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It was the purpose of this study 1) to assess the views of clergy and laity in the United Methodist Church concerning the extent of family living curricula; 2) to assess the importance of the present family living curricula as viewed by those same clergy and laity; 3) to compare the views of the clergy and laity with regard to the extent of and the importance of family living curricula; and 4) to compare the views of respondents with respect to geographic location of the church.

The data were collected through the use of a questionnaire formulated by the researcher to determine what programs, activities, and discussions about family living were taking place in the Methodist Church at that time. The population sampled was the Western North Carolina Conference of the United Methodist Church. From an official listing of all the churches in that conference a stratified proportionate random sample was selected according to church membership size. The ministers of the churches were mailed a given number of questionnaires. They were asked to complete one questionnaire and randomly select laymen 18 years or older to complete and mail to the researcher the remaining questionnaires.

The questionnaire asked the respondent to reply "yes", "no", or "don't know" to a series of 16 items included in family ministry in the church. The second portion of the questionnaire asked the respondent to rate on a four-point scale the importance he personally attached to each of the 16 items being done in the church.

The results were analyzed by means of an analysis of variance and presented in table form. Of the 16 items in family ministry city

churches were significantly more likely to have scheduled family nights, to operate week-day nursery, kindergarten or day-care facilities and to have sex education for teen-agers. There was no significant difference between the laymen in rural and city areas concerning the importance of the 16 items of the questionnaire. Generally, ministers attached slightly more importance to items of family ministry than laymen, although not a significantly higher level. Two exceptions were child-care centers and pastor's classes for children at the time of their baptism.

It was concluded from this research that there should be more evaluation of family ministry in the church. Some research needs to be done to determine how small churches can jointly provide services in family ministry. Finally, research needs to be carried out to determine if laymen are aware of services, books, and resources which the church offers in family ministry.

A STUDY OF THE IMPORTANCE  
OF  
CHURCH-RELATED FAMILY LIVING CURRICULA

by

Alice Faye Brown Ellison

A Thesis Submitted to  
the Faculty of the Graduate School at  
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in Partial Fulfillment  
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Master of Science

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Approved by

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APPROVAL SHEET

This thesis has been approved by the following committee of the Faculty of the Graduate School at the University of North Carolina at Greensboro.

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## CHAPTER I

## INTRODUCTION

The basic family unit in our society has been at the center of the church's life and planning for a long time. Protestant church members have been taught to believe as axiomatic the statement "the family that prays together stays together." Church activities have frequently been directed toward something which the entire family can do together. Many ministers have verbalized the goal of strengthening the family unit, but at the same time their churches have not been oriented toward activities which the family can do together. The United Methodist Church has not been an exception. How realistic has the church's view been? Has the church sought a deep understanding of the meaning of family relationships in a changing society? Have the church leaders been sensitive to the important needs of the family? How have individuals responded to the leadership offered by the churches in the area of family relations? Finally, has the church over-emphasized the importance of the basic family unit to the extent that it is sometimes ineffective in ministering to those people who do not fit into traditional family patterns?

Statement of the Problem

It was the purpose of this study a) to assess the extent and importance of the present family living curricula as viewed by both clergy and laity; b) to compare the views of the respondents about the importance of the family living curricula i) between clergy and laity, and ii) geographic location of the church.



### Justification for the Study

A member of the Commission on Marriage and Family, of the National Council of Churches, Genné (1967) said that Protestant Christian educators have been ambivalent in their feelings about the role of the family in Christian education. He divided these educators into two groups; the genuine and the spurious. The genuine have a real understanding of the dynamics of family interaction and seek to strengthen and enrich the family whereas the spurious latch on to "family centered" as a slogan to promote the institutional aspects of the church. Genné implied that the latter group has no real understanding of the dynamics of family interaction. He further stated that there were opponents of the "family-centered" churches who pointed to the fact that from a quarter to a half of the homes in the United States were broken ( in the sense that both parents were not regularly present). Despite such criticism, Genné noted that other professions have given increased attention to the family unit. He listed medicine, public health, education, child development, and law as professions which were becoming increasingly family-centered. Genné further stated that churches should not become totally family-centered. However, he said this should be one of its five major emphases. He suggested study-action groups to deal with the following: a) the Christian as an effective family member; b) studies of development of the mature personality; c) preparation for marriage; d) preparation for parenthood; e) maturing husband-wife relationships; and f) maturing parent-child relationships.

The basic assumption has been held that the church should do more in

the area of strengthening family solidarity. One critic noted that "the negative attitudes toward human love, marriage and the role of woman which were official Church teaching and policy have left Christians feeling vaguely uneasy, because they seemed out of keeping with the Bible's positive message of the goodness of God's world and with the central position given to love and creative relationships in the life and teaching of Jesus (Mace, 1970, p. 105)."

With regard to turmoil about morality and the so-called breakdown of the family structure, it was charged that the church has been placed in a defensive posture (Luckey and Wise, 1970). The church has been challenged to take a leadership role in improving skills needed to relate and work with others, to educate people for more meaningful interpersonal relationships and to scrutinize its own activities with regard to the people it serves (Luckey and Wise, 1970).

Both clergymen and professionals in the family have had concepts about strengthening family relationships. In attempting this study it was hoped that information would be gathered concerning various approaches being used for church-related family-living curricula. This study was formulated with the idea of asking both laymen and clergymen what importance they attached to various programs which could be included under the heading of family ministry. The researcher believed that no program or activity carried on in the church could be very effective if the laymen or clergymen felt that it was of little or no importance.

#### Limitations of the Study

This study was confined to one Protestant denomination, the United Methodist Church. Only clergy and laity in the Western North Carolina

Conference of the United Methodist Church were sampled. This Conference covers approximately half of the state of North Carolina.

#### Hypotheses of the Study

These hypotheses were believed to be true about family ministry when plans for the study began:

1. There is a distinction in the importance expressed between laymen in rural areas or small towns and those who attend urban churches with regard to family ministry. Whereas both groups may accept many "family-centered" activities, it is expected that urban residents will be more ready for in-depth study of family relationships.
2. The clergy attaches more importance to educational programs to fill the need in family living whereas the laity views activities (day nurseries, family night dinners, etc.) as filling the needs.

#### Definitions of Terms Used

Family living curriculum. This phrase is used to describe a combination of activities which enable families to attend church together and/or an emphasis of family relationships as an area for discussion or counseling.

Laymen. These are members of the United Methodist Church who are not professional ministers. The term includes both men and women. In terms of age the laymen surveyed in this research were 18 years or older.

Church. Only churches which were recognized by the office of the Bishop as being established churches in good standing with the United Methodist Church were surveyed.

Family. Married parents living together with their children who are related to them by blood or adoption comprise a family unit.

## CHAPTER II

### REVIEW OF THE LITERATURE

Very little scientific research has been carried out in the area of family ministry in the church. This chapter reviews the literature primarily from a developmental approach. The final portion of the chapter contains references to suggestions and recommendations to the church from professionals in family life education.

#### Historical Christian View of the Family

From the earliest times, religion and the family have been intimately related. Each has had an influence on the other. A strong family feeling prevailed. The Israelites, from whom Christians gained much of their heritage, had a strong sense of family unity even though the family structure was not identical with the Christian family structure of today.

Hastings refers to the intensity of the family feeling of the ancient Israelites, but this feeling was for the larger family rather than for the nuclear family as we conceive of it today. This family was expanded to include the whole tribe, and even in some instances to include all human beings. The basic unit was the family, and the individual had little identity. With the beginning of the Christian movement, the emphasis changed to more of a person-centered interest, and this interest persisted for many generations. It is, in fact, evident in our own time (Reiber, 1966, p. 295).

Family and family life were largely taken for granted throughout the history of Christianity. In the past few generations the emphasis has changed. Many of the major church changes in the past century have been in the direction of the church focusing on more adequate methods of meeting



the needs of the family. The institution of family-life departments and special programs relevant to the family are prime examples (Reiber, 1966).

#### Western Christian Concept of the Family

It was pointed out that little has been done in the way of making a specific conceptual framework for studying the family from the Christian frame of reference. In the majority of research studies, religion is conceived of as merely one among many variables which have an influence on individuals or families. There appears to be no body of literature in which the family has been studied specifically from the framework of the Western Christian belief system (Reiber, 1966).

It has appeared that the primary impact of the Christian religious system on the development of family theory has been that of a retarding force. Sociological and psychological theories of man's origin or development have frequently experienced opposition and/or hostility from the forces of organized religion.

That this retarding effect has not been entirely of a negative nature can be seen in the fact that it forced theoreticians into research in order to overcome this opposition. It is difficult to compare or co-relate philosophical or spiritual truths and empirical research findings. Measurement processes are not sufficiently well defined or sensitive enough to measure the facts of the spiritual realm. Perhaps a motivation toward an attempt to do so will be a major contribution of the Christian religious system to the field of sociological or psychological theory (Reiber, 1966).

Abrams, discussing organized religion in America observed that:



Religion is one of the most powerful and persistent of all forces. . . organized religion plays an important role in our society. These institutions and thought have influenced to a considerable extent our economic and political structure, the nature of our educational institutions, and the norms and values in family life.(Reiber, 1966, p. 311).

Reiber concluded that Abram's reason, among others, pointed up the need for attempting to formulate and delineate a religious framework from which to study the family.

#### Development of Family Life Education in the Church

The church has long recognized the importance of the family. The approach to family ministry has been through significant changes. Unfortunately the church was often the follower rather than the pace-setter.

When legal divorces became common in the United States in the 1920's, there was immediate reaction in the Christian churches. A Commission on Marriage and the Family was instituted in what was then the Federal Council of Churches. This body promoted the proper education of couples by clergymen who were married, considered the responsible ethics of birth control, fostered education of young people about sex, marriage, and family life, and urged on the churches the serious consideration of educating even the married about family life (Reiber, 1966, p. 226).

