

# PRESBYTERIAN PANEL REPORT

*Listening to Presbyterians*



## VOLUNTEERISM AND OTHER ISSUES THE NOVEMBER 1994 PRESBYTERIAN PANEL

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## THE PRESBYTERIAN PANEL: AN OVERVIEW

The Presbyterian Panel (1994-1996) consists of several thousand Presbyterians in the United States and Puerto Rico who agreed to respond to a quarterly mail survey beginning February 1994. The Panel contains independent, representative samples of four groups affiliated with the Presbyterian Church (U.S.A.): members, elders, pastors, and clergy in specialized ministries. (The exact number of cases in each sample may be found at the beginning of the appendix.)

Participants in each of these samples were selected according to scientific sampling procedures, a detailed description of which can be found in Appendix B of the *Background Report for the 1994-1996 Panel* (Louisville: Research Services, Division of Congregational Ministries, Presbyterian Church (U.S.A.), 1994). The member sample was drawn in two stages. First, 425 congregations were sampled, with the probability of selection proportional to membership size. Each of the 425 congregations was, in turn, requested to supply the names of eight members, based on applying a set of random numbers to its current list of active members. The elder sample was drawn from a denominationally-maintained list of all elders currently serving on sessions of Presbyterian Church (U.S.A.) congregations. To ensure geographical representation, elders were sampled proportionately according to their overall distribution across the church's 16 synods. The pastor sample is a random sample of all ordained ministers of the Word and Sacrament who, at the time of sampling, occupied a staff position in a congregation or other parish. The specialized clergy sample is a random sample of all ordained ministers in the denomination who, at the time of sampling, worked outside a parish (e.g., chaplains, counselors, teachers, church officials). Retired clergy were excluded from the Panel. Pastors and specialized clergy were both slightly oversampled to permit individuals who had served in the 1991-1993 cycle of the Panel to be excluded from the new samples.

The Office of Research Services, lodged in the Congregational Ministries Division of the national offices of the Presbyterian Church (U.S.A.), maintains the Panel as a service to the General Assembly, its agencies, councils, committees, and other entities. The primary purpose of the Panel is to aid these national bodies within the church by gathering information on Presbyterian opinions and behavior for use in planning and evaluation. Secondly, the Panel exists to provide the church as a whole and the larger society with information of general interest on Presbyterians.

All Panel data are publicly available, with the exception that no data will be released that might compromise the confidentiality of respondents. Requests for Panel data in computer-readable format for research purposes will be considered on an individual basis. Responsibility for the maintenance and disposition of Panel files ultimately rests with the Office of Research Services.

### SAMPLING ERROR

Time and costs preclude inclusive surveys of all but the smallest populations. With larger populations, representative samples are drawn and the responses of smaller subsets are used to extrapolate to the total population—much as medicine draws a sample of blood to profile the entire blood supply within the human body. The values obtained from a scientifically-selected sample will not necessarily be the same ones that would have been obtained if the entire population had been surveyed, but we can know, within a certain degree of probability, the range above and below the sample value within which the actual population value is likely to fall. By convention, surveys usually report 95% “confidence intervals,” that is, the range above and below a sample value that, in 19 out of 20 samples (in other words, 95% of the time), will contain the true population value. This range is also known as sampling error.

Sampling error is dependent largely on the number of cases in the sample and, with percentages, how large or how small the particular values are. In general, the larger the sample, the smaller the sampling error, and the closer a percentage is to 50% (as opposed to 0% or 100%), the larger the sampling error. Approximate sampling errors for Panel samples are:

REPORTED PERCENTAGE	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
	95% CONFIDENCE INTERVAL			
50%	±4%	±4%	±4%	±5%
30% or 70%	±4%	±4%	±4%	±5%
20% or 80%	±4%	±4%	±4%	±4%
10% or 90%	±3%	±3%	±3%	±3%
5% or 95%	±2%	±2%	±2%	±2%

## HIGHLIGHTS

- Three-quarters of members and over 80% of elders, pastors, and specialized clergy are involved in volunteer work for their congregations. Almost as many are involved in community-based volunteer work. (p. 1)
- Only about 16% of congregations currently use volunteer coordinators or directors of lay ministries to manage their congregations' volunteer activities. Such positions are more common in larger congregations. (p. 2)
- Most congregations use a variety of ways to recruit volunteers. Announcements made during church services, announcements in newsletters or bulletins, and personal recruitment are used by at least 70% of congregations. More than half also use sign-up sheets, and 10% to 20% distribute a volunteer opportunity booklet. (p. 3)
- Fully 81% of pastors reported that they are responsible for at least some of the administrative work of their congregations, although many indicated these responsibilities are shared with other church personnel (e.g., administrative assistants and clerks of session). In large congregations, these tasks are often shared with a business administrator. (pp. 3-4)
- Half of elders and two-thirds of pastors reported that their congregations have committees that are responsible for supporting congregational staff members and promoting positive relations among all staff, session members, and the congregation. Of those whose congregations have such committees, three-fourths of elders and two-thirds of pastors said these committees are successful in their work. (p. 4-5)
- Almost half of elders and pastors reported that education committees or the chairpersons of such committees have the major responsibility for their congregations' Christian Education programs. Only about 15% of panelists indicated that their pastors have such responsibility. (p. 6)
- Majorities of panelists in each sample described the match between their congregations' members and their pastors in each of 16 areas of pastoral responsibility as "good" or "very good" matches. The largest percentages reported good or very good matches in the areas of "planning and leading worship" and "preaching." (pp. 6-8)
- Forty-five percent of members and elders reported the theological orientations of their congregations are "very similar" to those of their pastors, and another third said they were "somewhat similar." (p. 8)
- Over one-third of members and one-half of elders in congregations that could support two pastors reported their congregations would not be receptive to the idea of hiring co-pastors (i.e., two pastors who fill equal full-time positions in the same congregation). Likewise, one-third of members and elders said their congregations would not be receptive to the idea of hiring clergy couples (i.e., a husband and wife who share a single position or fill two positions either full- or part-time). (pp. 9-10)
- Fully 80% of members and elders and 60% of clergy support a change in the *Book of Order* that would permit Pastor Nominating Committees (PNCs) to be formed two to six months after installed pastors announce their intention to leave. (p. 11)
- When panelists were asked if they support specific fees for a variety of services provided by the national church (e.g., when a pastor circulates a Personal Information Form to seek a new call or when a congregation files a Church Information Form to call a pastor), in no case did a majority favor such fees. Large majorities of clergy indicated they would not support each possible fee. (pp. 11-12)

## INTRODUCTION

The November 1994 Presbyterian Panel questionnaire was developed for the Churchwide Partnerships Program Team of the National Ministries Division. The questionnaire addressed a wide variety of issues of interest to the offices in that program team. Staff from the following offices helped to develop questionnaire items: Churchwide Personnel Services, Higher Education, and Mission Volunteers.

Questionnaires were mailed in November 1994 and postcard reminders were sent to non-respondents two weeks later. The response rates by sample are: members, 58%; elders, 64%; pastors, 71%; and specialized clergy, 67%. The appendix reports, by sample, the percentage distribution of responses to each question.

## VOLUNTEERING

### PARTICIPATION IN VOLUNTEER ACTIVITIES

Presbyterians are active volunteers in their congregations and in their communities (Q-1). Three-fourths of members do volunteer work for their congregations (Q-1a), over two-thirds do volunteer work for their communities (Q-1b), and one-third do *community service* volunteer work for their congregations (Q-1c). The percentages of elders, pastors, and specialized clergy who volunteer are even larger. Among the four Panel samples, elders were most likely to indicate they are involved in volunteer work. Almost all elders (95%) reported that they are volunteers in their congregations—many may include their service on session as such.

