

THE EFFECTS OF A PRE CANA CONFERENCE:
A CATHOLIC PREMARRIAGE EDUCATION EXPERIENCE

By

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The purpose of this study was to investigate the effects of a Pre Cana Conference, a premarrriage education program offered by the Catholic Church for couples intending to marry in Church. Premarrriage instruction is required and the Church most often uses these conferences as a vehicle for group instructions.

The investigator isolated and analyzed some aspects of one of these conferences, a Pre Cana Conference held at the Catholic Student Center at the University of Florida, Gainesville, Florida. This conference represented what was most commonly offered in premarrriage education programs by the Catholic Church in Florida. Instruments were developed to measure the effects of the conference on the attitudes and knowledge of the participants. Data on selected background variables were gathered to determine if they might affect outcomes. All data were gathered anonymously.

The 74 participants, 51 Catholics and 23 non-Catholics, were randomly assigned to two groups, 38 to the experimental

group, and 36 to the control group. The design of the study was a posttest design only. Two conferences were held on consecutive weekends. The experimental group was assessed after participation in the first conference. The control group was assessed at the same time but prior to participation in the second conference. The groups were not allowed to interact between their respective assessments.

A t test showed no significant differences between the mean scores of the groups on the attitude scale. Analyses of variance showed significant differences within the groups. The attitude scale scores of those who attended voluntarily, had previously had sex education, and attended church more frequently were higher. Therefore they tended to be more orthodox than those who attended involuntarily, who did not have sex education prior to the conference, and who attended church less frequently. The conference apparently was successful in raising the level of orthodoxy among some of the subjects, since there were also significant differences between the means of the groups on the variables of voluntary or involuntary attendance, and sex education. The scores for the experimental group were higher in each case. There was no significant difference on the rate of church attendance. While the means were not significantly different, females, and those who previously had marriage education, or who were entering non-mixed religion marriages, tended to be more orthodox than males, those who did not have marriage education, and those who were entering mixed marriages.

A t test showed a significant difference between the mean scores of the group on the knowledge test. This was also the case in all the analyses of variance irrespective of background variables. The mean scores of the experimental group were higher than those of the control group, thereby indicating that the former group acquired knowledge or information as a result of the conference.

There were no significant differences between the means within the groups. When compared to the significant variations on the attitude scale scores, there appeared to be some indications that the relations between cognitive achievement and attitudes were statistically independent, and too low to effectively predict one response based upon another.

From correlations made between the mean scores on the instruments and the variables of age and years of education it appeared that the older and more educated participants were more knowledgeable and less orthodox.

CHAPTER I
STATEMENT OF PROBLEM

There are a number of particularly urgent needs characterizing the present age, needs which go to the roots of the human race. To a consideration of these in the light of the Gospel and of human experience, the Council would now direct the attention of all. Of the many subjects arousing universal concern today, it may be helpful to concentrate on these; marriage and the family, human culture, life in its economic, social, and political dimensions, the bonds between the family of nations, and peace.

Vatican Council II (Abbott, 1966, p. 248)

The Vatican Council puts marriage and the family at the top of its list of present concerns and then proceeds to outline the factors which cause this concern: Divorce, "free love," serious family disturbances caused by modern economic conditions, influences at once social and psychological, and the demands by civil society. To counteract these negative trends, or at least fortify Catholics against them, the Vatican Council stresses the need for Catholic priests to organize church related programs of instruction to foster conjugal and family life.

The Catholic Church believes that the well being of the individual person and of human and Christian society is intimately linked with the healthy condition of the community produced by marriage and the family. With the increasing divorce rate, Catholic Church leaders have become quite concerned and have been actively seeking "remedies." During the 12-month

period ending in August 1974, the estimated number of divorces in the United States was 948,000, an increase of 56,000 above the level of the preceding 12 months (Glick, 1975). There were 65.8 divorces for every 100 marriages performed in Florida in 1974 (Florida Statistical Abstracts, 1975). The Conference of Catholic Bishops estimates that there are currently about five million divorced Catholics in the United States. Divorce in the Catholic population brings with it extra problems. Unless a previous marriage is annulled, Catholics cannot remarry in the Church. Seeking an annulment requires a long and often emotionally painful process with no guarantee of a favorable outcome. Few annulments are ever granted by the Church. There has therefore been a strong emphasis on premarital education, marriage encounter groups or enrichment groups, centers for counseling families with marriage problems, and more recently, counseling for formerly married Catholics.

The concern of the Catholic Church has not been a recent development. The 19th ecumenical council, the Council of Trent (1545-1563), established the canonical basis for the internal reform of the Church by revamping or discarding codes of law that existed since the early Church. This council established exact norms for the form of marriage, that it should be solemnized before the pastor and two witnesses, and an entry of the marriage made in the ecclesiastical register. The pastor was bound to obtain the consent of the bridal couple, and therefore had to play an active rather than passive role in the marriage

process. Between this time and the publication of the Codex Juris Canonici (the Code of Canon Law) the pastor dealt mainly with the legal aspects of marriage. The code became effective in 1918, and Canon 1033 of this code states:

The pastor must not omit, with due regard to the conditions of the persons concerned, to instruct the parties on the sanctity of Matrimony, their mutual obligations, the obligations of parents toward children, etc. (Siegle, 1973, p. 66)

This code is part of the universal law of the Church and is binding in conscience on all pastors. The statutes of most dioceses in the United States and Canada also formally prescribe marriage instructions (Riker, 1966). The nature and implementation of these instructions and whether they meet the expectations of the Church and the individual getting married is subject to much speculation. Over the years, and especially since the publication of the papal encyclicals "Christian Marriage," and "Christian Education of Youth" in the early 1930s, there has been a growing movement to organize instructions at a group level. In response to these encyclicals and the growing concern for the health of family life, the Cana movement was founded in 1944, and soon thereafter, the Pre Cana Conferences.

Most of the literature on Pre Cana Conferences over the past 25 years, indicates that there has been considerable changing of position with regard to objectives, format of the programs, methods of presentation, and content. This has been due not only to the birth pangs any new movement undergoes, but also to changes within the Catholic Church itself and its attitudes toward marriage.

The climate of openness created by Vatican Council II and the receptivity to insights gained from the fields of medicine, sociology, psychology, philosophy, and theology, accelerated the recognition that marriage has multi-dimensional aspects which need to be dealt with. Consequently there has been a shift in emphasis away from the legalistic and institutional dimensions and toward the pastoral; and also a recognition that the institution of marriage was "created" for man and not vice versa. It is expected that the Code of Canon Law, which is presently being revised, will undergo some radical changes. As it stands now "marriage" is dealt with in the book on "things" rather than in the book on "persons." This view appears to be changing however.

The deeper appreciation of the human person has also modified the Catholic understanding of marriage. We do not like to think of marriage as a divine institution for the perpetuation of the human race; we prefer to regard it as a divinely instituted covenant of love between two persons who have chosen to belong to one another and together serve the human race. (Baum, 1966, Foreword)

Palmer (1972), who has been engaged in research and teaching in the field of marriage for 30 years states:

It may come as a surprise that the fathers of Vatican II never use the word "contract" in discussing Christian Marriage. Instead, Christian marriage is "rooted in the conjugal covenant of irrevocable consent." . . . This may explain why the fathers of Vatican II in their more pastoral approach to the "Church in the Modern World" avoided the legal expression "contract" in favor of "covenant." (pp. 617-18)

These are significant statements because they have been reflected in the changes made in marriage and family education

in the Catholic Church. However, the Church is slow in changing. In the earlier marriage education courses offered at secular institutions for higher learning, there was an emphasis on the institutional or academic view. However, the courses quickly became more functional in orientation to meet the immediate or anticipated needs of the students. The Pre Cana Conferences underwent a similar development at a more staggered rate and lagged behind by many years. An almost complete lack of research on the conferences may have accounted in large part for this lag. Though the conferences have undergone changes they still retain a strong institutional bias which is in keeping with their purpose, but which may be resented by couples who have to attend them.

Attendance at Pre Cana Conferences is required by many dioceses for couples planning marriage in the Catholic Church. This requirement also holds in the case of mixed religion marriages. Almost two-thirds of the marriages at the Catholic Student Center in Gainesville, Florida, and in the diocese of St. Augustine as a whole, are mixed religion marriages. In two pilot studies at the Catholic Student Center in November 1975, and March 1976, those about to attend Pre Cana Conferences were asked, "Would you as an individual attend the conferences if not required by the Church?" Nearly 50 percent replied in the negative and most of those were non-Catholic. The responses from several diocesan family life directors in Florida indicated that a negative attitude is quite common, and thus lend support

to the contention that this is a problem that has to be reckoned with in offering these conferences.

Negative attitudes may be attributed to any one or a combination of several factors. Couples hard pressed for time because of academic studies or wedding preparations may consider the conferences an unwanted extra. Some may already have had courses in marriage and the family and sex education and therefore consider the conferences redundant. Some may have negative attitudes toward authority and consider this just one more imposition by an institution. Winfrey (1976) observed that minor-aged couples who arrive for mandatory premarriage counseling are usually belligerent and expect some kind of traditional lecture on "love, honor, and obey." Some may have a negative attitude toward the Catholic Church itself and expect to be put through some form of indoctrination. This may be just as common among Catholics as among non-Catholics. There may be very good reasons for the latter to harbor negative attitudes as the question of mixed religion marriages has in the past, and still does, arouse strong feelings of antipathy, if not apprehension.

Recent and widely publicized statements by Pope Paul VI on birth control, sexual ethics (1976), and the bond of marriage (1976) have all met with some negative responses both within the Church and without. All three areas of human conduct are of immediate concern to engaged couples. The thinking and practice of many Americans has been rather dramatically confronted by the Pope and therefore may affect the attitudes of

some couples who may view the conferences as a subtle form of indoctrination, or a last ditch stance on the part of the Catholic Church to reeducate them morally. The emphasis on the negative does not detract from the fact that other couples who attend may be quite orthodox, and are more concerned with learning about Christian marriage and each other than with detecting some form of covert indoctrination.

Pre Cana Conferences as an educational service are part of the pastoral care programs offered in parishes. They provide present and anticipatory guidance for engaged couples. The thrust of this guidance is more inductive than deductive (Clebsch & Jaekle, 1942). The conferences are not expected to answer the many problems facing engaged couples. They do, however, provide an opportunity for the engaged to explore their own relationship and their relationship with significant others. Should couples or individuals have difficulties around religion, with an inadequate philosophy of life, or in their relationships with each other or with significant others, they have a right to expect mature guidance from their pastors or counselors, whether it be in group guidance or in individual counseling (Rutledge, 1966).

If effective Pre Cana Conferences are to be developed by the Catholic Church, the educational foundations of these pre-marriage education courses must depend on more than speculation about some of their facets. If hoped-for objectives are not achieved because of negative attitudes on the part of participants, then research is needed to uncover these attitudes and to pinpoint and assess the possible effects these attitudes

may have on the educational process, and the impact the process may have on attitudes.

Nearly 400,000 marriages are performed in the Catholic Church annually (Official Catholic Directory, 1972, 73, 74, 75). Many of the couples entering these marriages attend Pre Cana Conferences or ones similar to them but bearing a different name. These group instructions are offered all over the United States as a vehicle for instructing couples and must consume hundreds of thousands of man hours each year. Little or no research has been done on them, nor do there seem to be plans to subject them to any kind of systematic research. It is hoped that this study will be of benefit to all concerned with Pre Cana Conferences and premarriage education in general.

The Conferences, at their worst, may be considered only a token gesture in meeting the needs of the Church and the couples. At their best they represent probably the most significant effort mounted by a mainstream Christian church of the modern era to grapple with the complexities of Christian marriage. Honesty and integrity require that we recognize that the conferences seldom realize all their promises.

Purpose of the Study

The researcher has been attempting over the past three and a half years to develop an adequate, functional, premarriage education course, or Pre Cana Conference as it is commonly called, in the Catholic Church. During that period he has

changed the format, content, speakers, and emphases several times. As part of this ongoing process, a functional conference, one that best represented the most commonly presented programs in the five Catholic Dioceses of the State of Florida was developed. This conference was presented in mid-May 1976, at the Catholic Student Center in Gainesville, Florida. The purpose of this study is to investigate the effects of this Pre Cana Conference. It is hoped that this study will generate initial data and provide instruments for measuring the effectiveness of similar conferences. The content of this conference may be considered reasonably universal since it is quite similar to the content provided by the National Marriage Preparation Committee (1973), and may therefore allow comparisons with other programs which use this material. It is also hoped that an evaluation of current attitudes toward Catholic Church authority, marriage, and birth control may lead to a better understanding of couples entering marriage in the mid 1970s, and help those planning premarriage education programs to search for or consider new directions should they feel that current programs are not meeting the needs of these couples.

Duvall (1965) stated that the objectives of marriage education are usually stated in terms of knowledge, attitudes, competence, and values. To deal with all four objectives, however relevant they may be, would be beyond the scope of a study such as this. An analysis therefore was made of these Pre Cana Conferences, in selected areas of concern, namely, knowledge

and attitudes. Individuals and couples who attend these conferences bring with them varying degrees of knowledge and attitudes, depending in large part on their background. An attempt was made to analyze how these two facets of human behavior and selected variables from their backgrounds affected each other as a result of participating in the Pre Cana Conference. An attempt was also made to discover discrepancies between overt and covert attitudes.

Organization of the Study

This study was part of an ongoing process of developing a Pre Cana program at the Catholic Student Center in Gainesville, Florida. As part of that process, inquiries were made to ascertain the customary or most common approach in giving these conferences, the time schedules, time blocks, content areas, and the use made of outside speakers, in the five Catholic Dioceses of Florida. Three competent judges were used to assess the most common elements and draw up a consensus from the poolings. From this consensus, and a gleaning of relevant and helpful literature, a premarriage program was developed.

This program had elements common to most courses offered in premarriage education. The thrust of this program, however, because of its peculiar setting and purpose, was on Christian marriage. Unlike college level premarriage, or marriage and the family courses, the Pre Cana Conferences are offered only once a quarter, extend for a three-evening weekend, and last

for a total of only eight or nine hours. This rather short program, if anything, erred on the generous side when compared to most of the other conferences offered in Florida, since it offered more sessions.

The content of each session of the conference was of necessity limited. Many of the topics included in extended courses could not be included in this conference and were excised by the judges. From a consensus made of the most commonly offered topics and their presentation by outside speakers, the following panel of speakers presented the content areas considered essential: two priests, Christian marriage; an M.D., gynecology; a professor of marketing and his wife, the financial aspect; a married couple, mixed religion marriages; a married couple, communications; an attorney, the legal dimension; an M.D. and his wife, the psychosexual aspects. All the speakers were familiarized with the content areas as outlined by the three judges.

Instruments were developed to evaluate the areas of concern outlined in the statement of the problem. One instrument measured the effectiveness of the conference in imparting knowledge. The other assessed the impact of the conference on selected attitudes of the participants.

The design of this study was a posttest design only. The participants, those who intended to marry in the Catholic Church, were randomly assigned to one of two groups. The experimental group attended the first of two Pre Cana Conferences which were

offered on two successive weekends. The experimental group was assessed after participation in the first Pre Cana Conference. The control group was assessed at the same time but prior to participation in the second Pre Cana Conference. The groups were not allowed to interact between their respective assessments. The data provided by these instruments and selected variables from the participants' backgrounds were then analyzed.

Organization of Remaining Chapters

The remainder of this study is organized into four additional chapters. Chapter II, which reviews the literature, is divided into three sections. These sections deal with Pre Cana Conferences, developments in secular premarriage education, and mixed religion marriages. Chapter III contains the methods, procedures, and design of the study. The research findings are presented in Chapter IV. Chapter V includes a summary of the study, a discussion of the results, and recommendations for further study.

Definitions of Terms

Attitude. A relatively stable and enduring predisposition to behave or react in a certain way toward persons, objects, institutions, or issues (Chaplin, 1968, p. 42).

Attitude scale. A device for measuring the degree or strength of attitudes or opinions (Chaplin, 1968, p. 42).

Bishop. The supreme ecclesiastical ruler of a diocese.

Canon law. The body or corpus of regulating norms, enacted and promulgated by ecclesiastical authority for orderly administration and government of the Church. The Code of Canon Law, now in force in the Roman Church has been in effect since 1918. It consists of 2,414 canons which are divided into five books covering general rules, ecclesiastical persons, sacred things, trials, crimes, and punishment. The code is now under review for the purpose of revision (Foy, 1973, p. 350).

Constitution: Apostolic or papal. (a) A document in which the pope enacts and promulgates law; (b) A formal and solemn document issued by an ecumenical council on a doctrinal or pastoral subject with binding force in the whole world (Foy, 1973, p. 355).

Council, ecumenical: (Vatican Council II). The constitution describes an ecumenical council as the solemn exercise of the full, supreme, and universal power of the episcopal (bishops) college. The term ecumenical is here synonymous with universal; it means a council that represents the whole Church and that has full power over it (New Catholic Encyclopedia, 1967, p. 376).

Decree. An edict or ordinance issued by a pope and/or by an ecumenical council, with binding force in the whole Church; by a territorial body of bishops, or bishop, with binding force for persons in the area (Foy, 1973, p. 356).

Diocese. The territory governed by a bishop.

Dispensation. The relaxation of a law in a particular case where sufficient reasons are present, dispensations may be

granted by bishops, for example in the case of mixed religion marriages (Foy, 1973, p. 357).

Dogmatic theology. The science of Christian doctrine; the systematic presentation of the faith, establishing the Church as the depository of revealed truth, setting out the relations between faith and reason and between religion and philosophy (Attwater, 1961, p. 491).

Encyclical. A public letter addressed by a pope or council to all Christendom or to a specific audience (Bouyer, 1963, p. 139).

Holy See. The pope himself and/or the various officials and bodies of the Church's central administration at Vatican City - the Roman Curia - which act in the name and by authority of the pope (Foy, 1973, p. 363).

Knowledge (achievement) test. A measure of the degree to which a person has attained objectives of instruction or education (Remmers, 1965, p. 370).

Liturgy. The public prayers of the Church taken as a whole, together with the sacramental celebration that is inseparable from it (Bouyer, 1963, p. 277).

Marriage indissolubility. A consummated sacramental marriage can be dissolved only by death (Attwater, 1961, p. 308).

Mixed religion marriage. In general it can mean (a) a marriage between a Catholic and a baptized non-Catholic person; or (b) a marriage between a Catholic and a non-baptized person (Siegle, 1973, p. 100).

Moral theology. That branch of theology which states and explains the laws of human conduct in reference to man's supernatural destiny (Davis, 1958, p. 1).

Pastor (priest). An ordained minister charged with responsibility for the doctrinal, sacramental and related service of people committed to his care (Foy, 1973, p. 372).

Pastoral theology. That branch of theology which deals with the care of souls. It takes the teaching of dogmatic, moral and ascetical theology and the rules of canon law and applies them to the everyday work of parochial clergy in all its aspects (Attwater, 1961, p. 492).

Pope. The official title given to the Bishop of Rome in his capacity as supreme head on earth of the Catholic Church (Rahner, & Vorgrimler, 1965, p. 362).

Pre Cana conferences. Premarriage education courses offered by the Catholic Church to engaged couples who intend to marry in that Church. The courses offer useful information and help couples analyze their values and attitudes while preparing for Christian marriage. The task of Pre Cana is essentially one of education (Collis, 1973, p. 9).

Sacrament. A sacred sensible sign instituted by Christ in perpetuity to signify grace and to confer that grace on the soul of the recipient. There are seven sacraments, of which matrimony is one (Attwater, 1961, p. 492).

Sacristy. A utility room where vestments, church furnishings, and sacred vessels are kept and where the clergy vest for sacred functions (Foy, 1973, p. 377).

Secular. Of or belonging to the world and worldly things as distinguished from the church and religious affairs (Webster's New World Dictionary, 1968, p. 1318).

Theology. Knowledge of God and religion, derived from and based on the data of divine revelation, organized and systematized according to some kind of scientific method. It involves systematic study and presentation of the truths of divine revelation in sacred scripture, tradition, and Church teaching (Foy, 1973, p. 383).

