

PRESBYTERIAN PANEL REPORT

Listening to Presbyterians



CHURCHWIDE SPECIAL OFFERINGS THE MAY 1995 PRESBYTERIAN PANEL

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THE PRESBYTERIAN PANEL: AN OVERVIEW

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

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

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

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

SAMPLING ERROR

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

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

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

HIGHLIGHTS

- In 1994, the four churchwide special offerings of the Presbyterian Church (U.S.A.) received contributions totaling \$15.5 million. [p. 2]
- According to pastors, in the year prior to the Panel survey the proportion of congregations that participated in each special offering ranged from 92% for the One Great Hour of Sharing Offering to 32% for the Witness Offering. Intermediate were the Christmas Joy Offering (81%) and the Peacemaking Offering (52%). Overall, 6% of the congregations did not participate in any of the churchwide special offerings, while 19% participated in all four. [p. 2]
- In congregations that participate, the proportions of panelists who reported giving to a special offering is relatively high. In congregations that received the One Great Hour of Sharing Offering, 74% of members, 85% of elders, and 89% of pastors and specialized clergy reported that they gave to it. [p. 4]
- Individual or household donations to each special offering tend to be small. Among giving households, the reported median gift to OGHS and Christmas Joy from members was \$20, and from pastors, \$25. [p. 5]
- When asked about a series of general causes that might be appropriate for churchwide special offerings, panelists gave their greatest support to ones that would focus on meeting human needs. Least support was expressed for a possible special offering that would “support the National Council of Churches and World Council of Churches,” and for one that would “address environmental justice issues.” [pp. 6-8]
- When asked to identify mission priorities for churchwide special-offering contributions by selecting from 11 sets of paired alternatives, panelists in every sample clearly preferred letting local or regional entities choose projects over letting the national church do so and designating gifts to specific programs over letting the General Assembly make the allocations. [pp. 8-9]
- Just over one-half of members and elders indicate that they would “be more likely to give” to a churchwide special offering if their congregations are permitted to decide on part of the allocation. [p. 11]
- In general, most panelists either support the current program allocations of each of the churchwide special offerings, or—particularly among members and elders—do not know enough about the programs to respond. [pp. 12-13]
- The possibility of adding environmental justice as an explicit part of the Peacemaking Offering is complicated by the finding that around one-third of members, elders, and pastors indicated that they would prefer that neither cause be part of a churchwide special offering. When we delete this group from the analysis, the remainder show moderate support for a combined offering. [pp. 13-14]
- Majorities in every sample support the idea of a churchwide special offering for “youth and young adult ministries.” Panelists favor letting donations to such an offering support a wide variety of programs, with support strongest for a “young adult volunteer program,” “Bible study and other curricula,” and “youth mission work camps or work trips.” [pp. 16-17]
- When asked what *one* change they would make in the current special offering galaxy, large majorities of members and elders responded either “make no changes” or “no opinion.” The majorities of pastors (52%) and specialized clergy (55%) selecting one of these two options are smaller, suggesting more interest among the clergy in change. [p. 18]
- Almost all Presbyterian congregations receive other special appeals for money besides the four churchwide special offerings. According to pastors, in the prior year, 87% of their congregations had participated in a special offering for a local cause, 47% had participated in one for a presbytery-wide cause, and 58% had participated in one for a non-Presbyterian cause. [pp. 18-19]

CHURCHWIDE SPECIAL OFFERINGS THE May 1995 PRESBYTERIAN PANEL

In February, 1995, the Special Offerings Task Group of the Congregational Ministries Division (CMD) requested use of the May 1995 Presbyterian Panel questionnaire. Task Group members wanted information from Presbyterians on individual and congregational participation in each of the four churchwide special offerings (described on page 2). They also wanted opinions on a variety of special-offering issues, from how general priorities should be determined to whether or not the Peacemaking Offering should include environmental justice in a more explicit way.

Panel staff members worked with members of the task group and staff in the Stewardship Program Area of CMD to develop a suitable questionnaire.¹ A final version was approved in early April, and Panel staff mailed copies to all panelists during the first week of May 1995. Returns were accepted until mid-July 1995. Return rates, by sample, are: members, 54%; elders, 57%; pastors, 68%; and specialized clergy, 66%.² The appendix reports, by sample, the percentage distribution of responses to each question.

BACKGROUND

Since its formation in 1983, the Presbyterian Church (U.S.A.) has maintained a much-older church practice of approving and promoting what have come to be called "churchwide special offerings." Currently there are four of these, and each one is implemented in a similar way. Once each year, on a particular Sunday, congregations that choose to participate in a particular special offering collect donations for the cause or set of causes that offering represents. (Causes are determined by the General Assembly.) Participation by congregations is strictly voluntary, although congregations that choose to take part receive free promotional materials that national church staff members develop. These resources include thematic posters, bulletin inserts, ideas for "Minutes for Mission," Bible studies, and children's lessons. In general, for one or more weeks prior to the Sunday designated for the special offering, participating congregations promote the specific projects and areas of mission that the offering monies support. The promotions seek to motivate individuals and families to donate money over and above their regular giving to the church. On the designated Sunday, the money for the special offering is collected, set aside, and sent to the appropriate receiving agencies in the denomination.

At the present time, the four churchwide special offerings sponsored by the Presbyterian Church (U.S.A.) are (with their usual time of receipt in parentheses): the One Great Hour of Sharing Offering (received during Lent or Easter); the Witness Offering (Pentecost); the Peacemaking Offering (World Communion Sunday, the first Sunday in October); and the Christmas Joy Offering (Advent). While as a denomination we are only now beginning to compile from administrative records the exact number of congregations that participate in each offering, total receipts for each are currently available. A rank order of these figures for 1994 clearly shows that by far the greatest amounts were contributed to the One Great Hour of Sharing Offering and the least to the Witness Offering (see Table 1).

¹ Task Group members were Frank Colclough, Dick Gibbons, John McFayden (chair), Mary Robinson-Mohr, and Sandy Wagener. Presbyterian Church (U.S.A.) staff participants in the Task Group activities were Vivian Johnson, Sandra Sorem, and Patsy Mills. The office of Research Services also conducted focus groups with congregational members and a survey of elders in predominantly black PCUSA congregations for this task group.

² These rates may have been slightly inflated by a pre-survey letter sent in late April to all panelists who had *not* responded to a Panel questionnaire in the prior year (n = 727). This letter notified them that—for financial reasons—we would remove their names from the Panel mailing list if they did not respond to the soon-to-arrive May questionnaire. Of that total, 80 (11%) returned a completed questionnaire. (The remainder, 647, have been deleted from future mailings.)

TABLE 1

Total Receipts for Each Churchwide Special Offering, 1994		
Churchwide Special Offering	Amount	Percent
One Great Hour of Sharing	\$9,082,345	57%
Christmas Joy	\$4,643,159	29%
Peacemaking	\$1,550,366	10%
Witness	\$630,419	4%
Total	\$15,906,289	100%

RECEIVING AND GIVING

As the receipt differentials (above) suggest, overall support for each of the special offerings varies considerably across the church. Since churchwide special offerings are designed to work in cooperation with congregations, support depends first on congregations agreeing to receive an offering and, second, on people in those congregations making donations. Finally, the success of the offering also depends on the *amount* each contributor gives. In this section, we look at each of these three issues in turn.

