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**An exploratory study of the aims and methods of family
worship in the Seventh-day Adventist Church**

Phillips, Louis Edgel, Ph.D.

Andrews University, 1992

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Ann Arbor, MI 48106

Andrews University
School of Education

AN EXPLORATORY STUDY OF THE AIMS AND METHODS
OF FAMILY WORSHIP IN THE SEVENTH-DAY
ADVENTIST CHURCH

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
L. Edgel Phillips

1992

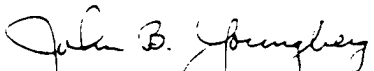
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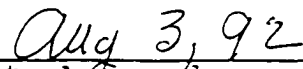

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ABSTRACT

AN EXPLORATORY STUDY OF THE AIMS AND METHODS
OF FAMILY WORSHIP IN THE SEVENTH-DAY
ADVENTIST CHURCH

by

Louis Edgel Phillips

Chair: John B. Youngberg, Ed.D.

ABSTRACT OF GRADUATE STUDENT RESEARCH

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Andrews University

School of Education

Title: AN EXPLORATORY STUDY OF THE AIMS AND
METHODS OF FAMILY WORSHIP IN THE
SEVENTH-DAY ADVENTIST CHURCH

Name of the researcher: Louis Edgel Phillips

Name and degree of faculty chair: John B. Youngberg, Ed.D.

Date completed: August 1992

Problem

The Adventist Church places a high value on family worship yet less than 50 percent of those surveyed indicated that the observance was practiced. It was posited that an investigation of the aims and methods of family worship might provide a partial answer to this phenomenon. This present study was to determine the underlying dimensions of the aims and methods of family worship and to discover which methods have a significant correlation with the aims of family worship.

Method

An instrument was developed for collecting data from individual members of the Seventh-day Adventist Church who reside in the geographic area known as the Lake Union Conference of Seventh-day Adventists. Factor analysis was used to identify the underlying dimensions of the aims and methods and regression analysis was employed to observe the relationships between the aims and methods.

Results

Four hundred and sixty-six individuals returned the questionnaire providing a return rate of 48 percent. Factor analysis produced two highly correlated (.83) aims factors which were labeled God-oriented and Family-directed. Ten methods factors emerged with intercorrelations that were moderate to low. Regression analysis found three methods factors with significant and meaningful correlations with the aims factors. They were the Relational-Self Disclosure, Affirmation-Existential, and Prayer factors.

Conclusions

The family worships that are most effective for accomplishing the aims identified in this study are those that incorporate activities that are highly relational with elements of self-disclosure. Each individual present should experience a personal sense of well-being and give and receive meaningful amounts of affirmation. Prayer and the Bible are used in relational ways. Twenty minutes or more may be needed to assure the best results. The study did not

give a clear signal on the frequency of the exercise. Only the Prayer factor included an item on frequency. This item indicated that prayer should be included both morning and evening.

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CHAPTER I

INTRODUCTION

At the heart of this investigation are two fundamental dynamics of human existence: worship and the family. Both have played powerful roles in the development of the individual and the community. Church leaders and many religious writers have felt that a natural relationship exists between the family and religion. For Christians, the most important event of biblical history was a family announcement, "unto us a child is born" (Isa 9:6).

The Christian faith is imbedded in family history. Writers such as Sherrill reflect the sentiments of many Protestant leaders who believe that the "home . . . is the church when parents are committed to rearing their children in the Christian way of life."¹ Zuck and Getz considered the family to be the primary institution for the transmission of religious heritage, for the development of character, and for the preservation of society.² "Home and religion are kindred words," said Bushnell, "home, because

¹Helen Hardwiche Sherrill, Christian Parenthood: A Lifetime Guide (Richmond, VA: CLC Press, 1964), 15.

²Roy B. Zuck and Gene A. Getz, Ventures in Family Living (Chicago: Moody Press, 1971), 14.

it is the seat of religion; religion, because it is the sacred element of the home."¹

Curran suggested certain "hallmarks" of those with a "shared religious core" such as "faith in God," a healthy "family support system," and a "strong responsibility for passing on the faith." She saw this being done in positive and meaningful ways.² In her book The Adventist Home Ellen G. White counsels readers that "Our homes must be a Bethel, our hearts a shrine. . . . Spread out the word of God before your family in love."³

Researchers in psychology, sociology, and theology also support the importance of the relationship between worship and the family. Hunsberger and Brown found that introductory psychology students responding to a religious orientation and background questionnaire perceived the home to be an important influence in the development of their religious values.⁴ In a study about the conceptual development of sin in children and adolescents, Free indicated that family worship and church attendance had a

¹Horace Bushnell, Christian Nurture, 3d ed. (London: n. p., 1872), 153, 157, quoted in Andrew Blackwood, Pastoral Care (Philadelphia: Westminster Press, 1945), 84.

²Dolores Curran, Traits of a Healthy Family (New York: Ballantine Books, 1983), 260-261.

³Ellen G. White, The Adventist Home (Nashville, TN: Southern Publishing Association, 1952), 18.

⁴Bruce E. Hunsberger and L. B. Brown, "Religious Socialization, Apostasy, and the Impact of Family Background," JSSR 23 (1984): 239-251.

moderate correlation with the conceptual recognition of sin.¹ In a country such as Poland where communistic atheism dominated for so long a time, many of the religious rituals have been secularized. The family has brought into the home some of these rituals and made them the private experience of the family.² Many social dynamics impact upon the development of children; however, the home was seen as the primary source for the development of religious values.³

Statement of the Problem

A review of the popular Christian literature suggested that many denominations have stressed the importance of some form of home worship.⁴ Those thought leaders who believed family devotions are important also expressed the opinion that the percentage of families who have family worship is too small relative to its importance. A study by Crider and Kistler stated that members of the

¹Kurt Edwin Free, "The Relationship of Age, Cognitive Development and Locus of Control with the Conceptual Development of Sin in Children and Adolescents" (Ph.D. dissertation, Rosemead School of Psychology, 1982), 201.

²Wladyslaw Piwowarski, "Continuity and Change of Ritual in Polish Folk Piety," Social Compass 29 (1982): 125-134.

³Ernest White, "The Role of the Home in the Religious Development of Children," Review and Expositor: A Baptist Theological Journal. 80 (1983): 231-243.

⁴See the Bibliography for additional information. Durka and Smith write for the Catholics, O. E. Feucht for the Lutherans, Melton the for Presbyterians, and Jones for the Methodists. These are representative.

Seventh-day Adventist Church reflect this same discrepancy. They indicated that between 25 to 50 percent of SDA members have family worship on a daily or weekly basis.¹ Rennalls found in her analysis of data collected by Habenicht that out of a sample of 490 parents 25.76 percent held family worship every day. Another 25.56 percent conducted worship on "most days," and 39.96 percent "occasionally." Eight percent of the sample studied reported that they never held family worship. The data indicated that family worship was not being practiced regularly in many of the homes in the sample.² This same data also supported the conclusion that 51 percent held family worship regularly or most of the time. According to a survey reported by Youngberg and Youngberg, those families who experienced family worship as a part of the home routine demonstrated a greater degree of positive feelings towards religion and the functions of the church. The major conclusion of the study was that family worship does make a difference in the religious life of the individual who is part of a home where family worship is

¹Charles C. Crider and Robert C. Kistler, The Seventh-day Adventist Family: An Empirical Study (Berrien Springs, MI: Andrews University Press, 1979), 67.

²Patricia A. Rennalls, "Needs Assessment of American Parents Whose Children Attend Seventh-day Adventist Elementary Schools" (M.A. thesis, Andrews University, 1982), 50.

practiced.¹ Perry tested the hypothesis that family worship would make a difference in a "child's development of a positive attitude towards God, the Church, Self, and Others." This study demonstrated that family worship did make a positive impact upon the children in the experimental group.² In a similar study, Winters used family enrichment materials, a series of sermons, and an experimental group who were encouraged to have home devotions. The families did report positive changes in their relationships with each other.³

A study by the Institute of Alcoholism and Drug Dependency found that "those who participated most regularly in family worship were the least likely to have used drugs."⁴ Parents are often frustrated because they do not know how to manage a meaningful family worship exercise. In her study, Donna Habenicht identified twelve parental concerns about child development. Normal families,

¹John Youngberg and Millie Youngberg, "Family Worship--Does it Make a Difference?" Berrien Springs, MI: Andrews University (1983), 13; "Family Devotions for Devoted Families," Review and Herald, 19 May 1983, 13.

²Franklin A. Perry, "An Experimental Study of the Value of Family Worship in the Lives of Children as Judged by Their Parents" (D. Min., Eastern Baptist Theological Seminary, 1979) 4.

³John Everett Winters, "Exploring Family Worship" (D.Min. thesis, Drew University, 1978), 109-111.

⁴Patricia B. Mutch, Roger L. Dudley, and Robert J. Cruise, A Study of Drug Abuse Among Seventh-day Adventist Youth in North America (Berrien Springs, MI: Institute of Alcoholism and Drug Dependency, 1986), 64-77.

regardless of age, family type, or ethnic background, indicated consistently that family worship experiences and parenting ability preoccupied them more than any of the other issues. In a rank ordering of child-rearing concerns,¹ conducting family worship received a combined group rating of 12. The only concern that received a higher rating was "being the kind of parent you want to be."²

In addition to the apparent problem of inconsistency between the perceived value of family worship and the percentage of families that make it a part of the home routine is the failure of this unique form of worship to meet the expectations of many parents. There is a tendency expressed by some adults to remember the tradition as a negative experience.³

The inconsistency between the stated value and the perceived practice, and the failure of expectations are considered to be the major problems of this study.

In recognition of these concerns, this investigation explored the underlying dimensions of this religious

¹A value 1 represented the lowest level of concern and a value of 13 represented the highest level of concern.

²Donna Habenicht, "Normal Families: Parenting Concerns about Child Development," paper presented at The Future of Parenting Symposium, Chicago, IL, 24 March 1985.

³Thomas W. Klewin, "We Gave Up Family Devotions," Christian Herald, March 1968, 31. Of the twenty plus articles reviewed, only two were negative about family worship. See also Ken Anderson, "Family Worship," The Family That Makes It (Wheaton, IL: Victor Books SP Publications, 1971), 101.

construct and endeavored to compare the effectiveness of selected methods for achieving selected aims of family worship.

It was posited that if significant correlations between the methods and aims could be demonstrated, then those in charge of family worship would be able to structure family worship in a more intentional manner. Also, it would encourage future researchers to prepare instruments to measure the degree at which a family is achieving its goals (aims) during family worship.

Purpose of the Study

This investigation was designed to accomplish two purposes: First, the study wanted to explore the underlying dimensions of the family worship construct. Second, the study purposed to determine if specific methods used in family worship were more effective than other methods for helping family worshipers achieve their perceived aims of family worship

Research Question

This research project attempted to answer the question "What are the underlying dimensions of the family worship construct and do significant correlations exist between the stated aims of family worship and the methods people use in their family worship events to accomplish those aims?"

Theoretical Rationale

Family worship has been operative for millennia. Although less prominent in Biblical and Christian church literature than corporate or private worship, it has been a traditional part of many Christian homes. In spite of the emphasis placed on this time-honored custom, very little research literature exists, and only fragmentary information emerged from the review of the non-research articles regarding the effectiveness of family worship for accomplishing its aims.¹ In order to fully appreciate the dynamics of this family ritual, it was necessary to consider the theological rationale for its presence in the home. It is, first of all, an act of worship in which the participants give honor and adoration to God. Thanksgiving and praise may also be a part of this worship experience. For some Christians, this may be the total sum of their intentions, but beyond these basic acts of worship are other dimensions. Those Christians influenced by the theology of John Calvin may perceive family worship as an instrument used by God to bring about the salvation of the family members. These parents feel compelled to provide the atmosphere in which God can work to save their children. Other Calvinistic Christians who believe that God has predestined who are to be saved or lost for His kingdom may

¹Approximately 10 percent of the articles in SDA periodicals reviewed included statements about the effect or effectiveness of family worship.

feel no compunction to have family worship, and if they do, it would most likely be used as an opportunity to increase family awareness, teach moral and ethical values, or be a time for family celebrations.

On the other hand, Christians with an Arminian (John Arminius) interpretation of the means of salvation would most likely feel that family worship was a redemptive agency by which parents could prepare their children for the kingdom of heaven. They would consider themselves as co-workers with God in this salvific endeavor. They would find great significance in the sacrificial model of the Old Testament. The Biblical admonitions of Deuteronomy 6:3-9 would provide an instructional model for them.

Regardless whether a family chooses the "sacrificial" model based on the many Old Testament references to the "morning and evening sacrifice," the "instructional" model based on Deuteronomy 6:6-9, or even a model based on "celebration," or "family togetherness," the basic motive of the event would remain redemptive.

In the setting of this study and in recognition of the spiritual expectations of the population sampled, family worship was understood as having a redemptive purpose.

Importance of the Study

Since considerable value and emphasis have been placed on family worship, an inquiry designed to compare the effectiveness of the things that happen during a family

worship event (methods) and the selected reasons (aims) the family has chosen for having family worship seemed desirable.

It was anticipated that this research would provide an important step towards a better understanding of family worship. By comparing the aims and methods, the study could help a family know which methods are most effective for achieving the aims they have chosen for family worship.

There are no known reports that have identified these correlations. Most of the available literature focuses on the "how-to's," the frequency, results, and the importance, thus leaving a gap regarding the important correlations essential to the experience.

This research provided insight into the dynamics of family worship. The identification of these correlations could facilitate the attempts of parents, pastors, religious educators, and counselors to guide families in the proper approach to conducting effective family worship events. The study provided foundational information for the eventual preparation of an instrument for the measurement of family worship effectiveness. Such a rating scale would be useful for evaluating the family worship experience.

Definition of Terms

The following definitions of terms are presented as used in the conduct of the present study:

Effective. In the setting of this investigation a

family worship has been effective if it is perceived by the group that the aims and goals of the exercise have been or are being achieved.

Factors. A factor is considered to be an element or component interacting within the construct known as family worship. It may exercise an independent influence on the outcome of the event or act in correlation with other elements. It is presumed to be recognizable and measurable.

Family worship. In the context of this study, family worship was defined as a gathering of family members in the setting of the home for the purpose of conducting a religious exercise. For Seventh-day Adventists this most often includes the reading of the Bible or a devotional book; often a song is sung if small children are present, and the exercise is closed with prayer.

Family Worship Evaluation Instrument. The Family Worship Evaluation Instrument (FWEI) was the primary tool used for collecting the raw data which led to the assessment of the correlations between what happens in family worship and the aims of family worship.

Lake Union Conference of Seventh-day Adventists. A regional administrative area consisting of the states adjacent to the Great Lakes (Wisconsin, Illinois, Indiana, and Michigan).

Seventh-day Adventists. A church organization of

Christian believers who accept Jesus Christ as their personal saviour and believe in the literal return of Christ at the end of the world. The distinguishing features that set them apart from main stream Protestant beliefs is their acceptance of the seventh day as the sacred day of worship and their belief that the eternal rewards come at the resurrection at the end of the world rather than at the time of death.

Assumptions of the Study

The major assumption of this investigation was that an undetermined number of factors interact to contribute to the accomplishment of the aims of the family worship experience. It was expected that many of the individuals responding to the questionnaire would not be practicing family worship.

It was assumed that the research methods included all the major aims people chose for conducting family worship and that they identified an exhaustive list of methods, activities, and behaviors that take place during family worship.

Delimitations of the Study

The study was limited to members of the Seventh-day Adventist Church in the Lake Union Conference of North America. The results cannot be generalized beyond this population group. The study was also limited to the

subjective perceptions of individuals who remembered family worship from past experience.

Limitations of the Study

Every effort was made to include both negative and positive information about family worship; however, no attempt was made to control the exact number of negative or positive responses. The nature of the research was such that only positive responses emerged in the final analysis of the data.

Neither was any attempt made to control for the frequency of the event. The nature of the study required only the opinions of the individuals responding to the questionnaire, and it was felt that the number of times an individual met for worship was not important.

The investigation of the impact of family relationships upon the home devotional experience was considered outside the parameters of this study. However, it was recognized that this important dynamic was present in the nature of the correlations being collected.

The review of the literature was limited to a survey of family worship in the historical setting. Only representative material rather than an exhaustive investigation of the subject was included.

The literature pertaining to the Seventh-day Adventist Church was presented as a means of demonstrating that family worship has been a significant part of the

religious context of the beliefs of the church. No effort was made to explore the social and psychological implications that may have influenced the thoughts and emotions of the writers.

Outline of the Remaining Chapters

Chapter 2 reviews the related literature including a general overview of the history of family worship from Biblical times through the centuries of the Christian era and includes a brief survey of the contribution of contemporary Protestant literature. An increased emphasis is placed on the contribution of Seventh-day Adventists to family worship, with an approach that attempts to be exhaustive for the years 1941 to 1989.

Chapter 3 is devoted to an explanation of the research methodology, including information regarding the type of research, the design, and the research instrument. This chapter also addresses the procedures for handling the data, identifying the population from which the sample was systematically selected, and the particular procedures for statistical analysis.

The findings of this investigation are reported in chapter 4 including tables and charts where appropriate. The data identified by the research procedures are described in Chapter 4. Also included are the evaluation and interpretation and the inferences drawn from the analysis. The findings in relation to the theory are presented.

Chapter 5 provides a summary of the investigation and reports the conclusions based on the findings. Recommendations and practical suggestions for implementing the findings are included in Chapter 5 along with suggestions for further research.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

During the life of a Christian, there are times and events that evoke the need for spiritual expression. This spiritual dimension is manifested through celebrations, rituals, liturgies, and special events that elicit from the communicant feelings of reverence and awe. Worship, defined as "an avenue which leads the creature out from his inveterate self-occupation to a knowledge of God, and ultimately to that union with God which is the beatitude of the soul,"¹ has received the attention of scholars and mystics for millennia. When Jacob awoke after seeing angels descending and ascending the ladder from heaven, he was filled with awe and fear. As an expression of his feelings, he took the stone that had been his pillow and poured oil on it and made a vow to the Lord (Gen 28:12-22). Habakkuk exclaimed, "The Lord is in his holy temple: let all the earth keep silence before him" (Hab 2:20). In the fourth and fifth chapters of Revelation, the imagery of

¹Evelyn Underhill, Worship (New York: Harper & Bros., 1938), 17-18.

thrones, living creatures, sacrifice, and exclamations of praise describe worship.

Poets, scholars, theologians, and historians have produced an abundance of literature that is useful for understanding the meaning and purpose of worship. Most of this literature has focused upon corporate worship or private devotion. A very small proportion has been directed at the needs of the family unit.

Some of the most profound religious literature has been devotional and is useful primarily for individual worship.¹ References to family worship have usually been incidental in nature. Not until the seventeenth century, when men like Richard Baxter urged its use, are documents available that specifically address the importance of family devotions.²

A study of family worship must include an awareness of the unique contribution of the other functions of the family and that family life is the basic key to all human relations.³ In the beginning of the Judeo-Christian tradition the authority of the family served as a forum for maintaining family identity. There was no dichotomy between

¹Thomas S. Kepler, An Anthology of Devotional Literature (Grand Rapids, Michigan: Baker Book House, 1977).

²Leonard Bacon, Selected Writings of Richard Baxter, 2 vols. (New York: A Mervin, 1834) Richard Baxter is most representative.

³David R. Mace, "What I Have Learned about Family Life," The Family Coordinator 23 (April, 1974).

the secular and the sacred. Religion and the home were inextricably bound together.

The review of the literature is unique for this particular investigation. As far as is known no one has attempted to identify the factors that constitute an effective family worship event. In 1979, Franklin Perry completed an experimental study on the value of family worship in the lives of children as judged by their parents.¹ In a Drew University study, the practice of family worship was one of three family life dimensions that was studied. The families of a church congregation were pre-tested and then given a series of family life presentations and then post-tested to see if attitudes towards the church, family members, and marital partners had changed as a result of the treatment. Some significant changes were reported.² Mary McDannell completed a study in 1984 in which she developed a comparative study between Protestant and Catholic families in nineteenth-century American culture. The family was viewed as "sacred space" and family worship was considered a significant part of this

¹Franklin Albert Perry, "An Experimental Study of the Value of Family Worship in the Lives of Children as Judged by Their Parents" (D.Min. Thesis, Eastern Baptist Theological Seminary, 1979), 175 pp.

²John Everett Winters, "Exploring Family Worship" (D.Min. Thesis, Drew University, 1978), 92-110.

sacred space ideology.¹

As far as can be determined no research literature reports the identification of those methods which are most effective in accomplishing specific aims of the family worship event. Therefore, the literature review for this study presents a survey of the history of family worship in the Judeo-Christian tradition. The study includes a contextual review of the Old and New Testaments of the Holy Bible. It reports on written evidence of family worship in the post-apostolic times through the Middle Ages and the time of the Protestant Reformation. The investigation surveys the presence and influence of family devotions in early Protestant English and American literature. An in-depth study is given regarding family worship in the literature of the Seventh-day Adventist Church from its beginning until 1989.

Biblical Literature

In the search for the roots of family worship, it must be recognized that the concept of family worship as it is commonly known in the present context of Seventh-day Adventist church life is not discernable in the writings of Holy Scripture. What does emerge are the many Biblical expressions and symbols that later became incorporated in the actual practice of family worship. The following

¹Mary Colleen McDannell, "The Home as Sacred Space in American and Catholic Popular Thought" (Ph.D. dissertation, Temple University, 1984), 296 pp.

presentation, then, is not designed to establish the presence of family worship in either the Old or New Testaments but rather to review the rich heritage that later became the spiritual basis for this late sixteenth-century phenomenon.

The Old Testament

Biblical forms of worship were first found in the book of Genesis in the Old Testament. In Gen 4 Adam's two sons are described as presenting offerings to the Lord. When Noah emerged from the ark, he built an altar and offered burnt offerings "of every clean beast and of every clean fowl" (Gen 8:20). In response to the Lord's promise to give to Abram the land of Canaan, "builded he an altar unto the Lord, who appeared to him" (Gen 12:7). When Abraham was on his way to Mt. Moriah he instructed his servants, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you" (Gen 22:5). Although these examples do not depict "family worship" as now defined, it does represent a family member performing worshipful functions.

The Christian concept of the family "altar" and the emphasis on a morning and evening frequency of worship uses these Old Testament models.¹ The morning and evening sacrifice was, above all, an act of worship. However, it

¹The following references are representative: Lev 6:20; 1 Chron 16:40; 2 Chron 2:4; 13:11; 31:3; Ezra 3:3; 9:5; Dan 8:26; 9:21.

also served as a means for passing on to the next generation the religious heritage of the parents.¹ From the beginning and throughout the patriarchal period, the home was the locus of worship. While under Egyptian bondage, this family focus was no doubt lost. After leaving Egypt God provided the sanctuary tent (Exod 25:8) as the focus of corporate worship. Detailed instructions were given to Moses regarding the religious conduct of the nation. Deut 6:6-9 strongly suggests that worship in the family was not to be forgotten simply because there was now a means of corporate worship. In later years, the admonitions of Moses became stylized rituals. Moses said, "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates" (Deut 6:8,9). Wearing a small box on the wrist and on the forehead containing portions of the Torah became known as the Tefillin.² The Mezuzah became a parchment that was attached to the doorpost of the dwelling.³

An interesting amount of Biblical activity took

¹Note that in the creation story, each day was designated as the evening and the morning. Dan 8:14 NEB also uses this explanation. For the sacrifice, the designation is morning and evening.

²The Universal Jewish Encyclopedia, 1942 ed., s.v. "Phylacteries."

³Marcus Jastrow, A Dictionary of the Targum, the Talmud and Yerushalmi, and the Midrashi Literature, 2 vols. (New York: Title Publishing Company, 1943) 2:743-4. see Hebrew word for doorpost (Mezuzah).

place in the setting of the family. At the heart of the creation event is a family (Gen 2:21-24). It was Noah and his family that survived the Flood (Gen 8:16-18). God made a covenant with Abraham in which he promised that "in thee shall all families of the earth be blessed" (Gen 12:3). Moses wrote laws protecting the integrity of the family (Exod 20:12-17). Lewis Sherrill suggests that the family has always been the focus of the Hebrew religion. There was an atmosphere that strengthened both the family and the religion.¹ Kenneth Gangel and Warren Benson support the conclusion that "from the earliest days of the human race in the garden of Eden the family has been the most important educational agency on earth."² The altar-building habit of the patriarchs of the Bible is seen by John and Millie Youngberg as a significant element of the family worship concept in the Old Testament.³ David, in the 78th Psalm reminded his people how the Lord "commanded our fathers to teach their sons, that it might be known to a future generation, to children yet unborn" the precepts of the law.⁴

¹Lewis J. Sherrill, The Rise of Christian Education (New York: McMillan Co., 1944), 18.

²Kenneth O. Gangel and Warren S. Benson, Christian Education: Its History and Philosophy (Chicago: Moody Press, 1983), 21.

³John Youngberg and Millie Youngberg, Heart Tuning: A Guide to Better Family Worship (Hagerstown, MD: Review and Herald Publishing, 1985), 22-23.

⁴Psa 78:5,6.

From the times of Samuel there existed schools for the education of young men.¹ The family responsibility for passing on the religious heritage of the nation was now shared with both the "church" and the school. Only by inference may it be assumed that instruction continued to take place in the family sitting.

The New Testament

A survey of the New Testament revealed no pattern of worship that conforms to the present concept of family worship. What did emerge was the central place that the homes of believers played in the development of the Christian faith. Also it is interesting to note that the place of corporate worship was often referred to as a "house" (2 Cor 5:1,2).

By the time of Christ, the Jewish synagogue served the need for corporate worship throughout most of the Holy Land even though the central and most sacred place of worship was the Temple in Jerusalem. When Christ cleansed the Jewish temple he said, "It is written, My house shall be called a house of prayer" (Matt 21:13), and he used the word "house" when he reminded the Pharisees about the time when David "went into the house of God" and ate shewbread (Luke 6:3,4).

The early Christian converts often met in the homes

¹Ellen G. White, Patriarchs and Prophets (Washington DC: Review and Herald Publishing, 1913), 592-593. See also 1 Sam 19:20; 2 Kgs 2:5-8; 2 Kgs 4:38; 2 Kgs 6:1.

of believers. In reference to the home where the apostle Timothy lived (1 Tim 1:5), Ellen White said, "Religion was the atmosphere of his home . . . Its moral influence was substantial."¹ When Paul addressed his letter to Philemon, he spoke of the "church in thy house" (Phlm 2). The house of Priscilla and Aquilla also served as a house church (Rom 16:3-5; I Cor 16:19). It was the custom of the New Testament believers to go "breaking bread from house to house" (Acts 2:46) as part of their enthusiastic worship. The early church was known as the "household of faith" (Gal 6:10). The family and the home were at the center of early Christian activity.

Post Apostolic Times
to 1517 A. D.

The amount of available literature from the first fifteen centuries of the Christian era that speaks about home worship and instruction was amazingly limited. This was considered incongruent with the fervor and sacrifice of the noble saints that suffered and those that died for their faith during those many centuries. Although it could not be supported it was conjectured that the spiritual life of the family so dominated their existence that any mention of the various activities of a typical day would have seemed trivial to write about. Also, most literature from this period focused on either individual or corporate worship and

¹Ellen G. White, "Timothy," The Youth Instructor, May 5, 1898, 343.

the added distinction regarding family worship was not discerned.