Volunteerism is so pervasive among Presbyterians that only 15% of members, 3% of elders, 5% of pastors, and 11% of specialized clergy reported that they are not involved in either community or congregational volunteer work.

Doing volunteer work for the congregation and for the community are not mutually exclusive activities. One might think that a Presbyterian who does volunteer work for his or her local congregation will not *also* do volunteer work for the local community. But, that is not the case. In fact, 75% of members, 72% of elders, 90% of pastors, and 80% of specialized clergy who reported they participate in volunteer work for their congregations *also* do volunteer work for their communities.

Does the same hold true for the reverse situation? Do Presbyterians involved in community volunteer work *also* do volunteer work for the congregation? Perhaps volunteer work in the community takes so much time that it prevents volunteering in local congregations. Again, the findings show that this is not the case. Presbyterians, especially elders, who do volunteer work for the community are also very likely to be involved in volunteer work for the church. Fully 84% of members, 97% of elders, 84% of pastors, and 86% of specialized clergy who do volunteer work for their communities also do volunteer work for their congregations.

Presbyterians of different ages are equally likely to be involved in volunteer activities—there is no significant difference among young adults, middle-aged adults, and older adults in their rates of volunteerism.<sup>1</sup> Likewise, the differences in the percentages of men and women who are involved in each type of volunteer work are small and seldom statistically significant. Among members and elders, women are somewhat more likely than men to serve as volunteers (see Table 1). Among clergy, the differences do not show a clear pattern. The largest difference between men and women clergy is in the percentage of

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<sup>1</sup>Demographic and other background information about panelists (e.g., sex, current age, marital status, etc.) and information about their congregations (e.g., size, location, etc.) was gathered as part of the initial questionnaire that panelists completed in 1993—see the *1994-96 Background Report* of the Presbyterian Panel (available from Research Services).

pastors who do volunteer work for their congregations—men are somewhat more likely than women to participate in this type of volunteer work.

**Table 1**

<b>PRESBYTERIANS WHO VOLUNTEER (Q-1): DIFFERENCES BETWEEN MEN AND WOMEN</b>								
TYPE OF VOLUNTEER WORK	MEMBERS		ELDERS		PASTORS		SPECIALIZED CLERGY	
	M	F	M	F	M	F	M	F
for your congregation	74%	76%	94%	96%	83%	*73%	78%	81%
for your community	65%	69%	68%	*74%	87%	84%	75%	71%
community service for your congregation	31%	35%	45%	*55%	67%	69%	43%	40%

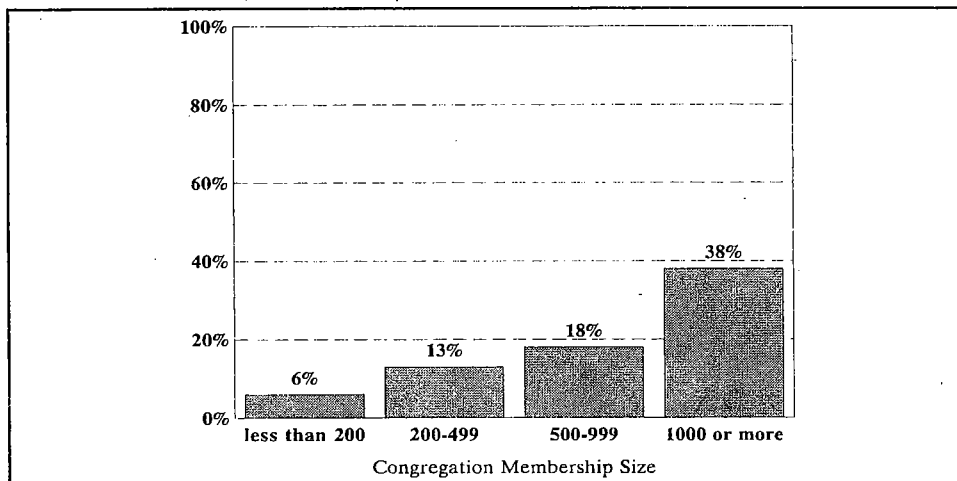
Note: Figures show the percentages of panelists who reported they regularly participate in each type of volunteer work.  
\* = difference between the sexes is statistically significant at the  $p < .05$  level

**VOLUNTEER COORDINATORS/DIRECTORS OF LAY MINISTRIES**

Despite the prevalence of volunteerism among Presbyterians, most panelists reported that their congregations do not have volunteer coordinators or directors of lay ministries (Q-2). Twenty-five percent of members and about 15% of elders, pastors, and specialized clergy indicated that their congregations employ such persons. It is interesting that almost 30% of members were not sure if their congregations have volunteer coordinators.

As might be expected, larger congregations are more likely than smaller ones to have volunteer coordinators or directors of lay ministries. This relationship, as reflected in pastors' responses, is shown in Figure 1 below.

**Figure 1**  
**CONGREGATIONS WITH VOLUNTEER COORDINATORS OR DIRECTORS OF LAY MINISTRIES (Q-2):  
DIFFERENCES BY CONGREGATION SIZE**



Note: The figure shows the percentages of pastors who reported that their congregations have such positions.

## **RECRUITING VOLUNTEERS FROM THE CONGREGATION**

Respondents in the four Panel samples agree about several ways in which individuals are recruited for congregational committees (Q-3a). Methods that panelists agree are used include announcements in church newsletters (mentioned by 69% of specialized clergy and 72% or more of other samples) and announcements during church services (mentioned by about 70% in each sample). Additionally, about 50% in each sample reported that sign-up sheets are usually posted where volunteers can indicate their interests.

In contrast to the general agreement about the previous methods, members are much less likely than panelists in the other samples to report that individuals are recruited *personally* for congregational committees. The largest percentages of elders, pastors, and specialized clergy (81%, 95%, and 85%, respectively) reported that personal recruitment for committees occurs in their congregations. However, only 70% of members believe this method is used in their congregations.

A possible reason for this discrepancy is that many members may not know that personal recruitment occurs in their congregations if they or close friends have not experienced such recruitment. Pastors and elders are more likely to know about personal recruitment because they are often those responsible for obtaining volunteers. Additionally, elders may have experienced such recruitment when asked to serve on session.

The methods used to recruit congregational committee members differ somewhat from those used to recruit individuals for limited-term church service projects such as clean-up days and Habitat for Humanity projects (Q3-b). Announcements in church newsletters and announcements during church services are the primary ways volunteers for church service projects are recruited. Congregations are less likely to use personal recruitment or volunteer opportunity booklets to recruit volunteers for service projects than for congregational committees. Nevertheless, 80% of pastors and 67% of elders reported that personal recruitment for short-term projects does occur in their congregations.

## **MISSION VOLUNTEERS**

Only 4% of members, 3% of elders, and 14% of pastors and specialized clergy have ever served as mission volunteers (Q-4). Most of these panelists served in short-term assignments. About three-quarters either volunteered at a work camp for up to four weeks or volunteered for summer service for up to two months (Q-4a). Few of these mission volunteers had domestic assignments of three months or more (members, 9%; elders, 14%; pastors, 10%; and specialized clergy, 12%) and less than a third of these former mission workers served overseas (17% of members, 29% of elders, 15% of pastors, and 22% of specialized clergy).

Just about all of these volunteers thought it was a positive experience. Only 2% of specialized clergy who had served said it was *not* a positive experience (Q-4b)—the largest percentage of any group of panelists giving a negative response to this question.

