



Current Issues in Church and Society
The February 2012 Survey

Table of Contents

Overview	i
Highlights.....	iii
The Future of the Church	1
Optimism about the Church	1
Assessing the PC(USA).....	1
Other Opinions	1
Division in the PC(USA)	2
Discussions of Leaving	2
Preferences for Leaving or Staying	2
Congregational Mission Support.....	3
Financial Support for Missionaries	3
Congregational Size Patterns	3
Budget Support for Non-PC(USA) Ministries.....	4
Congregational Size Patterns	4
Movements and Initiatives	5
Familiarity with Groups and Initiatives.....	5
Familiarity and Theology: A Match Made in Heaven?	5
Starting New Communities of Faith.....	6
The 1001 Initiative	6
The 1001 Goal in Context	7
Cohabitation	8
Awareness of Cohabiting Couples	8
Cohabitation among Older Adults	8
Same-sex Issues.....	9
Same-sex Marriage	9
Same-sex Union Ceremonies	9
GLBTQ Ordination	10
Other Same-sex Issues	10
Data Appendix	A-1



Research Services
A Ministry of the Presbyterian Mission Agency
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.): members, ruling elders currently on session, and teaching elders. (The session is the governing board in Presbyterian congregations.) For analysis, teaching elders are split into two groups based on current call: *pastors*, serving congregations, and *specialized ministers*, serving elsewhere.¹ 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 2011: Findings from the Initial Survey of the 2012-2014 Presbyterian Panel* (available at www.pcusa.org/research/panel).

The Panel is maintained and directed by the office of Research Services, part of the Presbyterian Mission Agency² of the Presbyterian Church (U.S.A.). The first Panel was created in 1973 to provide a means for informing denominational 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 of Panel surveys and the disposition of Panel data are those of Research Services. Standards developed by the American Association for Public Opinion Research guide Panel surveys.

Current Survey

The current survey is the second completed by the 2012-2014 Panel, sampled in the summer of 2011. The survey was initially distributed in early February 2012 to 1,027 members, 1,415 ruling elders, and 1,514 teaching elders. Most of these panelists (844 members, 1,009 ruling elders, and 882 teaching elders) were sent a printed questionnaire via U.S. mail on February 3. The rest (183 members, 406 ruling elders, and 632 teaching elders) were sent an email invitation that contained a link to a web version of the survey; these latter panelists had signed up for email notification at the time they completed the initial survey in the fall of 2011. (All panelists were able to access and complete the survey online whether they were initially contacted by mail or email.)

Panelists who received email invitations and had not yet responded were sent email reminders on February 14 and March 13. All non-respondents, including those initially sent the email invitation and first email reminder, were sent a postcard reminder on February 23. Returns were accepted through April 30, 2012. Cover letters, email invitations, and reminders came from Perry Chang, administrator of the Panel at the time of the survey. Response rates for this survey are: members, 58%; ruling elders, 66%; teaching elders, 71%. The percentages of respondents who completed the survey online are: members, 30%; ruling elders, 44%; pastors, 59%; and specialized ministers, 54%.

Sponsor

This survey was sponsored by the office of the Deputy Executive Director for Mission of the Presbyterian Mission Agency,² Presbyterian Church (U.S.A.).

This Report

The first half of this report uses text and graphics to summarize and explicate findings, followed by an appendix that displays the percentage distribution of responses to every question for each of the four Panel groups in a set of comparative tables. Results are subject to sampling and other errors. In general, differences of less than 8% are not statistically meaningful.

¹ This category consists of all active (i.e., not retired) teaching elders whose primary calls are not as pastors, and also includes those without a valid call.

² The Presbyterian Mission Agency was known as the General Assembly Mission Council at the time of the survey.

Suggested Citation

Research Services, Presbyterian Church (U.S.A.). *Current Issues in Church and Society: The Report of the February 2012 Presbyterian Panel Survey*. Louisville, KY, 2016.

Author Note

Jack Marcum wrote this report and was assisted by the other staff members of the office of Research Services. Jack Marcum developed the questionnaire in consultation with Linda Valentine, Executive Director, and Roger Dermody, Deputy Executive Director for Mission, Presbyterian Mission Agency.²

Staff of Research Services

At the time of the survey, the staff of Research Services consisted of Jack Marcum, Coordinator; Perry Chang, Panel Administrator; and Deborah Bruce, Katherine Duncan, Joelle Kopacz, Rebecca Moody, Christy Riggs, and Ida Smith-Williams. At the time this report was written, staff consisted of Jack Marcum, Coordinator; Deborah Coe, Panel Administrator; and Joelle Kopacz, Rebecca Moody, Christy Riggs, Ida Smith-Williams, and Andrew Whitehead.

Additional Copies

This *Report* and a four-page *Summary* of results are both available for free download in Adobe Acrobat format at www.pcusa.org/research/panel.

Data Availability

Presbyterian Panel datasets and reports are available for free download through the Association of Religion Data Archives (www.thearda.com). (All information identifying individual respondents has been removed from these files.)

Other Reports

Basic demographic and other background information on the individuals who make up this Panel may be found in *Religious and Demographic Profile of Presbyterians 2011: Findings from the Initial Survey of the 2012-2014 Presbyterian Panel*, available for free download on the Panel website (www.pcusa.org/research/panel).

Summaries and Reports for all Panel surveys since 1993 are available on the Panel website (www.pcusa.org/research/panel).

Interested in Learning More about *Your* Congregation or Presbytery?

- ✓ **10-Year Trend Reports for Congregations and for Presbyteries**—available for free: www.pcusa.org/tenyeartrends.
- ✓ **Neighborhood Demographic Report**—provides a quick look at the people who live in the area around your church or another location; available for free: www.pcusa.org/research/demographics.
- ✓ Research Services can help you conduct a congregational survey to learn more about your worshipers and identify your congregation's strengths. Call 1-800-728-7228 ext. 2040 and ask about the **U.S. Congregational Life Survey** or visit: www.uscongregations.org.

² The Presbyterian Mission Agency was known as the General Assembly Mission Council at the time of the survey.

HIGHLIGHTS

- ✓ Sizable majorities of over 70% in every Panel group are optimistic about the future of both the Christian church, generally, and the Christian church in the United States, but relatively fewer, especially among teaching elders, are optimistic about the future of the Presbyterian Church (U.S.A.). (p. 1)
- ✓ Among members and ruling elders, more disagree than agree that “a split in the PC(USA) is inevitable,” while the reverse is true among pastors and specialized ministers. (p. 1)
- ✓ Fewer than one in five ruling elders and pastors recall any discussion in their congregation in the past year about “switching to a different presbytery”; somewhat more, including a third of pastors, recall discussion in their congregation of it leaving the PC(USA). (p. 2)
- ✓ Around one in five or fewer panelists are interested in their congregation pursuing each of five options for congregations that are unhappy with the PC(USA), including switching to another presbytery or leaving the denomination. (p. 2)
- ✓ A majority of pastors report that their congregation provides financial support for one or more missionaries³ serving overseas; a majority of these support at least one missionary sent by PC(USA) World Mission. (p. 3)
- ✓ Most pastors report that their congregation financially supports at least one non-PC(USA) mission or ministry. Few indicate that such contributions result from unhappiness with the PC(USA) or its programs or policies. (p. 4)
- ✓ Relatively few members and ruling elders are familiar with any one of eleven particular organizations or initiatives in the PC(USA); the greatest familiarity, around one in six, is found for the Fellowship of Presbyterians. In contrast, majorities of pastors report familiarity with the Fellowship as well as the Covenant Network, Presbyterians for Renewal, More Light Presbyterians, and the Presbyterian Coalition. (p. 5)
- ✓ Two-thirds or more of panelists view the creation of new worshiping communities as important for reaching the next generation of Presbyterians. (p. 6)
- ✓ Members, ruling elders and pastors don’t think the goal of creating 1001 new worshiping communities within a decade is realistic; specialized ministers are a bit more optimistic. (p. 6)
- ✓ Given a hypothetical \$100 to split between support for existing congregations and the creation of new ones, most members and ruling elders would give more to existing than to new congregations; on balance, pastors and specialized ministers would make similar donations to both activities. (p. 7)
- ✓ Large majorities of panelists know of someone—family member, friend, or church member—who is “cohabiting”: living in a romantic relationship with an opposite-sex person outside of marriage. Sizable minorities of these panelists report knowing an older-adult couple who cohabit for financial reasons. (p. 8)
- ✓ More members, ruling elders, and specialized ministers view older adults living together for financial reasons as not sinful rather than as sinful; pastors are more evenly split. (p. 8)
- ✓ Around half of members and ruling elders don’t agree that same-sex couples should be allowed to marry; that compares to around one in three who agree, and one in six who are not sure. Among teaching elders, the pattern is reversed, with more responding in agreement than in disagreement. (p. 9)
- ✓ Since 2005, support for same-sex marriage has grown by ten percentage points or more in every Panel group. (p. 9)
- ✓ Opinions on the ordination of openly gay and lesbian teaching elders remain mixed, even after the change in PC(USA) policy in 2011 to allow such action. More members and ruling elders believe the church should prohibit than allow such ordinations, while the reverse is true among both groups of teaching elders. (p. 10)

³ While this survey used the term “missionary” to describe a person who is sent out to do mission work, today the term used by the PC(USA) is “mission co-worker,” which better reflects the relational aspect of their work.

