



*T*HE ORTHODOX FAMILY IN AMERICA AT HOME AND IN CHURCH:

A Study of Families in the Greek
Orthodox Archdiocese of America



CENTER FOR FAMILY CARE
GREEK ORTHODOX ARCHDIOCESE
OF AMERICA



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THE ORTHODOX FAMILY IN AMERICA AT HOME AND IN CHURCH: A STUDY OF THE GREEK ORTHODOX ARCHDIOCESE OF AMERICA¹

INTRODUCTION: BACKGROUND AND NEED FOR THE STUDY

Family is the most essential unit of our society. St John Chrysostom wrote, “*The human family constitutes the primary and essential element of human society... peace in society will be a direct result of peace in the family.*”² Yet, many families experience little peace apart from the stresses and demands of modern life. We have often heard the Church should be an important part of family—our spiritual family: “*The Christian family belongs to the Church, finds in the Church the source, the content, and the transcendent goal of its existence as a family*” (Schmemmann, 1974, p. 145). But how does this part of family help with the lives and challenges of our faithful? How do families live out their Orthodox Christian faith daily?

Currently, little is known regarding how parishioners within the Greek Orthodox Archdiocese (GOA) of America pursue their faith outside of church, and how they practice the teachings and traditions of the Church in their daily lives and in their homes. In addition, very little research has been conducted to explore the range and the quality of family-oriented ministries and programs offered in the GOA parishes. The *Center for Family Care* of the Greek Orthodox Archdiocese commissioned its first national study, “The Orthodox Family in America at Home and in Church,” to contribute toward a better understanding of how our

¹ The author would like to thank Fr. Constantine L. Sitaras, Melissa Tsongranis, and Panayiotis Sakellariou of the Center for Family Care for their helpful contributions to this manuscript.

² See G.W. Grube (1998). *What the Church Fathers Say About...*, Vol. 1 & 2. Minneapolis, MN: Light and Life Publishing, p. 163.

Church ministers to families specific needs, and how Orthodox families in America pursue their faith in the context of their everyday lives.

CENTER FOR FAMILY CARE

His Eminence Archbishop Demetrios founded the Center for Family Care after the 2002 Clergy Laity Congress in Los Angeles. The mission His Eminence gave the Center is *“both to affirm the importance of the family as a blessed gift of God and to address the specific needs of families as they try to live in a very challenging culture and world... Through this program we will be working to bring more aspects of our faith into the home and to bring more families into the Church.”* Currently, the Center creates resources, provides seminars and facilitates retreats for families and parishes in the GOA.

CURRENT STUDY

The faith practices of individuals and families can serve as powerful protective factors in dealing with stress and overcoming a variety of obstacles. The existing literature suggests that congregations are important influences of family life (Garland, 1999), and that parents are the primary transmitters of faith and values for their children (Flor & Knapp, 2001)³. Yet, despite generally positive findings pertaining to the effects of faith and religious practices (Cohen, Yoon, & Johnstone, 2009; Lichter & Carmalt, 2009), much of the that literature provides little information regarding the influences of religious beliefs and practices, how these beliefs and practices may shape the broader lives of families (Horwath & Lee, 2010), or how faith communities may address these issues. Furthermore, little research appears to address the

³ *“For generally the children acquire the character of their parents, are formed in the mold of their parents’ temperament, love the same things their parents love, talk in the same fashion, and work for the same ends.” St. John Chrysostom, Homily 20 on Ephesians 5:22-33.*

specific religious activities of families, and how these activities may be associated with stressors and available supports.

The current study examines everyday faith practices of families at home⁴ and in church within the Greek Orthodox Archdiocese of America. The purpose of this project is to learn how to best enhance family ministry at the Archdiocesan, Metropolis, and parish levels, to assist families in transporting the faith into their homes and living it in their daily lives. This study examines families' beliefs and perceptions about their faith; how these families practice their faith at home, in their daily lives, and in church; the stressors most commonly experienced by these families; which supports they would like to see (or currently experience) in their faith communities; and the extent to which stressors and perceptions of parish life influence families' faith activities at home and in church.

FAITH PRACTICES AND PSYCHOSOCIAL FUNCTIONING

Faith practices form an important identity among individuals and congregations, and can also serve as a source of resilience and coping for families under stress. As a group, the manner in which congregations worship is central to the life of a parish, and is “the most visible and available part of congregations' activities” (Chaves, Konieczny, Beyerlein, & Barman, 1999, p. 471). Worship and ritual are also primary topics for the scientific study of religion, and constitute a necessary area of exploration in examining how families incorporate religious practices in church and at home. Congregational life also has important implications for family functioning and development; healthy congregations can and should model appropriate

⁴ *St. Paul speaks about the ‘church in the house’ (I Corinthians 16:19, Romans 16:5). St. John Chrysostom also states, “If we regulate our household [properly] . . . we will also be fit to oversee the Church, for indeed **the home is a little Church.**” Homily 20 on Ephesians 5:22-33.*

decision-making and consensus building processes for parishioners, processes which can then be transported to a healthy home life (Garland, 1999).

In terms of building faith in children, parents serve as important role models. A review of the research literature by Horwath and Lees (2010) found that “parents play a significant role in influencing the development of religiosity in their children” (p. 88). This influence is largely dependent on open communication between parents and children, and having a positive emotional climate within the family. Specifically, for children to internalize beliefs and values, it is important for parents to engage in two-way conversations with their children (Flor & Knapp, 2001). Bao and colleagues (1999) found that both mothers and fathers were important in the formation of belief and values, and that parental warmth and emotional closeness are critical factors in fostering religious transmission.

A growing number of studies point to the importance of religious faith and practice in promoting resilience and coping within families. Specifically, shared beliefs and practices within families have been shown to be positively associated with marital quality (Lichter & Carmalt, 2009), and positive faith experiences and support from church congregations correlate positively with indicators of mental health (Cohen, Yoon, & Johnstone, 2009). Further research demonstrates that regular church attendance buffers the effect of economic setbacks on emotional well-being (Dehejia, DeLeire, & Luttmer, 2007). Further research also points to a number of positive aspects of religious involvement, including stronger social support from faith communities, improved sense of meaning and purpose in life, and better social functioning; negative aspects of religious involvement may include conflict with others, religious doubts, or feelings of condemnation (Harris, Erbes, Engdahl, Olson, Winskowski, & McMahill, 2008). Despite the potential mix of positive and negative aspects of religious

involvement, scholars emphasize the important role of congregations and faith-based organizations in nurturing the spiritual and psychological well-being of the faithful (Cohen et al., 2009; Lichter & Carmalt, 2009).

Several research studies address the intersection between faith communities and the mental health needs of parishioners. One study discovered a positive correlation among parishioners' mental health, positive spiritual experiences (e.g., "I feel the presence of a higher power"; "I feel deeper peace and harmony") and positive congregational support (Cohen et al., 2009). Conversely, in this study, mental health was negatively correlated with negative spiritual coping mechanisms (e.g., "I feel I am being punished by a higher power for my sins of lack of spirituality"; "I wonder whether I have been abandoned by a higher power") and negative congregational support. In this study, indices of mental health were not correlated with private spiritual practices such as prayer (Cohen et al., 2009).

When the need for mental health services arises, clergy members serve as one of the primary sources of support for parishioners. Wang and colleagues (2003) found that many parishioners seek mental health assistance primarily, or solely, from clergy members. Clergy are contacted in higher numbers than psychiatrists or general physicians, and nearly one quarter of those seeking help from clergy have seriously impairing mental health issues (Wang, Berglund, & Kessler, 2003). In a study of the religious participation of youths diagnosed with severe emotional disturbances (SED), those with greater psychosocial impairment were more likely to rely upon pastoral counseling. Those children with fewer externalizing behaviors, on the other hand, were more likely to engage in other religious activities beyond pastoral counseling (Pinkard & Heflinger, 2003).

The demand placed on clergy to deal with these serious issues reinforces the need for clergy training and perhaps additional faith-based programs to support both clergy members and parishioners. In a study of mental health service implementation within religious organizations, however, Dossett and colleagues (2005) found a number of barriers to providing mental health services within this context. These barriers included a lack of financial resources as well as limitations pertaining to staff and professional training. These authors also note the tensions that may exist between clergy members and health professionals over moral and ethical issues, a dynamic which highlights the differing roles these professionals play in the life of parishioners.

In the context of the Greek Orthodox Church, it may be more helpful to think of supports for parishioners in terms of Family Ministries, rather than services oriented solely to mental health. Metropolitan Hierotheos of Nafpaktos (1994) refers to the interrelatedness of soul, heart and mind as one of the bases for an Orthodox notion of psychotherapeutic support. This holistic orientation would suggest a move away from a reductionist perspective focusing only on mental health, separate from other aspects of individual and family functioning. Yet, given the heavy demands placed on parish clergy to handle serious psychosocial problems on the part of their parishioners (Pinkard & Heflinger, 2003; Wang et al., 2003), an expanded notion of supports for parishioners seems warranted.

FAMILY MINISTRIES AND SERVICE PROGRAMS

Many congregations offer family ministry or social service and support programs (Garland, 1999; Green, 2007). The term “family ministry” may have different meanings depending on the congregation, but typically includes a wide assortment of programs to support

parishioners at various stages of the life course (Garland, 1999). Family ministry and community mental health services share some parallels in their shared emphasis on prevention of family problems, and crisis intervention to keep problems from escalating further. However, one key difference between these two approaches lies in their long-term goals: mental health services are designed to improve individual and family functioning, while family ministry programs are focused on “accomplishing the mission of the church” (Garland, 1999, p. 373) through nurturing parish and family life, and supporting faith-based family programs such as support and educational groups, and counseling. As such, it is important for church leaders to understand the demographics of parishioners and the challenges and stressors these parishioners face.

Data pertaining to family ministry programs in the U.S. are scarce, and no data have been systematically collected pertaining to family ministries with the Greek Orthodox Archdiocese of America. Few studies have been conducted in the larger realm of American churches that relate either to family ministries or to social support programs more broadly. In a recent survey of social service programs offered within American congregations (N=1,692), Green (2007) found that two-thirds of the congregations offered marriage counseling programs. Other frequently reported services included food pantries (63.5%), family counseling (58.8%), services for senior citizens (58.3%), and emergency clothing (47.6%).

In a study of contemporary issues facing the Orthodox Church, Krindatch (2008) found that parishioners were concerned about the next generation of Orthodox, given the extent to which youth were leaving the church. Most parishioners also believed that their clergy were doing a good job in their ministry, but that training parishioners for church ministries was of secondary importance to priests’ primary roles in administering sacraments, and teaching and

counseling parishioners. However, this study was not designed to address the needs of parishioners in terms of support from family ministries. The current study is designed to provide information about the religious practices of parishioners in the Greek Orthodox Archdiocese of America at home and in church, the stressors these parishioners experience, and the supports needed and currently provided through their parishes and related family ministry programs.

THE GREEK ORTHODOX ARCHDIOCESE OF AMERICA

The Greek Orthodox Archdiocese of America (GOA) was chartered in 1922 under recognition by the Ecumenical Patriarch of Constantinople (Nicozisin, n.d.). Reliable data on membership within the GOA are difficult to obtain, but according to the National Council of Churches' data archive, the GOA contained 1,500,000 members, 840 clergy, and 560 parishes as of 2006 (Association of Religion Data Archives, 2010). Up until recently, few sociological or religious research studies had been conducted that incorporated members of the Greek Orthodox Church. In a study comparing Greek Orthodox parishioners, and members from the Orthodox Church in America (OCA), Krindatch (2008) found that the most important issue facing the contemporary church is the issue of youth and young adults leaving the church (84.0% of GOA respondents and 77.0% of OCA respondents). However, until the current study was commissioned, no research has been conducted regarding the religious practices of Greek Orthodox parishioners at home and in church, as well as the stressors and needs of these parishioners.

Yet, caring for the needs of parishioners is central to the mission of the Greek Orthodox Church. Nicozisin (n.d.) discusses the major "diakonia" of the church in terms of its

work, mission and ministry, as outlined by the GOA Uniform Parish Regulations. These include *“proclaiming the Gospel in accordance with the Orthodox Faith, sanctifying the faithful through God’s grace in worship, the Divine Liturgy and the other Sacraments and Devotional Services, enhancing their spiritual life, adding to their numbers by instructing others and receiving them into the Church through Baptism and/or Chrismation, catechizing them in the Orthodox Faith and in the ethos of the Church through the establishment of programs, schools and philanthropic activities, and implementing Christian ministries”* (p. 7). The purpose of the current study is intended to contribute to this ongoing catechesis, through informing family ministry and program planning for the GOA and the Center for Family Care.

RESEARCH QUESTIONS

The current study is guided by 5 research questions:

- (1) What specific religious practices do parish members pursue at home, in their daily lives, and in church? To what degree is the Church present in the everyday routines of these families? How do parishioners practice and live out their Orthodox faith in their homes?
- (2) What are major sources of stress in the family lives of the faithful? How much support do they receive from their parishes for these stressors?
- (3) What types of family-oriented programs and activities are presently offered in the individual Greek Orthodox Archdiocese parishes? What do parishioners think of these programs? How do parish members’ perceptions of the availability of these supports compare with the perceptions of their parish priest?
- (4) Which potential workshop topics are of greatest interest to families?
- (5) How do stressors and parish supports influence parishioners’ religious and spiritual practices at home and in church?

