks from your involvement in this study (that is, no risks beyond the risks associated with everyday life).

Benefits: Potential benefits from participation in this study include the opportunity for the participant to reflect on their experience in the church and their family history. This may deepen their understanding of that experience, as well as provide them with the opportunity to see the church in a different lens in the future.

Confidentiality: The researchers reserve the option to present their results at a regional or national conference (e.g., such as the Eastern Communication Association) if their papers are selected for presentation. The researchers also reserve the right to present their results in a peer-reviewed journal. While individual responses are anonymously obtained and recorded online through the Qualtrics software data is kept in the strictest confidence. No identifiable information will be collected from the participant and no identifiable responses will be presented in the final form of this study. All data will be stored in a secure location only accessible to the researchers. The researchers retain the right to use and publish non-identifiable data. Final aggregate results will be made available to participants upon request.

Participation & Withdrawal: Your participation is entirely voluntary. You are free to choose not to participate. Should you choose to participate, you can withdraw at any time without consequences of any kind. However, you must complete all items to receive credit for the study.   Additionally, once your responses have been submitted and anonymously recorded you will not be able to withdraw from the study.

Questions about the Study: If you have questions or concerns during the time of your participation in this study, or after its completion or you would like to receive a copy of the final aggregate results of this study, please contact: Molly Bradshaw or Dr. C. Leigh Nelson MSC 210654 Bluestone Drive, School of Communication Studies, James Madison University. Harrisonburg, VA 22807, (540) 568-3387, brads2ms@dukes.jmu.edu or nelsoncl@jmu.edu. Questions about Your Rights as a Research Subject Dr. Taimi Castle, Chair, Institutional Review Board, James Madison University, (540) 568-5929, castletl@jmu.edu.

Giving of Consent: I have been given the opportunity to ask questions about this study. I have read this consent and I understand what is being requested of me as a participant in this study. I certify that I am at least 18 years of age. By clicking on the link below, and completing and submitting this anonymous survey, I am consenting to participate in this research. This study has been approved by the IRB, protocol 21-2057

End of Block: Consent Form

Start of Block: PRCA Scale

Q2 We communicate in many different settings and sometimes we may feel nervous about these interactions. The following set of statements concern your feelings about communicating with others. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
While participating in a conversation with a new acquaintance, I feel very nervous. (1)	○	○	○	○	○
I have no fear of speaking up in conversations. (2)	○	○	○	○	○
Ordinarily I am very tense and nervous in conversations. (3)	○	○	○	○	○
Ordinarily I am very calm and relaxed in	○	○	○	○	○

conversations. (4)					
While conversing with a new acquaintance, I feel very relaxed. (5)	○	○	○	○	○
I am afraid to speak up in conversations. (6)	○	○	○	○	○
Generally, I am nervous when I have to participate in church. (7)	○	○	○	○	○
Usually, I am comfortable when I have to participate in church. (8)	○	○	○	○	○
I am very calm and relaxed when I am called upon to express an	○	○	○	○	○

opinion at church. (9)					
I am afraid to express myself at church. (10)	○	○	○	○	○
Communicating at church usually makes me uncomfortable. (11)	○	○	○	○	○
I am very relaxed when answering questions at a church. (12)	○	○	○	○	○

Page Break

End of Block: PRCA Scale

Start of Block: Age Universal Religious Orientation Scale

Q3 The following set of statements concern your beliefs and feelings towards church. Please indicate the degree to which each statement applies to you. For the following set

of statements, please state whether you agree or disagree. Items are on a five point Likert continuum: (1) I strongly disagree; (2) I disagree; (3) Neutral; (4) I agree; (5) I strongly agree

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
I enjoy reading about my religion. (1)	○	○	○	○	○
I go to church because it helps me to make friends (2)	○	○	○	○	○
It doesn't much matter what I believe so long as I am good. (3)	○	○	○	○	○
Sometimes I have to ignore my religious beliefs because of what people	○	○	○	○	○

might think of me. (4)					
It is important to me to spend time in private thought and prayer. (5)	○	○	○	○	○
I have often had a strong sense of God's presence. (6)	○	○	○	○	○
I pray mainly to gain relief and protection. (7)	○	○	○	○	○
I try hard to live all my life according to my religious beliefs. (8)	○	○	○	○	○

What religion offers me most is comfort in times of trouble and sorrow. (9)	○	○	○	○	○
My religion is important because it answers many questions about the meaning of life. (10)	○	○	○	○	○
I would rather join a Bible study group than a church social group. (11)	○	○	○	○	○
Prayer is for peace and happiness. (12)	○	○	○	○	○
Although I am religious, I don't let it affect my	○	○	○	○	○

daily life. (13)					
I go to church mostly to spend time with my friends. (14)	○	○	○	○	○
My whole approach to life is based on my religion. (15)	○	○	○	○	○
I go to church mainly because I enjoy seeing people I know there. (16)	○	○	○	○	○
I pray mainly because I have been taught to pray. (17)	○	○	○	○	○

Prayers I say when I'm alone are as important to me as those I say in church. (18)	○	○	○	○	○
Although I believe in my religion, many other things are more important in life. (19)	○	○	○	○	○

Q4 Please answer the following question about how often you like to go to church.

	A few times a year (1)	Once every month or two (2)	Two or three times a month (3)	About once a week (4)	More than once a week (5)
I would prefer to go to church: (1)	○	○	○	○	○

Page Break

End of Block: Age Universal Religious Orientation Scale

Start of Block: Strength of Religious Faith Scale

Q5 The following set of statements concern your feelings about your faith. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
My religious faith is extremely important to me (1)	○	○	○	○	○
I pray daily (2)	○	○	○	○	○
I look to my faith as a source of inspiration (3)	○	○	○	○	○
I look to my faith as providing meaning and purpose in my life (4)	○	○	○	○	○

I consider myself active in my faith or church (5)	○	○	○	○	○
My faith is an important part of who I am as a person (6)	○	○	○	○	○
My relationship with God is extremely important to me (7)	○	○	○	○	○
I enjoy being around others who share my faith (8)	○	○	○	○	○
I look to my faith as a source of comfort (9)	○	○	○	○	○
My faith impacts many of my decisions (10)	○	○	○	○	○

End of Block: Strength of Religious Faith Scale

Start of Block: Quest Religious Orientation

Q6 The following set of statements concern your feelings about religion. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
I was not very interested in religion until I began to ask questions about the meaning and purpose of my life. (1)	○	○	○	○	○
I have been driven to ask religious questions out of a growing awareness of the tension in my world and in my relation to the world. (2)	○	○	○	○	○

My life experiences have led me to rethink my religious convictions. (3)	○	○	○	○	○
God wasn't very important to me until I began to ask questions about the meaning of my own life. (4)	○	○	○	○	○
It might be said that I value my religious doubts and uncertainties. (5)	○	○	○	○	○
For me, doubting is an important part of what is means to be religious. (6)	○	○	○	○	○
I do not find religious	○	○	○	○	○

doubts upsetting (7)					
Questions are more central to my religious experience than are answers. (8)	○	○	○	○	○
As I grow and change, I expect my religion also to grow and change. (9)	○	○	○	○	○
I am constantly questioning my religious beliefs. (10)	○	○	○	○	○
I do not expect my religious convictions to change in the next few years (11)	○	○	○	○	○

There are many religious issues on which my views are still changing. (12)	○	○	○	○	○

End of Block: Quest Religious Orientation

Start of Block: Reliance/Thinking about God Scale

Q7 The following set of statements concern your feelings about God. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
I feel happy when I think of God (1)	○	○	○	○	○
I will always believe in God (2)	○	○	○	○	○

My thoughts often drift to God (3)	○	○	○	○	○
Being a Christian is a joyous way to live (4)	○	○	○	○	○
I am sure that Christ exists (5)	○	○	○	○	○
I think about God all the time (6)	○	○	○	○	○
I pray for guidance (7)	○	○	○	○	○
My thoughts turn to Jesus every day (8)	○	○	○	○	○
God does not help me to make decisions (9)	○	○	○	○	○
I know that God hears	○	○	○	○	○

my prayers
(10)

