



The Presbyterian Panel

Listening to Presbyterians



REPORT

THE PUBLIC ROLE OF PRESBYTERIANS The August 1999 Survey

Table of Contents

| | |
|---|------------|
| HIGHLIGHTS | i |
| OVERVIEW | ii |
| PUBLIC POLICY AND THE NATIONAL CHURCH | 1 |
| Knowledge of General Assembly Policy | 1 |
| Agreement or Disagreement with PC(USA) Policy | 2 |
| Information Sources | 2 |
| Washington Office: Awareness and Contacts | 3 |
| Linking Familiarity with and Opinions of the Washington Office | 4 |
| Assessing Paths of Public Policy Influence | 6 |
| CONGREGATIONAL POLICY AND ACTION | 7 |
| Sermons on Social Issues | 7 |
| Influencing State Policy | 7 |
| Community Involvement in Social Issues | 8 |
| OPINIONS ON SOCIAL ISSUES: GENERAL | 9 |
| Most Important Social Issues | 9 |
| FOCUSED ISSUES: FAMILY, WELFARE, RACISM, THE ENVIRONMENT | 11 |
| Family Ministries | 11 |
| Social Welfare | 13 |
| The Environment | 14 |
| Racial Justice in Society | 15 |
| Racial Justice in the Church | 16 |
| APPENDIX | A-1 |

RESEARCH SERVICES
A Ministry of the General Assembly Council
Presbyterian Church (U.S.A.)
100 Witherspoon Street
Louisville, KY 40202

Highlights

- ✓ Lay awareness of General Assembly (GA) policy statements on social issues is highest for “gay and lesbian issues,” “hunger and malnutrition,” “family issues,” “race relations,” and “discrimination.”
- ✓ Few panelists *agree* with all of the GA policy statements of which they are aware, but a large minority in every sample express agreement with most policy statements they know about.
- ✓ For information on important social issues, panelists rely most on “local newspapers,” “television programs,” “national newspapers,” and “newsmagazines.”
- ✓ The public influence of the Presbyterian Church (U.S.A.) has declined significantly since the 1960s, according to half of pastors and specialized clergy.
- ✓ The Washington Office of the PC(USA) is little known by most panelists.
- ✓ More panelists with an opinion view the Washington Office as *not effective* than *effective* in its mission, but large majorities of laity and large minorities of clergy respond *don't know*.
- ✓ *Not effective* evaluations of the Washington Office are more likely among theologically-conservative panelists in the pastor sample.
- ✓ Of various ways that Presbyterians exert public influence, the largest percentage in every sample believe that it does so through “members playing responsible roles in their communities.” The smallest percentage believe Presbyterian influence is exerted via “the efforts of the Washington Office.”
- ✓ Elders and pastors agree that “family issues,” “hunger and malnutrition,” “discrimination,” “youth violence,” and “race relations” were the most common social issues discussed in sermons over the past year.
- ✓ Only a minority of pastors is aware of any congregational or presbytery efforts to influence state government policy.
- ✓ “Family issues” and “youth violence” are social issues that particularly concern more than nine in every ten elders and pastors. From a list of 19, the only social issues that don't greatly concern a majority of elders are “affirmative action” and “sustainable development.”
- ✓ Elders are more likely to report hearing sermons on the particular social issues that are of personal concern.
- ✓ Family ministries offered in almost all congregations include “Sunday School for children,” “pre-marital counseling,” and “youth ministry.” Less common are “singles ministries” and “ministries for divorced or blended families.”
- ✓ Cohabitation prior to marriage is opposed by a majority of panelists, but majorities also do not want a return to traditional economic roles with the man as breadwinner and the woman as homemaker.
- ✓ Few panelists report giving large amounts of attention to the new welfare law passed in 1996, and the percentages have declined since a 1997 Panel survey.
- ✓ Environmental problems are an area that majorities of panelists believe should receive more attention from the church, but there is no consensus on the best ways for that involvement to happen.
- ✓ Opposition to affirmative action in hiring for African Americans is reported by large majorities of members and elders, and almost one-half of pastors.
- ✓ Few panelists believe that racial issues within society or within the church “have largely been resolved.”
- ✓ Two-thirds of members and elders and half of pastors believe “there are more important issues than racism” facing the church.

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 twelfth survey completed by the 1997-1999 Panel, mailed in August 1999 (with returns accepted through October 1999). 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.

Response rates for this survey are: members, 51%; elders, 58%; pastors, 64%. Results are subject to sampling and other errors. As a general rule, differences of less than 6% are not statistically meaningful.

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.). *The Public Role of Presbyterians: Report of the August 1999 Presbyterian Panel Survey*. Louisville, KY, 2000.

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 Wulff, Coordinator; Charlene Briggs; Deborah Bruce; Sarahjoy Crewe; Jim Guinn; Charisse LeMaster; John Marcum; Amy Noh; Ida Smith-Williams; Jamie Spence; Cynthia Woolever

Sponsor: This survey was supported in part by a grant from Princeton University. The questions were developed by Robert Wuthnow, Professor of Sociology, Princeton University, in coordination with: the Presbyterian Panel; the Advisory Committee on Social Witness Policy (ACSWP) of the General Assembly Council; and the Office of Corporate Witness, National Ministries Division, PC(USA). For more information on ACSWP, contact Peter Sulyok at 888-728-7228 x5814 (peters@ctr.pcusa.org). For more information on Corporate Witness, contact Vernon Broyles at 888-728-7228 x5812 (vernonb@ctr.pcusa.org).

Additional Copies: Additional copies of this *Report* may be purchased for \$5 from PDS—call 800-524-2612 and request item number 65100-99 261. Copies of a four-page *Summary* of results are available for \$1.50 each directly from Research Services. Call for information on quantity discounts (888-728-7228 x2040).

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>>. (Use the A to Z topic list to select *Presbyterian Panel*. Or select *Research Services* to learn more about our work.)

Contacting Panel Staff: Phone: 1-888-728-7228, extension 2040
Fax: 502-569-5501
E-mail: panel@pcusa.org

PUBLIC POLICY AND THE NATIONAL CHURCH

Knowledge of General Assembly Policy

- ✓ Laity are less likely than clergy to respond *yes* when asked whether or not the Presbyterian Church (U.S.A.) has a “formal statement” on each of 19 social issues. (See Table 1.) In part this is because one in three members (32%) and one in five elders (22%) are unaware of *any* PC(USA) policy statements.

Table 1
Awareness of Church Policy on Social Issues

Question: For each of the following issues . . . [d]o you think the Presbyterian Church (U.S.A.) has issued a formal statement on it?

| | Elders | | Pastors | |
|--------------------------------------|--------|------|---------|------|
| | %* | rank | %* | rank |
| Gay and lesbian issues | 77 | 1 | 89 | 7 |
| Hunger and malnutrition | 76 | 2 | 92 | 5 |
| Family issues | 73 | 3 | 88 | 8 |
| Race relations | 72 | 4 | 94 | 1 |
| Discrimination | 72 | 4 | 93 | 3 |
| International human rights | 67 | 6 | 88 | 8 |
| Peace or disarmament | 64 | 7 | 93 | 3 |
| Women’s issues | 59 | 8 | 90 | 6 |
| Environmental issues | 58 | 9 | 94 | 1 |
| Social welfare | 50 | 10 | 79 | 13 |
| Youth violence | 46 | 11 | 73 | 15 |
| Affirmative action | 45 | 12 | 82 | 12 |
| Schools/educational issues | 39 | 13 | 74 | 14 |
| Criminal justice | 38 | 14 | 88 | 8 |
| Health care | 34 | 15 | 86 | 11 |
| Immigration | 21 | 16 | 64 | 16 |
| Sustainable development | 21 | 16 | 59 | 17 |
| Social Security | 14 | 18 | 44 | 18 |
| Campaign finance reform | 11 | 19 | 34 | 19 |

*Percent responding *yes*

- ✓ While overall lay panelists are less familiar with PC(USA) social policies, the degree of familiarity by topic is broadly similar across all Panel groups, as Table 1 shows for elders and pastors. Topics that large majorities in both samples think the PC(USA) has a policy statement on include “gay and lesbian issues,” “hunger and malnutrition,” “family issues,” “race relations,” “discrimination,” and “international human rights.”
- ✓ In actuality, since 1946 the PC(USA) has repeatedly, and in most cases recently, approved policy statements through its General Assembly on almost all of the topics listed on the survey (and presented in Table 1). The principal exceptions are “Social Security,” “campaign finance reform,” and “youth violence.” The lack of policy statements on “Social Security” and “campaign finance reform” is apparent to almost all. Only small minorities of elders and pastors think that the PC(USA) has a formal policy statement on any of these three issues. There is, however, a widespread misunderstanding among panelists that General Assembly has approved a policy statement on “youth violence.”

PUBLIC POLICY AND THE NATIONAL CHURCH

Agreement or Disagreement with PC(USA) Policy

- ✓ Among panelists who are aware of one or more PC(USA) policy statements on social issues, few indicate agreement with *all* such statements of which they are aware: from 3% of members and elders to 5% of pastors and specialized clergy do so. However, a large minority of both lay groups and a majority of both clergy groups express agreement with *most* policy statements they are aware of, and another quarter indicate that they *agree with about half* of them.
- ✓ Viewed differently, few panelists in any sample indicate that they *disagree with most* or *disagree with all* of the PC(USA) policy statements of which they are aware.

Information Sources

- ✓ In all samples, the sources most often tapped for information on social issues are newspapers (both national and local), television, and news magazines (see Table 2). Least likely to be relied on for such information are “Presbyterian publications” and “your local church,” as well as “the Internet.”

Table 2
Sources of Information on Social Issues

Question: How much of the information concerning the social issues you care about comes from each of these sources?

| | Members | | Specialized Clergy | |
|---|----------------|------|-------------------------------|------|
| | %* | rank | %* | rank |
| local newspapers | 57 | 1 | 50 | 3 |
| television programs | 55 | 2 | 43 | 4 |
| national newspapers | 52 | 3 | 57 | 1 |
| news magazines, other periodicals | 38 | 4 | 53 | 2 |
| books | 22 | 5 | 36 | 5 |
| publications of organizations focusing on a particular issue | 18 | 6 | 29 | 6 |
| special newsletters | 16 | 7 | 27 | 7 |
| your local church | 9 | 8 | 9 | 10 |
| the Internet | 7 | 9 | 12 | 9 |
| Presbyterian publications | 6 | 10 | 18 | 8 |

*Percent responding *almost all* or *a great deal*

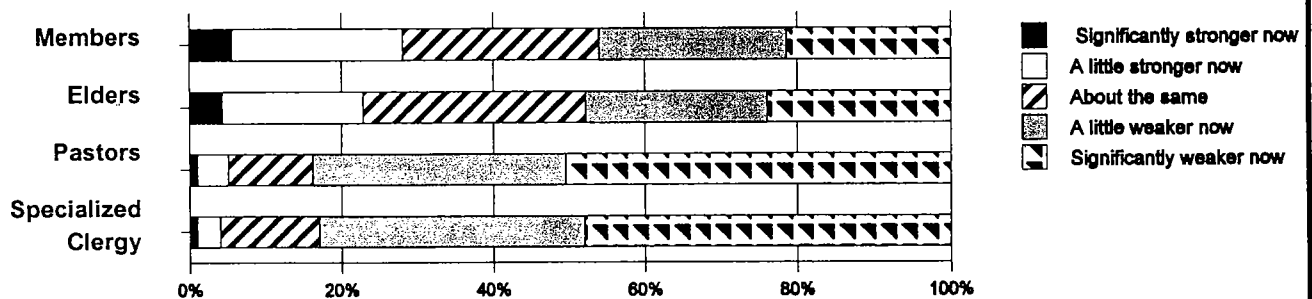
PUBLIC POLICY AND THE NATIONAL CHURCH

Is Presbyterian Influence on the Decline?

In recent years, much speculation and analysis has suggested that the mainline Protestant churches no longer have as much power nor occupy as prominent a place in society as was true a few decades back. We asked panelists what they think of this assessment in this way: "Compared with the 1960s and 1970s, do you think the public influence of the Presbyterian Church (U.S.A.) is significantly stronger now, a little stronger now, about the same, a little weaker, or significantly weaker?"

A third of members and elders, and 8% of both clergy groups, respond *don't know*. But among those panelists with an opinion, in every sample more rate the church's influence as *weaker* than rate it as *stronger* (see Figure 1). The perception of declining influence is particularly great among the clergy, with more than eight in ten rating the PC(USA)'s public influence as *weaker*. Indeed, about half of pastors and of specialized clergy rate the denomination's influence as *significantly weaker*.