METHODS

SAMPLE SELECTION

In collaboration with a researcher affiliated with the Patriarch Athenagoras Orthodox Institute, the Center for Family Care sent invitation letters to 180 parishes across the United States. These parishes were selected by their Metropolitan as being representative of the makeup of their Metropolis, based on the following criteria: (1) Exclude parishes with a predominantly senior citizen community (i.e., parishes with very few families who have children at home); (2) Exclude parishes with no priest in residence (i.e., the parishes served by visiting clergy); (3) Choose parishes that are both ethnic and non ethnic in proportion to the demographics of the Metropolis (i.e., if there are more ethnic parishes in your Metropolis, submit proportionally more of them for the study); (4) There should be small, medium, and large parishes represented; and (5) There should be urban, suburban, and even rural parishes, when appropriate, represented.

The introductory letter contained instructions for clergy members to select 10 families from their parish to complete one survey each. Clergy were instructed to select participants who fulfilled two criteria: (1) families having children ages 18 and under currently living at home; and (2) parishioners were considered “ordinary” in the sense that they did not hold leadership positions in their parish, such as parish council members or Sunday School teachers. Of the 1,800 possible responses from the 180 parishes, the Center for Family Care received 650 responses from 100 parishes, for a response rate of 36.1% for parishioners.

In addition to the sample of 650 who responded to the invitation letter, an open invitation was also posted to recruit participants through the GOA website and through the

GOA periodical, *The Orthodox Observer* and various other Orthodox publications and email lists. These participants were invited to print out and mail in the same survey, and 100 respondents completed this version. However, these 100 respondents were not included in the sample for the current study; analyses of differences between the online and parish respondents showed that the online respondents scored higher on most indicators of religious and spiritual practices, as well as holding leadership positions within their parishes. These statistically significant differences were likely due to the fact that the online respondents were self-selected into the study and therefore did not meet the study criteria of being “ordinary” parishioners; as a result, these respondents were not included in the analyses.

Clergy members were also invited to complete a separate survey of their perceptions of parish demographics and needs. Of the 180 clergy members invited, 92 completed the survey for a response rate of 51.1%.

MEASURES

The full survey instrument for parishioners included 51 items measuring demographic information, church participation, religious practices at home, stressors experienced by respondents, parishioners’ perceptions of their parish, and the availability and need of family programs and activities in the parishes. A researcher from Boston College recoded raw data and conducted all analyses. Demographic information (see Table 1) included gender; age; marital status; education level; current positions held in church; number of children ages 18 and under at home; whether children ages 14-18 currently live at home, and if so, how frequently they accompany the family to church and the extent of these children’s involvement in the life of the parish; the extent to which respondents have close friends within and outside the Orthodox Church; whether church was a regular part of family life in childhood; church affiliation prior to

becoming Orthodox; and the frequency of typical church attendance. Table 1 also includes the perceptions of clergy members regarding the number of regularly contributing members, the number of intermarried couples, the number of individuals associated with the parish, and the number of people attending liturgy on a typical Sunday.

Measuring religious and spiritual practices at home and church involved individual indicators clustered within two subscales: (1) Attention given to religious and spiritual practices; and (2) How often parishioners pursue specific religious and spiritual activities (see Table 2 for individual indicators). Individual indicators were scored from 1 to 4 (*1=fewer than once a month; 2=about two-three times per month; 3=about once a week; 4=more than once a week*). These indicators were summed to create overall scores for each of the 2 subscales. Reliability was strong for each subscale, with $\alpha=.84$ for each. Table 2 also includes individual indicators for other spiritual and religious activities which are not included in summary scores.

The survey also listed 23 individual stressors and asked respondents to indicate (a) whether they experienced these stressors (yes or no), and (b) the perceived level of support received for this stressor (*-1=attitudes and responses from the church made things worse; 0=little or no support; 1=some support; 2=great deal of support; see Table 3*). The total number of stressors experienced by parishioners was also calculated by summing individual stressors.

The availability and need for parish supports was measured by asking respondents (a) whether a particular support existed; and (b) if a support did not exist, whether there was (or was not) a strong need for the support within the parish. Aggregate responses of parishioners were also compared with the aggregate responses from priests for each support (see Table 4). In addition, for supports which currently existed within parishes, percentages were calculated for the number of parishioners who used these supports.

The survey asked respondents their level of interest in a range of potential workshop topics (1=*not interesting or helpful for our parish*; 2=*not interested myself but others would be interested*; 3=*I would definitely participate myself*; see Table 5). The survey also inquired about respondents' knowledge and comfort with current supports, such as the level of comfort seeking guidance from the parish priest, and whether the respondent would seek an Orthodox Christian counselor if the need should arise for counseling.

ANALYSIS

Research questions were addressed using descriptive and multivariate statistical analyses. Demographic differences were tested by the reported frequency of church attendance (1=*less than once a week*; 2=*about once a week*; 3=*about 2-3 times a month*; 4=*fewer than once a month*; see Table 1), using one-way analyses of variance and chi-square analyses. For research question 1 (“*What specific religious practices do parish members pursue at home, in their daily lives, and in church?*”), individual items and subscale scores were compared by frequency of typical church attendance using one-way ANOVAs (see Table 2). Chi-square analyses also tested differences in other spiritual and religious activities by frequency of typical church attendance.

For research question 2 (“*What stressors do parish members experience and how much support do they receive from their parishes for these stressors?*”), individual item responses were compared by the reported amount of stress experienced during the past year (1=*tremendous*; 2=*above average*; 3=*moderate*; 4=*little or hardly any*; see Table 3). Chi-square analyses were used to test differences in reported stress levels for each particular stressor indicated. One-way ANOVA analyses were used to test mean differences in the level of church support indicated for each particular stressor.

For research question 3 (“*What educational programs and ministries are currently available to parish members, and how do parish members’ perceptions of the availability of these supports compare with the perceptions of their parish priest?*”), chi-square analyses tested differences between aggregate parishioner and aggregate priest perceptions on the availability and need for various supports within parishes (see Table 4). The percentage of services used by parishioners was not included in statistical tests of significance.

For research question 4 (“*Which potential workshop topics are of greatest interest to parishioners?*”), one-way ANOVAs were used to test mean differences in respondents’ level of interest for each workshop, by the extent to which respondents indicated that the church is the center of their social life (*1=definitely or rather yes; 2=not sure; 3=rather or definitely no*; see Table 5). Knowledge and comfort of current supports was also examined using chi-square tests.

For research question 5 (“*How do stressors and parish supports influence parishioners’ religious and spiritual practices at home and in church?*”), two linear regression models were fitted to predict each of the two subscales presented in Table 2 (Attention Given to Religious and Spiritual Practices; How Often Parishioners Pursue Religious and Spiritual Activities). Predictors in each model included demographic characteristics (gender, age, marital status, education, number of children ages 18 or below, whether children ages 14-18 currently live at home), the respondent’s level of comfort seeking guidance from his or her priest, whether the respondent is a convert to Orthodoxy, the extent to which church was a part of family life in childhood, the respondent’s summary description of parish life (higher is better), the number of stressors reported by the parishioner, and the amount of support received by the respondent’s parish in relation to stressors experienced (see Table 6).

RESULTS

RESPONDENT AND PARISH CHARACTERISTICS

A number of demographic variables differed to a statistically significant extent across the frequency of typical church attendance ($N=646$; see Table 1). The mean age of all respondents was 45.3 years ($SD=8.9$), and this age differed significantly across church attendance ($p<.001$) with older respondents tending to attend church more frequently. 90.1% of respondents reported being married, and married respondents were more likely to attend church about once a week; fewer married persons attended church less than once a month ($p<.05$). Most respondents were female (65.0%) and gender did not differ across church attendance. Over three-quarters of the sample had a bachelor's degree or above, and educational status did not differ across church attendance. Less than 10% of the sample reported being parish council members, but over half (61.5%) reported being regular parish members. Regular parish members were more likely to attend church about 2-3 times per month, or fewer than once a month ($p<.001$), while Sunday School teachers, choir members or directors, and parish council members were more likely to attend church more frequently ($p<.05$).

On average, parishioners reported having about 2 children per household ($M=1.8$, $SD=1.0$), with greater number of children being associated with lower church attendance ($p<.01$). 296 families have children ages 14-18, and 85.1% of these children attend church with their families always or almost always. Exactly half of children ages 14-18 are involved in their churches to a great extent, and 34.8% are involved to a certain extent; this pattern differs across church attendance, with greater involvement in church generally associated with greater attendance in church ($p<.001$).

TABLE 1. PARISHIONER AND PARISH CHARACTERISTICS

	Frequency of Typical Church Attendance (N=646) ¹				
	Total % or M(SD)	> 1 x/week N=67 M(SD)	~ 1 x /week N=390 M(SD)	2-3 x/mo. N=154 M(SD)	≤ 1 x/mo. N=35 M(SD)
<i>Gender (N=645)</i>					
Male	34.8	41.8	33.6	35.1	34.3
Female	65.0	58.2	66.2	64.9	65.7
<i>Age (N=560) ***</i>	45.3 (8.9)	50.0 (12.1)	45.4 (8.5)	43.4 (7.6)	42.5 (7.0)
<i>Married (yes; N=642)**</i>	90.1	86.6	92.6	89.0	74.3
<i>Education (N=645)</i>					
High School or Some College	22.3	28.4	20.3	22.7	31.4
Bachelor's Degree	42.9	37.3	40.5	49.4	51.4
Master's or Doctoral Degree	35.3	34.3	39.0	27.9	17.1
<i>Current Position in Church</i>					
Parish Council Member (N=646)*	9.0	11.9	11.0	4.5	0.0
Sunday School Teacher (N=646)***	16.6	20.9	21.8	5.2	0.0
Choir Member/Director (N=646)***	7.4	22.4	6.7	4.5	0.0
Regular Parish Member (N=646)***	61.5	47.8	56.7	76.6	74.3
<i>Number of Children Aged 18 or Under (N=641)**</i>	1.8 (1.0)	1.5 (1.4)	1.8 (1.0)	1.9 (0.9)	1.7 (0.8)
<i>Children Ages 14-18 Living at Home (yes; N=639)</i>	37.6	41.8	40.0	32.5	25.7
<i>Children 14-18 Go with Family to Church (N=296)</i>					
Always – Almost Always	85.1	86.7	87.4	77.8	78.6
Often	7.4	6.7	7.1	11.1	0.0
Sometimes or Rarely	7.4	6.7	5.5	11.1	21.4
<i>Children 14-18 Involved in Life of Parish (N=296)***</i>					
To a Great Extent	50.0	54.5	41.6	18.1	11.1
To a Certain Extent	34.8	20.0	24.3	33.7	27.8
Very Slightly or Not at All	15.2	25.5	34.2	48.2	61.1
<i>Have Close Friends Outside Orthodox Church? (N=642)**</i>					
Not Really	8.5	16.4	9.2	3.9	5.7
Some, but Prefer Orthodox	15.2	23.9	14.4	13.6	14.3
Equal Numbers	46.4	46.3	46.7	48.1	37.1
Most Are Not Orthodox	29.3	11.9	29.0	34.4	42.9
<i>As Child, Church a Part of Regular Life? (N=638)</i>					
Yes, My Parents Were Active	73.4	70.1	73.3	76.0	68.6
We Attended Church Occasionally	20.6	17.9	20.0	20.8	31.4
My Parents Were Not Interested in Church	4.8	7.5	5.6	2.6	0.0
<i>Church Affiliation Prior to Orthodox (N=633)**</i>					
I Have Always Been Orthodox	76.5	64.2	74.1	84.4	91.4
Converted from Different Denomination/Religion	21.5	31.3	23.6	14.9	8.6
PRIESTS' PERCEPTIONS OF PARISH					
DEMOGRAPHICS (N=92 Priests)²					
	M(SD)				
# Regularly Contributing Members (N=89)	361 (211)				
# Intermarried Couples (N=84)	107 (109)				
# Individuals Associated With Parish (N=88)	967 (901)				
# People Attending Liturgy on Typ. Sunday (N=90)	268 (154)				
% That Are 18 or Under at Sunday Liturgy (N=90)	28.2 (11.2)				

¹ Percentages may not total 100% because of missing data; ² Not included in statistical tests of significance

