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Analysis of Social Involvement at Wesley Methodist Church

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ANALYSIS OF SOCIAL INVOLVEMENT AT WESLEY METHODIST CHURCH

by

Terry L. Clark
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Project Advisor

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Theoretical Background of the Study

There is little doubt that religion as a social institution has been a major concern of social theorists from their origin. Auguste Comte was certainly interested in the force which "traditional" religion had upon society of his vintage. Comte even sought to establish a new religion of Humanity, which would replace and intensify the socially useful functions of traditional religions.

However, the social theoretical contemporaries of Comte who formulated and promoted the philosophies of positivism and economic determinism viewed religion as a negligible social force. Therefore, a minimal amount of sociological research in religion was explored by these schools of thought.

With the arrival of the German sociologist Max Weber and his French contemporary, Emile Durkheim, a challenge to the old systems of thought were raised concerning the place of religion in human society. Both of these twentieth-century theorists pushed against the old thought that religion was superstition and hallucination based on man's immaturity in a pre-scientific age. Religion according to previous thought would be obsolete in an era of science and rational enlightenment.

Durkheim investigated the roots of religion in society in The Elementary Forms of Religious Life. His findings revealed that religious institutions are an integral and necessary ingredient in any stable social system. The external moral power of which the religious institution depends and professes is embodied symbolically in the religious institution itself and society as well. Some basic static element is thought to underlie all change and provide the stability which permits human societies to survive and to continue. Thus for Durkheim the threads of religious belief are sewed into the fabric of society itself and practiced in

the nature of human relationships. Contrary to earlier theories, religion is not merely ignorance and superstition of men. Religion is necessarily a functional part of society and necessary for man's social and psychic well being.

Max Weber, in his essay The Protestant Ethic and the Spirit of Capitalism, confronted the economic determinists. Weber showed that economic institutions were not the cause of all social change. The source of the spirit of capitalism could be found in Protestantism in general and specifically in Calvinism and Puritanism. The theology of certain religious movements contained elements which would reorientate men's thinking concerning economic activity. For example, Luther and Calvin preached that work was a means of glorifying God and prosperity was a sign of God's blessing. Yet personal indulgence was distasteful and sinful. Such doctrine helped lay the foundation for the emergence of capitalism. Thought of religious institutions would effect social change in economic institutions. For Weber, the complex social system was organic in that change in one part of the system (religion) could produce change in another part (economic).

Since Durkheim and Weber there has been relatively little research in the area of religion as compared to other areas of sociological inquiry. As one sociologist points out, "Less systematic sociological research has been devoted to religion than to ~~any~~ other major institution of our society. Particularly lacking are studies of the inter-relations between modern religious institutions and other basic institutional systems . . . As a result we do not know much more today about the influence of religious institutions on secular institutions in modern society than was known a half a century ago."¹

¹ Gerhard Lenski, The Religious Factor: A Sociologist Inquiry, (Garden City: Doubleday and Company, Inc., 1963), pp. 2 and 6.

One piece of recent significant research demands our attention because of its bearing upon this study. Under the direction of Dr. Gerhard Lenski, Associate Professor of Sociology at The University of Michigan, the Detroit Area Study was carried out in 1957 and 1958. A cross-section denominationally and socio-economically of the metropolitan area of Detroit was sampled, both laymen and clergy. The purpose of the study was to determine what effect personal religious orientation of the interviewees had upon their daily lives. Of course, another area also probed was how influential religious organizations were in contemporary American society.

In the introduction to his study, Lenski pointed to modern theories of urbanism that may shed some light on why religion would have small fraction of force upon today's urban society. Lenski views the trends of accepting the norms of "tolerance" and "secularism"² and perpetuating the tendency toward "specialization" and "compartmentalization" in society as characteristic of urbanism. For him, these social changes should lessen the impact ~~which~~ religious institutions may have on secular institutions.³

The conclusions of the Detroit Study place a question mark on the accuracy of modern urbanization theories, especially where "religious organizations remain vigorous and influential in contemporary American society." However, most important of all since this is the central finding of the study is that,

²Secularism is derivative of the process of secularization. "Secularization is man turning his attention away from worlds beyond and toward this world and this time (saeculum = 'this present age')."

Harvey Cox, The Secular City, (New York: The MacMillan Company, 1966), p. 2.

³Lenski, pp. 9-10.

"religion in various ways is constantly influencing the daily lives of the masses of men and women in the modern American metropolis. More ~~than~~ that: through its impact on individuals, religion makes an impact on all the other institutional systems of the community these individuals staff. Hence the influence of religion operates at the social level as well as at the personal level."⁴

From the standpoint of the various religious organizations (church, synagogue, etc.), their influence is being felt since, "not only is the behavior of men influenced by the socio-religious groups to which they belong; our evidence (Detroit Study) also indicates it is influenced by their 'religious orientations.'"

The theoretical concern of the study administered at Wesley United Methodist Church in this paper was to record to what extent a portion of the membership would allow the church to influence society beyond the church doors. This particular study sought to record the permissiveness of allowing social change to occur within Wesley Church itself as a social institution and outside this church as it sought to influence other social institutions (government, business, etc.). In brief, the Wesley study records the openness to social change on the part of the membership.

In one sense, this particular study under consideration reversed the purpose of Lenski's Detroit study. Lenski discovered that religion on a social level influences community institutional systems "via the individual." The Wesley Church study explores the religious influence to social institutions "via the church" as a collective social group.

An underlying question to this study is the doubt pertaining to the associative purpose of a local group. Is the local church an amorphous social group

⁴Lenski, p. 320.

in purpose and goals or does the local church have a social collective "going concern" which unites it and makes it a catalyst for social change? These are theoretical stimulants to be considered.

Background to the Study

The stimulation for this research project came from the Research and Policy Committee of Wesley United Methodist Church, Bloomington, Illinois. One member of this committee described it as having little authority but a great concern for the welfare of the church.

Wesley United Methodist Church is one of the largest churches in the Bloomington-Normal community. Only the Second Presbyterian Church would rival it in membership. In so far as a church voice in the community, Wesley has one of the strongest. One of Wesley Church's former ministers, Rev. Jack Newsome, was chairman of the community Human Relations Committee. Wesley Church is also one of the larger churches in the Central Illinois Conference of the new United Methodist Church. Its influence can thus also be found here. However, Wesley Church has come into the national spotlight in the past two years by the fame of the former senior pastor Charles Merrill Smith's book, How to Become a Bishop Without Being Religious.

Wesley Church, of approximately 2300 members, possesses the basic organizational structure of the United Methodist Church. A ministerial staff of four serves as the clerical heads of the church. Socially, the church offers a wide variety of organizations to its members and solicits their attendance. The youth branch of the church, the Methodist Youth Fellowship, and the Ladies' extension, the Women's Society of Christian Service, are among the largest social offerings. However, the Single Young Adult group, the "Mr. and Mrs." group, "Plus Ultra" (for young women), and the "Friendship Club" (for older ladies), are a sample of the variety of groups which promote social interaction with the church. As Gibson Winters in The Suburban Captivity of the Church has well pointed out, such social encouragement within the church is one of the outstanding characteristics of American Protestantism.

METHODOLOGY OF THE SURVEY

Purpose:

The purpose of this project can best be stated by drawing from the purpose which the Research and Policy Committee of Wesley Church adopted for itself.

It reads: "To determine the mission of Wesley United Methodist Church; to ascertain through research of the membership what Wesley Church ought to be doing for itself and for humanity today in this community and the world at large."

As one can see, the sociological interest here is to measure the social change that the rank and file membership wishes to promote. The word "mission" of course carries ecclesiastical connotations. However, more specifically, the word mission portrays goals that are to be sought. Taken religiously and sociologically, the project illuminates the values which the members hold. As the values of the church change, so do the values of its members or vice versa. This is what the project seeks to measure.

The word "humanity" needs also to be clarified, although "Wesley Church," "community," and "world" render some conception of the project's concern. Humanity in the project's context encompasses the Wesley Church member, the non-member, the Christian, and the non-Christian. Perhaps these categories seem somewhat general and large, but the hope of those conducting the project was that the results of specific interests revealed by the members would make these human categories appear realistic sociological divisions.

When the project refers to "this community," it is portraying the urban area of Bloomington-Normal and the rural region of McLean County which surrounds it. Thus for lack of a better geographical boundary, the demographic expanse beyond McLean County becomes the "world at large." Of course, upper most in

consideration of this project is to measure where and to what extent Wesley Church should become sociologically involved in these demographic areas.

Hypothesis:

The hypothesis to this project is left open. The concern is with specific fact-finding in recording social change, rather than proving or disproving any certain hypothesis. Perhaps a valid criticism could be raised that our categories of sociological concern are too general to present a specific hypothesis. Again it must be pointed out that insignificant research in this area of social change in the religious institutions handicaps one by forcing us to take a large bit in the research. The possibility of getting a portion, if not the whole, of significant results from this particular research pushes the project to larger categories and the interest in statistical results and correlations as opposed to proving a certain hypothesis.

Method to Secure Data:

One of the most difficult decisions for any social scientist to make is his instrument which he will utilize to collect his data. This decision certainly ranks with presenting an hypothesis in the degree of difficulty involved.

In this particular project there were two possible selections in our choice of an instrument. One would be the self-administering questionnaire. With this particular type of instrument, one has three take time to answer the questionnaire? One has no guarantee of a finished survey. Will the person surveyed fully understand the questions asked? There is always the problem that various terms may have a variety of connotations which could cause the questionnaire to be lengthy because of terminology definition. Thirdly, will the person answer the questions truthfully? This is always a crucial socio-

logical problem, if results are to be accurate. The person may have one of several reasons for telling "little white lies." Perhaps the recipient wishes the project to have good results.

Honesty as the best policy was the chief criteria for selecting interviews as the vehicle for collecting data. The particular type of interviewing that was implemented is referred to as "informal interviewing" in professional social research. The interviewer has a prepared guide of questions for which he must solicit answers. The interview must be intensive, although the interviewer may change the sequence or schedule of questions in the guidelines. This apparent flexibility in interviewing procedure allows the interviewer to check the honesty of the interviewee's response. Of course, the person may still falsify his answers without the interviewer's knowledge, but the chances are problematically less when compared to the questionnaire method.

