



UNDERSTANDING AND RESPONDING TO VIOLENCE AND WAR

The November 2012 Survey

Table of Contents

OVERVIEW..... 1

HIGHLIGHTS 3

INVOLVEMENT WITH PEACEMAKING AND WAR 4

 Congregational Involvement..... 4

 Personal Involvement..... 5

 General Personal Experience..... 6

PEACEMAKING PRIORITIES 7

 Familiarity with the Presbyterian Peacemaking Program 7

 Importance of the Presbyterian Peacemaking Program..... 8

 Familiarity with Other Initiatives 9

OPINIONS ABOUT VIOLENCE AND WAR..... 10

 Biblical Influences..... 10

 Reasons to Justify the U.S. Government Going to War 11

 Reasons to Oppose War 12

 Positions on Violence and War 12

OPINIONS ABOUT U.S. MILITARY POLICIES 16

 U.S. Military Intervention: Afghanistan..... 16

 U.S. Military Intervention: Iraq 16

 U.S. Military Intervention: Libya 16

 U.S. Military and Defense Spending 18

SURVEY NON-RESPONSE..... 19

DATA APPENDIX A-1



What is the Presbyterian Panel?

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

For more information on methods used to draw the samples, see the technical appendix in the *Religious and Demographic Profile of Presbyterians, 2008: Findings from the Initial Survey of the 2009-2011 Presbyterian Panel* (www.pcusa.org/media/uploads/research/pdfs/fall08panel.pdf).

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

Current Survey

The current survey is the fourth completed by the 2012-2014 Panel. Questionnaires were distributed on August 8, 2011. Most panelists received their copy by U.S. mail, but a subset in each sample who had signed up for the service was notified via email (members, 23%; elders, 29%; ministers, 39%). All non-respondents were sent a postcard reminder on August 29, 2011, and again on October 7, 2011. In addition, panelists who had received initial notification of the survey via email but who had not yet responded received email reminders on August 16, 2011, and September 13, 2011. Returns were accepted through November 21, 2011.

Response rates for this survey are: members, 42%; elders, 43%; ministers, 47%. All panelists had the option of completing the survey on the web, and 34% of responding members, 44% of responding elders, 55% of responding pastors, and 50% of responding specialized clergy did so.

Sponsor and Topic

This survey was sponsored jointly by the General Assembly Mission Council’s New Immigrant Congregational Support office and the Office of the General Assembly. The two offices sought to learn more about immigrant Presbyterians, Presbyterian worshipping communities with sizeable immigrant populations, and congregational outreach ministries among immigrants. The two offices also wanted to ascertain Presbyterians’ beliefs about the effects of immigration on the United States and their opinions about possible new immigration policies.

This Report

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

Some analyses in this report, including those using political party identification (Figure 10, p. 8), rely on responses of panelists to the initial questionnaire they completed in the fall of 2008. For more information on this earlier survey and responses of panelists to these questions, see the *Religious and Demographic Profile of Presbyterians, 2008* (www.pcusa.org/media/uploads/research/pdfs/fall08panel.pdf).

Suggested Citation

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Author Note

Perry Chang developed the questionnaire, and wrote this report along with Deborah Coe, Jack Marcum, and Andrew Whitehead. They were assisted by other staff members of the office of Research Services. At the time of the survey, Perry Chang was the Panel Administrator; at the time this report was published, Deborah Coe held that position.

Staff of Research Services

At the time of the survey, staff included Jack Marcum, Coordinator; Deborah Bruce; Perry Chang; Katherine Duncan; Joelle Kopacz; Rebecca Moody; Christy Riggs; Ida Smith-Williams. At the time this report was published, Deborah Bruce, Perry Chang, and Katherine Duncan were no longer on staff and Deborah Coe and Andrew Whitehead had joined.

Changing Terminology

On July 10, 2011, the part of the church's constitution dealing with governance was replaced with a new version that changed some common church terms. In particular, "ministers of the Word and Sacrament" are now also known as "teaching elders," and the former "elders" are now "ruling elders." This report uses the older terms because they were in effect at the time the Panel participants were sampled.

Additional Copies

Additional copies of this *Report* may be purchased for \$10 from Presbyterian Distribution Services (PDS)—call 800-524-2612 and request item #20056-11313. This *Report* is also available on the web for free download in Adobe Acrobat (pdf) format; go to www.pcusa.org/research/panel/ and click on the appropriate link. Copies of a four-page *Summary* of results are available for \$2 each directly from Research Services, or for free download from the same website. Inquire about quantity discounts on printed copies of either this *Report* or its *Summary* (800-728-7228, ext. 2040, or panel@pcusa.org).

Panel on the Web

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

Interested in Learning More About Your Congregation or Presbytery?

- ✓ ***Ten-Year Trend Report for Congregations***—available for free: www.pcusa.org/tenyeartrends.
- ✓ ***Ten-Year Trend Report for Presbyteries***—available for free: www.pcusa.org/tenyeartrends.
- ✓ Research Services can help conduct a congregational survey to learn more about worshipers and identify congregational strengths. Call 800-728-7228, ext. 2040, and ask about the ***U.S. Congregational Life Survey*** or visit: www.USCongregations.org.
- ✓ ***Neighborhood Demographic Report***—provides a quick look at the people who live in the area around a congregation or another location; available for free: www.pcusa.org/research/demographics.
- ✓ ***Religious Congregations & Membership Study***—provides information about the religious affiliations of people who live in any county in the country, including yours; available for free; see rcms2010.org or www.thearda.com/rcms2010.

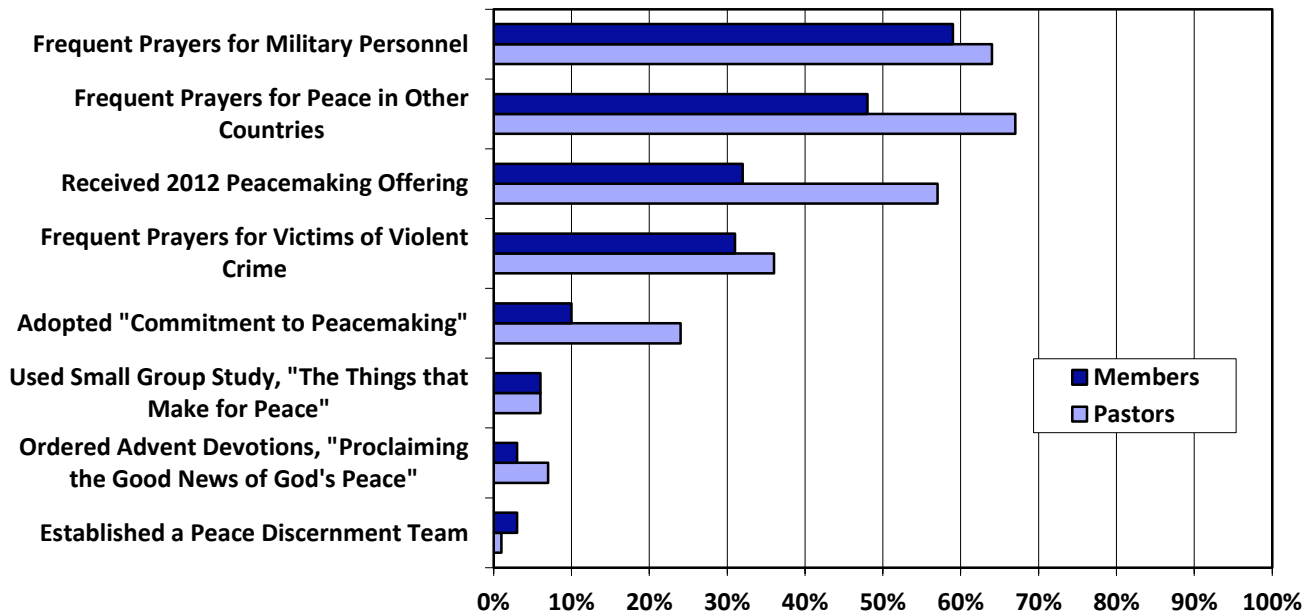
HIGHLIGHTS

- ✓ A majority of members and pastors involved in a congregation report that there have “frequently” been prayers or prayer requests in worship services during the past year for military personnel serving in a war zone (p. 4).
- ✓ A third or more of panelists have a child, parent, or spouse who has served in the U.S. military (p. 6).
- ✓ In general, members are less familiar than are pastors with various peace efforts by the Presbyterian Peacemaking Program (p. 7).
- ✓ Of the five efforts asked about in the survey, members are most familiar with the Presbyterian Peacemaking Program’s efforts to help Presbyterians address human trafficking (p. 7).
- ✓ Three-fourths of pastors and more than two-thirds of specialized ministers, but only a third of ruling elders and a little more than a fourth of members report that the Bible has been “very influential” for how they understand and respond to violence and war (p. 10).
- ✓ Panelists were shown a list of ten possible reasons for going to war and asked to indicate which ones they believed would justify the United States going to war. The most frequently cited justification was “to protect our country after attack by another country” (p. 11).
- ✓ Roughly half of members and ruling elders, but large majorities of pastors and specialized ministers, believe that Jesus’ teaching to “love your enemies” is a “very strong” or “strong” reason to oppose war (p. 12).
- ✓ A majority of members “strongly favor” or “favor” six of eight positions on violence and war: avoiding the use of nuclear weapons, abolishing torture, supporting nonviolent transitions to democracy, affirming the U.N. as a peacemaking organization, making human rights a major goal of U.S. foreign and military policy, and encouraging all countries to become members of the International Criminal Court to enable the Court to prosecute war crimes committed by any country (p. 13).
- ✓ Among members, elders, pastors, and specialized clergy, theological orientation is a significant predictor of support for various policies on violence and war (p. 14-15)
- ✓ Large minorities of members, ruling elders, and pastors, but fewer specialized ministers, report that they had “strongly favored” or “somewhat favored” the intervention in Afghanistan *when it began* in 2001(p. 16).
- ✓ When asked how they feel about the intervention *now*, smaller minorities of members, ruling elders, and pastors report that they think it was a “very good decision” or “good decision.” As a group, specialized ministers’ opinions did not change (p. 17).
- ✓ Large minorities of members and ruling elders, but majorities of pastors and specialized ministers report that they had “strongly opposed” or “somewhat opposed” the intervention in Iraq *when it began* in 2003 (p. 16).
- ✓ Now, more panelists in each group except specialized ministers think it was a “very poor decision” or “poor decision” (p. 17).
- ✓ Panelists are almost evenly split in the opinions they *had at the time* of the U.S. intervention in Libya in 2011, with roughly a third of each group reporting that they “strongly favored” or “somewhat favored” it; another third reporting that they had a “mixed opinion” about it; and the other third reporting that they were “strongly opposed” or “somewhat opposed” (p. 16).
- ✓ Now, only about a fourth of each group of panelists think that the Libyan intervention was a “very good decision” or “good decision;” about three in ten think it was a “very poor decision” or “poor decision;” and slightly more than a third have a “mixed opinion” about it (p. 17).
- ✓ Majorities of pastors (76%) and specialized ministers (81%), but only about half of members (50%) and ruling elders (48%), think that the government spends “much too much” or “too much” on the military and national defense (p. 18).
- ✓ There are a handful of differences among all panelists concerning who responded and who did not (p. 19-22).

Congregational Involvement

- ✓ Figure 1, shown below, focuses on the responses of members and pastors who are involved in a congregation, when asked a number of questions about their congregation's involvement in various peacemaking-related activities:
 - ✓ A majority of members (59%) and pastors (64%) report that there have "frequently" been prayers or prayer requests in worship services during the past year for military personnel serving in a war zone.
 - Nearly half of members (48%) and two-thirds of pastors (67%) report that, in the past year, there have "frequently" been prayers or prayer requests during worship for peace in another country.
 - ✓ About a third of members (32%), but a majority of pastors (57%), report that their congregation received the 2012 PC(USA) Peacemaking Offering.
 - ✓ Close to a third of members (31%) and pastors (36%) report that, in the past year, there have "frequently" been prayers or prayer requests during worship for a victim, or victims in general, of violent crime in their community.
 - ✓ Only 10% of members and 24% of pastors report that their congregation has adopted the PC(USA) "Commitment to Peacemaking."
 - ✓ Fewer than 10% of either panelist group report that, during the past year, their congregation has either: established a peace discernment team (as part of the PC(USA) Peace Discernment Process); had a Sunday School class, Bible study, Presbyterian Women's circle, or other small group use the Peacemaking Program's *The Things that Make for Peace*; or ordered a copy of the Peacemaking Program's Advent devotions booklet *Proclaiming the Good News of God's Peace*.