THE FUTURE OF THE CHURCH

Optimism about the Church

- ✓ Most panelists are optimistic about the future of broad expressions of the church:
 - The Christian church generally (percent *very optimistic*, *optimistic*, or *tend toward optimistic*): members, 82%; ruling elders, 86%; pastors, 91%; specialized ministers, 87%.
 - The church in the United States: 79%; 82%; 77%; 71%.
- ✓ Fewer members, ruling elders, and, especially, teaching elders are as optimistic, however, when it comes to the future of the Presbyterian Church (U.S.A.)⁴ (percent *very optimistic*, *optimistic*, or *tend toward optimistic*): members, 68%; ruling elders, 70%; pastors, 49%; specialized ministers, 52%.
- ✓ When it comes to the future of their own PC(USA) congregation, more than eight in ten members (83%), ruling elders (81%), and pastors (85%) are optimistic (combined responses of *very optimistic*, *optimistic*, or *tend toward optimistic*), as are three-fourths of specialized ministers (74%).

Assessing the PC(USA)

- ✓ Among members and ruling elders, more *strongly disagree* or *disagree* (31%; 31%) than *strongly agree* or *agree* (20%; 22%) that “a split in the PC(USA) is inevitable,” while the reverse is true among pastors (21%; 53%) and specialized ministers (26%; 39%). Large minorities in all groups are *neutral or not sure* (48%; 46%; 26%; 34%).
- ✓ The proportions who *strongly disagree* or *disagree* were noticeably greater in 2006 when this same question was asked on another Panel survey: members, 46%; ruling elders, 46%; pastors, 39%; specialized ministers, 50%.
- ✓ More members *strongly disagree* or *disagree* (38%) than *strongly agree* or *agree* (31%) that “the PC(USA) would be better off if there were a gracious separation of congregations unhappy with current policies in the church,” while the reverse is true among pastors (33%; 52%) and specialized ministers (37%; 45%). Ruling elders are evenly split (35%; 36%). A third of members (31%) and ruling elders (29%) and about half as many pastors (15%) and specialized ministers (18%) respond *neutral or not sure*.
- ✓ A few more members and ruling elders *strongly agree* or *agree* (31%; 37%) than *strongly disagree* or *disagree* (29%; 29%) that “if controversy in the PC(USA) continues, we will lose a few members, but there will not be a large split.” Teaching elders feel less optimistic: More of them disagree (pastors, 51%; specialized ministers, 44%) than agree (23%; 24%). Large minorities in every group, however, are *neutral or not sure* (39%; 35%; 26%; 32%).
- ✓ Majorities in every group *strongly agree* or *agree* that “the PC(USA) should be united on a few essentials, and not worry about other differences”: members, 52%; ruling elders, 55%; pastors, 64%; specialized ministers, 66%. Many others respond *neutral or not sure* (22%; 18%; 12%; 13%), so that only around one in four respond *strongly disagree* or *disagree* (27%; 27%; 24%; 21%).

Other Opinions

- ✓ More members and ruling elders *strongly agree* or *agree* (members, 42%; ruling elders, 48%) than *strongly disagree* or *disagree* (24%; 23%) that “schism is about the worst thing that can happen to a denomination.” The reverse is true among pastors (*strongly agree* or *agree*, 30%; *strongly disagree* or *disagree*, 52%) and specialized ministers (28%; 55%).
- ✓ Between six in ten and seven in ten panelists in every group *strongly agree* or *agree* that “a church that is not clear about what it believes is not worth belonging to” (members, 69%; ruling elders, 68%; pastors, 65%; specialized ministers, 61%).

⁴ The questionnaire was distributed right after a splinter denomination, now known as the Covenant Order of Evangelical Presbyterians (ECO), was founded; this information was unlikely to have yet reached many Presbyterians, especially members and ruling elders.

Discussions of Leaving

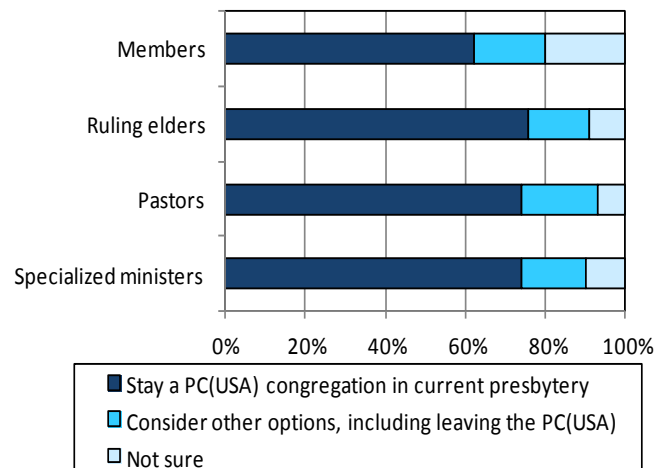
- ✓ Fewer than one in five panelists recall any discussion in their congregation in the past year about “switching to a different presbytery” (members, 13%; ruling elders, 16%; pastors, 18%; specialized ministers, 18%), including a very few who recall *a lot* of such discussion (3%, 2%; 2%; 3%).
- ✓ Somewhat more, but still a minority, recall any discussion of their congregation leaving the PC(USA) in the past year (members, 17%; ruling elders, 21%; pastors, 33%; specialized ministers, 25%). Again, relatively few recall *a lot* of such discussion (5%; 2%; 7%; 8%).
- ✓ According to pastors, discussions about either leaving the PC(USA) or about switching presbyteries (or both) have taken place in a third of their congregations:
 - Discussions about leaving but not about switching have taken place in 16% of congregations.
 - Discussions about switching but not leaving in 1%.
 - Discussions about both leaving and switching in 16%.
 - Discussions about neither leaving nor switching in 66%.
- ✓ Again, using the responses of pastors, discussions about the possibility of leaving the PC(USA) or switching to another presbytery have occurred in similar percentages of congregations no matter what their size. Put differently, the size of a congregation is unrelated to its likelihood of having discussed departure or switching presbyteries.

Preferences for Leaving or Staying

- ✓ Around one in five or fewer panelists are either *very interested* or *interested* in their congregation pursuing each of five options that have been proposed for congregations that are unhappy with the PC(USA):
 - Switching to a different, more theologically compatible presbytery (members, 18%; ruling elders, 16%; pastors, 17%; specialized ministers, 16%).
 - Setting up parallel structures in their current presbytery for congregations that share their theological views (17%; 18%; 18%; 14%).
 - Becoming dually aligned with the PC(USA) and the Covenant Order of Evangelical Presbyterians, or ECO, a new Reformed body created earlier in 2012 by dissidents in the PC(USA) (13%; 12%; 22%; 18%).
 - Leaving the PC(USA) entirely for the ECO (13%; 12%; 14%; 12%).
 - Leaving the PC(USA) completely for another Reformed denomination (besides the ECO) (12%; 11%; 11%; 9%).

To a more general question, six in ten members (62%) and three in four ruling elders (75%), pastors (74%), and specialized ministers (74%) indicate they would like the congregation to *maintain the status quo* by staying in the PC(USA) in its current presbytery. Fewer than one in five would want the congregation to *consider other options*, such as leaving the PC(USA) (18%; 15%; 19%; 16%). (See Figure 1.)

Figure 1. Preferred Status for Congregation: Change or Status Quo



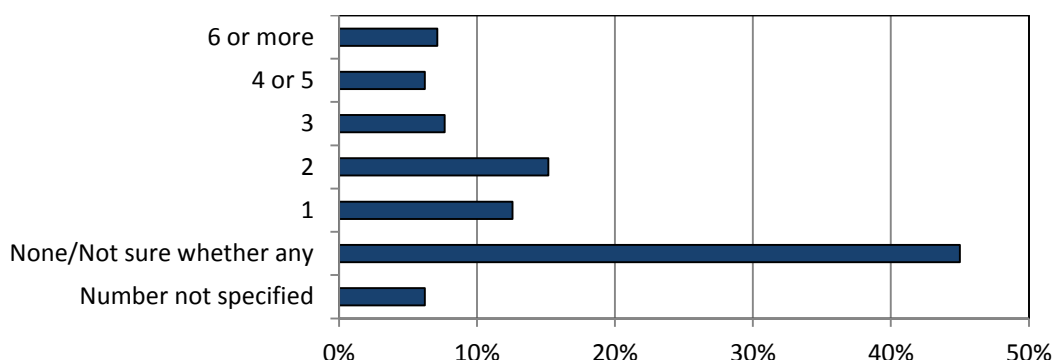
- ✓ Preferences for leaving or staying are correlated with beliefs. Consistently, more panelists with liberal than conservative beliefs favor their congregation staying in the PC(USA) in its current presbytery. For example, among ruling elders:
 - 86% of those who *strongly agree* or *agree* with the more liberal belief that “all the world’s different religions are equally good ways of helping a person find ultimate truth” favor the status quo, compared to 67% of those who *strongly disagree* or *disagree* with the statement.
 - Similarly, 90% of those who *strongly disagree* or *disagree* with the more conservative belief that “only followers of Jesus Christ can be saved” favor the status quo, compared to 62% of those who *strongly agree* or *agree* with the same statement.

CONGREGATIONAL MISSION SUPPORT

Financial Support for Missionaries

- ✓ A majority of pastors (55%) report that their congregation provides “financial support for one or more missionaries³ serving outside the United States.”
- ✓ The median number of missionaries supported by these congregations is two. (See Figure 2.)

