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**A comparative study of catholic and non-catholic students in a catholic secondary school, wheeling central catholic high school, with respect to their religious knowledge and religious practices**

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A COMPARATIVE STUDY OF CATHOLIC AND NON-CATHOLIC  
STUDENTS IN A CATHOLIC SECONDARY SCHOOL,  
WHEELING CENTRAL CATHOLIC HIGH SCHOOL, WITH RESPECT  
TO THEIR RELIGIOUS KNOWLEDGE AND RELIGIOUS PRACTICES

BY

MARY AILEEN MANSUETTO

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE DEGREE OF  
MASTERS OF ARTS

IN

PSYCHOLOGY

MARSHALL UNIVERSITY GRADUATE COLLEGE

1998

RUNNING HEAD: CATHOLIC VS. NON CATHOLIC

MASTER OF ARTS THESIS

OF


MARY AILEEN MANSUETTO

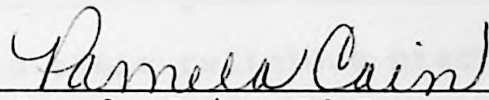
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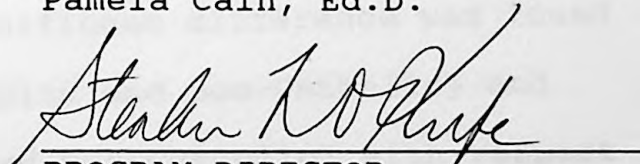
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## Abstract

The purpose of the present study is to compare Catholic and non-Catholic students in a Catholic High School (Wheeling Central Catholic High School) with respect to their religious knowledge and religious practices. One hundred and fifty nine (159) Catholic students ( 92 ninth graders, 67 twelfth graders) and eighteen (18) non-Catholic students (14 ninth graders , 4 twelfth graders) are included in the study. Raw scores for religious knowledge and religious practice were derived from data obtained from administration of the Assessment of Catholic Religious Education(ACRE), 1992 edition. Results indicate a statistical difference between Catholic and non-Catholic students at a .05 significance level in religious knowledge. No statistical difference was found to exist between ninth grade Catholic and non-Catholic students with respect to their religious practice. Additionally, no statistically significant difference was found between ninth grade students (Catholic and non-Catholic) and twelfth grade students (Catholic and non-Catholic) with respect to religious knowledge. A statistically significant difference exists between this same group with twelfth graders reporting a greater degree of religious practice. Results are discussed in light of existing research.

### Acknowledgements

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This project could not have been initiated without the support, cooperation and permission of The Reverend Bernard Schmidt (Bishop of the Diocese of Wheeling/Charleston), Mr. Victor Boreo (Assistant Superintendent of Schools for the Diocese of Wheeling/Charleston, and Dr Joseph Viglietta (Principal of Wheeling Central Catholic High School). Mr. Boreo was helpful in coordinating the principals in the seven Catholic secondary schools in West Virginia. Dr. Viglietta allowed the testing of all of the ninth and twelfth grade students at Wheeling Central.

Thank you all for seeing this as a worthwhile project.

Statistically speaking, much help was needed. Dr. Tony Goudy turned on the light bulb and Michael Nealer increased the wattage. Michael was also responsible for the format design and helped with the statistical analysis. I cannot thank you both enough.

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Cedrick at NCEA copied and overnight mailed the test protocols and assisted in having the protocols scored expediently. Thank you, Cedrick.

A very special thank you must be extended to my advisor, mentor and friend, Fred Jay Krieg, Ph.D. Dr. Krieg was responsible for motivating me to seek this degree and pushing me to complete this thesis. He has been a wonderful role model, an encouraging teacher and a supportive friend. His knowledge and

love of Psychology, his unique teaching style and his remarkable work ethic has modeled for me what it means to "do good in the world." I will be forever indebted to him.

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## INTRODUCTION

This study is a follow-up to the parent study completed by Gary Dean Stover at Parkersburg Catholic High School entitled "A Comparative Study of Students in a Catholic Secondary School With Respect to their Religious Knowledge and Religious Practices." The results of Mr. Stover's study indicated that students attending Catholic schools increase their religious knowledge. Correspondingly, an increase in religious practices did not appear to follow the increase in knowledge. This study will determine if Mr. Stover's results are a function of some facet of the program at Parkersburg Catholic High School, or if this trend is consistent throughout the religious education curriculum in the Diocese of Wheeling/Charleston. This study is not a replication of Mr. Stover's study but is designed to determine the effects of the Catholic education system on religious knowledge vs. religious practice of Catholic vs. non Catholic students.

Much research attention has been paid to comparisons of private/parochial school students with public school students in a variety of areas. Lubin et al (1992), compared scores on an assessment of affect. Gill and Thornton (1989) compared the scores of Catholic students with public school students on a measure of self-esteem. Another study indicated that religious school students have a stronger, more uniform attitude toward

religion and morality than do their public school counterparts (Tritter, 1992). Research conducted by Francis and Carter (1980) and Francis (1979, 1984) in England suggests that Catholic schools promote a more positive attitude toward Christianity among pupils than do non-Catholic schools. Prior to the Stover study, there would appear that little research has been conducted that compares Catholic and non-Catholic students within the same educational setting.

One researcher and his colleagues have examined differences between Catholic pupils' attitudes and practices with their non-Catholic peers attending the same schools in England (Francis, 1986), Scotland (Rhymer & Francis, 1985), Wales (Egan & Francis, 1986), Australia (Francis & Egan, 1987), and most recently in the United States (Francis & Egan, 1990). Results of these studies indicate a more positive attitude toward Christianity and more frequent church attendance by Catholic students as compared with non-Catholic students attending the same schools. Catholic students also reflected a more positive attitude toward Catholic school attendance and religious education than did their non-Catholic counterparts.

The present study compares Catholic students with non-Catholic students currently attending a Catholic secondary school, Wheeling Central Catholic High School, with respect to their religious knowledge and their religious practice. The

study focuses on students enrolled in the ninth and the twelfth grades at Wheeling Central.

Hypotheses related to the present study are as follows:

Ho: No significant difference exists in religious knowledge when comparing scores of Catholic and non-Catholic students attending a Catholic High School.

H1: A significant difference does exist in religious knowledge when comparing scores of Catholic and non-Catholic students attending a Catholic High School.

Ho: No significant difference exists in the religious practices of Catholic and non-Catholic students attending a Catholic High School.

H1: A significant difference does exist in the religious practices of Catholic and non-Catholic students attending a Catholic High School.

#### METHOD

##### Subjects:

Subjects involved in the study were ninth and twelfth grade students attending Central Catholic High School in Wheeling, West Virginia, a private school serving ninth through twelfth grades. One hundred seventy seven (177) students were in the subject pool

(106 ninth grade and 71 twelfth grade students). The pool included ninety two (92) ninth grade Catholics, fourteen (14) ninth grade non-Catholics, sixty seven (67) twelfth grade Catholics and four (4) twelfth grade non-Catholics. All students participated in completing the Assessment of Catholic Religious Education (ACRE), 1992 edition, which was administered by religious education staff at the high school.

#### Procedures:

The design of the study is descriptive. Students in the subject pool were not randomly selected, but selected on the basis of convenience. All ninth and twelfth grade students completed the Assessment of Catholic Religious Education (Acre), 1992 edition, and were included in the original subject pool. An equal number of Catholic and non-Catholic students were included in the final study, and students were randomly selected from each group (Catholic and non-Catholic) to arrive at equal numbers. All non-Catholic students completing the ACRE were included. Groups were constructed to match for grade level. The ACRE was administered by school personnel as part of the regular school program. Raw scores were derived from the data obtained from the Administration of the ACRE.

#### Instrument:

The instrument utilized in the current study was the

Assessment of Catholic Religious Education (ACRE) 1992 Revised Edition. This instrument is a product of the National Catholic Educational Association Department of Religious Education. The ACRE is comprised of three levels: Level 1 for grade 5, Level 2 for grades 8-9, and Level 3 for grades 11-12. Only Levels 2 and 3 were utilized for this study.

The ACRE Consists of the following four sections: religious knowledge, religious beliefs and attitudes, religious practices, and perceptions. For this study, only the religious knowledge and religious practices sections were utilized.

The religious knowledge section is divided into domains. Level 2 contains seven domains: GOD, CHURCH, WORSHIP, SACRAMENTS, SCRIPTURE, MORALITY and RELIGIOUS TERMS. Level 3 contains these seven domains plus one additional domain: CHRISTIAN HOPE. The religious knowledge section for Level 2 consisted of 49 multiple choice items, while the religious knowledge section of Level 3 consisted of 56 multiple-choice items.

Items in the religious practices section of ACRE Levels 2 and 3 fall under three content categories: CATHOLIC IDENTITY, MORALITY, and RELATIONSHIPS WITH OTHERS. The 20 items in this section each have four possible responses: a) Always/regularly; b) sometimes; c) seldom; d) never.

Reliability studies completed by Convey (1995) utilizing

random samples from the 1994-95 administrations of the ACRE indicated reliability = .908 for the Level 2 religious knowledge section and reliability = .91 for the Level 3 religious knowledge section. These same studies indicated a reliability = .851 for the Level 2 religious practices section and reliability = .845 for the Level 3 religious practices section.

Data derived from the administration of ACRE Levels 2 and 3 completed in the Spring semester of 1998 was utilized in this study. Items which represented knowledge or practices idiosyncratic to Roman Catholicism were omitted prior to data analysis. This omission resulted in 29 Level 2 religious knowledge items and 30 Level 3 religious knowledge items remaining for data comparison. Fifteen religious practices items remained in both level 2 and 3. The ACRE was group administered and answer sheets were sent to the NCEA for scoring and the generating of summary reports which were returned to the author. All responses were confidential and the author of the present study had no access to any identifying information.

## RESULTS

Raw scores were obtained for religious knowledge by assigning a value of one point for each item answered correctly (range of possible scores 0-30). Artificial values were assigned to the response alternatives for the religious practices items as

follows: three points for always/regularly, two points for sometimes and one point for either seldom or never. These point values resulted in a range of possible religious practices raw scores of 15-45. Appendix B contains subject information and all raw scores. T-test analyses were conducted to determine whether significant differences between groups existed. A significance level (alpha) of .05 was selected as the determinant of statistical significance. Consequently, t-tests which yielded a probability (p) of .05 or less were deemed to indicate a statistically significant difference.

A t-test was conducted comparing ninth grade Catholic students with ninth grade non-Catholic students with respect to their religious knowledge scores. Table 1 shows the results of this analysis.

