



The Presbyterian Panel

Listening to Presbyterians



REPORT

PRESBYTERIAN WOMEN AND OTHER TOPICS The August 2001 Survey

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RESEARCH SERVICES
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HIGHLIGHTS

- ✓ Majorities of over 80% report that Presbyterian Women (PW) is active in their congregation (p. 1).
- ✓ One in nine female members have recently read *Horizons* (PW's official magazine), including 4% whose households subscribe (p. 1).
- ✓ According to pastors, congregations have, on average, two women's circles affiliated with PW (p. 2).
- ✓ Participating members and elders estimate the age of women in their circles as 60 years, on average (p. 2).
- ✓ Circles typically meet monthly on a weekday morning or afternoon (p. 2).
- ✓ Most members in circles choose *like the fellowship* (81%) or *like the Bible study* (63%) as reasons for participating (p. 3).
- ✓ The main reason women give for not participating in PW is *too busy in other things*. A reason a large minority of women who formerly participated elsewhere give is *no group in current congregation* (p. 3).
- ✓ Majorities *disagree* that "women's-only organizations are outdated" (p. 4).
- ✓ A majority of pastors *strongly agree* or *agree* that "the national leadership of PW is more liberal than most women in my congregation," but most members and elders are *uncertain* (p. 4).
- ✓ Large majorities of female members and elders describe their pastor as *very supportive* or *generally supportive* of PW (p. 4).
- ✓ In every Panel group, majorities *strongly agree* or *agree* that "PW is a positive feature of my congregation," "PW is a vital part of the overall ministry of our congregation," and "PW is a good training ground for leaders in our congregation" (p. 4).
- ✓ Very few lay panelists are familiar with any of three independent national women's organizations: Presbyterian Women in Leadership, Voices of Orthodox Women, or Voices of Sophia (p. 5).
- ✓ Few panelists oppose post-viability abortions (abortions after the fetus has developed to where it could, with medical help, live outside the womb) under all circumstances. Circumstances in which most panelists would permit post-viability abortions include *to save the mother's life*, *incest*, *rape*, and *to protect the mother's health* (p. 6).
- ✓ Most members (73%), elders (78%), pastors (96%), and specialized clergy (95%) use e-mail at least occasionally. Majorities, ranging from 91% of pastors to 60% of members, send or receive e-mail at least *a few times a week* (p. 7).
- ✓ Few lay panelists, but more than four in ten ministers, have attended a recent General Assembly meeting (p. 7).
- ✓ Almost all panelists subscribe to one or more magazines, with the favorite topic area in all groups being *news/current events* (p. 7).
- ✓ Majorities of members, elders, and pastors want their presbyteries to reject proposed constitutional amendment 01-A, while a majority of specialized clergy want their presbyteries to approve it (p. 8).
- ✓ Majorities of theological liberals favor approval of Amendment 01-A, while majorities of theological conservatives favor rejection (p. 8).

OVERVIEW

The Presbyterian Panel consists of three nationally representative samples of groups affiliated with the Presbyterian Church (U.S.A.): members, elders (lay leaders), and ordained ministers. For analysis, ministers are split into two groups based on current call: *pastors*, serving in a congregation, and *specialized clergy*, serving elsewhere. New samples are drawn every three years.

These pages summarize major findings from the eighth survey completed by the 2000-2002 Panel. The first half uses text and graphics to highlight important and useful findings. An appendix follows with comparative tables that display the percentage distribution of responses to every question for each of the four Panel groups.

Questionnaires were mailed August 14, 2001. Non-responders were sent a postcard reminder on September 11. Returns were accepted through early November 2001. Response rates for this survey are: members, 49%; elders, 51%; ministers, 60%. (Response rates are higher for women, 51%, than men, 44%, among members and among elders—women, 56%, men, 46%—but among ministers, the opposite is true, with 60% of male and 56% of female clergy responding.) Results are subject to sampling and other errors. As a general rule, differences of less than 8% are not statistically meaningful.

Panelists had the option to complete the survey on the Web, and 6% of responding members, 8% of responding elders, and 8% of responding ministers did so.

In this report, the term *median* refers to the middle number in an ordered distribution. For example, the median age for a group of people aged 12, 21, 28, 35, and 64 years would be 28 years. The term *mean* refers to the mathematical average of values in a distribution; in the example, the mean age would be calculated as: $(12+21+28+35+64)/5$, or 32 years.

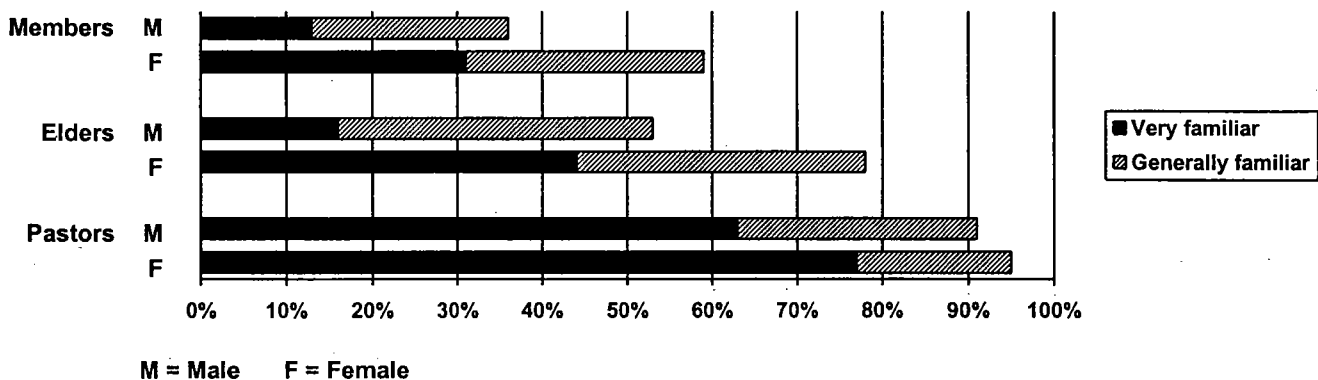
- Suggested Citation:** Research Services, Presbyterian Church (U.S.A.). *Presbyterian Women and Other Topics: The Report of the August 2001 Presbyterian Panel Survey*. Louisville, KY, 2002.
- Author Note:** John P. Marcum, Administrator of the Presbyterian Panel, wrote this report and was assisted in this study by the other staff members of the office of Research Services.
- Staff of Research Services:** Keith M. Wulff, Coordinator; Deborah Bruce; Charlene Briggs; Rebecca Farnham; Charisse LeMaster; John Marcum; Amy Noh; Ida Smith-Williams; Janice Spang; Jamie Spence; Cynthia Woolever.
- Sponsor:** This survey was developed at the request of Presbyterian Women. For more information on Presbyterian Women, contact Amy Scott at 888-728-7228 ext. 5322 or ascott@ctr.pcusa.org.
- Additional Copies:** Additional copies of this *Report* may be purchased for \$6 from PDS—call 800-524-2612 and request item number 65100-01270. Copies of a four-page *Summary* of results are available for \$2 each directly from Research Services. Call for information on quantity discounts (888-728-7228 ext. 2040).
- Panel on the Web:** A catalogue of Panel topics and *Summaries* of recent surveys are available on-line at the Presbyterian Church (U.S.A.) Web site: <http://www.pcusa.org/rs/panhtml.htm>.