Figure 1. Congregational Involvement in Peacemaking-Related Activities

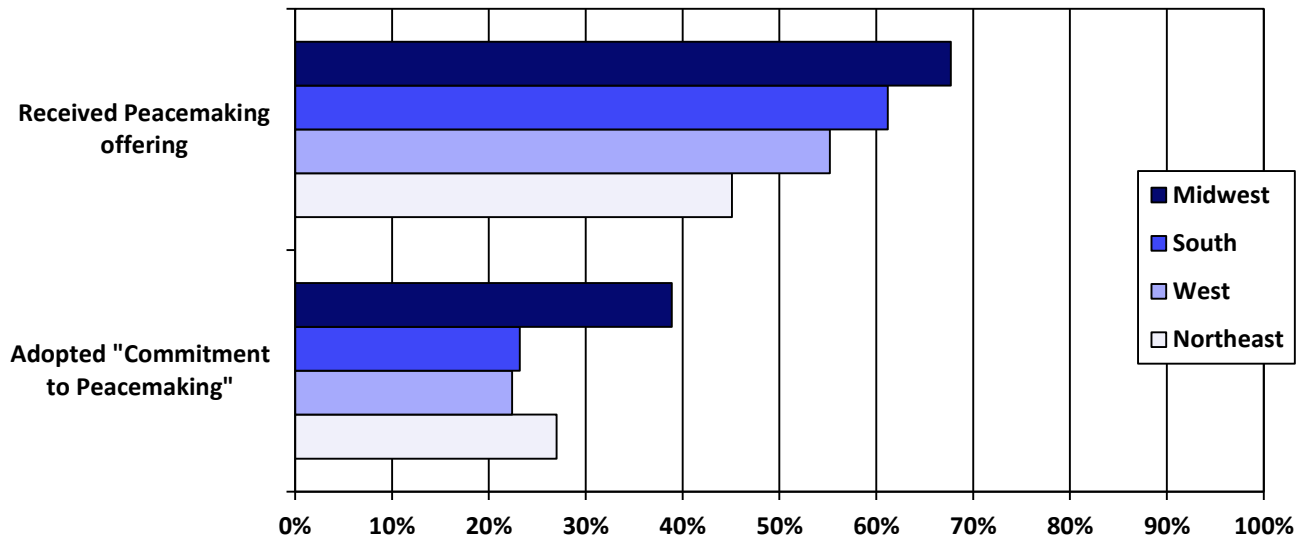


- ✓ Comparing pastors to specialized clergy, significantly more specialized clergy than pastors report that their congregation:
 - ✓ Adopted the PC(USA) Commitment to Peacemaking (Specialized clergy, 54%; Pastors, 28%)
 - ✓ Received the 2012 PC(USA) Peacemaking Offering (71%; 59%)
 - ✓ Had a small group use the Peacemaking Program "The Things that Make for Peace" (9.4%; 5.9%)
 - ✓ While significantly more pastors than specialized clergy report that their congregation:
 - ✓ Frequently had prayer requests for a person serving in the military in a war zone (Pastors, 64%; Specialized clergy, 58%)
 - ✓ Frequently had prayer requests for peace in another country (67%; 58%)

Congregational Involvement (cont.)

- ✓ Among pastors, we find significant differences between the regions of the country concerning whether their congregations received the Peacemaking offering or adopted the “Commitment to Peacemaking” (See Figure 2 below)
 - ✓ Pastors in the Midwest were most likely to report receiving the Peacemaking offering (68%) and adopting the “Commitment to Peacemaking” (39%).
 - ✓ Pastors in the Northeast were least likely to report their congregation received the Peacemaking offering (45%).
 - ✓ Pastors in the South and West were least likely to report adopting the “Commitment to Peacemaking” (South, 23%; West, 22%)

Figure 2. Percent of Pastors by Region Reporting Congregational Involvement



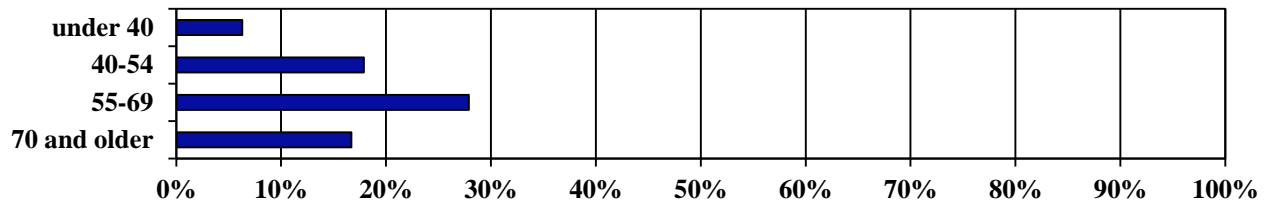
Personal Involvement

- ✓ A minority of members (36%), but a majority of pastors (62%) report that they heard or preached a sermon about violence or a violence-related issue during the past 12 months.
- ✓ A minority of members and pastors have, within the past 12 months:
 - ✓ Contacted an elected official about violence (members, 10%; pastors, 24%).
 - ✓ Heard a talk by a PC(USA) International Peacemaker (4%; 20%).
 - ✓ Written an article, blog post, book, essay, or letter to the editor about violence (5%; 17%).
- ✓ Comparing pastors and specialized clergy, significantly more specialized clergy (30%) report contacting an elected official about violence or a violence-related issue (pastors, 24%) or done something else to try to understand and respond to violence (specialized clergy, 49%; pastors, 41%).
- ✓ A minority of panelists in each group have read one or more of two Peacemaking Program resources within the past year: *Peace Notes* newsletter (members and ruling elders, 7% each; pastors, 22%; specialized ministers, 15%) and *Path of Peace* daily reflections (5%; 4%; 7%; 8%).
- ✓ Among pastors, there are statistically significant differences between different age cohorts regarding having read the Peacemaking Program resource *Peace Notes* from spring of 2012 (see Figure 3 below).
 - ✓ Pastors in the 55-69 age cohort were most likely to read *Peace Notes* (28%).
 - ✓ Pastors under 40 years of age were least likely to read *Peace Notes* (6%).

INVOLVEMENT WITH PEACEMAKING AND WAR

Personal Involvement (cont.)

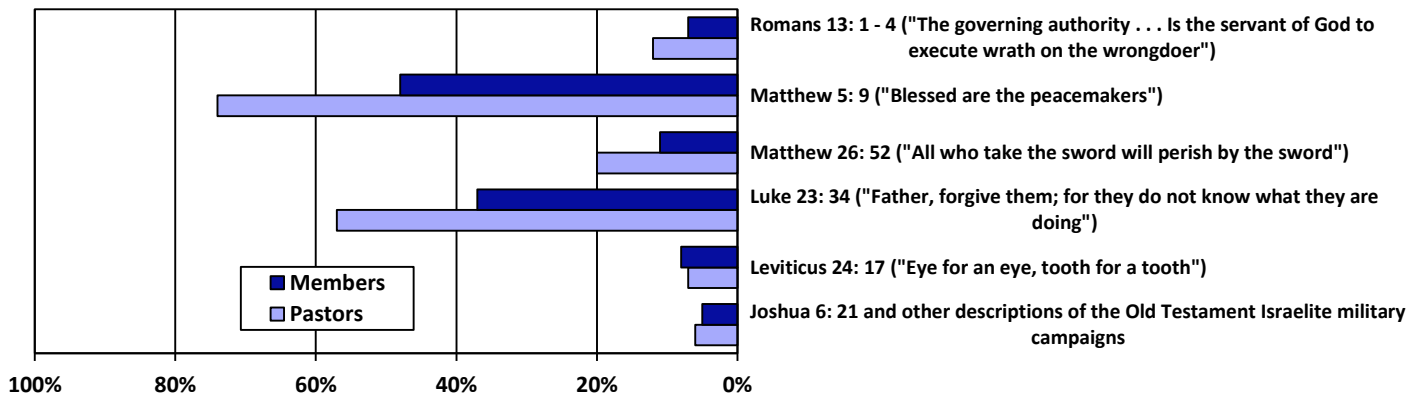
Figure 3. Percent of Pastors Who Read Articles in 2012 *Peace Notes* by Age Cohort



Personal Experience

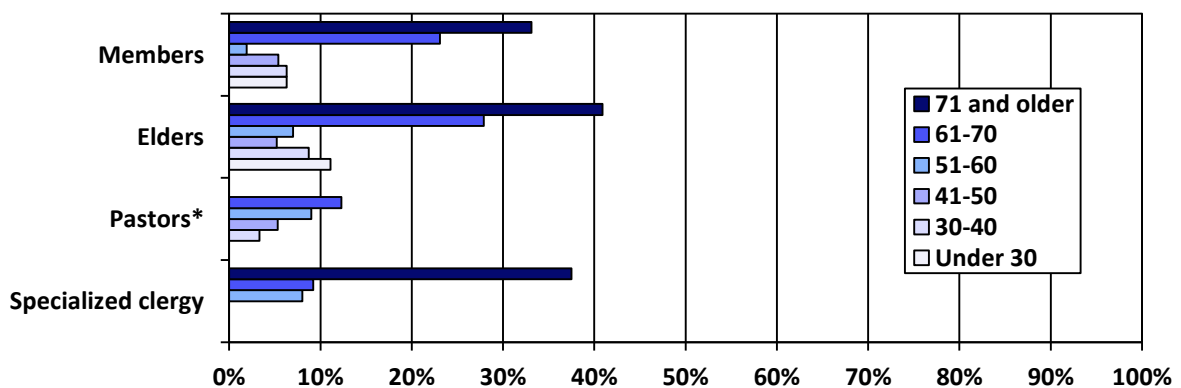
- ✓ Fewer than a fourth of any group of panelists has ever served in the U.S. military, but a third to a half have had a child, parent, or spouse serve.
- ✓ See Figure 4 for a comparison of members and pastors on all six of these biblical passages.

Figure 4. Percentage of Panelists Reporting a Bible Passage as “Very Influential” for How They Understand and Respond to Violence (including War)



- ✓ Among members, elders, and specialized clergy the 71 and older age group has the most panelists who either serve or have served in the US military. Across all of the groups, the 61-70 age group has the next largest number of panelists who either serve or have served (see Figure 5).

Figure 5. Percentage of Panelists Who Serve or Have Served in the US Military by Age Group

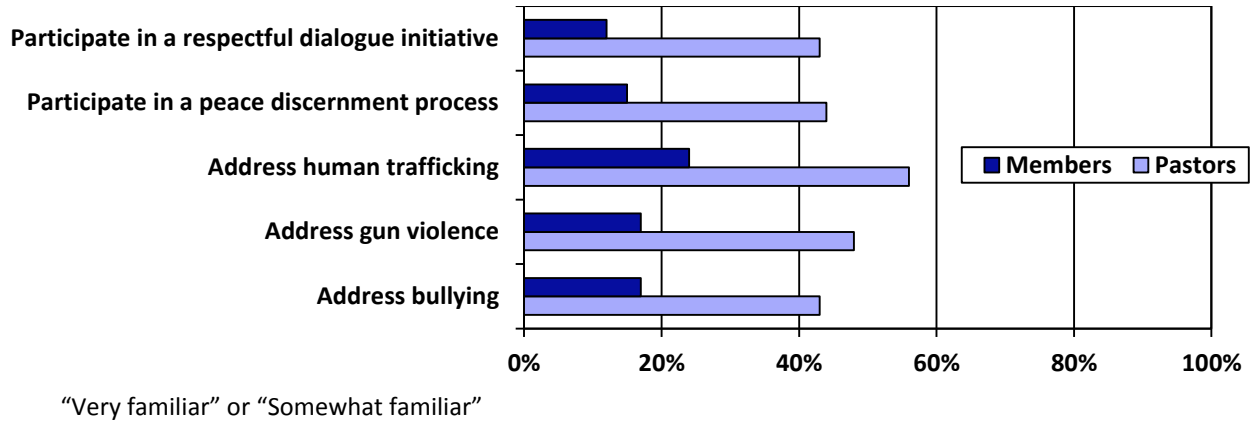


*The differences found between age groups for pastors are not statistically significant.

Familiarity with the Presbyterian Peacemaking Program

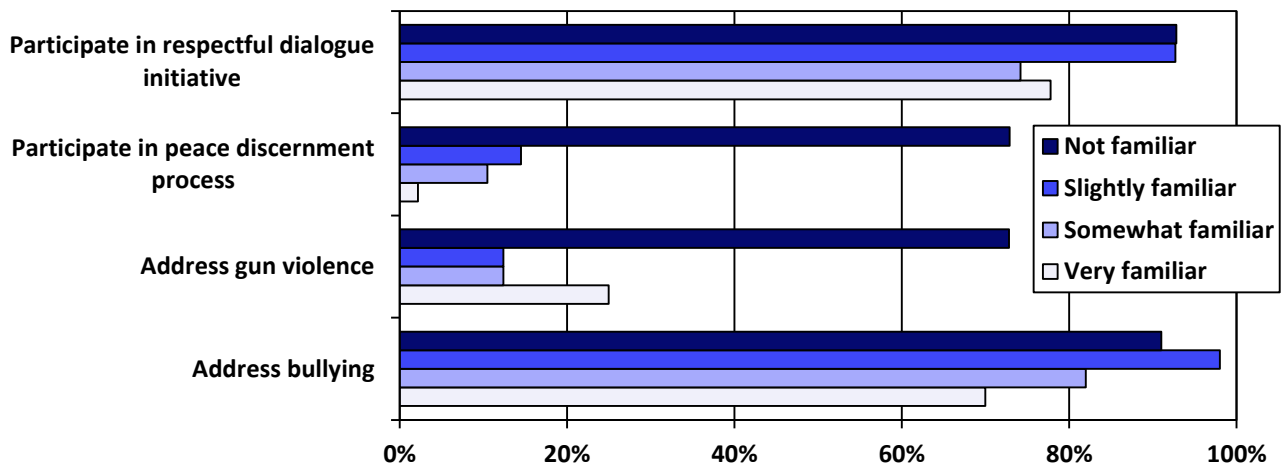
- ✓ In general, members are less familiar than are pastors with various peace efforts by the Presbyterian Peacemaking Program. (See Figure 6 for comparisons.)
- ✓ Of the five efforts asked about in the survey, members are most familiar with the Presbyterian Peacemaking Program’s efforts to help Presbyterians address human trafficking (24% report being “very familiar” or “somewhat familiar”).
- ✓ In contrast, more than twice as many pastors (56%) are “very familiar” or “somewhat familiar” with the same efforts.

Figure 6. Familiarity with Efforts by the Presbyterian Peacemaking Program to Help Presbyterians to:



- ✓ Fewer than 20% of members are “very familiar” or “somewhat familiar” with each of the other four efforts of the Presbyterian Peacemaking Program listed in the survey.
- ✓ More than 40% of pastors report being “very familiar” or “somewhat familiar” with each of these other four efforts, however.
- ✓ Figure 7 displays the relationship between familiarity with various Peacemaking Program initiatives and support for the US going to war if attacked by another country. In each of these program initiatives, there is a statistically significant relationship between level of familiarity and support for the US going to war if attacked. Members who are more familiar with the various initiatives are less likely to believe that the US being attacked is a sufficient reason for going to war.