RECEIVING CONGREGATIONS

Not surprisingly, the more money an offering receives, the more congregations there are that participate in that offering (assuming that the number of receiving congregations reported by panelists in Q-7a is a good proxy for the actual number of receiving congregations across the PCUSA). In all four samples, the One Great Hour of Sharing Offering was reported to have been received by the largest proportion of congregations (according to pastors, it was received by 92% of the congregations they serve), followed by the Christmas Joy Offering (reported by 81% of pastors as received by their congregations), the Peacemaking Offering (52%), and the Witness Offering (32%). (Keep in mind that Panel samples are samples of individuals and as such over-represent larger-member congregations.)

These findings indicate that relatively few congregations receive all four special offerings. In fact, according to pastors, the proportion is only 19% (see Table 2). Because another one-third of congregations receive three churchwide special offerings, the overall proportion receiving at least three offerings is 53%.

TABLE 2

Percentage Distribution of Congregations by Number of Churchwide Special Offerings Received (Q-7a): Pastors' Responses	
Number	Percent
0	6%
1	10%
2	31%
3	34%
4	19%
Total	100%

Church Size and Receipt of Special Offerings

Church membership size is clearly *not* related to the receipt or non-receipt of three of the four churchwide special offerings: One Great Hour of Sharing, Witness, and Christmas Joy (see Table 3). And while receipt of the Peacemaking Offering reveals differences by church size, they are relatively small: larger-membership congregations (300 or more members) are somewhat more likely to receive the offering than are smaller membership congregations.

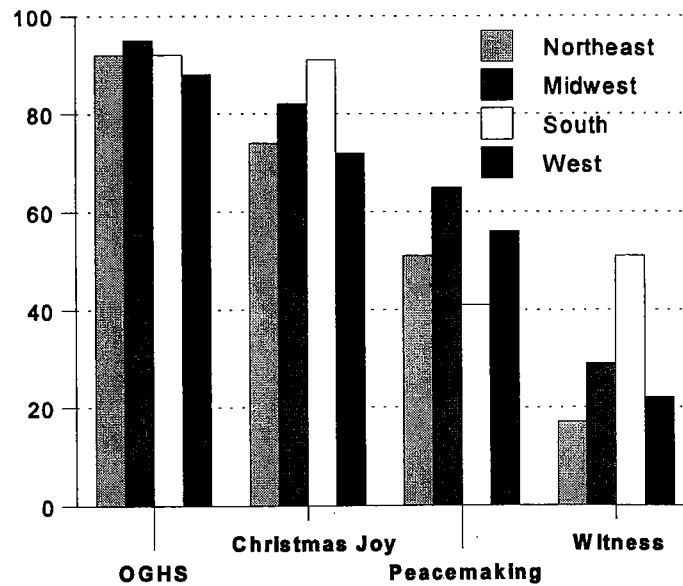
TABLE 3

Percent of Congregations That Receive Each Churchwide Special Offering (Q-7a), by Church Membership Size: Pastors' Responses				
Churchwide Special Offering	Membership Size Range			
	1-99	100-299	300-499	500+
	Congregations that Receive Offering			
One Great Hour of Sharing	92%	92%	93%	93%
Witness	31%	32%	35%	32%
Peacemaking	47%	48%	59%	57%
Christmas Joy	84%	79%	82%	81%

Region and Receipt of Special Offerings

Of somewhat greater magnitude than the differences by church size are differences by region in the receipt or non-receipt of churchwide special offerings (see Figure 1). Most obvious is the Southern heritage of the Witness Offering; while a majority of Southern congregations receive this offering, less than 30% do so in any other region, including only 22% in the West and 17% in the Northeast. There are also noticeable differences by region in the proportions that receive the Peacemaking and Christmas Joy Offerings. Peacemaking's receipt rate is highest in the Midwest (65%) and West (56%) and lowest in the South (34%); Christmas Joy is lowest in the West (72%) and highest in the South (91%). The Peacemaking differences may owe to that offering's origin in the United Presbyterian Church in the USA, but the Christmas Joy variations are more obscure, since it has origins in both prior denominations. Only the One Great Hour of Sharing Offering shows few differences across regions, none of which are statistically significant.

FIGURE 1
PERCENT OF CONGREGATIONS THAT PARTICIPATE
IN EACH OFFERING, BY REGION: PASTORS' RESPONSES



INDIVIDUALS WHO GIVE

Because individual giving to special offerings depends on congregational participation, we limited the analysis of individual giving to each special offering to those panelists who reported (in Q-7a1 to Q7a4) that their congregations had received that offering. We found that, in all samples, the proportions of “eligible” individuals (i.e., individuals whose congregations received the offering) who reported any giving by themselves or others in their households were highest for the One Great Hour of Sharing Offering. Of potential donors to OGHS, the proportion who reported giving ranged from 74% of members to 85% of elders to 89% of pastors and specialized clergy. The proportions who reported giving (again, these proportions are calculated only for those panelists whose congregations receive each offering) were lowest for the Witness Offering in three of the samples (47% of eligible members and 71% of eligible pastors and specialized clergy reported contributions to it) and for the Peacemaking Offering in the fourth sample (65% of eligible elders reported giving to it).³

In short, the more popular a special offering is institutionally—as judged by the proportion of congregations receiving it—the greater the proportion of members, elders, and other congregants who give to it in those receiving congregations. At the same time, the range is rather narrow. If received by a congregation, even the less-popular special offerings (Witness and Peacemaking) draw contributions from sizable proportions of congregants. Hence, it would appear that the major challenge to success for a special offering is “to get its foot in the door” of a congregation. These results suggest that, once there, a large proportion of congregants may well give to that offering.⁴

³ The proportion of elders who reported giving to the Witness Offering, at 71%, is not significantly different than the 65% who reported giving to the Peacemaking Offering.

⁴ Nevertheless, we’d prescribe caution in interpreting these results. In congregations that received a particular special offering in the previous year, individuals who gave to that offering might be more likely than those who did *not* to remember that their congregations had received that offering. Thus, responses may *understate* the proportions of congregations that received the offering, thereby *overstating* the proportions of panelists in receiving congregations who gave to the particular offering—especially among members and elders.

AMOUNTS GIVEN

The May questionnaire results allow us to look at a third dimension of special-offering gifts—*the amount given per giving household*. While responses to Q-7b revealed that, in receiving congregations, relatively large proportions of panelists give to churchwide special offerings, Q-7c takes us a step beyond the simple giving/not giving distinction to look at the actual dollar value of these gifts. (Note that, in this section, we are discussing only the subsets of panelists who both reported that their congregations received a particular special offering (Q-7a) and also reported that they themselves gave to that offering (Q-7b).)

In general, most donor panelists reported giving relatively small dollar amounts to each of the churchwide special offerings (Q-7c1 to Q-7c4—see Table 4). Among panelists who gave to the One Great Hour of Sharing Offering, almost one-half of member panelists (43%) reported that their households gave \$10 or less. While elders were a bit more generous, most still reported giving small amounts: well over one-half—57%—reported giving \$20 or less. About one-third of pastors (33%) and specialized clergy (32%) also reported giving \$20 or less to OGHS. At the other end of the continuum, just 2% of members, 3% of elders, 6% of pastors, and 9% of specialized clergy reported gifts of \$100 or more.