PRESBYTERIAN WOMEN OVERVIEW

Familiarity

- ✓ Only 18% of pastors, 12% of elders, and 9% of members report that Presbyterian Women, or PW, is not active in their congregations. Of the rest, 91% of pastors, 65% of elders, and 51% of members are *very familiar* or *generally familiar* with PW in their congregations.
- ✓ Familiarity with PW is greater among women than among men, especially among laity.

Figure 1
Familiarity with Presbyterian Women
in their Congregations, by Gender



- ✓ 62% of pastors and 31% of elders are either *very familiar* or *generally familiar* with PW in their presbytery, while 43% of pastors and 17% of elders are *very familiar* or *generally familiar* with PW nationally.
- ✓ Familiarity with PW nationally and in regional governing bodies is much greater among panelists who have participated in a congregational circle. For example, 76% of members who have participated in a circle are at least a *little familiar* with PW in their presbytery, compared to 41% who have not participated in a circle.

Participation

- ✓ Pastors estimate, on average (median), that in their own congregations 60% of members are women and that, of those, 10% are active in PW. When members were asked directly whether or not they had participated in a PW circle or group in the past two years, however, 38% responded *yes*.
- ✓ Among female members, 12% have attended a presbytery gathering of Presbyterian Women, 1% a synod PW gathering, and 2% a national PW gathering in the last two years.

Publications and Offerings

- ✓ 9% of members, including 11% of women, have recently read *Horizons* (PW's official magazine), including 4% whose households subscribe.
- ✓ One in four members and one in three elders are familiar with the PW/*Horizons* Bible study, including 17% and 19%, respectively, who have used it. Among women, 30% of members and 46% of elders are familiar with the Bible study, including 24% and 32% who have used it.
- ✓ In congregations with Presbyterian Women, according to pastors, PW collects the Birthday Offering in 68%, the Thank Offering in 65%, and the Least Coin Offering in 61%.
- ✓ Overall, around a third of members and elders, and half of ministers, are familiar with the causes supported by each of the three offerings collected by Presbyterian women.

PW CIRCLES IN CONGREGATIONS

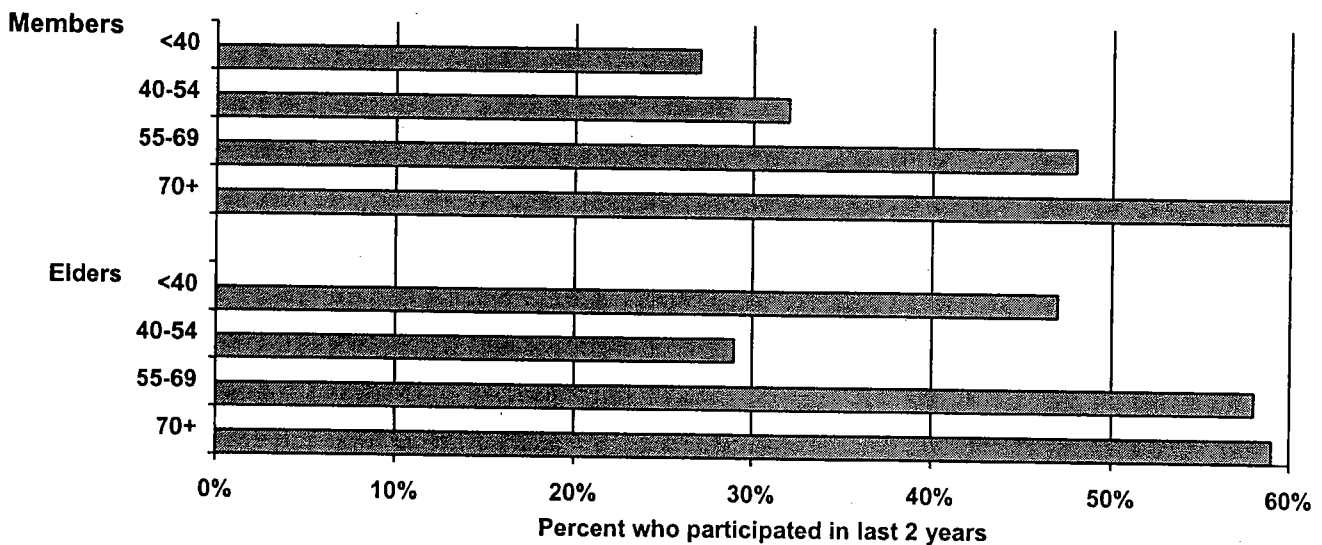
Numbers

- ✓ 85% of pastors report one or more women's circles (or groups) in their congregations. In more than half of these congregations, *all* of the circles are linked to PW.
- ✓ On average (median), participating congregations have three women's circles. Two of these, on average, are part of PW.
- ✓ Half of female elders (50%) and female pastors (52%), 43% of female members, and 38% of female specialized clergy have participated in a PW circle during the past two years. Another 20%, 29%, 16%, and 31%, respectively, have participated in PW in the past. Among laity, that participation was typically at the same congregation where they now belong; among ministers, at another congregation.

Participant Characteristics

- ✓ The average (median) size of circles, according to both members and elders who participate, is 15.
- ✓ Participating members and elders estimate the age of women in their circles as 60 years, on average (median). 22% of members and 18% of elders estimate the average age in their circles at 70 or more years, while 13% and 10%, respectively, estimate an average age below 50 years.
- ✓ The percentage of female members over age 70 who belong to a circle is twice that of female members under 40 (60%, compared to 27%), a pattern less apparent among elders (59% and 47%).
- ✓ Most members (60%) and elders (71%) who belong to a PW circle are or have been an officer of the group.

Figure 2
Recent Lay Participation
in PW Circles, by Age



Circle Meetings

- ✓ Circles typically meet monthly (79% of participating members so report), and 59% meet during the daytime on a weekday.
- ✓ Majorities of members (55%) and elders (63%) in circles attend meetings *always/almost always*, and around one-half of the rest (members, 22%; elders, 22%) *usually* attend.