The quality of the extant sources did suggest that the family was not neglected. Chrysostom wrote about the "domestic church," which would be useful for the salvation of the children and servants.¹ Although not a part of the family worship tradition, Augustine's Confessions have become the source of inspiration for many who have written and practiced lives of piety and devotion.²

During the Middle Ages, the emphasis of worship gradually shifted from the lay ministers and family heads to the ordained ministry. The Church and, more specifically, the altar became the sacred space for worship. The sacrament became central to worship rather than the preaching of the Word. Any kind of worship activity outside the precincts of the church was prohibited. The private reading of the Bible was not allowed.³

Persecuted people worshipped and studied in hiding. Bible study and instruction of the children was very

¹John Chrysostom, "In Genesim Sermo VI," PG 54, 607; "In Epostolam ad Ephesios Commentarius," PG 62, 143. His comments are not so much about family worship as about religious instruction in the home.

²Charles E. Hambrick-Stowe, The Practice of Piety: Puritan Devotional Disciplines in Seventeenth-Century New England (Chapel Hill, NC: The University of North Carolina Press, 1982), 26-27.

³This was confirmed by the Council of Trent in 1547. J. M. Cramp, A Text Book of Popery: A Brief History of the Council of Trent (London: Houlston and Stoneman, 1851), 85.

important to the Vaudois of the Piedmont. The evening meal was a time of special emphasis for worship. Before being seated, the head of the household would say grace and the family would repeat scripture. Then followed the Lord's Prayer. After the meal, all would stand and hold hands and repeat Rev 7:12.¹

The Reformation Years in Europe

Jacob Hutter, a Mennonite, recalled: "In the cellars of houses of his friends, in the forests, in secret places among the hills . . . he gathered together his brethren and ministered to the end."² These Anabaptists worshipped in hiding and memorized the Bible "newly turned into the vernacular."³ The many historical accounts of Christian martyrs are very lucid in their descriptions of the final events of martyrdom; however, they fail to say how it was that these men and women were able to face death singing, exhorting the crowds, and seemingly unafraid of the flames. It may be that the historian recorded the visible, concrete evidence rather than reflecting upon the private, unnoticed spiritual life and devotion that gave the martyr the spiritual power to stand without recanting.

¹Giorgio Tourn, The Waldensians. The First 800 Years (1174 - 1974), trans. Camillo P. Merlino (Torino, Italy: Claudiana Editrice, 1980), 39.

²C. Henry Smith, The Story of the Mennonites (Newton, KS: Mennonite Publication Office, 1950), 63.

³Ibid., 90.

Martin Luther talks about the importance of home training and mentions the necessity of "prayers for morning and evening meals."¹ The Reformation placed renewed emphasis on the Biblical principle of the "priesthood of all believers"² which provided some degree of freedom of worship and Bible study. It also elevated the status of women and the marriage relationship. The family once again became the center of the church and society.³

Calvin, in the sixteenth century, made it a practice of the Geneva church to teach children the precepts of the Bible and encouraged individuals "to teach their families properly."⁴ He also developed the concept of the "Sanctuary Family" in which he suggested that the family was part of the holy precinct of the church.⁵

The study of asceticism and the monastic life is outside the scope of this survey; however, it does underscore the importance placed on devotion and meditation.

¹Small Catechism, VII, in The Book of Concord, trans. and ed., T. G. Tappert (Philadelphia: Fortress Press, 1959), 352-353.

²1 Pet 2:5,9; Rev 1:6; 5:10; 20:6.

³Martin Luther, "The Estate of Marriage," LW, 45:13-15; "Lectures on Genesis", LW 1:198-203 (Gen 2:23 and 3:20); Richard L. Greaves, Triumph over Silence: Women in Protestant History (Westport, CT: Greenwood Press, 1985), 17-18.

⁴J. K. S. Reid, John Calvin Theological Treatises (Philadelphia: Westminster Press, 1954), 38.

⁵Léopold Schummer, "La Famille-Sanctuaire et le Culte de Famille: Ou Comment Transmettre la Foi aux Enfants," La Revue Réformée 40 (February 1989):9-10.

Saint Francis de Sales gave instructions for the development of a devotional life.¹ He broke with tradition by suggesting that the devout life, which had been the exclusive right of clerics, should be extended to soldiers, artisans, and "the home of married persons."² Although Salesian piety emphasized piety in the home, it probably cannot be considered as "family worship," but it does show the importance placed upon worship in the home.

The concept of family worship appears in Puritan literature as a well-defined function of the home environment in the early seventeenth century. Probably the most significant evidence of family worship comes from a study of worship in the Church of Scotland by William D. Maxwell. Prior to 1640, the Church of Scotland insisted that all members come to the local church every morning and evening for hymns and songs. Then, for reasons not stated, a shift was made from the church to the home. Able men were appointed by the church to see "that every family shall have prayers and psalms, morning and evening" and that people should be shown from the pulpit the importance of family exercise. From the records of a Scottish church, dated 30 September 1646, Maxwell quotes an injunction that the minister should "observe and continewe constantlie Familie

¹Jean Pierre Camus, The Spirit of St. Francis de Sales (New York: Harper & Bros., Publishers, 1952), 31-32.

²Francis de Sales, Introduction, I, 3; A. III, 20-21. Hambrick-Stowe, 30.

Exerciese" and that one or two elders were to visit "everie pairt of the parische . . . to sie if it wer done."¹ Books for private worship were made available to the families. Henderson, in his study of the religious life in seventeenth-century Scotland, noted that "family worship was a strong point with the covenanters."² Books were distributed and a special effort was made in 1647 to see that the families were performing their duties. Worship consisted of Bible reading and the singing of the "metrical psalms." In 1680 the Privy council "formally sanctioned the Book of Common Prayer for family worship."³

The first edition of The Practice of Piety by Lewes Bayly was published about 1620. After writing about the importance of private devotions and providing prayers and meditations for the same, he turns to family devotions.

As therefore if thou desireth to have the blessing of God upon thyself, and upon thy family, either, before or after thine own private devotions, call every morning all thy family to some convenient room; and first, either read thy self unto them a chapter in the word of God, or cause it to be read distinctly by some other: If leasure serve, thou mayest admonish them of some remarkable good notes, and then kneeling downe with them in reverent sort,

¹William D. Maxwell, A History of Worship in the Church of Scotland (London: Oxford University Press, 1955), 107-108.

²G. D. Henderson, Religious Life in Seventeenth-Century Scotland (London: Cambridge University Press, 1937), 8-12.

³Ibid., 124.

pray with them in this manner¹

Bayly then follows with a "Morning Prayer for a Family" and provides a similar instruction and prayer for the evening devotions and adds the singing of Psalms.²

Marsden, in his history of the Puritans, comments on their non-conforming habits, "They read the scriptures and books of piety and remember to keep the Sabbath day. They prayed in their families, and they prayed alone."³

Richard Baxter, a Puritan pastor at Kidderminster, England, developed a concept of family worship early in the seventeenth century.⁴ Referring to the priorities of most people, Baxter asked the rhetorical question, "Are they all for God that follow the world so eagerly, that they cannot spare him a serious thought? An hour's time for his worship in their families, or in secret."⁵ More specifically, he uses an expression that is at the heart of the Seventh-day Adventist concept of family worship: "The father and head of every household was its priest, commissioned to lead family

¹Lewes Bayly, The Practice of Piety, 1st ed. (London: n.p., 1620), 219-220.

²Ibid.

³J. B. Marsden, The History of the Early Puritans for the Reformation to the Civil War in 1642 (London: Hamilton, Adams, and Sons, 1850), 340.

⁴Bacon, ed., 2:278.

⁵Ibid.

worship each morning and evening."¹ When Richard Baxter was old, he formed the habit of "opening the doors of the house morning and evening so that the people could come in and join in family worship and hear him preach."²

John Wesley outlined three objectives for the teaching work of the Methodist ministry, and the first obligation was to "revive and guide family worship." He developed his model of family worship after the pattern established by Philip Henry (1631-1696). Wesley placed emphasis on training the children in the use of prayer. He stressed private prayer as well as the ability to participate in family worship. He also counselled that "they [parents] have some time every day for reading, meditation and prayers. . . . Neither should any day pass without family prayers."³ The source of this inspiration may well have come from his mother, Susanna Wesley. In what may have been a form of family worship, she began the custom "to sing psalms and listen to printed sermons, apparently with some discussion of the spiritual problems thus introduced."⁴ During the winter months (1710-1711) some of

¹Horton Davies, The English Free Churches (London: Oxford University Press, 1963), 8.

²Charles F. Kemp, A Pastoral Triumph (New York: Mcmillan Company, 1948), 78.

³The Works of John Wesley, 32 vols. (London: Wesley-Methodist Book Room, n. d.), 20:203-237.

⁴Frank Baker, "Susanna Wesley, Puritan, Parent, Pastor, Protagonist, Pattern," in Women in New Worlds 2:112-131, ed. Rosemary S. Keller, Louise L. Queen, and Hilah F.

the neighbors joined while she read the Order of the Evening Prayer from the Book of Common Prayer.

One of the significant contributions of the eighteenth century came from the Moravian Brethren. Count Ludwig von Zinzendorf who had become tired of the popular proof-text method of using the Bible prepared and published the Moravian Text Book. This piece of devotional literature has been a source of spiritual inspiration for over two hundred years among the Moravian believers and others. Bible-reading sets were prepared and used for both family and personal devotion.¹

Influence in Protestant America

The history of family worship is most easily found in the writings of the Puritan traditions that came over from England in the seventeenth century. When Cotton Mather wrote his history of New England, he included in his Magnalia Christi Americana a tribute to Sir William Phipps, the king's representative, in which he said of him: "He conscientiously attended upon the exercises of devotion in the seasons thereof . . . and in the daily morning and evening service of his family."² When Roger Clapp wrote his

Thomas (Nashville: Abingdon, 1982), 123.

¹A. J. Lewis, Zinzendorf: The Ecumenical Pioneer (Philadelphia: Westminster Press, 1962), 177-178.

²Kenneth B. Murdock and Elizabeth W. Miller, ed, Cotton Mather Magnalia Christi Americana Books, 2 vols. (Cambridge, MA.:Harvard University Press, 1977), 2:344.

memoirs about 1630, he made a special charge to his descendants:

Worship God in your families. Do not neglect family prayer, morning and evening. And be sure to read some part of the Word of God every day in your families, in ordinary course. And be sure to instruct your families in the grounds of religion. And be yourselves patterns by your holy lives and conversations.¹

The prayers and other devotional writings of Arthur Dent and Lewis Bayly continued to be used in the colonies by families in the morning and the evening family assemblies.²

In 1847 the Presbyterian Board of Education published Thoughts on Family Worship as an attempt to encourage families to observe family worship. Devotions in the home was considered "a daily means towards the eternal salvation of your household."³ In 1879 James W. Weir published A Series of Topical Prayers for use in the Family Circle which contained lengthy prayers for Presbyterian Christians.⁴ One of the more practical works regarding family worship was published in 1851 by Charles Deems. The first half of the book is devoted to stressing the importance of family worship and he urges fathers to erect

¹Roger Clapp, Memoirs of Roger Clapp (Boston: David Clapp, 1844), 48.

²Hambrick-Stowe, 146,147, (Arthur Dent, Plaine Mans Pathway, and Lewes Bayly, Practice of Piety)

³James W. Alexander, Thoughts on Family Worship (Philadelphia: Presbyterian Board of Education, 1847), 236.

⁴James W. Weir, A Series of Topical Prayers for use in the Family Circle, (Philadelphia: Presbyterian Board of Education, 1879), 32.

"an altar at his hearthstone."¹ Deems spends considerable time detailing the importance of the father as the spiritual leader in the home. He links the prosperity of the church with the spiritual habits of the home by saying, "You may search Christendom through and not find a single church which is prosperous where family prayer is generally neglected."²

The Reformed Church of America prepared a book of prayers for each day of the week for a four-week cycle and made this available to members in 1873.³

Edmund Morgan makes the observation in his study of the people of Virginia that for the most part they were not as religious as the New Englanders. This was especially true in the Piedmont and Tidewater areas during the eighteenth century. The non-Anglican clergy who ministered in the area observed that family prayers were neglected.⁴ The Book of Common Prayer has been a traditional source of inspiration for families who worship together. Even to the present time the Episcopal church has urged members to use

¹Charles F. Deems, The Home--Altar: An Appeal in Behalf of Family Worship with Prayers and Hymns for Family Use (New York: M. W. Dodd, 1851), 20.

²Ibid., 40.

³Samuel R. Fisher, The Family Assistant or Prayers for the Use of Families (Philadelphia: Reformed Church Publication Board, 1873).

⁴Edmund Sears Morgan, Virginians at Home; Family Life in the Eighteenth Century (Charlotte, VA: The University of Virginia Press, 1952), 81-82.

it as a part of their devotions, both at church and in the home.¹

Family worship has been promoted and practiced in the Baptist faith. An article by Claude Howe indicates that some fragmentation has happened in recent years regarding the practice of home devotions, yet families are urged to make family worship a part of the home environment.²

In 1980 a study was completed for the Mittineague Congregational Church in West Springfield, Massachusetts. Annotated notes were taken for thirty-nine weeks in which family worship was defined and evaluated. The aim of the study was to help the families understand family worship as meaningful and useful.³

In the early eighties (c.1982), Bruce Wilkinson began publishing a devotional guide for families. Each month the subscriber receives a small booklet containing a values-based topic with key Bible verses. Each week of the month provides for spiritual reflection on a different topic along with applications for the Christian life.⁴

¹Irvin S. Mitchell, "Teaching and Encouraging Use of the Book of Common Prayer for Daily Private and Family Devotional Use at Saint Paul's Episcopal Church" (D.Min. thesis, Brite Divinity School, 1984), abstract.

²Claude L. Howe, "Family Worship in Baptist Life," Southern Baptist Heritage 17 (1953): 45-53.

³David Leslie Dickerman, "Family Worship in the Free-Church Tradition" (D.Min. dissertation, The Hartford Seminary, 1980), 251.

⁴Bruce H. Wilkinson, Family Walk (Mt. Morris, IL: Walk Through The Bible Ministries, 1989).

The evidence suggests that family worship was an important part of the faith and practice of most of the Protestant churches in America during the nineteenth century and the first part of the present century. The practice of family worship in some form continues to be promoted among the more fundamental and evangelical denominations.

Since the founders of the Seventh-day Adventist Church came from many of these churches, it is easy to understand how the use of family worship became a part of the spiritual practice of this church.

Family Worship in the Seventh-day Adventist Church

Background

The major concern of the religious awakening of the mid-nineteenth century was the return of Christ to this earth for the second time. A study of the prophecies of Daniel, especially Dan 8:14, led Bible students to conclude that the Lord would return some time in 1843-44. After the time passed with "great disappointment" and confusion, some set new dates, others abandoned religion completely, and another group of individuals returned to their Bibles for further enlightenment. This latter group eventually determined that Christ, instead of coming to this earth, had entered into a final phase of his work in heaven.¹ From

¹Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press Publishing Association, 1948), 1:58.

this group developed the Seventh-day Adventist Church.

The organization of the family worship information for the Seventh-day Adventist Church provides several natural divisions of the material. The contributions of Ellen White are central to the thought and practice of the church and deserve separate treatment. During the years from the beginning of the church until the formation of the Home Commission, it was possible to sense a gradual development in the emphasis on family worship. After 1942, when the Home Commission was merged with the Department of Education, a noticeable change was evident in the emphasis on family worship.

The material presented in this study is representative in that it attempts to provide a balance regarding the concerns of lay writers and ministers and between men and women writers. Representative articles are chosen that adequately demonstrate the "how-to's," the importance of the practice, and other concerns related to family worship.

Ellen Gould Harmon White

To understand the place of family worship among Seventh-day Adventists, it is necessary to review the contributions of Ellen White. From the beginning of her ministry to the church, she was familiar with the concept of the "family altar." During the formative years of the church, Ellen Harmon, as was her maiden name, received her

first vision during a prayer session with five other women "while kneeling at the family altar."¹ Shortly before her marriage to James White on August 30, 1846,² she was present at a home in Stockbridge, Massachusetts, "as Elder White was reading from the fifth chapter of James for family worship...."³ In a Review and Herald article entitled "Duty of Parents to their Children," she inferred the need for family worship.⁴ In 1857, while talking about order in the house of God, she stated that "the proper place to pray for our families is at the family altar."⁵ The incidental nature of Ellen White's first statements on family worship suggest investigator that it was an integral part of the Christian home. It may have been such an important part of the home routine for these early believers that there was no need for admonitions. As the church membership grew and families needed instruction and warning, White began to devote more of her written words to the subject.

In 1864 Mrs. White made a direct appeal to parents:

It is the duty of Christian parents, morning

¹Ellen White, Testimonies 1:58; idem, Early Writings (Washington, DC: Review and Herald Publishing, 1882), 14.

²Arthur W. Spalding, Origin and History of the Seventh-day Adventists (Washington, DC: Review and Herald Publishing, 1961), 1:127.

³Ellen White, Life Sketches (Mountain View, CA: Pacific Press Publishing, 1915), 75.

⁴Ellen White, "Duty of Parents to Their Children," Review and Herald 19 September 1854, 45-46.

⁵White, Testimonies, 1:145-146.

and evening, by earnest prayer and persevering faith to make a hedge about their children. They should patiently instruct them, kindly and untiringly teach them how to live in order to please God.¹

The next year, she and James White prepared a series of six pamphlets entitled Health or How to Live. In one of her articles, Ellen counseled that every day the father in a Christian family should commit his children to God in prayer at the family altar.² She stressed the importance of the role of the father as "Priest of the household, laying upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise."³ The 7 August 1884 issue of the Signs of the Times carried an article that may be her first direct and significant counsel regarding family worship. In it she stressed regularity and importance. She emphasized that it should be short, interesting, adapted to the age of the hearers, and that the parents should make preparation for this special time with the family.⁴ Many of her statements in the following years addressed the how-to's of family worship.

While in Australia, she wrote that the children should take part and gave a model for the family to follow.

¹Ibid., 398.

²Ellen White, Selected Messages, 3 vols. (Washington DC: Review and Herald Publishing, 1958), 2:438-440.

³White, Testimonies 1:547; also 2:281; 2:701.

⁴Ellen White, "Family Prayers," Signs of the Times, 7 August 1884, 1-2.

"Let all bring their Bibles and each read a verse or two. Then let some familiar hymn be sung, followed by prayer."¹ Shortly after 1900, Ellen White wrote a small appeal regarding family worship in which she urged that parents should make a hedge about their children. "They should pray with full faith that God will abide with them and that holy angels will guard them and their children from Satan's cruel power."²

Although no new thoughts were added to the counsels regarding family worship, it is evident that it held a special place in her concerns for the families of the growing church. When she talked about Bible teaching and study in the book Education, she devoted a couple of paragraphs to the importance of family devotions and gave direction on how to make it effective. Most significantly she says, "Let the services be brief and full of life, adapted to the occasion, and varied from time to time. Let all join in the Bible reading and learn and often repeat God's law."³

The profound influence of the writings of Ellen White continues to be felt through the counsel she gave on the importance of the home. Many of the writers that have written on the subject of family worship have used her

¹White, Testimonies, 6:357.

²Ibid., 7:42-43.

³White, Education (Mountain View, CA: Pacific Press Publishing, 1903), 186.

writings as the source of their authority and inspiration.

Family Worship in the Adventist
Church c.1850 to 1922

Possibly the first reference to family worship appeared in the 18 September, 1855 issue of the Review and Herald. It is an exhortation regarding the importance of family devotions.¹ Many of the family worship articles in the early Adventist periodicals were reprints from other sources. Of the almost forty articles that appeared before 1900, twenty were reprints or only mentioned family worship in an incidental manner. In 1857, Jesse Dorcas wrote an article for the Review and Herald in which she speaks about the need for family worship and the evils of tobacco.² In 1858, A. S. Hutchins wrote a six-part series on "Prayer," and in the fifth article he included a section on the importance of family worship. He added a lengthy quote from an unnamed author to support his presentation.³ In this same year, three other contributions were made on the subject. Three years later, three more articles concerned family worship. For the next nine years (1862-1870), no articles appeared on the subject. In December 1871, R. F. Cottrell stressed the importance of having family worship

¹Author unknown, Review and Herald, 18 September, 1855, 46-47. The piece carried no title.

²Jesse Dorcas, "To the Wise," Review and Herald, 29 October 1857, 206.

³A. S. Hutchins, "Prayer", Review and Herald, 29 July 1858, 85.

before breakfast, saying that we should worship God before we serve ourselves, that the "most prevailing prayers" of the Bible were "accompanied with fasting," and that the "mind is more active and clear before eating." He also mentioned it was easier to collect the children and hired helpers before breakfast.¹

For the rest of the years of the nineteenth century one or two articles on family worship appeared almost every year. In 1884, J. O. Corliss wrote a series entitled, "Important Questions for Church Members." His second question was, "Do you have family worship regularly?" His definition was more closely related to the act of worship rather than a time for instruction. "It is a daily recognition of God as the source of all blessings, as well as an acknowledgement of dependence upon Him for future help." He listed some "how-to's" and emphasized the role of the father as the spiritual leader in the home.²

In 1897, S. M. I. Henry began writing short articles entitled "Studies in Child Culture" for the Review and Herald. This feature addressed many facets of parenting and child development. Although she did not refer to family worship by name, she said the father and mother should be united in this "home church." Also, "the home circle should

¹R. F. Cottrell, "Reasons for Having Family Worship before Breakfast," Review and Herald, 5 December 1871, 197.

²J. O. Corliss, "Important Questions for Church Members," Review and Herald, 29 April 1884, 283.

be in the highest sense a branch of the church."¹

In this same year, Frederick Griggs, in an article on religious education, made an interesting inference about family worship. He posited that because religious education is so important, "ought it not be brought into the day-school, rather than left alone to the home and the Sabbath-school?" He lamented that in too many homes there was "little that can be called religious instruction during the day, aside from the hours of worship."²

By the 1900s the editors of SDA periodicals were using only an occasional reprint from other sources in their layout, and these were usually a part of a larger article. One quoted a young layman as saying, "When a man gives up family worship, he is gone." The author urged his readers not to abandon family worship.³ Many of the authors used quotes from the writings of Ellen White.

As early as 1907 the newly formed Missionary Volunteer Department began publishing a list of Bible verses to be used each year for personal devotions. This became known as the Morning Watch Calendar.

In 1914, G. B. Thompson wrote an excellent article and included a lengthy passage from the publication Week Day

¹S. M. I. Henry, "Studies in Child Culture," no.17, Review and Herald, 28 September 1897, 612.

²Frederick Griggs, "The Church and Its Schools," Review and Herald, 6 July 1897, 422.

³H. F. Phelps, "A Short Sermon by a Layman," Review and Herald, 16 June 1904, 8-9.

Religion. He implied that there is a right and a wrong way to conduct worship in the home. "The seasons spent in a home where family worship is conducted as it should be will leave in the memory a fragrance that time cannot efface."¹

An article by Cora Palmer appeared in Life and Health in 1906. It said that the "Corner-stones of the family altar are love, order, mutual confidence, and personal responsibility." Family worship was seen as a "mighty factor in the making of a home." There was a sense of balance about her description of family worship.² In another essay that stressed the importance of family worship, a beautiful definition was given of a family at the "home altar":

Surely there can be no more joyful sight for the angels, than to behold the father and mother bowed together with their children about the home altar each morning and evening, mingling their petitions in fervent request for one another and for the success of God's work in the earth. This is family worship.³

Both Meade Mac Guire⁴ and Mrs. Alfred Shyrock had articles in the Review and Herald in 1916 and, like many

¹G. B. Thompson, "Family Worship," Review and Herald, 12 November 1914, 5. citing Week Day Religion 79-81. No further detail given on quote.

²Cora E. Palmer, "The Children at Family Worship," Life and Health, March 1906, 79-81.

³T. E. Bowen, "The Family Altar," Review and Herald, 14 January 1909, 9.

⁴Meade MacGuire, "The Family Altar," Review and Herald, 7 December 1916, 8-9.

authors, they quote rather extensively from Ellen White.¹ In that same year, J. M. Cole suggested that "The misbehavior of many of the children of professedly Christian parents was often due to the neglect of family worship."² Two years later, the wife of I. H. Evans wrote: "No Christian custom is more fruitful for good, or more helpful to the members of a household, than family worship."³ She placed family worship on the same level of importance as Sabbath keeping, tithing, and honoring one's parents. Her advice on conducting family worship included prayer, Bible reading, and participation of the children, and she amplified the worship aspect of family devotions. One section in S. N. Haskell's Bible Handbook, entitled "Family Prayer" listed verses from the Bible that may be used to support the importance of worship in the home.⁴

Many writers wrote about the importance of family worship, but few said anything about the results of daily worship in the home. In the "Our Homes" section of a 1919 issue, Mernie Lewis said: "A few moments spent in Bible study and prayer by the entire family will do much to smooth

¹Mrs. Alfred Shyrock, "The Duty of the Father to the Family," Review and Herald, 22 June 1916, 14; MacGuire, 8-9.

²J. M. Cole, "Family Worship," Review and Herald, 29 June 1916, 8-9.

³Mrs. I. H. Evans, "Family Worship," Review and Herald, 31 January 1918, 14.

⁴S. N. Haskell, Bible Handbook (South Lancaster, MA: Bible Training School, 1919), 71-72.

the daily path and make life worth living.¹" She listed such things as bread baking, sleeping, and washing as tasks that could get in the way and prevent family devotions.

One of the last authors on family worship, who published before the formation of the Home Commission, was Vesta Cady Farnsworth. Her article stressed the role of the father, underscored the importance of family worship, and provided how-to's for making it effective.²

During the first seventy-two years of the movement that emerged as the Seventh-day Adventist Church, the emphasis on family worship developed from a few incidental remarks in the official journal to a variety of individuals who spoke out on the subject. The early influence of Ellen White became a major source of direction for those advocates of this family ritual.

The Home Commission 1922-1942

In 1913, when Ellen White was eighty-six years old, she asked Arthur W. Spalding to join her at her Elmshaven home near St. Helena, California. During his stay, she impressed upon him the importance of the home and the work of parents in training their children.³ Spalding, who had

¹Mernie Lewis, "The Family Altar," Review and Herald, 10 July 1919, 21-22.

²Vesta C. Farnsworth, "Family Worship," Review and Herald, 11 March 1920, 16-17.

³Spalding, Origin and History, 200-201.

already distinguished himself as an author,¹ began to write more articles emphasizing the home and parenting. This time spent with Ellen White left a profound impression on Spalding, and in the following years, he wrote and spoke more about family worship than any other Adventist writer.²

As a result of the challenge received from Ellen White, Spalding and a group of workers "loosely" organized the Home Commission of the General Conference in 1919. Their goal included the "training of parents and the upbuilding of the home." Then at the 1922 General Conference, the commission was launched as a formal organization of the church.

Spalding was secretary of the commission for the duration of its function. One of his early articles regarding the home inferred "family worship." He wrote: "I shall keep with Him a morning watch. . . . I shall learn how to organize the life of my home so that my children shall be prepared and fortified for living the Christian life."³ Spalding and many others who wrote about home worship during this time saw this family ritual as a time for spiritual instruction. He defined family worship as a "period of

¹Over fifty articles had appeared in the Review and Herald and The Signs of the Times. He had also published the book Man of Valor, (Washington, DC: Review and Herald Publishing, 1908).

²Arthur W. Spalding's contributions to family worship are reported in the chronological context of this study.

³Arthur W. Spalding, "Let's Prove It," Review and Herald, 5 October 1922, 17.

instruction appropriate to the age of the participant, and of a spiritual culture which fixes the habit of reverence and faith."¹ He considered it the center of all religious teaching in the home and was one of the first authors to talk about the reasons people neglect the "family altar". During this same year (1924), Spalding wrote to the Review and Herald readers regarding the problems encountered by wives married to unbelieving husbands. He first appeals to young women not to consider marriage to unbelievers, but if it has happened then, "Pray and have . . . The family altar . . . set up in the home by the young husband and wife at the very first of their married life," implying that it was necessary to have it in place when the children come into the family.² Later in the year, Spalding urged Sabbath keepers to make the observance of family worship a special event at the opening and closing of the sacred hours, "if for no other reason than to distinguish the Sabbath."³

In December of 1926, Arthur Spalding wrote again for the Review and Herald on family worship and answered the question, "Why should we have family worship?" He said that since "we are the children of God and that we love Him, we should worship him," implying that adoration and praise are

¹Idem, "The Family Altar," Review and Herald, 3 April 1924, 11.

