

**Clergy Spouses and Families
in
The United Methodist Church
2009**



Prepared by
The General Commission on the Status and Role of Women
The United Methodist Church
77 W. Washington St., Suite 1009
Chicago, IL 60602
Garlinda Burton
General Secretary

In collaboration with
The General Board of Pensions and Health Benefits
The General Board of Discipleship
The General Board of Higher Education and Ministries

Gail Murphy-Geiss
Assistant Professor of Sociology
Colorado College
Research Consultant and Author

INTRODUCTION

Over the last two quadrennia, the General Commission on the Status and Role of Women has become increasingly aware of some of the unique issues for clergy spouses, most of whom are women. A few members of the Commission, some of whom are clergy spouses themselves, were especially instrumental in bringing these issues to the fore and beginning the foundational discussions that led to this survey. In addition, other general church agencies concerned for the health and well-being of our clergy, clergy spouses and clergy families and provided helpful reflections were: The General Board of Discipleship, General Board of Pensions and Health Benefits and General Board of Higher Education. Some of the issues included raising children in a fishbowl-like environment, stresses related to itinerancy, meeting expectations of multiple church groups, and so on. What little research has been done on clergy spouses has focused on these kinds of “stressors” and mostly from a psychological/pastoral care perspective. A few denominational comparison studies have been done as well. This is the first full scale assessment of clergy spouses in the United Methodist Church.

METHODS

The survey instrument (Appendix) was prepared by the Constituency, Advocacy, Resources and Education (CARE) Committee of the Commission on the Status and Role of Women, under the leadership of Assistant General Secretary Kim Coffing and with consultation from Gail Murphy-Geiss, Assistant Professor of Sociology at Colorado College and once member of the Commission. Basic demographics were collected as well as a series of questions about life as a clergy spouse. Most responses were requested in quantitative form, but some areas were provided for short narrative comments as well.

There is no way to obtain a truly random sample of clergy spouses in adequate numbers and from all of the various subgroups by race, jurisdiction, age, and so on, and reaching the entire population is also impossible. As a result, the next best thing was attempted: that is, the survey was distributed in multiple ways to numerous lists and organized groups of clergy spouses to obtain as wide a response pool as possible.

Possible respondents were accessed through the following:

- post card invitations and directions to the on-line survey went to:
 - o 1000 randomly selected names from the General Board of Pensions database;
 - o An additional 300 racial/ethnic clergy names were added to attempt to gather adequate responses (for statistical comparison) from racial/ethnic spouses;
- e-mail invitations to spread the word and directing people to the on-line survey went to:
 - o Annual Conference Directors of Connectional Ministry;
 - o Bishops;
 - o District Superintendents;

- Annual Conference Commission on the Status and Role of Women leaders;
 - Annual Conference Communicators;
 - All clergy spouse groups known to the GCSRW, found via Annual Conference websites;
 - GCSRW members;
 - United Methodist Seminary Presidents;
- the Women’s Division sent out a “blast” message with instructions to participate to their list serve; and
 - the United Methodist News Service sent out a press release announcing the survey.

Most respondents (55%) indicated that they heard about the survey through their Conference Office, and the next largest group responded to a post card invitation (21.9%). The remaining respondents were reached through their clergy spouse group (9.1%), the news/press release (8.8%) or word of mouth (5.1%). Clearly thousands of United Methodist spouses heard about the survey because 3081 were completed, and the responses seem to represent a variety of experiences and perspectives. Only 112, or 3.6% of respondents, indicated they were something other than United Methodist – not enough for statistical comparison on any measure, so while the remainder of the report refers to United Methodist spouses in general, know that a small percentage are from other denominations. They may be married to United Methodist clergy, married to clergy of other denominations serving federated churches which include United Methodist connections, or simply others who felt invited to respond to the survey. Forty of these people, or 1.3% could be categorized as members of other mainline Protestant denominations, seven or 0.2% are members of black Methodist denominations, and 65 or 2.1% simply indicated “none of the above” and therefore cannot be categorized.

FINDINGS

The first steps of analysis involved measure of simple frequencies, followed by measure of correlation between variables and between means, each of which is reported in the separate sections that follow, basically in the order they appeared in the survey and the database. Although all questions will be addressed in early sections, as one reads through the report, fewer comparisons will appear, as fewer categories remain for analysis, having been discussed in relation to early variables. The basic frequencies for each variable are reported at the beginning of each section.

In regard to statistical analysis, for categorical data, simple chi-square tests for significance were run, along with Cramer’s V and phi measures for strength of association. Correlations between ordinal variables were measured using Gamma and/or Spearman’s rho, and Pearson *r* was used for interval data. Because none of the data was normally distributed, although the data set was very large, just to be safe, means were

tested using the Mann-Whitney (U) non-parametric equivalent to the independent samples t-test, and the Kruskal-Wallis (H) non-parametric equivalent to the ANOVA.

Gender

Spouses of United Methodist ordained clergy were all female until the ordination of women became possible in 1956. Now, 53 years later, male spouses represented 21.7% (688) of respondents to the survey, while female spouses made up 78.3% (2404).¹ Male respondents tended to be older (Table 1),² more highly educated (Table 2), more likely to be employed full time (Table 3), and reported higher average incomes (Table 4).³

Table 1: Cross-tabulation of Gender by Age

| | Male | Female | TOTAL |
|--------------|-------------|--------------|-------------|
| 19-30 | 18.6% (18) | 81.4% (79) | 100% (97) |
| 31-50 | 17.7% (183) | 82.3% (852) | 100% (1035) |
| 51-64 | 22.9% (334) | 77.1% (1124) | 100% (1458) |
| 65+ | 27.5% (111) | 72.5% (293) | 100% (404) |
| Total | 21.6% (646) | 78.4% (2348) | 100% (2994) |

$\chi^2 = 19.639$; $df = 3$; $p = .000$; $V = .081$

Table 2: Cross-tabulation of Gender by Highest Level of Education Completed

| | Male | Female | TOTAL |
|----------------------------------|-------------|--------------|-------------|
| High School | 20.6% (81) | 79.4% (313) | 100% (394) |
| Trade/Professional School | 18.4% (86) | 81.6% (382) | 100% (468) |
| College | 16.8% (151) | 83.2% (748) | 100% (899) |
| Graduate School | 26.8% (341) | 73.2% (931) | 100% (1272) |
| Total | 21.7% (659) | 78.3% (2374) | 100% (3033) |

$\chi^2 = 35.568$; $df = 3$; $p = .000$; $V = .108$

Table 3: Cross-tabulation of Gender by Employment Status

| | Male | Female | Total |
|-----------------------------------|------------|--------------|--------------|
| Full Time Parent/Homemaker | 2.8% (15) | 17.6% (355) | 14.5% (370) |
| Employed Part Time | 10.2% (54) | 22.9% (463) | 20.3% (517) |
| Employed Full Time | 87% (463) | 59.5% (1201) | 65.2% (1664) |
| TOTAL | 100% (532) | 100% (2019) | 100% (2551) |

$\chi^2 = 1.462$; $df = 2$; $p = .000$; $V = .239$

Table 4: Cross-tabulation of Gender by Family Income

| | Male | Female | TOTAL |
|------------------------------|-------------|--------------|-------------|
| \$35,000 or less | 21.5% (103) | 78.5% (375) | 100% (478) |
| \$35,000 - \$60,000 | 18.5% (164) | 81.5% (729) | 100% (894) |
| \$60,001 - \$80,000 | 19.5% (128) | 80.5% (530) | 100% (658) |
| \$80,001 - \$100,000 | 21.3% (97) | 78.7% (358) | 100% (455) |
| \$100,001 - \$150,000 | 30.2% (93) | 69.8% (215) | 100% (308) |
| \$150,001 or more | 43.8% (42) | 56.2% (54) | 100% (96) |
| Total | 21.7% (628) | 78.3% (2261) | 100% (2889) |

$\chi^2 = 48.025$; $df = 5$; $p = .000$; $V = .129$

¹ Total respondents do not always add up to 3081 because of missing responses to individual questions, all of which were eliminated from analysis for that question, treated as missing data.

² All tables, unless otherwise noted, depict percentages with the raw number of respondents in parenthesis.

³ Because female respondents outnumber males for almost every measure, in most cases, totals are indicated for each category within the question and the highlighted figures note the categories in which males are at their highest percentage in relation to females. Totals are calculated in the other direction only in cases where those numbers are more helpful. In those cases, highlighting higher figures is not necessary.

Jurisdiction was also found to be significantly related to the gender of the spouse. That is, male spouses were least likely to come from the two Southern Jurisdictions, and most likely to come from the West, as illustrated in Table 5.

Table 5: Cross-tabulation of Gender by Jurisdiction

| | Male | Female | TOTAL |
|----------------------|-------------|--------------|-------------|
| Southeastern | 16.8% (142) | 83.2% (704) | 100% (846) |
| South Central | 19.8% (101) | 80.2% (409) | 100% (510) |
| North Central | 24.5% (128) | 75.5% (394) | 100% (522) |
| Northeastern | 24.6% (117) | 75.4% (359) | 100% (476) |
| Western | 28.6% (53) | 71.4% (132) | 100% (185) |
| Total | 21.3% (541) | 87.7% (1998) | 100% (2539) |

$\chi^2 = 23.209$; $df = 4$; $p = .000$; $V = .096$

Marital status proved to be associated with gender, as male spouses were more likely to be divorced and remarried and female spouses were more likely to be in their first marriages. Consistent with longer life expectancies for women, female spouses were also more likely than males to be widowed. Table 6 reports these figures.

Table 6: Cross-tabulation of Gender by Marital Status

| | Male | Female | TOTAL |
|---------------------------------|-------------|--------------|-------------|
| First Marriage | 19.6% (479) | 80.4% (1963) | 100% (2442) |
| Divorced & Remarried | 30.8% (175) | 69.2% (393) | 100% (568) |
| Widowed | 15% (6) | 85% (34) | 100% (40) |
| Total | 21.6% (660) | 78.4% (2390) | 100% (3050) |

$\chi^2 = 35.112$; $df = 2$; $p = .000$; $V = .107$

Overall, spouses reported high marital satisfaction, though it was somewhat greater for women. On a scale from 1 (very happy) to 7 (very unhappy), clergy spouses ranked their marriages as 2.19 on average, with women averaging 2.15 (s.d.= 1.752) and men significantly less happy at 2.32 (s.d.=1.882). In fact, the median response for women was 1, while for men it was 2. Table 7 reports the detailed breakdown by marital satisfaction score.

Table 7: Cross-tabulation of Gender by Marital Satisfaction

| | Male | Female | TOTAL |
|-------------------------|-------------|--------------|-------------|
| 1 (very happy) | 20.1% (315) | 79.9% (1253) | 100% (1568) |
| 2 | 22.8% (153) | 77.2% (517) | 100% (670) |
| 3 | 20.8% (45) | 79.2% (171) | 100% (216) |
| 4 | 25.9% (29) | 64.1% (83) | 100% (112) |
| 5 | 20.2% (18) | 79.8% (71) | 100% (89) |
| 6 | 23.8% (34) | 76.2% (109) | 100% (143) |
| 7 (very unhappy) | 27.4% (46) | 72.6% (122) | 100% (168) |
| Total | 21.6% (640) | 78.4% (2326) | 100% (2966) |

$U = 704699$; $p = .024$; $z = -2.253$; $r = -.04$

As noted earlier, male respondents were older than their female counterparts, but they reported fewer years in ministry for their spouses and fewer moves. The average number of years in ministry for clergy married to male spouses was 12.88 whereas female spouses reported an average of 21.26 years in ministry. It may be that female

clergy (and their spouses) are older because they are more likely to be in second careers, but that was not asked in this study.

The same difference occurred in regard to number of moves. That is, the average number of moves reported by female spouses was 4.31, while for males it was only 2.63, as noted in Table 8.

Table 8: Mean Years in Ministry and Mean Number of Moves by Gender

| | Male | Female | U value | z score | r |
|---------------------------|-------|--------|-----------------------|---------|------|
| Average Years in Ministry | 12.88 | 21.26 | 48752 ($p = .000$) | -14.077 | -.25 |
| Average Number of Moves | 2.63 | 4.31 | 508372 ($p = .000$) | -13.017 | -.24 |

Male spouses reported an average of 2.4 children and females reported 2.5, almost no difference at all. Only 14 (0.5%) respondents, 3 males and 11 females, reported having no children, and the largest family was that of a female spouse who reported having 12 children.

Parents were asked to report about their children’s experience being a “preacher’s kid.” Only two qualitative options were offered: mostly positive and mostly negative. The option of “don’t know” was also offered. Overall, clergy kids have had a positive experience. Among those who claimed to know how their children felt, a full 88.7% (2138) reported a mostly positive experience, and there was no significant difference by gender. When including “don’t know” as a possible response though, differences according to gender did appear. That is, male spouses were not as likely to know how their kids had fared as female spouses were, as seen in Table 9.

Table 9: Cross-tabulation of Gender by Knowledge of Children’s Experience

| | Male | Female | TOTAL |
|----------------------|-------------|--------------|--------------|
| Positive or Negative | 78.4% (494) | 83.6% (1916) | 82.5% (2410) |
| Don’t Know | 21.6% (136) | 16.4% (376) | 17.5% (512) |
| TOTAL | 100% (630) | 100% (2292) | 100% (2922) |

$\chi^2 = 8.83$; $p = .003$; $\Phi = .06$

When asked about whom respondents considered to be their pastor, there were significant differences by gender. While male spouses were more likely than females to report that someone else was their pastor (including another UM pastor, a non-UM pastor, or someone else entirely), female spouses were more likely to name their spouse as their pastor. Females were also a bit more likely than males to say they had no pastor at all, although the difference between having a pastor and having none is not statistically significant ($p = 0.08$). These figures appear in Table 10.

Table 10: Cross-tabulation of Gender by Choice of Pastor

| | Male | Female | Total |
|--------------|-------------|--------------|--------------|
| Spouse | 48% (316) | 56.2% (1325) | 54.4% (1641) |
| Someone else | 37.1% (244) | 25.9% (611) | 28.3% (855) |
| No one | 14.9% (98) | 17.9% (422) | 17.2% (520) |
| TOTAL | 100% (658) | 100% (2358) | 100% (3016) |

$\chi^2 = 31.641$; $df = 2$; $p = .000$; $V = .102$

There was no gender difference in satisfaction with one's pastor, and there was no gender difference in how isolated or connected to the church respondents felt. Overall, spouses are satisfied with their pastor with an average score of 2.24 (1 = satisfied and 7 = dissatisfied) and most feel more connected than isolated from the church, with an average score of 2.78 (1 = connected and 7 = isolated).