Figure 2. Number of Missionaries Financially Supported by Congregations: Pastors’ Responses



- ✓ Among pastors whose congregations support one or more missionaries, 54% report supporting at least one sent by the PC(USA) World Mission office and 55%, at least one sent by another organization. More specifically:
 - 30% support one or more missionaries sent by PC(USA) World Mission, but none sent by another agency.
 - 30% support one or more missionaries sent by another agency, but none sent by PC(USA) World Mission.
 - 22% support one or more missionaries sent by World Mission and one or more sent by another agency.
 - 9% support one or more missionaries, but none through either World Mission or another agency.
 - 2% support one or more missionaries sent by World Mission, but are *not sure* about whether one or more others are sent by another agency.
 - 2% support one or more missionaries sent by another agency, but are *not sure* about whether one or more are sent by World Mission.
 - 4% are *not sure* about whether any missionaries their congregation supports are sent through World Mission or through another agency.
- ✓ One in six pastors (16%) report that their congregation supports one or more missionaries that it has sent out directly, without the aid of another organization.

Congregational Size Patterns

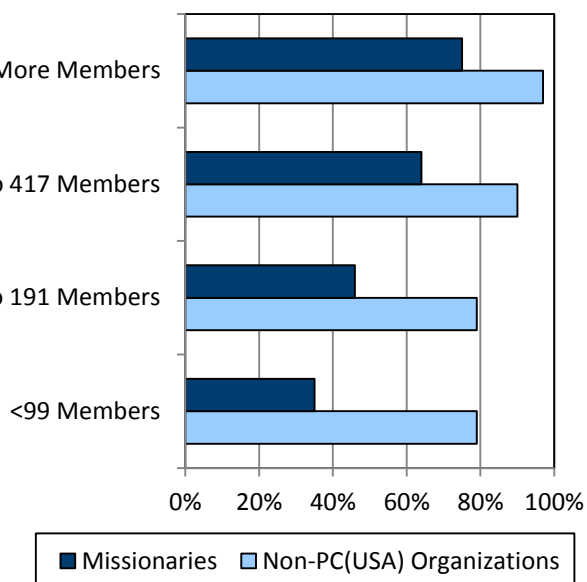
- ✓ The percentage of congregations that financially support one or more missionaries is related to membership size, according to pastors’ responses (see Figure 3, next page):
 - In the smallest congregations (98 or fewer members) represented by these pastors, 35% provide such support.
 - In the next-to-smallest congregations (99 to 191 members), 46% provide such support.
 - In the next-to-largest congregations (192 to 417 members), 64%.
 - In the largest congregations (418 or more members), 75%.
- ✓ In congregations that financially support missionaries, however, the number supported does not vary much by congregational size, according to pastors. The median number supported is two for the smallest size category (98 or fewer members), the next-to-smallest (99 to 191), and the next-to-largest (192 to 417); it is three for the largest congregations (418 or more members).

³ While this survey used the term “missionary” to describe a person who is sent out to do mission work, today the term used by the PC(USA) is “mission co-worker,” which better reflects the relational aspect of their work.

Budget Support for Non-PC(USA) Ministries

- ✓ A large majority of pastors (85%) indicate that their congregation gave money in 2011 “through its budget to support the mission or ministry of one or more *non-Presbyterian* agencies or organizations.”
- ✓ The median number of such organizations that these congregations supported was five.
- ✓ Of nine possible reasons for giving money to such organizations, a majority of these pastors report that the following four apply to their congregation:
 - The organization is located in our community or area (93%).
 - The congregation or someone in it has ties to the organization (83%).
 - Habit—we’ve been giving to the same organization(s) for years (75%).
 - The organization does a type of ministry that the PC(USA) does not do (56%).
- ✓ Reasons that relatively few pastors cite for their congregation’s budgetary support of non-PC(USA) organizations include:
 - PC(USA) organizations take the congregation’s giving for granted (12%).
 - The non-PC(USA) organizations make better use of the funds given to them (17%).
 - Lack of trust in PC(USA) national agencies (19%).
 - The congregation doesn’t like the theological stance of national agencies of the PC(USA) (20%).
 - The non-PC(USA) organizations provide better communication about the use of the funds that the congregation donates (25%).

Figure 3. Congregations Financially Supporting Missionaries and Non-PC(USA) Organizations, by Size: Pastors’ Responses



Congregational Size Patterns

- ✓ The percentage of congregations that financially supported one or more non-PC(USA) organizations in 2011 is related to membership size, according to pastors’ responses (see Figure 3):
 - In the smallest congregations (98 or fewer members) represented by these pastors, 79% provided such support.
 - In the next-to-smallest congregations (99 to 191 members), 79% provided such support.
 - In the next-to-largest congregations (192 to 417 members), 90%.
 - In the largest congregations (418 or more members), 97%.
- ✓ Additionally, according to pastors’ responses, in congregations that provided financial support to one or more non-PC(USA) organizations in 2011, the number of such organizations that were supported varies sharply by membership size:
 - In the smallest one-fourth of congregations (98 or fewer members), the median number of such organizations supported was three.
 - In the next one-fourth (99 to 191 members), the median was five.
 - In the next one-fourth (192 to 417 members), six.
 - In the largest one-fourth (418 or more members), ten.

MOVEMENTS AND INITIATIVES

Familiarity with Groups and Initiatives

- ✓ Few members and ruling elders are *very familiar* or *familiar* with each of 11 groups or initiatives in the PC(USA). Only one group, the Fellowship of Presbyterians, achieved a level of familiarity as high as 10% among members (17%). Only four did so among elders: the Fellowship (15%); Covenant Network (10%); More Light Presbyterians (10%); and Covenant Order of Evangelical Presbyterians (10%). (See Table 1.)

Table 1. Familiarity with PC(USA) Groups and Initiatives				
	Members	Ruling Elders	Pastors	Specialized Ministers
	% <i>very familiar</i> or <i>familiar</i>			
Fellowship of Presbyterians	17%	15%	61%	38%
Covenant Network of Presbyterians	8%	10%	72%	68%
Presbyterians for Renewal	8%	7%	71%	59%
More Light Presbyterians	7%	10%	69%	68%
Evangelical Covenant Order of Presbyterians (ECO) [†]	7%	10%	47%	32%
Growing the Church Deep and Wide	6%	6%	23%	18%
Presbyterian Coalition	5%	7%	52%	38%
Mid-Council (Middle Governing Body) Commission	3%	6%	35%	33%
1001 New Worshiping Communities	3%	3%	19%	18%
Nature of the Church in the 21 st Century Special Committee	2%	2%	4%	9%
NEXT Church	1%	1%	17%	16%

[†]The group's name at the time of the survey; it is now the Covenant Order of Evangelical Presbyterians

- ✓ Familiarity with each movement or initiative is greatest among teaching elders. Around two in three pastors and specialized ministers are *very familiar* or *familiar* with the Covenant Network of Presbyterians (72%; 68%) and More Light Presbyterians (69%; 68%). A similar share of pastors (71%) but slightly fewer specialized ministers (59%) are as familiar with Presbyterians for Renewal.
- ✓ A majority of pastors are *very familiar* or *familiar* with two other groups, the Fellowship of Presbyterians (61%) and the Presbyterian Coalition (52%), but only 38% of specialized ministers are familiar with each. Slightly smaller shares in both groups of teaching elders are *very familiar* or *familiar* with the Covenant Order of Evangelical Presbyterians (pastors, 47%; specialized ministers, 32%).
- ✓ Overall, only 28% of members are *very familiar* or *familiar* with even one of the 11 listed movements and initiatives, and only 8% with as many as three of them. Among ruling elders, the corresponding numbers are 33% and 11%.
- ✓ Among pastors, in sharp contrast, 92% are *very familiar* or *familiar* with at least one of the movements or initiatives, and 76% with three or more of them. Among specialized ministers, the corresponding numbers are 87% and 64%. The median number with which they are familiar is five and three, respectively.

Familiarity and Theology: A Match Made in Heaven?

Familiarity with interest groups related to the PC(USA) is linked to the similarity between a group's positions and those of the individual panelists. More of those who describe their own theological stance as *very liberal* or *liberal* are familiar with groups that promote progressive policies in the PC(USA), while more of those who describe their own theological stance as *very conservative* or *conservative* are familiar with groups that promote more traditional policies in the PC(USA).

For example, among ruling elders, familiarity with progressive groups is greater among theological liberals:

- 17% of liberals are *very familiar* or *familiar* with the Covenant Network, compared to 10% of conservatives;
- 22% of liberals are *very familiar* or *familiar* with More Light Presbyterians, compared to 6% of conservatives;

And familiarity with groups seeking to preserve traditional policies is greater among theological conservatives:

- 16% of conservatives are *very familiar* or *familiar* with the Covenant Order of Evangelical Presbyterians, compared to 7% of liberals;
- 21% of conservatives are *very familiar* or *familiar* with the Fellowship of Presbyterians, compared to 7% of liberals;
- 10% of conservatives are *very familiar* or *familiar* with Presbyterians for Renewal, compared to 5% of liberals.