CHAPTER II
REVIEW OF RELATED LITERATURE

Pre Cana Conferences

Historical Note

In 1930, the encyclicals, "Christian Marriage," and "Christian Education of Youth," were issued by Pope Pius XI. The pope appealed to people in the Christian world to use every means to restore the Christian family. He also appealed for strong leadership and positive social action to counteract trends in civilization that were inimical to family life. In response to these encyclicals, the National Catholic Welfare Conference founded the Family Life Bureau in 1931. Fr. Edgar Schmiedeler became the first director and served in that capacity for 25 years (Brown, 1964). The following were some of the Bureau's stated major activities or goals:

1. The teaching of correct principles and ideals of marriage and the family.
2. Promotion of a Christian parent education program.
3. Revival of spiritual practices within the family circle with emphasis on the spiritual aspects of marriage.
4. Preparing young folks for marriage.
5. Inspiring youth with a high regard for sex and the virtue of chastity.

6. Encouragement of common family interests in the home.
7. Urging the correction of economic and moral evils harmful to family life.
8. Emphasizing the father's role in the family (as head of the family).
9. Development of leaders in the field of marriage and parent education (Cavanagh, 1966).

Two other movements also developed with the intention of improving the condition of marriage and family living. The Christian Family Movement had its origin in 1942 when lay Catholics met in Chicago to discuss what could be done in practical ways to help the Christian family. The first convention was held in 1949 in Wheeling, Illinois. It was decided that Christian families should be organized along parish lines. By 1956 the movement had spread all over the U.S. and to many countries around the world. The movement became quite active in helping the Cana Movement, the second of these movements, in its infancy.

Prior to 1944, retreats for married couples were normally held in churches or retreat houses and heavily emphasized the spiritual aspect of marriage. Fr. Edward Dowling (1898-1960) was one of the priests who gave leadership to these retreats. He attempted to integrate the spiritual with the more mundane aspects of married life, and interpret married life in the light of current expectations and demands from both within and without the family. He held retreats in St. Louis in 1944 and called them Cana Conferences in honor of Our Lady of Cana. Cana was

the town where Jesus and Mary attended a wedding and Jesus, on Mary's request, changed water into wine (John 2. 1-11). The conferences were informal and relaxing and were held in halls rather than in churches (New Catholic Encyclopedia, 1967).

As the movement grew, family life directors were appointed to help in its growth. The first institute for Cana Conference directors was held in 1947 at the Catholic University of America in Washington. Meanwhile the movement was spreading and expanding to meet the needs of engaged couples. These conferences became known as Pre Cana Conferences. Pre Cana Conferences were started in Chicago in 1946 and by 1953, 28,248 engaged couples had already attended them. Cavanagh (1966) gave some insight into the objectives and workings of these conferences in the early 1960s in Washington, D.C.

Their purpose is to prepare couples better for the sacred and serious obligations of married life. Priests and couples who have made a study of the needs of newlyweds share their knowledge with couples who are to be married within the next six months.

Here again the couple program is emphasized. In a city like Washington, it cannot always be carried out; but, whenever possible, it is insisted upon.

Pre-Cana series are held about ten times a year in the city and at least once in the outlying counties. In the city they are conducted in the evening and generally are held one evening a week for three weeks. Two topics of about one hour each are presented each evening. They are held in a central place and begin promptly at eight o'clock. The first evening, the meaning of Christian marriage and Christian love is given by a priest. This is followed by a talk on money for newlyweds. Generally an experienced layman gives this lecture. Questions are invited after each speaker finishes. The second evening a husband and wife team talk on marriage adjustments in the early days of marriage and the first child. For the second talk the young men and women are separated. A Catholic woman doctor speaks to the women on the psychology and

physiology of marriage. The third evening two priests again conduct the conference. The talk at eight o'clock is on morality of all acts of husbands and wife. At nine marriage as a vocation, the sacramental grace of marriage, etc., are discussed. (pp. 482-483)

In 1970, family life directors of dioceses throughout the U.S. responded to a year-long effort to update and revitalize the Pre Cana program. As a result, 57 representatives of diocesan Pre Cana efforts met in New Orleans, and committees were established to formulate position papers on recruiting and training; mixed marriage; specialized programs; audio-visual aids; content; theology; psychology; doctors; and the role of Pre Cana. In 1972 a National Marriage Preparation Committee was formed with the two-fold objective of gathering the best material in order to assist organized marriage preparation courses, and also assist parish priests in renewing their role (Arico, 1973). This committee produced by far the best material on content, methods, techniques, and annotated bibliographies of printed and audio-visual materials for Pre Cana Conferences.

Objectives of Pre Cana Conferences

The objectives of the conferences were best expressed perhaps in the definition offered by Collis (1973).

Pre Cana is a process to assist couples in an analysis of their values and attitudes as they prepare for marriage in light of the Gospel message. Pre Cana is not merely a lecture on Christian marriage. It must be an experience-centered learning process in which the individual couple listen, communicate with each other and other married couples, manifest their own feeling about marriage, and through a process of dialogue internalize certain basic concepts on Christian marriage. The purpose of Pre Cana (that the concepts learned and developed become a part of the couple) will then be accomplished. Pre Cana should be a multi-faceted experience, appealing to the engaged couple's intellectual

and emotional faculties, and to their shared value system. The involvement and interchange of ideas between the couple and with other married couples is as important as the content that is presented. (p. 8)

Pre Cana Conferences are essentially a learning experience. An attempt is made to present a realistic view of married life with its difficulties and its joys and to get the couple to ask the right questions about themselves, their relationship, and perhaps their suitability to married life.

Pre Cana Conferences, no matter how well presented, are considered to be inadequate in meeting the needs of engaged couples. Individuals or couples should meet with the pastor for further sessions to discuss personal problems and plans. The marriage preparation guidelines for the dioceses of New Jersey are quite emphatic about this. These guidelines state that it is mandatory for engaged couples to have six sessions, three formational and three instructional. The instructional sessions present the essential human and Christian aspects of marriage so that the couples will be more fully aware of the totality of the marriage covenant. The priest has the option of giving private instructions, using the Pre Cana Conferences, or some familiar method. The Pre Cana Conferences, if well organized, are specifically endorsed because they are considered critical in helping the engaged. If a couple is unable to attend the conferences, the priest has the responsibility for presenting the materials concerning communication, sexuality, family life, and sacramentality in three additional sessions, i.e., over and above the three individualized formational sessions (Corr, 1975). In several dioceses in Florida, Pre

Cana Conferences are mandatory whenever possible. In actual practice, apart from filling out individual pre-nuptial questionnaires or testimonies with the couples, many priests are satisfied to let the conferences take care of the required pre-marriage instructions.

Pre Cana Conferences are a facet of pastoral care in that they provide present and anticipatory guidance with the purpose of helping engaged couples prepare for marriage. Clebsch and Jaekle (1942) stated that guidance commonly employs two identifiable modes: eductive guidance and inductive guidance. Eductive guidance tends to draw out of the individual's own experience and values the criterion and resources for decisions. Inductive guidance tends to lead the individual to adopt an a priori set of values and criteria by which to make his decision. The Catholic Church, looks on the conferences as a form of inductive guidance by offering its theological and moral stance as a requisite for a successful marriage at least for Catholics. Clemens (1964) writes, "For true success, it is imperative that the partners both adjust to marriage itself, as conceived in the Divine Plan. It is folly to speak of success in marriage when, for instance, a couple mutually agree to use contraceptives or to cease the practice of their religion" (p. 150).

Screening

Little attempt seems to be made to screen individuals or couples attending the conferences. Many of the couples who attend are walk-ins. If there is any screening prior to the

conferences it is usually in reference to Canon Law requirements, and there are many of them. Each diocese has forms which are filled out, under oath, in the presence of a priest. Each individual, in private, is asked anywhere from twenty to thirty questions: age; residence; names of parents, their religion; occupation; date and place of baptism and confirmation; marital status, present and past; length of engagement; relationships of consanguinity or affinity; attitude of parents towards the marriage; freedom from coercion; and intentions or attitudes regarding fidelity, procreation, and the permanence of marriage. Two witnesses are also required to offer testimony regarding the freedom of each partner in the couple to marry. This is certainly a formidable screening process, and one that indicates that the Catholic Church looks on marriage as a very serious step. However, of the 25 questions contained in the Diocese of St. Augustine questionnaire, only one inquires about the psychological or emotional health of the individual. Question 21 (See Appendix VI) asks, "Have you ever suffered a breakdown, or have you ever been treated in a hospital or by a doctor for mental or nervous illness? . . . (If so, a recent statement of the doctor should be presented concerning condition of patient for entering marriage)." If a priest does not have any training in marriage education or counseling a negative answer to Question 21 may satisfy him. Sometimes even these questionnaires are not filled out before the conferences, so there may be no way of knowing the mental or emotional state of the couples unless some gross

overt behavior indicates instability. Further investigation and/or referral would then be in order.

Pre Cana Conference Attitudes

The objectives of the Pre Cana Conferences bring up the question of ethics and values and therefore the debate on this question that was carried on among marriage educators in the 1950s is relevant. Because of the different religious backgrounds of those attending, the thrust of the conferences may affect attitudes in either direction. Chaplin (1968) defined attitude as:

A relatively stable and enduring predisposition to behave or react in a certain way toward persons, objects, institutions, or issues. Looked at from a slightly different point of view, attitudes are tendencies to respond to people, institutions, or events either positively or negatively. The sources of attitudes are cultural, familial and personal. (p. 42)

Bowman (1957) gave four classifications for the imparting or influencing methods employed to the subject matter involved and to the objective to be reached. His first two categories, brainwashing and propaganda, by their definition need not be considered. His third category, indoctrination,

implies acceptance of a point of view, belief, attitude, or type of behavior with little if any consideration of alternatives and with freedom of choice limited, not so much by the ulterior motives of the indoctrinator as by the indoctrinator's conviction that what he is disseminating is for the welfare of the indoctrinee and/or the group to which he belongs. (p. 325)

One of the objectives of the conferences is to present the viewpoint of the Catholic Church on marriage and the family, and

therefore, the thrust of the conferences is in the direction of indoctrination. Bowman's fourth category, the one he claimed should best represent the teaching of marriage courses, deals with the teaching of ethical values which rest on a cultural framework against which individual behavior must occur and be evaluated. This latter category seems to be at variance with the position of the Catholic Church which goes beyond particular cultural frameworks in establishing its moral code. Because it is at variance with the cultural framework of the U.S., it may not be accepted and therefore evoke negative attitudes. The two positions are not totally irreconcilable. A basic principle of the Catholic Church states that the ultimate criterion of all morality is the individual conscience, one that honestly tries to weigh the pros and cons of whatever is at issue. Once a decision is made, one is bound to follow that decision even though it may be contrary to Church teaching. This principle is stated during the opening session of the Pre Cana Conferences at the Catholic Student Center. Whether it has any impact or not is unknown.

In producing a balanced program Riker and Doherty (1966) pointed out that there is one obvious pitfall that should be avoided. That is, using marriage instructions as an excuse to teach religion instead of marriage. If the teachers have a limited knowledge of the field they are presenting, once they have delivered themselves of a few heavy clichés about marriage, they realize that their depth has been reached and they naturally escape into religion. And the captive audience sits and

grows frustrated. This frustration may be caused by the speaker or by developments in Church teaching in recent years.

The encyclical Humanae Vitae (1968) reaffirmed the absolute ban on artificial contraception, and was in direct opposition to the majority report submitted by the special Papal Commission established to study the question. Theologians, family life educators, and lay people immediately offered dissent (Curran & Hunt, 1969). The impact of this encyclical has been open to much speculation for years but a recent study strongly indicates that it had a disastrous effect on the Catholic Church in the U.S. Greeley (1976) is quoted as saying that the teaching authority of the Church and the credibility of the pope have declined in respect. The encyclical has been linked to a one-third drop in financial support, mass attendance, daily prayer, and other religious practices. It also seems to have been the occasion of massive apostasy, and were it not for the positive forces resulting from the Second Vatican Council, matters would have been worse.

The Declaration on Certain Questions Concerning Sexual Ethics, by Pope Paul (1976) met with some negative responses, also, mainly because there was little effort made to give guidelines as to how sexual problems should be dealt with at a pastoral level.

Pope Paul's (1976) stand on the juridical dimension of marriage also evoked some strong negative reaction. He reasserted that the marriage reality on the juridical plane subsists independently of love, and persists even if love is

extinguished. This stand on marriage has not changed since Ford and Kelly (1963) wrote:

A marriage which produces no children is still a marriage. A marriage which is never sexually consummated is a real marriage. Even a marriage in which there is no mutual help, no life in common, in which concupiscence is not remedied but reigns, where there is hatred instead of love and complete separation both bodily and spiritually, remains a true marriage in the sense that the essence of marriage is still there; that is, the partners are still married. (p. 49)

The corpus of Catholic thinking on marriage goes far beyond the Church's condemnation of contraception and divorce. These two areas, because they have been given such side publicity tend to obscure the very many positive and optimistic teachings of the Church on marriage. The Church considers marriage not only a vocation but a religious vocation as well. It defines the essential relevant relationship through which and within which a married couple are to manifest their love of God and neighbor. It stresses the voluntary total sharing of the whole of life in a covenant between two people. It also stresses the dignity of man, his capability to sacrifice himself for his family and community through dedicated service, and his need for transcendence. As an ideal, the functioning of a marriage may perhaps be best exemplified in the following of the general outlines set down by the Catholic Church for its members. These guidelines are normally explained by a priest at Pre Cana Conferences.

Sources of Content

The content is derived from a variety of sources. The doctrinal, moral, pastoral, and Canon law aspects are drawn from Church teaching. The rest of the content is drawn from

information accumulated in the fields of medicine, psychology, sociology, law, communications, and education and have a bearing on marriage and family life. Speakers or panelists make contributions from their own fields of knowledge or expertise. There is also a wealth of literature which draws on all these fields and is published in premarriage manuals and kits.

The Catholic Church has produced a considerable amount of literature in the area of premarriage education. It has recognized the contributions of secular researchers, and has had the foresight to incorporate much of their findings in endeavoring to understand marriage as a complex and multi-dimensional institution. A cursory glance at the references and bibliographies in most of the Catholic manuals, handbooks or kits, particularly in recent times, shows that much of the information has been gleaned from secular sources. The Catholic sources of information, used in preparing the content areas for this particular Pre Cana Conference, by author, are as follows: Bier (1965), Cavanagh (1966), Champlin (1974), Clemens (1951, 1957, 1964), Darst and Forque (1967), Ford and Kelly (1963), Gilbert (1964), Haughton (1968, 1972), Imbierski (1963), Kalt and Wilkins (1967), Kennedy (1971, 1972), Lepp (1963), McDonald and Nett (1974), McHugh (1968), Mercure (1972), Riga (1969), Sattler (1959), Thomas (1951, 1956, 1971), and Wilkins (1967). Publications in the form of manuals, kits, etc., are of great value, especially those produced by the National Marriage Preparation Committee of the U.S. Catholic Conference (1973), and the Chicago Cana Conference (1964, 1970). These latter

two have been used extensively in developing the Pre Cana Conference that is the object of this study.

Frequently quoted secular authors in the above literature were Bernard (1956), Blood and Wolfe (1960), Burgess and Cottrell (1939), Burgess and Wallin (1953), Landis and Landis (1968), Locke (1951), Masters and Johnson (1966), Terman (1938), and Winch (1958). Authors having a counseling and religious orientation were Clinebell (1966), Morris (1960), Rutledge (1966), and Skidmore (1956). It is noticeable that most of these authors date back over several decades.

For the content outline of the different topics offered at the Pre Cana Conference in this study see Appendix III.

Pre Cana Conference Research

Some surveys have been made in the area of Pre Cana Conferences. McDonald and Nett (1974) have written about developments in the diocese of Des Moines. The program presented there between 1958 and 1968 did not appear to be functioning well. The mid-sixties had seen college students questioning the institution of marriage. The content of the program was generally the same used in the rest of the U.S. and was institution-oriented. Before changing the thrust and format of the program, a survey was made to search for new directions. Five hundred and fifty questionnaires were sent to those who had attended the conferences in Des Moines between 1958 and 1968. There was a 48 percent return which included couples who had been married from three months to ten years. Thirty-four percent had been married from seven to nine years.

Responses to question 24 of this survey, "Our attendance at the Pre Cana Conference" were (a) helped us very much, 14 percent; (b) helped us somewhat, 42 percent; and (c) made no noticeable difference in our understanding and love for each other, 42 percent. Question 25 asked respondents to check the single most important contribution from a list of significant areas. Eleven percent said they helped in achieving healthy sexual adjustment, 13 percent in resolving conflicts, 1 percent in handling in-law problems, 27 percent in establishing better communications, and 25 percent said they did not help at all. When asked to check one area that should have been given greater coverage, respondents checked sex, personality differences, finances, and communications most frequently. Legal problems, children, religion, and in-laws were checked the least number of times.

As a result of this survey, and feedback from other sources, McDonald developed a program which was more oriented toward developing communication skills than in formally presenting content.

Corr (1975), in a study of the relationship between selected background variables of active priests in New Jersey, and the manner in which they prepared couples for marriage, found that 87.3 percent of all priests surveyed always or frequently encouraged couples to make Pre Cana.

McManus (1968) offered some findings from a questionnaire filled out by 600 persons scheduled to attend Cana Conferences in Chicago in 1962.

1. Thirty-eight percent of the Pre Cana audience thought that the laws of the Catholic Church regarding divorce should be relaxed for people who were unhappily married.
2. Thirty-three percent did not think it immoral and sinful to practice artificial birth control.
3. Thirty percent thought a moral teaching of a religion ought to be changed when the majority of people clearly disagree with it.
4. Forty-eight percent said that what a mature person does with his body is his own concern.

In this sample, 90 percent were high school graduates and 45 percent had had some college education. It is not stated how many were Catholic, but about half of the Catholics received all their education in Catholic schools. Only one-fourth had been educated entirely in public schools. Nine out of ten attended Mass every Sunday, and 65 percent received Communion and went to Confession at least monthly; the remaining 35 percent only rarely. The findings from this study may be compared to those of Bee (1951) which will be reviewed later.

Developments in secular fields have always influenced Catholic thought and practice in education. Because Catholic institutions of higher learning are relatively free of episcopal authority, they have enjoyed greater rapport with their secular counterparts. There has been a greater sharing of whatever is considered beneficial to humankind. Much of the secular research on marriage and the family has been acknowledged as beneficial,

and has been incorporated into Catholic thinking and practice. The following section will illustrate how secular premarriage education courses developed as a result of expressed needs. Outlined developments in the content area of these courses will help provide a rationale for the inclusion of much of the content in current Pre Cana Conferences.

Development of Marriage Education
Courses at College Level

Although Groves is credited with offering perhaps the first functional course in marriage preparation in 1924, Kerckhoff (1964) points out that a study by Wells indicated that fifteen colleges gave instructions of a somewhat academic orientation as early as 1920, and another study by Drummond stated that some of them dated back to 1910. There was a gradual growth in the number of colleges offering marriage education courses in the 1930s, and then a rapid growth during and after World War II. This no doubt was due to the dislocation of family life brought about by the war, high unemployment, and the high rise in the divorce rate.

At the college level much of the growth stemmed from the demands of the students themselves.

Since 1926 Purdue had so-called Senior Marital Lectures, but so few students were reached in this manner that the more aggressive and progressive pupils regularly demanded that a course on marriage be placed on the curriculum. There was no follow-through, however, until 1938 when interested students and faculty members banded together with the avowed purpose of organizing a really practical course on marriage . . . It was discovered that there was a tremendous demand for a marriage course, but that the students would patronize only a practical and

democratic one. No such courses as offered by the department of sociology or home economics for them! These departments, they claimed, treated marriage from an institutional and social point of view rather than from a person-to-person, or psychological and personal standpoint. (Wilkerling, 1945, p. 35)

Again, in a report to the Personnel Council at Ohio State University in 1937, a fact finding committee stated:

We know from an intensive study for nearly two years that some action by the University in relation to education for marriage is needed. We know it from the requests and testimony of the students. We know it from the experience of the instructors and advisors. We also know it by reading and study of such plans on other campuses. (Denune, 1945, p. 6)

Nor were these campuses exceptions. Keys (1946) wrote about a petition by 2,700 students at the University of California for marriage education courses. During the academic year 1948-49 Bowman (1949) sent out 1370 questionnaires to colleges and received 1270 replies. Of the replies, 49.8 percent said they were offering at least one course, and 50.2 percent said there was no course offering in marriage education. In 1956 a questionnaire was sent to 1,600 junior colleges, colleges, and universities asking information on the types of courses commonly offered in marriage and family. Less than half replied. Of the 768 that replied, 68 percent said they offered one or more courses (Landis, 1959).