** p < .01; *** p < .001

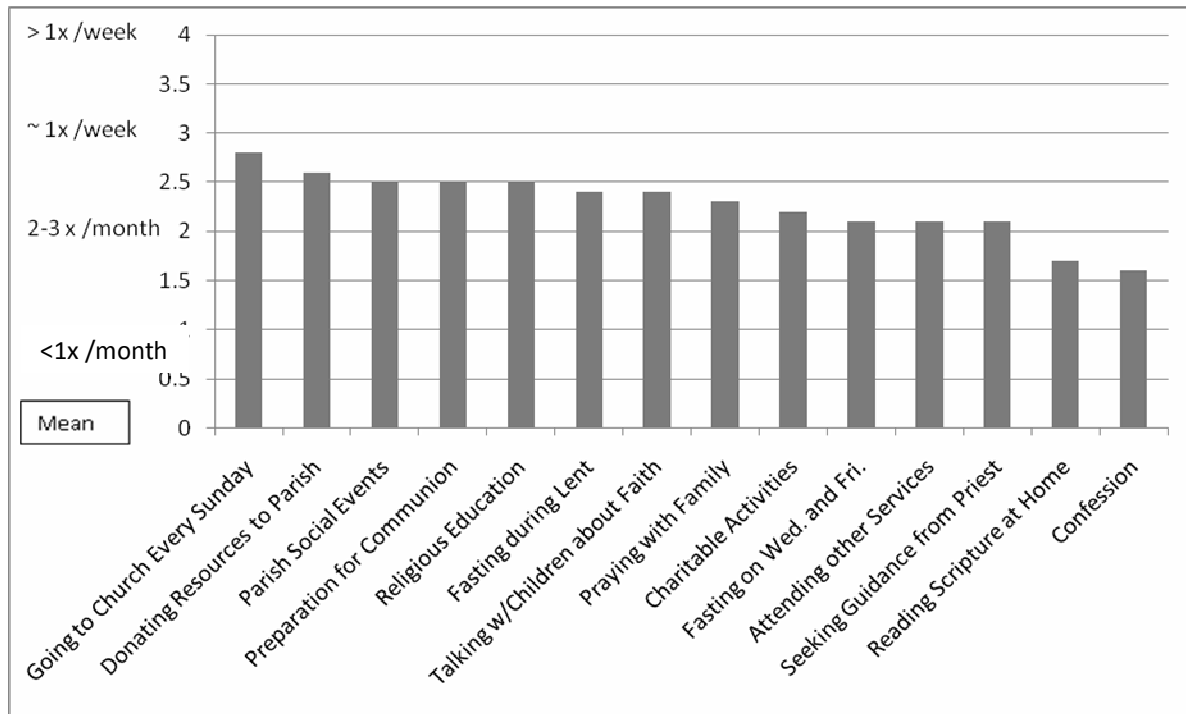
Nearly half of respondents (46.4%) reported having equal numbers of Orthodox and non-Orthodox friends; this pattern differed significantly by church attendance, with greater numbers of Orthodox friends associated with greater church attendance ($p < .01$). Nearly three-quarters (73.4%) stated that their parents were active in church during their childhood. Only about 1 in 5 respondents (21.5%) reported being a convert to Orthodoxy, although converts proportionally were more likely to attend church more often ($p < .01$).

Priests ($N=92$) reported an average of 361 contributing members at their parishes, and an average number of 268 parishioners attending Sunday liturgies. The number of individuals associated with the parish is much larger, with an average of 967 individuals. Priests reported that 107 couples are considered intermarried, that is, one member of the couple is Orthodox and one is not. Nearly a third of the typical crowd at Sunday liturgies is aged 18 or younger (28.2%).

RESEARCH QUESTION 1: FAITH PRACTICES IN CHURCH AND AT HOME

Figure 1 outlines the attention given to faith practices given by parishioners ($N=646$). The top five most frequent activities include going to church every Sunday; donating resources to the parish; attending parish social events; preparation for communion; and religious education activities, all of which occur nearly once a week according to respondents (also see Table 2). Figure 2 outlines how often parishioners pursue various religious activities outside of church. The top five most frequent activities include talking with their children about their faith; praying together before meals; seeing children praying alone; hearing children asking questions about their faith; and using the internet to find information about the Orthodox faith (also see Table 2).

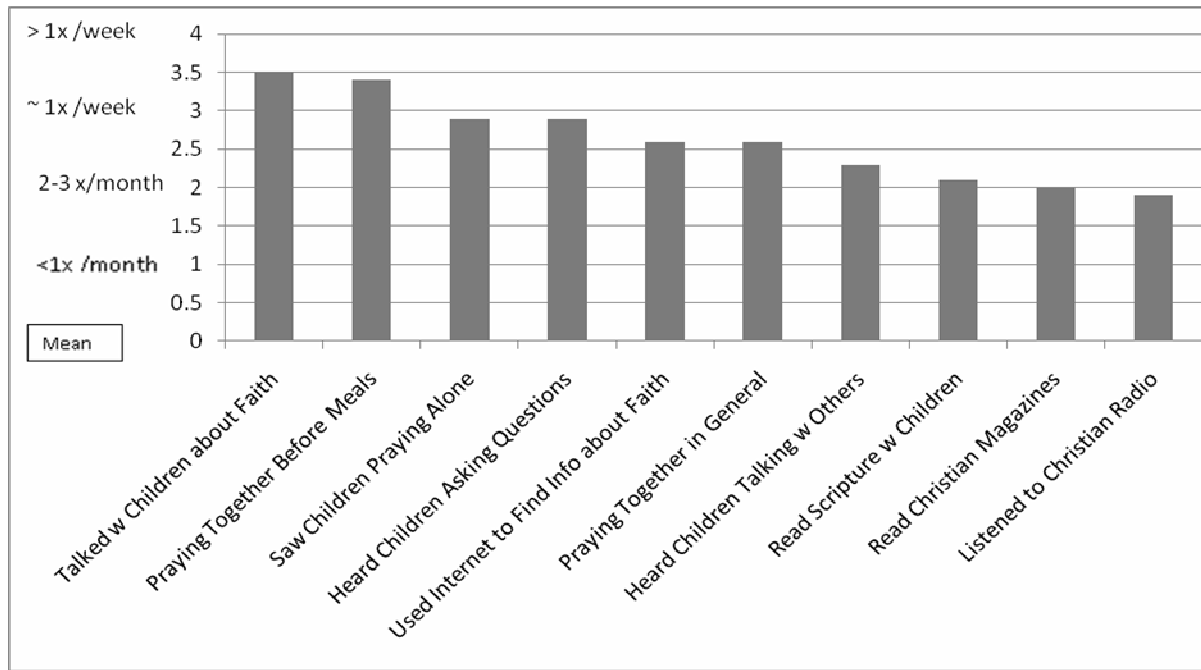
FIGURE 1. ATTENTION GIVEN TO FAITH PRACTICES (N=646)¹



¹NOTE: Coding is as follows: 1 = Less than once a month; 2 = 2-3 times a month;
3 = About once a week; 4 = Greater than once a week

In the subscale measuring *Attention Given to Faith Activities* (see Table 2), all individual items and the total subscale score differed significantly by frequency of typical church attendance at $p < .001$, with the exception of praying regularly with the family at home which differed at $p < .05$. Greater scores on individual items were nearly always associated with greater church attendance. In the subscale measuring *How Often Parishioners Pursue Religious Activities*, all individual items and the total subscale score differed significantly by frequency of church attendance at $p < .01$, with the exception of seeing children praying by themselves, which was not associated with church attendance to a statistically significant extent.

FIGURE 2. HOW OFTEN RESPONDENTS PURSUE RELIGIOUS ACTIVITIES (N=646)¹



¹ NOTE: Coding is as follows: 1 = Less than once a month; 2 = 2–3 times a month;
 3 = About once a week; 4 = Greater than once a week

Most parishioners reported having icons in their bedrooms (93.8%), in other places (76.8%), in their cars (68.3%), and having an icon center (63.9%), and these were also generally associated with greater church attendance ($p < .01$). Fewer than half of respondents have their homes blessed each year, differing again by church attendance ($p < .001$), and only a quarter make prosforo for their churches ($p < .001$ across church attendance). 68.1% of respondents celebrate the name days of family members, and this pattern did not differ significantly across church attendance.

TABLE 2.

FAITH PRACTICES IN CHURCH AND AT HOME

	Frequency of Typical Church Attendance (N=646)				
	Total % or M(SD)	> 1 x/week N=67 M(SD)	~ 1 x /week N=390 M(SD)	2-3 x/mo. N=154 M(SD)	≤ 1 x/mo. N=35 M(SD)
<i>Attention Given to Faith Practices</i> (1=≤ 1x/mo.; 2=2-3 x/mo.; 3=~ 1x/wk.; 4=>1x/wk.)					
1. Going to Church Every Sunday***	2.8 (0.4)	3.0 (0.0)	3.0 (0.2)	2.5 (.05)	1.9 (0.5)
2. Participation in Social Events Offered by Parish***	2.5 (0.6)	2.6 (0.7)	2.6 (0.6)	2.4 (0.6)	2.2 (0.7)
3. Participation in Religious Education Programs***	2.5 (0.6)	2.7 (0.5)	2.7 (0.5)	2.3 (0.7)	1.8 (0.7)
4. Fasting for 40 Days During Great Lent***	2.4 (0.7)	2.7 (0.5)	2.4 (0.6)	2.2 (0.7)	1.7 (0.7)
5. Fasting on Wednesday and Friday During Year***	2.1 (0.8)	2.6 (0.7)	2.1 (0.8)	1.8 (0.8)	1.2 (0.5)
6. Seeking Guidance From Parish Priest***	2.1 (0.7)	2.5 (0.7)	2.2 (0.7)	2.0 (0.7)	1.7 (0.7)
7. Donating Time, Talent, or Money to the Parish***	2.6 (0.5)	2.8 (0.4)	2.7 (0.5)	2.5 (0.5)	2.1 (0.7)
8. Praying Regularly With Family at Home*	2.3 (0.7)	2.3 (0.8)	2.3 (0.7)	2.2 (0.7)	2.0 (0.8)
9. Reading Scripture at Home***	1.7 (0.7)	2.2 (0.7)	1.7 (0.7)	1.5 (0.7)	1.4 (0.6)
10. Talking with Children About Orthodox. Faith & Church***	2.4 (0.6)	2.6 (0.6)	2.5 (0.6)	2.3 (0.7)	1.9 (0.6)
11. Regularly Participating in Confession***	1.6 (0.7)	2.3 (0.8)	1.6 (0.7)	1.4 (0.6)	1.2 (0.5)
12. Preparation for Receiving Holy Communion***	2.5 (0.6)	2.8 (0.4)	2.6 (0.6)	2.4 (0.7)	2.2 (0.8)
13. Attending Services Other Than Sunday Liturgy***	2.1 (0.7)	2.7 (0.5)	2.1 (0.6)	1.8 (0.7)	1.7 (0.6)
14. Participating in Christian Charity***	2.2 (0.7)	2.4 (0.7)	2.3 (0.6)	2.1 (0.7)	1.9 (0.8)
TOTAL subscale(α =.84)***	31.6 (5.3)	25.7 (4.3)	32.5 (4.5)	29.2 (5.0)	24.6 (4.9)
<i>How Often Pursue the Following Activities</i> (1=≤ 1x/mo.; 2=2-3 x/mo.; 3=~ 1x/wk.; 4=>1x/wk.)					
15. Read Scripture Together With My Children***	2.1 (1.1)	2.5 (1.4)	2.2 (1.1)	1.9 (1.0)	1.6 (0.7)
16. Read Christian Magazines Other Than Bible***	2.0 (1.1)	2.5 (1.3)	2.0 (1.1)	1.8 (1.0)	1.6 (0.9)
17. Listened to Christian Radio Broadcasts**	1.9 (1.3)	2.3 (1.5)	1.9 (1.3)	1.6 (1.1)	1.6 (1.2)
18. Used Internet to Find Info re: Faith / church***	2.6 (1.2)	3.5 (1.3)	2.6 (1.1)	2.2 (1.0)	1.8 (0.9)
19. Talked With My Children re: Faith / church***	3.5 (1.2)	3.7 (1.5)	3.6 (1.1)	3.3 (1.2)	2.4 (1.0)
20. Saw My Children Pray Alone By Themselves	2.9 (1.6)	2.9 (1.7)	3.0 (1.6)	2.8 (1.6)	2.5 (1.5)
21. Heard My Children Asking Questions re: Faith / church***	2.9 (1.1)	3.2 (1.4)	3.0 (1.1)	2.7 (1.1)	2.3 (1.1)
22. Heard My Children Talking With Others re: Faith / church**	2.3 (1.1)	2.7 (1.3)	2.4 (1.1)	2.1 (1.1)	1.9 (1.2)
23. Praying Together With Family Before Meals***	3.4 (0.8)	3.6 (0.6)	3.4 (0.8)	3.2 (0.9)	2.9 (1.0)
24. Praying Together Other Than Meal Times**	2.6 (1.1)	2.8 (1.0)	2.7 (1.1)	2.4 (1.0)	2.3 (1.0)
TOTAL subscale(α =.84)***	25.7 (7.7)	27.6 (10.0)	26.6 (7.4)	23.8 (7.1)	20.5 (7.0)
TOTAL SCALE (α =.89)***	57.4 (11.7)	63.4 (12.3)	59.1 (10.7)	53.0 (10.9)	45.1 (10.5)
<i>Other Faith Activities:¹</i>					
25. We Have an Icon Center (yes; N=643)***	63.9	88.1	65.1	53.2	51.4
26. We Have Icons in Bedrooms (yes; N=642)**	93.8	92.5	95.9	91.6	82.9
27. We Have Icons in Other Places (yes; N=642)**	76.8	88.1	77.4	74.0	60.0
28. We Have Mini-Icons in Our Cars (yes; N=639)**	68.3	86.6	67.2	68.2	45.7
29. Do You Have Your Home Blessed Each Year? (yes or occasionally; N=643)***	47.4	70.1	49.7	36.4	25.7
30. Does Your Family Make Prosforo for Church? (yes or occasionally; N=644)***	24.1	43.3	24.4	18.2	11.4
31. Do You Celebrate the Name Days of Your Immediate Family Members? (yes; N=643)	68.1	77.6	66.9	68.8	60.0

¹ Percentages may not equal 100% because of missing data; * p < .05; ** p < .01; *** p < .001