²Idem, "Family Worship," Review and Herald, 17 April 1924, 13-14.

³Idem, "Family Worship and the Sabbath," Review and Herald, 10 July 1924, 15-16.

as important as instruction. In this article, he also introduced a plan for the Home Missionary Department to have a regular "Family Altar" feature in the issues of the Review and Herald for 1927.¹ A careful review of the fifty-two issues of 1927 reveals that the "Family Altar" suggesting programs appeared only twenty-six times. After September 22, the idea was discontinued.

Beginning in 1929, Spalding authored and co-authored a five-volume set of books on the family and the home. In the first book, Makers of the Home, he devoted one paragraph to the need for the establishment of a family altar in every home. He stressed the role of the father as the spiritual leader in the home. Family worship and the Sabbath were seen as "the two 'religio-social' institutions that aid the father in the moral and religious training of the child."² His description of an effective family worship included brevity, singing, Bible study, and prayer. The exercise should be interesting and geared to the age of the child. In the book Through Early Childhood, co-authored with Belle Wood-Comstock, he talked about family worship in the context of character building. ". . . The habit of reverent worship is a force that guides aright in all the experiences of life. Reverence is the prime foundation of high

¹Idem, "The Beacon of the Home," Review and Herald, 23 December 1926, 2.

²Spalding, Makers of the Home (Mountain View, CA: Pacific Press Publishing, 1928), 214, 229-230.

character."¹ During his tenure as secretary of the Home Commission, he published a series of pamphlets related to family life. The title of number four of the series was Family Worship, Its Importance and How to Conduct It. In this writing he outlined the purpose of family worship, listed some causes why people neglect to have family worship, talked about the dilemma of having non-believing spouses, and explained how to conduct worship in the home.² This was probably Arthur Spalding's most comprehensive statement on family worship. By the mid-thirties, no more articles appeared bearing his name until near the end of his life in 1953. He continued as director of the Home Commission until it merged with the Department of Education in 1941.³

Although Spalding published more on the subject of family worship than any other person, he did not dominate the pages of Adventist literature during the years of the Home Commission. At least twenty-seven other individuals wrote about family worship during this period (1922-1941). The multiplicity of authors suggests that concern about the family and religious instruction and worship in the home was

¹Arthur W. Spalding and Belle Wood-Comstock, Through Early Childhood (Mountain View, CA: Pacific Press Publishing, 1930), 168-172.

²Arthur Spalding, Family Worship, Its Importance and How to Conduct It (Washington, DC: Review and Herald Publishing, c. 1927).

³Idem, Origin and History, 202-205. The following year the Commission was merged with the Department of Education.

shared by most of the church thought leaders of the time. Often the authors of articles were members of the editorial staff of the paper or held responsible positions in schools or churches. G. B. Thompson, while associate editor of the Review and Herald, wrote: "I fear that in the homes of many who profess to be looking for the return of Jesus, the family altar is not set up."¹ He stressed that "we need the protection of God, and daily in the home the whole family should commit themselves to God in prayer."²

During 1923, Mrs. J. W. Mace reported on the success of the "Family Prayer Circle" that she had started in January. Members were urged to sign a pledge card stating that they would faithfully have family worship in the home. She reported that 4,318 people had signed the covenant card.¹ The influence of the Home Commission reached the islands of the South Pacific. A missionary reported from the Solomon Islands that family worship was being taught to the native members urging that "morning and evening worship is both a Christian duty and a privilege."² Their method

¹G. B. Thompson, "Family Prayer", Review and Herald, 22 March 1923, 3.

²Ibid.

¹Mrs. J. W. Mace, "The Family Prayer Circle," Review and Herald, 26 April 1923, 11-13.

²Mrs. M. Wicks, "Family Worship as Conducted in the Solomon Islands," Review and Herald, 19 June 1924, 9.

was to ring a bell to signal everyone that it was time for family worship in the compound chapel. When one family stopped attending, she went to investigate, only to find the family worshipping in their home.

Another worker's wife wrote an article tracing the concept of family worship through the stories of the Bible. Her great concern was that "There is a dearth of spirituality in Seventh-day Adventist homes."¹ This could be remedied by returning to the practice of family worship as she remembered it when the church was much younger.

In addition to Spalding's contributions during 1927, Vesta C. Farnsworth wrote that "every father should feel a special interest in family worship"² and make a special effort even while away at work. He could "use a few minutes of his rest hour at lunch time to prepare for this best of all seasons with his family."³ She counseled that parents "adapt the exercise to the age of the children."⁴

Many articles and references to family worship stressed its importance and often listed ways to make it effective. Mrs. C. A. Wood came close to suggesting that family worship was also a time for family togetherness. "We

¹M. A. Loper, "Family Worship," Review and Herald, 13, November 1924, 12-13.

²Vesta C. Farnsworth, "Family Worship," Review and Herald, 24 March 1927, 16-17.

³Ibid.

⁴Ibid.

all need the solidifying influence of a short period together, thinking of our eternal interests, why we live, and where we are going."¹ In 1931, C. L. Butterfield reported a church survey that indicated that 75 percent of the members were not having family worship.² A house-to-house canvas reported in the Canadian Watchman indicated that only two out of ten were having home devotions.³

Flora Williams was concerned about the "fallen altars" and commented that if there were more altars there would be less sin. She talked about doing something special for family worship on the Sabbath.⁴ The sacrificial model of the Old Testament was often cited as evidence for regular morning and evening worship. This theme was very well developed by W. E. Read. He listed six criteria that should be observed in the conduct of family worship. They include an interesting program, a fixed hour, regularity, morning and evening seasons, and the sabbath hours. All family members should be present. He supported each point with

¹Mrs. C. A. Wood, "Family Worship," Review and Herald, 14 May 1931, 19.

²C. L. Butterfield, "Family Worship," Review and Herald, 17 December 1931, 14-15. He does not state if this was an Adventist church, and he may be using the figures only as emphasis for his exhortations.

³Murl Vance, "An Alarming Condition, Revealed by Personal Home-to-Home Investigation," Canadian Watchman, August 1939, 13.

⁴Flora H. Williams, "The Family Altar is Fallen," Signs of the Times, February 4, 1936, 12-13. A similar article by the editors appeared in the Canadian Watchman "Is There a Family Altar in Your Home?" April 1937, 4-5.

quotes from Ellen White.¹

Not many authors addressed the topic of family worship by the use of negative comments; however, Marjorie Burns' article, which appeared in 1941, quoted an individual as saying, "My parents taught me to hate family worship."² She presented the various ways that this came about. The session was too long, and "their seeming disregard for my feelings made me very resentful."³ She presented several strategies to avoid this dilemma, such as keeping worship short, making it interesting, and involving the children.

During the twenty years of the Home Commission, more articles were published about family worship than any similar time period. The average number of articles for those years was 3.2 per year, with 1927 having the most articles (16) on the subject of family worship. From 1900 to 1922 the average was 2.3 per year, and for the first fifty years of SDA history, it was about .84. We may still be experiencing the effect of those years, because since 1941, the average has remained about 2.3 articles per year in all the works published by Seventh-day Adventists. During the years after the Home Commission was discontinued, articles appeared that placed emphasis on the importance of

¹W. E. Read, No title, Review and Herald, 2 March 1939, 5.

²Marjorie Burns, "Family Worship," Review and Herald, 7 August 1941, 15-17.

³Ibid.

family worship.

Family Worship: The Adventist
Church after 1942

More than one hundred articles appeared in the major English-speaking Adventist journals in North America.¹ This does not include articles in the Union papers or books written by Adventist authors and published in non-SDA companies.

In keeping with the design of this survey of the literature, the following observations are a chronological representation² of the scope and depth of family worship in the Seventh-day Adventist Church from 1942 to 1989.³ The study is divided into time frames approximating the sets of years that include a complete cycle of high and low activity on the subject of family worship.

Period 1942 to 1947

Early in 1942, Carlyle B. Haynes contrasted two families, one where family worship was not conducted and the other where it was a part of the home routine. He listed

¹The Review and Herald is also known as Adventist Review. Approximately 85 of the 110 articles appeared in this periodical. The remaining 20 percent were spread about evenly between the Youth Instructor, Signs of the Times These Times, Ministry, other periodicals, and books.

²For a complete chronological list of all references not used in this report of the literature, please see Appendix A.

³This is an arbitrary cut-off date for convenience of the study.

the benefits that came to the family that had a strong Christian emphasis in the home.¹

In a two-part series, Greg Robinson urged the importance of family devotions by saying, "Remove the altar of worship from the heart of the individual, the family, the community, or the nation, and the very framework of civilization is affected for ill."² He stated further that "The altar of worship of the Creator continues to be the foundation of the family."³ In the second article he stressed the importance of family worship, and included the methods for conducting the exercise based on information from Ellen White.⁴

A poem titled "Family Devotion" celebrated family worship.

Have you builded an altar of love in your home,
Where you and your loved ones can pray,
Where father and mother and children can come,
To give thanks at the close of the day?

Have you builded an altar of praise to your God,
Where parents and children can pray
In the morn's early moments to ask Him for help
To carry you safe through the day?

Have you builded an altar devoted to song,
Where sweet hymns of salvation you sing,
Where you study His word and earnestly long

¹Carlyle B. Haynes, "Home Religion," Review and Herald, 1 January 1942, 4-6.

²Greg C. Robinson, "The Family Sanctuary," Review and Herald, 19 February 1942, 14-16.

³Ibid.

⁴Idem, "The Family Sanctuary," Review and Herald, 26 February 1942, 16-18.

To be ready each one for your King?¹

In this same year, a writer called family worship the "archstone, which completes and locks the members of the family together as one in all that pertains to homemaking."²

Agnes Caviness regretted that families neglected the family altar, or, that, in some homes, it had never been erected. In her article she described a home where expectations were confused. The husband thinks the wife will start the practice and she waits thinking he will take the initiative and begin family worship. Each is waiting for the other to begin. The author sees the problem as related to expectations, pride, and lack of skills. Often the lack of action is hindered by trivial interest.³ In contrast, W. A. Spicer implied the same lesson by describing a young couple that pledged to have family worship from the beginning of their married life. They kept the pledge throughout the years and enjoyed its benefits.⁴ These two articles were unique in that they presented actual life-experience situations.

Four articles appeared from September 1943 to

¹Siegfried M. V. Sandstrom, "Family Devotion," Review and Herald, 16 April 1942, 14.

²J. F. Wright, "Making the Home a Bethel," Review and Herald, 23 July 1942.

³Agnes Lewis Caviness, "The Family Altar - - Unereected or Neglected," Review and Herald, 23 July 1942, 14-16.

⁴W. A. Spicer, "The Foundation of a Christian Home," Signs of the Times, 8 December 1942, 12.

September 1946, all written by women.¹ All dealt with the general theme of making family worship attractive to young children. Mary Hammond Lloyd used many statements from Ellen White to emphasize that it "requires much time, prayer, and patience" to have an effective worship for the children.² The importance of family worship was revealed by Louise Olsen Walther when she recalled how she enjoyed the precious moments at the family altar when she was a child. She felt that "Religion in the home gives permanency and stability to marriage."³ In an article entitled "The Happiest Hours of the Day," May Bradley illustrated why, oftentimes, children do not enjoy family worship. Such things as the reading of long chapters and reciting lengthy prayers tended to make the young restless. She also supported her observations with many quotes from Ellen White.⁴ Mrs. Rockwell's article went into detail about how to conduct family worship. She emphasized the importance of allowing the children to pray so the young would learn to pray and communicate with God. The worship hour should be

¹This is a bit unusual since usually there was almost an equal number of articles written by men and women.

²Mary Hammond Lloyd, "Making Family Worship Attractive to Children," Review and Herald, 23 September 1943, 14-16.

³Louise Olsen Walther, "Are You Planning a Home?" Signs of the Times, 4 September 1945, 6.

⁴Mae Carberry Bradley, "The Happiest Hour of the Day," Review and Herald, 13 December 1945, 14-15.

"interesting and vital" to the minds of the young.¹

In 1945 Lynn Wood wrote the first Morning Watch devotional book entitled Mysteries Unveiled. These devotional books have been published every year since that time. Every third year, a devotional book containing the writings of Ellen G. White is published. The adult devotional has been used for both private devotions and family worship. Each page contains an inspirational thought for the day.² In later years (starting 1962) the idea was expanded to include books written for juniors and youth.

In 1946, the Ministerial Association of the General Conference of Seventh-day Adventists, sponsored the publication of a small book entitled Communion with God. Chapter 32 of this book was dedicated to family worship. A quote from Ellen White was used to demonstrate the relationship between the sacrificial pattern of the Old Testament and having family worship morning and evening.³

Period 1948 to 1952

Soon after the war years, the social and psychological changes in society began to impact on the

¹Mrs. L. L. Rockwell, "How to Make the Worship Hour Interesting and Vital," Review and Herald, 26 September 1946, 13-14.

²Seventh-day Adventist Encyclopedia, (year ed), s.v. "Morning Watch"

³Ministerial Assoc. of SDA's, Communion With God, (Mountain View, California: Pacific Press Publishing Association, 1946).

family setting. More and more mothers were seeking work outside the home. Television became a household source of news and entertainment. An increased emphasis on materialism was felt, in part as a result of the impact of television programming. Also, a growing emphasis of psychology as a means of helping one to understand the way the human mind operates began to have its influence. It was possible to detect to some degree these trends in the writings related to family worship.

The next set of years in which many articles appeared on the subject of family worship was 1948 to 1951 (11 articles, 1 book). In the first of two articles that appeared in 1948, Gladys Wakefield said that "the best of family worship is reflected in our every act of daily living. The family altar helps the entire family move toward a higher plane of daily living and a greater insurance of eternal life."¹ In a nostalgic setting, Wakefield recalled an old colonial custom of eating breakfast around a large table and then having family worship before the family separated for the duties of the day. Changing times have caused this custom to be left out of the routine in many homes, and she urged families to regain this family habit.

In this same year (1948), D. A. Delafield, in an article entitled "The Elijah Message," devoted a section to

¹Gladys Scott Wakefield, "All Things Come Home at Eventide," Review and Herald, 29 January 1948, 14.

restoring the family altar. He painted a word picture by saying:

Family worship is begun, and the father of the home becomes the priest who, morning and evening, places upon the altar of prayer the precious incense of surrendered lives and the fire of holy consecration.¹

Toward the end of the year, he listed family worship as one of the elements that would "make the home a palace, and save the young people from the fatal twisting of values."² In February of the following year, his emphasis was on the family that prayed together. The Review and Herald began a special feature on prayer, and urged parents to begin prayer lists and each Friday evening write answers to prayer in a record book. He urged them to send in a report of answered prayers that could be published for others to share.³

A short article appeared in the Signs of the Times in 1949 on the importance of religion in the home, stating that "only as true religion is taught and exemplified in the home can a people be strong spiritually."⁴ A. V. Olson extended the importance of family worship to the development of the Adventist Church. It was his conviction that it had

¹D. A. Delafield, "The Elijah Message," Review and Herald, 5 February 1948, 14.

²Idem, The Elijah Message, Review and Herald, 7 October 1948, 13.

³Idem, The Elijah Message, Review and Herald, 10 February 1949, 14.

⁴Francis A. Soper, "Family Religion," Signs of the Times, 30 August 1949, 4, 11.

a "tremendous influence," but he failed to explain the ways that this may be identified. Like many writers, he made an analogy to the morning and evening sacrifice for support of the daily practice of this family event.¹

In what may have been Arthur W. Spalding's last printed article before his death in 1953, he related the witness of his daughter who felt that family worship was one of the home agencies that "helped most to keep me in times of temptation."² In this writing he emphasized the importance of the Friday night and Sabbath evening worship time. It should be an enjoyable time together with variation, maybe a little longer, but only as it is interesting and appealing to the participants. The "Voice of Prophecy" radio broadcast published a small booklet in 1951 which included a chapter on the importance and practice of family worship, stressing that it must be made interesting.³ During 1952 only an incidental reference was made to family worship in Ministry magazine. R. R. Figuhr made an appeal in the Review and Herald for a renewal of the family-altar tradition.

There was a time in this country when men looked to God for divine direction in their affairs.... This spiritual perception was fostered daily around

¹A. V. Olson, "The Family Altar," Review and Herald, 29 June 1950, 8-9.

²Arthur W. Spalding, "Ties That Can Never Be Broken," Review and Herald, 7 September 1950, 11-12.

³Helen K. Oswald, The Family's Sacred Hour (Los Angeles: Voice of Prophecy, 1951), 34.

family altars by believing and Godly parents.¹
 He felt that families who "faithfully maintain the family altar. . . will be prepared to meet successfully the severe problems of this day."²

Period 1953 to 1958

One interesting observation about the next three or four years of increased emphasis on family worship was that many of the contributors were individuals who were known to most Adventist because of their wide areas of service. Archa O. Dart wrote many articles about the family. He was a leader of youth and family ministries. He responded to the question, "Shall we have family worship?" by saying, "The family altar is just as important as the breakfast table."³ He provided guidelines for an effective family worship. It should be interesting, at a regular time and place, and not too long. There should be singing, it should be a joyful occasion, and it should be presented in the language of the hearer. He stressed that "children will love the worship hour when it is well planned."⁴

W. H. Branson, who served as president of the General Conference of Seventh-day Adventist, wrote: "No

¹R. R. Figuhr, "Remember the Family Altar," Review and Herald, January 3, 1952, 4-5.

²Ibid.

³Archa O. Dart, "Shall We Have Family Worship?" Review and Herald, 16 July 1953, 10.

⁴Ibid.

child born to Christian parents should be able to remember a day when the voice of prayer was not heard or when the song of praise was unknown."¹ He suggested that the "Godly household has always depended upon the family altar."² He is one of the few authors who connects family prayers with the prophetic implications of Mal 4:5,6:

Family prayer is the means ordained of heaven to draw the hearts of the parents to the children, uniting them in a spiritual fellowship that will be a sure defense against the wiles of the enemy and that will endure unto life everlasting.³

At the 1954 General Conference session held in San Francisco, Andrew Fearing presented to the delegates the mid-day sermon (May 29) entitled "Should the Lamp Flicker in Your Home?" The major thrust of his message was the powerful influence of the home. He portrayed the father as the central person in the spiritual leadership of the home. He spoke at this gathering about the negative impact of TV on the home environment, suggesting that it was hard to have family worship after watching television.⁴

Alberta Jacobs stressed the importance of proper planning for family devotions. Parents were urged to plan their evenings so that the children would come to know their

¹W. H. Branson, "Blessings of the Family Altar," Review and Herald, 31 December 1953, 3.

²Ibid.

³Ibid. 4.

⁴Andrew C. Fearing, "Should the Lamp Flicker in Your Home?" Review and Herald, 31 May 1954, 119-121, 144.

parents as loving, caring members of the family. Family worship was seen as one of the most important events of the evening.¹ Beatrice Wornow urged parents to build and maintain family altars.²

Only two articles surfaced for the years of 1957 and 1958, and both were incidental in nature. One included the statement, "It is tragic that there are Adventist homes in these perilous times where there is no family worship."³ The other mentioned family worship as one of the things done to establish a family altar. The author implied that the "family altar" was more than just the morning and evening devotional time.⁴

Period 1959 to 1968

The years 1959 and 1960 were productive years for the family worship theme. From May 1959 to July 1960 (15 months) eleven articles appeared. The first reference was a poem containing the line, "But the dearest of all my altars was raised at my mother's knee."⁵ Another article

¹Alberta B. Jacobs, "Those Evenings Together," Review and Herald, 9 February 1956, 12-13.

²Beatrice Wornow, "Building Altars," Review and Herald, 24 May 1956, 12.

³W. Duncan Eva, "Religion in the Home," Review and Herald, 27 June 1958, 172.

⁴Wilhelmina Nivison, "Key to Family Living," The Youth Instructor, 27 August 1957, 15-16, 19-20.

⁵John H. Styles, Jr. "My Altar," Review and Herald, 14 May 1959, 12.

emphasized that the prayer habit was best taught when children are very young and enjoy doing creative, learning activities.¹

In January 1960, Kathryn Cash's three-part series on family worship appeared. She stressed that the heart of the home should be the family worship hour, not TV. Young couples may set up the family altar, but when children arrive it is often neglected. She wrote that parents should continually "remodel" the program as the children grow older. Each stage of the child's development demands a different approach. In her last article, she presented some strategies for making changes in the program.² Later in the same year, Theda Kuester wrote two articles specifically about worship for toddlers and three-year-old children. She used statements from Ellen White to support her emphasis and dedicated a special section to family worship on Friday evening.³

Only nine references were found for the next seven years that spoke to the issue of family worship. A small book written by Ethel Mae Watson included a section on the

¹L. A. Skinner, "Family Worship and Pre-school Children," Review and Herald, 21 May 1959, 12.

²Kathryn Barnett Cash, "Family Worship, Heart of the Home," Review and Herald, 7 January 1960, 12-13; "Foundation Stones for Successful Worships," Review and Herald, 14 January 1960, 12-13; "Planning the Worship Period," Review and Herald 21 January 1960, 12-13.

³Theda Iles Kuester, "The Toddler's Worship," Review and Herald, 5 May 1960, 12-13; "Worship for the Three-year-Old," Review and Herald, 12 May 1960, 12-13.

family altar. She stressed the importance of this family function and gave strategies and instruction about how to have an effective worship.¹

During this period, Miriam Hardinge was commissioned to write the first junior devotional. In 1962 the Review and Herald Publishing Association published Begin Today with God.² This book of junior daily devotionals has been used more often for the purpose of family worship.

When John Cannon spoke about the role of the father as the spiritual leader in the home, he said: "He is accountable to God for the religious exercise of the home. He should see that morning and evening worship are conducted."³ In 1963, C. D. Martin presented a report on the religious life of SDA youth. The survey revealed that of the youth who responded, 55.9 percent said they did not have regular family worship in their home. One girl expressed her opinion, saying, "My major problem centers around the fact that we do not have family worship."⁴ Judy Mathis believed that family worship was necessary "to

¹Ethel Mae Watson, Where Is Thy Flock? (Mountain View, CA: Pacific Press Publishing, 1961), 39-42.

²(Washington, DC: Review and Herald Publishing, 1961).

³W. John Cannon, "Building a Home," Review and Herald, 14 March 1963, 10-11.

⁴C. D. Martin, "Teen-age Profile," Review and Herald, 12 December 1963, 2-4.

strengthen and sustain family life."¹ She saw this family ritual as a very "Christian act." During this same time, a group of concerned members of the Pacific Union College community prepared a small booklet called Communion with God. They devoted a chapter to family worship. The importance of family worship was stressed and strategies were presented for making it affective. Many quotations from Ellen White were included.²

In 1966, an interesting awards ceremony took place at the General Conference session in Detroit. Two hundred fifty-eight married couples were presented to R. R. Figuhr, General Conference president, as honored "Parents of Distinction." The qualifying criteria for this distinction included "family worship daily." They also had to have sent all their children to Seventh-day Adventist schools, their children had to be at least sixteen years old, and all had to be members of the church. If they were married, they had to have SDA companions. When selected honorees were asked what significant thing made the difference for them, many recalled family worship as the most determining factor.³

Lucia Lee urged the "re-institution of this almost

¹Judy Mathis, "Families That Stay Together," Youth Instructor, 24 December 1963, 9-10.

²C. M. Mellor et al., Communion with God (Mountain View, CA: Pacific Press Publishing, 1964), 64-65.

³Archa O. Dart, "Parents of Distinction," Review and Herald, 8 September 1966, 10-11.

forgotten family event."¹ She recalled rather nostalgically the times when "Father was head of the household and family worship was practiced by most families in America." This reoccurring theme about the disappearing family altar suggests that things were better, that family worship was practiced more faithfully by past generations. However, the impressions of this study suggest that the emphasis and the frequency of family worship has changed very little over time. Parents who are deeply religious, who have a spiritual concern for the Christian values of their offspring have done what was necessary to pass on their religious heritage. The various surveys encountered by this study report about the same statistics which indicate that 50 percent of the families or individuals questioned have some form of worship in the home.

Period 1969 to 1974

Another time of increased activity regarding family worship began in 1969. Madeline Johnston underscored two basic principles for an effective family worship: "Have a regular time for your worship periods, and keep each session short but interesting." She included many "how-to's" for making this possible.² Later the same year, a two-part series by Kenneth Wood addressed the family worship issue.

¹Lucia H. Lee, "Recharge Your Souls," Review and Herald, 5 October 1967, 11-12.

²Madeline S. Johnston, "Come Let Us Worship," Review and Herald, 20 February 1969, 8-9.

The April article presented two significant reasons why it is important: (1) "Husbands and wives . . . find their love supernaturally strengthened and deepened as they study God's word together and lift their voices in prayer;" (2) "Children brought up in a home where the family altar has been erected develop a natural attitude towards religion and worship."¹ In May, Wood listed some guidelines for conducting the family worship, such as keep it short, include music, read from the scripture, and "talk to God in prayer."²

The Beach family, as reported by Mrs. Beach, felt that worship brought them closer to God and nearer to one another. In fifteen years, the family worship routine was never interrupted. They did many things to keep it interesting and useful as a means of strengthening the family ties.³ Marge Trim told how her family celebrated a "surprise worship" on Saturday evening. She provided an outline of the program.⁴

Early in 1971 Richard Lesher asked the question, "Is it [family worship] practical in today's swirling

¹Kenneth H. Wood, "The Family Altar," Review and Herald, 24 April 1969, 13-14.

²Kenneth H. Wood, "Four Suggestions, the Family Altar," Review and Herald, 1 May 1969, 13.

³Mrs. W. M. Beach, "Family Worship," Review and Herald, 24 September 1970, 8-9.

⁴Marge Trim, "From Earth to Sky," Review and Herald, 7 January 1971, 11-12.

schedules?" His conclusion was that it is still relevant, it is needed more now than at any other time. He described it as a continual celebration of the family's relationship to God, where joy and happiness are experienced by the family members.¹ About the same time, the associate editor of the Review and Herald wrote a commentary on a feature that had appeared in Look (January 26, 1971) about the troubled American home. He said, "We must not permit the clamorous demands of today's world to elbow the worship hour from the family program, or in other ways to fragment the home situation."² In the next two years (1973-1974), nothing but a passing inference was made to family worship.

Period 1975 to 1981

Even as the social and cultural context continued to influence those who wrote about family worship an interest in measurement and evaluation was growing. Surveys were taken to determine frequency of family worship and people were asked for suggestions.

In February 1975, this question was posed in the Review and Herald "Reader to Reader" section.

Our family includes several children ranging in age from preschool to the teens. We would be interested in finding out what other parents are doing or have done to provide interesting worships for such a

¹W. Richard Leshar, "Is Family Worship Passe'?" Review and Herald, 11 February 1971, 18-19.