As in any new academic endeavor, educators and other interested people began to stand back and ask questions about the value of these innovative courses. In the middle and late 1940s there arose questions as to what kinds of courses, methods of presentation, and quality of teachers were best in

achieving course objectives and what, in fact, were the objectives. There were position papers, pro and con, and inevitably, as a result, a call to evaluate these programs.

Developments in the Areas of Content and Attitudes

Cooper (1946) reported a study headed by Clara Brown, in cooperation with the American Council on Education, which tried to determine the proper emphasis in home-life education, and the possibility of their evaluation. Replies to a questionnaire were received from 467 leaders in American life, some of them educators, and others practical administrators of social and scientific agencies. The first 5 of a 16-item table were relevant to this study. Most of the other tables had to do with child development. Indicated on the tables were the percentages of total respondents who regarded the various outcomes relating to family relationships as being important and measurable.

	<u>Important</u>	<u>Measurable</u>
1. Knows what factors affect family life (psychologically, biological, economic, social).....	95	71
2. Understands biological aspects of marriage.....	96	80
3. Understands adjustments needed between men and women prior to and after marriage.....	91	53
4. Knows where to get information on counseling services and legal requirements for marriage.....	93	84
5. Understands various kinds of family crises and how they are met.....	91	51 (p. 32)

In his analysis of the returns to the questionnaire, Cooper (1946) raised the following questions which are still being asked today regarding Pre Cana Conferences, and have been taken into consideration in developing the structure and objectives of the conferences at the Catholic Student Center: What content areas or topics should be covered? Can they be covered in a reasonable amount of time? Would there be duplication because some units had been covered in high school or in some other courses? Should the courses be supplemented by psychological or personal relations? Should there be special sessions for less or more mature students? At Purdue there were 16 class meetings. Of these, six were related to psychological aspects of marriage; two to recent research; and one each to the biological, physical, religious, recreational, sociological, and to budgeting, insurance, hospitalization, and recent trends in housing. It was a requirement of the course that each student meet at least twice during the semester with the family coordinator to give him the opportunity of discussing problems on a personal basis (Wilkerling, 1945). In general, the following topics formed the basic content of the courses offered at Ohio State University: The bisexual order, successful social relationships, recreation and health, courtship and love, marriage and family, economic aspects of family life, children and child bearing, and family planning. As at other colleges, extensive bibliographies were available for the students (Denune, 1945). Landis (1948) offered insight into the development of marriage education at Michigan State College. Ratings of the lectures by staff and

students varied greatly. On a rating scale of 10, the lectures on contemporary religious views on marriage were rated 2, 10, 9; adjustment in marriage 8, 2, 1; and societies stake in marriage 10, 5, 6, by staff, married students, and single students, in that order. As a result the lecture concerning contemporary religious views on marriage was dropped, and a more practical lecture on mixed religion marriages was substituted with greater success. A greater emphasis was laid on marriage adjustment also. Constant evaluation made it clear that the expressed needs of the students should be given great consideration as they had more immediate personal investment in what was being offered.

In his study on course offerings in higher education, Landis (1959) found that, of the students taking courses in marriage education, 92.3 percent of students at Catholic colleges, and 29.8 percent of students in other colleges and universities, were in institutionally oriented courses on marriage and family; and 3.2 percent and 65.2 percent, respectively, were in functional courses. Professors at Catholic institutions tended to make more use of panel discussions and outside speakers. The textbooks and materials used were by Catholic writers, and stressed the Church's attitude to marriage and family.

Review of Research Results on Marriage Education

Much of the evaluation done in the 1940s had to do with developing adequate programs to meet the needs of the students. Whether these courses actually met the needs of the students became a matter of concern for educators, not only at a local

level but also at a national level. Cuber (1949) expressed this concern.

Our critical judgment has progressed too far to permit us to indulge in the pleasing fantasy that good intentions do the recipient of the program any good. For example, merely because a course of study is intended to reduce race prejudice does not guarantee that it will do so; prejudice may actually be increased as a result of the course experience It is part of our minimum professional competence to know as much as we possibly can about the degree of success we are achieving in our efforts in marriage education, which, in terms of time consumed by teachers and students together, must total millions of man-hours a year. (p. 93)

From the late 1940s until well into the early 1960s there was considerable research done in the area of marriage and family life courses offered at college level. Duvall (1965) reviewed more than 80 reports of the effectiveness of marriage courses and found that all were effective by all the measures used to evaluate them. There were three major types of evaluations:

1. Collecting student and alumni reactions to completed courses.
2. Pre- and posttesting of student knowledge, attitudes at the beginning and end of courses.
3. Administering standardized instruments to marriage course students and matched controls before and after a course. (p. 176)

Moses (1956) in one of four areas of her doctoral dissertation study on a one-semester course in family relationships at Syracuse University endeavored to find out, with reference to students, if they made measurable gains in their understanding of areas which the staff considered significant. The test was given to 212 junior and senior men and women who were enrolled in family relationship courses, and to 50 students,

the control group, who were not enrolled in the course or courses that would overlap those of the experimental group. Both the experimental and control groups had the same characteristics and were similar with respect to age, sex, class, and marital status. A slightly larger percentage of the experimental group were going steady, pinned, or engaged. An instrument was designed to reveal data concerning the students' understanding of areas of the course which the staff considered to be important. This instrument was developed through the individual and combined efforts of the four staff members teaching the course and the investigator. The validity of the instrument was established by these five on the grounds that they were competent judges of the suitability of the material for the purpose of the test. Reliability was established by utilizing the Spearman-Brown formula. The experimental group made significantly greater gains than the control group in areas which the staff considered important. Engaged students made significantly greater gains than those going steady or those dating often.

Bardis (1963) studied the influence of a functional marriage course on sex knowledge. The instrument used was Gelolo McHugh's Sex Knowledge Inventory, 2nd revision, Form Y. The subjects (45) in the experimental group were all college students, 22 males and 23 females; 33 singles, 11 engaged and 1 married; 44 Protestants and 1 Catholic. A similar group consisting of 45 subjects not enrolled in the marriage course

was used as a control. Both groups were tested at the beginning and end of the course. The findings showed significant gains for the experimental group.

Bee (1951) reported a study which tried to determine some fairly generalized attitudes towards courses in courtship and marriage, the content of the major divisions, the instructors' implied values, and the difficulty and meaningfulness of different divisions of the course. Bee also wanted to determine, among other things, what the students' formative experiences had been with different patterns of sex affirmation-denial, with different patterns of authority, and how students of different ideological assumptions reacted. The research interest was primarily theoretical, but it was hoped that the outcome would give a better understanding of the needs and expectations, conscious or unconscious, of the students. The course was open to only upper-division students at the University of Kansas and to all students at Utah State. Class presentation was given as informal lectures. (Bee, 1951).

The course contained considerable advanced theory from anthropology, sociology, psychology, psychiatry, and other fields, reduced to as elementary formulations as possible and illustrated by many case excerpts. It included some of the areas of questionable public acceptance or offense - such as sex, religion, and personality deviates, in a frank, critical but affirming manner No attempt was made to avoid consideration of the painful and unlovely, all of which go to make up the reality of marriage. (p. 157)

The general reaction was favorable, though some students responded unfavorably to some aspect of the courses. There

was little success in ferreting out correlations between background experiences and attitudes.

Religious background and degree of orthodoxy alone, or sex experience and orientations alone, through a large number of experiences and orientations were not found to be related to acceptance-rejection of the course. (Bee, 1951, p. 157)

There were discrepancies in attitude, orientation, and practice since there were striking differences between what modal groups of students believed to be ethical, what they actually did, and their sense of guilt or remorse. Bee suggested that, if these discrepancies in attitude, orientation, and practice were found to be more general than one study would indicate, the implications should not be taken lightly. Based on an analysis of his study, and experience in teaching and counseling, he considered that students were deeply interested in, "The pursuit of an ethic that represents an emotional and intellectual reconciliation between their more unique personal needs and the expectations stemming from their parental-religious backgrounds" (p. 159).

Finck (1956), in an article based on his doctoral dissertation, concluded that factors of difference between participants and non-participants in a marriage and family course could not be isolated, that participation or non-participation in such a course does not in itself determine certain gross characteristics of family configuration, and does not demonstrably modify the subsequent behavior of participants in the direction of getting married, staying married, and having children, the criteria used to define "success" in marriage.

He obtained a 74.3 percent return from students who had participated in a course on marriage and the family, taught by the same professor in selected years between 1932 and 1946 at Florida State University, and a 70.7 percent return on a control group who had not taken the course. He was not able to obtain complete isolation between the two groups. However, of the married graduates who had taken the course, 34.8 percent believed it helped them a great deal; 52.8 percent, helped somewhat; and 12.4 percent said it made no difference. Of the control group, 38 percent said they regretted not taking the course in marriage and the family.

Dyer (1959) presented the following as the immediate objectives of a premarriage course offered by the Department of Interdisciplinary Studies at the University of Minnesota:

1. To give basic facts and information concerning individual adjustment in premarital and marital situations.
2. To provide group participation and opportunity for discussion of problems in an objective way.
3. To reduce tensions in areas where information and taboos have operated in the minds and attitudes of students.
4. To help with specific personal problems through individual counseling, if desired. (p. 230)

In a follow up several years afterwards on 513 married students who had taken the course and 111 who had not taken it, a comparison was made on happiness ratings, and it was found that there was a significantly greater number of those

"less-than happy" in the control group. Dyer concluded from this and other feedback that there was some evidence that the preparation for marriage had some influence in effecting happier marriages, at least in the earlier years of married life.

Gillis and Lastrucci (1954) investigated the effectiveness of a college course in home and family living in changing student behavior in the direction of better personal and social adjustment, and a more positive attitude toward marriage. The course lasted 18 weeks and was taken by three classes of college juniors. Four instruments were used, the Bell Adjustment Instrument (Student Form), the Mooney Problem Checklist (College Form), a 100-question test of factual information, and a 50-item projective test of sentence completion. A highly significant increase in factual information was found in all classes. Eighty percent of the students, i.e., 12 of the 15 students who recorded interviews, said they had gained from the course attitudes and impressions which influenced their behavior for the better. The differences between the pre- and posttest on the Bell scores were not statistically significant, but there were meaningful variations between classes in the number of problems checked on the Mooney. Mayhew (1958) reported little relationship between attitude changes and growth of knowledge in a college course.

Brim (1957) reviewed 23 evaluative studies on parent education which had adequate research design, and which would permit conclusions based on statistical inference. He defined parent

education as an activity which used educational techniques rather than therapeutic procedures to influence parental role performance. Four of these studies were concerned with the use of pamphlets, seven with the use of group procedures, and three with educational counseling procedures in parent education. In the group procedure studies he found some conflicting results. In two studies using control groups, one found significant changes in parental attitudes in the experimental group, but one of the two control groups showed an even larger and more significant change in the same direction. The other study found a significant improvement in the experimental group of parents in attitude and no comparable change in the control group. The majority of the studies found positive or beneficial effects as a result of the programs regardless, apparently, of techniques and how the effects were conceptualized. However, Krathwohl, Bloom, and Masia (1964) claimed that much of the research on relations between cognitive achievement, and attitudes and values showed them to be statistically independent, or too low to predict one type of response effectively from another.

Mixed Religion Marriages

Attitude of Catholics Toward Mixed Religion Marriages

Considerable research has been done on attitudes toward mixed religion marriages. Christopherson and Walters (1958) reported that only 10 percent of Catholic women in their study of Catholics, Protestants, and Jews indicated they would marry a

person of different faith, although 64 percent frequently dated men of other faiths. Kerkel, Himler and Cole (1965) found that approximately 60 percent of Catholic students in their sample were willing to marry outside the faith. There was no significant differences in the response pattern of the Catholic men and women. Landis (1960) reported that over 70 percent of Catholics in his study would contract mixed religion marriages. Wagner and Brown (1965), in a study of Newman Club members, a Catholic campus organization, reported that Catholic girls were more willing to cross religious lines than were Catholic boys. Prince (1966) studied a sample of all Catholic students attending a Catholic university in the Pacific Northwest and found (a) 40 percent of men and 30 percent of women said they would cross religious lines and marry rather than remain single; (b) Approximately 65 percent of the students believed that marital happiness was more assured in religiously homogamous marriages than in mixed religion marriages; and (c) Over 80 percent of the men and approximately 77 percent of the women believed differences over religion matters were likely to lead to marital conflicts. Prince did not state whether any of these students had had marriage and family courses, institutional or functional, at this particular college.

Though the results from these studies vary greatly, percentage-wise they do show that a considerable number of Catholics would be willing, under varying circumstances, to cross religion lines to marry. These studies were made at the college level.

What do studies at other levels have to say? Neuwien (1966) in the Notre Dame nationwide study of elementary and high schools reported that 23 percent of students would, or more than likely would, want to marry a Catholic; 36 percent thought they would like to marry a Catholic but would marry a non-Catholic if necessary; and 44 percent said religion did not make a difference when they thought of marriage. High school students were more committed to marrying a Catholic than elementary students. Children of parents further up the social ladder were somewhat more tolerant of mixed marriages than those lower down the scale. Shuster (1967) remarking on these findings, stated that the influence of Catholic schools may not be as successful, as expected, in maintaining group solidarity. The assumption probably was that, because students are exposed to attitudes of disapproval toward mixed marriages on the part of authority figures in the schools, they should be less inclined to cross religious lines. A recent study (Paradis, 1976) released by the U.S. Catholic Conference showed that in 1974, only 8.6 million youngsters, 56.6 percent of all Catholic children in elementary and high school, received formal religious instruction either in parochial schools or in out-of-school classes conducted by the Church. The number receiving no formal religious education has doubled in the past ten years. Paradis (1976) speculated that this sharp decline was symptomatic of or associated with other developments and changes that had shaken the Church since Vatican Council II. Among these changes were the decrease in Mass attendance, permissive parents who allowed

offspring to make their own decisions, secularization of religious values and attitudes, changing life styles, and the breaking up of Catholic ethnic groups. One must ask how the quasi ignorance of a possibly large segment of Catholics who want to marry in church for cultural reasons only, may be affected in a positive way by the last ditch stance offered by the Pre Cana Conferences?

Gallup (1976), in a survey of the U.S. adult population 18 years and over, concluded that, of the 39 million adult Catholics, 27 percent were not members of a church; 25 percent expressed only some or little confidence in organized religion; 32 percent said their religious beliefs were fairly, not too, or not at all important; 47 percent did not attend church in a typical week; and the percentage of Catholics who attended church dropped 16 points between 1964 and 1974. With the exception of church attendance, Catholics at each level of commitment closely paralleled those of the rest of the population. How much this present state is due to mixed religion marriages is open to speculation. Thomas (1956), in giving what he called a conservative summary of the effects of such marriages on the religious instruction and training of the children, stated that approximately 40 percent of all children born of these marriages were either unbaptized, baptized in a non-Catholic religion, or were baptized only and given no formal instructions in the faith. Landis (1960) estimated that 50 percent were reared as Protestants, and Zimmerman (1960), that 70 percent were active in no church.

Reasons for Mixed Religion Marriages

There is considerable support for the proposition that when other variables are equal, the smaller the religious group, the higher will be the rate of intermarriage; and the larger the group, the lower the rate of intermarriage (Nye & Berardo, 1973). Catholics comprise perhaps 20 to 25 percent of the U.S. population and vary greatly in concentration. The Northeast for example has some heavy concentrations, whereas in many parts of the South they may comprise less than 4 percent of the population. In Florida, they represent roughly 12 percent of the total population, hence a tendency towards a higher rate of mixed religion marriages (Table 1, p. 51). Although population imbalance does affect the rate of mixed religion marriages in the case of Catholics, some other variables should be looked at to see if they may be contributing factors in the growing upswing in mixed religion marriages.

Kelly (1946), in his study, indicated that there seemed to be a positive correlation between socio-economic class and mixed religion marriage rates in large urban areas. The higher up the scale, the more proneness to mixed religion marriages. Fichter (1951) reported in his study of Catholic parishes in New Orleans that the rate of mixed religion marriages varied directly with income level. Thomas (1951), as a result of his research, predicted an increase in these types of marriages, and outlined several reasons which may be helpful in assessing attitudes in this study. He held that national differences were gradually fused with the host culture and that ethnic

barriers were losing much of their prohibitive effects. Catholic and non-Catholic interaction in schools, occupations, and social life in general seemed to be increasing. Mixed religion marriages appeared to have a cumulative effect, as the children of these marriages tended more often to enter the same kind of marriage. Individualism, a growing phenomenon, was leading towards an ignoring of prohibitions, and finally, the attitude of younger people toward these marriages was becoming increasingly tolerant. Heiss (1960) found, in a New York study that Catholics who entered mixed religion marriages were more likely to have non religious parents, to have been more dissatisfied with their parents when young, and to be more independent at the time of marriage.

McNamara (1968) in the same vein, pointed out that flat prohibitions which rested on impersonal, institutional authority, were having less and less effect on the behavior of young Americans, Catholic and non-Catholic alike. He also pointed out that, as Catholics moved up the socio-economic ladder, they cast off old ethnic ties and move into the suburbs where mixed religion marriages were higher than in the central or older sections of the city. As the Catholic minority becomes more acceptable to the host population, and as Catholics come to accept the values of that population, they mix more, and so marriage becomes both a means and a result of mixing.

Bugelski (1961) showed that ingroup marriages in Buffalo fell from 79 percent to 35 percent among Poles, and from 71 percent to 27 percent among Italians between 1930 and 1960. One might

assume that there was an increase in mixed religion marriages also.

An analysis made by the National Opinion Research Center, Chicago (1975) of a composite sample of 18,000 Americans put together from 12 representative national surveys, showed that Irish, Italian, and Polish Catholics now outstrip Protestants of all denominations in income and education. What effects this striving has had on the children who may be currently attending Pre Cana Conferences is open to speculation. The scope of this study does not cover ethnicity as such, nor does it intend to discover the ethnic determinants of attitudes. But with this information about trends in the Catholic population, some light may be thrown in a global way when analyzing the data obtained.

Mixed Religion Marriages in Florida

The geographical territory of Florida encompasses the five Catholic dioceses of Florida. Beginning in 1870, the original diocese of St. Augustine comprised all of the State of Florida east of the Apalachicola River. Over the years, the western section of the state was added when new dioceses were established. Miami was established in 1958; Orlando and St. Petersburg in 1968; and Pensacola-Tallahassee in the Fall of 1975 (Henceforth these dioceses will be referred to as St. Augustine Miami, Orlando, St. Petersburg, and Pensacola-Tallahassee. A city with the same name as that of a diocese will be identified as such).

Miami comprises the counties of Broward, Collier, Dade, Glades, Hendry, Martin, Monroe, and Palm Beach. Orlando comprises the counties of Brevard, Highland, Indian River, Lake, Marion, Okeechobee, Orange, Osceola, Polk, St. Lucie, Seminole, and Volusia. St. Petersburg comprises the counties of Charlotte, Citrus, De Soto, Hardee, Hernando, Hillsborough, Lee, Manatee, Pasco, Pinellas, and Sarasota.

Until 1975 the diocese of St. Augustine consisted of the eastern counties of Hamilton, Lafayette, Dixie, Suwanee, Columbia, Baker, Union, Bradford, Gilchrist, Levy, Alachua, Duval, Nassau, St. John's, Clay, Putnam, and Flagler; as well as the western counties of Taylor, Madison, Jefferson, Wakulla, and Leon. These latter five counties were recently organized into the Diocese of Pensacola-Tallahassee.

The records of marriages performed by the Catholic Church in Florida over the past four years are presented in Table 1. The records are assumed to be accurate, as pastors are under obligation to enter in the parish register every valid marriage performed in the parish. The marriages may be Catholic or mixed religion, and need not necessarily have taken place in the local Catholic church. There were no statistics available to estimate the number of invalid marriages, whether they were between two Catholics, or between a Catholic and a non-Catholic. A Bishop's Committee estimated that the figure may be as high as 25 percent (Thomas, 1956).