Table 1

T-test Comparison of Ninth Grade Catholic and non-Catholic Students - Religious Knowledge

<u>Group</u>	<u>n</u>	<u>Mean</u>	<u>Standard</u>
Catholic	14	23.5714	2.441
Non-Catholic	14	19.6429	5.500
Pooled Variances	t=-2.44	df=26	p=.022



Results of this t-test indicated a p value (.022) less than the specified criterion alpha of .05. Therefore, a statistically significant difference was found between ninth grade Catholic and non-Catholic students with respect to their knowledge.

A t-test was conducted comparing ninth grade Catholic students with ninth grade non-Catholic students with respect to their religious practices' scores. Table 2 shows the results of this analysis.

Table 2

T-test Comparison of Ninth Grade Catholic and non-Catholic Students - Religious Practices

<u>Group</u>	<u>n</u>	<u>Mean</u>	<u>Standard Deviation</u>
Catholic	14	28.9286	7.385
Non-Catholic	14	26.8571	6.175
Pooled Variances	t=-.81	df=26	p=.428

Results of this t-test indicated a p value (.428) greater than the specified alpha criterion of .05. Therefore, no statistically significant difference exists between ninth grade Catholic and non-Catholic students with respect to their religious practice.

A t-test was conducted comparing 71 ninth grade students (Catholic and non-Catholic) vs. 71 twelfth grade students

(Catholic and non-Catholic) with respect to their religious knowledge scores. Table 3 shows the results of this analysis.

Table 3

T-test Comparison of Ninth Grade Students (Catholic and non-Catholic) with Twelfth Grade Students (Catholic and non-Catholic) - Religious Knowledge

<u>Group</u>	<u>n</u>	<u>Mean</u>	<u>Standard Deviation</u>
9th Grade	71	23.85	4.08
12th Grade	71	23.89	3.92
Pooled Variances	t=.063	df=140	p=.949

Results of this t-test indicated a p value (.949) greater than the specified criterion alpha of .05. Therefore, no statistically significant difference was found between ninth grade students (Catholic and non-Catholic) and twelfth grade students (Catholic and non-Catholic) with respect to their religious knowledge.

A t-test was conducted comparing ninth grade Catholic and non-Catholic students with twelfth grade Catholic and non-Catholic students with respect to their religious practices' scores. Table 4 shows the results of this analysis.

Table 4

T-test Comparison of Ninth Grade Catholic and non-Catholic Students with Twelfth Grade Catholic and non-Catholic Students - Religious Practice

<u>Group</u>	<u>n</u>	<u>Mean</u>	<u>Standard Deviation</u>
9th grade	71	27.45	5.57
12th grade	71	37.28	7.49
Pooled Variances		t=2.003	df=140
			p=.047

Results of this t-test indicated a p value (.047) less than the specified alpha criterion of .05. Therefore a statistically significant difference exists between ninth and twelfth grade students with twelfth graders reporting more religious practice.

A t-test was conducted comparing Catholic students (both 9th and 12th grades) with non-Catholic students (both 9th and 12th grades) with respect to their religious knowledge scores.

Table 5 shows the results of this analysis.

Table 5

T-test Comparison of Catholic and Non Catholic Students - Religious Knowledge

<u>Group</u>	<u>n</u>	<u>Mean</u>	<u>Standard Deviation</u>
Catholic	18	23.94	2.754
Non-Catholic	18	19.83	5.382
Pooled Variance	t=2.88	df=34	p=.024

Results of this t-test indicated a p value (.024) is less than the specified alpha criterion of .05. Therefore a statistically significant difference exists between Catholic and non-Catholic students, with Catholic students reporting greater religious knowledge.

A t-test was conducted comparing Catholic students with non-Catholic students (9th and 12th grades) with respect to their religious practices scores. Table 6 shows the results of this analysis.

#### Table 6

T-test Comparison of Ninth Grade Catholic and non-Catholic Students with Twelfth Grade Catholic and non-Catholic Students - Religious Practices

<u>Group</u>	<u>n</u>	<u>Mean</u>	<u>Standard Deviation</u>
Catholic	18	31.83	7.509
Non-Catholic	18	25.50	6.483
Pooled Variances	t=2.71	df=34	p=.351

Results of this t-test indicated a p value (.351) greater than the specified alpha criterion of .05. Therefore, no statistically significant difference exists between the religious practices of Catholic and non-Catholic students.

#### DISCUSSION

The purpose of the present study was to compare Catholic and non-Catholic students in the ninth and twelfth grades at Wheeling Central Catholic High School in Wheeling, West Virginia, with respect to religious knowledge and religious practices as measured by the ACRE. Comparisons were made between ninth grade Catholic and non-Catholic students with respect to their religious knowledge and practices, comparisons between ninth grade students and twelfth grade students not specific to religious orientation in regard to practice and knowledge, and a sample of ninth and twelfth grade students, both Catholic and non-Catholic in regard to religious practices and knowledge. One hundred and seventy-seven students participated in this study. The results were analyzed using t-tests to determine if there existed a significant difference between the groups in either religious knowledge or religious practices.

Results from the data suggest that a significant difference exists between ninth grade Catholic and non-Catholic students in

respect to knowledge. This data suggests that ninth grade Catholic students possess more religious knowledge than their non-Catholic counterparts. Also within the ninth grade, while no statistical difference exists between Catholic and non-Catholic students in respect to practice, a trend exists that indicates greater practice by ninth grade Catholics than ninth grade non-Catholics.

There was no significant difference found between ninth and twelfth grade students in regard to knowledge, regardless of religious preference. This result is surprising since knowledge is cumulative. It would have been expected that twelfth graders would have more religious education than the ninth graders. A significant difference was found between ninth and twelfth grade students in regard to practice with the twelfth grade students reporting more practice.

A significant difference was found between the Catholic and non-Catholic students in regard to knowledge with Catholics reporting a higher level of religious knowledge. While no significant difference between Catholic and non-Catholic students in regard to practice is evident, a trend exists indicating that Catholic students practice with greater frequency than their non-Catholic counterparts.

This study was a follow-up to a previous study conducted by Gary Dean Stover, who assessed Catholic and non-Catholic students

in the eighth and eleventh grades at Parkersburg Catholic High School in respect to their religious knowledge and religious practice. Results of the parent study by Gary Stover suggests there is no difference between Catholic and non-Catholic students in regard to either measure. Mr. Stover reported that a low level of religious practice exists not just with non-Catholic students, but with Catholic students as well. He suggested that the Catholic school used in his study was succeeding in increasing the religious knowledge of the students, but not increasing their religious practices.

The results of this study are consistent with the results of Mr. Stover's study, indicating no significant difference between practice of Catholic and non-Catholic students in the ninth and twelfth grades. The Catholics in this study reported higher knowledge, which was inconsistent with Mr. Stover's results within the ninth grade. Also inconsistent was the fact that the twelfth graders did not show increased knowledge, as was evident in Mr. Stover's study.

Statistically this study shows that while Catholics have more religious knowledge, they do not necessarily practice their religion more than their non-Catholic counterparts. While the goal of religious education is to increase both Catholic knowledge and Catholic practice, and statistically this information suggests otherwise, trends suggest greater practice by Catholic students in a Catholic high school.

## LIMITATIONS

The first limitation of this study is that there was not a large enough non-Catholic sample size in order to analyze data from the twelfth grade Catholic and non-Catholic students. Therefore, that information is not available to support further differences between Catholic and non-Catholic students in a Catholic school in regard to religious practice or knowledge. Information from this study cannot be generalized as this information is only specific to Wheeling Central Catholic students in the ninth and twelfth grades in the 1997-1998 school year. Data was not collected on the educational background or intelligence levels of the ninth and twelfth grade students studied, and also gender, age and parental information was not available. Other influencing factors, such as teaching style and curriculum was not available and an influencing factor of how many years these specific ninth and twelfth graders had been in Catholic schools was not reported. There was a very small number of non-Catholic students in both the ninth and twelfth grades, which contributed to the small sample size. Finally, the fact that students were not selected in a non-random fashion is a limitation.



This study is additionally limited by utilization of the ACRE as an assessment tool. Several items were omitted prior to the study that were idiosyncratic to Roman Catholicism and this may have influenced or affected the results of the data obtained. This examiner did not research how this alteration may have affected the results. Future studies may want to examine that particular feature of eliminating items.

Further research could also address variables that have been identified in previous studies that affect religious practice, such as gender, age and parental influence and apply them with the students at Wheeling Central Catholic High School. Research has indicated that females engage in more religious practices than male (Boyle & Francis, 1986; Greer, 1984; Francis & Egan, 1990). It also indicates that religious attitudes and practices decrease as students progress through the elementary schools to the secondary schools. Additional comparisons could be made between Catholic students in Catholic schools, and Catholic students in other private or public schools with respect to religious knowledge and practice.

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Appendix A

Review of the Literature

## Literature Review

Many studies have addressed issues concerning the advantages/disadvantages of Catholic education versus the public school system. However, few studies have addressed both Catholic and non-Catholic students in the same educational setting.

Squillini and Thompson (1997) suggest that the "Catholic school student is changing," as more non-Catholic students attend parochial schools, and more non-Catholics obtain faculty positions (p. 59).

A "Report Card on West Virginia Catholic Schools" compiled by the educational office for the Diocese of Wheeling/Charleston in West Virginia contains statistics for the 1997-1998 academic year. Among these statistics is that 22% of the almost 7,000 enrolled students in the Catholic educational system are from non-Catholic backgrounds.

With this trend, some have criticized the focus of the Catholic educational system. A 1990 study by Francis and Egan discussed proponents who believe in a "faith community" of serving students who come from practicing Catholic homes. In this article, three major groups of students attending Catholic schools were identified. The first group are practicing Catholics, and the second are non-practicing Catholics. The third group is comprised of non-Catholic students (p. 591). For the proponents who support a homogenous population of practicing

Catholic students, the argument suggests that students who are non-practicing Catholics or who come from a different religious affiliation have less positive attitudes toward Christianity and Catholic education. These attitudes, according to Francis (1986), serve as discrepancies between beliefs and practice that do not support the objectives of Catholic education. Francis (1986) also found in a study among Catholic schools in Wales, that the greater issue is not with non-Catholic schools being less effective but the discrepancies between attitudes and practices of students in the "faith community" (p. 593).

In Francis and Egan's 1990 work, O'Neill (1979), supports the inclusion of students with varying beliefs. He believes that the incorporation of these students broadens the exposure of the Catholic student and in turn, may strengthen his/her beliefs. However, little research has focused on the impact that non-Catholic and non-practicing Catholic students have in the United States.

Much research has assessed the effects that Catholic education has on attitudes towards school, religion, and how they affect religious behavior and practice. Tritter (1992) conducted a study in England in regard to the impact religious education has on students in secondary schools. According to his results, religious education developed stronger and more positive attitudes toward religion and morality in comparison to the public school system.