TABLE 4

Reported Giving to Churchwide Special Offerings (Q-7c), by Sample*								
Sample	OGHS		Witness		Peacemaking		Christmas Joy	
	Proportions Donating Under \$21 or Over \$49							
	<\$21	>\$50	<\$21	>\$50	<\$21	>\$50	<\$21	>\$50
Members	59%	7%	68%	11%	71%	6%	60%	6%
Elders	57%	12%	72%	4%	49%	5%	69%	6%
Pastors	33%	20%	54%	10%	46%	7%	42%	9%
Specialized Clergy	32%	21%	45%	13%	23%	13%	36%	16%
	Mean Amounts Donated (in dollars)							
Members	27.60		24.70		25.70		26.40	
Elders	38.00		24.00		22.10		26.50	
Pastors	49.90		30.50		29.60		34.00	
Specialized Clergy	58.20		34.50		37.00		44.00	
	Median Amounts Donated (in dollars)							
Members	20.00		15.00		10.00		20.00	
Elders	20.00		12.50		15.00		20.00	
Pastors	25.00		20.00		25.00		25.00	
Specialized Clergy	25.00		25.00		25.00		25.00	

* This information gathered only from those panelists (1) who reported that their congregations received a particular offering and (2) who reported that they had made a donation to that offering.

GENERAL ISSUES IN SPECIAL OFFERINGS

Panel staff designed the May questionnaire to lead respondents from general questions about the concept of churchwide special offerings to more focused questions on current churchwide special offerings and on specific proposals for change. While it is likely that many panelists—especially among the clergy samples—approached this questionnaire with prior knowledge of some of the history and current circumstances of churchwide special offerings, we still thought it would be useful to start out by giving panelists the opportunity to step back from present-day particulars and to think about the issue in a broad way.

LIKELIHOOD OF GIVING TO SPECIFIC CAUSES

Consistent with that framework, we first asked panelists whether or not they themselves would be likely or unlikely to give money to each of 17 possible special-offering causes (Q-1).

Most-Supported Causes

The clearest finding in the responses to Q-1 is that panelists would most support offerings that meet physical human needs. A majority of pastors (54%) and specialized clergy (51%) indicated that “yes, definitely” they would “contribute to a churchwide special offering to provide emergency relief following disasters” (Q-1k). For no other possible special-offering cause listed in Q-1 did a majority in any sample respond “yes, definitely” when asked about the likelihood of their making personal contributions. Furthermore, of the 17 causes, “emergency relief” also received the highest proportion of “yes, definitely” responses from both members (39%) and elders (44%).

Receiving the next-highest proportions of “yes, definitely” responses in all samples was “to provide food for the hungry” (Q-1l): 36% of members, 37% of elders, 43% of pastors, and 41% of specialized clergy indicated that “yes, definitely” they would contribute to a special offering dedicated to this cause.⁵ Almost as large in all samples were the proportions that responded “yes, definitely” to contributing to a special offering that would “give people basic necessities (food, shelter, health care)” (e.g., 31% of members and 35% of pastors; Q-1e).

This analysis of the Q-1 results is confirmed by the pattern of responses to Q-2a, in which panelists were asked to provide, from the list of 17 possible offering causes in Q-1, “the *one* cause/issue that you personally *most* favor to receive funds raised through a churchwide special offering.” The three top choices for each sample are listed below (see Table 5). In all four samples, the largest proportions view disaster relief as the special-offering cause they would most favor to receive funds. Furthermore, in all four samples relatively large proportions also selected the provision of food, clothing, and shelter as their most-favored special-offering cause. Where laity and clergy differ on special-offering priorities, it is over new church development. Among both pastors and specialized clergy, a noticeable proportion selected new church development as the special-offering cause they would most like to receive funds. New church development was much further down the list for members (3% selected it as the cause they would most favor for special-offering funds) and elders (5%), below such other listed causes as youth ministries (5% and 6% for members and elders, respectively), meeting needs of retired church workers (6% and 7%), and spiritual growth ministries (5% and 8%).

⁵ While the proportions responding “yes, definitely” for the various causes are typically lower among members and elders than among the two clergy samples, keep in mind that there are many times more members and elders than there are clergy affiliated with the denomination. If we take members at their word (that “yes, definitely” they would give) and assume a \$5.00 gift on average, the 36% of the membership that so responded would donate a total of \$4,856,872 to a special offering that addressed hunger issues. The roughly 10,000 pastors in the PCUSA would have to give over \$485 each to contribute the same total sum.

TABLE 5

Three Causes Listed by the Largest Proportions in each Sample as their "First Choice" to Receive Funds from a Possible Churchwide Special Offering (Q-2)		
Sample	Offering Cause	Percent Response
Members	• to provide emergency relief following disasters	25%
	• to give people basic necessities	19%
	• to help disadvantaged people who have already taken steps to improve their communities*	10%
	all others	46%
	total	100%
Elders	• to provide emergency relief following disasters	23%
	• to give people basic necessities	16%
	• to provide food for the hungry	10%
	all others	51%
	total	100%
Pastors	• to provide emergency relief following disasters	27%
	• to establish new Presbyterian congregations in the U.S.	16%
	• to give people basic necessities	13%
	all others	44%
	total	100%
Specialized Clergy	• to provide emergency relief following disasters	20%
	• to give people basic necessities	14%
	• to establish new Presbyterian congregations in the U.S.	13%
	all others	53%
	total	100%

* This figure, to one decimal place, is actually 10.0%. Another cause, "to provide food for the hungry," is only marginally lower, at 9.6%, and both round to 10% as presented in the appendix.

Least-Supported Causes

At the other extreme, few panelists indicated in response to Q-1 that any of the 17 listed causes would definitely *not* get any of their money if it were the focus of a special offering. The greatest opposition was to Q-1p, "to support the National Council of Churches and World Council of Churches." Around one-fifth of members (20%) and elders (19%) responded "no, definitely not" when asked if they would donate to a churchwide special offering dedicated to this cause, and relatively more pastors (26%) did so. Relatively fewer specialized clergy were so certain that they would not give to such an offering (13% responded "no, definitely not").

Of the causes listed in Q-1, only two were designated by 10% or more of panelists in any sample as causes to which they would definitely *not* contribute: "to address environmental justice issues" (16% of members and elders, and 13% of pastors, responded "no, definitely not") and "to support minority racial-ethnic schools and colleges affiliated with the PCUSA" (10% of members responded "no, definitely not").

We can look at these "less-favored" causes more directly through Q-2d, which asked, "... of the options for churchwide special offerings listed in Q-1, which one cause/issue do you believe is the least appropriate to receive funds from [such an offering]?" Between them, two causes received a majority of responses from both members and elders. Not surprisingly, they are the two causes that received the most "no, definitely not" responses in Q-1: "to address environmental issues" (30% of members and 26% of elders chose it as "least appropriate"), and "to support the National Council of Churches and World Council of Churches" (26% of members and 32% of elders chose it as "least appropriate"). A similar proportion of specialized

clergy—30%—and an even higher proportion of pastors—41%—indicated that using funds to “support the National Council of Churches and the World Council of Churches” would be their choice for “least appropriate” recipient for special-offering receipts. Compared to the lay panelists, however, in both clergy samples relatively few panelists found environmental issues to be “least appropriate”: only 12% of pastors and 8% of specialized clergy so responded. Instead, more pastors and other clergy selected “to promote unity among the various Christian denominations” (16% of pastors and 17% of specialized clergy so responded) and “to foster spiritual growth of individual Presbyterians” (13% and 20%, respectively) as their choices for “least appropriate” special-offering causes.⁶

GENERAL PRIORITIES FOR SPECIAL-OFFERING DONATIONS

With Q-3, we again asked panelists to think in general terms about churchwide special offerings. While parts of Q-3 overlap with Q-1, in the sense that they both ask for opinions on appropriate causes for special offerings, other dimensions are also included in Q-3 (e.g., who makes decisions on how offering money is spent and where geographically the funds should be used). Furthermore, Q-3 presented respondents with its options displayed as “paired opposites.” While it was possible for panelists to “punt” by not responding to any pair of choices or by indicating that both choices should get “equal emphasis,” we tried to discourage respondents from selecting the “equal emphasis” option as a way of avoiding a decision by noting in the question that “*If you have ‘no preference’ on how funds are divided for a particular pair of alternatives, please leave that row blank and go to the next one*” [emphasis in original]. As a result, we treat “equal emphasis” responses as genuine. We hoped the paired alternatives would get panelists to think about tradeoffs and collectively give us some feedback on how Presbyterians would prefer that the church divvy up its limited—but not trivial—special-offering receipts.