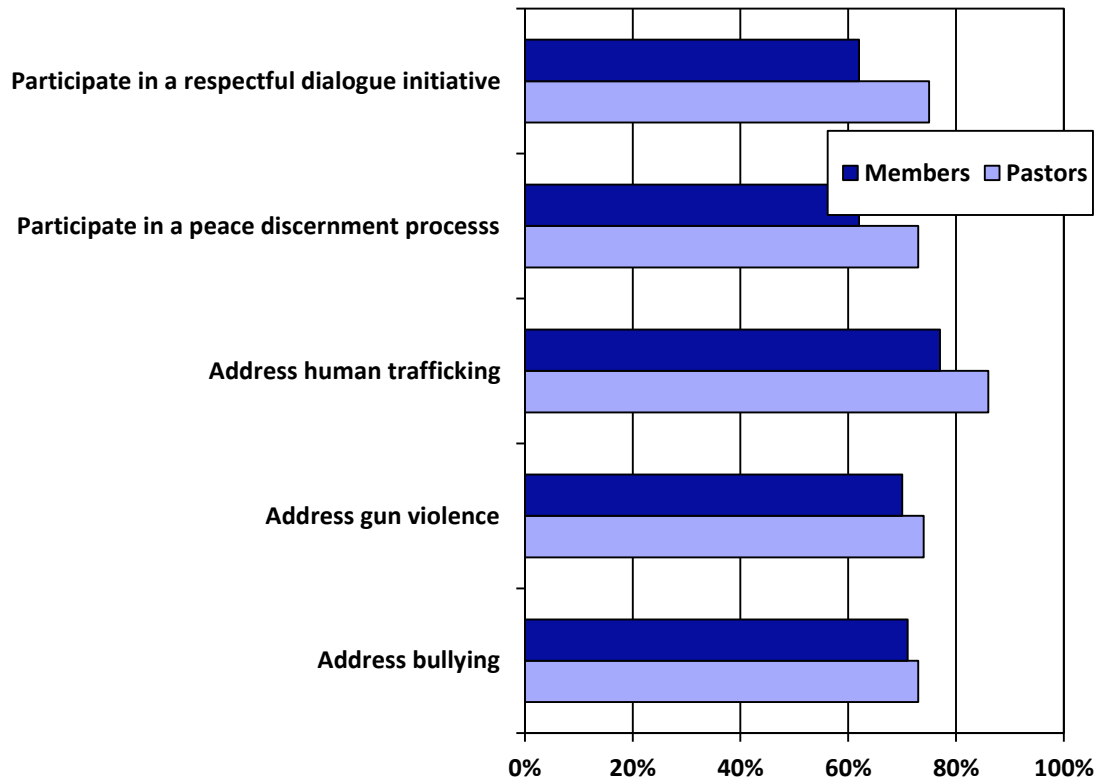
Figure 7. Percent of Members Who Support Going to War to Protect the US after Attack by Familiarity with Different Peacemaking Program Initiatives



Importance of the Presbyterian Peacemaking Program

- ✓ Although members and pastors differ significantly in their *familiarity* with various efforts of the Presbyterian Peacemaking Program, they don't differ as much in their opinions about the *importance* of each of these efforts. (See Figure 8 for comparisons.)

Figure 8. Importance of Efforts by the Presbyterian Peacemaking Program to Help Presbyterians to:



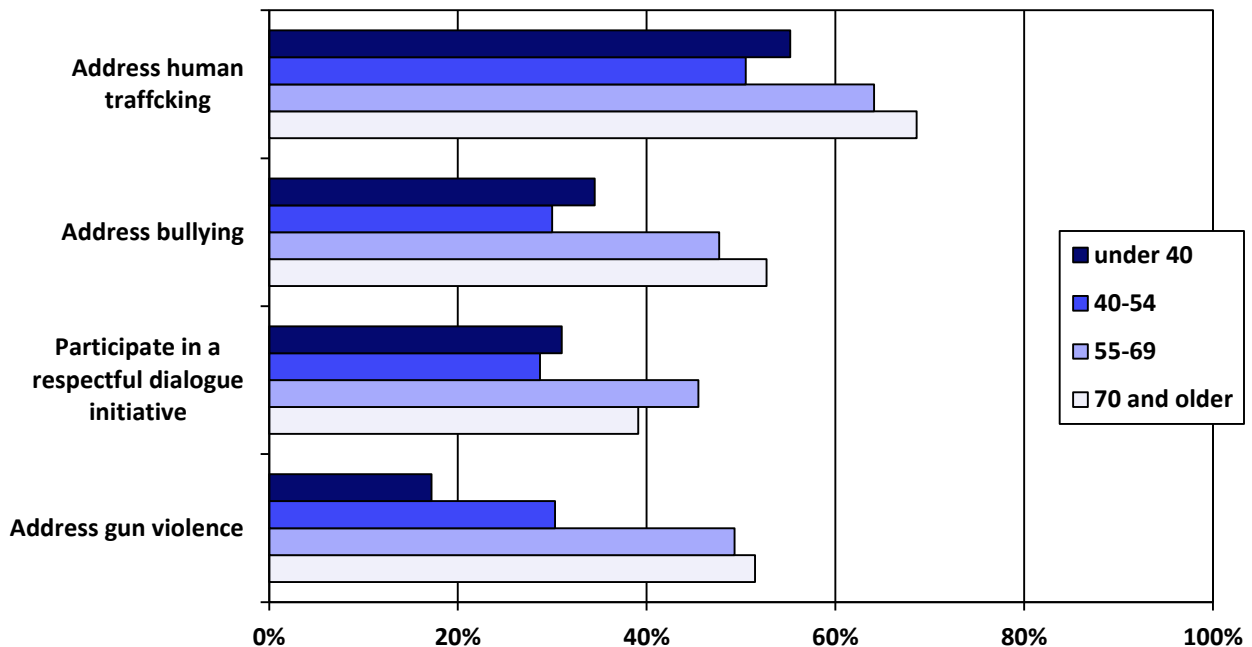
“Very important” or “Somewhat important”

- ✓ Of the five efforts asked about in the survey, the largest majority of members (77%) and pastors (86%) say that the Presbyterian Peacemaking Program's efforts to help Presbyterians address human trafficking are “very important” or “somewhat important.”
- ✓ When comparing pastors and specialized clergy, significantly more specialized clergy than pastors believe it is very important or “somewhat important” that the Peacemaking program:
 - ✓ Address gun violence (Specialized clergy, 88%; Pastors, 79%).
 - ✓ Address human trafficking (92%; 90.1%)
 - ✓ Participate in a peace discernment process (86%; 78%)
 - ✓ Participate in a respectful dialogue initiative (89%; 78.3%)

Importance of the Presbyterian Peacemaking Program (cont.)

- ✓ Among elders, we find statistically significant differences by age cohort concerning how many believe it is “very important” for the Peacemaking Program to address various issues (see Figure 8 below).

Figure 8. Percent of Elders by Age Cohort Who Believe it is “Very Important” for the Peacemaking Program to Address Various Issues



- ✓ Among elders under 40, “addressing human trafficking” (55%) is most often identified as “very important”, with “addressing bullying” (35%), “participating in a respectful dialogue initiative” (31%), and “addressing gun violence” (17%) following respectively.
- ✓ Elders 70 and over are more likely than all other age group cohorts to believe the Peacemaking Program should “address human trafficking”, “address bullying”, and “address gun violence.”

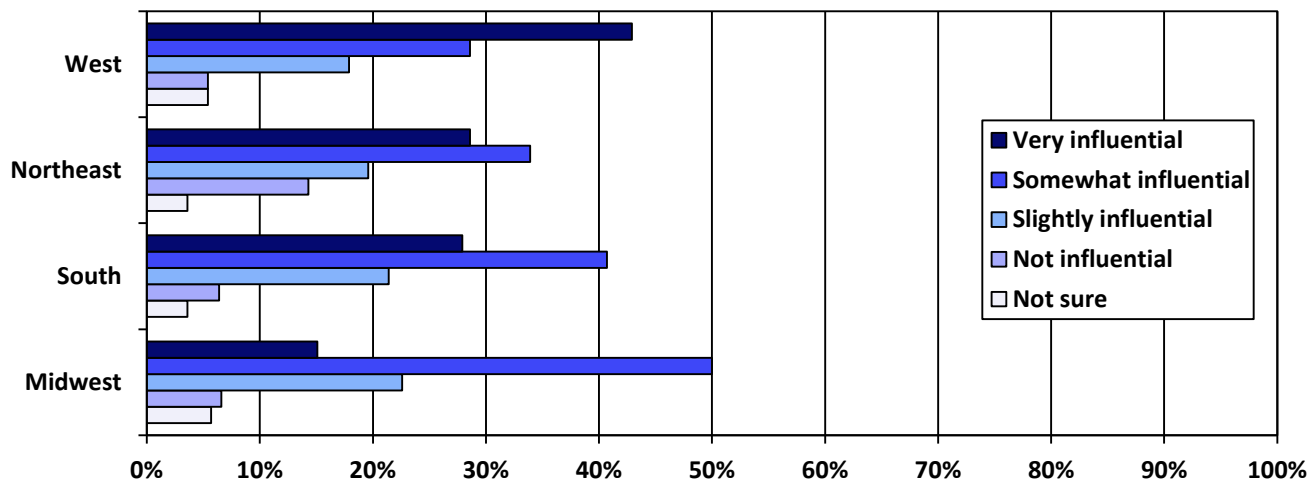
Familiarity with Other Initiatives

- ✓ Very few members and ruling elders (6% of each), and fewer than one-third of pastors (28%) and specialized ministers (31%), are “very familiar” or “somewhat familiar” with the Presbyterian Peace Fellowship’s Colombia Accompaniment Program, “which sends U.S. Presbyterians to Colombia to spend time with church leaders who fear for their safety because of their ministry and witness.”
- ✓ Significantly more specialized ministers (84%) than pastors (79%) believe it is “very important” or “somewhat important” for Presbyterian organizations to provide relation-building and logistical assistance so Presbyterians can travel to spend time with church leaders who fear for their safety because of their ministry.
- ✓ Few members (9%) and ruling elders (10%), but larger minorities of pastors (18%) and specialized ministers (28%), are “very familiar” or “somewhat familiar” with the Veterans Affairs Chaplaincy program.
- ✓ Comparing pastors and specialized clergy, significantly more specialized clergy (28%) than pastors (18%) are either “very familiar” or “somewhat familiar” with the Veterans Affairs Chaplaincy program.

Biblical Influences

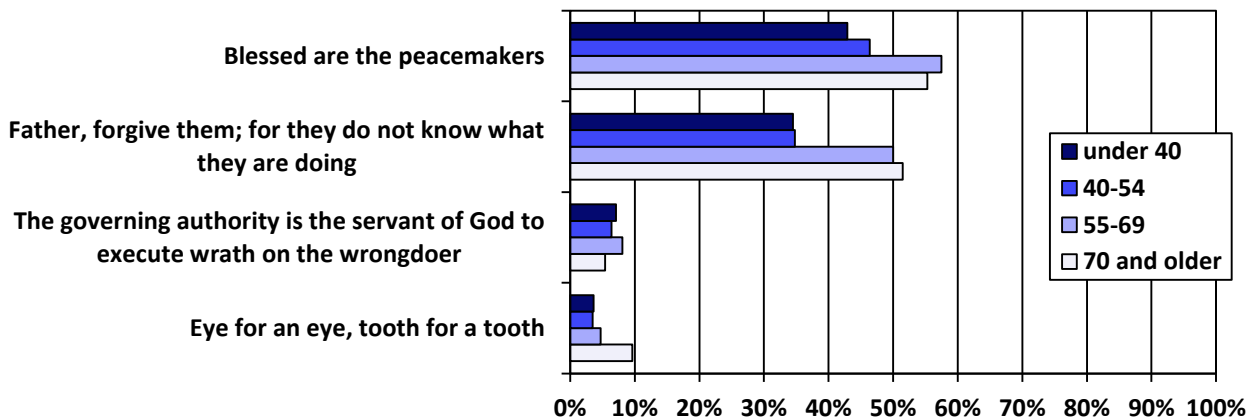
- ✓ Three-fourths of pastors (76%) and more than two-thirds of specialized ministers (69%), but only a third of ruling elders (33%) and a little more than a fourth of members (27%), report that the Bible has been “very influential” for how they understand and respond to violence and war.
- ✓ Figure 9 displays the level to which members in different regions of the country report how influential the Bible has been for how they understand and respond to violence and war. Members in the West are most likely to report that the Bible has been “very influential” to how they understand and respond to violence and war. Members in the Northeast are most likely to report the Bible is “not influential” regarding their views.

Figure 9. Percent of Members Regarding How Influential the Bible has been for How They Understand and Respond to Violence and War



- ✓ A large majority of pastors (74%) and specialized ministers (80%), but only about half of ruling elders (54%) and members (48%), identify Matthew 5:9 (“Blessed are the peacemakers”) as being “very influential” for how they understand and respond to war.
- ✓ Among elders there are significant amounts of variation between age groups for a number of verses that are viewed as “very influential” (See Figure 10 below). For the verses, “Blessed are the peacemakers” and “Father, forgive them; for they do not know what they are doing” the 55-69 age cohort and the 70 and older age cohort are more likely to view them as “very influential.”