Male and female spouses reported levels of participation in their local churches quite differently. Female spouses were significantly more likely to participate in the music programs, education programs, and UMW groups, whereas male spouses were much more likely to be lay speakers. Respondents were asked to rate their participation in these three areas according to the following scale: 1 = leader, 2 = regular participant, 3 = occasional participant, and 4 = not a participant. The mean scores for men and women's participation in these three major program areas of the church are illustrated in Table 11.

Table 11: Mean Scores for Participation in Church Programs by Gender

| | Male | Female | <i>U</i> value* | <i>z</i> score | <i>r</i> |
|---------------------|-------------|---------------|-----------------------------|-----------------------|-----------------|
| Music | 3.18 | 2.96 | 709222.0 (<i>p</i> = .000) | -4.964 | -.09 |
| UMW/UMM | 3.20 | 2.96 | 693077.5 (<i>p</i> = .000) | -5.746 | -.10 |
| Education | 2.62 | 2.42 | 719459.5 (<i>p</i> = .000) | -4.260 | -.08 |
| Lay Speaking | 3.51 | 3.65 | 745104.0 (<i>p</i> = .000) | -4.125 | -.07 |

*Even though these categories are truly ordinal, the fairly even separation between them and the large sample size make the *t*-test, and in this case, the Mann-Whitney equivalent test for nonparametric data, an appropriate measure of differences between groups.

There was no difference between male and female spouses in regard to the support they receive from the church at all four levels – local church, the district, Annual Conference and General Church. Because there was no difference by gender, mean scores of support can be reported for all spouses in general. These averages were based on the following support scale: 1 = exceptional, 2 = appropriate, 3 = some, 4 = very little, and 5 = none at all. In general, spouses rated local support as better than that from a distance; that is, the local church (2.21) is more supportive than the District (2.79), which is more supportive than the Annual Conference (3.08), which is more supportive than the denomination overall (3.21).

Though it was only a small minority of respondents who reported receiving no support at all, even at the General Conference level (25.5%), we did not want to assume that all spouses even want support from the church at every level, or at all. As a result, respondents were also asked if they desire support from each of the four levels. In every case, gender was significant – women were more likely than men to desire support at every level of the church. In addition, both men and women reported greater interest in receiving support from the church at more local levels. Percentages of those desiring support appear in Table 12.

Table 12: Desire for Support from the Church by Gender

| | Male | Female | <i>x</i>² value |
|----------------------------|-------------|---------------|-----------------------------------|
| Local Church | 72.2% (260) | 82.9% (817) | 18.662 (<i>p</i> = .000) |
| District Conference | 61.2% (227) | 71.7% (698) | 13.935 (<i>p</i> = .000) |
| Annual Conference | 60.1% (223) | 70.2% (684) | 12.525 (<i>p</i> = .000) |
| General Church | 54.4% (197) | 62.7% (592) | 7.523 (<i>p</i> = .006) |

Age

Because people are often uncomfortable with questions about their exact age, we did not ask about absolute age, but for age in categories as follows, with percentages of responses for each cohort in parentheses: 1 = 19-30 (3.2%), 2 = 31-50 (34.7%), 3 = 51-64 (48.6%), and 4 = 65+ (13.5%).

Spouses' ages differed by Jurisdiction: the youngest spouses were from the Southeastern Jurisdiction, while the oldest ones came from the West. Mean age category scores appear in Table 13.

Table 13: Mean Age Categories by Jurisdiction

| Southeastern | North Central | South Central | Northeastern | Western |
|--------------|---------------|---------------|--------------|---------|
| 2.71 | 2.74 | 2.76 | 2.80 | 2.81 |

$H = 9.796$; $df = 3$; $p = .02$

This is a highly educated group of people, as the large majority of all spouses completed graduate school (42.3%). When you remove that very large cohort from the analysis, those remaining were significantly different in their educational attainment ($G = -.150$; $df = 6$; $p = .000$). That is, younger spouses were significantly more likely to complete college, while older respondents were more likely to complete only high school. All categories of educational attainment appear in Table 14.⁴

Table 14: Cross-tabulation of Educational Attainment by Age

| | High School | Trade/Professional | 4 Year College | Graduate | TOTAL |
|--------------|-------------|--------------------|----------------|--------------|-------------|
| 19-30 | 7.3% (7) | 4.2% (4) | 47.9% (46) | 40.6% (39) | 100% (96) |
| 31-50 | 11.5% (118) | 14% (144) | 32.3% (333) | 42.2% (435) | 100% (1030) |
| 51-64 | 12.8% (184) | 17.1% (246) | 27.3% (393) | 42.8% (616) | 100% (1439) |
| 65+ | 15.5% (62) | 16% (64) | 27.6% (110) | 40.9% (163) | 100% (399) |
| Total | 12.5% (371) | 15.5% (458) | 29.8% (882) | 42.3% (1253) | 100% (2964) |

Overall, 15.3% (452) respondents indicated that they were retired, and as expected, the large majority (58%) of them indicated they were 65 or older, with only 5 retirees under the age of 50. When retirees were removed from the analysis, expected and significant differences arose. That is, younger spouses were more likely to be full time parents/homemakers or working part time than their older counterparts, while older spouses were more likely to be working full time, as shown in Table 15.

Table 15: Cross-tabulation of Employment Status by Age

| | Full Time Parent/Homemaker | Employed Part Time | Employed Full Time | TOTAL |
|--------------|----------------------------|--------------------|--------------------|-------------|
| 19-30 | 24.2% (23) | 25.3% (24) | 50.5% (48) | 100% (95) |
| 31-50 | 17.2% (175) | 21.5% (219) | 61.3% (623) | 100% (1017) |
| 51-64 | 12.8% (159) | 19.4% (242) | 67.8% (844) | 100% (1245) |
| 65+ | 5.1% (7) | 19.1% (26) | 75.7% (103) | 100% (136) |
| Total | 14.6% (364) | 20.5% (511) | 64.9% (1618) | 100% (2493) |

$\chi^2 = 33.480$; $df = 6$; $p = .000$

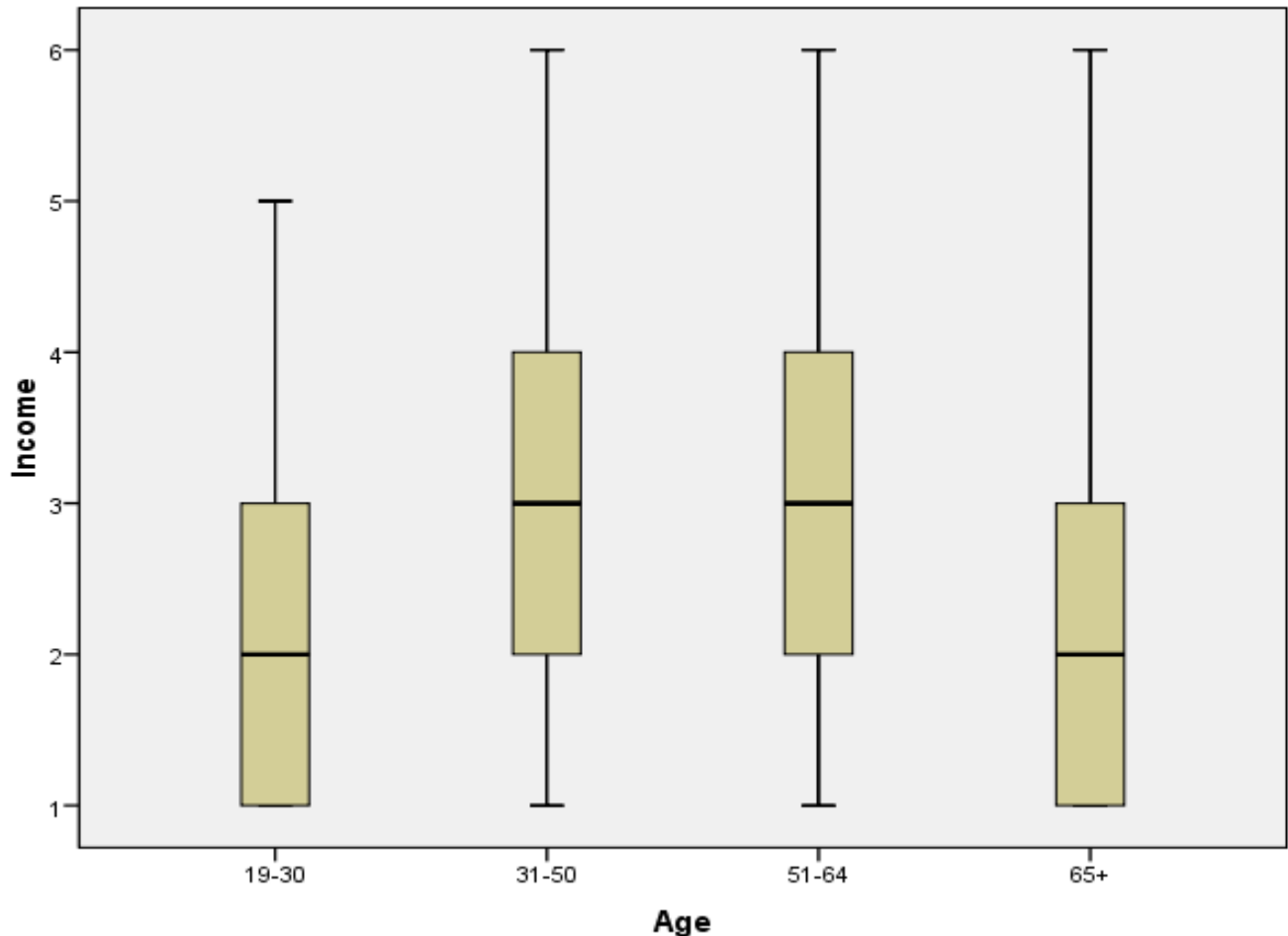
⁴ Henceforth, numbers in tables which are especially pertinent to the discussion are highlighted.

Like age, income was not reported in absolute numbers, but in categories similar to those noted in Table 16 (1 = \$35K or less through 6 = \$150K or more). Very few younger (0) and older spouses (5) reported incomes in the highest category, so that group was collapsed into the one below it for some analyses (totals read across to 100%). While there is no correlation between age and income if analyzed in these discreet categories, using a Median test, there seems to be a pattern evident in relation to the median category scores ($\chi^2 = 55.306$; $df = 3$; $p = .000$). That is, the youngest spouses report the lowest average (both mean and median) income level category, which then rises through the next two age groups, and then drops for the oldest group which includes retirees on fixed incomes. Figure 1 illustrates this pattern, using median based box plots, and including all six income categories.

Table 16: Cross-tabulation of Income Category by Age

| | \$35K or less | \$36K-\$60K | \$61K-\$80K | \$81K-\$100K | \$101K or more |
|--------------|---------------|-------------|-------------|--------------|----------------|
| 19-30 | 30.2% (29) | 37.5% (36) | 17.7% (17) | 10.4% (10) | 4.2% (4) |
| 31-50 | 14.6% (145) | 32.9% (327) | 24.5% (244) | 15.3% (152) | 12.7% (127) |
| 51-64 | 13.2% (180) | 28.8% (393) | 22.4% (306) | 17.8% (243) | 17.9% (244) |
| 65+ | 26.2% (96) | 33.8% (124) | 21.3% (78) | 11.2% (41) | 7.7% (28) |
| Total | 15.9% (450) | 31.2% (880) | 22.8% (645) | 15.8% (446) | 14.3% (403) |

Figure 1: Box Plot of Income Categories by Age Group Categories



As expected, age was found to be related to marital status as older spouses are more likely to be divorced/remarried than the younger cohorts, as shown in Table 17. Certainly over time, some of these younger marrieds are likely to join the ranks of the divorced, and perhaps remarry.

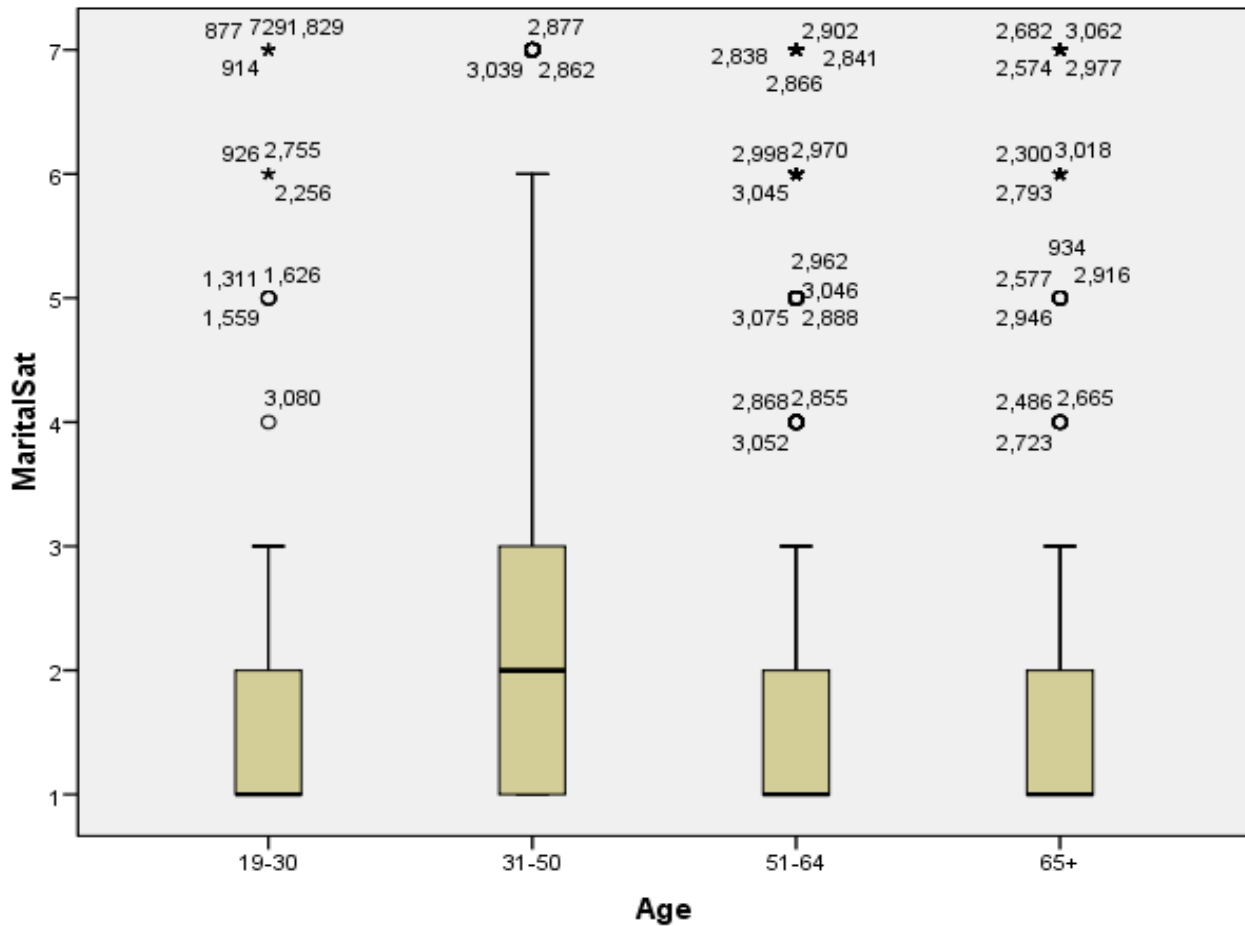
Table 17: Cross-tabulation of Marital Status by Age*

| | Married | Divorced/Remarried | Widowed | TOTAL |
|-------|-------------|--------------------|-----------|-------------|
| 19-30 | 96.9% (94) | 3.1% (3) | 0 | 100% (97) |
| 31-50 | 85.4% (886) | 14.3% (148) | 0.3% (3) | 100% (1037) |
| 51-65 | 76% (1097) | 23.3% (336) | 0.8% (11) | 100% (1444) |
| 65+ | 76.2% (305) | 17.5% (70) | 6.2% (25) | 100% (400) |
| Total | 80% (2382) | 18.7% (557) | 1.3% (39) | 100% (2978) |

*Tests for statistical significance are not possible because of a few cells with very low frequencies.

