



The Presbyterian Panel

Listening to Presbyterians



REPORT

Confessions and Other Topics The August 2009 Survey

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

What is the Presbyterian Panel?

The Presbyterian Panel consists of three nationally representative samples of groups affiliated with the Presbyterian Church (U.S.A.): elders (lay leaders) currently serving on session, other members, and ministers of the Word and Sacrament. (The session is the governing body in Presbyterian congregations.) For analysis, ministers are split into two groups based on current call: *pastors*, serving congregations, and *specialized clergy*, serving elsewhere. New samples are drawn every three years. Panel surveys are conducted quarterly, primarily by mail but with an online completion option.

For more information on methods used to draw the samples, see the technical appendix in the *Religious and Demographic Profile of Presbyterians, 2008: Findings from the Initial Survey of the 2009-2011 Presbyterian Panel* (see next page for web availability and ordering information).

The Panel is maintained and directed by the office of Research Services of the Presbyterian Church (U.S.A.). The first Panel was created in 1973 to provide a means for informing leaders of the opinions and activities of the rank and file across the church. Survey topics and questions are usually developed at the request of, and in consultation with, staff or elected members of national church entities. However, ultimate decisions on content and the disposition of Panel data are those of Research Services. Standards developed by the American Association of Public Opinion Research guide Panel surveys.

Current Survey

The current survey is the fourth completed by the 2009-2011 Panel. Questionnaires were distributed in early August 2009. Most panelists received their copy by U.S. mail, but a subset (n = 711, or 21%) that had signed up for the service was notified via email. Non-respondents were sent a postcard reminder in September. Panelists who had received email notification about the survey but had not yet responded also received two email reminders in September. Returns were accepted through early October 2009. Response rates for this survey are: members, 40%; elders, 49%; ministers, 54%. All panelists had the option to complete the survey on the web, and 30% of responding members, 35% of responding elders, 50% of responding pastors, and 44% of responding specialized clergy did so.

Sponsors and Topics

Research Services worked on different sections of the August 2009 Panel survey with different sponsors: (1) The questions about General Assembly Mission Council priorities were developed with the General Assembly Mission Council Executive Leadership Team. (2) Working with Research Services on the questions about the confessions and the Belhar Confession was the General Assembly Mission Council's Theology and Worship staff. The 219th General Assembly was to consider including the Belhar Confession in *The Book of Confessions* in July 2010. (3) Working on the questions about Israel/Palestine and the rest of the Middle East was the staff that worked with the Middle East Study Committee (the staff that works with the Advisory Committee on Social Witness Policy and the Mission Responsibility Through Investment Committee, and the General Assembly Mission Council's Social Witness and World Mission staffs). The General Assembly was to consider a report that the Middle East Study Committee produced and a recommendation about the Caterpillar company developed by the Mission Responsibility Through Investment Committee.

This Report

The first half of this report uses text and graphics to summarize and explicate findings. A second section follows with comparative tables that display the percentage distribution of responses to every question for each of the four Panel groups. Results are subject to sampling and other errors. In general, differences of less than 8% are not statistically meaningful.

OVERVIEW

This Report (cont.)

Some analyses in this report, including those using theological orientation (Figure 1, p. 2) and religious practices (p. 7), rely on responses of panelists to the initial questionnaire they completed in the fall of 2008. For more information on this earlier survey and responses of panelists to these questions, see the *Religious and Demographic Profile of Presbyterians, 2008* (see below for web availability and ordering information). Other analyses rely on congregational membership figures that congregational leaders provide to the Office of the General Assembly each year in the session annual statistical report.

Suggested Citation

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Author Note

Perry Chang, Panel administrator, wrote this report and was assisted by the other staff members of the office of Research Services. Perry Chang developed the questionnaire.

Staff of Research Services

Jack Marcum, Coordinator; Joelle Anderson; Deborah Bruce; Perry Chang; Hilary Harris; Rebecca Moody; Christy Riggs; Ida Smith-Williams.

Additional Copies

Additional copies of this *Report* may be purchased for \$10 from Presbyterian Distribution Services (PDS)—call 800-524-2612 and request item #02056-09304. This *Report* is also available on the web for free download in Adobe Acrobat format; go to www.pcusa.org/research/panel/ and click on the appropriate link. Copies of a four-page *Summary* of results are available for \$2 each directly from Research Services, or for free download from the same website. Call for information on quantity discounts on printed copies of either this *Report* or its *Summary* (888-728-7228, ext. 2040).

Profile Report

The *Religious and Demographic Profile of Presbyterians, 2008* is available for free download in Adobe Acrobat format on the web (www.pcusa.org/research/panel/reports/fall08panel.pdf) or may be purchased for \$10 from PDS—call 800-524-2612 and request item #02056-09301.

Panel on the Web

A catalogue of *Summaries* and *Reports* of surveys since 1993 and a listing of all surveys since the first Panel was created in 1973 are available at the Presbyterian Church (U.S.A.) website: www.pcusa.org/research/panel.

Interested in Learning More about Your Congregation?

- ✓ ***10-Year Trend Report for Congregations***—available for free: www.pcusa.org/tenyeartrends.
- ✓ Research Services can help you conduct a congregational survey. Call 888-728-7228, ext. 2040, and ask about the ***U.S. Congregational Life Survey*** or visit: www.USCongregations.org.

HIGHLIGHTS

- ✓ When asked to choose from a list of 14 mission activities the two that are the most important for the General Assembly Mission Council to carry out, at least one in five panelists in at least one Panel group select: direct relief, Christian education and curriculum, social justice, theology and worship, evangelism, international mission support, or congregational development (p. 1).
- ✓ Asked to choose from the same list of 14 activities the two that are least important for the Council to carry out, one-quarter or more of panelists in at least one group choose: gender justice (members, 43%; elders 47%; pastors, 52%; specialized clergy, 31%), ecumenical relations and interactions (26%; 28%; 34%; 29%), or communications (26%; 22%; 14%; 21%) (p. 1).
- ✓ During the 12 months before the survey majorities of pastors consulted outside of worship: the Apostles' Creed (72%), A Brief Statement of Faith—Presbyterian Church (U.S.A.) (70%), the Westminster Confession of Faith (62%), the Nicene Creed (61%), the Theological Declaration of Barmen (61%), the Confession of 1967 (61%), the Heidelberg Catechism (56%), and the Shorter Catechism (56%) (p. 3).
- ✓ During the previous 12 months majorities of specialized clergy consulted outside of worship the Brief Statement of Faith (54%) and the Apostles' Creed (52%). Fewer than half of members and elders consulted any individual confession (p. 3).
- ✓ The Apostles' Creed is the only PC(USA) creed or confession that has been *very important* or *important* to the faith development of a majority of panelists in each group (members, 74%; elders, 83%; pastors, 90%; specialized clergy, 85%) (p. 5).
- ✓ *Very important* to at least three in five panelists in each group are God (members, 88%; elders, 93%; pastors, 96%; specialized clergy, 96%), scripture (65%; 72%; 92%; 83%), and the work of the Holy Spirit (63%; 77%; 91%; 81%). About one in eight elders (11%), pastors (14%), and specialized clergy (12%)—but only 6% of members—regard the confessions as *very important* (p. 6).
- ✓ About two in five ministers (pastors, 43%; specialized clergy, 37%)—but very few members (5%) or elders (7%)—are *very familiar*, *familiar*, or *slightly familiar* with the Belhar Confession, a 1986 theological statement about church unity that the Reformed church in South Africa developed during that country's conflict over racial hierarchy and segregation (p. 8).
- ✓ More panelists in each group are at least *slightly familiar* with the Belhar Confession and would *definitely* or *probably* support including it in *The Book of Confessions* (members, 2%; elders, 2%; pastors, 19%; specialized clergy, 24%) than are at least *slightly familiar* with it and would oppose including it (1%; 1%; 10%; 4%) (p. 8).
- ✓ Relatively few panelists in each group *strongly support* or *moderately support* the construction of a separation barrier between territory that the Israeli government and Palestinian authorities administer (members, 18%; elders, 24%; pastors, 18%; specialized clergy, 17%) or the expansion of Israeli settlements further into the West Bank and East Jerusalem on Palestinian land (10%; 10%; 6%; 5%) (p. 11).
- ✓ Large majorities of members (65%), elders (68%), pastors (78%), and specialized clergy (86%) support a two-state solution in the Middle East, with both a state of Israel and a state of Palestine (p. 12).
- ✓ Majorities of panelists in each group (members, 55%; elders, 59%; pastors, 74%; specialized clergy, 76%) *strongly agree* or *moderately agree* that Presbyterians should try to improve the situation in Israel/Palestine and the rest of the Middle East (p. 13).
- ✓ At least three in five panelists in each group (members, 66%; elders, 66%; pastors, 64%; specialized clergy, 80%) *strongly agree* or *moderately agree* that the PC(USA) should shift its investment funds away from corporations it is unable to dissuade from doing things that directly or indirectly support violence against Israeli or Palestinian civilians (as it already does from corporations involved in tobacco, military-related productions, and human rights violations) (p. 14).

GENERAL ASSEMBLY MISSION COUNCIL PRIORITIES

Importance of Council Activities

- ✓ When asked how important it is for the General Assembly Mission Council, the PC(USA)'s mission agency, to carry out 14 listed activities, panelists express diverse opinions. At least three in ten panelists in at least one of the four Panel groups identify 11 of the 14 activities as *very important* for the Council to carry out.¹
- ✓ Congregational development and evangelism are *very important* to majorities of pastors, but to fewer panelists in other groups:
 - Majorities of pastors (63%) and specialized clergy (54%)—but only about one-third of members (32%) and elders (37%)—identify congregational development as a *very important* activity.
 - A majority of pastors (54%)—but only two in five elders (38%), one-third of specialized clergy (33%), and one-quarter of members (24%)—see evangelism as a *very important* activity.
- ✓ At least three in ten panelists in each group also see as *very important*:
 - Direct relief (members, 46%; elders, 52%; pastors, 49%; specialized clergy, 54%).
 - Theology and worship (43%; 41%; 41%; 47%).
 - Christian education and curriculum (41%; 43%; 34%; 39%).
 - Social justice (41%; 32%; 37%; 52%).
 - Discipleship (39%; 37%; 47%; 33%).
- ✓ Two in five specialized clergy (40%)—but only three in ten members (29%) and elders (28%) and one-quarter of pastors (23%)—see cross-cultural ministries/growth in diversity as *very important*.
- ✓ At least three in ten pastors and specialized clergy but fewer members and elders see as *very important*:
 - International mission support (members, 28%; elders, 26%; pastors, 48%; specialized clergy, 38%).
 - Vocation (28%; 26%; 36%; 42%).
 - Communications (18%; 18%; 30%; 32%).
- ✓ About one-quarter of panelists in each group (members, 26%; elders, 29%; pastors, 28%; specialized clergy, 25%) describe stewardship as *very important*.
- ✓ The fewest panelists rate as *very important*:
 - Ecumenical relations and interactions (members, 18%; elders, 16%; pastors, 13%; specialized clergy, 24%).
 - Gender justice (14%; 9%; 9%; 22%).

Most and Least Important Activities

- ✓ Asked to choose from the same list of 14 activities the two that are *most important* for the Council to carry out, more than one in five panelists in at least one group select:
 - Direct relief (members, 27%; elders, 27%; pastors, 17%; specialized clergy, 14%).
 - Christian education and curriculum (27%; 25%; 14%; 15%).
 - Social justice (26%; 19%; 17%; 31%).
 - Theology and worship (20%; 20%; 17%; 22%).
 - Evangelism (14%; 24%; 33%; 18%).
 - International mission support (14%; 11%; 22%; 14%).
 - Congregational development (12%; 15%; 34%; 21%).
- ✓ Asked to choose from the same list of 14 activities the two that are *least important* for the Council to carry out, more than one-quarter of panelists in at least one group choose:
 - Gender justice (members, 43%; elders, 47%; pastors, 52%; specialized clergy, 31%).
 - Ecumenical relations and interactions (26%; 28%; 34%; 29%).
 - Communications (26%; 22%; 14%; 21%).

¹ The survey questions, as shown in the appendix (pp. A-1 to A-3), gave more detailed information about each activity.

GENERAL ASSEMBLY MISSION COUNCIL PRIORITIES

Members' Theological Orientation and the Perceived Importance of General Assembly Mission Council Activities

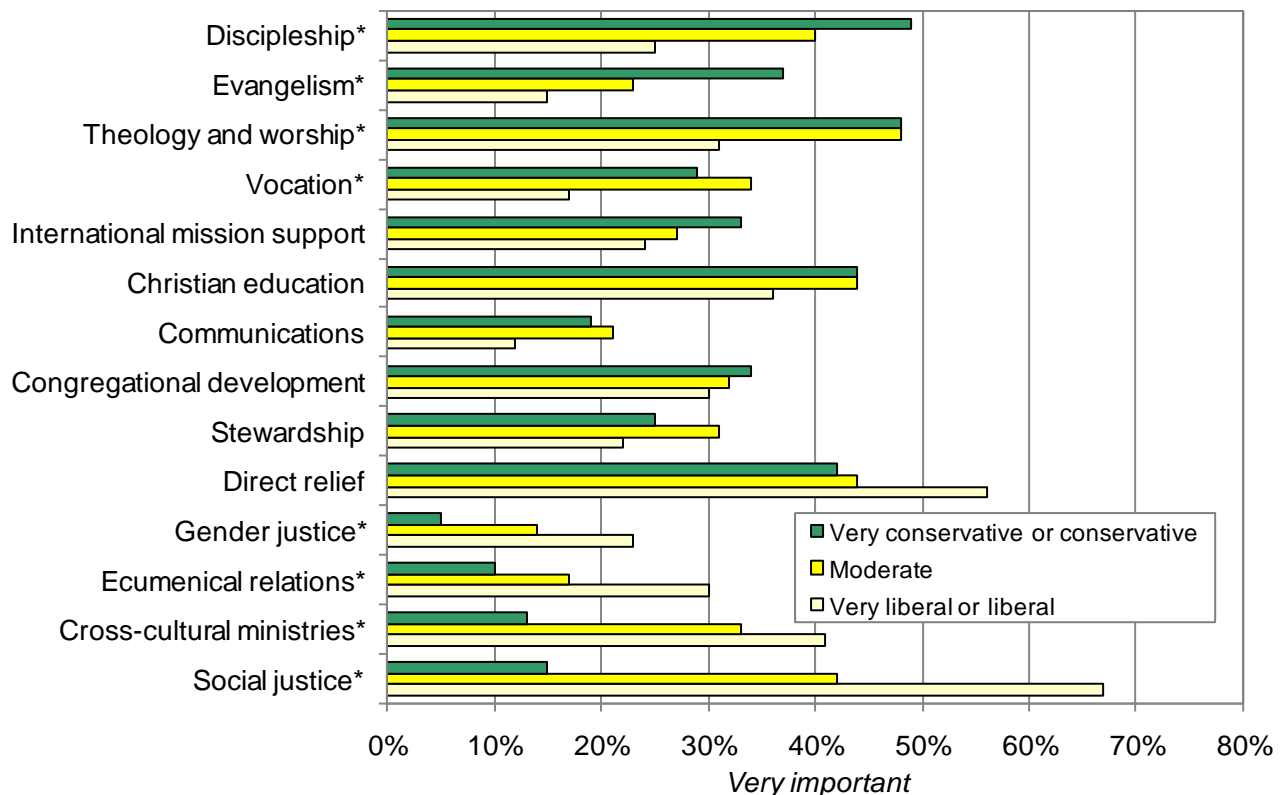
Do theologically conservative and liberal Presbyterians agree or disagree about which possible mission activities are important for the General Assembly Mission Council to carry out? It depends.