PW CIRCLES IN CONGREGATIONS

- ✓ Typical meeting activities, and the percentage of participating members and elders who report each one, include *social time* (86%, 86%); *Bible study* (80%, 84%); *group discussion* (70%, 81%); *mission activity* (52%, 62%); and *service to congregation* (47%, 53%).

Resources

- ✓ A majority of circles, according to participating members (55%) and elders (65%), use the PW/*Horizons* Bible study.
- ✓ Relatively few circles, according to members and elders, use either the PW Manual or the PW Leadership Training Packet. 22% of members report use of the PW Manual, and 16%, of the Leadership Training Packet. However, sizable numbers (46% and 52%, respectively) respond *don't know*. Among the subset of members who have been or are officers in their circle, 26% report use of the PW Manual and 22% use of the PW Leadership Training Packet. In this subset, *don't know* responses are given by 37% and 40%, respectively.

“Whys” and “Why Nots” of Participation

- ✓ Most members in circles choose *like the fellowship* (81%) or *like the Bible study* (63%) as reasons for participating. Fewer choose *like the opportunity for service* (36%) or *friends participate* (19%).
- ✓ Of members who participated in PW in the past, the reasons given for not currently participating differ noticeably between those who formerly participated at another congregation and those who formerly participated in their current congregation. Those who have never participated in PW show a third pattern. Overall, the reason the largest percentage in all three groups cite for not participating is *too busy in other things*. Other frequent reasons include *no group in my congregation* and *it meets at an inconvenient time*.

Table 1
Reasons for Not Participating in Presbyterian Women, by Past Participation Status: Female Members

Reasons for not participating	Formerly participated at other congregation (n = 16)	Formerly participated at current congregation (n = 49)	Never participated (n = 114)	Total (n = 179)
no group in current congregation	38%	12%	26%	23%
meet at inconvenient time	6%	31%	25%	25%
don't like those who participate	—	4%	—	1%
too busy in other things	44%	65%	40%	47%
not interested in mission work	—	2%	3%	2%
not interested in fellowship	6%	4%	4%	4%
not interested in Bible study	—	2%	—	1%
other	25%	17%	25%	22%

Note: Percentages may total more than 100 because respondents could select more than one reason.

Outreach

- ✓ Majorities of participating members (63%) and elders (71%) report that their circles are trying to recruit new members. Somewhat fewer (44%, 62%) report their circles are aiming such recruitment efforts at younger women.
- ✓ In the last two years, according to pastors, a third of congregations have tried to start a new circle “at a time more convenient for employed women,” and a similar (and overlapping) number report their congregations trying to start a new circle “aimed at younger women.”

OPINIONS ON PRESBYTERIAN WOMEN

General Issues

- ✓ Majorities in all samples *disagree* that “women’s-only organizations are outdated” (e.g., 67% of members and 73% of specialized clergy). The percentages who *agree* is higher among those who have never participated in a PW circle (e.g., members, 18%) than among those who have participated (10%), but still remain quite low. Also, opinions on this question do not differ significantly between men and women in any of the four Panel groups.
- ✓ Half of members and most elders (56%) *strongly disagree* or *disagree* that “PW is mainly an organization for older women,” while ministers are more divided: 41% of pastors *strongly disagree* or *disagree*, 47% *strongly agree* or *agree*, and 12% are *uncertain*.
- ✓ Majorities in all samples, ranging from 59% of members to 67% of specialized clergy, *strongly agree* or *agree* that “PW empowers women to take leadership roles elsewhere in the church.” Few *disagree*; most of the rest are *uncertain*.

National Issues

- ✓ More than three in four members (and 72% of elders) respond *uncertain* to the statement, “The stances taken by PW at the national level are too extreme.” Opinions of the remaining members and elders are evenly divided between *strongly agree* or *agree* on the one hand and *strongly disagree* or *disagree* on the other.
- ✓ To the same statement, a third of pastors *strongly disagree* or *disagree*, a third are *uncertain*, and three in ten *strongly agree* or *agree*.
- ✓ In both lay samples, most panelists respond *uncertain* (members, 70%; elders, 65%) to the statement, “The national leadership of PW is more liberal than most women in my congregation.” Among those with opinions, more *strongly agree* or *agree* (members, 21%; elders, 25%) than *strongly disagree* or *disagree* (9%; 10%).
- ✓ To the same statement, 51% of pastors *strongly agree* or *agree*, 31% are *uncertain*, and 17% *strongly disagree* or *disagree*.
- ✓ To the statement “Women in PW in our congregation aren’t much interested in PW at the presbytery, synod, or GA level,” 48% of pastors respond *strongly agree* or *agree*; 34%, *strongly disagree* or *disagree*; and 17%, *uncertain*.

Pastor Support

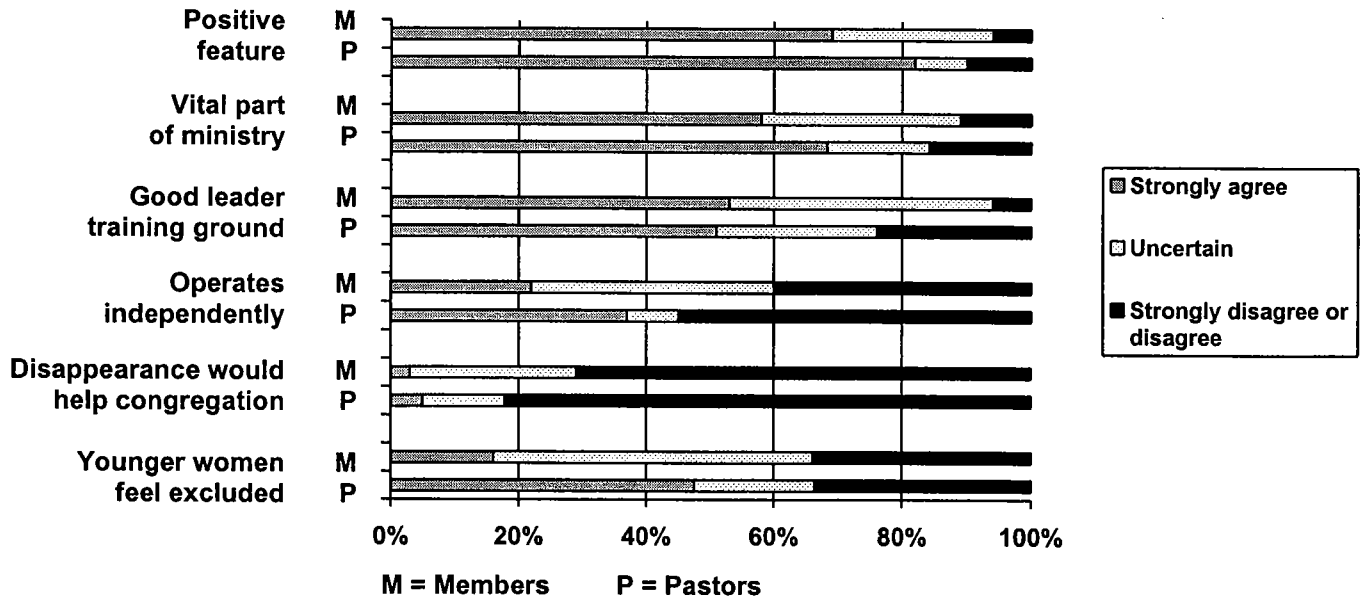
- ✓ A third of female members and elders report that their pastor is *very supportive* of PW, and another third, *supportive*. Most of the rest respond *don’t know*; only 3% and 5%, respectively, describe the pastor as *not supportive*.