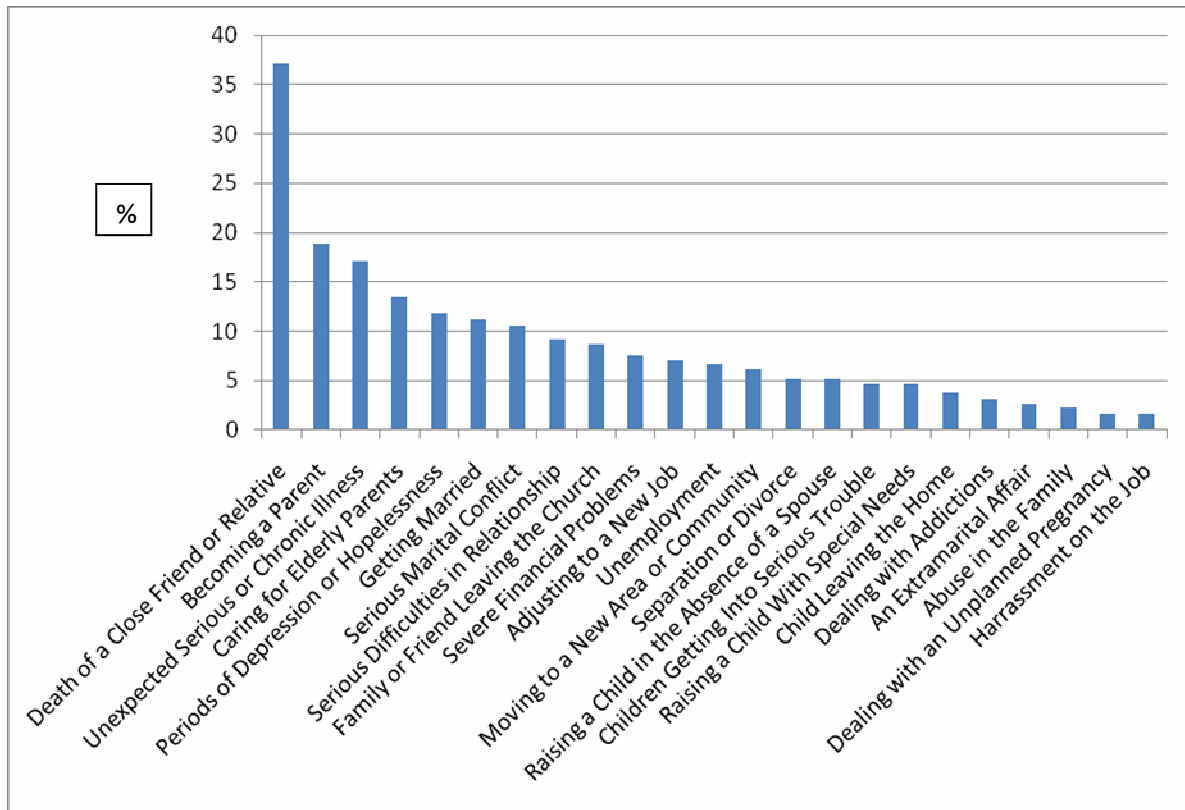
RESEARCH QUESTIONS 2: STRESSORS EXPERIENCED BY PARISHIONERS AND SUPPORT RECEIVED FROM THE CHURCH

Figure 3 outlines the stressors indicated by parishioners, listed from greatest to least (N=644). The most frequent stressor experienced is the death of a close friend or relative (37.1%; see also Table 3). All remaining stressors are reported for fewer than 20% of parishioners. The next four top stressors include becoming a parent, unexpected serious or chronic illness, caring for elderly parents, and experiencing periods of depression or hopelessness.

Table 3 outlines individual stressors compared by the amount of stress experienced by respondents during the last year, and the amount of support received from the church for each stressor. These numbers are restricted to those who indicated experiencing each stressor, *and* who indicated bringing this stressor to the attention of the church (i.e., those who experienced a particular stressor but did not want the church involved, or did not think the problem was relevant, were excluded from the analysis). Total number of stressors ranged from 0-23, with each respondent reporting an average of 2.0 stressors (SD=0.1). Of the 68 respondents reporting serious marital conflict (see item #3), 52.9% reporting having a tremendous amount of stress compared with lower amounts of stress ($p<.001$); these individuals also reported having a moderate amount of support from their churches (M=1.3, SD=0.9). Those experiencing the most amount of stress included those reporting abuse in the family (item # 20; N=16; 66.7% tremendous stress, $p<.001$); those experiencing a separation or divorce (item # 7; N=33; 63.6% tremendous stress, $p<.001$); those raising a child in the absence of a spouse (item #8; N=33; 60.6% tremendous stress, $p<.01$); and those experiencing severe financial problems (item #18; N=49; 61.2% tremendous stress, $p<.001$). Of the top 5 stressors displayed in Figure

3, respondents reported receiving moderate amounts of church support for each stressor, although the levels of church support often differed to a statistically significant extent across stress levels. In general, although not always, it appears that as stress levels increase, the level of

FIGURE 3. STRESSORS EXPERIENCED BY PARISHIONERS (N=644)



support received from churches decreases. Overall, the highest level of church support emerges for those getting married (item #1; N=72; M=1.8, SD=0.5), becoming a parent (item #2; N=122; M=1.6, SD=0.7), death of a close friend or relative (item # 11; N=239; M=1.6, SD=0.7), and experiencing an extramarital affair (item #21; N=17; M=1.6, SD=0.9). The lowest levels of church support emerges for those experiencing a family or friend leaving the church (item #9; N=56; M=0.9, SD=1.0), dealing with an unplanned pregnancy (item #10; N=10; M=1.0, SD=1.2), children getting into serious trouble (item #5; N=13; M=1.1, SD=1.0), and unemployment (item #17; N=43; N=1.1, SD=0.9).

TABLE 3. STRESSORS EXPERIENCED BY PARISHIONERS AND SUPPORT FROM THE CHURCH

	Amount of Stress Experienced in Last Year									
	N ¹	M (SD)	Tremendous		Above Avg		Moderate		Little	
<i>Full Sample</i>	644	--	21.6	--	30.9	--	35.4	--	12.1	--
<i>Support Received From Church (-1= attitudes and responses made things worse; 0=little or no support; 1= some support; 2=great deal of support)</i>										
1. Getting Married†	72	1.8 (0.5)	23.6	1.8 (0.4)	38.9	1.8 (0.6)	27.8	1.9 (0.4)	9.7	1.3 (0.5)
2. Becoming a Parent††	122	1.6 (0.7)	22.1	1.5 (0.8)	33.6	1.6 (0.7)	37.7	1.7 (0.5)	6.6	0.8 (0.7)
3. Serious Marital Conflict***	68	1.3 (0.8)	52.9	1.3 (0.9)	36.8	1.3 (0.8)	7.4	1.8 (0.4)	2.9	0.5 (0.7)
4. Serious Difficulties in Relationship***	59	1.3 (0.8)	49.2	1.1 (1.0)	18.0	1.3 (0.7)	15.3	1.6 (0.5)	5.1	1.7 (0.6)
5. Children Getting Into Serious Trouble	13	1.1 (1.0)	38.5	1.0 (1.4)	38.5	1.0 (0.7)	15.4	2.0 (0.0)	7.7	1.0 (0.0)
6. Raising a Child With Special Needs**	30	1.4 (0.8)	50.0	1.3 (0.9)	30.0	1.4 (0.7)	13.3	1.8 (0.5)	6.7	1.5 (0.7)
7. Separation or Divorce***	33	1.5 (0.8)	63.6	1.5 (0.9)	24.2	1.5 (0.8)	9.1	2.0 (0.0)	3.0	1.0 (0.0)
8. Raising a Child in the Absence of a Spouse***	33	1.3 (1.0)	60.6	1.4 (0.9)	24.2	1.0 (1.1)	12.1	1.8 (0.5)	3.0	1.0 (0.0)
9. Family or Friend Leaving the Church**	56	0.9 (1.0)	37.5	0.8 (1.1)	30.4	1.0 (1.0)	17.9	1.1 (0.7)	14.3	0.8 (1.3)
10. Dealing With an Unplanned Pregnancy†	10	1.0 (1.2)	10.0	-1.0 (0.0)	20.0	1.5 (0.7)	50.0	1.6 (0.6)	20.0	0.0 (1.4)
11. Death of a Close Friend or Relative**	239	1.6 (0.7)	28.0	1.5 (0.9)	32.6	1.7 (0.6)	28.9	1.7 (0.5)	10.5	1.7 (0.8)
12. Unexpected Serious or Chronic Illness*†	110	1.5 (0.8)	30.9	1.2 (1.0)	32.7	1.6 (0.5)	27.3	1.7 (0.7)	9.1	1.2 (0.9)
13. Child Leaving the Home	24	1.3 (0.9)	25.0	1.3 (1.0)	41.7	1.1 (0.9)	29.2	1.6 (0.8)	4.2	1.0 (0.0)
14. Harassment on the Job	10	1.2 (1.0)	50.0	1.0 (1.4)	10.0	2.0 (0.0)	30.0	1.3 (0.6)	10.0	1.0 (0.0)
15. Periods of Depression or Hopelessness***	76	1.2 (1.0)	48.7	1.2 (1.1)	26.3	1.2 (0.8)	18.4	1.5 (0.7)	6.6	1.0 (1.0)
16. Moving to a New Area or Community	40	1.5 (0.9)	22.5	0.9 (1.4)	20.0	1.5 (1.1)	42.5	1.7 (0.5)	15.0	1.7 (0.5)
17. Unemployment***	43	1.1 (0.9)	48.8	0.8 (1.0)	34.9	1.4 (0.7)	11.6	1.6 (0.6)	4.7	1.5 (0.7)
18. Severe Financial Problems***	49	1.3 (0.9)	61.2	1.2 (0.9)	24.5	1.2 (0.9)	10.2	1.6 (0.6)	4.1	1.5 (0.7)
19. Caring for Elderly Parents	86	1.3 (0.7)	30.2	1.2 (0.8)	29.1	1.4 (0.7)	30.2	1.4 (0.6)	10.5	1.0 (0.9)
20. Abuse in the Family***	15	1.3 (1.0)	66.7	1.1 (1.1)	13.3	1.5 (0.7)	13.3	2.0 (0.0)	6.7	1.0 (0.0)
21. An Extramarital Affair	17	1.6 (0.9)	41.2	1.7 (0.8)	35.3	1.3 (1.2)	11.8	2.0 (0.0)	11.8	1.5 (0.7)
22. Dealing With Addictions	20	1.2 (1.0)	45.0	1.0 (1.1)	25.0	1.2 (1.1)	35.3	1.4 (0.9)	5.0	1.0 (0.0)
23. Adjusting to a New Job*	45	1.4 (0.9)	35.6	1.1 (1.0)	35.6	1.5 (0.8)	22.2	1.6 (0.7)	6.7	1.3 (0.6)
TOTAL # Stressors (range 0-23)	640	2.0 (0.1)	--	3.4 (2.8)	--	2.0 (2.4)	--	1.3 (2.1)	--	1.4 (2.9)

¹NOTE: Indicates number who have experienced a particular stressor within the last 2 years, AND who indicated letting church members know about the problem

*p < .05; **p < .01; *** p < .001 for differences in reported stress levels (row percentages for each reported issue)

† p < .05; †† p < .01 for mean differences in church support across stress levels

RESEARCH QUESTION 3: AVAILABILITY AND NEED OF PARISH SUPPORTS

The survey asked both parishioners (N=650) and priests (N=92) about the availability of current supports in their parish, and if not available, whether there is a strong need to provide these supports. Figure 4 displays the percentage of respondents who stated that supports currently existed at their parish, from greatest to least. The top five most common supports at parishes include: premarital counseling (66.6%); family social activities (55.5%); ministry for the elderly or homebound (45.4%); family religious education (37.9%); and parish youth camps (25.7%; also see Table 4).