Much can also be said for the personal confrontation (interviewer to interviewee) which the interviewing method promotes. The interviewee receives answers to the doubts he may have in understanding the survey's questions. This personal interaction often allows the research to become alive for both parties. This social interaction often helps to create an atmosphere of openness, frankness, and honesty. As one person remarked, interviewing puts the personal touch to scientific research.

Sampling:

Of crucial importance is the technique which one uses in selecting the sample to be interviewed. The project's primary consideration was drawing a sample that would be representative of a cross-section of the congregation based on occupation, age, and church attendance. For this reason the technique of "judgment sampling" was the most appropriate tool.

There were two basic assumptions that prefaced the criteria for use as guidelines in judgment sampling. It was decided that ten occupational areas would provide a basic division into which a great proportion of the church membership could be placed. Also it was assumed that one could say what educational level and income would correlate with the particular occupation. And of course, all three factors, education, income, and occupation would determine social class. The concern of the project was not social class determination, but the social change reflected by occupation, age, and church attendance.

Out of the 2300 Wesley Church members, 150 members or 6.5% of the total was chosen as the numerical sample. This is an accurate percentage sample, since approximately 300 of the 2300 members do not live in the community due to a residential move. Geographical distance became a resistor to these members voicing an opinion and understanding what social and religious activities are occurring at Wesley Church.

Our first consideration was on the criteria of occupation. The following were the areas probed.

1. Education: For this group, eighteen (18) were selected. The various professional positions ranged from a university president to an elementary teacher. Also in this category were placed university and elementary or secondary public school administrators. The primary concern was for these people to be working in education.

2. Management: This area encompassed a wide range of positions. Persons who were in administrative roles of large companies, such as president, executive secretary, or vice-president were placed here. Also the manager or assistant manager of a local store or business was included. Twenty (20) comprised this category.

3. Professionals: This is a rather vague category, so it was defined to be doctors (medical or veterinary medicine), lawyers, architects, certified public accountants, and funeral directors. There were fifteen (15) here.

4. Entrepreneurs: As the term indicates, the business owners were considered. These were mainly owners of local businesses, although a few companies extended their sales beyond Illinois. To be placed in this category, the church member had to be an outright owner and not just a majority stock holder of the particular company. Fourteen (14) were interviewed from this area.

5. Government Employees: Any person who worked for the city, county, state, or federal government and received pay for such services was considered. A scarcity of such persons caused our number to be only seven (7). Of these persons selected were judges, post office workers, county tax appraisers, and city engineers.

6. Sales: These people were devoted to selling merchandise either in a store or to businesses in and outside the local community. These people were not in an administrative capacity. The persons selected were on a salary basis and did not have to rely on a commission. Usually there was the minimal requirement of a high school education. Fourteen (14) were in this group.

7. Trade: Fifteen (15) people were interviewed in this category. It included such positions as secretary, plumbers, machine operators, beauticians, and electricians. The educational requirement was some specific in depth training during or beyond high school. Usually the tradesman or technician had a diploma from a trade school.

8. Laborers: This group required no special skill for admittance. The fifteen (15) selected covered jobs such as construction workers, hospital maintenance, gas meter readers, general office workers, and bank cashiers. The educational level was usually completion of high school.

9. Housewives: This division was included since housewives who are not employed often have an extremely active part in the Protestant Church. Of the seventeen (17) interviewed, none had gainful employment outside the home and all had at least one child still in school.

10. Retired: Fifteen (15) persons consented to be interviewed in this category. Both men and women were selected. Housewives whose husbands were retired were also selected. The only stipulation was that there could be no children at home and they must be sixty-five (65) years of age or older. Continuity was stressed in selecting people between the ages of sixty-five (65) and eighty (80).

The next criteria for selection was age groupings in the various occupational headings. Three age divisions were selected: 21 to 35; 36 to 50; and 51 on to retirement. The divisions were somewhat arbitrary, but not without reason. Twenty-one (21) was selected as the starting age because of the legalistic point, and this is usually the earliest that one could receive a four-year university education. It was decided that from 36 to 50 years of age one seeks to become established in his or her occupation or profession. Speculation set fifty-one (51) years as the age one considers the nearness of retirement.

Also to be recognized is the fourteen (14) year span which lies in each of the age divisions with sixty-five being considered as the age of retirement. This adds to the justification for such a division.

Considering the total sample of 150, the breakdown for the age division is as follows:

<u>Age Group:</u>	<u>21-35</u>	<u>36-50</u>	<u>51-retirement</u>
<u>Number Interviewed:</u>	27	60	63

It was assumed that the plurality of those interviewed should fall in the middle-age group of 36-50. This was the group mode. The 63 in the "51 +" age group is reduced to 48 when one remembers that 15 in this group are retired and

at least 65 years old. The number in each group is not equal by any means. But the distribution falls this way, since it was assumed that the age group of 51 years or older are more interested in religion and the church and are respected for their opinions because of their age. The concern about death and society is often intensified in this age group.

The next criteria to be considered for selection was church attendance. Again three arbitrary categories were considered. Since Wesley Church maintains a reasonably accurate record of membership attendance, this division could be made with some justification. At the regular Sunday morning worship services, a registration of attendance is asked for from the pulpit. Certain persons are then in charge of recording this registration.

The attendance record from September, 1967, to February, 1968, was analyzed. The number of times a month the person attended was average from those six months. The following division was made from the sample of 150.

<u>Type of Attender</u>	<u>Average Attendance Per Month</u>	<u>Number from Sample</u>
Non-attender	0 times a month	46
Moderate attender	1 and 2 times a month	45
Regular attender	3 and 4 times a month	59

STATISTICAL BREAKDOWN OF MEMBERSHIP SAMPLE

	<u>Education</u>	<u>Management</u>	<u>Professional</u>	<u>Entrepreneur</u>	<u>Government</u>	<u>Sales</u>	<u>Trade</u>	<u>Laborer</u>	<u>Housewives</u>	<u>Retired</u>
<u>21-35 years:</u>										
Non-attenders	0	2	2	0	1	0	3	2	1	0
Moderate attenders	2	0	3	0	0	3	0	0	1	0
Regular attenders	1	3	1	1	0	0	1	0	1	0
<u>36-50 years:</u>										
Non-attenders	1	3	2	3	1	3	2	2	2	0
Moderate attenders	1	0	1	1	0	1	3	2	3	0
Regular attenders	5	4	4	3	1	2	1	3	5	0
<u>51 + years:</u>										
Non-attenders	0	4	0	1	0	1	2	2	2	4
Moderate attenders	3	3	0	3	2	3	1	3	1	5
Regular attenders	5	1	2	2	2	1	2	1	1	6

Mechanics of the Study

After several in depth discussions with the Wesley Church lay leader, Mr. Carroll Oien, and the temporary head minister, Reverend Jack Newsome, ideas began to be formulated as to the specific areas the Research and Policy Committee wanted to explore. The time seemed appropriate for a survey, since the new church year begins in June and the former senior minister, Reverend Charles Smith had left Wesley Church because of another church appointment.

Appendix I was presented to the Research and Policy Committee members as an introduction to the areas that were to be analyzed. It was also at this time that four students at Illinois Wesleyan University volunteered to be members of the team that would interview a portion of the membership. All four of the students had completed university course work in social research and were majoring in sociology. Two of the four had previous experience in interviewing. All four received university credit for the interviews they conducted.

The four interviewers were prepared for the content and context of the instrument. Research was done in the Social Creed of the Methodist Church. Information was furnished about the type of social services in the Bloomington-Normal community. A few of such services are mentioned in Appendix I. The team also analyzed the March, 1968 issue to the Together magazine which is for Methodist families. This particular issue had several articles which reflected social action views of Methodist laymen, clergy, or teachers. Most important, the interviewing team participated in several training sessions aimed at explanation and discussion of the interviewing instrument (Appendix II), and the informal interviewing technique to be utilized in the project.

From the Wesley Church membership, two hundred fifty (250) members were selected according to the occupation, age, and attendance criteria. Of this

number, 68 were unable to be interviewed due to a conflict of schedule or illness in the family. Significant to this study was the rejection to be interviewed by thirty-two (32) members. This is 12% of the 250 members contacted. A majority of the refusals were supplemented with such remarks as "I am not interested" or "I don't think the church should be surveying the members." These statements exemplify the tone of indifference and resistance to social involvement that the survey recorded.

Concerning the mechanics of the study, two basic problem often plagued the research procedure. One problem was the failure of communication to inform the Wesley Church members of the project. An article was placed in the weekly church publication, This Week at Wesley, each of the two weeks before we solicited interviews. In capsule form, but quite explicitly, the article explained the project and who was conducting it.

Interestingly, of the two hundred fifty (250) members of Wesley Church contacted for interviews, only forty-two (42) had some knowledge about the project. The knowledgeable 17% of the total does not reflect the information in Table I. Better than 50% of those interviewed stated they read This Week at Wesley.

As a possible solution to this communication breakdown, a personal letter was sent to the church member a few days before his cooperation was asked. To prevent possible discarding of this letter by the member because it was another piece of "church mail," the letter envelope did not have a return address. The effort was rewarding. Only persons returning from trips or ill-informed husbands were then unaware of the project.

The second problem was the time factor. Time did not permit a pilot study to iron out the wrinkles in conducting such a project. Therefore the lengthly recording and analysis of the data was not foreseen. A three and one half month extension was needed to complete the tables and analysis. The hope was that patience would be rewarded by a significant piece of research.