Figure 1
Perceptions of Change in the Public Influence
of the PC(USA) Since the 1960s/1970s



Washington Office: Awareness and Contacts

- ✓ Few panelists consider themselves *very well informed* about the Presbyterian Church (U.S.A.)'s Washington (D.C.) Office. Only 8% of specialized clergy and 4% of pastors make this claim, and less than 0.5% of members and elders do. Viewed differently, large majorities (ranging from 67% of specialized clergy to 96% of members) report that they are either *not very well informed* or *not at all informed* about the PC(USA)'s Washington Office.
- ✓ Similarly, almost no panelists report having had *a lot* of contact with the Washington Office. In fact, 98% of members and 95% of elders report *none*, as do two-thirds of pastors (66%) and specialized clergy (65%).
- ✓ Among the subset of panelists indicating some contact with the Washington Office, the most common type is "read[ing] something put out by the Washington Office" and "reading something about the Washington Office," both reported by majorities in every sample. Less frequent forms of contact include "heard a presentation by a staff member" (reported by 36% of pastors who had had any contact) and "talked to a staff member by telephone" (reported by 34% of specialized clergy who had had any contact).
- ✓ Opinion questions on the work of the Washington Office produce a large number of *don't know* responses in every sample. For example, 71% of members, 66% of elders, 32% of pastors, and 41% of specialized clergy respond *don't know* when asked, "In your opinion, how effective is the Washington Office in providing Presbyterians with timely, accurate information about issues before Congress?"

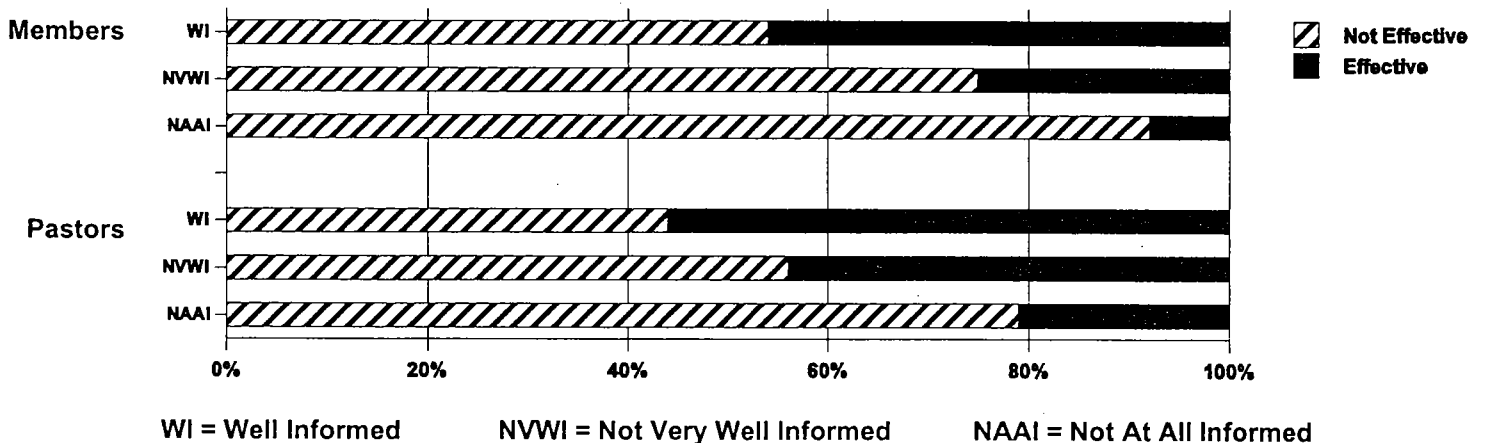
PUBLIC POLICY AND THE NATIONAL CHURCH

- ✓ Majorities in every sample, ranging from 87% of members to 54% of pastors, respond *don't know* when asked whether or not the PC(USA) "is spending too much money on the Washington Office."
- ✓ Similarly, most laity and around four in ten clergy respond *don't know* when asked to estimate the amount of money "the PC(USA) spends annually on the Washington Office." A few others give non-numerical responses such as *not enough*. Of those venturing a numerical guess—around one in five members, one in four elders, and one in two pastors and specialized clergy—many fall within a few hundred thousand dollars of the actual value, \$567,884 (1998). For example, the median estimate of members is \$500,000; of specialized clergy, \$200,000.

Linking Familiarity with and Opinions of the Washington Office

- ✓ Favorable opinions about the Washington Office are more common among panelists who report greater familiarity with the office. As Figure 2 shows, when we look at the subsets of members and pastors who consider themselves *well informed*, opinions on the effectiveness of the Washington Office in advising Congress about Presbyterian policy are split roughly in half between the *effective* and *not effective* options. But among members and elders who consider themselves *not at all informed* about the Washington Office, the weight of opinion is strongly tilted toward the *not effective* option.

Figure 2
Evaluations of the Washington Office's
Effectiveness in Advising Policy Makers
by Reported Level of Knowledge of that Office



- ✓ A similar pattern of relationship is found in all samples when we examine opinions on the effectiveness of the Washington Office "in providing Presbyterians with timely, accurate information about issues before Congress." Eliminating those with *don't know* responses (which are a large component of the total, especially among the *not at all informed* category), we find for example that, among elders, 65% who consider themselves *well informed* generally about the Washington Office evaluate that office as *not effective* in keeping Presbyterians informed. However, the percentage responding *not effective* increases to 97% among those members who consider themselves to be *not at all informed* about the Washington Office and who have an opinion on this issue.

Theology, *The Layman*, and Opinions on the Washington Office

The most visible, long-term criticism of the Washington Office has come from the Presbyterian Lay Committee, an independent organization with strong evangelical positions that publishes the widely distributed newspaper, *The Presbyterian Layman*. That raises a couple of interesting questions. Do theological differences underlie opinions on the Washington Office? More specifically, do more theologically conservative Presbyterians view the Washington Office less favorably than Presbyterians of other theological orientations?

Table 3 shows that there is little evidence of a relationship between theology and opinion on the Washington Office among elders. In all categories the minority who have an opinion are more likely to view the Washington Office as *not effective* than view it as *effective* when the issue is effectiveness in informing Presbyterians about matters before Congress.

Table 3
Evaluations of the Effectiveness of the PC(USA) Washington Office
by Categories of Respondents' Theological Orientation

| | Theological Orientation | | | | | percent |
|--|-------------------------|--------------|----------|---------|-----------------|---------|
| | Very Conservative | Conservative | Moderate | Liberal | Very Liberal | |
| <i>Question: How effective is the Washington Office in providing Presbyterians with timely, accurate information about issues before Congress?</i> | | | | | | |
| 1. Elders** | | | | | | |
| Effective | — | 5 | 4 | 5 | 12 | |
| Not effective | 42 | 32 | 29 | 31 | 18 | |
| Don't know | 58 | 64 | 68 | 64 | 71 | |
| total* | 100 | 101 | 101 | 100 | 101 | |
| n | 33 | 188 | 254 | 73 | 17 | |
| 2. Pastors*** | | | | | | |
| Effective | 6 | 12 | 18 | 34 | 41 | |
| Not effective | 67 | 55 | 48 | 38 | 26 | |
| Don't know | 28 | 33 | 34 | 29 | 32 | |
| total* | 101 | 100 | 100 | 101 | 99 | |
| n | 18 | 155 | 294 | 161 | 34 | |

*may not total to 100 due to rounding

**chi square = 8.514, n.s.

***chi square = 37.858, p < .001

But the results change when the focus is shifted to ministers, as Table 3 shows for pastors. While the *don't know* response remains sizable in every category, the pattern of opinion varies clearly by theological orientation. Specifically, the *not effective* responses are a greater proportion among theological conservatives than among theological moderates and, in turn, the *not effective* responses are greater among theological moderates than among theological liberals.

PUBLIC POLICY AND THE NATIONAL CHURCH

Assessing Paths of Public Policy Influence

- ✓ By large majorities (members, 72%; pastors, 85%), panelists indicate that Presbyterians exert a *large amount* or a *fair amount* of public influence through “members playing responsible roles in their communities.” Majorities of pastors and specialized clergy and more than four in ten members and elders also rate “members with influence in business or government” and “the social ministries of local congregations” as providing either a *large amount* or a *fair amount* of overall Presbyterian influence on public life in the United States.
- ✓ At the other extreme, relatively few panelists in any sample (members, 7%; pastors, 23%) rate the Washington Office as being responsible for either a *large amount* or a *fair amount* of Presbyterian influence on “public life in the United States.” Similarly, few panelists rate “messages from the Stated Clerk of the General Assembly or other PC(USA) leaders” (members, 13%; pastors, 25%) or “policy statements by the General Assembly on social issues” (members, 25%; pastors, 28%) as having either a *large* or *fair amount* of influence on public life.

Alternative Views of Public Policy Influence: Pew vs. Pulpit

Panelists’ assessments of how Presbyterians influence public policy vary markedly between laity and clergy (see Table 4). In general, most possible paths of influence are viewed as influential by more pastors than members, but the two exceptions are interesting: “congregations’ training of children and young people” and “the denomination’s colleges and seminaries.” Both describe means through which education, especially Christian education occurs. It appears, then, that more members than pastors view the church’s public influence as indirect, via socialization in the faith and in Christian citizenship. This pattern may owe in part to a more narrow focus among members on themselves, their families, and the local congregation in general. Pastors, by contrast, are more familiar with the wider church. That would explain why more pastors than members assign greater public influence to official denominational entities and actions. Still, both lay and clerical panelists agree that the largest amount of public influence exerted by Presbyterians is individual rather than institutional: “members playing responsible roles in their communities.”

Table 4
Assessments of How Presbyterians Influence Public Policy

| | Members | | Pastors | | Difference in % Between Pastors and Members |
|--|---------|------|---------|------|---|
| | %* | rank | %* | rank | |
| Members playing responsible roles in their communities . . | 72 | 1 | 85 | 1 | 13 |
| Congregations’ training of children and young people | 48 | 2 | 42 | 6 | -6 |
| The social ministries of local congregations | 44 | 3 | 66 | 3 | 22 |
| Members with influence in business or government | 42 | 4 | 68 | 2 | 24 |
| The efforts of the Presbyterian Hunger Program | 35 | 5 | 53 | 4 | 18 |
| The denomination’s colleges and seminaries | 33 | 6 | 24 | 11 | -11 |
| Direct advocacy by grass-roots Presbyterians with their congressional representatives | 26 | 7 | 51 | 5 | 25 |
| Policy statements by the General Assembly on social issues | 25 | 8 | 28 | 9 | 3 |
| The efforts of the Presbyterian Peacemaking Program | 23 | 9 | 40 | 7 | 17 |
| Public issue advocacy work performed by the clergy | 23 | 9 | 38 | 8 | 15 |
| Messages from the Stated Clerk of the General Assembly or other PC(USA) leaders | 13 | 11 | 25 | 10 | 12 |
| The efforts of the Washington Office | 7 | 12 | 23 | 12 | 16 |

*Percent responding a *large amount*, a *fair amount*, or a *small amount*

CONGREGATIONAL POLICY AND ACTION

Sermons on Social Issues

- ✓ In all samples, there is wide variation in which social issues are reported as having been the topic of a sermon over the last year, as Table 5 shows. The only issue that comes close to being universal is the broad one of “family issues,” although majorities of both elders and pastors also report sermons on “hunger and malnutrition” and on “discrimination.”
- ✓ At the other extreme, few panelists in any sample report sermons in the last year on such topics as “sustainable development,” “immigration,” “Social Security,” or “campaign finance reform.”

Table 5
Social Issues in Sermons

Question: Have you heard a sermon (or preached) about it in the past 12 months?

| Social Issue | Elders | | Pastors | |
|----------------------------|--------|------|---------|------|
| | %* | rank | %* | rank |
| Family issues | 80 | 1 | 88 | 1 |
| Hunger and malnutrition | 55 | 2 | 64 | 5 |
| Discrimination | 53 | 3 | 73 | 2 |
| Youth violence | 44 | 4 | 65 | 4 |
| Race relations | 41 | 5 | 69 | 3 |
| Peace/disarmament | 39 | 6 | 56 | 7 |
| Environmental issues | 37 | 7 | 63 | 6 |
| International human rights | 33 | 8 | 35 | 12 |
| Social welfare | 29 | 9 | 41 | 11 |
| Schools/educational issues | 26 | 10 | 44 | 9 |
| Women’s issues | 25 | 11 | 47 | 8 |
| Gay and lesbian issues | 25 | 11 | 43 | 10 |
| Criminal justice | 14 | 13 | 33 | 13 |
| Health care | 11 | 14 | 24 | 14 |
| Affirmative action | 9 | 15 | 15 | 15 |
| Sustainable development | 7 | 16 | 11 | 16 |
| Immigration | 6 | 17 | 10 | 17 |
| Social Security | 2 | 18 | 4 | 18 |
| Campaign finance reform | 1 | 19 | 3 | 19 |

*Percent responding yes

~~Influencing State Policy~~

- ✓ A large minority of pastors (39%), but relatively few members (11%) or elders (12%), are aware of any efforts by their “congregation or presbytery . . . to influence public policy at the level of state government.”
- ✓ Almost one-half of pastors (47%) and four in ten specialized clergy (40%) report that they have *personally* taken steps through either their congregation or presbytery—or both—“to influence public policy at the level of state government.” Only around one in ten members (8%) and elders (10%) report that they personally have taken such steps.