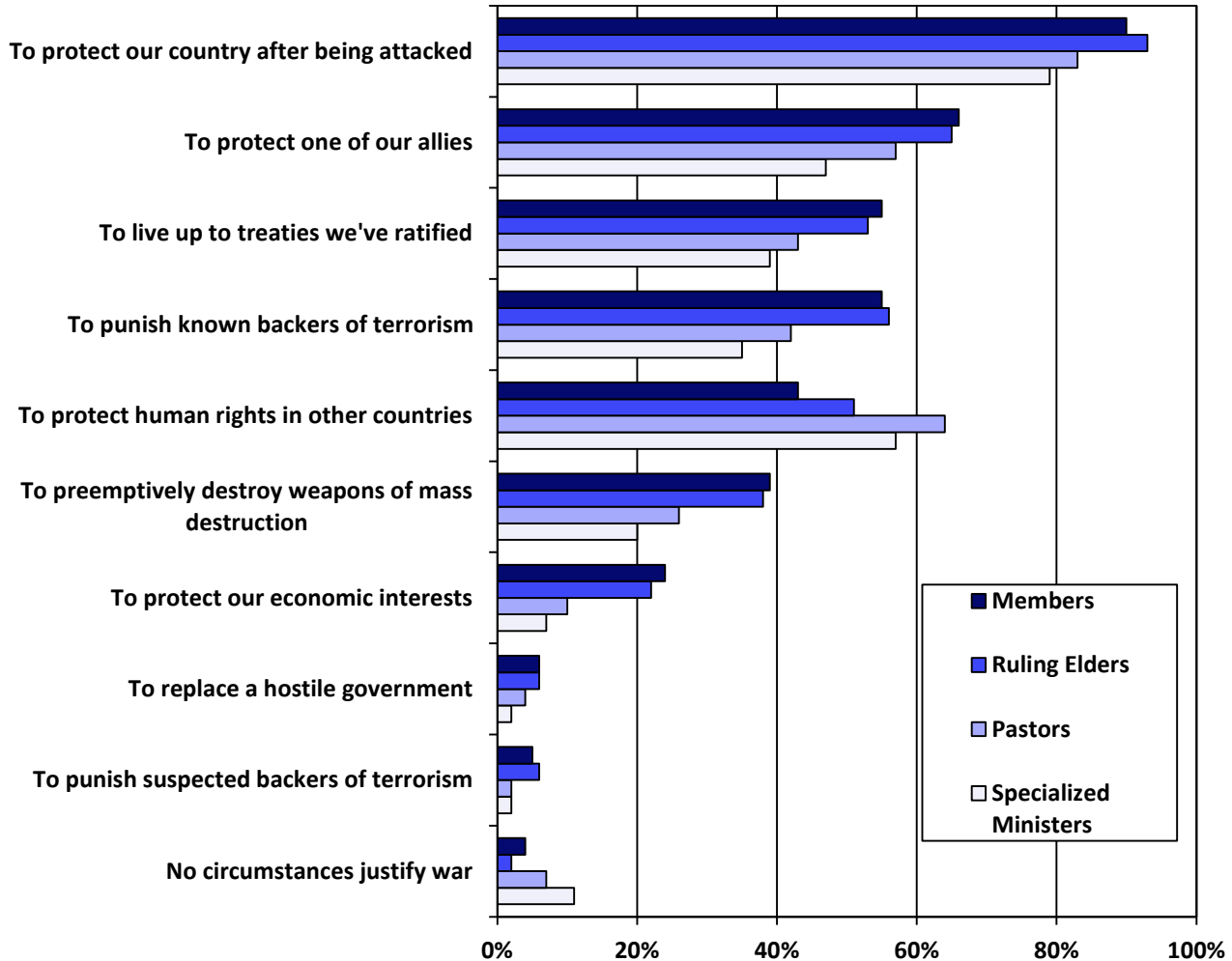
Figure 10. Percent of Elders Who View Passages as “Very Influential” by Age Cohort



Reasons to Justify the U.S. Government Going to War

- ✓ Panelists were shown a list of ten possible reasons for going to war and asked to indicate which ones they believed would justify the United States going to war. Their responses are shown in Figure 11.

Figure 11. Reasons That Justify the United States Going to War

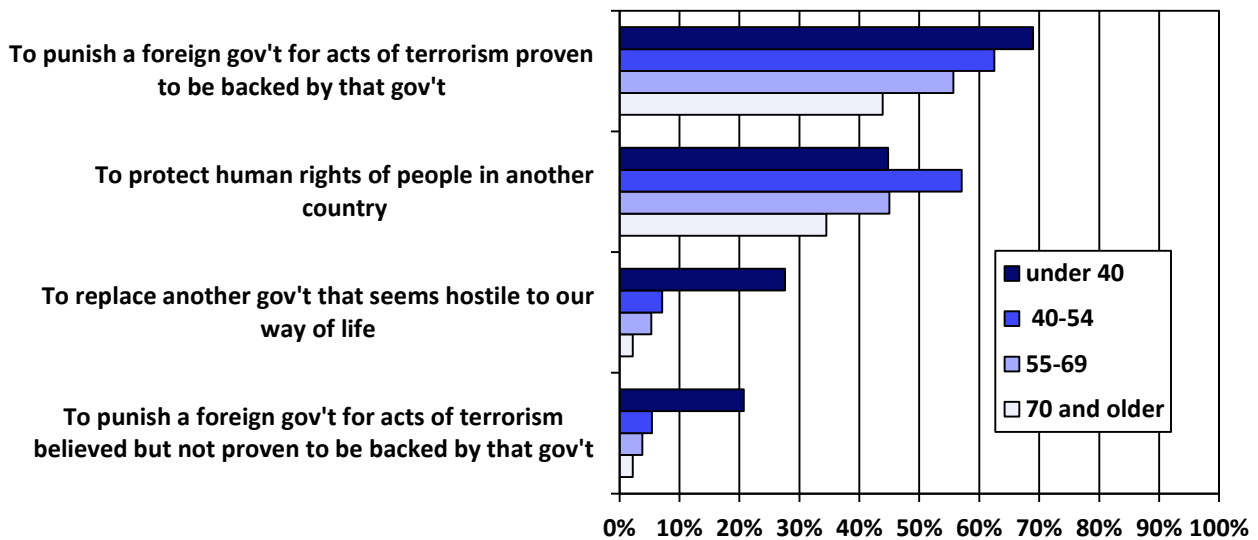


Percent indicating each reason justifies going to war

- ✓ The most frequently chosen reason by all groups (members, 90%; ruling elders, 93%; pastors, 83%; specialized ministers, 79%) is “to protect our country after attack by another country.”
- ✓ Smaller majorities of members (66%), ruling elders (65%), and pastors (57%), and nearly half of specialized ministers (47%), feel that protecting one of our country’s allies justifies going to war.
- ✓ Majorities of members and ruling elders but fewer pastors and specialized ministers think that other reasons that justify war include living up to treaties that we have ratified (members, 55%; ruling elders, 53%; pastors, 43%; specialized ministers, 39%) and punishing countries known to have backed terrorists (55%; 56%; 42%; 35%).
- ✓ Fewer members and ruling elders (43%; 51%) than pastors and specialized ministers (64%; 57%) think that war is justified to protect human rights in other countries.
- ✓ There is a statistically significant difference between age groups among members for four of the possible reasons to justify the US going to war. Figure 12 displays these findings below.

Reasons to Justify the U.S. Government Going to War (cont.)

Figure 12. Members' Support for Reasons that Justify the US Going to War by Age Group



- ✓ For all but one of the reasons where a significant difference between age groups was found, the under 40 age group is most supportive of going to war compared to the older age groups.
- ✓ The under 40 members are most different from the older cohorts by their much larger support of going to war “to replace another government that seems hostile to our way of life” and “to punish a foreign government for acts of terrorism believed but not proven to be backed by that government.”

Reasons to Oppose the War

- ✓ Roughly half of members (46%) and ruling elders (53%), but large majorities of pastors (80%) and specialized ministers (77%), believe that Jesus’ teaching to “love your enemies” is a “very strong” or “strong” reason to oppose war.
- ✓ Fewer than half of members (45%) and ruling elders (44%), but slightly more pastors (54%) and specialized ministers (50%), believe that the statement, “only God should have the final authority over life and death,” is a “very strong” or “strong” reason to oppose war.

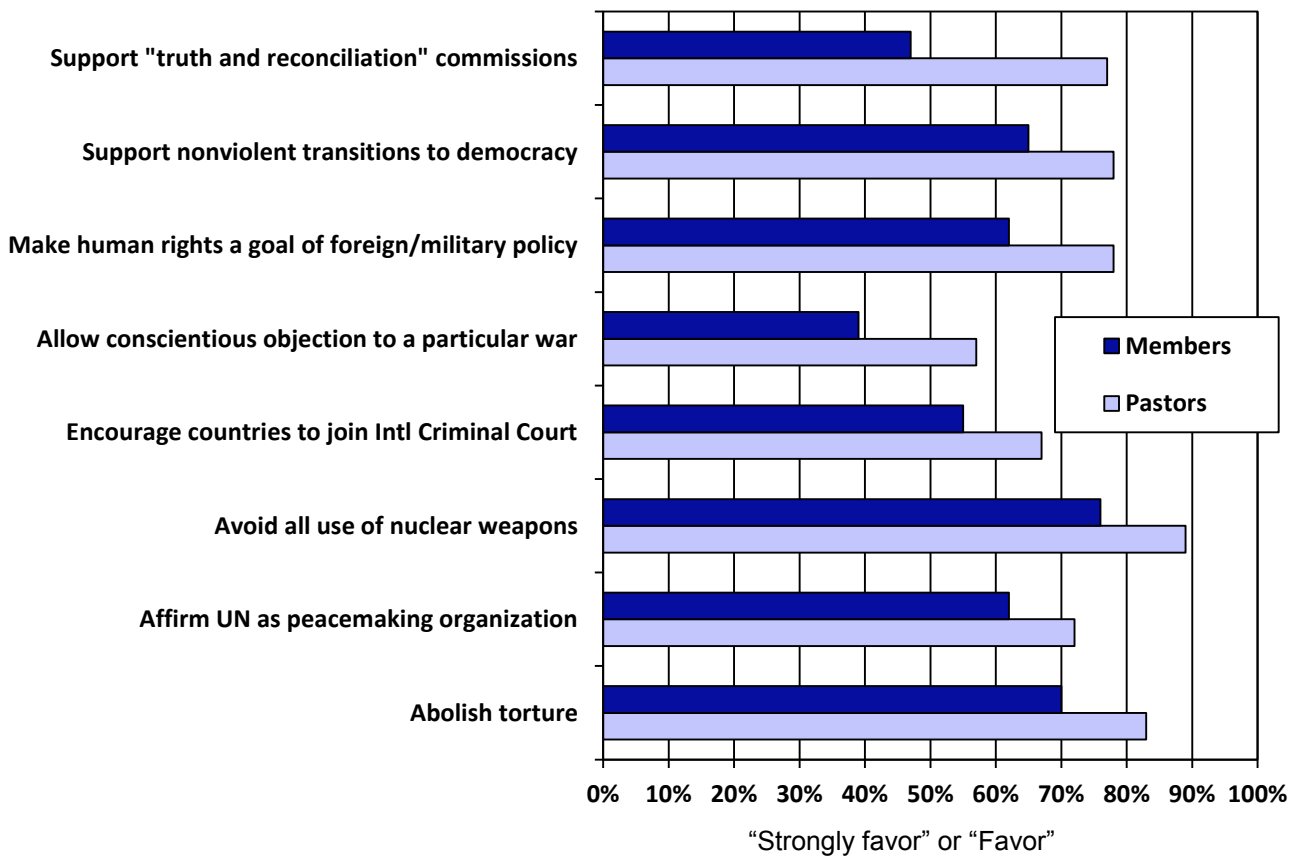
Positions on Violence and War

- ✓ Large majorities of panelists in each group (members 76%, ruling elders 79%, pastors 89%, and specialized ministers 92%) “favor” or “strongly favor” avoiding all use of nuclear weapons.
- ✓ A majority of panelists in each group (members 65%, ruling elders 71%, pastors 78%, and specialized ministers 87%) “favor” or “strongly favor” supporting nonviolent transitions to democracy in other nations.
- ✓ Majorities of panelists in each group (members 62%, ruling elders 68%, pastors 78%, and specialized ministers 84%) also “favor” or “strongly favor” making human rights a major goal of U.S. foreign and military policy.
 - ✓ A majority of panelists in each group (members 70%, ruling elders 68%, pastors 83% and specialized ministers 87%) “favor” or “strongly favor” abolishing torture.
 - ✓ Majorities of panelists in each group (members 62%, ruling elders 60%, pastors 72%, and specialized ministers 82%) “favor” or “strongly favor” affirming the United Nations as a peacemaking organization.

Positions on Violence and War (cont.)

- ✓ Smaller majorities of panelists in each group (members 55%, ruling elders 56%, pastors 67%, and specialized ministers 75%) also “favor” or “strongly favor” encouraging all countries (including the United States) to become members of the International Criminal Court so that the court may prosecute suspected war criminals from any country.
- ✓ A majority of pastors (57%) and specialized ministers (66%), but a minority of members (39%) and ruling elders (33%) also “favor” or “strongly favor” establishing the right of a person in the military to be a conscientious objector to a particular war, instead of to all wars.
- ✓ A majority of ruling elders, pastors, and specialized ministers (53%, 77%, and 83%, respectively), but fewer than half of members (47%) also “favor” or “strongly favor” supporting the work of “truth and reconciliation” commissions in countries with relatively recent histories of political violence.

Figure 13. Member and Pastor Opinions about Policies on Violence and War



Figures 14-17 display the differences among members, elders, pastors, and specialized clergy who favor particular policies on violence and war by theological orientations of panelists. Panelists who identify as very conservative or conservative are labeled “conservative”. Those who identify as “moderate” retain that label and those who identify as very liberal or liberal are labeled “liberal”.

- ✓ Across all policies, panelists who identify as “liberal” are most supportive, moderates are second most supportive, and theologically conservative panelists are least supportive.

Positions on Violence and War (cont.)