Table 1

All Valid Marriages in Florida by Dioceses, 1972 - 1975

DIOCESE	CATHOLIC COUPLES	MIXED RELIGION COUPLES	TOTAL
St. Augustine	1,322 (38%)	2,145 (62%)	(100%)
St. Petersburg	2,783 (46%)	3,382 (54%)	(100%)
Orlando	1,899 (40%)	2,849 (60%)	(100%)
Miami	11,944 (69%)	5,329 (31%)	(100%)
Total	17,948 (57%)	13,704 (43%)	(100%)

Source: Official Catholic Directory 1972, 73, 74, and 75

It is impossible to calculate accurately the ratio between the Catholic population and the total population in either the dioceses or in the State of Florida. For example, the Catholic population of Orlando decreased from 137,754 in 1973 to 90,617 in 1975, while the total population for that diocese decreased by nearly 400,000. The Catholic population in Miami increased by nearly 120,000 during the same period, but the general population increased by almost a million (Official Catholic Directory 1973, 1975). If the data from the Official Catholic Directory is used, Catholics comprise 11.9 percent of the total Florida population. Figures from 1949 show the Catholic population as 4.8 percent of the total Florida population, and 45 percent of marriages in the Catholic Church were mixed religion marriages. Since 1949 there appears to have been a marked increase in mixed religion marriages in all dioceses with the exception of Miami.

Mixed Religion Marriages in
Gainesville, Florida

There are three Catholic parishes in the city and suburbs of Gainesville. Records of valid marriages for the years 1972 to 1975, inclusive, for St. Patrick's parish and the Catholic Student Center (St. Augustine's parish, as it is also called), were obtained from the parish registers. Records for Holy Faith, a recently established parish, are available for the years 1974 and 1975.

Table 2

All Valid Marriages in Gainesville by Parish
for the Years 1972, 1973, 1974, 1975

PARISH	CATHOLIC COUPLES	MIXED RELIGION COUPLES	TOTAL
Catholic Student Center	62 (39%)	101 (61%)	(100%)
St. Patricks	22 (44%)	28 (56%)	(100%)
Holy Faith ^a	7 (30%)	16 (70%)	(100%)
Total	91 (37%)	145 (63%)	(100%)

^aYears 1974 and 1975 only.

Of the total marriages performed at all three parishes over the past four years, 37 percent were Catholic and 63 percent were mixed religion, practically the same percentages as those for the diocese of St. Augustine as a whole.

There was no way of obtaining accurate data on the total Catholic population in Gainesville. None of the three parishes

was able to produce usable figures. Three thousand, seven hundred and sixty-four students attending the University of Florida in the Spring of 1976 gave their religious preference as Catholic. These, or some of them, attended church at the Catholic Student Center. Faculty and staff from the University, and a considerable number of people without any university connections also attend the parish. A rough estimate by the pastor of one of the parishes put the Catholic population of Gainesville at about 8,000. According to the Bureau of Economic and Business Research at the University of Florida, the population of Gainesville was estimated at 74,502 in July 1975. The population for the Standard Metropolitan Statistical Area was 130,838.

If the rough estimate of 8,000 Catholics is used, Catholics comprised 10.7 percent of the total Gainesville population in 1975.

Records show that 281 people attended Pre Cana Conferences at the Catholic Student Center in the years 1974 and 1975. Of these, only about 40 percent were married in Gainesville at the Catholic Student Center. Three or four couples were married at the other churches in Gainesville. Of the couples who were married at the Student Center, six had had Pre Cana Conferences elsewhere.

Historical Note on Mixed Religion Marriages

The attitude of the Catholic Church towards mixed religion marriages was, and is, quite negative. Marriage between Christian girls and "infidels, Jews, heretics, or priests

of the pagan rites" (Vincent, 1972, p. 215) were condemned by the Council of Elvira in 306 A.D. The Emperor Constantine ordered the death penalty for couples entering a Christian-Jewish marriage in 339 A.D. The Synod of Pressburg in 1309 condemned mixed marriages, but stated that a marriage between a Catholic and a heretic was valid but illicit (Thomas, 1951). There is some doubt that all marriages between Christians and non-Christians or heretics before the 15th Century were considered invalid, as positions on this matter changed in different countries at different periods in history.

In the early Church there were no general laws, and the validity of a marriage did not require that it be performed before an authorized priest. Before the Council of Trent (1545-1563) therefore, a valid but illicit marriage could be contracted without the presence of a priest (Siegle, 1973). The Protestant revolt, and the subsequent entrenchment by the Catholic Church, resulted in a tightening up of regulations. The Temetsi decree of that council stated that all marriages were invalid unless they were contracted before one's own pastor, or a priest delegated by the pastor, or local bishop, together with two witnesses. Wherever this decree was published, all baptized persons, Catholic or Protestant, who were married without the presence of a Catholic priest were considered to have entered an invalid marriage (Siegle, 1973). The Catholic Church claimed jurisdiction, therefore not only over Catholics, but over Protestants as well. In 1624, a decree was enacted forbidding pastors to perform mixed religion

marriages without a dispensation from the pope himself; and even then, the granting of the dispensation was contingent on the Protestant changing his or her religion. The Benedictine Declaration of 1741 modified the Temetsi decree by exempting Protestants from that legislation, though they had never accepted that the Catholic Church could legislate for them even when marrying within their own church. Kavanaugh (1968) referred to this attitude of the Catholic Church, and called it, quite properly, "arrogance."

Pope Pius VI (1775-1799) perhaps set the tone for what is now called the "promise" made before a dispensation can be obtained for a mixed religion marriage. A priest was allowed to be a material witness in a mixed religion marriage if promises were made for the safeguarding of the faith of the Catholic party, and the baptism and instruction of the children. However, since the Council of Trent, priests in some European countries had been performing marriages without asking for dispensations from the Holy See, or demanding that the non-Catholic change religion. Pius VI was really trying to stem a growing custom by introducing a less severe law. Siegle (1973) notes that the Temetsi decree and/or the Benedictine Declaration of 1741 was published only in the Provinces of New Orleans, San Francisco, parts of Utah, Vincennes (Indiana), and St. Louis in the U.S., and therefore only the people in those areas were bound by that law. In 1908, the decree *Ne Temere* was promulgated as a universal law claiming the right of the Church to prescribe the form of marriage. Canon 1016, of the Code of Canon Law,

held that Church power extended to the entire marriage contract which was subject to the natural and divine law, and that the state had rights only where civil effects were concerned. From 1918 to 1970, Canon 1060 held sway where mixed religion marriages were concerned. This canon, though somewhat mitigated in practice, states:

The Church everywhere most strictly forbids the contracting of marriage between two baptized persons of whom one is a Catholic and the other is a member of a heretic or schismatic sect; and if there is danger of perversion for the Catholic party and the children, the marriage is forbidden also by Divine Law. (Siegle, 1973, p. 100)

To safeguard the Catholic party, the non-Catholic party had to give guarantees before being allowed to marry in the Catholic Church. These guarantees included the baptism and instruction of the children in the Catholic religion, and the rejection of birth control.

The Church used more than legal methods to discourage mixed religion marriages. Should a couple planning such a marriage be able to solve their conscience problems, there were still social and liturgical sanctions to make them aware that what they were doing was not approved of. These public restrictions were also meant to have a discouraging effect on those who attended these weddings. Mixed religion weddings were held in sacristies or rectories, and infrequently in churches outside the communion rails. Music, flowers, or lighted candles were frequently forbidden. Canon 1026 of the Code of Canon Law prohibits the publication of Banns for mixed religion marriages, "because otherwise the publication might encourage others to mixed marriages" (Siegle, 1973).

Pike (1954) analysed the actual or potential violation of conscience caused by the requirements of various churches. He examined the pros and cons of mixed religion marriages, and presented the pre-nuptial and post-nuptial hazards that couples should consider before entering one. He pointed out that, historically, the Catholic Church has been the main agent of violations, and presented the stands by other churches to counteract it. Protestant churches in the U.S.A., in particular have found the attitude of the Catholic Church repugnant and have expressed their own disapproval and/or anger in a similar manner.

Landis and Landis (1968) gave some examples of how the question of mixed religion marriages evoked strong emotion and reactions in Protestant churches. The Lutheran Church - Missouri Synod passed the following resolution in 1953:

Whereas the Roman law pertaining to marriage between Lutherans and Roman Catholics requires instruction from a priest and/or the signing of a Roman prenuptial contract and - Whereas said contract involves a sinful promise or oath; violates the Christian conscience; condemns unborn children to the soul-destroying religion of the Anti-Christ; and is diametrically opposed to the eternal truths of God; and Therefore, be it resolved that we plead with our pastors and congregations to deal with this matter in their respective congregations in a firm, evangelical manner, and Resolved, that we ask The Family Life Committee to provide our people with pertinent information as soon as possible. (p. 185)

Several other churches passed similar resolutions in the 1950s.

On June 25, 1959, Pope John XXIII announced his plan to convoke an ecumenical council, the twenty-first since the Council of Nicaea in 325 A.D., and the first since Vatican I of 1869-70. In December of 1965 the Declaration of Religious

Freedom was promulgated. The following statements were considered to be of great significance, and if applied would do much to heal the wounds of religious division:

This Vatican Synod declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that in matters religious no one is forced to act in a manner contrary to his own beliefs. Nor is anyone to be restrained from acting in accordance with his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits.

Since the family is a society in its own original right, it has the right freely to live its own domestic religious life under the guidance of parents. Parents, moreover, have the right to determine, in accordance with their own religious beliefs, the kind of religious education that their children are to receive. (Abbott, 1966, pp. 678-679; 683)

In 1966, a decree on mixed religion marriages was promulgated but was ill received by other Christian churches. For one thing, it retained the demand that the non-Catholic spouse make the promise to bring the children up as Catholics, and this appeared to contradict what has been stated in the Declaration of Religious Freedom as stated above. The Church appeared to have pulled back somewhat, perhaps because it felt it had opened the flood gates and mixed religion marriages would become the norm rather than the exception. Perhaps the Church also felt that it was losing power in a pluralistic society characterized by rapidly changing conditions, and one which was rejecting laws considered to be too restrictive and too institution-oriented.

In 1971 Pope Paul issued Motu Proprio, Apostolic Letter Determining Norms for Mixed Marriages. This went a long way toward redressing the grievances of non-Catholics. The promises demanded from the non-Catholic were dropped, and most, if not all of the liturgical and social restrictions dropped or made more flexible. Commenting on the norms set down in Motu Proprio, Siegle (1973) said:

A Catholic is asked to respect the sincere conscience of his non-Catholic partner, just as he wants his own conscience to be respected. Harmony must be sought in the family, especially when it comes to the education of the children. Here there must be the give and take idea. . . . The norm "to do all in his power" does not mean that the Catholic must exert pressure or undue strain on the non-Catholic party which would destroy the harmony of the marriage or contribute to the breaking up of the marriage. (p. 106)

The American Bishops (1971) published a statement in response to Motu Proprio. McGroarty and Collins (1973) interpreted this statement in a very practical manner, and included their interpretation and suggestions for use at Pre Cana Conferences in the kit produced by the National Marriage Preparation Committee (1973, pp. 159-184).

The attitude of the Church has changed considerably over the centuries, and some of the more radical changes for the better have occurred in the last few years. However, stereotyping and prejudices die slowly. It is quite possible that many of the non-Catholics, and some Catholics whose parents had a mixed religion marriage and still have some unhappy memories of obstacles they had to overcome to get married in church, may come to Pre Cana Conferences with reservations bordering on the negative. The researcher has performed over seventy mixed

religion marriages, and counseled many others entering such marriages. He is aware that negative attitudes do exist, but that some of these attitudes exist because of misconceptions and ignorance concerning recent changes.

Though there have been changes regarding mixed religion marriages, one must still ask where the non-Catholic is coming from in the 1970s when he or she is entering a mixed religion marriage. Nye and Berardo (1973), when writing on the effects of religion on family roles stated:

A religion ideology goes far beyond defining the relations of men to deity; specifically it defines man's relationship to man. (p. 150)

The non-Catholics must still view some of the array of church expectations or laws as threatening to their moral and religious values. Birth control devices are forbidden. Certain days, greatly reduced in number in recent years, are set aside for fast and abstinence. Catholic spouses are still required to do their best to instruct their children in the Catholic faith, and are expected, at considerable cost, to send them to Catholic schools when possible. Unlike some other churches however, the Catholic Church no longer requires the wife to state she will obey her husband when exchanging vows.

CHAPTER III METHODS AND PROCEDURES

The objective of this study was to investigate the effects of a Pre Cana Conference held at the Catholic Student Center in Gainesville, Florida. An attitude scale and a knowledge test were developed to measure the effects of this conference. The participants were randomly assigned to experimental and control groups. The design of the study was a posttest design only. The data provided by these instruments and selected variables from the participants' backgrounds were then analyzed.

Development of the Pre Cana Conference

The first part of the developmental process leading to the Pre Cana Conferences held at the Catholic Student Center, was the delivery of a questionnaire to the directors of family life in the five Catholic dioceses of the State of Florida. The cover letter asked them as representatives of the Catholic Church to give responses to the following six questions:

1. The customary or most common approach in giving these courses
2. The number of blocks and the time schedule
3. The subject matter or content
4. The use you make of outside professional help and the areas covered by them
5. Your expectations regarding the outcome of a functional Pre Cana Conference
6. Your evaluation of the effectiveness of Pre Cana Conferences. (Appendix I)

The objective of the letter was to solicit information regarding the functioning of Pre Cana Conferences in the five dioceses. This information was then used to develop at the Catholic Student Center a program that would best represent what was generally being done by the Catholic Church in Florida.

Since the returns were considered adequate in providing the information sought, it was decided that no further useful purpose would be served by returning checklists to the directors for their evaluation as was suggested in the cover letters. However, a letter was sent to explain the change in procedure.

The returns from the questionnaire were analyzed by the researcher and two other Catholic priests who acted as judges. All three judges had advanced degrees, one in theology, one in political science, and one in education. All three had had six years of formal education in philosophy and theology. All three had taught marriage education courses at the high school or college level, and had previously conducted or participated in Pre Cana Conferences.

These returns were found to have some incomplete information. The Diocese of St. Augustine had been divided into two parts in the Fall of 1975, and a director of family life had not as yet been appointed in the new diocese of Pensacola-Tallahassee. Telephone calls made to the new and old dioceses revealed that the programs were functioning in the same way as before the split. Calls were made to two other directors to clarify a few statements that lacked specificity.

Analyses of the returns showed that the replies to the first four questions allowed for general numerical tabulations. The replies to questions five and six did not, and were recorded as reported (See Appendix II). The replies to the first four questions were especially helpful in setting up the Pre Cana Conferences which were to be offered at the Catholic Student Center. The open-ended questions elicited reasonably detailed responses from most of the directors. For example, the replies to question number two, "the number of blocks and time schedule," enabled the judges to obtain a modal frequency for the number of sessions, the length of time for each session, and the days most commonly chosen. Other information, on tabulation, showed wide variation within and among dioceses. What were estimated by the judges to be the most common elements were set down as guidelines for developing the program in Gainesville.

The findings indicated that the most common elements were included in previous conferences given at the Catholic Student Center with two noticeable exceptions. On the average more sessions were offered elsewhere. To make up for this difference, two extra sessions were added. At previous conferences a medical doctor spoke on both the gynecological and psychosexual dimensions of marriage during one session only. These were made separate sessions. Two medical doctors had one session each, one addressed the gynecological, and the other the psychosexual dimension. A married, mixed religion couple were assigned a session on mixed religion marriages. This session had been omitted in former conferences. The review of the literature in

this area supported the point held by the directors of family life that this should be a "sine qua non" at conferences in Florida because of the high rate of mixed religion marriages here.

Having analyzed the returns and studied current literature on Pre Cana Conferences, the judges revised many of the topics customarily given at the Catholic Student Center. For added input, the researcher was able to furnish the other judges with topics or areas that engaged couples, who had previously attended the conferences, indicated were felt needs. This information had been obtained from a pilot study made at the end of a conference in the Fall of 1975. The researcher had also received information by interviewing five couples who had taken Pre Cana Conferences both in Gainesville and elsewhere over the past few years.

A list of topics was drawn up for each session. This list contained anywhere from eight to fourteen topics which were considered by the judges to be appropriate for dissemination to engaged couples. Since time was an important consideration, it was decided that the topics should be limited in number to seven or eight for each session. This meant that some topics had to be incorporated or integrated with others or discarded altogether. It must be stated that the final list of topics could be treated only minimally because of time limitations.

The first of the two Pre Cana Conferences was held on the evenings of May 14, 15, and 16, 1976. There were eight sessions. Three sessions were held on the first two evenings, and two

sessions on the third evening. The first session opened with registration at 7:00 p.m. It was a customary practice at Pre Cana Conferences to distribute to the participants a premarriage manual published by the Cana Conferences of Chicago (Thomas, 1971). This manual contains much of the content material that is covered at the conferences. The manuals were distributed during registration and the couples were asked to read them over the weekend. After registration the couples introduced themselves and were then encouraged to ask questions and participate in the discussions during each session. The first presentation began at 7:25 p.m. There was a five minute break between the second and third session on the first two nights. On the final night, there was a five minute break between the first and second session. At the end of the second session the instruments were administered to participants in the experimental group. The time schedule for the conference is shown in Appendix IV.

The Panel of Speakers

Two Catholic priests, two medical doctors (one of them accompanied by his wife), an attorney, a professor of marketing and his wife, and two married couples conducted the sessions. All the outside panelists or speakers were volunteers, which is standard for Pre Cana Conferences. Most of the speakers were professionals, five being faculty or staff at the University of Florida in Gainesville. Since most of them had already been active as panelists in previous conferences, the researcher was cognizant of their competence in dealing with their fields

of expertise. Little attempt had been made in the past to structure what the speakers had to contribute. For this particular conference, however, they were asked to adhere to the topics listed by the three judges for each session. They received this list in advance together with relevant literature published by the National Marriage Preparation Committee (1973). They were consulted when the questions for the knowledge test were developed, and they were given the appropriate test questions before their sessions with the conference participants.

The researcher met with the speakers before the conference to further discuss techniques of presentation. The areas of the knowledge test were dealt with either directly or by inference, although no attempt was made to highlight these areas. The sessions were taped so that overexposure or gross inadequate coverage of these areas could be detected. This was considered necessary to protect the validity of the instrument. The speakers were informed that they themselves were not subject to evaluation. A list of speakers and topics is presented in Appendix III.

The Participants

Eighty-two persons preregistered for the two Pre Cana Conferences. There were 40 in the experimental group and 42 in the control group. As was customary, notices for the upcoming conferences were published in the weekly church bulletin for six weeks prior to the conferences. A notice was also inserted in the Alligator, a University of Florida student publication.

To inform those who might miss the parish bulletin notices because they were not "regular" church goers or attended the neighboring Catholic parishes, notices were sent to the Gainesville Sun newspaper, and to WRUF, one of the local radio stations. The pastors of the other two Catholic parishes in Gainesville informed their parishioners about the conferences. This extra advertising was considered necessary to broaden the sample and to prevent walk-ins. These steps proved effective. There were no walk-ins and therefore, there were no changes in the number of participants and in the preregistered control and experimental groups.

Group Assignment of the Participants

The couples or singles, as was the case if one of the intended spouses could not attend the conferences on their first appointment with the priest coordinator of the program, were assigned to either the experimental or control group. A list was made of all who called the secretary at the Catholic Student Center expressing the wish to attend the Spring Quarter Conference. This list was used to make appointments for the initial interviews. During the first interview, the participants were asked if they could attend a conference given on the evenings of May 16, 21, 22, and 23. If, after checking their schedules, they replied in the affirmative, they assigned themselves to the control group. If they were unable to attend on these dates because of prior commitments, they were asked if they could attend the conference given on the evenings of May 14, 15, and

16. If they could attend on those dates, they assigned themselves to the experimental group. All but three couples said they could attend one or the other of the conferences. These three couples were not getting married until the end of the Summer or the Fall and were informed they could attend the Summer Quarter Conference in July.