For example, social justice is *very important* to two-thirds of theologically *very liberal* or *liberal* members (67%), but to only two in five theologically *moderate* members (42%) and one in six theologically *very conservative* or *conservative* members (15%). More of the liberal members also regard cross-cultural ministries, ecumenical relations, and gender justice as *very important*.

In addition, discipleship, and theology and worship, are *very important* to half of theologically *very conservative* and *conservative* members (discipleship, 49%; theology and worship, 48%) and at least two in five *moderate* members (40%; 48%) but to fewer than one-third of *very liberal* or *liberal* members (25%; 31%). More of the conservative and moderate members than of liberals also rate evangelism and vocation as *very important*.

On the other hand, there are six mission activities that similar percentages of members with different theological orientations see as important: international mission support, Christian education, communications, congregational development, stewardship, and direct relief. (Figure 1 shows that, although the percentages of members with different theological orientations who view the six activities as *very important* are not identical, the differences are small enough that they are likely due to chance.)

Figure 1. Importance of Possible General Assembly Mission Council Activities by Theological Orientation, Members' Responses



THE CONFESSIONS

Access to the Confessions

- ✓ Almost all ministers (pastors, 99%; specialized clergy, 94%) and seven in ten elders (72%)—but only two in five members (42%)—currently have a copy of *The Book of Confessions*. (*The Book of Confessions* is Part 1 of the Presbyterian Church (U.S.A.)’s constitution. It includes the denomination’s 11 approved creeds, confessions, and catechisms.)²
- ✓ During the 12 months before the survey more than one-quarter of ministers (pastors, 41%; specialized clergy, 28%)—but fewer members (7%) and elders (11%)—had accessed *The Book of Confessions* on the web.

Consulting the Confessions Outside of Worship

- ✓ During the 12 months before the survey majorities of pastors and specialized clergy consulted the Apostles’ Creed (pastors, 72%; specialized clergy, 52%) and A Brief Statement of Faith—Presbyterian Church (U.S.A.) (70%; 54%). (All questions about consulting the confessions were about doing so outside of worship.)
- ✓ Majorities of pastors also consulted the Westminster Confession of Faith (62%), the Nicene Creed (61%), the Theological Declaration of Barmen (61%), the Confession of 1967 (61%), the Heidelberg Catechism (56%), and the Shorter Catechism (56%). About two in five pastors consulted the Scots Confession (45%), the Larger Catechism (43%), and the Second Helvetic Confession (38%).
- ✓ Two in five specialized clergy consulted the Confession of 1967 (44%) and the Nicene Creed (40%). Fewer consulted other confessions.
- ✓ At least one in six members and elders consulted the Apostles’ Creed (members, 31%; elders, 38%), the Nicene Creed (20%; 26%), and the Brief Statement of Faith (18%; 28%). Fewer consulted other confessions.
- ✓ Of the panelists who consulted at least one of the confessions during the 12 months before the survey, majorities rate that confession as *very helpful* or *helpful* (for example, 87% of members and 95% of pastors who consulted the Apostles’ Creed; and 86% and 97%, respectively, of those who consulted the Shorter Catechism).
- ✓ One in six pastors (18%)—but fewer other panelists (members, 3%; elders, 6%; specialized clergy, 7%)—personally used a PC(USA) *We Believe* Christian education resource in the 12 months before the survey. Of these panelists who are also aware of the references to the confessions in *We Believe* resources, half or more find these references *very helpful* or *helpful* (members, 50%; elders, 93%; pastors, 80%; specialized clergy, 87%).

Congregational Use of the Confessions Outside of Worship

- ✓ At least three-quarters of pastors report their congregation used the Apostles’ Creed (94%), the Nicene Creed (81%), and the Brief Statement of Faith (78%) in some setting outside of worship during the 12 months before the survey. (All of the questions about congregational use of the confessions were about use outside of worship.)
- ✓ About two-thirds of pastors’ congregations used the Westminster Confession of Faith (69%), the Confession of 1967 (67%), the Shorter Catechism (66%), and the Theological Declaration of Barmen (64%) in the 12 months before the survey.
- ✓ Somewhat fewer pastors’ congregations used the other confessions: the Heidelberg Catechism (60%), the Scots Confession (54%), the Larger Catechism (53%), and the Second Helvetic Confession (49%).
- ✓ The setting outside of worship where congregations used the confessions most, according to pastors, is in elder and deacon training (for example, the Apostles’ Creed, used in 50% of pastors’ congregations; the Shorter Catechism, in 36%) and confirmation classes (51%; 36%).

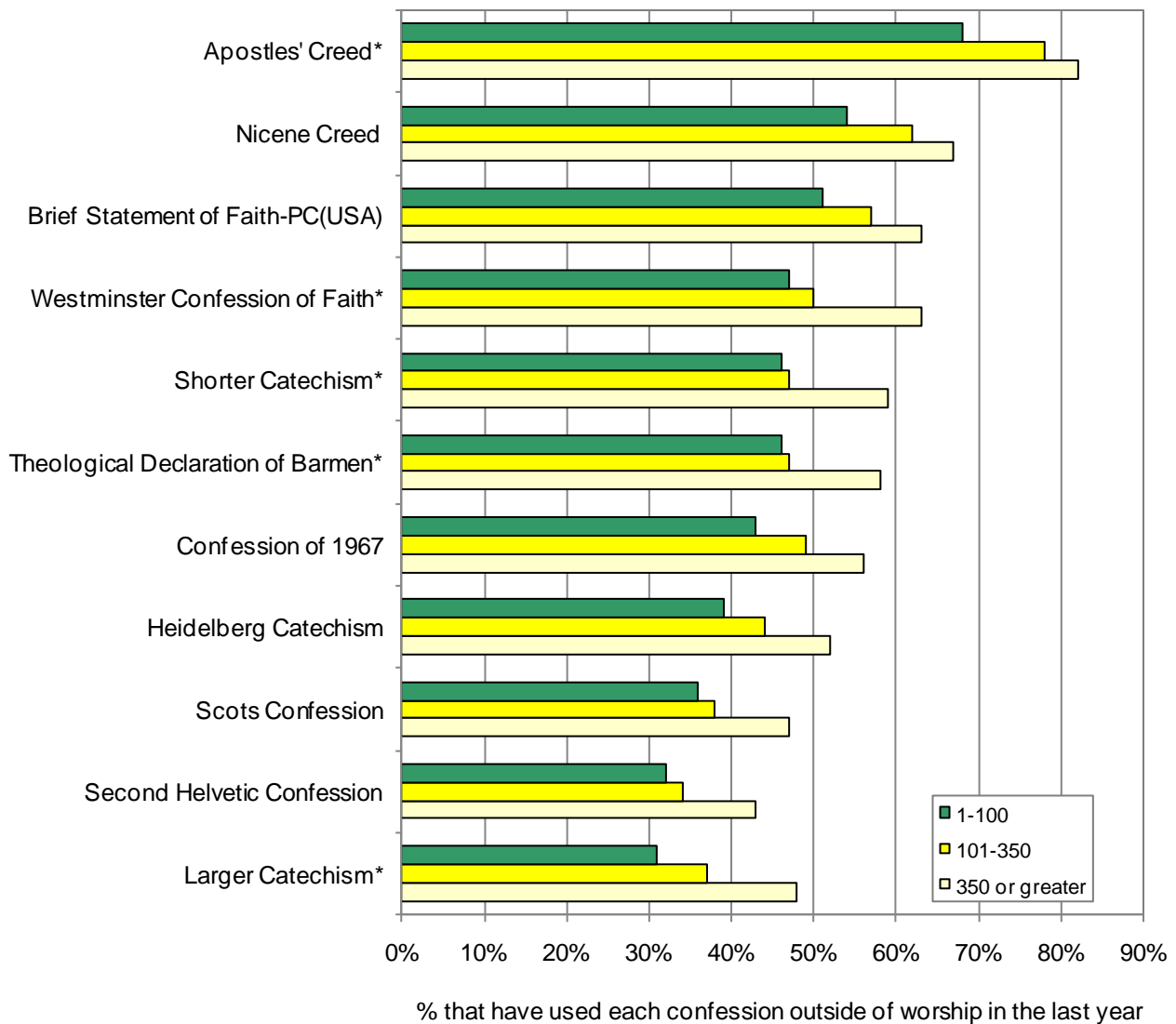
² Subsequent references to the “confessions” refer to the confessions, creeds, and catechisms in *The Book of Confessions*.

THE CONFESSIONS

Congregational Size and the Use of Confessions Outside of Worship

For the most part, congregations of different sizes use the confessions outside of worship in similar proportions, according to pastors. More of the large congregations, however, used the Apostles' Creed, the Westminster Confession of Faith, the Shorter Catechism, the Theological Declaration of Barmen, and the Larger Catechism during the previous year than did smaller congregations. (Figure 2 provides additional information.)

Figure 2. Congregational Use of Individual Confessions Outside of Worship by Membership Size, Pastors' Responses



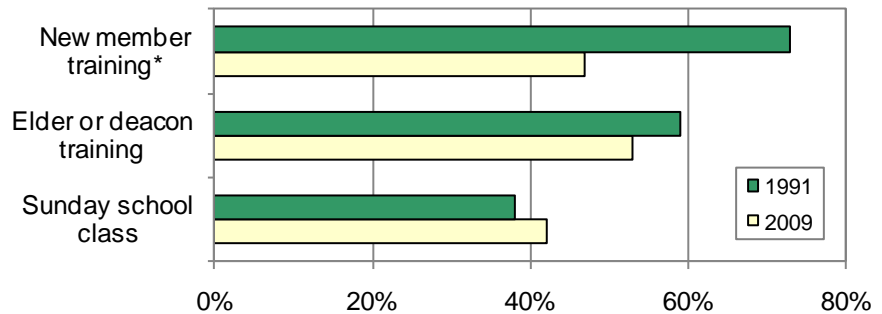
Larger congregations typically have more activities outside of worship, including educational events, than do small congregations. It appears that more large congregations than small or medium-sized congregations include the confessions in such programs.

THE CONFESSIONS

Congregational Use of the Confessions Outside of Worship Over Time

A 1991 survey asked pastors of PC(USA) congregations whether their congregation used the confessions for various purposes in the year before the survey. Comparing the 1991 results with those from the August 2009 Panel survey reveals that congregations use the confessions for elder or deacon training and in Sunday school classes in about the same proportions today as they did in 1991. Fewer congregations, however, use the confessions for new member training today than did so in 1991.

Figure 3. Use of Confessions by Purpose in 1991 and 2009, Pastors' Responses



*Statistically significant difference ($p < .01$)

Note: The 1991 survey asked pastors whether their congregation had used a confession in a Bible study or Sunday school class. Combined in the 2009 Panel results are responses about youth Sunday school classes and adult Sunday school classes.

Importance of the Individual Confessions in Faith Development

- ✓ Five confessions have been *very important* or *important* to the faith development of majorities of ministers:
 - Apostles' Creed (pastors, 90%; specialized clergy, 85%).
 - Nicene Creed (70%; 68%).
 - A Brief Statement of Faith (66%; 73%).
 - Theological Declaration of Barmen (61%; 60%).
 - Confession of 1967 (60%; 68%).
- ✓ The Shorter Catechism (pastors, 56%; specialized clergy, 48%) and the Westminster Confession of Faith (53%; 48%) have also been *very important* or *important* to about half of ministers.
- ✓ The other confessions have been *very important* or *important* to fewer ministers:
 - Heidelberg Catechism (pastors, 42%; specialized clergy, 38%).
 - Larger Catechism (39%; 30%).
 - Scots Confession (32%; 24%).
 - Second Helvetic Confession (28%; 28%).
- ✓ Only one confession, the Apostles' Creed, has been *very important* or *important* to the faith development of majorities of both members (74%) and elders (83%).
- ✓ A majority of elders (57%)—but fewer members (46%)—have found the Nicene Creed to be *very important* or *important*.
- ✓ One-third of members (34%) and two in five elders (38%) have found A Brief Statement of Faith to be *very important* or *important*. The other confessions have been *very important* or *important* to fewer members and elders (for example, the Shorter Catechism, *very important* or *important* to 14% of members and to 21% of elders).