TABLE I

	Question 1: Have you read and studied the Methodist Social Creed?		Question 2: Do you read <u>This Week At</u> <u>Wesley</u> ?	
<u>Occupation</u>	<u>YES</u> %	<u>NO</u> %	<u>YES</u> %	<u>NO</u> %
Education (18)	48	52	84	16
Management (20)	34	66	51	49
Professional (15)	49	51	76	24
Entrepreneurs (14)	35	65	53	47
Government (7)	60	40	87	13
Sales (14)	9	91	43	57
Trade (15)	13	87	42	58
Laborers (15)	5	95	57	43
Housewives (17)	65	35	95	5
Retired (15)	<u>66</u>	<u>34</u>	<u>98</u>	<u>2</u>
MEAN:	39	61	69	31
<u>Age Groups</u>				
21-35 years (27)	22	78	52	48
36-50 years (60)	35	65	84	16
51 + years (63)	<u>42</u>	<u>58</u>	<u>96</u>	<u>4</u>
MEAN:	33	67	77	23
<u>Attendance</u>				
Non-attenders (46)	7	93	42	58
Moderate attenders (45)	36	64	53	47
Regular attenders (59)	<u>53</u>	<u>47</u>	<u>78</u>	<u>22</u>
MEAN:	32	38	58	42

* Number in parenthesis indicates number interviewed in each category.

I. Ecumenical Concern

This area was most thoroughly cultivated, since it is an area of extension and social interaction beyond the local church. The concern here was the response of the sample to certain phases of ecumenism. Our instrument (Appendix II) recorded the sample's social sensitivity to other Protestants, Catholics, and Jews.

From the study conducted in the summer of 1967 by Patricia Havens for the Midland Project entitled, The Method and the Community, one can draw some insights into ecumenical response in Bloomington-Normal. She interviewed thirty-one ministers out of approximately seventy-five in this community. The basic assumption of the survey was "that by talking with the ministers, one is talking with the people of the most influence in the religious community since the minister usually sets the tone of the congregation. If there is sharp conflict between the minister and the congregation, one or the other usually leaves." (p.2.)⁵

Thus the ecumenical participation effecting social change is basically on the clerical level. Little interdenominational or interfaith social interaction occurs at the grass roots level of the religious organizations. Miss Havens does point out that "there is some talk of starting such things as a community-wide marriage counseling service, and there are a variety of other ideas for inter-church projects . . . Most of these are still in the 'talk' stage . . ." (p. 14) The social reality of such services are questionable since the two main ecumenical organizations, the Bloomington-Normal Council of Churches and the McLean County Ministerial Association, are virtually uninfluential on a community scale. Although dialogue has occurred in the Ministerial Association in which Catholics and Jews are members, little of this exchange has trickled to the local church

⁵Above named survey conducted in 1967 in conjunction with the Bloomington-Normal Y.M.C.A.

level. The local YMCA has been the sole provider for ground on which interfaith panels and discussions have grown. (pp. 14-16)

The present Wesley Church survey reveals that there is an insignificant concern from the local church membership to ecumenism. Within the ecumenical area (Appendix II, Part I) in cooperating with other Protestant groups or Catholic and Jewish congregations, there was an extreme negative response to meeting to dialogue on church doctrine, taking a stance on local civil issues, or promoting social groups for social mingling.

From the comments recorded by the interviewers during the interviews, the members believe church dialogue to be useless. Many members stated that sessions on interfaith dialogue would probably result in nothing more than lectures on dogmatic positions. Such a position was verified by a minimal positive response to include the study of other religions in the religious education curriculum of the church.

The opposition to the church venturing into the area of political involvement (Table IV) reinforced the lack of support for an ecumenical stand on local civil issues. The Wesley membership registered comments that the local church is not, or could not, or should not be a force in any political arena. It was repeatedly emphasized that the church should "remain concerned about the spiritual or religious dimension only."

An ecumenical promotion of social groups for the purpose of meeting people of other faiths was also dismissed. Often the remark was that the individual churches provide adequate social opportunities.

The most positive indication of social change in ecumenism came from the categories of sponsoring social agencies and of worshiping. Government employees, retired persons, and entrepreneurs are the strongest resistance to ecumenical

social agencies. It has been suggested that perhaps these occupations have their professions upper most in their minds. The entrepreneur pays large amounts of taxes that finance government institutions. Too, perhaps for the same reason, the government employee does not wish to place the church in a political arena of social work. Older age and non-attendance seem to correlate with conservatism in these instances. The conservatism of the retired category is reinforced by the statistics of the 51 plus years of age bracket.

The main resistor to social change in ecumenical worship is carried over from the social agency in the non-attenders category. However, the entrepreneurs and the 51 plus years categories are a paradox. When ecumenical worship is concerned they are the most liberal of all categories. Concern for understanding and tolerating other faiths, at least in worship could be a factor in these extreme positions.

In general, there are two across the board trends in response to ecumenism. Cooperation in worship and social agencies with other Protestant groups are most favored and least favored with Jewish congregations. The concept "Christian church" undoubtedly allows the ecumenical interaction with Catholics more than the Jews. This trend is seen in the occupation, age, and attendance headings.

Another trend observed was the stability in the professional and housewife categories. Both leaned toward implementing social change on the ecumenical scale. However, the above trend of more openness to social change with Protestants and Catholics as compared with Jews also applies to these occupations.

TABLE II
ECUMENICAL COOPERATION IN SPONSORING SOCIAL AGENCIES

<u>Occupation</u>	<u>Protestant</u>			<u>Catholic</u>			<u>Jewish</u>		
	*Unf. %	Und. %	Fav. %	Unf. %	Und. %	Fav. %	Unf. %	Und. %	Fav. %
Education (18) **	34	23	43	42	11	47	59	12	29
Management (20)	40	2	58	31	12	57	32	11	57
Professional (15)	22	4	74	36	2	62	37	6	57
Entrepreneurs (14)	56	12	32	65	7	28	66	2	32
Government (7)	68	11	21	69	4	27	73	2	25
Sales (14)	38	7	55	42	2	55	56	7	39
Trade (15)	34	7	59	38	3	59	64	3	33
Laborers (15)	44	13	43	44	5	51	75	4	21
Housewives (17)	16	15	69	19	12	69	28	13	59
Retired (15)	<u>57</u>	<u>2</u>	<u>41</u>	<u>60</u>	<u>2</u>	<u>38</u>	<u>61</u>	<u>2</u>	<u>37</u>
MEAN:	41	9	50	45	6	49	55	6	39
<u>Age Groups</u>									
21-35 yrs. (27)	34	7	59	41	7	52	57	3	40
36-50 yrs. (60)	38	6	56	46	7	47	56	3	41
51 + yrs. (63)	<u>39</u>	<u>3</u>	<u>58</u>	<u>46</u>	<u>3</u>	<u>51</u>	<u>57</u>	<u>2</u>	<u>41</u>
MEAN:	37	5	58	44	6	50	56	3	41
<u>Attendance</u>									
Non-attenders (46)	71	8	21	75	5	20	78	6	16
Moderate attenders (45)	42	4	54	43	3	54	44	3	53
Regular attenders (59)	<u>31</u>	<u>5</u>	<u>64</u>	<u>35</u>	<u>1</u>	<u>64</u>	<u>36</u>	<u>4</u>	<u>60</u>
MEAN:	48	6	46	51	3	46	33	4	43

*On this and all tables: Unf. = Unfavorable; Und. = Undecided; Fav. = Favorable

**Number in parenthesis indicates number interviewed in each category.

TABLE III
ECUMENICAL COOPERATION IN WORSHIP

<u>Occupation</u>	<u>Protestant</u>			<u>Catholic</u>			<u>Jewish</u>		
	Unf. %	Und. %	Fav. %	Unf. %	Und. %	Fav. %	Unf. %	Und. %	Fav. %
Education (18)	23	7	70	72	12	14	89	2	9
Management (20)	12	19	69	44	6	50	40	8	52
Professional (15)	14	2	84	30	5	65	31	4	65
Entrepreneurs (14)	6	23	71	32	13	55	29	17	54
Government (7)	28	44	68	48	1	51	66	0	34
Sales (14)	37	2	61	89	6	5	94	5	1
Trade (15)	43	12	45	68	19	13	74	17	9
Laborers (15)	39	24	37	90	1	9	98	1	1
Housewives (17)	12	0	88	3	14	83	29	4	67
Retired (15)	<u>27</u>	<u>4</u>	<u>69</u>	<u>73</u>	<u>9</u>	<u>18</u>	<u>69</u>	<u>2</u>	<u>29</u>
MEAN:	24	10	66	55	8	37	62	6	32
<u>Age Groups</u>									
21-35 yrs. (27)	35	8	57	82	7	11	74	12	14
36-50 yrs. (60)	30	4	66	73	10	17	77	8	15
51 + yrs. (63)	<u>15</u>	<u>4</u>	<u>81</u>	<u>65</u>	<u>14</u>	<u>21</u>	<u>70</u>	<u>7</u>	<u>23</u>
MEAN:	27	5	68	73	10	16	74	9	17
<u>Attendance</u>									
Non-attenders (46)	54	19	37	70	6	24	93	3	4
Moderate attenders (45)	29	7	64	72	14	14	75	11	14
Regular attenders (59)	<u>17</u>	<u>2</u>	<u>81</u>	<u>84</u>	<u>1</u>	<u>15</u>	<u>82</u>	<u>3</u>	<u>15</u>
MEAN:	33	9	58	75	7	18	75	6	19

*On this and all tables: Unf. = Unfavorable; Und. = Undecided; Fav. = Favorable

**Number in parenthesis indicates number interviewed in each category.

II. Individual's Concept of Traditional Mission

The purpose of this particular area of the survey was to explore the interviewee's conception of the word "mission" (Appendix II, Part II). The three headings probed were to what type of organization should the mission be directed, what form of assistance should be given, and what is the geographical area to be considered. The Christian Church has in theory always been concerned about its missionary work. This area was to illuminate the individual's concept of mission and how it relates to church tradition.

The interviewee may be in favor of missionary concern in more than one geographical area, form of assistance, or organization to which the missionary assistance is to be presented. Table IV thus records percentages in favor of the three divisions under the three sections. For example, 83% of the 18 persons in education favored the mission of Wesley Church to be directed in the local community. However, 75% of the 18 interviewees in education also favored the mission of Wesley Church to be directed to missions outside the United States. If time was considered as a form of assistance for a mission, it was for the local mission only. In the educational occupation, 27% of the 83% in favor of having a local mission also agreed that time given by some Wesley Church members should be a form of assistance to the local mission.

