



The Presbyterian Panel

Listening to Presbyterians



REPORT

PUBLIC WORSHIP—THE MAY 2000 SURVEY

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HIGHLIGHTS

- ✓ Six in ten pastors report a worship service in their congregation at around 11 a.m. on Sundays.
- ✓ Around a third of congregations have two or more worship services each week. The main reason is to accommodate people who want to come at different times.
- ✓ Majorities of members and elders describe the most recent service they attended as *traditional*, while only 5% use the term *contemporary*.
- ✓ Nearly-universal features in the most recent service were a *sermon*, *singing by the congregation*, and an *offering*.
- ✓ Almost all congregations observe the Lord's Supper monthly or less often; use grape juice for the cup; distribute elements, using elders, to worshipers where they sit; and have the entire commemoration presided over by the pastor.
- ✓ Child care during worship is found in over 90% of congregations. In addition, three out of four elders report a children's sermon at the most recent service they attended.
- ✓ Elders in larger-membership congregations are more likely to report organ music, a written order of worship, and pastors wearing robes, and less likely to report a children's sermon and prayers for healing.
- ✓ Terms that majorities of elders think describe the most recent worship service in their congregation include *well-organized*, *relevant*, and *warmth of spirit*.
- ✓ The ideal worship space, according to a majority of elders, would be *spacious*, *carpeted*, have *pews*, and be illuminated by *lots of natural light*.
- ✓ The ideal worship service, according to a majority of elders, would be *traditional*, have a *blend of styles*, and be *ordered*, *exuberant*, and *expressive*. It would also include *a children's sermon*, have *a time for individuals to state prayer concerns*, and *have expository preaching through books of the Bible*.
- ✓ Members from other denominational backgrounds have similar worship preferences to life-long Presbyterians, with expected exceptions. For example, former Baptists show more support for a call for Christian commitment.
- ✓ A majority of members view "clear and relevant preaching of God's Word" as the *most important* feature of worship.
- ✓ Age differences in worship preferences are generally small, but reveal younger members as somewhat more supportive of contemporary services, spontaneity, and the inclusion of drama or dance.
- ✓ Nine in ten pastors report a worship committee in their congregation.
- ✓ Individual worship services are almost always planned by the pastor and, in a majority of cases, by the choir/music director as well.
- ✓ Majorities of pastors use the *Revised Common Lectionary* to select Bible readings for worship.
- ✓ Of possible new worship resources, two in three pastors would be interested in a "book of contemporary hymns" and in "prayers, litanies, or responsive readings."
- ✓ Most pastors express *great* familiarity with *The Book of Common Worship*, but considerably fewer have that degree of familiarity with *The Psalter*, the *Psalter for Christian Worship*, or *The Book of Occasional Services*.
- ✓ Only a very small percentage of members and elders are *very familiar* with "The Directory for Worship" of the Presbyterian Church (U.S.A.).

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 third survey completed by the 2000-2002 Panel, mailed in May 2000, with returns accepted through August 2000. The first half uses text and graphics to highlight important and useful findings. Two appendices follow with comparative tables that display the percentage distribution of responses to every question. Appendix A shows responses for members and elders. Appendix B shows responses for ministers.

Response rates for this survey are: members, 64%; elders, 67%; ministers, 70%. Results are subject to sampling and other errors. As a general rule, differences of less than 8% 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.

Like the median, a *quartile* is also a number that divides an ordered distribution:

First quartile: the number that divides an ordered distribution so that three-fourths of the values are greater, and one-fourth are lower

Second quartile: the number that divides an ordered distribution exactly in half (its value is identical to the median)

Third quartile: the value that divides an ordered distribution such that one-fourth of the values are lower, and three-fourths are greater

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Sponsor: This survey was requested by the Worship Office of the Theology, Worship, and Discipleship Program Area, Congregational Ministries Division, General Assembly Council, Presbyterian Church (U.S.A.). For more information on worship and worship resources in the PC(USA), contact Martha Moore-Keish at 888-728-7228 ext. 5332, or by e-mail <mmoore@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 65100-00265. 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 ext. 2040).

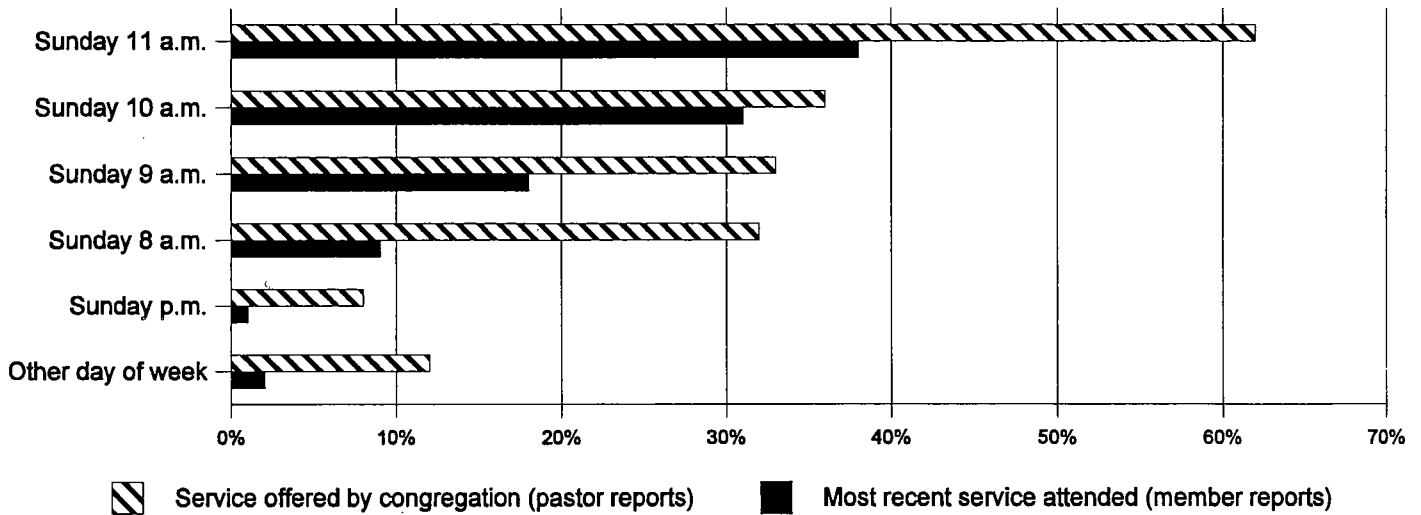
Panel on the Web: A catalogue of Panel topics and *Summaries* of recent surveys are available on-line at the Research Services Web site: <<http://www.pcusa.org/rs/rshtml.htm>>. Scroll down and click on “Presbyterian Panel.”

TIMES AND FREQUENCIES

Times

- ✓ Most Presbyterian worship services take place on Sunday morning. Late morning is most common: 62% of pastors report a service at around 11:00 a.m.

Figure 1
When Presbyterians Worship

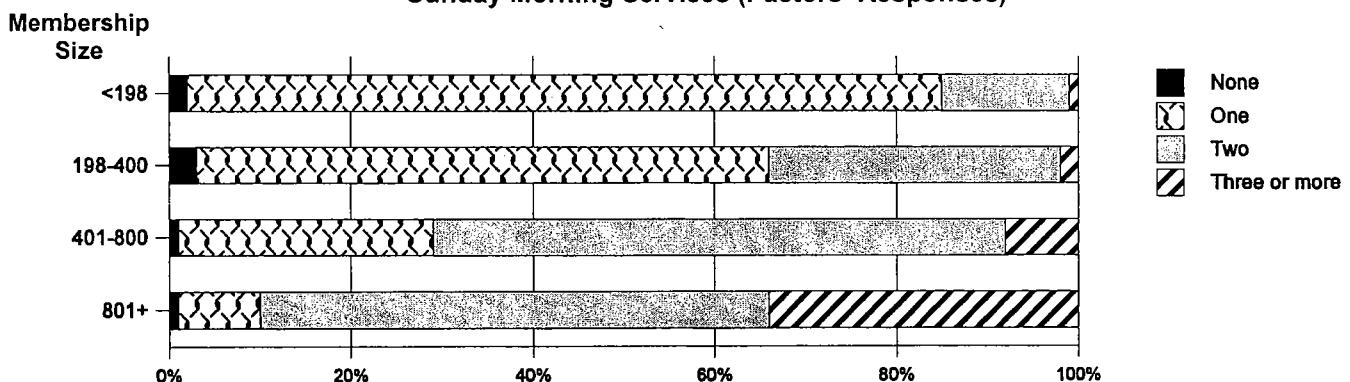


- ✓ The most recent worship service members attended took place on Sunday morning, typically beginning around 10 (31% so report) or 11 a.m. (39%). Only 9% report attending a service at 8 or 8:30 a.m.
- ✓ A majority of members (56%) report that the most recent service they attended lasted an hour or less. Only 3% report a service lasting more than 90 minutes.

Frequencies

- ✓ A majority of pastors (58%) report multiple worship services at their congregation in a typical week, and a few (7%) report more than three services per week. Three-fourths of pastors reporting multiple services indicate that the services differ, typically in liturgy, music, and length.
- ✓ The most common reason for multiple services, given by three-fourths of pastors, is *to accommodate people who want to come at different times*. Other common reasons include:
 - *worship space is too small* (52% of pastors so report)
 - *to meet the needs of both traditional and contemporary worshipers* (46%)
 - *to offer services with different musical styles* (40%)

Figure 2
Congregational Size and Number of Sunday Morning Services (Pastors' Responses)



TIMES AND FREQUENCIES

- ✓ Four in ten pastors report some change in the schedule or frequency of worship during the summer, often shifting the main service to an earlier time (reported by 27%) or having fewer services (16%). A few congregations shift the main service later (2% of pastors so report) or add a service on a different day of the week (2%).

Caveat: Pastors ≠ Congregations

Larger congregations have more pastors, but most congregations are small (the median size is 122 members), which means that the responses of pastors should not be extrapolated one-for-one to congregations. Hence, while a majority of pastors responding to this Panel survey report more than two weekly worship services, it does not necessarily follow that a majority of congregations have two or more weekly services. Let's translate the pastors' responses so that congregations, rather than panelists, are the units of analysis.

When we do, we find some significant differences from the data in the appendix. For example, only 36% of congregations have multiple worship services in a typical week, but 58% of pastors, many of them serving large, multi-staffed congregations, report two or more weekly services.