When asked if they would serve as mission volunteers again if given the opportunity to do it over (Q-4c), large majorities in every sample said “yes.” All pastors and elders, 98% of specialized clergy, and 93% of members who had volunteered said they would serve again.

## **CHURCHWIDE PERSONNEL SERVICES**

### **RESPONSIBILITY FOR THE CONGREGATION'S ADMINISTRATIVE WORK**

Panelists were asked which of several individuals are responsible for the administrative work in their congregations (Q-5). In responding, they could choose any combination of the following: business administrator, administrative assistant, pastor, associate pastor, clerk of session, and “other.” Panelists most

often named pastors, clerks of session, or administrative assistants as responsible for such work in their congregations. Often, administrative work is shared among several individuals.

As expected, responses varied according to the size of the congregation. Table 2 shows the responses of elders and pastors (who are probably most likely to know what actually occurs in their congregations) by congregation size. Larger congregations are more likely to rely on the services of a business administrator or associate pastor. In smaller congregations, the pastor or clerk of session is more likely to handle the church's administrative work.

**Table 2**

<b>WHO IS RESPONSIBLE FOR THE ADMINISTRATIVE WORK IN YOUR CONGREGATION? (Q-5): RESPONSES OF ELDERS AND PASTORS, BY CONGREGATION SIZE</b>						
	SIZE OF CONGREGATION					
	<100	100-199	200-299	300-499	500-999	>999
<b>Business Administrator</b>						
elders	2%	6%	11%	10%	30%	60%
pastors	3%	6%	5%	14%	25%	72%
<b>Administrative Assistant</b>						
elders	14%	32%	46%	52%	53%	46%
pastors	26%	36%	57%	64%	62%	51%
<b>Pastor</b>						
elders	48%	71%	62%	65%	59%	51%
pastors	89%	95%	86%	82%	73%	53%
<b>Associate Pastor</b>						
elders	4%	1%	3%	7%	15%	24%
pastors	3%	1%	2%	10%	20%	33%
<b>Clerk of Session</b>						
elders	74%	64%	56%	48%	36%	25%
pastors	61%	54%	53%	49%	39%	29%

Note: Figures show the percentages who indicated that each person has some responsibility for the congregation's administrative work. Within each sample, percentages add to more than 100% because panelists were asked to "circle all that apply."

### **STAFF SUPPORT COMMITTEES**

In Q-6, panelists were asked: "Does your session have a committee that is responsible for supporting the congregation's staff members (both ordained and lay employees) and promoting positive relations among staff members, session members, and the congregation?" Over a third of members (38%) did not know if their sessions have such committees. At least half of elders, pastors, and specialized clergy said their sessions do have staff support committees.

As can be seen in Table 3, staff support committees are much more common in larger congregations. Less than a third of pastors in the smallest churches reported a staff support committee, while eight in ten of those in the largest churches indicated they have such committees.

**Table 3**

<b>DOES YOUR SESSION HAVE A STAFF SUPPORT COMMITTEE? (Q-6): BY CONGREGATION SIZE</b>						
	SIZE OF CONGREGATION					
	<100	100-199	200-299	300-499	500-999	>999
Members	27%	43%	44%	47%	54%	46%
Elders	20%	44%	53%	67%	71%	63%
Pastors	30%	51%	65%	82%	82%	84%
Specialized Clergy	25%	46%	61%	58%	72%	71%

Note: Figures show the percentages of panelists who answered "yes" to Q-6.

When panelists who reported that their sessions have staff support committees were asked about the effectiveness of those committees, a large majority reported that they are effective in supporting staff and promoting positive relations among staff members (Q-6a). It is interesting that somewhat larger percentages of members and elders (74% and 75%, respectively) believe these committees are effective. Only 69% of pastors and 59% of specialized clergy hold the same views. The difference between pastors and specialized clergy is largely due to the higher "don't know" response of the latter (19%) compared to the former (10%).

### **MINISTRY OF ALL BELIEVERS**

According to pastors, almost all (94%) have preached a sermon in recognition and support of the ministry of all believers, including the identification and support of persons with gifts and talents for serving the church (either as church professionals or in other roles) (Q-7a). Around 70% of members and elders reported such a sermon had been preached in their congregations, but 22% of members and 16% of elders were not sure.

A little over half of members and elders, just under three-fourths of pastors, and two-thirds of specialized clergy said their congregations have held *programs* in support of the ministry of all believers (Q-7b). The same or slightly smaller percentages in each sample reported that their congregations had sponsored *events* in support of the ministry of all believers (Q-7c). (Note that neither programs nor events were defined in any way for panelists.)

More than 10% of panelists in each sample did not answer the questions concerning programs and events in support of the ministry of all believers (Q-7b and Q-7c). If these non-responders were indicating "this question does not apply to our congregations because we did not have these programs" or "we don't know if our congregations had such programs," the percentages having such programs would be lower.

The smallest congregations were as likely as the largest congregations to have heard sermons in support of the ministry of all believers. In contrast, the largest congregations are more likely than the smallest congregations to have held programs in support of the ministry of all believers, according to pastors and specialized clergy (see Table 4). As can be seen in the table, the relationship between congregational size and likelihood of having events in support of the ministry of all believers is not as straightforward.



**Table 4**

<b>DOES YOUR CONGREGATION HAVE PROGRAMS AND EVENTS IN SUPPORT OF THE MINISTRY OF ALL BELIEVERS? (Q-7)</b>						
	<b>MEMBERSHIP SIZE OF CONGREGATION</b>					
	<b>&lt;100</b>	<b>100-199</b>	<b>200-299</b>	<b>300-499</b>	<b>500-999</b>	<b>&gt;999</b>
<i>Programs</i> in support of the ministry of all believers						
pastors	63%	65%	72%	77%	81%	81%
specialized clergy	55%	57%	59%	69%	70%	86%
<i>Events</i> in support of the ministry of all believers						
pastors	65%	65%	69%	68%	71%	70%
specialized clergy	63%	55%	61%	66%	63%	80%

Note: Figures show the percentages indicating that their congregations have held such programs or events.

## **CHRISTIAN EDUCATION**

When panelists were asked to choose from a list of six possibilities the one person or entity with major responsibility for directing the Christian Education programs in their congregations (Q-8), only about 15% of panelists in each sample reported that their pastors have this responsibility. The option selected most frequently was “education committee or chairperson of that committee” (chosen by 36% of members, 49% of elders, 44% of pastors, and 41% of specialized clergy).

In addition, 21% of members and about 12% of other panelists reported that someone “hired full-time as a Christian educator” oversees the Christian Education program. Panelists from larger congregations were more likely than those from smaller congregations to say their congregations have full-time Christian educators who have this responsibility.

We were also interested in panelists' awareness of the denomination's certification program for Christian educators. Most pastors (92%) and specialized clergy (86%) know that the Presbyterian Church (U.S.A.) has a certification process for persons who direct congregational Christian Education programs (Q-9). Smaller percentages of members (28%) and elders (37%) were aware of this program.

Many panelists are not aware that the National Ministries Division of the national church has a free referral service to help Christian educators find employment and to help congregations locate Christian educators. While only 29% of pastors and 34% of specialized clergy reported they were *not* aware of this service, fully 77% of members and 73% of elders indicated they were unaware of the service. Given that panelists' responses to a previous question revealed that lay persons are most often responsible for directing Christian Education programs, their lack of knowledge of this program may limit the extent to which it is being used.