In this area (Part II) there were also a few apparent trends. The survey points to more international mission concern than local or national. This was reinforced by occupation, age, and attendance categories. Another across the board trend was the most appropriate form of assistance should be gifts of money. Wesley's missionary effort should primarily be towards those organizations that are related to the United Methodist Church. This type of response to missionary direction has basically been the fulfillment of traditional missionary activity. Mission in

the American Protestant context has always been "foreign." Money has been the main assistance to the foreign mission of the particular denomination.

Of crucial importance is the expression of preference for a local mission over a national mission. Wesley possibly realizes the need of social involvement on a local scale. Several persons commented that the federal government was more concerned on a national scale for social betterment than it was on the local or international area. Therefore, the church should concentrate here.

Under occupation, education, professional, housewives, and retired persons are more open to mission on a local level. Although the concern for local missions is fairly well distributed in the age groupings, regular attenders stand out as supporters for local social assistance. The 21-35 years of age group and regular attenders are more liberal in denotation of time to a local mission. The expression of moderate and regular attenders should remain uppermost in one's mind in this analysis since these persons are members who confirm convictions by their presence. That is, if they respond toward favorability of supporting a local mission, whether it be religious oriented or secular, these person probably will carry out their intentions. However, perhaps the disenchanted non-attender may be pulled into the church's main stream by the willingness to serve such a mission.

Overall, the willingness to support a religious oriented or secular social organization seems apparent. This is an important surge forward in social involvement for the church. However, the over-whelming negative response to supporting organizations which are also supported by controversial groups or the government (Part II) places stipulations on what "type" of secular organization should receive Wesley's support.

Gifts of money, although necessary for continuation of any organization, can become an insensitive donation on the part of the giver. The interviewees, by

expressing their desire to give money as the main form of assistance, also present their wish to remain socially and physically unattached from the problem that is to be challenged by the mission. Money becomes a cheap substitute for concern. Members have more time to earn money or buy equipment than they have to give for helping a missionary organization. The social distance created by a social problem cannot be crossed by the bridge of financial assistance alone. With this type of attitudinal giving, money often only buys time until the problem grows to greater proportions.

There was also an overwhelming response to raise the money by individual donations. Many interviewees commented that raising money in this manner would not antagonize those who may not favor the particular mission. There was also some response to small church groups raising money by undertaking projects. This manner of fund-raising prevented possible friction from occurring within the church over the type of missionary project to support. Obviously such comments also produce the question of instability to the amount of financial and moral support for such an adventure. Would there be financial stability by individual donations? What if there is the verbal support, but when money is needed, there is little donated to substantiate the moral support? The Commission of Missions and Commission of Social Concerns were suggested as the arms of Wesley Church to handle such problems and promote such missions.

TABLE IV
INDIVIDUAL'S CONCEPT OF TRADITIONAL MISSION

% in favor of..... <u>Occupation</u>	<u>Geographical Concern</u>			<u>Form of Assistance</u>			<u>Direction of Mission</u>		
	* <u>loc.</u>	<u>nat.</u>	<u>int.</u>	<u>mon.</u>	<u>equ.</u>	<u>time</u>	<u>M.R.</u>	<u>R.O.</u>	<u>N.S.</u>
Education (18)**	83	38	75	89	53	27	97	52	36
Management (20)	16	64	62	96	36	8	92	38	27
Professional (15)	95	86	82	36	53	60	72	77	62
Entrepreneurs (14)	69	28	73	73	45	12	88	51	32
Government (7)	48	16	59	78	27	43	73	36	30
Sales (14)	40	36	72	68	53	22	68	44	15
Trade (15)	50	28	70	73	34	29	84	72	48
Laborers (15)	53	38	77	61	70	5	98	73	69
Housewives (17)	84	81	90	69	51	63	94	83	71
Retired (15)	<u>69</u>	<u>56</u>	<u>83</u>	<u>75</u>	<u>72</u>	<u>25</u>	<u>77</u>	<u>53</u>	<u>39</u>
MEAN:	61	47	74	71	49	29	86	58	43
<u>Age Group</u>									
21-35 yrs. (27)	71	33	63	82	71	38	79	65	63
36-50 yrs. (60)	70	36	74	77	59	29	88	82	57
51 + yrs. (63)	<u>62</u>	<u>34</u>	<u>78</u>	<u>86</u>	<u>71</u>	<u>15</u>	<u>96</u>	<u>70</u>	<u>62</u>
MEAN:	68	34	72	82	67	27	87	72	61
<u>Attendance</u>									
Non-attenders (46)	59	31	62	74	52	25	79	62	40
Mod. attenders (45)	62	34	73	79	53	31	86	60	38
Reg. attenders (59)	<u>72</u>	<u>34</u>	<u>78</u>	<u>85</u>	<u>69</u>	<u>37</u>	<u>90</u>	<u>81</u>	<u>74</u>
MEAN:	64	33	71	79	58	31	83	68	51

*Abbreviations: loc. = local; nat. = national; int. = international; mon. = money; equ. = equipment; M.R. = Methodist Related; R.O. = Religious Orientated; N.S. = organizations with no predominate supporter.

**Number in parenthesis indicates number interviewed in each category.

III. Social Action

Within this particular section of the survey, the response to involvement on a social scale was negative. This section was openly contrived to record the sensitivities of the interviewee concerning his convictions of the social outreach of Wesley Church. Of those that did agree that a stance should be taken by Wesley Church, a majority suggested that the church should only publicize the stance to the Wesley Church membership.

A and B of Part III in the instrument (Appendix II) received the strongest rejection. Thirty-five percent was the largest number to agree that any discussion should be entertained concerning the topics suggested in A or B. This "liberal" group was the professional occupational category. However, the 21-35 years of age bracket (15%) and the regular attenders (21%) stated that a stance should be taken on these issues.

It was decided that the minimal positive response favoring discussion or recommending that a church stance be taken was so small and insignificant that such a response did not justify a table in this report. The reasons given by the Wesley members for no social involvement in these areas on the part of Wesley Church were numerous. However, two explanations were more abundant than others. One explanation was that this was not the main concern of the church. They added that the church was committed to the religious sphere of life and was not a critic for social policy. The other supplement to registering "non-concern" was that discussion on such social matters and taking a church position on such problems was precarious to Wesley Church unity. The interviewees added that opinion on social issues was too varied to permit agreement on a single social issue or policy. A stance taken by Wesley Church would not be supported by 100% of the membership and would, therefore, divide the church, doing more harm than good.

The positive response to social involvement on the part of Wesley Church arose primarily in the area of developing and promoting certain specialized services to the community if there is a need but no particular social agency to meet that need adequately. Again, one person may have responded favorably to one or more of the social needs he thought the church should explore.

The most favorable response to administering assistance was voiced in the social problem areas of the divorced, the aged, and the criminal. Most interviewees commented that they thought adequate services were being provided for the blind, physically handicapped, and the low income families. Social services to the unmarried expectant mothers was the most morally questioned. Some interviewees expressed concern that such a social agency might propagate the problem rather than illiminate it. Such a comment reflected that many persons thought of the social agency as an institution "to cure" society's problems instead of "understanding and studying" the particular problem. Also from this moral facade, one can see that the "divorced" are much more accepted than the "unwed mother" by the church membership.

The professional, housewives, and persons in education are more open to church social involvement than are the other occupations. The young 21-35 years of age group reflects idealism for the church's involvement into this area. Overall, the regular attenders promote verbally the churches involvement into these areas more so than the non-attenders or moderate attenders. This is obviously a promising omen, since regular attenders substantiate their verbal conviction with their physical support.

The minimal acceptance by the government employees, retired persons, and entrepreneurs to Wesley Church sponsoring such social adventures reinforced the same response in the ecumenical area (Part I). Here also these specific occupa-

tions registered little concern for an ecumenical effort to support social agencies. This was one of the checks on the reliability of the answers received.

To administer these social programs, the membership was first concerned with acquiring volunteer time from professionals in the various social areas. The next preference was salaried part-time professionals whether they be laymen or ministers. The last choice among the three presented was salaried, full-time professionals, and then only if the need from the community was that great for such a professional social service.

TABLE V
SOCIAL ACTION

In favor of (%).....	Blind	Handi- capped	Moth- ers	Div- orced	Aged	Crim- inal	Low in- come
<u>Occupation</u>							
Education (18)*	39	31	63	74	62	86	62
Management (20)	46	47	72	84	52	51	38
Professional (15)	36	31	78	91	87	85	76
Entrepreneurs (14)	23	27	63	67	81	89	62
Government (7)	21	22	73	78	33	69	70
Sales (14)	43	44	51	67	73	44	28
Trade (15)	52	63	43	51	67	63	30
Laborers (15)	59	69	18	60	74	22	24
Housewives (17)	72	78	40	64	73	85	74
Retired (15)	<u>69</u>	<u>61</u>	<u>28</u>	<u>45</u>	<u>53</u>	<u>30</u>	<u>64</u>
MEAN:	46	47	53	68	65	62	53
<u>Age Group</u>							
21-35 yrs. (27)	58	67	70	74	83	55	62
36-50 yrs. (60)	44	50	62	77	74	53	51
51+ yrs. (63)	<u>68</u>	<u>67</u>	<u>31</u>	<u>43</u>	<u>51</u>	<u>36</u>	<u>60</u>
MEAN:	57	61	54	64	69	48	58
<u>Attendance</u>							
Non-attenders (46)	36	32	31	68	69	51	43
Moderate attenders (45)	43	45	59	72	61	58	53
Regular attenders (59)	<u>51</u>	<u>43</u>	<u>63</u>	<u>78</u>	<u>58</u>	<u>77</u>	<u>60</u>
MEAN:	43	40	51	73	63	62	52

* Number in parenthesis indicates number interview category.