Table 1
Comparing Pastors' Responses As Given and After
Adjusting for Concentration of Pastors in Larger Congregations

	% of Pastors Reporting Item	% of Congregations That Have Item
more than one worship service per week	58%	36%
changes in worship schedule during summer	40%	35%
childcare provided during worship	94%	84%
special educational activities for children in		
another room during worship	73%	60%
regular inclusion of children's choir in worship	40%	25%
have a worship committee	92%	84%

Other differences are associated with commemoration of the Lord's Supper, primarily with how the bread and wine are taken. 32% of pastors report that worshipers take the bread and cup individually, as each element is served; that drops to 26% for congregations in general. At the same time, 37% of pastors report that their congregations observe the Lord's Supper by having all worshipers eat the bread as a group, after all have been served, then drink the cup as a group, after all are served. Among congregations in general, this pattern increases to 44%. Perhaps the practicalities of distribution make it easier for smaller than larger congregations to implement a collective taking of the elements.

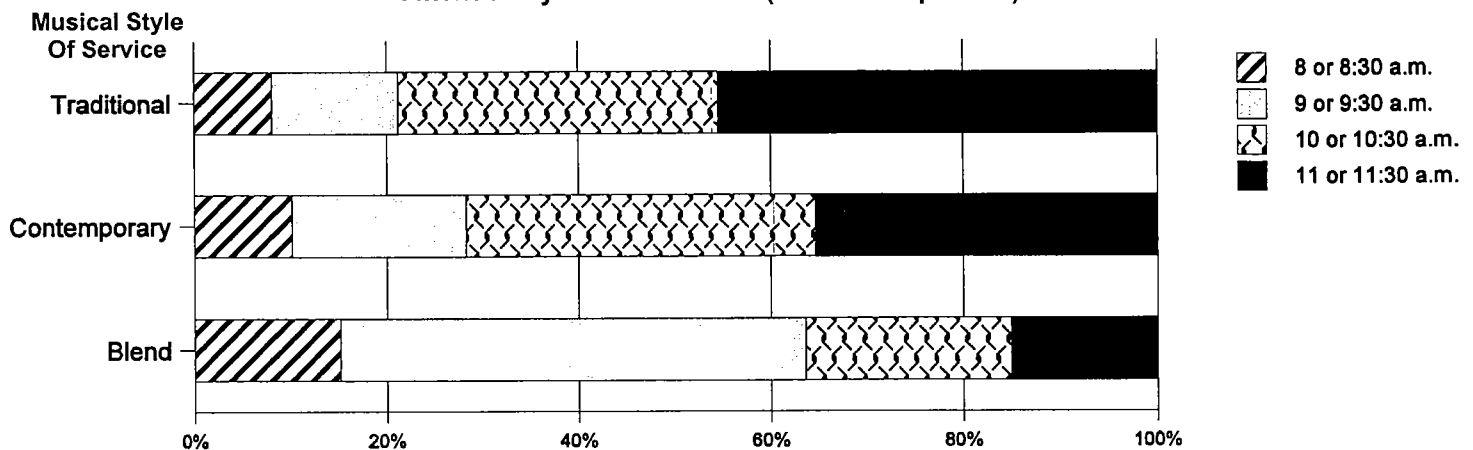
Less obviously linked to size are differences in use of *The Presbyterian Hymnal*. While 51% of pastors report that it is *always* used during worship, for congregations in general the rate is 41%. Relatedly perhaps, 68% of pastors would like the PC(USA) Office of Theology and Worship (since changed to Office of Theology, Worship, and Discipleship) to produce a book of contemporary hymns, while the weighted results indicate that only 57% of congregations in general are interested in such a resource.

FEATURES

Characteristics

- ✓ Majorities of both members (60%) and elders (61%) describe the most recent worship service they attended as “traditional” to a *great extent*. Most of the rest (members, 35%; elders, 34%) describe the service as “traditional” to *some extent*. Only 5% of members and 5% of elders describe it as “traditional” to *little or no extent*.
- ✓ Other characteristics that a majority of members or elders reports would describe to a *great extent* the worship service they most recently attended are:
 - “well organized” (76% and 75%, respectively, so report)
 - “warmth of spirit” (52% and 54%)
 - “relevant” (49% and 56%)
- ✓ Characteristics that most members or elders would *not* use to describe the most recent service they attended (would describe it to *little or no extent*) are:
 - “overly long” (79% of members and 80% of elders)
 - “boring” (77% and 81%, respectively)
 - “rigid” (61% and 62%)
 - “spontaneous” (54% and 52%)
- ✓ Traditional services (as measured by the music) are more likely to occur later on Sunday morning, according to elders, while contemporary services are more likely to occur earlier, especially around 9 or 9:30 a.m.

Figure 3
Musical Style of Most Recent Service
Attended by Time of Service (Elders' Responses)



Who Leads

- ✓ Nine in ten elders and members report that the most recent service they attended was led by the pastor. Pastors themselves confirm this observation: 94% report that the *head of staff or solo pastor* “leads the typical worship service.” Other persons involved in leading the “typical service,” as noted by a sizable number of pastors, include:
 - *associate pastor* (named by 38%)
 - *elders* (29%)
 - *choir/music director* (28%)
 - *members in general* (not an elder) (25%)
- ✓ According to a quarter of members and elders, more than one person, often including an elder or other lay member, participated in leading worship at the most recent service.

FEATURES

Order and Elements

- ✓ According to elders, almost all of the most recently attended services had a bulletin with a written outline of the order of worship. In about half of these, the printed order of worship contained *most* or *all* of the content for the service.
- ✓ Almost all elders report that the service they most recently attended included a *sermon*, *congregational singing*, and an *offering*. (See Table 2.)
- ✓ Other worship elements included in at least two-thirds of these services were *singing by a choir*, a *prayer of confession*, *silent prayer* or *meditation*, a *children's sermon*, *reading from or reciting of a creed or confession*, *declaration of pardon*, and *prayers of the people*.
- ✓ A quarter of the services included the *Lord's Supper*; a fifth, *baptism*. Very rarely did one include *dance* or *drama*.

Table 2
Elements of Worship in Most Recently
Attended Service (Elders' Reports)

Element	Percent Reporting Feature at Last Service They Attended
singing by the congregation	99%
sermon	98%
offering	98%
singing by a choir	85%
prayer of confession	84%
silent prayer/meditation	78%
people reading/reciting aloud together	76%
children's sermon	73%
creed or confession	71%
declaration of pardon	69%
prayers of the people	68%
prayers for healing	48%
thanksgiving and intercession	44%
solo musical presentation	35%
passing the peace	35%
"Minute for Mission"	32%
Lord's Supper	26%
baptism	21%
invitation to Christian commitment	9%
drama	3%
dance	1%

The Lord's Supper

- ✓ A majority of congregations (61%) celebrate the Lord's Supper *monthly*, according to pastors, and a few (7%) do so *weekly*. More than a third of pastors (38%) also report celebration of the Lord's Supper on *Special Days and Seasons*.
- ✓ Almost all pastors (95%) report the use of *grape juice*, and only grape juice, for the cup at the most recent Lord's Supper commemoration. Few (5%) report that *both* grape juice and wine were provided. Only three pastors (0.4%) report the use of *wine* alone.

FEATURES

- ✓ Two-thirds of pastors report that during the most recent Lord's Supper servers *distributed the elements to worshipers where they were* in the congregation, while 18% report that worshipers *came to the Table for intinction or a common cup*. A similar proportion, 16%, report some combination of these options.
- ✓ The most recent Lord's Supper commemoration was almost always presided over by the *pastor* (99% of pastors so report). In many instances, the pastor was assisted by another *ordained minister* (7%) or, more frequently, by one or more *elders* (27%).
- ✓ At the most recent Lord's Supper, *elders* distributed the elements according to 94% of pastors. Also participating in a sizable minority of services were *other ordained ministers* (30% of pastors so report) and *deacons* (28%).
- ✓ Pastors split on the mood during the most recent Lord's Supper: 49% describe it as a *joyful feast*, while 46% as a *solemn remembrance*. The remaining 5% respond *both*.

Scripture

- ✓ According to a majority of elders, the most recent service included the reading of *two* Bible passages. In most instances, all of the Bible passages were read by the *pastor or other worship leader only*, as opposed to *responsively* or *in unison* by the congregation and worship leader.
- ✓ In 40% of the congregations, according to elders, the scripture passages included a Psalm, and in three-fourths of these, it was *read* rather than *sung*.
- ✓ More than nine in ten members and elders report that their congregation has pew Bibles, although only around four in ten in either sample follow along when the Bible is read aloud in worship.

Music

- ✓ The most recent worship services included *organ* music, according to 90% of elders. Many (71%) also report the use of a *piano* and 16%, a *guitar*. Less commonly played were *electronic keyboards* (11%), *woodwinds* (8%), *strings* (6%), or *brass instruments* (6%).
- ✓ Half of pastors (51%) report that their congregation *always* uses *The Presbyterian Hymnal* in worship, and another 15% report its use either *often* or *occasionally*.

Child Care

- ✓ Almost all pastors (94%) report that their congregations provide some form of child care during worship services. Most typically, child care is available for newborns through ages five or six. Consistently, the median age at which pastors report that congregations expect children to remain in worship is *seven* years.
- ✓ In congregations with child care, almost all (95%) make such care available for infants through two-year-olds, and in a majority, care is provided for infants through ages five or six.
- ✓ Three in four congregations offer *educational activities* for children at the same time as worship. In most such congregations, these children attend part of the service as well, either leaving part-way through or entering the service after it has begun. The ages of participating children vary widely. The youngest children are typically around three or four years (though some congregations include younger children), and go upward from there, in some cases through high school. The median beginning age is *three*, and median ending age is *eight*.

FEATURES

Membership Size and Recent Worship

To get a more precise picture of how membership size affects worship practices, Table 3 displays, by membership size, the responses of elders to several of the questions on features of the most recent service they attended. (Elders rather than pastors are used to provide a more accurate overall portrait, since all congregations have elders, but many smaller ones do not have an installed pastor.)