## **THE MATCH BETWEEN CONGREGATIONS AND PASTORS**

Panelists were given a list of 16 pastoral responsibilities and asked to indicate how good the fit is between their congregations' wants and their pastors' talents/interests in each area (Q-11). Table 5 presents the percentages of panelists who responded “good match” or “very good match” for each. As can be seen, majorities in each sample reported that the match is good or very good in every area. Furthermore, members,

elders, pastors, and specialized clergy are in agreement on these items—areas in which the largest percentages of members see good or very good matches are those that the largest percentages of other panelists rate similarly.

**Table 5**

<b>PANELISTS' PERCEPTIONS OF THE MATCH BETWEEN THEIR CONGREGATIONS AND THEIR PASTORS</b>				
	PERCENTAGE RESPONDING "GOOD" OR "VERY GOOD" MATCH			
	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
planning and leading worship	84%	87%	92%	84%
preaching	83%	83%	92%	81%
hospital and emergency visitation	*73%	81%	92%	79%
communicating with members	78%	76%	83%	75%
supporting Christian education	77%	79%	69%	73%
stewardship	72%	71%	71%	65%
involvement in presbytery	*71%	77%	78%	73%
administration	71%	70%	77%	70%
helping members grow spiritually	69%	71%	79%	71%
developing congregational fellowship	68%	70%	69%	64%
counseling	*62%	*59%	73%	59%
evangelism/outreach	*59%	57%	62%	58%
developing and supporting lay ministry	*58%	*55%	66%	63%
ecumenical and interfaith activities	*58%	61%	66%	60%
home visitation	*54%	54%	61%	*50%
promoting the worldwide ministry of the Presbyterian Church	*53%	*55%	63%	59%

\* = the lower percentages for members, elders, and specialized clergy for some questions may be due to a relatively higher proportion of "not sure" responses for those samples; the asterisk indicates questions for which "not sure" responses totaled 10% or more (details in appendix).

In interpreting the findings presented in the table, keep in mind that the four samples are independent. Members did not rate the pastors who are serving as panelists, and pastors did not rate the congregations to which member panelists belong. Still the extent of agreement suggests that a positive environment can be found in most congregations.

The findings also suggest certain problems. Folklore has it that pastors rarely make as many home visits as members would like. Results from this survey do not contradict that. While 54% of members and elders and

61% of pastors say there is a good or very good match between their congregations' needs and their pastors' talents and interests in making home visits, a significant minority do not see a good match. Pastors recognize that there is not always a good match in this area—37% reported either “not a good match” or only a “fair match.”

We examined pastors' responses to this series of items to see if church size is related to the perceived “goodness” of these pastor-congregation matches. In most cases there was not a clear relationship between size of congregation and perceived match between pastor and congregation. There were some exceptions, however. Pastors in smaller congregations were more likely than those in larger congregations to report there is a very good match in the area of hospital calling (see Table 6). However, pastors in large congregations were more likely than those in smaller congregations to say there was a very good match in the areas of evangelism outreach and stewardship.

**Table 6**

<b>PASTORS' PERCEPTIONS OF THE MATCH BETWEEN THEIR CONGREGATIONS AND THEMSELVES (Q-11): BY CONGREGATION SIZE</b>						
	SIZE OF CONGREGATION					
	<100	100-199	200-299	300-499	500-999	>999
evangelism/outreach	15%	14%	15%	20%	22%	26%
stewardship	13%	16%	21%	24%	29%	36%
hospital and emergency visitation	69%	67%	71%	62%	60%	45%

Note: Figures show the percentages responding “very good” match.

Panelists were also asked how similar members of their congregations and their pastors are in terms of age, theological orientation, political orientation, style of worship, and life style (Q-12). The most similarity was reported for style of worship. Forty-six percent of members and elders, 43% of pastors, and 44% of specialized clergy indicated that the worship styles of their pastors and the members of their congregations are “very similar.” Only 11% of members, and even fewer panelists in the other samples, responded either “not very similar” or “not sure” for this item.

Many panelists also believe members and pastors in their congregations are similar in terms of their theological orientations (45% of members and elders and 38% of pastors responded “very similar”) and in terms of their life styles (39% of members, 36% of elders, and 35% of pastors responded “very similar”). (Most other panelists responded “somewhat similar” to both questions.)

The most dissimilarity is seen in the area of political orientation. In each sample, only one-fifth of panelists said that the political orientations of members in their own congregations are “very similar” to the political stances of their pastors. Similar proportions of pastors (23%) and specialized clergy (17%) indicated that member-pastor political orientations are “not very similar,” while few members (11%) and elders (12%) did so. (Note that “not sure” responses were given by 26% of members and 22% of elders, but only 3% of pastors and 6% of specialized clergy.) Nevertheless, even for this issue, the most common response in all samples was “somewhat similar” (selected by 40% of members, 46% of elders, 54% of pastors, and 56% of specialized clergy). Put differently, majorities of around two-thirds to three-fourths of all samples rated the political orientations of their pastors and their memberships as either “very similar” or “somewhat similar.”

We ended the section on the similarity between pastors and members by asking, "In general would you say that there is a good match between your congregation and your pastor?" (Q-13). Fully 83% of members, 81% of elders, 89% of pastors, and 85% of specialized clergy responded "yes." These figures indicate that the vast majority of pastors in the Presbyterian Church (U.S.A.) believe they "fit" their congregations, and congregational members agree.

By design—putting the general question on the pastor-congregation match after the specific ones—we have likely maximized the percentage of panelists who might report "bad" matches. Because the previous items asked panelists to think about the match or mismatch in many specific areas, any areas of disagreement would be salient as panelists responded to the subsequent question about the overall match. Had they been asked about the overall match first, even higher rates of satisfaction might have emerged.

## CO-PASTORS AND CLERGY COUPLES

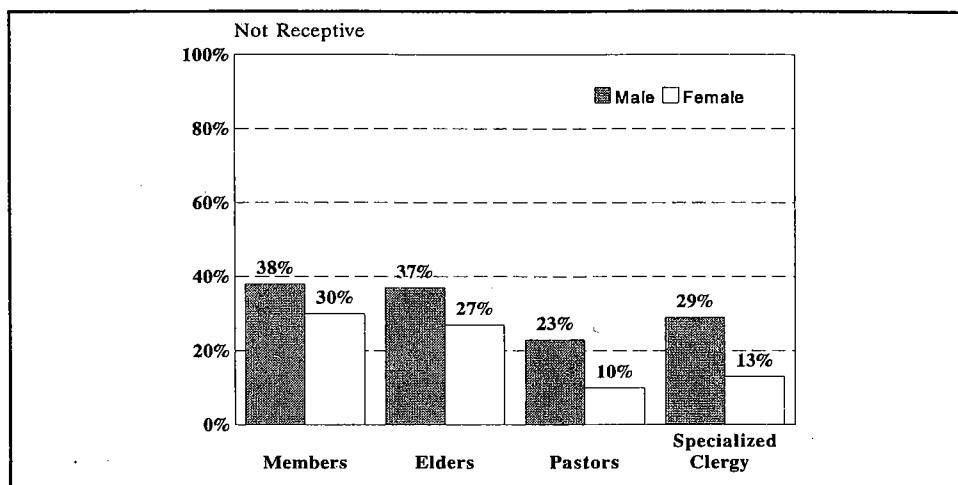
In another section, we asked panelists about two somewhat uncommon staffing patterns—co-pastors and clergy couples. The Presbyterian Panel *1994-1996 Background Report* found that 12% of ministers are married to other ministers, and about one-third of those couples hold co-pastorates. There are relatively few co-pastorates that do not involve a married couple. We were interested in panelists' perceptions of the acceptance of these possibilities in their own congregations.