Mission Priority Preferences

Lay-Clerical Agreement

While there are noticeable sample differences on many of the paired items, particularly between the lay samples and the clerical samples, relatively similar patterns of response emerged for 5 of the 11 paired contrasts (see Table 6).⁷

⁶Opposition to these causes as churchwide special-offering topics does not necessarily mean opposition to the causes themselves. The finding that large minorities of members and elders found environmental justice or the NCC/WCC inappropriate as churchwide special-offering topics should not be interpreted to mean that these same minorities object to PCUSA participation in environmental justice programs or the National and World Councils of Churches.

⁷There appears to be some contradiction in the overall pattern of responses to Q-3c and Q-3k, on the one hand, and Q-3g on the other. For Q-3c and Q-3k, in every sample more panelists selected the short-term (“emergency relief,” “immediate assistance”) rather than the long-term (“structural change,” “public policy advocacy”) option. On Q-3g, however, the long-term option (“getting at root causes”) was favored by more panelists than the short-term option (“meeting current needs”). On reflection, it would appear that many panelists want churchwide special offerings to deal with *both* immediate and long-term needs, and which way they lean depends on the exact wording of the question. It is probably hard for many to choose “structural change”—no matter how much they favor it—when the alternative is “emergency needs.” However, when the choice is between the more ambiguous and less urgent-sounding “meeting current needs” and structural change by another name—“getting at ‘root causes’”—more panelists are able to express their interest in longer-term emphases. While “immediate assistance” is also vague, the alternative—“public policy advocacy”—is less so, and the response pattern to this third pair of options on the same general theme probably reflects an uneasiness on the part of many Presbyterians (found in earlier Panel surveys) for the church to become openly involved in political matters.

TABLE 6

Special Offerings Mission Priorities (Q-3): Items with Similar Response Patterns in All Samples	
Item	Preference
Q-3c	Prefer emergency relief over structural change
Q-3e	Prefer letting the local or regional church, instead of the national church (General Assembly), choose projects
Q-3f	Prefer giving to specified programs over sending undesignated money that the General Assembly will determine how to allocate
Q-3g	Prefer attacking root causes over meeting current needs
Q-3k	Prefer immediate aid over public policy advocacy

Lay-Clerical Differences

On five other paired contrasts in Q-3, members and elders, on the one hand, and pastors and specialized clergy, on the other, revealed different response patterns. In general, members and elders put more emphasis on local considerations in terms of where mission occurs and where decisions are made on the use of funds (see Table 7).

TABLE 7

Special Offerings Mission Priorities (Q-3): Items for Which Members/Elders and Pastors/Clergy Prefer Different Alternatives		
Item	Members and Elders Prefer	Pastors/Specialized Clergy Prefer
Q-3a	“United States”	equal emphasis (alternative is “international”)
Q-3b	“local”	roughly even split between “local” and “equal emphasis” (alternative is “national”)
Q-3d	“donor control over spending funds”	roughly even split between “equal emphasis” and “recipient control over spending funds”
Q-3h	“helping needy individuals”	equal emphasis (alternative is “helping needy communities”)
Q-3i	“meeting the needs of church members”	equal emphasis (alternative is “meeting needs of persons outside the church”)

Opposites Attract

On the final paired contrast in Q-3, at least one-half of panelists in each sample chose as their response “equal emphasis” (Q-3j). The paired statements were “physical/mental health” and “spiritual health.” Furthermore, the remaining panelists were about equally split on which alternative they would favor for support (see Table 8).

TABLE 8

Choosing between Physical/Mental Health and Spiritual Health as Mission Priorities (Q-3j): Responses by Sample				
	Members	Elders	Pastors	Specialized Clergy
Physical/Mental Health				
Prefer this (↑) extreme or mix with this (↑) emphasis	23%	20%	15%	19%
Equal emphasis	50%	52%	56%	57%
Prefer mix with this (↓) emphasis or this (↓) extreme	27%	28%	29%	24%
Spiritual Health				
Total	100%	100%	100%	100%

Age Differences in Opinions on the Control of Offering Funds

Older member panelists are somewhat more favorable toward *undesigned* giving than are younger member panelists. That is, a larger proportion of older panelists are willing to give money with no strings attached and let the General Assembly decide how and where to spend it. That difference noted, it needs to be made clear that—even among older Presbyterians—*majorities* still favor letting the individual contributor or a local church entity make the decision on the use of the funds (see Table 9).

TABLE 9

Age Differences in Opinions on General Assembly Control Over the Funding of Projects: Members' Responses					
Item	Response Categories	Age			
		<40	40-54	55-69	70+
Q-3e	• GA chooses project	3%	9%	11%	17%
	• Equal mix of both	20%	21%	24%	32%
	• Local/regional church chooses	77%	70%	65%	51%
Q-3f	• Funds designated when given	74%	73%	67%	59%
	• Equal mix of both	22%	25%	24%	31%
	• Funds undesignated; GA decides	4%	3%	9%	10%
Q-3h	• Help needy individuals	16%	33%	43%	46%
	• Equal mix of both	63%	48%	40%	40%
	• Help needy communities	21%	19%	18%	13%
Q-3i	• Church members' needs	42%	52%	59%	58%
	• Equal mix of both	49%	42%	34%	32%
	• Needs of folks outside church	9%	7%	7%	10%

Other age differences in the pattern of responses reveal that more older members than younger members favor making individual needs a higher mission priority than community needs (Q-3h), and making church members' needs a higher mission priority than the needs of persons outside the church (Q-3i). Nevertheless, it's not that younger members tend to take a position opposite to that of older members; rather, younger members are much more likely than older members to support an equal emphasis on the two elements in either set of mission-priority alternatives.

OTHER GENERAL ISSUES

The Timing of Special Offerings

Another general question on special offerings concerned the time gap between any two of them (Q-8). Should they be on consecutive weeks or months? Or several weeks or months apart? Many panelists simply had no opinion on this issue, including almost one-half of members (44%) and a third of elders (34%). Even among pastors, 18% responded "no opinion." Those panelists who did indicate preferences for a minimum time gap tended to respond with numbers greater than 4 weeks and fewer than 13 weeks. That is, almost all panelists with an opinion would prefer at least one month, and many would prefer up to three months, between churchwide special offerings. However, relatively few would want as long as four months between special offerings.⁸ (In the current four-offering arrangement, there is a minimum gap of around two months—between OGHS and Witness—and a maximum gap of around four months—between Christmas Joy and OGHS.)

Letting Congregations Decide on Offering Fund Recipients

Historically, churchwide special-offering donations are forwarded to national church offices for distribution to the appropriate mission projects. An alternative design would have only some of the money forwarded, with the rest remaining in the congregation for mission projects of its choice (presumably projects within the broad mission goals of the specific special offering). Already, the Peacemaking Offering encourages this sort of division, requesting that congregations keep and disburse 25% of the total amount they collect for the Peacemaking Offering and send 25% to middle governing bodies and 50% to the national Peacemaking Program of the church.