MOVEMENTS AND INITIATIVES

Starting New Communities of Faith

- ✓ Among those expressing an opinion,⁵ more teaching elders (pastors, 67%; specialized ministers, 66%) than members (52%) and ruling elders (51%) view “the creation of new communities of faith” as a *very effective* or *effective* evangelism tool. (See Figure 4.)
- ✓ When the focus is on evangelism among younger adults, however, the perspective shifts noticeably: larger percentages of those with an opinion see “the creation of new worshiping communities” as either *essential* or *important* “for reaching the next generation of Presbyterians” (members, 67%; ruling elders, 70%; pastors, 81%; specialized ministers, 81%). (See Figure 5.)
- ✓ When asked which one “part of the PC(USA) is *best* equipped to start new worshiping communities,” two-thirds or more in each group respond either *existing congregations* or *presbyteries*:
 - Existing congregations (members, 38%; ruling elders, 32%; pastors, 47%; specialized ministers, 38%).
 - Presbyteries (28%; 41%; 32%; 35%).
- ✓ Only two other options (there were seven in all) were selected by as many as 10% in any one group:
 - Individual Presbyterians (11%; 9%; 12%; 12%).
 - The General Assembly Mission Council² (10%; 7%; 1%; 3%).

Figure 4. Ratings of the Effectiveness of New Worshiping Communities as an Evangelism Tool

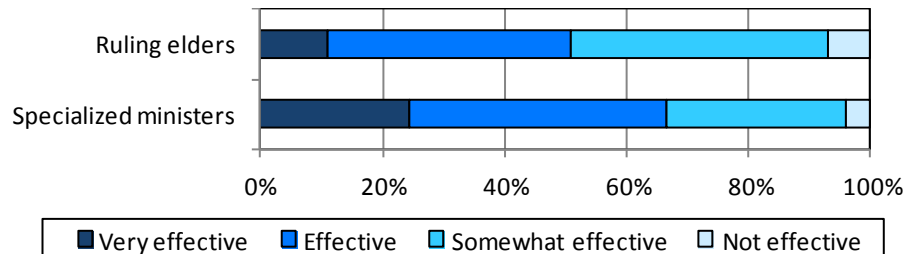
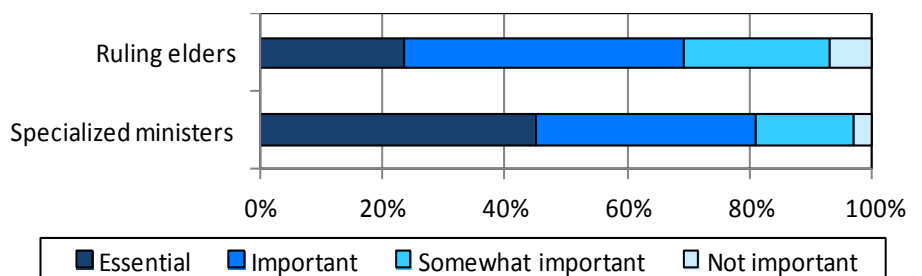


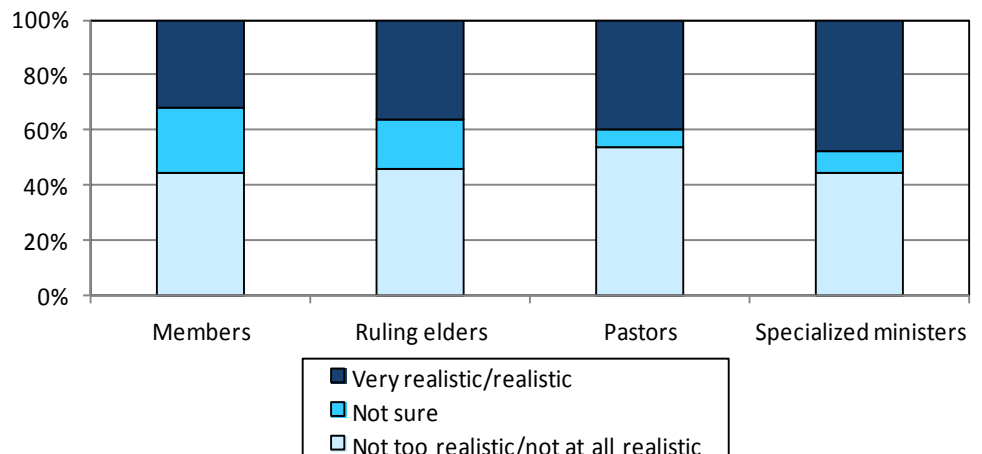
Figure 5. Importance of New Worshiping Communities for Reaching Next Generation



The 1001 Initiative

- ✓ The PC(USA) goal of “igniting a movement” to create 1001 new worshiping communities over the next decade is viewed as *not too realistic* or *not at all realistic* by more members (44%), ruling elders (46%), and pastors (54%) than view it as *very realistic* or *realistic* (32%; 36%; 40%). More specialized ministers lean the other way (44%; 48%). The rest are *not sure* (24%; 18%; 6%; 8%). (See Figure 6.)

Figure 6. Creating 1001 New Worshiping Communities: How Realistic a Goal?



² The Presbyterian Mission Agency was known as the General Assembly Mission Council at the time of the survey.

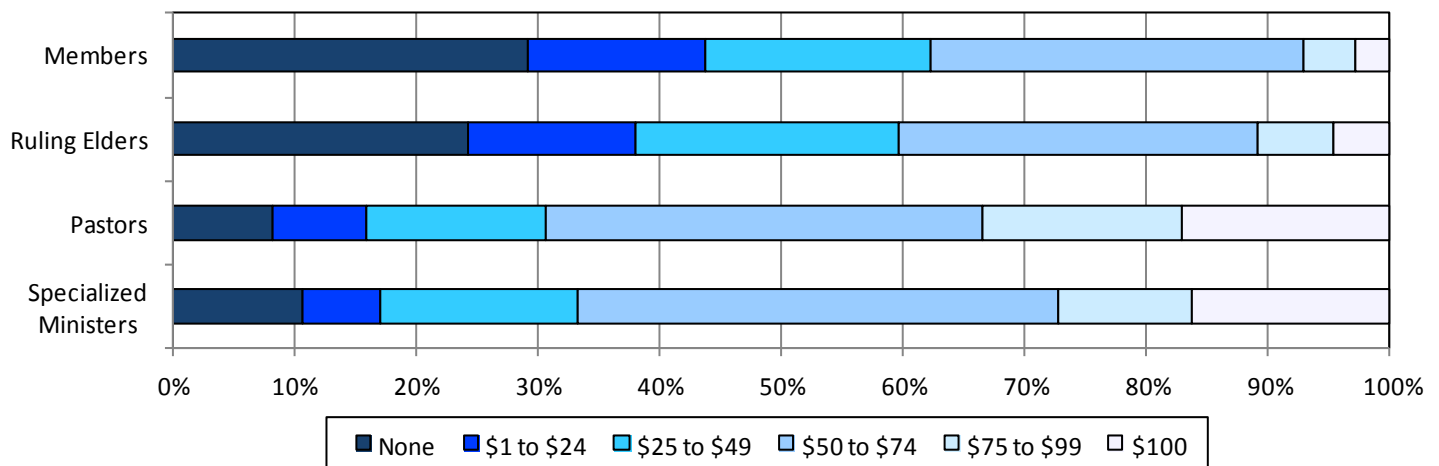
⁵ In this section, *not sure* responses are excluded and percentage responses for the remaining responses recalculated.

MOVEMENTS AND INITIATIVES

The 1001 Initiative [cont.]

- ✓ Given a hypothetical \$100 to divide between assisting existing congregations, on the one hand, and developing new congregations and other new worshiping communities, on the other, most members and ruling elders would give more to existing congregations (medians of \$75 and \$70, respectively) than new ones (\$25; \$30). Teaching elders would split their giving equally (for both pastors and specialized ministers, a median of \$50 for each category). (See Figure 7.)

Figure 7. Number of Dollars That Panelists Would Give to Developing New Congregations†



†Panelists had a hypothetical \$100 and could split the amount between support for existing congregations and support for developing new congregations

- ✓ This is not the first time the Presbyterian Panel has found relatively greater support for starting new congregations among pastors than among members and ruling elders. For example, in a February 1996 survey, more than two-thirds of both pastors (76%) and specialized ministers (71%) but fewer than half of members (39%) and ruling elders (46%) indicated that “starting new congregations” deserved *much more attention* or *more attention* from national entities of the PC(USA).

The 1001 Goal in Context

How realistic is the 1001 goal, objectively? Consider that, in the past ten years, the PC(USA) has had 194 newly chartered congregations. To create 1001 new congregations would mean ramping up the rate by a factor of more than five, from an average of 19 per year to 100. Of course, part of the 1001 initiative is to get the church away from the standard model that calls for purchase of an expensive piece of property, building a new building, and drawing in sufficient people quickly enough to service the debt. “Worshiping communities” are more experimental and flexible; they may rent property, or meet in a coffee shop or someone’s home. So funding should not be a major issue. More critical is: will Presbyterians shift their thinking and behavior to embrace alternative ways of being church and get actively behind an effort to create large numbers of new and different faith communities?

Plans exist to ask many of these same questions about new church development and the 1001 initiative on future Panel surveys. At the time of this Panel survey, in February 2012, the official launch of the 1001 effort—held at the PC(USA) General Assembly in July—was months away. As awareness goes up, it will be interesting to see how opinions on these issues change.

Of course, in many ways the number 1001 was selected for its symbolic and inspirational value rather than any assessment of its attainability. The PC(USA) has experienced a net loss of 41% of its membership since forming in 1983, with an accelerating rate of loss in recent years. By giving Presbyterians hope that change is possible, the initiative could be considered a success, whether or not the numerical goal is ever attained.