Figure 14. Percent of Members who Favor Certain Policies on Violence and War by Theological Orientation

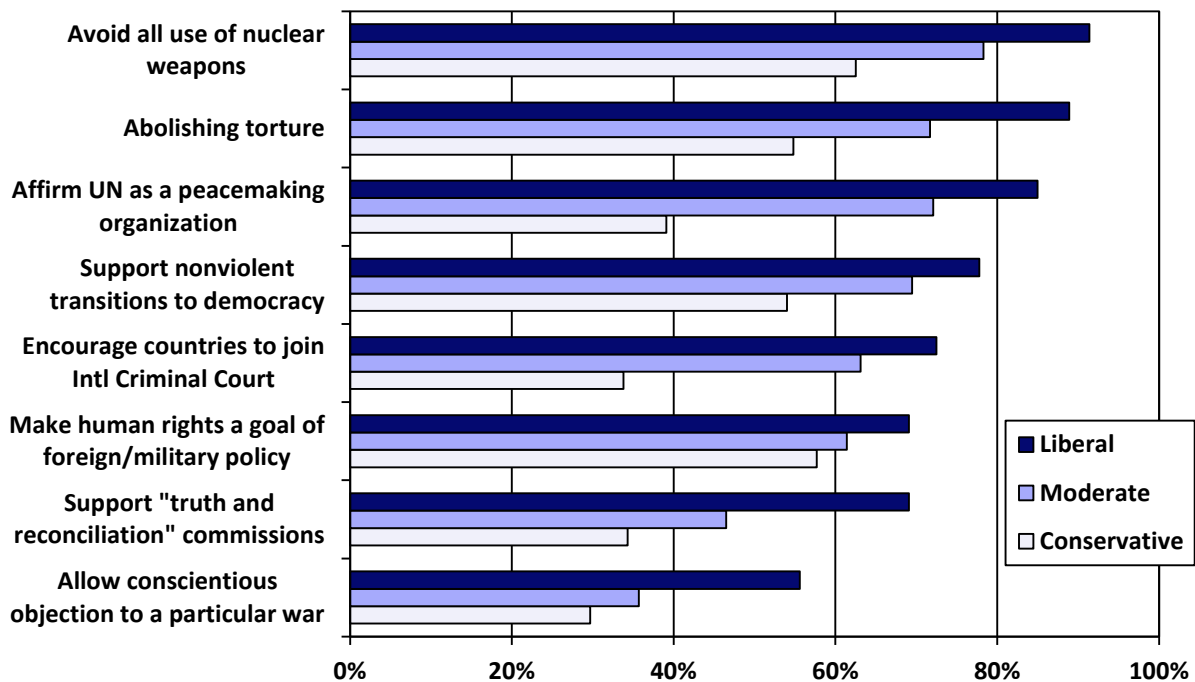
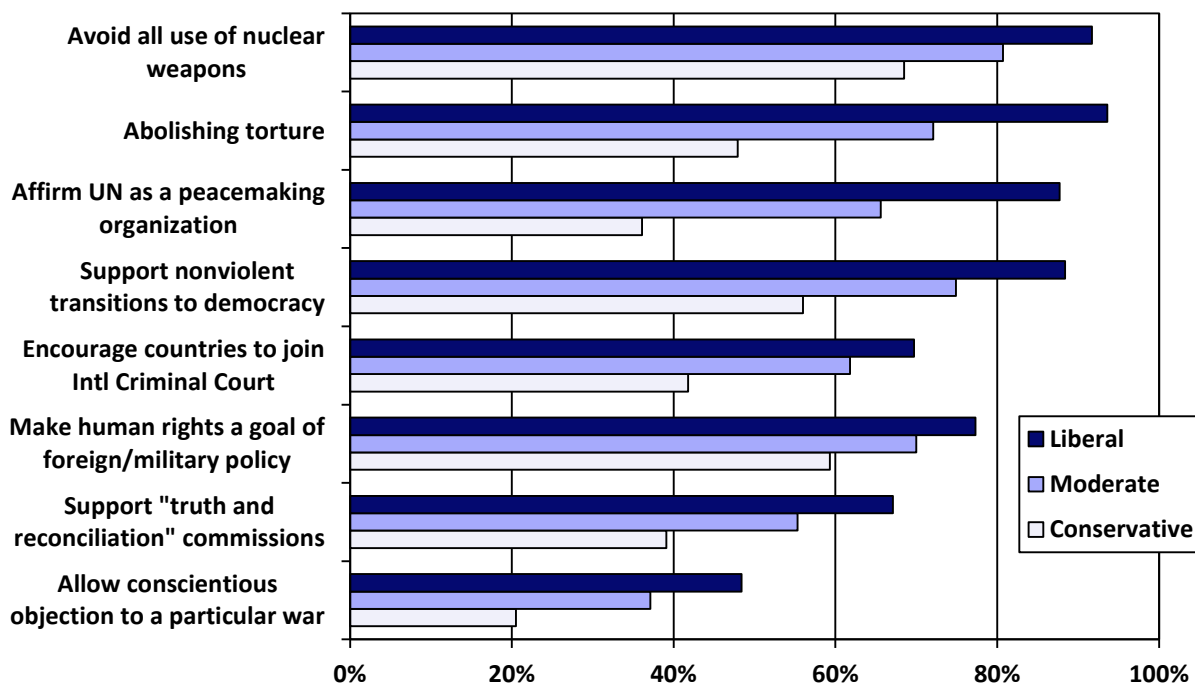


Figure 15. Percent of Elders who Favor Certain Policies on Violence and War by Theological Orientation



Positions on Violence and War (cont.)

Figure 16. Percentage of Pastors who Favor Certain Policies on Violence and War by Theological Orientation

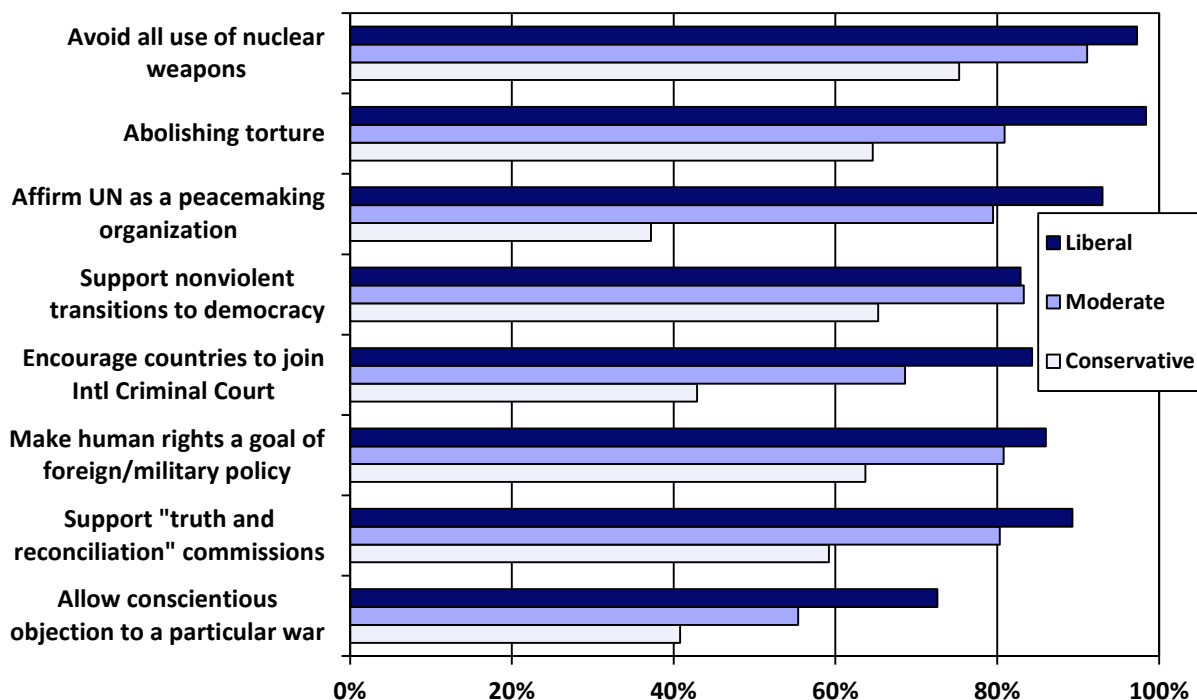
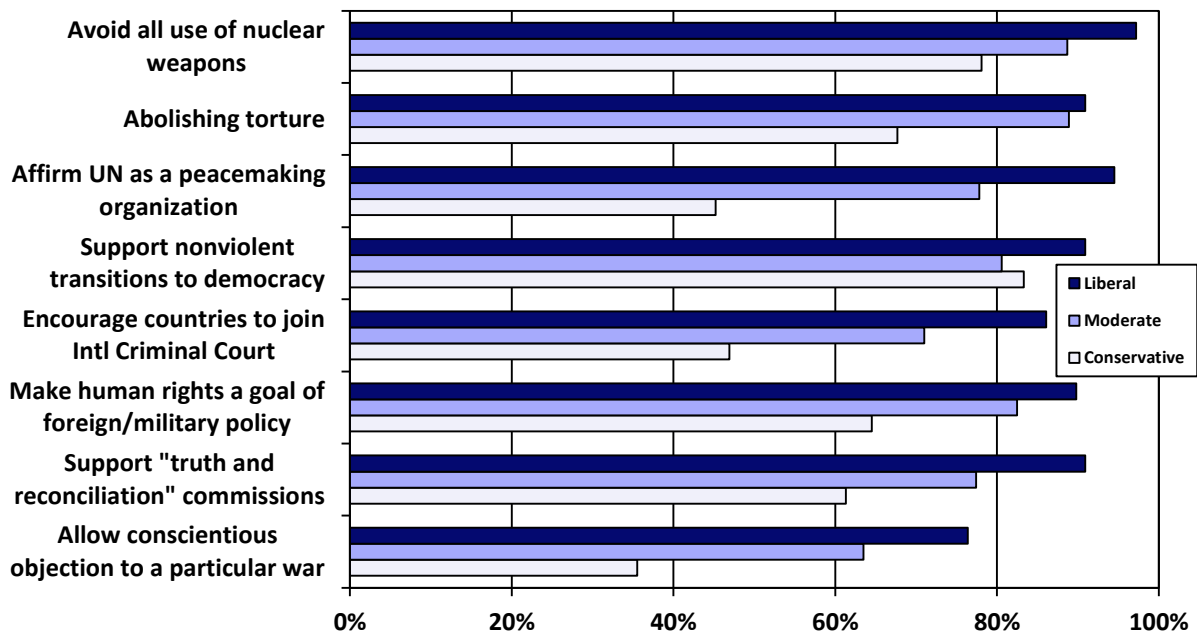


Figure 17. Percentage of Specialized Clergy who Favor Certain Policies on Violence and War by Theological Orientation



Opinions about U.S. Military Interventions

- ✓ Panelists were also asked what their opinions of the U.S. military interventions *had been, at the time the interventions began*, in Afghanistan (in 2001), in Libya (in 2011), and in Iraq (in 2003).
 - ✓ More members, ruling elders, and pastors (42%, 47%, and 40%) report that they had “strongly” or “somewhat favored” the intervention in Afghanistan in 2001 than do specialized ministers (29%).
 - ✓ Panelists are evenly split in the opinions they *had at the time* of the U.S. intervention in Libya in 2011, with roughly a third of each group reporting that they either “strongly favored” or “somewhat favored” it, had a “mixed opinion” about it, or that they were either “somewhat opposed” or “strongly opposed” to it.
 - ✓ However, more panelists report that they had been “somewhat” or “strongly opposed” to the intervention in Iraq *when it began* in 2003 (70% of specialized ministers, 57% of pastors, 45% of members and 39% of ruling elders).
- ✓ Panelists were then asked, “What is your opinion *now* about the U.S. government’s decision to intervene militarily in each of the same countries?”
 - ✓ Members and ruling elders continue to have “mixed opinions” about Afghanistan (40% of ruling elders, and 37% of members). However, a large minority of pastors (41%) now feel that the intervention in Afghanistan was either a “poor decision” or a “very poor decision.” The opinions of specialized ministers who thought it was a “poor decision” or “very poor decision” remained the same (43%).
 - ✓ More panelists now have a “mixed opinion” about U.S. intervention in Libya (39% of pastors, 38% elders, 36% of members, and 35% of specialized ministers), whereas about a fourth in each group (27%, 26%, 23%, and 26%) now feel that it was a “good decision” or “very good decision;” and about one-third of each group (28%, 28%, 30%, and 33%) now feel that it was a “poor decision” or “very poor decision.”
 - ✓ Opinions about Iraq did not change much; 70% of specialized ministers report that they still believe it was a “poor decision” or “very poor decision.” Members, elders, and pastors are now less supportive of it (50%, 44%, and 66%, respectively) reporting that they now think it was a “poor decision” or “very poor decision.”
- ✓ See Tables 1 and 2 below for a comparison of panelists’ opinions recent about U.S. military interventions over time.

Table 1. Opinion about U.S. Military Interventions at the Time the Interventions Began

Afghanistan	M*	RE	P	SM
“Strongly favored” or “somewhat favored”	42%	47%	40%	29%
“Mixed opinion”	26%	28%	27%	27%
“Somewhat opposed” or “Strongly opposed”	27%	21%	31%	43%
Iraq				
“Strongly favored” or “somewhat favored”	34%	38%	23%	17%
“Mixed opinion”	18%	21%	18%	11%
“Somewhat opposed” or “Strongly opposed”	45%	39%	57%	70%
Libya				
“Strongly favored” or “somewhat favored”	27%	32%	29%	26%
“Mixed opinion”	33%	33%	34%	32%
“Somewhat opposed” or “Strongly opposed”	33%	28%	33%	37%

Opinions about U.S. Military Interventions (cont.)