IV. Political Involvement

The conviction that the church has its own specific portion of life and should not step outside this "traditional sphere" was emphasized in this section of the survey. Again there was an overwhelming negative response to Wesley Church becoming politically motivated on a local, state, national, or international level. An uninfluential percentage of 12% or less in any occupational, age, or attendance grouping would care to discuss much less take a church stance on the issues in A of Part IV or any of Part V. The possibility of a great diversity of opinion and support for such political involvement with an even greater possibility of church disunity were reasons given for an unfavorable response. Of course the comment that the political is not the religious was also predominate. Also mentioned was that political party locality would conflict with church loyalty. Above all, a separation of the church and the state should be maintained. Thus because of such an overwhelming response to the negative, it was decided that no tables were needed for A and B of Part IV or Part V.

It was speculated before the interviews were conducted that if any political involvement was expressed on the part of the interviewees, it would be in C of Part IV. Here liquor, taverns, gambling, and tax deduction present moral problems that should be recognized and solved by the church in a political atmosphere. The Anti-Saloon League, Blue Laws, and the 18th Amendment to the United States Constitution testify to the American church's political involvement and influence. The absence of legalized gambling or lotteries in a majority of the states adds to the evidence.

The possibility of discontinuing special rates for church mail or of not considering church donations as deductible for income tax purposes stimulated the largest percentage of political concern. The personal economic motive was a

possible catalyst to this statement of concern. Allowing taverns or liquor stores unlimited hours for business had the least response although the response was significant in each occupational, age, and attendance categories.

The occupational headings of education and housewives professed to be the most concerned for discussing and taking a stance on the issues. The retired persons also strongly support discussion of the issues but are the most unfavorable toward taking a stance on the issues. This is verified by the similar record of the 51 plus years of age group. Although the regular attenders are the most eager to discuss these moral issues with political overtones, they are least receptive to proposing a stance.

Even though Table VI does not record what type of stance should be proposed for each of the moral issues, it does give one a general overview as to what stance would be a likely choice. The stances mentioned most frequently were publicizing stance to Wesley Church members, writing a letter to the appropriate legislative representative, and making a public statement through mass media. Again it should be remembered that an interviewee could respond to one or more of the possibilities of stances.

The particular stance of a public announcement should be analyzed most seriously. It is such communication that means Wesley Church is proclaiming her convictions to the public. Wesley would be open to criticism or to encouragement that as a church she becomes involved socially and politically. The suggestion of a letter to the local, state, or national representative also is an indication that Wesley should respond to the world beyond the sanctuary doors.

TABLE VI

CONTROVERSIAL LEGISLATIVE ISSUES

<u>% in favor of....</u> <u>Occupation</u>	<u>Lower age</u>		<u>Gambling</u>		<u>Taverns</u>		<u>Postage</u>		If stance is taken, % in favor of:				
	<u>Dis.</u>	<u>St.</u>	<u>Dis.</u>	<u>St.</u>	<u>Dis.</u>	<u>St.</u>	<u>Dis.</u>	<u>St.</u>	<u>n.a.</u>	<u>lob.</u>	<u>rep.</u>	<u>dem.</u>	<u>p.s.</u>
Education (18)	95	73	83	77	71	53	97	65	37	18	34	7	35
Management (20)	92	67	90	74	69	47	89	73	43	6	28	2	24
Professional (15)	88	80	93	70	88	45	91	80	36	3	37	1	40
Entrepreneurs (14)	69	36	78	51	62	24	79	53	48	1	23	0	5
Government (7)	79	52	89	42	38	6	89	84	57	0	19	0	27
Sales (14)	49	50	59	43	43	28	92	78	27	23	49	4	48
Trade (15)	73	60	81	55	79	41	91	80	15	20	63	2	62
Laborers (15)	51	38	60	55	48	21	89	81	23	30	58	1	57
Housewives (17)	90	86	95	82	81	40	89	85	25	12	57	6	60
Retired (15)	<u>95</u>	<u>87</u>	<u>91</u>	<u>75</u>	<u>77</u>	<u>53</u>	<u>92</u>	<u>83</u>	<u>46</u>	<u>1</u>	<u>40</u>	<u>0</u>	<u>39</u>
MEAN:	78	63	82	62	66	36	90	76	36	11	39	2	40
<u>Age Groups</u>													
21-35 yrs. (27)	69	49	72	44	60	40	89	78	23	28	52	26	54
36-50 yrs. (60)	78	69	86	73	70	46	94	89	30	12	55	6	58
51 + yrs. (63)	<u>89</u>	<u>64</u>	<u>93</u>	<u>70</u>	<u>79</u>	<u>65</u>	<u>96</u>	<u>90</u>	<u>49</u>	<u>8</u>	<u>40</u>	<u>0</u>	<u>38</u>
MEAN:	79	61	84	62	70	50	93	86	34	16	49	11	50
<u>Attendance</u>													
Non-attenders (46)	53	24	59	33	51	27	79	68	39	14	25	5	25
Mod. attend. (45)	88	80	89	80	82	60	86	83	37	6	46	1	45
Reg. attend. (59)	<u>93</u>	<u>83</u>	<u>95</u>	<u>81</u>	<u>91</u>	<u>61</u>	<u>87</u>	<u>85</u>	<u>28</u>	<u>8</u>	<u>50</u>	<u>2</u>	<u>53</u>
MEAN:	78	62	81	64	74	49	84	79	35	9	40	3	41

* Abbreviations: Dis. = Discuss; St. = Stance; n.a. = no action; lob. = lobby; rep. = statement to representatives; dem. = peaceful demonstrations; p.s. = public statement.

** Number in parenthesis indicates number interviewed in each category.

VI. What is the Role of the Minister?

In Patricia Havens' study The Method and the Community, she suggested that the minister "set the tone of the congregation." (p. 2) It was the intention for this part of the survey to uncover what the layman thought the limits of the minister's social involvement should be. The speculation was that the response to this area would verify the information received in the other survey areas.

The statistics received from A of Part VI indicated that the minister should be involved in all six of the church duties listed. This was to be expected as exemplifying the traditional role of the minister. In all categories 90% of each occupational, age, and attendance groups believed the minister should be devoting his time to each of these six duties in A.

The response was favorable from the 150 interviewed that the minister should have scheduled free personal time. The retired person, the 51 plus years, and non-attenders were the groups least favorable to such a proposal. Perhaps these members hold more of the traditional role of the minister in mind as the 24-hour dedicated shepherd of the flock. Several comments solicited would support such a contention.

In general, the sample prefers the minister to be involved in projects that Wesley Church undertakes, although projects or organizations with a religious orientation would be highly acceptable. The 21-35 years of age group and the regular church attenders are more open to permitting the minister to become involved in secular or religious projects or organizations if he so desires. The professional, laborers, or housewives tend to be more permissive in this area also.

The above statistical trends cross over into the political involvement of the minister. The most accepted form of ministerial political activity is belonging

to a political party. The least tolerated activity by the members would be the minister stating his political convictions concerning political issues or candidates. No doubt the members interviewed believed the minister has the right as an American citizen to join a political party or express his political views. However, the minister should not be allowed to use any of the church's channels of communications to do so. Nor should the minister place himself in a position such as a salaried political party official that would cause divided loyalties in his personal time. In other words, the minister should be devoted completely to his pastoral tasks.

Of crucial significance is that the members are more tolerant of the minister having a salaried party position than they are of allowing him to express a view with political tones via the church media. The church membership here again maintains a separation of church and state even in the minister's life.

TABLE VII

WHAT IS THE ROLE OF THE MINISTER?

% in favor of.....	<u>Time</u>	<u>Social Involvement</u>			<u>Political Involvement</u>		
<u>Occupation</u>	<u>*p.t.</u>	<u>r.o.</u>	<u>s.o.</u>	<u>W.C.</u>	<u>Party</u>	<u>n.s.</u>	<u>e.o.</u>
Education (18)**	81	39	34	93	88	28	38
Management (20)	64	28	17	89	92	16	12
Professional (15)	89	56	51	93	95	59	42
Entrepreneurs (14)	61	37	18	90	75	22	9
Government (7)	69	47	20	93	87	53	15
Sales (14)	42	71	33	90	79	31	39
Trade (15)	59	60	26	93	90	38	28
Laborers (15)	42	79	54	95	37	10	28
Housewives (17)	85	91	50	97	93	54	40
Retired (15)	<u>40</u>	<u>72</u>	<u>31</u>	<u>92</u>	<u>53</u>	<u>21</u>	<u>18</u>
MEAN:	63	58	33	92	79	33	27
<u>Age Group</u>							
21-35 yrs. (27)	76	65	69	85	82	59	60
36-50 yrs. (60)	70	72	38	90	85	39	25
51 + yrs. (63)	<u>45</u>	<u>71</u>	<u>22</u>	<u>94</u>	<u>65</u>	<u>10</u>	<u>8</u>
MEAN:	64	69	43	90	77	36	31
<u>Attendance</u>							
Non-attenders (46)	43	70	26	89	65	24	19
Moderate attenders (45)	78	59	43	82	84	39	28
Regular attenders (59)	<u>79</u>	<u>52</u>	<u>50</u>	<u>95</u>	<u>85</u>	<u>42</u>	<u>32</u>
MEAN:	67	60	43	89	76	35	26

* Abbreviations: p.t. = personal time; r.o. = religious orientated; s.o. = secular orientated; W.C. = Wesley Church projects only; Party = member of political party; n.s. = non-salaried position; e.o. = express opinion.

** Number in parenthesis indicates number interviewed in each category.

VII. What is the Role of the Layman?

One cannot forget that in Protestant tradition the layman is the vital substance of the church in structure and administration. Therefore, the social function of the layman is paramount in the membership growth and stability of the church. From this perspective, the question of how the layman views his social function arises. The Wesley survey sought to answer such an inquiry about the self-analysis of the layman's social involvement.