Francis and Carter (1980) conducted research in England that supported more positive attitudes among students attending Catholic schools. Francis (1984, 1986) studied both Catholic and non-Catholic students within Catholic schools in England. The results indicate more positive attitudes held by the Catholic students, despite many of the non-Catholic students who came from backgrounds where church attendance is important.

Francis and Egan also conducted a study of Catholic students in the United States in 1990. In this study, he found that contact with the church, in the form of regular Mass attendance, increased student attitudes toward religion and the Catholic educational system. He reported a relationship between Mass attendance and student attitude, suggesting that the students with the most positive attitudes were from practicing Catholic backgrounds. The students with the least favorable attitudes were those who were baptized Catholic, but were non-practicing. Francis also reported that 75% of non-Catholic students believed their parents made the right decision by sending them to Catholic schools.

Greer and Francis (1991) assessed student attitudes in Northern Ireland. His research supports that religious students hold more positive attitudes, and these attitudes can predict moral and religious behaviors. According to Greer, Catholic



schools in Ireland promote more favorable attitudes toward religion. As such, these attitudes are internalized by the students, which correlated highly with religious practices. Francis (1979) also addresses that religious behavior is one of the greatest predictors of a student's attitude toward religion.

Lamb (1994) believes that these positive attitudes toward school and religion are important factors in the academic success of the students. Catholic students have fewer negative attitudes than their public school counterparts, and have more positive views of teachers and schoolwork.

Research has shown that there are other variables that influence religious attitude and practice. They include sex, age, and parental influence. Many reports, including Greer (1984), Greer and Francis (1991), Gibson and Francis (1989), and Francis and Egan (1990), support that females hold more favorable attitudes toward religion and have more religious practice. These same studies also elude to data that suggests religious attitudes and practice decrease as students move from the elementary to the secondary schools.

A major finding throughout the research is the influence of parental attitudes and practice on how the students view religion and religious education. Duplass (1975), Fahy (1980), Francis (1979), Francis and Egan (1990), and Gibson and Francis (1989), all report that positive parental attitudes and practice are

significant determinants on the development of the same values and behaviors in their children. Fahy (1980) reports that regular Mass attendance by Catholic parents correlates highly with students practice. He also addressed that students reported more happiness and ability to relate to family members when they come from a home environment where they felt accepted and trusted. This facilitates the student's acceptance of religious beliefs and practices.

In 1976, the National Catholic Education Association (NCEA) formulated a task force consisting of religious education specialists. Together, they developed the Religious Education Outcomes Inventory, which was an assessment device aimed to assist religious educators in evaluating the effectiveness of their programs. It was comprised of a survey on religious/moral attitudes, and a section to measure religious knowledge.

The NCEA, in 1989, replaced the REOI with a newly developed instrument, the Assessment of Catholic Religious Education (ACRE). The ACRE is comprised of various measures to assess religious knowledge and religious beliefs and the perception of school and self. It has three levels: Level 1 assesses grade 5, Level 2 assesses grades 8-9, and Level 3 assesses grades 11-12. Reliability coefficients have been reported to be between .85 and .90 for the ACRE (Elford, 1989).

In 1992, the NCEA published a revision of the ACRE which

included a section to measure religious practices. Convey (1995) studied the reliability of the new instrument, and reported the following coefficients for the section that measures religious knowledge: Level 1=.880, Level 2=.908, and Level 3=.910. Reliability coefficients for the section on religious practice were the following: Level 1=.538, Level 2=.851, and Level 3=.845.

Robey (1991) reported on the ACRE in regard to the section assessing students' perception of school and self. The subjects were Catholic students attending a Catholic school, and Catholic students attending non-Catholic schools. As assessed by the ACRE, the Catholic students in the Catholic schools reported more positive attitudes toward school in regard to teachers and courses, but were more negative in regard to discipline.

Appendix B

Raw Scores and Subject Information

Subject ID	Group	Score 1	Score 2	Score 3
1	Catholic	75	80	85
2	non-Catholic	70	75	80
3	Catholic	78	82	88
4	non-Catholic	72	77	82
5	Catholic	80	85	90
6	non-Catholic	75	80	85
7	Catholic	82	87	92
8	non-Catholic	77	82	87
9	Catholic	85	90	95
10	non-Catholic	80	85	90

Table B-1

Raw Scores and Subject Information

## Raw Scores 9th Grade

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
1	9	yes	25	41
2	9	yes	26	27
3	9	yes	26	31
4	9	yes	23	39
5	9	yes	23	20
6	9	yes	21	31
7	9	yes	24	42
8	9	yes	26	28

## Catholic vs. non-Catholic

29

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
9	9	yes	17	29
10	9	yes	22	23
11	9	no	20	33
12	9	no	7	26
13	9	no	21	21
14	9	no	11	21
15	9	no	20	31
16	9	no	23	25
17	9	no	15	27
18	9	no	24	22
19	9	no	26	19
20	9	no	16	26

## Catholic vs. non-Catholic

30

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
21	9	yes	25	29
22	9	yes	24	22
23	9	yes	25	23
24	9	yes	23	20
25	9	yes	27	24
26	9	yes	22	31
27	9	yes	25	29
28	9	yes	24	23
29	9	yes	24	44
30	9	yes	16	22
31	9	yes	27	19
32	9	yes	27	26

## Catholic vs. non-Catholic

31

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
33	9	yes	21	27
34	9	yes	22	27
35	9	yes	28	26
36	9	yes	26	19
37	9	yes	27	30
38	9	yes	21	30
39	9	yes	22	23
40	9	yes	22	15
41	9	yes	23	34
42	9	yes	27	25
43	9	yes	11	24
44	9	yes	27	20



## Catholic vs. non-Catholic

32

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
45	9	yes	24	27
46	9	yes	8	25
47	9	yes	25	33
48	9	yes	25	30
49	9	yes	27	24
50	9	yes	24	31
51	9	yes	27	25
52	9	yes	26	25
53	9	yes	26	28
54	9	yes	26	35
55	9	yes	23	25

## Catholic vs. non-Catholic

33

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
56	9	yes	28	38
57	9	yes	16	30
58	9	yes	26	25
59	9	yes	22	22
60	9	yes	25	29
61	9	yes	26	22
62	9	yes	27	39
63	9	yes	24	27
64	9	yes	28	25
65	9	yes	28	25
65	9	yes	27	31
66	9	yes	25	29

## Catholic vs. non-Catholic

34

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
67	9	yes	25	27
68	9	yes	27	36
69	9	yes	28	28
70	9	yes	26	25
71	9	yes	23	20
72	9	yes	26	25
73	9	yes	25	24
74	9	yes	28	35
75	9	yes	23	21
76	9	yes	27	29
77	9	yes	27	24
78	9	yes	19	19

## Catholic vs. non-Catholic

35

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
79	9	yes	27	22
80	9	yes	25	26
81	9	yes	27	22
82	9	yes	26	31
83	9	yes	27	27
84	9	yes	27	27
85	9	yes	22	25
86	9	yes	24	26
87	9	yes	25	31
88	9	yes	26	15
89	9	yes	23	25
90	9	yes	27	31

## Catholic vs. non-Catholic

36

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
91	9	yes	26	22
92	9	yes	28	31
93	9	yes	25	27
94	9	yes	19	28
95	9	yes	27	29
96	9	yes	27	24
97	9	yes	26	26
98	9	yes	28	15
99	9	yes	26	27
100	9	yes	24	33
101	9	yes	22	27
102	9	yes	27	15

Catholic vs. non-Catholic

37

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
103	9	no	23	27
104	9	no	25	23
105	9	no	22	33
106	9	no	22	42

Table B-2

## Raw Scores 12th Grade

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
1	12	yes	22	40
2	12	yes	28	39
3	12	yes	26	42
4	12	yes	27	40
5	12	yes	26	37
6	12	yes	21	42
7	12	yes	20	31
8	12	yes	27	35
9	12	yes	24	33

## Catholic vs. non-Catholic

39

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
10	12	yes	28	41
11	12	yes	25	35
12	12	yes	24	37
13	12	yes	17	19
14	12	yes	23	48
15	12	yes	22	33
16	12	yes	15	35
17	12	yes	21	32
18	12	yes	22	30
19	12	yes	19	44
20	12	yes	27	35
21	12	yes	25	31



## Catholic vs. non-Catholic

40

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
22	12	yes	29	40
23	12	yes	22	39
24	12	yes	27	38
25	12	yes	28	37
26	12	yes	18	42
27	12	yes	22	40
28	12	yes	29	41
29	12	yes	25	39
30	12	yes	26	53
31	12	yes	19	29
32	12	yes	22	50

## Catholic vs. non-Catholic

41

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
33	12	yes	26	36
34	12	yes	27	37
35	12	yes	25	47
36	12	yes	25	28
37	12	yes	19	32
38	12	yes	27	38
39	12	yes	20	29
40	12	yes	29	31
41	12	yes	24	38
42	12	yes	26	41
43	12	yes	21	33
44	12	yes	28	43

## Catholic vs. non-Catholic

42

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
45	12	yes	29	41
46	12	yes	27	37
47	12	yes	23	51
48	12	yes	28	34
49	12	yes	12	42
50	12	yes	23	27
51	12	yes	18	37
52	12	yes	28	36
53	12	yes	25	28
54	12	yes	24	38
55	12	yes	28	40
56	12	yes	29	44

## Catholic vs. non-Catholic

43

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
57	12	yes	26	44
58	12	yes	19	42
59	12	yes	24	40
60	12	yes	25	42
61	12	yes	23	39
62	12	yes	30	43
63	12	yes	26	42
64	12	yes	22	50
65	12	yes	28	42
66	12	yes	22	34
67	12	yes	22	51
68	12	no	14	14

Catholic vs. non-Catholic

44

<u>Subject</u>	<u>Grade</u>	<u>Catholic</u>	<u>Knowledge</u>	<u>Practice</u>
69	12	no	18	22
70	12	no	23	19
71	12	no	27	28