Evaluating PW in the Congregation

- ✓ In every sample, majorities *strongly agree* or *agree* that:
 - *PW is a positive feature of my congregation* (e.g., elders, 79%; pastors, 87%)
 - *PW is a vital part of the overall ministry of our congregation* (69%; 71%)
 - *PW is a good training ground for leaders in our congregation* (56%; 52%)
- ✓ At the same time, large majorities (72% or greater) *strongly disagree* or *disagree* that “the overall health of our congregation would improve if PW were to disappear tomorrow.”
- ✓ A small majority of elders (51%) and pastors (55%) *strongly disagree* or *disagree* that “PW operates independently from the rest of the congregation.”

OPINIONS ON PRESBYTERIAN WOMEN

Figure 3
Opinions on PW in One's Congregation



Other Women's Organizations

Relatively few lay panelists are familiar with any of three other national organizations concerned with women and women's issues in the PCUSA: Presbyterian Women in Leadership, Voices of Orthodox Women, and Voices of Sophia. The highest rate of familiarity is for Presbyterian Women in Leadership, reported by 14% of members and 17% of elders. Almost at that level is familiarity with Voices of Sophia (members, 11%; elders, 14%). Only 4% of either group are familiar with Voices of Orthodox Women. Overall, only 2% of members and 3% of elders are familiar with all three groups, and 79% and 74%, respectively, are unfamiliar with all three.

Among ministers, the highest rate of familiarity is reported for Voices of Sophia, reported by a majority of both pastors (59%) and specialized clergy (51%). Considerably fewer are familiar with Voices of Orthodox Women (pastors, 38%; specialized clergy, 29%). Only a quarter of both groups are familiar with Presbyterian Women in Leadership. Overall, 17% of pastors and 16% of specialized clergy report familiarity with all three organizations, while 37% and 43%, respectively, are unfamiliar with all three.

OTHER TOPICS

Post-Viability Abortion

- ✓ Few panelists oppose post-viability abortions (abortions after the fetus has developed to where it could, with medical help, live outside the womb) under all circumstances, ranging from 25% of elders to 16% of specialized clergy.
- ✓ Circumstances in which the most panelists would permit post-viability abortions include:
 - *to save the mother's life* (elders, 72%; pastors, 78%)
 - *incest* (54%; 51%)
 - *rape* (54%; 50%)
 - *to protect the mother's health* (50%; 50%)
 - *if the child would have a severe defect* (46%; 34%)
 - *physician so advises* (39%; 35%)
 - *to protect the mother's mental health* (37%; 34%)

Opinions on Post-Viability Abortion by Selected Background Characteristics

Opinions on whether to allow post-viability abortions *for any reason*, or only *under certain circumstances*, or to prohibit them entirely vary according to certain other characteristics of panelists, especially among pastors. Among laity, opinions are similar across demographic groups (age, gender, education), but differ significantly by theological stance: more theological conservatives (35%) than either moderates (16%) or conservatives (10%) favor prohibiting post-viability abortions. Among pastors, the same pattern, even more pronounced, obtains in relation to theological stance. Also, a difference by gender emerges, with twice as many male (23%) as female (12%) pastors opposing post-viability abortion under any circumstances.

Table 2
Opinions on Post-Viability Abortions by Other Characteristics of Respondents

	Sample	
	Members	Pastors
	<i>percent responding "no, under no circumstances" should such abortions be allowed</i>	
Gender		
Female	24%	11%
Male	20%	23%
Age		
<40	24%	18%
40-54 [M]; 40-49 [P]	20%	23%
55-69 [M]; 50-59 [P]	22%	17%
70+ [M]; 60+ [P]	25%	23%
Education		
High school graduate or less	29%	—
Some college	26%	—
College graduate	18%	—
Graduate degree	23%	—
Theological stance		
Conservative	35%	46%
Moderate	16%	12%
Liberal	10%	3%

M = Members P = Pastors

OTHER TOPICS

Internet and E-Mail

- ✓ Three in four members, four in five elders, and almost all pastors (96%) and specialized clergy (94%) access the Internet at least occasionally. A third of members, 46% of elders, and six in ten ministers do so *daily/more often*.
- ✓ Most members (73%), elders (78%), pastors (96%), and specialized clergy (95%) use e-mail at least occasionally. Majorities, ranging from 91% of pastors to 60% of members, send or receive e-mail at least *a few times a week*. A majority of pastors (70%) and specialized clergy (66%), and 46% of elders, do so *daily/more often*.
- ✓ Most panelists who use e-mail *a few times a week* or more like “to receive and send notes by e-mail” either *always* or *most of the time* (e.g., members, 67%; elders, 69%; pastors, 73%). Overall, 42% of members, 49% of elders, and 66% of pastors both “send/receive e-mail” at least *a few times a week* and like to receive and send e-mail either *always* or *most of the time*.
- ✓ More younger than older panelists use e-mail, and use it more frequently. Among elders, for example, 97% of those aged less than 40 years use e-mail at least occasionally, compared to 53% of those 70 or older. Similarly, 70% of those less than 40 use e-mail *daily* or *more often*, compared to 26% of those 70 or older.

Attendance at General Assembly Meetings

- ✓ Relatively few laity have attended a recent General Assembly meeting. Over the last five years, only 6% of members and 11% of elders have done so.
- ✓ More than four in ten pastors (41%) and specialized clergy (45%) have attended one of the last five General Assemblies.