Although the average scores for marital satisfaction were not different by age group, there did appear to be a somewhat curvilinear relationship between the two variables, as noted in Figure 2. That is, younger and older spouses indicated the highest marital satisfaction scores, while those in middle age, particularly those most likely to have children at home, were more likely to choose mid-range scores.

Figure 2: Box Plot of Marital Satisfaction by Age Group Categories



Spouses reported high marital satisfaction overall, with 53.1% indicating the highest score of 1 and another 22.5% choosing 2. All marital satisfaction scores, along with the mean scores (not statistically significant) for each age group, are reported by age in Table 18. Totals read across to 100%.

Table 18: Cross-tabulation of Marital Satisfaction by Age and Mean Scores

| | 1 (very happy) | 2 | 3 | 4 | 5 | 6 | 7 (very unhappy) | Mean Scores |
|--------------|------------------------|-----------------------|---------------|---------------|--------------|---------------|-------------------------|--------------------|
| 19-30 | 52.6% (51) | 29.9% (29) | 4.1% (4) | 1% (1) | 4.1% (4) | 3.1% (3) | 5.2% (5) | 2.04 |
| 31-50 | 49.2% (500) | 24.6% (250) | 9.1% (93) | 4.6% (47) | 3% (31) | 4% (41) | 5.4% (55) | 2.22 |
| 51-64 | 54.3% (766) | 21.3% (300) | 7.2% (101) | 4% (56) | 3% (42) | 5.4% (76) | 4.9% (69) | 2.16 |
| 65+ | 58.9% (225) | 19.6% (75) | 4.2% (16) | 1.8% (7) | 2.6% (10) | 4.5% (17) | 8.4% (32) | 2.16 |
| Total | 53.1% (1542) | 22.5% (654) | 7.4% (214) | 3.8% (111) | 3% (87) | 4.7% (137) | 5.5% (161) | 2.17 |

G = -.062; df = 18; p = .016; (differences between means are not statistically significant)

Not surprisingly, older spouses reported more years in ministry, more moves, and more children, clearly due to more years of life. Reports about child satisfaction growing up as a “preacher’s kid,” differed significantly by age. Among those saying they knew how their children had fared, the youngest and oldest spouses were more likely than their middle-aged counterparts to report a “mostly positive” experience. In fact, no spouses in the 19-30 age group reported their children’s experiences as “mostly negative.” These figures appear in Table 19.

Table 19: Cross-tabulation of Child Satisfaction as “PK” by Age of Spouse

| | Mostly Positive | Mostly Negative | TOTAL |
|--------------|------------------------|------------------------|--------------|
| 19-30 | 100% (42) | 0 | 100% (42) |
| 31-50 | 88.1% (740) | 11.9% (100) | 100% (840) |
| 51-64 | 87.3% (1005) | 12.7% (146) | 100% (1151) |
| 65+ | 93.1% (296) | 6.9% (22) | 100% (318) |
| Total | 88.6% (2083) | 11.4% (268) | 100% (2351) |

$\chi^2 = 8.19$; df = 2; p = .0167; V = .0596 (19-30 group removed for this analysis)

Another interesting correlation existed between the age of the spouse and whether or not they knew about their children’s experience. That is, younger spouses were much more likely to say they didn’t know (43.2%) how their children felt about being a PK than all of the others spouse groups, 16.9% overall ($\chi^2 = 35.89$; df = 3; p < .0001; V = .1122). This may simply be due to the younger age of their children who may still be living in the parsonage, and/or who may be too young to reflect on their experiences in the way grown children can.

Age was also related to whom spouses identified as their pastors. Younger spouses were the most likely age group to choose “no one” while the oldest group was most likely to pick “someone else” (including another UM pastor, a non-UM pastor, or someone else). This cannot be accounted for by the number of widows in the oldest group, as 48.7% of widows named their spouses as their pastors; clearly many responded

to that question in terms of the past. Those in the older middle age group were the most likely to say that their spouses are their pastors, as indicated in Table 20.

Table 20: Cross-tabulation of Choice of Pastor by Age

| | Spouse | Someone Else | No One | TOTAL |
|--------------|-------------|--------------|-------------|-------------|
| 19-31 | 43.3% (42) | 29.9% (29) | 26.8% (26) | 100% (97) |
| 31-50 | 50.6% (515) | 27.3% (278) | 22% (224) | 100% (1017) |
| 51-64 | 57.5% (824) | 26.3% (377) | 16.1% (231) | 100% (1432) |
| 65+ | 52.8% (210) | 39.7% (158) | 7.5% (30) | 100% (398) |
| Total | 54% (1591) | 28.6% (842) | 17.4% (511) | 100% (2944) |

$\chi^2 = 69.077$; $df = 6$; $p = .000$; $V = .108$

Age was found to be related to satisfaction with one's pastor, in that older spouses reported higher satisfaction ($r = -.064$; $p = .002$). This correlation remains, though not quite as strong, even when controlling for who one's pastor is ($r = -.054$; $p = .008$). That is, satisfaction by age group is only somewhat affected by the choice of pastor as one's spouse, someone else, or no one. Similarly, age is also related to how isolated from or connected to the church spouses reported feeling. On average, older spouses said they feel less isolated than do their younger counterparts. All of these mean scores, rated on a scale of 1 to 7 (1 = satisfied and connected), appear in Table 21.

Table 21: Mean Scores for Satisfaction with One's Pastor and Isolation/Connectedness by Age

| | 19-30 | 31-50 | 51-64 | 65+ | Total | H value |
|---------------------------------|-------|-------|-------|------|-------|-----------------------|
| Satisfaction with Pastor | 2.68 | 2.37 | 2.15 | 2.13 | 2.24 | 16.21 ($p = .001$) |
| Isolation/Connectedness | 3.29 | 3.03 | 2.72 | 2.22 | 2.78 | 81.252 ($p = .000$) |

$df = 3$

Age was not related to spouses' participation in the music programs of their churches ($p = .065$), but it was related to the other three areas of participation included in the survey: UMW/UMM ($r = -.214$; $p = .000$), education ($r = .053$; $p = .004$); and lay speaking ($r = -.075$; $p = .000$). Younger spouses were the least likely to be leaders in any of the three areas, and they were least likely to be regular participants in all but lay speaking, for which they were the second to last age group represented. In the cases of UMW/UMM and lay speaking, the oldest respondents were most likely to say they were leaders, while the education programs were most likely to be led by the younger middle aged group. Their leadership might be explained by the fact that this group of spouses may be made up of those most likely to have children in the educational programs.

Age was related to spouses' assessment of the support they receive from the church at all levels. In general, the oldest spouses were the most likely to say they got "exceptional" support from every level of the church, and those in the 31 – 50 year old group were most likely to say they got no support at all at every level. The mean support scores on a scale of 1 – 5 (1 = exceptional and 5 = none at all) appear in table 22 with correlation coefficients and results regarding differences of means.

Table 22: Mean Scores for Support Received from Levels of the Church and Overall by Age

| | Local Church | District Conference | Annual Conference | General Church | Overall Mean |
|----------------|-----------------------|----------------------------|--------------------------|-----------------------|---------------------|
| 19-30 | 2.30 | 2.77 | 3.17 | 2.86 | 2.77 |
| 31-50 | 2.25 | 2.99 | 3.28 | 3.39 | 2.98 |
| 51-64 | 2.09 | 2.79 | 3.09 | 3.25 | 2.80 |
| 65+ | 1.89 | 2.42 | 2.62 | 2.89 | 2.45 |
| Total | 2.12 | 2.79 | 3.08 | 3.21 | 2.77 |
| r | -.114 ($p = .000$) | -.124 ($p = .000$) | -.131 ($p = .000$) | -.068 ($p = .011$) | --- |
| H value | 30.478 ($p = .000$) | 39.512 ($p = .000$) | 35.444 ($p = .000$) | 22.433 ($p = .000$) | --- |

Regarding questions about desired support from the church, age made no difference when it came to the General Church, but it was significant for every other level. In general, the younger spouses were the most likely to desire support from the church and the older ones were the least likely. Percentages of respondents in each group desiring support from the church appear in Table 23.

Table 23: Spouses Desiring Support from the Various Levels of the Church by Age

| | Local Church | District Conference | Annual Conference | General Church |
|----------------------------|-----------------------|----------------------------|--------------------------|-----------------------|
| 19-30 | 85.2% (52) | 82% (50) | 83.3% (50) | 66.1% (39) |
| 31-50 | 83.7% (391) | 74.4% (351) | 72.5% (342) | 63.5% (292) |
| 51-64 | 78.8% (484) | 65.6% (397) | 62.4% (375) | 57% (330) |
| 65+ | 71.7 (124) | 57.8% (100) | 62.9% (112) | 59.1% (104) |
| Total | 79.9% (1051) | 68.5% (898) | 67% (879) | 60% (765) |
| x² value | 13.078 ($p = .004$) | 24.148 ($p = .000$) | 20.713 ($p = .000$) | 5.474 (n.s.) |
| Cramer's V | .100 | .136 | .126 | n.s. |

Jurisdiction

Respondents who noted their Jurisdictions (2546) came from the five regions of the U.S. as follows: Southeastern (33.3%), North Central (20.5%), South Central (20.1%), Northeastern (18.8%) and Western (7.3%). There were only three respondents from the Central Conferences, so they had to be eliminated for statistical analysis.

Educational level was found to be related to Jurisdiction: those from the Southeast were the most likely to have completed high school or trade/professional school, while those from the West and Northeast were most likely to have completed graduate school. The details appear in Table 24.

Table 24: Cross-tabulation of Education and Category Means by Jurisdiction

| | High School | Trade/Professional School | College | Graduate School | TOTAL | Category Means* |
|----------------------|--------------------|----------------------------------|----------------|------------------------|----------------|------------------------|
| Southeastern | 12.1% (102) | 18.2% (153) | 31.5% (265) | 38.2% (312) | 100% (814) | 2.96 |
| South Central | 9.4% (47) | 13.2% (66) | 36.7% (184) | 40.7% (204) | 100% (501) | 3.09 |
| North Central | 11.8% (61) | 14.5% (75) | 29.1% (150) | 44.6% (230) | 100% (516) | 3.06 |
| Northeastern | 11% (52) | 15.8% (75) | 24.5% (116) | 48.7% (231) | 100% (474) | 3.11 |
| Western | 7.6% (14) | 10.3% (19) | 33.5% (62) | 48.6% (90) | 100% (185) | 3.23 |
| Total | 11% (276) | 15.4% (388) | 30.9% (777) | 42.7% (1076) | 100% (2517) | --- |

$\chi^2 = 37.219$; $df = 12$; $p = .000$; $V = .070$

* $H = 17.036$; $df = 4$; $p = .002$

There was little difference between the Jurisdictions as to the percentage of spouses who are retired, from a low of 14.3% in the West to a high of 16.6% in the Northeast. Among those still working, spouses in the two southern regions were most likely to be full time parents/homemakers while those from the Western and Northeastern Jurisdictions were most likely to be working full time. Part time workers were most likely to come from the North Central and South Central Jurisdictions, as noted in Table 25.

Table 25: Cross-tabulation of Employment Status by Jurisdiction

| | Full Time Parent/Homemaker | Employed Part Time | Employed Full Time | TOTAL |
|----------------------|-----------------------------------|---------------------------|---------------------------|--------------|
| Southeastern | 18.6% (131) | 19.5% (137) | 61.9% (435) | 100% (703) |
| South Central | 17.2% (74) | 23.9% (103) | 58.9% (254) | 100% (431) |
| North Central | 14.3% (62) | 23.7% (103) | 62.1% (270) | 100% (435) |
| Northeastern | 8.8% (34) | 20.1% (78) | 71.1% (275) | 100% (388) |
| Western | 12.2% (19) | 19.9% (31) | 67.9% (106) | 100% (156) |
| Total | 15.1% (320) | 21.4% (452) | 63.5% (1341) | 100% (2113) |