Appendix C

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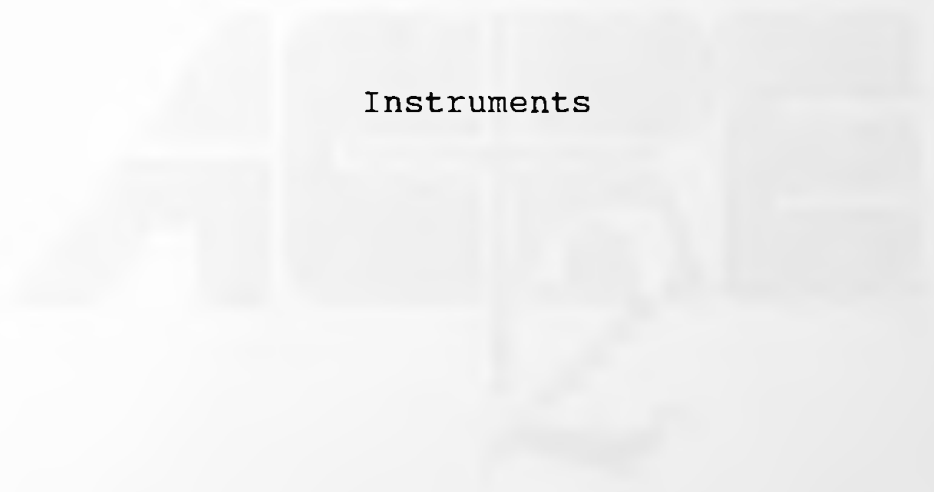
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Appendix D

Instruments



THE UNIVERSITY OF CHICAGO  
LEVEL I  
H3B CHADDER



NCEA ASSESSMENT PROGRAMS

ASSESSMENT OF CATHOLIC  
RELIGIOUS EDUCATION

**ACRE**  
**2**

1992 REVISED EDITION

LEVEL 2  
FOR GRADES 8-9

Level Two

Section A: Religious Knowledge

*Please read each question and then decide which ONE of the four suggested answers is best in light of the Church's teaching.*

*Find the row of circles on your answer sheet that has the same number as the question. In this row, fill in the circle that has the same letter as the answer you have chosen. Do not fill in or mark more than one answer for a question.*

*Example*

*Who is often called the "Apostle to the Gentiles"?*

- (A) St. James
- (B) St. Elizabeth Seton
- (C) San Martín de Porres
- (D) St. Paul

Sample Answer



1. Who was the first head of the Church?
  - A. Paul
  - B. Moses
  - C. Peter
  - D. John
2. The theme that was central to Jesus' mission was:
  - A. rebuilding the temple of Jerusalem.
  - B. destroying the law of the Old Testament.
  - C. the kingdom of God.
  - D. overthrowing the Roman empire.

3. New adult members come into the Church through a faith formation process commonly known as the:
  - A. Rite of Reconciliation.
  - B. R.C.I.A.
  - C. Tithing Program.
  - D. Parish Renewal Program.
4. The life and teachings of Jesus centered on:
  - A. preaching to the wealthy.
  - B. serving those who were not sinners.
  - C. doing what the apostles thought best.
  - D. doing his Father's will.
5. What takes place in the Liturgy of the Word?
  - A. The priest says the words of consecration.
  - B. The gifts are taken to the altar.
  - C. The Scriptures are read and the homily is preached.
  - D. People receive Holy Communion.
6. On Pentecost Sunday, Christians celebrate:
  - A. Jesus ascending to heaven.
  - B. the Holy Spirit coming to the disciples.
  - C. Jesus dying on the cross.
  - D. the Baptism of Jesus.
7. Which sacrament of initiation celebrates and emphasizes the special presence of the Holy Spirit in our lives?
  - A. Reconciliation
  - B. Holy Orders
  - C. Confirmation
  - D. the Anointing of the Sick

8. The Church teaches us Jesus is:
  - A. God who pretended to be a man.
  - B. man who pretended to be God.
  - C. both God and man.
  - D. neither man nor God.
9. Through which sacrament are deacons, priests and bishops given the power to minister in a special way to the Christian community?
  - A. Eucharist
  - B. Holy Orders
  - C. Baptism
  - D. Confirmation
10. Catholics believe that the Holy Spirit is the:
  - A. Father in heaven.
  - B. Redeemer of the world.
  - C. third person of the Trinity.
  - D. Son of God.
11. Those attending Mass are sometimes invited to mention their prayers of petition during the:
  - A. Introductory Rite.
  - B. reading of the Scriptures.
  - C. Prayer of the Faithful.
  - D. prayer after Communion.
12. Which of the following correctly describes the moral conduct of mature Christians?
  - A. They do whatever they like.
  - B. They do what their friends tell them to do.
  - C. They learn their responsibilities and follow their consciences.
  - D. They always act to avoid getting caught.
13. The Bible is:
  - A. an exact report of the world's history.
  - B. a collection of many books written under God's inspiration.
  - C. a history of the world's religions.
  - D. the four Gospels.
14. As Catholics, we hold Mary in special honor chiefly because she:
  - A. encouraged Jesus to perform his first miracle.
  - B. was the wife of St. Joseph.
  - C. is the Mother of God.
  - D. served the poor.
15. During the Liturgy of the Word, the lector is the person who:
  - A. is the altar server.
  - B. reads the word of God to the congregation.
  - C. takes up the collection.
  - D. hands out the church bulletin.
16. Christians believe which one of the following statements about God and us?
  - A. God wants us to be rich.
  - B. God came into our world to save us.
  - C. God wants to punish us for sins.
  - D. God has not been in contact with people.
17. In the parable Jesus told about the man who was beaten and robbed on the road to Jericho, the helper was:
  - A. good Samaritan.
  - B. centurion.
  - C. good thief.
  - D. prodigal son.

GO TO NEXT PAGE

18. When people sin, they do which of the following?
- A. They choose something wrong by accident.
  - B. They do something in order to cause themselves pain.
  - C. They choose to do something that other people do not like.
  - D. They choose to do what they know is wrong.
19. The Father, Son and Spirit as one God is called:
- A. The Covenant.
  - B. The Redemption.
  - C. The Holy Trinity.
  - D. The Paschal Mystery.
20. "Whenever you did it to the least of my people, you did it to me" (Mt 25:40) means:
- A. Daily prayer is important.
  - B. Christians are hopeful, even when they are very poor.
  - C. When we serve others, we serve Jesus.
  - D. We should love members of our family more than others.
21. We celebrate Jesus' going into heaven on the Feast of the:
- A. Assumption.
  - B. Ascension.
  - C. Resurrection.
  - D. Presentation.
22. The main purpose of the sacrament of the Anointing of the Sick is that:
- A. sick people physically recover without medical care
  - B. sick people physically recover without medical expenses
  - C. the faith of sick people and the community is strengthened
  - D. sick people receive gifts from friends and the community
23. Who has the highest teaching authority in the Church?
- A. religion teachers
  - B. pastors and other priests
  - C. the pope united with the bishops
  - D. experts in theology who write religion books
24. Which of the following is NOT one of the Ten Commandments?
- A. Honor your father and your mother
  - B. Forgive those who trespass against you.
  - C. Remember to keep holy the Lord's day.
  - D. You shall not covet your neighbor's goods.
25. The movement toward unity among Christians and Christian churches is called:
- A. preaching.
  - B. redemption.
  - C. conversion.
  - D. ecumenism.
26. The Eucharistic celebration (Mass) on Holy Thursday in part reminds us of:
- A. Moses receiving the Ten Commandments.
  - B. The Israelites conquering the promised land.
  - C. the Last Supper.
  - D. the dedication of the temple in Jerusalem.
27. The father of God's chosen people was
- A. Joshua.
  - B. David.
  - C. Abraham.
  - D. Solomon.

GO TO NEXT PAGE

28. When Jesus was asked about the greatest commandment of all, he said that it is to:
- Forgive those who sin against you.
  - Love God with your whole heart and your neighbor as yourself.
  - Walk the straight and narrow path.
  - Obey all persons with lawful authority.
29. Jesus came to save:
- only good people.
  - only those who are baptized.
  - all people in the world.
  - just Roman Catholics.
30. The Israelites called God "Yahweh," which means:
- I am who am.
  - The Anointed One.
  - I am the Alpha and the Omega.
  - God is with us.
31. Sexual behavior that violates a person's marriage vows is:
- adultery.
  - battery.
  - confrontation.
  - procreation.
32. Catholics believe that a sacrament is:
- any prayer widely used in the Church.
  - a special gift by which we share in God's presence.
  - a prayer in honor of Mary.
  - a prayer in honor of the saints.
33. Which of the following terms is a description of the Church?
- the people of God
  - Israel
  - the second coming
  - the papacy
34. Jesus' dying, rising, and sending of the Spirit to live forever with God's people is called the:
- Trinity
  - Paschal Mystery
  - Assumption
  - Ascension
35. Catholics gather together in the Eucharist primarily to:
- affirm our role as society's leaders.
  - hear God's Word and celebrate God's presence with us.
  - celebrate our accomplishments.
  - to show others that we are holy.
36. The twelve followers whom Jesus chose to help him begin his Church are called the:
- apostles.
  - prophets.
  - pharisees.
  - Samaritans.
37. We celebrate the sacraments because they are:
- required by the Ten Commandments.
  - special times to be with our friends.
  - special times when we respond to God's presence in our lives.
  - reminders of special events in Jesus' life.
38. Catholics confess their sins and celebrate God's forgiveness in the sacrament of:
- Holy Orders.
  - Reconciliation.
  - Confirmation.
  - Matrimony.



39. An important quality of persons who are holy is that they always:
- A. travel widely to different parts of the world.
  - B. spend part of each day in Church.
  - C. seek to do what is God's will.
  - D. avoid upsetting people.
40. The four Gospel writers are called the:
- A. apostles.
  - B. evangelists.
  - C. disciples.
  - D. prophets.
41. The ending of a pregnancy that results in the death of the unborn is called:
- A. adultery.
  - B. abortion.
  - C. euthanasia.
  - D. patricide.
42. When we speak of following one's conscience, "conscience" here means:
- A. a person's feeling of guilt.
  - B. a person's ability to judge what is right and what is wrong.
  - C. the Ten Commandments.
  - D. the opposite of unconscious.
43. In the Old Testament, the promise of love and partnership God made with Moses and his people is called:
- A. prayer.
  - B. prophecy.
  - C. covenant.
  - D. community.
44. To describe the Church as "missionary" means that:
- A. you must be Catholic to be saved.
  - B. Catholics must solve social problems.
  - C. Catholics must share the good news with others.
  - D. Catholics must support their parish.
45. The most important act of worship of the Catholic community is the:
- A. rosary.
  - B. Mass.
  - C. rite of Reconciliation.
  - D. covenant.
46. In the story Jesus told about the forgiving father and the prodigal son, Jesus was teaching us:
- A. It is unwise to spend your inheritance.
  - B. It is easy to make wrong decisions.
  - C. God always offers us forgiveness.
  - D. God wants us to be generous with our friends.
47. Which of the following writings do Catholics consider to be the word of God?
- A. both the Old and New Testaments
  - B. the New Testament only
  - C. the lives of the saints
  - D. the writings of the Church Fathers
48. God has asked us to care for the world and all that is in it by:
- A. using it any way we want.
  - B. respecting and protecting it.
  - C. enjoying it without being concerned about it.
  - D. buying as much of it as possible.
49. The *Acts of the Apostles* tells the story of:
- A. the symbolic end of the world.
  - B. the struggles of the early Church.
  - C. Jesus' life, death and resurrection.
  - D. the triumph of the Kings.