²Thomas A. Davis, "Another Look at Children and the Home," Review and Herald, 25 February 1971, 11-13.

variety of ages and interests?¹

One response suggested the reading of stories that would appeal to all ages. Another suggested a general worship for all and then special stories at bed time for the youngest ones. In an article that stressed the importance of Christian training in the home, Edna Fairchild urged parents to "make time for morning and evening worship. Do not let your children leave home . . . without dedicating them to God."² Family worship provides an opportunity to teach the children about God and Bible stories are useful as explained by Edna Loveless.³ Kay Kuzma collected remarks from college students regarding worship and significant spiritual events in their lives, and two students mentioned family worship as being a meaningful part of their family life.⁴ The seven articles on family worship written in 1976 presented a good balance of the importance, usefulness, and the proper ways of conducting the exercise. Paul Clark urged that family worship is still a viable and relevant family institution. He gave guidelines about how to conduct it and suggested that where it is practiced, the spiritual family bonds are strengthened. He indicated that worship in

¹Editors, Review and Herald, 20 February 1975, 15.

²Edna Mae Fairchild, "Nobody Tells Me about Jesus," Review and Herald, 29 July 1976, 11-12.

³Edna Maye Loveless, "Teaching Children about God," Review and Herald, 5 August 1976, 12-13.

⁴Kay Kuzma, "Your Presence Not Your Presents," Review and Herald, 28 October 1976, 20-21.

the home is part of the total family interaction.¹

The last two articles of this period of increased activity regarding family worship both spoke to the importance of the home. They mentioned family devotions as a part of a healthy Christian home.²

For the years 1978 to 1981, only five references were located that addressed the subject of family worship. W. A. Fagal included an article in his Telenotes. He asserted that family worship "knits the family together."³ In a graphic word picture, Cindy Tutsch asked two questions:

Do you see a happy family studying, singing, and praying together with enthusiasm? Or do you picture a harried family half-listening to Dad (who is rapidly reading from the devotional book) while they are mentally planning their day's activities.⁴

In her second article, Tutsch suggested strategies and methods for keeping the service interesting for all ages, especially toddlers. Many of her observations were supported with statements from Ellen White's writings.⁵ One additional comment from this time period suggested that with

¹Paul Clark, "The Relevance of Family Worship in Modern Society," Review and Herald, 4 November 1976, 18-19.

²Enoch de Oliveira, "The Crisis in the Home," Review and Herald, 31 March 1977, 6-7. E. H. Roy, "What Is a Christian Home?" Review and Herald, 11 August 1977, 9-10.

³W. A. Fagal, "A Family That Prays Together," Telenotes, August 1978, 2.

⁴Cindy Grams Tutsch, "Begin Family Worship Today," Review and Herald, 16 August 1979, 12-13.

⁵Idem, "Begin Family Worship Today," Review and Herald, 23 August 1979, 12-13.

all our labor-saving devices, "we should have more time than the pioneers had for the spiritual things of life."¹

Period 1982 to 1989

The years from 1982 to 1989 provided an abundance of material on family worship. One of the distinguishing features of this period was the heightened interest in preparing lists of how-to's for family worship.

Three books and one kit were prepared, in addition to at least seven articles in the SDA publications. Noelene Johnsson asked rhetorically, "What ever happened to family worship?" She suggested that a transition takes place in the worship activity of the family when the children reach adolescence and the "pressure of academy crowded out the exuberance of childhood." The spirit of true worship is "a reaching out to God in wonder, adoration, praise, and in awareness, reverence, and deep respect."²

In that same year, a special project of the Bourbon Seventh-day Adventist Junior Academy students directed by Judy Burton prepared a Family Worship Kit. The kit contained twenty-four sets of activities such as bells, toy animals, cars, bookmarks, and clocks along with guides on how to use the material. The kits were designed for cradle-roll-and kindergarten-age children because a new believer

¹Jean A. Bakker, "God Bless Our Old-Fashioned Home," Review and Herald, 22 October 1981, 11.

²Noelene Johnsson, "What Ever Happened to Family Worship," Review and Herald, 15 July 1982, 14-15.

had said, "We hear family worship encouraged but no one tells us how to do it."¹

A book designed for teaching and conducting family worship with young children was written by Jan McConnell. She attempted to appeal to other senses besides hearing. Variety was stressed and a "menu" approach was suggested. Her basic guidelines included a regular time and place with father leading out. This sacred time should have the undivided attention of the parent and the children and should frequently include new material. When it is done properly, one can expect God's blessing.² Another book full of scores of ideas, projects, and activities designed for young children was written by Cheryl W. Holloway. It contained many how-to's for conducting effective family devotions.³ Later, in 1984, she wrote an article for the Review and Herald giving practical ideas for making worship interesting and enjoyable.⁴

In 1983 the readers of the Review and Herald received a series on family worship titled "Family Worship

¹Judy Burton, "Making Family Worship Come Alive," Review and Herald, 4 November 1982, 13-14.

²Jan J. McConnell, Family Worship with Young Children (Washington, DC: Review and Herald Publishing, 1982).

³Cheryl Woolsey Holloway, Creative Devotions (Washington, DC: Review and Herald Publishing Association, 1982).

⁴Idem, "Fun in Family Worship with the Bible," Review and Herald 21 June 1984, 11.

at the Crossroads." The first in the series, "Family Worship, Does It Make a Difference?" gave a report of a recent survey on the current status of family worship.¹ The survey revealed that 48.3 percent of Adventist families have some form of worship in the home. The SDA members over 50 years old tended to have a higher average (42 percent) compared with members 35 years and under (36 percent). The difference revealed by those that have family worship is greater involvement in church activities, more positive attitudes toward the pastor, and a greater willingness to participate in soul-winning activities.² The second article, "Fire on the Family Altar," instructed readers on how to put life into family worship. Some of the basics suggested for family devotions was that parents should have personal devotions before gathering the family together. The family altar ought to receive first priority in the home. The day's activities should be arranged so that worship is not left out. Family worship was presented as both sacrifice and celebration - - sacrifice in that the family claims the merits of Christ's blood for their salvation, and celebration in that the family rejoices in the freedom from sin provided by the redemptive act of God.³

¹Des Cummings, Institute of Church Ministries, Andrews University, Berrien Springs, MI, 1982.

²Youngberg and Youngberg, "Family Worship, Does It Make a Difference?", 13-14.

³Idem, "Fire on the Family Altar," 10-11.

In the third article, the Youngbergs provided "practical ideas for making family worship the best time of the day." These included "Family Altar Suggestions," a list of strategies for improving the variety and interest of the home worship.¹ These three articles became the basis for a book that is a comprehensive treatment of family worship. It includes the theology of worship in the home and the practical ways this translates into family togetherness in social as well as spiritual dimensions.² No other articles appeared in the Review and Herald from 1984 through 1989.

Observations Regarding the SDA Literature

Over the years, an average of about 2.4 works per year have appeared as books and articles among SDA publications . The pattern of emphasis has been undulating rather than consistent. About every three years, a noticeable increase in the number of entries regarding family worship appeared, and this increased emphasis usually lasted about three years. During the low years, 3.6 family worship references appeared and during the high years 11.6 references indicated the period of increased activity. The thirteen years from 1961 to 1974 produced the least amount of literature on family worship. Only twenty references, or 1.53 per year, appeared during this time.

¹Idem, "Family Devotions for Devoted Families," 13-15.

²Idem, Heart Tuning, 1983.

No single author dominated the subject. D. A. Delafield, Archa O. Dart, R. R. Bietz, and Tor Dahlberg each entered two articles. In 1960, Kathryn Barnett Cash had a three-part series in which family worship was the central theme, and in 1983 John and Millie Youngberg wrote a three-part series specifically written about family devotions.

It was interesting to note that Ministry, the official journal of the Adventist clergy, contained no articles urging pastors to exhort parents to have family worship in their homes. Of the eight Ministry articles found in this survey, one mentions family worship incidentally,¹ three are reprints from non-SDA sources, and one encourages ministers to have family worship in the pastor's home.² In 1947 (re-printed in 1951), Margaret Cosby made an appeal to Bible workers to instruct new believers in the proper formation of the "family altar."³ An article by Ginger Mostert Church talked about the "pain and joy" of family worship as parents adjust their programs to the changing ages of their children. In August 1987 Judy Burton addressed the question, "How can you make family worship interesting for kids who already know all the Bible

¹Frances W. MacIntyre, "A Minister's Child's Memories of Home," Ministry, January 1953, 35; reprint from Zion's Herald No additional data is available.

²For a complete chronological list of references, see Appendix A.

³Margaret Cosby, "Family Altar for New Believers," Ministry, June 1947, 18; December 1951, 19-20.

stories?" This article in Ministry magazine provided suggestions and strategies for providing new life and interest in family worship.¹

Because of the general impressions that mothers are the ones that most often lead out in family worship, one would be led to believe that most of the published material on family worship would be written by women. This is not the case. In fact, more authors were men. Fifty-seven references were written by men and fifty by women.²

Many of the articles were addressed to families with small children. Most of the books written on family worship addressed (1) how to have family worship with toddlers and primary age children, (2) how to keep children's attention, and (3) how to develop strategies to adapt the worship to the age of the learner. About 10 percent of the articles lamented that families are not having family worship as in earlier times.

Those items most often mentioned as essential for having an effective family worship experience reflect the counsel of Ellen White on what constitutes an effective family worship. Those components that various writers suggested include:

¹Judy Burton, "Special Family Worship for Special Kids," Ministry, August 1987, 12-14.

²The difference is due to no author being identified or the gender of the author not being determined.

1. The program must be interesting and appealing to each age group.
2. Family worship must be short (10 - 20 minutes).
3. Father is the designated one to lead out although preparation and presentation should be shared by other members of the family.
4. Reading from the Bible must be an integral part of the service.
5. Prayer that is short and appropriate is always a part of an effective worship experience.
6. Singing often should be included in the program.
7. Sundown worships at the beginning and end of the Sabbath are considered special times for celebration of God's goodness.
8. A designated place and a specific time should be appointed for the daily devotions.
9. Worship just before or immediately following breakfast is the best morning choice of time.
10. Following the evening meal or just before bedtime is the time most often mentioned for evening worship.
11. Parents should have private devotions in preparation for the family event.

Additional important comments that were considered but not often mentioned suggested that family worship time should not be the time to berate members of the family or in any way be used to discipline or correct. Worship is seen

as a time of family togetherness and closeness. Religious values are best transferred in the family worship setting. Children who enjoy family worship from their infancy tend to consider it a natural part of family-life experience and are more inclined to continue the custom when they become adults.

CHAPTER III

METHODOLOGY

Introduction

This investigation was designed to accomplish two purposes. First, the study examined the underlying dimensions of the family worship construct. Second, it explored the human dynamics of family worship by observing the relationships between the aims of family worship and the methods, activities, behaviors, atmosphere, and content¹ of this family ritual. It was postulated that an understanding of these underlying dimensions and the subsequent relationships would help provide an explanation of the problems related to a low percentage (less than 50 percent) of Seventh-day Adventist families having family worship and the observation that some people remember family worship as a negative experience.

This chapter explains the procedures that were taken to achieve these research objectives. The steps include a description of the research methodology, an explanation of the design and related procedures, a description of the

¹For the sake of convenience, Methods, Activities, and Behaviors are referred to as "Methods" and Aims and Objectives are referred to as "Aims."

population and the sampling procedures, the development of the data-gathering instrument--including the pilot study and the approaches taken to analyze the data.

Design of Research Methodology

The study was considered exploratory rather than confirmatory¹ in that the researcher sought to find a solution most compatible with the data. The underlying dimensions of the aims and methods were not known, nor were the relationships between the two constructs completely understood. Consequently, no defined hypotheses were stated.

This study used the survey-research method in which a questionnaire was developed for the purpose of gathering information regarding the aims and methods of family worship of those members of the Seventh-day Adventist Church who reside in the geographical area known as the Lake Union Conference. The concepts developed from this investigation were drawn from the personal experiences of the individuals responding to the questionnaire. No empirical research instruments were found that could be used in this study: therefore, it was necessary to develop a survey tool appropriate to this investigation.

¹Jae-On Kim, Factor Analysis Statistical Methods and Practical Issues (Beverly Hills, CA: Sage Publications, 1978), 46.

Factor analysis was used to identify the underlying dimensions of the variables under consideration. Multiple linear regression was utilized to examine the relationships between the aims and methods of family worship and for selecting the best predictors for the effective accomplishment of the aims of family worship. The aims were considered the dependent (criterion) variables and the methods were regarded as the independent (predictor) variables.

Population and Sample

Population

The data were collected from members of the Seventh-day Adventist Church who reside in the Lake Union Conference of Seventh-day Adventists. The Lake Union Conference is a geographical area consisting of the states of Illinois, Indiana, Michigan, and Wisconsin. This area has within its borders five smaller administrative units. Four of these smaller conferences are predominately white Caucasian and one (Regional) is predominately African-American. Other ethnic groups include Hispanics and Asians and many nationalities. It was assumed that the sample drawn from this population would reflect this ethnic diversity.

Sample

The names of the individuals represented in the sample were systematically selected from the subscription list of the Lake Union Herald. This bi-weekly journal is

mailed to individuals or family units that are members of a SDA Church in the Lake Union Conference. However, each address is targeted at families in which church members reside and may include several individuals who are members of the church. No attempt was made to reach every member living at the address.

Sampling Procedures

Because it included the use of human subjects, the research design had to be submitted for approval by the Human Subjects Review Board of Andrews University. A compliance agreement was signed in which Andrews University confirmed that the proposed research met certain ethical and moral standards for conducting research. A written request was submitted to the editor of the Lake Union Herald requesting authorization to use the mailing list of the journal. This bi-weekly journal is the official publication of the Lake Union Conference of Seventh-day Adventist. Every family in this geographical area containing baptized members is suppose to receive this publication. When permission was granted, the researcher presented a specific request for the number of addresses needed for the survey. The request was approved and arrangements were made with the computer specialists to generate the list of names.

Sample size

To maximize the reliability of the results, it was desirable to have ten subjects for each of the 89 variables in the survey instrument--i.e., to have about 900 returned questionnaires. A return rate of 65 percent was anticipated, so it was determined that 1,400 addresses would be needed for the survey.

Eighteen hundred addresses were selected from the mailing list of approximately 25,000 addresses. They were selected by a systematic sampling procedure in which every tenth address was chosen. Addresses of all institutions and residents living outside the states of Illinois, Indiana, Michigan, and Wisconsin were eliminated. The list was also checked to delete incomplete addresses, duplicates and addresses with more than three lines of data.¹ As a result, 1,1456 family addresses were used in this sample.

Instrument Development

The purpose of the study was to identify the underlying dimensions of family worship and explore the human dynamics of this family event by examining the relationships between the aims of family worship and the methods employed during family worship. To achieve these objectives a survey instrument was developed. This section describes the procedure used for developing the instrument.

¹The merge feature of the word processor was set for only three lines of data since this represented the majority of the addresses.

The Item-Generation Process

Items were generated through the review of the literature and in discussions with friends and professionals familiar with family worship. In order to provide a degree of certainty that the most important items were represented a larger selection of individuals were asked to submit ideas regarding the aims and methods of family worship.

Approximately 100 individuals including parents, children, students, ministers, and professionals familiar with family worship were given a questionnaire (see Appendix D) which asked them to state in their own words based on their own experience what they considered to be the aims of family worship. A similar group (120 individuals)--which included many of the same individuals--was asked to describe what activities, behaviors, and materials they typically used for family worship.

As they were collected, the responses were grouped according to similarity in thought and meaning. They were recorded on a spread sheet in which the columns were the categories and the rows represented the individuals reporting the information. When the responses of a minimum of 15 individuals were entered without adding any new categories, it was assumed that the collection process had exhausted the categories being sought. Thirty-eight Aims and 73 Methods were identified.

Judging the Aims and Methods

The collected items were organized into questionnaires for evaluation by 36 judges (see Appendix E). The judges were selected on the basis of their acquaintance with family worship either from personal experience in the family setting, or as a professional either in research or pastoral ministry, or any combination there of. A cover letter explaining the procedure accompanied the questionnaire (see Appendix E).

The judges were asked to rate each aim on a numerical seven-point Major-Minor scale according to whether they considered it a major or minor aim. If a judge circled a seven, six, or five, it was considered a major aim; a circled four, three, two, or one indicated the judge considered it a minor aim. The responses of the judges for each aim were recorded on a spread sheet. The objective of this part of the study was to identify the major aims of family worship.

In order to determine if an item was a major aim, the number of responses (nr) for each response option on the Major-Minor scale was multiplied by the scale value (pv). These response totals were summed and divided by the number of judges (J) who gave a response for that item. Thus, item Strength = $(nr*pv)/J$ (See table 1). On this seven-point Major-Minor scale, 5.0 was considered the logical cut-off point for including an aim in the final instrument. Since, a natural break point came at 5.51, this number was used.

Table 1

MATHEMATICAL ILLUSTRATION FOR DETERMINING
ITEM STRENGTH FOR THE AIMS

Number of Judges (J) = 34								
pv	=	7	6	5	4	3	2	1
nr	=	15	6	4	3	3	2	1

nr * pv = 105 + 36 + 20 + 12 + 9 + 4 + 1 = 187/34 = 5.5

nr = Number of Judges
 pv = Scale Value
 J = Judges

Eight aims items fell below this cut-off point (see Appendix E, Major Aims of Family Worship Rank Ordered, p. 208) and were not included in the instrument used for the survey.

The same judges were asked to state to what degree they thought each method contributed to an effective family worship. A five-point scale was used with effectiveness as the concept to measure (Non-Effective--1, Slightly Effective--2, Moderately Effective--3, Strongly Effective--4, Completely Effective--5). The methods were arranged in groups according to content or function and preceded by a question asking if the method was an important part of a family worship event. If the answer was "yes," then the judge was asked to rate each item in the section. If the answer was "no," then the judge was asked to give an explanation. In order to determine if an item was considered an effective method, the number of responses for each category on this Likert-type scale was multiplied by

the scale value. These five products were summed and divided by the number of judges who gave a response for that item (see table 2). Observation showed that the mid-point on the 1-5 scale (Moderately Effective) could carry a value of 2.5. When these responses were rank ordered, a logical break in the spread of scores appeared at 2.69 (see Appendix E); therefore items with a score of 2.69 or higher were retained for the exploratory survey instrument (see table 2). Six items fell below the score of 2.69 and were not retained in the study. One other was modified to read "Thirty minutes or more." This provided 58 items for the methods. Thirty-one aims and 58 methods items were retained and organized into a survey instrument.

Table 2

MATHEMATICAL ILLUSTRATION FOR DETERMINING
ITEM STRENGTH FOR THE METHODS

Number of Judges (J) = 34					
EFFECTIVE Scale	NON	SLIGHTLY	MODERATELY	STRONGLY	COMPLETELY
pv =	1	2	3	4	5
nr =	2	3	6	9	14
<hr/>					
	2	6	18	36	70
nr * pv =	2	+ 6	+ 18	+ 36	+ 70 = 132 / 34 = 3.88
<hr/>					
nr = Number of Judges					
pv = Scale Value					
J = Judges					
<hr/>					

The Family Worship Exploratory Survey

The survey instrument was designed to collect information regarding the effectiveness of the family worship for achieving the stated aims and the frequency with which the various methods were used during family worship. The survey instrument contained a total of four demographic questions: 31 items related to the aims and 58 items related to the methods.

Instrument Format

The format of the instrument was divided into three general areas which included the demographic information, responses to the aims and responses to the methods.

Demographic Information

The demographic information asked for the gender of the respondent. In order to provide a degree of randomness in the gender of the respondents, the provided instruction asked that the adult in the family whose birthday (month and day only) came first in the calendar year fill out the questionnaire.

Since some of the aims and methods were age-related, the questionnaire asked each respondent to indicate which age category best represented his or her age. The age categories were divided as follows: 18-24, 25-39, 40-64, and 65 plus.

After the respondent was asked for gender and age, she/he was asked, "Were you ever or are you presently a part

of a family who participated or participates in family worship?" Those who responded "Yes" were asked two more demographic questions.

In the process of collecting items for the aims and methods, it was observed that some older individuals tended to remember family worship as a positive experience, yet it became a concern that maybe this was not so when they were children experiencing the event. In order to control for this "romanticizing" possibility, respondents were asked to select a time period to be used for the responses. These categories included the Present Time, the Recent Past (1-10 years), and a Long Time Ago (11-30 years).

It was also assumed that the youngest person present during family worship most often determined the material used and the length of time of the worship setting. The one responding to the questionnaire was asked to select an age span that was most representative of the family worships being used for the answers. These age spans included Children (birth to 12 years), Adolescents (13-17 years), and Only Adults (18 or more).

The Aims

The respondent was asked to read each aim and indicate how effective his/her family worships had been in accomplishing these aims. A five-point scale was used to rate each aim: Not Effective, Slightly Effective, Partially Effective, Mostly Effective, and Completely Effective

Methods

Respondents were asked to read each method and indicate how often each method was used in their family worships. Five response options were provided: Never, Seldom, Sometimes, Usually, Always.

In order to improve the logical flow of the instrument, the methods items (58) were sorted into nine categories. Each category contained items sharing a common dimension. Since the survey was asking for frequencies, each category of frequencies was preceded by a question which began, "How often. . ." Examples of items were:

...did you meet for family worship?

...did you meet for the following lengths of time?

...did you have family worship in the following settings?

...did you use the following oral(reading or telling) activities

...did you do the following things?

...did you use prayer in the following ways?

...did you do these activities during worship?

...did you experience, or use the following?

...were the following individuals present?

Pilot Study

A pilot study was conducted in which 30 individuals completed the questionnaire. The purpose of the pilot study was to learn if people understood the questions and were

able to record each response in the proper manner. Each item in the questionnaire needed to reflect only one idea or concept. Minor changes were made to improve the clarity of the instrument. The final survey instrument contained four demographic items, 31 aims and 58 methods (see Appendix C).

Validity and Reliability

Point-multiserial (item-total) correlations were computed for each aim and method item in order to establish that every item was a valid measure of the concept for which the instrument was designed. Reliability estimates were conducted for each aim and method and for each factor that resulted from the analysis. These data are discussed in chapter 4.

Data Collection, Recording and Mailing Sequence

The Family Worship Exploratory Survey (FWES) (see Appendix C) was mailed to 1,456 Adventist families who reside in the Lake Union Conference of Seventh-day Adventists.

The sequence for obtaining the best return possible included a cover letter when the questionnaire was mailed.¹ One week later a post card was sent notifying the family that they should return the questionnaire as soon as possible or to notify the researcher if the material had not been received. Four weeks from the original mailing, a

¹An example of each of the pieces mailed is found in Appendix B.

follow-up letter was sent to remind and encourage the individual to complete and return the questionnaire. Seven weeks from the original mailing, a telephone survey was conducted in an attempt to determine if the responses of the individuals who failed to return the questionnaires would have significantly effected the results of the investigation. Each questionnaire was assigned a code number and checked off the list when returned. The responses from each questionnaire were entered into the computer and became the raw data for doing the various statistical procedures considered relevant to this investigation.

Analysis of the Data

The purpose of the study was to explore the underlying dimensions of the family worship construct and examine the relationships between the aims of family worship and the methods employed during family worship.

Factor analysis was conducted to examine the underlying dimensions of family worship with respect to the aims and methods. Chronbach's Alpha was computed as a measure of reliability for each of the derived dimensions.

The number of observations ranged from a low of 445 to a high of 459 out of a total possible of 466. This variation in numbers is explained by the fact that some individuals did not respond to all of the items on the questionnaire. Correlation coefficients of .2 or above were

considered valid, and these items were retained. Coefficients less than .2 explain less than 4 percent of the variance; this was not considered significant.

The dimensions that resulted from the factor analysis become the variables for examining the relationships between the aims and methods of family worship. The two aims factors were considered the dependent (criterion) variables and the ten methods factors served as the independent (predictor) variables. Multiple-linear regression was used to explore the relationships between the independent and dependent variables. The objective of the regression analysis was to identify those methods variables which were the strongest predictors of change in the aims variables. Four criteria were used for selecting the best predictors. First, each variable in the correlation matrix was examined to determine the individual contribution to change in the dependent variable. Second, all-possible subsets of regression were examined in order to identify those methods variables that appeared to be stable predictors of aims effectiveness. Third, stepwise regression was used to observe the standard regression coefficients (Betas) and their predictive stability. Finally, the size of the increment of the contribution to the variance in the dependent variable was considered acceptable if it was at least 2-3 percent.

The selection of the best and strongest methods variables (predictors) provided insight and empirical

resolution to the central problem of this investigation. Chapter 4 presents a detailed description of the steps that were taken to achieve this objective.

CHAPTER IV

PRESENTATION AND ANALYSIS OF THE DATA

This chapter presents a description of the population and sample, a presentation of the demographic data, an analysis of the data, and a discussion of the findings. The analysis of the data was organized so as to answer the research questions regarding the underlying dimensions of the aims and methods of family worship and to observe the relationships between these two sets of phenomena.

Description of the Population and Sample

Population

The data were collected from members of the Seventh-day Adventist Church who reside in the Lake Union Conference of Seventh-day Adventists which consists of the states of Illinois, Indiana, Michigan, and Wisconsin. Four of the five smaller administrative units (conferences) are predominately White Caucasian. One (Regional) is predominately African-American. Other ethnic groups, including Hispanics, Asians as well as other nationalities, are represented in the membership.

Sample

The sample was systematically selected from the subscription list of the Lake Union Herald. This bi-weekly journal is mailed to individuals or family units who are members of an SDA Church in the Lake Union Conference. A total of 1,456 families were used in the sample.

Rate of Return

The first questionnaires were mailed in April 1990 and the last returns were received in August 1990. A total of 736 questionnaires were returned. However, 80 questionnaires were returned undelivered. Another 170 questionnaires were returned containing a "no" answer indicating that the individual was not familiar with family worship or had never been part of a family where family worship was practiced. Twenty individuals returned the questionnaire with no comments or responses. By subtracting the 80 questionnaires that were not delivered from the 1,456 gave an actual mailing of 1,376. Counting the "no" answers, the returned blanks and the completed questionnaires there were 656 questionnaires returned. The total return rate for this survey was almost 48 percent (47.67). The number of questionnaires that were returned with useable responses to the questions amounted to 466. This yielded a response rate of almost 34 percent (33.86).

In order to determine if the responses of the individuals who did not return the questionnaire would have

significantly changed the results of the questionnaire, a telephone survey was conducted for these 720 names. One hundred names were selected randomly. An attempt was made to locate a telephone number for each address. Of the 100 names, 48 addresses either had unlisted numbers or no phone number listed. Of the 52 addresses for which a telephone number was found, 38 individuals answered the telephone. The 12 remaining numbers either had answering machines and did not return the call after three tries or no answer was received. After three unsuccessful attempts to call the number, the case was dropped.

Out of the 38 individuals contacted by the telephone survey, four did not want to talk about the subject or were not familiar with family worship. The remaining 34 gave responses and considered family worship a positive experience in their life. The conclusion of the telephone survey was that if the individuals contacted had returned the questionnaire, no significant change would have influenced the outcome of the results.

Presentation of the Demographic Data

Four questions on the first page of the questionnaire asked for information considered useful for the interpretation of the results of the survey. The person filling out the questionnaire was asked to identify his or her gender and to indicate his/her age category. The individual was asked to select a time period that would be

used as the basis for the responses. These periods included The Present Time, The Recent Past (1-10 years), and A Long Time Ago (11-30 years or more). Finally, the respondents were asked what categories of people (Adults, Adolescents, or Children) were present during the family worship experience used for the basis of the responses. Respondents were asked to recall who was present during family worship.

Gender

Of the 465 individuals who marked the gender question, 165 were male (35.7 percent), and 297 were female (64.3 percent).

Age

The ages of the individuals who sent in the survey used in the study included 13 (2.8 percent) in the 18-24-years category, 118 (25.6 percent) in the 25-39-years category, 210 (45.5 percent) in the 40-64-years category, and 120 (26.1 percent) in the 65-plus category. In all, 461 individuals marked this item.