Prayer lifts
my spirits
(11)

○   ○   ○   ○   ○

Everything
that happens
to me
reminds me
of God (12)

○   ○   ○   ○   ○

I try to
follow the
laws laid
down in the
Bible (13)

○   ○   ○   ○   ○

I know that
Jesus will
always be
there for me
(14)

○   ○   ○   ○   ○

I cannot
make
important
decisions
without
God's help
(15)

○   ○   ○   ○   ○

I am certain that God is aware of everything I do (16)	○	○	○	○	○
When I'm feeling miserable, thinking about Jesus helps to cheer me up (17)	○	○	○	○	○
I like to talk about Jesus (18)	○	○	○	○	○
Jesus' life is an example to me (19)	○	○	○	○	○
God fills me with love (20)	○	○	○	○	○

End of Block: Reliance/Thinking about God Scale

Start of Block: Transmission and Transaction Scale

Q8 The following set of statements concern your feelings about attending church in relation to parental values put in place. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
I believe in God. (1)	○	○	○	○	○
I pray often. (2)	○	○	○	○	○
Religion is important to me. (3)	○	○	○	○	○

End of Block: Transmission and Transaction Scale

Start of Block: RFCP Conversation Orientation

Q9 The following set of statements concern your feelings about understanding family communication patterns. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
In our family we often talk about topics like politics and religion where some persons disagree with others. (1)	○	○	○	○	○
My parents often say something like "Every member of the family should have some say in family decisions." (2)	○	○	○	○	○
My parents often ask my opinion when the family is talking about something. (3)	○	○	○	○	○
My parents encourage me to challenge	○	○	○	○	○

their ideas and beliefs. (4)					
My parents often say something like "You should always look at both sides of an issue." (5)	○	○	○	○	○
I usually tell my parents what I am thinking about things. (6)	○	○	○	○	○
I can tell my parents almost anything. (7)	○	○	○	○	○
In our family we often talk about our feelings and emotions. (8)	○	○	○	○	○

My parents and I often have long, relaxed conversations about nothing in particular. (9)	○	○	○	○	○
I really enjoy talking with my parents, even when we disagree. (10)	○	○	○	○	○
My parents encourage me to express my feelings. (11)	○	○	○	○	○
My parents tend to be very open about their emotions. (12)	○	○	○	○	○
We often talk as a family about things we have done during the day. (13)	○	○	○	○	○

In our family, we often talk about our plans and hopes for the future. (14)	○	○	○	○	○
My parents like to hear my opinion, even when I don't agree with them. (15)	○	○	○	○	○

End of Block: RFCP Conversation Orientation

Start of Block: RFCP Conformity Orientation

Q10 The following set of statements concern your feelings about understanding family communication patterns. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)

When anything really important is involved, my parents expect me to obey without question. (1)	○	○	○	○	○
In our home, my parents usually have the last word. (2)	○	○	○	○	○
My parents feel that it is important to be the boss. (3)	○	○	○	○	○
My parents sometimes become irritated with my views if they are different from theirs. (4)	○	○	○	○	○

	◯	◯	◯	◯	◯
If my parents don't approve of it, they don't want to know about it. (5)					

	◯	◯	◯	◯	◯
When I am at home, I am expected to obey my parents' rules. (6)					

	◯	◯	◯	◯	◯
My parents often say things like "You'll know better when you grow up." (7)					

	◯	◯	◯	◯	◯
My parents often say things like "My ideas are right and you should not question them." (8)					

My parents often say things like "A child should not argue with adults." (9)	○	○	○	○	○
My parents often say things like "There are some things that just shouldn't be talked about." (10)	○	○	○	○	○
My parents often say things like "You should give in on arguments rather than risk making people mad." (11)	○	○	○	○	○

End of Block: RFCP Conformity Orientation

Start of Block: (Non)Accomodative Scale

Q11 The following set of statements concern your feelings about religion. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.
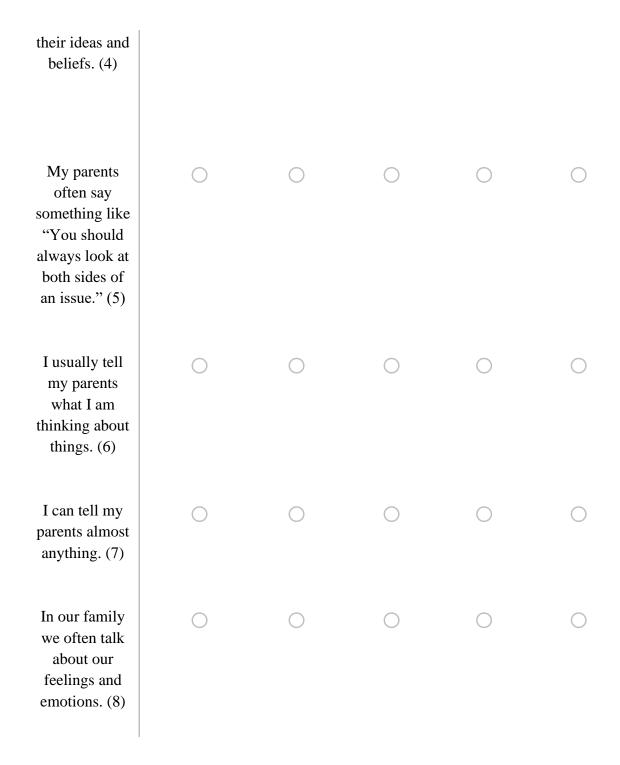
	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
My parent(s) let me know that they support my right to choose my own religious beliefs. (1)	○	○	○	○	○
My parent(s) help me think through my religious choices without pressuring me to conform to their beliefs. (2)	○	○	○	○	○
It is difficult to talk to my parent(s) about my religious beliefs because they think my beliefs are wrong. (3)	○	○	○	○	○

My parent(s) listen to my thoughts about religion even if they don't agree with my beliefs. (4)	○	○	○	○	○
My parent(s) are respectful of my religious opinions in our conversations. (5)	○	○	○	○	○
In our interactions, my parent(s) take my religious views and opinions into account. (6)	○	○	○	○	○
My parent(s) are generally respectful of my religious beliefs when we talk about our opinions. (7)	○	○	○	○	○

My parent(s) are tolerant of my religious beliefs when we disagree. (8)	○	○	○	○	○
My parent(s) tell me too much about their religious experiences. (9)	○	○	○	○	○
I wish my parent(s) would not talk with me about their religion as much as they do. (10)	○	○	○	○	○
I feel uncomfortable sometimes with the amount of information my parent(s) give me about their religion. (11)	○	○	○	○	○

I want my parent(s) to talk to me less about their religious practices. (12)	○	○	○	○	○
My parent(s) often bring up their religious views with me even though they know I don't agree with them. (13)	○	○	○	○	○
I feel as though my parent(s) try to convince me that my beliefs are wrong. (14)	○	○	○	○	○
My parent(s) express disapproval over my religious choices. (15)	○	○	○	○	○

My parent(s) give me advice based on their religious beliefs. (16)	○	○	○	○	○
My parent(s) tell me what I should and shouldn't do based on their religious beliefs. (17)	○	○	○	○	○
My parent(s) check up on my to see if I am following religious practices. (18)	○	○	○	○	○
My parent(s) use their religious principles to tell me what I am doing wrong in my life. (19)	○	○	○	○	○

End of Block: (Non)Accomodative Scale

Start of Block: Expectancy Violations in Close Relationships (Small) *Adapted

Q12 Think of the last time you attended a small church (under 75 people). The following set of statements concern your feelings about that experience. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
My church experience was completely expected (1)	○	○	○	○	○
My church experience was not at all expected (2)	○	○	○	○	○
My church experience surprised me a great deal (3)	○	○	○	○	○
My church experience surprised me only very slightly (4)	○	○	○	○	○

My church experience was a very positive experience. (5)	○	○	○	○	○
I liked my church experience a lot. (6)	○	○	○	○	○
My church experience was one that I did not like at all. (7)	○	○	○	○	○
I'd like to see much more of this church. (8)	○	○	○	○	○