**IF YOU HAVE FINISHED, CHECK YOUR WORK**



**SPECIAL NOTE ON CONFIDENTIAL SECTIONS:**

*The questions on the rest of the pages are concerned with your own beliefs, attitudes, practices and perceptions. Choose the answer that is closest to your own beliefs, attitudes, practices and perceptions. Your answers in the next three sections will be treated as confidential. There will be no reports made that reveal your personal beliefs or attitudes.*

*The person administering these sections will have a special envelope. All completed answer sheets will be placed in an envelope and sealed for mailing immediately after they are completed and collected.*

## Level Two

## Section B: Personal Beliefs and Attitudes

*Please read each question and then decide whether you Agree Strongly, Agree Somewhat, are Not Sure, Disagree, or Disagree Strongly with each of the statements.*

*Find the row of circles on your answer sheet that has the same number as the question. In this row, fill in the circle that has the same letter as the answer you have chosen.*

*Example*

*I believe that Jesus rose from the dead.*

*(A) Agree Strongly (B) Agree Somewhat (C) Not Sure (D) Disagree Somewhat (E) Disagree Strongly*

Sample Answer

(A)  (C) (D) (E)

50. I think of God as a strict judge.
51. I believe one way God speaks to us is through the Bible.
52. It is wrong to take an item from a store without paying for it.
53. Sometimes I feel as though God pays no attention to me.
54. I look upon Jesus as my Savior and friend.
55. I believe that Jesus cured the blind and raised the dead.
56. It is all right to tell a lie to keep from getting into trouble.
57. I believe that copying during a test is simply one student helping another.
58. Jesus, by the example of his life, asks a lot of me.
59. It is possible for someone to turn away from God forever and be in hell.
60. I believe that Jesus is really present in the Eucharist.
61. Being a Catholic is important to me.
62. My friendship with Jesus really helps me.
63. I believe that Jesus is both truly divine and truly human.
64. At times I feel that God does not care about me.
65. I am a follower of Jesus.
66. I feel Jesus really understands me.
67. Sexual intercourse outside of marriage is wrong.
68. I think God is like a loving parent.
69. If I do a lot of wrongful acts, God will stop loving me.
70. I think that someday I'm going to be with God in heaven.

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71. I like to celebrate the sacrament of Reconciliation.
72. Going to Mass is important to me.
73. I believe women and men can be equally effective as spiritual leaders.
74. People suffering from hunger are a real concern for me.
75. Drugs are not as harmful as most people say they are.
76. It is OK to exclude some people from a party because of their race or their national background.
77. A girl can be as effective a leader as a boy.
78. People should respect the desires of those who want to live in a neighborhood with only people of their own racial or ethnic group.
79. It's all right for people my age to drink alcohol at a party.
80. It's important to me to wait until marriage before having sexual intercourse.
81. It is all right to try drugs once or twice.
82. I believe rich countries should help poor countries.
83. Mary, the mother of Jesus, is important in my life.
84. It makes sense to me for someone to enter religious life as a sister, brother or priest.
85. I feel sad about people who get sick with AIDS.
86. Receiving the sacrament of Confirmation is important to me.
87. I am concerned about the amount of violence in the world.
88. It is OK to lie as long as I don't get caught.
89. No one really gets hurt by sexual relations between teenagers.
90. Men and women should be treated equally in their jobs.

GO TO NEXT PAGE

Level Two

## Section C: Personal Practices

*Please read each question and then decide which ONE of the four possible answers, (A) Always/Regularly (B) Sometimes (C) Seldom (D) Never best describes you.*

*Find the row of circles on your answer sheet that has the same number as the question. In this row, fill in the circle that has the same letter as the answer you have chosen.*

*Example*

*I sing at Mass along with everyone else.*

*(A) Always/Regularly, (B) Sometimes, (C) Seldom (D) Never*

Sample Answer

(A) ● (C) (D)

91. I attend Sunday (or Saturday evening) Mass.
92. When I go to Mass, I receive the Eucharist.
93. When I'm at Mass, I like to pray.
94. I participate in the sacrament of Reconciliation (go to confession).
95. I spend time in prayer by myself.
96. I do extra things to make my family life better.
97. My family sits down and eats dinner together.
98. I try to help others who are in need.
99. When possible, I spend some fun time with my family.
100. I take time to think about the rightness and wrongness of my actions.
101. My family prays together at home.
102. I think about becoming a religious sister, brother or priest.
103. I think about donating some of my time for volunteer work.
104. I talk about serious issues with one (or both) of my parents.
105. I share with and help others at school.
106. I talk about religious or moral matters with my friends.
107. I think about serving the Church as a teacher or in some other form of church service.
108. I talk with my parents or family about religious/moral matters.
109. I visit a friend or neighbor who is sick or lonely.
110. I feel I can talk with friends or family about any problems I may have.

GO TO NEXT PAGE

## Level Two

## Section D: Your Perceptions of Your School, Parish and Yourself

*Please read each question and then decide whether you Agree Strongly, Agree Somewhat, are Not Sure, Disagree Somewhat or Disagree Strongly with each of the statements.*

*Find the row of circles on your answer sheet that has the same number as the question. In this row, fill in the circle that has the same letter as the answer you have chosen.*

*Example*

*I would like to learn more about the four Gospels.*

*(A) Agree Strongly (B) Agree Somewhat (C) Not Sure (D) Disagree Somewhat (E) Disagree Strongly*

Sample Answer

111. In general, I am happy with myself.
112. I worry a lot about one (or both) of my parents.
113. I worry a lot about drugs.
114. I worry a lot about violence.
115. I worry a lot about how I'm doing in school.
116. I worry a lot about how my friends treat me.

117. I belong to an excellent parish and like being a part of it.
118. People in my parish care about me.
119. I'm good at telling people about what's bothering me.
120. It's easy for me to figure out what's right and wrong.
121. I would like to learn how to get closer to God.
122. I would like to learn more about my religion.
123. People in my parish care about helping others.
124. Our religion program encourages us to do volunteer work.
125. When I find something good to read, I'd rather read than watch TV.
126. Some of my religion teachers have been a positive influence on how I think and live.
127. Over the last couple of years, my religion teachers have challenged me to think about my faith.
- The following 11 questions are only for Catholic School students:**
128. Teachers here are poorly organized; a lot of class time is wasted.
129. The teachers here seem to help each other.

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130. This is a good Catholic school.
131. I'm glad to be in this school.
132. Most teachers in this school really care about their students.
133. Most teachers here are fair in the way they treat students.
134. Students here really care about each other.
135. This school makes special efforts to give students a lot of opportunity and encouragement to take responsibility.
136. If I were a parent today, I would send my children to this school.
137. This school offers a lot of interesting activities outside of class time.
138. Students with drug or alcohol problems can get help here.
132. Most teachers in this religion program really care about their students.
133. Most religion teachers here are fair in the way they treat students.
134. Students here really care about each other.
135. This religion program makes special efforts to give students a lot of opportunity and encouragement to take responsibility.
136. If I were a parent today, I would send my children to this religion program.
137. This religion program offers a lot of interesting activities outside of class time.
138. Students with drug or alcohol problems can get help here.

**The following 11 questions are only for Parish Religious Education students:**

128. Teachers here are poorly organized; a lot of class time is wasted.
129. Teachers here seem to help each other.
130. This is a good religion program.
131. I'm glad to be in this religion program.

*IF YOU HAVE FINISHED, CHECK YOUR WORK*





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NCEA ASSESSMENT PROGRAMS

ASSESSMENT OF CATHOLIC  
RELIGIOUS EDUCATION

**ACRE**  
**3**

1992 REVISED EDITION  
LEVEL 3  
FOR GRADES 11-12

## Level Three

## Section A: Religious Knowledge

*Please read each question and then decide which ONE of the four suggested answers is best in light of the Church's teaching.*

*Find the row of circles on your answer sheet that has the same number as the question. In this row, fill in the circle that has the same letter as the answer you have chosen.*

*Do not fill in or mark more than one circle for a question.*

*Example*

*Who is often called the "Apostle to the Gentiles"?*

- (A) St. James
- (B) St. Elizabeth Seton
- (C) San Martín de Porres
- (D) St. Paul

Sample Answer

1. Which of the following is a Christian description of God?
  - A. the one who created the world and no longer participates in its workings
  - B. the name given to the universe as a whole
  - C. the source of creation, still involved with and acting in the world
  - D. the caring figure people have created to provide them with meaning and security

2. The theme that was central to Jesus' mission was:
  - A. rebuilding the temple of Jerusalem.
  - B. destroying the law of the Old Testament.
  - C. the kingdom of God.
  - D. overthrowing the Roman empire.
3. New adult members come into the Church through a faith formation process commonly known as the:
  - A. Rite of Reconciliation.
  - B. R.C.I.A.
  - C. Tithing Program.
  - D. Parish Renewal Program.
4. The life and teachings of Jesus centered on:
  - A. preaching to the wealthy.
  - B. serving those who were not sinners.
  - C. doing what the apostles thought best.
  - D. doing his Father's will.
5. What takes place in the Liturgy of the Word?
  - A. The priest says the words of consecration.
  - B. The gifts are taken to the altar.
  - C. The Scriptures are read and the homily is preached.
  - D. People receive Holy Communion.
6. The spiritual union called the "communion of saints" includes:
  - A. only those in heaven.
  - B. those in heaven and hell.
  - C. those who are alive now and those who have died in God's company.
  - D. only those who receive Communion.