Magazine Reading

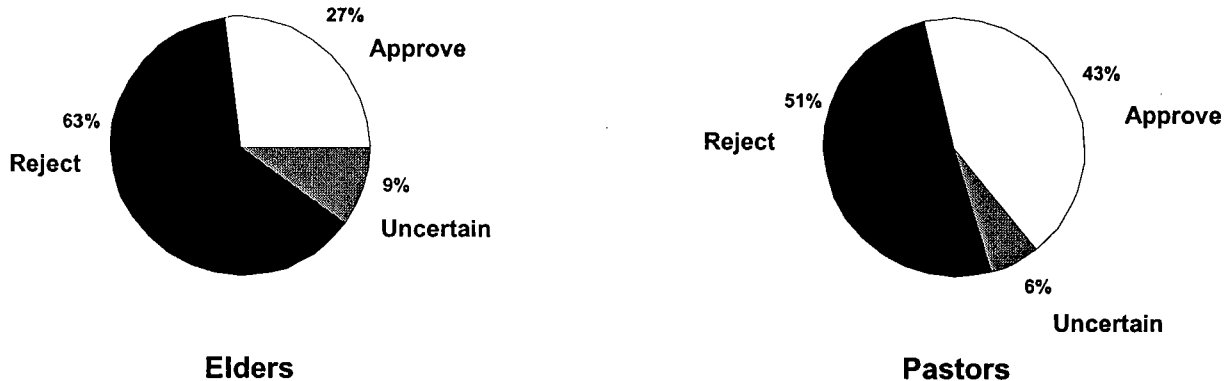
- ✓ Around nine in ten panelists, ranging from 87% of members to 94% of both clergy groups, report subscribing to at least one magazine.
- ✓ When asked to pick “the content [areas] of the two magazines you most enjoy reading,” the areas chosen by the most laity were:
 - *news/current events* (members, 39%; elders, 40%)
 - *home* (23%; 20%)
 - *general interest* (22%; 23%)
 - *women’s issues* (15%; 8%) (among women, 22% and 15%)
 - *faith/spirituality* (13%; 17%)
 - *professional/job* (13%; 12%)
 - *gardening* (10%; 9%)
- ✓ Ministers named many of these same magazine content areas as those they most enjoy reading, but with different frequency:
 - *news/current events* (pastors, 51%; specialized clergy, 48%)
 - *faith/spirituality* (40%; 29%)
 - *the church* (21%; 16%)
 - *professional/job* (15%; 20%)
 - *general interest* (10%; 16%)
 - *sports* (12%; 8%)

OTHER TOPICS

Amendment 01-A

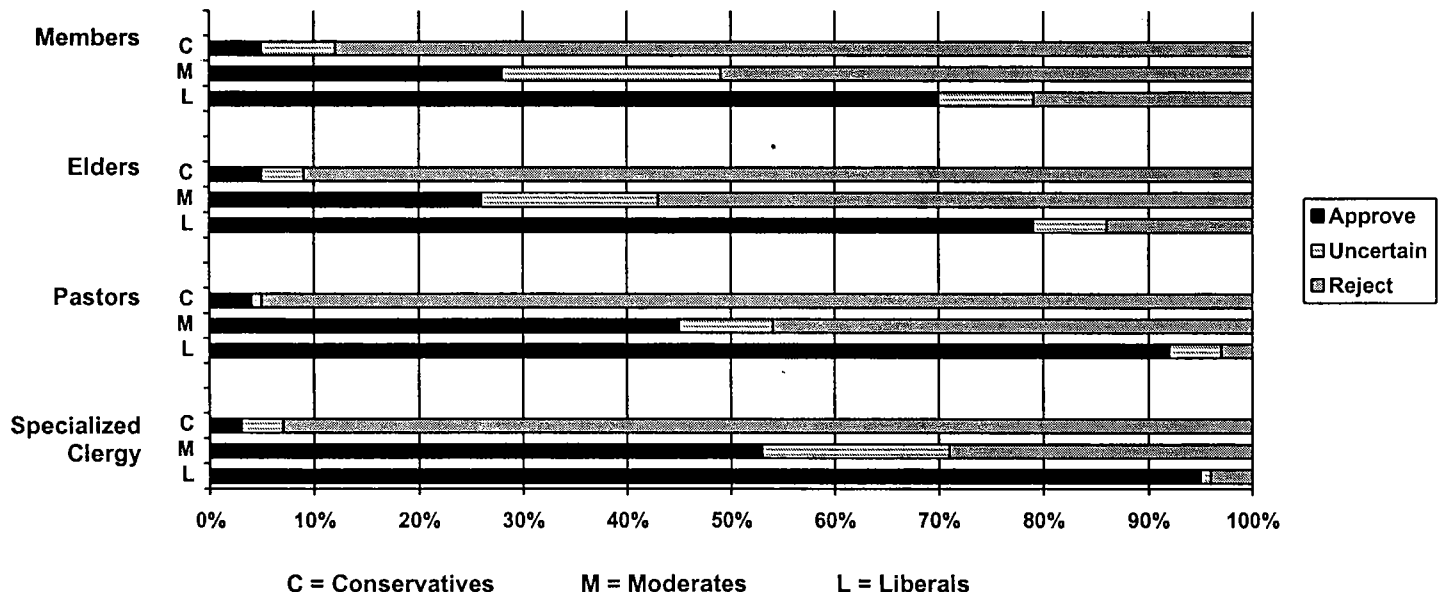
- ✓ Majorities of members (62%), elders (63%), and pastors (51%) want their presbyteries to *reject* a proposed “amendment [01-A] to the PC(USA) constitution that would permit each presbytery to ordain, at its discretion, sexually-active gays and lesbians as ministers.” A majority of specialized clergy (65%) want their presbyteries to *approve* it.

Figure 4
Views on Amendment 01-A



- ✓ Among pastors, the only demographic characteristic significantly related to opinions on Amendment 01-A is gender: two-thirds of female pastors (68%) but only one-third of male pastors (38%) favor approval.
- ✓ Among members, several demographic characteristics are significantly related to opinions on Amendment 01-A:
 - More men (71%) than women (55%) favor rejection
 - More older than younger members favor rejection (68% of those aged 70+, compared to 53% of those less than 40 years and of those aged 40-54)
 - More of those with relatively fewer than relatively more years of formal education favor rejection (64% of those with a high school diploma or less, compared to 52% of those with a graduate degree)
- ✓ Opinions on Amendment 01-A vary greatly by theological stance, with many more theological conservatives than moderates or liberals favoring rejection in every Panel group. For example, among specialized clergy, 95% of theological liberals favor approval, while 93% of theological conservatives favor rejection.