Aiding in worship services, visiting church members to obtain financial pledges, and aiding in the leadership of religious education were perceived as the prominent tasks of the lay churchman. Professionals, government employees, housewives, and retired persons had the largest occupational majorities for support to a variety of lay duties. Regular attenders are the strongest supporters for the layman to be extensively involved in the administration of the church. Sales personnel and non-attenders are the most withdrawn in support of lay involvement.

Visiting the sick and helping the minister to encourage church participation or attendance at worship services appear to be the most unpleasant tasks the layman wishes to perform. This is true generally of the occupation, age, and attendance groups as a whole.

The response to support for social involvement within the church and its membership is statistically clear from this area. For the church as a social institution within the community structure, this is a healthy sign. Yet if the church wishes to remain influential as a force throughout the community, it must reach other social institutions also as a social group and not as individuals alone. Influence in other areas of life or social institutions can dynamically be realized if the church works as a group.

TABLE VIII
WHAT IS THE ROLE OF THE LAYMAN?

<u>% in favor of.....</u>	<u>Aid in</u>	<u>Sick</u>	<u>Visitation</u>	<u>Attend.</u>	<u>Pros.</u>	<u>Lead</u>
<u>Occupation</u>	<u>worship</u>		<u>Pledge</u>		<u>members</u>	<u>Rel.Ed.</u>
Education (18)*	73	34	59	42	42	86
Management (20)	53	28	52	31	59	69
Professional (15)	75	43	62	39	79	92
Entrepreneurs (14)	62	38	55	40	60	68
Government (7)	70	55	63	50	73	81
Sales (14)	42	43	58	34	75	65
Trade (15)	49	50	61	40	59	61
Housewives (17)	59	70	73	41	82	80
Retired (15)	<u>42</u>	<u>65</u>	<u>82</u>	<u>61</u>	<u>83</u>	<u>89</u>
MEAN:	53	44	57	38	61	69
<u>Age Groups</u>						
21-35 yrs. (27)	75	65	74	40	42	78
36-50 yrs. (60)	55	52	53	32	60	71
51 + yrs. (63)	<u>41</u>	<u>40</u>	<u>60</u>	<u>48</u>	<u>73</u>	<u>64</u>
MEAN:	57	52	62	40	58	71
<u>Attendance</u>						
Non-attenders (46)	31	45	25	59	30	59
Moderate attenders (45)	62	60	75	30	59	62
Regular attenders (59)	<u>70</u>	<u>69</u>	<u>73</u>	<u>51</u>	<u>70</u>	<u>88</u>
MEAN:	51	56	57	47	53	70

*Number in parenthesis indicates number interviewed in each category.

VIII. Education (teaching)

One of the most reliable indicators of the values a particular institution holds is the educational background of that institution. Upon this presupposition, G of Part VIII (Appendix II) was constructed. Of course, religious education has primarily been the child of the church. However, the introduction of secular education to the sample was for the purpose of checking the sensitiveness to at least studying phenomena of a social nature. Even sex, although it has religious wrappings around it, has not been one of the educational fields explored by the Protestant church. Offering secular education would also imply that the Protestant church is challenged to extend opportunities beyond the one hour on Sunday morning to persons who may not be members of the particular church. Secular education offered by a church again opens the door to the outside world and leads the church to social involvement beyond its stained glass windows.

Education reinforces itself from the results of this area. The occupations of education, professionals, and government generally require a high academic level in relation to the other occupations mentioned. These particular occupations are the strongest advocates of more emphasis to be placed on the disciplines (Bible, Methodist doctrine, etc.) mentioned than is now being presented in religious education of the church. The presupposition to the examination of Table IX is that the interviewee had some knowledge of the education program at Wesley Church. Also to be noted is that the strongest proponents for more religious education than is now being given were also the most responsive to Wesley Church supporting some type of secular education.

The Bible, Methodist doctrine, and Christian ethics received the largest percentages for more emphasis. Retired members were among the most concerned occupations for these three religious educational areas except Christian ethics.

However, the young 21-35 years of age group was the least concerned age group for these areas, except Christian ethics, which received a high rating. No doubt the older church members view the Bible and Methodist doctrine as sufficient resources from which one can draw "guides" to one's moral behavior in a social context. The younger Wesley members view the study of ethics as the major concern for moral judgments in society. The younger adults are less tradition orientated for strictly studying the Bible at it is interpreted to support denominational doctrine. They project the desire of an inclusive approach to religious education as exemplified in the large percentage affirming the study of other religions. Non-attenders illustrated their non-concern for any particular area requiring emphasis.

The conservatism of the retired members and the 51 plus years of age group in particular carried over into the realm of secular education. The liberal trend of the 21-35 years of age group is also followed. Particular attention should be paid to the social problems and the marriage and family (including sex education) categories which received a significant affirmative response. Again this is more apparent with younger members and decreases in importance with age.

Also to be carefully examined is the large percentages in the educational and housewife occupations. These two groups by such a response hold the church to be as much responsible for sex education as the public educational system and the individual immediate family. On the contrary, the older members imply for the church to keep hands off this sensitive area. For them, the church only plays a role as counselor when sex or family problems arise. Obviously, such a response is the antithesis to the Catholic's view of the church's role in this sphere.

The regular attenders register the most promising response to this educational area in light of the social involvement. Except for studying the Methodist Church

organization, regular attenders were most vocal for an emphasis to religious education and for starting secular education, particularly the study of social problems or marriage and the family. The desire to study social problems is a most healthy sign toward social involvement. The strongest church supporters are basically the functioning parts of the church. They are at least willing to open the church's doors and see the problems of society by the medium of education. This is the first step toward social involvement outside the church. The suggested interest in Christian ethics and the family also display an initiative for social involvement via behavior outside ecclesiastical activity.

TABLE IX

TEACHING

% in favor of..... more emphasis on: <u>Occupation</u>	<u>*Religious Education</u>							<u>Secular Education</u>				
	<u>Bible</u>	<u>M.D.</u>	<u>MSC</u>	<u>C.E.</u>	<u>C.H.</u>	<u>MCO</u>	<u>O.R.</u>	<u>J.P.</u>	<u>T.S.</u>	<u>S.P.</u>	<u>C.R.</u>	<u>M&F</u>
Education (18)**	88	55	90	87	71	30	90	18	71	82	36	83
Management (20)	91	42	38	59	28	41	30	39	30	46	12	53
Professional (15)	67	63	48	70	59	55	60	51	60	59	31	74
Entrepreneurs (14)	83	53	52	59	38	33	30	8	49	49	17	60
Government (7)	75	52	41	55	56	39	52	12	33	59	7	65
Sales (14)	53	59	40	60	28	30	38	52	29	36	17	59
Trade (15)	50	62	33	38	28	48	53	20	28	45	19	50
Laborers (15)	68	41	57	62	52	36	56	25	47	29	22	63
Housewives (17)	89	71	55	43	63	33	40	32	60	63	21	80
Retired (15)	<u>96</u>	<u>55</u>	<u>52</u>	<u>42</u>	<u>40</u>	<u>30</u>	<u>33</u>	<u>15</u>	<u>23</u>	<u>40</u>	<u>10</u>	<u>20</u>
MEAN:	76	55	51	57	46	38	48	27	43	62	19	63
<u>Age Groups</u>												
21-35 yrs. (27)	40	42	55	60	38	25	73	29	62	66	32	80
36-50 yrs. (60)	83	72	51	40	43	29	55	15	38	59	21	69
51 + yrs. (63)	<u>95</u>	<u>76</u>	<u>40</u>	<u>47</u>	<u>50</u>	<u>42</u>	<u>32</u>	<u>6</u>	<u>12</u>	<u>30</u>	<u>5</u>	<u>25</u>
MEAN:	73	63	49	49	44	32	53	17	37	52	19	58
<u>Attendance</u>												
Non-attend. (46)	58	28	34	25	27	52	26	15	19	37	8	43
Mod. attend. (45)	89	88	59	69	40	38	70	22	40	62	29	65
Reg. attend. (59)	<u>83</u>	<u>85</u>	<u>63</u>	<u>83</u>	<u>49</u>	<u>17</u>	<u>59</u>	<u>33</u>	<u>53</u>	<u>60</u>	<u>33</u>	<u>70</u>
MEAN:	73	67	52	59	37	36	52	23	37	56	23	63

*Abbreviations: M.D. = Methodist doctrine; MSC = Methodist Social Creed; C.E. = Christian Ethics; C.H. = church history; MCO = Methodist Church organization; O.R. = other religions; J.P. = job preparation; T.S. = tutoring students; S.P. = social problems; C.R. = civil rights; M & F = marriage and family.

**Numbers in parenthesis indicate number interviewed in each category.

Conclusion

In order to understand more thoroughly the implications of the results from the Wesley Church survey, it might be helpful to glance at an observation made by a church scholar and teacher. Joseph Fletcher, in his book Situation Ethics, presented the following description of pietism which concerns the ethical (social) involvement of Christians via the church.

"Pietism . . . reduces religion to religiosity by making it purely a personal and internal 'spiritual' or mystical affair irrelevant to economic and political matters. It encourages the notion that religion ought not to 'interfere' with politics or business, as if they were mutually exclusive spheres. It hates holy worldliness.

"Pietism discards the Bible's prophetic combination of faith and action in favor of priestly softness and quietism, allowing a 'social' side to religion only in a sect's or church's ingroup interests, in churchy affairs. It frowns upon all Christian involvement in questions of economic, racial, or political justice."⁶

It was not one of the objectives of this survey to take sides in the pietistic-
secular controversy that is now passing through the Protestant Church. Harvey Cox's The Secular City and Robert Rines in The Secular Congregation clearly outline the issues of this debate. However, the results of the Wesley Church survey should be examined in the light of this controversy. Pietism and secularization are paramountly directed to the social involvement within the church itself and whether the church should enter the social political, and economic streams that surround the church.

⁶Joseph Fletcher, Situation Ethics: The New Morality, (Philadelphia; Westminster Press,) 1966, pp. 160-161.

There are five conclusions that emerge from this project.