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7. On the Feast of the Immaculate Conception, the Church celebrates:
  - A. Mary's virginity.
  - B. the birth of Jesus.
  - C. Jesus' freedom from all sin.
  - D. Mary's freedom from original sin.
8. Which of the following statements about Jesus represents Catholic belief?
  - A. Jesus is divine and human.
  - B. Jesus is human but not divine.
  - C. Jesus is divine but not human.
  - D. Jesus was human and became divine.
9. An example of the New Testament epistles is the letter:
  - A. to Thomas.
  - B. to the Romans.
  - C. from Mark.
  - D. from Matthew.
10. A Catholic belief with which most Protestants disagree is that:
  - A. The Holy Spirit guides the pope and bishops in a special way.
  - B. Baptism is the first sacrament a person celebrates.
  - C. Jesus is fully divine and fully human.
  - D. Prayer is necessary in a person's life.
11. In the Mass, at the time of the Prayer of the Faithful (also called the General Intercessions), those attending Mass are sometimes invited to:
  - A. walk in the introductory procession.
  - B. read the Scriptures.
  - C. mention their prayers of petition.
  - D. pray after Communion.
12. Which of the following correctly describes the moral conduct of mature Christians?
  - A. They do whatever they like.
  - B. They do what their friends tell them to do.
  - C. They learn their responsibilities and follow their consciences.
  - D. They always act to avoid getting caught.
13. The Bible is:
  - A. an exact report of the world's history.
  - B. a collection of many books written under God's inspiration.
  - C. a history of the world's religions.
  - D. the four Gospels.
14. Christian marriage as a sacrament is:
  - A. a promise by a man and woman to try to live together.
  - B. simply a legally binding contract.
  - C. the exchange of wedding rings.
  - D. a covenant uniting a man and woman in Christ.
15. During the Liturgy of the Word, the lector is the person who:
  - A. is the altar server.
  - B. reads the word of God to the congregation.
  - C. takes up the collection.
  - D. hands out the church bulletin.
16. Pope John XXIII called for a world wide council (Vatican II) in order to:
  - A. clarify the meaning of papal infallibility.
  - B. foster renewal within the Church.
  - C. determine the number of Catholics throughout the world.
  - D. solve the problem of racial discrimination.

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17. In Christian theology, God the Father is spoken of in connection with creation, the Son with redemption, and the Spirit with:
- adoration.
  - personification.
  - inspiration.
  - commemoration.
18. When people sin, they do which of the following?
- They choose something wrong by accident.
  - They do something in order to cause themselves pain.
  - They choose to do something that other people do not like.
  - They choose to do what they know is wrong.
19. Christian belief in God as Trinity means:
- All three Persons are fully human and fully divine.
  - God has no end and no beginning.
  - The three Persons fully share their life together as one God.
  - The Father, Son and Holy Spirit are one divine Person.
20. The Church teaches that heaven is:
- peace and justice here on earth.
  - a new life of unending happiness with God.
  - when the hungry are fed and the naked are clothed.
  - the reward God owes us for our good behavior.
21. The teaching that hell is the sad end of those who reject God is one that:
- the Church held for centuries but no longer holds.
  - Catholics are free to accept or reject.
  - is part of the teachings of Jesus.
  - cannot be true because God is love.
22. The main purpose of the sacrament of the Anointing of the Sick is that:
- sick people physically recover without medical care.
  - sick people physically recover without medical expenses.
  - the faith of sick people and the community is strengthened.
  - sick people receive gifts from friends and the community.
23. Who has the highest teaching authority in the Church?
- religion teachers
  - pastors and other priests
  - the pope united with the bishops
  - experts in theology who write religion books
24. Our hope for union with God after death is based chiefly on the:
- deliverance of the Jews from Egypt.
  - appearance of God on Mt. Sinai.
  - death and resurrection of Jesus.
  - preaching of the prophets.
25. The movement toward unity among Christians and Christian churches is called:
- preaching.
  - redemption.
  - conversion.
  - ecumenism.

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26. Each Eucharistic celebration and especially that on Holy Thursday is meant to remind us of:
- the giving of the law on Mt. Sinai.
  - the conquest of the promised land.
  - the Last Supper.
  - the dedication of the temple in Jerusalem.
27. The Easter (Paschal) candle is a symbol of hope and signifies the belief that:
- Christmas is four weeks away.
  - The Risen Christ is with us.
  - Darkness has successfully conquered the light.
  - Someone in the parish has died.
28. Which statement presents a Catholic perspective on AIDS?
- AIDS should be ignored and it will go away.
  - Doctors and nurses have the right to refuse to treat people with AIDS.
  - Because of the ways AIDS can spread, people with AIDS should expect less than usual care.
  - Like with all diseases, people with AIDS deserve care and compassion.
29. The work of the Holy Spirit in our lives emphasizes God's special help including:
- making sure we are sinless.
  - giving us wisdom and courage.
  - liberating us from concern for others.
  - assuring us of financial security.
30. Jesus' dying, rising and sending of the Spirit to continue forever with God's people is called the:
- Trinity.
  - Paschal Mystery.
  - Incarnation.
  - Ascension.
31. One of the most important debates in the early Church after Jesus' death, resurrection and ascension was:
- whether the temple should be destroyed.
  - whether the temple should be rebuilt.
  - whether both Jews and Gentiles could be Jesus' disciples.
  - whether Jews could be Jesus' disciples.
32. Catholics believe that a sacrament is:
- any prayer widely used in the Church.
  - a special gift by which we share in God's presence.
  - a prayer in honor of Mary.
  - a prayer in honor of the saints.
33. Jesus commonly spoke to the people in parable. Which of the following is NOT one of Jesus' parables?
- the Sower and the Seed
  - the Mustard Seed
  - the Lost Plow
  - the Lost Sheep
34. The Church teaches us that Christian hope is:
- believing that you'll do well financially.
  - freedom from concerns about this world.
  - knowing that if you're a good person other people will always look up to you and respect you
  - confidence that God will raise you to new life.

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35. Catholics gather together in the Eucharist primarily to:
- A. affirm our role as society's leaders.
  - B. hear God's Word and celebrate God's presence with us.
  - C. celebrate our accomplishments.
  - D. show others that we are holy.
36. During Jesus' three years of public teaching and ministry, he:
- A. established Rome as the center of the Catholic Church.
  - B. wrote sections of the Gospels.
  - C. praised the Pharisees for their honesty.
  - D. welcomed sinners.
37. The time in history when Protestant churches began is called:
- A. the Apostolic Age.
  - B. the Dark Ages.
  - C. the Crusades.
  - D. the Reformation.
38. Catholic Christians confess their sins and celebrate God's forgiveness in the sacrament of:
- A. Reconciliation.
  - B. Holy Orders.
  - C. Confirmation.
  - D. Matrimony.
39. As Catholics, we believe that when we receive Holy Communion we receive:
- A. ordinary bread as a sign of our union with Christ.
  - B. Christ's actual body and blood.
  - C. a reminder of Christ's body and blood.
  - D. a reminder of the loaves and fishes.
40. The four Gospel writers are called the:
- A. apostles.
  - B. evangelists.
  - C. disciples.
  - D. prophets.
41. Those in the Catholic Church who are studying and preparing for Baptism are called:
- A. deacons.
  - B. catechumens.
  - C. evangelists.
  - D. pentecostals.
42. When we speak of following one's conscience, "conscience" here means:
- A. a person's feeling of guilt.
  - B. a person's ability to judge what is right and what is wrong.
  - C. the Ten Commandments.
  - D. the opposite of unconscious.
43. In the parable Jesus told about the laborers in the vineyard who began working at the eleventh hour and were paid the same as those who had worked the entire day, Jesus taught us that:
- A. It pays to wait until the last minute.
  - B. Life is not fair.
  - C. We must make agreements with God.
  - D. God is very generous.
44. Jesus' coming to earth as one of us is called the:
- A. Presentation.
  - B. Incarnation.
  - C. Resurrection.
  - D. Assumption.

45. The most important act of worship of the Catholic community is the:
- A. rosary.
  - B. Eucharistic liturgy.
  - C. Rite of Reconciliation.
  - D. covenant.
46. A free gift of God's own life which gives us peace and strength is called:
- A. grace.
  - B. merit.
  - C. an indulgence.
  - D. a sacramental.
47. Which of the following writings do Catholics consider to be the inspired word of God?
- A. both the Old and New Testaments
  - B. the New Testament only
  - C. the lives of the saints
  - D. the writings of the Church Fathers
48. Which one of the following statements reflects a Catholic position on the nature of morality?
- A. Morality is based on the laws of the country.
  - B. There are universal moral laws that govern the way we act.
  - C. Because each person is unique, there are no universal moral laws.
  - D. In every age, people create their own morality by free choice.
49. The *Acts of the Apostles* tells the story of:
- A. the symbolic end of the world.
  - B. the struggles of the early Church.
  - C. Jesus' birth, death and resurrection.
  - D. the triumph of the kings.
50. Christians are taught to look upon death as:
- A. an endless sleep.
  - B. something to fear.
  - C. the beginning of the new life to come.
  - D. the end of a person's existence.
51. The books of the New Testament tell us about the:
- A. people of God in the times of Moses.
  - B. life of Jesus and the early Church.
  - C. creation of the world.
  - D. conversion of the Emperor Constantine.
52. Which of the following describes the Catholic understanding of the relationship between the Church and the world?
- A. The world is evil and the Church should guard against it.
  - B. The Church contains all of the knowledge which the world must seek.
  - C. God acts in the world and in a special way in the Church.
  - D. The world has its own ways and the Church should not try to teach the world about politics and economics.
53. In their pastoral letter on War and Peace, the U.S. bishops reaffirmed the principle that the nuclear bombing of cities is to be:
- A. allowed only as a last resort.
  - B. allowed only in the context of total war.
  - C. condemned in most but not all circumstances.
  - D. condemned in all circumstances.



54. What does the Church teach about sin and death?
- A. They have been part of God's plan for us from the beginning.
  - B. They are not connected with the fall of humankind.
  - C. They were conquered by the death and resurrection of Jesus.
  - D. They are not connected in any way.
55. "Stay awake! For you do not know on which day your Lord will come...Be prepared, for at an hour you do not expect, the Son of Man will come." (Mt 24: 42-44) In saying this, Jesus is telling us that:
- A. We must live so that we are always ready to be judged.
  - B. God will not call us when we are ready.
  - C. Older people, who are close to death, have a greater need for religion.
  - D. He is coming very soon.
56. Which of the following is NOT one of the sacraments of the Church?
- A. Confirmation
  - B. Adoration
  - C. Matrimony
  - D. Reconciliation

*IF YOU HAVE FINISHED, CHECK YOUR WORK*

**SPECIAL NOTE ON CONFIDENTIAL SECTIONS:**

*The questions on the rest of the pages are concerned with your own beliefs, attitudes, practices and perceptions. Choose the answer that is closest to your own beliefs, attitudes, practices and perceptions. Your answers in the next three sections will be treated as confidential. There will be no reports made that reveal your personal beliefs or attitudes.*

*The person administering these sections will have a special envelope. All completed answer sheets will be placed in an envelope and sealed for mailing immediately after they are completed and collected.*

## Level Three

## Section B: Personal Beliefs and Attitudes

*Please read each question and then decide whether you Agree Strongly, Agree Somewhat, are Not Sure, Disagree, or Disagree Strongly with each of the statements.*

*Find the row of circles on your answer sheet that has the same number as the question. In this row, fill in the circle that has the same letter as the answer you have chosen.*

*Example*

*I believe that Jesus rose from the dead.*

*(A) Agree Strongly (B) Agree Somewhat (C) Not Sure (D) Disagree Somewhat (E) Disagree Strongly*

Sample Answer

57. I think of God as a strict judge.
58. I believe one way God speaks to us is through the Bible.
59. It is wrong to take an item from a store without paying for it.
60. Sometimes I feel as though God pays no attention to me.
61. I look upon Jesus as my Savior and friend.
62. I believe that Jesus cured the blind and raised the dead.