Figure 5
Opinions on Amendment 01-A by Theological Stance



THE PRESBYTERIAN PANEL

PRESBYTERIAN WOMEN AND OTHER TOPICS

The August 2001 Survey

Appendix

	Members	Elders	Ministers
Number of questionnaires mailed	1,120	1,069	1,443
Number of questionnaires returned	551	554	869 *
Percent returned	49%	51%	60%
*689 pastors; 180 specialized clergy			

Q1. Estimate the percentage of members in your congregation who are female: _____ %
(If you don't know, ✓ this)

	Members	Elders	Pastors	Specialized Clergy
don't know	22%	15%	5%	24%
gave estimate	78%	85%	95%	76%
Estimated percentage:	n=427	n=473	n=656	n=137
less than 50%	2%	2%	1%	1%
50% - 59%	28%	26%	37%	23%
60%	34%	33%	30%	37%
61% - 69%	24%	23%	22%	16%
70% or more	12%	17%	10%	23%
mean	60.6	61.4	60.4	63.0
median	60.0	60.0	60.0	60.0

Q2. Of the total number of women in your congregation, what percentage would you estimate are active in Presbyterian Women (PW), the official organization for women in the Presbyterian Church (U.S.A.)? _____ % (If you don't know, ✓ this)

don't know	44%	28%	5%	32%
gave estimate	56%	72%	95%	68%
	+			
Estimated percentage:	n=309	n=400	n=652	n=122
none	11%	13%	21%	24%
9% or less	12%	15%	18%	17%
10% - 19%	21%	24%	24%	21%
20% - 29%	22%	19%	18%	14%
30% - 39%	13%	11%	7%	9%
40% or more	20%	18%	12%	15%
mean	22.3	21.5	16.1	17.5
median	20.0	15.0	10.0	10.0

* = less than 0.5%; rounds to zero

— = zero (0.0); no cases in this category

+ = nonresponses of 10% or more on this question (reported percentages for all questions omit nonresponses)

n = number of respondents eligible to answer this question

◆ = percentages may add to more than 100 because respondents could make more than one response

vol. = volunteered response

	Members	Elders	Pastors	Specialized Clergy
Q3. How familiar are you with PW as it exists:				
a. in your congregation?				
very familiar	22%	26%	54%	26%
generally familiar	24%	31%	21%	26%
a little familiar	23%	20%	5%	14%
not at all familiar	22%	10%	2%	13%
no PW in my congregation	9%	12%	18%	20%
b. in your presbytery?				
very familiar	5%	9%	18%	19%
generally familiar	14%	22%	44%	35%
a little familiar	29%	28%	26%	29%
not at all familiar	52%	41%	11%	17%
c. in your synod?				
	+	+		
very familiar	2%	4%	8%	6%
generally familiar	7%	10%	16%	20%
a little familiar	17%	24%	26%	31%
not at all familiar	74%	63%	51%	43%
d. nationally?				
	+	+		
very familiar	2%	4%	12%	15%
generally familiar	8%	13%	31%	35%
a little familiar	21%	25%	36%	32%
not at all familiar	68%	58%	20%	18%

Q4. Indicate the extent to which you agree or disagree with each statement below about PW:

a. The stances taken by PW at the national level are too extreme				
	+			
strongly agree	6%	8%	11%	6%
agree	6%	9%	17%	8%
uncertain	78%	72%	37%	34%
disagree	9%	9%	24%	32%
strongly disagree	1%	2%	10%	20%
b. Women's-only organizations are outdated				
strongly agree	3%	4%	3%	3%
agree	10%	9%	14%	8%
uncertain	20%	20%	13%	17%
disagree	54%	50%	56%	52%
strongly disagree	13%	17%	14%	21%

* = less than 0.5%; rounds to zero

— = zero (0.0); no cases in this category

+ = nonresponses of 10% or more on this question (reported percentages for all questions omit nonresponses)

n = number of respondents eligible to answer this question

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Members Elders Pastors Specialized
Clergy

Q10. Are there one or more women's groups or women's circles in your congregation?
(Cont.)

Q10a. How many women's groups/circles are in your congregation?
(don't know) _____ total groups/circles (Cont.)

	n=287	n=343	n=560	n=84
1 or 2	34%	37%	37%	54%
3 - 4	33%	32%	31%	26%
5 or 6	19%	16%	15%	12%
7 or more	14%	16%	16%	8%
mean	4.1	4.1	4.6	3.0
median	3.0	3.0	3.0	2.0

Q10b. Do some or all of these women's groups consider themselves part of PW?

	n=417	n=447	n=581	n=115
yes, all do	40%	45%	51%	46%
yes, some do	17%	18%	24%	20%
no	8%	10%	22%	18%
don't know	36%	26%	3%	17%

Q10c. How many groups/circles consider themselves part of PW?
(don't know) _____ PW groups/circles

	n=417	n=447	n=581	n=115
don't know	51%	40%	9%	30%
gave estimate	49%	60%	91%	70%
	+	+		+
	n=204	n=266	n=529	n=81
none	11%	12%	20%	21%
1 or 2	30%	33%	33%	44%
3 or 4	26%	26%	26%	19%
5 or 6	18%	12%	11%	7%
7 or more	14%	16%	11%	9%
mean	3.8	3.6	3.1	2.3
median	3.0	3.0	2.0	2.0

Q11. Are you familiar with any of the following groups? (all that apply.)

	◆	◆	◆	◆
Presbyterian Women in Leadership	14%	17%	25%	25%
Voices of Orthodox Women	4%	4%	38%	29%
Voices of Sophia	11%	14%	59%	51%

Men Who Are Members and Elders: Skip to Q30

Men Who Are Ministers: Skip to Q28

All Women: Continue to Q12

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	Members	Elders	Pastors	Specialized Clergy
Q12. Have you participated in a PW group or circle in your congregation in the last two years?				
	n=337	n=283	n=140	n=55
no (continue to Q13)	57%	52%	49%	63%
yes (skip to Q15)	43%	48%	51%	37%
Q13. Have you been part of PW before?	+	+	+	+
	n=192	n=150	n=82	n=38
no	70%	53%	38%	45%
yes, at another PC(USA) congregation	11%	12%	47%	45%
yes, at this congregation	20%	34%	15%	10%
Q14. Why don't you currently participate? (✓ all that apply.)	◆	◆	◆	◆
	n=192	n=150	n=82	n=38
no groups in my congregation	25%	29%	44%	25%
it meets at an inconvenient time	23%	21%	5%	28%
don't like those who do participate	1%	3%	3%	6%
too busy in other things	45%	50%	24%	28%
not interested in mission work	2%	2%	—	—
not interested in the fellowship	6%	2%	—	—
not interested in the Bible study	—	2%	—	—
other (specify): _____	23%	20%	44%	44%