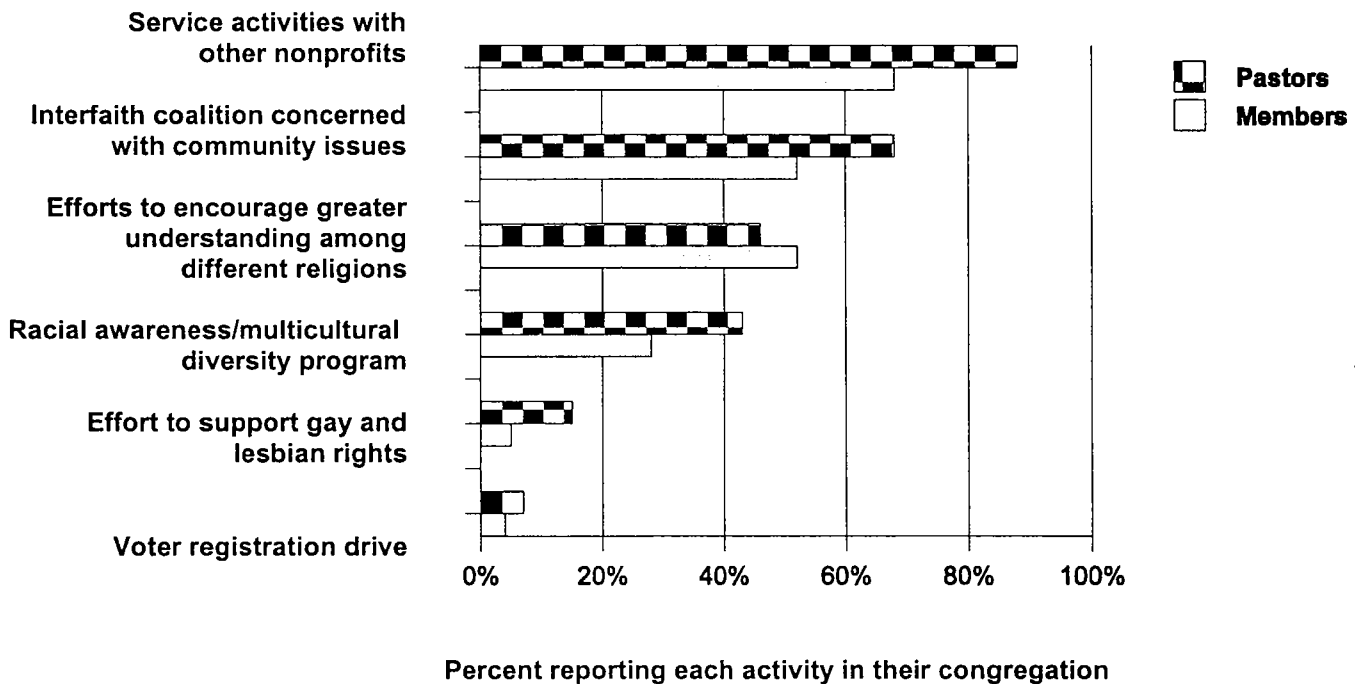
CONGREGATIONAL POLICY AND ACTION

- ✓ The minority of panelists who have attempted to influence their state's public policy through their congregation or presbytery have mainly done so by various means of personal communication—letters, e-mail, phone calls, and personal visits. However, one in ten of the pastors and specialized clergy, and one in three of the elders, have exerted influence by serving “on a state governmental task force or committee.”

Community Involvement in Social Issues

- ✓ According to a majority of pastors, in the last year their congregations have participated in “service activities involving other nonprofit organizations” (88% so report) or “an interfaith coalition that is concerned with community issues” (68%). (See Figure 3.)
- ✓ Few congregations, according to either members or pastors, have participated in a “voter registration drive” or “an effort to support gay and lesbian rights” during the year prior to the survey.

Figure 3
Congregational Participation
in the Community



- ✓ Majorities of pastors (65%) and specialized clergy (62%), and around one-third of members (32%) and elders (37%), report being “active member[s] of one or more groups *outside* your congregation that are concerned with Christian responsibility and social action.”

OPINIONS ON SOCIAL ISSUES: GENERAL

Most Important Social Issues

- ✓ We asked panelists to indicate which of 19 social issues *especially concerned* them. Almost all of the issues concern a majority in every sample, as Table 6 shows. In relative terms, the topics that most panelists express concern for are “family issues,” “youth violence,” “hunger and malnutrition,” “health care,” “education,” “the environment,” “criminal justice,” and “discrimination.”
- ✓ The level of concern for most social issues is very similar among both lay and clerical panelists, with a few moderate exceptions: “race relations,” “affirmative action,” “gay and lesbian issues,” “peace/disarmament,” “sustainable development,” and “women’s issues.” In these cases, at least 12% more pastors than elders express concern for each issue, as Table 6 shows.

Table 6
Concern for Selected Social Issues

Percent who are *especially concerned* about each issue

| Social Issue | Elders | Pastors |
|--------------------------------------|--------|---------|
| Family issues | 92% | 95% |
| Youth violence | 91% | 92% |
| Hunger and malnutrition | 88% | 90% |
| Health care | 87% | 88% |
| Schools/educational issues | 85% | 87% |
| Environmental issues | 83% | 91% |
| Criminal justice | 82% | 83% |
| Discrimination | 82% | 93% |
| Race relations | 79% | 92% |
| Peace/disarmament | 78% | 82% |
| International human rights | 73% | 82% |
| Social Security | 71% | 65% |
| Social welfare | 70% | 79% |
| Campaign finance reform | 68% | 71% |
| Gay and lesbian issues | 55% | 75% |
| Women’s issues | 53% | 68% |
| Immigration | 51% | 50% |
| Affirmative action | 49% | 64% |
| Sustainable development | 42% | 54% |

OPINIONS ON SOCIAL ISSUES: GENERAL

How Persuasive are Sermons?

The survey asked panelists both whether they were concerned about 19 social issues and whether they had heard a sermon about each of them. For elders, curiously, there was a positive correlation between expressed concern and reports of having heard a sermon on the topic *for every one of the 19 comparisons*. What's going on? It might be that pastors are more likely to preach on matters that concern their parishioners. Or, sermons may have a sensitizing effect among those who hear them. Or, it may simply be that people are more likely to remember sermons on topics of concern to them. Whatever the explanation, Table 7 displays the correlations.

Table 7
Correlations between Concern for a Social Issue and
Hearing a Sermon on the Same Issue: Elders' Responses

| Social Issue | Correlation coefficient (Pearson's r) between Concern for an Issue (yes/no) and Having Heard a Sermon on the Same Issue (yes/no) |
|----------------------------------|--|
| | r |
| Family issues | .332 |
| Discrimination | .300 |
| International human rights | .290 |
| Sustainable development | .288 |
| Race relations | .271 |
| Women's issues | .247 |
| Gay and lesbian issues | .246 |
| Youth violence | .237 |
| Peace/disarmament | .233 |
| Social welfare | .206 |
| Immigration | .202 |
| Schools/educational issues | .189 |
| Hunger and malnutrition | .184 |
| Affirmative action | .164 |
| Environmental issues | .141 |
| Health care | .136 |
| Criminal justice | .102 |
| Social Security | .089 |
| Campaign finance reform | .067 |

Family Ministries

- ✓ Majorities of pastors report that their congregations have each of the following family-related ministries:
 - Sunday school for children (98% so report)
 - pre-marital counseling (92%)
 - youth ministry (91%)
 - ministry for elderly/shut-ins (85%)
 - marital counseling or support groups (64%)

- ✓ Less common family ministries include:
 - parenting classes (reported by 49% of pastors)
 - daycare or after-school programs for children (43%)
 - singles ministry (24%)
 - ministry for divorced or blended families (24%)
 - ministry on balancing work and family (21%)
 - ministry for victims of domestic violence (18%)

- ✓ Large majorities in all samples either *agree* or *strongly agree* that their “congregation is doing a good job supporting families.” However, most of these responses are *agree* rather than *strongly agree*. In the case of members, for example, 15% *strongly agree* with the statement, while 67% *agree*. The pattern is virtually identical in the other Panel samples.

- ✓ Panelists are split on whether or not “my congregation does a good job ministering to singles, the divorced, and blended/step families.” A few more pastors *disagree* (49%) than *agree* (43%), while the reverse is true among members (*agree*, 39%; *disagree*, 33%).

**Opinions on Marriage and Family Issues,
1: General**

The last few decades have found major changes in the American family. What do panelists think of these and other contemporary family issues? And what role do they see for the church?

Panelists come close to a consensus on only one item: “it is best for children to grow up in an intact two-parent family.” More than nine in ten members, elders, and pastors *agree*—most of them *strongly*—as do 86% of specialized clergy. Despite that widespread view, the majorities in each of the Panel groups who *agree* that “churches should do all that they can to discourage couples from divorcing” are noticeably smaller (68% of members, 64% of pastors). And even smaller majorities in every sample *agree* that “it’s more important that children are raised by adults with good parenting skills than by their biological parents” (members, 53%; pastors, 55%).

Majorities of panelists oppose premarital cohabitation, including 55% of specialized clergy, 74% of members, and 76% of elders and pastors. But majorities do not want a return to traditional economic roles within marriage, as 57% of members, 62% of elders, 81% of pastors, and 83% of specialized clergy *disagree* or *strongly disagree* that “in families with children, it is best for men to focus on breadwinning and for women to focus on taking care of home/children.”

Given this variety of opinion, it is not surprising that large majorities *agree* that “the church should be tolerant of family changes (divorce, remarriage, same-sex couples) now taking place,” nor, perhaps, that only minorities of members (30%), elders (34%), and specialized clergy (41%) would “like to get more guidance from my church on marriage or parenting.”

**Opinions on Marriage and Family Issues,
2: The Personal Perspective**

How do panelists' own marriage and family experiences relate to their opinions on marriage and family issues?

Example 1: Marital Status. Divorced and never-married panelists are a bit more accepting of changing family patterns, as the table below shows, than are panelists who have ever experienced a divorce.

**Table 8
Opinions on Family Issues by Own Marital History**

| | % Responding <i>Agree</i> or <i>Strongly Agree</i> | |
|---|--|---------|
| | Members | Pastors |
| <i>Question: The church should be tolerant of family changes (divorce, remarriage, same-sex couples) now taking place</i> | | |
| Ever married, never divorced | 70% | 70% |
| Ever married, once (or more) divorced | 86% | 80% |
| Never married | 73% | 84% |
| <i>Question: It is OK for couples to live together before they marry</i> | | |
| Ever married, never divorced | 15% | 16% |
| Ever married, once (or more) divorced | 34% | 32% |
| Never married | 37% | 32% |

Example 2: Children at Home. There is little difference in opinions on child-related issues, especially among clergy, between those who have children currently at home and those who do not. Among laity, those without children in the home are more likely to support a traditional version of family roles (men as breadwinners, women as homemakers), but this finding probably has less to do with the presence or absence of children and more to do with generational change: member panelists without children in the home are older. Their median age is 64, compared to 42 for members who have children under age 18 in the household.