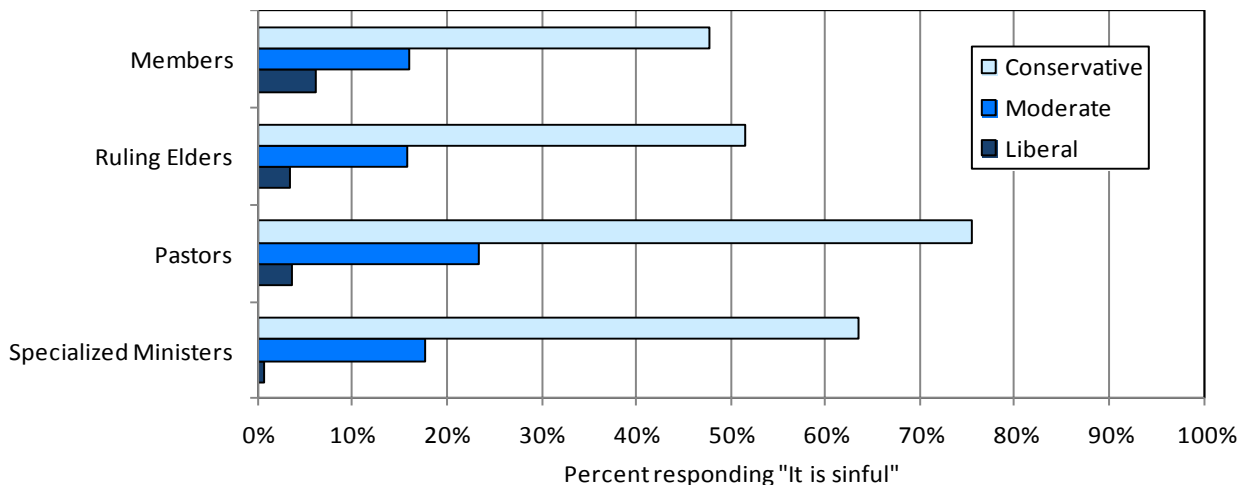
Awareness of Cohabiting Couples

- ✓ Large minorities of members (40%) and ruling elders (42%) and about half of teaching elders (pastors, 48%; specialized ministers, 51%) know of someone in their extended family who is “cohabiting”—living in a romantic relationship with an opposite-sex person outside of marriage. Much higher percentages report that one or more cohabiting couples is in their circle of friends and acquaintances (70%; 75%; 84%; 88%).
- ✓ Majorities of teaching elders (pastors, 68%; specialized ministers, 59%) know of at least one cohabiting couple in their congregation, compared to fewer than four in ten members (31%) and ruling elders (39%).
- ✓ Overall, 75% of members, 82% of ruling elders, 91% of pastors, and 92% of specialized ministers are aware of one or more cohabiting couples.
- ✓ Awareness of at least one cohabiting couple is relatively greater among younger panelists. Among members, for example, 80% of those younger than 50 years of age know of at least one such couple, compared to 64% of those 75 or older. The corresponding numbers for ruling elders are similar, 85% and 73%, respectively.

Cohabitation among Older Adults

- ✓ Among panelists aware of one or more cohabiting couples in either their extended family, congregation, or circle of friends and acquaintances, sizable minorities—especially of teaching elders—know at least one cohabiting couple consisting of older adults who “have not married solely or primarily for economic reasons” (members, 29%; ruling elders, 23%; pastors, 45%; specialized ministers, 41%).
- ✓ When also including panelists who have no personal awareness of any cohabiting couples in the calculations, overall 22% of members, 14% of ruling elders, 41% of pastors, and 38% of specialized ministers are aware of at least one older adult couple that lives together outside of marriage for financial reasons.
- ✓ Except for pastors, more panelists indicate that cohabitation in this situation *is not sinful* (members, 36%; ruling elders, 38%; pastors, 30%; specialized ministers, 43%) than *is sinful* (27%; 27%; 33%; 18%). More than one in three respond *it depends* or *not sure* (37%; 35%; 37%; 38%).
- ✓ Opinions on the sinfulness of economic-based cohabitation among older adults is associated with theological orientation. A higher percentage of theologically conservative than theologically liberal panelists view such a situation as sinful. (See Figure 8.)

Figure 8. Opinions on the Sinfulness of Older Adults Cohabiting for Economic Reasons, by Theological Stance of Respondents



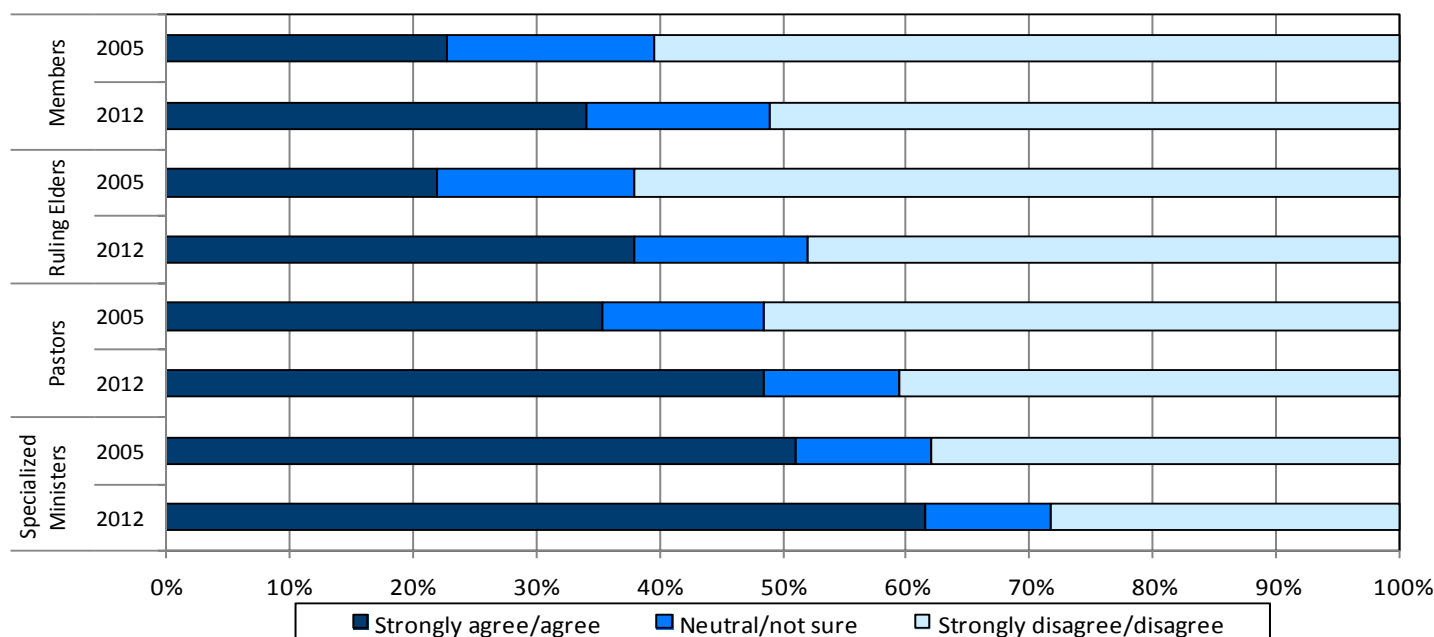
SAME-SEX ISSUES

Same-sex Marriage

- ✓ Around half of members (51%) and ruling elders (48%) *strongly disagree* or *disagree* that “same-sex couples should be allowed to marry”; that result compares to around one in three who *strongly agree* or *agree* (34%; 38%). The rest respond *neutral* or *not sure* (15%; 14%).
- ✓ Among teaching elders the pattern is reversed, with more responding *strongly agree* or *agree* (pastors, 49%; specialized ministers, 61%) than *strongly disagree* or *disagree* (41%; 28%). One in ten respond *neutral* or *not sure* (11%; 10%).
- ✓ Support for same-sex marriage has grown since 2005, when the same question was asked on a Panel survey. Among members, support has grown by 11 percentage points; among ruling elders, 16 points; among pastors, 14 points; and among specialized ministers, 10 points. (See Figure 9.)

Figure 9. Trends in Support for Same-sex Marriage

Agree or disagree? Same-sex couples should be allowed to marry.



- ✓ The trend in opinion on same-sex marriage in the United States population has moved in a more favorable direction in recent years. According to a Gallup Poll, 53% of Americans were in favor of legalizing same-sex marriage in 2011, compared to 37% in 2005.