Using Q-9, we asked generally how a "local set-aside program" for special-offering money might affect panelists' giving: "What effect would it have on your own personal giving if your congregation was permitted to keep and decide on the use (whether locally or elsewhere) of a sizeable proportion (e.g., 25%) of the special offering monies it collected?" Majorities of both members (51%) and elders (51%) selected the option "I'd be more likely to give," and another one-third (33% of both samples) chose "it wouldn't make any difference." Pastors and specialized clergy revealed the same pattern in reverse: while one-third of both samples indicated that a congregationally-controlled portion would make them "more likely to give" (32% and 33%, respectively), one-half responded that "it wouldn't make any difference" (53% and 50%). In short, for many in every sample the idea of local control over some of the special-offering monies would make them more likely to donate, and this design would not affect the giving of many others. The only potential downside would seem to be among the very small proportions in every sample, ranging from 2% of members to 9% of specialized clergy, who

⁸ Panelists who answered this question with the current situation in mind may have felt a constraint on their responses, since an average gap between four offerings would be 13 weeks.

reported that they would be “less likely to give” under a distribution program that gives congregations control over a part of the contributions.⁹

MODIFYING CURRENT OFFERING STRUCTURE

CHANGING THE RELATIVE EMPHASIS OF CURRENT OFFERINGS

One minimal way to alter the structure of churchwide special offerings would be to preserve the overall scope of each of the four offerings and retain in a broad way the causes they support, but at the same time modify the proportions of donations that go to particular subareas within each of them. We asked panelists to give us their opinions on such “internal redistribution” for the three offerings—OGHS, Witness, and Christmas Joy—that receive money for at least two distinct causes. Our question (Q-10) asked only for general guidance: panelists could indicate their preferences for an increase, a decrease, or no change in the proportions of total funds that the church allocates to particular causes from each of these special offerings.¹⁰

One Great Hour of Sharing

Although one in three members and one in five elders responded “no opinion” or “not familiar with program” when asked about changing the proportions of contributions allocated to each subarea for the One Great Hour of Sharing Offering, among the panelists in every sample who expressed an opinion the majority indicated that they would like to see the current three-way split of OGHS monies to remain the same. (At present, 36% goes to Presbyterian World Service, 32% to Self-Development of Peoples, and 32% to the Presbyterian Hunger Program.) Among the *minority* of members and elders who expressed some interest in reallocation, the most common preference was to have the Presbyterian World Service allotment *decreased*, and the Presbyterian Hunger Program allotment *increased*. In mild contrast, pastors and specialized clergy most commonly expressed a preference for having the Presbyterian World Service and the Presbyterian Hunger Program shares increased at the expense of Self-Development of Peoples.¹¹ Again, however, most panelists with an opinion preferred *no* changes in allocation.

Witness

As with OGHS, a large proportion in every sample would prefer the current allocation mix for the Witness Offering: 50% to Worldwide Ministries, 20% to Christian Education, and 30% to Evangelism and New Church Development. At a minimum, at least one-third of the panelists in every sample indicated that, for each of the three programs, they wanted the current share “kept the same.” In addition, the “no opinion” and “not familiar with program” responses were quite high, especially among members and elders. The relatively few members

⁹ Nevertheless, before making any changes along these lines with OGHS, Witness, or Christmas Joy, we would suggest further inquiry. For one thing, as we have already seen (Q-7), the proportion of panelists (in receiving congregations) who reported giving to the Peacemaking Offering is *lower* than the proportions who reported giving to either the OGHS Offering or the Christmas Joy Offering. Of course, we don't know from these results whether partial local control over the distribution of receipts has any independent effect on contributions to the Peacemaking Offering, since other factors—particularly the *cause*—also distinguishes the Peacemaking Offering from the other three churchwide special offerings.

¹⁰ Indeed, there was no requirement for internal consistency. An examination of responses revealed that some panelists favored increases in all of the causes that combine to make up a single churchwide special offering.

¹¹ Given the support for emergency relief expressed by many members in Q-1, why would so many want to decrease the proportion of OGHS funds that go to the agency which oversees relief work for the Presbyterian Church (U.S.A.)? A definitive answer is impossible with these data, but the fact that pastors and other clergy want the allotment to Presbyterian World Service increased offers a clue. Denominational clergy know what Presbyterian World Service does, while members and elders, for the most part, may not. The title is not particularly revealing and, given the preference among members and elders for local and national mission over international mission, the phrase “World Service” may be misinterpreted (perhaps as a foreign mission agency). We suggest a change to “Presbyterian Emergency Relief” or the like to highlight its work in a more recognizable way in its title.

and elders with an opinion favoring change tended to want the allotment to Worldwide Ministries decreased and the allotment to Christian Education increased. And, by a small plurality, more members and elders wanted the Evangelism portion to increase rather than to decrease. (Overall, 14% of members and 18% of elders indicated that they wanted an increase in the proportion of offering monies that supports Evangelism, while 9% and 10%, respectively, indicated a preference for a decrease in the allotment to Evangelism.)

Among both clergy samples, the interest in shifting offering monies to Evangelism was much stronger: overall, 34% of pastors and 28% of specialized clergy reported that they would like to see the Evangelism portion of the offering increased, while only 8% and 13%, respectively, indicated that they wanted to see the Evangelism portion made smaller. Less striking but still notable was the finding that about twice as many pastors and specialized clergy favored a decrease over an increase in the proportion of funds going to Worldwide Ministries (among pastors and specialized clergy, 12% indicated a preference for an increase, while 23% wanted a decrease).

Christmas Joy

As with OGHS and Witness, the most common opinion among panelists who expressed one was for the current even split of donations between Racial-Ethnic Schools and Board of Pension programs to remain the same (at least 40% in every sample so responded, including majorities of both clergy samples). Among the smaller proportions of members and elders who favor change, interest was greater in decreasing rather than increasing the proportion of funds that go to Racial-Ethnic Schools and in increasing rather than decreasing the proportion that goes to the Board of Pensions. Such a shift is favored even more clearly among pastors and other clergy (who, of course, are not neutral bystanders, since Board of Pension programs funded by this offering may one day affect their own welfare).

OPINIONS ON MORE RADICAL CHANGE

The May questionnaire also asked panelists their opinions concerning the possibility of making more drastic changes in the allocation of offering monies. That is, instead of treating existing offering causes as fixed, with only the allocation proportions mutable, we also asked about adding a new program area to one special offering (Peacemaking) and about giving an entirely new program area (Youth Ministries) its own special offering.¹²