THE CONFESSIONS

Importance of Various Faith Elements

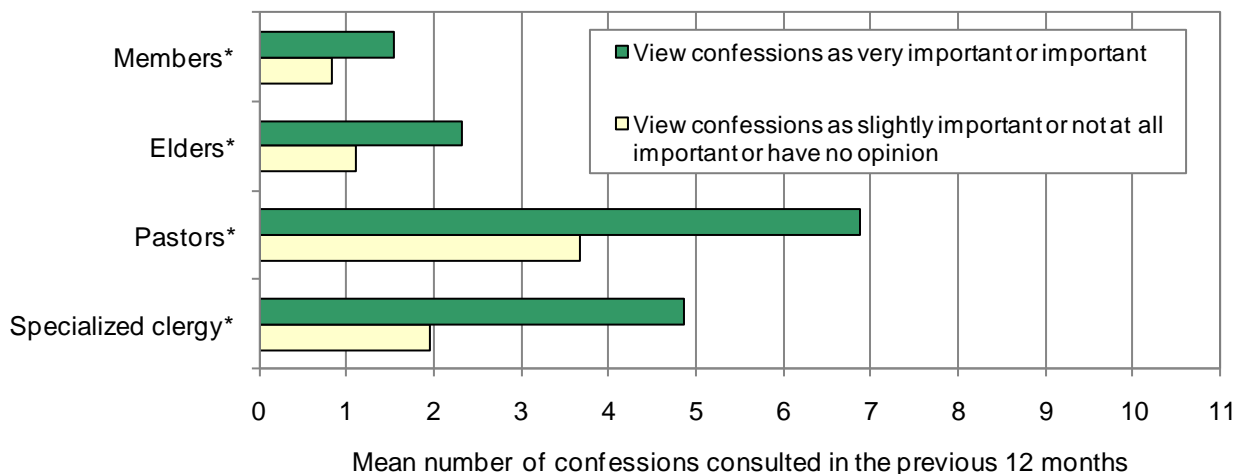
- ✓ God, scripture, and the work of the Holy Spirit are *very important* to at least three in five panelists in each group:
 - God (members, 88%; elders, 93%; pastors, 96%; specialized clergy, 96%).
 - Scripture (65%; 72%; 92%; 83%).
 - The work of the Holy Spirit (63%; 77%; 91%; 81%).
- ✓ Other elements of Christian faith and life—including PC(USA) creeds and confessions—are *very important* to fewer panelists:
 - Current friend or family member and his or her advice or example (members, 47%; elders, 46%; pastors, 51%; specialized clergy, 53%).
 - Current pastor or spiritual advisor and his or her teaching or example (48%; 53%; 36%; 36%).
 - PC(USA) creeds and confessions (6%; 11%; 14%; 12%).
 - PC(USA) *Book of Order* (6%; 8%; 8%; 7%).

Importance of and Consultation of the Confessions: Are Presbyterians Consistent?

Are the Presbyterians who value the confessions the most also the ones who personally consult more of them? In a word: yes.

During the 12 months before the survey, panelists in each group for whom the confessions have been *very important* or *important* to their own faith development on average consulted outside of worship roughly twice as many of the different confessions as did other panelists. (Figure 4 shows additional information.)

Figure 4. Average Number of Confessions Consulted During the Previous 12 Months, by Importance of the Confessions to Panelists' Faith Development



*Statistically significant difference ($p < .01$)

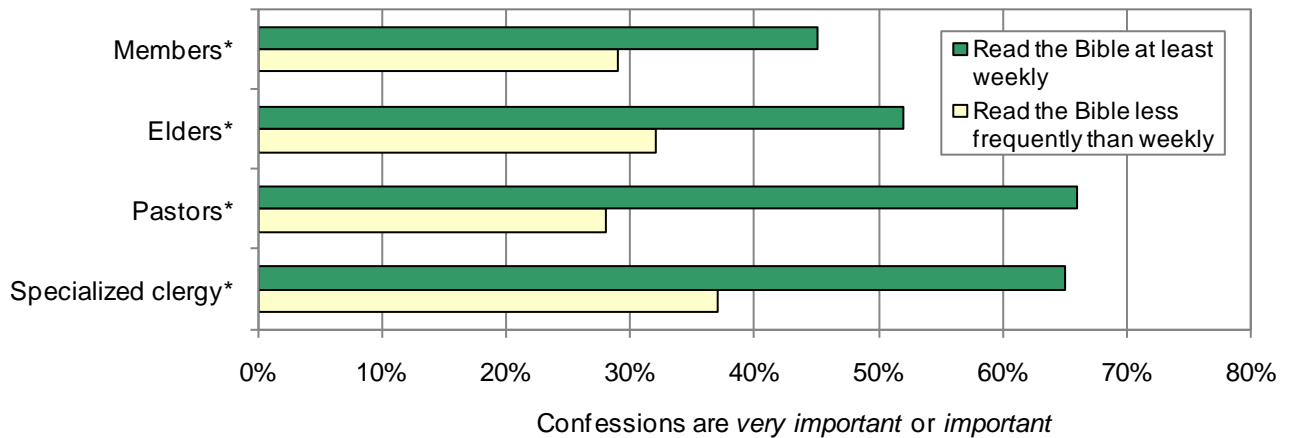
It's not clear if consulting the confessions elevates their importance for Presbyterians or if Presbyterians who believe the confessions are important consult more of them. Either way, importance and use go hand in hand.

THE CONFESSIONS

Religious Practices and the Importance of the PC(USA) Confessions to Panelists

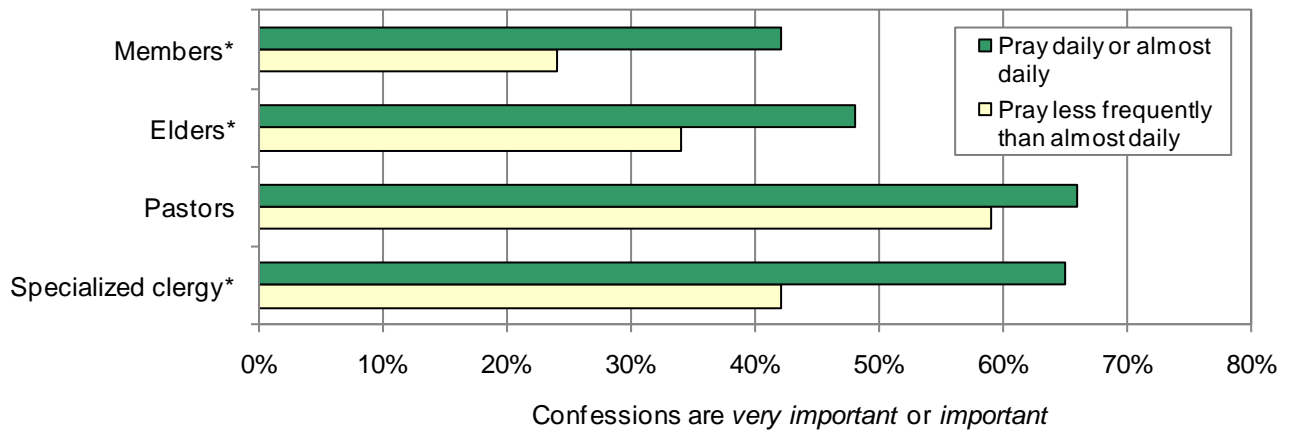
Panelists involved in more frequent religious practices are more likely to emphasize the PC(USA)'s confessions as part of their Christian faith. Compared with other members and elders, significantly more who pray daily or almost daily, who read the Bible at least weekly, or who attend worship at their congregation weekly or almost weekly view the confessions as *very important* or *important*. More pastors and specialized clergy who read the Bible at least weekly see the confessions as *very important* or *important*, as do more specialized clergy who pray daily or almost daily. (Figures 5 and 6 give additional information.)

Figure 5. Importance of the PC(USA)'s Confessions by Frequency of Bible Reading



*Statistically significant difference ($p < .01$)

Figure 6. Importance of the PC(USA)'s Confessions by Frequency of Prayer



*Statistically significant difference ($p < .01$)

Two in five members (38%) and elders (44%) who attend Sunday worship every week or nearly every week—but only about one-quarter of other members (26%) and elders (28%)—regard the confessions as important.

More Presbyterians who engage more often in Bible reading, worship, or one-on-one communication with God value the denomination's historic theological statements than those who engage less often in these practices.

THE BELHAR CONFSSION

Familiarity with the Belhar Confession

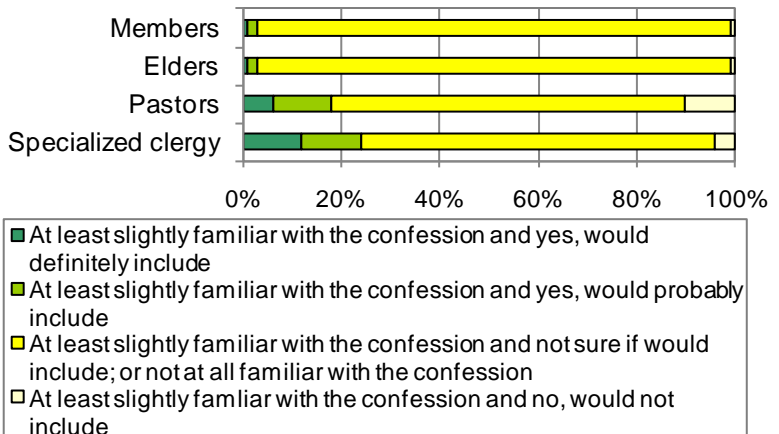
- ✓ About two in five ministers (pastors, 43%; specialized clergy, 37%) are *very familiar, familiar, or slightly familiar* with the Belhar Confession, a 1986 theological statement about church unity that the Reformed church in South Africa developed during that country's conflict over racial hierarchy and segregation.
- ✓ Five in nine pastors (54%) and two in five specialized clergy (40%) are familiar with the proposal to include the Belhar Confession in *The Book of Confessions*.
- ✓ Very few members and elders are *very familiar, familiar, or slightly familiar* with the Belhar Confession (members, 5%; elders, 7%) or the proposal to include it in *The Book of Confessions* (5%; 5%).
- ✓ During the 12 months before the survey only a few panelists in each group (members, 2%; elders, 0.4%; pastors, 8%; specialized clergy, 5%) consulted a study guide about the Belhar Confession that the PC(USA) Theology and Worship staff published and posted on the web. In each group at least half of the panelists who consulted the study found it to be *very helpful or helpful* (members, 60%; elders, 50%; pastors, 69%; specialized clergy, 92%).

Opinion About Including the Belhar Confession in The Book of Confessions

- ✓ Almost all members (96%) and elders (97%) and seven in ten pastors (71%) and specialized clergy (72%) are *not at all familiar* with the Belhar Confession or are at least *slightly familiar* with the confession and *not sure* they would support including it in *The Book of Confessions*.
- ✓ More panelists in each group are at least *slightly familiar* with the confession and would *definitely or probably* support including it (members, 2%; elders, 2%; pastors, 19%; specialized clergy, 24%) than are at least *slightly familiar* with it and would oppose including it (1%; 1%; 10%; 4%).

Figure 7. Support for Including the Belhar Confession in The Book of Confessions

Q: Would you support incorporation of the Belhar Confession into *The Book of Confessions*?



Importance of the Confessions and Opinion About Including the Belhar Confession

Support for including the Belhar Confession in *The Book of Confessions* does not vary with how important the PC(USA)'s creeds and confessions are to Presbyterians.

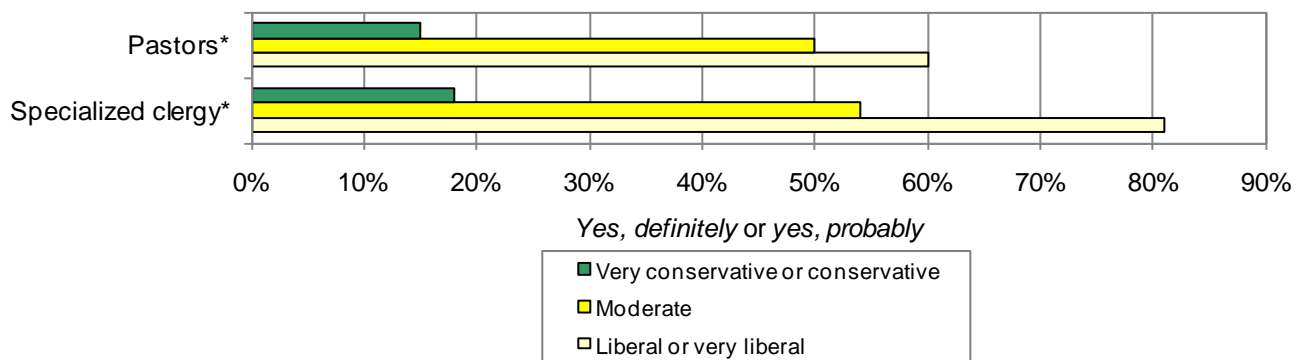
Among members, elders, pastors, and specialized clergy who are at least *slightly familiar* with the Belhar Confession, similar percentages for whom the confessions are *very important* or *important* and for whom the confessions are not important support including that confession in *The Book of Confessions*.

While some Presbyterians for whom the confessions are important may prefer that *The Book of Confessions* stay as is, others may see the proposal to include the Belhar Confession as one of the PC(USA)'s approved confessions, and the debate about this proposal, as reaffirming the confessions' overall importance.