1. Members with higher education levels tend to ^{be} more open to Wesley Church engaging in social involvement beyond the local church and denominational organization structures. This is especially valid for professionals and educators.
2. Members who are regular attenders are more likely to encourage Wesley Church to extend the church commitments into the community and to other churches.
3. Housewives reflect the strongest incentive of all categories for Wesley Church to broaden the field of its social encounter with the world at large.
4. Generally, Wesley Church members lean more toward giving support to issues which have had strong moral connotations from church tradition. Such examples are liquor, gambling, marriage, family, and "religious" projects.
5. Over all, Wesley Church members are primarily concerned with social involvement in the local church and on international ecclesiastical scale by the medium of groups, but secondarily prefer an individualistic approach to social involvement with the local community.

Although these conclusions entice one to view the possible magnitude of Wesley Church's desire for social involvement as encouraging, other observations may check such enthusiasm. When recalling the various areas probed by the instrument (Appendix II), few areas received favorable percentages larger than 50% by all categories. To be sure, although our sample was to be representative of the total congregation, the question of how the other 2,000 members would respond, places severe stress on the revealed percentage favorable to social involvement.

One must scrutinize the question of whether financial aid to an organization constitutes social involvement. Wesley members subscribe to financial gifts as the primary form of assistances to organizations. Donation of time which is social involvement par excellence was the last form of assistance to be considered. With most of the members, support to foreign missions received more acclamation than

local or national recipients. One cannot help but wonder if money and geography are utilized as tools to create social distances. That is, financial giving to organizations or agencies which are miles removed justify involvement but not social involvement (interaction) per se.

One can close this project appropriately by referring to the comments of prominent Methodist Church members. The results of the Wesley Church survey could become the substance of policy statements. When A. Dudley Ward, general secretary of the Methodist Board of Christian Social Concerns entitled his article in the March, 1968 issue of Together magazine, "Are Policy Statements Useful?" he answered himself by replying, "Yes, when backed by study and action."⁷

E. Donald Longenecker, a Methodist layman, in the same issue of Together speaks on the topic "Grass Roots Divided on Social Issues," and reinforces Ward's remarks. He contributes failure of discussing and formulating policy statements on any church organizational level to three factors. One, there is the traditional practice of dividing the secular and the sacred. Two, an absence of definite and firm commitments by the individual members drains the strength of policy statements. Three, there are no accepted guide lines "on how Christians should put theology into practice."⁸

This project is only a possible genesis for further study and action on the part of Wesley Church, in particular the Research and Policy Committee. Ward also pointed out that one of the productive uses of such church policy statements is to "set the directions of the church for a long time."⁹ It is hoped that this project has placed Wesley Church on a road with the direction to be determined by the map of this study. Wesley can move in several directions.

⁷E. Donald Longenecker, Lester L. Moore, A. Dudley Ward, "Are Policy Statements Useful?" Together, March, 1968, p. 22.

⁸Ibid., pp. 24-25.

⁹Ibid., p. 23.

APPENDIX I

Research Project for Wesley Methodist Church

Terry L. Clark

PURPOSE: To determine the mission of Wesley Methodist Church; to ascertain through research of the membership, what Wesley Church ought to be doing for humanity, (member, non-member, Christian, and non-Christian) today in this community and this world.

General Questions:

1. Age
2. Sex
3. Marital Status
4. Occupation
5. How long have you been a resident of the Bloomington-Normal area?
6. How long have you been a member of Wesley Methodist Church?
7. What church activities do you take part in regularly?
8. What community activities (social and political) do you participate in regularly?
9. How often do you attend church or church school? _____
 - Less than once a month
 - _____ Once a month
 - _____ Twice a month
 - _____ Three times a month
 - _____ Four or more times a month

Specific Questions: (e.g. "Church" refers to Wesley Methodist Church)

1. What is your conception of the term "church?"
2. What do you conceive as the meaning of the word "mission" in the Christian or Church context?
3. What are the religious, theological, doctrinal, or social problems that are facing the church today?
4. Why isn't church attendance and church involvement high among the individual or family church members?
5. Have you read and studied the Social Creed of the Methodist Church?
6. Should the Church develop more of a teaching mission outside religious education dealing in such areas as classes in job preparation, teaching the civil rights of the individual, special tutoring for students, or studying social problems?

7. Should the Church support morally and financially as well as donating volunteer time to aid the functioning of the various community social service agencies such as: Booker T. Washington and Victory Hall for boys, Lucy Morgan Home for girls, Illinois Soldiers and Sailors Home for Children, Home Sweet Home Mission, and Headstart Program?
8. Should the Church take a larger part in encouraging a spirit of ecumenism in this community by cooperation with other denominational churches (or Catholic and Jewish) in worship, sponsoring social agencies, dealoguing on church doctrine, or taking a united church stand on civil and social issues concerning the community?
9. Should the Church seek to be involved in political action such as lobbying; discussing election issues such as Viet Nam, civil rights, the draft, urban crisis, poverty, and foreign aid; aiding in voter registration; or attempting to influence public opinion through mass media?
10. Should the Church take part in discussing or taking a stand on world issues such as world disarmament, United Nations, East-West co-existence, U. S. policy of isolation toward Red China, or question of Red China's admittance to the United Nations?
11. Should the Church take a stand against businesses that provide poor working conditions or poor wages for employees or discriminate in their hiring practices? Could this be done by either asking individual church members to withdraw their patronage from the particular business or by directing a statement from the church to the business asking them to reconsider their policy or policies?
12. Should the church take part in peaceful public demonstrations concerning war policy, the draft, civil rights, or controversial legislation which the local or state government is about to vote on, such as open housing, lower age on minors to buy liquor, making gambling, lotteries, or certain drugs legal, or against organizations which have racial or ethnic qualifications for membership? Should the Church issue a policy statement on such matters?
13. Should the Church develop specialized ministries (professional laymen or ministers) to the blind, physically and mentally handicapped, unmarried expectant mothers, the divorced, the social deviants, or the extreme poverty stricken?
14. Should social involvement in the community be undertaken primarily as individuals or as small groups of church-related origin or as all out church support?
15. What is the role of the minister: Should he become involved in political or social action outside the church?
16. What is the role of the layman?

APPENDIX II

INSTRUMENT FOR INTERVIEW

GENERAL QUESTIONS:

1. Name _____
2. Description _____
3. Time: Day _____ Hour _____
4. Age _____ 5. Sex _____ 6. Marital Status _____
7. How long have you been a resident of Bloomington-Normal? _____
8. How long have you been a member of Wesley Methodist Church? _____
9. What Wesley Church activities do you take part in regularly? _____

10. How often do you attend church? _____ a month; Church School? _____ a month
11. What community activities (social and political) do you participate in regularly? _____

12. Do you read This Week at Wesley? _____ yes _____ no
13. Have you read and studied the Social Creed of the Methodist Church?

Interviewer's Opinion? _____ yes _____ no
 _____ yes _____ no

SPECIFIC AREAS:

I. Ecumenical concern in Bloomington-Normal

<u>Wesley Church</u>	<u>with</u>	<u>Protestant</u>	<u>Catholic</u>	<u>Jewish</u>
1. cooperation in worship		1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
2. meeting to dialogue on church doctrine		1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
3. sponsoring social agencies		1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
4. taking stance on local civil issues (e.g. open housing, job discrimination, public education)		1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
5. social groups -- people meet to get acquainted		1 2 3 4 5	1 2 3 4 5	1 2 3 4 5

COMMENTS:

II. Individual's concept of the traditional mission or responsibility of Wesley Methodist Church.

A. Geographic concern

- | | |
|-----------------------------------------------|-----------|
| 1. local (city and county) | 1 2 3 4 5 |
| 2. state | 1 2 3 4 5 |
| 3. national | 1 2 3 4 5 |
| 4. international (foreign) | 1 2 3 4 5 |
| 5. Wesley Church members only | 1 2 3 4 5 |
| 6. no outside church mission goals for Wesley | 1 2 3 4 5 |

COMMENTS:

B. In what form should assistance be given?

- | | |
|-----------------------------------------------------|-----------|
| 1. outright gift of money | 1 2 3 4 5 |
| 2. donation of equipment, food, or medical supplies | 1 2 3 4 5 |
| 3. volunteer time | 1 2 3 4 5 |

COMMENTS:

C. To whom should missions be directed?

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| 1. Methodist related organizations | 1 2 3 4 5 |
| 2. religious-orientated organizations | 1 2 3 4 5 |
| 3. organizations with no predominate supporter | 1 2 3 4 5 |
| 4. Should support still be given if organization is also supported by controversial groups such as Black Power, NAACP, Socialist Party, or John Birch Society? | 1 2 3 4 5 |
| 5. Should support be given if organization or program also receives some type of government aid? | 1 2 3 4 5 |

COMMENTS:

D. If money is to be given to mission projects that Wesley undertakes, how should funds be acquired?

- | | |
|----------------------------------------------------------|-----------|
| 1. portion of church budget | 1 2 3 4 5 |
| 2. individual donations | 1 2 3 4 5 |
| 3. small church groups undertake projects to raise money | 1 2 3 4 5 |

COMMENTS:

E. Who should decide what missions should be undertaken by Wesley Church?

- | | |
|-----------------------------------------------|-----------|
| 1. Commission on Missions and Social Concerns | 1 2 3 4 5 |
| 2. Church council | 1 2 3 4 5 |
| 3. Congregation voting | 1 2 3 4 5 |

COMMENTS:

III. Social Action

A. Should Wesley Church (1) discuss and study (2) take a stance on such issues as:

- | 1. Business that: | <u>Discuss</u> | <u>Stance</u> |
|-------------------------------------------------------------------------------------------------------------------------------------------------|----------------|---------------|
| a. provides inadequate wages(for family of 4: \$3100) | 1 2 3 4 5 | 1 2 3 4 5 |
| b. provides poor working conditions | 1 2 3 4 5 | 1 2 3 4 5 |
| c. Discrimination on racial, ethnic, national origin, or religious grounds in hiring | 1 2 3 4 5 | 1 2 3 4 5 |
| 2. If a stance is to be taken, what action should follow that decision? | | |
| a. ask individual church members to withdraw their patronage from the business in question | | 1 2 3 4 5 |
| b. Wesley Church should direct a statement to the particular business asking them to reconsider their questionable business policy or policies. | | 1 2 3 4 5 |
| c. Wesley should issue a public stance through mass media | | 1 2 3 4 5 |
| d. no action, just publicize stance to Wesley members | | 1 2 3 4 5 |

COMMENTS:

B. Should Wesley Church (1) discuss and study (2) take a stance on community organizations which are open to persons which meet membership requirements yet are rejected on racial or religious grounds?