If "no" to Q12, skip to Q26

Q15. For your group/circle:				
a. estimate the number of women _____	+	+	+	+
	n=146	n=138	n=86	n=22
less than 10 members	18%	14%	26%	33%
10 - 14 members	24%	28%	26%	33%
15 - 19 members	22%	19%	13%	6%
20 members or more	36%	39%	35%	28%
mean	17.7	18.9	17.6	23.0
median	15.0	15.0	13.0	10.0
b. estimate their average age _____	+	+	+	+
	n=146	n=138	n=86	n=22
less than 40 years of age	7%	2%	5%	—
40 - 54 years of age	23%	24%	28%	42%
55 - 69 years of age	48%	57%	45%	32%
70 years of age or above	22%	17%	23%	26%
mean	58.3	59.3	59.0	57.0
median	60.0	60.0	60.0	60.0

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	Members	Elders	Pastors	Specialized Clergy
Q15. For your group/circle: (Cont.)				
c. estimate their average education (✓ <i>one</i> □.)	+			+
	n=146	n=138	n=86	n=22
high school	7%	11%	13%	6%
some college	65%	58%	50%	50%
college graduates	28%	31%	37%	44%
Q16. Have you been an officer or other leader in this PW group/circle?	+			
	n=146	n=138	n=86	n=22
yes	60%	71%	32%	55%
no	40%	29%	68%	45%
Q17. How often does the group/circle meet?	+			
	n=146	n=138	n=86	n=22
weekly	6%	3%	4%	—
twice a month	5%	5%	2%	—
monthly	79%	86%	88%	95%
less than monthly	10%	6%	6%	5%
Q18. When do the meetings take place?	+	+		+
	n=146	n=138	n=86	n=22
weekday evenings	32%	41%	38%	61%
weekday afternoons/mornings	59%	50%	57%	33%
weekends	9%	9%	5%	6%
Q19. How often do you attend meetings?	+			
	n=146	n=138	n=86	n=22
always/almost always	55%	63%	38%	55%
usually	22%	22%	26%	15%
rarely	20%	13%	34%	30%
never	3%	2%	1%	—
Q20. What takes place at a typical group meeting? (✓ <i>all</i> that apply.)	+◆	◆	◆	+◆
	n=146	n=138	n=86	n=22
social time	86%	86%	90%	95%
speaker	26%	26%	23%	16%
Bible study	80%	84%	83%	100%
mission activity	52%	62%	49%	32%
group discussion	70%	81%	76%	79%
service to congregation	47%	53%	43%	16%

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	Members	Elders	Pastors	Specialized Clergy
Q21. What are some of the reasons you have participated in this group? (✓ up to <i>two</i> .)				
	+ ◆ n=146	◆ n=138	◆ n=86	+ ◆ n=22
I like the fellowship	81%	89%	63%	74%
I like the Bible study	63%	68%	39%	58%
I like the opportunity for service friends participate	36%	46%	20%	10%
it's expected of me	19%	25%	12%	37%
out of habit, mostly	9%	9%	60%	42%
	5%	5%	—	—
Q22. Does your group/circle use the:				
a. PW Manual?	+ n=146	+ n=138	+ n=86	+ n=22
yes	22%	26%	28%	22%
no	31%	45%	31%	22%
don't know	46%	29%	41%	56%
b. PW Leadership Training Packet?	+ n=146	+ n=138	+ n=86	+ n=22
yes	16%	14%	18%	22%
no	32%	52%	38%	28%
don't know	52%	34%	44%	50%
c. PW/Horizons Bible Study?	+ n=146	+ n=138	+ n=86	+ n=22
yes	55%	65%	75%	90%
no	26%	23%	22%	—
don't know	19%	12%	4%	10%
Q23. If your group/circle doesn't use the PW/ <i>Horizons</i> Bible Study, why not?				
	n=31	n=28	n=18	n=0
don't like it	3%	14%	16%	—
prefer another Bible study	26%	28%	24%	—
don't have Bible study at meetings	26%	21%	16%	—
don't know	36%	34%	28%	—
other: _____	10%	3%	16%	—
Q24. Is your group/circle doing anything to attract:				
a. new members, generally?	+ n=146	+ n=138	+ n=86	+ n=22
yes	63%	71%	64%	53%
no	20%	18%	30%	29%
don't know	18%	10%	6%	18%

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	Members	Elders	Pastors	Specialized Clergy
Q24. Is your group/circle doing anything to attract:				
(Cont.)				
b. younger women?	+	+	+	+
	n=146	n=138	n=86	n=22
yes	44%	62%	52%	33%
no	29%	22%	38%	47%
don't know	27%	16%	10%	20%
Q25. Which statement <i>best</i> describes participation in PW of your close friends in your congregation?				
	+	+	+	+
	n=146	n=138	n=86	n=22
all of my close friends at church are in PW	21%	27%	7%	6%
some close friends at church are in PW	67%	60%	69%	78%
no close friends at church are in PW	3%	8%	15%	6%
don't know if any close friends are in PW	5%	3%	4%	—
don't have any close friends in my church	4%	3%	4%	11%
Q26. How long have you been part of PW (include past participation if no longer active)? _____ years				
	+		+	+
	n=195	n=195	n=138	n=49
less than 5 years	39%	29%	29%	26%
5 - 9 years	9%	16%	18%	21%
10 - 19 years	19%	21%	24%	29%
20 - 29 years	12%	11%	16%	12%
30 years or more	20%	23%	13%	13%
mean	14.2	15.1	12.6	13.8
median	10.0	10.0	10.0	11.0
Q27. In the last two years, have you attended any of the following? (✓ <i>all</i> that apply.)				
	+◆	+◆	◆	+◆
	n=338	n=288	n=168	n=60
presbytery-wide PW gathering	98%	93%	92%	93%
synod-wide PW gathering	9%	17%	7%	7%
national PW gathering ("triennium")	20%	15%	23%	43%
Q28. In the last two years, has PW in your congregation tried to establish a new group/circle ...				
a. at a time more convenient for employed women?	+	+		+
yes	23%	27%	33%	17%
no	32%	44%	60%	50%
don't know	44%	29%	7%	32%
b. aimed at younger women?	+	+	+	+
yes	21%	24%	35%	23%
no	31%	45%	59%	47%
don't know	48%	30%	7%	30%

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Q29. Which statement best describes your acquaintance with the PW Enabler in your presbytery over the last two years?

	+			+
I don't know her at all	75%	69%	49%	66%
I know of her, but we haven't met	6%	8%	18%	12%
I have met her once or twice	7%	8%	17%	11%
I have had several contacts with her	12%	15%	16%	11%

Q30. Indicate the extent to which you agree or disagree with each statement below about PW in your congregation. (If no PW group/circle in your congregation, skip to Q31.)