End of Block: Expectancy Violations in Close Relationships (Small) *Adapted

Start of Block: Expectancy Violations in Close Relationships (Medium) *Adapted

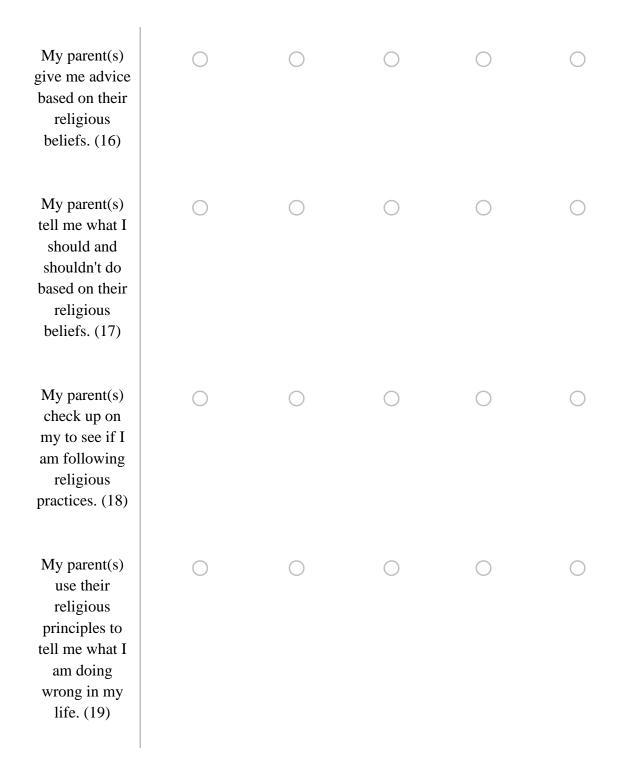Q13 Think of the last time you attended a medium church (approximately 76-224 people). The following set of statements concern your feelings about that experience. Please indicate the degree to which each statement applies to you. For the following set

of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
My church experience was completely expected (1)	○	○	○	○	○
My church experience was not at all expected (2)	○	○	○	○	○
My church experience surprised me a great deal (3)	○	○	○	○	○
My church experience surprised me only very slightly (4)	○	○	○	○	○
My church experience was a very positive	○	○	○	○	○

experience. (5)	○	○	○	○	○
I liked my church experience a lot. (6)	○	○	○	○	○
My church experience was one that I did not like at all. (7)	○	○	○	○	○
I'd like to see much more of this church. (8)	○	○	○	○	○

End of Block: Expectancy Violations in Close Relationships (Medium) *Adapted

Start of Block: Expectancy Violations in Close Relationships (Large) *Adapted

Q14 Think of the last time you attended a large church (> 225 people). The following set of statements concern your feelings about that experience. Please indicate the degree to which each statement applies to you. For the following set of statements, please state whether you strongly disagree, disagree, are neutral, agree, or strongly agree with the following statements.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
My church experience was completely expected (1)	○	○	○	○	○
My church experience was not at all expected (2)	○	○	○	○	○
My church experience surprised me a great deal (3)	○	○	○	○	○
My church experience surprised me only very slightly (4)	○	○	○	○	○
My church experience was a very positive experience. (5)	○	○	○	○	○

I liked my church experience a lot. (6)	○	○	○	○	○
My church experience was one that I did not like at all. (7)	○	○	○	○	○
I'd like to see much more of this church. (8)	○	○	○	○	○

End of Block: Expectancy Violations in Close Relationships (Large) *Adapted

Start of Block: Reasons to go to Church

Q15 There are many reasons why people go to church. Please rank the following reasons from 1 to 10, with one being not at all a reason to 10 being very much a reason for how important you find these attributes when choosing a church.

	Not at all a reason 1 (1)	2 (2)	3 (3)	4 (4)	5 (5)	6 (6)	7 (7)	8 (8)	9 (9)	Very much a reason 10 (10)

Child Care (1)	○	○	○	○	○	○	○	○	○	○
Sunday School (2)	○	○	○	○	○	○	○	○	○	○
Religious Education (3)	○	○	○	○	○	○	○	○	○	○
Volunteer Opportunities (4)	○	○	○	○	○	○	○	○	○	○
Fellowship Opportunities (5)	○	○	○	○	○	○	○	○	○	○
Mission Work (6)	○	○	○	○	○	○	○	○	○	○
Community Events (7)	○	○	○	○	○	○	○	○	○	○
Bible Studies (8)	○	○	○	○	○	○	○	○	○	○
Youth Programs (9)	○	○	○	○	○	○	○	○	○	○

Sunday School Opportuniti es (10)	○	○	○	○	○	○	○	○	○	○
Style of Worship (11)	○	○	○	○	○	○	○	○	○	○
Music (12)	○	○	○	○	○	○	○	○	○	○
Demoninati on (13)	○	○	○	○	○	○	○	○	○	○
Preaching Style (14)	○	○	○	○	○	○	○	○	○	○
Preaching Agreement (15)	○	○	○	○	○	○	○	○	○	○

End of Block: Reasons to go to Church

Start of Block: Demographics

Q16 Please answering the following questions regarding religiosity and willingness to attend church.

Q17 On a scale of 1 to 10 with 1 being not at all religious to 10 being very religious, how religious are you?

○ Not at all likely 1 (1)

○ 2 (2)

○ 3 (3)

○ 4 (4)

○ 5 (5)

○ 6 (6)

○ 7 (7)

○ 8 (8)

○ 9 (9)

○ Very Likely 10 (10)

Q18 What is your religious background? (e.g., Methodist, Catholic, etc.)

_____

Q19 How many people typically attend the church you regularly go to?

○ under 20 people (1)

○ 21-45 people (2)

○ 46-75 people (3)

○ 76-140 people (4)

○ 141-224 people (5)

○ 225-800 people (6)

○ greater than 800 people (7)

Q20 In your mind, would you say you attend a small, medium, or large church?

○ small (1)

○ medium (2)

○ large (3)

Q21 On a scale of 1 to 10 with 1 being not likely to 10 being very likely. How likely are you to go to a small church (under 75 people) in the next year?

○ Not at all likely 1 (1)

○ 2 (2)

○ 3 (3)

○ 4 (4)

○ 5 (5)

○ 6 (6)

○ 7 (7)

○ 8 (8)

○ 9 (9)

○ Very Likely 10 (10)

Q22 On a scale of 1 to 10 with 1 being not likely to 10 being very likely. How likely are you to go to a medium church (approximately 76-224 people) in the next year?

○ Not at all likely 1 (1)

○ 2 (2)

○ 3 (3)

○ 4 (4)

○ 5 (5)

○ 6 (6)

○ 7 (7)

○ 8 (8)

○ 9 (9)

○ Very Likely 10 (10)

Q23 On a scale of 1 to 10 with 1 being not likely to 10 being very likely. How likely are you to go to a large church (> 225 people) in the next year?

○ Not at all likely 1 (1)

○ 2 (2)

○ 3 (3)

○ 4 (4)

○ 5 (5)

○ 6 (6)

○ 7 (7)

○ 8 (8)

○ 9 (9)

○ Very Likely 10 (10)

Q24 How often do you currently attend religious services?

○ Never (1)

○ Yearly (2)

○ Monthly (3)

○ 2-3 times a month (4)

○ Weekly (5)

○ More than once a week (6)

○ Daily (7)

Q25 When you were growing up, how often did you attend religious services?

○ Never (1)

○ Yearly (2)

○ Monthly (3)

○ 2-3 times a month (4)

○ Weekly (5)

○ More than once a week (6)

○ Daily (7)

Q26 How often do you pray?

○ Never (1)

○ Yearly (2)

○ Monthly (3)

○ 2-3 times a month (4)

○ Weekly (5)

○ More than once a week (6)

○ Daily (7)

Q27 How often do you attend church?