Within the last twenty years the Catholic Church has tried to reconsider for itself and educate couples on the meaning of marriage and family life. As long ago as 1947 the Congregational Christian Church prepared a new series of family-centered religious materials. In 1948 the Presbyterian Church in the United States of America prepared their series. Other denominations followed with their own.

In spite of curriculum materials developed over this period of time, certain people have questioned their validity. Some of these people have also questioned whether the church should attempt all the responsibility in this area. Grams pointed out that families draw strength from many sources.

The church is only one. He stated "The church as an institution in society is not solely responsible for whatever strengths families display (Grams, 1967, p. 5)." Grams also stated that in most communities the school and the church dominate in educational programs. "Neither has made a great investment in education designed to strengthen family life, nor has there been a discernible clamor on the part of our citizenry for such courses (Grams, 1967, p. 5)." He further implied that one reason such courses are not attractive to large numbers of people is that the content and quality of instruction leaves much to be desired.

Church pronouncements and actions relative to the family have been affected by research in the fields of sociology and psychology. Church leaders, consciously or unconsciously, have tried to apply to the problems of family disorganization the insights of sociological study (Crook, 1960).

Almost three decades ago one expert in family relations stated that the family is for the church both an obligation and an opportunity. Groves (1942) suggested that the church had a two-fold responsibility to the family: a) education for family life and b) domestic counseling. As far as subject matter is concerned, he listed many of the areas so frequently mentioned today. The responsibility appeared to be placed primarily on the individual minister rather than on the entire church program. The book which Groves wrote was in itself a plea to the Protestant ministry for a more practical, understanding interest in the family and a greater appreciation of its relation to Christianity. He suggested that Christian teaching about the family must avoid unwillingness to face family situations realistically, and that the Christian teacher should not insist upon some standardized type of family experience. He further stated that the minister is not

qualified to give instruction in preparation for marriage and family life because of his convictions or because of his own family life experience. He advised that the minister should not divorce himself from scientific literature on the subject or contact with specialists in other fields than theology. Finally, in sermonizing, the minister was advised to give inspiration and incentive to those confronted with family difficulties and to encourage an interest in the resources for domestic adjustment.

Groves (1942) made the following suggestions for the entire church: a) Church schools should use instruction in marriage adjustment as part of their text materials; and b) special classes and lectures on various aspects of marriage and the family should be held. These classes should be taught by qualified people. Four problems were listed in family relations which the church must deal with: a) marriage adjustment, b) pregnancy, c) child training, and d) aged people.

#### Changes in Pastoral Care with Regard to the Family

Because of a legalistic stand regarding marriage relationships, the church did not, for a long time provide a pastoral, caring atmosphere for those in marital difficulty. In 1946 the pastoral approach was adopted by the Protestant Episcopal Church. Without sacrificing the Christian ideal of permanence and unity in marriage, ministers were then able to deal on an individual basis with instances of failure and to encourage a fair estimate of marital and family difficulties. A similar approach was adopted by the Northern Presbyterians in 1953 and by the Southern Presbyterians in 1958.

The regulations of the Methodist Church, first adopted by the Northern Methodists in 1928 and accepted by the whole Methodist Church at the

merger in 1939, are still couched in legalistic terms but they do approximate the pastoral approach (Crook, 1960, p. 32).

The Lutheran position on marriage and family life, adopted in 1956, reaffirms the conviction that marriage is intended by God to be a permanent relationship and, at the same time, gives much more attention to a positive statement of the Christian ideal and makes some practical suggestions about implementing that ideal (Crook, 1960).

At the time of writing this thesis, many theological seminaries provided training in counseling. Seminaries were consciously attempting to help ministers to understand the needs of people in order that they might help them achieve the goals of Christian family living.

#### Scientific Research

Churches have turned to the systematic use of research only in the past few years. This may be partly because there was no clearly delineated framework from which to operate.

Very little scientific research has been done in the area of family ministry in the church. There is one notable exception. A decade ago a study was published which dealt specifically with Protestant families in the church (Fairchild and Wynn, 1961).

Various church leaders have called for research. One leader, Genné, (1967) declared that generalizations about the family and the church have been made for too long. He suggested that the family was once considered the sacred cow in that it received praise for every good thing that happened. Then, he said, the attitude changed, and the family came to be blamed for everything that happened. Genné said that we were just beginning to get some solid research into this area.



In the summer of 1970, a national Research Conference on the Family was held. It was sponsored by the General Committee on Family Life of the United Methodist Church. Its purpose was to study some of the urgent issues of marriage and family life. It was stated in the preface of the summary of the conference that

the issues related to marriage and family life today are complex and church leaders who have responsibility for programs and policy statement can no longer rely on intuition or assumptions that have not been tested by research and rigorous scholarship (Report of a Research Conference on the Family, 1970).

From this conference came many recommendations for research into the development of the family unit and the church's relationship to that development. Because of the difficulty in summarizing this lengthy list of recommendations they are reprinted in Appendix C of this thesis. Careful scrutiny of these recommendations will reveal that many of these ideas have probably been beyond the realm of what the traditional Protestant Christian has been ready to accept. It has been a very recent development for the Methodist Church to offer source materials based on family relationships for use in the church school. The Research Conference was an example of a denomination attempting to offer some concrete leadership.

#### Curriculum Resources in Family Living

Much has been written recently as source materials for studies of family relationships within the church. The United Methodist Church published the first in a six-unit family life series recently (Lucy and Wise, 1970). One of the remaining units is to be published annually for the next five years. Other Protestant churches have also formulated study materials in family living within the past few years (Fairchild, 1964).

### In-Service Training for Ministers

The past few years have seen an increase in innovative programs designed for ministers to understand problems in family living. One such innovative program involved a five-year experimental pilot program. In search of new approaches to teaching young teachers and seminarians family life leadership roles, 25 National Institute for Mental Health Fellows took part in this program (1964-1969) at the Division of Family Study, the University of Pennsylvania (Hagmaier, 1967). They attended one year, during sabbaticals from faculty responsibilities at leading Protestant and Catholic universities and seminaries. Two main courses were emphasized during that study year: a) marriage counseling skills and b) family life education leadership. The family life sequence involved a community practicum for each trainee in urban and suburban neighborhoods. The writer stated that the future significance of this program may be seen at college, community and national levels. Newly devised teacher training curriculum and workshop programs were instituted in several of the trainees' own seminary and university settings as a result of the pilot program.

On the ecumenical level, workshops and seminars have been held which challenged the church to explore certain areas crucial to marriage and the ecumenical concern. One seminar called for research into the meaning of marriage as a sacrament. The following questions were also raised: a) what is the unique contribution of the Church to the family and the home; b) in what ways can the Christian and Jewish family meet with greater effectiveness the critical social concerns of our age; and c) how does the church view mixed marriages (Thomas, 1970)?



### Advice and Criticism from Family Living Experts

Blackburn (1967) advised the school and church, as basic institutions, to strengthen their efforts to supplement the efforts of families to impart values.

When the church increases its ministry to the family and helps in every possible way to strengthen other institutions by its contributions to community life, it serves more effectively the modern family under stress (Blackburn, 1967, p. 36).

Serious questions have been raised concerning whether the church really ministers to the family. Becker (1967) noted that there was overwhelming indication that church programs did little more than add to the fragmentation of the family.

One church leader and member of the conference replied to the Methodist Board of Social Concerns Statement on Responsible Parenthood by saying that it was another example of acculturated Christianity abandoning its responsibility to address both church and world in distinctively Christian terms. He further stated that the church is often guilty of favoring a conclusion that the general society has already reached or appears well on its way toward reaching (Report of a Research Conference on the Family, 1970).

Other church leaders have urged the church to take a responsible leadership role in regard to family relations. There have been those who also cautioned the church not to simply add another weekly meeting to serve as an excuse for family ministry. In a survey of the Protestant families in the church one man summed up the problem of living in our society in this manner,

It's a geared society--the children have plans--a very social society. My wife and I are getting worn out just trying to regulate our schedule. The whole thing to me is just a rat race, and it is very hard

to keep it on the level of a smooth-running family unit. Yet you wouldn't want your children to operate any other way (Fairchild and Wynn, 1964, p. 133).

The same writers point to the fact that there is a strong tendency to keep the "religious" realm and the "earthly" realm of life from getting mixed or homogenized. People don't really seem to believe that their religion can speak to the decisions about bill-paying, car-buying, love-making, nose-wiping existence in the family realm, not to mention citizenship in town or in life at work (Fairchild and Wynn, 1964).

The following ideals and dilemmas of the modern home have impact on both what the church can and should do in the area of family ministry:

- family freedom vs. tightly organized schedule
- family cohesiveness vs. loyalty to community or school
- the need for understanding vs. no time for communication
- parents' desire for children's social success vs. their own self-fulfillment (Fairchild and Wynn, 1964).

Fairchild and Wynn (1964) also stated that families aspiring to discover and live out a Christian life style in the home actually feel the same pulls that their neighbors do. "Bewildered as they are, it is little wonder that many parents expect the church to help them in the area of parent-child relations (Fairchild and Wynn, 1964, p. 27)."

Technological changes, increased life span, greater mobility of families and the sexual revolution are some of the changes which have had impact on the family. Nathan Ackerman, a family psychiatrist, has said that

the family is called upon to make up to its individual members in affection and closeness for the anxiety and distress that is the result of failure to find a safe place in the wider world . . . . This pressure to compensate individual members with special security and affection imposes upon the family an extra psychic load (Luckey and Wise, 1970, p. 17).