	+	+			+
a. PW is a positive feature of my congregation ..	n=500	n=488	n=567	n=145	
strongly agree	25%	32%	36%	30%	
agree	46%	47%	51%	44%	
uncertain	25%	15%	6%	19%	
disagree	3%	4%	6%	6%	
strongly disagree	1%	2%	1%	1%	
b. Younger women sometimes feel excluded from PW here	n=500	n=488	n=567	n=145	
strongly agree	2%	3%	9%	6%	
agree	14%	21%	39%	27%	
uncertain	50%	36%	17%	44%	
disagree	29%	32%	31%	19%	
strongly disagree	5%	7%	4%	4%	
c. PW operates independently from the rest of the congregation	n=500	n=488	n=567	n=145	
strongly agree	2%	3%	6%	3%	
agree	20%	27%	32%	24%	
uncertain	38%	19%	6%	26%	
disagree	37%	45%	51%	44%	
strongly disagree	3%	6%	5%	2%	
d. PW is a vital part of the overall ministry of our congregation	n=500	n=488	n=567	n=145	
strongly agree	17%	22%	21%	16%	
agree	42%	47%	50%	46%	
uncertain	31%	21%	14%	28%	
disagree	7%	8%	13%	10%	
strongly disagree	3%	2%	2%	1%	
e. The overall health of the congregation would improve if PW were to disappear tomorrow	n=500	n=488	n=567	n=145	
strongly agree	1%	1%	2%	1%	
agree	2%	2%	2%	—	
uncertain	26%	16%	11%	21%	
disagree	41%	44%	48%	48%	
strongly disagree	31%	37%	37%	30%	

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Q30. Indicate the extent to which you agree or disagree with each statement below about PW in your congregation.
(Cont.) (If no PW group/circle in your congregation, skip to Q31.)

f. PW is a good training ground for leaders in our congregation	+	+		
	n=500	n=488	n=567	n=145
strongly agree	10%	12%	9%	14%
agree	44%	44%	43%	45%
uncertain	41%	34%	24%	29%
disagree	4%	8%	21%	12%
strongly disagree	2%	2%	4%	1%
g. Women in PW in our congregation aren't much interested in PW at the presbytery, synod, or GA level	+	+		
	n=500	n=488	n=567	n=145
strongly agree	3%	6%	10%	6%
agree	17%	22%	38%	17%
uncertain	58%	47%	17%	44%
disagree	19%	21%	31%	25%
strongly disagree	4%	4%	3%	7%

Q31. Please use this space for any other comments on Presbyterian Women. [not tabulated]

Part 2: Other Topics

Q32. In your opinion, should a woman be permitted to abort a fetus that has reached a state of viability, that is, could live (with medical help) outside the womb?

no, under no circumstances (skip to Q33)	23%	25%	21%	16%
yes, for any reason (skip to Q33)	6%	9%	5%	11%
yes, under certain circumstances	71%	66%	75%	73%

Q32a. Under what circumstances do you think such "post-viability" abortions should be allowed? (✓ all that apply.)

	◆	◆	◆	◆
	n=357	n=347	n=496	n=126
if it's necessary to save the mother's life	96%	96%	98%	98%
if it's necessary to protect the mother's physical health	61%	63%	60%	71%
if it's necessary to protect the mother's mental health	39%	43%	39%	54%
if it's necessary to preserve the mother's ability to have another child	28%	20%	21%	27%
if the child would have severe defects	54%	56%	39%	51%
if the pregnancy is the result of rape	70%	69%	62%	66%
if the pregnancy is the result of incest	72%	69%	60%	68%

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	Members	Elders	Pastors	Specialized Clergy
Q32a. Under what circumstances do you think such "post-viability" (Cont.) abortions should be allowed? (✓ all that apply.)				
	◆ n=357	◆ n=347	◆ n=496	◆ n=126
if the woman cannot afford to raise the child	6%	4%	6%	10%
if the woman is unmarried and she and the father do not want to marry	6%	4%	4%	10%
if the woman's physician advises her to abort	47%	46%	41%	50%
if the woman, after prayer and consultation with her pastor or spiritual advisor, decides to abort	32%	28%	35%	42%
if the woman chooses to abort for any reason	7%	4%	3%	6%
other (please specify): _____	2%	4%	1%	4%
Q33. Have you attended or visited an annual General Assembly meeting in the last five years?				
yes	6%	11%	41%	45%
no	94%	89%	59%	55%
Q34. How often do you:				
a. access the Internet?				
daily/more often	34%	46%	63%	60%
few times a week	24%	22%	21%	23%
once a week	6%	3%	5%	3%
less than weekly	9%	9%	6%	8%
never	26%	20%	4%	6%
b. send/receive e-mail?				
daily/more often	37%	46%	70%	66%
few times a week	23%	22%	21%	19%
once a week	4%	2%	3%	2%
less than weekly	9%	9%	3%	8%
never	27%	22%	4%	5%
Q35. Do you like to receive and send notes by e-mail?				
yes, always	20%	24%	28%	27%
yes, most of the time	24%	28%	39%	38%
yes, some of the time	23%	23%	24%	22%
no, generally not	20%	16%	8%	12%
don't know	13%	9%	2%	1%
Q36. Do you subscribe to any magazines?				
yes	87%	90%	94%	94%
no (skip to Q37)	13%	10%	6%	6%

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Specialized Clergy

Members Elders Pastors

Q36a. What is the content of the two magazines you most enjoy reading? (✓ *two* □.)

	◆ n=430	◆ n=466	◆ n=629	◆ n=159
news/current events	39%	40%	51%	48%
general interest	22%	23%	10%	16%
book reviews	2%	2%	5%	1%
environment/nature	8%	10%	5%	9%
women's issues	15%	8%	2%	4%
men's issues	2%	2%	1%	2%
faith/spirituality	13%	17%	40%	29%
professional/job	13%	12%	15%	20%
home	23%	20%	6%	8%
gardening	10%	9%	5%	2%
fashion	3%	1%	1%	—
sports	8%	11%	12%	8%
business	8%	7%	3%	4%
the church	5%	6%	21%	16%
hobbies	7%	11%	6%	7%
science	6%	5%	4%	6%
cooking [vol.]	*	2%	*	1%
health [vol.]	1%	2%	*	1%
parenting/family [vol.]	2%	1%	*	1%
financial/investing [vol.]	*	1%	*	—
walking/outdoor activities [vol.]	1%	*	—	—
travel [vol.]	2%	*	1%	—
computers/internet [vol.]	*	—	*	1%
all others	—	*	*	—

Q37. This year's General Assembly sent to presbyteries for their vote an amendment to the PC(USA) constitution to permit each presbytery to ordain, at its discretion, sexually-active gays and lesbians as ministers. Do you want your presbytery to approve or reject this amendment?

approve	25%	27%	43%	65%
reject	62%	63%	51%	28%
uncertain	13%	9%	6%	7%

Q38. Please use the space below for other comments.

[not tabulated]

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