$\chi^2 = 28.275$; $df = 8$; $p = .000$; $V = .082$

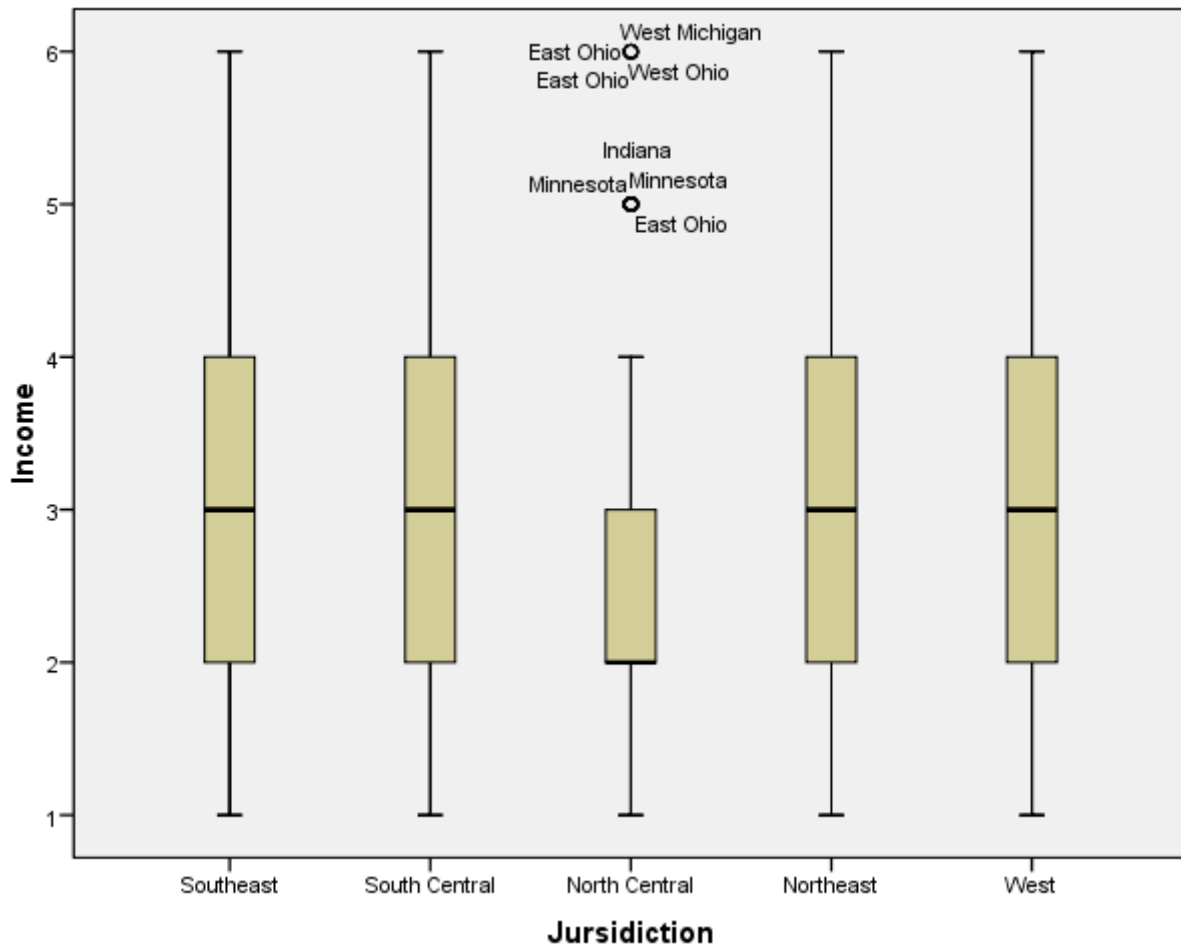
Jurisdiction was also found to be correlated with income category reported. The only clear pattern was that the North Central Jurisdiction had the lowest percentage of respondents in the three highest income categories and the highest percentages in the lowest two categories when combined (53%). Response frequencies appear in Table 26, followed by a graphic representation of the responses in relation to the medians ($\chi^2 = 33.433$; $df = 4$; $p = .000$) in Figure 3.

Table 26: Cross-tabulation of Income Categories by Jurisdiction

| | \$35K or less | \$36K-\$60K | \$61K-\$80K | \$81K-\$100K | \$101K-\$150K | \$151K or more | TOTAL |
|----------------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|
| Southeastern | 15.8% (128) | 28.2% (228) | 23% (186) | 16.5% (133) | 13.4% (108) | 3.1% (25) | 100% (808) |
| South Central | 13.6% (65) | 30.1% (144) | 19.8% (95) | 20.3% (97) | 11.9% (57) | 4.4% (21) | 100% (479) |
| North Central | 15.7% (78) | 38% (189) | 24.7% (123) | 12% (60) | 8% (40) | 1.6% (8) | 100% (498) |
| Northeastern | 13.8% (61) | 34.6% (153) | 24% (106) | 14.7% (65) | 7.9% (35) | 5% (22) | 100% (442) |
| Western | 16.6% (29) | 26.3% (46) | 20.6% (36) | 17.7% (31) | 14.9% (26) | 4% (7) | 100% (175) |
| Total | 15% (361) | 31.6% (760) | 22.7% (546) | 16.1% (386) | 11.1% (266) | 3.5% (83) | 100% (2402) |

$\chi^2 = 52.830$; $df = 20$; $p = .000$

Figure 3: Box Plot of Income Categories by Jurisdiction



There was little difference between the racial/ethnic make up of respondents according to Jurisdiction, except that the North Central Jurisdiction included the highest percentage of white respondents (94.1%) while the others were similar with between 87.4% and 88.9% white ($\chi^2 = 14.962$; $df = 4$; $p = .005$).

Jurisdiction did prove to be correlated with both years in ministry and number of moves. Spouses from the Southeast reported the fewest years in ministry and those from the West reported the most. Regarding number of moves, it was the South Central spouses who reported the most, and those from the Northeast the least. Jurisdiction was also related to family size: those from the West said they have the largest families, while the smallest families were found in the Southeast. The details appear in Table 27.

Table 27: Mean Years in Ministry, Number of Moves, and Number of Children by Jurisdiction

| | Mean Number of Years in Ministry ^a | Mean Number of Moves ^b | Mean Number of Children ^c |
|----------------------|---|-----------------------------------|--------------------------------------|
| Southeastern | 18.43 | 3.99 | 2.33 |
| South Central | 19.16 | 4.54 | 2.50 |
| North Central | 19.27 | 3.76 | 2.59 |
| Northeastern | 20.88 | 3.67 | 2.52 |
| Western | 22.33 | 3.84 | 2.64 |
| Total | 19.49 | 3.98 | 2.47 |

^aH value = 18.119; $df = 4$; $p = .001$

^bH value = 13.146; $df = 4$; $p = .011$

^cH value = 16.024; $df = 4$; $p = .003$

Levels of participation in the music and lay speaking programs did not differ by Jurisdiction, but participation in UMW/UMM and the education programs did. Measured on a scale from 1 = leader to 4 = not a participant, as noted in Table 28, the highest levels of participation in UMW/UMM were reported by spouses in the Southeastern Jurisdiction, while both the Southeastern and South Central Jurisdictions tied for the most participation in the education programs of the church.

Table 28: Mean Levels of Participation in Church Programs by Jurisdiction

| | Participation in UMW/UMM ^a | Participation in Education Programs ^b |
|----------------------|---------------------------------------|--|
| Southeastern | 2.88 | 2.35 |
| South Central | 3.07 | 2.35 |
| North Central | 3.07 | 2.47 |
| Northeastern | 3.13 | 2.57 |
| Western | 3.12 | 2.62 |
| Total | 3.02 | 2.43 |

^aH value = 27.270; $df = 4$; $p = .000$

^bH value = 21.547; $df = 4$; $p = .000$

Spousal reports of support received from their local churches did not differ by Jurisdiction, but support sensed from all other levels did. On a scale from 1 = exceptional to 5 = none at all, as noted in Table 29, the highest level of support from both the district and General Church levels was reported by spouses in the Southeastern Jurisdiction, while it was in the South Central Jurisdiction that Annual Conference support was most noted. Spouses from the Western Jurisdiction reported the least support at all three levels.

Table 29: Mean Levels of Support Received from Various Levels of the Church by Jurisdiction

| | District Conference ^a | Annual Conference ^b | General Church ^c |
|----------------------|----------------------------------|--------------------------------|-----------------------------|
| Southeastern | 2.64 | 3.03 | 3.11 |
| South Central | 2.70 | 2.99 | 3.21 |
| North Central | 3.00 | 3.12 | 3.31 |
| Northeastern | 3.02 | 3.33 | 3.44 |
| Western | 3.10 | 3.35 | 3.64 |
| Total | 2.82 | 3.12 | 3.27 |

^aH value = 30.861; df = 4; p = .000

^bH value = 13.338; df = 4; p = .010

^cH value = 15.688; df = 4; p = .003

Desire for support from the four levels of the church differed by Jurisdiction as well. In general, respondents from the two southern regions desired support the most, while those from the West were least likely to want it, as detailed in Table 30.

Table 30: Spouses Desiring Support from Levels of the Church by Jurisdiction

| | Local Church | District Conference | Annual Conference | General Church |
|----------------------------|-------------------|---------------------|-------------------|-------------------|
| Southeastern | 83.2% (306) | 72.8% (265) | 69.1% (253) | 59.2% (209) |
| South Central | 81% (183) | 74.1% (172) | 73.6% (170) | 66.1% (150) |
| North Central | 81.1% (176) | 62.2% (138) | 63.2% (139) | 56.2% (122) |
| Northeastern | 80.8% (172) | 66% (136) | 67% (140) | 58.1% (115) |
| Western | 65.3% (49) | 55.3% (42) | 54.5% (42) | 43.4% (33) |
| Total | 80.6% (886) | 68.5% (753) | 67.5% (744) | 58.7% (629) |
| x² value | 12.780 (p = .012) | 17.417 (p = .002) | 12.126 (p = .016) | 13.038 (p = .011) |
| Cramer's V | .108 | .126 | .105 | .110 |

Although not all statistically non-significant relationships are noted here, it might be of interest to some readers to know the following:

- there was no difference in marital status or marital satisfaction by Jurisdiction;
- neither children's happiness nor whether a spouse knew about his/her children's happiness differed by Jurisdiction;
- neither the choice of one's pastor nor one's satisfaction with that pastor was related to Jurisdiction; and
- one's sense of isolation from or connectedness to the church did not differ by Jurisdiction.

Education

Those who indicated their highest level of education completed (3042) responded as follows: high school (13%), trade/professional school/2-year college (15.5%), 4-year college (29.6%) and graduate school (42%). Compared to the U.S. population overall, with only 28% earning 4-year college undergraduate degrees in 2005 (Bergman 2006), this was a remarkably highly educated group.

Not surprisingly, higher educated spouses reported higher family incomes. While most respondents at every educational level reported incomes in the \$35,001 to \$60,000 range (31.1%), the distribution of percentages in the other income categories was clearly related to educational level, as reported in Table 31.

Table 31: Cross-tabulation of Income Category by Education

| | \$35K or less | \$36K-\$60K | \$61K-\$80K | \$81K-\$100K | \$101K-\$150K | \$151K or more | TOTAL |
|----------------------------------|----------------------|--------------------|--------------------|---------------------|----------------------|-----------------------|----------------|
| High School | 29.2% (107) | 39.9% (146) | 18% (66) | 8.7% (32) | 3.6% (13) | 0.5% (2) | 100% (366) |
| Trade/Professional School | 23.1% (102) | 37.3% (165) | 21.9% (97) | 12.2% (54) | 4.5% (20) | 0.9% (4) | 100% (442) |
| 4 Year College | 14.7% (126) | 32.6% (279) | 23% (197) | 16.4% (140) | 9.9% (85) | 3.4% (29) | 100% (856) |
| Graduate School | 11.1% (133) | 24.9% (299) | 24.4% (292) | 18.6% (223) | 15.9% (191) | 5.1% (61) | 100% (1199) |
| Total | 16.3% (468) | 31.1% (889) | 22.8% (652) | 15.7% (449) | 10.8% (309) | 3.4% (96) | 100% (2863) |

G = .299; df = 15; p = .000

White spouses reported higher educational attainment than spouses of color.⁵ While spouses of color made up 11.7% of the total respondents, they were only 8.1% of those who had completed graduate school, and a full 20.9% of high school graduates. Conversely, whites were overrepresented among those completing graduate school and underrepresented among high school graduates. These figures appear in Table 32.

Table 32: Cross-tabulation of Education by Race/Ethnicity

| | White | People of Color | TOTAL |
|----------------------------------|--------------|------------------------|--------------|
| High School | 79.1% (231) | 20.9% (61) | 100% (292) |
| Trade/Professional School | 81.4% (288) | 18.6% (66) | 100% (354) |
| 4 Year College | 89.6% (713) | 10.4% (83) | 100% (796) |
| Graduate School | 91.9% (1054) | 8.1% (93) | 100% (1147) |
| Total | 88.3% (2286) | 11.7% (303) | 100% (2589) |

$\chi^2 = 55.954$; df = 3; p = .000; V = .147

Consistent with national statistics, those with higher levels of education were more likely to be in first marriages, while lower educational attainment was associated with divorce and remarriage, as depicted in Table 33.

Table 33: Cross-tabulation of Marital Status by Education

| | Married | Divorced/Remarried | TOTAL |
|----------------------------------|----------------|---------------------------|--------------|
| High School | 75.6% (292) | 24.4% (94) | 100% (386) |
| Trade/Professional School | 72.2% (332) | 27.8% (128) | 100% (460) |
| 4 Year College | 86.1% (760) | 13.9% (123) | 100% (883) |
| Graduate School | 82.9% (1039) | 17.1% (214) | 100% (1253) |
| Total | 81.3% (2423) | 18.7% (559) | 100% (2982) |

$\chi^2 = 48.597$; df = 3; p = .000; V = .128

Marital satisfaction differed by educational level as well ($H = 12.487$; df = 3; p = .006). Those with the lowest education were the most satisfied in their marriages, with a mean score of 1.96 (1 = very happy; 7 = very unhappy), while graduates of trade and professional schools were the least happy, at 2.35. College and graduate school graduates fell in between with scores of 2.18 and 2.19, respectively.

⁵ Because there were so few spouses of color in each individual racial/ethnic group, all people of color had to be combined for some statistical measures.

More years in ministry may have afforded spouses more time to pursue higher education, as high school graduates reported having the least number of years in ministry, with an average of 16.27, while those having completed graduate school were at the top, with an average of 20.37 years. Those completing trade and professional school and college fell in between, with 18.56 and 19.86 average years in ministry, respectively ($H = 34.535$; $df = 3$; $p = .000$). Mean number of moves was also correlated with education, but not as directly. That is, those with the lowest education had the lowest average number of moves (3.22), but the highest average number of moves was reported by college graduates, at 4.12. Trade and professional school graduates and those completing graduate school fell in between, with 3.78 and 4.09, respectively ($H = 39.621$; $df = 3$; $p = .000$).

Consistent with statistics on family size everywhere, those with lower education had larger families. The average numbers of children for high school and trade/professional school graduates were 2.61 and 2.68, respectively. College graduates had fewer on average, at 2.48, and those who had completed graduate school had the fewest of all, with a mean of 2.37 ($H = 26.903$; $df = 3$; $p = .000$). Children’s satisfaction with being “preachers’ kids” did not differ by education level of the respondent.

Educational attainment was found to be related to whom one considers one’s pastor. High school graduates were the most likely cohort to see one’s spouse as one’s pastor, while the highest educated (graduate school) were the most likely group to choose someone else or no one at all. Also, education was negatively related to satisfaction with one’s pastor. That is, the least educated were the most satisfied. Choice of pastor and mean satisfaction scores according to educational attainment appear in Table 34.