It has been suggested that perhaps the most basic function of a Christian family is providing a climate in which its individual members can establish a sense of worth and a freedom from pre-occupation with self that permits each one to reach out to others (Luckey and Wise, 1970).

Increasing urbanization in our society has made it difficult for the school, government, or church to meet the needs of the family. By the mid-1960's we had become a nation more than two-thirds urban. Less than seven per cent of families are farm families (Luckey and Wise, 1970). Sociologist Ernest W. Burgess contrasted the characteristics of urban and rural family life styles and discovered significant differences. The focus in the city is more often on the individual's desires and interests than on the family's. Rural dwellers seem to be more family oriented and there is more security for youth (Luckey and Wise, 1970).

Many young persons have not seen the institutions of our time serving their purposes adequately. The church has received its share of criticism along with the school, government, the family unit and society itself. "The church is criticized because it is hopelessly caught up in defending its dogma or ritual and in perpetuating itself as an institution (Luckey and Wise, 1970, p. 151)." These same writers suggest that in the world of the future, structures of both family and the church may have to change in order to function effectively (Luckey and Wise, 1970). One of the three work groups at the 1970 Research Conference on the family stated questions raised for further study. Among these questions and issues were the following: a) "extended family" (non-blood), b) church as the extended family, c) servant community, d) marriage as a faith relation or suffering servant, and e) human community or family of man (Report of a Research Conference on the Family, 1970).

This same conference work group recommended that

a concerted emphasis is needed on adult education (development) and family communication as a priority in relation to children and parent-hood education. The focus seems to be shifting from child rearing to marriage and adult development on the thesis that adults with insight will communicate more spontaneously with their children (Report of a Research Conference on the Family, 1970).

Many recommendations of various sorts have been made about the church's ministry to the family. However, Allen J. Moore, Chairman of the Research Conference on the Family sponsored by the United Methodist Church, stated in the preface of the report that there are no subjects that are more emotionally laden than sex, marriage, and the family. He said, "Theological reflections and the formulation of conceptual models are badly needed. Particularly urgent are historical studies which will help us to put our present situation in proper perspective (Report of a Research Conference on the Family, 1970, p. 8)." He further stated that the Christian community must be prepared to theologize on its understanding of the family and to reassert those basic values that have brought the present family into existence.

Mace (1970) has said that although the Bible speaks in plain language, "many people would consider the Church to be the last place where they would expect plain talk about sexuality. So they may easily conclude that this must also be the attitude of the Bible (Mace, 1970, p. 14)." He listed three results of the sexual revolution which have affected Christians:

1. The first is the open forum which we have now established. The curtain of silence is gone, and men and women now feel free to discuss sex, everywhere except in church (Mace, 1970, p.88).
2. With the sexual revolution we have not only a new freedom to speak, but also a new freedom to act. The greatest changes, he said brought about by the sexual revolution are in marriage (Mace, 1970).



3. A third implication of the sexual revolution is the new quest for meaning that is implicit in much of our discussion of sex today (Mace, 1970).

Mace also stated that the Christian is not comfortable about this process because he comes from a tradition that encouraged dogmatism and authoritarian assertiveness as the proper means of communication. He said that Christians need to go back to a study of the Bible with open minds and start at a point where the church took the wrong path by interpreting sex in the framework of a dualistic philosophy (Mace, 1970).

Until comparatively recently, Bible commentaries simply sidestepped any realistic discussion of sexual material, and treatises on Christian ethics dismissed the subject of sex with evasions and ambiguities. In consequence, the Christian view of sex is a sham-bles--a hodgepodge of superstition and prejudice that answers to no set of coherent ethical principles (Mace, 1970, p. 112)."

In the church, Mace says, the greatest need of all is to have free-flowing two-way communication across the generation gap which he says has probably been created more by the lack of communication about sex than by any other factor (Mace, 1970).

Criticism of the church for failing to minister to families has been great. However, optimism has been shown in some areas. The following quotation came from James M. Wall in the Report of the Research Conference on the Family (1970):

The family has long been at the center of the church's life and there is no reason to feel that this will change. However, the demands of our time make it imperative that we consider the family in the light of the possibilities of the future rather than close the family off with a fearful clinging to the past (Report of the Research Conference on the Family, 1970, p. 12).

Optimism was also reflected in a statement in the Report of the Research Conference on the Family (1970):

The resources are now available to begin the construction of innovative and realistic programs of family relations and human development. In churches, schools, colleges, and universities we should be able to devise educational opportunities enabling individuals and families to deal with basic concepts of family ecology, interpersonal relationships, and human development, to listen to first hand interviews with normal families undergoing common human situations, and through various kinds of simulation exercises to practice skills of human communication. The goals of such programs would be to help families anticipate major changes in individual and family development and to make self-conscious efforts to create a particular style of family environment (Report of a research conference on the family, 1970, p. 24).

In a leaflet, "Addendum--Family Ministry Through the Church" (1969), four basic areas were listed as family ministry in the United Methodist Church. The areas suggested were a) the ministry of the church to families, b) the ministry of families to their own members, c) the ministry of families through the church, and d) the ministry of families to the world. Of particular relevance to this research was the first category, the ministry of the church to families. The purpose of this dimension of ministry is to strengthen Christian family living through all the stages of the family life cycle. The following were suggested as settings in which family ministry might take place:

- Sunday evening fellowship
- Young parents' study groups
- Service of infant or child baptism
- Family nights
- Classes for parents (short-term or ongoing)
- Meetings of mothers in homes
- Couples' study of the meaning of marriage
- Pastor's classes for parents at time of baptism or confirmation of their children
- Parents' groups for day nursery, kindergarten, or vacation church school children



- Sex education for youth
- Preparation for marriage
- Informal times, hobby groups, recreation

Becker (1967) disapproved of some of the separation of family members through the use of closely graded materials. He stated "We now separate family members, even in our 'family churches', by tightly graded programming, by random scheduling of activities throughout the week, and by perpetuating divisions of the home (p.17)." In making suggestions about the church's ministry to families, three major categories were included:

1. Family activities: a) The family should have time of corporate worship in the sanctuary; b) Family nights could involve scheduling on a single week night as much as possible of the church programming that appeals to diverse age groups; c) Family festivals could be used incorporating mission themes of the wider church, social issues, significant films, craft-work, etc.; and d) Family camping could involve the entire family as well as other families in the church group.

2. Marital couples: Becker said that in addition to family-oriented groups that the church should do more in the area of couples' groups.

An 'intimacy crisis' exists in the contemporary family situation. High intimacy demands are placed upon the few people in the isolated conjugally organized family. Yet training of most grown men and women in the skills of intimacy has been slighted (Becker, 1967, p17).

3. Family counseling: Ministers were urged to accept some of the newer discoveries made by psychotherapists. It was also advised that the minister begin studying the family as an entire unit rather than just the individual who seeks counseling about a family problem.

Becker (1967) emphasized two points concerning the church's ministry

to families. First, the church needed to think more frequently about the family as a unit in its programming and in its work of pastoral care. Secondly, he stated that church leaders must come to see strategic significance for the family of working with couples toward a stronger marital coalition.

Another writer (Crook, 1960) stated that the church cannot save the family but it should make some effort to preserve the Christian pattern in families:

- 1) The church should give considerable attention to preparing young people for marriage.

- 2) The church should concentrate its program of education for family at the young adult level. Other age groups should not be neglected but young adults are more likely to be facing urgent needs since it is at that age that marriages are usually formed and children are born.

- 3) There is the need to give careful attention to interpreting to people the spiritual values of family living.

Within the past four decades major denominations in the United States have given more attention to the family and the important task of interpreting the Christian faith for the family in modern society. Significant changes took place in official positions relative to the family. These changes took place in response to new conditions.

In order to understand these new conditions many new resources became available. New curriculum resources were formulated. Professionals from family life education and related fields imparted information of value to theologians and clergymen. New avenues for study of the family were opened up for ministers and seminarians.

### CHAPTER III

#### PROCEDURES

The purposes of this study were a) to assess the views of the clergy and laity concerning the extent of family living curricula, b) to assess the importance of the present family living curricula as viewed by both clergy and laity, c) to compare the views of the clergy and laity with regard to the extent of and the importance of family living curricula, and d) to compare views of respondents with respect to geographic location of the church.

A conference was held with Bishop Earl G. Hunt, Jr., of the Western North Carolina Conference of the United Methodist Church for suggestions about research in the area of family living. Bishop Hunt also held the chairmanship of the General Family Life Council at that time. This council is a National Council of the United Methodist Church. Suggestions were offered to the researcher concerning possibilities for research into the church's family ministry and the research was directed toward valuable source materials.

#### The Instrument

A questionnaire (See Appendix B) was formulated to determine the extent of programs, activities, and discussions about family living in the United Methodist Church. The questionnaire also asked the importance attached to these programs. Sixteen questions were included in the questionnaire to elicit responses about the extent and importance of these 16 areas of family

ministry. The questionnaire was formulated by the researcher with suggestions from three sources:

- 1) Family ministry through the church (1967)
- 2) Human growth and the family (1970) and
- 3) A leaflet issued to Councils on Ministries of local United Methodist Churches, "Addendum--family ministry through the church" (1970). This leaflet was reviewed in the last chapter.

After formulating a sample questionnaire, members of the advisory committee, Bishop Earl G. Hunt, Jr., and several ministers and laymen were asked to fill out the questionnaire, making notes about questions which needed clarification. Revisions were then made in the questionnaire where they were needed. Approval was given by the members of the advisory thesis committee and Bishop Hunt prior to mailing.