Time Frame

Each person was asked to select a time frame for the bases of the responses. Thus, 413 individuals indicated a time frame for their responses on the questionnaire. Responses showed that 165 (40.0 percent) individuals used The Present Time as the basis for their responses regarding the Aims and Methods of family worship; 105 (25.4 percent)

used The Recent Past (1-10 years) for their responses, and 143 (34.6 percent) used "A Long Time Ago (11-30 years or more).

Ages Present

Four categories (Adults, Adolescents, or Children, or combinations of these) specified who was present during family worship. Each individual was asked to choose one of these categories for the basis of the responses. In category one, Only Adults (18 years or more) were present. Here 110 individuals (25.9 percent) responded. Another 158 individuals (37.2 percent) indicated that Children (0-12 years) and Adults were present during the family worships they used as a basis. Adolescents and Adults were present in the third classification, and 45 individuals (10.6 percent) marked this category for their responses. In the final class, which consisted of Children, Adolescents, and Adults 112 individuals (26.3 percent) responded. A total of 425 individuals marked this item.

A summary of the demographic data is presented in table 3. The response total indicates the number of individuals who responded to this item on the questionnaire. Even though 466 were in the study, some of the respondents did not respond to all of the demographic questions. The percentages are calculated using the total responses for the item.

Table 3

DEMOGRAPHIC COMPOSITION OF THE SAMPLE

Demographic Variable	N	Percentage	Response Total
Sex			
Male	165	35.7	
Female	297	64.3	462
Age			
18-24	13	02.8	
25-39	118	25.6	
40-64	210	45.5	
65 plus	120	26.1	461
Time			
Present Time	165	40.0	
Recent Past	105	25.4	
Long Time Ago	143	34.6	413
Ages Present			
Adults Only	110	25.9	
Child & Adults	158	37.2	
Adoles. & Adults	45	10.6	
Child., Adoles., & Adults	112	26.3	425

The Analysis of the Data

The data collection instrument provided scores on three sets of items totaling 93 variables. There were 31 "aims" items, 58 "methods" items, and four demographic items. The purpose of this study was to identify the underlying dimensions of the aims and methods and to determine if a significant relationship existed between them. If a significant relationship could be observed, then that would be useful for improving the effective accomplishment of the aims.

The statistical steps for this exploration included an item-total-correlation analysis to select those items that correlated with the construct being studied. The items that emerged were then submitted to factor analysis in order to ascertain the underlying dimensions of the construct. Finally, multiple-linear regression was used to study the relationship of the methods with the aims of family worship.

Item-Total-Correlation Analysis

The point-multi-serial (item-total correlation) provides a means for pretesting the items that were collected. It helps to answer the question regarding which items are the best measures of the concept being studied. The correlation between the item score and the scale score gives a relative estimate of the strength of that item. All items with a correlation coefficient of .2 which explained 4 percent of the variance were considered useful. This correlation coefficient provides a measure of discrimination between the item and the categories of scores. High correlations would suggest that the multiple answers available are highly correlated with each other.

Table 4 presents the correlation coefficients for the aims of family worship. All of the coefficients are .2 or above. Every item explains 4 percent or more of the variance, and each item is statistically significant at the .0001 level. These items were used for further analysis.

Table 5 presents the correlation coefficients for

Table 4

ITEM-TOTAL CORRELATION COEFFICIENTS
FOR THE AIMS

Item No.	Name of Variable	Coeff.	N
IT1	Be a link between God and the family	0.77	457
IT2	Draw the family close to God	0.79	456
IT3	Draw the family close to each other	0.70	453
IT4	Commune with God	0.75	456
IT5	Learn about God	0.72	459
IT6	Learn to praise God	0.77	456
IT7	Help develop daily dependence on God	0.75	457
IT8	Teach one to give thanks to God	0.78	455
IT9	Time to demonstrate our love for God	0.82	450
IT10	Make Jesus real in the life	0.81	457
IT11	Develop hope in the second coming of Christ	0.76	456
IT12	Develop appreciation for Sabbath	0.73	459
IT13	Claim merits of blood for forgiveness of sin	0.76	455
IT14	Learn respect for word of God	0.77	458
IT15	Provide time to teach family values	0.76	451
IT16	Share faith with each other	0.75	451
IT17	Learn to respect spiritual values	0.80	458
IT18	Time when God blesses the family	0.77	449
IT19	Opportunity for parents to be role-models	0.73	435
IT20	Make happy memories	0.73	448
IT21	Learn to be citizens of heaven	0.82	448
IT22	Realize forgiveness through prayer	0.77	454
IT23	Teach family members how to pray	0.73	443
IT24	Develop concerns for others	0.75	457
IT25	Promote religious heritage of family	0.76	445
IT26	Teach importance of prayer	0.81	451
IT27	Realize purpose and direction in life	0.77	451
IT28	Build strong marriage ties	0.58	445
IT29	Teach reverence	0.72	456
IT30	Teach obedience	0.70	451
IT31	Teach goals and aims to children	0.69	436

the methods. Forty-eight of the 58 items had correlation coefficients of .2 or above and were statistically significant at the .05 percent level. These items were preserved for additional analysis.

The ten items explained less than 4 percent of the

variance and were deleted from further analysis as they did not explain enough of the variance to be considered useful to the overall underlying concept of the methods of family worship.

The number of observations ranged from a low of 403 to a high of 447 out of a total possible of 466. This variation in numbers is explained by the fact that some individuals did not respond to all of the items on the questionnaire.

Table 5
ITEM-TOTAL CORRELATION COEFFICIENTS
FOR THE METHODS

Item No.	Name of Variable	Coeff.	N
IT1	Both morning and evening	0.20	408
IT2	Only in the mornings	0.09	392
IT3	Only in the evening	0.25	388
IT4	Once a week	0.12	360
IT5	Only on Friday and Sabbath evenings	0.15	375
IT6	Five to fifteen minutes	0.00	393
IT7	Twenty to thirty minutes	0.21	379
IT8	Thirty minutes or more	0.35	365
IT9	The living room	0.20	436
IT10	On a nature walk	0.44	389
IT11	While sitting around the dining room table	0.16	406
IT12	On an evening walk	0.38	380
IT13	The children's bedroom	0.30	386
IT14	Nature stories	0.57	418
IT15	Character-building stories	0.48	424
IT16	A Bible story	0.39	428
IT17	The Bible	0.28	446
IT18	A favorite text	0.43	427
IT19	The inspirational writings of E. G. White	0.25	431
IT20	The Morning Watch book	0.19	430
IT21	The Sabbath School lesson	0.25	443
IT22	A devotional book	0.31	439
IT23	Human interest story	0.53	418
IT24	The guidance writings of E. G. White	0.32	430
IT25	A book about famous people	0.48	419

Table 5 (continued)

Item No.	Name of Variable	Coeff.	N
IT26	A Bible doctrine	0.42	428
IT27	Express thanks for good that has happened	0.34	455
IT28	Make prayer requests	0.36	449
IT29	Sing choruses	0.44	436
IT30	Talk about what God means to each individual	0.48	436
IT31	Ask forgiveness for wrongs done to each other	0.38	446
IT32	Quote Bible promises	0.44	435
IT33	Sing hymns	0.44	438
IT34	Share experiences of the day	0.54	429
IT35	Sing with the piano	0.32	424
IT36	Invite the Holy Spirit into my life	0.28	442
IT37	Discuss the problems of the day	0.41	430
IT38	Greet and welcome each other	0.43	425
IT39	Study the Sabbath School lesson	0.25	447
IT40	Play Bible games	0.46	428
IT41	Recite poems	0.41	423
IT42	Pray short prayers	0.13	438
IT43	Take turns praying	0.40	433
IT44	Pray sentence prayers holding hands	0.39	421
IT45	Pray around the circle	0.45	420
IT46	Only Mother prays	0.00	403
IT47	A nature walk	0.44	418
IT48	Play musical instruments	0.31	418
IT49	Bible games (with action)	0.50	415
IT50	Finger plays	0.39	410
IT51	Father	0.03	417
IT52	Mother	0.19	436
IT53	An older child	0.35	339
IT54	Any one of the children	0.38	396
IT55	An accepting, loving, affirming atmosphere	0.26	433
IT56	A personal sense of well being	0.32	438
IT57	Adequate time	0.30	428
IT58	Soft music in the background	0.39	415

Underlying Dimensions of Family Worship Aims and Methods

Factor analysis was used to reduce the number of items to a more meaningful structure and to identify the underlying dimensions of the aims and methods of family worship.

The factor-analysis program was initiated using the principal-components analysis which assumes a linear relationship in the observed variables and possesses properties as being orthogonal to each other.¹ This process, which "assists the investigator in reaching a meaningful interpretation of the ways in which variables are related,"² was used for determining the underlying dimensions of family worship. The study was exploratory and not concerned with prediction, but rather the "description and interpretation of interdependencies within a single set of variables."³ The SAS statistical computer software⁴ was used to analyze the data.

The criteria used for evaluating the factor structure included the following:

1. Each dimension should include a minimum of three items (variables) in order to facilitate interpretation.
2. Only the factors with latent roots (eigenvalues, extracted variance, or sum of squares) greater than 1.0 were considered.

¹Jae-On Kim and Charles W. Mueller, Introduction to Factor Analysis. What it is and How to Do It (Beverly Hills, California: Sage Publications, 1978), 78.

²George A. Ferguson, Statistical Analysis in Psychology and Education(New York: McGraw-Hill Book Company, 1981), 488.

³Ibid.

⁴SAS Institute Inc., SAS Language Guide for Personal Computers, Release 6.03 Edition (Cary, NC: SAS Institute Inc., 1988) 558pp.

3. Only those items with factor loadings greater than .3 were retained in the factor structure.

4. Each cluster of variables must lend itself to ease of interpretation.¹

In order to simplify the factor structure, the orthogonal-rotation method Varimax which maximizes the loadings of each factor and assumes that the factors are not correlated with each other was used in the formula.²

Analysis of the Aims

Thirty-one aims items were examined with factor analysis, and two factors emerged when no attempt was made initially to control for the number of factors to be extracted. In the unrotated factor structure (principal components), the eigenvalues were 19.45 and 1.403 for Factor 1 and Factor 2, respectively. These accounted for 63 percent (62.709) and 4.5 percent of the explained variance. The high percentage of variance in Factor 1 suggested that one underlying dimension could explain most of the variance of the aims items.

In the rotated matrix (Varimax) the eigenvalues were about equal (11.44, and 9.40) explaining respectively almost thirty-seven percent (36.92) and thirty percent (30.32) of

¹Dennis Child, The Essentials of Factor Analysis (New York: Holt, Rinehart and Winston, 1970), 38-49.

²Wilson H. Guertin and John P. Bailey, Jr., Introduction to Modern Factor Analysis (Ann Arbor, Michigan: Edwards Brothers, Inc., 1970), 123.

the variance of these two factors. The rotated matrix produced simplification of the factors and provided a means of interpretation.

The very nature of the construct of family worship implies that the underlying dimension was concerned with spirituality. Family worship was conceived to be an activity performed in the home for the purpose of achieving spiritual objectives. It would be expected that this spiritual dimension would emerge (see table 6). Another indication of the presence of this underlying dimension is the high values of the loadings that fell below the cut off point for each factor.

God Oriented Aims (Factor 1)

Table 6 presents the rotated factor loadings for each variable in Factor 1 and 2. All the item loadings for Factor 1 are .3 or above. The eigenvalue for this factor is 11.45 which explains almost 37 percent (36.9) of the variance for this factor. The factor grouping provided meaningful interpretation.

The grouping of the items in Factor 1 suggested aims that were concerned with the family's relationship with God. God (Christ and Jesus) and things pertaining to heaven are the central focus of this cluster of aims. This factor was labeled "God oriented" because each item suggested that some form of action is taking place between the individual and God such as "Draw the family close to God", "Learn about

Table 6

FACTOR STRUCTURE FOR THE AIMS
OF FAMILY WORSHIP

Item #	Item Description	Factor 1 Loadings	Factor 2 Loadings
God Oriented Aims, Factor 1.			
IT10	Make Jesus real in the life	.797	.402
IT2	Draw the family close to God	.792	.334
IT4	Commune with God	.774	.307
IT1	Be a link between God and the family	.770	.344
IT8	Teach one to give thanks to God	.763	.366
IT11	Develop hope in the second coming of Christ	.757	.410
IT7	Help develop daily dependence on God	.742	.378
IT6	Learn to praise God	.735	.405
IT5	Learn about God	.725	.320
IT9	Time to demonstrate our love for God	.714	.489
IT14	Learn respect for word of God	.695	.458
IT13	Claim merits of blood for forgiveness of sin	.694	.438
IT22	Realize forgiveness through prayer	.668	.483
IT12	Develop appreciation for Sabbath	.664	.442
IT21	Learn to be citizens of heaven	.620	.585
Eigenvalue (Latent Root)		11.44	
Total Percentage of Variance Explained		36.92 percent	
Family Directed Aims, Factor 2.			
IT31	Teach goals and aims to children	.220	.817
IT25	Promote religious heritage of family	.398	.732
IT30	Teach obedience	.349	.725
IT19	Opportunity for parents to be role-models	.373	.718
IT29	Teach reverence	.418	.698
IT20	Make happy memories	.414	.685
IT26	Teach importance of prayer	.515	.678
IT23	Teach family members how to pray	.405	.663
IT27	Realize purpose and direction in life	.498	.657
IT16	Share faith with each other	.475	.627
IT15	Provide time to teach family values	.489	.626
IT28	Build strong marriage ties	.263	.615
IT18	Time when God blesses the family	.572	.563
IT17	Learn to respect spiritual values	.618	.563
IT24	Develop concerns for others	.591	.539
IT3	Draw the family close to each other	.608	.400
Eigenvalue (Latent Root)		9.40	
Total Percentage of Variance Explained		30.34 percent	

God", "Commune with God, "Make Jesus real in the life."

Family Directed Aims (Factor 2)

Table 6 also presents the factor analysis data for Factor 2 of the aims. All the item loadings are above .3 and the eigenvalue is 9.41 which explains 30 percent (30.35) of the factor variance.

The group of aims in Factor 2 suggests more of a family directed dimension. This was assigned the name of "Family directed" aims. In the context of spirituality the object of the action is the family or members of the family. This is reflected in such items as, "Teach obedience," "Develop concern for others," "Make happy memories." The item composition provided a logical bases for the interpretation of the factor. Three of the items (IT17, IT24, IT3) were moved from Factor 1 to Factor 2 because they were logically and meaningfully related to the Family Directed aims even though the factor loading placed them in Factor 1.

Analysis of the Methods

The same application of factor analysis was employed with the forty-eight methods items used in the study. In the first set of results sixteen factors emerged when no control was made to pre-determine the number of factors. An examination of the sixteen rotated factors did not provide a clear factor interpretation. For example, three factors (10, 14, and 16) contained only two items. Factors 11 and

15 contained three items of which one item in each factor was negative. Except for Factor 10 (IT39 & IT21) these factors did not lend themselves to ease of interpretation. The factor analysis program was restated to extract a predetermined number of factors. Subsequent analysis extracted eight through fifteen factors.

A careful examination of these analyses suggested that the ten-factor solution was the most meaningful. The ten-factor solution had eigenvalues (extracted variance) above one. There were three or more items in each factor¹ with loadings at .3 or above, and the items in the clusters were logically related. The individual items in the factor structure of the methods constitute a variety of aspects of the family worship environment. Most of the items are activities oriented, however several have to do with time, space, atmosphere, and attitude. Many of the items suggested relational types of activities. Each factor represents an underlying dimension of these items. The following titles for the clusters were achieved through consultation with individuals familiar with the family worship construct.

Relational Self-disclosure (Factor 1)

Table 7 presents a summary of Factor 1 of the

¹Variables D39 and D21 continued to stand alone even in factors nine and eight. It was decided to accept this as a legitimate factor and call it a Sabbath School lesson model.

methods. This factor meets the criteria for a strong factor structure. All the chosen factor loadings are above .3 and the latent root value is 1.0 or above (5.47). The twelve items in the cluster lend themselves to interpretation. This factor accounts for over eleven percent (11.39) of the total variance for the methods factors.

The items in this factor indicate that something is happening to or with the individuals present in the family worship experience. Some of the items are relational like, "Share experiences of the day," and "Greet and welcome each other." Other items indicate a degree of self-disclosure such as, "Ask forgiveness for wrongs done to each other," "Invite the Holy Spirit into my life, and "Discuss the problems of the day." Even the use of the Bible indicates a

Table 7

FACTOR STRUCTURE FOR THE METHODS
RELATIONAL-SELF DISCLOSURE

Item No.	Item Description	Loading
D31	Ask forgiveness for wrongs done to each other	0.76224
D30	Talk about what God means to each individual	0.73343
D38	Greet and welcome each other	0.68786
D37	Discuss the problems of the day	0.67100
D27	Express thanks good that have happened	0.65107
D34	Share experiences of the day	0.65024
D28	Make prayer requests	0.60912
D36	Invite the Holy Spirit into my life	0.59677
D32	Quote Bible promises	0.56095
Latent root or extracted variance		5.47
Percentage of Variance		11.43

relational dimension as the individuals present are encouraged to quote or recite promises from the Holy Scriptures

Singing-Poetic Expression (Factor 2)

Table 8 presents a summary of the data for Factor 2 of the methods. The four criteria are satisfied. This factor explains seven percent (7.06) of the variance for the methods factor structure. This set of items indicated a worship environment emphasizing music, including instruments, and poetic expression.

Table 8

FACTOR STRUCTURE FOR THE METHODS SINGING-POETIC EXPRESSION

Item No.	Item Description	Loading
D33	Sing hymns	0.78774
D29	Sing choruses	0.77148
D35	Sing with the piano	0.74304
D48	Play musical instruments	0.62396
D41	Recite poems	0.38837 *
Extracted variance		3.39
Percentage of Variance		7.06
* Also loads on other factors but fits best in this factor.		

Oral-Reading (Factor 3)

Table 9 presents a summary of Factor 3 of the methods of family worship. The criteria for selecting an adequate factor structure is met. This factor accounts for 6.81 percent of the variance shared by the methods factors.

The primary focus of this setting is that reading is taking place. "Telling" may take place in this setting however most of the items suggest that reading is intended. The literature includes the Bible, the writings of Ellen White, and other meaningful sources.

Storytelling (Factor 4)

Table 10 presents a summary of the data for Factor 4 of the methods factor structure. All the chosen item loadings are .3 or above. The eigenvalue (extracted variance) is 3.08 which explains 6.41 percent of the total

Table 9
FACTOR STRUCTURE FOR THE METHODS
ORAL-READING

Item No.	Item Description	Loading
D19	The inspirational writings of E. G. White	0.80578
D24	The guidance writings of E. G. White	0.77252
D26	A Bible doctrine	0.55765
D22	A devotional book	0.55022
D23	Human interest story	0.50295
D25	A book about famous people	0.49779
D18	A favorite text	0.48545
Extracted variance		3.27
Percentage of Variance		6.81

variance. The cluster of items lends itself to a meaningful interpretation.

The possibility for reading may be present in this setting but the emphasis is on telling the story. Story

Table 10

FACTOR STRUCTURE FOR THE METHODS
STORYTELLING

Item No.	Item Description	Loading
D16	A Bible story	0.78273
D15	Character building stories	0.72661
D14	Nature stories	0.68012
D13	The children's bedroom	0.50774
D40	Play Bible games	0.47852
D3	Only in the evening	0.31759 *
Extracted variance		3.08
Percentage of Variance		6.41
* Also loads on other factors but fits best in this factor.		

telling, in the setting of this factor, is placed as an evening activity and it would seem appropriate at bed time in the children's bedroom. On occasion Bible games may be played that enhance the storytelling environment. The stories should include themes that build character and provide an understanding of nature.

Walking in Nature (Factor 5)

Table 11 presents a summary of the data for Factor 5 of the methods of family worship. The four criteria for determining an adequate factor structure are met. The item loadings are above .3 and the extracted variance is above 1.0. The share of the total variance continues to hold at just a little over 6 percent (6.10).

This factor suggests that worship can even take place on a nature walk. The evening when the family is

Table 11

FACTOR STRUCTURE FOR THE METHODS
WALKING IN NATURE

Item No.	Item Description	Loading
D10	On a nature walk [Setting for worship]	0.81751
D12	On an evening walk [Setting for worship]	0.78864
D47	A nature walk [Activity]	0.72314
Extracted variance		2.93
Percentage of Variance		6.10

together would be an appropriate occasion.

Affirmation Existential (Factor 6)

Table 12 presents a summary of the data for Factor 6. The criteria for good factor structure continue to be realized with item loadings above .3 and a eigenvalue above 1.0. The share of the variance is a little over 5 percent.

The underlying dimension of this factor is not as apparent as some of the others. The elements of security, safety, psychic comfort may be implied by the expression "well being" as in the item "A personal sense of well being." The atmosphere not only provides for a state of well being but allows adequate time for these dynamics to be experienced.

Child Centered (Factor 7)

Table 13 presents a summary of the data for Factor 7 of the methods of family worship. The criteria for adequate factor structure are sufficiently met. The amount of

Table 12

FACTOR STRUCTURE FOR THE METHODS
AFFIRMATION-EXISTENTIAL

Item No.	Item Description	Loading
D56	A personal sense of well being	0.82611
D55	An accepting, loving, affirming atmosphere	0.80165
D57	Adequate time	0.70490
Extracted variance		2.59
Percentage of Variance		5.34

variance shared by this factor is above 5 percent (5.21) as indicated by the extracted variance of 2.5.

The setting for this worship experience indicates child centeredness. Poems, finger plays and games that involve action are included. Children do the activities.

Prayer (Factor 8)

Table 14 presents a summary of the factor structure

Table 13

FACTOR STRUCTURE FOR THE METHODS
CHILD CENTERED

Item No.	Item Description	Loading
D53	An older child	0.83271
D54	Any one of the children	0.83267
D50	Finger plays	0.39559
D49	Bible games (with action)	0.35224 *
Extracted variance		2.50
Percentage of Variance		5.21
* Also loads on other factors but fits best in this factor.*		

for Factor 8 of the methods of family worship. Once again the criteria for suitable factor structure is satisfied. The amount of the total variance shared by this factor is five percent (5.12).

An attitude of prayer is an integral part of worship. This factor cluster suggests a worship setting in which prayer is the primary ingredient of the experience. Prayer is realized in a relational context as indicated, "Pray sentence prayers holding hands." It is interesting to note that "Both morning and evening" is the appropriate time for this setting to be used. In order to be effective at least twenty to thirty minutes should be allowed.

Table 14

FACTOR STRUCTURE FOR THE METHODS
PRAYER

Item No.	Item Description	Loading
D45	Pray around the circle	0.68326
D44	Pray sentence prayers holding hands	0.67102
D43	Take turns praying	0.61345
D7	Twenty to thirty minutes	0.51693
D1	Both morning and evening	0.47421
Extracted variance		2.48
Percentage of Variance		5.12

Bible Centered (FACTOR 9)

Table 15 presents a summary of data for Factor 9 of the methods of family worship. Each criterion has been met. The variance shared by this factor was four percent (4.12).

This cluster of items suggests a rather formal setting in which the Bible is read in the living room. It is an evening experience. Time is not a limiting factor since thirty minutes or more may be used for this occasion (IT8).

Sabbath School Lesson (Factor 10)

Table 16 presents a summary of the data for Factor 10 of the methods of family worship. The extracted variance (eigenvalue) is 2.0 which gives 4.12 as the percentage of the total variance. Even though there are only two items in the factor the other three criteria are met and this was

Table 15

FACTOR STRUCTURE FOR THE METHODS BIBLE

Item No.	Item Description	Loading
D17	The Bible	0.53942
D9	The living room	0.50720
D8	Thirty minutes or more	0.39777
D58	Soft music in the background	-0.45656
Extracted variance		2.01
Percentage of Variance		4.12

considered a useful factor. It is interesting to note that these two items remained together in every variation of the factor structure. Studying the Sabbath School lesson is a viable form of family worship and is not unique in actual practice. It can be concluded that this factor has the

potential to make a contribution to the accomplishment of the aims of family worship. The first factor (D39) is presented in an oral or telling context, while the second factor (D21) is presented as an activity.

Table 16
FACTOR STRUCTURE FOR THE METHODS
SABBATH SCHOOL LESSON

Item No.	Item Description	Loading
D39	Study the Sabbath School lesson	0.87233
D21	The Sabbath School lesson	0.86732
Extracted variance		2.00
Percentage of Variance		4.12

Correlation Coefficients

One of the assumptions of factor analysis using Varimax rotation is that the resulting factors are not correlated with each other (orthogonal). In most instances there is some correlation. If correlations do exist then the researcher must determine if the correlations can be explained and if they are acceptable.

The correlation between the two aims factors was .826, suggesting that the two aims factors of family worship were highly correlated (see table 17 below). In other words each factor explained sixty-eight percent (68.23) of the variance in the other factor. This confirmed the earlier observation that the two aims of family worship share a

common underlying dimension.

An examination of the nature and purpose of family worship and the content of each item satisfied the researcher that this dimension was "Spirituality." In the context of this study spirituality was seen as two unique factors: God oriented aims and family directed aims.

The rotated factor solutions suggested that Factor 1 contained spirituality items that directed the worshipper towards God and Factor 2 contained spirituality items that were more concerned with relationships between family members. On the basis of this observation it was decided to retain both factors as dimensions of the aims of family worship.

Table 17 shows the intercorrelations among the twelve factors. The correlation coefficients for the methods were low to moderate suggesting that the underlying dimensions of the methods of family worship were quite unique. This can be observed by noting that the median value of the coefficients was .33 with a high value of .66 and a low value of .07.

Reliability Estimates

Since the measurements in the conduct of this survey were subject to a greater or lesser degree of error it was necessary to determine how much error existed and how much could be credited to the random nature of research and how much could be credited to the individual measurements of the

Table 17

CORRELATION MATRIX FOR THE AIMS AND METHODS
FACTORS OF FAMILY WORSHIP

FACTOR	VERTI	HORIZ	SELF	SING	READ	STORY	WALK	AFFIRM	CHILD	PRAY	BIBLE	SSCH
VERTI	1.00											
HORIZ	0.83	1.00										
SELF	0.51	0.54	1.00									
SING	0.19	0.24	0.33	1.00								
READ	0.23	0.28	0.49	0.37	1.00							
STORY	0.07	0.20	0.30	0.44	0.36	1.00						
WALK	0.12	0.21	0.30	0.38	0.31	0.51	1.00					
AFFIRM	0.42	0.47	0.55	0.18	0.17	0.16	0.16	1.00				
CHILD	0.08	0.20	0.29	0.65	0.38	0.50	0.39	0.15	1.00			
PRAYER	0.31	0.36	0.43	0.43	0.34	0.35	0.31	0.29	0.35	1.00		
BIBLE	0.29	0.33	0.48	0.36	0.37	0.53	0.33	0.30	0.31	0.40	1.00	
SSCH	0.19	0.16	0.26	0.11	0.23	0.18	0.07	0.14	0.10	0.21	0.19	1.00

subjects. The small ratio between the number of variables (89) and the number of observations (466) which gives a ratio of 5:1 underscores the need for some estimate of the reliability of the factor structure.

The Cronbach alpha was used to study the internal consistency of the items in the scale. This internal-consistency coefficient "tells us about similarity in measurement across items rather than stability over time or across forms."¹ The Cronbach alpha is the scale reliability estimate and defines the variation in the scale score to the true measurement. The "scale alpha" is a measure of the average item reliability for the construct or factor. The alpha was computed as a measure of reliability for each of the items in the scale. The "alpha if item deleted" (see

¹Daniel Mueller, Measuring Social Attitudes (New York: Teachers College Press, 1986), 60.

Appendix F) indicates the reliability estimate of the factor scale when that item is deleted from the scale.