Table 34: Cross-tabulation of Choice of Pastor and Mean Pastoral Satisfaction Score by Education

| | Spouse | Someone Else | No One | TOTAL | Mean Satisfaction* |
|----------------------------------|--------------|--------------|-------------|------------|--------------------|
| High School | 64.5% (250) | 22.7% (88) | 12.7% (49) | 100% (387) | 2.10 |
| Trade/Professional School | 61.7% (287) | 23.7% (110) | 14.6% (68) | 100% (465) | 2.18 |
| 4 Year College | 56.1% (493) | 26.3% (231) | 17.6% (155) | 100% (155) | 2.18 |
| Graduate School | 47.3% (594) | 33.8% (424) | 18.9% (238) | 100% (238) | 2.35 |
| Total | 54.4% (1634) | 28.6% (853) | 17.1% (510) | 100% (510) | 2.24 |

$\chi^2 = 54.903$; $df = 6$; $p = .000$

* $H = 17.159$; $df = 3$; $p = .001$

Education was not associated with feelings of isolation or connectedness to the church, nor was it related to spouses’ participation in the music programs of their churches. It was correlated with other kinds of participation though. That is, higher educational attainment was associated with greater participation in the education programs of one’s church ($r = .077$; $p = .000$), but lower participation in UMW/UMM ($r = -.081$; $p = .000$) and the lay speaking program ($r = -.039$; $p = .032$). The opposite would be true for those with less education: higher levels of participation in UMW/UMM and lay speaking, but less participation in educational programs.

Education was related to how much support one receives from all four levels of the church. In general, more education meant less support. There was no association between education and desire for support from the church though. The statistically significant mean scores related to receiving support appear in Table 35.

Table 35: Cross-tabulation of Mean Support Scores from the Various Levels of the Church by Education

| | Local Church | District Conference | Annual Conference | General Church |
|---------------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| High School | 1.99 | 2.58 | 2.84 | 2.86 |
| Trade/Professional School | 2.08 | 2.58 | 2.96 | 3.16 |
| 4 Year College | 2.07 | 2.82 | 3.11 | 3.22 |
| Graduate School | 2.22 | 2.92 | 3.18 | 3.35 |
| Total | 2.12 | 2.79 | 3.07 | 3.21 |
| H value | 15.779 ($p = .001$) | 25.243 ($p = .000$) | 12.874 ($p = .005$) | 21.016 ($p = .000$) |

Employment Status

Four options were given through which to indicate employment status, and 3022 participants responded as follows: full time parent/homemaker (12.2%), employed part time (17.1%), employed full time (55.3%), and retired (15.3%). In some cases, it made sense to include retirees in the comparison, but in other cases, it seemed more appropriate to leave them out, as will be evident in the following measures.

Income category was related to employment status in expected ways. That is, spouses who work as full time parents/homemakers reported the lowest levels of income, while those who work full time reported the most. Part time workers and retired spouses were found in between, on average. Those figures appear in Table 36.

Table 36: Cross-tabulation of Income by Employment Status

| | \$35K or less | \$36K-\$60K | \$61K-\$80K | \$81K-\$100K | \$101K-\$150K | \$151K or more | TOTAL |
|----------------------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|
| Full Time Parent/Homemaker | 27.4% (96) | 45.3% (159) | 14.2% (50) | 8.3% (29) | 4% (14) | 0.9% (3) | 100% (351) |
| Employed Part Time | 19.8% (99) | 40.3% (201) | 23.8% (119) | 11.4% (57) | 4.4% (22) | 0.2% (1) | 100% (499) |
| Employed Full Time | 10.8% (170) | 23% (362) | 25.1% (396) | 19.8% (313) | 15.9% (250) | 5.5% (86) | 100% (1577) |
| Retired | 23% (96) | 37.1% (155) | 20.8% (87) | 12.4% (52) | 5.3% (22) | 1.4% (6) | 100% (418) |
| Total | 16.2% (461) | 30.8% (877) | 22.9% (652) | 15.9% (451) | 10.8% (308) | 3.4% (96) | 100% (2845) |

$\chi^2 = 3.297$; $df = 15$; $p = .000$; $V = .197$

When removing the widows and retired spouses from the analysis, employment status was associated with marital status. That is, those remarried after divorce were more likely to be working full time than those in first marriages, who were more likely than the others to be full time parents/homemakers and/or working part time ($r = .070$; $p = .000$). Employment status was also related to marital satisfaction. Full time parents/homemakers had the highest mean level of satisfaction (1.97 on a scale of 1 = very happy to 7 = very unhappy) with full time workers the least satisfied (2.24). Part time workers and retired

spouses fell in between, with means of 2.14 and 2.15, respectively ($H = 10.091$; $df = 3$; $p = .018$).

Years in ministry was correlated with employment status as well. Full time parents/homemakers had the least number of years in ministry on average (16.49), part time (19.23) and full time (18.01) employees had more, and retired spouses (27.58) reported the most ($H = 140.971$; $df = 3$; $p = .000$). This may be due, at least in part, to age. Full time parents, in particular, are likely to be younger, and therefore newer to ministry. Number of moves showed a similarly logical pattern. On average, full time employees reported the fewest moves (3.59), full time parents/homemakers next (3.77), with part time workers more (3.91). As one would expect, retirees reported the most moves of all, with an average of 5.39 ($H = 52.031$, $df = 3$; $p = .000$). In this case, it may be less likely for pastors with spouses who work full time to be moved as often because it may be more difficult for them to disrupt their careers. This is an important question for future research, not discernable from this data alone.

Family size was correlated with employment status, but only if retirees were included in the analysis. That is, retirees reported the largest number of children on average (2.68), compared with 2.49 children overall ($H = 13.158$; $df = 3$; $p = .004$), which may partly be due to longer years of life for childbearing, but perhaps also due to their being parents of the baby boom generation. Once they were removed from the analysis though, there was no difference in family size by employment status as parent/homemaker, part time or full time employee. The same was true for reports of child satisfaction as “preachers’ kids.” Retirees were most likely to report that their children had a mostly “positive experience” (94.4%; $\chi^2 = 14.159$; $df = 3$; $p = .003$; $V = .077$), but once they were removed from the analysis, no relationship remained between employment status and child satisfaction. It may be that over time, any negative aspects of the experience fade or are forgotten, and adult children who have turned out fine overall are evaluated as having had a mostly positive childhood in the parsonage.

Employment status, both including ($\chi^2 = 68.227$; $df = 6$; $p = .000$; $V = .107$) and excluding the retirees ($\chi^2 = 39.351$; $df = 4$; $p = .000$; $V = .089$) in the analysis, was found to be related to whom spouses identify as their pastors. Retirees are the mostly likely group to choose “someone else” (34.2% of retirees) and they were the least likely to choose “no one” (8.8%). It is likely that the clergy spouse is also retired, and they are attending a church led by another pastor. Otherwise, full time parents/homemakers were the most likely group to see their spouses as their pastors (63.8%), while those employed full time were the most likely to choose “someone else” (31%). While 17.3% of all spouses said they had no pastor, this option was bit more common among full time parents/homemakers and part time workers (20.6% for both groups). Employment status was also found to be correlated with satisfaction with one’s pastor. Full time parents/homemakers were the most satisfied on average, with a mean score of 2 on a scale of 1 = satisfied to 7 = dissatisfied. Those employed part time were the least satisfied (2.4), with full time employees (2.27) and retirees (2.21) falling in between ($H = 12.590$; $df = 3$; $p = .006$).

Employment status was not related to feelings of isolation or connectedness to the church except in the case of retirees. Their mean score of 2.37 (1 = connected to 7 = isolated) showed a significantly higher sense of connectedness than all the other groups, which were closely gathered around a mean of 2.83. ($H = 33.491$; $df = 3$; $p = .000$).

Employment status was found to be related to participation in all four areas of the church, as displayed in Table 37. Overall, retirees have the highest levels of participation in UMW/UMM and lay speaking programs, while part time workers are most likely to be found participating in music and education programs.

Table 37: Mean Levels of Participation in Church Programs by Employment Status

| | Music | UMW/UMM | Education | Lay Speaking |
|----------------------------|----------------------|-----------------------|-----------------------|-----------------------|
| Full Time Parent/Homemaker | 3.07 | 2.93 | 2.4 | 3.75 |
| Employed Part Time | 2.9 | 3.02 | 2.33 | 3.65 |
| Employed Full Time | 3 | 3.1 | 2.5 | 3.61 |
| Retired | 3.09 | 2.72 | 2.51 | 3.52 |
| Total | 3.01 | 3.01 | 2.46 | 3.62 |
| H value | 8.844 ($p = .031$) | 48.465 ($p = .000$) | 11.132 ($p = .011$) | 14.081 ($p = .003$) |

Retirees reported receiving a significantly greater level of support from three of the four levels of the church, as seen in Table 38, but when removed from the analysis, there was no difference between the other three employment status groups at any level.

Table 38: Mean Levels of Support Received from the Various Levels of the Church by Employment Status

| | Local Church | District Conf | Annual Conf | General Church |
|----------------------------|-----------------------|-----------------------|-----------------------|----------------|
| Full Time Parent/Homemaker | 2.11 | 2.83 | 3.15 | 3.75 |
| Employed Part Time | 2.16 | 2.87 | 3.23 | 3.65 |
| Employed Full Time | 2.17 | 2.81 | 3.08 | 3.61 |
| Retired | 1.9 | 2.55 | 2.85 | 3.52 |
| Total | 2.12 | 2.78 | 3.08 | 3.62 |
| H value | 19.112 ($p = .000$) | 13.984 ($p = .003$) | 10.347 ($p = .016$) | n.s. |

There was no difference between employment status groups regarding their desire for support from the Annual and General Conference, but they did differ significantly regarding their desire for support from the Local Church and the District. In both cases, parents/homemakers were more likely than other to want support, while retirees were the least likely to desire it, as noted in Table 39.

Table 39: Spouses Desiring Support from the Various Levels of the Church by Employment Status

| | Local Church | District Conference |
|----------------------------|----------------------|---------------------|
| Full Time Parent/Homemaker | 84.5% (120) | 74.3% (101) |
| Employed Part Time | 85.7% (186) | 76.3% (161) |
| Employed Full Time | 78.6% (602) | 68.2% (528) |
| Retired | 76.5% (153) | 59.1% (120) |
| Total | 80.1% (1061) | 68.7% (910) |
| χ^2 value | 8.734 ($p = .033$) | 16.4 ($p = .001$) |
| Cramer's V | .081 | .111 |

Income

Like age, survey respondents are often hesitant to report exact income, so categories were offered from which to choose. Only 185 respondents refused to answer, which made for a total of 2896 reports of household income as follows: \$35,000 or less (16.5%), \$35,001 - \$60,000 (31%), \$60,001 - \$80,000 (22.8%), \$80,001 - \$100,000 (15.7%), \$100,001 - \$150,000 (10.7%), and \$150,000 or more (3.3%).

Income was found to be correlated with race/ethnicity when all people of color were combined and compared to whites. As depicted in Table 40 (totals read down to 100%), whites reported higher incomes on average, due to overrepresentation of people of color in the lowest paid group, and overrepresentation of whites in two of the highest categories.

Table 40: Cross-tabulation of Income Levels with Race/Ethnicity

| | White Spouses | Spouses of Color | Total |
|------------------------|---------------|------------------|-------------|
| \$35K or less | 14.2% (310) | 25.5% (75) | 15.6% (385) |
| \$36K - \$60K | 31% (674) | 31.6% (93) | 31% (767) |
| \$61K - \$80K | 23.1% (502) | 24.8% (73) | 23.3% (575) |
| \$81K - \$100K | 16.7% (364) | 7.5% (22) | 15.6% (386) |
| \$101K - \$150K | 11.7% (255) | 7.1% (21) | 11.2% (276) |
| \$150K or more | 3.3% (72) | 3.4% (10) | 3.3% (82) |

$\chi^2 = 40.503$; $df = 5$; $p = .000$; $V = .128$

Income was not found to be related to marital status or marital satisfaction. Not unexpectedly, income was positively related to number of years in ministry. The relationship between number of moves and income was more complicated. The highest family incomes were most likely to be reported by those who had had no moves at all and those who had experienced between three and five moves. These may be clergy whose spouses have full time work which makes it difficult to relocate, and those who move about an average number of times through a full career. Both of these conditions would lead to higher incomes. Reports of the lowest incomes were most likely from those with only one or two moves or those with ten or more. These are likely to be spouses of the newest pastors in the cases of the fewest moves and perhaps the least effective pastors in the cases of the most moves. Even if effective as interim pastors, they may never have gotten the chance to settle into any one church, and/or the spouses were unable to maintain regular income because of the frequent relocations. All of those conditions would result in lower salaries. All incomes according to number of moves appear in Table 41 (totals read across to 100%).

Table 41: Cross-tabulation of Income Levels with Number of Moves

| | No Moves | 1-2 Moves | 3-5 Moves | 6-9 Moves | 10+ Moves |
|------------------------|-------------|-------------|-------------|-------------|-----------|
| \$35K or less | 10.9% (50) | 33.6% (154) | 30.5% (140) | 17.2% (79) | 7.8% (36) |
| \$36K - \$60K | 8.9% (78) | 31.2% (274) | 36.7% (323) | 18.2% (160) | 5% (44) |
| \$61K - \$80K | 11.9% (77) | 26.3% (170) | 36.8% (238) | 19.3% (125) | 5.6% (36) |
| \$81K - \$100K | 8.7% (39) | 22.1% (99) | 37.1% (166) | 25.1% (112) | 6.9% (31) |
| \$101K - \$150K | 10.5% (32) | 24.6% (75) | 36.1% (110) | 22.3% (68) | 6.6% (20) |
| \$150K or more | 13.7% (13) | 28.4% (27) | 44.2% (42) | 11.6% (11) | 2.1% (2) |
| Total | 10.2% (289) | 28.2% (799) | 36% (1019) | 19.6% (555) | 6% (169) |

$G = .053$; $df = 20$; $p = .009$

Family size proved to be unrelated to income level, but children’s happiness as “preachers’ kids” was. That is, families with lower incomes were slightly more likely to report that their children’s experiences were “mostly negative” than those with higher incomes, who reported more “mostly positive” experiences, as shown in Table 42.

Table 42: Cross-tabulation of Income by Child Satisfaction as “PK”

| | Mostly Positive | Mostly Negative |
|------------------------|-----------------|-----------------|
| \$35K or less | 87.3% (331) | 12.7% (48) |
| \$36K - \$60K | 87.8% (605) | 12.2% (84) |
| \$61K - \$80K | 86.2% (442) | 13.8% (71) |
| \$81K - \$100K | 92.8% (348) | 7.2% (27) |
| \$101K - \$150K | 91.7% (231) | 8.3% (21) |
| \$150K or more | 88.8% (71) | 11.2% (9) |
| Total | 88.6% (2028) | 11.4% (260) |

$\chi^2 = 12.983$; $df = 5$; $p = .024$; $V = .075$

Income level was found not to be related to whom one considered his/her pastor, nor to satisfaction with that pastor. Income was also not associated with spouses’ feelings of isolation from or connectedness to the church.