#### Procedure for Data Analysis

Through the use of the questionnaire, data about the following variables were collected which would possibly relate to both the extent of family living curricula and the importance of such resources:

- I. The type of church
  - A. Size (membership)
  - B. Geographic location
- II. Respondents
  - A. Marital status
  - B. Sex
  - C. Number of children and their ages
  - D. Age of respondent
  - E. Educational level
  - F. Ministerial or lay status

These variables are reflected on the cover sheet of the questionnaire (see Appendix B). The extent and importance of each of the 16 areas of family ministry were compared between ministers and laymen and between rural and city churches. A two-way analysis of variance was chosen as the statistical procedure.

#### Source of Data

The United Methodist Church had approximately 1203 churches in Western North Carolina in 1970. Many of these churches were very small with a membership below 100. It was not unusual for a minister to have as his responsibility three or four of these churches. There were also churches in this geographic area which had more than 3000 members. Frequently these churches employed three or more ministers. Data for this study came from both ministers and laity in all categories.

Names and addresses of ministers were readily available through the Conference Journal (1970), a publication of the Western North Carolina Annual Conference of the United Methodist Church. Names and addresses of laymen could not be secured directly. It was necessary to ask ministers to select laymen randomly from their church rolls in order to carry out this study. This request was made through the use of a mailed letter rather than personal contact.

#### Selection of the Sample

The approximately 1200 subjects were a stratified proportionate random sample of both the clergy and the laity in the Western North Carolina Conference of the United Methodist Church. Two hundred clergymen and 1000 laymen were desired for this survey. Stratification of the population



units was achieved in the following manner. Churches were divided into categories according to membership size (see Table 1). It was then determined what per cent of the total population each category comprised. That same percentage of a total of 1000 laymen were designated from each membership category.

From the 1203 churches, one in six was selected to obtain the 200 ministers. In the 2501-3500 member category there were only three churches. One of these three churches was selected randomly but laymen were selected in ratio to the total membership in these churches. Some ministers served churches in two membership categories. Occasionally, through random selection more than one of a minister's three or four churches was selected. The total number of ministers receiving questionnaires was 190. One thousand additional questionnaires accompanied the 190 questionnaires mailed to ministers.

The researcher believed that the high number of questionnaires mailed was necessary in order to insure a reasonable number returned as well as a representative sample. Because of no contact with laymen either through mail or personally it was predicted that the per cent of returned questionnaires would be low.

#### Procedure for Mailing Questionnaires

Each questionnaire included return postage and was pre-addressed in order to facilitate returning it to the researcher. Each minister who received a packet of questionnaires also received a cover letter (see Appendix A) explaining the scope and purposes of the study. Those ministers who wished to know the results of the study were instructed to in-

TABLE 1

Membership and Sampling Distribution  
in the Western North Carolina  
Conference of the United  
Methodist Church

Church membership Size category	Number of churches in this category	Membership in each category	Percentage of total membership	Number of churches selected 1 in 6	Number of laymen selected
1- 100	412	23,729	8.5	68	85
101- 300	523	91,712	32.5	87	325
301- 500	149	57,676	20.0	25	200
501-1,000	90	61,023	21.5	15	215
1,001-1,500	14	16,814	6	3	60
1,501-2,500	12	22,248	8	2	80
2,501-3,500	3	9,676	3.5	1	35
	1203	282,878	100.0	201*	1000

\* This number approximates the number of ministers selected.

clude their return address in order that they might receive a summary of the findings.

Ministers who received the questionnaire were asked to fill out and return one questionnaire personally. They were also asked to select a certain number of members from their church rolls and to ask the selected members to complete and return the remaining questionnaires. All laymen were supposed to be church members 18 years or older.

## CHAPTER IV

### FINDINGS

The purposes of this study were a) to assess the views of the clergy and laity concerning the extent of family living curricula, b) to assess the importance of the present family living curricula as viewed by both clergy and laity, c) to compare the views of the clergy and laity with regard to the extent of and the importance of family living curricula, and d) to compare views of respondents with respect to geographic location of the church.

These hypotheses were believed to be true about family ministry when plans for the study began:

#### Hypotheses of the Study

1. There will be a significant difference in the extent and importance expressed by the laymen and clergy in rural areas and those in urban churches with regard to family ministry.
2. The clergy attaches more importance to educational programs to fill the need in family living whereas the laity views activities (day nurseries, family night dinners, etc.) as filling the needs.

#### Explanation of the Instrument and Response Categories

A questionnaire (See Appendix B) was formulated to determine what programs, activities, and discussions about family living were taking place in the United Methodist Church. The questionnaire also asked the

importance they attached to these programs.

Sixteen items were included in the questionnaire. The subjects responded to these 16 items to show whether or not their church was doing anything in each area. The subjects had a choice of answering "yes", "no" or "don't know". The positive answers to questions were given a 1 value. The negative answers were given a 2 value. The questions which were answered with a "don't know" were given a 3 value. When the data were analyzed, only the positive and negative answers were compared.

The second portion of the questionnaire required a value judgment on the part of the respondents. Each respondent was asked to rate on a four point scale (1-4) the importance he attached to various programs of family ministry in the church. A '1' rating indicated that the respondent believed that item to be of no importance. A '2' rating indicated that the respondent believed that item to be of little importance. Considerable importance was given to items which the respondent rated '3' and great importance was given to items which the respondent rated with a '4'.

#### Description of the Subjects

The subjects were a stratified random sample of both clergy and laity in the Western North Carolina Conference of the United Methodist Church. After stratification of various churches was accomplished, ministers were randomly selected from each of the groups. These 190 ministers received mailed questionnaires for themselves and for 1000 laymen. Ministers who received questionnaires were asked to fill out and return one questionnaire personally. They were also asked to randomly select a certain number of members from their church rolls who were eighteen years



or older to complete and return the remaining questionnaires.

The total number of questionnaires returned to the researcher was 218. Fifty-five of these questionnaires were returned by ministers. The remaining 163 were returned by laymen. Table 2 shows the frequency and percentage distribution of ministers and laymen with respect to location and size of churches.

#### Church Location

Over 61 per cent of the ministers' questionnaires came from rural and small town churches. Over 42 per cent of the laymen's questionnaires came from these rural-small town churches. The lower percentage of return from laymen than ministers from the rural-small town churches is probably accounted for by these laymen not being as accustomed to filling out questionnaires as are the ministers.

The rest of the churches were finally grouped together as city churches. The larger percentage of returns from laymen (57.4) than ministers (42.6) may be due to a larger number of members in city churches.

#### Church Size

About half of the ministers' returns were from churches with less than 300 members, whereas about 77 per cent of the questionnaires for ministers went to these churches. Approximately 27 per cent of the laymen's returns were from these churches with membership under 300. Forty-one per cent of all questionnaires were mailed to these laymen. About three-fourths of the proportion of questionnaires expected were returned in this membership category.

Table 2  
 Frequency and Percentage Returns of Questionnaires  
 with Respect to Church Location and Membership  
 between Ministers and Laymen

Location	Ministers		Laymen	
	n	%	n	%
Rural	23	41.8	36	22.2
Small town (village)	11	20.0	33	20.4
Medium-sized town (15,000-50,000)	7	12.7	25	15.4
City church:				
Downtown	6	10.9	25	15.4
Suburban	8	14.5	43	26.5
	55	100.0	162	100.0
Size of Church:				
100 members or less	13	23.6	20	12.3
101-300 members	15	27.3	24	14.8
301-500 members	10	18.2	18	11.1
501-1,000 members	10	18.2	72	44.4
1,001-1,500 members	2	3.6	11	6.8
1,501-2,500 members	0	0	1	0.7
2,501-3,500 members	5	9.1	16	9.9
	55	100.0	162	100.0

Over half of the questionnaires from laymen came from churches with a membership between 301 and 1000. Over 42 per cent of the laymen from this same membership group were sent questionnaires. About 20 per cent of ministers from this group received questionnaires. About 36 per cent of all the ministers were sent questionnaires in this church membership category. It was judged that these ministers have a heavier clerical load than do ministers in either of the other two membership groups and therefore did not complete the questionnaire.

Since over 12 per cent of all the ministers returning questionnaires came from the churches with a membership between 1001 and 3500 when only about 3 per cent of all ministers in the Western North Carolina Conference came from this category, the returns were somewhat out of proportion. The probable reason is that churches of this size have more than one assistant to the minister. The same percentage of questionnaires mailed to the laymen in this group were returned. The researcher was willing to accept the returned questionnaires as relatively representative of the clergy and laity of the United Methodist Church in the Western North Carolina Conference.

Table 3 shows frequency and percentage distribution of ministers and laymen with respect to marital status, number of children, sex, number and ages of their children, their own age, and education. Of the 55 ministers who returned questionnaires, only 2 were unmarried. Over 86 per cent of the laymen were married. It is possible but difficult to verify that this is representative of all respondents. There were no divorced ministers in the sample and very few divorced laymen. A very high percentage of the ministers and laymen had children. A large percentage of these children were preschoolers but there was a spread of ages from preschool to 18 years. Of

Table 3  
 Frequency and Percentage Distribution  
 of Certain Biographical Factors  
 of Ministers and Laymen

	Ministers N=55		Laymen N=162	
	n	%	n	%
Marital status:				
Single	2	3.6	17	10.5
Married	53	96.4	140	86.4
Divorced	0	0	1	0.6
Separated	0	0	1	0.6
Widowed	0	0	3	1.9
Sex:				
Male	55	100.0	69	42.6
Female	0	0	93	57.4
Number of children:				
No children	6	10.9	37	22.8
1 or 2 children	21	38.1	84	51.9
3 or 4 children	25	45.5	37	22.8
5 or more children	3	5.5	4	2.5

continued on next page

continued

Table 3

	Ministers N=55		Laymen N=162	
	n	%	n	%
Ages of children				
Pre-school children	12	21.8	46	28.4
All public school age	10	18.2	39	24.1
Pre-school and public school age	7	12.7	6	3.7
Public school and over eighteen	9	16.4	13	8.0
All over eightnen years	11	20.0	32	119.8
Age of respondents:				
18-25	1	1.8	10	6.2
26-35	8	14.5	40	24.7
36-50	26	47.4	75	46.3
51-65	19	34.5	30	18.5
66-75	1	1.8	7	4.3
Education of respondent:				
Grade School	1	1.8	6	3.7
High School	2	3.6	53	32.7
Attended college or techical school	7	12.7	35	21.6
Graduated from technical school	0	0	6	3.7
Graduated from college	45	81.9	62	38.3



the laymen who responded there was no great difference in the numbers of men and women. There were no female ministers. Most of the respondents were between 36-50 years old.