63. I believe that copying during a test is simply a case of one student helping another.
64. Jesus, by the example of his life, asks a lot of me.
65. It is possible for someone to turn away from God forever and be in hell.
66. I believe that Jesus is really present in the Eucharist.
67. Being a Catholic is important to me.
68. My friendship with Jesus really helps me.
69. I believe that Jesus is both truly divine and truly human.
70. At times I feel that God does not care about me.
71. I am a follower of Jesus.
72. I feel Jesus really understands me.
73. It is all right to tell a lie to keep from getting into trouble.
74. I think God is like a loving parent.
75. If I do a lot of wrongful acts, God will stop loving me.
76. I think that someday I'm going to be with God in heaven.
77. I like to celebrate the sacrament of Reconciliation.
78. Going to Mass is important to me.

GO TO NEXT PAGE

79. I believe women and men can be equally effective as spiritual leaders.
80. People suffering from hunger are a real concern for me.
81. It is OK to exclude some people from a party because of their race or their national background.
82. A girl can be as effective a leader as a boy.
83. People should respect the desires of those who want to live in a neighborhood with only people of their own racial or ethnic group.
84. It's all right for people my age to drink alcohol at a party.
85. No one really gets hurt by sexual relations between teenagers.
86. It is all right to try drugs.
87. I believe rich countries should help poor countries.
88. Abortion is immoral, even in cases of serious hardship.
89. I think it's all right for a couple to live together before getting married.
90. Mary, the mother of Jesus, is important in my life.
91. It makes sense to me for someone to become a sister, brother or priest.
92. I feel sad about people who get sick with AIDS.
93. My receiving the sacrament of Confirmation is important to me.
94. I am concerned about the amount of violence in the world.
95. Sexual intercourse outside of marriage is wrong.
96. I believe abortion is wrong.
97. It's important to me to wait until marriage before having sexual intercourse.
98. Men and women should be treated equally in their jobs.

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Level Three

## Section C: Personal Practices

*Please read each question and then decide which ONE of the four possible answers, (A) Always/Regularly (B) Sometimes (C) Seldom (D) Never best describes you.*

*Find the row of circles on your answer sheet that has the same number as the question. In this row, fill in the circle that has the same letter as the answer you have chosen.*

*Example*

*I sing the songs at Mass along with everyone else.*

*(A) Always/Regularly, (B) Sometimes, (C) Seldom (D) Never*

Sample Answer

99. I attend Sunday (or Saturday evening) Mass.
100. When I go to Mass, I receive the Eucharist.
101. When I'm at Mass, I like to pray.
102. I participate in the sacrament of Reconciliation (go to confession).
103. I spend time in prayer by myself.
104. I do extra things to make my family life better.
105. My family sits down and eats dinner together.

106. I try to help others who are in need.
107. When possible, I spend some fun time with my family.
108. I take time to think about the rightness and wrongness of my actions.
109. My family prays together at home.
110. I think about becoming a religious sister, brother or priest.
111. I think about spending one or two years in volunteer work.
112. I talk about serious issues with one or both of my parents.
113. I share with and help others at school.
114. I talk about religious or moral matters with my friends.
115. I think about serving the Church as a teacher or in some other form of church service.
116. I talk with my parents or family about religious/moral matters.
117. I visit a friend or neighbor who is sick or lonely.
118. I feel I can talk with friends about any problems I may have.

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Level Three

### Section D: Your Perceptions of Your School, Parish and Yourself

*Please read each question and then decide whether you Agree Strongly, Agree Somewhat, are Not Sure, Disagree Somewhat or Disagree Strongly with each of the statements.*

*Find the row of circles on your answer sheet that has the same number as the question. In this row, fill in the circle that has the same letter as the answer you have chosen.*

#### Example

*I would like to learn more about the four Gospels.*

*(A) Agree Strongly (B) Agree Somewhat (C) Not Sure (D) Disagree Somewhat (E) Disagree Strongly*

#### Sample Answer



119. In general, I am happy with myself.
120. I worry a lot about one (or both) of my parents.
121. I worry a lot about drugs.
122. I worry a lot about violence.
123. I worry a lot about how I'm doing in school.
124. I worry a lot about how my friends treat me.

125. I belong to an excellent parish and like being a part of it.
126. People in my parish care about me.
127. I'm good at telling people about what's bothering me.
128. It's easy for me to figure out what's right and wrong.
129. I would like to learn how to get closer to God.
130. I would like to learn more about my religion.
131. People in my parish care about helping others.
132. Our religion program encourages us to do volunteer work.
133. When I find something good to read, I'm willing to spend a lot of time with it.
134. Some of my religion teachers have been a positive influence on how I think and live.
135. Over the last couple of years, my religion teachers have challenged me to think about my faith.

**The following 11 questions are only for Catholic School students:**

136. Teachers here seem to help each other.
137. Teachers here are poorly organized; a lot of class time is wasted.

**GO TO NEXT PAGE**

138. Students with drug or alcohol problems can get help here.
139. This is a good Catholic school.
140. I'm glad to be in this school.
141. Most teachers in this school really care about their students.
142. Most teachers here are fair in the way they treat students.
143. Students here really care about each other.
144. This school makes special efforts to give students a lot of opportunity and encouragement to take responsibility.
145. If I were a parent today, I would send my children to this school.
146. This school offers a lot of interesting activities outside of class time.
141. Most teachers in this religion program really care about their students.
142. Most religion teachers here are fair in the way they treat students.
143. Students here really care about each other.
144. This religion program makes special efforts to give students a lot of opportunity and encouragement to take responsibility.
145. If I were a parent today, I would send my children to this religion program.
146. This religion program offers a lot of interesting activities outside of class time.

The following 11 questions are only for Parish Religious Education students:

136. Teachers here seem to help each other.
137. Teachers here are poorly organized; a lot of class time is wasted.
138. Students with drug or alcohol problems can get help here.
139. This is a good religion program.
140. I'm glad to be in this religion program.

*IF YOU HAVE FINISHED, CHECK YOUR WORK*



Religious Education Surveys  
National Catholic Educational Association  
1077 30th Street N.W., Suite 100  
Washington, DC 20007-3852

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Third printing 1994



Appendix E

Correspondence



School of Education and  
Professional Development  
Psychology Program  
100 Angus E. Peyton Drive  
South Charleston, WV 25303-1800  
304/746-1832 Fax: 304/746-1842

December 19, 1997

Bishop Bernard Schmitt  
P. O. Box 230  
Wheeling, WV 26003

Dear Bishop Schmitt:

On December 18, 1997, a meeting was held between the Diocese of Wheeling and Charleston represented by Mr. Victor Boerio and Dr. Fred Jay Krieg, Associate Professor of Psychology. Present at the meeting were the above mentioned individuals and graduate students, Aileen Mansuetto and Holly Coville.

The purpose of this meeting was to discuss the possibility of a follow up study to the Masters Thesis done by Gary Dean Stover at Parkersburg Catholic High School entitled "A Comparative Study of Students in a Catholic Secondary School With Respect to their Religious Knowledge and Religious Practices." Using Mr. Stover's thesis as a parent study, it is proposed that a similar study be done in each of the high schools in the Diocese. It is the design of this study that seven Marshall University Graduate students replicate Mr. Stover's thesis by administering the Assessment of Catholic Religious Education (ACRE), 1992 Edition, to all ninth and twelfth grade students attending the seven Catholic secondary schools in the Diocese.

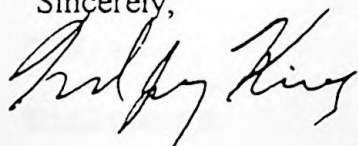
The results of Mr. Stover's study indicated that clearly students attending Catholic schools increase their religious knowledge. Correspondingly, an increase in religious practices did not appear to follow the increase in knowledge. It is important to know whether this is a function of some facet of the program at Parkersburg Catholic High School or if this trend is consistent throughout the Diocese. We believe this information would be extremely useful to the Diocese in both curriculum planning and the broader mission of religious participation in the Catholic community.

Your support and permission is needed to make this research project a reality. As discussed with Mr. Boerio, it is essential that this project be endorsed by the Diocese of Wheeling and Charleston. If you permit us to conduct this project, it is our intent to analyze the data and give it to the Diocese of Wheeling and Charleston as a gift. Marshall University Graduate College will bear the cost of all test instruments and scoring. The faculty and students will work closely with the Catholic school office to help each school and the Diocese as a whole to make maximum use of the information this study will provide. Mr. Boerio has pledged his support to this project and will assist in insuring that the information generated will be used for the betterment of each and every school. Rest assured that this project is for research purposes only and that the data will not be published in any form unless you so desire.

As discussed during the meeting of December 18th, our initial step, after receiving your approval, would be to send a joint letter to the high school principals outlining the project and asking for cooperation. It is our hope that this letter would be signed by you, Mr. John Elcesser, the Superintendent, and by me. Once this letter is received, Mr. Boerio, Mr. Bob Hattman and myself will conduct a conference call with the principals to provide further information about the project and to answer any questions. When and if the principals decide to allow their schools to participate, a letter will be sent to the parents and the students explaining the purpose of the project and when the administration of the ACRE will occur. It is our hope that all administrative permission and parental acknowledgment will occur by the end of January, 1998, so that the ACRE can be administered during the first two weeks of February, 1998. This will allow the Marshall University Graduate students ample time to analyze the data and provide the results to the Diocese before the end of the school year.

In summary, I seek your approval and support of this research project for I truly believe that without it we will not be able to generate this information which I think will be of great use to the Diocese. I have known for some time of your commitment to Catholic education and believe this project will only serve to enhance your mission. Mr. Boerio has a copy of Mr. Stover's thesis and all of the specific details should you need further information. I look forward with great anticipation the opportunity to meet with you to further discuss this project.

Sincerely,



Fred Jay Krieg, Ph.D.  
Associate Professor

*Fred Jay Krieg, Ph. D.  
& Associates*

Grand Plaza  
1100-B 9th Street  
Vienna, WV 26105  
(304) 295-9391

November 5, 1997

Victor Boerio  
Assistant Superintendent of Schools  
Catholic Schools of Wheeling and Charleston  
PO Box 230  
Wheeling, WV 26003

Dear Mr. Boerio:

It was a pleasure to speak with you on the telephone. I really enjoyed our conversation. Enclosed you will find a copy of Gary Stover's thesis. Please read it at your earliest convenience and give me your thoughts.