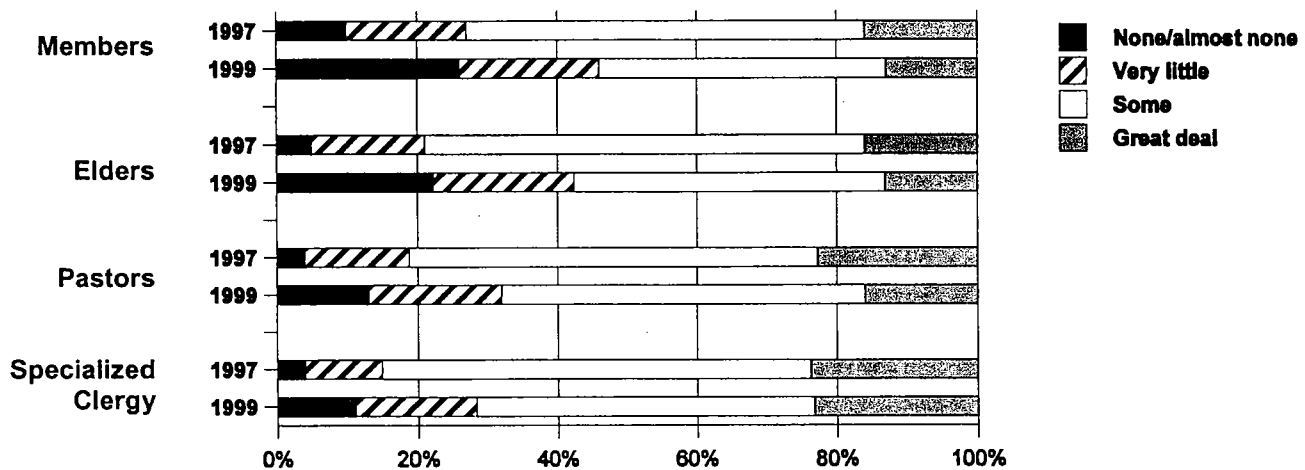
**Table 9
Opinions on Family Issues by Presence or Absence
of Children Under Age 18 in the Household**

| | % Responding <i>Agree</i> or <i>Strongly Agree</i> | |
|--|--|---------|
| | Members | Pastors |
| <i>Question: My congregation is doing a good job supporting families</i> | | |
| Children under age 18 in household | 81% | 84% |
| No children under age 18 in household | 83% | 86% |
| <i>Question: In families with children, it is best for men to focus on breadwinning and for women to focus on taking care of home/children</i> | | |
| Children under age 18 in household | 22% | 16% |
| No children under age 18 in household | 43% | 14% |

Social Welfare

- ✓ Few panelists report having given a *great deal* of attention “to the changes in welfare law that took place in 1996.” More common is the response of *some* attention, made by a majority of pastors (52%) and at least four in ten in the other samples.
- ✓ A comparison to an identical question on the August 1997 Panel survey suggests that, once implemented, the new law has faded from the consciousness of many Presbyterians. As Figure 4 shows, reported attention to the new law was noticeably higher in August 1997 among elders. The response pattern for other samples is similar.

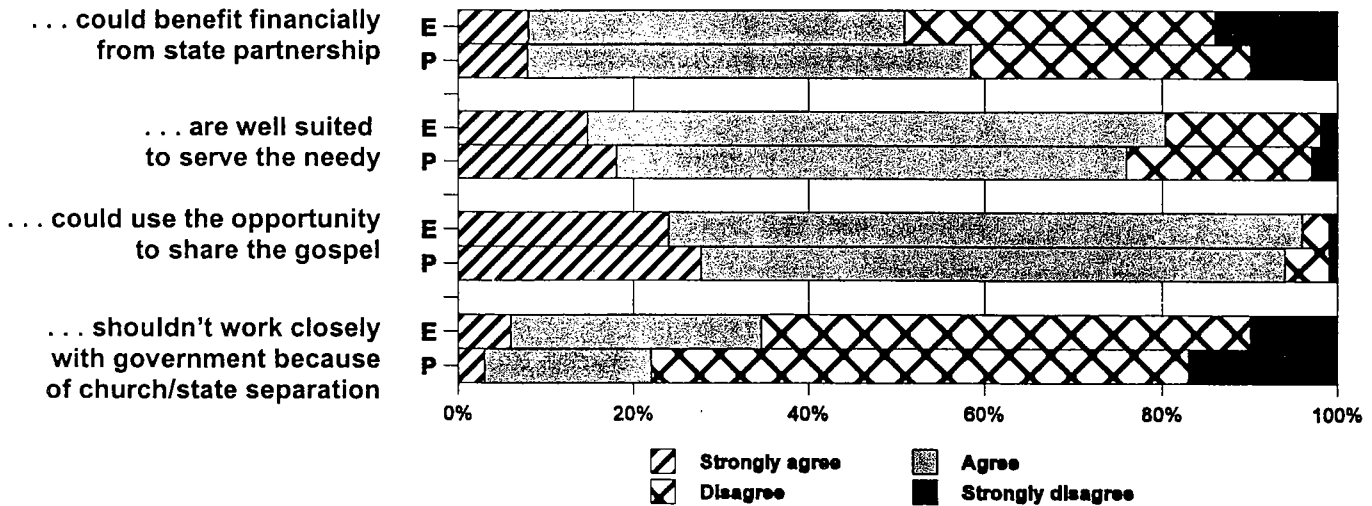
**Figure 4
Reported Attention Given to
1996 Welfare Reform Law: 1997 and 1999**



- ✓ Around one-half of members (48%) and elders (47%) believe the new welfare law to be *fair* when it places a five-year cap on receiving benefits. Most of the rest respond *it depends*.
- ✓ Fewer pastors (24%) and specialized clergy (18%) view the five-year benefits cap as *fair*. In fact, a quarter of pastors (27%) and more than one-third of specialized clergy (38%) respond *not fair*, although the most frequent response among both groups of clergy is *it depends* (47% and 41%, respectively).
- ✓ Opinions on church-state partnerships to provide for the needs of the poor, a possibility under the welfare reform law, receives broad, if generally tepid, support from all Panel samples. Majorities in all Panel samples, as Figure 5 shows for elders and pastors, believe that such partnerships would benefit churches financially, would take advantage of a strength churches already have in service to the poor, and would provide an opportunity to share the Gospel with those being served. In all cases, however, the support is, by large margins, of the *agree* rather than the *strongly agree* variety.
- ✓ The issue of how church-state partnerships established to provide for the poor would mesh with the constitutional separation of church and state is not problematic for most Presbyterians. Majorities in all Panel samples, as Figure 5 shows for elders and pastors, *disagree* that the principle of church-state separation precludes church-state partnerships in service of the poor.

**Figure 5
Opinions on Churches Taking
Government Money to Serve the Poor**

CHURCHES/RELIGIOUS ORGANIZATIONS:



The Environment

- ✓ Two-thirds of members (67%), elders (70%), and pastors (67%), and 56% of specialized clergy, *agree* or *strongly agree* that “the Church should be more involved in environmental problems that impact humans directly.”
- ✓ Among both clergy groups, similar or even larger percentages (pastors, 69%; specialized clergy, 63%) also *agree* or *strongly agree* with a more focused companion statement: “the Church should be more involved in environmental problems that primarily affect poor and minority communities.” However, support drops slightly among the laity: 53% of members and 51% of elders *agree* or *strongly agree* with this statement.
- ✓ From a list of 15 “possible ways that the Presbyterian Church (U.S.A.) can be involved in environmental issues,” members and elders show the most support for “providing educational materials to congregations and members,” “gathering the opinions of church members and making those known to government,” and “training clergy to be more aware of and involved in environmental concerns” (see results for elders in Table 10; results for members are almost identical). However, no single topic is rated as *extremely important* or *very important* by a majority in either lay group.
- ✓ Specialized clergy place more importance than laity on church involvement in various environmental issues, as Table 10 shows. Most support is found for “promoting grassroots and congregational action on environmental problems in local areas,” “providing educational materials to congregations and members,” “helping members and congregations contact their legislators directly,” and “training clergy to be more aware of and involved in environmental concerns.” The results for pastors are broadly similar.

FOCUSED ISSUES: FAMILY, WELFARE, RACISM, THE ENVIRONMENT

Table 10
Opinions on the Importance of PC(USA)
Involvement in Various Environmental Issues

| Issue: | Elders | | Specialized Clergy | |
|---|--------|------|--------------------|------|
| | %* | rank | %* | rank |
| Providing educational materials to congregations and members . . . | 46 | 1 | 67 | 2 |
| Gathering the opinions of church members and making those known to government | 44 | 2 | 52 | 7 |
| Training clergy to be more aware of and involved in environmental concerns | 43 | 3 | 63 | 4 |
| Promoting grassroots and congregational action on environmental problems in local areas | 39 | 4 | 75 | 1 |
| Helping members and congregations contact their legislators directly | 35 | 5 | 65 | 3 |
| Working toward better international agreements on global environmental problems | 33 | 6 | 58 | 5 |
| Working with government agencies to develop and implement policy | 30 | 7 | 51 | 8 |
| Communicating church opinions through the media | 30 | 7 | 43 | 12 |
| Focusing on environmental concerns in foreign mission work | 29 | 9 | 48 | 10 |
| Working with secular environmental organizations toward common goals | 28 | 10 | 48 | 10 |
| Developing a network of members around the country concerned with these issues | 27 | 11 | 55 | 6 |
| Lobbying members of Congress or other policymakers | 24 | 12 | 51 | 8 |
| Passing resolutions and policy statement in the General Assembly . | 23 | 13 | 31 | 14 |
| Researching environmental issues and writing study papers with policy recommendations | 17 | 14 | 39 | 13 |
| Endorsing political candidates and encouraging members to vote for them | 10 | 15 | 15 | 15 |

*Percent responding *extremely important* or *very important*

Racial Justice in Society

- ✓ Large majorities in all samples, ranging from 81% of members to 96% of both clergy groups, *disagree* or *strongly disagree* that “racial issues within society at large have largely been resolved.”
- ✓ Nevertheless, large majorities of members and elders, 46% of pastors, and a third of specialized clergy *oppose slightly* or *oppose strongly* “giving preference in hiring and promotion” to African Americans as a way to deal with past discrimination.

Panel Opinion = White Opinion

The Panel, as representative of a predominantly white, non-Hispanic denomination, is itself predominantly white, non-Hispanic. Of the panelists who completed the August 1999 survey, 99% of the members, 98% of the elders, 97% of the pastors, and 94% of the specialized clergy are white. So the opinions on racial justice issues presented here are the opinions of white Presbyterians.

Racial Justice in the Church

- ✓ Only 8% of pastors and 6% of specialized clergy *agree* or *strongly agree* that “racial issues within the church have largely been resolved.” In all samples, majorities—ranging from 54% of members to 92% of specialized clergy—*disagree* or *strongly disagree* with this statement.
- ✓ This finding notwithstanding, more than two-thirds of members (69%) and elders (70%) *agree* or *strongly agree* that “there are more important issues [than racism] facing the church today.” The clergy are less sure, with 48% of pastors and 40% of specialized clergy *agreeing*.
- ✓ Majorities of elders (57%), specialized clergy (82%), and pastors (84%) *disagree* or *strongly disagree* that “the focus on specific racial concerns is divisive to the unity of the church.” Members are more divided, with 38% responding in agreement and 45% in disagreement. (The remaining members, 17%, responded *don't know*.) A third of elders (32%), 16% of specialized clergy, and 14% of pastors *agree* or *strongly agree* with the statement.
- ✓ Relatively few panelists believe “the quality of leadership in the Presbyterian Church (U.S.A.) would be improved or diminished if [the PC(USA)] had more African-American elders, pastors, clergy, and professional staff.” Of those who do believe there would be a change, more, especially among the clergy groups, anticipate benefits than losses. A quarter of members (24%) and elders (25%), 43% of pastors, and 55% of specialized clergy respond that an increase in the number of lay and clerical African-American leaders in the PC(USA) would increase the overall quality of leadership in the church.

THE PRESBYTERIAN PANEL

PUBLIC ROLE OF PRESBYTERIANS—AUGUST 1999

Appendix

| | Members | Elders | Ministers |
|---|---------|--------|-----------|
| Number of questionnaires mailed | 904 | 1,008 | 1,567 |
| Number of questionnaires returned | 470 | 585 | 1,009 * |
| Percent returned | 51% | 58% | 64% |

* 671 pastors; 338 specialized clergy

Q-1. For each of the following issues, please respond to these three questions by checking the for "yes" or the for "no" in the appropriate columns for each question.

| | Members | | Elders | | Pastors | | Specialized Clergy | |
|--|---------|-----|--------|-----|---------|-----|--------------------|-----|
| | Y | N | Y | N | Y | N | Y | N |
| 1. Are you <i>especially concerned</i> about this issue? | | | | | | | | |
| 2. Have you <i>heard a sermon</i> (or preached) about it in the past 12 months? | | | | | | | | |
| 3. Do you think the Presbyterian Church (U.S.A.) has issued a <i>formal statement</i> on it? | | | | | | | | |
| a. Affirmative action | | | | | | | | |
| concerned? | 53% | 47% | 49% | 51% | 64% | 36% | 73% | 27% |
| sermon? | 8% | 92% | 9% | 91% | 15% | 85% | 11% | 89% |
| + | + | + | + | + | | | | |
| statement? | 40% | 60% | 45% | 55% | 82% | 18% | 81% | 19% |
| b. Campaign finance reform | | | | | | | | |
| concerned? | 66% | 34% | 68% | 32% | 71% | 29% | 77% | 23% |
| sermon? | 1% | 99% | 1% | 99% | 3% | 97% | 4% | 96% |
| + | + | + | + | + | | | | |
| statement? | 9% | 91% | 11% | 89% | 34% | 66% | 33% | 67% |
| c. Criminal justice | | | | | | | | |
| concerned? | 86% | 14% | 82% | 18% | 83% | 17% | 88% | 12% |
| sermon? | 14% | 86% | 14% | 86% | 33% | 67% | 27% | 73% |
| + | + | + | + | + | | | | |
| statement? | 33% | 67% | 38% | 62% | 88% | 12% | 87% | 13% |
| d. Discrimination | | | | | | | | |
| concerned? | 81% | 19% | 82% | 18% | 93% | 7% | 96% | 4% |
| sermon? | 44% | 56% | 53% | 47% | 73% | 27% | 57% | 43% |
| + | + | + | + | + | | | | |
| statement? | 67% | 33% | 72% | 28% | 93% | 7% | 94% | 6% |
| e. Environmental issues | | | | | | | | |
| concerned? | 84% | 16% | 83% | 17% | 91% | 9% | 91% | 9% |
| sermon? | 27% | 73% | 37% | 63% | 63% | 37% | 45% | 55% |
| + | + | + | + | + | | | | |
| statement? | 54% | 46% | 58% | 42% | 94% | 6% | 93% | 7% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

| Members | | Elders | | Pastors | | Specialized Clergy | |
|---------|---|--------|---|---------|---|--------------------|---|
| Y | N | Y | N | Y | N | Y | N |

Q-1. For each of the following issues, please respond to these three questions by checking the for "yes" or the for "no" in the appropriate columns for each question.
(Cont.)