#### Extent of Family Ministry

Table 4 gives the percentage of positive answers to various questions about family ministry in the church. Over 81 per cent of the ministers had college degrees whereas a little over one third of the laymen had college degrees. With regard to ministers' responses to what is being done in family ministry in the church, pre-marital counseling was the first on the list (Item no. 11). Almost 91 per cent of the ministers said that pre-marital counseling was done in their churches. Following closely were aid to families in crisis situations (Item no. 14), an attempt to understand the generation gap (Item no. 9), and studies of drug and alcohol abuse (Item no. 15). It appeared that any kind of in-depth study was at the last in the order of priorities.

The answers of laymen to what is being done in the church in family ministry generally agreed with what the ministers said. There were some discrepancies, however. Only 61.1 per cent of the laymen replied that their church provided pre-marital counseling for both men and women who are contemplating marriage. One reason for the difference in answers is the possibility that many laymen may have no reason to know about the ministers' pre-marital counseling sessions. Study groups of almost any kind appeared near the end of the rank of the 16 items in family ministry.

Table 5 compared what rural and city churches were doing in the area of family ministry. It will be noted that the lower the score, the higher

TABLE 4  
 Frequencies and Percentage of Responses  
 of Ministers and Laymen about  
 Extent of Family Ministry

Items	Ministers N=55		Laymen N=163	
	n	%	n	%
1. Does your church provide Sunday evening fellowship specifically for families? fellowship	13	23.6	45	27.8
2. Do you have scheduled "family nights" at your church?	33	60.0	98	60.5
3. Are any informal times, hobby groups, recreation groups a part of the regu- larly planned schedule at your church?	31	56.4	98	60.5
4. Does your church operate a weekday nursery, kindergarten, or day-care facility?	21	38.2	79	48.8
5. Are there any organized parents' groups associated with day care, nursery, or kindergarten for study purposes?	10	18.2	79	19.8
6. Are there any parent education classes for parents other than those who have children in the week-day nursery, kindergarten or day-care facility?	10	18.2	22	13.6
7. Are there pastor's classes for parents at the time of baptism of their children?	25	45.5	78	48.1
8. Is there a sex education program for teen-agers?	17	30.9	35	21.6
9. Is your church trying to understand the generation gap (by way of discussions, dialogues, etc.)?	40	72.7	116	71.6

continued

TABLE 4

Items	Ministers N=55		Laymen N=163	
	n	%	n	%
10. Does your church prepare people for marriage through discussion and study groups for all interested people as well as those contemplating marriage in the near future?	19	34.5	73	45.1
11. Are pre-marital counseling sessions held for both men and women who are contemplating marriage?	50	90.9	99	61.1
12. Do you have any organized studies for married couples on the meaning of marriage?	11	20.0	21	13.0
13. Does your church have pre-parent counseling or study groups?	9	16.4	18	11.1'
14. Does your church provide for families in crisis situations (counseling, financial or material aid, etc.)?	46	83.6	121	74.7
15. Do you have study groups for adults and/or teen-agers on drug and alcohol abuse?	38	69.1	94	58.0
16. Has any group in your church begun to use the adult study book, <u>Human growth and the family</u> by Dr. Eleanor Luckey and George Wise?	8	14.5	5	3.1

TABLE 5

Mean Responses of Ministers and Laymen  
to Extent of Family Ministry with  
Respect to Location of Church

Items		Rural-		Total
		Small town	City	
1. Does your church provide Sunday evening fellowship specifically for families?	M	1.71	1.86	1.76
	L	1.71	1.78	1.75
	T	1.71	1.80	1.76
2. Do you have scheduled "family nights" at your church?	M	1.50	1.24	1.40
	L	1.46	1.36	1.40
	T	1.48	*1.34	1.50
3. Are any informal times, hobby groups, recreation groups a part of the regularly planned schedule?	M	1.47	1.35	1.43
	L	1.45	1.41	1.42
	T	1.46	1.40	1.42
4. Does your church operate a weekday nursery, kindergarten or day-care facility?	M	1.76	1.38	1.62
	L	1.61	1.47	1.53
	T	1.66	*1.46	1.55
5. Are there any organized parents' groups associated with day-care, nursery or kindergarten for study purposes?	M	1.85	1.76	1.80
	L	1.91	1.94	1.93
	T	1.89	1.90	1.90
6. Are there any parent education classes for parents other than those who have children in the week-day nursery, kindergarten or day-care facility?	M	1.91	1.70	**1.83
	L	2.03	1.96	1.99
	T	1.99	1.91	1.95
7. Are there pastor's classes for parents at the time of baptism of their children?	M	1.47	1.67	1.55
	L	1.64	1.72	1.69
	T	1.58	1.71	1.65
8. Is there a sex education program for teen-agers?	M	1.82	*1.48	**1.69
	L	1.96	1.90	1.93
	T	1.91	1.82	1.87
9. Is your church trying to understand the generation gap (by discussion, dialogue, etc.)?	M	1.47	1.05	1.31
	L	1.32	1.41	1.37
	T	1.37	1.35	1.36

continued

TABLE 5

Items		Rural-		Total
		Small town	City	
10. Does your church prepare people for marriage through discussion and study groups for all interested persons as well as those who are contemplating marriage in the near future.?	M	1.71	1.71	1.71
	L	1.70	1.83	1.77
	T	1.70	1.81	1.76
11. Are pre-marital counseling sessions held for both men and women who are contemplating marriage?	M	1.15	1.05	**1.11
	L	1.51	1.75	1.65
	T	1.39	1.62	1.51
12. Do you have any organized studies for couples on the meaning of marriage?	M	1.79	1.09	**1.84
	L	2.03	2.10	2.07
	T	1.95	2.06	2.01
13. Does church have pre-parent counseling or study groups?	M	1.85	1.81	**1.84
	L	2.03	2.18	2.12
	T	1.97	2.11	2.05
14. Does your church provide for families in crisis situations (counseling, financial or material aid, etc.)?	M	1.18	1.14	**1.16
	L	1.35	1.39	1.37
	T	1.29	1.35	1.32
15. Do you have study groups for adults and/or teen-agers on drug and alcohol abuse?	M	1.35	1.24	**1.31
	L	1.59	1.44	1.51
	T	1.51	1.40	1.46
16. Has any group in your church begun to use the adult study book, <u>Human growth and the family</u> ?	M	1.97	1.90	**1.94
	L	2.43	2.56	2.50
	T	2.28	2.49	2.36

M=Ministers      T=Total of M and L

L=Laymen

1=yes

2=no

\* Differences between rural and city churches are significant at the .05 level.

\*\* Differences between responses of ministers and laymen were significant at the .05 level.



number of respondents who indicated their church was including this phase of family ministry. A two-way analysis of variance was used to compare responses of ministers and laymen with the location of the church. Significant differences occurred in a few areas. Significantly more city churches than rural churches had scheduled family nights (Item no. 2), week-day nursery, kindergarten or day-care facilities (Item no. 4). Significantly more ministers in city churches than rural churches said programs for teenagers were included in family ministry (Item no. 8).

There were significant differences in the responses of ministers and laymen on two items. Ministers in all churches responded that significantly more was being done in the areas of parent education classes (Item no. 6) and sex education classes for teenagers (Item no. 8) than laymen did. Again, this might have been due to the laymen not having a knowledge of or a need for this type of program. Ministers' responses in all churches showed a significantly greater extent of pre-marital counseling (Item 11), studies on marriage (Item 12), pre-parent counseling (Item 13), crisis counseling (Item 14), study groups on drugs (Item 15), and use of the Luckey and Wise book (Item 16).