This system of assigning participants was considered necessary because surveys made at previous conferences showed nearly half of the participants attended these conferences involuntarily. If the participants for this conference were given the option of attending on three, rather than four, evenings there would probably have been a very small control group. By using this system, 40 participants assigned themselves to the experimental group and 42 assigned themselves to the control group. There were 20 couples in the experimental group. There were 20 couples and 2 singles in the control group.

The experimental group had perfect attendance except for one couple who could not attend on the last evening, and therefore were not tested. Thirty-eight of the control group were there for testing at the appropriate time. Two of these were singles. All 42 however attended the second conference.

After assignment, and during the first interview, the couples were asked to fill out a questionnaire (See Appendix V). This questionnaire solicited background information that was used later in conjunction with data collected at the end of the first conference. The questionnaire was filled out

privately and separately when a couple attended the interview. No name was put on the questionnaire, but the last four digits of their social security number were inserted in the four boxes at the top right hand corner. This was done with the attitude and knowledge instruments also. The questionnaire was then put into a sealed box by the participants in order to guarantee anonymity. They were asked about any previous interviews they may have had with a priest regarding their intended marriage, and if they were given any literature to read. These factors could be of significance in interpreting data so notes regarding pre conference exposure were kept. Before leaving, the couples were given an appointment slip to remind them of the dates and times they were to come to the Catholic Student Center. Some days before the actual conference they were all reminded by phone.

Design of the Study

The design of the study was a randomized posttest only. Pre Cana Conferences, by their nature, deal with some unique content areas and objectives. This design had the advantage of avoiding an experimenter-introduced pretest session bias, and in avoiding the "giveaway" repetition of identical or highly similar unusual content as in attitude change studies (Campbell & Stanley, 1963).

The two Pre Cana Conferences were held on consecutive weekends in May 1976, at the Catholic Student Center. The

first conference was held on the evenings of May 14, 15, and 16, at 7:00 p.m. The second conference was held on May 21, 22, and 23. The experimental group attended the first conference. On the final evening of their conference, the evening of the 16th, the control group also convened in a separate room at the Catholic Student Center. The control group was asked to meet at 7:30 p.m., midway through a session for the experimental group which had started at 7:10 p.m., in the library. The control group was met at the front entrance by volunteers and escorted to the lounge. The lounge and library are adjacent but the doors were locked. After roll call, the study was discussed and the participants were assured of anonymity. They were then administered the attitude scale and the knowledge test, and on completion were asked to leave without contacting any of the experimental group. There was no contact. They then returned for the second conference on the following weekend. On the same evening of the 16th, upon completing the conference at 9:10 p.m., the experimental group was administered the same instruments. An analysis of this and other collected data was then made.

Development of Instruments

A search for standardized devices to measure the effectiveness of instruction on selected attitudes proved futile because Pre Cana Conferences by nature are unique. Several devices could meet the needs of the researchers in some areas, but none

was found that would address itself precisely to this situation. Therefore instruments had to be developed to meet specified criteria.

Knowledge Test

Krathwohl et al. (1964) stated that only the teacher himself, knowledgeable of his specific objectives and responsibilities for the learning experience he provides, is in any position to devise an instrument for appraising the results of his instructions. This principle has been accepted.

Nearly three months before the scheduling of the Pre Cana Conference, the volunteer speakers were apprised of the topics they would speak on, and were also furnished with relevant literature to help them prepare the sessions. They were later asked to submit four to six questions which they thought would elicit responses that would be indicative of learning in their areas on the part of engaged couples. These questions were then appraised by three priest judges and refined as necessary. The questions were true or false, and represented the content area of the eight sessions to be given at the conferences.

Attitude Scales

One of the objectives of the Pre Cana Conferences is to foster a positive attitude toward Christian marriage, and impress on engaged couples that religion is an important ingredient in family and married life. From past experience, the researcher was aware that at least some engaged couples who

were planning to attend the May Pre Cana Conference would have negative attitudes about the teachings and posture of the Catholic Church. Therefore he was interested in investigating some attitudes which might be affected by the conference.

The requirements for marriage in the Catholic Church are stringent, and engaged couples know that their attitude towards the precepts of the Church can be quickly used to allow or deny them marriage in the Church. As one of the requisites for marriage all couples are required to answer a lengthy questionnaire under oath and in the presence of a priest. On the basis of their replies to some of these questions they will be allowed or denied a church marriage. The format and direction of the questions are substantially the same for all the Catholic dioceses in the U.S. The pre-nuptial questionnaire for the diocese of St. Augustine is used at the Catholic Student Center (see Appendix VI, questions 15, 18, and 20). The researcher has seldom, if ever, received a negative response to these questions. Confidentiality does not allow that use be made of these pre-nuptial questionnaires. If granted anonymity in expressing attitudes through an instrument other than that required by the Catholic Church however, the participants may indicate discrepancies between covert attitudes and overt behavior. Moreover, the researcher was also interested in evaluating attitudes toward other aspects of marriage such as birth control, church authority, the practice of religion and morality, and mixed religion marriages.

To help pinpoint and assess some of these attitudes, published standardized attitude scales were researched. Only one instrument, the "Catholic Sexual and Family Ideology Test" (Straus, 1969) was promising, but correspondence indicated it was no longer available. Published standardized attitude scales in Shaw and Wright (1967) did not address the particular needs of the researcher. This text however proved a useful reference as to the direction to be taken in developing a scale.

The investigator obtained the help of two Catholic priests who were well versed in Catholic theology and were cognizant of the variety of attitudes currently held by lay people and clergy in the U.S. These three drew up a list of commonly held opinions and created a list of 28 statements which seemed to represent them. Three of the original 28 statements were eliminated as they did not adequately address the attitude objects. The final value scale comprised 25 statements which were either orthodox or unorthodox, according to the teaching of the Catholic Church. Eleven of the statements deal with Catholic Church authority and the practice of religion and morality, while six deal with marriage, four with birth control, and four with mixed religion marriages. Of the 25 statements, 12 are orthodox and 13 are unorthodox. In this scale, the subjects are asked to respond to the statements on a five-point scale: "I strongly agree, I agree, Indifferent, I disagree, or I strongly disagree." The scales are scored by assigning values from 5 to 1 for the responses to the orthodox statements, i.e., 5 for "I

strongly agree" to 1 for "I strongly disagree," and vice versa for statements of unorthodoxy.

Validity of the Instruments

The validity of the knowledge test was established in the following manner. Of the true and false questions submitted by the speakers, 40 were accepted after evaluation by 3 priest judges. These questions, and the content areas were then submitted to three faculty members of the College of Education at the University of Florida. After scrutiny and refinement, the 40 questions were retained. Validity was therefore established on the judgment of the six judges. The validity of the attitude scale was established in the same way by three priest judges.

Field Testing of the Instruments

The knowledge test and attitude scale were administered to 70 participants at the end of a Pre Cana Conference in Winter Park, Florida, in March 1976. A questionnaire was added to the instruments to solicit information from the participants about the items and the process (Appendix VIII).

Comments were made on two terms, and one of the statements on the knowledge test. The terms "confer," and "sacrament" in Question 32 were not understood by four participants. Question 40 was considered ambiguous by three other participants. These two questions were subsequently eliminated. The participants had no difficulty with the format or in following directions.

Though the participants were delayed 20 to 25 minutes, there was no overt demonstration of negative feelings.

Questions that were answered correctly by more than 63 (90 percent), or less than 15 (20 percent) of the participants, were eliminated from the knowledge test. There were nine of these questions. Another question was eliminated because it was ambiguous. The final test has 30 questions (See Appendix VIII). A reliability of 0.41 was established by the Kuder-Richardson Formula 20 (Spearman-Brown correction).

The attitude scales were administered twice to 24 members of the Newman Club, a Catholic organization at the University of Florida for the purpose of establishing test-retest reliability. There was a two week period between administrations. A test-retest reliability coefficient of 0.85 (Pearson Product-Moment coefficient of correlation) was established for the attitude scale (See Appendix VII).

Analysis of Data

A t test was used to test for significant differences between the means of the experimental and control groups for both the knowledge test and attitude scale.

A series of two by two analyses of variance was used to test for significant differences or interactions between the means of the experimental and control groups on the following variables:

1. sex (male or female)
2. couple's religion (mixed or nonmixed)
3. parent's religion (mixed or nonmixed)
4. parents' marital status (divorced or not divorced)
5. attendance (voluntary or involuntary)
6. previous marriage education (yes or no)
7. previous sex education (yes or no)
8. formal engagement (yes or no)

for both the knowledge and attitude scales.

A two by four analysis of variance was used to test for significant differences or interactions between the means of the experimental and control groups on rate of church attendance for both the knowledge and attitude scales.

Pearson product moment correlations were used to test for significant relationships between scores on both the knowledge and attitude scales and the variables of age, years of education, and years of Catholic education.

The 0.05 level of significance was used for all analyses. Since a significant F ratio was found for the main effect due to rate of church attendance, the Neuman-Keuls multiple comparison was used to determine where the significant differences were.

CHAPTER IV ANALYSIS OF DATA

The data were gathered according to the procedures described in Chapter III. Demographic information was obtained from 82 persons during preregistration. There were 40 participants (20 couples) in the experimental group. All but one couple had perfect attendance. This couple did not attend when the instruments were being administered and were not included in the study. The other 19 couples were administered the attitude scale and the knowledge test.

There were 42 persons preregistered for the control group, 20 couples, and 2 singles. Two couples did not attend on the evenings the instruments were being administered. The system of using the last four digits of the participants' social security numbers was quite effective. There were no errors among the participants in the experimental group. The digits on one of the test instruments returned by the control group did not match the digits on any of the questionnaires. Matching was made on the basis that the wrong number had to represent a non-Catholic female who was attending with a Catholic male. That left a total of 38 in the control group. Two of these were singles. Since there were no singles in the experimental

group the researcher decided to use only the data gathered from the 18 couples in the control group.

Table 3 presents the religious affiliation of the participants for both the experimental and control group.

Table 3
Religion of Participants

	EXPERIMENTAL PERCENT (N)	CONTROL PERCENT (N)
Catholic	65.8 (25)	72.2 (26)
Non-Catholic	34.2 (13)	27.8 (10)
Total	100.0 (38)	100.0 (36)

All but three non-Catholics were Protestant. One was "other" and two were of the Jewish faith. Of the latter two, one was represented in each of the groups. There was only one black participant and he was one of the singles whose data was not included in the analyses. There was a slightly higher proportion of Catholics in the control group.

Table 4 gives the breakdown of the types of marriage the participants were entering. A "Catholic couple only," or a "non-mixed religion marriage" is a marriage between two Catholics. A mixed religion marriage is a marriage between Catholic and a non-Catholic. There were 12 percent more mixed religion couples in the experimental group than in the control group.

Table 4
Types of Marriages

	EXPERIMENTAL PERCENT (N)	CONTROL PERCENT (N)	TOTAL PERCENT
Catholic Couples Only	32.0 (6)	44.0 (8)	37.8
Mixed Religion Couples	68.0 (13)	56.0 (10)	62.2
Total	100.0 (19)	100.0 (18)	100.0

The total percentage of mixed religion marriages was consistent with the percentage of mixed religion marriages for Gainesville and the diocese of St. Augustine for the years 1972-1975. Although five participants in the experimental group and one in the control group did not give their status as formally engaged, they have been included as if they were intending to marry. Table 5 gives a numerical breakdown of the experimental and control groups on the type of marriage being entered on the basis of sex and religion.

Table 5
 Experimental and Control Groups
 by Sex, Religion, and Type of Marriage

Experimental						
SEX		RELIGION		TYPE OF MARRIAGE		
M	F	CATHOLIC	NON-CATHOLIC	BOTH	CATHOLIC MIXED	RELIGION
6	-	6	-	6	-	-
2	-	2	-	-	-	2
11	-	-	11	-	-	11
-	6	6	-	6	-	-
-	11	11	-	-	-	11
-	2	-	2	-	-	2
19	19	25	13	12	-	26
Control						
8	-	8	-	8	-	-
3	-	3	-	-	-	3
7	-	-	7	-	-	7
-	8	8	-	8	-	-
-	7	7	-	-	-	7
-	3	-	3	-	-	3
18	18	26	10	16	-	20
37	37	51	23	28	-	46 TOTAL

There were more couples entering mixed religion marriages in the experimental group than in the control group. Male Catholics tended to enter religiously homogeneous marriages (see Table 6).

Table 6
Sex of Catholics and Type of Marriage

	EXPERIMENTAL		CONTROL	
	MALE	FEMALE	MALE	FEMALE
	PERCENT	PERCENT	PERCENT	PERCENT
Catholic Couples Only	75.0	35.5	72.7	53.3
Mixed Religion Couples	25.0	64.7	27.3	46.7

Almost three out of four (73.4 percent) of the male Catholics intended to enter a religiously homogeneous marriage. More than half (56.25 percent) of the female Catholics intended to enter a religiously homogeneous marriage. Nearly half of the Catholic females in the control group and almost two-thirds in the experimental group intended to enter a mixed religion marriage. Wagner and Brown (1965) found that Catholic females were more willing to cross religious lines than Catholic men. This would seem to be the case here.

Table 7
Age and Years of Education by Sex
for Experimental and Control Group

	EXPERIMENTAL		CONTROL	
	AGE	YEARS OF ED.	AGE	YEARS OF ED.
Male Mean	24.6	16.9	22.8	15.9
Female Mean	21.1	15.1	22.0	15.7
Total Mean	22.8	16.0	22.4	15.8

Years of education were calculated in the following manner: A 12th grade education was equal to 12 years of education; 4 years of college were equal to 16 years; a master's degree was equal to 17 years; and a Ph.D. was equal to 19 years. All participants had at least a 12th grade education. All but one had more than a 12th grade education.

The experimental group were, on the average, 0.4 years older and had 0.2 years more education than the control group. Whereas, the average male in the experimental group was older and had more years of education than his counterpart in the control group, the average female in the experimental group was younger and had less education than her counterpart in the control group. A further breakdown showed no consistent pattern between the groups on the variables of age and education for female Catholics on whether they were marrying Catholics or non-Catholics.

The experimental and control groups were reasonably similar on the variables of religion, type of marriage, age, years of education, and also sex since there were equal numbers of males and females in both groups. Table 17 and Table 33 also show a marked similarity between the groups on the basis of voluntary and involuntary attendance, and the rate of church attendance. The system used in randomization proved quite effective.

To see if the treatment, the Pre Cana Conference, made any difference in the scores of the experimental group and control group, the mean scores of both these groups for the attitude scale and knowledge test were subjected to a t-test. The findings are presented in Table 8.

Table 8
 t test Between the Means
 of the Experimental and Control Group
 for the Attitude Scale and Knowledge Test

VARIABLE	NUMBER OF CASES	MEAN	STANDARD DEVIATION	POOLED VARIANCE EST.		
				t	DF	PROB.
Attitude Score						
Experimental	38	76.76	10.31	1.82	72	0.073
Control	36	72.22	11.16			
Knowledge Score						
Experimental	38	24.50	2.14	8.06	72	0.001*
Control	36	20.11	2.54			

*p. < .01

There was a significant difference between the means of the experimental and control group on the knowledge score. In effect, the experimental group, as a result of exposure to the treatment, i.e., the Pre Cana Conference, made a significant gain. The change in attitude towards orthodoxy, though in a positive direction for the experimental group, did not reach significance at the .05 level.

Tables 9 through 16 analyze the mean scores of the experimental and control group for the attitude scale and knowledge test on the bases of sex and the type of marriage being entered into by the participants. The following table, Table 9, presents the mean attitude scale scores for both groups.

Table 9

Mean Attitude Scale Scores for Experimental and Control Group on the Basis of Sex

	MEAN (N)
Experimental Group	76.76 (38)
Female	79.10 (19)
Male	74.42 (19)
Control Group	72.22 (36)
Female	72.78 (18)
Male	71.67 (18)

Females scored higher than males in both the experimental and control groups. Females therefore tended to be more orthodox. However, unlike the male composition of the groups, there were far more Catholic females than non-Catholic females, 17 versus 2, and 15 versus 3, in the experimental and control groups, respectively. Of the males there were 8 versus 11, and 11 versus 7, in the experimental and control groups, respectively. The predominance of Catholics in the female group may, therefore have caused the higher scores for females. An analysis of variance was used to test for differences between the attitude scale means of the groups on the basis of sex.

Table 10
 Analysis of Variance Testing
 Between the Attitude Scale Means
 of the Experimental and Control Group
 on the Basis of Sex

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANCE OF F
MAIN EFFECTS					
Sex	160.55	1	160.55	1.39	0.240
Group	381.19	1	381.19	3.30	0.070
Interaction	59.00	1	59.00	0.51	0.999
TOTAL	8676.21	73	118.85		

There were no significant differences between the mean scores of the males and females and no significant difference between the groups.

Table 11 presents the mean knowledge test scores on the basis of sex.

Table 11
 Mean Knowledge Test Scores for Experimental and
 Control Group on the Basis of Sex

	MEAN (N)
Experimental Group	24.50 (38)
Female	24.47 (19)
Male	24.53 (19)
Control Group	20.11 (36)
Female	20.00 (18)
Male	20.22 (18)

The mean scores are the reverse of those on the attitude scale in that males scored higher than females.

Table 12 presents an analysis of variance that tested for differences between these scores.

Table 12
Analysis of Variance
Between the Knowledge Test Means
of the Experimental and Control Group
on the Basis of Sex

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANCE OF F
MAIN EFFECTS					
Sex	0.34	1	0.34	0.06	0.899
Group	356.09	1	356.09	63.17	0.001*
Interaction	1.133	1	0.13	0.02	0.999
TOTAL	751.14	73	10.290		

*p. <.01

There was a highly significant difference between the groups, but not on the basis of sex. The Pre Cana Conference, as shown by the significant difference between the mean scores of the experimental and control group on the knowledge test, was effective in achieving one of its objectives, i.e., imparting knowledge.

Table 13 presents the mean attitude scale scores on the basis of non-mixed and mixed religion marriages.

Table 13
 Mean Attitude Scale Scores
 for Experimental and Control Group
 on the Basis of Non-Mixed and Mixed Religion Marriages

	MEAN (N)
Experimental Group	76.76 (38)
Non-Mixed Rel. Marr.	79.17 (12)
Mixed Rel. Marr.	75.65 (16)
Control Group	72.22 (36)
Non-Mixed Rel. Marr.	73.75 (16)
Mixed Rel. Marr.	71.00 (20)

Since only Catholics were entering non-mixed religion marriages, it might be expected that their mean scores would be higher on the attitude scale than those entering mixed religion marriages where only half of the latter would be Catholic. This was the case, though the difference was less obvious in the control group. The analysis of variance between these means is presented in Table 14.

Table 14
 Analysis of Variance Between the Attitude Scale Means
 of the Experimental and Control Group
 on the Basis of Non-Mixed and Mixed Religion Marriages

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANCE OF F
MAIN EFFECTS					
Non-Mix./Mix.					
Rel. Marr.	166.05	1	166.05	1.43	0.234
Group	443.54	1	443.54	3.82	0.052*
Interaction	2.48	1	2.48	0.02	0.999
TOTAL	8676.23	73	118.85		

*p. <.05

There was a significant difference between the experimental and control group but not between the means of the participants entering non-mixed or mixed religion marriages. The experimental group was more orthodox, therefore the conference affected their attitudes. Table 15 presents the mean knowledge test scores.

Table 15

Mean Knowledge Scores
for Experimental and Control Group
on the Basis of Non-Mixed or Mixed Religion Marriages

	MEAN (N)
Experimental Group	24.50 (38)
Non-Mixed Rel. Marr.	25.58 (12)
Mixed Rel. Marr.	24.00 (26)
Control Group	20.11 (36)
Non-Mixed Rel. Marr.	19.69 (16)
Mixed Rel. Marr.	20.45 (20)

Participants entering mixed religion marriages in the control group scored higher than those entering non-mixed religion marriages. The reverse was the case in the experimental group. These scores may indicate that those entering non-mixed religion marriages, i.e., the homogeneous couples, may have paid more attention to the content of the sessions.