1. Are you *especially concerned* about this issue?
2. Have you *heard a sermon* (or preached) about it in the past 12 months?
3. Do you think the Presbyterian Church (U.S.A.) has issued a *formal statement* on it?

| | | | | | | | | |
|-------------------------------|-----|-----|-----|-----|-----|-----|-----|-----|
| f. Family issues | | | | | | | | |
| concerned? | 93% | 7% | 92% | 8% | 95% | 5% | 90% | 10% |
| sermon? | 79% | 21% | 80% | 20% | 88% | 12% | 76% | 24% |
| | + | + | + | + | | | | |
| statement? | 73% | 27% | 73% | 27% | 88% | 12% | 84% | 16% |
| g. Gay and lesbian issues | | | | | | | | |
| concerned? | 53% | 47% | 55% | 45% | 75% | 25% | 76% | 24% |
| sermon? | 20% | 80% | 25% | 75% | 43% | 57% | 42% | 58% |
| | + | + | + | + | | | | |
| statement? | 70% | 30% | 77% | 23% | 89% | 11% | 90% | 10% |
| h. Health care | | | | | | | | |
| concerned? | 86% | 14% | 87% | 13% | 88% | 12% | 90% | 10% |
| sermon? | 11% | 89% | 11% | 89% | 24% | 76% | 21% | 79% |
| | + | + | + | + | | | | |
| statement? | 34% | 66% | 34% | 66% | 86% | 14% | 82% | 18% |
| i. Hunger and malnutrition | | | | | | | | |
| concerned? | 85% | 15% | 88% | 12% | 90% | 10% | 92% | 8% |
| sermon? | 50% | 50% | 55% | 45% | 64% | 36% | 51% | 49% |
| | + | + | + | + | | | | |
| statement? | 68% | 32% | 76% | 24% | 92% | 8% | 90% | 10% |
| j. Immigration | | | | | | | | |
| concerned? | 56% | 44% | 51% | 49% | 50% | 50% | 54% | 46% |
| sermon? | 5% | 95% | 6% | 94% | 10% | 90% | 8% | 92% |
| | + | + | + | + | | | | |
| statement? | 20% | 80% | 21% | 79% | 64% | 36% | 63% | 37% |
| k. International human rights | | | | | | | | |
| concerned? | 71% | 29% | 73% | 27% | 82% | 18% | 83% | 17% |
| sermon? | 30% | 70% | 33% | 67% | 35% | 65% | 26% | 74% |
| | + | + | + | + | | | | |
| statement? | 58% | 42% | 67% | 33% | 88% | 12% | 87% | 13% |
| l. Peace or disarmament | | | | | | | | |
| concerned? | 82% | 18% | 78% | 22% | 82% | 18% | 87% | 13% |
| sermon? | 35% | 65% | 39% | 61% | 56% | 44% | 46% | 54% |
| | + | + | + | + | | | | |
| statement? | 57% | 43% | 64% | 36% | 93% | 7% | 92% | 8% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

Q-1. For each of the following issues, please respond to these three questions by checking the for "yes" or the for "no" in the appropriate columns for each question.

1. Are you *especially concerned* about this issue?
2. Have you *heard a sermon* (or preached) about it in the past 12 months?
3. Do you think the Presbyterian Church (U.S.A.) has issued a *formal statement* on it?

| | Members | | Elders | | Pastors | | Specialized Clergy | | |
|-------------------------------|---------|-----|--------|-----|---------|-----|--------------------|-----|--|
| | Y | N | Y | N | Y | N | Y | N | |
| m. Race relations | | | | | | | | | |
| concerned? | 77% | 23% | 79% | 21% | 92% | 8% | 93% | 7% | |
| sermon? | 40% | 60% | 41% | 59% | 69% | 31% | 55% | 45% | |
| | + | + | + | + | | | | | |
| statement? | 68% | 32% | 72% | 28% | 94% | 6% | 95% | 5% | |
| n. Schools/educational issues | | | | | | | | | |
| concerned? | 90% | 10% | 85% | 15% | 87% | 13% | 83% | 17% | |
| sermon? | 24% | 76% | 26% | 74% | 44% | 56% | 28% | 72% | |
| | + | + | + | + | | | | | |
| statement? | 36% | 64% | 39% | 61% | 74% | 26% | 68% | 32% | |
| o. Social Security | | | | | | | | | |
| concerned? | 75% | 25% | 71% | 29% | 65% | 35% | 67% | 33% | |
| sermon? | 3% | 97% | 2% | 98% | 4% | 96% | 4% | 96% | |
| | + | + | + | + | | | | | |
| statement? | 16% | 84% | 14% | 86% | 44% | 56% | 44% | 56% | |
| p. Social welfare | | | | | | | | | |
| concerned? | 72% | 28% | 70% | 30% | 79% | 21% | 80% | 20% | |
| sermon? | 31% | 69% | 29% | 71% | 41% | 59% | 37% | 63% | |
| | + | + | + | + | | | | | |
| statement? | 48% | 52% | 50% | 50% | 79% | 21% | 80% | 20% | |
| q. Sustainable development | | | | | | | | | |
| | + | + | + | + | | | | | |
| concerned? | 42% | 58% | 42% | 58% | 54% | 46% | 62% | 38% | |
| sermon? | 6% | 94% | 7% | 93% | 11% | 89% | 9% | 91% | |
| statement? | 18% | 82% | 21% | 79% | 59% | 41% | 58% | 42% | |
| r. Women's issues | | | | | | | | | |
| concerned? | 62% | 38% | 53% | 47% | 68% | 32% | 75% | 25% | |
| sermon? | 19% | 81% | 25% | 75% | 47% | 53% | 45% | 55% | |
| | + | + | + | + | | | | | |
| statement? | 54% | 46% | 59% | 41% | 90% | 10% | 89% | 11% | |
| s. Youth violence | | | | | | | | | |
| concerned? | 93% | 7% | 91% | 9% | 92% | 8% | 87% | 13% | |
| sermon? | 43% | 57% | 44% | 56% | 65% | 35% | 49% | 51% | |
| | + | + | + | + | | | | | |
| statement? | 50% | 50% | 46% | 54% | 73% | 27% | 65% | 35% | |

— = zero (0.0); no cases in this category
 * = less than 0.5%; rounds to zero
 n = number of respondents eligible to answer this question
 + = nonresponses of 10% or more on this question (reported percentages for all questions omit nonresponses)
 ◆ = percentages add to more than 100 because respondents could make more than one response

Q-2. How much of the information concerning the social issues you care about comes from each of these sources?

| | Members | Elders | Pastors | Specialized Clergy |
|-------------------------------------|---------|--------|---------|--------------------|
| a. Presbyterian publications | | | | |
| almost all | 1% | 1% | 2% | 3% |
| a great deal | 5% | 6% | 21% | 15% |
| a fair amount | 19% | 24% | 42% | 28% |
| only a little | 36% | 46% | 31% | 43% |
| none | 38% | 24% | 5% | 11% |
| b. Your local church | | | | |
| almost all | 2% | 3% | 1% | 2% |
| a great deal | 7% | 11% | 10% | 7% |
| a fair amount | 32% | 30% | 35% | 25% |
| only a little | 43% | 44% | 49% | 54% |
| none | 16% | 12% | 5% | 13% |
| c. National newspapers | | | | |
| almost all | 16% | 14% | 8% | 13% |
| a great deal | 36% | 40% | 43% | 44% |
| a fair amount | 21% | 22% | 22% | 21% |
| only a little | 16% | 11% | 14% | 13% |
| none | 11% | 13% | 12% | 10% |
| d. Local newspapers | | | | |
| almost all | 19% | 15% | 5% | 12% |
| a great deal | 38% | 45% | 38% | 38% |
| a fair amount | 27% | 25% | 32% | 28% |
| only a little | 13% | 11% | 21% | 20% |
| none | 2% | 3% | 4% | 3% |
| e. Television programs | | | | |
| almost all | 16% | 11% | 6% | 8% |
| a great deal | 39% | 46% | 42% | 35% |
| a fair amount | 27% | 25% | 33% | 32% |
| only a little | 15% | 14% | 16% | 20% |
| none | 2% | 3% | 2% | 5% |
| f. Books | | | | |
| almost all | 3% | 4% | 3% | 3% |
| a great deal | 19% | 20% | 32% | 33% |
| a fair amount | 31% | 28% | 36% | 35% |
| only a little | 36% | 36% | 26% | 25% |
| none | 11% | 12% | 3% | 4% |
| g. Special newsletters | | | | |
| almost all | 3% | 1% | 3% | 2% |
| a great deal | 13% | 14% | 27% | 25% |
| a fair amount | 24% | 24% | 30% | 31% |
| only a little | 33% | 36% | 31% | 29% |
| none | 27% | 25% | 10% | 13% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

| | | Members | Elders | Pastors | Specialized Clergy |
|---------|---|---------|--------|---------|--------------------|
| Q-2. | How much of the information concerning the social issues you care about comes from each of these sources? | | | | |
| (Cont.) | | | | | |
| h. | The Internet | + | | | |
| | almost all | 1% | * | 1% | 1% |
| | a great deal | 6% | 5% | 10% | 11% |
| | a fair amount | 10% | 12% | 18% | 17% |
| | only a little | 23% | 24% | 36% | 30% |
| | none | 60% | 58% | 34% | 41% |
| i. | Newsmagazines or other periodicals | | | | |
| | almost all | 8% | 5% | 5% | 8% |
| | a great deal | 30% | 33% | 47% | 45% |
| | a fair amount | 34% | 34% | 31% | 27% |
| | only a little | 20% | 20% | 14% | 17% |
| | none | 8% | 8% | 4% | 3% |
| j. | Publications of organizations focusing on a particular issue | | | | |
| | almost all | 4% | 2% | 4% | 4% |
| | a great deal | 14% | 16% | 22% | 25% |
| | a fair amount | 21% | 21% | 29% | 29% |
| | only a little | 34% | 34% | 35% | 29% |
| | none | 26% | 26% | 10% | 14% |
| Q-3. | Of the Presbyterian Church (U.S.A.) <i>statements on social issues</i> that you are aware of, do you . . . | | | | |
| | Agree with all of them? | 1% | * | 5% | 5% |
| | Agree with most of them? | 34% | 39% | 58% | 67% |
| | Agree with about half of them? | 25% | 28% | 26% | 21% |
| | Disagree with most of them? | 8% | 10% | 10% | 3% |
| | Disagree with all of them? | * | 1% | * | * |
| | Not aware of any? | 32% | 22% | 1% | 4% |
| Q-4. | How informed would you say you are about the activities of the Washington Office of the Presbyterian Church (U.S.A.)? | | | | |
| | Very well informed | * | * | 4% | 8% |
| | Fairly well informed | 4% | 5% | 33% | 24% |
| | Not very well informed | 36% | 42% | 52% | 51% |
| | Not at all informed | 60% | 52% | 11% | 16% |
| Q-5. | How much contact have you had, personally, with the Washington Office of the Presbyterian Church (U.S.A.)? | | | | |
| | A lot | — | — | * | 2% |
| | A fair amount | * | * | 7% | 8% |
| | Only a little | 2% | 5% | 26% | 25% |
| | None → → Skip to Q-7 | 98% | 95% | 66% | 65% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