Table 3
Describing and Evaluating Worship:
Elders' Responses

	Membership Size			
	<225 n=194	225-466 n=190	467-893 n=190	894+ n=191
1. Features				
<i>Significant* size-related differences:</i>				
most recently attended service was led by the pastor	86%	93%	95%	95%
there was a written order of worship	65%	69%	79%	78%
baptism included as part of worship	11%	20%	22%	31%
children's sermon	71%	84%	80%	56%
singing by a choir	75%	88%	88%	91%
prayers of the people	65%	77%	70%	59%
prayers for healing	54%	53%	50%	35%
pastor(s) wore robes	75%	84%	87%	88%
organ music	84%	87%	92%	93%
minute for mission	25%	25%	40%	39%
worshippers called out "Amen!"	24%	19%	18%	12%
 <i>Non-significant** size-related differences:</i>				
Lord's Supper included as part of worship	23%	26%	30%	27%
creed or confession included as part of worship	70%	73%	74%	66%
sermon	96%	98%	98%	98%
prayer of confession	81%	86%	86%	82%
invitation to Christian commitment	8%	6%	8%	13%
offering	96%	98%	98%	98%
drama	2%	5%	3%	3%
music entirely traditional	52%	45%	54%	54%
passing the peace	34%	38%	40%	28%

*Significant: $p \leq .05$, based on the chi-square test statistic

**Non-significant: $p > .05$, based on the chi-square test statistic

FEATURES

**Table 3 (Cont.)
Describing and Evaluating Worship:
Elders' Responses**

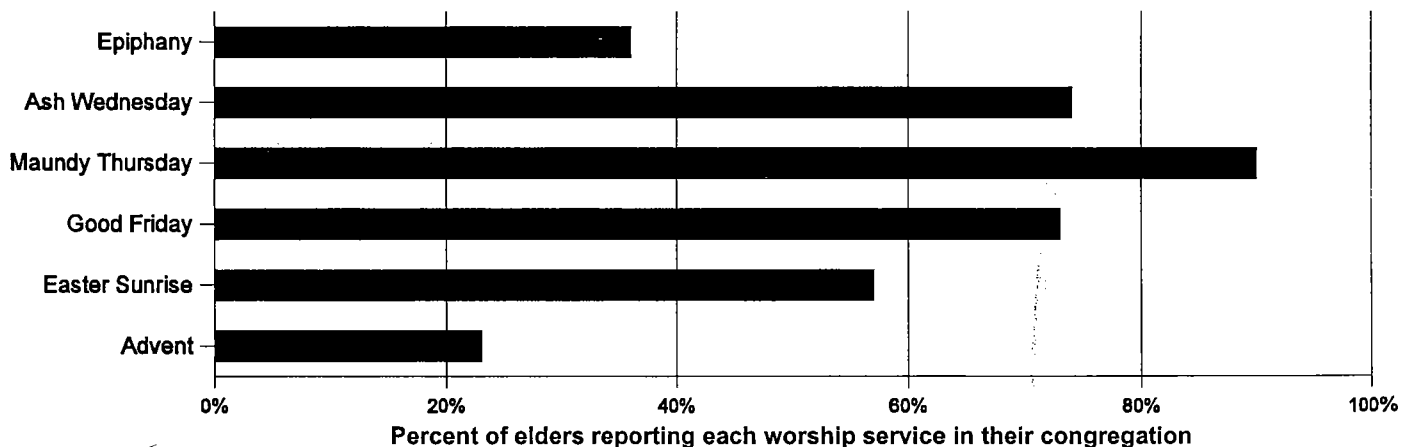
	Membership Size			
	<225 n=194	225-466 n=190	467-893 n=190	894+ n=191
2. Evaluation				
<i>Significant* size-related differences:</i>				
sense of being in God's presence	40%	49%	42%	53%
renew your spirits	35%	45%	45%	52%
deepen your faith	24%	34%	29%	37%
make you feel you are part of the larger church	25%	32%	36%	45%
service was child-friendly	47%	49%	44%	32%
service was quiet and reflective	16%	21%	26%	29%
 <i>Non-significant** size-related differences:</i>				
prepare you to face everyday challenges	30%	34%	39%	46%
made you feel good	38%	45%	45%	48%

*Significant: $p \leq .05$, based on the chi-square test statistic
 **Non-significant: $p > .05$, based on the chi-square test statistic

Special Worship Services

- ✓ According to elders, many congregations have worship services on the days of important events in the church year. Most commonly, congregations hold special services during Lent.

**Figure 4
Seasonal Worship Services**



- ✓ A quarter of elders (28%) report special healing services in their congregation.

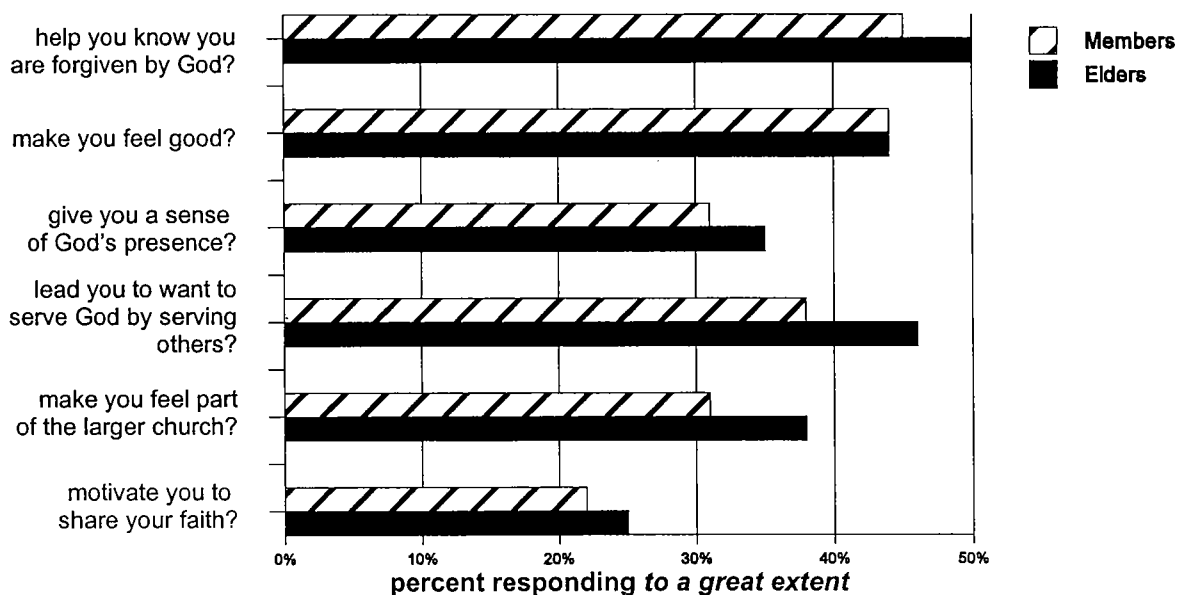
PERCEPTIONS AND OPINIONS

Felt Experiences

- ✓ 85% or more of members report that at least *to some extent* the most recent worship service they attended:
 - gave them a sense of being in the presence of God (90% so responded)
 - renewed their spirits (90%)
 - made them feel good (87%)
 - helped them know they are forgiven by God (87%)
 - encouraged them to lead a more faithful life (85%)
- ✓ Only half or fewer members and elders feel that these and other features would describe their most recent worship experience *to a great extent*, as Figure 5 shows.

Figure 5
Worship Experiences of Members and Elders

To what extent did the most recent worship service . . .



- ✓ Nine in ten members (90%) and elders (92%) feel that the worship leader “seemed to truly believe what s/he was saying/doing[.]”
- ✓ In general, one in six (16%) members and elders report that, during the previous year, they observed at least one “element or feature” during worship that seemed “more for entertainment than for the worship of God.” Examples of service elements most commonly perceived as entertainment rather than worship include *musical presentation* (noted by 35% of elders who observed at least one worship element they deemed primarily for entertainment) and *skit/drama* (25%).

Opinions on Congregational Worship and Other Issues

- ✓ Large majorities of members (83%) and elders (86%) generally find worship services in their congregation to be either *very meaningful* or *generally meaningful*.
- ✓ Large majorities of both members (77%) and elders (82%) report that the “physical qualities of the worship space in [their] congregation” either *enhance[s] greatly* or *enhance[s] somewhat* their worship experience. Only 4% and 3%, respectively, indicate that the physical qualities of the current sanctuary *diminish* their worship experience.

PERCEPTIONS AND OPINIONS

- ✓ Elders are split on whether or not they would “like to see more elders, deacons, or other members leading worship[.]” While 49% want more lay leadership in worship, 44% do not; another 7% responded *not sure*. In mild contrast, a small majority of members (55%) are content with the current level of lay leadership in worship, while a third (32%) want more.

Styles of Worship: How Traditional?

Overall, 61% of elders labeled the most recent service they attended as traditional *to a great extent*, and 34%, *to some extent*. Only 5% responded *little or no extent*.

What does this mean in terms of actual practices? Services adjudged to be traditional *to a great extent* are also more likely to be described as, *to a great extent*:

- *well-organized* (83%, compared to 64% for less traditional services)
- *liturgical* (38%, compared to 12%)
- *quiet and reflective* (32%, compared to 11%)

... and less likely to be described as:

- *spontaneous* (8%, compared to 10%)
- *informal* (7%, compared to 13%).

However, elders describe more traditional and less traditional services similarly in terms of several other qualities:

- *relevant* (overall, 56% responded to *a great extent*)
- *warm in spirit* (54%)
- *child-friendly* (43%)
- *joyous* (37%)
- *overly long* (4%)
- *boring* (1%)
- *rigid* (4%)

Style of worship is related to how the elders experience worship. Specifically, elders who describe the most recent service they attended as traditional *to a great extent* were more likely than other elders to also indicate that, *to a great extent*, the service:

- *renewed their spirits* (48%, compared to 40%)
- *deepened their faith* (34%, compared to 26%)
- *prepared them to face everyday challenges* (41%, 33%)
- *helped them to know God more fully* (34%, 23%)
- *helped them know they are forgiven in the sight of God* (54%, 45%)
- *made them feel part of the larger Church* (39%, 29%).

In this last set the last differences are small, but statistically significant (based on the chi-square test statistic), giving confidence that they are not just an artifact of the Panel sample but exist among PC(USA) elders generally. We must be careful in interpreting them, however, for an entirely different reason. Since people have considerable choice in which services they attend (58% of pastors in this survey reported two or more weekly worship services in their congregation), cause and effect is not at all clear. More elders may experience benefits in the most traditional services because more elders prefer those services. In fact, 74% of elders who describe their most recently attended service as traditional *to a great extent* also report that their ideal worship service would be *traditional*. In contrast, among elders who describe their most recent service as traditional *to little or no extent* a somewhat smaller majority of 56% list their ideal service as *contemporary*.