○ Never (1)

○ Yearly (2)

○ Monthly (3)

○ 2-3 times a month (4)

○ Weekly (5)

○ More than once a week (6)

○ Daily (7)

Q28 Below are a few questions regarding demographics. Please answer them to the best of your ability.

Q29 What is your sex?

○ Male (1)

○ Female (2)

○ Other (3) _____

Q30 What is your age?

_____ years (1)

Q31 What is your highest level of completed education?

○ < 8 years (1)

○ Some high school (2)

○ Some college (3)

○ Associates degree (4)

○ Bachelors degree (5)

○ Some graduate school (6)

○ Graduate or professional school (M.A., M.B.A., J.D.) (7)

○ PhD or equivilant (8)

○ Other (9) _____

Q32 What is your current household income in U.S. dollars?

○ 0-10,000 dollars (1)

○ 10,000-20,000 dollars (2)

○ 20,000-30,000 dollars (3)

○ 30,000-40,000 dollars (5)

○ 40,000-50,000 dollars (6)

○ 50,000-60,000 dollars (7)

○ 60,000-70,000 dollars (8)

○ 70,000-80,000 dollars (9)

○ 80,000-90,000 dollars (10)

○ 90,000-100,000 dollars (11)

○ > 100,001 (12)

Q33 What country were you raised in as a child to age 18? If more than one, name them in order of first to last. This is only being asked to see if where you live influences your views on religion.

_____

Q34 In what country do you currently reside? This is only being asked to see if where you live influences your views on religion.

_____

Q35 Is there anything else you would like to add?

_____

End of Block: Demographics

Start of Block: Conclusion

Q36 Thank you for your participation. To RECEIVE CREDIT FOR YOUR PARTICIPATION, please wait for the next survey to load after you hit submit on this survey. If you have any questions or concerns during the time of your participation in this study, or after its completion, please feel free to contact Molly Bradshaw brads2ms@dukes.jmu.edu or Dr. C. Leigh Nelson nelsoncl@jmu.edu 540-568-3387. If you have any questions or concerns about your rights as a participant in this research please contact the IRB chair, Dr. Taimi Castle at castletl@jmu.edu or by telephone at 540-568-5929. Thank you for your participation. Have a good day.

_____

End of Block: Conclusion

Start of Block: RandomID

Q39 Here is your ID: ${e://Field/RandomID}

Copy this value to paste into MTurk.

When you have copied this ID, please click the next button to submit your survey.

End of Block: RandomID

Appendix C

Table 1

Measures	Conversation Orientation	Conformity Orientation	*M*	*SD*
Extrinsic Universal	0.04	0.26**	34.93	6.55
Intrinsic Universal	0.24**	0.10	23.07	6.17
Strength of Religious Faith	0.30**	0.08	34.98	10.51
Quest Comprehensiveness	0.05	0.14*	12.92	3.40
Quest Doubt	0.08	0.04	12.92	3.40
Quest Tentativeness	-0.12	0.09	12.29	3.18
Religious Emotional Involvement	0.31**	0.12	18.65	4.97
Religious Conviction	0.28**	0.12	19.34	5.42
Religious Preoccupation	0.28**	0.15*	16.10	5.10
Religious Guidance	0.25**	0.06	17.40	4.71
Parental Religious Values	0.25**	0.04	11.57	3.21
Religious Specific Supportive	0.60**	-0.40**	14.34	3.27
Religious Respecting Divergent Values	0.62**	-0.29**	14.69	3.20
Religious Inappropriate Self-Disclosure	-0.17**	0.34**	9.26	3.58
Religious Emphasizing Divergent Values	-0.26**	0.35**	6.48	2.87
Religious Giving Unwanted Advice	-0.07	0.33**	11.32	3.55
Attributes	0.23**	0.17**	94.85	34.02
M	52.74	33.38		
SD	12.05	8.09		

Table 2

Measures	Interpersonal Anxiety	Church Anxiety	M	SD
Extrinsic Universal	0.07	0.12	34.93	6.55
Intrinsic Universal	0.03	-0.38**	23.07	6.17
Strength of Religious Faith	0.07	-0.36**	34.98	10.51
Quest Comprehensiveness	0.07	-0.01	12.92	3.40
Quest Doubt	0.08	0.08	12.92	3.40
Quest Tentativeness	0.14*	0.33**	12.29	3.18
Religious Emotional Involvement	0.09	-0.27**	18.65	4.97
Religious Conviction	0.06	-0.31**	19.34	5.42
Religious Preoccupation	-0.01	-0.34**	16.10	5.10
Religious Guidance	0.08	-0.32**	17.40	4.71
Parental Religious Values	0.06	-0.30**	11.57	3.21
Religious Specific Supportive	-0.09	-0.17**	14.34	3.27
Religious Respecting Divergent Values	-0.03	-0.16*	14.69	3.20
Religious Inappropriate Self-Disclosure	0.00	0.18**	9.26	3.58
Religious Emphasizing Divergent Values	0.00	0.19**	6.48	2.87
Religious Giving Unwanted Advice	0.07	-0.05	11.32	3.55
Attributes	-0.03	-0.19**	94.85	34.02
M	17.3	17.45		
SD	4.77	4.73		

Table 3

Measures	EVT Violation Expectedness Small	EVT Violation Expectedness Medium	EVT Violation Expectedness Large	M	SD
Extrinsic Universal	0.108	0.05	0.111	34.9298	6.55068
Intrinsic Universal	-0.018	-0.114	-0.04	23.0746	6.1686
Strength of Religious Faith	-0.043	-0.176**	-0.108	34.98	10.51
Quest Comprehensiveness	0.229**	0.101	0.086	12.9211	3.39641
Quest Doubt	0.119	-0.005	0.041	12.9211	3.39641
Quest Tentativeness	0.079	0.092	0.052	12.2851	3.17789
Religious Emotional Involvement	-0.1	-0.210**	-0.109	18.6535	4.97289
Religious Conviction	-0.088	-0.227**	-0.12	19.3377	5.42429
Religious Preoccupation	0.006	-0.106	-0.099	16.1009	5.10104
Religious Guidance	-0.048	-0.138*	-0.079	17.4035	4.71144
Parental Religious Values	-0.093	-0.154*	-0.144*	11.5658	3.20656
Religious Specific Supportive					
Communication	-0.13	-0.202**	-0.024	14.3421	3.27002
Religious Respecting Divergent Values	-0.081	-0.180**	0.009	14.693	3.19864
Religious Inappropriate Self-Disclosure	0.297**	0.280**	0.130*	9.2588	3.57902
Religious Emphasizing Divergent Values	0.325**	0.372**	0.167*	6.4781	2.86625
Religious Giving Unwanted Advice	0.160*	0.134*	-0.020	11.3246	3.55447
Attributes	-0.116	-0.213	-0.055	94.8465	34.02355
M	17.3	17.45			
SD	4.77	4.73			

Table 4

Measures	EVT Violation Valence Small	EVT Violation Valence Medium	EVT Violation Valence Large	M	SD
Extrinsic Universal	0.02	0.03	-0.01	34.93	6.55
Intrinsic Universal	0.50**	0.53**	0.49**	23.07	6.17
Strength of Religious Faith	0.59**	0.58**	0.53**	34.98	10.51
Quest Comprehensiveness	-0.01	-0.05	-0.08	12.92	3.40
Quest Doubt	-0.10	-0.13*	-0.16*	12.92	3.40
Quest Tentativeness	-0.25*	-0.22**	-0.23**	12.29	3.18
Religious Emotional Involvement	0.60**	0.62**	0.52**	18.65	4.97
Religious Conviction	0.61**	0.61**	0.52**	19.34	5.42
Religious Preoccupation	0.47**	0.48**	0.49**	16.10	5.10
Religious Guidance	0.55**	0.57**	0.47**	17.40	4.71
Parental Religious Values	-.58**	0.59**	0.52**	11.57	3.21
Religious Specific Supportive	0.31**	0.34**	0.30**	14.34	3.27
Religious Respecting Divergent Values	0.31**	0.31**	0.30**	14.69	3.20
Religious Inappropriate Self-Disclosure	-0.23**	-0.23**	-0.18**	9.26	3.58
Religious Emphasizing Divergent Values	-0.30**	-0.33**	-0.28**	6.48	2.87
Religious Giving Unwanted Advice	0.11	0.11	0.12	11.32	3.55
Attributes	0.50**	0.46**	-0.41**	94.85	34.02
M	17.3	17.45			
SD	4.77	4.73			