Table 16

Analysis of Variance Between the Knowledge Score Means
of the Experimental and Control Group
on the Basis of Non-Mixed or Mixed Religion Marriages

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANCE OF F
MAIN EFFECTS					
Non-Mix./Mix. Rel. Marr.	2.26	1	2.26	0.43	0.999
Group	357.33	1	357.33	67.73	0.001**
Interaction	23.49	1	23.49	0.45	0.036*
TOTAL	751.14	73	10.29		

**p. < .01

*p. < .05

There was a highly significant difference between the group means on the knowledge test. There was also a significant interaction between the group membership and whether the couples were entering mixed or non-mixed religion marriages.

A considerable number of participants at Pre Cana Conferences is required to attend as a precondition for marriage in the Catholic Church. Two pilot studies made at conferences held in the Catholic Student Center in November 1975, and March 1976, showed that nearly half of the participants attended involuntarily. The responses presented in Table 17 were consistent with those found in the pilot studies. Involuntary attendance could stem from any one or a variety of reasons. Academic demands, previous marriage courses, or suspected indoctrination might influence involuntary attendance on the part of some of the participants.

Table 17
 Voluntary and Involuntary Attendance
 at the Pre Cana Conference

	EXPERIMENTAL PERCENT (N)	CONTROL PERCENT (N)	TOTAL PERCENT (N)
Voluntary*	55.3 (21)	52.8 (19)	54.1 (40)
Involuntary	44.7 (17)	47.2 (17)	45.9 (34)

*Voluntary or Involuntary attendance was established on the basis of replies to the question, "Would you as an individual attend the Pre Cana Conferences if not required by the Church?" See Question 10, Appendix V.

Both the experimental group and control group were quite similar in their responses. Table 18 presents the attendance on the basis of religion.

Table 18
 Voluntary and Involuntary Attendance on
 the Basis of Religion

	EXPERIMENTAL		CONTROL	
	CATHOLIC PERCENT (N)	NON-CATHOLIC PERCENT (N)	CATHOLIC PERCENT (N)	NON-CATHOLIC PERCENT (N)
Voluntary	60.0 (15)	46.2 (6)	57.6 (15)	40.0 (4)
Involuntary	40.0 (10)	53.8 (7)	42.4 (11)	60.0 (6)

Although there were no extreme differences in the responses, non-Catholic attendance was less voluntary than that of Catholics. A further breakdown on the data showed that Catholic

females, whether marrying Catholics or non-Catholics, attended voluntarily on a ratio of two to one. Therefore, being non-Catholic and being male were at least two of the factors accounting for involuntary attendance.

Table 19 presents the mean attitude scale scores on the basis of voluntary or involuntary attendance. The mean scores for the voluntary were considerably higher than those for the involuntary in both the experimental and control group.

Table 19
Mean Attitude Scale Scores
for Experimental and Control Group
on the Basis of Voluntary or Involuntary Attendance

	MEAN (N)
Experimental Group	76.76 (38)
Voluntary	80.81 (21)
Involuntary	71.76 (17)
Control Group	72.22 (36)
Voluntary	77.58 (19)
Involuntary	66.23 (17)

There was a 9.1 difference between the mean scores of the voluntary and the involuntary participants in the experimental group, and an 11.3 difference in the control group. Whereas the mean score difference between the voluntary in the experimental and control group was 3.2, the mean difference for the involuntary was 5.5 in the direction of orthodoxy. Therefore, those voluntarily attending had a more positive or orthodox

attitude than those attending involuntarily. Table 20 presents the analysis of variance for these means.

Table 20

Analysis of Variance Between the Attitude Scale Means
of the Experimental and Control Group
on the Basis of Voluntary or Involuntary Attendance

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANCE OF F
MAIN EFFECTS					
Vol/Invol Att.	1898.85	1	1898.85	20.86	0.001**
Group	339.73	1	339.73	3.73	0.054*
Interaction	24.25	1	24.25	0.27	0.999
TOTAL	8676.21	73	118.85		

**p. <.01

*p. <.05

There was a highly significant difference between the mean scores of those who attended voluntarily and those who attended involuntarily. The voluntary were more orthodox. There was also a significant difference between the means of the groups in the direction of orthodoxy for the experimental group. Those voluntarily attending were more receptive to the orthodox orientation of the program. Since there was a significant difference at the group level, it may well be that the conference had a positive effect on the involuntary also since the mean score of the involuntary was higher by three points for those in the experimental group. Responses made by the

experimental group at the end of their conference would tend to support this. The participants in this group were asked if they would recommend the conference they had attended to other engaged couples (See Appendix IX). Thirty-seven of the 38 participants answered in the affirmative. This also may indicate that the involuntary were affected by the conference.

Table 21 presents the mean knowledge test scores and Table 22 presents the analysis of variance between these means.

Table 21

Mean Knowledge Test Scores
for Experimental and Control Group
on the Basis of Voluntary or Involuntary Attendance

	MEAN (N)
Experimental Group	24.50 (38)
Voluntary	24.67 (21)
Involuntary	24.29 (17)
Control Group	20.11 (36)
Voluntary	19.74 (19)
Involuntary	20.53 (17)

The voluntary participants in the experimental group had a slightly higher mean score than the involuntary participants. The reverse of this was found in the control group. These scores may indicate that voluntary or involuntary attendance may stem from the affective domain, and may be independent of the cognitive domain.

Table 22

Analysis of Variance Between the Knowledge Test Means
of the Experimental and Control Group
on the Basis of Voluntary or Involuntary Attendance

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANCE OF F
MAIN EFFECTS					
Vol/Invol Att.	0.71	1	0.71	0.13	0.999
Group	356.66	1	356.66	64.33	0.001*
Interaction	6.23	1	6.23	1.12	0.293
TOTAL	751.145	73	10.29		

*p. < .01

There was a highly significant difference in the knowledge test score means between the experimental and the control group. The means of the experimental group were higher. There was no significant difference between those who attended the conference voluntarily or involuntarily. The questions on the knowledge test were drawn from a variety of sources such as religion, law, finance, communications, psychology, and gynecology. Some of these sources may have been unfamiliar to both groups before the conference. Therefore, the fact that the mean scores of the experimental group were significantly higher than those of the control group, would indicate that not only the voluntary, but also the involuntary, participants acquired some information from the conference.

It was a concern of this researcher that the unwillingness on the part of some participants to attend conferences might be

motivated in part by previous exposure to sex courses, and/or marriage education courses. If the participants had previously had these courses, they might be less inclined to attend another such course. This would seem unlikely. Of those who neither had marriage or sex education, 62 percent in the experimental group and 71 percent in the control group attended the conferences involuntarily. Table 23 presents previous exposure to marriage and sex education by group.

Table 23
Previous Marriage and Sex Education by Group

	EXPERIMENTAL (N=38) PERCENT (N)	CONTROL (N=36) PERCENT (N)
Marriage Ed.	26.3 (10)	52.8 (19)
Sex Ed.	57.9 (22)	80.6 (29)
No Marriage or Sex Ed.	34.2 (13)	19.4 (7)

The control group had more exposure than the experimental group to marriage and sex education prior to attending the conferences. This exposure occurred in high school, colleges or "other." Some participants had exposure at all three levels. Table 24 presents the group breakdown on the variable of religion, i.e., Catholic and non-Catholic (Non-C.).

Table 24
 Previous Marriage and Sex Education
 by Group and Religion

	EXPERIMENTAL		CONTROL	
	CATHOLIC(N=25) PERCENT(N)	NON-C.(N=13) PERCENT(N)	CATHOLIC(N=26) PERCENT(N)	NON-C.(N=10) PERCENT(N)
Marriage Ed.	32.0 (8)	15.4 (2)	50.0 (13)	60.0 (6)
Sex Ed.	64.0 (16)	46.2 (6)	84.6 (22)	70.0 (7)

Catholics generally had more exposure to marriage and sex education than non-Catholics prior to attending the conferences. No inquiry was made regarding the affiliation, church or otherwise, of the institutions that offered the marriage or sex education courses. Table 25 presents the mean attitude scale scores on the basis of previous marriage education.

Table 25
 Mean Attitude Scale Scores
 for Experimental and Control Group
 on the Basis of Previous Marriage Education

	MEAN (N)
Experimental Group	76.76 (38)
Marriage Ed.	77.20 (10)
No Marriage Ed.	76.61 (28)
Control Group	72.22 (36)
Marriage Ed.	73.37 (19)
No Marriage Ed.	70.94 (17)

The mean score in both groups for those who had marriage education was higher than that for those who did not have it. Those who had marriage education tended to be more orthodox. However of those who had marriage education, Catholics outnumbered non-Catholics four to one in the experimental group, and more than two to one in the control group (see Table 24). The analysis of variance in Table 26 shows there were no significant differences between the means of the variable of previous marriage education. There were no significant differences at the group level either.

Table 26

Analysis of Variance Between the Attitude Scale Means
of the Experimental and Control Group
on the Basis of Previous Marriage Education

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANCE OF F
MAIN EFFECTS					
Marriage Ed.	41.83	1	41.83	0.35	0.999
Group	422.15	1	422.15	3.59	0.059
Interaction	13.61	1	13.61	0.12	0.999
TOTAL	8676.21	73	118.85		

The mean scores for the participants who did not have marriage education before attending the conferences were higher in the experimental group, and a little lower in the control group than the mean scores of those who previously had had marriage education.

Table 27
 Mean Knowledge Test Scores
 for Experimental and Control Group
 on the Basis of Previous Marriage Education

	MEAN (N)
Experimental Group	24.50 (38)
Marriage Ed.	23.80 (10)
No Marriage Ed.	24.75 (28)
Control Group	20.11 (36)
Marriage Ed.	20.26 (19)
No Marriage Ed.	19.94 (17)

Table 28 presents an analysis of variance for the means.

Table 28
 Analysis of Variance Between the Knowledge Score Means
 of the Experimental and Control Group
 on the Basis of Previous Marriage Education

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANCE OF F
MAIN EFFECTS					
Marriage Ed.	1.03	1	1.03	0.19	0.999
Group	320.02	1	320.02	57.81	0.001*
Interaction	6.55	1	6.55	1.18	0.280
TOTAL	751.14	73	10.29		

*p. < .01

There was a highly significant difference between the means of the two groups. The higher mean score for the experimental group was apparently a result of exposure to the conference.

There was no significant difference between the means of the participants who previously had or did not have marriage education.

The mean scores for the attitude scale on the variable of previous sex education differed considerably from those obtained for the variable of previous marriage education. These latter scores are presented in Table 29.

Table 29
Mean Attitude Scale Scores
for Experimental and Control Group
on the Basis of Previous Sex Education

	MEAN (N)
Experimental Group	76.76 (38)
Sex Education	80.09 (22)
No Sex Education	72.19 (16)
Control Group	72.22 (36)
Sex Education	73.65 (29)
No Sex Education	66.29 (7)

There was a 7.9 point difference in the experimental group, and a 7.4 point difference in the control group between those who previously had, and those who did not have, sex education. There were differences of 0.59 and 2.43 respectively for those who had or did not have marriage education. Those who had sex education tended to be more orthodox. Table 30 further analyzes these differences.

Table 30

Analysis of Variance Between the Attitude Scale Means
of the Experimental and Control Group
on the Basis of Previous Sex Education

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANCE OF F
MAIN EFFECTS					
Sex Education	883.85	1	883.85	8.35	0.005**
Group	686.75	1	686.75	6.49	0.013**
Interaction	1.00	1	1.00	0.01	0.999
TOTAL	8676.21	73	118.85		

**p. < .01

There was a highly significant difference between the means of the experimental group and the control group. The experimental group tended to be more orthodox. There was a highly significant difference between the means of those who previously had sex education and those who did not. Those who had sex education tended to be more orthodox. The significant differences between groups and within the experimental group may indicate that sexuality was presented in an acceptable way prior to, and also during the conference.

Table 31 presents the mean knowledge test scores. The means within the groups are practically the same though, in the control group those who did not have sex education scored somewhat higher than those who did.

Table 31
 Mean Knowledge Test Scores
 for Experimental and Control Group
 on the Basis of Previous Sex Education

	MEAN (N)
Experimental Group	24.50 (38)
Sex Education	24.54 (22)
No Sex Education	24.44 (16)
Control Group	20.11 (36)
Sex Education	20.00 (29)
No Sex Education	20.57 (7)

It is possible that the knowledge test lacked depth and breadth in the area of sex knowledge, and did not discriminate sufficiently. However there was a highly significant difference between the groups as is seen in Table 32.

Table 32
 Analysis of Variance Between the Knowledge Test Means
 of the Experimental and Control Group
 on the Basis of Previous Sex Education

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANCE OF F
MAIN EFFECTS					
Sex Education	0.33	1	0.33	0.06	0.999
Group	329.63	1	329.63	58.70	0.001*
Interaction	1.62	1	1.62	0.29	0.999
TOTAL	751.14	73	10.29		

*p. < .01

Analyses of variance were computed for the variables, parents' religion (mixed or non-mixed), parents' marital status (divorced or non-divorced), and formal engagement (yes or no). Out of a total population of 74 there were only 6 participants with parents in mixed religion marriages, 10 with parents who were divorced, and 6 who themselves were not formally engaged. The number of cases in the experimental and control groups were therefore too few to allow for any meaningful interpretation of the results of these analyses.

There were some discrepancies among the respondents to the question on formal engagement. Five in the experimental group and one in the control group replied that they were not formally engaged. Also, there probably were some mixed religion marriages among the parents of the non-Catholic participants, but the questionnaire did not specifically ask for interdenominational marriages in this group.

Table 33 presents the frequency of church attendance relative to the sex and religion of the participants, and the type of marriage they were entering.

Table 33
Church Attendance
by Sex, Religion, and Type of Marriage

(N)	SEX	RELIGION	TYPE OF MAR.*	FREQUENCY			
				W	M	Y	N**
Experimental N=38							
6	M	Cath.	Cath.	6			
6	F	Cath.	Cath.	6			
2	M	Cath.	M.R.M.	1	1		
11	F	Cath.	M.R.M.	4	3	4	
11	M	Non-C.	M.R.M.	1	6	1	3
2	F	Non-C.	M.R.M.		1	1	
				47.4	28.9	15.8	7.9(100%)
Control N=36							
8	M	Cath.	Cath.	5	2	1	
8	F	Cath.	Cath.	5	2	1	
3	M	Cath.	M.R.M.		2		1
7	F	Cath.	M.R.M.	2	3		2
7	M	Non-C.	M.R.M.	2	1	3	1
3	F	Non-C.	M.R.M.		2	1	
				38.9	33.3	16.7	11.1(100%)
TOTALS N=74							
14	M	Cath.	Cath.	11	2	1	
14	F	Cath.	Cath.	11	2	1	
5	M	Cath.	M.R.M.	1	3		1
18	F	Cath.	M.R.M.	6	6	4	2
18	M	Non-C.	M.R.M.	3	7	4	4
5	F	Non-C.	M.R.M.		3	2	
				43.2	31.1	16.2	9.2(100%)

*Type Marriage

Cath. = Catholic Couple Only.

M.R.M. = Mixed Religion Couple.

**W = Weekly

M = Monthly

Y = Yearly

N = Never

The experimental and control groups were comparable on the rate of church attendance. Catholics entering a Catholic couple only marriage tended to go to church more frequently than Catholics entering a mixed religion marriage. Catholics tended to go to church more frequently than non-Catholics. Gallup (1976) found that 53 percent of Catholics attended church weekly. In this sample, 56 percent of the Catholics attended weekly. Table 34 presents the mean scores on the attitude scale by frequency of church attendance.

Table 34

Mean Scores on Attitude Scale
by Frequency of Church Attendance
for Experimental and Control Group

FREQUENCY	EXPERIMENTAL (N=38) CONTROL (N=36)	
	MEAN (N)	MEAN (N)
Weekly	81.33 (18)	77.21 (14)
Monthly	77.18 (11)	72.92 (12)
Yearly	70.67 (6)	64.17 (6)
Never	60.00 (3)	64.75 (4)
	76.76 (Group)	72.22 (Group)

The mean scores of those who attended church more frequently were higher on the attitude scale than the mean scores of those who went less frequently. There was one exception. The mean score of the control group for those who never attended was higher than the mean for those who attended yearly. Two out

of the six that attended yearly were Catholic, whereas three out of four of those who never attended were Catholic. It is possible that these scores were elevated somewhat by Catholics, who, though somewhat casual about attending Church, still retained a residue of feeling toward the Church.

Table 35 presents a factorial analysis of variance between the attitude scale means. This table shows that, whereas there was no significant difference between the groups, there was a highly significant difference between the means within the groups on the basis of church attendance. Those who attended church more frequently scored higher on the attitude scale.

Table 35

Factorial Analysis of Variance
Between the Attitude Scale Means
of the Experimental and Control Group
and the Rate of Church Attendance

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANCE OF F
MAIN EFFECTS					
Group	254.31	1	254.31	2.85	0.092
Church Atten.	2262.12	3	754.04	8.46	0.001*
2-Way Interaction	149.13	3	49.71	0.56	0.999
Group-Church Atten.	149.13	3	49.71	0.56	0.999
TOTAL	8676.21	73	118.85		

*p. <.01

A Newman-Keuls multiple comparison showed a significant difference between all possible paired comparisons of the mean attitude scale scores. The paired group means were 79.35, 74.96, 67.42, and 62.71. The ranges for the .05 level of significance were 2.83, 3.39, and 3.72. The differences between the paired group means were greater than the ranges specified for significance at the .05 level. Therefore, regardless of groups, the more the participants attended church, the higher their scores were on the attitude scale. Attendance at church and orthodoxy were therefore closely linked together.

Table 36 presents the mean scores on the knowledge test by frequency of church attendance.

Table 36

Mean Scores on Knowledge Test
by Frequency of Church Attendance
for Experimental and Control Group

FREQUENCY	EXPERIMENTAL (N=38)	CONTROL (N=36)
	MEAN (N)	MEAN (N)
Weekly	25.33 (18)	19.50 (14)
Monthly	23.54 (11)	20.83 (12)
Yearly	24.00 (6)	19.50 (6)
Never	24.00 (3)	21.00 (4)
	24.50 (Group)	20.11 (Group)

The participants who attended church most frequently in the experimental group had the highest mean scores on the knowledge

test. The participants who never attended church or who attended on a monthly basis had the highest and second highest mean scores in the control group. Table 37 presents a factorial analysis of variance.

Table 37

Factorial Analysis of Variance
Between the Knowledge Test Means
of the Experimental and Control Group
and the Rate of Church Attendance

SOURCE OF VARIATION	SUM OF SQUARES	DF	MEAN SQUARE	F	SIGNIFICANCE OF F
MAIN EFFECTS					
Group	350.44	1	350.44	65.45	0.001*
Church Atten.	5.76	3	1.92	0.36	0.999
2-Way Interaction	35.91	3	11.97	2.23	0.091
Group-Church Atten.	35.91	3	11.97	2.23	0.091
TOTAL	751.14	73	10.29		

*p. < .01

There was a highly significant difference between the means of the groups but not between the means within the groups.

Correlations between participants with formal, informal and total Catholic education presented a problem. A participant was considered to have had a formal Catholic education if he had attended a Catholic elementary or high school. An insignificant few had attended a Catholic college but they were not included.

One was considered to have had an informal Catholic education if one had attended Sunday school or the Confraternity for Christian Doctrine. Total Catholic education included a combination of both formal and informal Catholic education. There were six participants who had no Catholic education as such, at least three of these who were known to the researcher were converts, and probably did not consider their pre-baptism instructions as "education." Table 38 presents the religious education of the Catholic participants.

Table 38
Catholic Education

	FORMAL	INFORMAL	COMBINATION	NONE
Experimental	12	4	5	4
Control	9	3	12	2

Correlations were not made for the following reasons. It would be impossible to isolate the influence of the formal and informal Catholic education where there was a combination of both. Also, the number of participants with informal or no Catholic education would be too small to allow for any meaningful interpretation of the correlations. However, correlations were made for age and education. These are presented in Table 39.