WORSHIP PREFERENCES

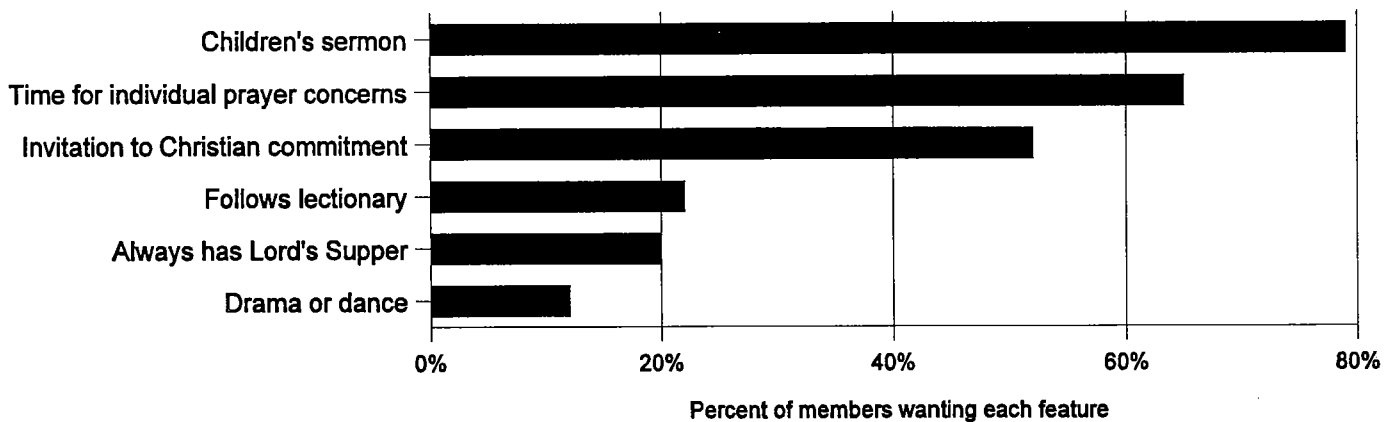
The Ideal Space

- ✓ The ideal worship *setting*, according to elders, would:
 - be *spacious* (preferred by 50%) rather than *cozy* (32%)
 - have *carpets* (74%) rather than *bare floors* (13%)
 - have *pews* (87%) rather than *chairs* (6%)
 - have *lots of natural light* (89%) rather than *little natural light* (3%)

The Ideal Service

- ✓ The general style or atmosphere of the ideal worship *service*, according to elders, would be:
 - *traditional* (preferred by 64%) rather than *contemporary* (17%)
 - a *blend of styles* (75%) rather than *one style* (12%)
 - *ordered* (75%) rather than *spontaneous* (11%)
 - *exuberant* (42%) rather than *reserved* (27%)
 - *expressive* (60%) rather than *rationalistic* (13%)
- ✓ In terms of specific elements, the ideal service would:
 - *only occasionally include the Lord's Supper* (64%) rather than *almost always include the Lord's Supper* (22%)
 - *usually include a children's sermon* (83%) rather than *usually not include a children's sermon* (9%)
 - *usually have a time for individuals to state prayer concerns* (64%) rather than *usually not provide such an opportunity* (22%)
 - *usually not have drama or dance* (67%) rather than *usually have drama or dance* (9%)
 - *have expository preaching through books of the Bible* (42%) rather than *follow the lectionary closely* (24%)
- ✓ In terms of time, the ideal service would:
 - *take place on Sunday* (93%) rather than *another day of the week* (2%)
 - *last for a set period of time* (70%) rather than *vary in length due to content* (24%)
 - *last for an hour or less* (63%) rather than *last for more than an hour* (18%)
- ✓ Finally, the ideal service would *rarely if ever use multimedia technology* (52%) rather than *often use multimedia technology* (20%).

Figure 6
Some Features of Ideal Worship:
Members' Responses



WORSHIP PREFERENCES

Most Important Feature

- ✓ When asked to choose the one feature that is “normally most important to you” in a worship service, members’ selections are, in order:
- *clear and relevant preaching of God’s Word* (58%)
 - *feeling moved by the power of God’s Spirit* (26%)
 - *being moved to care and action for others* (11%)
 - *mystery and awe in the presence of God* (4%)

Denominational Background and Worship Ideals

Do people from other denominational backgrounds bring with them different or similar worship expectations? A quick look suggests much similarity with those raised Presbyterian, ranging from preferences on whether to have a spontaneous or ordered service or on whether or not to include a time for prayer concerns. Table 4 shows some differences that do emerge, however. Most are small, but consistent with expectations, for example, an invitation to Christian commitment is favored by more members with a Baptist than a Presbyterian background. The biggest differences involve those with “other” backgrounds, a residual category that includes mostly evangelical groups and Roman Catholics.

Table 4
Worship Preferences by Denominational Backgrounds

Worship Preference	Denominational Background			
	Baptist n=88	Mainline* n=234	Presbyterian n=307	Other** n=112
	Percent Who Want Feature			
traditional worship	75%	61%	66%	57%
expository preaching through books of the Bible	43%	42%	39%	60%
usually includes Lord’s Supper	23%	25%	13%	22%
usually includes invitation to Christian commitment .	60%	47%	48%	62%
last for an hour or less	63%	74%	76%	56%
includes a children’s sermon	65%	77%	84%	78%
uses multimedia technology	23%	17%	18%	32%

*Methodist, Episcopal, Disciples of Christ, Lutheran, Reformed, United Church of Christ

**Roman Catholic, non-denominational, other Presbyterian, none, all other

WORSHIP PREFERENCES

Demographics of Members and Worship Preferences

Of 69 comparisons between the 23 questions on worship preferences and three on demographic characteristics (age, gender, and education, gathered on an earlier survey), a total of 22, or 32%, are statistically significant, based on the chi-square test statistic. Clearly several worship preferences differ by age, gender, and education. But the differences are generally small in magnitude. Keep in mind that a test statistic only indicates that the pattern found in the sample data has a good likelihood of existing in the larger population. We need a measure of association to determine the size of the relationship. When we use an appropriate one, somers' d, to do this, we find that most values fall closer to 0.0 (no association) than to either 1.0 (perfect positive association) or -1.0 (perfect negative association). The range is from +.13 to -.20.

With that major caveat, here are the observed differences:

Age:

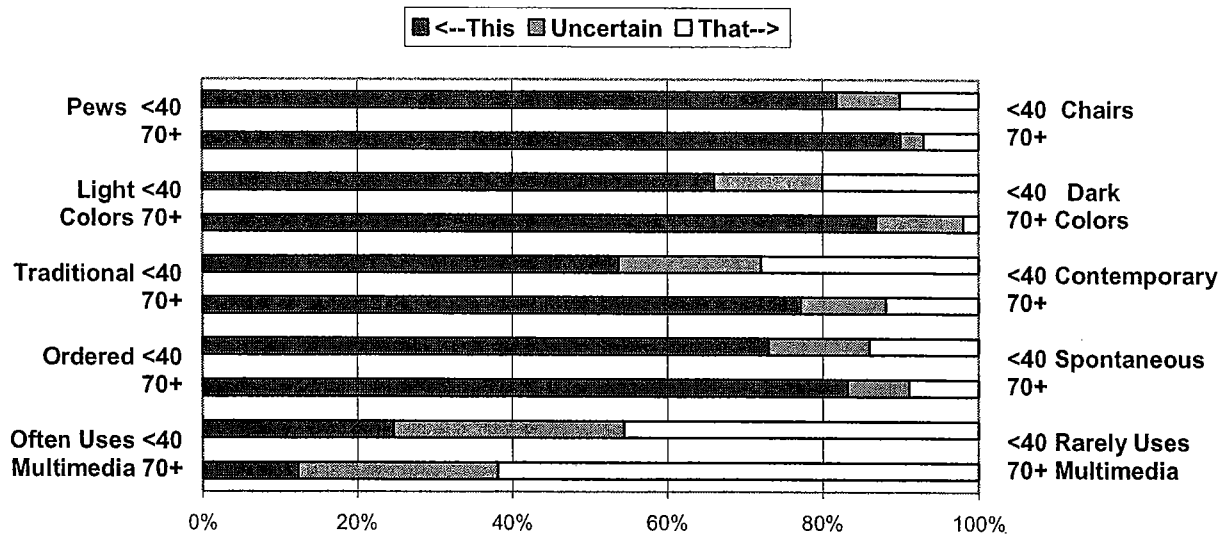
Members aged 39 and younger show a greater preference for:

- *lots of natural light* (93%, compared to 89% among those aged 70 and over)
- *a blend of styles* (74%, compared to 61%)

Members aged 70 and older show a greater preference for:

- *light colors* (86%, compared to 66% among those aged less than 40)
- *carpeted floors* (79%, compared to 71%)
- *pews* (90%, compared to 81%)
- *fixed seats* (77%, compared to 64%)
- *ordered* (84%, compared to 73%)
- *traditional style* (77%, compared to 50%)
- *reserve* (42%, compared to 33%)
- *takes place on Sunday* (95%, compared to 86%)
- *usually does not have drama or dance* (82%, compared to 56%)
- *rarely uses multimedia technology* (60%, compared to 46%)

Figure 7
Preferences for Worship Space and Worship Style by Age: PC (USA) Members



WORSHIP PREFERENCES

Demographics of Members and Worship Preferences (Cont.)

Education:

Those with less than a college degree show a slightly greater preference for:

- pews (93%, compared to 82% among those with a college degree or more formal education)
- *often having an invitation to Christian commitment* (56%, compared to 43%)
- *expressiveness* (66%, compared to 55%)

Those with a college and/or graduate degree show a slightly greater preference for:

- *spacious* (52%, compared to 43% among those with less formal education)
- *order* (76%, compared to 71%)
- *rarely uses multimedia technology* (57%, compared to 48%)

Gender (sex):

Women show a slightly greater preference for:

- *blend of styles* (75%, compared to 63% among men)
- *exuberance* (42%, compared to 32%)
- *expressiveness* (63%, compared to 53%)

Men show a slightly greater preference for:

- *rarely includes drama or dance* (76%, compared to 64% among women)

The “Frozen Chosen”?

There is much in the “ideal worship” responses to suggest that the stereotype of Presbyterian worship as a quiet, somber affair is still the preference of a majority of worshipers. But not all Presbyterians want their worship to be solemn. Most surprisingly, majorities of both members and elders want worship that is *expressive* rather than *rationalistic*. Also, more members want *exuberant* than *reserved* worship. But other responses suggest that this desire for an emotional component should not be taken too far. Large majorities want worship that is *ordered*, and that *lasts for a set period of time*. Almost as many prefer a *traditional* (85% and 64%) over a *contemporary* (19% and 17%) service. In short, emotion and joy are desired worship elements for many Presbyterians—as long as they are part of a service done “decently and in order.”

WORSHIP PREFERENCES

Theological Stance and Worship

With worship at the heart of church life, it comes as no surprise that beliefs are related to worship preferences. On an earlier survey, we asked these same panelists to self-identify their theology as either *conservative*, *moderate*, or *liberal*. When we match those preferences to responses on this survey, we find small (somers' d ranges from .12 to -.16) but statistically-significant differences in response such that:

Theologically-conservative members show a greater preference for:

- *order* (80%, compared to 67% among theologically-liberal members)
- *traditional* style (69%, compared to 43%)
- *sermons that use expository preaching through books of the Bible* (55%, compared to 32%)
- *often include a call to Christian commitment* (58%, compared to 32%)
- *usually does not have drama or dance* (76%, compared to 59%)

Theologically-liberal members show a greater preference for:

- *a blend of styles* (79%, compared to 66% among theologically-conservative members)
- *exuberance* (44%, compared to 39%)
- *lasts for an hour or less* (73%, compared to 66%)

Furthermore, theological stance is related to what members find most important in worship from a list of five broad options, as Table 6 shows.