Table 5

Summary of Multiple Regression Analysis for Likelihood of Attending Small Churches

Variable	B	95% CI
Constant	-3.24	[-13.73, 7.25]
Sex	0.86	[-0.01, 1.74]
Age	-0.03	[-0.57, 0.50]
Year	0.44	[-1.10, 1.88]
Conversation Orientation	-0.01	[-0.04, 0.03]
Conformity Orientation	-0.02	[-0.07, 0.03]
Interpersonal Anxiety	0.04	[-0.05, 0.13]
Church Anxiety	-0.01	[-0.11, 0.09]
Expectancy Violations Theory Violation Expectedness in Small Churches	0.02	[-0.19, 0.24]
Expectancy Violations Theory Violation Expectedness in Medium Churches	0.13	[-0.12, 0.37]
Expectancy Violations Theory Violation Expectedness in Large Churches	0.15	[-0.03, 0.32]
Expectancy Violations Theory Violation Valence in Small Churches	0.25	[0.07, 0.42]
Expectancy Violations Theory Violation Valence in Medium Churches	0.15	[-0.05, 0.34]
Expectancy Violations Theory Violation Valence in Large Churches	-0.03	[-0.18, 0.12]
R^2	0.18	
F	3.50***	

Note: $N=226$. CI = confidence interval
*$p<.05$, **$p<.01$,***$p<.001$

Table 6

Summary of Multiple Regression Analysis for Likelihood Attending Medium Churches

Variable	*B*	95% CI
Constant	0.520	[-8,88, 9.92]
Sex	0.09	[-0.69, 0.87]
Age	-0.25	[-0.73, 0.23]
Year	0.44	[-0.51, 2.08]
Conversation Orientation	0.04*	[0.01, 0.07]
Conformity Orientation	0.04	[-0.00, 0.08]
Interpersonal Anxiety	0.03	[-0.05, 0.11]
Church Anxiety	-0.03	[-0.12, 0.06]
Expectancy Violations Theory Violation Expectedness in Small Churches	0.11	[-0.08, 0.31]
Expectancy Violations Theory Violation Expectedness in Medium Churches	-0.11	[-0.33, 0.11]
Expectancy Violations Theory Violation Expectedness in Large Churches	-0.05	[-0.21, 0.11]
Expectancy Violations Theory Violation Valence in Small Churches	0.19*	[0.04, 0.035]
Expectancy Violations Theory Violation Valence in Medium Churches	0.36***	[0.18, 0.54]
Expectancy Violations Theory Violation Valence in Large Churches	-0.11	[-0.24, 0.03]
R²	0.37	
F	9.49***	

Note: *N=226.* CI = confidence interval
*p<.05, **p<.01,***p<.001

Table 7

Summary of Multiple Regression Analysis for Likelihood Attending Large Churches

Variable	B	95% CI
Constant	-7.31	[-17.45, 2.84]
Sex	0.01	[-0.84, 0.85]
Age	0.24	[-0.28, 0.76]
Year	-0.47	[-1.87, 0.93]
Conversation Orientation	0.01	[-0.03, 0.04]
Conformity Orientation	0.05**	[0.00, 0.09]
Interpersonal Anxiety	0.03	[-0.06, 0.11]
Church Anxiety	-0.03	[-0.12, 0.07]
Expectancy Violations Theory Violation Expectedness in Small Churches	0.21*	[0.00, 0.42]
Expectancy Violations Theory Violation Expectedness in Medium Churches	0.01	[-0.23, 0.25]
Expectancy Violations Theory Violation Expectedness in Large Churches	-0.22*	[-0.39, -0.05]
Expectancy Violations Theory Violation Valence in Small Churches	0.08	[-0.09, 0.24]
Expectancy Violations Theory Violation Valence in Medium Churches	0.11	[-0.08, 0.30]
Expectancy Violations Theory Violation Valence in Large Churches	0.28***	[0.13, 0.42]
R^2	0.30	
F	7.08***	

Note: $N=226$. CI = confidence interval
*p<.05, **p<.01,***p<.001

Table 8

Measures	Conversation Orientation	Conformity Orientation	M	SD
Extrinsic Universal	0.53**	0.7**	43.96	8.61
Intrinsic Universal	0.52**	0.44**	27.61	4.05
Strength of Religious Faith	0.57**	0.27**	40.23	6.31
Quest Comprehensiveness	0.37**	0.62**	14.04	3.48
Quest Doubt	0.28**	0.39**	14.48	3.16
Quest Tentativeness	0.27**	0.4**	13.27	3.00
Religious Emotional Involvement	0.50**	0.19**	20.52	3.22
Religious Conviction	0.56**	0.41**	19.75	3.56
Religious Preoccupation	0.28**	0.15*	19.47	3.24
Religious Guidance	0.64**	0.37**	20.15	3.47
Parental Religious Values	0.51**	0.25**	12.72	2.08
Religious Specific Supportive	0.65**	0.53**	14.95	2.67
Religious Respecting Divergent Values	0.72**	0.27**	15.71	2.48
Religious Inappropriate Self-Disclosure	0.4**	0.69**	13.44	4.23
Religious Emphasizing Divergent Values	0.27**	0.70**	10.13	3.22
Religious Giving Unwanted Advice	0.42**	0.64**	14.34	3.64
Attributes	0.62**	0.61**	111.54	27.43
M	57.81	9.3		
SD	39.77	8.79		

Table 9

Measures	Interpersonal Anxiety	Church Anxiety	M	SD
Extrinsic Universal	0.08	0.09	43.96	8.61
Intrinsic Universal	-0.09	-0.03	27.61	4.01
Strength of Religious Faith	-0.06	-0.08	40.23	6.31
Quest Comprehensiveness	0.09	0.15*	14.04	3.5
Quest Doubt	0.02	0.05	14.48	3.2
Quest Tentativeness	0.10	0.03	13.27	3.0
Religious Emotional Involvement	-0.12	-0.17*	20.52	3.22
Religious Conviction	0.06	-0.31**	19.75	3.56
Religious Preoccupation	0.07	0.05	19.47	3.24
Religious Guidance	-0.15*	-0.13	20.15	3.47
Parental Religious Values	-0.09	-0.13	12.72	2.08
Religious Specific Supportive	0.09	0.14*	14.95	2.67
Religious Respecting Divergent Values	-0.10	-0.04	15.71	2.5
Religious Inappropriate Self-Disclosure	0.24**	0.22**	13.44	4.23
Religious Emphasizing Divergent Values	0.23**	0.17**	10.13	3.22
Religious Giving Unwanted Advice	0.05	0.02	14.34	3.64
Attributes	0.17*	0.09	111.54	27.43
M	16.32	16.31		
SD	4.55	4.75		

Table 10

Measures	EVT Violation Expectedness Small	EVT Violation Expectedness Medium	EVT Violation Expectedness Large	M	SD
Extrinsic Universal	0.69**	0.67**	0.67**	43.96	8.61
Intrinsic Universal	0.24**	0.26**	0.20**	27.61	4.05
Strength of Religious Faith	0.11	0.08	0.05	40.23	6.31
Quest Comprehensiveness	0.57**	0.62**	0.62**	14.04	3.48
Quest Doubt	0.46**	0.48**	0.51**	14.48	3.16
Quest Tentativeness	0.48**	0.47**	0.51**	13.27	3.00
Religious Emotional Involvement	0.05	-0.02	-0.02	20.52	3.22
Religious Conviction	0.25**	0.20**	0.17*	19.75	3.56
Religious Preoccupation	0.44**	0.41**	0.35**	19.47	3.24
Religious Guidance	0.19**	0.14	0.11	20.15	3.47
Parental Religious Values	0.11	0.04	-0.01	12.72	2.08
Religious Specific Supportive	0.44**	0.42**	0.38**	14.95	2.67
Religious Respecting Divergent Values	0.17*	0.12	0.18*	15.71	2.48
Religious Inappropriate Self-Disclosure	0.79**	0.79**	0.69**	13.44	4.23
Religious Emphasizing Divergent Values	0.74**	0.72**	0.64**	10.13	3.22
Religious Giving Unwanted Advice	0.61**	0.59**	0.49**	14.34	3.64
Attributes	0.54**	0.50**	0.46**	111.54	27.43
M	57.81	9.3			
SD	39.77	8.79			