Income was not associated with participation in the education programs of the church, but it was negatively associated with participation in the other three program areas. That is, the higher one’s income, the less one was likely to participate significantly in the music program ($r = -.41$; $p = .027$), UMW/UMM ($r = -.107$; $p = .000$), or the lay speaking program ($r = -.065$; $p = .000$) of one’s church. Similarly, the higher one’s income, the less support one was likely to report receiving from the church at all four levels: the local church ($r = .043$; $p = .043$), the district ($r = .107$; $p = .000$), the Annual Conference ($r = .082$; $p = .002$), and the General Church ($r = .073$; $p = .007$). In addition, there was a correlation found between income and whether or not spouses desired support from the church at all four levels as well. The spouses of the lowest income category were the most likely to desire support from the church at all levels (local church 87.4%, district 74.1%, Annual Conference 73.1%, and General Church 64.1%) and the spouses at the two highest income categories were most likely not to desire support (local church 63%, district 57.2%, Annual Conference 52%, and General Church 48.6%; all determined significant at the $<.01$ level through the chi-square test).

Race/Ethnicity

Six standard racial/ethnic categories are used for most if not all United Methodist research. Respondents were invited to check all that apply. To facilitate statistical comparisons, Asian Americans and Pacific Islanders were combined since there were so few of either group. Also, anyone checking Latino/Hispanic was categorized as such, even they may have also included other categories, as Latino/Hispanic is an ethnic designation which transcends race. Finally, all others checking more than one category were marked as mixed race because their combinations were highly unique and therefore unsuitable for statistical analysis as separate groups. Given those limitations, 2617 respondents were categorized as follows: European American (88.1%), Black/African

American (3.6%), Asian American/Pacific Islander (3.2%), Hispanic/Latino/a American (1.5%), Native American/American Indian (2%), and mixed race (1.6%). We also asked about the race of the clergyperson, and thereby determined which participants were in interracial marriages. There were only 146 such couples, making up less than 5% of all respondents, and there were no correlations established between interracial versus same race couples and any other variables.

Number of years in ministry did not differ according to racial/ethnic group, but number of moves did. Native American spouses reported the highest number of moves on average, while African Americans reported the fewest, as illustrated in Table 43.

Table 43: Mean Years in Ministry and Number of Moves by Race

| | Years in Ministry | Number of Moves |
|---------------------------------|-------------------|-----------------------|
| European American | 19.88 | 4 |
| Black/African American | 15.75 | 2.79 |
| Asian American/Pacific Islander | 19.05 | 3.59 |
| Latino/a American | 18.76 | 4.18 |
| Native American Indian | 18.33 | 4.21 |
| Mixed Race | 15.52 | 3.85 |
| Total | 19.59 | 3.95 |
| H value | n.s. | 17.569 ($p = .004$) |

Race/ethnicity was found to be related to the spouses' choice of pastor, as detailed in Table 44 (percentages read across to 100%). Note that Native Americans and African Americans were the least likely not to have a pastor at all, and Asian Americans/Pacific Islanders were most likely to see their spouses as their pastors, and they are also the most satisfied with that pastor. European Americans and mixed race spouses (mostly mixed with white) were the most likely to choose someone else. Also, Latino/as are the least satisfied with their pastors.

Table 44: Cross-tabulation of Choice of Pastor and Mean Levels of Pastoral Satisfaction by Race

| | Spouse | Someone Else | No One | Mean Satisfaction* |
|---------------------------------|--------------|--------------|-------------|--------------------|
| European American | 51.9% (1172) | 29.6% (670) | 18.5% (418) | 2.3 |
| Black/African American | 68.8% (64) | 24.7% (23) | 6.5% (6) | 1.97 |
| Asian American/Pacific Islander | 72.6% (61) | 17.9% (15) | 9.5% (8) | 1.67 |
| Latino/a American | 60% (24) | 25% (10) | 15% (6) | 2.79 |
| Native American Indian | 67.3% (35) | 26.9% (14) | 5.8% (3) | 1.96 |
| Mixed Race | 50% (20) | 32.5% (13) | 17.5% (7) | 1.85 |
| Total | 53.6% (1376) | 29% (745) | 17.4% (448) | 2.26 |

$\chi^2 = 33.273$; $df = 10$; $p = .000$

* $H = 14.923$; $df = 5$; $p = .011$

Race/ethnicity was not related to feelings of isolation or connectedness, even when combining all people of color into one larger group for statistical analysis. Race/ethnicity was found to be correlated with participation in only two programs of the church: UMW/UMM and lay speaking. African Americans were the most likely to participate significantly in lay speaking programs while Native Americans and Asian Americans were the most likely to be involved deeply in UMW/UMM, as summarized in table 45.

Table 45: Cross-tabulation of Mean Levels of Participation in Two Church Programs by Race

| | UMW/UMM | Lay Speaking |
|---------------------------------|-----------------------|-----------------------|
| European American | 3.06 | 3.65 |
| Black/African American | 2.83 | 3.12 |
| Asian American/Pacific Islander | 2.67 | 3.56 |
| Latino/a American | 2.9 | 3.35 |
| Native American Indian | 2.62 | 3.35 |
| Mixed Race | 2.98 | 3.54 |
| Total | 3.02 | 3.62 |
| H value | 24.044 ($p = .000$) | 39.890 ($p = .000$) |

df = 5

Reports of perceived support did not differ by race/ethnicity in regard to the local church, but did differ for the other three levels of the church. Overall, whites said they receive the least support at all levels. At the district level, Asian Americans/Pacific Islanders perceived the greatest support, while Native American spouses reported the greatest levels of support at the Annual and General Conference levels. These average support scores (1 = exceptional and 5 = none at all) appear in Table 46.

Table 46: Mean Levels of Support Received from the Various Levels of the Church by Race/Ethnicity

| | District Conference | Annual Conference | General Church |
|-----------------------------|---------------------|--------------------|--------------------|
| European American | 2.85 | 3.17 | 3.33 |
| Black/African American | 2.68 | 2.57 | 2.93 |
| Asian American/Pac Islander | 2.23 | 2.63 | 2.76 |
| Latino/a American | 2.5 | 2.9 | 3.05 |
| Native American Indian | 2.38 | 2.38 | 2.37 |
| Mixed Race | 2.59 | 3 | 2.96 |
| Total | 2.8 | 3.1 | 3.25 |
| H value | 21.661; $p = .001$ | 27.842; $p = .000$ | 25.340; $p = .000$ |

df = 5

Desire for support from the same three levels of the church differed by race/ethnicity as well; only local church support was desired similarly by all groups. In general, African Americans were the most likely to desire support from the other three levels of the church. These figures appear in Table 47.

Table 47: Spouses Desiring Support from Three Levels of the Church by Race/Ethnicity

| | District Conference | Annual Conference | General Church |
|-----------------------------|---------------------|--------------------|--------------------|
| European American | 65.2% (642) | 65.2% (641) | 57.3% (548) |
| Black/African American | 89.4% (42) | 83.3% (40) | 83% (39) |
| Asian American/Pac Islander | 76.9% (30) | 73.8% (31) | 70.7% (29) |
| Latino/a American | 63.2% (12) | 65% (13) | 78.9% (15) |
| Native American Indian | 85.2% (23) | 77.8% (21) | 72% (18) |
| Mixed Race | 81.8% (18) | 85.7% (18) | 75% (15) |
| Total | 67.4% (767) | 67% (764) | 59.9% (664) |
| χ^2 value | 20.132; $p = .001$ | 12.871; $p = .025$ | 21.484; $p = .001$ |
| Cramer's V | .133 | .106 | .139 |

df = 5

Marital Status

From a total of 3029 respondents who indicated their marital status, the large majority said they were in their first marriages (80.1%), while 18.6% said they were divorced and remarried, and 1.3% said they were widowed.

As one would expect, widows indicated the highest average number of years in ministry for their clergy spouses (26.55). When removed from the analysis, the average number of years for those married and those divorced/remarried also differed significantly, at 20.07 for first marrieds and 16.3 for those divorced and remarried ($U = 570813.5$; $z = -5.831$; $p = .000$). The same was true for number of moves: widows had the highest average (4.69), but the difference between the averages for those married once (4.22) and those remarried after divorce (2.72) was also significant ($U = 473650.5$; $z = -10.643$; $p = .000$). Again, the same pattern occurred regarding family size. Widows reported the highest average number of children (3.24), with married spouses (2.35) and divorced/remarried spouses (3.06) continuing to differ significantly if analyzed on their own ($U = 341840$; $z = -9.409$; $p = .000$).

Those spouses who were divorced and remarried were the most likely to report that their children had had a negative experience growing up as “preachers’ kids.” If eliminating those who said they didn’t know how their kids had fared, a full 17.6% of the divorced/remarried spouses choose “mostly negative,” while this option was chosen by only 10% of widows and 9.8% of first married respondents ($\chi^2 = 21.186$; $df = 2$; $p = .000$).

There was no correlation found between marital status and choice of pastor, but there was a significant difference found between the mean scores based on marital status for satisfaction with one’s pastor. Widows were the most satisfied (1.91 on a scale of 1 = satisfied and 7 = dissatisfied), with divorced/remarried spouses next (2.15) and first marrieds (2.28) the least satisfied of all ($H = 8.582$; $df = 2$; $p = .014$). There was no difference found regarding the scores for isolation/connectedness according to marital status.

The only programmatic area of the church in which participation differed by marital status was lay speaking. Widows were the most likely group to be full participants (3.65 on a scale of 1 = leader to 4 = not a participant), with first marrieds most likely not to participate at all (3.65) and divorced/remarried spouses’ participation (3.48) falling in between ($H = 25.665$; $df = 2$; $p = .000$). Perceived support from the church only differed by marital status regarding the district: widows indicated the highest average levels of support (2.41 on a scale from 1 = exceptional to 5 = none at all), with divorced/remarrieds next (2.64) and first marrieds (2.83) reporting the least support ($H = 10.386$; $df = 2$; $p = .006$). It is likely that the widows feel supported by the district through the District Superintendent, whose job often includes keeping contact with widowed spouses of clergy in their districts. Desire for support from the church at its various levels did not differ according to marital status.

Marital Satisfaction

Overall, 2975 respondents reported a very high level of marital satisfaction. On a scale of 1 = very happy to 7 = very unhappy, the average score was 2.19, with a full 52.8% choosing number one, and another 22.6% choosing number two. After that, responses were as follows: three = 7.3%, four = 3.8%, five = 3%, six = 4.8% and seven = 5.6%.

Years in ministry was found to be correlated with marital satisfaction. Although the relationship wasn't perfectly linear, overall, those with 26 or more years in ministry (26-35 = 2.09 and 36+ = 2.06) were the most satisfied with their marriages on average, and those with fewer years (0-5 = 2.25, 6-15 = 2.18 and 16-25 = 2.3) were less satisfied ($H = 12.61$; $df = 4$; $p = .013$). Unlike years in ministry, number of moves was not found to be correlated with marital satisfaction.

Family size was not related to marital satisfaction, but children's satisfaction growing up as "preachers' kids" was. Those spouses reporting their children as having had "mostly positive" experiences rated their marriages higher at 2.13 than did those whose kids had a mostly negative experience (2.58). Those who felt they didn't know how their children fared (2.32) fell in between ($H = 37.237$; $df = 2$; $p = .000$).

Not surprisingly, marital satisfaction was found to be correlated with whom one selected as his/her pastor ($H = 52.975$; $df = 2$; $p = .000$). Those who chose their spouses as their pastors had a higher average marital satisfaction score (2.07) than those who chose someone else (2.22) or those with no pastor at all (2.45). Marital satisfaction was also directly related to one's sense of isolation from or connectedness to the church: more connectedness meant greater marital satisfaction ($r = .236$; $p = .000$).

Marital satisfaction was also correlated with participation in three out of the four programmatic areas of the church: music ($r = .074$; $p = .000$), UMW/UMM ($r = .038$; $p = .037$), and education programs ($r = .068$; $p = .000$). All were positive relationships in that higher marital satisfaction was associated with higher levels of participation. There was no association between marital satisfaction and participation in the lay speaking program. Marital satisfaction was related to how much support spouses report receiving from all four levels of the church, again in a positive direction: that is, higher marital satisfaction on average, was reported by those who reported the most support from the local church ($r = .152$; $p = .000$), the district ($r = .127$; $p = .000$), the Annual Conference ($r = .124$; $p = .000$), and the General Church ($r = .067$; $p = .012$). Desire for support was found not to be related to marital satisfaction.

Years in Ministry

Respondents reported exact number of years in ministry, ranging from less than one for the spouses of brand new clergy to a high of 71 years for one respondent. The average number of years was 19.46, and the mode (or most common answer) was 5.

Not surprisingly, there was a strong positive correlation between the number of years in ministry and the number of moves reported ($r = .697$; $p = .000$). Similarly, a weaker, but also positive correlation was found between years in ministry and family size ($r = .088$; $p = .000$).

An association was found between years in ministry and children’s satisfaction growing up as “preachers’ kids.” In general, those reporting “mostly negative” experiences increased with years in ministry, but only up to 35 years. The 13.5% of respondents who indicated 36 or more years in ministry were more likely to report “mostly positive” experiences for their children, as compared to all groups except for the spouses of the newest clergy. In addition, the mean number of years in ministry differed significantly for those reporting negative (22.02 years) versus positive (20.5 years) experiences ($U = 256535.5$; $z = -2.525$; $p = .012$). The details appear in Table 48.

Table 48: Cross-tabulation of Child Satisfaction as “PK” with Years in Ministry

| | Mostly Positive | Mostly Negative | TOTAL |
|--------------------|-----------------|-----------------|-------------|
| 0-5 Years | 94.4% (320) | 5.6% (19) | 100% (339) |
| 6-15 Years | 88.6% (583) | 11.4% (75) | 100% (658) |
| 16-25 Years | 86.8% (447) | 13.2% (68) | 100% (515) |
| 26-35 Years | 84.9% (422) | 15.1% (75) | 100% (497) |
| 36+ Years | 90.8% (326) | 9.2% (33) | 100% (359) |
| Total | 88.6% (2098) | 11.4% (270) | 100% (2368) |

$\chi^2 = 21.362$; $df = 4$; $p = .000$; $V = .095$

Years in ministry was also correlated with whom one identifies as one’s pastor. While the majority of respondents in all career length cohorts identified their spouses as their pastors, after that it seems that the clergy with the shortest and the longest time in ministry have spouses that are most likely to choose someone else as their pastor, while those in mid career are the ones most likely to have no pastor at all. These figures appear in Table 49.