Table 5
Most Important Feature of Worship by Theological Stance

	Theological Stance			Total
	Conservative	Moderate	Liberal	
Feature named as "most important":				
mystery and awe	5%	4%	4%	4%
clear and relevant preaching	64%	56%	46%	58%
feeling God's spirit	25%	28%	23%	26%
being moved to care	5%	12%	23%	11%
none of these	1%	*	4%	1%

* = <0.5%

RESOURCES AND PLANNING

Worship Committee

- ✓ 92% of pastors report a worship committee in their congregation.
- ✓ Three in four worship committees meet at least monthly. On average, *seven* people attended the last meeting.
- ✓ 36% of worship committees have recently studied “The Directory for Worship” of the PC(USA)—21% “as a group,” and 15%, “individually.” In the group studies, committees met an average (median) of *three* times for this purpose. The total amount of time devoted to group study of “The Directory for Worship” totaled *three* hours, on average (median), per committee.

Planning

- ✓ According to pastors, in almost all congregations (97%) the pastor is involved in planning worship. Where pastors list more than one person involved in planning worship, the pastor is most involved, according to 88% of pastors in such congregations.
- ✓ The music director is involved in planning worship in a majority of congregations (63%), according to pastors. However, only a fifth of pastors (21%) report that the worship committee is regularly involved in planning worship services in their congregation.
- ✓ 84% of pastors report that worship hymns are selected by the pastor. About half (48%) indicate that the choir or music director is also involved.

Choosing Scripture

- ✓ Pastors indicate that Bible readings for worship are almost always selected by the pastors themselves or by other ministers on staff: 96% indicate that the *head of staff or solo pastor* “typically chooses the scripture to be read in worship,” and 20% also list the *associate pastor*.
- ✓ Majorities of pastors (59%) report using the *Revised Common Lectionary* (RCL) “on a regular basis.” However, only 12% of these pastors typically read *all three readings and the psalm*. Another 30% read *at least one of the readings and the psalm*, while a slim majority, 51%, report using *selected readings from the RCL*. Nevertheless, almost all pastors who use the lectionary regularly in worship preach from the lectionary texts, either *always* (29%) or *usually* (62%).
- ✓ Of the 41% of pastors who report that they do *not* use the *Revised Common Lectionary* “on a regular basis”:
 - 41% have never tried the *RCL*
 - 36% use the *RCL* on a seasonal basis
 - 10% tried the *RCL* and didn’t like it
- ✓ Twice as many members with an opinion (a third were *uncertain*) prefer “expository preaching through books of the Bible” (44%) to preaching that “follows the lectionary closely” (22%). The responses of elders are almost identical.

Resources Wanted

- ✓ Of possible worship resources, pastors would be most interested in seeing the Office of Theology and Worship produce:
 - *a book of contemporary hymns* (68% indicate an interest)
 - *prayers, litanies, or responsive readings* (64%)
 - *aids for planning worship* (35%)
 - *a hymnal supplement* (29%)
 - *“ready to use” services* (27%)

RESOURCES AND PLANNING

- ✓ Pastors express less interest in these possible resources:
 - *sermon aids* (24%)
 - *aids for designing worship space* (22%)
 - *"ready to use" outlines for services* (16%)
 - *resources in other languages* (5%)

Familiarity with Existing Resources

- ✓ Only 2% of members and 6% of elders are *very familiar* with *The Book of Common Worship*. Two-thirds of members (69%) and a majority of elders (54%) are either *not too familiar* or *not at all familiar* with this resource.
- ✓ Even fewer members (1%) and elders (3%) are *very familiar* with "The Directory for Worship" of the Presbyterian Church (U.S.A.). Nevertheless, almost a third of elders (31%) report that "The Directory for Worship" is studied as part of elder and deacon training in their congregation.
- ✓ Three in four pastors report *great familiarity* with *The Book of Common Worship*, published in 1993.
- ✓ Much less familiarity is expressed by pastors for these resources
 - *The Book of Occasional Services* (18%, *great familiarity*; 43%, *some*)
 - *The Psalter* (*great*, 11%; *some*, 39%)
 - *Psalter for Christian Worship* (*great*, 5%; *some*, 21%)
 - *El Himnario Presbyteriano* (*great*, 1%; *some*, 8%)
- ✓ Use and familiarity go hand in hand: half of pastors report using the *Book of Common Worship* *often*, while only 8% and 5%, respectively, report using *The Psalter* and the *Psalter for Christian Worship* *often*.

Introducing Change

- ✓ Four of five pastors (80%) believe that any change in worship at their congregation, such as in style or music, would need to take place *slowly over a period of time*. Only 6% think changes in worship could be introduced *quickly*.

THE PRESBYTERIAN PANEL

PUBLIC WORSHIP—THE MAY 2000 SURVEY

Appendix A: MEMBERS AND ELDERS

	Members	Elders
Number of questionnaires mailed	1,203	1,133
Number of questionnaires returned	772	768
Percent returned	64%	67%

Note: This survey was divided into two separate questionnaires. Members and elders received one while specialized clergy and pastors received another. Results of the latter follow in Appendix B.

Q-1. Think back to the most recent regular weekly worship service you attended at your church, whether on Sunday, Saturday, or another day of the week. When was this service? (✓ *one* □.)

	Members	Elders
Sunday morning around 8 or 8:30 am	9%	9%
Sunday morning around 9 or 9:30 am	18%	17%
Sunday morning around 10 or 10:30 am	31%	34%
Sunday morning around 11 or 11:30 am	39%	39%
Sunday afternoon	1%	—
Sunday evening	*	*
Saturday evening	1%	—
weekday evening	*	*
other (specify): _____	1%	1%

Q-2. How long did the entire worship service last? _____ hour(s) and/or _____ minutes

less than 1 hour	3%	3%
1 hour	53%	52%
1 to 1½ hours	41%	43%
more than 1½ hours	3%	2%
median length of worship service (in minutes)	60	60

Q-3. Who led the service? (✓ *all* that apply.)

our pastor(s)	90%	92%
visiting minister	7%	5%
elder	8%	10%
deacon	3%	1%
other member	8%	6%
other (specify): _____	11%	13%

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

	Members	Elders
Q-4. Was there a written order of worship (i.e., a worship bulletin)? (✓ <i>one</i> □.)		
no → → Skip to Q-5	2%	1%
yes, an outline only → → Skip to Q-5	7%	7%
yes, an outline with a few sections written in	20%	19%
yes, an outline with several sections written in	22%	21%
yes, an outline with most sections written in	15%	16%
yes, an outline with all sections written	34%	36%
Q-4a. If "yes," which of the following items were printed in full in the bulletin? (✓ as many as apply.)	n=687	n=695
	◆	◆
unison reading(s) or prayer(s)	89%	91%
responsive reading(s)	67%	64%
the scripture passages	22%	16%
the words and/or music of congregational hymns or songs	38%	36%
the sermon	7%	7%
Q-5. Which of these elements were included in the service? (✓ <i>all</i> that occurred.)		
	◆	◆
Lord's Supper	26%	26%
baptism	20%	21%
creed or confession (e.g., Apostle's Creed; Brief Confession of Faith)	67%	71%
silent prayer/meditation	78%	78%
children's sermon	68%	73%
singing by a choir	85%	85%
singing by the congregation	99%	99%
sermon	98%	98%
people reading/reciting aloud together	74%	76%
offering	98%	98%
solo musical presentation	38%	35%
passing the peace	32%	35%
prayer of confession	79%	84%
declaration of pardon	56%	69%
prayers of the people	60%	68%
thanksgiving and intercession	36%	44%
invitation to Christian commitment ("altar call")	10%	9%
drama	3%	3%
dance	1%	1%
"Minute for Mission"	27%	32%
prayers for healing	47%	48%
Q-6. Did the pastor or other worship leaders wear robes?		
yes	76%	78%
no	18%	16%
some did; some did not	5%	5%
don't recall	1%	*

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[vol.] = volunteered response

	Members	Elders
Q-7. At any time during the service, how often, if at all, did any worshipers:		
a. applaud or clap spontaneously?		
never	50%	49%
one or a few did, rarely	12%	11%
one or a few did, often	3%	3%
many did, rarely	27%	26%
many did, often	9%	10%
b. speak aloud in tongues?	+	+
never	98%	98%
one or a few did, rarely	1%	1%
one or a few did, often	*	*
many did, rarely	*	*
many did, often	*	—
c. call out "Amen!" or the like?	+	+
never	81%	81%
one or a few did, rarely	14%	11%
one or a few did, often	3%	3%
many did, rarely	1%	3%
many did, often	1%	2%
d. raise their hands in praise or prayer?	+	+
never	81%	83%
one or a few did, rarely	10%	9%
one or a few did, often	5%	4%
many did, rarely	1%	2%
many did, often	3%	2%
Q-8. Was there a Psalm, either read or sung?		
yes, read	37%	30%
yes, sung	8%	9%
no	55%	61%
Q-9. How many other Bible passages ("lessons") were read? (Write the number on the line.) _____		
none	1%	2%
one	28%	28%
two	58%	57%
three or more	13%	14%
median number of passages read	2	2

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n = number of respondents eligible to answer this question
◆ = percentages add to more than 100 because respondents could make more than one response
[vol.] = volunteered response

	Members	Elders
Q-10. Was the Bible read aloud:		
by the pastor or other worship leader only?	87%	86%
by the pastor/worship leader <i>and</i> the congregation <i>in unison</i> ?	4%	4%
responsively, with pastor/worship leader and the congregation alternating in reading passages?	6%	5%
other (specify): _____	2%	5%
Q-11. Were copies of the Bible available in the seats/pews for worshipers to use during the service?		
yes	93%	94%
no	7%	6%
Q-12. In general, when the Bible is read aloud by the pastor or worship leader, do you follow along in another copy of the Bible?		
yes, always	17%	18%
yes, usually	23%	26%
yes, sometimes	21%	24%
yes, rarely	14%	15%
no, never	25%	17%
Q-13. How would you <i>best</i> describe the music used during the most recent worship service you attended?		
traditional	51%	51%
contemporary	8%	4%
a blend or mix of traditional and contemporary	41%	44%
Q-14. What musical instruments were used during this worship service? (✓ <i>all</i> that were used.)		
organ	86% ♦	90% ♦
piano	72%	71%
drums	12%	10%
acoustic guitar	10%	9%
electric guitar	8%	7%
electronic keyboard	14%	11%
strings (e.g., violin, cello)	6%	6%
brass (e.g., trumpet, horn)	9%	6%
woodwinds (e.g., flute, clarinet)	8%	8%
bells [vol.]	6%	5%
other (specify): _____	4%	3%
Q-15. To what extent did this worship service:		
a. give you a sense of being in the presence of God?		
great extent	38%	46%
some extent	52%	46%
little or no extent	8%	7%
not sure	2%	1%