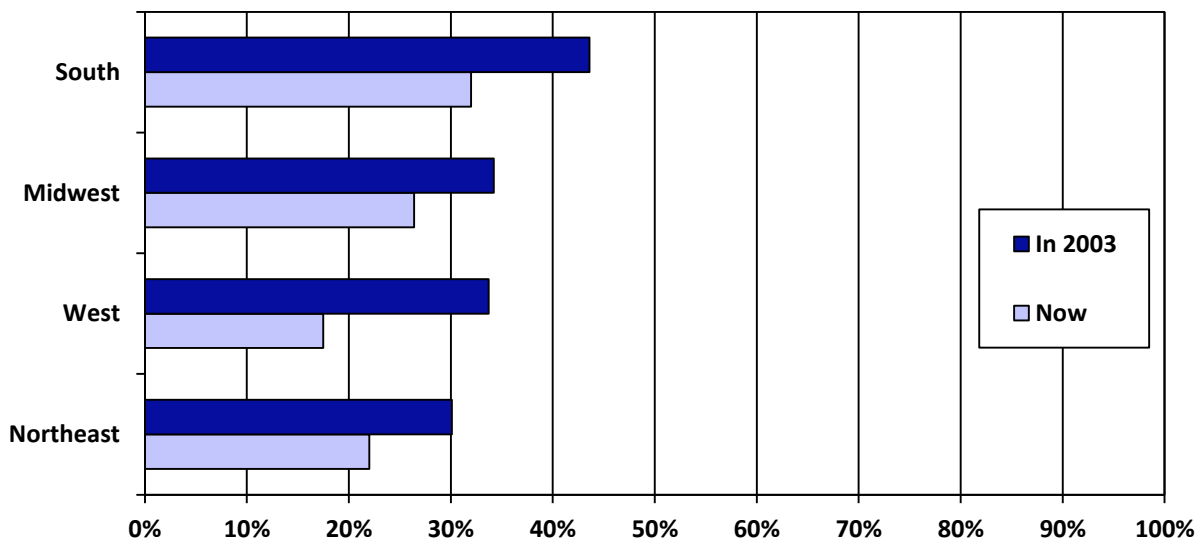
Table 2. Opinion Now about U.S. Military Interventions

Afghanistan	M*	RE	P	SM
“Very good decision” or “good decision”	26%	29%	26%	16%
“Mixed opinion”	37%	40%	33%	39%
“Poor decision” or “very poor decision”	31%	30%	41%	43%
Iraq				
“Very good decision” or “good decision”	23%	27%	15%	9%
“Mixed opinion”	24%	26%	20%	20%
“Poor decision” or “very poor decision”	50%	44%	66%	70%
Libya				
“Very good decision” or “good decision”	23%	26%	27%	26%
“Mixed opinion”	36%	38%	39%	35%
“Poor decision” or “very poor decision”	30%	28%	28%	33%

* **M** = Members; **RE** = Ruling Elders; **P** = Pastors; **SM** = Specialized Minister

- ✓ In Figure 18 below, we can see the shift in elders’ attitudes toward the Iraq war by region. Elders in the South (44%) were much more likely to favor the Iraq war compared to those in the Midwest (34%), West (34%), and Northeast (30%). Across all regions fewer elders believed the Iraq war was a “very good decision” or “good decision.” However, elders in the South are still more likely to support the Iraq war compared to all other regions.

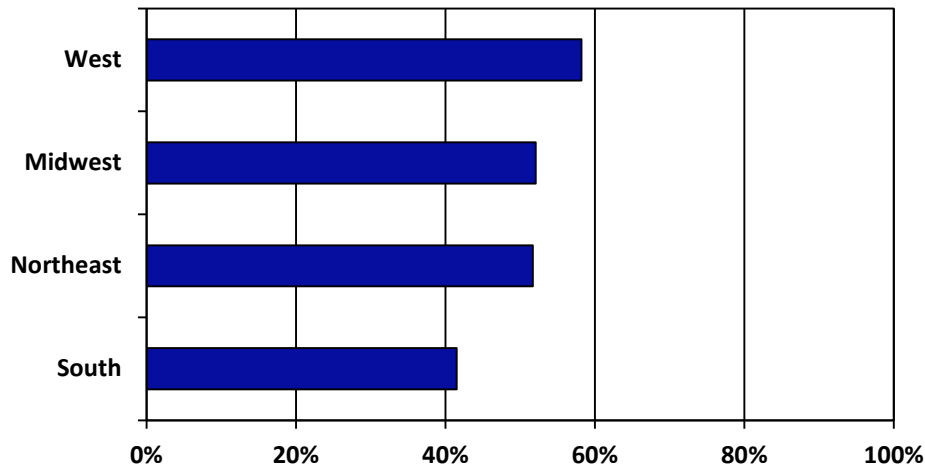
Figure 18. Percent of Elders Who “Favored” Iraq War in 2003 and Who Believe it was a “Very Good Decision” or “Good Decision” in 2012 by Region



U.S. Military and Defense Spending

- ✓ Majorities of pastors (76%) and specialized ministers (81%), but only about half of members (50%) and ruling elders (48%), think that the government spends “much too much” or “too much” on the military and national defense.
- ✓ More members (27%) and ruling elders (32%) feel that “about the right amount” is being spent on the military and defense than do pastors (14%) and specialized ministers (12%).
- ✓ Among elders, we find significant differences between the regions of the country on views toward government spending on the military and national defense. See Figure 19 below.

Figure 19. Percent of Elders Who Believe the US Government Spends “Much too much,” or “Too much” on the Military and National Defense by Region



- ✓ Elders in the West (58%) are much more likely to believe the government spends “much too much” or “too much” on the military and defense spending compared to elders in the Midwest (52%), Northeast (51%), and especially the South (42%).

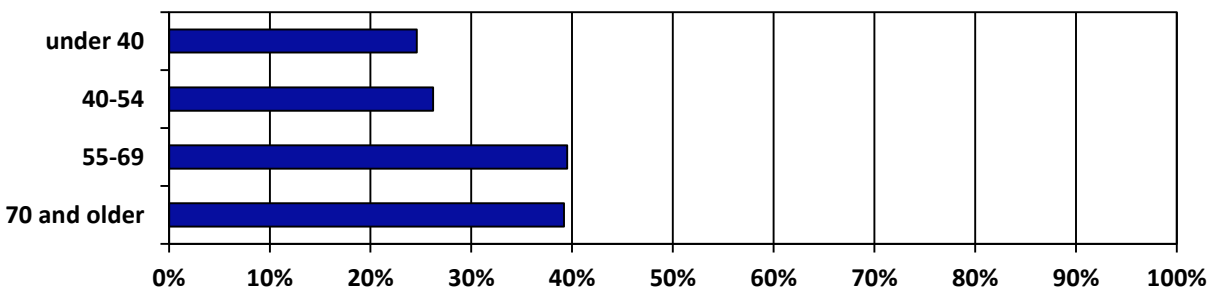
SURVEY NON-RESPONSE

- ✓ Additional analyses were performed to investigate the relatively low response rate for this particular panel. The following figures and explanation highlight the ways in which those who responded to the survey are significantly different from those who did not. Members are discussed first, followed by ruling elders, pastors, and specialized clergy.

Members Non-Response

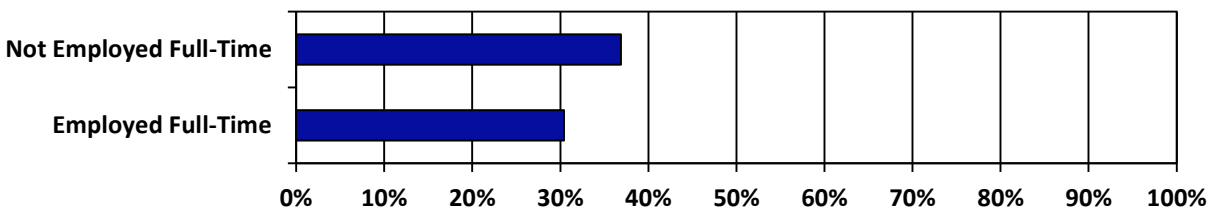
- ✓ Among members, the older age cohorts were statistically more likely to have a higher response rate compared to the lower age cohorts (see Figure 20 below).
 - For the 70 and older and 55-69 age cohorts, close to 40 percent of panelists responded
 - For the under 40 and 40-54 age cohorts, only a quarter of panelists responded (25%, 26%).

Figure 20. Percent of Members Who Returned Survey by Age Cohort



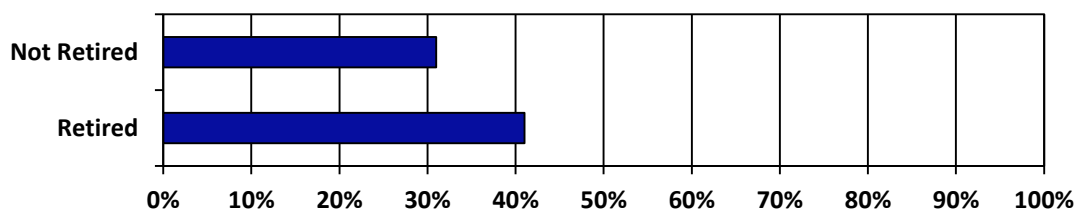
- ✓ Among members, those who are employed full-time were statistically less likely to return the survey compared to those who are not employed full-time (30%, 37%).

Figure 21. Percent of Members who Returned Survey by Employment Status



- ✓ Among members, those who are retired were statistically more likely to return the survey compared to those who are not retired (41%, 31%).

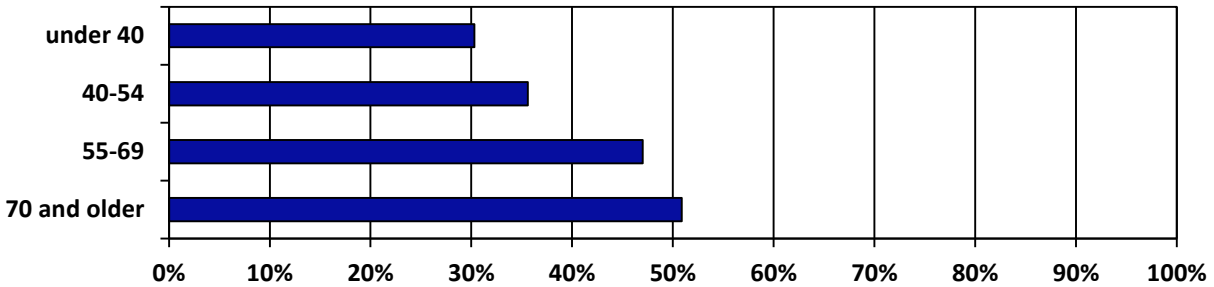
Figure 22. Percent of Members who Returned Survey by Retirement Status



Elders Non-Response

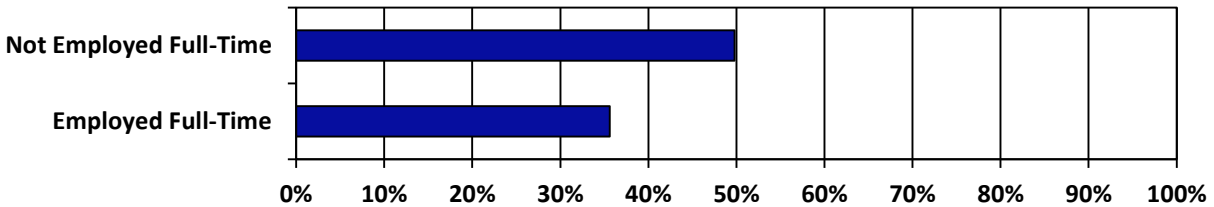
- ✓ Among elders, the older age cohorts were statistically more likely to have a higher response rate compared to the lower age cohorts (see Figure 23 below). Overall, as elders' ages increase, their likelihood of completing the survey also increased.
 - Elders in the 70 and older age cohort were most likely to return the survey (51%)
 - Elders under 40 were least likely to return the survey (30%).

Figure 23. Percent of Elders who Returned Survey by Age Cohort



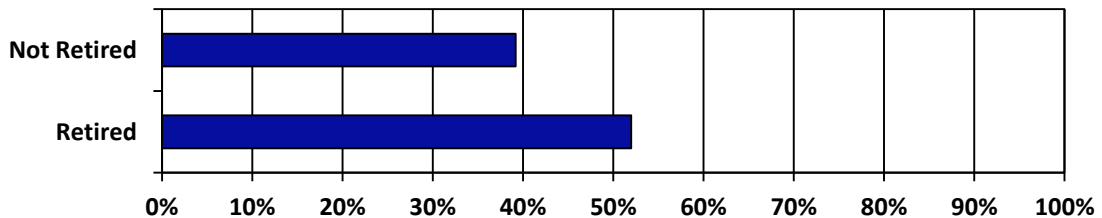
- ✓ Among elders, those who are employed full-time were statistically less likely to return the survey compared to those who are not employed full-time (36%, 50%).

Figure 24. Percent of Elders who Returned Survey by Employment Status



- ✓ Among elders, those who are retired were statistically more likely to return the survey compared to those who are not retired (52%, 39%).

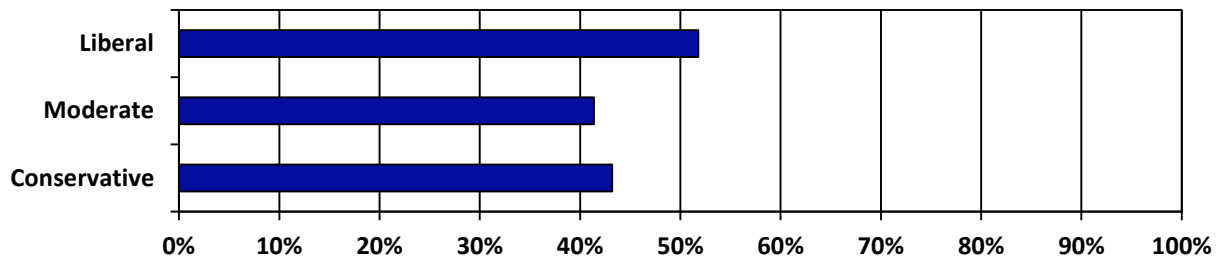
Figure 25. Percent of Elders who Returned Survey by Retirement Status



Elders Non-Response (cont.)