Table 18 presents the reliability estimates for all the factors derived for the factor analysis. A detailed result of the reliability estimates are presented in Appendix F.

The reliability estimate for Factor 1 for the aims states that 96 percent of the variation in this factor is attributable to a variation in the true scores given by the survey participants. Only 4 percent is attributable to error.¹

Table 18

RELIABILITY ESTIMATES FOR THE AIMS AND
METHODS FACTORS OF FAMILY WORSHIP

Factor	Number	Description of Factor	Cronbach alpha
AIM	1	GOD ORIENTED - VERTICAL	.96
AIM	2	FAMILY DIRECTED - HORIZONTAL	.95
METHOD	1	RELATIONAL - SELF DISCLOSURE	.89
METHOD	2	SINGING-POETIC EXPRESSION	.82
METHOD	3	ORAL - READING	.80
METHOD	4	STORYTELLING	.81
METHOD	5	WALKING IN NATURE	.83
METHOD	6	AFFIRMATION - EXISTENTIAL	.83
METHOD	7	CHILD CENTERED	.80
METHOD	8	PRAYER	.64
METHOD	9	BIBLE CENTERED	.49
METHOD	10	SABBATH SCHOOL LESSON	.83

¹George A. Ferguson, Statistical Analysis in Psychology and Education (New York: McGraw-Hill Book Company, 1981.), 433-435.

The reliability estimate for Factor 2 for the aims states that 95 percent of the variation in this factor is attributable to a variation in the true scores given by the survey participants. Only 5 percent is attributable to error.

The reliability estimates listed above indicated the degree that the factor structure reflects a true factor structure and was not arrived at by chance or error. For example if the factor structure listed in the "God oriented" aims was computed one hundred times there would be a 96 percent probability that the factor structure would emerge in the same manner. It was assumed that the factor structure was sufficiently stable if the coefficient of reliability was .80 or above. The stability of Factors 8 and 9 of the methods are less certain (.64 & .49), however they were retained because of their strength in the factor structure.

Relationships of the Aims and Methods of Family Worship

Seventy-nine items were selected for continuing analysis of the aims and methods of family worship. After identifying the underlying dimensions of the aims and methods the researcher was able to use the twelve factors identified with the factor analysis as the variables for additional evaluation. The relationships between the aims and the methods of family worship were analyzed with Multiple Linear Regression as a means of determining which

methods were most useful for predicting the effective achievement of the aims of family worship. The criteria used for this analysis enabled the researcher to select the best set of predictors for realizing this objective of the study. The forms of regression used in the study included Stepwise regression and All Possible Subsets regression. The correlation matrix provided additional information.

Regression Analysis

Regression analysis was chosen as the statistical approach most useful for this exploratory study. The use of regression allows the researcher to observe "changes in the dependent variable as a result of changes (observed or induced) in the independent variables."¹

This study explored relationships of twelve variables concerned with family worship. The two dependent variables were God Oriented Aims, and Family Directed Aims. The ten independent variables in the study were concerned with methods and included Self, Sing, Read, Story, Walk, Affirm, Child, Prayer, Bible, and Ssch.² The BMDP statistical computer software was utilized for the

¹Elazar J. Pedhazur, Multiple Regression in Behavioral Research (New York: Holt, Rinehart and Winston, 1973), 5.

²For a complete description of each of these variables study Tables 7 through 16 above.

analysis.¹ Linear regression using both Stepwise (BMDP 2R) patterns and All Possible Subsets (BMDP 9R) was used.

A four point criteria was developed for selecting the best predictors for aims effectiveness. First, the correlation matrix of the aims and methods was examined to observe the individual strength of each methods variable standing alone. Second, the increment or change in the multiple squared correlation (R^2) was examined in order to identify those predictors that maintained high t (Beta) scores in the presence of other predictors in the models. Third, many of the subsets were examined as a means of selecting the best predictors that remained acceptable in many models. Finally, the search for the best predictors included examining the standardized regression coefficients (Betas) in many models. It was expected that any variable that remained stable throughout these regression models would be a reliable predictor of change in the criterion. The significance level for this study was set at .05.

The intention of this part of the investigation was to initiate a process that would eventually identify those variables that have strong and stable relationships with each of the aims variables of family worship. Each of the ten independent variables are presented along with evidence from the data for each dependent variable.

¹W. J. Dixon, and M. B. Brown, editors, BMDP Biomedical Programs P-Series (Berkeley, CA: University of California Press, 1979), 685-696.

The God-oriented Aims. Table 19 presents the standardized regression coefficients (betas) for each "best" model (in terms of R^2). The data were obtained by doing an all-possible-subsets regression and selecting the subset with the highest squared-multiple correlation for each number of variables (one through ten). This was necessary because the all-possible-subsets regression does not give Betas for each model. Then a separate multiple regression analysis was done for each "best" model to get the Betas for each one. The data presented in table 19 was the result of linear-regression analysis (BMDP 2R) starting with the full model and then nine additional runs with one less variable in each subsequent analysis.

Examination of the data in table 19 reveals that Self, Affirm (AFRM), Story (STOR), and Prayer (PRAY) have high Betas that remain stable or increase in strength as fewer variables are present in the formula. The significance level for these variables remains at the .05, .01, and .001 level. The signs of the Beta weights for all significant variables indicate that Story (STOR) in combination with the other nine variables has a negative effect on the the God-oriented Aim. The Beta weights for the first four methods variables are .10 to .51 and indicate a moderate effect of these variables on the God-oriented Aims of family worship. The BMDP 2R stepwise-regression program was used to identify those predictors that

Table 19
 STANDARD REGRESSION COEFFICIENTS (Betas)
 FOR THE GOD-ORIENTED AIMS

VARIABLES	RSQ	INC	SELF	AFRM	STOR	PRAY	BIBL	CHIL	SING	SSCH	WALK	READ
10	.3192		.35*	.18*	-.14**	.10***	.09	-.10	.09	.06	.00	.00
9	.3192		.35*	.18*	-.14**	.10***	.09	-.10	.09	.06	.00	
8	.3192	.0030	.35*	.18*	-.15**	.10***	.09	-.10	.09	.06		
7	.3162	.0037	.36*	.18*	-.14**	.10***	.09	-.11	.09			
6	.3125	.0031	.35*	.18*	-.16*	.10**	.10			.06		
5	.3094	.0061	.36*	.18*	-.16*	.11**	.10					
4	.3033	.0114	.39*	.18*	-.12**	.12**						
3	.2919	.0072	.43*	.19*	-.09***							
2	.2847	.0259	.40*	.19*								
1	.2588	.2588	.51*									

* p < .001

** p < .01

*** p < .05

demonstrated a strong relationship with the dependent variable being studied. This program is designed to determine the contribution of an independent variable to the multiple-squared correlation (R^2). This program enters the most significant variable first, and other variables are entered by steps in the order of their contribution to change in the dependent variable. The program stops at that point where the next variable to enter has no significant contribution to R^2 in addition to the preceding variables. Table 20 presents a summary of the stepwise regression on the dependent variable God-oriented Aims. In the first step, SELF contributes almost 26 percent (25.88) to R^2 . When AFFIRM is added in the second step, it accounts for a change of 2.59 percent in the R^2 of the dependent variable. STORY enters the formula in Step 3 and accounts for 0.7 percent of change in the dependent variable. PRAYER enters the formula in Step 4 and accounts for 1.14 percent of the total contribution to R^2 . The remaining six variables does not significantly effect the relationship.

On the basis of the above information, a summary statement is provided for each of the ten methods variables. The data were derived from information contained in the correlation-coefficient matrix (see table 17, p. 124), the regression coefficients (table 19), and the stepwise regression (table 20).

Relational-Self Disclosure (SELF). The Pearson

correlation coefficient for the self variable with the God-oriented aims is .51. The square of this correlation times 100 yields 26 percent. This states that by itself, SELF explains 26 percent of the variance in the dependent variable. When all ten variables are in the regression equation, the multiple-squared correlation (R^2) is almost 32 percent (see table 19) which suggests that most of the change in this aims variable is accounted for by SELF. The strength and stability of this variable can be observed in the R^2 and Beta of both the stepwise and the all-possible-subsets regression models. The evidence suggested that this variable is a useful and a strong predictor of God-oriented aims in the presence of the other variables. Therefore, this variable was recommended as useful for the effective achievement of the God-oriented aims of family worship.

Affirmation-Existential (AFRM). This methods variable has a correlation coefficient of .42 which suggests that by itself, AFRM can explain 17.64 percent of the variance in the dependent variable. In stepwise regression this variable appears in the regression model at Step 2 after SELF. It is significant at the .001 level. The regression coefficients were observed to be stable in all combinations of the other variables. The contribution of this variable to change in the dependent variable is 2.59 percent. This increment is not very much, but was considered acceptable in view of the other statistics.

In the all-possible-subsets regression this variable appears with SELF in the set with two-variables with the highest R^2 and remains in each subsequent subset with the highest R^2 . It is present in the "best" subset (with six variables) selected by the program with a standardized coefficient (Beta) of .182. This variable was also selected as a useful predictor of change in the dependent variable.

Table 20

SUMMARY OF STEPWISE REGRESSION ANALYSIS
FOR THE GOD-ORIENTED AIMS

Step	Variable in the Step	Multiple R-Square	Change in R-Square
1	SELF	.2588	.2588
2	AFFIRM	.2847	.0259
3	STORY	.2919	.0072
4	PRAYER	.3033	.0114

Prayer (PRAY). The correlation coefficient for Pray is .30 which explains 9 percent of the change in the God-oriented aims due to the singular effect of Prayer. This variable enters the stepwise regression formula at Step 4 after SELF, STORY, and AFFIRM. It is significant at the .01 level. The regression coefficients at each step show some variability but were considered sufficiently stable. In the all-possible-subsets regression, this variable first

appears, along with SELF, STORY, and AFFIRM, in the subset with the highest R^2 . It continues to be present in all subsequent subsets with the highest R^2 . It is present in the best model chosen by the program which included five variables (SELF, AFFIRM, PRAYER, STORY, BIBLE). This variable was chosen as being useful for affecting change in the God-oriented aims.

Bible-centered (BIBLE). The correlation coefficient is .29 which translates into 8.41 percent of the change in the dependent variable explained by the Bible-centered variable. Prayer methods and Bible-centered methods both have a similar effect on the desired changes in the outcome of the God-oriented aims. In the stepwise regression models, Bible-centered appears in the formula at the fifth step. The increment to the total squared correlation (R^2) is less than one percent (.006). It is never significant at the .05 level in combination with other variables. It is present in all the subsets with seven or more variables (with the highest R^2) of the all-possible-subsets regression. This variable was not considered useful as a reliable predictor of change in the relationship between the God-oriented aims and the methods of family worship.

Oral-reading (READ). The READ variable has a correlation coefficient of .23 which represents 5.29 percent of the variance in the God-oriented aims as a result of the effect of this variable. The regression coefficients in the

stepwise regression are negative in the first two steps and positive in the remaining steps which suggests that this variable is not a stable predictor. It only appeared in the full model with the highest R^2 of all-possible-subsets regression. The contribution to the dependent variable was not significantly different from zero at the .05 level. This variable was not selected as a predictor of change in the dependent variable.

Singing-Poetic Expression (SING). The correlation coefficient of SING variable is .19 which accounts for 3.61 percent of the variance, by itself, in the God-oriented aims variable. The increment to the total correlation squared is less than one percent (.0061). It is never significant at the .05 level in combination with other variables. This variable was not chosen as a strong and stable predictor of change in the God-oriented aims.

Sabbath School Lesson (SSCH). The correlation coefficient for the SSCH variable was .19 which explains 3.61 percent, by itself, of the relationship with the dependent variable. The strength of the standardized regression coefficient (Beta) is not significant at the .05 level. It does not appear in a regression subset with the highest R^2 until the subset with nine variables. This variable was not considered useful as a predictor of change in the relationship between the aims and methods of family worship.

Walking in Nature (WALK). The correlation coefficient for the WALK variable was .11 which singularly explains 1.21 percent of the variance in the God-oriented aims variable. It has a negative direction in the linear regression model. The standardized regression coefficient is zero and the increment to multiple-squared correlation (R^2) is too small to enter any of the regression steps or subsets. An examination of the Betas at each step of the regression reveals that the direction is neither stable nor the weights consistent. This variable was not selected as a predictor of change in the criterion variable under consideration.

Child-centered (CHILD). The Child-centered variable explains less than one percent (.64) of the effect on the God-oriented aims variable with .08 as the correlation coefficient. The direction of this variable is negative in all the regression equations. The effect of this variable on the God-oriented aims variable is not significantly different than zero at the .05 level. This methods variable was not considered useful as a means of explaining any changes in the dependent variable.

Storytelling (STORY). The correlation coefficient for Story is .07 and this explains about a half of a percent (.49) of the predicted variance in the God-oriented aims without the effect of the other variables. This variable appears in the stepwise-regression analysis with the third step as a negative predictor and retains a negative

direction in combination with all other variables. In the all-possible-subsets regression, Storytelling first appears in the subset with three variables with the highest R^2 for all combinations of three variables. It's stability is confirmed by the observation that it is present in all subsequent subsets with the highest R^2 . It is significant at the .05 level.

Two problems are evident in the consideration of the STORY variable. First, in spite of the strength of the tests of significance, it accounts for less than 1 percent (.49) of the change in the God-oriented aims. Second, even though the study must concern itself with the implications of variables with negative directions, it was the objective of the research to identify those variables that had positive strong and stable relationships with the criterion variables.

Because of the negative direction of this variable and the small contribution to change in the criterion variable, it was not added to the list of useable variables. However, it must not be ignored in the overall list of predictors of change in the variable of concern.

Three variables emerged as strong and stable predictors of positive change in the God-oriented aims. These were Relational-Self Disclosure, Affirmation-Existential, and Prayer. The Storytelling variable indicated sufficient stability to be mentioned; however, the

percentage of contribution to the total expected change (R^2) in the God-oriented aims variable was less than 1 percent (.49). For purposes of meaningful significance this variable has a questionable place in the prediction process.

Family-directed Aims. Table 21 presents the standardized regression coefficients (Betas) for each "best" model (in terms of R^2). The information was gained by doing an all-possible-subsets regression and selecting the subset with the highest squared-multiple correlation for each number of variables (one through ten). Then a separate multiple-linear-regression analysis was done to get the Betas for each model. Table 21 presents a summary of the findings regarding the relationships of the ten independent variables with the Family Directed aims.

Table 22 presents a summary of the stepwise-regression information when the Family-directed aims variable was the dependent variable. The contribution of SELF to change in the relationship with the Family-directed aims variable accounts for 29 percent of the variance. When AFFIRM enters the formula, it contributes an additional 4 percent (4.31) to the change in R^2 . PRAYER accounts for less than 2 percent (1.72) of the change when added to the regression formula. Only these three variables make statistically significant contributions to the relationship between the dependent variable and the Family-directed aims.

Table 21
 STANDARD REGRESSION COEFFICIENTS (Betas)
 FOR THE FAMILY DIRECTED AIMS

VARIABLES	RSQ	INC	SELF	AFRM	STOR	PRAY	BIBL	CHIL	SING	SSCH	WALK	READ
10	.3532		.31*	.24*	.13**	.05	.02	.02	-.03	.02	-.01	.00
9	.3532		.31*	.24*	.13**	.05	.02	.02	-.03	.02	-.01	
8	.3532	.0003	.31*	.24*	.13**	.05	.02	.02	-.03	.02		
7	.3529	.0003	.31*	.24*	.13**	.05	.02	.03	-.02			
6	.3526	.0003	.32*	.24*	.13**	.04	.02	.02				
5	.3523	.0004	.32*	.24*	.13*	.04	.02					
4	.3519	.0015	.33*	.24*	.13*	.05						
3	.3504	.0172	.34*	.24*	.15*							
2	.3332	.0431	.40*	.25*								
1	.2901	.2901	.54*									

* p < .001
 ** p < .01

On the basis of the following information, a summary statement is provided for each of the ten methods variable when the Family-directed aims variable is designated as the dependent variable. The data were derived from information contained in the correlation coefficient matrix (see table 17, p. 124), the regression coefficients (table 21), and the stepwise regression (table 22).

Relational-Self Disclosure (SELF). The correlation coefficient was .54, and this explained 29.16 percent of the variance in the dependent variable due to the singular effect of the SELF variable. In all forms of regression, this is the first variable to enter the equation.

Table 22

SUMMARY OF STEPSISE REGRESSION ANALYSIS
FOR THE FAMILY DIRECTED AIMS

Step	Variable in the Step	Multiple R-Square	Change in R-Square
1	SELF	.2901	.2901
2	AFFIRM	.3332	.0431
3	PRAYER	.3504	.0172

It is both statistically significant (at the .05 level) and substantively meaningful and was selected as a strong and consistent predictor of change in the Family-directed aims.

Affirmation-Existential (AFFIRM). The AFFIRM variable had a correlation coefficient of .47 which

accounted for 22.09 of the change observed in the dependent variable when by itself. In the stepwise-regression equation, it entered second (after SELF) and contributed an additional 4.31 percent to the total correlation. The standardized regression coefficients remained stable as other variables were entered into the equation. The direction was consistent. The result was statistically significant at the .05 level. This variable was accepted as a substantive predictor of change in the Family-directed aims.

Prayer (PRAY). As a single predictor of change in the dependent variable, Prayer accounted for almost 13 percent (12.96) of the variance with .36 as the correlation coefficient. The standardized regression coefficients remained stable in the presence of other variables. In the all-possible-subsets regression, Prayer appeared in the subset with three variables which demonstrated the highest R^2 and remained present in all subsequent sets with the highest R^2 . The result was significant at the .05 level. The Prayer variable was selected as a consistent and stable predictor of change in the relationship with the criterion variable.

Bible-centered (BIBLE). The correlation coefficient for the BIBLE variable was .33 which explained 10.89 percent of the variance in the dependent variable. The Beta value (.05) for this variable in the multiple-regression formula

had less than half of the effect as the previous variable (.13) and an effect equal to a sixth of the first variable in the stepwise equation. The result of this variable was not statistically significant at the .05 level. The Bible centered variable was not considered a useful predictor of change in the criterion variable.

Oral-Reading (READ). This correlation coefficient (.28) singularly accounted for almost 8 percent of the change in the family-directed aims of family worship. An examination of both stepwise and all-possible-subsets regression equations revealed regression coefficients that were not stable. It was present in the subsets model with four variables but was not statistically significant. This variable was not selected as a useful predictor regarding the effectiveness of Family-directed aims.

Singing-Poetic Expression (SING). The singular contribution of SING variable was almost 6 percent (5.84) based on .24 as the correlation coefficient. The change in this increment was too small (not in the equations) to be considered statistically significant at the .05 level. This variable was not considered useful.

Walking in Nature (WALK). The correlation coefficient of .21 represented 4.41 percent of the variance accounted for by WALK variable. Even though the contribution of this variable was meaningful, none of the other criteria for selecting a good predictor were met. Therefore, this variable was not chosen.

Child-centered (CHILD). The correlation coefficient of .20 represented a singular contribution of 4 percent to the total effect on the criterion variable. In addition to the failure of the CHILD variable to meet the requirements of the criteria, the Beta and t ratio showed a negative direction. This variable was not selected as a meaningful predictor.

Storytelling (STORY). The correlation coefficient (.20) and the percentage of contribution (4 percent) were the same as for the Child-centered variable. Even though the 4 percent of change could be considered meaningful, it had a negative direction. The contribution of this variable to any change in the criterion variable was not considered significant at the .05 level. In all-possible-subsets regression it appeared first in the subset with seven variables with the highest R^2 of any of the subsets. It was not considered meaningful to the objectives of this study.

Sabbath School Lesson (SSCH). The percentage of contribution to the total correlation was nearly half that of the previous three variables (2.56 percent). The effect of this variable was neither meaningful nor statistically significant at the .05 level. The Sabbath School Lesson variable failed to meet any of the criteria for selecting useful, stable, consistent predictors of change in the criterion variable being considered. It was not added to the list of useable variables.

The analysis of the ten methods variables for

selecting those predictors which could be used for assisting families in conducting a family worship with emphasis on the Family-directed aims yielded three variables: Relational-Self Disclosure, Affirmation-Existential, and Prayer.

Summary of the Regression Analysis

Although each of the ten methods variables displayed a higher correlation percentage with the Family-directed aims (see table 21), the final selection produced equal results on both dependent variables. Only Relational-Self Disclosure, Affirmation-Existential, and Prayer emerged as statistically significant predictors of effective change in both of the dependent variables investigated.

It could be concluded that family worship is a spiritual exercise conducted by a group of individuals in a family setting. If the goals and aims of the family reflect a spiritual intention, then the three variables identified in this investigation should be utilized. Reading, singing, walking in nature, or studying the Sabbath School lesson may be a part of the worship experience, but they are not determinant in assuring that the aims of family worship are achieved. Because storytelling and the use of children in leadership roles has some negative effect in the presence of other variables, they should be used with a degree of discretion. A more complete exploration of the implications of these data is presented in chapter 5.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter provides a summary of the major points of the study. It discusses the findings of the study including the research question and how it was answered. Practical applications are considered as well as recommendations for further research.

Summary of the Study

The Purpose of the Study

The purpose of this study was to identify the underlying dimensions of the family worship construct and explore the relationships between the aims people suggested and the methods that were reportedly used in family worship.

The Problem

The problem addressed by this study was that there appeared to be an inconsistency between the people who reported having family worship and the importance the Church places upon this family ritual.¹ Also, some had expressed

¹About 50%. Please refer to the studies quoted in chapter one.

the opinion that family worship was a negative experience for them.

The Research Question

It was posited that these problems could be addressed most effectively by knowing the underlying dimensions of the family worship construct and observing the correlations that might exist between the chosen aims and the methods. These two observations became the central concerns of the investigation.

Review of the Literature

Background information for the development of the study was provided by a survey which traced the origins of family worship. The familiar format for family worship is not present in the Biblical record. In the Old Testament, the family-altar symbolism can be seen in the altar-building custom of Abraham (Gen 12:8; 13:18). The ritual of the morning and evening sacrifice provides a suggestion for the frequency of the event. The content and method of instruction can be gleaned from the admonitions of Moses.¹ The New Testament also suggests the importance of the instructional aspect of family worship.²

¹Deut 6:1-9.

²Tradition and Ellen White portray Mary as the central figure in the training of Jesus although there is no direct Biblical evidence to suggest this. Ellen White, The Desire of Ages (Mountain View, CA: Pacific Press Publishing, 1898), 69. The mother and grandmother of Timothy receive the credit for his early training (2 Tim 1:5).

Incidental comments and short references about family prayers and readings are about all that come from the Middle Ages and the Reformation periods. Not until the time of the seventeenth century does a form emerge that resembles present practices. During this time the Puritans developed a model of family worship which included singing, reading, praying, and reflection.

In this study special emphasis was given to the literature written for Adventist families. The writings of Ellen White have been the primary reference point for most of the information written for Adventist families. During the years of the Home Commission (1922-1941) directed by Arthur Spalding, more information concerning family worship was given to the church membership than at any other time. The average number of articles or books about family worship from 1942 to 1989 was about three items per year (3.2). Other years averaged 2.7 items per year.

Analysis of the Data

In the analysis of the data, the aims and objectives (aims) of family worship were considered the dependent variables. It was assumed that activities, environment, and frequency (methods) could be useful in helping a family achieve its aims for the family worship. The methods were the independent variables.

Factor Analysis

Factor analysis was used for the exploration of the

underlying dimensions of the 89 variables. This procedure yielded two aims factors and ten methods factors. In the factor structure using principal components analysis (before rotation), Factor 1 accounted for almost 63 percent of the total variance explained, while Factor 2 explained only 4.52 percent of the total variance.

Eighteen of the 31 dependent variables were in Factor 1 and suggested a God-oriented identification. Most of the items in Factor 1 focused on the participant and suggested that the individual must take the initiative for a personal relationship with God.

The 15 items in factor 2 were for the most part aims that suggested family-directed goals. The items in this factor conveyed the impression that cognitive and experiential learning was taking place. This factor gave emphasis to instruction and the storage of information that would lead to the development of family standards and values.

The high correlation (67 percent) between the two aims factors (after rotation) suggested that some other construct explained this relationship other than the items listed in the factors. The underlying dimension of the aims variables was identified as a "spirituality" factor.

The two aims factors used in the continuing investigation were labeled as God-oriented aims and Family-directed aims. These were designated as dependent (criterion) variables in the exploration of the data.

The ten methods factors yielded correlation values that were low enough to suggest that no apparent underlying dimension could be identified for this group of factors. These ten methods variables became the independent variables for the continuation of this research.

Multiple-Linear Regression

The 12 factors that emerged from the factor analysis became the variables for regression. The two aims variables were the dependent (criterion) variables and the ten methods variables were the independent (predictor) variables. The objective of the regression analysis was to identify those methods which displayed strong and stable relationships with the dependent variables. A four-step sequence was developed for selecting the best predictors.

A strong and stable predictor of change in the dependent variable had to explain at least 4 percent of the variance in the dependent variable as a lone predictor. Its increment to the total correlation had to be statistically significant. Its standardized regression coefficient (Beta) had to be statistically significant and also had to display stability in many sets of regression (all-possible subsets).

When the God-oriented aims variable was entered into the regression equation, three methods variables emerged. The three variables which met the test of the criteria were Relational-Self Disclosure, Affirmation-Existential, and Prayer. A fourth variable, Storytelling, was noted since

its standardized regression coefficient was statistically significant; however, it had a negative direction and accounted for less than 1 percent of the change in the dependent variable. It was not chosen.

When the Family-directed aims variable was used as the dependent variable, the same three methods variables emerged as being statistically significant predictors of change in the relationship between the methods and aims.

Discussion of the Findings

The implications of this study provided both insight and some degree of resolution to the two fundamental problems addressed by this investigation.

As stated in Chapter 1, the percentage of families experiencing family worship is less than 50 percent. This was not consistent with the emphasis that the church literature placed on this time-honored tradition. Also, some individuals remembered family worship as a negative life experience.

The family-worship model that emerged from this analysis provided a partial answer to these difficulties. It is important to remember that family worship is only one part of the family environment. It would be difficult to expect the family-leadership style which is very rigid, authoritarian, and legalistic to shift and suddenly become warm, and relational and provide each person a sense of acceptance and well-being during the family-worship

exercise. The holistic nature of family life suggests that the findings of this investigation are applicable to the total home environment.

The findings are consistent with the nature of true Christianity. The New Testament message of Jesus Christ is highly relational. Jesus said, "Come unto me all ye who are heavy laden and I will give you rest" (Matt 11:28). In Chapter 2 Underhill defined worship as "an avenue which leads the creature out from his inveterate self-occupation to a knowledge of God, and ultimately to that union with God which is the beatitude of the soul."¹ This study found that the Relational-Self Disclosure, Affirmation-Existential, and Prayer factors were important in mediating the worship experience in the family. This does not mean "inveterate self-occupation," to quote Underhill. It does appear to mean that sharing and disclosing of one's inner self and a personal walk with God enhances the family worship experience.

The model that emerged from this investigation broadens this definition by describing the environment in which this vibrant experience takes place. The dynamics defined by these data suggest methods that enhance the opportunity for the individual to become a sensitive other-directed spiritual person.

Even though the perceptions of the individuals

¹Worship (New York: Harper & Bros., 1938), 17-18.

involved in the survey included many other activities, the analysis of the data produced only three dimensions that were considered useful in helping a family effectively to achieve the aims of family worship. A review of the items in the factor-variable provided meaning for each dimension. Any model development based on these factors must take into account the individual items in the factor structure. The observations that follow have not exhausted the ramifications, but they do provide some insight into the implications of the study. Following are the three methods factors and the items they contain.

Relational-Self Disclosure.