FIGURE 4. CURRENT SUPPORTS AVAILABLE AT PARISHES (N=650 Parishioners + N=92 Priests)

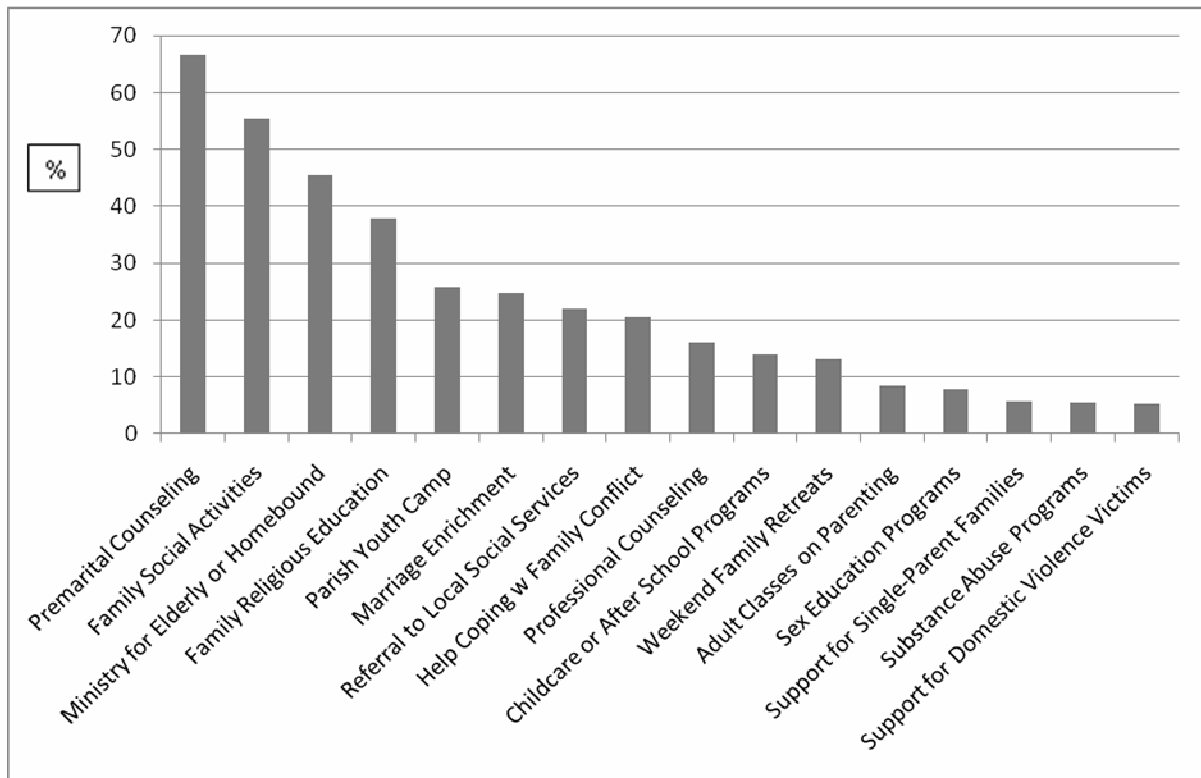


Table 4 presents the full results of the availability and need of parish supports. If supports are present at a parish, the top five most commonly used supports include: social

activities tailored to families (69.1%); parish youth camp (60.2%); childcare or after-school programs (50.0%); religious education for families (49.4%); and sex education programs (44.7%). If supports are *not* present at a parish, the top five in for which there is the strongest need include: religious education for families (41.1%); adult classes on parenting (37.1%); weekend family retreats (35.3%); sex education programs (33.3%); and marriage enrichment programs (31.7%).

Some differences emerged between the perceptions of parishioners and priests. More parishioners stated that their parishes have their own youth camps, and if parishes do not have this support, parishioners see a greater demand for youth camps than priests ($p < .001$). However, priests saw a greater demand for adult classes on parenting ($p < .05$), sex education programs ($p < .01$), substance abuse programs ($p < .001$), and support for domestic violence victims ($p < .01$). Priests were also much more likely to report that their parish had professional counseling services ($p < .001$) and referrals to local social service agencies ($p < .001$) than parishioners.

TABLE 4. AVAILABILITY OF PARISH SUPPORTS¹

<i>Which of these does your parish have or need?</i>	Total (N=742)	Priests (N=92)	Parishioners (N=650)	% Used
<i>1. Childcare or After-School Programs (yes)</i>	14.0	17.4	13.5	50.0
Do not have, and there is a strong need	20.6	25.0	20.0	--
Do not have, and no strong need	53.9	54.3	53.8	--
<i>2. Support for Single-Parent Families (yes)</i>	5.8	12.0	4.9	21.9
Do not have, and there is a strong need	23.6	39.1	21.4	--
Do not have, and no strong need	31.4	41.3	30.0	--
<i>3. Parish's Own Youth Camp (yes)***</i>	25.7	16.3	27.1	60.2
Do not have, and there is a strong need	18.3	12.0	19.2	--
Do not have, and no strong need	38.8	70.7	34.3	--
<i>4. Weekend Family Retreats (yes)*</i>	13.1	7.6	13.8	32.2
Do not have, and there is a strong need	35.3	52.2	32.9	--
Do not have, and no strong need	28.3	30.4	28.0	--
<i>5. Social Activities Tailored to Families (yes)</i>	55.5	60.9	54.8	69.1
Do not have, and there is a strong need	26.0	22.8	26.5	--
Do not have, and no strong need	9.4	14.1	8.8	--
<i>6. Religious Education for Families (yes)</i>	37.9	41.3	37.4	49.4
Do not have, and there is a strong need	41.1	48.9	40.0	--
Do not have, and no strong need	6.9	7.6	6.8	--
<i>7. Ministry for Elderly or Homebound (yes)</i>	45.4	69.6	42.0	18.3
Do not have, and there is a strong need	17.8	22.8	17.1	--
Do not have, and no strong need	6.1	6.5	6.0	--
<i>8. Premarital Counseling (yes)</i>	66.6	94.6	62.6	37.1
Do not have, and there is a strong need	4.6	3.3	4.8	--
Do not have, and no strong need	2.3	1.1	2.5	--
<i>9. Marriage Enrichment Programs (yes)</i>	24.8	32.6	23.7	33.8
Do not have, and there is a strong need	31.7	55.4	28.3	--
Do not have, and no strong need	8.6	7.6	8.8	--

<i>10. Help Coping With Family Conflict (yes)</i>	20.5	42.4	17.4	25.7
Do not have, and there is a strong need	26.4	41.3	24.3	--
Do not have, and no strong need	11.7	14.1	11.4	--
<i>11. Adult Classes on Parenting (yes)*</i>	8.5	10.9	8.2	34.0
Do not have, and there is a strong need	37.1	66.3	32.9	--
Do not have, and no strong need	19.8	19.6	19.8	--
<i>12. Sex Education Programs (yes)**</i>	7.8	21.7	5.8	44.7
Do not have, and there is a strong need	33.3	50.0	30.9	--
Do not have, and no strong need	24.7	25.0	24.6	--
<i>13. Substance Abuse Programs (yes)***</i>	5.5	14.1	4.3	28.6
Do not have, and there is a strong need	23.2	50.0	19.4	--
Do not have, and no strong need	31.8	32.6	31.7	--
<i>14. Support for Domestic Violence Victims (yes)**</i>	5.3	10.9	4.5	13.8
Do not have, and there is a strong need	13.7	34.8	10.8	--
Do not have, and no strong need	33.7	46.7	31.8	--
<i>15. Professional Counseling (yes)***</i>	16.0	65.2	9.1	16.9
Do not have, and there is a strong need	11.6	19.6	10.5	--
Do not have, and no strong need	22.0	13.0	23.2	--
<i>16. Referral to Local Social Services (yes)***</i>	22.0	73.9	14.6	13.7
Do not have, and there is a strong need	11.6	12.0	11.5	--
Do not have, and no strong need	16.2	12.0	16.8	--

¹ Percentages may not equal 100% because of missing data (missing data may also indicate responses of “I don’t know”); ² Not included in statistical tests of significance; * p < .05; ** p < .01; *** p < .001

RESEARCH QUESTION 4: INTEREST IN POTENTIAL WORKSHOP TOPICS AND KNOWLEDGE OF CURRENT SUPPORTS

Respondents indicated a range of interest in various workshop topics (see Table 5). Parishioners were most interested in topics pertaining to learning how to live the Orthodox faith (M=2.7, SD=0.5), raising children with strong morals (M=2.7, SD=0.8), parenting teenagers (M=2.6, SD=0.6), praying as a family at home and in church (M=2.5, 0.6), and supporting aging parents (M=2.4, SD=0.6). Interest in some workshop topics differed significantly by the extent to which parishioners felt that the church was the center of their social life. Often, if parishioners marked “unsure” regarding church being at the center of their social life, their interest in particular topics was stronger. Examples include family financial planning ($p<.05$), rearing young children ($p<.001$), being a single parent ($p<.05$), time management for parents ($p<.05$) and children ($p<.05$), and praying as a family at home and in church ($p<.05$).

Other interesting patterns emerged regarding parishioners’ perceptions of current supports at their church. While most respondents indicated they would be comfortable seeking guidance from their parish priest, about a third reported that the church was not the center of their social life. Conversely, over half of those not comfortable seeking guidance from their priest report that the church constituted the center of their social life ($p<.05$). The survey also asked respondents about the importance of having an Orthodox Christian counselor. Many (38.4%) stated they would prefer an Orthodox counselor if he or she were equally qualified as a non-Orthodox counselor, and an additional 24.8% indicated they would prefer an Orthodox counselor regardless. Generally, those for whom church is the center of social life preferred Orthodox over non-Orthodox counselors if given the choice ($p<.001$).

TABLE 5. INTEREST IN POTENTIAL WORKSHOP TOPICS AND KNOWLEDGE OF CURRENT SUPPORTS

Church is the Center of Social Life (N=644)				
	Total	Definitely Yes / Rather Yes	Not Sure	Rather No / Definitely No
	M (SD)	(N=384) M (SD)	(N=43) M (SD)	(N=217) M (SD)
<i>What is Your Interest in the Following Workshops?</i>				
<i>(1=Not interesting or helpful for our parish; 2=Not interested myself but others would; 3=I would definitely participate myself)</i>				
1. Coping With Stress (N=635)	2.4 (0.6)	2.4 (0.6)	2.4 (0.7)	2.3 (0.6)
2. Family Financial Planning (N=635)*	2.1 (0.7)	2.1 (0.7)	2.3 (0.7)	2.0 (0.7)
3. Rearing Young Children (N=634)***	2.4 (0.6)	2.4 (0.6)	2.6 (0.5)	2.3 (0.6)
4. Family Health / Nutrition (N=635)*	2.1 (0.7)	2.2 (0.8)	2.2 (0.8)	2.0 (0.7)
5. Enriching Your Marriage (N=634)	2.5 (0.6)	2.6 (0.6)	2.5 (0.6)	2.5 (0.6)
6. Supporting Aging Parents (N=634)*	2.4 (0.6)	2.5 (0.6)	2.5 (0.6)	2.4 (0.6)
7. Teaching Your Children About Sex (N=631)	2.4 (0.7)	2.4 (0.7)	2.2 (0.8)	2.4 (0.7)
8. Living in an Intermarried Household (N=635)	2.2 (0.6)	2.1 (0.6)	2.2 (0.6)	2.2 (0.6)
9. Parenting Teenagers (N=635)	2.6 (0.6)	2.6 (0.6)	2.5 (0.6)	2.5 (0.6)
10. Dealing With Violence in the Family (N=636)	1.8 (0.6)	1.8 (0.6)	2.0 (0.6)	1.8 (0.6)
11. Dealing with Drugs or Alcohol in the Family (N=633)	2.0 (0.6)	2.0 (0.6)	2.0 (0.5)	1.9 (0.5)
12. Being a Single Parent (N=630)*	1.9 (0.5)	1.9 (0.5)	2.1 (0.5)	1.9 (0.6)
13. Time Management for Parents (N=633)*	2.2 (0.8)	2.2 (0.8)	2.3 (0.7)	2.1 (0.8)
14. Time Management for Children (N=633)*	2.2 (0.8)	2.2 (0.8)	2.4 (0.7)	2.1 (0.7)
15. Balancing Family Life and a Career (N=632)	2.3 (0.7)	2.3 (0.7)	2.4 (0.7)	2.2 (0.7)
16. Praying as a Family at Home and in Church (N=636)*	2.5 (0.6)	2.6 (0.6)	2.7 (0.5)	2.5 (0.6)
17. Learning How to Live the Orthodox Faith (N=637)	2.7 (0.5)	2.7 (0.5)	2.7 (0.5)	2.6 (0.6)
18. Raising Children With Strong Morals (N=622)	2.7 (0.5)	2.7 (0.5)	2.8 (0.5)	2.7 (0.5)
Current Supports				
	N	%	%	%
<i>19. Are You Comfortable Seeking Guidance From Your Parish Priest? (N=642)*</i>				
Definitely Yes	216	68.1	5.1	26.9
Probably Yes	236	57.2	8.5	34.3
Not Sure / Probably No / Definitely No	190	53.7	6.3	40.0
<i>20. If You Were to Seek Counseling, Would You Seek an Orthodox Christian Counselor? (N=640)***</i>				
Yes, Orthodox Christian	159	72.3	5.7	22.0
If Both Equally Qualified, Would Choose Orth. Christian	246	65.0	6.9	28.0
Christian, but Not Necessarily Orthodox	124	50.0	5.6	44.4
Religious Affiliation Does Not Matter	111	40.5	9.0	50.5

* p < .05; ** p < .01; *** p < .001

RESEARCH QUESTION 5: PREDICTORS OF FAITH PRACTICES AT HOME AND IN CHURCH

Table 6 presents the results of two linear regression models. The first model predicts the amount of attention given to the various faith activities, specified in Table 2. This model accounts for 21.4% of the variance among the variables, with $R^2 = .214$. Gender, age, marital status, and education are not significant predictors of the outcome variable. Greater comfort with the parish priest predicts greater involvement with faith activities ($p < .001$). Each stressor experienced by a parishioner decreases the amount of religious involvement ($p < .01$); however, if the parishioner receives greater support from the parish for stressors, his or her involvement increases ($p < .05$). Having more children at home ages 18 and under predicts greater involvement with religious activities ($p < .05$), but whether these children are between the ages of 14-18 appears to make no difference. Converts to Orthodoxy are more likely to be involved in religious activities ($p < .001$). However, neither the extent to which the respondents' family of origin participated in church while in childhood, nor the respondents' perceptions of parish life overall, predicted greater involvement with faith practices.