According to panelists, a large percentage of Presbyterians are not receptive to hiring co-pastors—that is, hiring two pastors to fill equal full-time positions in the same congregation (Q-14). Note that other co-pastor arrangements are possible (e.g., two ministers who each work half-time), but Q-14 asked only about two full-time positions. Looking only at the responses of panelists whose congregations could support two pastors (about two-thirds of panelists' congregations) revealed that over one-third of members and almost one-half of elders reported their congregations are "not receptive" to the idea of co-pastors. That compares to 36% of members and 29% of elders in such churches who reported either that their congregations have co-pastors or that the congregations are either "receptive" or "very receptive" to the idea of co-pastors. Another one-third in every sample indicated that their congregation would be "somewhat receptive."

Similarly, panelists do not believe their congregations would be receptive to hiring clergy couples—that is, hiring a husband and wife who would share a single position or fill two positions either full- or part-time (Q-15). Pastors are somewhat more likely than members and elders to say their congregations would be receptive to the idea of hiring clergy couples. Twenty-one percent of pastors, 33% of members, and 32% of elders think their congregations would *not* be receptive to hiring clergy couples, and another one-third in each sample said their congregations would be only "somewhat receptive."

In each sample, men were more likely than women to report that their congregations are *not* receptive to hiring clergy couples. As Figure 2 shows, the differences between men and women are greatest for pastors and specialized clergy.

**Figure 2**  
**PANELISTS WHO BELIEVE THEIR CONGREGATIONS WOULD NOT BE RECEPTIVE TO HIRING CLERGY COUPLES (Q-15): DIFFERENCES BETWEEN MEN AND WOMEN**



### MINISTERING TO THEOLOGICAL STUDENTS

Just under one-third of elders and pastors indicated that at least one member of their congregations is attending a theological institution (Q-16). Responses of members (43%) and specialized clergy (38%) put the proportion a bit higher, but the elders' and pastors' responses are likely the most accurate since they serve on session, the board that must first approve candidates for ministry.

Next, panelists were given a list of activities or services that congregations might provide “for persons (either members of your congregation or others in the area) who are now attending theological institutions” (Q-17). We asked panelists to indicate those that their congregations provide. Although we specifically asked *all* panelists to answer this question—regardless of whether members of their congregations attend such institutions—many respondents did not answer these items (10% or more for each sample for each item), and of those who did respond, many said they were “not sure.” One-half or more of members chose this response for six of the seven items in Q-17, and a quarter to a third of elders and specialized clergy reported they were “not sure” about these various services. Only among pastors were the “not sure” responses relatively limited (10% or less for the various items in Q-17). Because of these results, and the presumption that pastors have fairly accurate information about whether their congregations provide such services, we chose to limit analyses of these responses to pastors.

Table 7 compares the responses of pastors who reported members of their congregations *do* attend theological institutions with those who said none of their members attend such facilities. As can be seen, few pastors of congregations that do not have members enrolled in theological institutions reported that their congregations offer any of the listed services to theological students. The largest percentage—40%—indicated that financial assistance is provided to such students. Many congregations provide support to theological institutions through local mission funds or special offerings such as the 1% Plan, and such giving may be included in pastors' interpretation of “financial support to theological students.”

Among pastors of congregations in which members *are* attending theological institutions, large majorities reported that their congregations send the church newsletter to these students; provide financial support for theological students; invite them to lead worship or Bible study when they are home; and send cards, letters, or “CARE” packages to them. Only about a third of pastors indicated that their congregations plan special events when theological students are at home. Despite the relative frequency with which these pastors report

their congregations reach out theological students, it is interesting that one-quarter indicated that their congregations do *not* invite such students to preach or lead Bible study when they are home.

**Table 7**

<b>SUPPORT FOR THEOLOGICAL STUDENTS PROVIDED BY CONGREGATIONS (Q-17): CONGREGATIONS WITH AND WITHOUT MEMBERS ATTENDING THEOLOGICAL INSTITUTIONS (PASTORS' RESPONSES)</b>		
	<b>PASTORS OF CONGREGATIONS</b>	
	<b>Where no Members Attend Theological Institutions (n=465)</b>	<b>With Members who Attend Theological Institutions (n=250)</b>
send church newsletter to theological students	22%	88%
provide financial assistance for theological students	40%	86%
invite theological students to preach or lead Bible study when they are home	25%	73%
send cards, letters, or "CARE" packages to theological students	14%	60%
plan special events to honor theological students when they are home	7%	31%
plan special events for fellowship with theological students when they are home	6%	32%

Note: Figures show the percentages of pastors who reported their congregations provide each service to individuals attending theological institutions.

**SUPPORT FOR *BOOK OF ORDER* CHANGE  
REGARDING PASTOR NOMINATING COMMITTEES**

A majority of pastors and specialized clergy (60% and 62%, respectively), and even larger majorities of members and elders (80% and 83%, respectively), support a change in the *Book of Order* concerning the appropriate time for forming a Pastor Nominating Committee (PNC) (Q-18). Presently a PNC cannot be formed until the installed pastor has left the position. Panelists support a change that would allow the PNC to be formed two to six months after the installed pastor has announced his/her *intention* to leave. These findings suggest that recent action by the 207th General Assembly that approved and sent to presbyteries for ratification a constitutional amendment to make a similar change will be successful. (The amendment would allow PNCs to be organized "after the presbytery has set an irrevocable date when the pulpit of the church is to be declared vacant.")

## SUPPORT FOR FEES FOR SERVICES

Panelists were presented with a list of eight services presently provided by the national church and asked if they would support charging a fee for each service (Q-19). The proposed fee for each service was presented.

There was little support for charging fees for services. In no case did a majority in any sample support the proposed fee for a given service (see Table 8). In fact, large majorities of clergy reported that they would not support the proposed fees for the eight services listed. Among the laity, findings are somewhat less clear—20% to 40% of members and elders responded “not sure” regarding each potential fee, suggesting they might support a fee for service if they had more information. The proposed fee supported by the largest proportion of panelists was “a \$50 fee when applying for certification as a church professional.” Nonetheless, only about one-third of panelists said they would support that fee.

**Table 8**

OPPOSITION TO FEES FOR SERVICES (Q-19)								
	MEMBERS		ELDERS		PASTORS		SPECIALIZED CLERGY	
	DO YOU SUPPORT THE FOLLOWING FEES FOR SERVICE?							
	no	not sure	no	not sure	no	not sure	no	not sure
\$25 fee when applying to serve as a mission volunteer	60%	29%	71%	20%	83%	6%	81%	6%
\$25 fee when applying for a scholarship from the Financial Aid for Students Office	49%	31%	58%	22%	78%	6%	75%	10%
\$25 fee when applying for a loan from the Financial Aid for Students Office	49%	31%	59%	21%	77%	7%	77%	8%
\$25 fee when applying for a grant for education from the Financial Aid for Students Office	48%	31%	57%	22%	77%	6%	74%	9%
\$50 fee when a congregation or agency files an application to receive a mission volunteer	48%	33%	61%	25%	72%	8%	68%	9%
\$50 fee when a pastor circulates a Personal Information Form to seek a new call	40%	37%	52%	24%	75%	8%	71%	10%
\$100 fee when a congregation files a Church Information Form to call a pastor or church professional	39%	38%	54%	25%	67%	9%	59%	10%
\$50 fee when applying for certification as a church professional	35%	35%	46%	24%	61%	9%	58%	8%

## FAMILIARITY WITH SEXUAL MISCONDUCT POLICIES

Panelists were asked if they were aware of the sexual misconduct policies of their presbyteries and that of the Presbyterian Church (U.S.A.) (Q-20). A little over 60% of members and slightly more than 30% of elders were *not* aware of the policy of either governing body. In contrast, only 5% of pastors and 6% of specialized clergy were not aware of the national church's policy. Slightly higher percentages of clergy said they were not aware of presbytery-level sexual misconduct policies.