1. Ask forgiveness for wrongs done to each other.
2. Talk about what God means to each individual.
3. Greet and welcome each other.
4. Discuss the problems of the day.
5. Express thanks good that have happened.
6. Share experiences of the day.
7. Make prayer requests.
8. Invite the Holy Spirit into my life.
9. Quote Bible promises.

The most interesting feature of the Relational-Self Disclosure factor is the central role of personal expression. Traditional family worship uses singing, praying, and reading without an emphasis on the responses of the individuals present. What emerges here is

interaction, self-disclosure, and being emotionally vulnerable in a safe environment.

Another observation is the sense of balance and progression. These nine activities can be arranged in a sequence that provides for the emotional levels of the individuals present. The opening could include greeting and welcoming each other. In an accepting, loving, affirming atmosphere, the dynamic could lead to requests for forgiveness and the highly personal act of inviting the Holy Spirit into one's life.

There is opportunity for spiritual expression when family members talk about the meaning of God in life. This could be supported by quoting Bible promises. It is interesting to note that of all the methods items that included the use of the Bible (7 items), only "Quote Bible Promises" was meaningful to the data. It could be observed that of all the items, this one contributes most to the relational setting. The centrality of the Bible is not diminished by this observation. The role of the Bible in family worship needs to be examined in light of this information. The Bible can be read or quoted and then applied to the needs and expectations of the individual.

Worship as found in the Bible, particularly in the Psalms, has an important adoration-praise dimension. The worship model that emerged from this study presents a utilitarian use of Scripture. Scripture is applied to the needs and expectations of the individual. In a higher sense

the worshipper does more than use the Bible for needs satisfaction. There is a reaching out of the creature to the Creator in awe and adoration just because He exists. This is the most profound meaning of Worship , and the only reasonable thing to do when the creature enters the Creator's presence.

Essential to the success of a family worship based on a model containing the elements of this study are the items embraced in the Affirmation-Existential factor.

Affirmation-Existential

1. A personal sense of well-being.
2. An accepting, loving, affirming atmosphere.
3. Adequate time.

The implications of this factor underscore the need for family worship to provide an environment where each person present is able to experience emotional and spiritual growth and nurture. A model patterned after the elements of this study would be centered on the needs of the individual. A decided focus would be on nurturing the person in a holistic manner.

Prayer is the primary ingredient that makes this family practice both spiritual and worshipful. The prayer items that were included in this factor are consistent with the meaning of the other two factors. The relational aspect of family worship is reflected in the prayer activities. The items in the prayer factor are useful for assisting the

family in the effective accomplishment of the aims.

Prayer

1. Pray around the circle.
2. Pray sentence prayers holding hands.
3. Take turns praying.
4. [Length of time] Twenty to 30 minutes.
5. [Frequency] Both morning and evening.

It was very interesting to note the role of time in family worship as defined by this study. Each of the three factors has a time item. They range from 20 minutes to "adequate time." The traditional family worship as reported in the review of the literature suggested that the event should be short (10-15 minutes). What materialized was a worship model using 30 minutes or more. This time component is consistent with the nature of the activities listed in the factors.

The frequency of family worship did not come through as strongly as length of time. Only the prayer factor included a frequency item. Specifically, it implied that both morning and evening, prayer should be included in the family worship. The emphasis is on prayer, not frequency. At first thought, this is a bit troubling because advocates of family worship in the Seventh-day Adventist Church have stressed the importance of morning and evening worship. The genius of this empirical datum point provided a special insight. By placing less emphasis on frequency, the model

that emerges weakens the tendency to make the event rigid and ritualized. A logical application of this observation would suggest that frequency is important but not at the expense of the true dynamic being advanced by these data.

There is always a tension between structure and freedom. Concerned families must recognize the role of spirituality in the home and use this tension to enhance the devotional life in a creative manner. Human lives are lived as days which have a beginning and an end. Every day the individual should experience elements of the divine connection in the setting of human relationships. Family worship provides the environment where this interaction can happen.

There may be other times in the day when spiritual encounters are experienced. Individuals should be encouraged to have private devotions. Family members may set aside quiet times for personal or collective encounters with the Divine. The frequency of family worship takes on new meaning in light of these findings. When it happens it is a very special time pregnant with meaning and personal fulfillment.

There is an underlying assumption regarding the age of the participant in a worship experience structured around these concepts. Methods that reflect the implications of this study must be adopted to the age of the children present. These data provide flexibility for the intergenerational family.

The age of those responding to the questionnaire may partially explain why many of the child-centered methods were not included in the final list of items. Almost 72 percent (71.6) of the individuals who returned the questionnaire were 40 years of age or older compared to 28.4 percent who were less than 40 and most likely to have children in the home. However this is was offset somewhat by the observation that 63.5 percent indicated that children were present in the worships that were used as the basis for the answers given.

Families may need to redefine some of the activities they are presently calling "family worship." Reading bedtime stories, playing Bible games, singing songs, and reinforcing developmental tasks must continue but in the context of parenting activities not necessarily assigned to the worship time.

Although the aims use words such as teach, learn, and develop, they are not based on curriculum or content as one might find in a book or set of lessons. Learning is encouraged by experiencing the concept. Even if or when a didactic format is used, great care should be taken to ensure that the format conforms with the findings of this study. Also, learning and information storage could take place at other times and settings. Family worship is where meaning and application are experienced. The data in this study presented family worship as a highly relational experience for all present.

The following model was developed from the findings contained in this investigation. The outline is suggestive and may be arranged in alternate sequences to meet the needs of the particular family or setting.

Opening: Greet and welcome each other.

Sharing: Share experiences of the day.
Express thanks for the good things that
have happened during the day.

Self Disclosure: Discuss the problems of the day.
Ask forgiveness for wrongs done to others.

Spirituality: Talk about the meaning of God in the
life.
Quote Bible promises.
Invite the Holy Spirit into the life.
Make prayer requests.

Prayer: Pray around the circle [and / or].
Pray sentence prayers.
Take turns praying.

Affirmation: Affirm each other.

The model is functional for both morning and evening worship. All of the items are useful for either time; however, the morning worship would be a more appropriate time to invite the Holy Spirit into the life for the day. Other items, such as, "Discuss the problems of the day," are more suitable for the evening worship. The model provides for personal and emotional investment for each member of the family.

Conclusion

This study concluded that family worship should be a highly relational experience which takes place in an atmosphere where every member experiences personal, loving

acceptance by all those present. Because of the spiritual character of the event, prayer is the preeminent activity. If these elements are incorporated into the spiritual dynamics of family worship, then it could be concluded that the aims of family worship as identified in this study can be effectively achieved.

The review of the literature provided a survey of the historical antecedents of family worship. This family event developed during the seventeenth century from the Puritan traditions primarily because the Bible was more accessible to the family than in earlier centuries. The antecedents of this development was very likely due to the wide-spread use of the Geneva Bible (1560). This Bible was easy to handle, printed in a very readable type, and provided with abundant footnotes. In the intervening years, very little change has been observed in the form and substance of this domestic religious form.

The practice of family worship in the Seventh-day Adventist Church was patterned to a large extent after this Puritan model. It can be concluded that many writers and advocates of family worship have failed to recognize the relational dynamics of family worship as identified in this study. This investigation provides a degree of evidence that non-relational forms of worship are not appropriate for achieving the spiritual objectives of family worship.

Most of the advice literature on how to conduct a successful family worship has focused on activities such as

singing, storytelling, reading, and physical activities designed to keep the attention of the participants. This study suggests that these activities are meaningful ingredients of a successful family worship, only if they are used in a relational setting. They certainly add interest and variety and contribute to the over-all success of the exercise but are not useful for achieving the aims of family worship as identified by this study, in the absence of the relational elements.

Recommendations

Recommendations for Practice

This study provided useful insights for practical applications of the information gained as a result of the investigation. The following ideas are recommended for consideration.

1. Family worship should be viewed as a family event useful for helping a family maintain an atmosphere of harmony and religious integrity. This study has provided empirical testimony about what must happen in a family worship event in order for it to be enjoyed and be a positive experience to be remembered forever.

2. Those who write about and prepare lesson plans should recognize the implications of this study and prepare a curriculum that reflects the content of the three variables that emerged from this study.

3. In order for the family worship to be

relational, affirmational, and prayer-centered, these same attributes must be modelled in all aspects of the family environment.

4. The review of the literature indicated that few pastors have emphasized regularly in the pulpit the need for families to form the practice of family worship. This study provides foundational information for sermons and devotions.

5. The findings of this study could be useful for those who write and speak on parenting issues. Family worship is interrelated with all aspects of proper parenting and can profitably be integrated into the information.

Recommendation for Further Study

Early in the development of the investigation, it was recognized that certain human characteristics were not within the bounds of this study. The family dynamics that may have impacted on the individuals who responded to the questionnaire were not considered here. The primary objective was to collect as many items as possible related to the aims and methods of family worship.

The following recommendations reflect various observations that were encountered during the course of this investigation and should be considered as germinal material for further research.

1. It was observed that some individuals tend to change their attitudes towards family worship as they grow older and are further removed by time from the event. This

tendency to "romanticize" the attitudes should be explored. It is possible that the spiritual activities experienced as a child were not fully appreciated until later when their full significance was realized in adulthood.

2. It was conjectured that the youngest person (child) present during a family worship exercise may influence the curriculum. A study should be developed to establish some empirical evidence regarding this phenomenon.

3. Replications could be designed for other diverse populations that may have unique ethnic and cultural qualities.

4. A developmental study could be designed based on the information contained in this study. This might include curricula which incorporates the implications of the three variables identified in this investigation.

5. The significance of this study and the importance placed upon this family ritual by the Church would justify a longitudinal study which would track selected families based on family-management patterns (authoritarian, authoritative, permissive, neglectful).

6. The items collected in this project could be used as the nucleus for developing an inventory instrument for measuring the degree to which an individual perceives the effectiveness of the family worship events associated with that person's religious experience in the home.

7. Additional research could focus on families containing specific ages. Identify a population of families

which includes children at a certain age category (e.g., 0-5, 6-12, 13-19 years) and replicate this methodology to determine if the findings are significantly different than the data contained in this study.

8. A survey could be conducted to determine if private devotions are replacing the traditional practice of family worship in Seventh-day Adventist families.

APPENDICES

APPENDIX A

APPENDIX A

REFERENCES REGARDING FAMILY WORSHIP IN THE
SEVENTH-DAY ADVENTIST CHURCH NOT QUOTED
IN THE REVIEW OF LITERATURE.

The references are arranged chronological. For convenience the title Review and Herald is used for all years this publication has been in existence.

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APPENDIX B

This appendix includes the letters, post card, and telephone survey used to facilitate the returns generated for this investigation.

Appendix B

Cover letter that accompanied the first mailing of the questionnaire.

John Doe
1234 Fontana Road
Anywhere, MI. 00000

The Adventist church has always stressed the importance of family devotions. However, many Adventist families rarely have family worship. You may have negative feelings from the past or are just too busy.

No matter how you feel about family worship, your opinion is very important.

Your household is one of a small number in which people are being asked to give their opinion about family devotions. Your household was randomly selected from the SDA members of the Lake Union Conference. The results need to represent the thinking of both men and women in this union. Therefore, the questionnaire for your household should be completed by the person, age eighteen or older, whose birthday comes first in the calendar year.

Your response will be completely confidential. The questionnaire has an identification number on the front for mailing purposes only. Your name will be deleted from the mailing list as soon as we receive your response. Your name will never be placed on the questionnaire.

You may receive a summary of results of this present study by writing "copy of results requested" on the back of the return envelope, and printing your name and address below it. Please do not put this information on the questionnaire itself.

I would be most happy to answer any questions you might have. Please write or call. The telephone number is (616) 473-2629.

Thank you for your assistance.

Cordially,

Ed Phillips
PhD. Candidate

Letter sent out approximately one week after the initial mailing of the questionnaire as a reminder to complete the survey and mail it to the researcher.

John Doe
1234 Fontana Road
Anywhere, MI 00000

Greetings. About the first of May I wrote to you seeking an opinion on a family worship survey. As of today we have not received a completed questionnaire from your household. The letter was addressed to you, however any adult family member who is familiar with family worship may respond to the questions.

In order for the results of this study to be truly representative of the opinions of all Lake Union members it is essential that someone in each family in the sample return the questionnaire. The questionnaire from your household may be completed by any adult. If more than one adult is willing to complete the questionnaire then it should be completed by the adult whose birthday comes first in the calendar year. Please open the questionnaire and read **page one** as soon as you finish reading this letter. Thanks!

If you live alone now but practiced family worship at some other time in the past then please fill out the questionnaire.

In the event that your questionnaire has been misplaced, a replacement is enclosed.

Your cooperation is greatly appreciated,

Sincerely,

Ed Phillips
PhD Candidate

P.S. A number of people have written to ask when the results will be available. I hope to have them out sometime this Summer. If you would like a copy of the findings please write "Copy of results requested" on the back of the return envelope along with your address. Please do not put this information on the questionnaire.

A third letter mailed to those individuals who had not responded to the questionnaire. This was sent approximately one month after the initial mailing.

Oliver Jones
2190 Fontana Blvd
Baroda, MI 49106

I am writing to you about our study on family worship. We have not received your completed questionnaire.

The large number of questionnaires returned is encouraging. But, whether we will be able to describe accurately how Lake Union members feel about the important issue of family worship depends upon you and the others who have not yet responded. This is because our past experiences suggest that those of you who have not yet sent in your questionnaire may hold quite different opinions about family worship than those who have.

This is the first Lake Union study of this type that has ever been done. Therefore, the results are of particular importance to the members of the Lake Union and to those researchers who are concerned about spirituality in the home. The usefulness of our results depends on how accurately we are able to describe what the members of the Lake Union think.

It is for these reasons that I am sending this by certified mail to insure delivery. In case our other correspondence did not reach the person in your household whose response is needed (adult female, unless there is none in which case an adult male should respond), a replacement questionnaire is enclosed. May I urge you to complete and return it as quickly as possible.

I'll be happy to send you a copy of the results if you want one. Simply put your name, address, and "copy of results requested" on the back of the return envelope. We expect to have them ready to send this Summer.

Your contribution to the success of this study will be appreciated greatly.

Most Sincerely

L. Edgel Phillips
PhD Candidate

Six weeks after the first mailing, a post card was mailed to those individuals who had not responded.

Last week a questionnaire seeking your opinion about a family worship survey was mailed to you. Your name was selected in a random sample of households in the Lake Union Conference of SDA's.

If you have already completed and returned it to us please accept our sincere thanks. If not, please do so today. Because it has been sent to only a small, but representative, sample of Lake Union residents it is extremely important that yours also be included in the study if the results are to accurately represent the opinions of Lake Union Conference residents.

If by some chance you did not receive the questionnaire, or it got misplaced, please call me right now, collect (616-473-2629) and I will get another one in the mail to you today.

Sincerely,

L. Edgel Phillips
PhD Candidate

The Telephone Survey used to sample the opinions of those who never responded to the mailed Questionnaire.

T E L E P H O N E S U R V E Y

NAME _____

CODE NUMBER _____

DATE CALLED _____

TIME OF DAY _____

TELEPHONE NUMBER _____ MALE _____ FEMALE _____

"HELLO, THIS IS ED PHILLIPS. I AM A STUDENT AT ANDREWS UNIVERSITY. EARLY IN THE SUMMER I MAILED A SURVEY ABOUT FAMILY WORSHIP TO _____ . [Are you _____?] IT WAS A BIT LENGTHY AND MANY PEOPLE DID NOT RETURN THE QUESTIONNAIRE. I NEED TO COMPLETE MY RESEARCH AND I NEED YOUR HELP.

WOULD YOU CONSIDER YOURSELF _____ YOUNG ADULT _____ MIDDLE AGE
_____ SENIOR CITIZEN

HAVE YOU EVER PARTICIPATED IN FAMILY WORSHIP? _____ YES _____ NO

HOW LONG AGO? _____ PRESENT _____ RECENT PAST _____ A LONG TIME AGO

WHEN YOU THINK ABOUT FAMILY WORSHIP, WHAT'S THE FIRST THOUGHT THAT COMES TO MIND?

HERE IS A QUESTION THAT MAY NEED A LITTLE THOUGHT... WHAT DO YOU THINK IS THE MOST IMPORTANT AIM OF FAMILY WORSHIP?

HOW EFFECTIVE WERE THE FAMILY WORSHIPS YOU ATTENDED IN ACCOMPLISHING THIS AIM?

_____ NOT EFFECTIVE _____ PARTIALLY EFFECTIVE _____ COMPLETELY EFFECTIVE

HOW OFTEN DID YOU HAVE FAMILY WORSHIP?

_____ Both morning and evening

_____ Once a day

_____ Once a week

_____ Only Friday night and Sabbath evening

WHO WAS MOST OFTEN IN CHARGE OF WORSHIP? _____ FATHER _____ MOTHER

_____ CHILDREN

WHAT WERE SOME OF THE THINGS THAT HAPPENED DURING FAMILY WORSHIP?

APPENDIX C

The Family Worship Exploratory Survey (FWES)

ANDREWS UNIVERSITY

School of Education

Religious Education Department

FAMILY WORSHIP

L. Edgel Phillips
10429 North Tudor Road
Berrien Springs MI 49103

(616) 473-2629

copyright

1990

F A M I L Y W O R S H I P

Family worship is defined as a gathering of two or more individuals in the setting of the home for the purpose of conducting a religious exercise.

Please continue reading and mark an answer for each item.

1. Your sex. (circle a number)

1. Male
2. Female

2. Your present age. (Circle a number)

1. 18-24 Years
2. 25-39 Years
3. 40-64 Years
4. 65 Plus Years

3. Were you ever, or are you presently, a part of a family who participated, or participates in family worship?
(circle one number)

1. Yes
2. No

4. If you circled "NO" then please return the survey without completing the following questions. Your returned questionnaire will guarantee that you will receive no further correspondence on this matter.

5. If you circled "YES" then please indicate which time period you wish to use as the basis for your responses. If more than one time period applies then select the one most vivid in your memory. Use this time period to answer all the rest of the questions in this survey.
(circle only one number)

1. The Present Time
2. The Recent Past (1-10 years)
3. A Long Time Ago (11-30 years or more)

6. Think about the time span you have chosen and select one of the following categories that best describes the ages of the persons present during this time. (Circle only one number)

1. Adults only (18 or more)
2. Children (0-12 years), and Adults
3. Adolescents (13-17 years), and Adults
4. Children, Adolescents, and Adults

Following are listed thirty (30) aims of family worship. Please read each aim and then indicate how effective the family worships you are thinking about were in accomplishing these aims.

- 1 = NOT EFFECTIVE
- 2 = SLIGHTLY EFFECTIVE
- 3 = PARTIALLY EFFECTIVE
- 4 = MOSTLY EFFECTIVE
- 5 = COMPLETELY EFFECTIVE

After each statement circle a number that best reflects how effective these family worships were in accomplishing this aim.

- 1. Be a link between God and the Family 1 2 3 4 5
- 2. Draw the family close to God 1 2 3 4 5
- 3. Draw the family close to each other 1 2 3 4 5
- 4. Commune with God 1 2 3 4 5
- 5. Learn about God 1 2 3 4 5
- 6. Learn to praise God 1 2 3 4 5
- 7. Help to develop the practice of
daily dependence on God 1 2 3 4 5
- 8. Teach one to give thanks to God 1 2 3 4 5
- 9. Provide time to demonstrate our love for God . . 1 2 3 4 5
- 10. Make Jesus real in the life 1 2 3 4 5
- 11. Develop hope in the second coming of Christ . . . 1 2 3 4 5
- 12. Develop an appreciation for the Sabbath 1 2 3 4 5
- 13. Provide opportunity to claim the merits of the blood
of Christ for the forgiveness of sin 1 2 3 4 5
- 14. Help learn respect for the Word of God 1 2 3 4 5
- 15. Provide time to teach family values 1 2 3 4 5
- 16. Provide a setting in which the family
learns to share the religious faith
with each other. 1 2 3 4 5
- 17. Learn to respect spiritual values 1 2 3 4 5

18. Provide a time when God can place a special blessing on the family 1 2 3 4 5
19. Give an opportunity for parents to be role-models of good family values 1 2 3 4 5
20. Make happy memories 1 2 3 4 5
21. Learn to be citizens of heaven 1 2 3 4 5
22. Realize forgiveness through prayer 1 2 3 4 5
23. Teach the family members how to pray 1 2 3 4 5
24. Develop concern for others 1 2 3 4 5
25. Promote the religious heritage of the family 1 2 3 4 5
26. Teach family members the importance of prayer 1 2 3 4 5
27. Realize a sense of purpose and direction in the life 1 2 3 4 5
28. Build strong marriage ties 1 2 3 4 5
29. Teach reverence 1 2 3 4 5
30. Teach obedience 1 2 3 4 5
31. Teach goals and aims of the family to the children 1 2 3 4 5

PLEASE READ CAREFULLY each of the following features of a family worship and indicate how often you did each one by circling a number after the item.

Please respond to each item. If you feel that any item does not apply then circle "1" (NEVER).

- 1 = NEVER
- 2 = SELDOM
- 3 = SOMETIMES
- 4 = USUALLY
- 5 = ALWAYS

How often did you meet for family worship?

- 1. Both morning and evening 1 2 3 4 5
- 2. Only in the morning 1 2 3 4 5
- 3. Only in the evening 1 2 3 4 5
- 4. Once a week 1 2 3 4 5
- 5. Only on Friday and Sabbath evenings 1 2 3 4 5

How often did you meet for the following lengths of time?

- 6. Five to fifteen minutes 1 2 3 4 5
- 7. Twenty to thirty minutes 1 2 3 4 5
- 8. Thirty minutes or more 1 2 3 4 5

How often did you have family worship in the following settings?

- 9. The living room 1 2 3 4 5
- 10. On a nature walk 1 2 3 4 5
- 11. While sitting around the dinning room table . . . 1 2 3 4 5
- 12. On an evening walk 1 2 3 4 5
- 13. The children's bedroom 1 2 3 4 5

How often did you use the following oral(reading or telling) activities?

- 14. Nature stories 1 2 3 4 5
- 15. Character building stories 1 2 3 4 5

- 16. A Bible story 1 2 3 4 5
- 17. The Bible 1 2 3 4 5
- 18. A favorite text 1 2 3 4 5
- 19. The inspirational writings of Ellen White 1 2 3 4 5
- 20. The Morning Watch book 1 2 3 4 5
- 21. The Sabbath School lesson 1 2 3 4 5
- 22. A devotional book 1 2 3 4 5
- 23. Human interest stories 1 2 3 4 5
- 24. The guidance writings of Ellen White 1 2 3 4 5
- 25. A book about famous people 1 2 3 4 5
- 26. A Bible doctrine 1 2 3 4 5

How often did you do the following things?

- 27. Express thanks for the good things that
have happened 1 2 3 4 5
- 28. Make prayer request 1 2 3 4 5
- 29. Sing choruses 1 2 3 4 5
- 30. Talk about what God means to each individual . . 1 2 3 4 5
- 31. Ask forgiveness for wrongs done to each other . . 1 2 3 4 5
- 32. Quote Bible promises 1 2 3 4 5
- 33. Sing hymns 1 2 3 4 5
- 34. Share experiences of the day 1 2 3 4 5
- 35. Sing with the piano 1 2 3 4 5
- 36. Invite the Holy Spirit into my life 1 2 3 4 5
- 37. Discuss the problems of the day 1 2 3 4 5
- 38. Greet and welcome each other 1 2 3 4 5
- 39. Study the Sabbath School lesson 1 2 3 4 5
- 40. Play Bible games 1 2 3 4 5

41. Recite poems. 1 2 3 4 5

How often did you use prayer in the following ways?

42. Pray short prayers 1 2 3 4 5

43. Take turns praying 1 2 3 4 5

44. Pray sentence prayers holding hands 1 2 3 4 5

45. Pray around the circle 1 2 3 4 5

46. Only Mother prays 1 2 3 4 5

How often did you do these activities during worship?

47. A nature walk 1 2 3 4 5

48. Play musical instruments 1 2 3 4 5

49. Bible games (with action) 1 2 3 4 5

50. Finger plays 1 2 3 4 5

How often were the following individuals in charge of family worship?

51. Father 1 2 3 4 5

52. Mother 1 2 3 4 5

53. An older child 1 2 3 4 5

54. Any one of the children 1 2 3 4 5

How often did you experience, or use the following?

55. An accepting, loving, affirming atmosphere 1 2 3 4 5

56. A personal sense of well being 1 2 3 4 5

57. Adequate time 1 2 3 4 5

58. Soft music in background 1 2 3 4 5

Fold Questionnaire along this line.

Insert in the 6.5" X 3.5" (small)
stamped envelope with the return
address and mail it when you have
completed the Questionnaire.

Fold Questionnaire along this line

Printed in the USA

April 1990

APPENDIX D

The survey forms for gathering items related to the Aims and Methods of Family Worship.

APPENDIX D

Survey form for gathering the Aims items.

Survey to Establish the
Aims and Purposes of
Family Worship

Definition of family worship: In the context of this study family worship is defined as a gathering of family members in the setting of the home for the purpose of conducting a religious exercise.

The aim of family worship. Please state in your own words in the space provided what you consider to be some aims (purposes) of family worship. ...Not what you do/did but what you think family devotions accomplish or accomplished, or should have accomplished for you and your family.

Thank You,

Ed Phillips

Survey form for gathering items regarding Methods

SURVEY TO IDENTIFY
ACTIVITIES AND METHODS REGARDING
FAMILY WORSHIP

PLEASE list in a couple of sentences some of the activities, behaviors and methods that best describe the family worships you attended as a child, or have attended recently. Record what was "done" rather than if it made you feel spiritual, tense or bored, etc. Please respond, even if your experience was not pleasant, negative items are also needed.

Thank You,

Ed Phillips

APPENDIX E

Survey instruments used for judging the Aims and Methods of family worship, including the cover letter. Included also are the scores of the judges.

APPENDIX E

Cover letter for the instruments for judging the Aims and Methods.

Participating Judge:

I appreciate your willingness to judge the items on these two instruments. Your knowledge and opinions on family worship will be a valuable contribution to this research project.

A couple of examples are provided to help you clarify the procedures for these two instruments. One is a list of activities, methods and behaviors, etc. and is to be judged on the degree of effectiveness each item suggests to you. The other is a list of aims and purposes and is to be judged according to whether each item is a Major or Minor aim...

The degree of EFFECTIVENESS instrument.

EXAMPLE:

- 1 = NON-EFFECTIVE
- 2 = SLIGHTLY EFFECTIVE
- 3 = MODERATELY EFFECTIVE
- 4 = STRONGLY EFFECTIVE
- 5 = COMPLETELY EFFECTIVE

Section A.

Does the number of times a family has worship contribute to an effective family worship?

_____ YES. How effective is each of the following frequencies?

_____ NO. Explain _____

1. Only on Tuesdays. 1 2 3 4 5

[You have indicated that you think family worship is SLIGHTLY EFFECTIVE if family worship is conducted only on Tuesday.]

The MAJOR - MINOR scale instrument.

EXAMPLE:

1. Learn to play the piano. MAJOR 7 6 5 4 3 2 1 MINOR

[You have indicated that "Learn to play the piano" is mostly a minor aim of family worship.]

Questionnaire for Judging Aims

FAMILY WORSHIP

Please read each statement and then circle a number on the MAJOR-MINOR scale that most accurately describes the degree that you think this is a major or minor aim of family worship.