| | Members | Elders | Pastors | Specialized Clergy |
|--|---------|--------|---------|--------------------|
| Q-6. How many times <i>in the past year</i> you have had contact with the Washington Office in each of the following ways: | | | | |
| | n=10 | n=30 | n=227 | n=116 |
| a. Talked to a staff member in person | + | + | + | + |
| none | 50% | 76% | 76% | 56% |
| 1 - 2 times | — | 18% | 18% | 33% |
| 3 - 5 times | 25% | 6% | 4% | 7% |
| 6 times or more | 25% | — | 1% | 5% |
| | n=10 | n=30 | n=227 | n=116 |
| b. Talked to a staff member by telephone | + | + | + | + |
| none | 20% | 82% | 78% | 66% |
| 1 - 2 times | 80% | 18% | 20% | 23% |
| 3 - 5 times | — | — | 1% | 6% |
| 6 times or more | — | — | 1% | 6% |
| | n=10 | n=30 | n=227 | n=116 |
| c. Heard a presentation by a staff member | + | + | + | + |
| none | 80% | 65% | 64% | 47% |
| 1 - 2 times | 20% | 35% | 35% | 45% |
| 3 - 5 times | — | — | 1% | 8% |
| 6 times or more | — | — | — | — |
| | n=10 | n=30 | n=227 | n=116 |
| d. Communicated with the Washington Office by e-mail | + | + | + | + |
| none | 100% | 93% | 89% | 86% |
| 1 - 2 times | — | — | 9% | 6% |
| 3 - 5 times | — | 7% | 1% | 5% |
| 6 times or more | — | — | 1% | 3% |
| | n=10 | n=30 | n=227 | n=116 |
| e. Visited the Washington Office's web page | + | + | + | + |
| none | 80% | 93% | 76% | 78% |
| 1 - 2 times | — | 7% | 14% | 18% |
| 3 - 5 times | 20% | — | 6% | 2% |
| 6 times or more | — | — | 4% | 1% |
| | n=10 | n=30 | n=227 | n=116 |
| f. Wrote a letter to a staff member | + | + | + | + |
| none | 60% | 88% | 95% | 89% |
| 1 - 2 times | 40% | 12% | 3% | 8% |
| 3 - 5 times | — | — | 1% | 1% |
| 6 times or more | — | — | 1% | 1% |
| | n=10 | n=30 | n=227 | n=116 |
| g. Read something put out by the Washington Office | + | + | + | + |
| none | 12% | 29% | 15% | 20% |
| 1 - 2 times | 12% | 35% | 37% | 29% |
| 3 - 5 times | 62% | 18% | 30% | 24% |
| 6 times or more | 12% | 18% | 17% | 28% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

| | Members | Elders | Pastors | Specialized Clergy |
|--|---------|--------|---------|--------------------|
| Q-6. How many times <i>in the past year</i> you have had contact with the Washington Office in each of the following ways: (Cont.) | | | | |
| | n=10 | n=30 | n=227 | n=116 |
| h. Reading something about the Washington Office | + | + | + | + |
| none | 14% | 41% | 18% | 17% |
| 1 - 2 times | 14% | 41% | 35% | 33% |
| 3 - 5 times | 57% | 12% | 29% | 28% |
| 6 times or more | 14% | 6% | 18% | 22% |
| Q-7. In your opinion, how effective is the Washington Office in bringing the denomination's position on social issues to the attention of policy makers? | | | | |
| Very effective | * | * | 5% | 6% |
| Fairly effective | 4% | 5% | 22% | 20% |
| Not very effective | 11% | 12% | 18% | 16% |
| Not at all effective | 6% | 7% | 9% | 4% |
| Don't know | 79% | 75% | 46% | 54% |
| Q-8. In your opinion, how effective is the Washington Office in providing Presbyterians with timely, accurate information about issues before Congress? | | | | |
| Very effective | — | — | 4% | 6% |
| Fairly effective | 5% | 4% | 17% | 18% |
| Not very effective | 15% | 15% | 30% | 29% |
| Not at all effective | 10% | 15% | 16% | 7% |
| Don't know | 71% | 66% | 32% | 41% |
| Q-9. How much money do you think the PC(USA) spends annually on the Washington Office? \$ _____ | | | | |
| None | + | + | + | + |
| Don't know | * | * | 1% | * |
| Too much | 75% | 68% | 38% | 46% |
| Not enough | 4% | 6% | 5% | 2% |
| Less than \$100,000 | — | — | 2% | 3% |
| \$100,000 - \$499,999 | 2% | 3% | 1% | 2% |
| \$100,000 - \$499,999 | 8% | 12% | 8% | 7% |
| \$500,000 - \$999,999 | 4% | 5% | 33% | 32% |
| \$1,000,000 - \$1,499,999 | 4% | 3% | 9% | 7% |
| \$1,500,000 - \$1,999,999 | 1% | 1% | 3% | 1% |
| \$2,000,000 or more | 2% | 4% | * | — |
| Q-10. Do you feel the denomination is spending too much money on the Washington Office, about the right amount, or too little? | | | | |
| Too much | 10% | 12% | 24% | 11% |
| About the right amount | 2% | 3% | 11% | 14% |
| Too little | * | 1% | 11% | 14% |
| Don't know | 87% | 84% | 54% | 61% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

| | Members | Elders | Pastors | Specialized Clergy |
|--|---------|--------|---------|--------------------|
| Q-11. As far as you know, does your congregation or presbytery do anything to influence public policy at the level of state government? | | | | |
| Yes, my congregation does | 4% | 4% | 10% | 9% |
| Yes, my presbytery does | 7% | 8% | 29% | 29% |
| Yes, both | 8% | 6% | 19% | 15% |
| No, neither | 19% | 36% | 31% | 30% |
| Don't know | 62% | 45% | 12% | 16% |
| Q-12. Have you personally done anything through your congregation or presbytery to influence public policy at the level of state government? | | | | |
| Yes, through my congregation | 6% | 7% | 20% | 10% |
| Yes, through my presbytery | * | 1% | 12% | 17% |
| Yes, through both | 2% | 2% | 15% | 13% |
| No, neither | 81% | 82% | 51% | 57% |
| Don't know | 11% | 6% | 2% | 2% |
| Q-12a. If "yes," have you done any of the following through your congregation or presbytery within the last year? | | | | |
| a. Contacted state policy makers in person | n=36 | n=63 | n=306 | n=130 |
| + | + | + | + | + |
| yes | 45% | 57% | 54% | 53% |
| no | 55% | 43% | 46% | 47% |
| b. Sent a letter or petition to state policy makers | n=36 | n=63 | n=306 | n=130 |
| + | + | + | | |
| yes | 70% | 74% | 78% | 76% |
| no | 30% | 26% | 22% | 24% |
| c. Talked to a state policy maker by telephone | n=36 | n=63 | n=306 | n=130 |
| + | + | + | + | + |
| yes | 24% | 35% | 40% | 33% |
| no | 76% | 65% | 60% | 67% |
| d. Sent an e-mail to a state policy maker | n=36 | n=63 | n=306 | n=130 |
| + | + | + | + | + |
| yes | 22% | 20% | 36% | 29% |
| no | 78% | 80% | 64% | 71% |
| e. Served on a state governmental task force or committee | n=36 | n=63 | n=306 | n=130 |
| + | + | + | + | + |
| yes | — | 29% | 11% | 9% |
| no | 100% | 71% | 89% | 91% |
| f. Other (please specify): _____ | n=36 | n=63 | n=306 | n=130 |
| + | + | + | + | + |
| yes | 38% | 25% | 36% | 39% |
| no | 62% | 75% | 64% | 61% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

Q-13. Of the various ways that the Presbyterian Church (U.S.A.) influences public life in the United States, how much of this influence would you say happens through each of the following?

| | Members | Elders | Pastors | Specialized Clergy |
|---|---------|--------|---------|--------------------|
| a. Policy statements by the General Assembly on social issues | | | | |
| a large amount | 5% | 6% | 7% | 5% |
| a fair amount | 20% | 26% | 21% | 20% |
| a small amount | 27% | 28% | 33% | 38% |
| hardly any | 17% | 18% | 33% | 26% |
| none | 3% | 3% | 4% | 6% |
| don't know | 29% | 19% | 2% | 4% |
| b. The efforts of the Washington Office | | | | |
| a large amount | 1% | 1% | 4% | 4% |
| a fair amount | 6% | 7% | 19% | 20% |
| a small amount | 13% | 13% | 28% | 25% |
| hardly any | 8% | 13% | 23% | 18% |
| none | 5% | 4% | 5% | 4% |
| don't know | 66% | 62% | 21% | 29% |
| c. Direct advocacy by grass-roots Presbyterians with their congressional representatives | | | | |
| a large amount | 5% | 5% | 15% | 13% |
| a fair amount | 21% | 28% | 46% | 44% |
| a small amount | 25% | 24% | 28% | 32% |
| hardly any | 8% | 9% | 5% | 4% |
| none | 2% | 2% | 1% | 1% |
| don't know | 39% | 31% | 5% | 6% |
| d. Messages from the Stated Clerk of the General Assembly or other PC(USA) leaders | | | | |
| a large amount | 1% | 2% | 3% | 4% |
| a fair amount | 12% | 13% | 22% | 23% |
| a small amount | 26% | 28% | 38% | 37% |
| hardly any | 13% | 21% | 29% | 25% |
| none | 4% | 4% | 4% | 5% |
| don't know | 44% | 32% | 3% | 6% |
| e. The efforts of the Presbyterian Hunger Program | | | | |
| a large amount | 5% | 8% | 12% | 9% |
| a fair amount | 30% | 30% | 41% | 39% |
| a small amount | 24% | 24% | 32% | 35% |
| hardly any | 4% | 7% | 8% | 6% |
| none | 1% | 1% | 1% | 2% |
| don't know | 35% | 30% | 6% | 9% |
| f. The efforts of the Presbyterian Peacemaking Program | | | | |
| a large amount | 2% | 6% | 10% | 6% |
| a fair amount | 21% | 20% | 30% | 34% |
| a small amount | 26% | 27% | 36% | 36% |
| hardly any | 9% | 12% | 16% | 11% |
| none | 1% | 3% | 2% | 3% |
| don't know | 41% | 32% | 6% | 10% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

Q-13. Of the various ways that the Presbyterian Church (U.S.A.) influences public life in the United States, how much of this influence would you say happens through each of the following?

| | Members | Elders | Pastors | Specialized Clergy |
|--|---------|--------|---------|--------------------|
| g. The denomination's colleges and seminaries | | | | |
| a large amount | 6% | 6% | 4% | 6% |
| a fair amount | 27% | 33% | 20% | 21% |
| a small amount | 24% | 26% | 35% | 34% |
| hardly any | 6% | 7% | 26% | 22% |
| none | 1% | 2% | 5% | 6% |
| don't know | 35% | 26% | 9% | 10% |
| h. Public issue advocacy work performed by the clergy | | | | |
| a large amount | 2% | 4% | 4% | 6% |
| a fair amount | 21% | 22% | 34% | 32% |
| a small amount | 26% | 28% | 40% | 41% |
| hardly any | 10% | 13% | 14% | 12% |
| none | 3% | 3% | 2% | 2% |
| don't know | 37% | 30% | 6% | 7% |
| i. The social ministries of local congregations | | | | |
| a large amount | 10% | 16% | 18% | 18% |
| a fair amount | 34% | 36% | 48% | 39% |
| a small amount | 23% | 23% | 25% | 34% |
| hardly any | 8% | 7% | 5% | 4% |
| none | 1% | 1% | 1% | 1% |
| don't know | 25% | 17% | 2% | 4% |
| j. Members with influence in business or government | | | | |
| a large amount | 8% | 14% | 22% | 18% |
| a fair amount | 34% | 36% | 46% | 49% |
| a small amount | 24% | 25% | 22% | 24% |
| hardly any | 6% | 6% | 6% | 2% |
| none | 2% | 1% | 1% | 2% |
| don't know | 27% | 19% | 4% | 6% |
| k. Congregations' training of children and young people | | | | |
| a large amount | 13% | 14% | 10% | 9% |
| a fair amount | 35% | 33% | 32% | 26% |
| a small amount | 24% | 26% | 32% | 38% |
| hardly any | 6% | 9% | 17% | 17% |
| none | 2% | 2% | 3% | 3% |
| don't know | 20% | 16% | 6% | 7% |
| l. Members playing responsible roles in their communities | | | | |
| a large amount | 26% | 31% | 38% | 34% |
| a fair amount | 46% | 45% | 47% | 46% |
| a small amount | 10% | 12% | 11% | 14% |
| hardly any | 1% | 2% | 2% | 1% |
| none | * | * | 1% | 1% |
| don't know | 16% | 10% | 2% | 4% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