Table 11

Measures	EVT Violation Valence Small	EVT Violation Valence Medium	EVT Violation Valence Large	M	SD
Extrinsic Universal	0.18**	0.38**	0.42**	43.96	8.61
Intrinsic Universal	0.48**	0.54**	0.54**	27.61	4.05
Strength of Religious Faith	0.56**	0.62**	0.59**	40.23	6.31
Quest Comprehensiveness	0.17*	0.25**	0.23**	14.04	3.48
Quest Doubt	0.14	0.13	0.13	14.48	3.16
Quest Tentativeness	0.01	0.14*	0.16*	13.27	3.00
Religious Emotional Involvement	0.53**	0.60**	0.58**	20.52	3.22
Religious Conviction	0.50**	0.60**	0.67**	19.75	3.56
Religious Preoccupation	0.43**	0.50**	0.65**	19.47	3.24
Religious Guidance	0.56**	0.66**	0.59**	20.15	3.47
Parental Religious Values	0.48**	0.56**	0.53**	12.72	2.08
Religious Specific Supportive	0.34**	0.39**	0.36**	14.95	2.67
Religious Respecting Divergent Values	0.54**	0.61**	0.46**	15.71	2.48
Religious Inappropriate Self-Disclosure	-0.02	0.13	0.31**	13.44	4.23
Religious Emphasizing Divergent Values	-0.02	0.09	0.20**	10.13	3.22
Religious Giving Unwanted Advice	0.15*	0.27**	0.38**	14.34	3.64
Attributes	0.39**	0.50**	0.56**	111.54	27.43
M	57.81	9.3			
SD	39.77	8.79			

Table 12

Hierarchical Regression Analyses Predicting
Expectancy Violations in Small Churches

	Block 1 b	Block 2 b	Block 3 b	Block 4 b	Block 5 b	95% CI
Constant	6.94***	2.21	1.87	.75	1.88	[-1.58, 5.34]
Sex	.35	.30	.30	.40	.25	[-.36, .85]
Age	-.04***	-.03*	-.03*	-.03*	-.03	[-.06, -.01]
Education	.38*	.17	.20	.19	.13	[-.16, .43]
Income	.00	.02	.02	.02	.00	[-.09, .09]
Conversation Orientation		.05**	.05**	.02	.01	[-.05, .06]
Conformity Orientation		.05***	.05**	.04	.02	[.03, .07]
Interpersonal Anxiety			-.01	-.02	.01	[-.11, .12]
Anxiety Church			.04	.04	.01	[-.09, .11]
Violation Expectedness Small Church				.08	.10	[-.06, .26]
Violation Valence Small Church				.23**	.13	[-.06, .33]
Extrinsic Universal					.02	[-.05, .08]
Intrinsic Universal					-.02	[-.14, .10]
Strength of Religious Faith					.14**	[.04, .24]
Quest Comprehensiveness					.16*	[.03, .28]
Quest Doubt					-.02	[-.14, .10]
Quest Tentativeness					-.08	[-.20, .05]

183

					B	95% CI
Religiosity of Emotional Involvement					-.20*	[-.37, -.03]
Religiosity of Preoccupation					-.01	[-.18, .16]
Religiosity of Conviction					-.09	[-.26, .09]
Religiosity of Guidance					.09	[-.09, .27]
Parental Religious Values					.09	[-.14, .33]
Managing Religious Specific Communication					-.11	[-.26, .04]
Managing Respecting Divergent Values					.00	[-.17, .17]
Managing Inappropriate Self Disclosure					-.01	[-.17, .15]
Managing Emphasizing Divergent Values					-.02	[-.20, .17]
Managing Giving Unwanted Advice					-.06	[-.18, .06]
Attributes					.01	[-.01, .03]
R^2	.09	.21	.21	.25	.37	
F	4.83***	8.40***	6.37***	6.08*	3.61*	
ΔR^2	.09	.12	.00	.03	.12	
ΔF	4.83***	14.22***	.43	4.09*	1.87*	

*p<.05, **p<.01, ***p<.001

Table 13

Hierarchical Regression Analyses Predicting
Expectancy Violations in Medium Churches

	Medium					
	Block 1 b	Block 2 b	Block 3 b	Block 4 b	Block 5 b	95% CI
Constant	6.31***	.87	1.04	-.00	-.47	[-3.54, 2.60]
Sex	-.07	-.18	-.17	-.13	-.09	[-.63, .46]
Age	-.02	.00	-.00	-.00	-.01	[-.03, .01]
Education	.40**	.17	.14	.12	.06	[-.21, .32]
Income	.02	.04	.04	.06	.05	[-.03, .13]
Conversation Orientation		.08***	.08***	.03	-.00	[-.05, .05]
Conformity Orientation		.04*	.04*	.02	.01	[-.03, .06]
Interpersonal Anxiety			.04	-.03	.02	[-.08, .12]
Anxiety Church			-.06	-.03	-.02	[-.08, .12]
Violation Expectedness Medium Church				.06	.00	[-.14, .14]
Violation Valence Medium Church				.32***	.16	[-.01, .33]
Extrinsic Universal					.06*	[.01, .12]
Intrinsic Universal					.01	[-.10, .11]
Strength of Religious Faith					.06**	[-.03, .15]
Quest Comprehensiveness					-.11	[-.22, .01]
Quest Doubt					.06	[-.06, .17]

Quest Tentativeness					-.06	[-.05, .17]
Religiosity of Emotional Involvement					-.07	[-.22, .08]
Religiosity of Preoccupation					.05	[-.11, .20]
Religiosity of Conviction					-.12	[-.27, .04]
Religiosity of Guidance					.14	[-.02, .30]
Parental Religious Values					.05	[-.16, .26]
Managing Religious Specific Communication					-.23***	[-.36, -.09]
Managing Respecting Divergent Values					.13	[-.03, .29]
Managing Inappropriate Self Disclosure					.10	[-.05, .24]
Managing Emphasizing Divergent Values					-.08	[-.25 .08]
Managing Giving Unwanted Advice					-.09	[-.20, .02]
Attributes					.01	[-.00, .03]
R	.07	.23	.24	.30	.44	
F	3.44***	9.54***	7.38***	8.04***	4.98***	
ΔR	.07	.17	.01	.06	.14	
ΔF	3.44***	20.34***	.93	8.38***	2.52***	

*p<.05, **p<.01, ***p<.001

Table 14

Hierarchical Regression Analyses Predicting
Expectancy Violations in Large Churches

	Large					
	Block 1 b	Block 2 b	Block 3 b	Block 4 b	Block 5 b	95% CI
Constant	7.71***	-1.08	-.78	-3.18*	-2.31	[-5.78, 1.15]
Sex	-1.12**	-1.15***	-1.15***	-.76*	-.49	[-1.10, .12]
Age	-.06***	-.03*	-.03*	-.03*	-.02	[-.05, .00]
Education	.70***	.33*	.31	.45**	.27	[-.03, .57]
Income	-.07	-.03	-.03	-.02	.01	[-.08, .10]
Conversation Orientation		.08***	.08***	.02	.04	[-.02, .09]
Conformity Orientation		.12***	.12***	.07**	-.03	[-.08, .03]
Interpersonal Anxiety			.01	.00	.01	[-.10, .12]
Anxiety Church			-.03	-.01	-.03	[-.13, .08]
Violation Expectedness Large Church				.24***	.04	[-.11, .19]
Violation Valence Large Church				.35***	.29***	[.13, .45]
Extrinsic Universal					.04	[.02, .11]
Intrinsic Universal					.06	[-.06, .18]
Strength of Religious Faith					.05	[-.05, .15]
Quest Comprehensiveness					.06	[-.07, .18]
Quest Doubt					-.03	[-.15, .10]
Quest Tentativeness					-.09	[-.21, .03]