Same-sex Union Ceremonies

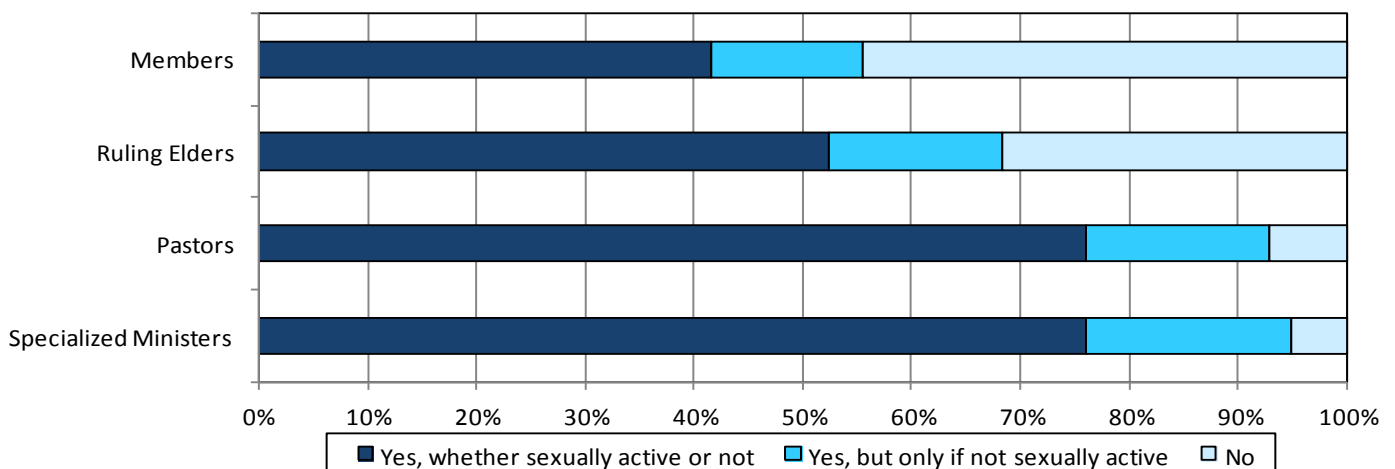
- ✓ Small majorities of members (52%) and ruling elders (51%) *strongly agree* or *agree* that PC(USA) “ministers should be prohibited from performing ceremonies that bless the union between two people of the same sex.” Around one in three *strongly disagree* or *disagree* (33%; 37%); the rest are *neutral* or *not sure* (15%; 12%).
- ✓ The pattern is reversed for teaching elders, with more pastors (48%) and specialized ministers (65%) responding *strongly disagree* or *disagree* than *strongly agree* or *agree* (42%; 29%) when asked whether PC(USA) ministers should be prohibited from performing same-sex union ceremonies. Another 10% and 7%, respectively, respond *neutral* or *not sure*.
- ✓ Opinion has not appreciably changed on this issue, based on results from the identical question that appeared on a 2005 Panel survey. The percentage who *strongly agree* or *agree* in 2005, as compared to 2012, is: members, 48% and 52%; elders, 52% and 51%; pastors, 47% and 42%; specialized ministers, 31% and 29%. (None of these year-to-year differences are statistically significant, based on a chi-square test, $p < .05$.)

GLBTQ Ordination

- ✓ A small majority of members (52%) and slightly fewer ruling elders (47%) *strongly agree* or *agree* that the PC(USA) “should prohibit sexually active gays and lesbians from being ordained to the ministry.” A third of members (35%) and four in ten ruling elders (41%) *strongly disagree* or *disagree*.
- ✓ The reverse is true among teaching elders: Majorities of pastors (53%) and specialized ministers (64%) *strongly disagree* or *disagree* that the PC(USA) should prohibit the ordination of sexually active gay and lesbian persons. A total of 41% and 30%, respectively, *strongly agree* or *agree*.
- ✓ Almost all teaching elders correctly understand that PC(USA) policy permits the ordination of gay and lesbian persons to the ministry (pastors, 93%; specialized ministers, 95%), as do two-thirds of ruling elders (69%) and a majority of members (56%). Among these same panelists, however, a sizeable minority incorrectly believe that only the subset of gay and lesbian persons who are *not* sexually active may be ordained (members, 14% of all respondents; ruling elders, 16%; pastors, 17%; and specialized ministers, 19%). (See Figure 10.)

Figure 10. Understanding of Current PC(USA) Policy on Ordaining Gay and Lesbian Persons to Ministry

Please indicate your understanding of PC(USA) policy regarding the ordination of gay and lesbian persons as . . . ministers (teaching elders). Is it permissible for church governing bodies (councils) to ordain gays and lesbians as ministers (teaching elders)?



Other Same-sex Issues

- ✓ Half of members (50%) and large minorities of the other Panel groups *strongly agree* or *agree* that “the Bible is clear in its teaching on homosexuality” (ruling elders, 48%; pastors, 46%; specialized ministers, 39%).
- ✓ Fewer than four in ten members (37%) and ruling elders (39%) but a majority of pastors (55%) and specialized ministers (65%) *strongly agree* or *agree* that they “would be comfortable with a pastor who is gay or lesbian.”
- ✓ Large minorities of members (48%), ruling elders (47%), and pastors (45%), and three in ten specialized ministers (28%), *strongly agree* or *agree* that “a person who has sex with someone of the same sex is committing a sin.” The *strongly disagree* or *disagree* shares are 33%, 35%, 46%, and 60%.

THE PRESBYTERIAN PANEL
CURRENT ISSUES IN CHURCH AND SOCIETY
FEBRUARY 2012
Survey Questions and Responses

	Members	Ruling Elders	Teaching Elders
Number of survey invitations sent.....	1,027	1,415	1,514
Number of undeliverable surveys and ineligible respondents.....	17	22	17
Number of surveys completed.....	590	925	1,072‡
Response rate.....	58%	66%	71%
‡ 782 pastors; 288 specialized ministers; 2 could not be categorized			

Perspectives on the Church	Members	Ruling Elders	Pastors	Specialized Ministers
Q1. Are you very optimistic or very pessimistic or somewhere in between concerning the future of:				
a. The Christian church generally?				
Very optimistic.....	13%	16%	36%	24%
Optimistic.....	39%	39%	36%	38%
Tend toward optimistic.....	30%	31%	19%	25%
Tend toward pessimistic.....	11%	11%	7%	8%
Pessimistic.....	2%	2%	2%	3%
Very pessimistic.....	1%	*	1%	1%
No opinion.....	2%	1%	*	1%
b. The church in the United States?				
Very optimistic.....	10%	10%	8%	8%
Optimistic.....	36%	38%	33%	30%
Tend toward optimistic.....	33%	34%	36%	33%
Tend toward pessimistic.....	14%	13%	16%	21%
Pessimistic.....	3%	3%	5%	4%
Very pessimistic.....	1%	1%	2%	2%
No opinion.....	3%	1%	*	1%
c. The Presbyterian Church (U.S.A.)?				
Very optimistic.....	6%	7%	4%	2%
Optimistic.....	31%	29%	17%	19%
Tend toward optimistic.....	31%	34%	28%	31%
Tend toward pessimistic.....	17%	16%	21%	21%
Pessimistic.....	7%	7%	15%	13%
Very pessimistic.....	5%	6%	16%	12%
No opinion.....	3%	1%	*	1%

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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

Q1. Are you very optimistic or very pessimistic or somewhere in between concerning the future of:
[Cont.]

d. Your own congregation?

Very optimistic.....	24%	22%	22%	13%
Optimistic	37%	37%	37%	34%
Tend toward optimistic.....	22%	22%	26%	27%
Tend toward pessimistic.....	11%	13%	9%	9%
Pessimistic.....	3%	3%	4%	3%
Very pessimistic	2%	2%	1%	2%
No opinion.....	2%	1%	1%	12%

Q2. Do you agree or disagree with each of the following statements?

a. The PC(USA) should be united on a few essentials, and not worry about other differences.

Strongly agree.....	9%	17%	22%	21%
Agree	43%	38%	42%	45%
Neutral or not sure	22%	18%	12%	13%
Disagree.....	21%	21%	19%	17%
Strongly disagree.....	6%	6%	5%	4%

b. The PC(USA) would be better off if there were a gracious separation of congregations unhappy with current policies in the church.

Strongly agree.....	9%	8%	23%	13%
Agree	22%	28%	29%	32%
Neutral or not sure	31%	29%	15%	18%
Disagree.....	32%	30%	26%	27%
Strongly disagree.....	6%	5%	7%	10%

c. Schism is about the worst thing that can happen to a denomination.

Strongly agree.....	10%	14%	9%	9%
Agree	32%	34%	21%	19%
Neutral or not sure	34%	29%	18%	17%
Disagree.....	20%	20%	42%	45%
Strongly disagree.....	4%	3%	10%	10%

d. A split in the PC(USA) is inevitable.

Strongly agree.....	4%	6%	19%	9%
Agree	16%	16%	34%	30%
Neutral or not sure	48%	46%	26%	34%
Disagree.....	27%	28%	18%	21%
Strongly disagree.....	4%	3%	3%	5%

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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

Q2. Do you agree or disagree with each of the following statements?

[Cont.]

e. If controversy in the PC(USA) continues, we will lose a few members, but there will not be a large split.

Strongly agree.....	1%	3%	2%	3%
Agree	30%	34%	21%	21%
Neutral or not sure	39%	35%	26%	32%
Disagree.....	23%	22%	35%	34%
Strongly disagree	6%	7%	16%	10%

f. A church that is not clear about what it believes is not worth belonging to.