- | | | | |
|---------------------------------------------------------------------------------------------------------------------------------|-----------|--------|-----------|
| 1. Discuss | 1 2 3 4 5 | Stance | 1 2 3 4 5 |
| 2. If stance is to be taken, what action should follow that decision? | | | |
| a. ask church member that belongs to that organization to use their power to change the situation or withdraw from organization | | | 1 2 3 4 5 |
| b. make statement to the organization asking them to reconsider their discriminatory policy | | | 1 2 3 4 5 |
| c. publicize statement through mass media | | | 1 2 3 4 5 |
| d. carry on public demonstrations at the building where the organization in question meets. | | | 1 2 3 4 5 |
| e. no action, just publicize statement to Wesley Church members | | | 1 2 3 4 5 |

C. Should Wesley Church develop and promote specialized services to the community where there is a need but no social agency to meet that need adequately? 1 2 3 4 5

1. Areas (e.g.)

a. blind 1 2 3 4 5

b. physically and mentally handicapped 1 2 3 4 5

c. unmarried expectant mothers 1 2 3 4 5

d. the divorced 1 2 3 4 5

e. the aged 1 2 3 4 5

f. the criminal or delinquent 1 2 3 4 5

g. low income or poverty families or individuals 1 2 3 4 5

2. Paid professional laymen or ministers? Part-time 1 2 3 4 5 Full-time 1 2 3 4 5

3. Volunteer professional time? 1 2 3 4 5

COMMENTS:

IV. Political involvement of Wesley Church

A. Should Wesley Church (1) discuss and study (2) take a stance on election issues such as:

		<u>Discuss</u>	<u>Stance</u>
1. Communism		1 2 3 4 5	1 2 3 4 5
2. Viet Nam		1 2 3 4 5	1 2 3 4 5
3. Objections to Selective Service System		1 2 3 4 5	1 2 3 4 5
4. Government aid to church-related schools or organizations		1 2 3 4 5	1 2 3 4 5
5. Civil Rights	Local	1 2 3 4 5	1 2 3 4 5
	State	1 2 3 4 5	1 2 3 4 5
	National	1 2 3 4 5	1 2 3 4 5
6. Crime	Local	1 2 3 4 5	1 2 3 4 5
	State	1 2 3 4 5	1 2 3 4 5
	National	1 2 3 4 5	1 2 3 4 5
7. Poverty Program	Local	1 2 3 4 5	1 2 3 4 5
	State	1 2 3 4 5	1 2 3 4 5
	National	1 2 3 4 5	1 2 3 4 5

COMMENTS:

B. If Wesley Church should decide to take a stance on the above issues, what action should follow the decision?

1. no action, just publicize stance to Wesley Church members	<u>Local</u>					<u>State</u>					<u>National</u>				
2. legislative lobbying	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
3. make statement to appropriate legislation representatives	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
4. Carry on peaceful public demonstrations at appropriate houses of legislation	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
5. make public statement through mass media	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5

COMMENTS:

C. Should Wesley Church (1) discuss and study (2) take a stance on such controversial legislative issues if they should arise?

	<u>Discuss</u>					<u>Stance</u>				
1. lowering age of minors to purchase liquor	1	2	3	4	5	1	2	3	4	5
2. making gambling or lotteries legal	1	2	3	4	5	1	2	3	4	5
3. allowing taverns and liquor stores to remain open 24 hours, 7 days a week	1	2	3	4	5	1	2	3	4	5
4. no special rate for church mail or tax deductions for church donations	1	2	3	4	5	1	2	3	4	5

COMMENTS:

D. If Wesley Church should decide to take a stance on the above controversial issues, what action should follow that decision?

1. no action, just publicize stance to Wesley Church members	<u>Local</u>					<u>State</u>					<u>National</u>				
2. legislative lobbying	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
3. make statement to appropriate legislative representative	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
4. carry on peaceful public demonstrations at house of legislature	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
5. make public statement through mass media	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5

COMMENTS:

V. International Issues

A. Should Wesley Church (1) study and discuss (2) take a stance on such international issues as:

	<u>Discuss</u>					<u>Stance</u>				
1. East-West co-existence	1	2	3	4	5	1	2	3	4	5
2. World disarmament	1	2	3	4	5	1	2	3	4	5
3. United Nations	1	2	3	4	5	1	2	3	4	5
4. Red China's admittance to United Nations	1	2	3	4	5	1	2	3	4	5
5. U. S. policy of isolation toward Red China	1	2	3	4	5	1	2	3	4	5

COMMENTS:

VI. What is the role of the minister?

A. Churchly

1. preaching	1	2	3	4	5
2. visitation to Wesley Church members	1	2	3	4	5
3. visitation to non-members	1	2	3	4	5
4. securing new church members	1	2	3	4	5
5. counseling	1	2	3	4	5
6. conducting membership classes	1	2	3	4	5

B. Community activities

1. Should the minister have scheduled free time?	1	2	3	4	5
2. Social involvement in community					
a. other than what Wesley is involved, with no religious orientation	1	2	3	4	5
b. other than what Wesley is involved in with secular orientation	1	2	3	4	5
c. only what projects Wesley Church undertakes	1	2	3	4	5
3. Political					
a. Should he belong to political party?	1	2	3	4	5
b. Should he have position in political party (non-salaried)?	1	2	3	4	5
c. Should he express opinions on political issues or candidates?	1	2	3	4	5
i. from pulpit	1	2	3	4	5
ii. through <u>This Week at Wesley</u>	1	2	3	4	5
iii. through letters to mass media	1	2	3	4	5
iv. in private conversations	1	2	3	4	5

VII. What is the role of the layman?

- | | | | | | |
|----------------------------------------------------|---|---|---|---|---|
| A. aid in worship service leadership | 1 | 2 | 3 | 4 | 5 |
| B. aid in visitation to Wesley Church | 1 | 2 | 3 | 4 | 5 |
| 1. the sick | 1 | 2 | 3 | 4 | 5 |
| 2. to obtain pledges | 1 | 2 | 3 | 4 | 5 |
| 3. to encourage church attendance or participation | 1 | 2 | 3 | 4 | 5 |
| C. aid in visitation to prospective members | 1 | 2 | 3 | 4 | 5 |
| D. aid in leadership of religious education | 1 | 2 | 3 | 4 | 5 |

COMMENTS:

VIII. Individual's concept of "church" and its "mission":

- | A. Worship (includes I) | <u>More</u> | <u>Same</u> | <u>Less</u> | 1 | 2 | 3 | 4 | 5 |
|-----------------------------------------------|-------------|-------------|-------------|---|---|---|---|---|
| 1. services during week | _____ | _____ | _____ | | | | | |
| 2. small worship groups | _____ | _____ | _____ | | | | | |
| 3. family worshipping in home | _____ | _____ | _____ | | | | | |
| 4. ecumenical services | _____ | _____ | _____ | | | | | |
| 5. experimentation in forms of worship | _____ | _____ | _____ | | | | | |
| B. Mission (traditional idea - Summary of II) | _____ | _____ | _____ | 1 | 2 | 3 | 4 | 5 |

COMMENTS:

- | | | | | | | | | |
|------------------------------------------------------------------|-------|-------|-------|---|---|---|---|---|
| C. Social involvement in the community (Summary of III) | | | | 1 | 2 | 3 | 4 | 5 |
| 1. individual church members | _____ | _____ | _____ | | | | | |
| 2. small groups of church-related origin | _____ | _____ | _____ | | | | | |
| 3. all-out church action | _____ | _____ | _____ | | | | | |
| D. Political involvement of Wesley Church (Summary of IV & V) | | | | 1 | 2 | 3 | 4 | 5 |
| 1. individual church members | _____ | _____ | _____ | | | | | |
| 2. small groups of church-related origin | _____ | _____ | _____ | | | | | |
| 3. all-out church support | _____ | _____ | _____ | | | | | |
| E. Conception of Wesley Church depends of: (Summary of VI & VII) | | | | | | | | |
| 1. what type of minister Wesley has as a leader | | | | 1 | 2 | 3 | 4 | 5 |
| 2. what peer group thinks is important | | | | 1 | 2 | 3 | 4 | 5 |

3. one's own personal convictions 1 2 3 4 5
4. what lay leadership and authority structure of Wesley think is best 1 2 3 4 5

F. Social interaction within Wesley Church	<u>More</u>	<u>Same</u>	<u>Less</u>	1 2 3 4 5
1. family activities	_____	_____	_____	
2. study groups	_____	_____	_____	
3. fellowship dinners	_____	_____	_____	
4. married couples group	_____	_____	_____	
5. youth activities	_____	_____	_____	
6. unmarried young adult groups	_____	_____	_____	

COMMENTS:

G. Teaching				1 2 3 4 5
1. Religious education (e.g. study groups, Church School, MYF)				1 2 3 4 5
a. degree of emphasis overall	_____	_____	_____	
b. Emphasis on:				
Bible	_____	_____	_____	
Methodist doctrine	_____	_____	_____	
Methodist Social Creed	_____	_____	_____	
Christian ethics	_____	_____	_____	
Church history	_____	_____	_____	
Methodist Church organization	_____	_____	_____	
Other religions	_____	_____	_____	
2. Secular education				1 2 3 4 5
a. job preparation -- kind? _____				1 2 3 4 5
b. special tutoring for students -- for whom? _____				1 2 3 4 5
c. study social problems -- kind? _____				1 2 3 4 5
d. study individual's civil rights				1 2 3 4 5
e. marriage and family, including sex education				1 2 3 4 5

COMMENTS:

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