- ✓ Among elders, those who identify as theologically liberal were statistically more likely to return the survey compared to those who identify as moderate or conservative (liberal, 52%; moderate, 41%; conservative, 43%).

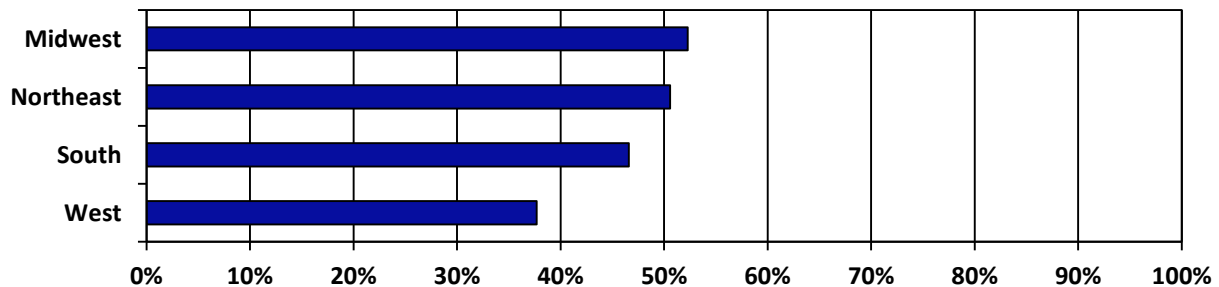
Figure 26. Percent of Elders who Returned Survey by Theological Views



Pastors Non-Response

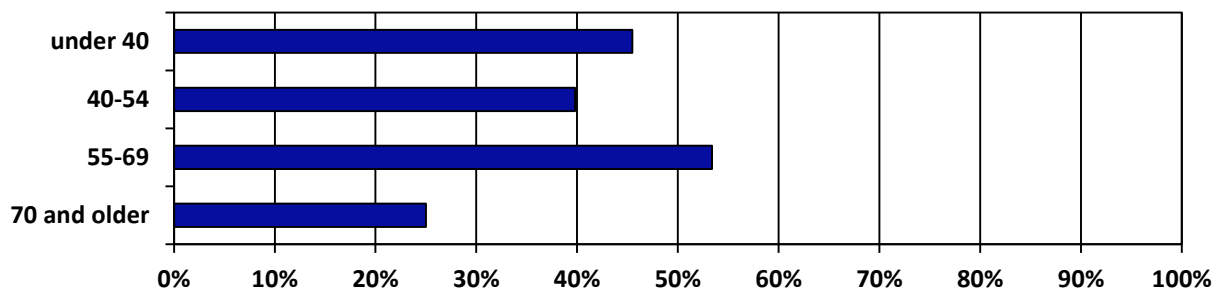
- ✓ Among pastors, those living in the Midwest and Northeast were statistically most likely to return the survey compared to those in the South and especially the West (Midwest, 52%; Northeast, 51%; South, 47%; West, 38%).

Figure 27. Percent of Pastors who Returned Survey by Region



- ✓ Among pastors, those in the 55-69 age cohort were statistically most likely to return the survey (53%). Pastors under 40 were next most likely to return the survey (46%). Pastors in the 40-54 age cohort were less likely to return the survey (40%) while pastors 70 and older were much less likely to complete the survey (25%).

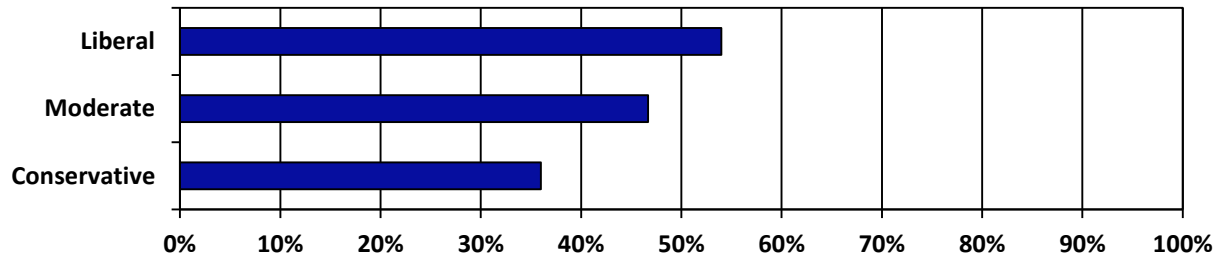
Figure 28. Percent of Pastors who Returned Survey by Age Cohort



Specialized Clergy Non-Response

- ✓ Among specialized clergy, those who identify as theologically liberal were statistically more likely to return the survey compared to those who identify as moderate or conservative (liberal, 54%; moderate, 47%; conservative, 36%).

Figure 29. Percent of Specialized Clergy who Returned Survey by Theological Views



THE PRESBYTERIAN PANEL
UNDERSTANDING AND RESPONDING TO VIOLENCE AND WAR
NOVEMBER 2012
Survey Questions and Responses

	Members	Ruling Elders	Teaching Elders
Number of survey invitations sent	998	1391	1476
Number of undeliverable surveys and ineligible respondents	9	8	21
Number of surveys completed	361	631	713 ‡
Response rate	36%	45%	49%
‡ 504 pastors; 209 specialized ministers			

Biblical Perspectives	Members	Ruling Elders	Pastors	Specialized Ministers
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Q1. How influential has each of the following Biblical passages been for how you understand and respond to violence (including war)?

a. “All who take the sword will perish by the sword” (Matthew 26:52)

Very influential.....	11%	12%	20%	21%
Somewhat influential.....	22%	28%	31%	31%
Slightly influential.....	24%	25%	23%	21%
Not influential.....	34%	30%	25%	27%
Not sure	10%	5%	1%	—

b. “Blessed are the peacemakers” (Matthew 5:9)

Very influential.....	48%	54%	74%	80%
Somewhat influential.....	30%	32%	19%	16%
Slightly influential.....	13%	10%	4%	3%
Not influential.....	6%	2%	2%	2%
Not sure	3%	2%	*	—

c. Descriptions of the Old Testament Israelite military campaigns (for example, the Battle of Jericho and its aftermath, in Joshua 6:21)

Very influential.....	5%	6%	6%	3%
Somewhat influential.....	17%	18%	16%	14%
Slightly influential.....	23%	28%	28%	31%
Not influential.....	39%	41%	48%	49%
Not sure	15%	6%	2%	2%

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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Q1. How influential has each of the following Biblical passages been for how you understand and respond to violence [cont.] (including war)?

d. "Eye for an eye, tooth for a tooth" (Leviticus 24:17)

Very influential.....	8%	6%	7%	6%
Somewhat influential.....	17%	16%	12%	8%
Slightly influential.....	24%	28%	22%	23%
Not influential.....	44%	48%	58%	63%
Not sure	7%	3%	1%	1%

e. "Father, forgive them; for they do not know what they are doing" (Luke 23:34)

Very influential.....	37%	47%	57%	53%
Somewhat influential.....	30%	32%	27%	30%
Slightly influential.....	17%	13%	9%	11%
Not influential.....	12%	7%	6%	6%
Not sure	4%	2%	1%	—

f. "The governing authority . . . is the servant of God to execute wrath on the wrongdoer" (Romans 13:1-4)

Very influential.....	7%	7%	12%	6%
Somewhat influential.....	17%	20%	20%	22%
Slightly influential.....	23%	22%	22%	20%
Not influential.....	38%	44%	44%	50%
Not sure	15%	7%	2%	2%

g. Other (please specify): _____

	+	+	+	+
Very influential.....	16%	21%	50%	55%
Somewhat influential.....	4%	4%	10%	5%
Slightly influential.....	6%	4%	1%	—
Not influential.....	21%	17%	8%	7%
Not sure	53%	55%	31%	33%

Q2. Overall, how influential has the Bible been for how you understand and respond to violence (including war)?

Very influential.....	27%	33%	76%	69%
Somewhat influential.....	40%	43%	21%	24%
Slightly influential.....	21%	18%	3%	5%
Not influential.....	8%	4%	1%	1%
Not sure.....	5%	2%	—	1%

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Attitudes about War

Q3. What is your opinion about the amount of money the U.S. government spends on the military and national defense?

Much too much	16%	15%	38%	48%
Too much	34%	33%	38%	33%
About the right amount	27%	32%	14%	12%
Too little.....	12%	12%	6%	3%
Much too little.....	2%	2%	1%	1%
Not sure.....	9%	6%	4%	3%

Q4. What *was* your opinion about the U.S. military intervention in each of the following countries *at the time the intervention began*?

a. Afghanistan (in 2001)

Strongly favored	20%	22%	18%	11%
Somewhat favored.....	22%	25%	22%	18%
Mixed opinion	26%	28%	27%	27%
Somewhat opposed.....	14%	11%	12%	16%
Strongly opposed.....	13%	10%	19%	27%
Not sure	5%	4%	2%	2%

b. Iraq (in 2003)

Strongly favored	14%	18%	8%	5%
Somewhat favored.....	20%	20%	15%	12%
Mixed opinion	18%	21%	18%	11%
Somewhat opposed.....	15%	14%	12%	11%
Strongly opposed.....	30%	25%	45%	59%
Not sure	2%	2%	1%	2%

c. Libya (in 2011)

Strongly favored	8%	10%	6%	4%
Somewhat favored.....	19%	22%	23%	22%
Mixed opinion	33%	33%	34%	32%
Somewhat opposed.....	16%	15%	18%	15%
Strongly opposed.....	17%	13%	15%	22%
Not sure	8%	6%	5%	6%

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

Q5. What is your opinion *now* about the U.S. government’s decision to intervene militarily in each of the same countries?

a. Afghanistan

Very good decision.....	9%	10%	7%	3%
Good decision.....	17%	19%	19%	13%
Mixed opinion	37%	40%	33%	39%
Poor decision	18%	19%	21%	17%
Very poor decision	13%	11%	20%	26%
Not sure	5%	2%	1%	1%

b. Iraq

Very good decision.....	8%	8%	5%	1%
Good decision.....	15%	19%	10%	8%
Mixed opinion	24%	26%	20%	20%
Poor decision	19%	19%	20%	17%
Very poor decision	31%	25%	46%	53%
Not sure	3%	3%	1%	1%

c. Libya

Very good decision.....	4%	6%	4%	2%
Good decision.....	19%	20%	23%	24%
Mixed opinion	36%	38%	39%	35%
Poor decision	17%	17%	15%	14%
Very poor decision	13%	11%	13%	19%
Not sure	10%	8%	5%	6%

Q6. How strong or weak is each of the following reasons to oppose war?

a. Christians should be willing to suffer rather than use violence

Very strong.....	2%	1%	11%	7%
Strong	10%	11%	28%	29%
Neither strong nor weak	29%	34%	30%	27%
Weak.....	28%	28%	19%	20%
Very weak.....	22%	19%	10%	16%
Not sure	9%	6%	2%	1%

b. Jesus’ teaching to “love your enemies”

Very strong.....	14%	13%	43%	40%
Strong	32%	40%	37%	37%
Neither strong nor weak	30%	28%	12%	13%
Weak.....	13%	10%	5%	6%
Very weak.....	4%	5%	2%	3%
Not sure	7%	4%	1%	1%

Note: Percentages may not add to 100 due to rounding

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Q6. How strong or weak is each of the following reasons to oppose war?

[cont.]

c. Only God should have the final authority over life and death

Very strong	21%	19%	24%	21%
Strong	24%	25%	30%	29%
Neither strong nor weak	23%	26%	27%	23%
Weak.....	16%	14%	10%	14%
Very weak.....	9%	10%	6%	12%
Not sure	8%	5%	2%	2%

Q7. Which of the following reasons do you believe would justify the U.S. government going to war? (*Please check all that apply.*)

	◆	◆	◆	◆
To protect U.S. economic interests abroad	24%	22%	10%	7%
To protect human rights of people in another country	43%	51%	64%	57%
To replace another government that seems hostile to our way of life.....	6%	6%	4%	1%
To punish a foreign government for acts of terrorism proven to be backed by that government	55%	56%	42%	35%
To punish a foreign government for acts of terrorism believed but not proven to be backed by that government.....	5%	6%	2%	2%
To protect our country after attack by another country.....	90%	93%	83%	79%
To protect a country closely allied with us when that country is attacked by another country	66%	65%	57%	47%
To live up to the demands of treaties which we have ratified.....	55%	53%	43%	39%
To preemptively destroy weapons of mass destruction	39%	38%	26%	20%
None of these—there are no circumstances that ever justify going to war..	4%	2%	7%	11%
Other (please specify): _____	2%	3%	5%	7%

Q8. Do you favor or oppose each of these positions on violence and war?

a. Abolishing torture

Strongly favor.....	42%	42%	64%	71%
Favor.....	28%	26%	19%	16%
Mixed opinion	18%	22%	13%	10%
Oppose.....	8%	5%	3%	1%
Strongly oppose.....	3%	3%	1%	1%
Not sure	2%	2%	1%	1%

b. Affirming the United Nations as a peacemaking organization

Strongly favor.....	28%	29%	43%	50%
Favor.....	34%	31%	29%	32%
Mixed opinion	18%	22%	11%	10%
Oppose.....	6%	6%	7%	3%
Strongly oppose.....	10%	10%	8%	4%
Not sure	4%	2%	3%	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

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n = number of respondents in the subset 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
Q8. Do you favor or oppose each of these positions on violence and war? [cont.]				
c. Avoiding all use of nuclear weapons				
Strongly favor.....	56%	56%	72%	81%
Favor.....	20%	23%	17%	11%
Mixed opinion	13%	13%	7%	6%
Oppose.....	5%	5%	3%	1%
Strongly oppose.....	5%	2%	1%	—
Not sure	3%	2%	1%	1%
d. Encouraging all countries (including the United States) to become members of the International Criminal Court so that the court may prosecute suspected war criminals from any country				
Strongly favor.....	30%	25%	42%	49%
Favor.....	25%	31%	25%	26%
Mixed opinion	16%	20%	16%	14%
Oppose.....	7%	8%	5%	2%
Strongly oppose.....	10%	9%	6%	3%
Not sure	12%	7%	6%	6%
e. Establishing the right of a person in the military to be a conscientious objector to a particular war, instead of to all wars				
Strongly favor.....	17%	11%	32%	42%
Favor.....	22%	22%	25%	24%
Mixed opinion	21%	30%	18%	15%
Oppose.....	19%	17%	13%	10%
Strongly oppose.....	10%	12%	7%	5%
Not sure	10%	8%	5%	3%
f. Making human rights a major goal of U.S. foreign and military policy				
Strongly favor.....	27%	26%	43%	52%
Favor.....	35%	42%	35%	32%
Mixed opinion	22%	22%	17%	13%
Oppose.....	7%	5%	3%	2%
Strongly oppose.....	2%	2%	1%	—
Not sure	7%	3%	1%	2%
g. Supporting nonviolent transitions to democracy (such as in the 2011 transition in Egypt)				
Strongly favor.....	27%	28%	43%	47%
Favor.....	38%	43%	35%	40%
Mixed opinion	22%	18%	19%	10%
Oppose.....	3%	3%	1%	1%
Strongly oppose.....	1%	1%	1%	1%
Not sure	9%	6%	1%	2%

Note: Percentages may not add to 100 due to rounding

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

n = number of respondents in the subset eligible to answer this question

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

Q8. Do you favor or oppose each of these positions on violence and war?