* = less than 0.5%; rounds to zero

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

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

n = number of respondents eligible to answer this question

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

[vol.] = volunteered response

Q-15. To what extent did this worship service:
(Cont.)

b.	renew your spirits?		
	great extent	40%	45%
	some extent	50%	47%
	little or no extent	8%	7%
	not sure	1%	1%
c.	deepen your faith?		
	great extent	29%	31%
	some extent	48%	51%
	little or no extent	19%	16%
	not sure	3%	2%
d.	prepare you to face everyday challenges?		
	great extent	33%	37%
	some extent	49%	49%
	little or no extent	15%	12%
	not sure	3%	2%
e.	encourage you to lead a more faithful life?		
	great extent	34%	40%
	some extent	51%	49%
	little or no extent	12%	10%
	not sure	3%	2%
f.	make you feel good?		
	great extent	44%	44%
	some extent	43%	42%
	little or no extent	12%	11%
	not sure	1%	2%
g.	lead you to want to serve God by serving others?		
	great extent	31%	38%
	some extent	49%	46%
	little or no extent	17%	14%
	not sure	2%	2%
h.	cause you to want to learn more about God?		
	great extent	29%	29%
	some extent	45%	48%
	little or no extent	22%	20%
	not sure	3%	3%
i.	help you to know God more fully?		
	great extent	28%	29%
	some extent	48%	52%
	little or no extent	20%	17%
	not sure	3%	2%

* = less than 0.5%; rounds to zero

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

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

n = number of respondents eligible to answer this question

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

[vol.] = volunteered response

	Members	Elders
Q-15. To what extent did this worship service:		
(Cont.)		
j. help you to know you are forgiven in the sight of God?		
great extent	45%	50%
some extent	42%	39%
little or no extent	11%	10%
not sure	2%	1%
k. motivate you to share your faith with others?		
great extent	22%	25%
some extent	44%	45%
little or no extent	29%	27%
not sure	4%	3%
l. make you feel part of the larger Church?		
great extent	31%	35%
some extent	46%	44%
little or no extent	20%	19%
not sure	3%	3%
Q-16. Which statement below better describes the actions of the <i>principal</i> worship leader during worship? (✓ one □.)		
this person seemed to truly believe what s/he was saying/doing	90%	92%
this person seemed to be going through the motions	6%	4%
not sure	4%	4%
Q-17. In general, how meaningful do you find the worship services in your congregation?		
very meaningful	45%	50%
generally meaningful	38%	36%
somewhat meaningful	11%	10%
a little meaningful	5%	2%
not at all meaningful	2%	1%
Q-18. To what extent would each of the following terms describe this worship service?		
a. traditional		
great extent	60%	61%
some extent	35%	34%
little or no extent	5%	5%
not sure	*	—
b. joyous		
great extent	40%	37%
some extent	48%	53%
little or no extent	11%	10%
not sure	1%	1%

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n = number of respondents eligible to answer this question
◆ = percentages add to more than 100 because respondents could make more than one response
[vol.] = volunteered response

		Members	Elders
Q-18.	To what extent would each of the following terms describe this worship service?		
(Cont.)			
c.	well-organized		
	great extent	76%	75%
	some extent	21%	23%
	little or no extent	3%	2%
	not sure	—	*
d.	overly long	+	+
	great extent	6%	4%
	some extent	14%	15%
	little or no extent	79%	80%
	not sure	2%	2%
e.	child-friendly		
	great extent	42%	43%
	some extent	43%	43%
	little or no extent	12%	12%
	not sure	3%	2%
f.	spontaneous		
	great extent	9%	9%
	some extent	33%	35%
	little or no extent	54%	52%
	not sure	4%	4%
g.	rigid	+	+
	great extent	6%	4%
	some extent	28%	30%
	little or no extent	61%	62%
	not sure	5%	4%
h.	informal		
	great extent	11%	10%
	some extent	46%	46%
	little or no extent	42%	42%
	not sure	1%	2%
i.	liturgical	+	+
	great extent	19%	26%
	some extent	53%	51%
	little or no extent	19%	18%
	not sure	9%	4%
j.	boring	+	+
	great extent	3%	1%
	some extent	15%	14%
	little or no extent	77%	81%
	not sure	4%	4%

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

	Members	Elders
Q-18. To what extent would each of the following terms describe this worship service?		
(Cont.)		
k. warmth of spirit		
great extent	52%	54%
some extent	41%	40%
little or no extent	6%	5%
not sure	1%	1%
l. quiet and reflective		
great extent	22%	23%
some extent	61%	60%
little or no extent	17%	16%
not sure	1%	1%
m. relevant		
great extent	49%	56%
some extent	42%	38%
little or no extent	7%	5%
not sure	2%	1%

Q-19. To what extent do the physical qualities of the worship space in your congregation enhance or diminish your experience of worship?

enhance greatly	39%	46%
enhance somewhat	38%	36%
neither enhance nor diminish	17%	13%
diminish somewhat	3%	3%
diminish greatly	1%	*
not sure	2%	1%

Q-20. Suppose for a moment you could design your ideal worship *space*, what would it look like? To answer, choose one word or phrase in each pair below. (✓ *one* □ in each row.)

		+	
a. spare	35%		35%
ornate	18%		20%
uncertain	47%		45%
b. spacious	49%		50%
cozy	32%		32%
uncertain	19%		19%
c. dark colors	10%		7%
light colors	75%		79%
uncertain	15%		14%
d. carpeted floors	74%		74%
bare floors	12%		13%
uncertain	14%		14%

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

Q-20. Suppose for a moment you could design your ideal worship *space*, what would it look like? To answer, choose one word or phrase in each pair below. (✓ *one* □ in each row.)

	Members	Elders
e. pews	87%	87%
chairs	7%	6%
uncertain	6%	7%
f. movable seating	14%	15%
fixed seating	68%	67%
uncertain	18%	18%
g. lots of natural light	88%	89%
little natural light	4%	3%
uncertain	7%	8%

Q-21. Suppose for a moment that you could design your ideal worship *service*. What would it include? To respond, indicate which one of each pair of options you would prefer. (✓ *one* □ in each row.)

a. ordered	78%	75%
spontaneous	10%	11%
uncertain	12%	14%
b. traditional	65%	64%
contemporary	19%	17%
uncertain	16%	19%
c. one style	18%	12%
blend of styles	71%	75%
uncertain	11%	13%
d. exuberant	38%	42%
reserved	35%	27%
uncertain	27%	31%
e. follows lectionary closely	22%	24%
expository preaching through books of the Bible	44%	42%
uncertain	34%	34%
f. almost always includes Lord's Supper	20%	22%
only occasionally includes Lord's Supper	66%	64%
uncertain	14%	14%
g. usually includes an invitation to Christian commitment	52%	52%
does not usually include an invitation to Christian commitment	25%	30%
uncertain	23%	18%
h. takes place on Sunday	93%	93%
takes place on another day of the week	3%	2%
uncertain	4%	6%

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Q-21. Suppose for a moment that you could design your ideal worship *service*. What would it include? To respond, (Cont.) indicate which one of each pair of options you would prefer. (✓ *one* □ in each row.)

	Members	Elders
i. lasts for a set period of time	71%	70%
varies in length due to content	22%	24%
uncertain	6%	6%
j. lasts for an hour or less	70%	63%
lasts for more than an hour	14%	18%
uncertain	16%	19%
k. usually has a time set aside for those present to individually state prayer concerns	65%	64%
usually does not provide such an opportunity	22%	22%
uncertain	14%	14%
l. usually includes a children's sermon	79%	83%
usually does not include a children's sermon	12%	9%
uncertain	10%	8%
m. expressive	59%	60%
rationalistic	14%	13%
uncertain	26%	26%
n. usually has drama or dance	12%	9%
usually does not have drama or dance	68%	67%
uncertain	20%	25%
o. often uses multimedia technology	20%	20%
rarely if ever uses multimedia technology	54%	52%
uncertain	26%	29%

Q-22. While all worship services will include some of the following aspects, which is normally most important to you? (✓ only *one* □.)

mystery and awe in the presence of God	4%	6%
clear and relevant preaching of God's Word	58%	56%
feeling moved by the power of God's Spirit	26%	26%
being moved to care and action for others	11%	13%
none of the above	1%	1%

Q-23. In the last year, have you been involved in any way in:

a. planning one or more of your congregation's worship services?		
yes	14%	35%
no	86%	65%
b. leading one or more of your congregation's worship services?		
yes	14%	29%
no	86%	71%

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	Members	Elders
Q-24. Would like to see more elders, deacons, or other members leading worship?		
yes, definitely	10%	22%
yes, probably	22%	27%
no, probably not	46%	38%
no, definitely not	9%	6%
not sure	13%	7%
Q-25. How familiar are you with <i>The Book of Common Worship</i> ?		
very familiar	2%	6%
generally familiar	29%	40%
not too familiar	40%	40%
not at all familiar	29%	14%
Q-26. How familiar are you with "The Directory of Worship" of the Presbyterian Church (U.S.A.)?		
very familiar	1%	3%
generally familiar	12%	19%
not too familiar	33%	39%
not at all familiar → → skip to Q-28	54%	39%
Q-27. Is "The Directory of Worship" studied as part of elder and deacon training in your congregation?		
	n=355	n=463
	+	+
yes, elder training	18%	29%
yes, deacon training	8%	2%
no	18%	44%
not sure	56%	25%
Q-28. In the last year, has worship in your congregation ever included an element or feature that seemed to you to be more for entertainment than for the worship of God?		
yes	16%	16%
no	84%	84%
Q-28a. [If "yes,"] Describe briefly:	n=117	n=118
	+	+
style of sermon	5%	—
content of sermon	3%	3%
musical presentation	41%	35%
skit/drama	15%	25%
content that is inappropriate	5%	8%
youth Sunday/children's sermons	6%	7%
dancing/clapping	7%	6%
all other	17%	15%

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Q-29. Do you recall any special or seasonal worship services in your congregation during the past year of the sort listed below?