Strongly agree.....	26%	22%	23%	20%
Agree	43%	46%	42%	41%
Neutral or not sure	16%	14%	10%	12%
Disagree.....	13%	14%	19%	21%
Strongly disagree	2%	3%	6%	6%

Movements and Initiatives in the Church

Q3. Below are several groups, organizations, and initiatives active in the PC(USA). How familiar are you with each one?

a. 1,001 New Worshiping Communities

Very familiar	1%	*	3%	5%
Familiar	2%	3%	16%	13%
A little familiar	9%	10%	20%	13%
Not familiar	88%	87%	61%	69%

b. Covenant Network of Presbyterians

Very familiar	1%	2%	27%	26%
Familiar	7%	8%	45%	42%
A little familiar	16%	20%	24%	22%
Not familiar	76%	70%	5%	10%

c. Fellowship of Presbyterians

Very familiar	3%	2%	21%	12%
Familiar	14%	13%	40%	26%
A little familiar	18%	20%	24%	26%
Not familiar	65%	64%	16%	36%

d. Growing the Church Deep and Wide

Very familiar	*	1%	4%	4%
Familiar	6%	5%	19%	14%
A little familiar	12%	14%	24%	18%
Not familiar	82%	80%	52%	65%

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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

Q3. Below are several groups, organizations, and initiatives active in the PC(USA). How familiar are you with each one?
[Cont.]

e. Middle Governing Body Commission

Very familiar	1%	*	7%	9%
Familiar	2%	6%	28%	24%
A little familiar	10%	12%	33%	26%
Not familiar	87%	81%	32%	41%

f. More Light Presbyterians

Very familiar	2%	3%	23%	24%
Familiar	5%	7%	46%	44%
A little familiar	9%	11%	23%	21%
Not familiar	84%	79%	7%	11%

g. Nature of the Church in the 21st Century Special Committee

Very familiar	1%	*	1%	2%
Familiar	1%	2%	3%	7%
A little familiar	7%	12%	14%	15%
Not familiar	91%	86%	82%	76%

h. New Reformed Body (Evangelical Covenant Order of Presbyterians)

Very familiar	1%	2%	15%	8%
Familiar	6%	8%	32%	24%
A little familiar	14%	19%	32%	26%
Not familiar	79%	71%	22%	42%

i. NEXT Church

Very familiar	*	*	5%	4%
Familiar	1%	1%	12%	12%
A little familiar	4%	6%	21%	18%
Not familiar	95%	92%	63%	66%

j. Presbyterian Coalition

Very familiar	1%	1%	12%	8%
Familiar	4%	6%	40%	30%
A little familiar	17%	18%	30%	26%
Not familiar	77%	75%	18%	37%

k. Presbyterians for Renewal

Very familiar	2%	1%	22%	15%
Familiar	6%	6%	49%	44%
A little familiar	13%	18%	25%	28%
Not familiar	79%	74%	5%	13%

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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

1,001 New Worshiping Communities

Q4. PC(USA) leaders are encouraging Presbyterians to create 1,001 new Presbyterian worshiping communities over the next ten years. The definition of a “worshiping community” is deliberately broad, to include traditional new church developments and also immigrant fellowships, house churches, and a variety of other possibilities, including experimental ones. Were you previously aware of this “1,001 New Worshiping Communities” emphasis?

Yes	7%	8%	40%	31%
No.....	89%	86%	57%	68%
Not sure.....	4%	5%	4%	1%

Q5. In your opinion, how realistic is this goal?

Very realistic	3%	2%	7%	7%
Realistic	29%	34%	33%	41%
Not too realistic.....	38%	39%	42%	36%
Not at all realistic	6%	7%	12%	8%
Not sure.....	24%	18%	6%	8%

Q6. How important is the creation of new worshiping communities for reaching the next generation of Presbyterians?

Essential	18%	22%	45%	43%
Important.....	41%	42%	33%	35%
Somewhat important	22%	22%	13%	15%
Not important.....	7%	6%	4%	3%
Not sure.....	12%	8%	4%	4%

Q7. In your opinion, how effective an evangelism tool is the creation of new communities of faith?

Very effective.....	8%	9%	25%	22%
Effective	31%	32%	36%	38%
Somewhat effective.....	31%	34%	25%	26%
Not effective.....	6%	6%	6%	4%
Not sure.....	24%	19%	9%	9%

Q8. Suppose you had \$100 to donate either to help existing congregations or to start new worshiping communities. Indicate how you would split that amount between the two options. (Must total \$100.)

a. Assistance to existing congregations

None	3%	4%	17%	16%
\$1-\$25.....	4%	6%	16%	11%
\$26-\$50.....	30%	30%	36%	40%
\$51-\$75.....	19%	22%	15%	16%
\$76-\$99.....	14%	14%	8%	6%
\$100	29%	24%	8%	11%
Mean.....	\$70	\$67	\$45	\$48
Median.....	\$75	\$70	\$50	\$50

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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

Q8. Suppose you had \$100 to donate either to help existing congregations or to start new worshiping communities.
[Cont.] Indicate how you would split that amount between the two options. (Must total \$100.)

b. Development of new congregations or other new worshiping communities

None	29%	24%	8%	11%
\$1-\$25.....	27%	26%	16%	13%
\$26-\$50.....	31%	35%	33%	40%
\$51-\$75.....	9%	9%	17%	15%
\$76-\$99.....	1%	2%	8%	5%
\$100	3%	5%	17%	16%
Mean.....	\$30	\$33	\$55	\$52
Median.....	\$25	\$30	\$50	\$50

Q9. In general, what part of the PC(USA) is **best** equipped to start new worshiping communities? (Check **only one**.)

The General Assembly Mission Council (the national mission and ministry agency of the PC(USA)).....	10%	7%	1%	3%
Synods.....	3%	3%	*	2%
Presbyteries	28%	41%	32%	35%
Seminaries.....	4%	4%	2%	2%
Existing congregations.....	38%	32%	47%	38%
Individual Presbyterians.....	11%	9%	12%	12%
Other (please specify):	3%	2%	7%	7%
Don't know [volunteered].....	4%	1%	*	—

Marriage and Sexuality

Q10. Are you aware of any opposite-sex couples who are living together outside of marriage (“cohabitating”):

a. In your extended family?

Yes.....	40%	42%	48%	51%
No	56%	54%	49%	45%
Not sure	4%	3%	3%	4%

b. In your congregation?

Yes.....	31%	39%	68%	59%
No	42%	42%	26%	23%
Not sure	27%	18%	7%	18%

c. Among your (other) friends and acquaintances?

Yes.....	70%	75%	84%	88%
No	22%	18%	12%	7%
Not sure	8%	7%	4%	4%

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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

	Members	Ruling Elders	Pastors	Specialized Ministers
Q11. <i>If yes to any part of Q10: Are any of these couples older adults who have not married solely or primarily for economic reasons (for example, marriage might reduce their separate social security payments)?</i>				
	n=440	n=755	n=714	n=266
Yes	29%	23%	45%	41%
No.....	43%	47%	42%	40%
Not sure.....	28%	30%	13%	19%
Q12. What is your opinion of two older persons in a sexual relationship who live together but have not married solely for economic reasons?				
It is sinful.	27%	27%	33%	18%
It is not sinful.	36%	38%	30%	43%
It depends.....	25%	21%	31%	31%
Not sure.....	12%	14%	6%	7%
Q13. Please indicate your understanding of PC(USA) policy regarding the ordination of gay and lesbian persons as church officers—elders (ruling elders), deacons, and ministers (teaching elders). Is it permissible for church governing bodies (councils) to ordain gays and lesbians as:				
a. Elders (ruling elders)?				
Yes, whether sexually active or not.....	48%	58%	76%	76%
Yes, but only if <i>not</i> sexually active	16%	16%	17%	20%
No	36%	26%	6%	4%
b. Deacons?				
Yes, whether sexually active or not.....	49%	59%	77%	76%
Yes, but only if <i>not</i> sexually active	16%	16%	17%	20%
No	35%	25%	6%	4%
c. Ministers (teaching elders)?				
Yes, whether sexually active or not.....	42%	53%	76%	76%
Yes, but only if <i>not</i> sexually active	14%	16%	17%	19%
No	45%	32%	7%	5%
Q14. Please indicate whether you agree or disagree with each statement.				
a. Presbyterian ministers should be prohibited from performing ceremonies that bless the union between two people of the same sex.				
Strongly agree.....	34%	36%	30%	19%
Agree	18%	15%	12%	10%
Neutral or not sure	15%	12%	10%	7%
Disagree.....	15%	18%	18%	23%
Strongly disagree	18%	19%	30%	42%

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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

	Members	Ruling Elders	Pastors	Specialized Ministers
Q14. Please indicate whether you agree or disagree with each statement. [Cont.]				
b. In general, a person who has sex with someone of the same sex is committing a sin.				
Strongly agree.....	30%	30%	28%	18%
Agree	18%	17%	17%	10%
Neutral or not sure	20%	18%	9%	11%
Disagree.....	16%	17%	19%	23%
Strongly disagree	17%	18%	27%	37%
c. Same-sex couples should be allowed to marry.				
Strongly agree.....	16%	20%	29%	40%
Agree	18%	18%	20%	21%
Neutral or not sure	15%	14%	11%	10%
Disagree.....	18%	18%	17%	10%
Strongly disagree	33%	30%	24%	18%
d. I would be comfortable with a pastor who is gay or lesbian.				
Strongly agree.....	14%	17%	32%	44%
Agree	23%	22%	23%	21%
Neutral or not sure	14%	16%	11%	10%
Disagree.....	17%	15%	12%	10%
Strongly disagree	32%	31%	22%	15%
e. The Bible is clear in its teaching on homosexuality.				
Strongly agree.....	28%	30%	26%	20%
Agree	22%	18%	20%	19%
Neutral or not sure	28%	26%	9%	11%
Disagree.....	15%	18%	29%	30%
Strongly disagree	6%	8%	16%	20%
f. The PC(USA) should prohibit sexually active gays and lesbians from being ordained to the ministry.				
Strongly agree.....	34%	34%	29%	19%
Agree	18%	13%	12%	11%
Neutral or not sure	14%	11%	6%	6%
Disagree.....	16%	19%	16%	17%
Strongly disagree	19%	22%	37%	47%

Your Congregation

Q15. Has there been any discussion in your congregation in the past year about the possibility of the congregation:

a. Switching to a different presbytery within the PC(USA)?