Adding Environmental Justice to the Peacemaking Offering

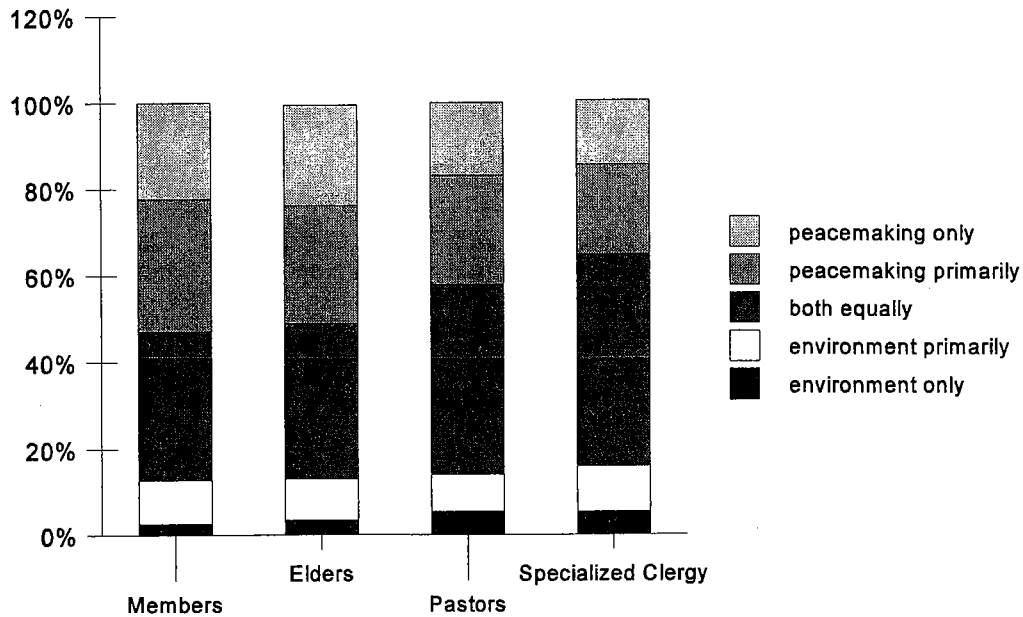
For several years, a number of Presbyterians have worked to have environmental issues added more explicitly to the Peacemaking Offering, including a change in the title to add the words “Environmental Justice.” Our question assessing opinions about this possibility (Q-6) gave panelists a variety of options, including the choice of rejecting both environmental justice and peacemaking as appropriate special-offering topics. Around one-third of members (36%), elders (31%), and pastors (30%) chose this “neither peacemaking nor environmental justice” option, suggesting that, for many Presbyterians, other concerns are more deserving than either of these two for spotlight status in a churchwide special offering.

At the other extreme, relatively few panelists—14% of members, 12% of pastors—want to keep the Peacemaking Offering “pure” by completely excluding environmental justice from its portfolio. In fact, there is considerable support for a combined offering, either with peacemaking receiving top billing over environmental justice, or with both issues receiving equal emphasis. These two options together were chosen by 42% of members, 44% of elders, 49% of pastors, and 54%—a majority—of specialized clergy.

¹²The Youth Ministries office currently receives a small amount of churchwide special-offering money from the Christian Education portion of the Witness Offering.

If we eliminate the panelists who chose “neither peacemaking nor environmental justice” as their responses to Q-6, and recalculate the other responses so that they total 100%, we find that over one-third of members and elders and just under one-half of both clergy samples want an offering that gives equal emphasis to both causes. Of the remainder, most lean in the direction of peacemaking. Among members and elders, a majority want either “peacemaking only” or “peacemaking primarily, with some funds to environmental justice.” In fact, almost a quarter of both samples want “peacemaking only.” Relatively fewer pastors and specialized clergy favor peacemaking—either “only” or “primarily”—but the percentage gaps are small. (See Figure 2.)

FIGURE 2
RESPONSE DISTRIBUTION TO Q-6 FOR PANELISTS WHO FAVOR SOME SORT OF PEACEMAKING AND/OR ENVIRONMENTAL JUSTICE OFFERING*



* Panelists who selected “neither peacemaking nor environmental justice” excluded

If we look at the other end of the continuum, we find that few panelists in any sample support a special offering that promotes environmental justice either to the exclusion of, or to a greater extent than, peacemaking. Clearly, there is only very limited support for *replacing* or *subordinating* peacemaking as the beneficiary of the special offering that now bears its name. While a large minority of panelists in every sample do not want peacemaking or environmental justice as churchwide special-offering topics, those who do want one or both causes (as shown in Figure 2) tend to want either an equal emphasis on both topics or a primary or solo emphasis on peacemaking.

Sex and Age Differences in Opinions on Change

Among members, opinions on the proposed joint Peacemaking-Environmental Justice Offering differ significantly by sex (see Table 10). Almost one-half of the men oppose *both* a Peacemaking *and* an Environmental Justice theme (45%), a rate about half again as high as that found among women (30%). Instead, women are more likely than men to support some sort of joint offering, with either peacemaking as the principal cause and environmental justice as secondary or with both as co-equals.

TABLE 10

Opinions on Incorporating Environmental Justice as Part of the Peacemaking Offering (Q-9): Members' Responses by Sex and Age						
Preference for Peacemaking Offering	Sex		Age			
	Women	Men	<40	40-54	44-69	70+
Peacemaking only	14%	15%	15%	17%	13%	11%
Peacemaking primarily	23%	15%	22%	20%	20%	18%
Equal emphasis	27%	14%	32%	21%	15%	23%
Environmental Justice primarily	5%	9%	11%	5%	7%	4%
Environmental Justice only	1%	3%	1%	3%	2%	—
Neither	30%	45%	19%	34%	42%	42%
total*	100%	101%	100%	100%	99%	99%

* May not total to 100 due to rounding.

- No cases

Concurrent age differences in opinions on a joint Peacemaking-Environmental Justice theme further complicate the picture (also shown in Table 10). Older members (ages 55 and up) are more likely than younger members—particularly those under age 40—to oppose a special offering with either peacemaking or environmental justice as its cause. As a result, more younger than older members support adding environmental justice to the Peacemaking Offering, with one-third of the youngest members (under age 40) favoring an offering that puts equal emphasis on peacemaking and environmental justice issues. The youngest members are also slightly more likely than the oldest ones (aged 70+) to favor giving environmental justice greater emphasis than peacemaking in a newly reconfigured special offering (11% as compared to 4%).

Relationship Between Past Giving to the Peacemaking Offering and Opinions on Change

We also looked at responses to Q-6 according to whether or not member panelists made a contribution in the last year to the Peacemaking Offering (Q-7b3). (To do this, we had to restrict the analysis to panelists who had a giving opportunity—that is, panelists in congregations that received the Peacemaking Offering (Q-7a3).) The results show that giving makes a difference. While 53% of members who *did not give* to the Peacemaking Offering do not want either peacemaking or environmental justice as part of a churchwide special offering, only 26% of members who did give (and 36% who “don’t know” if they gave) expressed the same opinion (Table 11).¹³

¹³ That 26% of members who reported giving to the Peacemaking Offering would respond “neither peacemaking nor environmental justice” to Q-6 may seem surprising, but we need to keep in mind that the question on giving (Q-7b3) asked not just about individual giving but about household giving. It is possible that one spouse would give to a cause that the other did not support.

TABLE 11

A Possible Peacemaking-Environmental Justice Offering: Members' Opinions by Giving Status to That Offering (Q-7b3)			
Preference for Peacemaking Offering	Gave to Peacemaking?		
	Yes	No	Don't Know
Peacemaking only	17%	12%	13%
Peacemaking primarily	25%	16%	19%
Both equally	25%	14%	23%
Environmental Justice primarily	6%	6%	7%
Environmental Justice only	1%	—	3%
Neither cause	26%	53%	36%
total*	101%	101%	100%
(n)	(109)	(75)	(11)

* May not total to 100% due to rounding

- No cases

Probably of more import is the related finding that, of the 96 members who gave to the Peacemaking Offering, answered Q-6, and reported the amount they gave, the highest average gifts were found among those who responded "peacemaking only" to Q-6: \$40 (n = 19). Of those who responded "neither peacemaking nor environmental justice," gifts to the Peacemaking Offering were \$12 on average (n = 13). The average for the intermediate responders was \$23 (n = 64).

The practical implications of these opinions are difficult to interpret. Our best guess is that adding environmental justice as a named component to the Peacemaking Offering will have a limited positive impact on support for this special offering, especially if environmental justice is incorporated in a subordinate way. Relatively few people want an offering that is dedicated exclusively to peacemaking; many more want, in some form, a joint "Peacemaking and Environmental Justice Offering." Nevertheless, we must not lose sight of the finding that around one-third of panelists oppose *both* as special-offering causes. Presumably, given the other answer choices available for Q-6, most of these panelists were already opposed to the Peacemaking Offering. Adding the cause of environmental justice will apparently do little to change their perspective—and, we assume, their proclivity to donate to this churchwide special offering.