	Members	Elders
a. Ash Wednesday	+	+
yes	73%	74%
no	27%	26%
b. Epiphany	+	+
yes	44%	36%
no	56%	64%
c. Maundy Thursday	+	
yes	87%	90%
no	13%	10%
d. Good Friday	+	+
yes	72%	73%
no	28%	27%
e. Easter Vigil	+	+
yes	37%	33%
no	63%	67%
f. Easter Sunrise	+	+
yes	62%	57%
no	38%	43%
g. Advent	+	+
yes	82%	82%
no	18%	18%
h. Mid-week service(s)	+	+
yes	42%	46%
no	58%	54%
i. Ascension Day	+	+
yes	24%	23%
no	76%	77%
j. healing services	+	+
yes	21%	28%
no	79%	72%
k. other (please specify): _____		
prayer service	2%	2%
off-site service	1%	1%
service as part of another church event	1%	1%
service as part of a national event	1%	1%
Pentecost	1%	1%
all other	4%	6%

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Q-29a. [If "yes,"] Did you attend?

a. Ash Wednesday	n=409	n=451
yes	42%	60%
no	58%	40%
b. Epiphany	n=200	n=184
yes	62%	76%
no	38%	24%
c. Maundy Thursday	n=577	n=641
yes	49%	68%
no	51%	32%
d. Good Friday	n=433	n=445
yes	39%	52%
no	61%	48%
e. Easter Vigil	n=191	n=183
yes	60%	63%
no	40%	37%
f. Easter Sunrise	n=376	n=351
yes	35%	46%
no	65%	54%
g. Advent	n=500	n=519
yes	79%	87%
no	21%	13%
h. Mid-week service(s)	n=231	n=267
yes	46%	58%
no	54%	42%
i. Ascension Day	n=123	n=127
	+	
yes	63%	69%
no	37%	31%
j. healing services	n=93	n=132
	+	+
yes	36%	51%
no	64%	49%
k. other (please specify): _____	n=67	n=89
	+	+
yes	44%	80%
no	56%	18%

Q-30. Please use the space below to make any additional comments on worship or this survey. [not tabulated]

-
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THE PRESBYTERIAN PANEL

PUBLIC WORSHIP—THE MAY 2000 SURVEY

Appendix B: MINISTERS OF THE WORD AND SACRAMENT

Note: Several questions ask about events in or trends at the congregation you serve or attend.

- Ministers who *are not currently serving congregations* or do not otherwise regularly attend a particular congregation may wish to skip such questions. (If this situation describes you, please ✓ here)

	Pastors	Specialized Clergy
checked	*	24%

- Ministers who *serve more than one congregation* (e.g., a larger parish) are asked to answer as much as possible with regard to the parish as a whole. Where such an approach is not feasible, please respond in terms of the congregation whose name would be first in an alphabetical listing. (If this situation describes you, please ✓ here)

	Pastors	Specialized Clergy
checked	2%	1%

	Ministers
Number of questionnaires mailed	1,485
Number of questionnaires returned	1,053 *
Percent returned	70%

* of the 1,053 returned surveys, 826 came from pastors and 227 from specialized clergy

Q-1. In a typical week during the school year, how many worship services are held in the congregation(s) you serve or regularly attend? _____

	Pastors	Specialized Clergy
one	42%	56%
two	34%	31%
three	15%	8%
four	4%	1%
five to nine	2%	2%
ten or more	3%	2%

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	Pastors	Specialized Clergy
Q-2. On what day and at what time are these services held? (✓ the <input type="checkbox"/> for <i>all</i> that apply.)		
	◆	◆
Sunday morning around 8 or 8:30 a.m.	32%	27%
Sunday morning around 9 or 9:30 a.m.	33%	19%
Sunday morning around 10 or 10:30 a.m.	36%	37%
Sunday morning around 11 or 11:30 a.m.	62%	58%
Sunday afternoon	2%	4%
Sunday evening	6%	5%
Saturday evening	3%	2%
weekday evening	7%	3%
other (specify): _____	6%	4%

Q-3. If you have 2 or more services, are all services identical?

yes	25%	19%
no	75%	81%

Q-3a. [If "no,"] In what ways do they differ? (✓ the for *all* that apply.)

	n=365	n=75
	◆	◆
music	87%	92%
liturgy	70%	67%
length of service	62%	64%
sermon	33%	23%
other (specify): _____	30%	32%
	n=106	n=24
communion	20%	14%
use of drama	4%	—
video	2%	—
traditional/contemporary	5%	4%
formality/informality	14%	14%
who preaches	1%	—
location	6%	4%
languages used	5%	4%
all other	51%	64%

Q-4. Are there any changes in the numbers or times of services during the summer? (✓ the for *all* that apply.)

	◆	◆
no, maintain same schedule year round	60%	58%
yes, main service held earlier	27%	29%
yes, main service held later	2%	1%
yes, additional service offered on different day of the week	2%	—
yes, fewer services	16%	16%
yes, more services	2%	1%

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	Pastors	Specialized Clergy
Q-5. If your church has more than one worship service in a typical week, why? (✓ the <input type="checkbox"/> for <i>all</i> that apply.)		
sanctuary/worship space is too small for the congregation	◆ 52%	◆ 31%
we accommodate people who want to come at different times on Sunday	75%	74%
we offer services to meet the needs of both traditional and contemporary worshipers	46%	43%
we want to offer services with different musical styles	40%	35%
we offer services in different languages	4%	10%
tradition/always done it/hard to change now	7%	7%
don't know	1%	2%
Q-6. How often does your congregation celebrate the Lord's Supper? (✓ the <input type="checkbox"/> for <i>all</i> that apply.)		
every week	◆ 7%	◆ 4%
once a month	61%	66%
every six weeks	15%	9%
quarterly	16%	23%
less than quarterly	1%	1%
on Feast Days (Special Days and Seasons)	38%	29%
Q-7. Describe the most recent Lord's Supper commemoration you took part in or observed at your congregation. What features did it have? To respond, ✓ <i>one</i> <input type="checkbox"/> (or more, as indicated) in each set of options:		
a. What form of the fruit of the vine was used?		
grape juice	95%	89%
wine	*	1%
both	5%	9%
b. What was the overall mood or atmosphere?		
joyful feast	49%	42%
solemn remembrance	46%	54%
both of the above	5%	4%
c. Who presided? (✓ the <input type="checkbox"/> for <i>all</i> that apply.)		
pastor(s) of the church	◆ 99%	◆ 95%
other ordained minister(s)	7%	14%
commissioned lay pastor	*	—
elder(s)	27%	26%
deacon(s)	7%	3%
other member(s)	1%	2%
other (specify): _____	1%	1%

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Q-7. Describe the most recent Lord's Supper commemoration you took part in or observed at your congregation. What features did it have? To respond, **one** (or more, as indicated) in each set of options:

d. Who distributed the elements to worshippers? (the for **all** that apply.)

	◆	◆
pastor or other ordained minister	30%	28%
commissioned lay pastor	*	1%
elder(s)	94%	90%
deacon(s)	28%	12%
other member(s)	3%	5%
other (specify): _____	2%	1%

e. How were the elements distributed?

individuals came to the Table for intinction or a common cup	18%	21%
those serving distributed the elements to worshippers where they were	65%	72%
both of the above checked	16%	8%

If you checked "2," or both "1" and "2," how did the worshippers take the bread and cup?

	n=669	n=170
individually, as each element was served	32%	36%
bread was taken individually; cup was held and taken as a group	23%	18%
bread distributed, held until all were served, then taken as a group; process repeated for the cup	37%	40%
bread taken as group, cup individually [vol.]	5%	4%
other (specify): _____	3%	3%

f. While the bread and cup were being distributed, what other activity(-ies) took place? (the for **all** that apply.)

	◆	◆
the congregation sang a hymn or other musical selection	18%	19%
the choir sang an anthem, hymn, or other musical selection	26%	26%
instrumental music was played	84%	78%
passages of Scripture were read	6%	8%
a period of silence was provided for individual prayer	27%	30%
other (specify): _____	2%	4%

Q-8. Who leads worship at a typical weekly service? (If more than one service, respond in terms of the one that has the largest attendance.)

		+
head of staff/solo pastor	93%	93%
associate pastor	4%	2%
other pastor(s)	1%	2%
commissioned lay pastor	—	1%
Christian educator	—	—
elder	1%	2%
deacon	—	—
other lay leader	1%	1%

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	Pastors	Specialized Clergy
Q-9. Does the congregation provide child care during worship?		
no	6%	15%
		+
Q-9a. [If "no,"] How old are children in general when parents begin to bring them regularly to worship? _____ years	n=50	n=30
	+	+
infancy/from birth	46%	21%
1 year old	23%	21%
2-3 years	15%	21%
4-5 years	4%	36%
6+ years	12%	—
yes	94%	85%
Q-9b. [If "yes,"] For what ages of children? _____	n=759	n=173
infancy-2 years of age through 1-4 years of age	29%	28%
infancy-2 years of age through 5-6 years of age	42%	28%
infancy-2 years of age through 7 years of age and above	24%	36%
3-5 years of age through 4-6 years of age	4%	7%
3-5 years of age through 7 years of age and above	1%	2%
Q-9c. [If "yes,"] At what age are children generally expected to remain in worship regularly? _____ years		
	+	+
3 years or younger	2%	5%
4-5 years	16%	14%
6-7 years	43%	29%
8-11 years	29%	35%
12+ years	11%	17%
Q-10. Are special educational activities provided for children in a separate room during all or part of worship?		
no → → <i>Skip to Q-11</i>	27%	32%
yes	73%	68%
		+
Q-10a. If "yes," for what ages of children? _____	n=589	n=201
infancy-2 years of age through 2-4 years of age	2%	3%
infancy-2 years of age through 5-6 years of age	11%	10%
infancy-2 years of age through age 7 and above	29%	23%
3-5 years of age through 4-6 years of age	14%	13%
3-5 years of age through age 7 and above	38%	42%
more than 6 years of age through age 6 and above	6%	8%
Q-10b. Do these children:	n=589	n=201
	◆	◆
stay in the separate area throughout the worship service?	18%	16%
start out in the worship service and at a specified point	85%	89%
leave as a group for the educational activities?	3%	2%
start out in the separate room and enter as a group during worship? .	—	—

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Q-10.	Are special educational activities provided for children in a separate room during all or part of worship?		
(Cont.)			
Q-10c.	Are the separate children's activities related to education about or to the experience of what is occurring in worship?	n=589	n=201
	no	21%	26%
	yes, occasionally	40%	34%
	yes, often	23%	27%
	yes, always	16%	12%
Q-11.	Does worship regularly include a children's sermon or other children's activities? (✓ all that apply.)		
	yes, children's sermon	◆ 80%	◆ 75%
Q-11a.	[If "yes,"] For what ages of children? _____	n=653	n=156
	infancy-2 years of age through 6 years of age	4%	2%
	infancy-2 years of age through 7-9 years of age	14%	12%
	infancy-2 years of age through 10-11 years of age	15%	18%
	infancy-2 years of age through age 12 and above	21%	24%
	3-5 years of age through 6 years of age	3%	4%
	3-5 years of age through 7-9 years of age	15%	9%
	3-5 years of age through 10-11 years	17%	19%
	3-5 years of age through age 12 and above	6%	8%
	more than 6 years of age through 6 years of age and above	4%	4%
	yes, children's choir or other musical group (e.g., handbells)	40%	27%
	yes, other (specify): _____	12%	8%
	no	14%	20%
Q-12.	Is the practice at your congregation to allow all baptized children to receive the Lord's Supper?		
	yes	93%	94%
	no	7%	6%
Q-13.	For each of the worship resources listed below, please respond to each of two questions by checking the <input type="checkbox"/> in the appropriate column for each question.		
1.	How <i>familiar</i> are you with this resource?		
2.	How often do you <i>use</i> this resource in planning congregational worship?		
a.	<i>The Book of Common Worship</i> (1993)		
	familiarity:		+
	none	3%	2%
	some	25%	28%
	great	73%	70%
	use:		+
	often	49%	41%
	occasionally	42%	50%
	never	9%	9%

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Q-13. For each of the worship resources listed below, please respond to each of two questions by checking the in the appropriate column for each question.
(Cont.)