Support for Including the Belhar Confession in *The Book of Confessions* Among Ministers with Different Perspectives

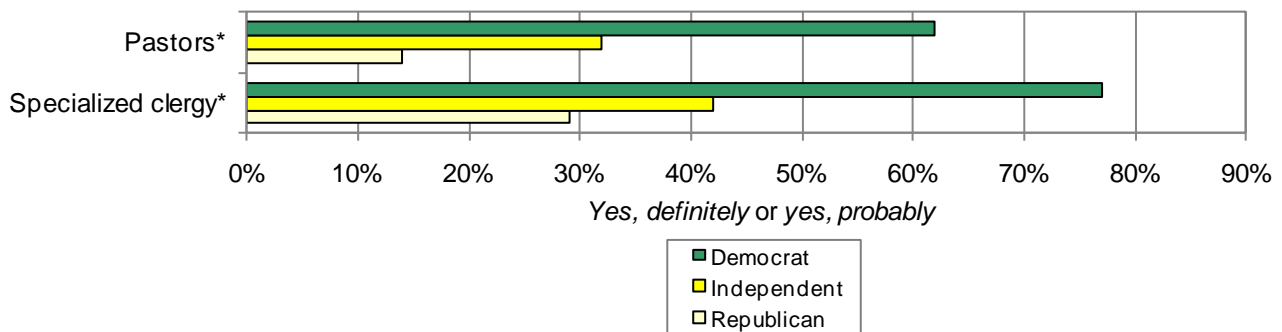
Opinions about denominational policies frequently divide along theological and political party lines, and opinions about including the Belhar Confession in *The Book of Confessions* are no different in this regard. Among the two in five ministers who are at least *slightly familiar* with the Belhar Confession, those who support including Belhar are disproportionately theologically liberal and disproportionately Democrats. (Figures 8 and 9 give additional information.)

Figure 8. Support for Including the Belhar Confession by Theological Orientation Among Ministers Familiar with That Confession



*Statistically significant difference (p < .001)

Figure 9. Support for Including the Belhar Confession by Political Preference Among Ministers Familiar with That Confession



*Statistically significant difference (p < .001)

Including the Belhar Confession in *The Book of Confessions* may have won the support of Democrats because of the confession’s association with opposition to racial segregation. To Republicans, the proposal to include it may harken back to an era of racial politics that these Presbyterians believe the denomination and the nation should put behind them.

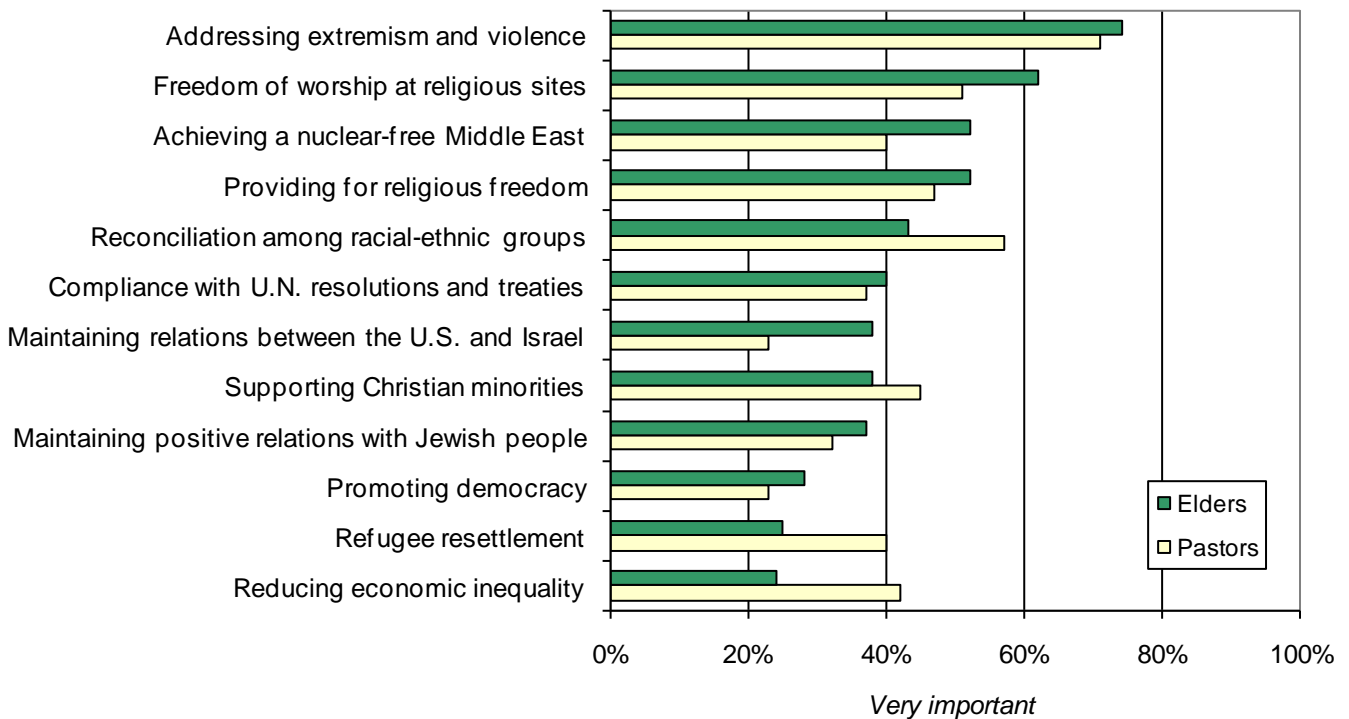
Too few members and elders are at least *slightly familiar* with the Belhar Confession to compare opinions about including the Belhar Confession among members and elders associated with different political parties or different theological orientations.

ISRAEL/PALESTINE AND THE REST OF THE MIDDLE EAST

Priorities for Improving the Situation in the Middle East

- ✓ Majorities of panelists in each group believe that pursuing the following actions is *very important* for improving the situation in Israel/Palestine and the rest of the Middle East (see also Figure 10):
 - Addressing extremism and the threat of violence (members, 72%; elders, 74%; pastors, 71%; specialized clergy, 70%).
 - Freedom of worship at all major religious sites (65%; 62%; 51%; 62%).
- ✓ Fewer panelists—but at least one-third in each group—believe that pursuing each of the following is *very important*:
 - Achieving a nuclear-free Middle East (members, 59%; elders, 52%; pastors, 40%; specialized clergy, 40%).
 - Providing for religious freedom throughout the Middle East (52%; 52%; 47%; 51%).
 - Reconciliation among racial-ethnic groups within Middle Eastern countries (45%; 43%; 57%; 57%).
 - Compliance with United Nations resolutions and human rights treaties (41%; 40%; 37%; 46%).
 - Supporting Christian minorities in Israel/Palestine (36%; 38%; 45%; 42%).
- ✓ Around two in five members and elders—but fewer ministers—view as *very important* both maintaining positive relations between Presbyterians and members of the U.S. Jewish community (members, 40%; elders, 37%; pastors, 32%; specialized clergy, 27%) and maintaining the close diplomatic and military relationship between the U.S. and Israeli governments (38%; 38%; 23%; 22%).
- ✓ Two other principles seen as *very important* by at least two in five ministers, but fewer laypeople, are reducing economic inequality within Middle Eastern countries (members, 25%; elders, 24%; pastors, 42%; specialized clergy, 48%) and refugee resettlement (26%; 25%; 40%; 47%).
- ✓ Relatively few panelists (members, 27%; elders, 28%; pastors, 23%; specialized clergy, 19%) believe that promoting democracy throughout the Middle East is *very important* for improving the situation there.

Figure 10. Importance of Various Actions for Improving the Situation in Israel/Palestine and the Rest of the Middle East

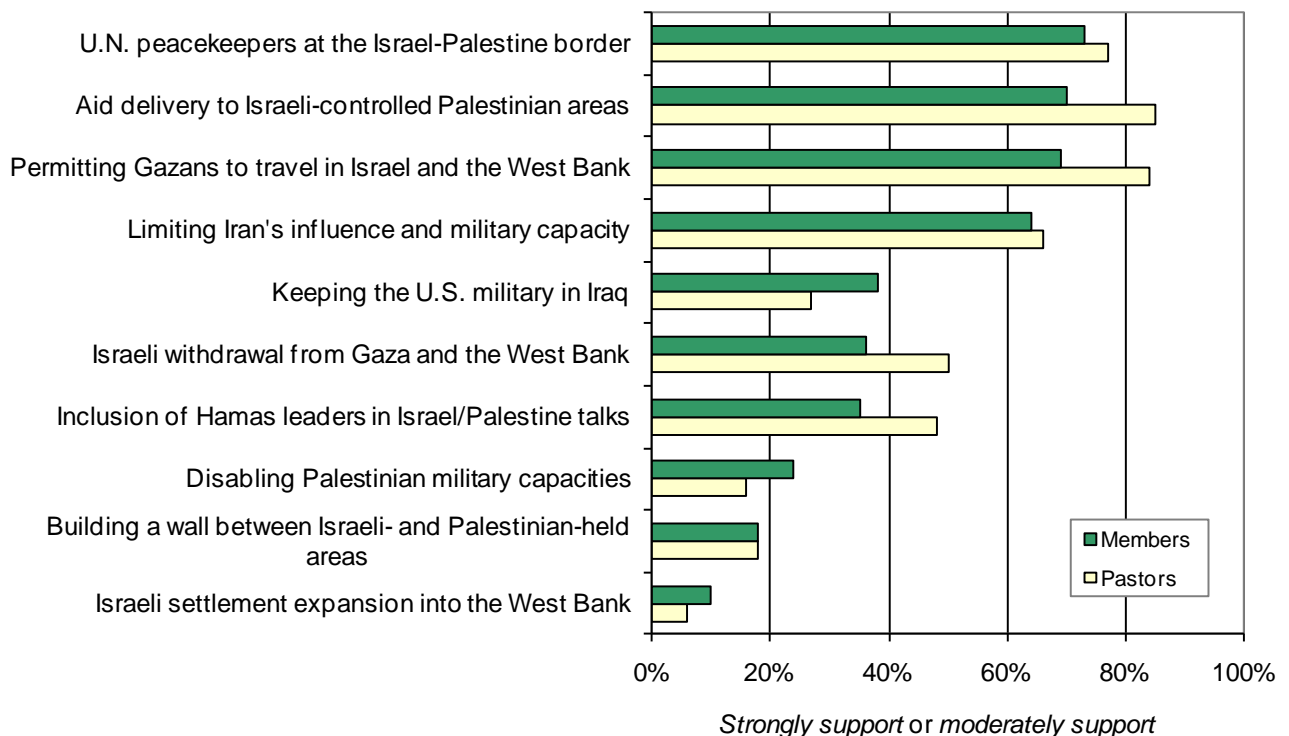


ISRAEL/PALESTINE AND THE REST OF THE MIDDLE EAST

Possible Peacemaking Strategies

- ✓ Large majorities of panelists in each group *strongly support* or *moderately support* the following peacemaking strategies (see also Figure 11):
 - The presence of United Nations peacekeepers to help supervise the borders between Israel and Palestine (members, 73%; elders, 70%; pastors, 77%; specialized clergy, 85%).
 - Delivery by international organizations of humanitarian aid to people living in Palestinian territory occupied or controlled by Israel (70%; 68%; 85%; 90%).
 - Permitting Gaza residents to enter the West Bank and Israel for trade or other legitimate purposes (69%; 72%; 84%; 87%).
 - Limiting the influence and military capacity of the Iranian government (64%; 66%; 66%; 60%).
- ✓ Almost half or more of ministers—but fewer members and elders—*strongly support* or *moderately support*:
 - Permanent Israeli withdrawal from all of Gaza, the West Bank, and East Jerusalem (members, 36%; elders, 33%; pastors, 50%; specialized clergy, 61%).
 - The inclusion of democratically elected Hamas leaders in negotiations about the future of Israel/Palestine (35%; 41%; 48%; 61%).
- ✓ Around two in five members (38%) and elders (43%)—but fewer ministers (pastors, 27%)—*strongly support* or *moderately support* maintaining a U.S. military presence in Iraq.
- ✓ Relatively few panelists in each group *strongly support* or *moderately support*:
 - Permanently disabling the military capacities of any Palestinian government (members, 24%; elders, 20%; pastors, 16%; specialized clergy, 14%).
 - Construction of a separation barrier between territory that the Israeli government administers and the Palestinian authorities administer (18%; 24%; 18%; 17%).
 - Expansion of Israeli settlements further into the West Bank and East Jerusalem on Palestinian land (10%; 10%; 6%; 5%).

Figure 11. Support for Various Peacemaking Strategies in the Middle East



A Two-State Solution?

- ✓ Two-thirds of members (65%) and elders (68%), four in five pastors (78%), and seven in eight specialized clergy (86%) support a two-state solution in the Middle East, with both a state of Israel and a state of Palestine.
- ✓ Three in ten members (30%) and one-quarter of elders (24%)—but fewer ministers (pastors, 15%; specialized clergy, 11%)—don’t know whether or not they support a two-state solution.
- ✓ Very few panelists in any group (members, 5%; elders, 8%; pastors, 8%; specialized clergy, 3%) do not support this solution.

Presbyterian Opinions on Middle East Issues Remain Stable

Presbyterians’ opinions about issues related to Israel/Palestine and the Middle East have been relatively stable, results of the August 2009 Panel survey and earlier surveys suggest.

The May 2002 Panel survey on Peacemaking, International Conflict, and Related Issues and the August 2009 survey asked virtually identical questions about support for a two-state solution in the Middle East, with both a state of Israel and a state of Palestine.

The November 2004 Panel survey on Current Issues in Church and Society and the August 2009 survey asked somewhat similar questions about support for the building of a wall between Israeli- and Palestinian-held areas. The 2004 survey asked panelists whether they *favor*, *oppose*, or have *no opinion* about the “current construction by Israel of a security barrier or wall between it and occupied Palestinian territories.” The 2009 survey asked panelists whether they *strongly support*, *moderately support*, *neither support nor oppose*, *moderately oppose*, *strongly oppose*, or have *no opinion* about the “construction of a separation barrier between territory that the Israeli government administers and the Palestinian authorities administer.”

The levels of support for a two-state solution and building a wall have not changed over time with two exceptions. Members’ support for building a wall declined over time, and specialized clergy’s support for a two-state solution declined. (Table 1 provides additional information.)