While the vast majority of clergy said they were aware of the national church's sexual misconduct policy, only 54% of the pastors and 61% of the specialized clergy are *familiar* with the policy. The remainder said they were either "aware but not familiar with policy" or "slightly familiar with policy." Fully 66% of pastors and 67% of specialized clergy said they are *familiar* with the sexual misconduct policy of their local presbyteries.

It is interesting that female pastors are no more familiar than male pastors with the sexual misconduct policies of the denomination or of their presbyteries.

## DISCUSSION

This questionnaire covered many diverse issues. Panelists' responses clearly show that Presbyterians are active in their communities. The results also show that for most congregations the match between pastor and congregation is seen as good or very good in all areas about which we inquired.

We were pleasantly surprised that so many panelists see a good match between their congregations and their pastors. On the other hand, we were somewhat unpleasantly surprised that a third of members and elders think their congregations would not be receptive to a clergy couple. We did not expect that that many panelists would seemingly oppose this idea. One can hope that just as panelists might have underestimated the percentage of bad matches between congregations and pastors, they might be overestimating their congregations' opposition to clergy couples.

The questions on fees for services involve an issue that will probably be revisited. Given present budget constraints, certain services will have to be eliminated if some type of fee structure does not go into effect. The responses to this survey show that pastors and specialized clergy generally oppose fees for services. If such fees are ever instituted, the need for them will have to be clearly stated so that users understand what they are paying for and why. This explanation will have to include a discussion of the alternative to implementing fees (e.g., reduced services). One would be disappointed if the ecclesiastical descendants of Calvin and Knox were willing to pay for something they were previously getting for free without a good explanation.

Results of this study show that the historic and theological concern for the community among Presbyterians is alive and well today in the Presbyterian Church (U.S.A.)



# NOVEMBER 1994 PRESBYTERIAN PANEL

## Appendix

	Members	Elders	Pastors	Specialized Clergy
Questionnaires sent: .....	1426	1325	1254	683
Questionnaires returned: .....	824	855	886	460
Percent returned: .....	58%	65%	71%	67%

### VOLUNTEER ISSUES

**Q-1.** Do you regularly participate in any volunteer activities for your congregation or for your community? That is, do you do work to help others for which you receive no pay? (Please circle one response for each item.)

	Members	Elders	Pastors	Specialized Clergy
<b>a.</b> do you do volunteer work for your <i>congregation</i> ?				
yes .....	75%	95%	82%	79%
no .....	25%	5%	18%	21%
<b>b.</b> do you do volunteer work for your <i>community</i> ?				
yes .....	68%	71%	86%	74%
no .....	32%	29%	14%	26%
<b>c.</b> do you do <i>community service</i> volunteer work for your <i>congregation</i> ?				
yes .....	34%	50%	67%	41%
no .....	66%	50%	33%	59%

**Q-2.** Does your congregation (the congregation you attend most often) have a volunteer coordinator or director of lay ministries?

	Members	Elders	Pastors	Specialized Clergy
no .....	47%	75%	84%	77%
yes .....	25%	16%	15%	15%
not sure .....	28%	9%	1%	8%

**Q-3.** How are volunteers recruited from your congregation . . .

	Members	Elders	Pastors	Specialized Clergy
<b>a.</b> for membership on congregational committees? (Circle all that apply.) §				
a sign-up sheet is posted where volunteers can indicate interest .....	54%	49%	51%	45%
individuals are recruited personally .....	70%	81%	95%	85%
an announcement is made during church services .....	71%	72%	73%	72%
an announcement is placed in the church newsletter or bulletin .....	78%	72%	76%	69%
a volunteer opportunity booklet is distributed so that members can indicate interest .....	18%	17%	21%	15%
not sure .....	6%	2%	1%	5%

\* = less than 0.5%

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

+ = nonresponses of 10% or more for this sample for 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 choose more than one response

vol = volunteered response

Q-3. How are volunteers recruited from your congregation . . . (continued)

	Members	Elders	Pastors	Specialized Clergy
b. for church service projects such as clean-up days, Habitat for Humanity, etc.? (Circle all that apply.) §				
a sign-up sheet is posted where volunteers can indicate interest . . . . .	54%	54%	63%	56%
individuals are recruited personally . . . . .	49%	63%	80%	69%
an announcement is made during church services . . . . .	83%	86%	92%	85%
an announcement is placed in the church newsletter or bulletin . . . . .	85%	82%	91%	80%
a volunteer opportunity booklet is distributed so that members can indicate interest . . . . .	10%	10%	13%	10%
not sure . . . . .	6%	2%	1%	4%

Q-4. Have you ever served as a mission volunteer for the Presbyterian Church (U.S.A.)?

	Members	Elders	Pastors	Specialized Clergy
no . . . . .	96%	97%	86%	86%
yes . . . . .	4%	3%	14%	14%

	(n=32)	(n=25)	(n=120)	(n=65)
Q-4a. [If "yes,"] In what capacity did you serve as a mission volunteer?	+	+	+	+
work camp (1 to 4 weeks) . . . . .	56%	43%	60%	45%
summer service (up to 2 months) . . . . .	17%	14%	14%	22%
service within the United States (3 months or more) . . . . .	9%	14%	10%	12%
international service . . . . .	17%	29%	15%	22%

	(n=32)	(n=25)	(n=120)	(n=65)
Q-4b. [If "yes,"] All in all, was it a positive experience for you?	+			
no . . . . .	-	-	1%	2%
yes . . . . .	100%	100%	99%	98%

	Members	Elders	Pastors	Specialized Clergy
	(n=32)	(n=25)	(n=120)	(n=65)
Q-4c. [If "yes,"] If you had it to do over, would you serve as a mission volunteer?	+			
no . . . . .	7%	-	-	2%
yes . . . . .	93%	100%	100%	98%

\* = less than 0.5 %  
 - = zero (0.0); no cases in this category  
 + = nonresponses of 10% or more for this sample for 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 choose more than one response  
 vol = volunteered response

**CHURCHWIDE PERSONNEL SERVICES**

**Q-5. Presently, who has responsibility for the administrative work in your congregation (e.g., clerical tasks, finances, etc.)? (Circle all that apply.) §**

	Members	Elders	Pastors	Specialized Clergy
business administrator .....	25%	16%	19%	16%
administrative assistant .....	37%	39%	50%	40%
pastor .....	49%	60%	81%	64%
associate pastor .....	13%	7%	10%	11%
clerk of session .....	40%	53%	48%	40%
other .....	26%	48%	43%	36%

**Q-6. Does your session have a committee that is responsible for supporting the congregation's staff members (both ordained and lay employees) and promoting positive relations among staff members, session members, and the congregation?**

	Members	Elders	Pastors	Specialized Clergy
no .....	20%	41%	33%	36%
yes .....	42%	50%	66%	49%
don't know .....	38%	8%	1%	14%

**Q-6a. If yes, do you think this committee is effective in supporting the congregation's staff members and promoting positive relations among staff members, session members, and the congregation?**

	Members (n=341)	Elders (n=428)	Pastors (n=579)	Specialized Clergy (n=223)
no .....	10%	14%	22%	22%
yes .....	74%	75%	69%	59%
don't know .....	16%	11%	10%	19%