Religiosity of Emotional Involvement					-.14	[-.31, .03]
Religiosity of Preoccupation					.01	[-.18, .16]
Religiosity of Conviction					.06	[-.12, .24]
Religiosity of Guidance					-.04	[-.22, .14]
Parental Religious Values					.12	[-.12, .35]
Managing Religious Specific Communication					-.15	[-.30, -.01]
Managing Respecting Divergent Values					-.10	[-.26, .07]
Managing Inappropriate Self Disclosure					.20*	[.05, .35]
Managing Emphasizing Divergent Values					.13	[-.06 .32]
Managing Giving Unwanted Advice					.08	[-.05, .21]
Attributes					.00	[-.02, .02]
R^2	.21	.44	.44	.54	.66	
F	12.36***	24.79***	18.49***	21.42***	12.16***	
ΔR^2	.21	.23	.00	.10	.13	
ΔF	12.36***	39.68***	.22	18.99***	3.65***	

*p<.05, **p<.01, ***p<.001

References:

Afifi, W. A., & Metts, S. (1998). Characteristics and consequences of expectation

violations in close relationships. *Journal of Social and Personal Relationships*,

15(3), 365–392. https://doi.org/10.1177/0265407598153004

Allen, R. O., & Spilka, B. (1967). Committed and consensual religion: A specification of

religion-prejudice relationships. *Journal for the Scientific Study of Religion*, *6*(2),

191–206. https://doi.org/10.2307/1384046

Allport, G. W., & Ross, J. M. (1967). Personal religious orientation and prejudice.

Journal of Personality and Social Psychology, *5*(4), 432–443.

https://doi.org/10.1037/h0021212

Austin, E. W., & Nelson, C. L. (1993). Influences of ethnicity, family communication,

and media on adolescents' socialization to U.S. politics. *Journal of Broadcasting

& Electronic Media*, *37*(4), 419–435.

https://doi.org/10.1080/08838159309364233

Baumbach, K., Forward, G. L., & Hart, D. (2006). Communication and parental influence

on late adolescent spirituality. *Journal of Communication and Religion*, *29*, 394–

420. https://doi:10.11114/smc.v2i1.326

Beatty, M. J. (1988) Situational and Predispositional correlates of public speaking

anxiety, *Communication Education*, *37*(1), 28-39.

https://doi.org/10.1080/03634528809378701

Berger, C. R. (1979). Beyond initial interaction: Uncertainty, understanding, and the

development of interpersonal relationships. *Language and Social Psychology*

(122–144). Baltimore, MD: University Park Press.

Berger, C., & Calabrese, R. (1975). Some explorations in initial interactions and beyond: Toward a developmental theory of interpersonal communication. *Human Communication Research*, *1*, 99-112. https://doi.org/10.1111/j.1468-2958.1975.tb00258.x

Bergin, A. E. (1983). Religiosity and mental health: A critical reevaluation and meta-analysis. *Professional Psychology: Research and Practice, 14*(2), 170–184. https://doi.org/10.1037/0735-7028.14.2.170

Burgoon, J. K. (1993). Interpersonal expectations, expectancy violations, and emotional communication. *Journal of Language and Social Psychology*, *12*(1-2), 30–48. https://doi.org/10.1177/0261927X93121003

Burgoon, J. K. (2015). Expectancy Violations Theory. *The International Encyclopedia of Interpersonal Communication*, Burgoon & Sons, Inc., 1–9. https://doi.org/10.1002/9781118540190.wbeic102

Burgoon, J. K., & Jones, S. B. (1976). Toward a theory of personal space expectations and their violations. *Human Communication Research*, *2*(2), 131–146. https://doi.org/10.1111/j.1468-2958.1976.tb00706.x

Campero Oliart, A., Lovelace, C., & Levitan, L. C. (2020). Contexts of Communication Apprehension and Their Relation to Self-Esteem. *Psi Chi Journal of Psychological Research*, *25*(1). https://doi.org/10.24839/2325-7342.JN25.1

Carter, J. (2019). The goldilocks principle and church size. *The Gospel Coalition*, https://www.thegospelcoalition.org/article/goldilocks-principle-church-size/

Cheung, Hui, Lau, & Fai Cheung. (2015). Does church size matter? A cross-sectional and longitudinal study of Chinese congregants' religious attitudes and behaviors.

Review of Religious Research, *57* (1), 63–86. https://doi.org/10.1007/s13644-013-0116-3

Clarke-Stewart, A., & Dunn, J. (2006). Families count: Effects on child and adolescent development. New York: Cambridge University Press. https://doi.org/10.1017/CBO9780511616259

Clatterbuck, G. (1979). Attributional confidence and uncertainty in initial interaction. *Human Communication Research, 5*, 147-157. https://doi.org/10.1111/j.1468-2958.1979.tb00630.x

Cohen, E. L. (2010). Expectancy violations in relationships with friends and media figures. *Communication Research Reports*, *27*(2), 97–111. https://doi.org/10.1080/08824091003737836

Colaner, C. W., Soliz, J. & Nelson, L. R. (2014). Communicatively managing religious identity difference in parent-child relationships: The role of accommodative and nonaccommodative communication, *Journal of Family Communication*, *14*(4), 310-327. https://doi.org/10.1080/15267431.2014.945700

Croucher, S., Zeng, C., Rahmani, D., & Sommier, M. (2017). Religion, culture, and communication. *Oxford Research Encyclopedia of Communication*. Oxford University Press. https://doi.org/10.1093/acrefore/9780190228613.013.166

Ellison, C. G., Krause N. M., Shepherd, B. C., & Chaves, M. A. (2009). Size, conflict, and opportunities for interaction: Congregational effects on members' anticipated support and negative interaction. *Journal for the Scientific Study of Religion, 48*, 1–15. https://doi.org/10.1111/j.1468-5906.2009.01426.x

Fife, E. M., Nelson, C. L. & Messersmith, A. S. (2014) The influence of family communication patterns on religious orientation among college students, *Journal of Family Communication*, *14*(1), 72-84, https://doi.org/10.1080/15267431.2013.857326

Fitzpatrick, M. A, & Ritchie, D. L. (1993). Communication theory and the family. *Sourcebook of Family Theories and Methods*, 565–589, https://doi.org/10.1007/978-0-387-85764-0_2

Flor, D. L., & Knapp, N. F. (2001). Transmission and transaction: Predicting adolescents' internalization of parental religious values. *Journal of Family Psychology, 15*(4), 627–645. https://doi.org/10.1037/0893-3200.15.4.627

Francis, L. J. & Brown, L. B. (1991). The influence of home, church, and school prayer among 16-year old adolescents in England. *Review of Religious Research*, *33*(1), 12-22, https://doi.org/10.2307/3511908

Gallup, G., Jr., & Lindsay, D. M. (1999). *Surveying the religious landscape: Trends in U.S. beliefs*. Harrisburg, PA: Morehouse

Gorsuch, R. L., & Venable, G. D. (1983). Development of an 'Age Universal' I-E scale. *Journal for the Scientific Study of Religion*, *22*(2), 181-188. https://doi.org/10.2307/1385677

Gudykunst, W. B. & Nishida, T. (1984) Individual and cultural influences on uncertainty reduction, *Communications Monographs*, *51*(1), 23-36, https://doi.org/10.1080/03637758409390181

Hadaway, C. (1981). The demographic environment and church membership change. *Journal for the Scientific Study of Religion, 20*(1), 77-89. https://doi.org/10.2307/1385340

Hardy, S. A., White, J. A., Zhang, Z., & Ruchty, J. (2011). Parenting and the socialization of religiousness and spirituality. *Psychology of Religion and Spirituality*, *3*(3), 217–230. https://doi.org/10.1037/a0021600