Table 39
 Correlations Between Scores
 on the Attitude Scale and the Knowledge Test
 and Age and Years of Education
 for the Experimental, Control, and Total Group

EXPERIMENTAL GROUP (N=38)		
	AGE	EDUCATION
Attitude Scale Score	-0.29*	-0.17
Knowledge Test Score	0.09	0.16
CONTROL GROUP (N=36)		
	AGE	EDUCATION
Attitude Scale Score	0.02	-0.27
Knowledge Test Score	0.30*	0.42**
TOTAL (N=74)		
	AGE	EDUCATION
Attitude Scale Score	-0.09	-0.14
Knowledge Test Score	0.25**	0.34**

**p. < .01

*p. < .05

There was a significant negative correlation in the experimental group between the attitude score and the age of the participants, and a negative correlation between the attitude scale score and their years of education. In this group also there was a positive but not significant correlation between the knowledge test score and the age and education of the participants.

In the control group there was a positive correlation between the attitude scale scores and age, but a negative correlation between the attitude scale scores and education. There was a significant positive correlation between the knowledge test scores and age, and a highly significant one between them and education.

For both groups there was a negative correlation between attitude scale scores and the variables of age and education, but a highly significant correlation between the knowledge test scores and these variables. An overview would indicate that the older the participant was the more likely he or she was to be less orthodox and more knowledgeable!

CHAPTER V
SUMMARY, DISCUSSION, AND IMPLICATIONS

Pre Cana Conferences or premarriage instruction programs similar to them, are offered in dioceses all over the United States by the Catholic Church for couples contemplating marriage in the Catholic Church. Very little research has been done on these church-oriented programs although they have been in operation for over 30 years, and perhaps consume hundreds of thousands of man-hours each year. This study was designed to help contribute toward a better understanding of some aspects of these programs, and thus help program directors evaluate their own programs.

The researcher has endeavored to isolate and analyze some aspects of one of these programs, a Pre Cana Conference, held at the Catholic Student Center at the University of Florida in Gainesville, Florida. This conference was based on the most commonly offered premarriage education programs of the Catholic Church in the five dioceses that comprise the State of Florida. Instruments were developed to measure the effects of this conference on the attitudes and knowledge of the participants at the conference. Data on selected background variables were also gathered to determine if they had any influence on the outcomes.

The design of the study was a posttest design only, and the participants were couples who intended to marry in the Catholic Church. On preregistering for the conference, they filled out questionnaires giving selected background information. They were then randomly assigned to one of two groups, the experimental or control groups. Two Pre Cana Conferences were held on consecutive weekends. The experimental group was assessed after participation in the first conference, and the control group was assessed at the same time, but prior to participation in the second conference. Anonymity was provided on the questionnaires, the attitude scale, and the knowledge test. The data from the attitude scale and the knowledge test, and the selected variables from the participants' backgrounds were then analyzed.

Description of the Population

There were 51 Catholic and 23 non-Catholic participants in the study. There were 25 Catholics and 13 non-Catholics in the experimental group, and 26 Catholics and 10 non-Catholics in the control group. The average age was 22.8 years for the experimental group, and 22.4 years for the control group. The groups apparently were well-educated with a mean of 16.0 years of formal education for the experimental group, and a mean of 15.8 years for the control group.

The system used in random assignment of the subjects was effective. There was a close similarity between the experimental and control group members on the variables of religion, age, education, voluntary or involuntary attendance at the

conferences, and frequency of church attendance. There were variations however within the groups on some of these variables. There was less similarity between the groups in the types of marriage being entered (mixed or non-mixed), and in previous exposure to marriage and sex education.

Pre-Conference Expectations

What were the expectations of those who attended the conferences? Question 13 of the questionnaire filled out by the participants prior to the conferences asked them to briefly state what their expectations were from the conference. Question 14 asked them to state what they thought the Church's expectations were (See Appendix V). There was no distinct pattern discernible in the responses to these questions. The responses to question 13 ranged from "no response" and/or "no expectations," to well thought-out and clearly-defined expectations, from that of a Catholic who never attended church and who expected the Church to show how religion could strengthen a marriage; to those of a considerable number of Catholics who attended church weekly, and expected to learn more about the human dimension of marriage. Non-Catholics generally expected to gain some information about mixed religion marriage and Church requirements. Practically all responses expressed a tone of hopeful expectancy that the conferences would help them some way or another in their marriage. There was no mention of specific issues such as contraception or the religious upbringing of children.

Summary of Results and Discussion

Duvall (1965) stated that the objectives of marriage education are usually stated in terms of knowledge, attitudes, competence, and values. Two of these, knowledge and attitudes, were selected for analysis in this study.

Knowledge Test

A t test showed there was a highly significant difference between the means of the experimental and control groups on the knowledge test. The means of the experimental group were higher than those of the control group, therefore the conference was effective in increasing the knowledge of the experimental group.

There also were significant differences ($p < .05$) between the means of the groups on the bases of sex, and whether the participants were entering mixed or non-mixed religion marriages. There were highly significant differences ($p < .01$) between the means of the groups on whether the participants attended voluntarily or involuntarily, or previously had marriage or sex education. A factorial analysis of variance on the frequency of church attendance also showed a highly significant difference between the means of the groups.

There were no significant differences within the groups between the means of the male and female participants, between those who were entering mixed or non-mixed religion marriages, who were attending voluntarily or involuntarily, who did or did not have marriage or sex education, or who attended church frequently or less frequently. These variables in themselves

therefore, apparently had little relationship with the mean scores between and within the groups.

The researcher was particularly interested in determining if voluntary or involuntary attendance would affect the educational outcome of the conference. The voluntary participants had only an 0.4 point higher mean than the involuntary participants in the experimental group. The reverse, an 0.8 point difference, was found in the control group. Therefore, a positive or negative attitude toward the conference apparently had little effect on the acquisition of knowledge.

Analyses of the mean scores between and within the groups for all these variables on the attitude scale however will present findings that may support the contention of Krathwohl et al. (1964), that much of the research on relations between cognitive achievement, and attitudes and values shows them to be statistically independent and too low to predict one type of response effectively from another.

Attitude Scale

Whereas there were significant differences between the mean scores of the two groups, and only small variations between the means within the groups on the knowledge test scores, the analyses of the attitude test scores showed much different results. The t test showed no significant differences between the mean scores of the experimental and control groups, nor were there any significant differences in the analyses of variance between the means of the groups on the variables

of sex, previous marriage education, and rate of church attendance. There were significant differences between the group mean scores on the basis of mixed or non-mixed marriage, voluntary or involuntary attendance, and the amount of sex education.

There were highly significant differences within the groups on the variables of voluntary or involuntary attendance, sex education, and rate of church attendance. Those who attended voluntarily had previous sex education, and attended church more frequently, were more orthodox. Females entering non-mixed marriages and who previously had marriage education, had higher mean scores on the attitude scale than males in the same circumstances.

The conference was successful in raising the level of orthodoxy on several variables. While the changes varied within groups on all variables, the conference appeared to be most successful in raising the level of orthodoxy among those who attended voluntarily, those who had previous sex education, and those who attended church more frequently.

Correlations Between Attitude Scale and Knowledge Test Scores and the Variables of Age and Education

Correlations were made between the mean scores on the attitude scale and knowledge test, and the age and years of education of the participants. There was a significantly negative correlation between the attitude scale scores and the age of the participants in the experimental group, a positive but not significant correlation with those in the control group, and a negative and non significant correlation with the total

groups. There was a negative correlation between the scores and the education level of the experimental group, the control group, and the total groups.

The more education the participants had, the less likely they were to be orthodox. The older the participants in the experimental group, the less likely they were to be orthodox. The older they were in the control group, the more likely they were to be orthodox.

It is difficult to interpret the "whys" of these correlations. The experimental group leaned less towards orthodoxy than the control group on the basis of age. The fact that the experimental group was older by an average of 0.2 years can hardly offer an adequate explanation. Did this group have a more mature or more liberal concept of religion and morality than that presented by the speakers at the conference?

An analysis of the five statements on authority beliefs (Appendix VII, Nos. 1, 5, 11, 17, and 19) showed the experimental group to be more orthodox than the control group. Authority beliefs, are beliefs, for example, that the Church is necessary for moral stability in the world. Such beliefs may have been inconsequential or of academic interest to many of the participants. Derived beliefs, however, as stated in a proposition such as "The Rhythm Method is the only acceptable method of birth control," may have evoked responses of greater intensity because of the higher degree of ego involvement in issues that were of immediate relevance to engaged couples. This distinction brings up the question of conscience formation. A marked

effort was made during the conference to acquaint the participants with the Church's teachings on conscience.

The third statement on the attitude scale was: "The ultimate criterion of all morality is one's individual conscience but one that is enlightened by church teaching." The experimental group, as shown by their scores, gave more approval to this statement or principle than any other on the attitude scale, and greater than that given to it by the control group. Again, question 14 on the knowledge test asked if the statement, "The Catholic Church holds that one should follow one's own conscience even if it is in conflict with Church teaching," were true or false. The correct answer is "True," and in replying, 97 percent of the experimental group and only 35.5 percent of the control group gave the correct answer. The experimental group, therefore, may have accepted, and perhaps more readily applied, this principle to the derived beliefs on the attitude scale. As a consequence derived beliefs that were considered authoritarian or dogmatic, and running counter to the perceived immediate needs of engaged couples, may have received low endorsement scores from the older, more mature and better educated, participants. The fact that the correlations between the attitude scale scores and the education level of the experimental, control, and total groups were all negative, also supports this contention.

Overt and Covert Attitudes

The Catholic Church is strongly against divorce; therefore, individuals intending to marry in the Catholic Church in the United States, are required under oath and in the presence of a priest to answer questions regarding their marital intentions. This is standard practice in all the dioceses of the United States. The questionnaires used in this process are invariably the same in content, and ask the same questions. The questionnaire issued by the Diocese of St. Augustine is typical of these questionnaires (See Appendix VI). Question 18 on this questionnaire is of significance, in that it must be answered in the affirmative; otherwise marriage in Church is denied. The question asks, "Do you intend to enter a permanent marriage that can be dissolved only by death?" Question 15, in the same vein asks, "Are you attaching any restrictions or reservations of any kind to your consent to this marriage?" A negative response is required when answering this question. The Church is therefore adamant that a marriage be permanent and entered into unreservedly.

The researcher has helped fill out several hundred of these questionnaires, and has never had an overt response that was contrary to Church expectations. The subsequent demise of a marriage may have no relationship with initial attitudes or intentions of most individuals. However, the researcher suspected that if granted the kind of anonymity that this study provides, discrepancies might appear at least between the covert

and overt attitudes or intentions of some of those entering marriage. The results of this study offer support for this contention.

Statement 15 on the attitude scale states: "Being married until death do us part means staying married until the death of a spouse and not until the end of the love relationship." In their anonymous responses to this statement, 21 percent of the experimental group disagreed or strongly disagreed. Of these, 13 percent were Catholic, and 8 percent were non-Catholic. In the control group 22 percent disagreed or strongly disagreed. Of these, 16.6 percent were Catholic, and 5.4 percent were non-Catholic. Therefore 20 percent of the Catholics and 23.1 percent of the non-Catholics in the experimental group, and 23 percent of the Catholics and 20 percent of the non-Catholics in the control group, disagreed or strongly disagreed with the Catholic Church's teaching on the permanence of marriage.

While the Catholic Church is officially against divorce, it does allow for separation and even annulment under certain extenuating circumstances. Statement number ten on the attitude scale states, "Because the Church does not believe in divorce it is better for a couple to put up with great unhappiness for themselves and their children rather than get a divorce." The responses to this statement may be interpreted as agreement or disagreement with, either the Church's belief, or with the permanence of marriage with great unhappiness. Because of this lack of clarity the following findings should be interpreted with caution. However they do indicate that the great

majority of participants, irrespective of religious persuasion, were at least amenable to the idea of divorce. The following table presents the responses.

Table 40
Responses to Statement Ten on the Attitude Scale

	STRONGLY AGREE	AGREE	INDIFFERENT	DISAGREE	STRONGLY DISAGREE
Experimental (100%)	7.9%	7.9%	44.8%	39.5%	
Control (100%)	2.8%	8.3%	41.7%	47.2%	

In their responses, 84 percent of the experimental group and 89 percent of the control group disagreed or strongly disagreed with the statement. There was, therefore, very little difference between the groups.

If anything, the positive dimensions of marriage were stressed during the course of the conference. There were few allusions to the negative aspects of marriage. Divorce, as such, was treated minimally, and mainly from a legal point of view. If these conferences have, as one of their objectives, the resolution of questions about the feasibility of a permanent marriage relationship, then perhaps approaches other than those, or in conjunction with those, taken at this conference, may have to be taken. There may need to be a greater interaction of content and process with a decreasing emphasis on knowledge or cognitive elements, and an increasing emphasis on communication at the level of values, attitudes, and feelings.

Limitations of the Study

The sample for this study was drawn from a university city in the Southeast. They were all white, had an average of almost four years of college, and intended to marry in the Catholic Church. The sample therefore was not representative of the general population.

The instruments were somewhat limited. The number of questions on the knowledge test were few when compared to the number of topics treated during the eight sessions. Since no overt negative attitudes were displayed by the participants at the end of the conference, a greater number of questions possibly could have been added to make the subject matter division somewhat larger. Thus there could have been more indepth analyses for some areas.

The attitude scale, while adequate for the general purposes for which it was designed, might have revealed attitudes toward more specific objects if it had had more clearly defined sub scales. A greater number of statements about specific attitude objects could have been grouped together and used for a more thorough investigation of relationships between specific attitudes and background variables. Since the scales were used within the context of marriage education, there could have been more statements on sexuality, relationships and beliefs, or practices of immediate concern to the engaged couples.

This study must take into consideration the influence that the completion of the conference may have had on the participants in the experimental group. Attitudes toward object may

have been favorably influenced by attitudes toward situation. The experimental group, except for one person, seemed to find the conference acceptable and worthwhile. Temporary "euphoria" on having completed the conference may have induced more positive or orthodox attitudes.

To investigate the possible effects of this "euphoria" and effects due to changes in the marital status of many of the participants, the researcher intended to carry out a followup study on both the control and experimental groups three months after the May Pre Cana Conferences. To facilitate this follow-up, at registration the participants were asked to give their present and/or anticipated addresses three months hence. The first conference attended by the experimental group went according to plan, however, the second conference had limitations. Two of the speakers, the lawyer and one of the priests, had to leave town for the weekend. Another priest acted as a substitute for the absent priest, but a lawyer substitute could not be found on such short notice. Because the two groups were exposed to different treatments a followup will be made on the experimental group only. In August, stamped and Pre Cana Conference P.O. Box addressed envelopes, together with the two instruments, will be mailed to these individuals or couples. The cover letter will ask each individual to answer the instruments separately and privately. They will be told that, for the sake of anonymity, a person other than the investigator will collect the returns and, on completion, give them to the investigator for tabulation. The evaluation of these returns

will not be included in this dissertation but will be the subject of a future study.

Evaluation of the Conference

When the experimental group was administered the instruments at the end of the first conference they were asked, for the benefit of the coordinator and the panelists, to state what elements they felt should be included in the next conference (See Appendix IX). Their replies are presented in Table 41.

Table 41

Observations and Recommendations of the Participants

<u>(N)</u>	
10	The gynecological aspect was less than adequate or redundant
8	The conference covered the areas adequately
4	More group participation
4	More factual information
4	A more professional presentation in some sessions
3	More personal experiences in resolving problems
2	More on mixed religion marriages
2	The schedule was too rigid
2	More on the marriage ceremony
1	Too much personal opinion
1	A younger couple should speak on communications
1	Mixed religion session should be confined to mixed religion couples
1	More on insurance policies
1	Education principles should be applied more effectively
2	No reply

These brief replies indicated that a variety of needs was not met. Aside from these expressed needs, there were

indications from the analysis of the data, that although the participants may have obtained information from the conference, there were areas of concern that were not expressed or referred to in the evaluation

Implications and Recommendations for Further Study

A variety of findings on the attitude scale scores relative to the participants backgrounds would indicate that there is a need for exercises in values clarification that would help couples resolve difficulties around religious and ethical values. Background information on participants should be carefully scrutinized, and special sessions should be arranged for smaller groups formed according to voluntary or involuntary attendance, frequency of church attendance, mixed or non-mixed religion marriages, and also perhaps age and level of education.

This study was, by design, limited to an investigation of just three facets of a multi dimensional and complex area of individual and societal concern. The findings from this study are limited because the data were obtained from a select population at a specific period in the interpersonal development of the participants, namely, the period of engagement. At least one other facet needs to be researched, a facet that is irrevocably entwined with knowledge and attitudes. This facet is competence, or the ability or skill to adjust to the demands of marital life.

While premarriage education may or may not be of benefit to each and every individual who attends the programs provided by the Catholic Church, the Church does require that some kind of instruction be undertaken by couples prior to accepting the responsibility of married life. Research on competence demands a longitudinal study, and this can only be accomplished if there is a reasonably large population which can be investigated at intervals over a considerable number of years, and probably until divorce or the death of a spouse.

The Catholic Church, representatively encompasses most of the peculiarities of the U.S. population, the racial and religious elements being the exceptions. The Church seems to have permanence. It should therefore devolve on the Church, an institution which has a penchant for record keeping, to pursue longitudinal studies on the effects of its premarriage programs. The population would still be select, in that it would include only those Catholics and non-Catholics who married in Church. But it would at least include a greater representation of social classes. A reasonable facsimile of any chosen program, whether it be called Pre Cana or otherwise, would be required to function over a number of years to generate any kind of meaningful data. An obvious corollary to this is that professionals, clerical or lay, would need to be employed on a permanent basis to give systematic treatment to a large number of engaged couples and then periodically evaluate their progress. Meanwhile, this study may serve to stir up some interest, and perhaps help others generate more data.

APPENDIX I
COVER LETTER

January 14, 1976

Dear Father:

I am conducting research for my doctoral dissertation in the area of premarriage education and specifically in the area of Pre Cana Conferences. Needless to say there is a grave lack of scientific evaluations of these conferences and I feel that my research in this area will be of value to those who conduct them. As a preliminary step in my inquiry I would appreciate it if you would, with regard to your own diocese, outline the following:

1. The customary or most common approach in giving these courses
2. The number of blocks and the time schedule
3. The subject matter or content
4. The use you make of outside professional help and the areas covered by them
5. Your expectations regarding the outcome of a functional Pre Cana Conference
6. Your evaluation of the effectiveness of Pre Cana Conferences.

Hopefully, on your reply, I will draw up a check list of the elements most common to the programs offered in Florida and return it to you for evaluation. Meanwhile I will contact you on the phone and discuss any difficulties.

Sincerely,

Father Pat G. Mullin

APPENDIX II

SUMMATION OF RETURNS FROM FIVE
FLORIDA DIOCESES

Question 1. The customary or most common approach in giving these courses

Range

- a. Frequency: Once every two-three months to once a year.
- b. Centers: Individual parishes or specified parishes to act as hosts for clusters of parishes.
- c. Attendance: Mandatory in three dioceses.

Most Common Approach

- a. Three or four times a year.
- b. Centers: One center for a cluster of parishes.
- c. Attendance: Mandatory when possible.

Question 2. The number of blocks and time schedule

Range

- a. Number of sessions: Four to nine at each conference.
- b. Time blocks: One half hour to one hour plus.
- c. Number of days: One day to four days.
- d. Days of week: Midweek or weekend evenings, Saturday mornings, or Sunday afternoons.

Most Frequent

- a. Number of sessions: Seven.
- b. Time blocks: One hour.
- c. Number of days: Two or three.
- d. Days of week: Weekend evenings or Sundays.

Question 3) Subject matter and content

The returns for the above were too varied to allow for any systematic tabulation. One director returned a detailed outline of content, seven pages in length, others gave a brief outline, titles of sessions, or indicated that they generally followed outlines furnished by the National Marriage Preparation Committee's Marriage Preparation Kit (1973), or other related literature.

All programs had the concept of Christian marriage as the core subject matter. When it came to other objectives there were differences. Most of the conferences laid a heavy emphasis on the formal imparting of knowledge whilst a few centers or parishes stressed couple interaction in developing communication skills. Practically all had a combination of both. Because of the limited time of these conferences misgivings, and even frustration were expressed by some directors because they could not incorporate more of both to develop a more balanced program.