#### Importance of Family Ministry

Table 6 lists frequencies and percentages of responses of ministers for importance of family ministry. A majority of ministers believed that pre-marital counseling (Item 11) was of great importance. Pre-marital counseling was said to be done by 91 per cent of the ministers. Almost half believed that provisions for families in crisis situations (Item 14) was of great importance. Pastor's classes for parents at the time of baptism of their children (Item 7) was third in order of importance. Following closely

TABLE 6

Frequencies and Percentages of Responses  
of Ministers for Importance  
of Family Ministry

Items	No answer		Importance							
	n	%	n	%	n	%	n	%	n	%
1. Sunday evening fellowship specifically for families	16	29.1	4	7.3	9	16.4	17	30.9	9	16.4
2. Scheduled "family nights"	3	5.5	3	5.5	10	18.2	19	34.5	20	36.4
3. Informal times, hobby groups, recreation groups as a part of the regularly planned schedule	5	9.1	5	9.1	11	20.0	20	36.4	14	25.5
4. Weekday nursery, kindergarten or day-care	8	14.5	11	20.0	9	16.4	12	21.8	15	27.3
5. Organized parents' groups associated with day-care, nursery or kindergarten for study purposes	8	14.5	9	16.4	10	18.2	13	23.6	15	27.3
6. Parent education classes for parents other than those who have children in the week-day nursery, kindergarten or day-care	12	21.8	8	14.5	10	18.2	14	25.5	11	20.0
7. Pastor's classes for parents at the time of their childrens' baptism	6	10.9	3	5.5	13	23.6	11	20.0	22	40.0
8. Sex education program for teen-agers	11	20.0	6	10.9	8	14.5	13	23.6	17	30.9

continued

TABLE 6

Items	Importance									
	No answer		1	2		3	4			
9. Discussion and dialogue in order to understand the generation gap	5	9.1	3	5.5	6	10.9	21	38.2	20	36.4
10. Study and discussion groups on marriage	8	14.5	4	7.3	5	9.1	19	34.5	20	36.4
11. Pre-marital counseling sessions for both men and women who are contemplating marriage	4	7.3	4	7.3	5	9.1	10	18.2	32	58.2
12. Organized studies for couples on the meaning of marriage	10	18.1	0		9	16.4	22	40.0	14	25.5
13. Pre-parent counseling or study groups	14	25.5	2	3.6	13	23.6	15	27.3	11	20.0
14. Provision for families in crisis situations (counseling, financial aid, etc.)	6	10.9	4	7.3	2	3.6	18	32.7	25	45.5
15. Study groups for adults and/or teen-agers on drug and alcohol abuse	8	14.5	3	5.5	5	9.1	18	32.7	21	38.2
16. Use of the study book, <u>Human growth and the family</u>	26	47.3	4	7.3	8	14.5	10	18.2	7	12.7

were study groups for adults and teen-agers on drug and alcohol abuse (Item 15), and an understanding of the generation gap (Item 9). These two items were second and third in extent as expressed by ministers. Study and discussion groups for all interested people on the meaning of marriage (Item 12), and scheduled family nights (Item 2) were also considered important.

Almost 31 per cent of the ministers believed that a sex education program for teen-agers (Item 8) was of great importance. Slightly more than 27 per cent believed that week-day nursery, kindergarten, and day-care facilities (Item 4) and the associated parents groups (Item 5) were of great importance. Approximately one fourth of the ministers who responded believed that informal times, hobby groups and recreation (Item 3) were of great importance. Pre-parent counseling (Item 13) and parent education classes for parents other than those with children in the week-day facility (Item 6) were considered of great importance by 20 per cent of the ministers. Only 16.4 per cent considered Sunday evening fellowship specifically for families (Item 1) to be greatly significant. At the bottom of the list of importance was the use of the study book, Human growth and the family (Item 16). It is probable that ministers did not rate the use of the study book greatly important because they were viewing it as a specific book rather than on a broader scale of studying family life education in the church, or it may be that they have not had a chance to use it yet. Only 14 per cent of the ministers indicated that they had used the book. Responses of laymen concerning the importance of various aspects of family ministry were very similar to those of the ministers. In terms of order of importance almost every item fell generally in the same range as the answers given by the ministers. Table 7 gives frequencies and percentages of responses of

TABLE 7

Frequencies and Percentages of Responses  
of Laymen for Importance  
of Family Ministry

Items	Importance									
	No answer		1	2		3		4		
1. Sunday evening fellowship specifically for families	40	24.7	17	10.5	35	21.6	43	26.5	27	16.7
2. Scheduled "family nights"	28	17.3	12	7.4	21	13.0	44	27.2	57	35.2
3. Informal times, hobby groups, recreation groups as part of regularly planned schedule	31	19.1	12	7.4	33	20.4	42	25.9	44	27.2
4. Weekday nursery, kindergarten, or day-care	37	22.8	18	11.1	21	13.0	33	20.4	53	32.7
5. Organized parents' groups associated with day-care nursery or kindergarten for study purposes	54	33.3	20	12.3	34	21.0	30	18.5	24	14.8
6. Parent education classes for parents other than those who have children in day-care, nursery, or kindergarten	55	34.0	23	14.2	30	18.5	37	22.8	16	10.5
7. Pastor's classes for parents at the time of their children's baptism	40	24.7	9	5.6	24	14.8	37	22.8	52	32.1
8. Sex education program for teen-agers	48	29.6	16	9.9	19	11.7	39	24.1	40	24.7
9. Discussions and dialogues in order to understand the generation gap	39	24.1	10	6.2	36	22.2	36	22.2	67	41.4



continued

TABLE 7

Items	No answer		Importance							
	n	%	1	2	3	4	n	%	n	%
10. Study and discussion groups on marriage	48	29.6	7	4.3	14	8.6	35	21.6	58	35.8
11. Pre-marital counseling sessions for both men and women who are contemplating marriage	41	25.3	8	4.9	13	8.0	33	20.4	67	41.4
12. Organized studies for couples on the meaning of marriage	56	34.6	7	4.3	30	18.5	37	22.8	32	19.8
13. Pre-parent counseling or study groups	58	35.8	12	7.4	27	16.7	30	18.5	35	21.6
14. Provision for families in crisis situations (counseling, financial or material aid, etc.)	37	22.8	6	3.7	10	6.2	22	13.6	87	53.7
15. Study groups for adults and/or teen-agers on drug and alcohol abuse	47	29.0	6	3.7	14	8.6	31	19.1	64	39.5
16. Use of the study book, <u>Human growth and the family</u>	90	55.6	21	13.0	25	15.4	20	12.3	6	3.7

laymen for importance of family ministry.

The percentage of both ministers and laymen who considered various items of family ministry to be of no importance was very low in regard to all 16 items. It was judged that in some cases the respondents might have believed various aspects of family ministry were of importance to other churches but not to their own church. In other cases the respondents might have believed that the church was not the appropriate place for the activity or study in question.

There was a high positive correlation between the extent of family ministry and the importance which both laymen and ministers attached to them. It is probable that a minister would have judged to be important the programs which he was responsible for developing. Although laymen might have been expected to be more critical of the church's activities than the minister, it was probably difficult for them to regard as important an activity or study with which they were completely unfamiliar.

Table 8 gives the means of responses of ministers with regard to importance of family ministry in both rural-small town churches and city churches. The responses were strikingly similar. There were no significant differences in answer to any one of the 16 items with regard to the importance of each. The only significant difference between laymen and ministers occurred on the sixteenth item. Although the number who answered the question was small, a significantly higher number of ministers believed that the use of the study book, Human growth and the family was important.

There were few significant differences in mean responses of ministers and laymen of importance of family ministry with respect to the respondent's marital status. Of the 218 who responded to the questionnaire a very small

TABLE 8

Means of Responses of Ministers and Laymen  
about Importance of Family Ministry with  
Respect to Location of Church

Items		Rural small town	City	Total
1. Sunday evening fellowship specifically for families	M	2.81	2.75	2.79
	L	2.71	2.60	2.66
	T	2.75	2.63	2.69
2. Scheduled "family nights"	M	3.15	2.95	3.08
	L	3.05	3.09	3.09
	T	3.09	3.09	3.09
3. Informal times, hobby groups, recreation groups as a part of the regularly planned schedule	M	2.94	2.72	2.86
	L	3.07	2.75	2.90
	T	3.03	2.75	2.89
4. Weekday nursery, kindergarten, or day- care facility	M	2.62	2.72	2.86
	L	2.85	3.06	2.97
	T	2.77	2.99	2.88
5. Organized parents' groups associated with day-care, nursery, or kindergarten for study purposes	M	2.69	2.78	2.72
	L	2.49	2.58	2.54
	T	2.56	2.63	2.59
6. Parent education classes for parents other than those with children in weekday nursery kindergarten or day-care facility	M	2.58	2.76	2.65
	L	2.27	2.62	2.46
	T	2.37	2.65	2.51
7. Pastors' classes for parents at the time of their childrens' baptism	M	3.16	2.88	3.06
	L	3.16	3.01	3.08
	T	3.16	2.98	3.07
8. Sex education program for teen-agers	M	2.88	3.00	2.93
	L	2.65	3.09	2.90
	T	2.73	3.07	2.91
9. Discussions and dialogues in order to understand the generation gap	M	3.16	3.17	3.16
	L	3.26	3.34	3.30
	T	3.22	3.30	3.26

continued

TABLE 8

Items		Rural small town	City	Total
10. Study and discussion groups on marriage	M	3.19	3.19	3.19
	L	3.14	3.37	3.24
	T	3.16	3.33	3.24
11. Pre-marital counseling sessions for both men and women who are contemplating marriage	M	3.55	3.06	3.37
	L	3.27	3.35	3.31
	T	3.37	3.29	3.33
12. Organized studies for couples on the meaning of marriage	M	3.21	2.94	3.11
	L	2.90	2.88	2.89
	T	3.01	2.89	2.95
13. Pre-parent counseling or study groups	M	2.92	2.72	2.85
	L	2.70	2.96	2.85
	T	2.78	2.92	2.85
14. Provision for families in crisis situations (counseling, financial or material aid, etc.)	M	3.39	3.17	3.31
	L	3.47	3.57	3.52
	T	3.44	3.48	3.46
15. Study groups for adults and/or teenagers on drug and alcohol abuse	M	3.20	3.24	3.21
	L	3.17	3.47	3.33
	T	3.18	3.42	3.29
16. Use of the study book, <u>Human growth and the family</u>	M	2.83	2.45	*2.68
	L	2.08	2.22	2.15
	T	2.32	2.28	2.30

\* Differences between ministers and laymen are significant at the .05 level.

M=Ministers

L=Laymen

T=Total of M and L

number were in the divorced or separated categories. Therefore, only single and married categories were compared. There were no significant differences between married and single people on any of the 16 items. There was a significant difference between ministers and laymen on two items. Ministers believed that parent education classes for parents other than those using the week-day facilities were more important than the laymen believed they were. Again, the use of the study book, Human growth and the family was significantly more important to ministers than to laymen.