**Q-7. In your congregation, have sermons been preached or have programs or other events been held to recognize and nurture the ministry of all believers, including the identification and support of persons with gifts and talents for serving the church (either as church professionals or in other roles)?**

	Members	Elders	Pastors	Specialized Clergy
<b>a. sermons in support of the ministry of all believers?</b>				
yes .....	70%	73%	94%	86%
no .....	8%	11%	4%	7%
don't know .....	22%	16%	2%	7%
<b>b. programs in support of the ministry of all believers?</b>				
yes .....	57%	56%	73%	64%
no .....	12%	20%	18%	20%
don't know .....	31%	24%	9%	16%
<b>c. events in support of the ministry of all believers?</b>				
yes .....	53%	56%	68%	64%
no .....	11%	18%	21%	18%
don't know .....	36%	26%	12%	18%

\* = less than 0.5%  
 - = zero (0.0); no cases in this category  
 + = nonresponses of 10% or more for this sample for this question (reported percentages for all questions omit nonresponses)  
 n = number of respondents eligible to answer this question  
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 vol = volunteered response

Q-8. Presently, who has had the major responsibility for directing your congregation's Christian Education program? (Circle the one response that shows who is most responsible for your congregation's Christian Education program.)

	Members +	Elders +	Pastors	Specialized Clergy
pastor . . . . .	15%	16%	15%	18%
associate pastor . . . . .	14%	6%	13%	16%
education committee or chairperson of that committee . . . . .	36%	49%	44%	41%
person hired <i>full time</i> as a Christian educator . . . . .	21%	12%	12%	13%
person hired <i>part time</i> as a Christian educator . . . . .	9%	11%	10%	8%
seminary intern . . . . .	*	*	*	1%
other . . . . .	4%	6%	6%	4%

Q-9. Did you know the Presbyterian Church (U.S.A.) has a certification process for persons who direct congregational Christian Education programs?

	Members	Elders	Pastors	Specialized Clergy
no . . . . .	72%	63%	8%	14%
yes . . . . .	28%	37%	92%	86%

Q-10. Did you know that the National Ministries Division of the General Assembly has a free referral service to help Christian educators find employment and to help congregation locate and hire Christian educators?

	Members	Elders	Pastors	Specialized Clergy
no . . . . .	77%	73%	29%	34%
yes . . . . .	23%	27%	71%	66%

Q-11. In each of the following areas, how good do you think the match is between your congregation and the pastor in terms of what the members of the congregation want and the pastor's talents/interests? (If your congregation has more than one pastor, please answer in terms of the senior pastor or head of staff.)

	Members	Elders	Pastors	Specialized Clergy
<b>a. administration</b>				
very good match . . . . .	34%	26%	30%	24%
good match . . . . .	37%	44%	47%	46%
fair match . . . . .	15%	21%	19%	19%
not a good match . . . . .	5%	7%	3%	4%
not sure . . . . .	9%	2%	1%	5%
<b>b. communicating with members of the congregation (newsletters, etc.)</b>				
very good match . . . . .	40%	35%	31%	31%
good match . . . . .	38%	41%	52%	44%
fair match . . . . .	15%	17%	14%	16%
not a good match . . . . .	4%	6%	2%	4%
not sure . . . . .	3%	1%	1%	4%
<b>c. counseling</b>				
very good match . . . . .	30%	27%	23%	23%
good match . . . . .	32%	32%	50%	36%
fair match . . . . .	12%	19%	22%	28%
not a good match . . . . .	6%	8%	3%	4%
not sure . . . . .	21%	14%	2%	9%

\* = less than 0.5%  
 - = zero (0.0); no cases in this category  
 + = nonresponses of 10% or more for this sample for 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 choose more than one response  
 vol = volunteered response

Q-11. In each of the following areas, how good do you think the match is between your congregation and the pastor in terms of what the members of the congregation want and the pastor's talents/interests? (If your congregation has more than one pastor, please answer in terms of the senior pastor or head of staff.) (continued)

	Members	Elders	Pastors	Specialized Clergy
d. developing and supporting lay ministry		+		
very good match	24%	18%	20%	21%
good match	34%	37%	46%	42%
fair match	18%	26%	28%	26%
not a good match	7%	9%	5%	6%
not sure	17%	10%	1%	5%
e. developing congregational fellowship				
very good match	34%	30%	22%	24%
good match	34%	40%	47%	40%
fair match	20%	20%	25%	26%
not a good match	5%	8%	5%	5%
not sure	7%	2%	*	5%
f. ecumenical and interfaith activities				
very good match	26%	24%	25%	23%
good match	32%	37%	41%	37%
fair match	20%	23%	26%	25%
not a good match	5%	6%	6%	9%
not sure	17%	9%	3%	6%
g. evangelism/outreach				
very good match	24%	20%	18%	19%
good match	35%	37%	44%	39%
fair match	21%	26%	29%	29%
not a good match	7%	10%	8%	8%
not sure	14%	6%	1%	5%
h. helping members grow spiritually				
very good match	33%	33%	29%	28%
good match	36%	38%	50%	43%
fair match	17%	19%	16%	21%
not a good match	6%	8%	4%	4%
not sure	8%	3%	1%	4%
i. home visitation				
very good match	25%	23%	21%	20%
good match	29%	31%	40%	30%
fair match	17%	23%	27%	28%
not a good match	13%	17%	10%	10%
not sure	16%	6%	1%	11%
j. hospital and emergency visitation				
very good match	44%	52%	63%	42%
good match	29%	29%	29%	37%
fair match	10%	11%	6%	11%
not a good match	4%	4%	1%	3%
not sure	12%	3%	1%	6%
k. involvement in presbytery				
very good match	39%	39%	33%	32%
good match	32%	38%	45%	41%
fair match	9%	15%	18%	17%
not a good match	3%	3%	3%	4%
not sure	17%	5%	1%	6%

\* = less than 0.5%

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

+ = nonresponses of 10% or more for this sample for 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 choose more than one response

vol = volunteered response

Q-11. In each of the following areas, how good do you think the match is between your congregation and the pastor in terms of what the members of the congregation want and the pastor's talents/interests? (If your congregation has more than one pastor, please answer in terms of the senior pastor or head of staff.) (continued)

	Members	Elders	Pastors	Specialized Clergy
<b>l. planning and leading worship</b>				
very good match	55%	56%	58%	52%
good match	29%	31%	34%	32%
fair match	9%	10%	6%	11%
not a good match	2%	3%	1%	2%
not sure	4%	1%	1%	3%
<b>m. preaching</b>				
very good match	54%	55%	58%	50%
good match	29%	28%	34%	31%
fair match	10%	11%	6%	11%
not a good match	4%	5%	2%	5%
not sure	4%	1%	1%	3%
<b>n. promoting the worldwide mission of the PCUSA</b>				
very good match	18%	14%	17%	17%
good match	35%	41%	46%	42%
fair match	16%	26%	29%	27%
not a good match	4%	4%	6%	8%
not sure	26%	15%	2%	6%
<b>o. stewardship</b>				
very good match	30%	28%	23%	22%
good match	42%	43%	48%	43%
fair match	16%	20%	22%	25%
not a good match	3%	4%	6%	5%
not sure	9%	4%	1%	5%
<b>p. supporting Christian education</b>				
very good match	38%	41%	32%	27%
good match	39%	38%	47%	46%
fair match	14%	16%	17%	19%
not a good match	2%	4%	3%	3%
not sure	6%	2%	1%	4%

Q-12. In your view, how similar are the members of your congregation and your pastor in each of the following areas?