Yes, a lot.....	3%	2%	2%	3%
Yes, some	4%	8%	7%	9%
Yes, but only a little	6%	6%	9%	6%
Not that I'm aware of	88%	84%	82%	83%

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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

Q15. Has there been any discussion in your congregation in the past year about the possibility of the congregation:
[Cont.]

b. Leaving the PC(USA)?

Yes, a lot.....	5%	2%	7%	8%
Yes, some	5%	10%	11%	11%
Yes, but only a little	7%	9%	15%	6%
Not that I'm aware of	83%	78%	67%	75%

Q16. In general, which option below would be your preference for your congregation? (Check **only one**.)

Maintain the status quo as a PC(USA) congregation in our current presbytery	62%	75%	74%	74%
Consider other options, up to and including leaving the PC(USA)	18%	15%	19%	16%
Not sure.....	20%	9%	7%	10%

Q17. Various options have been proposed in recent months for congregations that are unhappy with the PC(USA). For each such option listed below, indicate how interested you would be in having your congregation consider it.

a. Switching to a different presbytery, wherever located, whose congregations are more theologically compatible with your own

Very interested	5%	5%	6%	5%
Interested	13%	11%	11%	11%
Only a little interested	12%	12%	9%	10%
Not at all interested.....	54%	64%	70%	71%
Not sure	16%	10%	3%	4%

b. Working toward setting up new, parallel structures in your current presbytery that would have theological perspectives more compatible with your own (a “presbytery within a presbytery”)

Very interested	3%	4%	6%	4%
Interested	14%	14%	12%	10%
Only a little interested	14%	17%	13%	13%
Not at all interested.....	46%	50%	65%	68%
Not sure	23%	15%	4%	5%

c. Becoming part of a new Reformed body (Evangelical Covenant Order of Presbyterians) while maintaining full, affiliate, or union status in the PC(USA)

Very interested	2%	2%	9%	5%
Interested	11%	10%	13%	13%
Only a little interested	12%	14%	10%	8%
Not at all interested.....	52%	59%	65%	70%
Not sure	24%	15%	3%	4%

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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

Q17. Various options have been proposed in recent months for congregations that are unhappy with the PC(USA). For [Cont.] each such option listed below, indicate how interested you would be in having your congregation consider it.

d. Leaving the PC(USA) completely for a new Reformed body (Evangelical Covenant Order of Presbyterians)

Very interested	6%	4%	5%	4%
Interested	7%	8%	9%	8%
Only a little interested	7%	7%	10%	6%
Not at all interested.....	60%	70%	73%	77%
Not sure	20%	11%	3%	5%

e. Leaving the PC(USA) completely for another existing Reformed denomination such as the Evangelical Presbyterian Church or the Presbyterian Church in America

Very interested	4%	3%	4%	3%
Interested	8%	8%	7%	6%
Only a little interested	8%	8%	8%	6%
Not at all interested.....	58%	71%	79%	81%
Not sure	22%	11%	3%	4%

f. Other (specify): _____

	+	+	+	+
Very interested	3%	2%	6%	5%
Interested	*	1%	2%	2%
Only a little interested	1%	1%	*	—
Not at all interested.....	10%	14%	13%	12%
Not sure	15%	28%	5%	7%
[no response]	[70%]	[72%]	[74%]	[74%]

Q18. In 2011, did your congregation give any money through its budget to support the mission or ministry of one or more **non-Presbyterian** agencies or organizations?

Yes	45%	66%	85%	63%
No → Skip to Q20.....	8%	12%	13%	11%
Not sure → Skip to Q20	46%	22%	2%	27%

Q18a. How many such organizations? (Write the number on the line; please estimate if you don't know exactly.) _____

	n=256	n=604	n=658	n=177
	+	+	+	+
1	5%	4%	4%	4%
2-3	26%	29%	24%	25%
4-5	24%	26%	23%	34%
6-10	18%	21%	28%	24%
11-20	8%	11%	14%	6%
21 or more	3%	2%	4%	1%
Don't know [volunteered].....	15%	8%	2%	5%
Not applicable response (dollar amount, percentage).....	—	—	*	—
Mean	6.6	6.4	7.9	6.0
Median	4.0	5.0	5.0	5.0

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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

	Members	Ruling Elders	Pastors	Specialized Ministers
Q19. [If “yes,”] Did your congregation give money to any non-PC(USA) agencies/organizations because:				
a. Of habit—we’ve been giving to the same non-PC(USA) organization(s) for many years?	n=256	n=604	n=658	n=177
Yes.....	58%	66%	75%	68%
No.....	22%	22%	22%	21%
Not sure	20%	12%	3%	11%
b. Of lack of trust in national agencies of the PC(USA)?	n=256	n=604	n=658	n=177
	+			
Yes.....	10%	4%	19%	16%
No.....	72%	84%	75%	72%
Not sure	19%	12%	6%	12%
c. The non-PC(USA) organization is located in our community or area?	n=256	n=604	n=658	n=177
Yes.....	86%	90%	93%	92%
No.....	8%	6%	6%	5%
Not sure	6%	3%	1%	3%
d. The non-PC(USA) organization provides better communication about the use of our dollars?	n=256	n=604	n=658	n=177
	+			
Yes.....	23%	17%	25%	25%
No.....	43%	58%	64%	54%
Not sure	35%	25%	11%	21%
e. The congregation/someone in the congregation has ties to the non-PC(USA) organization?	n=256	n=604	n=658	n=177
Yes.....	64%	70%	83%	82%
No.....	20%	18%	15%	10%
Not sure	17%	12%	2%	8%
f. The non-PC(USA) organization does a type of ministry that the PC(USA) does not do?	n=256	n=604	n=658	n=177
Yes.....	57%	54%	56%	64%
No.....	17%	20%	31%	22%
Not sure	25%	26%	13%	14%
g. The non-PC(USA) organization makes better use of the funds given to it?	n=256	n=604	n=658	n=177
Yes.....	23%	20%	17%	21%
No.....	36%	44%	61%	56%
Not sure	41%	36%	22%	23%
h. PC(USA) organizations take our giving for granted?	n=256	n=604	n=658	n=177
	+			
Yes.....	16%	14%	12%	13%
No.....	54%	61%	77%	72%
Not sure	30%	26%	11%	15%

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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

Q19. [If “yes,”] Did your congregation give money to any non-PC(USA) agencies/organizations because:
[Cont.]

i. We don’t like the theological stance of the national agencies of the PC(USA)?

	n=256	n=604	n=658	n=177
Yes.....	15%	9%	20%	15%
No.....	56%	69%	72%	72%
Not sure	29%	22%	8%	12%

j. Other (specify):_____

	n=256	n=604	n=658	n=177
	+	+	+	+
Yes.....	6%	5%	7%	4%
No.....	5%	8%	8%	7%
Not sure	10%	9%	5%	7%
[no response]	[80%]	[78%]	[80%]	[82%]

Q20. Does your congregation provide any financial support for one or more missionaries serving outside the United States?

Yes	57%	56%	55%	57%
No → Skip to Q22.....	10%	22%	42%	20%
Not sure → Skip to Q22	33%	22%	3%	24%

Q20a. How many missionaries? (Write the number on the line; please estimate if you don’t know exactly.) _____

	n=321	n=503	n=424	n=159
			+	+
1	20%	26%	25%	16%
2	27%	32%	30%	26%
3	12%	12%	15%	18%
4-5	14%	12%	12%	20%
6-10	8%	6%	8%	7%
11 or more	7%	3%	6%	7%
Don’t know [volunteered].....	11%	8%	2%	6%
Mean	4.4	3.1	4.0	4.1
Median	2.0	2.0	2.0	3.0

Q21. [If “yes,”] Of these missionaries, are any of them:

a. Appointed by the PC(USA) through its World Mission office?

	n=321	n=503	n=424	n=159
Yes.....	33%	44%	56%	74%
No.....	13%	17%	39%	16%
Not sure	54%	39%	5%	10%

b. Appointed or sent by an organization other than the PC(USA) office?

	n=321	n=503	n=424	n=159
Yes.....	25%	30%	56%	45%
No.....	17%	27%	39%	38%
Not sure	58%	43%	6%	17%

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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

Q21. [If “yes,”] Of these missionaries, are any of them:
[Cont.]

c. Appointed or sent by your congregation directly without the aid of another office or organization?

	n=321	n=503	n=424	n=159
Yes.....	22%	20%	16%	26%
No.....	33%	52%	81%	61%
Not sure	46%	28%	4%	12%

d. Appointed or sent in some other way? (specify): _____

	n=321	n=503	n=424	n=159
	+	+	+	+
Yes.....	5%	7%	16%	4%
No.....	10%	22%	41%	36%
Not sure	56%	38%	11%	21%
[no response]	[29%]	[33%]	[32%]	[38%]

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

[tabulated separately]

Response from:

Paper	70%	56%	41%	46%
Web.....	30%	44%	59%	54%

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 omit nonresponses unless otherwise indicated)

n = number of respondents eligible to answer this question

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