**Table 1
Support for a Two-State Solution and for Building a Wall**

	Favor a Two-State Solution		Support the Building of a Wall	
	2002	2009	2004	2009
Members	71%	65%	30%	18%*
Elders	72%	68%	29%	24%
Pastors.....	82%	78%	22%	18%
Specialized clergy	92%	86%*	17%	17%

*Statistically significant difference over time (p < .001)

ISRAEL/PALESTINE AND THE REST OF THE MIDDLE EAST

Support for Israeli Withdrawal Among Presbyterians with Different Theological and Political Leanings

Presbyterians with different theological orientations, as well as those who prefer different political parties, have very different opinions about permanent Israeli withdrawal from Gaza, the West Bank, and East Jerusalem.

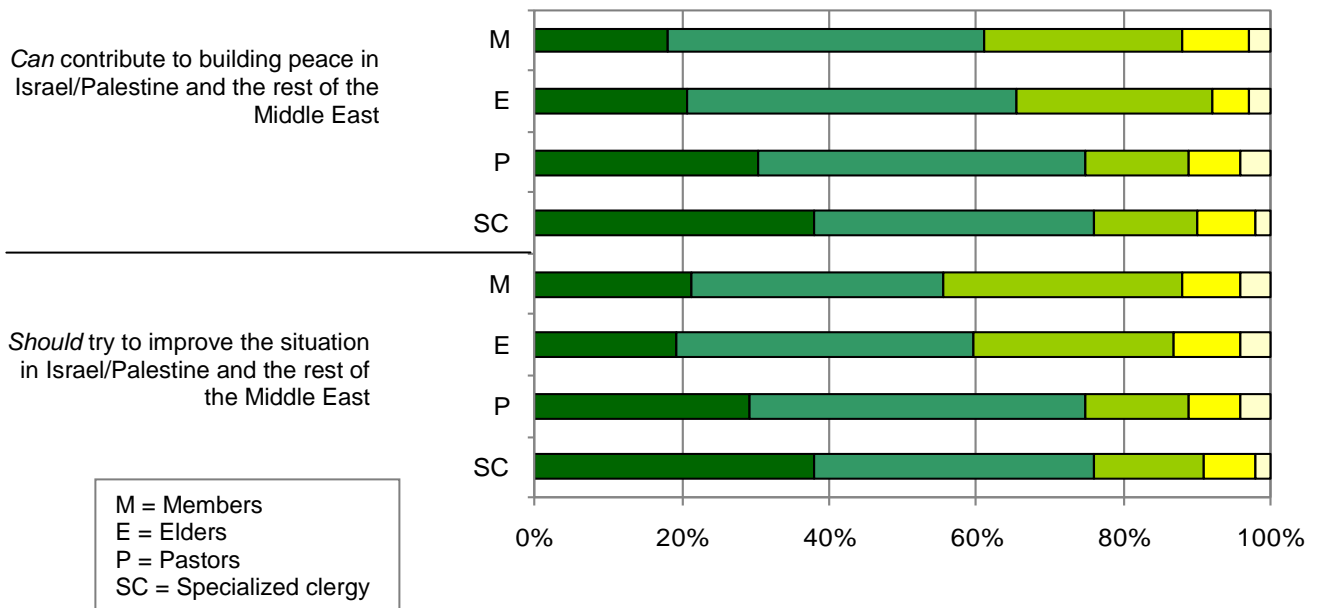
Larger fractions of panelists in each group who are theologically *very liberal* or *liberal* (members, 62%; elders, 61%; pastors, 72%; specialized clergy, 76%) than those who are theologically *moderate* (29%; 37%; 50%; 52%) *strongly support* or *moderately support* Israeli withdrawal, and more theologically *moderate* panelists support withdrawal than do *very conservative* or *conservative* panelists (20%; 16%; 26%; 34%). A similar pattern emerged among panelists who have different political party preferences. More Democrats than Independents support withdrawal, and more Independents than Republicans support withdrawal.

Presbyterian Involvement?

- ✓ At least three in five panelists in each group (members, 61%; elders, 66%; pastors, 74%; specialized clergy, 76%) *strongly agree* or *moderately agree* that Presbyterians *can* contribute to building peace in Israel/Palestine and the rest of the Middle East.
- ✓ Majorities of panelists in each group (members, 55%; elders, 59%; pastors, 74%; specialized clergy, 76%) *strongly agree* or *moderately agree* that Presbyterians *should* try to improve the situation in Israel/Palestine and the rest of the Middle East (see also Figure 12).

Figure 12. Opinion About Middle East Engagement

Presbyterians . . .



■ Strongly agree ■ Moderately agree ■ Neither agree nor disagree/No opinion ■ Moderately disagree □ Strongly disagree

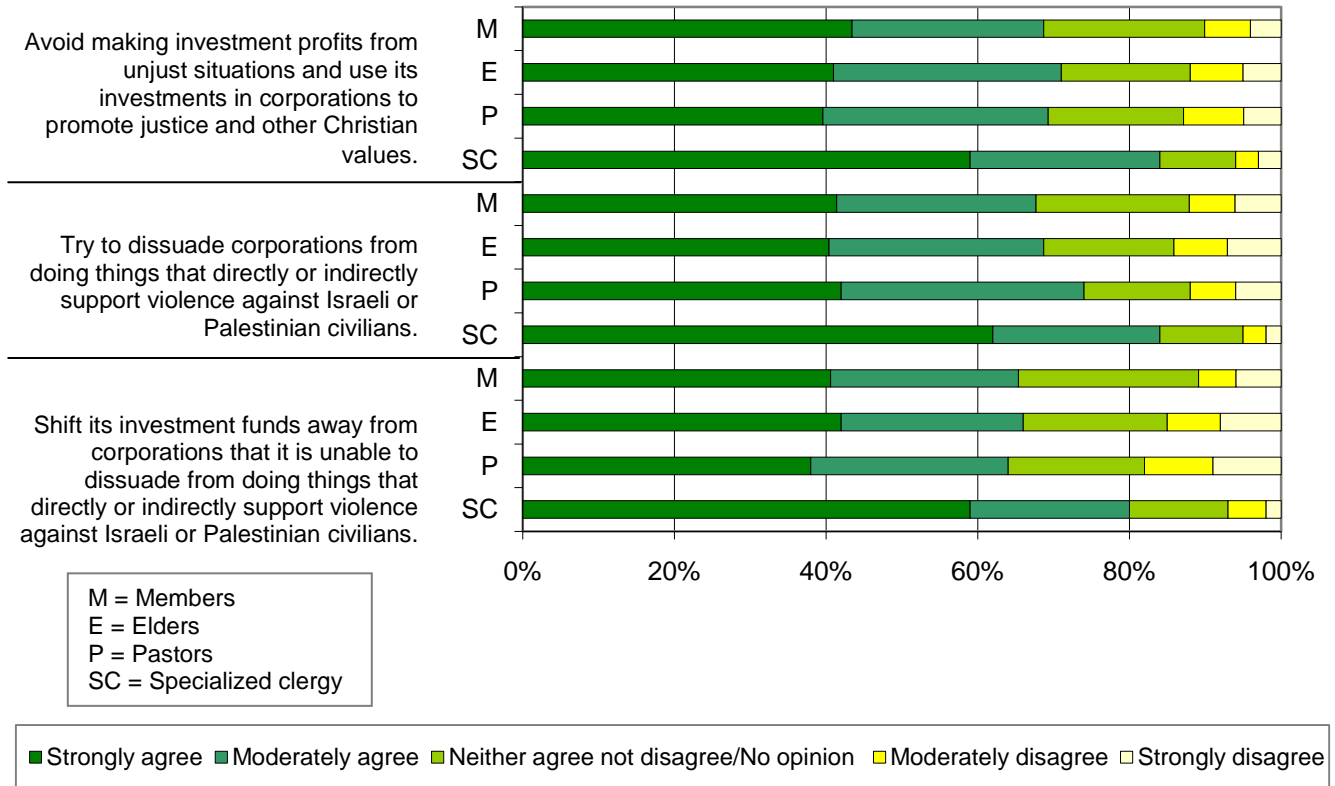
ISRAEL/PALESTINE AND THE REST OF THE MIDDLE EAST

PC(USA) Investments and Israel/Palestine

- ✓ At least two-thirds of panelists in each group (members, 68%; elders, 71%; pastors, 70%; specialized clergy, 84%) *strongly agree* or *moderately agree* that the PC(USA) should avoid making investment profits from unjust situations and should use its investments in corporations to promote justice and other Christian values (see also Figure 13).

Figure 13. Opinion about PC(USA) Investment Policies

The PC(USA) should . . .



- ✓ Five in six specialized clergy (84%) and three-quarters of pastors (74%)—but only two-thirds of members (67%) and elders (68%)—*strongly agree* or *moderately agree* that the PC(USA) should try to dissuade corporations from doing things that directly or indirectly support violence against Israeli or Palestinian civilians.
- ✓ Four in five specialized clergy (80%)—but only two-thirds of other panelists (members, 66%; elders, 66%; pastors, 64%)—agree that the PC(USA) should shift its investment funds away from such corporations if it is unable to dissuade them from doing things that directly or indirectly support violence against Israeli or Palestinian civilians (as it already does from corporations involved in tobacco, military-related production, and human rights violations).

THE PRESBYTERIAN PANEL
CONFESSIONS AND OTHER TOPICS

AUGUST 2009 SURVEY

Survey Questions and Responses

	Members	Elders	Ministers
Number of survey invitations sent.....	888	1,083	1,454
Number of undeliverable surveys and ineligible respondents.....	9	7	11
Number of surveys completed.....	354	533	785 ‡
Response rate.....	40%	49%	54%
‡525 pastors; 251 specialized clergy			

	Members	Elders	Pastors	Specialized Clergy
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General Assembly Mission Council Priorities

Q1. The General Assembly Mission Council, formerly the General Assembly Council, is the mission agency of the Presbyterian Church (U.S.A.). Below is a list of 14 types of mission activity that the Council might carry out. How important is it for the Council to carry out each of these types of mission activity?

a. Christian education and curriculum—support for Christian educators including the publication of denominational curriculum

Very important.....	41%	43%	34%	39%
Important.....	45%	42%	37%	45%
Slightly important.....	9%	11%	22%	14%
Not at all important.....	2%	2%	6%	2%
No opinion.....	3%	2%	1%	1%

b. Church development—support for congregational transformation and new church development

Very important.....	32%	37%	63%	51%
Important.....	47%	46%	29%	36%
Slightly important.....	15%	13%	6%	10%
Not at all important.....	2%	1%	2%	1%
No opinion.....	5%	3%	*	*

c. Communications—telling PC(USA) stories that invite participation in ministry and mission

Very important.....	18%	18%	30%	32%
Important.....	44%	46%	42%	39%
Slightly important.....	32%	30%	23%	24%
Not at all important.....	4%	4%	5%	4%
No opinion.....	3%	2%	*	2%

Note: Percentages may not add to 100 due to rounding

* = 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

Q1. The General Assembly Mission Council, formerly the General Assembly Council, is the mission agency of the Presbyterian Church (U.S.A.). Below is a list of 14 types of mission activity that the Council might carry out. How important is it for the Council to carry out each of these types of mission activity?

d. Cross-cultural ministries/growth in diversity—racial ethnic inclusion and leadership development

Very important.....	29%	28%	23%	40%
Important.....	41%	38%	42%	37%
Slightly important	21%	25%	28%	18%
Not at all important	6%	5%	6%	4%
No opinion	3%	4%	1%	2%

e. Direct relief—immediate response to disaster and crisis with humanitarian aid and support

Very important.....	46%	52%	49%	54%
Important.....	40%	35%	38%	35%
Slightly important	11%	11%	11%	10%
Not at all important	1%	1%	1%	*
No opinion	1%	1%	*	*

f. Discipleship—programs to educate and strengthen church leaders

Very important.....	39%	37%	47%	33%
Important.....	47%	50%	36%	47%
Slightly important	12%	10%	14%	17%
Not at all important	1%	2%	3%	2%
No opinion	1%	1%	*	*

g. Ecumenical relations and interactions—coordinating work with other denominations and councils

Very important.....	18%	16%	13%	24%
Important.....	41%	42%	37%	38%
Slightly important	35%	35%	38%	31%
Not at all important	3%	5%	12%	6%
No opinion	3%	2%	1%	1%

h. Evangelism—programs to equip individuals to share their faith and congregations to do more effective outreach

Very important.....	24%	38%	54%	33%
Important.....	45%	44%	34%	35%
Slightly important	26%	16%	9%	26%
Not at all important	3%	2%	2%	4%
No opinion	2%	2%	1%	*

i. Gender justice—work on women’s issues

Very important.....	14%	9%	9%	22%
Important.....	35%	31%	29%	35%
Slightly important	34%	40%	45%	31%
Not at all important	12%	16%	16%	10%
No opinion	4%	3%	1%	2%

Note: Percentages may not add to 100 due to rounding

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Q1. The General Assembly Mission Council, formerly the General Assembly Council, is the mission agency of the Presbyterian Church (U.S.A.). Below is a list of 14 types of mission activity that the Council might carry out. How important is it for the Council to carry out each of these types of mission activity?

j.	International mission support—sending mission workers, supporting mission partners, and equipping the church for mission involvement				
	Very important.....	28%	26%	48%	38%
	Important.....	42%	48%	38%	42%
	Slightly important	24%	22%	11%	18%
	Not at all important	4%	2%	2%	2%
	No opinion	2%	2%	—	*
k.	Social justice—systemic work towards a just society (including hunger, poverty, peace, and public advocacy)				
	Very important.....	41%	32%	37%	52%
	Important.....	36%	39%	34%	27%
	Slightly important	16%	22%	22%	18%
	Not at all important	6%	5%	6%	2%
	No opinion	1%	2%	*	1%
l.	Stewardship—equipping church leaders to inspire contributions of time, skills, and money				
	Very important.....	26%	29%	29%	25%
	Important.....	55%	51%	44%	43%
	Slightly important	16%	16%	23%	25%
	Not at all important	1%	3%	4%	5%
	No opinion	2%	1%	*	2%
m.	Theology and worship—articulating the church’s stance on issues of belief and practice; equipping the church for the worship of God				
	Very important.....	43%	41%	41%	47%
	Important.....	42%	42%	38%	34%
	Slightly important	12%	13%	18%	14%
	Not at all important	2%	2%	3%	4%
	No opinion	1%	2%	—	1%
n.	Vocation—preparing and supporting ordained and commissioned leaders through the preparation and call processes				
	Very important.....	28%	26%	36%	42%
	Important.....	51%	53%	46%	42%
	Slightly important	18%	18%	15%	13%
	Not at all important	2%	2%	3%	3%
	No opinion	2%	2%	—	—