Hougland Jr., J. G., & Wood, J. R. (1980). Control in organizations and the commitment of members. *Social Forces,* 59, 85–105. https://doi.org/10.2307/2577834

Huang, L. (1999). Family communication patterns and personality characteristics. *Communication Quarterly*, *47*(2), 230–243. https://doi.org/10.1080/01463379909370136

Joseph, S., & DiDuca, D. (2007). The Dimensions of religiosity scale: 20-item self-report measure of religious preoccupation, guidance, conviction, and emotional involvement. *Mental Health, Religion & Culture*, *10*(6), 603–608. https://doi.org/10.1080/13674670601050295

Keller, T. (2016). Leadership and church size dynamics: How strategy changes with growth. *Redeemer City to City*. https://seniorpastorcentral.com/wp-content/uploads/2016/11/Tim-Keller-Size-Dynamics.pdf

King, P., & Roeser, R. (2009). Religion and spirituality in adolescent development. *Handbook of adolescent psychology*, *1*(3), 435– 478. https://doi.org/10.1002/9780470479193.adlpsy001014

Koerner, A. F., & Fitzpatrick, M. A. (2002a). Understanding family communication patterns and family functioning: The roles of conversation orientation and

conformity orientation. *Communication Yearbook*, *26*, 36–68.

https://doi.org/10.1080/23808985.2002.11679010

Koerner, A. F., & Fitzpatrick, M. A. (2002b). Toward a theory of family communication.

Communication Theory, *12*(1), 70–91. https://doi.org/10.1093/ct/12.1.70

Kranstuber, H., Carr, K. & Hosek, A. M. (2012) If you can dream it, you can achieve it:

Parent memorable messages as indicators of college student success,

Communication Education, *61*(1), 44-66,

https://doi.org/10.1080/03634523.2011.620617

Larson, D. B., Sherill, K. A., Lyons, J. S., Craigie, F. C., Thielman, S. B., Greenwold, M.

A., & Larson, S. S. (1992). Associations between dimensions of religious

commitment and mental health reported in the American Journal of Psychiatry

and Archives of General Psychiatry. *American Journal of Psychiatry*, *149*(1),

557-559. https://doi.org/10.1176/ajp.149.4.557

Lewis, C. A., Shevlin, M., McGuckin, C., & Navrátil, M. (2001). The Santa Clara

Strength of Religious Faith Questionnaire: Confirmatory factor analysis. *Pastoral

Psychology, 49*(5), 379–384. https://doi.org/10.1023/A:1010370728546

McKinney, W., & Hoge, R. (1983). Community and congregational factors in the growth

and decline of Protestant churches. *Journal for the Scientific Study of Religion,

22*(1), 51-66. https://doi.org/10.2307/1385591

McCroskey, J.C. (1978). Validity of the PRCA as an index of oral communication

apprehension. *Communication Monographs*, *45*,192-203.

https://doi.org/10.1080/03637757809375965

McCroskey, J. C. & Beatty, M. J. (1984) Communication apprehension and accumulated

    communication state anxiety experiences: A research note, *Communication*

    Quarterly, 51(1), 79-84, https://doi.org/10.1080/03637758409390185

McCroskey, J. C., Beatty, M. J., Kearney, P. & Plax, T. G. (1985) The content validity of

    the PRCA-24 as a measure of communication apprehension across

    communication contexts, *Communication Quarterly*, *33*(3), 165-173,

    https://doi.org/10.1080/01463378509369595

McLeod, J. M., & Chaffee, S. R. (1972). The social construction of reality. In J. Tedeschi

    (Ed.), *The social influence processes* (pp. 50–99). Chicago, IL: Aldine-Atherton

Medved, C. E., Brogan, S. M., McClanahan, A. M., Morris, J. F. & Shepherd, G. J.

    (2006). Family and work socializing communication: Messages, gender, and

    ideological implications. *Journal of Family Communication*, *6*(3), 161–180.

    https://doi.org/10.1207/s15327698jfc0603_1

Myers, S. M. (1996). An interactive model of religiosity inheritance: The importance of

    family context. *American Sociological Review*, *61*, 858- 866.

    https://doi.org/10.2307/2096457

Nelson, P. B. (1990). Intrinsic religious orientation of the elderly: Relationships to

    depression and self-esteem. *Journal of Gerontological Nursing*, *16*(1), 29-35.

    https://doi.org/10.3928/0098-9134-19900201-09

Pew Research Center. (2015). America's changing religious landscape. *Religion &*

    Public Life Project. https://www.pewforum.org/2015/05/12/americas-changing-

    religious-landscape/

Pew Research Center. (2018). Why Americans go to religious and church services. *Pew Research Center's Religion & Public Life Project*, https://www.pewforum.org/2018/08/01/why-americans-go-to-religious-services/

Plante, T. G., & Boccaccini, M. T. (1997). The Santa Clara strength of religious faith questionnaire. *Pastoral Psychology*, *45*(5), 375–387. https://doi.org/10.1007/BF02230993

Pribyl, C. B., Keaten, J. A., Sakamoto, M., Koshikawa, F. (1998). Assessing the cross-cultural content validity of the personal report of communication apprehension scale (PRCA-24). *Japanese Psychological Research*, *40*(1), 47–53. https://doi.org/10.1111/1468-5884.00074

Redmond, M. V. (2015). Uncertainty reduction theory. *English Technical Reports and White Papers*. *3*(1), 1-46. http://lib.dr.iastate.edu/engl_reports/3

Schrodt, P., & Ledbetter, A. M. (2007). Communication processes that mediate family communication patterns and mental well-being: A mean and covariance structures analysis of young adults from divorced and nondivorced families. *Human Communication Research*, *33*(3), 330–356. https://doi.org/10.1111/j.1468-2958.2007.00302.x

Schrodt, P., Ledbetter, A. M., Jernberg, K. A., Larson, L., Brown, N., & Glonek, K. (2009). Family communication patterns as mediators of communication competence in the parent—child relationship. *Journal of Social and Personal Relationships*, *26*(6–7), 853–874. https://doi.org/10.1177/0265407509345649

Shaw, A. & Joseph, S. (2004). Principal components analysis of Maltby and Day's (1998) amended quest religious orientation scale: A replication of the three

component structure. *Personality and Individual Differences*, *37*(7), 1425–1430. https://doi.org/10.1016/j.paid.2004.01.012

Stevens, J. (2012). Pastors and volunteers in small to medium sized churches: The traits that a pastor needs for leading volunteers. *Liberty University, 1,* 1-46. https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1316&context=honors

Van Wicklin, J. F. (1990). Conceiving and measuring ways of being religious. *Journal of Psychology and Christianity, 9*(2), 27–40.

Ventis, W. L. (1995). The relationships between religion and mental health. *Journal of Social Issues, 51*(2), 33–48. https://doi.org/10.1111/j.1540-4560.1995.tb01322.x

Warf, B., & Winsberg, M. (2010). Geographies of megachurches in the United States. *Journal of Cultural Geography*, *27*(1), 33–51. https://doi.org/10.1080/08873631003593216

Woo, I., Gochenour, J., & Chung, S. (2019). Social Capital Building Process of a Korean Immigrant Church in the U.S.. *Journal of Communication and Religion, 42*(3), 5-23. https://search.ebscohost.com/login.aspx?direct=true&AuthType=cookie,ip,athens,shib&db=ufh&AN=139911216&site=eds-live&scope=site

Zaleski, P. A., & Zech, C. E. (1995). The effect of religious market competition on church giving. *Review of Social Economy* 53 (3), 350-367. https://doi.org/10.1080/00346769500000028

Zhang, Y., Haddad, E., Torres, B., Chen, C. (2011). The reciprocal relationships among parents' expectations, adolescents' expectations, and adolescents' achievement:

A two-wave longitudinal analysis of the NELS data. *Journal of Youth and Adolescence*, *40*(4), 479–489.https//doi.org/10.1007/s10964-010-9568-8