The second model predicts the frequency of faith activities specifically outside the church environment, as outlined in Table 2. The model accounts for 13.0% of the variance of all variables included in the model with $R^2 = .130$. As in the first model, demographic variables are not significant predictors, but increased comfort with the parish priest predicts greater involvement in spiritual activities ($p < .001$). The number of stressors experienced, and the amount of support received from the church, are not significant predictors. Having children under 18 at home predicts greater involvement ($p < .001$) regardless of whether the children are between the ages of 14-18. Converts tend to be more active ($p < .05$), while childhood family

history of churchgoing, and perceptions of the current parish, do not significantly predict greater involvement.

TABLE 6. PREDICTORS OF FAITH PRACTICES AT HOME AND IN CHURCH

	Model 1 – Attention Given		Model 2 – Frequency	
	β (SE)	<i>p</i>	β (SE)	<i>p</i>
<i>Intercept</i>	19.37 (3.36)	.000	12.27 (5.27)	.020
Gender (Female)	0.56 (0.55)	.310	0.73 (0.86)	.399
Age	0.06 (0.03)	.085	0.02 (0.05)	.724
Married (yes)*	1.18 (0.87)	.176	1.07 (1.36)	.432
Education	0.06 (0.26)	.832	-0.25 (0.41)	.547
Level of Comfort Seeking Guidance from Priest***†††	2.43 (0.34)	.000	2.02 (0.54)	.000
# of Stressors Experienced*	-0.35 (0.17)	.043	-0.11 (0.27)	.688
Support from Parish Received for Stressors*	0.21 (0.10)	.043	0.00 (0.16)	.994
# Children at Home ages 18 or below*†††	0.57 (0.27)	.036	1.81 (0.43)	.000
Children ages 14-18 currently at home (yes)	-0.32 (0.55)	.568	0.71 (0.87)	.412
Converted to Orthodoxy (yes)** †	1.81 (0.61)	.003	1.89 (0.95)	.048
Extent to Which Church was Part of Family Life as a Child	0.78 (0.46)	.091	0.61 (0.73)	.402
Description of Parish (higher is better)	0.01 (0.06)	.914	0.07 (0.09)	.463
	$R^2 = .214$		$R^2 = .130$	

* $p < .05$; ** $p < .01$; *** $p < .001$ for Model 1

† $p < .05$; †† $p < .01$; ††† $p < .001$ for Model 2

DISCUSSION

FAITH PRACTICES

Results from this survey paint a picture of parishioners who are reasonably active in their parish life. The majority of respondents are regular parish members (61.5%), nearly three quarter attend church about once a week or more (70.7%), and some hold leadership positions within their churches (see Table 1). Nearly half of the sample has children ages 14-18 currently living at home, and 85.1% of these respondents report that their children always, or almost always, attend church with their families. Yet, 50.0% of respondents report that their children are involved in parish life to a great extent – this pattern differs significantly by how often the family attends church, with lower rates of children’s involvement associated with lower family church attendance. These patterns may support Krindatch’s (2008) findings regarding parents’ concerns over their children’s future commitment to their Orthodox faith. While children attend church with their families in high numbers, fewer children are involved to a great extent, a pattern which suggests that these children have not yet internalized their religious faith (Flor & Knapp, 2001). On the other hand, these children’s level of commitment to parish life may reflect normal developmental patterns for children in this age group. The fact that 50% of children are greatly involved may in fact be an encouraging indicator, when previous research has shown that 84.0% of Greek Orthodox parishioners were concerned about their children’s commitment to their faith (Krindatch, 2008).

The relationship between parents’ church attendance and children’s involvement in church also warrants further exploration. As parents’ church attendance decreases, so does the extent to which their children are involved in the life of the parish. While not surprising, this

finding adds to research that shows the importance of parental influence on transmitting faith and values to their children (Flor & Knapp, 2001; Horwath & Lees, 2010)⁵. Similarly, as parishioners' church attendance increases, so does the attention they devote to faith practices in church and at home, both as an overall measure and on all individual indicators including speaking with their children about their faith. Any activity which involves parents interacting in some way with their children about faith increases significantly with greater church attendance (see Table 2). Relative to other activities, however, parishioners read scripture with their children less frequently, although this activity also increases with church attendance.

STRESSORS AND PARISH SUPPORTS

Respondents reported a wide range of stressors experienced in the past year for which they felt comfortable involving the church, and 52.5% reported having tremendous or above average stress levels during this time period. The support received from respondents' parishes for these stressors also tended to vary widely, and some highlight the need for a heightened awareness of parishioners' psychosocial needs. Three of the five top stressors experienced by parishioners (death of a close friend or relative; becoming a parent; unexpected serious or chronic illness) were also within the top five stressors for which parishes were most supportive (see Table 3).

⁵ *“Let us raise our children in such a way that they can face any trouble, and not be surprised when difficulties come; let us bring them up in the discipline and instruction of the Lord... When we teach our children to be good, to be gentle, to be forgiving, to be generous, to love their fellow men, to regard this present age as nothing, we instill virtue in their souls, and reveal the image of God within them. This, then, is our first task to educate both ourselves and our children in godliness; otherwise what answer will we have before Christ's judgment seat?” St. John Chrysostom, Homily 21 on Ephesians 6:1-4.*

However, parishes were less supportive of the remaining two top stressors: caring for an elderly parent, and experiencing periods of depression or hopelessness. Those experiencing depression indicated one of the lowest levels of support from parishes. Research has shown that positive mental health is correlated with positive congregational support (Cohen et al., 2009), and this finding is corroborated in the current study. Nevertheless, the fact that more than one out of 10 parishioners suffers from at least intermittent depression, with little parish support, sheds light on an important issue that may be generally overlooked in current parish life. Wang and colleagues (2003) found that clergy serve as an important source of support for those suffering from mental health issues. In this sample, parishioners suffering from depression may not be accessing help from clergy as much as might be expected. From these data, it is unknown whether this group is receiving support outside of the parish context, but these important questions warrant further exploration.

One out of five parishioners reported experiencing “tremendous” stress in the past year (see Table 3). The factors which accounted for the highest percentage of those experiencing tremendous stress (abuse in the family; separation or divorce; severe financial problems; raising a child in the absence of a spouse; serious marital conflict) also were associated with only moderate levels of support from parishes. Additional stressors which accounted for the lowest levels of church support included: a family member or friend leaving the church; dealing with an unplanned pregnancy; children getting into serious trouble; unemployment; harassment on the job; and dealing with addictions. These dynamics again highlight the need for increased awareness among clergy and parishes regarding the potential of unmet needs among parishioners. These needs may point the way towards creating specific family ministry programs targeting those at the highest level of need.

The current availability of parish supports and services in the GOA in some ways resembles other congregations in North America (see Table 4). Parishioners and priests indicated that premarital counseling and ministries for the elderly were among the most commonly available supports. This pattern is similar to the national sample of congregations collected by Green (2007), examining the availability of social services within churches. In the current sample, few ministries or programs in the GOA seem designed to assist problems related to domestic violence, substance abuse, and single-parent families, and respondents did not believe there is much of a demand for these types of services. The greatest demand for family ministries included: religious education for families; adult classes on parenting (seen as a greater need by priests than by parishioners); weekend family retreats; sex education programs (seen as a greater need by priests than by parishioners); and marriage enrichment programs. When priests' and parishioners' perspectives diverge on the need for services and ministries, it is possible that priests are more likely to learn about family problems related to parenting and sex education, compared with the typical parishioner. Nevertheless, this list of the greatest unmet needs within parishes speaks to the respondents' desires to increase their knowledge of their faith and how to improve family life⁶.

The survey also asked respondents to indicate which potential workshop topics would be of greatest interest to them (see Table 5). As in the above list of unmet parish needs, the most popular topics included issues related to faith and family life. The top five topics included: learning how to live the Orthodox faith; raising children with strong morals; parenting teenagers; praying as a family at home and in church; and supporting aging parents.

⁶ *"The family is recognized as the 'home church'... Within a Christian family our Christian faith must be incarnated; it must be brought to life in the daily, hourly experience of living."* Koulomzın, S., (2004). *Our Church and Our Children*, Crestwood, NY: St. Vladimir's Seminary Press, p. 78.

Interestingly, these topics cover a variety of issues across the life course, and hint at the breadth of content which must be included in family ministry programs (Garland, 1999). It is also important to note that, according to the findings of this survey, the issue of supporting aging parents receives one of the lowest current levels of parish support.

Parishioners also provided information about other sources of support related to their faith and church (see Table 5). Nearly three-quarters of respondents reported being comfortable seeking guidance from their parish priest, an important source of support for parishioners. However, this level of comfort is also related to the extent to which parishioners believe the parish is the center of their social life. Over half the parishioners for whom church constitutes the center of social life (53.7%) also stated they were unsure about, or were not comfortable, seeking guidance from their priest. This is a puzzling finding which warrants further exploration. In terms of their mental health needs, if parishioners require professional counseling outside of the pastoral context, well over half of parishioners (63.3%) would prefer to seek a professional counselor who is an Orthodox Christian, and an additional 19.0% would prefer a Christian counselor who is not necessarily Orthodox. Thus, the vast majority of parishioners feel it important to entrust their counseling needs to a professional who self-identifies as a Christian, preferably an Orthodox Christian, compared with one who has no religious affiliation.

PREDICTORS OF FAITH PRACTICES

Results of the two linear regression models uncovered additional interesting patterns regarding the influences of parishioners' faith practices at home and in church. Controlling for demographics other variables related to respondents' backgrounds and perceptions of parish life, one model found that increased life stressors predict lesser attention given by parishioners

to spiritual practice at home and in church (see Table 6 for full results). The activities which constituted the outcome variable in this model focused mainly on spiritual practices related to the life of the church, such as regular attendance, participation, in religious education programs, participation in the sacraments, and some issues pertaining to spiritual practices within the family (see Table 2 for full list of these activities). The clear implication of the results of this statistical model is that increased life stressors negatively impact parishioners' ability or willingness to participate fully in the life of the church.

Yet, this statistical model also found that, controlling for the effect of these stressors, increased support from parishes also increased the likelihood that parishioners will pay more attention to spiritual and religious practices. The implication of this finding is twofold. First, even if parishioners are experiencing stress that diminishes their participation in church life, support from parishes serves as a type of protective factor which ameliorates the negative effects of this stress. Second, parish supports have direct importance in increasing religious and spiritual practices, above and beyond parishioners' backgrounds, perceptions of their parishes, and the number of stressors they experience. These findings support earlier research on the positive correlations between support from faith communities and the spiritual and psychological well-being on parishioners (Cohen et al., 2009; Lichter & Carmalt, 2009).

The second statistical model uncovered similar patterns as the first, with the exception that neither stressors nor parish supports influenced religious and spiritual practices to a statistically significant degree. One explanation may be that the outcome variable used in this model differed from the first model, in that many of the indicators which constituted this outcome variable tended to focus more on religious and spiritual activities within the home and among family members. Therefore, in this sample, it appears that stressors and parish supports

have a greater influence on parishioners' participation in church life in general, but less so within the context of how faith is practiced within the home.

LIMITATIONS

This study has limitations. While the sample size of 650 respondents is robust enough for the purposes of statistical power, the moderate response rate of 36.1% limits the ability to generalize these findings to the larger population of parishioners in the GOA. Also, staff from the Center for Family Care provided parish clergy instructions to select 10 “ordinary” parishioners for inclusion into the study; however, it is unknown whether these instructions were followed in every instance, and indeed, many respondents held leadership positions within their parishes, such as being parish council members or Sunday School teachers. As is common with survey research, responses may be subject to the influence of social desirability, such that respondents provide answers which they believe put them in the best possible light (Uziel, 2010). This dynamic may have artificially inflated some indicators of faith practices. Some Likert-scale survey items were also limited in the number of data points, a situation which sometimes contributed to a lack of variance across levels of variables and possibly to less accurate measurement of indicators and constructs.

RECOMMENDATIONS FOR FUTURE FAMILY MINISTRY ACTIVITIES

The purpose of family ministries in the Greek Orthodox Archdiocese of America is not to provide social service programs for parishes. Rather, the goal of family ministries should be to accomplish the mission of the church (Garland, 1999) – taking seriously the call to care for the souls, hearts, and minds of the faithful (Metropolitan Hierotheos of Nafpaktos, 1994) through the teaching, sacraments, philanthropic and educational activities, and programs

connected with the life of the parish (Nicosizin, n.d.). The results of this survey suggest a number of topics indicated by parishioners and priests to be of greatest need. These topics are organized below, identified from the survey results as being one of the greatest needs, or as being one of the topics of greatest interest to parishioners.

GREATEST NEEDS

The following activities emerged as the greatest needs within parish life:

- Religious education for families
- Adult classes on parenting
- Weekend family retreats
- Sex education classes
- Marriage enrichment programs

GREATEST INTEREST

Parishioners indicated they are most interested in learning about the topics below.

- Learning how to live the Orthodox faith
- Raising children with strong morals
- Parenting teenagers
- Praying as a family at home at and church
- Supporting aging parents

RECOMMENDATIONS FOR FUTURE RESEARCH

This survey addressed many topics of importance to parishioners and how they practice their faith at home and in church, and represents a first step in understanding the strengths and needs of the Greek Orthodox faithful. Based on the findings from this study, the following list outlines a number of topics for possible future research.