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n = number of respondents eligible to answer this question

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Q1. The General Assembly Mission Council, formerly the General Assembly Council, is the mission agency of the Presbyterian Church (U.S.A.). Below is a list of 14 types of mission activity that the Council might carry out. How important is it for the Council to carry out each of these types of mission activity?

o. Other (please specify): _____

	+	+	+	+
Very important.....	21%	33%	33%	48%
Important.....	7%	2%	8%	10%
Slightly important.....	2%	1%	3%	2%
Not at all important.....	2%	1%	4%	2%
No opinion.....	68%	62%	51%	38%

Q2. Which **two** types of mission activity listed in Q1 are **most important** for the Council to carry out? (Please circle the letters that correspond to your **two** choices.)

a. Christian education and curriculum—support for Christian educators including the publication of denominational curriculum.....	27%	+, ♦	+, ♦	+, ♦	+, ♦
b. Church development—support for congregational transformation and new church development.....	12%				
c. Communications—telling PC(USA) stories that invite participation in ministry and mission.....	6%				
d. Cross-cultural ministries/growth in diversity—racial ethnic inclusion and leadership development.....	12%				
e. Direct relief—immediate response to disaster and crisis with humanitarian aid and support.....	27%				
f. Discipleship—programs to educate and strengthen church leaders.....	14%				
g. Ecumenical relations and interactions—coordinating work with other denominations and councils.....	6%				
h. Evangelism—programs to equip individuals to share their faith and congregations to do more effective outreach.....	14%				
i. Gender justice—work on women’s issues.....	3%				
j. International mission support—sending mission workers, supporting mission partners, and equipping the church for mission involvement.....	14%				
k. Social justice—systemic work towards a just society (including hunger, poverty, peace, and public advocacy).....	26%				
l. Stewardship—equipping church leaders to inspire contributions of time, skills, and money.....	8%				
m. Theology and worship—articulating the church’s stance on issues of belief and practice; equipping the church for the worship of God.....	20%				
n. Vocation—preparing and supporting ordained and commissioned leaders through the preparation and call processes.....	6%				
o. Other (please specify): _____.....	2%				

Note: Percentages may not add to 100 due to rounding

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— = 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

Q3. Which *two* types of mission activity listed in Q1 are *least important* for the Council to carry out? (Please circle the letters that correspond to your *two* choices.)

a. Christian education and curriculum—support for Christian educators including the publication of denominational curriculum.....	5%	6%	15%	9%
b. Church development—support for congregational transformation and new church development.....	8%	6%	4%	11%
c. Communications—telling PC(USA) stories that invite participation in ministry and mission	26%	22%	14%	21%
d. Cross-cultural ministries/growth in diversity—racial ethnic inclusion and leadership development	15%	20%	18%	7%
e. Direct relief—immediate response to disaster and crisis with humanitarian aid and support	5%	3%	4%	5%
f. Discipleship—programs to educate and strengthen church leaders.....	2%	2%	5%	8%
g. Ecumenical relations and interactions—coordinating work with other denominations and councils	26%	28%	34%	29%
h. Evangelism—programs to equip individuals to share their faith and congregations to do more effective outreach	15%	7%	7%	19%
i. Gender justice—work on women’s issues.....	43%	47%	52%	31%
j. International mission support—sending mission workers, supporting mission partners, and equipping the church for mission involvement.....	12%	12%	5%	11%
k. Social justice—systemic work towards a just society (including hunger, poverty, peace, and public advocacy).....	12%	14%	11%	7%
l. Stewardship—equipping church leaders to inspire contributions of time, skills, and money	7%	10%	10%	16%
m. Theology and worship—articulating the church’s stance on issues of belief and practice; equipping the church for the worship of God	7%	9%	10%	13%
n. Vocation—preparing and supporting ordained and commissioned leaders through the preparation and call processes.....	12%	10%	10%	9%
o. Other (please specify): _____	1%	1%	*	—
p. All [volunteered].....	*	—	*	1%

The Book of Confessions

Q4. The Presbyterian Church (U.S.A.) has approved 11 creeds, confessions, and catechisms as *The Book of Confessions*, which is Part I of the church’s constitution. The church has affirmed that these historical and contemporary statements of faith “declare to its members and to the world who and what it is, what it believes, and what it resolves to do.” PC(USA) ministers of the Word and Sacrament, elders, and deacons take vows to “sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions,” and to be “instructed, led, and guided” by the church’s confessions. Do you currently have a copy of *The Book of Confessions*?

Yes.....	42%	72%	99%	94%
No.....	50%	26%	1%	5%
Don’t know.....	8%	2%	*	*

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

n = number of respondents eligible to answer this question

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Q5. During the past 12 months have you accessed *The Book of Confessions* on the PC(USA) Web site (at www.pcusa.org/theologyandworship/confession.htm)?

Yes.....	7%	11%	41%	28%
No.....	90%	88%	59%	71%
Don't know.....	3%	1%	1%	*

Use of the Confessions

Q6. During the past 12 months have you consulted each of the following creeds or confessions outside of public worship?

a. Nicene Creed

No or don't know	80%	74%	39%	60%
Yes	20%	26%	61%	40%
[If "Yes,") How many times? n=65 n=128 n=301 n=95				
	+	+	+	+
1	28%	32%	23%	26%
2	20%	24%	21%	24%
3-4	23%	18%	23%	19%
5-6	10%	12%	16%	13%
7 or more.....	16%	12%	15%	11%
"A lot" or "many" [volunteered].....	—	1%	1%	5%
"Do not remember" [volunteered]	—	1%	1%	2%
Mean	7.1	4.3	4.8	5.7
Median	3.0	2.0	3.0	2.0
[If "Yes,") How helpful was it? n=65 n=128 n=301 n=95				
		+		+
Very helpful	36%	47%	63%	63%
Somewhat helpful	54%	42%	33%	30%
Not helpful	—	4%	2%	1%
No opinion	10%	7%	3%	6%

b. Apostles' Creed

No or don't know	69%	62%	28%	48%
Yes	31%	38%	72%	52%
[If "Yes,") How many times? n=103 n=194 n=363 n=123				
	+	+	+	+
1	17%	18%	10%	20%
2	28%	16%	13%	18%
3-4	23%	20%	20%	10%
5-6	10%	11%	19%	19%

[continued on next page]

Note: Percentages may not add to 100 due to rounding

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+ = 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

Q6. During the past 12 months have you consulted each of the following creeds or confessions outside of public
[cont.] worship?

b. Apostles' Creed

7 or more.....	22%	32%	36%	28%
“A lot” or “many” [volunteered].....	2%	4%	2%	4%
“Do not remember” [volunteered].....	—	2%	1%	1%
Mean	8.4	11.4	11.3	9.5
Median.....	3.0	4.0	5.0	4.0
[If “Yes,”) How helpful was it?	n=103	n=194	n=363	n=123
	+	+		+
Very helpful.....	57%	65%	69%	65%
Somewhat helpful	30%	25%	26%	29%
Not helpful	2%	4%	1%	1%
No opinion	10%	6%	3%	5%

c. Scots Confession

	+	+		+
No or don't know.....	96%	90%	55%	78%
Yes.....	4%	10%	45%	22%
[If “Yes,”) How many times?	n=13	n=48	n=213	n=49
	+	+	+	+
1	50%	61%	36%	42%
2	50%	10%	25%	25%
3-4	—	13%	15%	14%
5-6	—	10%	12%	6%
7 or more.....	—	3%	11%	11%
“A lot” or “many” [volunteered].....	—	3%	1%	3%
“Do not remember” [volunteered].....	—	—	1%	—
Mean	1.5	2.1	3.7	2.7
Median.....	1.5	1.0	2.0	2.0
[If “Yes,”) How helpful was it?	n=13	n=48	n=213	n=49
		+	+	+
Very helpful.....	42%	49%	56%	50%
Somewhat helpful	42%	34%	40%	34%
Not helpful	—	9%	3%	11%
No opinion	17%	9%	1%	4%

d. Heidelberg Catechism

	+		+	
No or don't know.....	94%	87%	44%	68%
Yes.....	6%	13%	56%	32%

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

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n = number of respondents eligible to answer this question

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Q6. During the past 12 months have you consulted each of the following creeds or confessions outside of public
[cont.] worship?

d. Heidelberg Catechism

	n=20	n=64	n=262	n=73
[If "Yes,") How many times?				
	+	+	+	+
1	42%	50%	33%	38%
2	33%	23%	19%	16%
3-4	17%	9%	16%	20%
5-6	—	14%	15%	14%
7 or more	8%	2%	15%	9%
"A lot" or "many" [volunteered].....	—	2%	1%	2%
"Do not remember" [volunteered]	—	—	1%	—
Mean	2.5	2.4	6.7	3.1
Median	2.0	1.0	2.0	2.0
[If "Yes,") How helpful was it?	n=20	n=64	n=262	n=73
	+	+	+	+
Very helpful	33%	54%	61%	62%
Somewhat helpful	44%	32%	34%	33%
Not helpful	6%	7%	2%	2%
No opinion	17%	7%	3%	3%

e. Second Helvetic Confession

	+	+	+	+
No or don't know	95%	94%	62%	79%
Yes	5%	6%	38%	21%
[If "Yes,") How many times?	n=15	n=30	n=174	n=46
	+	+	+	+
1	67%	57%	37%	43%
2	33%	24%	18%	14%
3-4	—	5%	15%	17%
5-6	—	5%	16%	20%
7 or more	—	5%	12%	3%
"A lot" or "many" [volunteered].....	—	5%	1%	3%
"Do not remember" [volunteered]	—	—	1%	—
Mean	1.3	2.3	4.3	2.7
Median	1.0	1.0	2.0	2.0
[If "Yes,") How helpful was it?	n=15	n=30	n=174	n=46
		+	+	+
Very helpful	33%	39%	59%	58%
Somewhat helpful	40%	52%	37%	34%
Not helpful	—	4%	2%	5%
No opinion	27%	4%	2%	2%

Note: Percentages may not add to 100 due to rounding

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— = 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

Q6. During the past 12 months have you consulted each of the following creeds or confessions outside of public [cont.] worship?

f. Westminster Confession of Faith

	+			
No or don't know	90%	85%	38%	62%
Yes	10%	15%	62%	38%
[If "Yes,") How many times?	n=31	n=74	n=302	n=89
	+	+		
1	67%	53%	25%	36%
2	13%	9%	22%	33%
3-4	7%	19%	19%	13%
5-6	7%	11%	14%	12%
7 or more	7%	5%	18%	3%
"A lot" or "many" [volunteered].....	—	2%	1%	3%
"Do not remember" [volunteered]	—	—	1%	—
Mean	2.0	4.2	5.4	2.5
Median	1.0	1.0	3.0	2.0
[If yes] How helpful was it?	n=31	n=74	n=302	n=89
	+	+		+
Very helpful	31%	51%	54%	55%
Somewhat helpful	42%	42%	42%	39%
Not helpful	—	2%	2%	5%
No opinion	27%	5%	2%	1%

g. Shorter Catechism

	+			
No or don't know	91%	87%	44%	64%
Yes	9%	13%	56%	36%
[If "Yes,") How many times?	n=27	n=63	n=269	n=83
	+	+	+	+
1	57%	56%	28%	33%
2	21%	21%	18%	30%
3-4	7%	14%	14%	15%
5-6	7%	5%	18%	15%
7 or more	7%	2%	21%	4%
"A lot" or "many" [volunteered].....	—	2%	2%	4%
"Do not remember" [volunteered]	—	—	1%	—
Mean	2.3	1.9	6.7	3.1
Median	1.0	1.0	3.0	2.0
[If "Yes,") How helpful was it?	n=27	n=63	n=269	n=83
	+	+		+
Very helpful	36%	58%	60%	54%
Somewhat helpful	50%	34%	37%	37%
Not helpful	—	4%	2%	7%
No opinion	14%	4%	1%	2%

Note: Percentages may not add to 100 due to rounding

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— = 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

Q6. During the past 12 months have you consulted each of the following creeds or confessions outside of public worship? [cont.]

h. Larger Catechism

	+	+	+	+
No or don't know	96%	91%	57%	81%
Yes	4%	9%	43%	19%
[If "Yes,") How many times?	n=11	n=41	n=200	n=43
		+	+	
1	40%	46%	31%	32%
2	20%	11%	14%	32%
3-4	40%	18%	17%	18%
5-6	—	18%	15%	11%
7 or more	—	4%	20%	4%
"A lot or many" [volunteered]	—	4%	2%	4%
"Do not remember" [volunteered]	—	—	1%	—
Mean	2.0	3.2	6.3	2.5
Median	2.0	2.0	3.0	2.0
[If "Yes,") How helpful was it?	n=11	n=41	n=200	n=43
		+	+	
Very helpful	20%	61%	53%	51%
Somewhat helpful	70%	32%	41%	41%
Not helpful	—	3%	3%	5%
No opinion	10%	3%	2%	3%

i. Theological Declaration of Barmen

	+	+		
No or don't know	95%	90%	39%	66%
Yes	5%	10%	61%	34%
[If "Yes,") How many times?	n=15	n=50	n=294	n=79
		+	+	+
1	64%	66%	39%	34%
2	27%	17%	25%	21%
3-4	—	10%	13%	25%
5-6	9%	3%	10%	11%
7 or more	—	3%	11%	5%
"A lot" or "many" [volunteered]	—	—	1%	2%
"Do not remember" [volunteered]	—	—	2%	2%
Mean	1.6	1.8	3.6	3.2
Median	1.0	1.0	2.0	2.0
[If "Yes,") How helpful was it?	n=15	n=50	n=294	n=79
		+	+	+
Very helpful	53%	46%	62%	74%
Somewhat helpful	33%	42%	35%	23%
Not helpful	—	7%	1%	—
No opinion	13%	5%	2%	3%

Note: Percentages may not add to 100 due to rounding

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— = 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

Q6. During the past 12 months have you consulted each of the following creeds or confessions outside of public
[cont.] worship?

j. Confession of 1967

	+			
No or don't know	91%	89%	39%	56%
Yes	9%	11%	61%	44%
[If "Yes,") How many times?	n=27	n=54	n=300	n=103
	+	+	+	+
1	50%	54%	25%	39%
2	25%	18%	20%	18%
3-4	12%	9%	25%	21%
5-6	12%	9%	14%	10%
7 or more	—	6%	16%	10%
"A lot" or "many" [volunteered].....	—	3%	1%	1%
"Do not remember" [volunteered]	—	—	1%	1%
Mean	2.0	2.5	4.3	3.3
Median	1.5	1.0	3.0	2.0
[If "Yes,") How helpful was it?	n=27	n=54	n=300	n=103
		+	+	+
Very helpful	20%	51%	63%	69%
Somewhat helpful	60%	34%	32%	24%
Not helpful	—	2%	3%	4%
No opinion	20%	12%	2%	4%

k. A Brief Statement of Faith – Presbyterian Church (U.S.A.)