1. How *familiar* are you with this resource?
2. How often do you *use* this resource in planning congregational worship?

b. *The Book of Occasional Services* (1999)

familiarity:	Pastors	Specialized Clergy
none	39%	+
some	43%	48%
great	18%	34%
use:	+	+
often	8%	11%
occasionally	42%	37%
never	50%	52%

c. *The Psalter* (1993)

familiarity:	Pastors	Specialized Clergy
none	50%	+
some	39%	43%
great	11%	42%
use:	+	+
often	8%	15%
occasionally	22%	11%
never	70%	26%

d. *Psalter for Christian Worship* (1999)

familiarity:	Pastors	Specialized Clergy
none	73%	+
some	21%	70%
great	5%	21%
use:	+	+
often	6%	8%
occasionally	11%	10%
never	83%	14%

e. *El Himnario Presbiteriano*

familiarity:	Pastors	Specialized Clergy
none	91%	+
some	8%	87%
great	1%	10%
use:	+	+
often	5%	3%
occasionally	2%	8%
never	93%	6%

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Q-13. For each of the worship resources listed below, please respond to each of two questions by checking the in the (Cont.) appropriate column for each question.

1. How *familiar* are you with this resource?
2. How often do you *use* this resource in planning congregational worship?

f. other (specify) _____

familiarity	16%	14%
use	15%	14%

Q-14. Does your congregation use the newest PC(USA) hymnal, *The Presbyterian Hymnal* (1990; blue cover), in its weekly worship services?

yes, always	51%	50%
yes, often	8%	7%
yes, occasionally	7%	8%
no, never	33%	34%

Q-14a. If you don't always use *The Presbyterian Hymnal*, which other hymnal(s) or music books do you use? (✓ *all* that apply.)

	n=393	n=100
<i>Hymnal</i> (1933; green cover)	2%	2%
<i>Hymnbook</i> (1955; red cover)	35%	40%
<i>Worshipbook</i> (1972; blue cover)	4%	5%
other (specify):		
<i>The Hymnal for Celebration and Worship</i>	13%	4%
<i>Hymns for the Family of God</i>	9%	11%
<i>Pilgrim Hymnal</i>	1%	1%
<i>The Worshiping Church</i>	5%	2%
<i>Hymns for the Living Church</i>	6%	1%
<i>Praise and Worship</i>	1%	1%
<i>The New Century Hymnal</i>	*	1%
<i>The Pilgrim</i>	*	2%
praise hymnal not otherwise identified	6%	5%
choruses/praise music on overhead	3%	2%
other hymnal not specified by name	1%	1%
items from various sources	4%	4%
all other	22%	15%
none	2%	3%

Q-15. What types of worship resources would you like to see the Office of Theology and Worship of the PC(USA) produce? (✓ *all* that apply.)

	◆	◆
"ready to use" outlines for services	16%	27%
"ready to use" services, complete with litanies, prayers, and suggested hymns ..	27%	40%
prayers, litanies, or responsive readings	64%	65%
sermon aids	24%	31%
hymnal supplement	29%	34%

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	Pastors	Specialized Clergy
Q-15. What types of worship resources would you like to see the Office of Theology and Worship of the PC(USA) produce? (✓ <i>all</i> that apply.)		
	◆	◆
	+	+
book of contemporary hymns	68%	55%
aids for planning worship	35%	39%
aids for designing worship space	22%	29%
resources in other language(s)	5%	7%
which language(s) (specify) _____	n=40	n=13
	◆	◆
Spanish	67%	70%
Portugese	3%	10%
Korean	8%	40%
Taiwanese	—	10%
Laotian	3%	—
Japanese	3%	—
Hawaiian	3%	—
French	3%	—
German	3%	—
Swahili	3%	—
sign language	6%	—
other (specify): _____	12%	11%

Q-16. Does your congregation have a Worship Committee?		+
yes	92%	86%
no → → <i>Skip to Q-17</i>	8%	14%

Q-16a. [If "yes,"] How many people usually attend its meetings? _____	n=753	n=173
none	*	*
1 - 4 people	15%	25%
5 - 9 people	65%	60%
10 - 14 people	17%	9%
15 people or more	2%	1%
don't know	*	5%

Q-16b. [If "yes,"] How often does it meet?	n=753	n=173
weekly	2%	3%
monthly	72%	71%
bi-monthly	13%	9%
quarterly or less often	13%	17%

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

	Pastors	Specialized Clergy
Q-16. Does your congregation have a Worship Committee?		
(Cont.) Q-16c. Have the committee members, either individually or as a group, studied "The Directory for Worship"?		
yes, as a group	n=753 21%	n=173 23%
Q-16d. [If "yes, as a group,"] When did this take place?		
in the last year	n=147 44%	n=24 50%
more than a year ago	56%	50%
Q-16e. [If "yes, as a group,"] How many meetings were held for this purpose? _____		
one meeting	n=147 24%	n=24 8%
two meetings	15%	15%
three meetings	25%	23%
four meetings	12%	31%
five to nine meetings	15%	15%
ten meetings or more	9%	8%
Q-16f. [If "yes, as a group,"] How much time in total was spent in these group meetings? _____ hours		
one hour	n=147 + 23%	n=24 + 8%
two hours	22%	15%
three hours	15%	8%
four hours	6%	23%
five to nine hours	24%	15%
ten hours or more	11%	31%
yes, individually	15%	14%
no	64%	62%
Q-17. Who <i>plans</i> the typical worship service in your congregation? (✓ the <input type="checkbox"/> for <i>all</i> that apply.)		
head of staff or solo pastor	◆ 97%	+ ◆ 96%
associate pastor	29%	26%
commissioned lay pastor	1%	2%
other pastor/minister	5%	10%
Christian educator	5%	6%
choir/music director	63%	52%
other paid staff	8%	9%
worship committee	21%	26%
other (specify): _____	9%	8%

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[vol.] = volunteered response

Q-18. If you checked more than one box in Q-17, indicate the *one person* or group *most involved* in the *planning* of weekly worship services. (✓ only *one* □.)

	Pastors	Specialized Clergy
head of staff or solo pastor	88%	94%
associate pastor	1%	1%
commissioned lay pastor	—	—
other pastor/minister	*	1%
Christian educator	—	—
choir/music director	5%	2%
other paid staff	1%	—
worship committee	2%	1%
other (specify): _____	3%	2%

Q-19. Who *selects the hymns* or other congregational music for worship? (✓ the □ for *all* that apply.)

	+	◆
head of staff or solo pastor	84%	80%
associate pastor	19%	13%
commissioned lay pastor	*	1%
other pastor/minister	2%	6%
Christian educator	2%	2%
choir/music director	48%	52%
other paid staff	3%	2%
worship committee	4%	6%
other (specify): _____	8%	7%

Q-20. Who typically *chooses the Scripture* to be read in worship? (✓ the □ for *all* that apply.)

	+	◆
head of staff or solo pastor	96%	94%
associate pastor	20%	16%
commissioned lay pastor	*	—
other pastor/minister	2%	7%
Christian educator	1%	2%
choir/music director	2%	1%
other paid staff	*	1%
worship committee	1%	2%
other (specify): _____	7%	11%

Q-21. Do you use the *Revised Common Lectionary (RCL)* on a regular basis?

	+	+
yes	59%	67%
no	41%	33%

If "yes":

Q-21a. Which lectionary texts are typically used in worship at the congregation you attend or serve? (✓ *only one* □.)

	n=466	n=133
all three readings and the psalm	12%	18%
at least one of the readings and the psalm	30%	23%
all three readings without the psalm	7%	6%
selected readings from the <i>RCL</i>	51%	53%

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 [vol.] = volunteered response

	Pastors	Specialized Clergy
Q-21. Do you use the <i>Revised Common Lectionary (RCL)</i> on a regular basis? (Cont.) If "yes":		
Q-21b. Do you preach from one (or more) of the lectionary texts?	n=466	n=133
yes, always	29%	42%
yes, usually	62%	44%
yes, sometimes	8%	12%
yes, rarely	1%	1%
no	—	2%

If "no":

Q21c. Which statement best describes your congregation's use of lectionary texts in worship? (<input checked="" type="checkbox"/> <i>only one</i> <input type="checkbox"/>)	n=327	n=65
use the <i>RCL</i> on a seasonal basis	36%	41%
have never tried the <i>RCL</i>	41%	41%
tried the <i>RCL</i> system and did not like it (explain):	10%	4%
use another lectionary system	4%	7%
other volunteered responses [vol.]	9%	7%

Q-22. Who <i>leads</i> the typical worship service? (<input checked="" type="checkbox"/> the <input type="checkbox"/> for <i>all</i> that apply.)	◆	◆
head of staff or solo pastor	94%	96%
associate pastor	38%	28%
commissioned lay pastor	1%	2%
other pastor/minister	7%	12%
Christian educator	4%	4%
choir/music director	28%	19%
other paid staff	6%	3%
elder currently on session	15%	15%
other elder	14%	11%
other member	25%	16%
other (specify): _____	14%	9%

Q-23. If changes were to happen in your congregation's worship service(s), for example in style or music, how do you think it would be more helpful for these to be introduced?		+
slowly over a period of time ("gradually")	80%	74%
quickly	6%	5%
no preference	6%	10%
don't know	6%	8%
written comment	1%	2%

Q-24. Please use the space below for any additional comments.

(not tabulated)

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