- (1) Children's commitment to their faith – to what extent have children internalized the faith of their parents and their parishes? What factors facilitate or impede this process?
- (2) Barriers to church attendance – what prevents parishioners and their families from attending church? What can be done to reduce these barriers?
- (3) For existing parish supports, how effective are these supports in meeting parishioners' needs?
- (4) What is the level of psychosocial functioning among parishioners? For the stressors explored in the current study, how do these stressors impact parishioners' spiritual, psychological and emotional well-being?
- (5) What are parishioners' current sources of support for stress and psychosocial issues? What are barriers to accessing support from parishes and how could these barriers be reduced or eliminated?
- (6) To what extent do priests serve as sources of spiritual support and guidance for parishioners? What influences positive relationships between priests and parishioners?
- (7) Which parish supports are most influential in promoting the spiritual, social, emotional and psychological well-being of parishioners?
- (8) How are priests coping with the psychosocial problems presented by parishioners? How can priests be better equipped to handle these issues effectively? How can priests avoid burnout and continue being effective spiritual caregivers?

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THE ORTHODOX FAMILY IN AMERICA AT HOME AND IN CHURCH:
A STUDY OF THE GREEK ORTHODOX ARCHDIOCESE OF AMERICA

I. ABOUT YOUR FAMILY’S HOME AND CHURCH LIFE

1. Overall, how important is the Orthodox faith in your life?
 1 – Fundamental 2 – Important, but other things are also important in my life 3 – Not very important
2. It is my faith and the teachings of the Orthodox Church that carry me through most of my life difficulties.
 1 – Strongly agree 2 – Rather agree 3 – Not sure 4 – Rather disagree 5 – Strongly disagree
3. Various families organize their lives and Church participation in a very different manner. ***In the case of your family,*** how much attention is given to each of the following?

For each line, please choose <u>only one</u> answer from the options provided to the right.		Great deal of attention	Some attention	Little attention
3a.	Going to church every Sunday	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3b.	Participation in social events offered by parish such as dance groups, parish festivals, etc.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3c.	Participation in religious education programs offered by parish (Sunday school, Bible studies, etc.)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3d.	Fasting for 40 days during Great Lent	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3e.	Fasting on Wednesdays and Fridays throughout the year	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3f.	Seeking guidance from your parish priest	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3g.	Donating your time, talent, and money to help the parish	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3h.	Praying regularly with family at home	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3i.	Reading Scripture at home	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3j.	Talking with children about Orthodox Faith and Church	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3k.	Regularly participating in the Sacrament of Confession	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3l.	Preparation for receiving Holy Communion	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3m.	Attending services other than Sunday Divine Liturgy	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
3n.	Participating in Christian charity by reaching out to those less fortunate through the parish and/or community	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3

4. *During the past 12 months,* how often did you do each of the following?

For each line, please choose <u>only one</u> answer from the options provided to the right.		Never	Once, a few times	About once a month	About once a week	More than once a week
4a.	Read Scripture together with my children	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
4b.	Read Christian magazines or books other than the Bible with my children	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
4c.	Listened to Christian radio broadcasts/podcasts	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
4d.	Used the Internet to find information about the Orthodox Faith and Church	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
4e.	Talked with my children about the the Orthodox Faith and Church	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
4f.	Saw my children pray at home by themselves	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
4g.	Heard my children asking questions about the Orthodox Faith and Church	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
4h.	Heard my children talking with others about the Orthodox Faith and Church	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

5. In your household, do you have icons in any of the following places?

For each line, please choose <u>only one</u> answer from the options provided to the right.	Yes	No
5a. In our home, we have an icon center (“ <i>iconostasi</i> ”) with icons, candles, censer, etc.	<input type="checkbox"/> 1	<input type="checkbox"/> 2
5b. In our home, we have icons in our family members’ individual bedrooms.	<input type="checkbox"/> 1	<input type="checkbox"/> 2
5c. In our home, we have icons in places other than the bedrooms and home icon center.	<input type="checkbox"/> 1	<input type="checkbox"/> 2
5d. We have mini-icons in our car(s).	<input type="checkbox"/> 1	<input type="checkbox"/> 2

6. Do you pray together with your family **before meals**? (please choose only one answer below)

- 1 – Always, almost always 2 – Sometimes
 3 – Only at major family events or Church celebrations (Easter, Christmas) 4 – Never

7. **Besides meal times**, do you pray together as a family in your home? (please choose only one answer below)

- 1 – Daily, almost daily 2 – Sometimes
 3 – Only at major family events or Church celebrations (Easter, Christmas) 4 – Never

8. Does your family have its home blessed **each year** after Epiphany or at another time? 1 – Yes 2 – No

9. Does your family make prosforo, Communion bread, to take to church?

- 1 – Yes, regularly 2 – On occasion 3 – No

10. Do you celebrate the name days of your immediate family members? 1 – Mainly, yes 2 – Mainly, no

11. Listed below are potential topics for educational programs. If your parish were to offer workshops on these topics, how much interest would you have in each?

For each line, please choose <u>only one</u> answer from the options provided to the right.	I would definitely participate myself	Not interested myself, but I think that other parishioners would be very interested	Not a very interesting or helpful topic for our parish
11a. Coping with stress	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11b. Family financial planning	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11c. Rearing young children	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11d. Family health/nutrition	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11e. Enriching your marriage	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11f. Supporting aging parents	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11g. Teaching your children about sex	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11h. Living in an intermarried (Orthodox/ Non-Orthodox) household	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11i. Parenting teenagers	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11j. Dealing with violence in the family	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11k. Dealing with drug/alcohol dependence in the family	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11l. Being a single parent	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11m. Time management for parents	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11n. Time management for children	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11o. Balancing family life and a career	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11p. Praying as a family at home and at Church	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11q. Learning how to live the Orthodox Faith in our lives	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11r. Raising children with strong morals	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
11s. Please indicate other topics that you would like to see addressed:			

12. Would you be interested in attending an Orthodox camp together with your whole family?

- 1 – Probably yes 2 – Probably no

13. If your parish were to host a **monthly** family night that focused on families learning about their Orthodox faith together, how much interest to attend **as a family** would you have?

- 1 – Not much interest 2 – Would attend occasionally 3 – Would attend regularly

14. We all face critical experiences and transitions in our lives. In many circumstances we need advice and support from others. A number of such life situations are listed below. **For each line**, please choose only one answer from the options provided to the right to:

- indicate whether you or a member of your immediate family have experienced it ***within the past 2 years***;
- indicate the level of support you or your family member received from the Church in each situation.

I did not experience this within the past 2 years.

I experienced this but did not want the Church involved or did not think that it was relevant to this situation.

I experienced this, and there was a great deal of support from the Church.

I experienced this, and there was some support from the Church.

I experienced this, and there was little or no support from the Church.

I experienced this; attitudes and responses in the Church made things worse.

For each line, please choose only one answer from the options provided to the right.

	"1"	"2"	"3"	"4"	"5"	"6"
14a. Getting married	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14b. Becoming a parent	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14c. Serious marital conflict	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14d. Serious difficulties in relationship, breakdown of communications with your son or daughter	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14e. Your child/children getting into serious trouble: suspension from school, issues with the law, etc.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14f. Raising a child with special needs	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14g. Separation, divorce	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14h. Raising a child in the absence of spouse	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14i. A family member or close friend leaving the Church	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14j. Dealing with unplanned pregnancy	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14k. Death of a close relative or close friend	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14l. Unexpected serious or chronic illness	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14m. Child leaving the home	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14n. Harassment on the job (sexual, verbal, etc.)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14o. Periods of depression, hopelessness	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14p. Moving to a new area/community	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14q. Unemployment	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14r. Severe financial problems	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14s. Caring for elderly parents	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14t. Physical, mental, or sexual abuse in the family	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14u. An extramarital affair	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14v. Dealing with addictions: alcohol, drugs, gambling, etc.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14w. Adjusting to a new job	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6
14x. Other (please indicate):	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6

15. Overall, how much stress due to personal reasons have you experienced in the past year?
 1 – A tremendous amount 2 – More than average 3 – Moderate amount 4 – Little or hardly any
16. Overall, would you be comfortable seeking guidance from your priest on your *personal* family problems?
 1 – Definitely yes 2 – Probably yes 3 – Not sure 4 – Probably no 5 – Definitely no
17. If you were to seek professional counseling, would you be more likely to look for a counselor who is Orthodox?
 1 – Yes, I would try to find a counselor who is an Orthodox Christian.
 2 – If I had a choice of Orthodox and non-Orthodox counselors who were equally qualified, I would choose an Orthodox counselor.
 3 – It doesn't matter if a family counselor is Orthodox, but I definitely want him/her to be a Christian.
 4 – If I looked for a family counselor, his/her religious affiliation would not matter to me.
18. Please tell us whether or not you are familiar with the following resources for ministry to families offered by the Greek Orthodox Archdiocese. For those with which you are familiar, indicate how helpful you found them.

For each line, please choose <u>only one</u> answer from the options provided to the right.	Not familiar	Familiar: quite helpful	Familiar: not very helpful
18a. Center for Family Care (www.family.goarch.org)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
18b. Department of Interfaith Marriage (www.interfaith.goarch.org)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
18c. "Family Connections" page in the <i>Orthodox Observer</i>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
18d. "Youth Pulse" e-mail ministry (with monthly family section)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
18e. <i>Praxis</i> magazine	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3

II. YOUR OPINIONS ON VARIOUS SOCIAL, CHURCH AND FAMILY ISSUES

19. Please indicate to which extent you AGREE OR DISAGREE with the following statements:

For each line, please choose <u>only one</u> answer from the options provided to the right.	Rather agree	Neutral, unsure	Rather disagree
19a. I cannot imagine being anything but Orthodox.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19b. Orthodox Christianity is the only true faith.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19c. It is very important to me that the younger generation of my family grows up as Orthodox Christians.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19d. One should teach children to make moral decisions by learning to trust and obey their parents, teachers, and priest.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19e. In general, one should NOT marry someone from another (non-Orthodox) Christian churches (e.g. Roman Catholic, Protestant).	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19f. In general, one should NOT marry someone who is a non-Christian (e.g. Muslim, Jew, Buddhist, etc.).	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19g. The primary calling of married women is in the sphere of the home and family. All other social and business activities should be considered as secondary to family duties and obligations.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19h. The Orthodox parish is like a family: people shouldn't even think about leaving with the intent to "pick-and-choose" another parish.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19i. I like to have different viewpoints on Church life in my parish, even if it spills over into conflict sometimes.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19j. How a person lives is more important than whether he/she is Orthodox.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19k. One should teach children to think for themselves and make their own moral decisions as early as possible.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19l. God loves all kinds of families.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3

For each line, please choose <u>only one</u> answer from the options provided to the right.		Rather agree	Neutral, unsure	Rather disagree
19m.	The civil rights of gays and lesbians—including legal status for same-sex couples—should be protected.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19n.	Divorce is usually the best solution when a couple can't seem to work out their marital problems.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19o.	Children need to be exposed to a variety of cultural and religious differences so they can make informed choices as adults.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
19p.	It is important that public schools at all levels keep religion and religious issues “out of classrooms.”	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3

20. The following three statements are about sex education. Which of them is closest to your position?
- 1 – Abstinence from sexual intercourse is best for teenagers and should be taught exclusively. Sex education classes should not provide information about how to use condoms and other contraception.
 - 2 – Abstinence from sexual intercourse is best for teenagers; but since some teenagers do not abstain, sex education classes should provide information about condoms and other contraception.
 - 3 – Abstinence from sexual intercourse is not the most important thing. Sex education classes should focus on teaching teenagers how to make responsible decisions about sex.
21. Which of the following statements best describes your position on teaching creationism in public schools?
- 1 – I would favor teaching creationism **INSTEAD** of evolution.
 - 2 – I would favor teaching creationism **IN ADDITION** to evolution.
 - 3 – I would oppose teaching creationism in public schools.

III. ABOUT YOUR PARISH

22. Approximately, how many persons **TOTAL**—adults and children—attend your church on a typical Sunday?
- 1 – less than 100 2 – 100-299 3 – 300-499 4 – 500 and more

23. How well does each of following statements describe your parish?

For each line, please choose <u>only one</u> answer from the options provided to the right.		True	Somewhat true	Not True	Not sure
23a.	Our parish is vibrant, active, and alive.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
23b.	Our parish is open to social, ethnic, and cultural diversity.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
23c.	The local community is well informed about our parish.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
23d.	We welcome changes and are always ready to try something new.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
23e.	Our parish has a strong ethnic heritage that we are trying to preserve.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
23f.	New people are easily incorporated into the life of our parish.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
23g.	All parishioners are given opportunity to participate in decision making.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
23h.	We have well organized social activities and fellowships.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
23i.	We do not have problems finding people to volunteer in the parish.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
23j.	We have good programs and activities for children and youth.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
23k.	Our parish encourages people to think and to learn.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
23l.	If a parishioner needs help, the parish community quickly reaches out to him or her.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4

24. Do you think your parish has a serious problem with teenagers losing their affiliation with the Church?
- 1 – Definitely “yes” 2 – Rather “yes” 3 – Not sure 4 – Rather “no” 5 – Definitely “no”
25. For you personally, is your parish not only a place of worship but also the center of your social life?
- 1 – Definitely “yes” 2 – Rather “yes” 3 – Not sure 4 – Rather “no” 5 – Definitely “no”

26. In general, how would you describe your parish's approach to church life in comparison with "typical" Greek Orthodox parishes?
- 1 – We are more "modern" and allow for more differences of opinion in the application of Orthodox principles to parish life.
 - 2 – We are similar to "typical" Greek Orthodox parishes.
 - 3 – We are more "traditional" and tend to be stricter in the application of Orthodox principles to parish life.
27. Which type of parish do you most prefer?
- 1 – A parish that welcomes, integrates, and blends various ethnic and racial cultures
 - 2 – A parish that welcomes persons of various ethnic backgrounds but remains essentially Hellenic in its heritage and culture
 - 3 – A parish with a strong Greek culture, where the vast majority of members share a common Hellenic ancestry and cultural heritage

IV. ABOUT FAMILY PROGRAMS AND ACTIVITIES IN YOUR PARISH

28. Various parishes have different family-oriented programs and ministries. In the case of your parish, do you have **OR** do you feel a need for any of the following?