Table 49: Cross-tabulation of Choice of Pastor by Years in Ministry

| | Spouse | Someone Else | No One | TOTAL |
|--------------------|--------------|--------------|-------------|-------------|
| 0-5 Years | 51.9% (270) | 34.2% (178) | 13.8% (72) | 100% (520) |
| 6-15 Years | 53.9% (464) | 27.2% (234) | 18.9% (163) | 100% (861) |
| 16-25 Years | 58.5% (356) | 21.2% (129) | 20.4% (124) | 100% (609) |
| 26-35 Years | 53.1% (301) | 27.3% (155) | 19.6% (111) | 100% (567) |
| 36+ Years | 55% (224) | 34.9% (142) | 10.1% (41) | 100% (407) |
| Total | 54.5% (1615) | 28.3% (838) | 17.2% (511) | 100% (2964) |

$\chi^2 = 49.137$; $df = 8$; $p = .000$; $V = .091$

Years in ministry was also found to be related to how isolated or connected to the church spouses reported feeling. Other than the newest clergy spouses (mean = 2.74) whose isolation/connectedness score was very close to the average for all groups (2.77), a sense of isolation decreased with years in ministry, from 2.95 for those with 6-15 years, 2.845 for both middle groups, to 2.24 for those with 36 years or more ($H = 53.863$; $df = 4$; $p = .000$). Note that the longest serving group reported feeling much more connected to the church than any other cohort.

A relationship was found between years in ministry and the spouses' participation in all of the four program areas of the church. In the case of the lay speaking program, more years in ministry was linked to less participation, but in the other three areas, the relationship was positive: more years meant more participation. Especially notable is the much higher participation in UMW/UMM for those spouses who note the longest time in ministry. Mean scores for the other four program areas are much closer to the overall averages, as illustrated in Table 50.

Table 50: Mean Levels of Participation in Church Programs by Years in Ministry

| | Music | UMW/UMM | Education | Lay Speaking |
|--------------------|-----------------------|------------------------|-----------------------|-----------------------|
| 0-5 Years | 3.16 | 3.17 | 2.6 | 3.65 |
| 6-15 Years | 3.05 | 3.13 | 2.43 | 3.54 |
| 16-25 Years | 3 | 3.08 | 2.43 | 3.68 |
| 26-35 Years | 2.9 | 2.99 | 2.49 | 3.73 |
| 36+ Years | 2.95 | 2.56 | 2.41 | 3.6 |
| Total | 3.02 | 3.02 | 2.47 | 3.63 |
| H value | 21.102 ($p = .000$) | 102.486 ($p = .000$) | 11.154 ($p = .025$) | 25.940 ($p = .000$) |

Years in ministry was only related to the support received from the church at the district ($r = .056$; $p = .013$) and General Church ($r = .121$; $p = .000$) levels. In both cases, more years in ministry was correlated with a sense of less support. Regarding desire for support from the church, years in ministry was related only to the district and Annual Conference levels. Except for those with longest time in ministry, those with fewer years indicated the greatest desire for support from the church. Note especially the lack of desire for support for the 26-35 years cohort, as seen in Table 51.

Table 51: Spouses Desiring Support from Levels of the Church by Years in Ministry

| | District Conference | Annual Conference |
|----------------------------------|------------------------------------|-----------------------------------|
| 0-5 Years | 72.6% (212) | 67.9% (195) |
| 6-15 Years | 71.3% (300) | 68.7% (290) |
| 16-25 Years | 68.9% (177) | 67.1% (173) |
| 26-35 Years | 60.5% (121) | 58.2% (117) |
| 36+ Years | 66% (97) | 73.2% (109) |
| Total | 68.9% (907) | 67.1% (884) |
| χ^2 value | 10.124 ($p = .038$; $V = .088$) | 10.27 ($p = .036$; $V = .088$) |

df = 4

Number of Moves

A total of 3009 respondents recorded the exact number of moves they had experienced over their spouses' careers as clergy, ranging from zero moves for 320 or 10.4% of respondents, to a high of 36 moves for one person. The average number of moves was 3.95, with the mode (most common answer) as one (13.9%), followed closely by three (13.7) and then two (13.4%).

No correlation was found between number of moves and family size, but a pattern similar to the one for years in ministry was found in relation to choice of pastor, as seen in Table 52.

Table 52: Cross-tabulation of Choice of Pastor by Number of Moves

| | Spouse | Someone Else | No One | TOTAL |
|------------------|---------------|---------------------|---------------|--------------|
| No Moves | 51.3% (163) | 37.4% (119) | 11.3% (36) | 100% (318) |
| 1-2 Moves | 56.9% (466) | 26.4% (216) | 16.7% (137) | 100% (819) |
| 3-5 Moves | 54.7% (578) | 26.8% (283) | 18.5% (195) | 100% (1056) |
| 6-9 Moves | 52.5% (305) | 28.2% (164) | 19.3% (112) | 100% (581) |
| 10+ Moves | 48.3% (86) | 34.8% (62) | 16.9% (30) | 100% (178) |
| Total | 54.1% (1598) | 28.6% (844) | 17.3% (510) | 100% (2952) |

$\chi^2 = 25.734$; $df = 8$; $p = .001$; $V = .066$

Because the number of moves and years in ministry were so highly connected, a similar pattern also occurred related to moves and scores isolation/connectedness scores. Those with the fewest moves said they felt more connected to the church (2.41) than those with more moves (1-2 moves = 2.76; 3-5 moves = 2.83, and 6-9 moves = 2.85) to a point. Feelings of connectedness were closer to the overall average (2.77) for those with the most moves of all (2.74), that is ten or more ($H = 17.329$; $df = 4$; $p = .002$). The similarities between Table 50 and Table 53 are striking, pointing to the close relationship between years in ministry and number of moves overall.

Table 53: Mean Levels of Participation in Church Programs by Number of Moves

| | Music | UMW/UMM | Education | Lay Speaking |
|------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| No Moves | 3.11 | 3.18 | 2.66 | 3.55 |
| 1-2 Moves | 3.08 | 3.13 | 2.47 | 3.58 |
| 3-5 Moves | 2.99 | 3.09 | 2.4 | 3.68 |
| 6-9 Moves | 2.95 | 2.77 | 2.49 | 3.69 |
| 10+ Moves | 2.88 | 2.58 | 2.36 | 3.55 |
| Total | 3.02 | 3.02 | 2.46 | 3.63 |
| H value | 13.727 ($p = .008$) | 96.072 ($p = .000$) | 17.007 ($p = .002$) | 17.297 ($p = .002$) |

Unlike years in ministry, which was related to perceived support from the church on only two levels (district and General Church), number of moves was found to be related to perceived support at all four levels: Local Church ($r = .058$; $p = .005$), district ($r = .086$; $p = .000$), Annual Conference ($r = .081$; $p = .001$), and General Church ($r = .164$; $p = .000$). Those with the fewest moves report the highest average levels of support from the church. Mean support scores are reported in Table 54. Desire for support was not related to number of moves.

Table 54: Mean Levels of Support Received from the Various Levels of the Church by Number of Moves

| | Local Church | District Conference | Annual Conference | General Church |
|------------------|-----------------------|----------------------------|--------------------------|-----------------------|
| No Moves | 2.01 | 2.54 | 2.79 | 2.7 |
| 1-2 Moves | 2.05 | 2.73 | 3.06 | 3.11 |
| 3-5 Moves | 2.2 | 2.91 | 3.17 | 3.42 |
| 6-9 Moves | 2.14 | 2.9 | 3.2 | 3.42 |
| 10+ Moves | 2.16 | 2.84 | 3.23 | 3.46 |
| Total | 2.12 | 2.8 | 3.09 | 3.23 |
| H value | 13.629 ($p = .009$) | 20.461 ($p = .000$) | 14.98 ($p = .005$) | 46.155 ($p = .000$) |

Family Size

Family size was measured by number of children, and ranged from zero for 14 or 0.5% of respondents, to a high of 12 children for one couple. The average number of children was 2.48, and the mode was 2. This overall average is significantly higher ($t = 25.525$; $p = 0.000$) than the average for an American family, which is 1.9 according to the U.S. Census Bureau (Dye 2008).

Family size was not associated with parental report on the experiences, positive or negative, of growing up in the parsonage, but it was related to whether or not a parent thought they knew how his/her children fared. That is, those who knew their children had either positive or negative experiences had the same average number of children, at 2.53. Those who didn't know had fewer, at 2.36 ($H = 14.686$; $df = 2$; $p = .001$). This is probably related to the fact that younger spouses were more likely not to know how their children had fared, so these younger spouses would have had fewer childbearing years to have fewer children.

Family size was not found to be related to the choice of one's pastor, but it was related to satisfaction with one's pastor. That is, the more children in the family, the more satisfied the spouse was with his/her pastor ($r = .083$; $p = .000$). The same kind of relationship was found between number of children and the spouses' sense of isolation or connectedness: those with more children reported feeling more connected than those with fewer or none ($r = .061$; $p = .003$).

Regarding participation in the church and family size, a correlation was found only around participation in music ($r = .043$; $p = .028$) and education programs ($r = .063$; $p = .001$). In both cases, more children was associated with higher levels of participation. Participation in UMW/UMM and lay speaking was found to be unrelated to family size. Support received from the church was only related to family size in regard to the district ($r = .068$; $p = .007$). That is, those with larger families were more likely to report having received support at the district level than those with smaller families. There was no difference in reports about the desire to receive support from the church at any level according to family size.

Child Satisfaction as "Preacher's Kid"

A total of 2930 reported that their children's experience as "preacher's kids" was "mostly positive" (73.1%), "mostly negative" (9.3%) or "don't know" (17.5%). When those who didn't know were removed, the percentages of "mostly positive" and "mostly negative" were 88.7% and 11.3% respectively.

The spouse's choice of pastor was found to be related to the quality of the children's life growing up as a "preachers' kid," as illustrated in Table 55. The choice of someone else as one's pastor was really no different, but those who said they saw their spouses as their pastors were more likely to report that their children had a "mostly positive" experience, and those who reported having no pastor were more likely to have

kids who had a more negative experience. If also including those who say they don't know about how their children fared, the relationship remained significant ($p = .000$), but not as strong ($V = .094$). Those who didn't know were the most likely group to choose someone else (33.5%) as their pastor. Satisfaction with one's pastor was also related to the assessment of one's children's experiences. Those most satisfied with their pastors had similarly satisfied children, as seen in the mean pastoral satisfaction scores below. Those who didn't know how their children had fared had the mid-range pastoral satisfaction score of 2.44.

Table 55: Cross-tabulation of Choice of Pastor and Mean Pastoral Satisfaction by Children's Experience

| | Spouse | Someone Else | No One | TOTAL | Mean Pastoral Satisfaction Score* |
|------------------------|-----------------|----------------|----------------|----------------|-----------------------------------|
| Mostly Positive | 57.4% (1212) | 27.4% (578) | 15.3% (323) | 100% (2113) | 2.18 |
| Mostly Negative | 43.2% (114) | 27.3% (72) | 29.5% (78) | 100% (264) | 2.47 |
| Total | 55.8% (1326) | 27.3% (650) | 16.9% (401) | 100% (2377) | 2.24 |

$\chi^2 = 36.741$; $df = 2$; $p = .000$; $V = .124$

* $H = 14.478$; $df = 2$; $p = .001$

Not surprisingly, spouses' sense of isolation or connectedness to the church was also related to their children's experience as either positive or negative (excluding those who didn't know how their children had fared). That is, those with children who had a mostly positive experience reported a higher average "connectedness" score (2.54 on a scale of 1 = connected and 7 = isolated) than those whose kids had had a more negative experience (3.95). Those who didn't know (3.07) had a more average connectedness score, in between the others ($H = 150.994$; $df = 2$; $p = .000$). More participation in the church music programs ($U = 266787.5$; $z = -2.523$; $p = .012$), UMW/UMM ($U = 268473$; $z = -2.326$; $p = .02$), and the education programs ($U = 270277$; $z = -2.110$; $p = .035$) was also related to more positive reports about children's experiences. There was no relationship between children's experiences and the spouses' levels of participation in the lay speaking programs.

There was a similar relationship between children's reported experiences and the levels of support spouses' said they receive from the church at all four levels. That is, average scores for support (on a scale of 1 = exceptional to 5 = none at all) received was higher for those whose children had had a largely positive experience across the board, as reported in Table 56.

Table 56: Mean Levels of Support by Children's Experience

| | Local Church | District Conference | Annual Conference | General Church |
|------------------------|----------------|---------------------|-------------------|----------------|
| Mostly Positive | 1.98 | 2.66 | 2.97 | 3.08 |
| Mostly Negative | 2.84 | 3.34 | 3.76 | 3.91 |
| Total | 2.07 | 2.73 | 3.05 | 3.18 |
| U value/z score | 83241.5/-9.791 | 73562/-6.074 | 45289/-6.244 | 39831.5/-6.285 |

$p = .000$ for all columns

Desire for support was only correlated with children’s experience in regard to the General Church ($x^2 = 5.054$; $df = 1$; $p = .025$; $\Phi = .071$). Those with children who had “mostly positive” experiences were significantly more likely to want support from the General Church (63.5%) than those whose kids has a “mostly negative” experience (52.6%). Desire for support from all other levels of the church showed no significant difference between spouses based on their children’s experiences.

Choice of Pastor

Spouses of clergy may consider their own spouse to be their pastor, or they may see someone else in that role. Although this question offered a number of other choices, there were not enough responses in each category to be meaningful statistically, so the 3024 respondents are reported in the following groups: spouse as pastor (54.4%), someone else as pastor (28.4%), and no one as pastor (17.2%).

Spouses’ choice of their pastors was clearly correlated with their satisfaction with that pastor. Those who identified their spouse as their pastor were the most satisfied, with a mean satisfaction score of 1.83 (on a scale of 1 = satisfied to 7 = dissatisfied). Those whose pastor was “someone else” rated their satisfaction at 2.49, and those with no pastor at all were by far the least satisfied at 5.55 ($H = 384.511$; $df = 2$; $p = .000$).

A similar pattern occurred in relation to the sense of isolation from or connectedness to the church based on the choice of pastor ($H = 128.77$; $df = 2$; $p = .000$). That is, those with their spouses as their pastors felt the most connected (2.51 on a scale of 1 = connected to 7 = isolated), followed by those with another pastor (2.77), and the followed again by those with no pastor at all (3.53). Mean participation scores were also highest for those who considered their spouse to be their pastor, as illustrated in Table 57. Table 58 shows the same phenomenon regarding support received from the church: those who consider their spouse to be their pastor are likely to sense more support from the church at all four levels.

Table 57: Mean Program Participation Scores by Choice of Pastor

| | Music | UMW/UMM | Education | Lay Speaking |
|---------------------|--------------|----------------|------------------|---------------------|
| Spouse | 2.88 | 2.89 | 2.38 | 3.57 |
| Someone Else | 3.13 | 3.12 | 2.56 | 3.62 |
| No One | 3.19 | 3.17 | 2.54 | 3.75 |
| Total | 3 | 3.01 | 2.46 | 3.62 |
| H value | 54.356 | 44.349 | 19.567 | 16.438 |

$df = 2$; $p = .000$ for all columns

Table 58: Mean Scores of Support Received from Various Levels of the Church by Choice of Pastor

| | Local Church | District Conference | Annual Conference | General Conference |
|---------------------|---------------------|----------------------------|--------------------------|---------------------------|
| Spouse | 1.94 | 2.61 | 2.9 | 3.04 |
| Someone Else | 2.18 | 2.78 | 3.02 | 3.17 |
| No One | 2.57 | 3.39 | 3.76 | 3.81 |
| Total | 2.12 | 2.78 | 3.07 | 3.2 |
| H value | 105.723 | 85.714 | 79.716 | 56.614 |

$df = 2$; $p = .000$ for all columns

Desire for support from the church was related to pastoral choice, but only in regard to the local church and the district. In both cases, those who consider their spouses to be their pastors were more likely to desire support than those who said they have another pastor or none at all, as reported in Table 59.