A Special Offering for Youth and Young Adult Ministries

With the average age of Presbyterians hovering in the mid-50s, largely because relatively few people under age 30 belong as members,¹⁴ we might expect widespread church support for any project that would direct attention and resources toward youth and young adults. And, indeed, we do find that a majority in every Panel sample (ranging from 77% of elders to 56% of pastors) responded "strongly favor" or "favor" when asked, "In general, what is your opinion of a churchwide special offering to support ministries among youth and young adults?" (Q-4). Yet, in every sample, around two-thirds of these supportive panelists selected "favor" instead of "strongly favor." Furthermore, around one-quarter of pastors (33%) and specialized clergy (31%) responded either "strongly oppose" or "oppose." (In fairness, it should be noted that relatively few—around one in five—of these "oppose" responses were of the "strongly oppose" variety.)

¹⁴ See the *1994-1996 Background Report* of the Presbyterian Panel, published by Research Services.

Why a sizeable minority of pastors and other clergy oppose a special offering to benefit youth ministry is not clear. Perhaps it has to do with what is *not* stated in Q-4. As careful readers may have already noted, Q-4 steers completely clear of the issue of where a special offering for youth ministries would fit as regards the existing mix of special offerings. Would it be a new, *fifth* churchwide special offering? Or would it replace one of the existing offerings? Without detailed answers to these and related questions, responses to Q-4 must be considered tentative at best.

How to Spend Youth Ministries Offering Money

We next asked all panelists—whether or not they had reported (in Q-4) that they would support a special offering for youth ministries—to give opinions on possible ways the receipts from such a hypothetical offering might be expended.

More-favored Programs. A majority of panelists in every sample either “favored” or “strongly favored” 9 of the 11 possible programs listed in Q-5 (see Table 12). The strongest support among pastors was for “youth mission work camps or work trips,” although several other items also received a similarly high proportion of favorable responses. Among members, support was highest for a “young adult volunteer program.”¹⁵

TABLE 12

Programs and Events that Members and Pastors Favor for Receiving Funds from a Youth and Young Adult Ministry Special Offering (Q-5)		
Program/Event	Percent Who Favor*	
	Members	Pastors
Young adult volunteer program (Q-5j)	85%	84%
Family-life education (Q-5c)	84%	75%
Bible study, other curricula (Q-5a)	83%	81%
Youth mission work camps or work trips (Q-5k)	82%	87%
Campus ministry (Q-5b)	80%	78%
Leader development (Q-5d)	77%	79%
Ministries in individual congregations (Q-5e)	73%	71%
Vocational guidance/call to Christian ministry (Q-5i)	70%	68%
Regional programs or conferences (Q-5h)	68%	73%

* Figures show the combined percentages of respondents who “favor” or “strongly favor” each option.

Less-favored programs. Panelists, particularly members and elders, indicated less support for the other two possible youth programs/events that might be funded out of special-offering monies. Nevertheless, a large “no opinion” response to both items meant that neither the favorable nor unfavorable responses totaled a majority of responses from these two samples. For “national conferences” (Q-5f), about four in ten members and elders responded in favor, while about three in ten responded in opposition. Among pastors and other clergy, slim majorities (53% of pastors and 51% of specialized clergy) responded in favor of funding national youth conferences out of a special youth ministries offering, while just under four in ten responded in opposition.

¹⁵ In retrospect, many of these program possibilities seem generally worthwhile but vague, which may account for the fairly uniform and high levels of support.

Slightly less support surfaced for the program option “national youth ministry organization” (Q-5g). Still, over four in ten panelists in every sample—44% of members and pastors, 47% of elders, and 41% of specialized clergy—responded in favor of using donations from a possible youth ministry special offering to fund such an organization. Opposition to such funding was expressed by 31% of members, 34% of elders, 41% of pastors, and 46% of specialized clergy. That a national youth organization would receive such mixed support in this particular Panel survey is interesting, since just *after* the May questionnaires had been completed and returned to Louisville, the 1995 General Assembly approved funding a national Presbyterian youth organization, “the Presbyterian Youth Connection.” Funds, however, are to come (at least in part) from the cost-savings of reducing by one-half the number of Youth Advisory Delegates to each General Assembly meeting—and *not* from a new churchwide special offering.

THE OPPORTUNITY TO MAKE *ONE* CHANGE: WHAT WOULD IT BE?

One further question designed to gather opinions on preferences for change or continuity in churchwide special offerings asked panelists what *one* change they would make—if any—“in the causes/issues that are supported by our churchwide special offerings . . .” (Q-11). As with Q-10, which asked about the allocation of donations within each offering’s programs, most panelists either had “no opinion” or chose “make no changes” as their responses. In fact, 78% of members and 73% of elders selected one of these two options. Majorities of pastors (52%) and specialized clergy (55%) also selected one of these two options, but the slimmer majorities indicate that large minorities in both clergy samples have a preference for some sort of change.

A look at what changes they want, however, shows little consensus (see the appendix). While 20% of pastors chose “delete one *entire* special offering,” they split over whether to delete Peacemaking (69%) or Witness (26%). (Keep in mind that these are proportions of the 20% who indicated a preference for deleting one offering; overall, only 14% of pastors reported that they would like to have the Peacemaking Offering deleted, and only 5% of pastors reported that they would like to have the Witness Offering deleted.) At the same time, about as many specialized clergy were interested in developing a new special offering (14%) as in deleting an existing one (12%).

SPECIAL GIVING APPEALS FROM OTHER SOURCES

We anticipated in advance that many, if not most, Presbyterian congregations promote and receive other special offerings besides the four churchwide ones. To get some idea of how widespread these other special offerings may be, and what causes they support, we asked panelists (in Q-12) whether or not their congregations had participated in any of four types of special offerings in the previous year: for local causes, for presbytery-wide causes, for other PCUSA programs, and for national or international causes not connected with the PCUSA. Pastors’ responses indicated that almost every congregation has some sort of local cause for which they make an appeal (87% of pastors so indicated). A majority of pastors (58%) also reported that their congregations receive one or more special offerings for a national or international non-PCUSA cause, and a large minority reported a special offering received in their congregations for either a presbytery-wide cause (47% of pastors so reported)¹⁶ or another sort of PCUSA-affiliated cause, such as a college or a retirement home (44%).¹⁷ Clearly, churchwide special offerings are only part of a larger number of special appeals for funds that are made in Presbyterian congregations.

¹⁶ A separate survey undertaken by the Special Offerings Task Group among middle governing bodies had a 49% return rate from presbyteries. Of those, 31 (37%) indicated the existence of at least one presbytery-sponsored special offering.

¹⁷ We followed Q-12 with an open-ended question in which we asked panelists to “indicate the cause or organization that received the donations collected through the special offerings” listed in Q-12. An examination of returned questionnaires, however, revealed that most panelists had simply written in this space the same causes and organizations that we had listed as examples in the parts of Q-12. As a result, we did not code the responses to Q-13.