I look forward to meeting you later in the month. If you have any questions, please do not hesitate to call me.

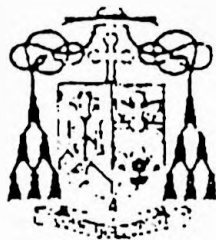
Sincerely,



Fred Jay Krieg, Ph.D.  
Clinical Psychologist  
Licensed School Psychologist

FJK/sa

Enclosure



## DIOCESE OF WHEELING-CHARLESTON

1300 Byron Street  
Post Office Box 200  
Wheeling, West Virginia 26001-0200

January 16, 1998

OFFICE OF THE BISHOP

Dr. Joseph F. Viglietta  
Central Catholic High School  
75-14th Street  
Wheeling, WV 26003

Dear Joe:

I hope this letter finds you well and at peace these early days of 1998.

Recently I have been approached by Dr. Fred Krieg, a psychologist and professor at Marshall University, with an interesting proposal that would benefit the secondary schools of the Diocese. I would like to bring that to your attention.

A graduate student of Dr. Krieg's did a comparative study at Parkersburg Catholic High School researching students' religious knowledge and religious practices. The instrument used in the measurement was the NCEA's Assessment of Catholic Religious Education (ACRE). The results of the study are significant to the Parkersburg Catholic community and to the Diocese at large in that it could laud our successes and shed light on further curriculum development, campus ministry, and relationship between home, parish and school.

Dr. Krieg, a supporter of Catholic education, found the results worthwhile and would like to continue the study through his graduate students by affording the same opportunity to all the high schools of the Diocese. He has offered, through Marshall University, to assume the cost for testing all 9th and 12th graders enrolled in the seven high schools. With your approval, a graduate student will be in touch with you to begin making plans to set dates, inform parents, and then test our young people.

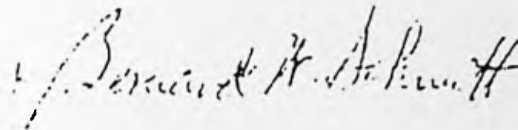
I have discussed this with John Elcesser and Victor Boerio who enthusiastically support this project and will assist you and the theology faculty members in interpreting the scores if needed. Dr. Krieg assures me that, aside from being part of graduate level research, the results of this study will not be made public.

Dr. Joseph F. Viglietta  
Page 2  
January 16, 1998

It is important for you to contact Victor Boerio by January 26, 1998, to "green light" this project for your school community or to make known your questions and concerns.

With personal regards and prayerful best wishes, I am,

Sincerely in Christ,



Most Rev. Bernard W. Schmitt  
Bishop of Wheeling-Charleston

cc: Mr. Victor A. Boerio



School of Education and  
Professional Development  
Psychology Program  
100 Angus E. Peyton Drive  
South Charleston, WV 25303-1800  
304/748-1932 Fax: 304/748-1942

January 19, 1998

National Catholic Educational Association  
Department of Religious Education  
1077 30th Street N.W., Suite 100  
Washington, D.C. 20007

ATTENTION: Diana Raishe

Dear Ms. Raishe:

Attached you will find the proposal for the Department of Religious Education to gift or provide financial assistance in the purchasing of the Assessment of Catholic Religious Education testing material to the Marshall University Graduate College students. As discussed in our telephone conversation approximately one month ago, the proposal is attached for your review, along with other project information. After you review this information, please contact me at your earliest convenience.

Thank you in advance for your consideration in this matter.

Sincerely,

Aileen Mansuetto M. A., LPC, LCSW

AM/jf



School of Education and  
Professional Development  
Psychology Program  
100 Angus E. Peyton Drive  
South Charleston, WV 25303-1800  
304/748-1832 Fax: 304/748-1842

1

In 1997, Gary Dean Stover, submitted a thesis in fulfillment of the requirements for the degree of Master of Arts in Psychology to the Marshall University Graduate College. This thesis was entitled A Comparative Study of Catholic and Non-Catholic Students in a Catholic Secondary School With Respect To Their Religious Knowledge and Religious Practices. Using Mr. Stover's thesis as a parent study, a similar study will be completed in each of the seven high schools in the Diocese of Wheeling/Charleston in the State of West Virginia. It is the design of this study that seven Marshall University graduate students will replicate Mr. Stover's thesis by administering the Assessment of Catholic Religious Education (ACRE), 1992 Edition, to all ninth and twelfth grade students attending the seven Catholic secondary schools in the Diocese.

The results of Mr. Stover's study indicated that students attending Catholic schools increase their religious knowledge over time. Correspondingly, an increase in religious practices did not appear to follow the increase in knowledge. It is important to know whether this is a function of some facet of the program at Parkersburg Catholic High School (where the parent study was completed) or if this trend is consistent throughout the Diocese of Wheeling/Charleston. It is believed that this information will be useful to the Diocese in both curriculum planning and the broader



mission of religious participation in the Catholic community.

It is our intent to analyze the data and give it to the Diocese of Wheeling/Charleston as a gift. The Marshall University Graduate College, both faculty and students, will work closely with the Catholic school office to help each school and the Diocese as a whole make maximum use of the information this study will provide. This project is for research purposes only and the data will not be published in any form unless the Diocese of Wheeling/Charleston so desires.

This project has been endorsed by the Diocese of Wheeling/Charleston, specifically by the Reverend Bernard Schmitt. Attached to this proposal is a letter indicating Bishop Schmitt's permission and support of this project. Additionally, Bishop Schmitt's assistant, Mr. Boreo, has pledged his support to this project and will assist in insuring that the information generated will be used for the betterment of each school in the Diocese.

Our initial step is to send a letter endorsed by the Marshall University Graduate School and the Diocese of Wheeling/Charleston to the high school principals in the seven Catholic secondary schools outlining the project and asking for cooperation. When the principals decide to allow their schools to participate, a letter will be sent to parents and students explaining the purpose of the project, and when the administration of the ACRE will occur. It is our hope that all administrative permission and parental acknowledgement will occur by the end of January, 1998, so that the ACRE can be administered during the first two weeks of February,

1998. This will allow the Marshall University Graduate students ample time to analyze the data and provide the results to the Diocese before the end of the school year.

It is the intent of this proposal to request the National Catholic Education Association, Department of Religious Education to gift to the Marshall University Graduate College students completing this project the total number of answer sheets and booklets of the ACRE so that the project can be completed. If a gift is impossible, then a reduced rate for purchase of the needed ACRE booklets and answer sheets is asked. Attached to this proposal is a brief biography on each of the students participating in this project, along with the vitae of Fred Jay Krieg, Ph.D., who is the Major Professor of this thesis project, along with Tony Goudy, Ph.D. and Pamela Kain, Ed.D., who are also on this thesis committee.

In order to complete this project, a total of 364 Level II answer sheets and booklets will be needed, along with 336 Level III answer sheets and booklets for the Assessment of Catholic Religious Education.

The breakdown of the Catholic school enrollment in the ninth and twelfth grades in the State of West Virginia is as follows:

	NINTH GRADE Level II ACRE	TWELFTH GRADE Level III ACRE
Charleston Catholic	70	59
Clarksburg Notre Dame	27	32
Huntington St. Joseph's	37	39
Bishop Donahue	25	40
Parkersburg Catholic	46	39
Weirton Madonna	47	41
Wheeling Central Catholic	<u>112</u>	<u>86</u>
	364	336

In summary, we intend to analyze data solicited from 9th and 12th grade students in each of the seven Catholic Secondary Schools, Diocese of Wheeling/Charleston, in regard to religious knowledge and religious practices. We are asking that NCEA provide the test booklet and answer sheets free of charge to this research project.

Level 2 ACRE

364 Answer Sheets @ 2.20 each	800.80
364 Test Booklets @ .70 each	254.80
	<hr/>
	1055.60

Level 3 ACRE

336 Answer Sheets @ 2.20 each	739.20
336 Test Booklets @ .70 each	235.20
	<hr/>
	974.40

Answer Sheets	1540.00
Test Booklets	490.00
	<hr/>
	2030.00

Shipping and Handling	15.00
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	<hr/>
TOTAL	2045.00

NCEA



NATIONAL  
CATHOLIC  
EDUCATIONAL  
ASSOCIATION

# Memorandum

**To:** Aileen Mansuetto, M.A., LPC, LCSW

**CC:** Victor Boerio,  
Assistant Superintendent of Schools  
Diocese of Wheeling-Charleston

**From:** Robert Colbert, Executive Director  
Department of Religious Education  
National Catholic Educational Association

**Date:** 05/05/98

**Re:** ACRE reports

Thank you for your faxes. In light of the following statements in the proposal:

p. 2 "This project is for research purposes only and the data will not be published in any form unless the Diocese of Wheeling/Charleston so desires"

p. 2 "When the principals decide to allow their schools to participate, a letter will be sent to parents and students explaining the purpose of the project, and when the administration of the ACRE will occur."

And Assistant Superintendent of Schools, Mr. Boerio's letter stating:

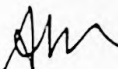
"As a result of our agreement, the students accepted responsibility for contacting and obtaining the ACRE from the NCEA. Although the results of this assessment are confidential, we are confident that the students of the Marshall University Graduate College will be sensitive to this matter and not misuse or misrepresent any of the information. They need the school report on each student. Both of these pieces of information are needed so that the students can analyze the data. Therefore, it would be greatly appreciated if the NCEA would submit the results directly to the student coordinator so that the students may continue with this collaborative research effort."

NCEA is happy to provide the ACRE score sheets requested.

*L. Jay Krieg, Ph. D.*  
*& Associates*

Suite 700  
1201 Main Street  
Wheeling, WV 26003  
Off (304) 232-8805  
Fax (304) 232-8836  
(800) 264-6345

M E M O

TO: MR. VICTOR BOERIO  
FROM: AILEEN MANSUETTO   
DATE: JANUARY 27, 1998

Attached you will find the School/Student Roster of the Marshall University graduate students and the school where they will be administering the Assessment of Catholic Religious Education to all ninth and twelfth grade students at their respective schools.

If you have any questions or concerns as this project progresses, please do not hesitate to contact me. Once again, thank you for all of your support.

AM/jf



Senior Vice President for Graduate  
and Extended Studies and Technology  
100 Angus E. Peyton Drive  
South Charleston, West Virginia 25303  
304/ 746-1990 Fax: 304/ 746-1900  
E-mail: dprisk@mugc.edu

May 11, 1998

TO: Dr. Fred Krieg  
FROM: Dennis P. Prisk *Dennis*  
RE: Research Proposal

The deans in South Charleston, after carefully reviewing your proposal, recommended that it not be approved. I concur with their recommendation.

cc: Dr. Bobbi Nicholson  
Dr. James Ranson