#### Summary and Discussion of Findings

It was difficult to compare this research with any other research. Very little has been done in the area of family ministry in the church. The one study referred to in this thesis was primarily concerned with Protestant families and their lives. It was not directly involved with studying what the church provides in the area of family ministry. Until further studies are conducted a comparison will be difficult to make.

The extent of family ministry in the United Methodist Church in the Western North Carolina Conference included all of the 16 areas under consideration. The areas included most were, in order of extent, pre-marital counseling, crisis counseling and aid, studies on understanding the generation gap, family nights, studies on drug and alcohol abuse and recreation groups. More than a third of the churches operated a week-day nursery, kindergarten or day-care facility. There was significantly more family ministry in city churches than in rural churches in the areas of family nights, child care centers, and sex education programs. There was not as much difference between rural and small town churches and city churches as was expected



in extent of family ministry. It is possible that differences were caused both by lack of resources and facilities in the rural churches. It is also possible that in some cases people in rural churches did not experience the same needs in family ministry as the city residents did.

Over 50 per cent of the ministers thought that 10 of the 16 items were of considerable or great importance in family ministry. The highest percentages were in pre-marital counseling, crisis counseling, studies on drug and alcohol abuse, studies on marriage, studies on the generation gap and family nights. Most of the items ministers thought of great importance were the same as those being carried out in the churches.

From the results of the questionnaire and analysis it appeared that church members and ministers are generally in favor of all 16 items listed. It is probable that this society has heard so much talk recently about the breakdown of the family unit that any church program in family living will be received enthusiastically.

Laymen gave less importance to family ministry than ministers did in 14 of the areas. The two areas in which laymen gave more importance was in child-care centers and in pastor's classes at the time of their children's baptism. None of the differences between laymen and ministers were significant except in the use of the book, Human growth and the family (Luckey and Wise, 1970). Ministers thought use of the book to be more important than did laymen. Whereas laymen expect the church to assume responsibility in this area, it is possible that they look to other agencies such as the school and community institutions to help serve their needs.

Laymen gave most importance to family nights, studies on generation gap, pre-marital counseling and crisis counseling. These findings do not

support the hypothesis that ministers would see a significantly greater importance than would laymen in the in-depth studies in the family.

There are a number of limitations which prevented the researcher from drawing inferences from this study in regard to the total population. A very high percentage of the laymen who responded (86.4) were married with children(see Appendix D for a comparison of single and married respondents). Almost half of all respondents were middle-aged (36-50). Of the laymen who responded, a very high percentage (38.3) had graduated from college. Until a further study compares other variables, inferences about the total population cannot be made.

## CHAPTER V

## SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The purposes of this study were a) to assess the views of the clergy and laity concerning the extent of family living curricula; b) to assess the importance of the present family living curricula as viewed by both clergy and laity; c) to compare the views of the clergy and laity with regard to the extent of and the importance of family living curricula; and d) to compare views of respondents with respect to geographic location of church.

These hypotheses were believed to be true about family ministry when plans for the study began:

1. There is a distinction between the needs expressed in rural areas and those who attend large or urban churches with regard to family ministry. Whereas both groups may accept many family-centered activities, it was expected that urban residents would be more ready for in-depth study of family relationships.
2. The clergy attaches more importance to educational programs to fill the needs in family living whereas the laity views activities (day nurseries, family night dinners, etc.) as filling the needs.

A questionnaire was formulated by the researcher to determine what programs, activities, and discussions about family living were taking place in the United Methodist Church at that time. The questionnaire asked the respondents to reply "yes", "no", or "don't know" to a series of 16 items

included in family ministry in the church. The answers gave an indication of what churches were actually doing in family ministry. The second part of the questionnaire asked the respondent to rate on a four-point scale the importance he personally attached to each of the sixteen items being done in the church.

After the researcher received the questionnaires, they were coded as to each of the various items and variables. An analysis of variance was used to arrive at probability estimates of differences between means.

#### Findings

The following results came from this study:

1. There was some difference between rural-small town and city churches in programs of family ministry being carried on at that time. City churches were significantly more likely to have scheduled family nights, to operate week-day nursery, kindergarten or day-care facilities and to have sex education programs for teen-agers.
2. There was no significant difference between the laymen in rural and city areas concerning the importance of the sixteen items of the questionnaire. Generally the ministers did attach slightly more importance to items of family ministry. The two exceptions were child care centers and pastor's classes for children at the time of their baptism.
3. Ministers attached significantly more importance to the use of the study book, Human growth and the family than the laymen did.

### Conclusions

The researcher reached the following conclusions after having determined the results of the study:

1. Due to increasing urbanization of this society, the differences were negligible between members of rural and city churches in this study with regard to the extent and importance of family living study. The hypotheses of the researcher were not supported.
2. In one instance the clergy did attach more importance to educational programs concerning family living. The ministers believed the use of the study book on family living was significantly more important than the laymen did. However, in many areas which involved study, the laymen attached as much importance to them as did ministers. In both categories, study groups tended to come near the end of the list of priorities for family ministry. The hypotheses of the researcher were supported in this area.
3. Although the respondent's marital status made no difference in the beliefs he held about family ministry, the results were limited. Only one divorced person and one separated person returned questionnaires. A larger sample of persons in these categories might have changed the results. The hypothesis of the researcher was not supported in this area.

### Recommendations for Further Research

It is believed that the church and family living educators would



benefit from more research into the following areas:

1. There should be more evaluations of specific areas of family ministry in the church. It is frequently stated that the church should take more responsibility for strengthening the family. It is difficult to determine the worth of various programs without some form of evaluation.
2. Due to the fact that ministers and laymen in rural and city churches believed all 16 areas of family ministry to be important, some research needs to be carried out to determine how churches can best provide these services. Some pilot studies might be carried out to illustrate ways in which several churches could combine forces to provide ministries for families.
3. Some research needs to be carried out to determine if laymen are aware of services, books, resources, etc., which the church offers in family ministry.
4. The recommendations for research from the General Family Life Council of the United Methodist Church need to be enacted (see Appendix C).

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## APPENDIX A

601 East Boulevard  
Charlotte, N. C. 28203  
February 23, 1971

Dear Sir:

Enclosed in this packet you will find questionnaires concerning family ministry in the United Methodist Church in Western North Carolina. These questionnaires are to be completed by you and by laymen in your church or churches.

There are two purposes in conducting this survey. The primary purpose is to determine what Methodist ministers and laymen believe the church should be doing in the area of family ministry. The secondary purpose is to determine what is actually being done in family ministry at this time. It should be made very clear that this is not an evaluation of any church's effectiveness in this area. It is understood that churches vary in needs as well as in resources.

The information gained from this survey will be used in the preparation of a master of science thesis at the University of North Carolina at Greensboro. The thesis is my final requirement for the master of science degree with a major in child development and family relations. This research, although not sponsored by the United Methodist Church, has received endorsement from Bishop Earl G. Hunt, Jr.

In order to survey the total population of this Conference, churches were randomly selected from names listed in the Conference Journal. A church having 100 members was as likely to be chosen as one having 2,000 or more members.

Your co-operation in making this a successful study will be greatly appreciated. Hopefully it can benefit others who are interested in this area. If you are interested in learning the results of this study, please make a note on your questionnaire and include your return address.

Please follow these directions in helping to complete this study:

- 1) As a minister, complete one questionnaire and return it.
- 2) Using the remaining questionnaires, randomly select the same number of laymen from your rolls. If you are the minister of more than one church, check the name of the church address on the envelope packet and use this church roll. In a few cases there are two churches.
- 3) Omit anyone who is under 18 years of age. Distribute the questionnaires and ask recipients to complete and return them to the addressee on or before March 3, 1971.

Thank you so very much for your helpfulness and co-operation.

Very sincerely yours,

1.

FAMILY MINISTRY IN THE UNITED METHODIST CHURCH  
IN WESTERN NORTH CAROLINA

The purpose of this survey is to examine what United Methodist laymen and clergy believe the church is doing in the area of family ministry and the importance each places on family ministry.

After completing the questionnaire, please fold it in such a way that the address will show, staple or tape together, and return to addressee on or before Wednesday, March 3, 1971.

Directions:

Please check the appropriate blank to describe your situation:

1. Location of your church:

- Rural  
 Small town (village)  
 Medium-sized town (15,000-50,000)  
 City church  
 Downtown  
 Suburban

2. Size of the church you attend:

- 100 members or less  
 101-300 members  
 301-500 members  
 501-1,000 members  
 1,001-1,500 members  
 1,501-2,500 members  
 2,501-3,500 members

3. Marital status:

- Single  
 Married  
 Divorced  
 Separated

4. Sex:

- Male  
 Female

5. Number of children you have:

- 0  
 1 or 2  
 3 or 4  
 5 or more

6. Your age:

- 18-25  
 26-35  
 36-50  
 51-65  
 66-75  
 Over 75

7. Education (check highest)

- Grade school  
 High school  
 Attended college or  
technical school  
 Graduated from  
technical school  
 Graduated from  
college

8. Are you?

- Minister  
 Layman

APPENDIX B



2.

Directions:

Please check one of the columns below to indicate what your church is doing in the area under question:

Directions:

Please check in one of the columns below to show how you would rank the importance of the areas under question:

YES	NO	DON'T KNOW	Please feel free to write in comments under each question:	NONE-----GREAT			
				1	2	3	4
			1. Does your church provide Sunday evening fellowship specifically for families? _____				
			2. Do you have scheduled "family nights" at your church? _____				
			3. Are any informal times, hobby groups, recreation groups a part of the regularly planned schedule at your church? _____				
			4. Does your church operate a weekday nursery, kindergarten, or day-care facility? _____				
			5. Are there organized parents' groups associated with day-care, nursery, or kindergarten for study purposes? _____				
			6. Are there any parent education classes for parents other than those who have children in the week-day nursery, kindergarten or day-care facility? _____				

3.