The Orlando, St. Augustine, and Miami programs leaned heavily on imparting knowledge but also set aside time for group participation in discussions during each session. The Diocese of St. Petersburg had a combination of formal presentations, a film on liturgy, and a session in which couples get involved in discovering encounter techniques for helping marriage communications. The conferences for Spanish speaking couples in Miami had a combination of formal presentations and encounter techniques. At the Catholic Student Center at Tallahassee there was only one formal presentation by a priest. For the rest of the program, Florida State University faculty and graduate students from the Department of Counselor Education helped couples develop skills in communicating and resolving conflicts.

Question 4) The use made of outside professional help and the areas covered by them.

Use is made of professional or para-professional help at Pre Cana Conferences in all five dioceses. They vary from four to twelve, if couples are included, in different conferences. The most commonly used are psychiatrists/psychologists, accountants, lawyers, gynecologists, and two married couples. The married couples talk about communications and mixed religion marriages. The areas covered by these outside helpers were not specified in some of the returns probably because it is obvious they deal with their own areas of specialization.

Question 5) Your expectations regarding the outcome of a functional Pre Cana Conference

It is difficult to tabulate the replies to this question as some of the directors stated objectives rather than expected outcomes. The replies were as follows:

"Our main objective in working with these young people is to make them stop and think a little bit of the different aspects of marriage. . . it does alert them to possible dangers and give them the know how to correct some of these problems."

"To help couples to understand all aspects of Christian marriage, spiritual, physical, communications, etc."

"Our hopes with regard to the Pre Cana Conferences are that the engaged couples will, as a minimum, receive some basic information necessary for a successful marriage. This information would include the sacramental aspects of marriage, together with some very practical concepts and ideas."

"My expectations regarding Pre Cana Conferences center around my hope that engaged couples will give some thought to what it is they are entering into when they commit their lives to marriage. I hope that some of the questions raised by the conferences stimulate further discussions. . . that the couples will find it less difficult to talk with a third party regarding marital difficulties. . . that they will be less inclined to panic at the first instance of incompatibility or breakdown of relation."

Question 6. Your evaluation of the effectiveness of Pre Cana Conferences

The four replies to this open ended question were as follows:

"In evaluating the effectiveness, the couples are probably the best gauge. They come somewhat reluctantly and go home often very pleased and pleasantly surprised that the Church has offered them something so worthwhile and beneficial for free."

"It seems to help a lot of them understand more about Christian marriage."

"The traditional Pre Cana Conference fills a definite need - a priest instructing a couple alone becomes too routine. Pre Canas are helpful but not the solution to the problem of preparing a couple

for the awesome role of husband and wife, and father and mother."

"It serves a basic need. It is structured and provides continuity. Priests in the diocese know when the program will take place five times a year and so they can schedule their couples accordingly. Of course we feel that the format could be expanded and include many other topics over a long period of time. However, any discussion of a change in format would have to include questions such as budget and staff availability."

APPENDIX III
TOPICS AND SPEAKERS

Psychosexual: M.D./Psychologist

1. Personalities (individual)
2. Male and female sexuality
3. Companionship
4. Psychological and physiological aspects of intercourse
5. Communication of feelings, values, attitudes, etc.
6. Honeymoon

Legal: Attorney

1. Requirements for a valid marriage
2. The Marriage "Contract" implications
3. Liability for debts, husband and wife
4. Duty of support, husband and wife
5. Property, husband, wife, and common
6. Insurance, life, medical
7. Wills
8. Dissolution of marriage

Mixed Religion: Married Couple

1. What is Christian marriage
2. Need to discuss the religious dimension before marriage
3. Sharing what religions have in common
4. Attending church/churches
5. Family planning
6. Religious formation of children
7. Influence of relatives

Session I: Priest

1. Reasons for Pre Cana Conferences
 - a. Concern of the Church
 - b. Human concern
2. Changing values in society regarding marriage and sexuality
3. Church's view on marriage
 - a. The individual
 - b. The couple
 - c. The family
 - d. Society
4. Purposes of Christian marriage
5. Sacramentality of marriage
6. Responsible parenthood
7. Morality and birth control

Session II: Priest

1. Preparing spiritually for wedding and marriage
2. Interfaith marriages (pro and con); Implications
3. Dispensation and Promise: Implications
4. Consulting/counseling with non-Catholic party's minister
5. Church requirements; paperwork, reserving church, etc.
6. Liturgy - New Marriage Rite
7. Need for further sessions with priest/minister
8. Follow up after marriage; marriage enrichment groups, etc.

Communications, etc.: Married Couple

1. Role of Husband Changes
2. Role of Wife
3. Interaction, how to handle strife
4. Husband and wife as individuals (attitudes, values, feelings, moods)
5. Social and cultural life (in-laws)
6. Spirituality
7. Children

Finances, etc.: Accountant and Wife

1. Husband and wife communication
2. Who makes and who manages the money
3. Budgeting
4. Consumer credit
5. Buying a house (renting, mortgages, etc.)
6. Investments
7. Income tax
8. Insurance (Life and Health)
9. Education needs; husband, wife, children

Gynecology: Gynecologist (M.D.)

1. Advantages of pre-marriage physical exam
2. Male generative system
3. Female generative system
4. Family Planning methods
5. Conception and pregnancy
6. Relationships during pregnancy
7. Birth

APPENDIX IV

SCHEDULE FOR PRE CANA CONFERENCE

CATHOLIC STUDENT CENTER

MAY 1976

Friday Night, May 14

7:00 - 7:15 Registration and Introductions
7:15 - 7:45 Presentation by Priest
7:45 - 8:00 Discussion
8:00 - 8:45 Presentation by Professor of Marketing
and Wife
8:45 - 9:00 Discussion
9:00 - 9:10 Break
9:10 - 9:45 Presentation by Married Couple (Mixed
Religion)
9:45 -10:00 Discussion

Saturday Night, May 15

7:00 - 7:45 Presentation by Priest
7:45 - 8:00 Discussion
8:05 - 8:45 Presentation by M.D. and Wife (Psychosexual)
8:45 - 9:00 Discussion
9:00 - 9:10 Break
9:10 - 9:45 Presentation by Attorney (Legal)
9:45 -10:00 Discussion

Sunday Night, May 16

7:00 - 7:45 Presentation by M.D. (Gynecology)
*7:45 - 8:00 Discussion
8:05 - 8:45 Presentation by Married Couple
(Communications)
8:45 - 9:00 Discussion
9:05 - Administration of attitude scale and
knowledge test
Presentation of Certificates of Attendance.

*7:30 Administration of attitude scale and knowledge test to
control group.

APPENDIX V
BACKGROUND QUESTIONNAIRE

PLEASE INSERT THE LAST FOUR DIGITS OF YOUR SOCIAL SECURITY NUMBER

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Please do Not sign your name

1. Sex: Male _____ Female _____
2. Age: _____
3. Education: (Please mark highest attainment)
High School, Highest Grade _____
College F _____ S _____ J _____ S _____
Graduate School, No. of years _____
Already Graduated with _____ Degree,
Major _____
4. RELIGION: Own Intended Spouse My Father My Mother
CATHOLIC _____ _____ _____ _____
PROTESTANT _____ _____ _____ _____
JEWISH _____ _____ _____ _____
OTHER _____ _____ _____ _____
5. CHURCH:
Weekly _____
Monthly _____
Yearly _____
Never _____
6. CATHOLIC EDUCATION BACKGROUND:
Catholic Elem. Sch. _____ Cath. High Sch. _____ Cath. College _____
Sunday School, C.C.D., etc., No. of years, Elem. _____ H.S. _____
7. PARENTS MARRIED: YES _____ NO _____
PARENTS DIVORCED: YES _____ NO _____
PARENT/S DIVORCED AND REMARRIED: YES _____ NO _____
8. I am formally engaged: YES _____ NO _____
9. I am attending this conference by myself: YES _____ NO _____
10. Would you as an individual attend the Pre Cana Conferences
if not required by the Church? YES _____ NO _____
11. Have you previously had a course on Marriage?
High School _____ College _____ Other _____
12. Have you previously had sex education?
High School _____ College _____ Other _____
13. Briefly state your expectations from this Pre Cana
Conference:
1.
2.
3.
14. Briefly state what you think are the Church's expectations
from this Pre Cana Conference:
1.
2.
3.

APPENDIX VI

PRE-NUPTIAL QUESTIONNAIRE

DIOCESE OF ST. AUGUSTINE
DATA FOR MARRIAGE
PRE-NUPTIAL QUESTIONNAIRE

The priest shall inform the parties as follows: Each of you is to be interviewed under oath, SEPARATELY and ALONE, according to a set formulary which is submitted to every couple for the purpose of making sure that there are no obstacles to a licit and valid marriage according to Church and civil regulations, or at least that any obstacles are properly removed or dispensed before the marriage.

GROOM

Knowing that an oath is sacred and that perjury is a grave offense, do you solemnly swear to tell the whole truth and nothing but the truth, so help you God?.....

1. Your fill name?.....Occupation.....
Present Address?.....
How long have lived there?.....
2. Your religion?.....
3. Father's name?.....
Mother's maiden name?.....
4. Date of your birth?.....
Place?.....
5. Were you ever baptized?....If so, what religion?.....
Date?.....Church?.....
Place?.....

(For Catholics Only):

6. In what parish do you live?.....
How long have you belonged to that parish?.....
7. Confirmation?.....Date?.....
Church?.....Place.....
8. (a) During the past year how regularly have you
attended Mass on Sundays?.....
(b) Have you made your Easter Duty this year?.....
(If he has rejected Catholic Faith or lapsed,
Chancery must be consulted.)
9. Have you ever been married or attempted marriage, even
a Common Law marriage?.....
If so, how many times?.....
Spouse?.....Religion?.....
Date of marriage?.....Place?.....

- Before priest, minister, or civil official?.....
 Dissolved by death?.....Ecclesiastical decree? (Give details).....
10. A vow is a deliberate and free promise made to God with the intention of being bound thereby.
 Have you ever made privately or publicly: a) a vow of never marrying?.....; b) a vow of becoming a priest?.....; c) a vow of entering the Religious life?.....; d) a vow of virginity?.....; e) a vow of chastity?.....
11. What is the religion of your intended bride?.....
 Does she practice it?.....
12. Has your intended bride ever been married or attempted marriage, even a Common Law marriage?.....
 a) If so, how many times?..... b) Give the name of her spouse(s).....
 c) *During the lifetime of her husband did you attempt marriage with her?.....
 d) *Or while he was alive, promise to marry her?.....
 e) *Or cause, or cooperate in causing his death?.....
 *If yes, verify impediment of Crimen.
13. When did you first start dating your intended bride with a view to marriage?.....
14. a) Is any person or circumstance forcing you to enter this marriage against your will?.....
 b) Is any person or circumstance forcing the bride to marry against her own will?.....
15. Are you attaching any conditions, restrictions or reservations of any kind to your consent to this marriage?.....
16. Are you related to the intended bride in any way?.....
 If yes, how?.....
 (Consanguinity, Affinity, Adoption, Public Propriety)
17. Have you baptized or been godfather in baptism for your intended bride?.....
18. Do you intend to enter a permanent marriage that can be dissolved only by death?.....
19. Do you intend to be faithful to your wife always?.....
20. Vatican Council II declared: "By their very nature, the institution of matrimony itself and conjugal love are ordained for the procreation and education of children, and find in them their ultimate crown."
 a) Do you accept and intend to fulfill this obligation?...
 b) Does your intended bride accept and intend to fulfill this obligation?.....
21. Have you ever suffered a breakdown, or have you ever been treated in a hospital or by a doctor for mental or nervous illness?.....
 (If so, a recent statement of the doctor should be presented concerning condition of patient for entering marriage.)
22. Has either of your parents any objections to this marriage?.....
 If so, what?.....
23. On what date do you wish to be married?.....
 Where?.....

24. What are the names of the two witnesses?.....

25. Do you swear that you have told the truth, the whole truth and nothing but the truth, so help you God?.....

..... Groom

Sworn to and subscribed before me, in.....

City

.....

State

Parish

the.....day of, 19.....

.....
Pastor (Assistant, Delegate)

Visis documentis huic Curiae exhibitis, nihil obstat quominus, matrimonium, de quo supra, contrahatur, servatis de iure adjuc servandis.

Datum Jacksonville die.....mensis.....A.D. 19.....

.....
Chancery Official

NOTE: The questionnaire for the bride is the same as that for the groom.

APPENDIX VII
ATTITUDE SCALE

PLEASE INSERT THE LAST FOUR DIGITS OF YOUR SOCIAL SECURITY NUMBER

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Consider how strongly you agree or disagree with the following statements. After considering each statement in turn please record your reaction by circling one of the letters a through e.

I STRONGLY AGREE-I AGREE-INDIFFERENT-I DISAGREE-STRONGLY DISAGREE
a b c d e

- 1) The Catholic Church sets itself up as a moral authority without really understanding modern conditions.
a b c d e
- 2) A person should obey the laws of the Church even though they interfere with one's personal life style.
a b c d e
- 3) The ultimate criterion of all morality is one's individual conscience but one that is enlightened by Church teaching.
a b c d e
- 4) Since the Rhythm Method is unreliable, man actualizes his duty to the human race by practicing artificial birth control.
a b c d e
- 5) The paternal attitude of the Church is distasteful to a mature person.
a b c d e
- 6) In an interfaith marriage it is better to bring the children up as Christians without any formal religious training in a particular church and then when they are old enough let them decide on a religion for themselves.
a b c d e
- 7) Sexual intercourse is sinful even if a couple is engaged.
a b c d e
- 8) The family is of divine origin and therefore a sacred institution.
a b c d e
- 9) People should be allowed to have outdoor weddings if they feel like doing so.
a b c d e
- 10) Because the Church does not believe in divorce it is better for a couple to put up with great unhappiness for themselves and their children rather than get a divorce.
a b c d e

- 11) The Church is necessary for moral stability in the world.
 a b c d e
- 12) One cannot go to hell for missing Mass frequently.
 a b c d e
- 13) Since a woman owns her own body she should be allowed to do with it whatever she wants.
 a b c d e
- 14) If marriage is a permanent union according to Divine and Church law, trial marriages should be allowed to help couples make a better decision.
 a b c d e
- 15) Being 'married until death do us part' means staying married until the death of a spouse and not until the end of the love relationship.
 a b c d e
- 16) Ideally, one should marry within one's own religion.
 a b c d e
- 17) The Church gradually adjusts in a positive way to the needs of modern society.
 a b c d e
- 18) Children should be brought up Catholic if one of the parents is Catholic.
 a b c d e
- 19) The Church is authoritarian and tries to regulate too much of people's lives.
 a b c d e
- 20) Church membership leads to a more meaningful life.
 a b c d e
- 21) A couple who do not practice their religion and are indifferent about getting married in church should be allowed to marry in church because their parents or relatives would like a church wedding.
 a b c d e
- 22) The pope is too far removed from the everyday problems of married people.
 a b c d e
- 23) Since one of the purposes of marriage is the procreation and education of children, one has no business bringing children into the world unless one can educate them.
 a b c d e
- 24) The Rhythm Method is the only acceptable method of birth control.
 a b c d e
- 25) The spouse with the stronger faith should be allowed to raise the children in his or her faith even though they may not be Catholic.
 a b c d e

APPENDIX VIII
KNOWLEDGE TEST

KNOWLEDGE TEST

INSTRUCTIONS: The following statements are TRUE or FALSE. Put a circle around the T if you think the statement is TRUE or a circle around the F if you think the statement is FALSE.

Please answer ALL the questions.

1. Pregnancies have been known to occur following sexual play without complete sexual intercourse. T F
2. Women rather than men more often have mother-in-law problems. T F
3. A floundering marriage is usually saved by the birth of a child. T F
4. Adjusting to different backgrounds and upbringing should have taken place before marriage. T F
5. The pill is the only absolutely reliable method of preventing conception. T F
6. Term life insurance buys protection only, and does not accumulate savings. T F
7. One should inquire about heredity before getting married. T F
8. The best way to avoid arguments is to have one spouse only in charge of budgeting. T F
9. Marriage is a legal contract. T F
10. Most hospital insurance plans do not provide immediate maternity benefits. T F
11. In a mixed religion marriage the non-Catholic party is required to promise to bring the children up as Catholics. T F
12. The sole reason for the blood test before marriage is to find out if one has venereal disease. T F
13. The use of contraception can increase or reduce sexual pleasure depending on attitudes. T F
14. The Catholic Church holds that one should follow one's own conscience even if it is in conflict with Church teaching. T F
15. A wife cannot be disinherited by her husband. T F
16. The Church teaches that it is not immoral for a married couple to have intercourse if the wife is menstruating. T F
17. Following intercourse with male orgasm only, a woman may still be quite happy and content. T F
18. Incompatibility of sex organ size is a common occurrence and therefore should be a major concern of couples contemplating marriage. T F

- | | | |
|---|---|---|
| 19. Couples who exclude religion altogether from their lives, have as good a chance in avoiding divorce as couples who practice their religion. | T | F |
| 20. Intercourse is most usually prohibited during the second trimester i.e. the second three months of pregnancy. | T | F |
| 21. A mixed religion couple should wait until after the wedding to discuss religious differences. | T | F |
| 22. A husband cannot get his wife pregnant unless he has an orgasm. | T | F |
| 23. The Christian outlook on marriage opposes the modern trend of women holding equal responsibility for marital decisions. | T | F |
| 24. The Catholic Church maintains that one of the primary purposes of marriage is the procreation and education of children. | T | F |
| 25. The interest rate on department store charge accounts is about 8%. | T | F |
| 26. Men are often ready for orgasm sooner than women. | T | F |
| 27. The religious education of the children is the primary responsibility of the mother. | T | F |
| 28. Husbands and wives cannot NOT communicate. | T | F |
| 29. In a mixed religion marriage, a Protestant clergyman cannot participate if the wedding is held in a Catholic Church. | T | F |
| 30. In Florida, a husband becomes responsible for his wife's debts. | T | F |

(Questionnaire used for Field Testing of Instruments)

I would appreciate it if you would comment on the following:

- 1) Did you have any difficulty in following the directions given on these questionnaires? If so, please suggest alternatives.

Part I _____

Part II _____

- 2) Were there any words or terms that you did not understand? If so, please give the words or terms and the number of the statement.

Part I, No. _____

Part II, No. _____

- 3) Did any of the questions confuse you?

Part I, No. _____

Part II, No. _____

- 4) Did you have any trouble with the format?

Please comment. _____

APPENDIX IX
EVALUATION FORM

EVALUATION: (For our information)

1. What elements do you feel should be included in the next Pre Cana Conferences?

2. Would you recommend this Pre Cana program to other engaged couples? Yes _____

No _____

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BIOGRAPHICAL SKETCH

Patrick Gerard Mullin was born in Kiltrush, Ireland, August 12, 1934, was graduated from the Christian Brothers' Secondary School in 1952, and from the National University of Ireland, Dublin, in 1956 with a B.A., in history, geography, and Gaelic language and literature. He also attended the National College of Art, Dublin, 1954-1955. From 1956 to 1958 he taught and was a youth director at a private school in Dublin. He studied Philosophy and Theology at Holy Ghost College, Dublin, from 1958 to 1964. He was ordained a Catholic priest in 1963.

The next three years, 1964-1967, were spent in educational endeavors in Nigeria where he was acting principal of a high school and founding principal of a secondary technical high school in Bori-Ogoni in Eastern Nigeria. He returned to Ireland on leave, was unable to return to Nigeria because of a civil war, and continued studies at the National University where he obtained a post graduate diploma in education in 1968. He came to St. Petersburg, Florida, for a two-month visit, liked it, and remained to receive an M.A. from the University of South Florida in 1970.

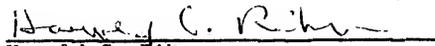
Fr. Mullin spent the Summer of 1970 in London, England, studying comparative guidance. He spent the following year as a guidance counselor at Bishop Barry High School in St.

Petersburg. From 1971-1972 he was a teacher, counselor, and tennis coach at St. Thomas Aquinas High School, Fort Lauderdale. He attended the University of Florida from 1972 to 1976 while acting as a Catholic chaplain to that university. Fr. Mullin obtained an Ed.S. in 1974 and a Ph.D. in 1976. He became an American citizen in December 1975. He is a member of the American Personnel and Guidance Association, the Florida Personnel and Guidance Association, and the National Council on Family Relations.

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.


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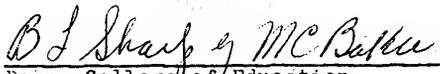

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