	+			
No or don't know	82%	72%	30%	46%
Yes	18%	28%	70%	54%
[If "Yes,") How many times?	n=55	n=135	n=338	n=129
	+	+	+	+
1	31%	42%	16%	22%
2	34%	18%	21%	29%
3-4	21%	14%	17%	14%
5-6	7%	11%	16%	19%
7 or more	7%	11%	29%	15%
"A lot" or "many" [volunteered].....	—	2%	1%	—
"Do not remember" [volunteered]	—	2%	1%	1%
Mean	2.7	7.4	6.8	5.0
Median	2.0	2.0	4.0	2.0
[If "Yes,") How helpful was it?	n=55	n=135	n=338	n=129
	+	+	+	+
Very helpful	44%	50%	67%	76%
Somewhat helpful	44%	41%	26%	21%
Not helpful	2%	1%	4%	1%
No opinion	11%	8%	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

If you have consulted at least one of the confessions during the past 12 months, please continue. Otherwise, skip to Q10.

Q7. Write the name of a confession you consulted during the past 12 months and describe why you consulted it.

[Tabulated separately]

Q8. In which of these settings has your congregation used each of the confessions during the past 12 months? (If your congregation has not used a confession at all or you do not know whether it has used the confession, please check the column at the far right. For each confession used, check **all** settings that apply.)

	n=122	n=264	n=455	n=179
a. Nicene Creed	+	+	+	+
Adult Sunday school class	14%	12%	26%	18%
Elder or deacon training.....	16%	24%	42%	12%
New member training	11%	13%	25%	10%
Confirmation class	15%	16%	36%	12%
Other youth Sunday school class	—	4%	4%	1%
Group for men, women, or youth	6%	4%	4%	3%
Worship [volunteered]	9%	12%	13%	14%
Another setting.....	20%	23%	27%	20%
Has not used/Don't know	50%	32%	19%	44%
b. Apostles' Creed	n=122	n=264	n=455	n=179
	+	+		+
Adult Sunday school class	15%	15%	34%	15%
Elder or deacon training.....	17%	31%	50%	21%
New member training	16%	23%	41%	18%
Confirmation class	22%	25%	51%	24%
Other youth Sunday school class	3%	7%	8%	6%
Group for men, women, or youth	11%	7%	6%	6%
Worship [volunteered]	18%	24%	18%	24%
Another setting.....	28%	33%	31%	31%
Has not used/Don't know	27%	10%	6%	18%
c. Scots Confession	n=122	n=264	n=455	n=179
	+	+	+	+
Adult Sunday School class	5%	4%	13%	6%
Elder or deacon training.....	2%	13%	32%	7%
New member training	1%	6%	13%	4%
Confirmation class	4%	9%	15%	3%
Other youth Sunday School class	—	1%	1%	—
Group for men, women, or youth	4%	—	1%	—
Worship [volunteered]	—	3%	5%	3%
Another setting.....	5%	4%	15%	4%
Has not used/Don't know	86%	72%	46%	79%

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n = number of respondents eligible to answer this question

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Q8. In which of these settings has your congregation used each of the confessions during the past 12 months? (If your congregation has not used a confession at all or you do not know whether it has used the confession, please check the column at the far right. For each confession used, check *all* settings that apply.)

d. Heidelberg Catechism	n=122	n=264	n=455	n=179
	+	+	+	+
Adult Sunday school class	4%	3%	18%	11%
Elder or deacon training.....	2%	16%	37%	10%
New member training	—	6%	15%	5%
Confirmation class	2%	7%	19%	5%
Other youth Sunday school class	—	2%	3%	—
Group for men, women, or youth	5%	—	3%	1%
Worship [volunteered]	2%	2%	6%	2%
Another setting.....	5%	6%	15%	11%
Has not used/Don't know	84%	69%	40%	69%
e. Second Helvetic Confession	n=122	n=264	n=455	n=179
	+	+	+	+
Adult Sunday school class	4%	2%	11%	4%
Elder or deacon training.....	2%	12%	32%	8%
New member training	—	6%	11%	4%
Confirmation class	2%	6%	15%	4%
Other youth Sunday school class	—	1%	1%	—
Group for men, women, or youth	4%	—	1%	—
Worship [volunteered]	2%	1%	4%	—
Another setting.....	—	2%	10%	4%
Has not used/Don't know	89%	80%	51%	80%
f. Westminster Confession of Faith	n=122	n=264	n=455	n=179
	+	+	+	+
Adult Sunday school class	7%	4%	21%	10%
Elder or deacon training.....	6%	20%	42%	12%
New member training	—	8%	21%	7%
Confirmation class	4%	10%	24%	5%
Other youth Sunday school class	1%	2%	4%	1%
Group for men, women, or youth	4%	1%	4%	1%
Worship [volunteered]	2%	1%	5%	2%
Another setting.....	4%	6%	18%	8%
Has not used/Don't know	79%	65%	31%	68%
g. Shorter Catechism	n=122	n=264	n=455	n=179
	+	+	+	+
Adult Sunday school class	8%	6%	17%	7%
Elder or deacon training.....	1%	15%	36%	10%
New member training	1%	6%	18%	7%
Confirmation class	7%	11%	30%	12%
Other youth Sunday school class	2%	2%	5%	2%
Group for men, women, or youth	5%	—	3%	1%
Worship [volunteered]	4%	1%	3%	3%
Another setting.....	2%	3%	15%	9%
Has not used/Don't know	80%	71%	34%	64%

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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

Q8. In which of these settings has your congregation used each of the confessions during the past 12 months? (If your congregation has not used a confession at all or you do not know whether it has used the confession, please check the column at the far right. For each confession used, check *all* settings that apply.)

h.	Larger Catechism	n=122	n=264	n=455	n=179
		+	+	+	+
	Adult Sunday School class	4%	2%	14%	5%
	Elder or deacon training.....	1%	12%	35%	6%
	New member training	1%	6%	15%	3%
	Confirmation class	4%	8%	18%	4%
	Other youth Sunday School class	1%	2%	2%	1%
	Group for men, women, or youth	2%	1%	2%	1%
	Worship [volunteered]	—	1%	3%	1%
	Another setting.....	1%	2%	11%	4%
	Has not used/Don't know	90%	78%	47%	80%
i.	Theological Declaration of Barmen	n=122	n=264	n=455	n=179
		+	+	+	+
	Adult Sunday School class	7%	6%	19%	12%
	Elder or deacon training.....	4%	12%	37%	13%
	New member training	—	6%	17%	10%
	Confirmation class	2%	8%	21%	10%
	Other youth Sunday School class	—	1%	2%	—
	Group for men, women, or youth	2%	—	4%	1%
	Worship [volunteered]	1%	2%	5%	4%
	Another setting.....	1%	3%	16%	11%
	Has not used/Don't know	87%	74%	36%	60%
j.	Confession of 1967	n=122	n=264	n=455	n=179
		+	+	+	+
	Adult Sunday School class	5%	5%	20%	14%
	Elder or deacon training.....	6%	17%	39%	14%
	New member training	2%	6%	18%	11%
	Confirmation class	5%	9%	22%	12%
	Other youth Sunday School class	—	1%	2%	2%
	Group for men, women, or youth	5%	—	3%	2%
	Worship [volunteered]	4%	2%	7%	7%
	Another setting.....	5%	6%	20%	14%
	Has not used/Don't know	78%	68%	33%	53%
k.	A Brief Statement of Faith – Presbyterian Church (U.S.A.)	n=122	n=264	n=455	n=179
		+	+	+	+
	Adult Sunday School class	11%	9%	23%	14%
	Elder or deacon training.....	15%	25%	44%	20%
	New member training	12%	15%	32%	21%
	Confirmation class	9%	17%	32%	18%
	Other youth Sunday School class	1%	4%	4%	2%
	Group for men, women, or youth	8%	4%	6%	1%
	Worship [volunteered]	5%	7%	14%	16%
	Another setting.....	8%	14%	23%	23%
	Has not used/Don't know	54%	43%	22%	35%

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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

Q9. If your congregation used a confession in a setting other than those listed in Q8, write which confession(s) and in what other setting(s):

[Tabulated separately]

Importance of the Confessions

Q10. How important has each of these been to you for your own faith development?

a. Nicene Creed

	+	+		
Very important.....	21%	24%	38%	31%
Important.....	25%	33%	32%	37%
Slightly important	17%	19%	22%	22%
Not at all important	11%	10%	6%	7%
No opinion	25%	14%	2%	2%

b. Apostles' Creed

Very important.....	48%	58%	62%	58%
Important.....	26%	25%	28%	27%
Slightly important	9%	8%	7%	12%
Not at all important	6%	5%	2%	2%
No opinion	11%	5%	1%	1%

c. Scots Confession

	+	+		
Very important.....	1%	3%	10%	6%
Important.....	4%	10%	22%	18%
Slightly important	9%	13%	32%	31%
Not at all important	25%	28%	27%	38%
No opinion	60%	46%	9%	8%

d. Heidelberg Catechism

	+	+		
Very important.....	1%	4%	19%	16%
Important.....	5%	9%	23%	22%
Slightly important	8%	13%	29%	28%
Not at all important	25%	28%	20%	28%
No opinion	60%	46%	8%	7%

e. Second Helvetic Confession

	+	+		+
Very important.....	1%	2%	12%	8%
Important.....	4%	6%	16%	20%
Slightly important	6%	12%	35%	28%
Not at all important	26%	30%	29%	37%
No opinion	63%	49%	8%	7%

Note: Percentages may not add to 100 due to rounding

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— = 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

Q10. How important has each of these been to you for your own faith development?

[cont.]

f. Westminster Confession of Faith

	+	+		
Very important.....	4%	8%	22%	14%
Important.....	9%	13%	31%	34%
Slightly important	11%	16%	31%	34%
Not at all important	21%	23%	12%	14%
No opinion	54%	40%	4%	3%

g. Shorter Catechism

	+	+		
Very important.....	4%	9%	25%	22%
Important.....	10%	12%	31%	26%
Slightly important	6%	15%	25%	30%
Not at all important	22%	23%	15%	16%
No opinion	57%	40%	5%	6%

h. Larger Catechism

	+	+		
Very important.....	3%	5%	14%	8%
Important.....	6%	9%	25%	22%
Slightly important	9%	14%	33%	35%
Not at all important	24%	27%	21%	26%
No opinion	59%	46%	7%	8%

i. Theological Declaration of Barmen

	+	+		
Very important.....	1%	3%	27%	29%
Important.....	5%	7%	34%	31%
Slightly important	8%	13%	23%	21%
Not at all important	24%	28%	13%	14%
No opinion	62%	49%	4%	6%

j. Confession of 1967

	+	+		
Very important.....	2%	6%	28%	39%
Important.....	7%	11%	32%	29%
Slightly important	10%	12%	22%	18%
Not at all important	23%	26%	15%	11%
No opinion	58%	45%	3%	3%

k. A Brief Statement of Faith – Presbyterian Church (U.S.A.)

	+	+		
Very important.....	15%	16%	38%	44%
Important.....	19%	22%	28%	29%
Slightly important	14%	17%	18%	16%
Not at all important	15%	16%	14%	8%
No opinion	37%	29%	2%	2%

Note: Percentages may not add to 100 due to rounding

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— = 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

Q11. How important, in general, is each of these to you as a Christian?

a. Current friend or family member and his or her advice or example

Very important.....	47%	46%	51%	53%
Important.....	36%	42%	39%	34%
Slightly important	10%	8%	8%	10%
Not at all important	3%	2%	1%	2%
No opinion	4%	2%	1%	1%

b. Current pastor or spiritual advisor and his or her teaching or example

Very important.....	48%	53%	36%	36%
Important.....	37%	36%	43%	39%
Slightly important	9%	7%	11%	16%
Not at all important	2%	2%	1%	5%
No opinion	4%	1%	9%	4%

c. God

Very important.....	88%	93%	96%	96%
Important.....	5%	4%	3%	3%
Slightly important	2%	1%	—	—
Not at all important	1%	*	—	*
No opinion	4%	1%	*	1%

d. PC(USA) *Book of Order*

Very important.....	6%	8%	8%	7%
Important.....	20%	32%	39%	34%
Slightly important	28%	39%	40%	41%
Not at all important	25%	17%	12%	15%
No opinion	21%	5%	*	2%

e. PC(USA) creeds and confessions

Very important.....	6%	11%	14%	12%
Important.....	29%	31%	50%	47%
Slightly important	30%	38%	31%	36%
Not at all important	16%	15%	4%	4%
No opinion	18%	6%	*	1%

f. Scripture

Very important.....	65%	72%	92%	83%
Important.....	25%	22%	8%	15%
Slightly important	5%	4%	—	2%
Not at all important	1%	1%	—	*
No opinion	4%	1%	—	—

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Q11. How important, in general, is each of these to you as a Christian?