The aim and purpose of Family Worship is to:

- | | | | | | | | | | |
|---|-------|---|---|---|---|---|---|---|-------|
| 1. Be a link between God and the family. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 2. Draw the family close to each other. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 3. Draw the family close to God. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 4. Provide time to teach family values. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 5. Provide a setting in which the family learns to share the religious faith. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 6. Commune with God. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 7. Learn to respect spiritual values. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 8. Provide a time when God can place His blessing on the family. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 9. Help the family practice and develop communication skills. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 10. Give an opportunity for parents to be role-models of good family values. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 11. Make happy memories. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 12. Learn about God. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 13. Learn to praise God. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 14. Learn to be good citizens in the community. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |

15. Learn to be good citizens for heaven.	MAJOR	7	6	5	4	3	2	1	MINOR
16. Practice daily dependence upon God.	MAJOR	7	6	5	4	3	2	1	MINOR
17. Realize forgiveness through prayer.	MAJOR	7	6	5	4	3	2	1	MINOR
18. Develop problem solving skills.	MAJOR	7	6	5	4	3	2	1	MINOR
19. Teach the family members how to pray.	MAJOR	7	6	5	4	3	2	1	MINOR
20. Teach the family members the importance of prayer.	MAJOR	7	6	5	4	3	2	1	MINOR
21. Develop concern for others.	MAJOR	7	6	5	4	3	2	1	MINOR
22. Promote the religious heritage of the family.	MAJOR	7	6	5	4	3	2	1	MINOR
23. Learn to share your religious faith with others.	MAJOR	7	6	5	4	3	2	1	MINOR
24. Discover our creative abilities.	MAJOR	7	6	5	4	3	2	1	MINOR
25. Learn respect for the Word of God.	MAJOR	7	6	5	4	3	2	1	MINOR
26. Give thanks to God.	MAJOR	7	6	5	4	3	2	1	MINOR
27. Demonstrate our love for God.	MAJOR	7	6	5	4	3	2	1	MINOR
28. Make Jesus real in our lives.	MAJOR	7	6	5	4	3	2	1	MINOR
29. Develop hope in the second coming of Christ.	MAJOR	7	6	5	4	3	2	1	MINOR
30. Realize a sense of purpose and direction in our lives.	MAJOR	7	6	5	4	3	2	1	MINOR
31. Build strong marriage ties.	MAJOR	7	6	5	4	3	2	1	MINOR
32. Learn the dogma of the Church.	MAJOR	7	6	5	4	3	2	1	MINOR

- | | | | | | | | | | |
|---|-------|---|---|---|---|---|---|---|-------|
| 33. Teach reverence and obedience. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 34. Provide opportunity for religious leadership training. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 35. Help people express their emotions. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 36. Develop an appreciation for the Sabbath and its passing (sundown). | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 37. Teach goals and aims of the family to our children. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |
| 38. Claim the merits of the blood of Jesus Christ for forgiveness of sin. | MAJOR | 7 | 6 | 5 | 4 | 3 | 2 | 1 | MINOR |

Questionnaire for Judging Methods

FAMILY WORSHIP

Please answer the question at the beginning of each section by checking either YES or NO. If your answer is YES, then respond to each of the items that follow in the section. If your answer is NO then give a brief explanation in the space provided (write on the reverse side of the page if necessary).

Please judge each statement by writing a number from one to five in the space in front of the numbered item that best reflects the degree to which you think the item contributes to an effective family worship experience.

- 1 = NON-EFFECTIVE
- 2 = SLIGHTLY EFFECTIVE
- 3 = MODERATELY EFFECTIVE
- 4 = STRONGLY EFFECTIVE
- 5 = COMPLETELY EFFECTIVE

Section A.

Does the number of times a family has worship contribute to an effective family worship?

___ YES. How effective is each of the following frequencies?

___ NO. Explain. _____

- ___ 1. Only in the morning.
- ___ 2. Only in the evening.
- ___ 3. Both morning and evening.
- ___ 4. Three or four times per week.
- ___ 5. Once a week.
- ___ 6. Only on Friday and Sabbath evenings.
- ___ 7. Only on special holidays.

Please judge each statement by writing a number from one to five in the space in front of the numbered item that best reflects the degree to which you think the item contributes to an effective family worship experience.

- 1 = NON-EFFECTIVE
- 2 = SLIGHTLY EFFECTIVE
- 3 = MODERATELY EFFECTIVE
- 4 = STRONGLY EFFECTIVE
- 5 = COMPLETELY EFFECTIVE

Section B.

Does the length of time a family spends in family worship contribute to an effective family worship? Please note that the time periods are divided into three categories(I. Young children, II. Adolescents, and III. Adults).

___ YES. How effective is each of the following lengths of time?

___ NO. Explain. _____

I. These items apply to a family worship in which there are children younger than twelve years old(birth to 11 years old).

- ___ 8. Five to fifteen minutes.
- ___ 9. Twenty to thirty minutes.
- ___ 10. Thirty-five to fifty minutes.

II. These items apply to a family worship in which there are children who are Adolescents. (Ages 13-18)

- ___ 11. Five to fifteen minutes.
- ___ 12. Twenty to thirty minutes.
- ___ 13. Thirty-five to fifty minutes.

III. These items apply to a family worship in which all members are adults.

- ___ 14. Five to fifteen minutes.
- ___ 15. Twenty to thirty minutes.
- ___ 16. Thirty-five to fifty minutes.

Please judge each statement by writing a number from one to five in the space in front of the numbered item that best reflects the degree to which you think the item contributes to an effective family worship experience.

- 1 = NON-EFFECTIVE
- 2 = SLIGHTLY EFFECTIVE
- 3 = MODERATELY EFFECTIVE
- 4 = STRONGLY EFFECTIVE
- 5 = COMPLETELY EFFECTIVE

Section C.

Does the place where family worship is conducted cause the event to be more effective?

___ YES. How effective is each of the following places where family worship might be held?

___ NO. Explain. _____

_____ 17. The family living room.

_____ 18. The master bedroom.

_____ 19. The children's bedroom.

_____ 20. While sitting around the dinning room table.

_____ 21. On an evening walk.

_____ 22. On a nature walk.

Section D.

Does the use of reading activities contribute to an effective family worship?

___ YES. Just how effective is each of the following activities?

___ NO. Explain. _____

_____ 23. A favorite text.

_____ 24. A devotional book.

Please judge each statement by writing a number from one to five in the space in front of the numbered item that best reflects the degree to which you think the item contributes to an effective family worship experience.

- 1 = NON-EFFECTIVE
- 2 = SLIGHTLY EFFECTIVE
- 3 = MODERATELY EFFECTIVE
- 4 = STRONGLY EFFECTIVE
- 5 = COMPLETELY EFFECTIVE

- _____ 25. The Morning Watch book.
- _____ 26. The Bible.
- _____ 27. A Bible doctrine.
- _____ 28. A Bible story.
- _____ 29. The guidance writings of Ellen White.
- _____ 30. The inspirational writings of Ellen White.
- _____ 31. A book about famous people.
- _____ 32. Human interest stories.
- _____ 33. Nature stories.
- _____ 34. Character building stories.
- _____ 35. The Sabbath School lesson.

Section E.

Does the use of other types of verbal activities contribute to an effective family worship?

___ YES. Just how effective is each of the following activities?

___ NO. Explain. _____

- _____ 36. Recite poems.
- _____ 37. Quote Bible promises.
- _____ 38. Study the Sabbath School lesson.

Please judge each statement by writing a number from one to five in the space in front of the numbered item that best reflects the degree to

which you think the item contributes to an effective family worship experience.

- 1 = NON-EFFECTIVE
- 2 = SLIGHTLY EFFECTIVE
- 3 = MODERATELY EFFECTIVE
- 4 = STRONGLY EFFECTIVE
- 5 = COMPLETELY EFFECTIVE

- _____ 39. Share experiences of the week.
- _____ 40. Greet and welcome each other.
- _____ 41. Discuss the problems of the day.
- _____ 42. Play Bible games.
- _____ 43. Sing hymns.
- _____ 44. Sing choruses.
- _____ 45. Sing with the piano.
- _____ 46. Talk about what God means to each individual.
- _____ 47. Ask forgiveness for wrongs done to each other.
- _____ 48. Make prayer request.
- _____ 49. Express thanks for the good things that have happened.
- _____ 50. Invite the Holy Spirit into our lives.

Section F.

Does the use of prayer activities contribute to an effective family worship?

___ YES. How effective is each of the following prayer activities?

___ NO. Explain. _____

- _____ 51. Only Mother prays.
- _____ 52. Only Father prays.

Please judge each statement by writing a number from one to five in the space in front of the numbered item that best reflects the degree to which you think the item contributes to an effective family worship experience.

- 1 = NON-EFFECTIVE

- 2 = SLIGHTLY EFFECTIVE
 3 = MODERATELY EFFECTIVE
 4 = STRONGLY EFFECTIVE
 5 = COMPLETELY EFFECTIVE

- _____ 53. Pray sentence prayers.
 _____ 54. Take turns praying.
 _____ 55. Pray holding hands.
 _____ 56. Pray short prayers.
 _____ 57. Pray printed prayers.
 _____ 58. Pray long prayers.
 _____ 59. Pray around the circle.

Section G.

Does the use physical activities contribute to an effective family worship involving families with children and adolescents?

___ YES. Just how effective is each of the following physical activities?

___ NO. Explain. _____

- _____ 60. Skits.
 _____ 61. Charades.
 _____ 62. Bible games (movement).
 _____ 63. Finger plays.
 _____ 64. A nature walk.
 _____ 65. Play musical instruments.

Please judge each statement by writing a number from one to five in the space in front of the numbered item that best reflects the degree to which you think the item contributes to an effective family worship experience.

- 1 = NON-EFFECTIVE
 2 = SLIGHTLY EFFECTIVE
 3 = MODERATELY EFFECTIVE
 4 = STRONGLY EFFECTIVE
 5 = COMPLETELY EFFECTIVE

Section H.

In a home where a father and a mother are present, are family worships more effective when a specific family member assumes responsibility for family worship? [Individual worships may be assigned to a family member.]

___ YES. Just how effective is family worship when each of the following is responsible?

___ NO. Explain. _____

___ 66. Father.

___ 67. Mother.

___ 68. An older child.

___ 69. Any one of the children.

Section I.

In families with children and adolescents, does the atmosphere in which families worship contribute to an effective family worship?

___ YES. How effective is each of the following atmospheres?

___ NO. Explain. _____

___ 70. Soft music in background.

___ 71. Accepting, loving, affirming.

___ 72. Adequate time.

___ 73. Sense of well being.

MAJOR AIMS OF FAMILY WORSHIP RANK ORDERED

Sum/n	Item	7	6	5	4	3	2	1	Total n	valx7	valx6	valx5	valx4	valx3	valx2	valx1	Sum	
1	Link-God and Man	25	5	2			2		34	175	30	10			4		219	6.44
2	Family to family	22	8	1			1		32	154	48	5			2		209	6.53
3	Family to God	25	7		1				33	175	42		4				221	6.70
4	Family Values	13	10	6	2		1		32	91	60	30	8		2		191	5.97
5	Share Rel Faith	12	10	6	2	2	1		33	84	60	30	8	6	2		190	5.76
6	Commune with God	25	3	4	1				33	175	18	20	4				217	6.58
7	resp spirt values	19	8	5	1				33	133	48	25	4				210	6.36
8	Time 4 God's Bless	15	8	2	3	1	1	3	33	105	48	10	12	3	2	3	183	5.54
9	Communication Skills	4	11	11	1	2	2	2	33	28	66	55	4	6	4	2	165	5.00
10	Role-Models	13	8	6	2	2	1	1	33	91	48	30	8	6	2	1	186	5.64
11	Make Happy Memories	15	7	4	2	3	1		32	105	42	20	8	9	2		186	5.81
12	Learn about God	19	9	2	2	1			33	133	54	10	8	3			208	6.30
13	Learn to Praise God	23	8		2				33	161	48		8				217	6.57
14	Good Cit of Communit	2	2	15	11	1	2		33	14	12	75	44	3	4		152	4.60
15	Good citz of heaven	14	5	7	5		2		33	98	30	35	20		4		187	5.67
16	Prac Daily dep God	22	7	2	2				33	154	42	10	8				214	6.48
17	Forgivenes thru Pray	16	9	4	1	1		1	32	112	54	20	4	3		1	194	6.06
18	Dev prob solving skl	4	4	9	9	1	4	2	33	28	24	45	36	3	8	2	146	4.42
19	Teach how to pray	15	9	4	1	2	1	1	33	105	54	20	4	6	2	1	192	5.82
20	Teach Import of pray	19	9	3	1			1	33	133	54	15	4			1	207	6.27
21	Develop concern	14	9	6	4	1			34	98	54	30	16	3			201	5.91
22	promo Rel Heritage	12	10	8	4				34	84	60	40	16				200	5.88
23	Share faith w/others	6	9	6	6	2	3		32	42	54	30	24	6	6		162	5.06
24	Disc Creative Abilty	5	5	8	6	4	1	4	33	35	30	40	24	12	2	4	147	4.45
25	Resp 4 Word of God	20	7	2	3			1	33	140	42	10	12			1	205	6.21
26	Give Thanks to God	28	3	1	1				33	196	18	5	4				223	6.76
27	Demo love for God	17	7	5	2	1	1		33	119	42	25	8	3	2		199	6.03
28	Make Jesus real	22	6	2		1	1	1	33	154	36	10		3	2	1	206	6.24
29	Develop hope in 2n C	18	7	4	1	1	1	1	33	126	42	20	4	3	2	1	198	6.00
30	Purpose & Direction	13	12	3	3	1			32	91	72	15	12	3			193	6.03
31	Build marriage ties	11	12	6	4	0			33	77	72	30	16				195	5.91
32	learn Dogma	2	3	10	7	2	5	3	32	14	18	50	28	6	10	3	129	4.03
33	Teach rev & Obed	14	5	7	3		3	1	33	98	30	35	12		6	1	182	5.51
34	Op 4 rel leadership	8	11	3	5	2	2	2	33	56	66	15	20	6	4	2	169	5.12
35	Express emotions	4	6	13	3	4	2	2	34	28	36	65	12	12	4	2	159	4.68
36	Apprec for Sabbath	14	10	4	3	2			33	98	60	20	12	6			196	5.94
37	Teach aims of family	12	9	3	5	3	1		33	84	54	15	20	9	2		184	5.58
38	Merits of Blood	25	5	0	1		1	1	33	175	30		4		2	1	212	6.42

RANK ORDER OF METHODS

- 1 = NON-EFFECTIVE
- 2 = SLIGHTLY EFFECTIVE
- 3 = MODERATELY EFFECTIVE
- 4 = STRONGLY EFFECTIVE
- 5 = COMPLETELY EFFECTIVE

j = Number of judges.
 sum = Sum of the scores of the five response alternatives.
 sum/j = Sum of the scores divided by the number of judges.

sum/j	1	2	3	4	5	j	sum
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Section A.

The number of times a family has worship does contribute to an effective family worship. (5 said no effect)

3. Both morning and evening.	6	2	6	56	65	36	135	3.75
2. Only in the evening.	8	8	45	36	0	36	97	2.69
1. Only in the morning.	8	4	51	32	5	36	100	2.78
4. Three or four times per week.	8	12	48	24	0	36	92	2.56
5. Once a week.	7	34	24	12	5	36	82	2.78
6. Only on Friday and Sabbath evenings.	7	34	24	12	5	36	82	2.78
7. Only on special holidays.	25	22	0	0	0	36	47	1.31

Section B.

The length of time a family spends in family worship does contribute to an effective family worship. Please note that the time periods are divided into three categories(I. Young children, II. Adolescents, and III. Adults). (6 said no effect)

I. These items apply to a family worship in which there are children younger than twelve years old(birth to 11 years old).

8. Five to fifteen minutes.	3	0	15	76	45	36	139	3.86
9. Twenty to thirty minutes.	13	16	33	8	10	36	80	2.22
10. Thirty-five to fifty minutes.	24	16	9	0	5	36	54	1.50

II. These items apply to a family worship in which the children are Adolescents. (Ages 13-18)

11. Five to fifteen minutes.	5	2	15	60	50	36	132	3.67
12. Twenty to thirty minutes.	10	8	33	36	10	36	97	2.69
13. Thirty-five to fifty minutes.	24	12	18	0	0	36	54	1.50

III. These items apply to a family worship in which all members are adults.

15. Twenty to thirty minutes.	5	2	30	52	35	36	124	3.44
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14. Five to fifteen minutes.	6	8	30	40	30	36	114	3.17
16. Thirty-five to fifty minutes.	10	16	30	24	10	36	90	2.50

Section C.

The place where family worship is conducted causes the event to be more effective. (6 said no effect)

17. The family living room.	6	6	9	56	50	36	127	3.53
22. On a nature walk.	6	8	18	60	25	36	117	3.25
20. While sitting around the dinning room table.	7	6	39	36	20	36	108	3.00
19. The children's bedroom.	6	24	21	36	10	36	97	2.69
21. On an evening walk.	6	16	24	44	15	30	105	2.92
18. The master bedroom.	8	24	33	12	10	36	89	2.47

Section D.

The use of reading activities contributes to an effective family worship.

33. Nature stories.	0	2	33	68	35	36	138	3.83
34. Character building stories.	2	0	24	64	50	36	140	3.89
28. A Bible story.	0	2	12	64	85	36	163	4.53
26. The Bible.	0	2	12	40	105	36	159	4.42
23. A favorite text.	3	4	15	84	25	36	131	3.64
30. The inspirational writings of Ellen White.	0	4	36	56	40	36	136	3.78
25. The Morning Watch book.	1	10	30	64	20	35	125	3.47
35. The Sabbath School lesson.	0	10	36	48	35	36	129	3.59
24. A devotional book.	2	4	42	52	25	36	125	3.47
32. Human interest stories.	2	4	39	48	35	36	128	3.55
29. The guidance writings of Ellen White.	1	10	42	48	20	36	121	3.36
31. A book about famous people.	1	10	57	36	10	36	114	3.17
27. A Bible doctrine	0	16	48	40	10	36	114	3.17

Section E.

The use of other types of verbal activities causes the family worship to be more effective.

49. Express thanks for the good things that have happened.	0	0	0	60	105	36	165	4.58
48. Make prayer request.	1	2	3	68	80	36	154	4.28
44. Sing choruses.	0	0	15	72	65	36	152	4.22
46. Talk about what God means to each individual.	1	0	6	52	100	36	159	4.42

47. Ask forgiveness for wrongs done to each other.	2	0	15	68	60	36	145	4.03
37. Quote Bible promises.	0	4	21	68	50	36	143	3.97
43. Sing hymns.	0	2	27	42	65	36	136	3.78
39. Share experiences of the week.	1	2	18	60	65	36	146	4.06
45. Sing with the piano	1	0	30	56	55	36	142	3.94
50. Invite the H.S. into my life.	2	2	0	44	110	36	158	4.39
41. Discuss the problems of the day.	4	16	12	40	50	36	122	3.39
40. Greet and welcome each other.	0	14	30	52	30	36	127	3.53
38. Study the Sabbath School lesson.	0	8	45	44	30	36	127	3.53
42. Play Bible games.	1	22	33	48	10	36	114	3.17
36. Recite poems.	2	20	51	16	15	36	104	2.89

Section F.

The use of prayer activities contributes to an effective family worship.

56. Pray short prayers.	0	4	6	76	70	36	156	4.34
54. Take turns praying.	0	2	12	88	45	36	147	4.08
53. Pray sentence prayers.	0	8	15	72	45	36	140	3.89
55. Pray holding hands.	0	8	24	68	35	36	135	3.75
59. Pray around the circle.	1	8	30	60	30	36	129	3.58
51. Only Mother prays.	1	20	51	24	10	35	106	2.94
52. Only Father prays.	1	36	15	16	15	36	83	2.31
57. Pray printed prayers.	9	36	15	16	0	36	76	2.11
58. Pray long prayers.	22	24	3	4	0	36	53	1.47

Section G.

The use physical activities contributes to an effective family worship involving families with children and adolescents.

64. A nature walk.	0	4	15	76	50	36	145	4.03
60. Skits.	2	2	18	84	30	36	136	3.78
61. Charades.	1	2	18	96	20	36	137	3.80
65. Play musical instruments	0	2	27	68	45	36	142	3.94
62. Bible games (movement).	1	8	18	80	25	36	132	3.67
63. Finger plays.	0	12	12	68	35	36	127	3.53

Section H.

In a home where a father and a mother are present, family worships are slightly more effective when a specific family member assumes responsibility for family worship. [Individual worships may be assigned to a family member.] <doesn't seem to make much difference>

66. Father.	5	0	6	60	70	36	141	3.92
67. Mother.	6	0	15	76	30	36	127	3.53
68. An older child.	6	4	27	64	15	36	116	3.22
69. Any one of the children.	6	14	21	48	20	30	109	3.03

Section I.

In families with children and adolescents, the atmosphere in which families worship contributes to an effective family worship.

71. Accepting, loving, affirming.	1	0	3	40	120	36	164	4.56
73. Sense of well being.	1	0	3	52	106	36	162	4.50
72. Adequate time.	1	0	9	76	65	36	151	4.19
70. Soft music in background.	3	12	36	48	15	36	114	3.17

APPENDIX F

Reliability Estimates for the Aims and Methods
of Family Worship

APPENDIX F

RELIABILITY ESTIMATES FOR THE AIMS

FACTOR I: GOD ORIENTED AIMS		POINT	ALPHA
		MULTI-SERIAL	IF ITEM
			DELETED
IT10	Make Jesus real in the life . . . . .	.85	.96
IT2	Draw the family close to God . . . . .	.79	.96
IT4	Commune with God . . . . .	.79	.96
IT1	Be a link between God and the family . . . . .	.78	.96
IT8	Teach one to give thanks to God . . . . .	.81	.96
IT11	Develop hope in the second coming of Christ . . . . .	.79	.96
IT6	Learn to praise God . . . . .	.79	.96
IT7	Develop practice of daily dependence on God . . . . .	.79	.96
IT5	Learn about God . . . . .	.78	.96
IT9	Time to demonstrate our love for God . . . . .	.81	.96
IT14	Learn respect for the Word of God . . . . .	.80	.96
IT13	Claim merits of blood for forgiveness of sin.79	.96	.96
IT22	Realize forgiveness through prayer . . . . .	.76	.96
IT12	Develop an appreciation for the Sabbath . . . . .	.77	.96

SCALE ALPHA = .96

FACTOR II: FAMILY DIRECTED METHODS		POINT	ALPHA
		MULTI-SERIAL	IF ITEM
			DELETED
IT17	Learn to respect spiritual values . . . . .	.75	.95
IT3	Draw the family close to each other . . . . .	.67	.95
IT24	Develop concerns for others . . . . .	.71	.95
IT18	Time when God blesses the family . . . . .	.74	.95
IT31	Teach goals and aims to children . . . . .	.71	.95
IT25	Promote religious heritage of family . . . . .	.79	.95
IT30	Teach obedience . . . . .	.72	.95
IT19	Opportunity for parents to be role-models . . . . .	.73	.95
IT29	Teach reverence . . . . .	.72	.95
IT20	Make happy memories . . . . .	.74	.95
IT26	Teach importance of prayer . . . . .	.81	.95
IT23	Teach family members how to pray . . . . .	.73	.95
IT27	Realize sense of purpose and direction in life . . . . .	.75	.95
IT16	Share faith with each other . . . . .	.76	.95
IT15	Provide time to teach family values . . . . .	.75	.95
IT28	Build strong marriage ties . . . . .	.60	.95

ALPHA = .95

RELIABILITY ESTIMATES FOR THE METHODS

FACTOR I: RELATIONAL-SELF DISCLOSURE		POINT MULTI-SERIAL	ALPHA IF ITEM DELETED
D31	Ask forgiveness for wrongs done to each other	.67	.88
D30	Talk about what God means to each individual .	.71	.88
D38	Greet and welcome each other . . . . .	.65	.88
D37	Discuss the problems of the day . . . . .	.64	.88
D27	Express thanks good that have happened . . . . .	.62	.88
D34	Share experiences of the day . . . . .	.67	.88
D28	Make prayer requests . . . . .	.61	.88
D36	Invite the Holy Spirit into my life . . . . .	.63	.88
D32	Quote Bible promises . . . . .	.62	.88
D56	A personal sense of well being . . . . .	.54	.88
D55	An accepting, loving, affirming atmosphere . .	.55	.88
D8	Thirty minutes or more . . . . .	.35	.90

SCALE ALPHA = .89

FACTOR II: SINGING-POETIC EXPRESSION		POINT MULTI-SERIAL	ALPHA IF ITEM DELETED
D33	Sing hymns . . . . .	.67	.75
D29	Sing choruses . . . . .	.66	.78
D35	Sing with the piano . . . . .	.62	.79
D48	Play musical instruments . . . . .	.56	.80
D49	Bible games (with action) . . . . .	.50	.81
D41	Recite poems . . . . .	.51	.81

SCALE ALPHA = .82

FACTOR III: ORAL-READING		POINT MULTI-SERIAL	ALPHA IF ITEM DELETED
D19	The inspirational writings of E. G. White . .	.55	.77
D24	The guidance writings of E. G. White . . . . .	.60	.76
D26	A Bible doctrine		
D22	A devotional book . . . . .	.50	.78
D23	Human interest story . . . . .	.60	.75
D25	A book about famous people . . . . .	.58	.76
D18	A favorite text . . . . .	.49	.78

SCALE ALPHA = .80

FACTOR IV: STORYTELLING

		POINT MULTI-SERIAL	ALPHA IF ITEM DELETED
D16	A Bible story . . . . .	.63	.77
D15	Character building stories . . . . .	.70	.76
D14	Nature stories . . . . .	.72	.76
D13	The children's bedroom . . . . .	.53	.79
D40	Play Bible games . . . . .	.52	.80
D3	Only in the evening . . . . .	.41	.83

SCALE ALPHA = .81

FACTOR V: WALKING IN NATURE

		POINT MULTI-SERIAL	ALPHA IF ITEM DELETED
D10	On a nature walk . . . . .	.77	.67
D12	On an evening walk . . . . .	.68	.77
D47	A nature walk . . . . .	.61	.83

SCALE ALPHA = .83

FACTOR VI: AFFIRMATION EXISTENTIAL

		POINT MULTI-SERIAL	ALPHA IF ITEM DELETED
D55	An accepting, loving, affirming atmosphere . . . . .	.72	.74
D56	A personal sense of well being . . . . .	.72	.74
D41	Adequate time . . . . .	.64	.82

SCALE ALPHA = .83

FACTOR VII: CHILD CENTERED

		POINT MULTI-SERIAL	ALPHA IF ITEM DELETED
D53	An older child . . . . .	.61	.75
D54	Any one of the children . . . . .	.62	.75
D41	Recite poems . . . . .	.50	.79
D50	Finger plays . . . . .	.55	.77
D49	Bible games (with action) . . . . .	.63	.75

SCALE ALPHA = .80

FACTOR VIII: PRAYER

		POINT MULTI-SERIAL	ALPHA IF ITEM DELETED
D45	Pray around the circle . . . . .	.56	.49
D44	Pray sentence prayers holding hands . . . . .	.44	.56
D43	Take turns praying . . . . .	.46	.55
D7	Twenty to thirty minutes . . . . .	.23	.65
D1	Both morning and evening . . . . .	.26	.65

SCALE ALPHA = .64

FACTOR IX: BIBLE CENTERED

POINT ALPHA

		MULTI-SERIAL	IF ITEM DELETED
D17	The Bible . . . . .	.31	.41
D9	The living room . . . . .	.20	.48
D8	Thirty minutes or more . . . . .	.37	.36
D3	Only in the evening . . . . .	.26	.43

SCALE ALPHA = .49

FACTOR X: SABBATH SCHOOL LESSON

		POINT MULTI-SERIAL	ALPHA IF ITEM DELETED
D39	Study the Sabbath School lesson71	
D21	The Sabbath School lesson71	

SCALE ALPHA = .83

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