[cont.]

h. Supporting the work of “truth and reconciliation” commissions in countries with relatively recent histories of political violence

Strongly favor.....	19%	20%	44%	51%
Favor.....	28%	33%	33%	32%
Mixed opinion	23%	24%	13%	9%
Oppose.....	5%	4%	2%	1%
Strongly oppose.....	2%	2%	2%	1%
Not sure	23%	18%	6%	7%

Peacemaking Priorities

Q9. How familiar are you with efforts by the Presbyterian Peacemaking Program to help Presbyterians:

a. Address bullying (the use of force or coercion to abuse or intimidate others, including online harassment)?

Very familiar	3%	3%	8%	8%
Somewhat familiar	14%	19%	35%	35%
Slightly familiar.....	13%	18%	21%	20%
Not familiar	70%	60%	36%	37%

b. Address gun violence?

Very familiar	3%	4%	12%	16%
Somewhat familiar	14%	16%	36%	32%
Slightly familiar.....	12%	18%	21%	21%
Not familiar	71%	62%	31%	30%

c. Address human trafficking (people being forced to work against their will)?

Very familiar	8%	6%	19%	21%
Somewhat familiar	16%	21%	37%	40%
Slightly familiar.....	16%	23%	22%	15%
Not familiar	60%	50%	22%	24%

d. Participate in a peace discernment process (in which, together, Presbyterians seek God’s will about what they should do to pursue peace, and under what circumstances, if any, Presbyterians should support war)?

Very familiar	3%	2%	15%	17%
Somewhat familiar	12%	15%	29%	36%
Slightly familiar.....	14%	23%	24%	18%
Not familiar	71%	60%	32%	29%

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Q9. How familiar are you with efforts by the Presbyterian Peacemaking Program to help Presbyterians:

[cont.]

- e. Participate in an initiative (led by the PC(USA) Office of Public Witness) to promote peaceful dialogue and teach nonviolent communication skills?

Very familiar	3%	2%	13%	15%
Somewhat familiar	9%	13%	30%	32%
Slightly familiar.....	11%	18%	22%	23%
Not familiar	77%	67%	34%	29%

Q10. How important is it for the Peacemaking Program to help Presbyterians:

- a. Address bullying?

Very important	49%	45%	45%	50%
Somewhat important.....	22%	29%	28%	32%
Slightly important.....	8%	10%	12%	8%
Not important	6%	5%	9%	6%
Not sure	16%	11%	5%	4%

- b. Address gun violence?

Very important	51%	45%	47%	66%
Somewhat important.....	19%	24%	27%	18%
Slightly important.....	6%	11%	10%	6%
Not important	9%	8%	10%	5%
Not sure	15%	12%	5%	5%

- c. Address human trafficking?

Very important	61%	63%	63%	76%
Somewhat important.....	16%	21%	23%	13%
Slightly important.....	5%	4%	4%	4%
Not important	4%	2%	6%	3%
Not sure	14%	10%	5%	4%

- d. Participate in a peace discernment process?

Very important	34%	36%	43%	54%
Somewhat important.....	28%	30%	30%	28%
Slightly important.....	10%	13%	12%	8%
Not important	7%	6%	9%	5%
Not sure	21%	15%	6%	5%

- e. Participate in a respectful dialogue initiative?

Very important	36%	40%	47%	60%
Somewhat important.....	26%	29%	28%	24%
Slightly important.....	13%	11%	11%	6%
Not important	5%	6%	9%	5%
Not sure	20%	15%	4%	4%

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Q11. How familiar are you with each of the following other initiatives?

a. The Presbyterian Peace Fellowship’s Colombia Accompaniment Program, which sends U.S. Presbyterians to Colombia to spend time with church leaders who fear for their safety because of their ministry and witness

Very familiar	2%	1%	11%	12%
Somewhat familiar	4%	5%	17%	19%
Slightly familiar.....	11%	10%	15%	14%
Not familiar	83%	84%	56%	54%

b. The Veterans Affairs Chaplaincy program of the Presbyterian Council for Chaplains and Military Personnel, which connects chaplains with people in the military who are recovering from service-related illness or injury

Very familiar	1%	2%	4%	6%
Somewhat familiar	8%	8%	14%	22%
Slightly familiar.....	15%	13%	20%	18%
Not familiar	76%	77%	62%	54%

Q12. How important is it for Presbyterian organizations (whether PC(USA) national agencies, presbyteries, congregations, or others) to provide relationship-building and logistical assistance so Presbyterians from the United States can travel to foreign countries to spend time with church leaders who fear for their safety because of their ministry and witness?

Very important	31%	32%	31%	42%
Somewhat important	30%	36%	42%	36%
Slightly important	15%	14%	14%	10%
Not important	5%	4%	5%	5%
Not sure.....	19%	13%	8%	6%

Q13. How important is it for Presbyterian organizations (whether PC(USA) national agencies, presbyteries, congregations, or others) to provide relationship-building and logistical assistance so Presbyterians can support people in the military who are recovering from service-related illness or injury?

Very important	64%	62%	53%	60%
Somewhat important	24%	28%	35%	29%
Slightly important	3%	5%	8%	7%
Not important	1%	1%	2%	2%
Not sure.....	8%	4%	3%	2%

Congregational Involvement

If you are a **teaching elder** (minister) but are **not** involved in a PC(USA) congregation, check here and skip to Q18.

Not checked	94%	63%
Checked	6%	37%

Q14. Has your congregation adopted the PC(USA) “Commitment to Peacemaking”?

			n=475	n=131
		+		+
Yes	10%	11%	24%	28%
No.....	8%	22%	60%	24%
Not sure.....	82%	66%	17%	49%

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	Members	Ruling Elders	Pastors	Specialized Ministers
Q14a. In what year did your congregation adopt the “Commitment to Peacemaking”?	n=7	n=13	n=38	n=5
	+	+	+	+
1980-1984	50%	11%	16%	—
1985-1989	—	11%	19%	—
1990-1994	—	11%	19%	33%
1995-1999	—	—	16%	—
2000-2004	—	33%	12%	67%
2005-2009	50%	33%	19%	—
2010 or later	—	—	—	—
Mean	1992	1998	1994	1998
Median	1992	2002	1994	2000
Don't know				
Not checked	23%	21%	35%	14%
Checked	77%	79%	65%	86%

Q15. Has your congregation received the 2012 PC(USA) Peacemaking Offering (usually received on the first Sunday in October)?			n=475	n=131
	+	+		
Yes	32%	53%	57%	54%
No.....	9%	16%	39%	22%
Not sure.....	59%	31%	4%	24%

Q16. When you've attended worship in your congregation during the past 12 months, how often has there been a spoken prayer or prayer request for:				
a. A person, or persons in general, serving in the military in a war zone?			n=475	n=131
	+	+		
Frequently.....	59%	71%	64%	57%
Occasionally	32%	26%	36%	36%
Never	2%	2%	1%	4%
Not sure	7%	1%	*	3%
b. A victim, or victims in general, of violent crime in your community?			n=475	n=131
	+	+		
Frequently.....	31%	37%	36%	41%
Occasionally	42%	48%	58%	48%
Never	13%	8%	6%	6%
Not sure	14%	7%	1%	5%
c. Peace in another country?			n=475	n=131
	+	+		
Frequently.....	48%	57%	67%	57%
Occasionally	40%	36%	32%	39%
Never	4%	4%	1%	3%
Not sure	9%	3%	—	2%

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Q17. During the past 12 months, has your congregation:

a. Established a peace discernment team (as part of the PC(USA) Peace Discernment Process)?			n=475	n=131
	+	+		
Yes.....	3%	2%	1%	1%
No.....	31%	65%	98%	73%
Not sure.....	66%	32%	2%	26%
b. Had a Sunday school class, Bible study, Presbyterian Women’s circle, or other small group use the Peacemaking Program’s <i>The Things that Make for Peace</i> ?			n=475	n=131
	+	+		
Yes.....	6%	7%	6%	9%
No.....	24%	46%	87%	55%
Not sure.....	70%	47%	7%	36%
c. Ordered a copy of the Peacemaking Program’s Advent devotions booklet, <i>Proclaiming the Good News of God’s Peace</i> ?			n=475	n=131
	+	+		
Yes.....	3%	4%	7%	8%
No.....	19%	40%	88%	48%
Not sure.....	78%	56%	5%	44%
d. Done something else to try to understand or respond to violence or war? (please specify): _____			n=475	n=131
	+	+		
Yes.....	15%	14%	36%	36%
No.....	17%	32%	53%	26%
Not sure.....	69%	53%	11%	38%

Personal Involvement

Q18. During the past 12 months, have you personally read each of the following Peacemaking Program resources?

a. Articles in the spring 2012 <i>Peace Notes</i> newsletter				
Yes, all of them.....	1%	*	2%	2%
Yes, some of them.....	2%	3%	12%	8%
Yes, one or two.....	4%	4%	8%	5%
No.....	89%	92%	77%	83%
Not sure.....	4%	2%	1%	2%
b. Fall 2012 Path of Peace daily reflections				
Yes, all of them.....	*	*	*	—
Yes, some of them.....	2%	2%	3%	4%
Yes, one or two.....	3%	2%	4%	4%
No.....	91%	95%	91%	90%
Not sure.....	4%	1%	1%	2%

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Q19. During the past 12 months, have you personally:

a. Contacted an elected official about violence or a violence-related issue?

Yes.....	10%	11%	24%	30%
No.....	88%	89%	76%	69%
Not sure.....	2%	1%	*	1%

b. Heard a talk by a PC(USA) International Peacemaker?

Yes.....	3%	5%	21%	20%
No.....	95%	93%	79%	78%
Not sure.....	2%	2%	*	2%

c. Written an article, blog post, book, essay, or letter to the editor of a newspaper about violence or a violence-related issue?

Yes.....	5%	4%	19%	17%
No.....	94%	95%	80%	83%
Not sure.....	1%	1%	*	—

d. Heard or preached a sermon about violence or a violence-related issue?

Yes.....	36%	37%	62%	58%
No.....	57%	58%	36%	40%
Not sure.....	7%	6%	1%	2%

e. Done something else to try to understand or respond to violence (please specify): _____

	+	+	+	+
Yes.....	19%	20%	37%	46%
No.....	73%	72%	54%	48%
Not sure.....	8%	9%	9%	6%

Personal Experience

Q20. Are you a:

a. Person who serves or has served in the U.S. military

Yes.....	20%	22%	8%	8%
No.....	80%	78%	92%	92%
Not sure.....	—	—	—	—

b. Child, parent, or spouse of a person who serves or has served in the U.S. military

Yes.....	48%	46%	42%	35%
No.....	52%	54%	58%	65%
Not sure.....	—	—	—	—

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	Members	Ruling Elders	Pastors	Specialized Ministers
Q20. Are you a:				
[cont.]				
c. Present or former military chaplain				
Yes.....	—	*	2%	3%
No.....	100%	100%	98%	97%
Not sure.....	—	—	—	—
d. Present or former military conscientious objector				
Yes.....	1%	1%	4%	4%
No.....	99%	99%	96%	95%
Not sure.....	*	*	—	1%
Q21. During the past 10 years have you, a family member, or a close friend served in the U.S. military in a war zone?				
a. You				
Yes.....	3%	2%	4%	3%
No.....	97%	97%	96%	97%
Not sure.....	*	*	*	—
b. A family member				
Yes.....	24%	28%	21%	16%
No.....	74%	71%	79%	83%
Not sure.....	1%	1%	*	1%
c. A close friend				
Yes.....	36%	42%	45%	42%
No.....	63%	56%	54%	57%
Not sure.....	1%	1%	1%	1%
Q22. During the past 10 years have you, a family member, or a close friend been a victim of a violent crime?				
a. You				
Yes.....	2%	*	4%	3%
No.....	97%	100%	96%	97%
Not sure.....	1%	*	*	—
b. A family member				
Yes.....	8%	7%	12%	10%
No.....	91%	92%	86%	90%
Not sure.....	1%	1%	2%	—

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Q22. During the past 10 years have you, a family member, or a close friend been a victim of a violent crime?
[cont.]

c. A close friend

Yes.....	13%	12%	21%	25%
No.....	84%	85%	75%	73%
Not sure	4%	3%	4%	2%

Q23. Please use this space or another page for any additional comments.

[tabulated separately]

Responses Received from:

Paper	78%	56%	39%	48%
Web.....	22%	44%	61%	52%

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