Table 59: Spouses Desiring Support from the Various Levels of the Church by Choice of Pastor

| | Local Church | District Conference |
|----------------------------|--------------------------|----------------------------|
| Spouse | 83% (607) | 71.8% (529) |
| Someone Else | 76.5% (293) | 65.4% (249) |
| No One | 76.5% (166) | 64.2% (136) |
| Total | 80.1% (1066) | 68.7% (914) |
| x² value | 8.831 (<i>p</i> = .012) | 7.272 (<i>p</i> = .026) |

df = 2

Pastoral Satisfaction

Overall, 2934 respondents noted their satisfaction with their pastors. On a scale of 1 = satisfied to 7 = dissatisfied, the average score was 2.24, with the mode score of 1 (53.8%).

There was a moderate relationship between feelings of isolation/connectedness and reports of pastoral satisfaction. That is, those who felt more connected tended to be more satisfied with their pastors ($r = .288$; $p = .000$). Greater pastoral satisfaction was also correlated with levels of participation in music programs ($r = .047$; $p = .02$) and UMW/UMM ($r = .046$; $p = .023$). Satisfaction with one's pastor was not found to be related to participation in education or lay speaking programs though.

Satisfaction with one's pastor was related to the level of support one reported receiving from the church at all four levels. In each case, those respondents who reported greater pastoral satisfaction also tended to report more support from the church: local church ($r = .208$; $p = .000$), district ($r = .198$; $p = .000$), Annual Conference ($r = .193$; $p = .000$), and General Church ($r = .186$; $p = .000$). Desire for support was not related to pastoral satisfaction.

Isolation/Connectedness

Respondents were much more likely to say they felt connected to rather than isolated from the church. On a scale of 1 = connected to 7 = isolated, the average score for the 2934 who answered this question was 2.78, and the mode was 1 (32.4%). Only 3.7% or 108 spouses choose the rating of seven.

Those who felt most connected to the church were the most likely to participate fully in all four programmatic areas of the church: music ($r = .184$; $p = .000$), UMW/UMM ($r = .200$; $p = .000$), education programs ($r = .219$; $p = .000$), and lay speaking ($r = .053$; $p = .004$).

Because in some ways these questions measured the same things, it should not be surprising that greater feelings of connectedness were also related to greater feelings of support from the church at all levels. In some cases, fairly strong correlations were found: local church ($r = .527$; $p = .000$), district ($r = .345$; $p = .000$), Annual Conference ($r = .341$; $p = .000$), and General Church ($r = .309$; $p = .000$). Desire for support was not related to feelings of isolation/connectedness though. That is, those feeling the most isolated were just as likely as those feeling the most connected to desire support.

Participation

Participation in church programs was measured on a scale of 1 = leader, 2 = regular participant, 3 = occasional participant, and 4 = not a participant. This scale was applied to four major programmatic areas of the church: music, UMW/UMM, education, and lay speaking. The raw participation scores for all four areas appear in Table 60 (Totals read across to 100%).

Table 60: Cross-tabulation of Church Programs by Level of Participation

| | Leader | Regular Participant | Occasional Participant | Not a Participant |
|---------------------|---------------|----------------------------|-------------------------------|--------------------------|
| Music | 8.2% (254) | 29.5% (910) | 15.3% (472) | 46.9% (1445) |
| UMW/UMM | 9.4% (290) | 24.1% (742) | 22.6% (696) | 43.9% (1353) |
| Education | 22.6% (697) | 30.8% (949) | 24.3% (749) | 22.3% (686) |
| Lay Speaking | 6.8% (209) | 5.2% (161) | 7.5% (232) | 80.5% (2479) |

Those most likely to participate fully in the four programmatic areas of the church are also likely to participate fully in the others, across the board. Those correlations appear in Table 61.

Table 61: Correlation Coefficients for Cross Participation in Programmatic Areas of the Church

| | Music | UMW/UMM | Education | Lay Speaking |
|---------------------|--------------|----------------|------------------|---------------------|
| Music | 1 | .150 | .168 | .124 |
| UMW/UMM | .150 | 1 | .209 | .129 |
| Education | .168 | .209 | 1 | .157 |
| Lay Speaking | .124 | .129 | .157 | 1 |

$p = .000$ for all correlations

Weak correlations were found between spouses' levels of participation in the four programmatic areas of the church and the support they report receiving from the four levels of the church, though the General Church was only associated with participation in UMW/UMM and lay speaking, but not music or education programs. The correlation coefficients are depicted in Table 62.

Table 62: Correlation Coefficients for Participation in Programs of the Church by Support Received

| | Local Church | District Conference | Annual Conference | General Church |
|---------------------|---------------------|----------------------------|--------------------------|-----------------------|
| Music | .134*** | .091*** | .084** | n.s. |
| UMW/UMM | .170*** | .181*** | .149*** | .144*** |
| Education | .135*** | .091*** | .076** | n.s. |
| Lay Speaking | .069** | .138*** | .199*** | .084** |

*** $p < .000$; ** $p < .01$

There were also a number of weak correlations between spouses' participation in church programs and their desire for support from the four levels of the church, as illustrated in Table 63. The strongest relationship was between those who participate in the education programs of their churches and their desire for support from those local churches ($V = .233$). Overall, it appears that those who participate significantly in music programs are more likely to desire support from the local levels, while those in education and UMW/UMM desire broader support from the church at all levels. Those in lay speaking desire support both locally and from the General Church, but are not as concerned about district and Annual Conference support.

Table 63: Strength of Association (Cramer's V) for Participation in Church Programs by Support Desired

| | Local Church | District Conference | Annual Conference | General Church |
|---------------------|---------------------|----------------------------|--------------------------|-----------------------|
| Music | .108** | .091* | n.s. | n.s. |
| UMW/UMM | .131*** | .137*** | .109** | .114** |
| Education | .233*** | .163*** | .150*** | .112** |
| Lay Speaking | .076* | n.s. | n.s. | .104** |

*** $p < .000$; ** $p < .01$; * $p < .05$

Support Received and Desired

Respondents were asked to rate the support they receive from four levels of the church: local church, district, Annual Conference and the General Church. They were given a scale of five levels, from exceptional support to none at all. They were also asked if they desired support from the church at those same four levels. Those raw frequencies are reported in Table 64.

Table 64: Support Received from Various Levels of the Church

| | Exceptional | Appropriate | Some | Very Little | None at All | Desire Support |
|----------------------------|--------------------|--------------------|----------------|--------------------|--------------------|-----------------------|
| Local Church | 31.4% (735) | 40.3% (942) | 15.8% (370) | 9.8% (229) | 2.7% (63) | 80.1% (1081) |
| District Conference | 14.% (349) | 31.6% (632) | 19.1% (382) | 18.6% (373) | 13.3% (267) | 68.8% (928) |
| Annual Conference | 13.8% (220) | 25.6% (407) | 18.8% (298) | 22.7% (361) | 19.1% (303) | 67.5% (910) |
| General Church | 12.3% (177) | 24.9% (360) | 17.4% (251) | 20.3% (293) | 25.1% (363) | 60.4% (791) |

There were a number of weak relationships found between reports regarding support received from various levels of the church and desire for such support. The only two notable findings would be that those who reported the strongest support from the local church are not as clearly concerned about support from the other levels. A bit less understandable is the fact that there seems to be no relationship between those who report strong support from the Annual Conference and their desire for support from the local church. These associations are all weak though, and perhaps not indicative of much, but for information, reported in Table 65.

Table 65: Strength of Association (Cramer's V) for Support Received from the Church by Support Desired

| Support Received | Support Desired | | | |
|------------------|-----------------|---------------------|-------------------|--------------------|
| | Local Church | District Conference | Annual Conference | General Conference |
| Local Church | .146*** | n.s. | n.s. | n.s. |
| District Conf | .089* | .127*** | .105** | .103** |
| Annual Conf | n.s. | .105** | .109** | .095* |
| General Conf | .130*** | .095* | .104** | .136*** |

*** $p < .000$; ** $p < .01$; * $p < .05$

Conclusions

There are too many findings to summarize briefly, but allow me to note some of the more provocative ones, at least in regard to three of the variables most associated with social change: gender, age and Jurisdiction.

One would expect to find male spouses of clergy women reporting different experiences than their female counterparts. Female clergy are still considered minorities in a male-dominant occupation, and male spouses would also therefore be considered nontraditional. In addition, the position of “minister’s wife” has many long established expectations which may or not be appropriate or even desirable for a male spouse.

Age might also be a turning point for contemporary clergy and their spouses. Are younger clergy less likely to fulfill those traditional “first lady”-like expectations of the spouse, as they are more highly educated and perhaps more interested in pursuing their own careers? The unpaid assistant, long the role of the “minister’s wife,” may not fit into a busy working spouse’s schedule.

There are well known correlations between the regional Jurisdictions of the United Methodist Church in the United States and theological perspectives. That is, although not true for every individual, on average, United Methodists in the south are more conservative than those in the north and west. Might that have an affect the experiences of clergy spouses?

In regard to those seemingly important demographic variables, the following findings are among the most notable:

Gender:

- Male spouses tend to be older, more highly educated, more likely to be employed full time, and report higher family incomes.
- Male spouses were least likely to come from the two southern Jurisdictions and most likely to come from the West.
- Male spouses were more likely to be divorce/remarried than female spouses.
- Male spouses reported lower marital satisfaction than females.
- Male spouses reported fewer years in ministry and fewer moves.
- Male spouses were less likely than female spouses to know how their children’s experience growing up as “PK”s had been.

- Male spouses were more likely than females to choose “someone else” as their pastor.
- Female spouses were more likely to be active participants in the music program, UMW and the education programs of their churches, while male spouses were more likely to be found participating as lay speakers.
- Female spouses were more likely to say they desire support from the church than male spouses.

Age:

- On average, the youngest spouses were from the Southeastern Jurisdiction, while the oldest ones came from the West.
- Younger spouses were more likely to have finished college, while older spouses were more likely to have completed only high school.
- Younger spouses were more likely than others to be full time parents or working part time, while older spouses (not including retirees) were more likely to report working full time.
- The youngest and oldest spouses reported lower incomes, on average, than the middle-aged groups, and they were more likely to say their children had had a “mostly positive” experience growing up as a “PK.”
- The oldest spouses were the most likely to say that “someone else” is their pastor and to be the most satisfied with that pastor, while the youngest group is the most likely to say they have no pastor at all.
- Older spouses said they felt the most connected to the church and were the mostly likely to say they receive exceptional support from the church at all levels, while the youngest spouses were the most likely ones to report feelings of isolation, and say they desire support from the church.

Jurisdiction:

- Those from the West and Northeast were the most likely to have completed graduate school, while those from the Southeast were most likely to have finished high school or trade/professional school or a 2 year college degree.
- Southern spouses were the most likely to be full time parents/homemakers while those from the West and Northeast were the most likely to be working full time.
- The North Central Jurisdiction had the lowest percentages of respondents in the three highest income categories.
- Spouses from the Southeast reported the fewest years in ministry and those from the West, the most. Spouses from the South Central Jurisdiction reported the most moves, while the Northeastern spouses reported the least.
- Spouses from the West noted the largest families, while the smallest families were found to be in the Southeast.
- The two southern Jurisdictions had the most spousal participation in UMW/UMM and the education programs of the church.
- Southerners also said they felt the most supported by the church overall, and they desire that support the most. The least support and desire for support was reported from those in the West.

Of course, there are other interesting findings related to other variables, but each reader will have to search out the questions that are of greatest interest to him/her. The next steps will involve more sophisticated analysis of the quantitative data along with qualitative analysis of the narrative responses. Even greater understanding of the status of clergy spouses will be possible then.

REFERENCE LIST

- Bergman, Mike. 2006. "Census Bureau Data Underscore Value of College Degree." *U.S. Census Bureau News*, October 26. Washington, D.C.: U.S. Census Bureau. Retrieved February 26, 2009 (<http://www.census.gov/Press-Release/www/releases/archives/education/007660.html>).
- Dye, Jane Lawler. 2008. "Fertility of American Women: 2006." *Current Population Reports*, August. Washington, D.C.: U.S. Census Bureau. Retrieved February 26, 2009 (<http://www.census.gov/prod/2008pubs/p20-558.pdf>).

Appendix
Clergy Family and Spouse Survey Instrument

PERSONAL SHARING

1. Gender: Male
 Female
2. Age: 19-30 years of age
 31-50 years of age
 51-64 years of age
 65 years of age or older
3. Annual Conference: _____
4. Highest level of education is: High school
 Trade/professional school or 2 year college degree
 4 year college degree
 Graduate school
5. Current Employment: Employed outside the home full time
 Employed outside the home part time
 Full time parent or homemaker
 Retired
6. Household Income: \$35,000 or less
 \$35,001 - \$60,000
 \$60,001 - \$80,000
 \$80,001 - \$100,000
 \$100,001 - \$150,000
 \$150,001 or more
7. My Race/Ethnicity (select all that apply): Asian American
 Black/African American
 Hispanic/Latino/a
 Native American/American Indian
 Pacific Islander
 European American
8. Spouse Race/Ethnicity (same options as #7)
9. My Denomination: United Methodist
 African Methodist Episcopal
 African Methodist Episcopal Zion
 African Methodist Christian
 Presbyterian
 United Church of Christ
 Episcopal
 Baptist
 None of the above

PERSONAL CLERGY SPOUSE SHARING

1. Marriage/Partnership: In my only marriage/partnership
 Divorced and remarried/repartnered
 Widowed

5. What support, if any, has been most helpful to you? Why?

6. What resources have been/are available to you as a clergy spouse?

SHARING EXPERIENCES OF EXPECTATIONS

1. What expectations are placed on you as a clergy spouse in the local church?

2. In the district/Annual Conference?

3. In the local community?

SHARING YOUR "WANTS" AND DESIRES

1. Do you desire support from the local church? If yes, what kinds?

2. From the district?

3. From the Annual Conference?

4. From the general church?

WHAT THE UMC NEEDS TO KNOW...

1. What do you most want the United Methodist Church to know about your experience as a clergy spouse?

2. How did you learn about this survey?

- Postcard received
- Annual Conference Office
- Clergy Spouse Group
- Another Clergy Spouse
- News/Press Release
- Other