[cont.]

g. The work of the Holy Spirit

Very important.....	63%	77%	91%	81%
Important.....	22%	16%	9%	14%
Slightly important.....	5%	2%	—	2%
Not at all important.....	2%	1%	—	2%
No opinion.....	8%	4%	—	1%

h. Other (please specify): _____

	+	+	+	+
Very important.....	18%	33%	52%	60%
Important.....	6%	7%	14%	12%
Slightly important.....	—	2%	1%	5%
Not at all important.....	4%	2%	1%	—
No opinion.....	72%	57%	32%	23%

We Believe Curriculum and the Confessions

Q12. During the past 12 months has your congregation used any PC(USA) *We Believe* Christian education curriculum resources?

Yes.....	8%	13%	32%	10%
No.....	12%	22%	61%	43%
Don't know.....	80%	65%	7%	47%

Q13. During the past 12 months have you used any *We Believe* resources?

Yes.....	3%	6%	18%	7%
No → Please skip to Q15.....	66%	66%	77%	78%
Don't know → Please skip to Q15.....	31%	28%	5%	14%

Q14. Some of the resources that are part of the *We Believe* curriculum feature references to the PC(USA) confessions. Were you aware of these references?

	n=10	n=33	n=91	n=17
	+	+	+	+
Yes.....	44%	48%	87%	94%
No.....	56%	52%	13%	6%

Q14a. [If “Yes,”) How helpful are these references?

	n=4	n=15	n=78	n=16
	+			
Very helpful.....	—	13%	25%	12%
Helpful.....	50%	80%	55%	75%
Slightly helpful.....	50%	7%	17%	6%
Not at all helpful.....	—	—	1%	6%
No opinion.....	—	—	1%	—

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The Belhar Confession

Q15. The PC(USA) is currently considering incorporating into *The Book of Confessions* the Belhar Confession, a 1986 theological statement about church unity that Reformed churches in South Africa developed during the debate over that country's policies of racial segregation and racial hierarchy. How familiar are you:

a. With the Belhar Confession?

Very familiar.....	—	1%	4%	3%
Familiar.....	1%	1%	13%	15%
Slightly familiar.....	4%	5%	26%	19%
Not at all familiar.....	94%	93%	57%	62%

b. With the proposal to incorporate the Belhar Confession into *The Book of Confessions*?

Very familiar.....	—	*	7%	5%
Familiar.....	2%	1%	23%	18%
Slightly familiar.....	3%	4%	24%	17%
Not at all familiar.....	95%	94%	47%	60%

Q16. The PC(USA) Theology and Worship staff has published a Belhar Confession study guide, which is available through Presbyterian Distribution Service and on the Web. During the past 12 months have you consulted this study guide?

Yes.....	2%	*	8%	5%
No.....	92%	97%	90%	93%
Don't know.....	6%	3%	2%	2%

Q16a. [If "Yes,"] How helpful was it?

	n=5	n=2	n=43	n=12
	+	+		
Very helpful.....	60%	—	19%	33%
Helpful.....	—	50%	50%	58%
Slightly helpful.....	40%	—	21%	—
Not at all helpful.....	—	—	—	—
No opinion.....	—	50%	10%	8%

Q17. Would you support incorporation of the Belhar Confession into *The Book of Confessions*?

Yes, definitely.....	2%	1%	7%	13%
Yes, probably.....	12%	7%	18%	21%
No.....	5%	8%	18%	10%
Not sure.....	82%	84%	57%	56%

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Israel/Palestine and the Middle East

Q18. How important is each of these for improving the situation in Israel/Palestine and the rest of the Middle East?

a. Achieving a nuclear-free Middle East

Very important.....	59%	52%	40%	40%
Important.....	23%	30%	34%	36%
Slightly important	7%	9%	14%	12%
Not at all important	4%	4%	6%	3%
No opinion	7%	6%	7%	9%

b. Addressing extremism and the threat of violence

Very important.....	72%	74%	71%	70%
Important.....	20%	19%	23%	25%
Slightly important	3%	3%	2%	2%
Not at all important	1%	1%	*	*
No opinion	5%	3%	4%	2%

c. Compliance with United Nations resolutions and human rights treaties

Very important.....	41%	40%	37%	46%
Important.....	37%	37%	39%	36%
Slightly important	10%	12%	14%	10%
Not at all important	5%	7%	4%	2%
No opinion	7%	5%	6%	5%

d. Freedom of worship at all major religious sites

Very important.....	65%	62%	51%	62%
Important.....	26%	29%	36%	28%
Slightly important	3%	4%	7%	5%
Not at all important	*	1%	1%	1%
No opinion	6%	4%	5%	2%

e. Maintaining positive relations between Presbyterians and members of the U.S. Jewish community

Very important.....	40%	37%	32%	27%
Important.....	36%	40%	37%	39%
Slightly important	15%	15%	22%	23%
Not at all important	3%	4%	5%	9%
No opinion	6%	4%	4%	2%

f. Maintaining the close diplomatic and military relationship between the U.S. and Israeli governments

Very important.....	38%	38%	23%	22%
Important.....	36%	37%	36%	32%
Slightly important	14%	17%	28%	30%
Not at all important	4%	4%	7%	10%
No opinion	8%	4%	6%	5%

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Q18. How important is each of these for improving the situation in Israel/Palestine and the rest of the Middle East?
[cont.]

g. Promoting democracy throughout the Middle East

Very important.....	27%	28%	23%	19%
Important.....	34%	36%	32%	34%
Slightly important	24%	23%	32%	31%
Not at all important	7%	8%	8%	12%
No opinion	8%	6%	6%	3%

h. Providing for religious freedom throughout the Middle East

Very important.....	52%	52%	47%	51%
Important.....	34%	35%	38%	39%
Slightly important	7%	8%	9%	6%
Not at all important	1%	1%	1%	1%
No opinion	7%	4%	5%	2%

i. Reconciliation among racial-ethnic groups within Middle Eastern countries

Very important.....	45%	43%	57%	57%
Important.....	36%	38%	32%	35%
Slightly important	10%	10%	5%	6%
Not at all important	2%	3%	1%	—
No opinion	8%	6%	4%	2%

j. Reducing economic inequality within Middle Eastern countries

Very important.....	25%	24%	42%	48%
Important.....	38%	36%	35%	33%
Slightly important	23%	25%	15%	12%
Not at all important	4%	6%	3%	3%
No opinion	10%	9%	5%	4%

k. Refugee resettlement

Very important.....	26%	25%	40%	47%
Important.....	37%	40%	40%	36%
Slightly important	20%	22%	13%	10%
Not at all important	4%	4%	2%	2%
No opinion	12%	10%	6%	4%

l. Supporting Christian minorities in Israel/Palestine

Very important.....	36%	38%	45%	42%
Important.....	37%	40%	38%	39%
Slightly important	17%	14%	12%	14%
Not at all important	2%	2%	2%	2%
No opinion	8%	5%	5%	3%

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Q19. Do you support a two-state solution in the Middle East with both a state of Israel and a state of Palestine?

Yes.....	65%	68%	78%	86%
No.....	5%	8%	7%	3%
Don't know.....	30%	24%	15%	11%

Q20. How much do you support or oppose each of the following?

a. Construction of a separation barrier between territory that the Israeli government administers and the Palestinian authorities administer

Strongly support.....	5%	8%	6%	6%
Moderately support.....	13%	16%	12%	11%
Neither support nor oppose.....	25%	28%	14%	15%
Moderately oppose.....	19%	17%	22%	18%
Strongly oppose.....	16%	17%	37%	42%
No opinion.....	21%	15%	9%	9%

b. Delivery by international organizations of humanitarian aid to people living in Palestinian territory occupied or controlled by Israel

Strongly support.....	34%	34%	58%	65%
Moderately support.....	36%	34%	27%	25%
Neither support nor oppose.....	13%	18%	6%	5%
Moderately oppose.....	3%	3%	1%	1%
Strongly oppose.....	2%	3%	1%	—
No opinion.....	13%	9%	7%	4%

c. Expansion of Israeli settlements further into the West Bank and East Jerusalem on Palestinian land

Strongly support.....	4%	3%	2%	1%
Moderately support.....	6%	7%	4%	4%
Neither support nor oppose.....	20%	22%	14%	6%
Moderately oppose.....	18%	20%	19%	15%
Strongly oppose.....	33%	34%	53%	68%
No opinion.....	19%	14%	8%	6%

d. The inclusion of democratically elected Hamas leaders in negotiations about the future of Israel/Palestine

Strongly support.....	13%	11%	13%	24%
Moderately support.....	22%	30%	35%	37%
Neither support nor oppose.....	22%	24%	18%	15%
Moderately oppose.....	8%	8%	14%	7%
Strongly oppose.....	10%	14%	12%	7%
No opinion.....	24%	13%	9%	9%

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Q20. How much do you support or oppose each of the following?

[cont.]

e. Limiting the influence and military capacity of the Iranian government

Strongly support.....	35%	40%	30%	24%
Moderately support.....	29%	26%	36%	36%
Neither support nor oppose.....	12%	17%	16%	24%
Moderately oppose.....	4%	4%	5%	5%
Strongly oppose	5%	3%	3%	3%
No opinion	15%	10%	9%	9%

f. Maintaining a U.S. military presence in Iraq

Strongly support.....	14%	13%	7%	3%
Moderately support.....	24%	30%	20%	18%
Neither support nor oppose.....	12%	15%	14%	11%
Moderately oppose.....	24%	18%	28%	28%
Strongly oppose	18%	17%	26%	35%
No opinion	9%	6%	5%	5%

g. Permanent Israeli withdrawal from all of Gaza, the West Bank, and East Jerusalem

Strongly support.....	14%	11%	20%	35%
Moderately support.....	22%	22%	30%	26%
Neither support nor oppose.....	23%	28%	20%	18%
Moderately oppose.....	11%	13%	12%	6%
Strongly oppose	11%	11%	11%	6%
No opinion	19%	15%	8%	9%

h. Permanently disabling the military capacities of any Palestinian government

Strongly support.....	10%	8%	5%	6%
Moderately support.....	14%	12%	11%	8%
Neither support nor oppose.....	24%	33%	28%	23%
Moderately oppose.....	18%	23%	32%	29%
Strongly oppose	11%	10%	16%	25%
No opinion	22%	14%	9%	9%

i. Permitting Gaza residents to enter the West Bank and Israel for trade or other legitimate purposes

Strongly support.....	34%	32%	46%	59%
Moderately support.....	35%	40%	38%	28%
Neither support nor oppose.....	11%	15%	8%	6%
Moderately oppose.....	1%	1%	2%	1%
Strongly oppose	1%	1%	1%	*
No opinion	18%	11%	6%	5%

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Q20. How much do you support or oppose each of the following?
[cont.]

j. The presence of United Nations peacekeepers to help supervise the border between Israel and Palestine				
Strongly support.....	33%	29%	38%	50%
Moderately support.....	40%	41%	39%	35%
Neither support nor oppose.....	11%	14%	13%	8%
Moderately oppose.....	3%	3%	3%	2%
Strongly oppose.....	3%	4%	3%	1%
No opinion.....	10%	8%	4%	4%

Q21. How much do you agree or disagree with each of the following statements?

a. Presbyterians can contribute to peace-building in Israel/Palestine and the rest of the Middle East				
Strongly agree.....	18%	21%	30%	38%
Moderately agree.....	43%	45%	44%	38%
Neither agree nor disagree.....	20%	22%	11%	12%
Moderately disagree.....	9%	5%	7%	8%
Strongly disagree.....	3%	3%	4%	2%
No opinion.....	7%	5%	3%	2%
b. Presbyterians should try to improve the situation in Israel/Palestine and the rest of the Middle East				
Strongly agree.....	21%	19%	29%	38%
Moderately agree.....	34%	40%	45%	38%
Neither agree nor disagree.....	25%	23%	11%	13%
Moderately disagree.....	8%	9%	7%	7%
Strongly disagree.....	4%	4%	4%	2%
No opinion.....	7%	4%	3%	2%
c. The PC(USA) should avoid making investment profits from unjust situations and should use its investments in corporations to promote justice and other Christian values				
Strongly agree.....	43%	41%	40%	59%
Moderately agree.....	25%	30%	30%	25%
Neither agree nor disagree.....	12%	13%	14%	7%
Moderately disagree.....	6%	7%	8%	3%
Strongly disagree.....	4%	5%	5%	3%
No opinion.....	9%	4%	4%	3%
d. The PC(USA) should try to dissuade corporations from doing things that directly or indirectly support violence against Israeli or Palestinian civilians				
Strongly agree.....	41%	40%	42%	62%
Moderately agree.....	26%	28%	32%	22%
Neither agree nor disagree.....	13%	13%	10%	9%
Moderately disagree.....	6%	7%	6%	3%
Strongly disagree.....	6%	7%	6%	2%
No opinion.....	7%	4%	4%	2%

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Q21. How much do you agree or disagree with each of the following statements?

[cont.]

- e. If the PC(USA) is unable to dissuade corporations from doing things that directly or indirectly support violence against Israeli or Palestinian civilians, it should shift PC(USA) investment funds away from those corporations (as it already does from corporations involved in tobacco, military-related production, and human rights violations)

Strongly agree	41%	42%	38%	59%
Moderately agree	25%	24%	26%	21%
Neither agree nor disagree	16%	13%	13%	9%
Moderately disagree.....	5%	7%	9%	5%
Strongly disagree	6%	8%	9%	2%
No opinion	8%	6%	5%	4%

Q22. Please use this space or another page for any additional comments.

[Not tabulated]

Response from:

Paper.....	70%	65%	50%	56%
Web	30%	35%	50%	44%

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