Q-14. Compared with the 1960s and 1970s, do you think the public influence of the Presbyterian Church (U.S.A.) is significantly stronger now, a little stronger now, about the same, a little weaker, or significantly weaker?

| | | | | |
|----------------------------------|-----|-----|-----|-----|
| Significantly stronger now | 4% | 3% | 1% | 1% |
| A little stronger now | 15% | 13% | 4% | 3% |
| About the same now as then | 17% | 21% | 10% | 12% |
| A little weaker now | 16% | 17% | 31% | 32% |
| Significantly weaker now | 14% | 17% | 46% | 44% |
| Don't know | 35% | 30% | 8% | 8% |

Q-15. During the past year, has your congregation participated in any of the following?

| | | | | |
|---|-----|-----|-----|-----|
| a. An interfaith coalition that is concerned with community issues | | | | |
| yes | 52% | 54% | 68% | 61% |
| no | 24% | 35% | 30% | 31% |
| don't know | 25% | 10% | 2% | 7% |
| b. Efforts to encourage greater understanding among different religions | | | | |
| yes | 52% | 48% | 46% | 49% |
| no | 25% | 38% | 52% | 40% |
| don't know | 23% | 13% | 2% | 11% |
| c. A voter registration drive | | | | |
| yes | 4% | 3% | 7% | 5% |
| no | 68% | 84% | 92% | 83% |
| don't know | 28% | 12% | 2% | 12% |
| d. An effort to support gay and lesbian rights | | | | |
| yes | 5% | 6% | 15% | 27% |
| no | 70% | 85% | 84% | 64% |
| don't know | 26% | 9% | 1% | 9% |
| e. Service activities involving other nonprofit organizations | | | | |
| yes | 68% | 76% | 88% | 81% |
| no | 12% | 16% | 10% | 12% |
| don't know | 20% | 8% | 1% | 7% |
| f. A racial awareness or multicultural diversity program | | | | |
| yes | 28% | 33% | 43% | 46% |
| no | 38% | 52% | 55% | 44% |
| don't know | 34% | 14% | 2% | 10% |

Q-16. Are you an active member of one or more groups *outside* your congregation that are concerned with Christian responsibility and social action?

| | | | | |
|------------------|-----|-----|-----|-----|
| Yes | 32% | 37% | 65% | 62% |
| No | 68% | 62% | 34% | 37% |
| Don't know | 1% | 1% | * | 1% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

| | Members | Elders | Pastors | Specialized Clergy |
|---|---------|--------|---------|--------------------|
| Q-17. Does your congregation have any of the following ministries? | | | | |
| a. Pre-marital counseling | | | | |
| yes | 77% | 84% | 92% | 79% |
| no | 10% | 12% | 7% | 15% |
| don't know | 13% | 4% | * | 6% |
| b. Marital counseling or support groups | | | | |
| yes | 58% | 60% | 64% | 49% |
| no | 24% | 33% | 35% | 42% |
| don't know | 18% | 8% | 1% | 9% |
| c. Parenting classes | | | | |
| yes | 38% | 42% | 49% | 33% |
| no | 40% | 50% | 50% | 55% |
| don't know | 22% | 8% | 1% | 12% |
| d. Sunday School for children | | | | |
| yes | 98% | 98% | 98% | 94% |
| no | 1% | 1% | 2% | 5% |
| don't know | 1% | * | — | 2% |
| e. Youth ministry | | | | |
| yes | 91% | 88% | 91% | 86% |
| no | 7% | 11% | 8% | 12% |
| don't know | 2% | * | * | 2% |
| f. Daycare or after-school programs for children | | | | |
| yes | 48% | 49% | 43% | 47% |
| no | 45% | 50% | 57% | 48% |
| don't know | 7% | 1% | * | 5% |
| g. Ministry for divorced or blended families | | | | |
| yes | 26% | 26% | 24% | 17% |
| no | 46% | 60% | 75% | 68% |
| don't know | 28% | 14% | 1% | 15% |
| h. Ministry for elderly/shut-ins | | | | |
| yes | 80% | 81% | 85% | 72% |
| no | 11% | 16% | 15% | 21% |
| don't know | 9% | 3% | * | 7% |
| i. Ministry on balancing work and family | | | | |
| yes | 11% | 16% | 21% | 11% |
| no | 52% | 68% | 77% | 73% |
| don't know | 37% | 17% | 2% | 16% |
| j. Singles ministry | | | | |
| yes | 37% | 36% | 24% | 22% |
| no | 43% | 57% | 75% | 67% |
| don't know | 20% | 7% | 1% | 11% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

| | Members | Elders | Pastors | Specialized Clergy |
|--|---------|--------|---------|--------------------|
| Q-17. Does your congregation have any of the following ministries? (Cont.) | | | | |
| k. Ministry for victims of domestic violence | | | | |
| yes | 15% | 14% | 18% | 12% |
| no | 52% | 70% | 80% | 72% |
| don't know | 34% | 16% | 2% | 16% |
| l. Other family ministries | | | | |
| yes | 42% | 44% | 57% | 42% |
| no | 26% | 35% | 40% | 39% |
| don't know | 32% | 20% | 3% | 19% |
| Q-18. How much do you agree or disagree with each of the following? | | | | |
| a. My congregation is doing a good job supporting families. | | | | |
| strongly agree | 15% | 19% | 14% | 10% |
| agree | 67% | 63% | 71% | 62% |
| disagree | 9% | 11% | 13% | 17% |
| strongly disagree | 2% | 3% | 1% | 2% |
| no opinion | 8% | 4% | 1% | 9% |
| b. It is best for children to grow up in an intact two-parent family. | | | | |
| strongly agree | 58% | 59% | 49% | 37% |
| agree | 34% | 37% | 44% | 49% |
| disagree | 5% | 2% | 4% | 9% |
| strongly disagree | — | * | 1% | * |
| no opinion | 3% | 2% | 2% | 4% |
| c. The church should be tolerant of family changes (divorce, remarriage, same-sex couples) now taking place. | | | | |
| strongly agree | 22% | 24% | 29% | 41% |
| agree | 51% | 47% | 44% | 41% |
| disagree | 14% | 15% | 16% | 9% |
| strongly disagree | 11% | 11% | 9% | 7% |
| no opinion | 3% | 3% | 2% | 2% |
| d. Churches should do all that they can to discourage couples from divorcing. | | | | |
| strongly agree | 22% | 19% | 16% | 12% |
| agree | 46% | 51% | 48% | 39% |
| disagree | 24% | 24% | 28% | 39% |
| strongly disagree | 4% | 2% | 3% | 5% |
| no opinion | 5% | 4% | 5% | 5% |
| e. In families with children, it is best for men to focus on breadwinning and for women to focus on taking care of home/children. | | | | |
| strongly agree | 10% | 8% | 2% | 2% |
| agree | 27% | 24% | 13% | 8% |
| disagree | 38% | 45% | 44% | 40% |
| strongly disagree | 19% | 18% | 37% | 43% |
| no opinion | 5% | 5% | 4% | 6% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

| | Members | Elders | Pastors | Specialized Clergy |
|--|---------|--------|---------|--------------------|
| Q-18. How much do you agree or disagree with each of the following? (Cont.) | | | | |
| f. It is OK for couples to live together before they marry. | | | | |
| strongly agree | 3% | 2% | 2% | 6% |
| agree | 17% | 16% | 18% | 33% |
| disagree | 46% | 46% | 45% | 38% |
| strongly disagree | 28% | 30% | 31% | 17% |
| no opinion | 6% | 6% | 4% | 6% |
| g. I would like to get more guidance from my church on marriage or parenting. | | | | |
| strongly agree | 4% | 3% | 6% | 3% |
| agree | 26% | 31% | 48% | 38% |
| disagree | 26% | 26% | 24% | 29% |
| strongly disagree | 4% | 6% | 4% | 4% |
| no opinion | 40% | 35% | 19% | 26% |
| h. My congregation does a good job ministering to singles, the divorced, and blended/step-families. | | | | |
| strongly agree | 5% | 6% | 4% | 4% |
| agree | 34% | 36% | 39% | 31% |
| disagree | 26% | 34% | 41% | 39% |
| strongly disagree | 7% | 7% | 8% | 10% |
| no opinion | 27% | 16% | 8% | 16% |
| i. It's more important that children are raised by adults with good parenting skills than by their biological parents. | | | | |
| strongly agree | 12% | 11% | 14% | 19% |
| agree | 41% | 40% | 41% | 44% |
| disagree | 25% | 28% | 24% | 20% |
| strongly disagree | 6% | 6% | 6% | 4% |
| no opinion | 16% | 16% | 16% | 13% |
| Q-19. How much attention have you given to the changes in welfare law that took place in 1996? | | | | |
| A great deal | 13% | 13% | 16% | 23% |
| Some | 41% | 44% | 52% | 48% |
| Very little | 20% | 20% | 19% | 17% |
| Almost none | 15% | 13% | 9% | 7% |
| None | 11% | 9% | 4% | 4% |
| Q-20. The 1996 welfare law placed a lifetime limit of five years on receiving welfare benefits. In general, do you think this is a fair way of reforming the welfare system? | | | | |
| Yes, fair | 48% | 47% | 24% | 18% |
| No, not fair | 8% | 7% | 27% | 38% |
| It depends | 40% | 41% | 47% | 41% |
| Don't know | 5% | 5% | 2% | 3% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

Q-21. How much do you agree or disagree with each of these statements about partnerships between government and religious organizations formed to provide for the poor?

| | | | | | |
|----|---|-----|-----|-----|-----|
| a. | Churches and religious organizations can benefit from the extra financial assistance provided by state government. | | | | |
| | strongly agree | 5% | 7% | 8% | 14% |
| | agree | 38% | 40% | 48% | 46% |
| | disagree | 31% | 32% | 30% | 23% |
| | strongly disagree | 12% | 12% | 9% | 13% |
| | no opinion | 13% | 8% | 6% | 5% |
| b. | Churches and religious organizations are well suited to provide for the poor because of their traditional concern for the needy. | | | | |
| | strongly agree | 14% | 14% | 18% | 16% |
| | agree | 63% | 64% | 57% | 57% |
| | disagree | 16% | 17% | 20% | 22% |
| | strongly disagree | 2% | 2% | 3% | 3% |
| | no opinion | 6% | 4% | 2% | 2% |
| c. | Through providing goods and services, churches and religious organizations have an opportunity to share the gospel with the poor. | | | | |
| | strongly agree | 23% | 24% | 28% | 22% |
| | agree | 71% | 71% | 66% | 69% |
| | disagree | 3% | 3% | 5% | 8% |
| | strongly disagree | 1% | 1% | 1% | 2% |
| | no opinion | 2% | 1% | 1% | 1% |
| d. | Churches and religious organizations shouldn't work too closely with the government to help the poor because of separation of church and state. | | | | |
| | strongly agree | 7% | 6% | 3% | 6% |
| | agree | 27% | 28% | 19% | 19% |
| | disagree | 47% | 52% | 60% | 53% |
| | strongly disagree | 10% | 9% | 17% | 19% |
| | no opinion | 9% | 5% | 1% | 3% |
| e. | Churches and religious organizations shouldn't receive money from the government because it will make them more accountable to the government for their actions. | | | | |
| | strongly agree | 16% | 18% | 9% | 12% |
| | agree | 42% | 41% | 32% | 24% |
| | disagree | 29% | 31% | 46% | 50% |
| | strongly disagree | 5% | 4% | 7% | 10% |
| | no opinion | 9% | 5% | 5% | 4% |
| f. | Churches and religious organizations should focus on what they do best, and providing social services for the poor on a large scale isn't something they should focus on. | | | | |
| | strongly agree | 5% | 5% | 5% | 4% |
| | agree | 33% | 31% | 24% | 25% |
| | disagree | 41% | 48% | 50% | 41% |
| | strongly disagree | 11% | 10% | 18% | 25% |
| | no opinion | 11% | 6% | 4% | 6% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