	Members	Elders	Pastors	Specialized Clergy
<b>a. theological orientation</b>				
very similar	45%	45%	38%	34%
somewhat similar	37%	42%	54%	54%
not very similar	5%	7%	8%	8%
not sure	13%	6%	1%	3%
<b>b. political orientation (liberal or conservative)</b>				
very similar	23%	21%	20%	22%
somewhat similar	40%	46%	54%	56%
not very similar	11%	12%	23%	17%
not sure	26%	22%	3%	6%
<b>c. age</b>				
very similar	21%	20%	16%	22%
somewhat similar	59%	58%	63%	57%
not very similar	14%	20%	20%	19%
not sure	6%	2%	1%	3%

- \* = less than 0.5%
- = zero (0.0); no cases in this category
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Q-12. In your view, how similar are the members of your congregation and your pastor in each of the following areas? (continued)

	Members	Elders	Pastors	Specialized Clergy
d. style of worship				
very similar	46%	46%	43%	44%
somewhat similar	42%	46%	52%	47%
not very similar	5%	6%	4%	6%
not sure	6%	2%	1%	3%
e. life style				
very similar	39%	36%	35%	33%
somewhat similar	42%	49%	50%	51%
not very similar	9%	10%	15%	13%
not sure	9%	5%	*	3%

Q-13. In general would you say that there is a good match between your congregation and your pastor?

	Members	Elders	Pastors	Specialized Clergy
no	8%	10%	6%	7%
yes	83%	81%	89%	85%
not sure	9%	9%	6%	8%

Q-14. How receptive do you think your congregation would be to hiring co-pastors — that is, two pastors filling equal full-time positions? This is in contrast to having a pastor and an associate pastor.

	Members	Elders	Pastors	Specialized Clergy
our congregation currently has co-pastors/I am a co-pastor	8%	3%	3%	3%
very receptive	6%	3%	6%	10%
receptive	10%	7%	14%	14%
somewhat receptive	17%	10%	18%	19%
not receptive	26%	22%	23%	20%
our congregation cannot support two pastors	34%	54%	36%	34%

Q-15. How receptive do you think your congregation would be to hiring a clergy couple — that is, a husband and wife who share a single position or fill two positions (either full- or part-time)?

	Members	Elders	Pastors	Specialized Clergy
our congregation currently has a clergy couple/I am part of a clergy couple	4%	3%	4%	5%
very receptive	8%	9%	13%	14%
receptive	22%	24%	31%	24%
somewhat receptive	33%	32%	31%	32%
not receptive	33%	32%	21%	26%
our congregation cannot support two pastors [vol.]	-	-	*	-

\* = less than 0.5 %

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## MINISTERING TO THEOLOGICAL STUDENTS

**Q-16.** Are any members of your congregation (or the congregation you attend most often) presently attending a theological institution?

	Members	Elders	Pastors	Specialized Clergy
no .....	57%	69%	69%	62%
yes .....	43%	31%	31%	38%

**Q-17.** Which of the following do members of your congregation do for persons (either members of your congregation or others in the area) who are attending theological institutions?

	Members	Elders	Pastors	Specialized Clergy
<b>a.</b> send cards, letters, or "CARE" packages to theological students	+	+	+	+
yes .....	27%	28%	30%	22%
no .....	17%	35%	61%	45%
not sure .....	57%	37%	10%	33%
<b>b.</b> invite theological students to preach or lead Bible study when they are home	+	+	+	+
yes .....	37%	39%	42%	37%
no .....	20%	39%	52%	41%
not sure .....	43%	22%	6%	22%
<b>c.</b> plan special events to honor theological students when they are home	+	+	+	+
yes .....	19%	18%	15%	14%
no .....	28%	53%	76%	59%
not sure .....	52%	29%	8%	27%
<b>d.</b> plan special events for fellowship with theological students when they are home	+	+	+	+
yes .....	18%	18%	15%	14%
no .....	27%	51%	77%	58%
not sure .....	55%	31%	8%	29%
<b>e.</b> provide financial assistance for theological students	+	+	+	+
yes .....	38%	48%	56%	46%
no .....	13%	28%	38%	31%
not sure .....	49%	24%	6%	23%
<b>f.</b> send church newsletter to theological students	+	+	+	+
yes .....	40%	43%	45%	38%
no .....	13%	28%	48%	37%
not sure .....	48%	29%	6%	26%
<b>g.</b> other	+	+	+	+
yes .....	9%	12%	26%	19%
no .....	15%	35%	58%	39%
not sure .....	76%	53%	16%	42%

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## OTHER ISSUES

Q-18. Presently the Book of Order states that the Pastor nominating Committee (PNC) should not be formed until the installed pastor has left the position. Would you support a change in the Book of Order that would permit a PNC to be formed two to six months after the installed pastor has announced his/her intention to leave the present position (e.g., to retire, accept another call, etc.)?

	Members	Elders	Pastors	Specialized Clergy
no .....	8%	9%	28%	27%
yes .....	80%	83%	60%	62%
not sure .....	12%	8%	12%	12%

Q-19. Would you support the following fees for services in each area?

	Members	Elders	Pastors	Specialized Clergy
<b>a. a \$100 fee when a congregation files a Church Information Form with the national office in Louisville to call a pastor or church professional</b>				
yes .....	23%	22%	24%	31%
no .....	39%	54%	67%	59%
not sure .....	38%	25%	9%	10%
<b>b. a \$50 fee when a pastor circulates a Personal Information Form to seek a call</b>				
yes .....	24%	24%	18%	19%
no .....	40%	52%	75%	71%
not sure .....	37%	24%	8%	10%
<b>c. a \$25 fee when applying for a scholarship from the Financial Aid for Students Office</b>				
yes .....	20%	20%	16%	15%
no .....	49%	58%	78%	75%
not sure .....	31%	22%	6%	10%
<b>d. a \$25 fee when applying for a grant for education from the Financial Aid for Students Office</b>				
yes .....	21%	21%	17%	17%
no .....	48%	57%	77%	74%
not sure .....	31%	22%	6%	9%
<b>e. a \$25 fee when applying for a loan from the Financial Aid for Students Office</b>				
yes .....	20%	20%	16%	15%
no .....	49%	59%	77%	77%
not sure .....	31%	21%	7%	8%
<b>f. a \$50 fee when applying for certification as a church professional</b>				
yes .....	30%	30%	31%	34%
no .....	35%	46%	61%	58%
not sure .....	35%	24%	9%	8%
<b>g. a \$25 fee when applying to serve as a mission volunteer</b>				
yes .....	10%	10%	11%	13%
no .....	60%	71%	83%	81%
not sure .....	29%	20%	6%	6%
<b>h. a \$50 fee when a congregation or agency files an application to receive a mission volunteer</b>				
yes .....	20%	14%	20%	24%
no .....	48%	61%	72%	68%
not sure .....	33%	25%	8%	9%

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Q-20. Are you aware of the Sexual Misconduct Policy of . . . . .

	Members	Elders	Pastors	Specialized Clergy
a. the Presbyterian Church (U.S.A.)?				
no not aware of policy . . . . .	61%	32%	5%	6%
aware but not familiar with policy . . . . .	25%	36%	18%	16%
slightly familiar with policy . . . . .	8%	16%	23%	17%
familiar with policy . . . . .	6%	16%	54%	61%
b. your presbytery?				
no not aware of policy . . . . .	64%	35%	7%	11%
aware but not familiar with policy . . . . .	22%	32%	10%	10%
slightly familiar with policy . . . . .	8%	15%	16%	12%
familiar with policy . . . . .	5%	18%	66%	67%

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