YES	NO	DON'T KNOW		NONE-----GREAT			
				1	2	3	4
			7. Are there pasotr's classes for parents at the time of baptism of their children? _____				
			8. Is there a sex education program for teen-agers? _____				
			9. Is your church trying to understand the generation gap (by way of discussions, dialogues, etc.)? _____				
			10. Does your church prepare people for marriage through discussion and study groups for all interested people as well as those contemplating marriage in the near future? _____				
			11. Are pre-marital counseling sessions held for both men and women who are contemplating marriage? _____				
			12. Do you have any organized studies for married couples on the meaning of marriage? _____				
			13. Does your church have pre-parent counseling or study groups? _____				
			14. Does your church provide for families in crisis situations (counseling, financial or material aid, etc.)? _____				
			15. Do you have study groups for adults and/or teen-agers on drug and alcohol abuse? _____				
			16. Has any group in your church begun to use the adult study book, <u>Human growth and the family</u> by Dr. Eleanor Luckey and George Wise? _____				

## APPENDIX C

Recommendations for Research  
from a  
Report of A Research Conference on the Family  
sponsored by  
The General Committee on Family Life  
of  
The United Methodist Church

- A. Research in Theological/Axiological Norms  
The development of new technologies relating to human sexuality call for a reconsideration of a theological interpretation of sexuality grounded in natural law. Likewise, the emergence of new styles of social relationships calls for new theological reflection regarding the Christological basis of the family.  
We see a two-dimensional task here:
1. The present family in the church needs adequate theological and ethical support in the continuing quest for value in family life;
  2. New developing forms of social relationship extend and make urgent the church's openness to new values and a Christian interpretation of these. Examples of these are:
    - a. homosexual and/or heterosexual relationships
    - b. the changing role of women
    - c. non-marital sexual relationships
    - d. the necessary permanence of the marriage covenant
    - e. the communal household and other forms of living together
- We therefore ask that the General Committee on Family Life design a research project to produce a systematic statement on the Christian understanding of the family including axiological considerations and new models of interrelation to facilitate these values. Such a research project should be assigned to a committee from the theological faculties of a particular region of the country who should work in cooperation with research scholars from such fields as genetics, psychology, sociology, anthropology, and economics.
- B. Research needed to enhance family ministries  
Certain areas for research are apparent at this point if meaningful family life ministries are to be forthcoming. These are primarily of two kinds:
1. Action research leading to the enrichment of family life for our church families:
    - a. Greater understanding is needed of the ways in which the church can respond and help families to understand the significance of the various stages or milestones experienced in the family life cycle. Such crises or "teachable moments" as birth and infancy, adolescence, courtship and marriage, and death are formally celebrated and observed by appropriate rites and ceremonies in the church, but these high points could be the occasion for more intensive learning if appropriate ministries could be developed.

- b. Programs to help family members develop communication and sensitivities in interaction with one another. Identification of appropriate models should result from such research.
  - c. Group sessions in learning to handle conflict within the family--including understandings of how each member of the family brings to the home the emotional overloading from the interpersonal relationships and responsibilities outside of the family.
2. Observation research to identify aspects (as values, forms of commitment, and communication, etc.) of the life styles developing within certain segments of urban society such as the apartment dwellers, the various communal groups, the young adult culture, the drug culture, the one-parent family, the unmarried adults, the homosexual adults, the leisure time pattern of the family relationships.
- C. Recommendation for a Research Conference
- Because of the diversification of disciplines currently involved in research which may affect the shape of the family of the future, we recommend that a Consultation be held for the purpose of drawing upon the research of authoritative persons with regard to:
- 1. The kind and quality of technological development which may be prognosticated;
  - 2. The kinds of familial and societal change which may be needed in response to these developments.
- These inputs are necessary as a basis for structuring future theological and axiological statements on which programs for families can be based. We recommend scientists from the following fields be included, along with those disciplines represented at this conference: genetics, psychology (representing various schools such as behavior modification, human development) medicine, sociology, anthropology and economics. It is to be noted that a realistic, meaningful family life statement for the United Methodist Church could best be made after the above-described Consultation. Furthermore it is recommended that the church not play the part of the re-actor, but realize its responsible role as an agent in directing changes in family life style through program development growing out of such interdisciplinary consultations and based on theologically grounded norms.
- D. Research into the processes for nurturing a child into the capacity for secure existence in a pluralistic society. This requires a developmental approach.
- (This has implications for the nurturing environment in which the child grows if he is to become a person with a tolerance for ambiguity, a person who can celebrate differences instead of being threatened by them. Using Erickson's epigenetic principle, it is likely that shifting needs must be cared for, for example:
- 1. in the first year of life when the crises of trust vs. mistrust is ascendent, close and persistent response to needs of the child must be made;
  - 2. during elementary years--industry vs. inferiority--a reduction



- could be made in normative linear forms of education that tend to program the child into emotional resistance to differing patterns;
3. exposure during the teen years to the proliferation of possibilities that create self identity through contrast as well as through similarity,)
- E. What are the legal, social, and psychological problems involved in bearing and rearing children in multi-lateral families? Such factors as inheritance and the processes of social acceptance need review. Sweden's current approaches need exploration for possible adaption to the American scene.
  - F. Replication or validation of the studies of Luckey and Nass "Comparison of Sexual Attitudes and Behavior in an International Sample," concerning sexual attitudes in America, Scandinavian countries, and England.
  - G. Study of the Swedish "big family" style of commune in which marital fidelity is expected.
  - H. Study of the affectional possibilities in childless communes as one response to population excess.
  - I. Recommendations regarding our current Order for the Service of Marriage:
    1. That we examine the theological presuppositions on which this ceremony rests (for example, the woman being seen as chattel property) and that it be re-written with due consideration for both historical and theological integrity;
    2. That the marriage ceremony being used as the public commitment of the couple to each other, should therefore be accompanied by a communal or corporate commitment on the part of the church, pledging a continuing responsible relationship with the couple so as to undergrid the developing marriage.
  - J. We recognize that theological issues are implicit in every research question, even in the very selection and design of projects. Rather than waiting until the research is completed before exploring it theologically, we would urge that the theological implications be incorporated in the design, where possible and that theologians be included on the multi-disciplinary research items.

The Reverend Lander L. Beal  
 Professor Jackson W. Carroll  
 Professor James C. Logan  
 Dr. Lois Schwaab  
 Dr. Taylor McConnell, Resource Person  
 Professor Robert . Treese, Facilitator



TABLE 9

Mean Responses of Ministers and Laymen  
to Importance of Family Ministry  
with Respect to Marital Status

Items		Married	Single	Total
1. Sunday evening fellowship specifically for families	M	3.50	2.76	2.79
	L	2.71	2.65	2.66
	T	2.81	2.68	2.69
2. Scheduled "family nights"	M	3.50	3.06	3.07
	L	3.57	3.08	3.12
	T	3.47	3.07	3.11
3. Informal times, hobby groups, recreation groups as a part of the regularly planned schedule	M	3.50	2.83	2.86
	L	3.33	2.84	2.90
	T	3.35	2.84	2.89
4. Week-day nursery, kindergarten, or day-care facility	M	3.50	2.62	2.66
	L	3.25	2.95	2.98
	T	3.29	2.85	2.89
5. Organized parents' groups associated with day-care, nursery, or kindergarten for study purposes	M	3.50	2.69	2.72
	L	2.27	2.58	2.55
	T	2.46	2.61	2.60
6. Parent education classes for parents other than those with children in week-day nursery, day-care, or kindergarten	M	3.50	2.61	*2.65
	L	1.91	2.53	2.57
	T	2.15	2.56	2.52
7. Pastors' classes for parents at time of their childrens' baptism	M	3.50	3.04	3.06
	L	3.08	3.08	3.08
	T	3.13	3.07	3.08
8. Sex education program for teen-agers	M	3.50	2.90	2.93
	L	2.69	2.02	2.89
	T	2.80	2.91	2.90
9 Discussions and dialogues in order to understand the generation gap	M			
	L			
	T			
10. Study and discussion groups on marriage	M	3.50	3.18	3.19
	L	3.21	3.26	2.35
	T	3.25	3.23	3.23

continued

TABLE 9

Items		Married	Single	Total
11. Pre-marital counseling sessions for both men and women who are contemplating marriage	M	3.50	3.37	3.37
	L	3.46	3.30	3.31
	T	3.47	3.32	3.33
12. Organized studies for couples on the meaning of marriage	M	3.50	3.09	3.11
	L	2.92	2.89	2.89
	T	3.00	2.96	2.96
13. Pre-parent counseling or study groups	M	3.50	2.82	2.85
	L	2.75	2.86	2.84
	T	2.86	2.85	2.85
14. Provision for families in crisis situations (counseling, financial or material aid, etc.)	M	3.50	3.30	3.31
	L	3.54	3.55	3.55
	T	3.53	3.47	3.48
15. Study groups for adults and/or teenagers on drug and alcohol abuse	M	3.50	3.20	3.21
	L	3.15	3.37	3.35
	T	3.20	3.32	3.31
16. Use of the study book, <u>Human growth and the family</u>	M	3.50	2.63	**2.69
	L	1.80	2.20	2.14
	T	2.08	2.33	2.30

\* Differences between ministers and laymen are significant at the .05 level.

\*\* Differences between ministers and laymen are significant at .01 level.