Q-22. Please indicate the level of your agreement with *each* of the following general statements about racial/ethnic ministries and racial justice issues:

| | | | | |
|---|-----|-----|-----|-----|
| a. Although racial concerns are important, there are more important issues facing the church today. | | | | |
| strongly agree | 12% | 14% | 5% | 7% |
| agree | 57% | 56% | 43% | 33% |
| disagree | 22% | 23% | 40% | 45% |
| strongly disagree | 2% | 2% | 9% | 12% |
| no opinion | 7% | 5% | 3% | 4% |
| b. The focus on specific racial concerns is divisive to the unity of the church. | | | | |
| strongly agree | 3% | 3% | 1% | 2% |
| agree | 35% | 29% | 13% | 14% |
| disagree | 41% | 52% | 68% | 61% |
| strongly disagree | 4% | 5% | 16% | 21% |
| no opinion | 17% | 11% | 3% | 2% |
| c. Racial issues within the church have largely been resolved. | | | | |
| strongly agree | 2% | 1% | 1% | 1% |
| agree | 23% | 23% | 7% | 5% |
| disagree | 46% | 54% | 63% | 53% |
| strongly disagree | 9% | 11% | 28% | 39% |
| no opinion | 19% | 11% | 1% | 3% |
| d. Racial issues within society at large have largely been resolved. | | | | |
| strongly agree | 1% | 1% | 1% | 1% |
| agree | 9% | 7% | 2% | 2% |
| disagree | 59% | 60% | 46% | 38% |
| strongly disagree | 24% | 30% | 50% | 58% |
| no opinion | 7% | 3% | 1% | 1% |

Q-23. Some people say that because of past discrimination, African Americans should be given preference in hiring and promotion. Others say that such preference in hiring and promotion of blacks is wrong because it discriminates against whites. What about your opinion? What do you think about preferential hiring and promotion of African Americans?

| | | | | |
|-----------------------|-----|-----|-----|-----|
| Favor strongly | 2% | 2% | 11% | 19% |
| Favor slightly | 14% | 15% | 38% | 44% |
| No opinion | 7% | 6% | 4% | 4% |
| Oppose slightly | 34% | 31% | 30% | 20% |
| Oppose strongly | 44% | 45% | 16% | 12% |

Q-24. Do you think the quality of leadership in the Presbyterian Church (U.S.A.) would be improved or diminished if the Presbyterian Church had many more African-American elders, pastors, clergy, and professional staff?

| | | | | |
|----------------------------|-----|-----|-----|-----|
| Improved greatly | 6% | 7% | 16% | 22% |
| Improved somewhat | 18% | 18% | 27% | 32% |
| No difference | 51% | 52% | 43% | 33% |
| Diminished somewhat | 6% | 8% | 4% | 3% |
| Diminished greatly | 2% | 3% | 1% | 1% |
| Don't know/no answer | 17% | 12% | 11% | 9% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

| | Members | Elders | Pastors | Specialized Clergy |
|---|---------|--------|---------|--------------------|
| Q-25. Please write in the approximate percentage of your congregation who are . . . | | | | |
| White/Anglo | | | | |
| less than 50% | 1% | 1% | 2% | 4% |
| 50% - 89% | 6% | 6% | 6% | 10% |
| 90% - 99% | 70% | 74% | 73% | 70% |
| 100% | 23% | 19% | 19% | 16% |
| African American | | | | |
| none | 14% | 13% | 19% | 12% |
| 1% | 59% | 58% | 47% | 42% |
| 2% - 4% | 16% | 18% | 21% | 21% |
| 5% - 9% | 6% | 6% | 4% | 10% |
| 10% - 49% | 5% | 3% | 6% | 10% |
| 50% or more | — | 2% | 2% | 3% |
| Hispanic American | | | | |
| none | 21% | 24% | 24% | 26% |
| 1% | 43% | 44% | 46% | 36% |
| 2% - 4% | 23% | 18% | 20% | 21% |
| 5% - 9% | 8% | 9% | 7% | 10% |
| 10% - 49% | 5% | 5% | 4% | 6% |
| 50% or more | — | — | * | 2% |
| Asian American | | | | |
| none | 18% | 17% | 14% | 16% |
| 1% | 49% | 52% | 53% | 48% |
| 2% - 4% | 22% | 21% | 23% | 20% |
| 5% - 9% | 8% | 8% | 6% | 11% |
| 10% - 49% | 4% | 2% | 2% | 2% |
| 50% or more | — | * | 2% | 3% |
| Native American/American Indian | | | | |
| none | 62% | 67% | 55% | 62% |
| 1% | 23% | 25% | 32% | 24% |
| 2% - 4% | 7% | 4% | 9% | 8% |
| 5% - 9% | 4% | 2% | 2% | 4% |
| 10% - 49% | 3% | 2% | 1% | 1% |
| 50% or more | 1% | — | 2% | — |
| other | | | | |
| none | 36% | 48% | 53% | 48% |
| 1% | 37% | 31% | 28% | 37% |
| 2% - 4% | 19% | 11% | 11% | 8% |
| 5% - 9% | 7% | 7% | 5% | 6% |
| 10% - 49% | 1% | 2% | 3% | 2% |
| 50% or more | — | — | 1% | — |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

| | Members | Elders | Pastors | Specialized Clergy |
|--|---------|--------|---------|--------------------|
| Q-26. Here is a list of possible ways that the Presbyterian Church (U.S.A.) can be involved in environmental issues. Please indicate how important you think it is for the PC(USA) to be involved in each. | | | | |
| a. Lobbying members of Congress or other policymakers | | | | |
| extremely important | 8% | 6% | 13% | 19% |
| very important | 16% | 18% | 31% | 32% |
| somewhat important | 36% | 36% | 35% | 36% |
| not very important | 30% | 34% | 19% | 11% |
| don't know | 10% | 6% | 1% | 2% |
| b. Working with government agencies to develop and implement policy | | | | |
| extremely important | 6% | 5% | 11% | 16% |
| very important | 23% | 25% | 35% | 35% |
| somewhat important | 40% | 39% | 36% | 36% |
| not very important | 24% | 26% | 18% | 12% |
| don't know | 7% | 5% | 1% | 2% |
| c. Gathering the opinions of church members and making those known to government | | | | |
| extremely important | 14% | 11% | 12% | 15% |
| very important | 32% | 33% | 33% | 37% |
| somewhat important | 32% | 34% | 40% | 33% |
| not very important | 16% | 19% | 16% | 15% |
| don't know | 5% | 3% | * | 1% |
| d. Helping members and congregations contact their legislators directly | | | | |
| extremely important | 10% | 7% | 17% | 22% |
| very important | 28% | 28% | 41% | 43% |
| somewhat important | 37% | 37% | 32% | 27% |
| not very important | 21% | 24% | 9% | 7% |
| don't know | 4% | 3% | 1% | * |
| e. Communicating church opinions through the media | | | | |
| extremely important | 6% | 4% | 8% | 12% |
| very important | 22% | 26% | 24% | 31% |
| somewhat important | 38% | 40% | 44% | 37% |
| not very important | 27% | 28% | 23% | 19% |
| don't know | 7% | 3% | 1% | 1% |
| f. Endorsing political candidates and encouraging members to vote for them | | | | |
| extremely important | 2% | 2% | 2% | 4% |
| very important | 9% | 8% | 6% | 11% |
| somewhat important | 21% | 20% | 18% | 21% |
| not very important | 54% | 62% | 68% | 59% |
| don't know | 14% | 8% | 6% | 5% |
| g. Providing educational materials to congregations and members | | | | |
| extremely important | 13% | 10% | 23% | 25% |
| very important | 34% | 36% | 42% | 42% |
| somewhat important | 36% | 37% | 28% | 27% |
| not very important | 12% | 16% | 6% | 5% |
| don't know | 4% | 2% | 1% | 1% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

Q-26. Here is a list of possible ways that the Presbyterian Church (U.S.A.) can be involved in environmental issues.
(Cont.) Please indicate how important you think it is for the PC(USA) to be involved in each.

h. Training clergy to be more aware of and involved in environmental concerns

| | | | | |
|---------------------------|-----|-----|-----|-----|
| extremely important | 10% | 7% | 14% | 25% |
| very important | 27% | 26% | 35% | 38% |
| somewhat important | 36% | 42% | 35% | 26% |
| not very important | 22% | 23% | 15% | 11% |
| don't know | 5% | 2% | 1% | 1% |

i. Researching environmental issues and writing study papers with policy recommendations

| | | | | |
|---------------------------|-----|-----|-----|-----|
| extremely important | 4% | 4% | 6% | 10% |
| very important | 14% | 13% | 24% | 29% |
| somewhat important | 33% | 33% | 38% | 38% |
| not very important | 41% | 45% | 30% | 22% |
| don't know | 9% | 6% | 1% | 1% |

j. Passing resolutions and policy statements in the General Assembly

| | | | | |
|---------------------------|-----|-----|-----|-----|
| extremely important | 5% | 4% | 6% | 8% |
| very important | 16% | 19% | 17% | 23% |
| somewhat important | 39% | 38% | 38% | 38% |
| not very important | 30% | 35% | 40% | 30% |
| don't know | 9% | 4% | * | 1% |

k. Promoting grassroots and congregational action on environmental problems in local areas

| | | | | |
|---------------------------|-----|-----|-----|-----|
| extremely important | 12% | 9% | 27% | 31% |
| very important | 26% | 30% | 44% | 44% |
| somewhat important | 34% | 34% | 22% | 20% |
| not very important | 21% | 24% | 6% | 4% |
| don't know | 7% | 4% | * | 1% |

l. Developing a network of members around the country concerned with these issues

| | | | | |
|---------------------------|-----|-----|-----|-----|
| extremely important | 6% | 5% | 15% | 17% |
| very important | 21% | 22% | 35% | 38% |
| somewhat important | 35% | 34% | 36% | 32% |
| not very important | 27% | 33% | 15% | 12% |
| don't know | 10% | 5% | * | 1% |

m. Working toward better international agreements on global environmental problems

| | | | | |
|---------------------------|-----|-----|-----|-----|
| extremely important | 11% | 10% | 17% | 21% |
| very important | 24% | 23% | 34% | 37% |
| somewhat important | 34% | 35% | 31% | 27% |
| not very important | 23% | 29% | 17% | 14% |
| don't know | 8% | 4% | 1% | 2% |

n. Focusing on environmental concerns in foreign mission work

| | | | | |
|---------------------------|-----|-----|-----|-----|
| extremely important | 6% | 6% | 8% | 16% |
| very important | 20% | 23% | 30% | 32% |
| somewhat important | 40% | 39% | 41% | 33% |
| not very important | 26% | 27% | 20% | 17% |
| don't know | 7% | 5% | 2% | 2% |

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

* = less than 0.5%; rounds to zero

n = number of respondents eligible to answer this question

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

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

Q-26. Here is a list of possible ways that the Presbyterian Church (U.S.A.) can be involved in environmental issues.
 (Cont.) Please indicate how important you think it is for the PC(USA) to be involved in each.

o. Working with secular environmental organizations toward common goals

| | | | | |
|---------------------|-----|-----|-----|-----|
| extremely important | 7% | 5% | 12% | 17% |
| very important | 23% | 23% | 36% | 41% |
| somewhat important | 37% | 41% | 36% | 32% |
| not very important | 25% | 25% | 15% | 9% |
| don't know | 8% | 5% | 1% | 1% |

Q-27. How much do you agree or disagree with each of these statements?

a. The Church should be more involved in environmental problems that impact humans directly, such as polluted drinking water, than on problems that have less direct human impact, such as protecting endangered species.

| | | | | |
|--------------------------------|-----|-----|-----|-----|
| strongly agree | 15% | 16% | 18% | 18% |
| agree | 52% | 54% | 49% | 37% |
| disagree ¹ | 12% | 10% | 13% | 19% |
| strongly disagree ¹ | 12% | 13% | 14% | 20% |
| no opinion ¹ | 9% | 7% | 6% | 6% |

b. The Church should be more involved in environmental problems that primarily affect poor and minority communities, such as hazardous waste dumps in depressed areas, than on problems that do not affect one class or race more than another.

| | | | | |
|--------------------------------|-----|-----|-----|-----|
| strongly agree | 12% | 13% | 21% | 24% |
| agree | 41% | 38% | 48% | 39% |
| disagree ¹ | 15% | 14% | 10% | 13% |
| strongly disagree ¹ | 18% | 24% | 14% | 16% |
| no opinion ¹ | 15% | 10% | 8% | 8% |

¹Note. Due to a typographical error, the response categories for Q-27 were actually labeled as "strongly agree," "agree," "strongly disagree," "no disagree," "opinion."

Q-28. The Presbyterian Church (U.S.A.) is involved in a range of social concerns and public issues. Compared to other concerns, how much time and effort should the Church spend working on environmental issues?

| | | | | |
|-----------------------|-----|-----|-----|-----|
| a lot more | 7% | 6% | 10% | 22% |
| a little more | 16% | 18% | 25% | 24% |
| about the same amount | 30% | 29% | 39% | 34% |
| a little less | 9% | 11% | 8% | 7% |
| a lot less | 13% | 16% | 11% | 5% |
| don't know | 24% | 18% | 7% | 9% |

Q-29. Please use the space below or another sheet to add any other comments about the issues raised by this questionnaire.

[not tabulated]