For each line, please choose only one answer from the options provided to the right.	I don't know whether or not we have it	Yes, we have it in our parish and I've participated	Yes, we have it in our parish, but I've not participated	We don't have it and there is a strong need for it	We don't have it, but it is not important for us
28a. Childcare or after-school programs	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28b. Support for single-parent families	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28c. Parish's own—not Metropolis—youth camp	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28d. Weekend family retreats (intergenerational)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28e. Youth sports programs	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28f. Social activities specifically tailored to families (sports programs, game nights, etc.)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28g. Religious education for families: programs educating parents and children together	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28h. Ministry for elderly or homebound, assistance programs for senior parishioners	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28i. Premarital counseling	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28j. Marriage enrichment programs	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28k. Help coping with conflict in the family	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28l. Support programs for intermarried (Orthodox with non-Orthodox) couples	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28m. Adult classes that focus on parenting	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28n. Support programs for teaching sexual education to your children/teenagers	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28o. Support programs for dealing with substance abuse or other addictions	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28p. Support for victims of domestic violence	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28q. Professional counseling or referrals to local mental health professionals	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
28r. Referral to local social support services (welfare, senior care, etc.)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

29. Please identify the SINGLE most needed family ministry program that is currently NOT offered in your parish:

30. Which statement best describes your opinion of *how* your parish ministers to families?

- 1 – My parish ministers to families mostly “unconsciously” with little planning or foresight.
- 2 – My parish ministers to families because of a conscious and deliberate effort to do so.
- 3 – I am not sure.

V. AND FINALLY, PLEASE TELL US A FEW WORDS ABOUT YOU

31. Your gender: 1 – Male 2 – Female 32. What is your age? _____ years

33. In what country were you born? 1 – USA 2 – Other country: _____

34. What was your first language, spoken at home as a child: 1 – English 2 – Other: _____
 3 – I grew up in a truly bilingual family. At home, we equally spoke English and another language: _____

35. What is the highest level of your education? (*please choose only one answer below*)

- 1 – High school diploma or less 2 – Some college or technical school
- 3 – College graduate with Bachelor’s Degree 4 – Master’s Degree 5 – Doctoral Degree

36. What is your *current* position in this parish (*please choose all answers that apply below*):

- 1 – Parish Council member 2 – Sunday school teacher/director 3 – Choir member/director
- 4 – Regular parish member, but not currently in a leadership position 5 – Other: _____

37. How frequently do you *typically* attend church services? (*please choose only one answer below*)

- 1 – More than once a week 2 – About once a week 3 – 2-3 times a month 4 – Once a month or less

38. How many children do you have *who are age 18 or under and currently live at home*? _____

39. In particular, do you have children *ages 14-18* who live with you at home? 1 – Yes 2 – No

IF YOU ANSWERED “YES,” PLEASE ANSWER QUESTIONS 39A AND 39B. IF “NO,” MOVE TO QUESTION 40.

39a. When you go to church, how frequently do your children ages 14-18 accompany you?

- 1 – Always, almost always 2 – Often 3 – Sometimes 4 – Rarely

39b. Other than church attendance, to what extent are your children ages 14-18 involved in the life of your parish? 1 – to a great extent 2 – to a certain extent 3 – to a very slight extent or not at all

40. What was your church affiliation before you became an Orthodox Christian? (*please choose only one answer below*)

- 1 – I have always been an Orthodox Christian. 2 – I was a Roman Catholic.
- 3 – I was a Liberal Protestant. Please, write in the denomination: _____
- 4 – I was a Moderate Protestant. Please, write in the denomination: _____
- 5 – I was an Evangelical Protestant. Please, write in the denomination: _____
- 6 – I was not a Christian. Please, write in your former religion: _____
- 7 – I was agnostic (no religion). 8 – I was an atheist (non-believer).

41. When you were a child, was the Church—Orthodox or not Orthodox—a part of regular life in your family?

- 1 – Yes, my parents were active in church and we attended church regularly.
- 2 – We attended church occasionally, when our family life and other circumstances allowed.
- 3 – My parents were not interested in church; it was not an important part of my family life when I was a child.

42. When you think about your theological position and approach to church life, which answer best describes you?

- 1 – I am *conservative*. The Orthodox Church should avoid changes in its life and theology.
- 2 – I am *traditional*. Any changes in the Orthodox Church should be very gradual.
- 3 – I am *moderate*. I am willing to accept new developments in Church life depending on local circumstances.
- 4 – I am *liberal*. I am willing to initiate and promote new developments and changes in Church life.

43. Do you have close friends outside the Orthodox Church? (*please choose only one answer below*)
- 1 – Not really. Other than business, I have few personal social contacts with people who are not Orthodox.
 - 2 – I have some friends who are not Orthodox, but I prefer to have friends who are also Orthodox Christians.
 - 3 – I probably have equal numbers of friends who are Orthodox and not Orthodox.
 - 4 – Most of my personal friends are not Orthodox.

44. What is your marital status?

- 1 – I am married.
- 2 – I am single (never married, divorced, widowed).
- 3 – I am separated.

IF YOU ANSWERED “I AM MARRIED,” PLEASE ANSWER THE REMAINING QUESTIONS. IF YOU ARE SINGLE OR SEPARATED, YOU HAVE COMPLETED THE SURVEY. THANK YOU VERY MUCH!

45. Your spouse is: (*please choose only one answer below*)

- 1 – A “cradle” Orthodox Christian—a person born into the Orthodox Church
- 2 – A convert to Orthodoxy who became an Orthodox Christian before you met her/him
- 3 – A convert to Orthodoxy who became an Orthodox Christian after you met or after you married
- 4 – A non-Orthodox Christian
- 5 – A non-Christian (Jew, Muslim, Hindu, etc.), agnostic (no religion), or atheist (non-believer).

IF YOUR SPOUSE IS *NOT* ORTHODOX, PLEASE ANSWER THE REMAINING QUESTIONS. IF YOUR SPOUSE IS ORTHODOX, YOU HAVE COMPLETED THE SURVEY. THANK YOU VERY MUCH!

46. Many believe that living in an intermarried household (e.g. Orthodox and non-Orthodox spouses) presents many challenges for family life. In your opinion, is this true?

- 1 – Definitely yes
- 2 – Rather yes
- 3 – Not sure
- 4 – Rather no
- 5 – Definitely no

IF YOU ANSWERED “YES,” PLEASE RESPOND TO QUESTIONS 47 AND 48. IF “NO,” MOVE ON TO QUESTION 49.

47. In your opinion, what are the major challenges for family life in intermarried households? Please write your answers here, or you may use an additional sheet of paper and include it in your envelope:

48. In your opinion, are the special challenges of family life in intermarried households based mainly on religious differences OR are they more about ethnic and cultural distinctions (e.g. “Greek” family traditions versus family attitudes typical of mainstream America)?

- 1 – The problems are mainly based on religious differences.
- 2 – The problems are mainly based on ethnic and cultural distinctions.
- 3 – The problems are based equally on ethnic/cultural distinctions and on religious differences.

49. What is the typical pattern of church attendance in your family? (*please choose only one answer below*)

- 1 – My spouse and I attend separate churches.
- 2 – My spouse and I alternate between the Orthodox Church and my spouse’s church.
- 3 – Although my spouse is not Orthodox, she/he typically attends the Orthodox Church with me.
- 4 – Religion is not very important to my spouse. He/she doesn’t attend any church on a regular basis.

50. What dominant faith is being taught to your children? (*please choose only one answer below*)

- 1 – We provide our children with the experiences of both the Orthodox Church and my spouse’s church.
- 2 – Mainly Orthodox Christianity
- 3 – Mainly the faith of my spouse
- 4 – None

51. What—if anything—would make your spouse more comfortable with or simply more interested in Orthodoxy?

Please, write your answer here or on an additional sheet of paper:

YOU HAVE COMPLETED THE SURVEY. THANK YOU VERY MUCH!

THE ORTHODOX FAMILY IN AMERICA AT HOME AND IN CHURCH:
 A STUDY OF THE GREEK ORTHODOX ARCHDIOCESE OF AMERICA
 PROFILES OF PARTICIPATING PARISHES (TO BE COMPLETED BY THE PARISH CLERGY)

1. How many regularly **contributing** family units do you have in your parish? We have _____ regularly contributing families.
2. Out of these regularly contributing families, how many **intermarried couples** do you have in your parish (that is when one of the spouses is not Orthodox)? About _____ families
3. Approximately how many **individual people** are associated **in any way** with the life of your parish (adults and children, regular and occasional attendees, paid and unpaid stewards)? About _____ persons
4. How many people—**including adults and children**—attend Liturgy on a typical Sunday?
About _____ persons
5. Of those who are present in your parish on a typical Sunday, what percentage (%) are children and teenagers, ages 18 and under? About _____%
6. Of the regularly participating adults in your parish, estimate the percentage in the following categories:

For each line, please choose <u>only one</u> answer from the options provided to the right.	Few: 0-20%	Some: 21-40%	About half: 41-60%	Many: 61-80%	Majority: 81-100%
6a. Persons who are “blue collar” workers	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
6b. College or university graduates	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
6c. Persons who belong to upper middle class	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
6d. Senior citizens older than 60 years	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
6e. Converts to Orthodoxy	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
6f. Persons born outside of the United States—the first generation immigrants to America	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
6g. Couples or individuals with children ages 18 and under living at home	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

7. How would you describe the change in size of your parish during the past 5 years?
 1 – It has been declining. 2 – It has remained more or less stable. 3 – It has been growing.
8. Of all the marriages in your parish **during the last 5 years**, what was the approximate percentage (%) of intermarriages (when an Orthodox person married a non-Orthodox Christian who did not convert to Orthodoxy by the time of the marriage)? About _____%
9. In general, how would you describe your parish’s approach to church life in comparison with “typical” Greek Orthodox parishes (*please choose only one answer below*)?
 1 – We are more “modern” and allow for more differences of opinion in application of Orthodox principles to everyday parish life.
 2 – We are similar to “typical” Greek Orthodox parishes.
 3 – We are more “traditional” and tend to be stricter in the application of Orthodox principles to everyday parish life.
10. Please estimate the percentage of various languages that are used in your parish on a typical Sunday (the figures on each line should add up to 100%).

	English, %	Greek, %	Other, %
10a. The language of liturgy			
10b. The language of sermons			
10c. The language in which church choir/chanters sing			

11. Which of the following best describes your parish? (please choose only one answer below).

- 1 – This is a parish that welcomes, integrates, and blends various ethnic and racial cultures.
- 2 – This is a parish that welcomes persons of various ethnic backgrounds but remains essentially Hellenic in its heritage and culture.
- 3 – This is a parish with a strong Greek culture, where the vast majority of members share a common Hellenic ancestry and cultural heritage.

12. Various parishes have different family programs and ministries. In the case of your parish, do you have **OR** do you feel a need for any of the following?

For each line, please choose <u>only one</u> answer from the options provided to the right.	Yes, we have it in our parish	We don't have it and there is a strong need for it	We don't have it, but it is not important for us
12a. Childcare or after-school programs	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12b. Support for single-parent families	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12c. Parish's own—not Metropolis—youth camp	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12d. Weekend family retreats (intergenerational)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12e. Youth sports programs	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12f. Social activities specifically tailored for families (sports programs, game nights, etc.)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12g. Religious education for families: programs that educate parents and children together	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12h. Ministry for elderly or homebound, assistance programs for senior parishioners	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12i. Premarital counseling	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12j. Marriage enrichment programs	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12k. Help coping with conflict in the family	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12l. Support programs for intermarried (Orthodox with non-Orthodox) couples	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12m. Adult classes that focus on parenting	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12n. Support programs for teaching sexual education to children/teenagers	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12o. Support programs for dealing with substance abuse or other addictions	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12p. Support for victims of domestic violence	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12s. Professional counseling or referrals to local mental health professionals	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
12t. Referral to appropriate local social support services (welfare, senior care, etc.)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3

13. Please identify the SINGLE most needed family ministry or program that is currently NOT offered in your parish:

We would like to know more about the family ministry in your parish. Please send us any information you might have about family-oriented programs and events in your parish and/or provide us with the name, phone number, and e-mail of someone we can speak with regarding your ministries.

Family Ministry Contact Person in Your Parish: _____

Phone Number: _____ E-mail: _____

THANK YOU VERY MUCH FOR YOUR ASSISTANCE!

THE ORTHODOX FAMILY IN AMERICA AT HOME AND IN CHURCH:

A Study of Families in the Greek Orthodox Archdiocese of America

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