Do these other types of special offerings “crowd out” the churchwide ones? That is, are churches that receive local, presbytery, and other types of special offerings less likely to receive the special offerings sponsored by the national church? We compared pastors’ responses to Q-12 with their responses to Q-7a1 to Q-7a4 to explore this possibility. In brief, we found little evidence to support such an hypothesis. Pastors who reported at least one type of other (i.e., non-churchwide) special offering in their congregations in each of the four categories of Q-12, for example, also reported that their congregations received an average of 2.7 *churchwide* special offerings (Q-7). That average is larger, but not greatly so, from the average based on reports of pastors whose congregations had received a special offering in only one of the other categories listed in Q-12. Their congregations received an average of 2.4 churchwide special offerings. In short, we can conclude that most PCUSA congregations provide opportunities to give to particular causes and seem not to discriminate much (one way or the other) based on sponsorship, but tend to provide both churchwide and other special-offering opportunities for their memberships. If anything seems to be happening in the way of a relationship, it is a small tendency for congregations that participate in more types of other special offerings to also participate in more of the churchwide special offerings.

CHURCH SIZE AND THE RECEIPT OF OTHER SPECIAL OFFERINGS

Church size is generally unrelated to whether or not a congregation receives other types of special offerings, with the possible exception being that the largest congregations are a bit more likely to receive presbytery-sponsored offerings (see Table 13).

TABLE 13

Percent of Congregations That Receive Other Types of Special Offerings (Q-12), by Membership Size: Pastors’ Responses				
Type of Other Special Offering	Membership Size Range			
	1-99	100-299	300-499	500+
	Congregations that receive such offerings			
Local	89%	88%	81%	90%
Presbytery-sponsored	40%	45%	46%	54%
Other Presbyterian	44%	45%	45%	42%
Other national or international	55%	54%	60%	62%

REGION AND THE RECEIPT OF OTHER SPECIAL OFFERINGS

There are noticeable regional differences in the receipt or non-receipt of special offerings sponsored by other entities. While local offerings are common throughout the country, presbytery-sponsored offerings show an interesting regional pattern, with more congregations receiving them in the South and Northeast than in the West and Midwest. In the Midwest, in particular, the proportion of congregations that receive presbytery-sponsored special offerings is low (34%; see Table 14).

TABLE 14

Regional Differences in Congregational Receipt of Other Types of Special Offerings (Q-12): Pastors' Responses				
Type of Other Special Offering	Region			
	Northeast	Midwest	South	West
	Congregations that receive such offerings			
Local	89%	87%	90%	82%
Presbytery-sponsored	52%	34%	57%	42%
Other Presbyterian	36%	28%	73%	22%

What these data do not tell us is whether or not there are regional differences among presbyteries in the sponsorship of special offerings. Are the observed differences due to a relative abundance of presbytery-sponsored special offerings in the Northeast and South, as compared to the Midwest and West, or to a greater acceptance of presbytery-sponsored special offerings by congregations in the Northeast and South (as compared to those in the Midwest and West)?¹⁸

CONCLUSION AND DISCUSSION

In general terms, Presbyterians believe that a variety of specific causes are appropriate for churchwide special-offering status. These include emergency, humanitarian, and hunger relief; the provision of clothing and shelter; helping needy church workers; and providing aid to people who have already shown initiative by beginning to help themselves. Given this information, it is no surprise that the One Great Hour of Sharing Offering is the most "successful" of the churchwide offerings, at least as judged by the total amount given, the proportion of congregations that participate, and the proportion of persons in those congregations who make donations. The strong support for needy and retired church workers as special-offering recipients is consistent with the (almost as) successful Christmas Joy Offering, although the middling support for racial and ethnic schools is not. Perhaps congregations participate and individuals give to Christmas Joy primarily out of concern for the perceived needs of retired church workers, so that it—as the more compelling cause—"carries" the weaker one.¹⁹

But other factors—either not directly measurable by a survey of this type or simply not addressed by this survey—are likely at work as well. The fact that Christmas Joy is a combination of two previous offerings—one each from the PCUSA (Joy Gift) and UPCUSA (Christmas)—indicates a long history. Also significant is the timing of the offering, both in terms of the holiday it celebrates (Christmas is a time of giving) and in terms of the tax year (the end of December is the last chance for charitable donations for the current year's tax returns).

As the newest of the current four churchwide special offerings (begun in 1980), Peacemaking has done relatively well, far surpassing the Witness Offering in the number of congregations that receive it. Part of this success probably owes to its origins in the UPCUSA, by far the larger of the two predecessor denominations.

¹⁸ The Task Group's survey of middle governing bodies found relatively few presbytery-sponsored special offerings in the four synods in the Midwest (5 of 25 responding presbyteries reported such an offering), but the high non-response rate to this survey makes any conclusions tenuous at best.

¹⁹ An important point here and elsewhere in this report is that panelists were asked about their support for each cause *as a churchwide special-offering topic*, not in terms of its overall importance as an area of concern for the Presbyterian Church (U.S.A.). Presbyterians may well favor some sort of church support for racial-ethnic schools, but do not want that money to come through a churchwide special offering. (See also footnote 6.)

The congregations that receive it are still disproportionately in parts of the country where the UPCUSA was located (i.e., outside the South). Furthermore, this success has been achieved despite a sizable minority of Presbyterians who oppose Peacemaking as a churchwide special-offering topic, as this Panel survey has demonstrated. The relative weakness of the fourth churchwide special offering, the Witness Offering, would also seem to rest primarily in its origins in the smaller PCUSA. But we cannot rule out its *causes* as deterrents to (or, more neutrally, uninteresting attractants for) participation, since the results suggest that two of its causes (Worldwide Ministries and Evangelism and New Church Development) are generally not as high as many others on the list of special-offering priorities of members and elders.²⁰

In short, the results indicate that any significant changes in the One Great Hour of Sharing Offering would be ill-advised. Likewise, Christmas Joy should be changed only with great caution, particularly as to the portion of receipts that go to the Board of Pensions. The church would seem to be on safer ground in lessening the support from this offering that goes to racial-ethnic schools. At least, as this Panel survey has shown, general support for racial-ethnic schools as recipients of churchwide special-offering monies is not very great. Still, any de-emphasis in this program would need to be considered in light of the strong and long-term denominational emphasis on racial-ethnic inclusivity.

The Peacemaking Offering is unique among the four churchwide offerings in its focus on a single program area, which in some ways complicates any possibilities of change. Any change would, by definition, lessen the proportional emphasis on peacemaking, and unless the new cause more than carried its own weight in terms of greater amounts of giving, the Peacemaking Program would lose from such a change. The proposed addition of environmental justice as part of the Peacemaking Offering was explicitly explored in this Panel survey. Despite extensive analysis of the results, we cannot see any strong evidence that adding or not adding that cause would affect giving significantly one way or the other to this particular special offering (unless, at the unlikely extreme, environmental justice were to completely replace peacemaking, or peacemaking were made only a small part of a newly-reconfigured offering).

As the churchwide special offering that receives the least support from congregations and, hence, collects the least total dollars, Witness would seem to be the most likely candidate of the four special offerings for radical change. In the context of survey results, replacing it with the proposed Youth and Young Adult Ministries Offering would seem like an obvious change to consider. After all, majorities in every Panel sample supported a new special offering for this cause. Whether such support would drop as the specifics of such an offering were to become clear is, of course, difficult to guess, but avoiding (or downplaying) programs that panelists were more ambivalent about (national conferences, a national youth organization) and incorporating some of the more general principles (described below) that panelists favor in churchwide special offerings would seem to give a Youth and Young Adult Ministries churchwide special offering a good chance of doing as well if not better than the Witness Offering.

More globally, any changes that are made in the four churchwide special offerings need to take into account other issues besides the causes themselves. Majorities of members and elders make very clear in this Panel survey that any shifts should emphasize the *local*—more local control over the spending of the money, more of the money spent on projects and programs near to home. At one extreme, for example, increasing the proportion of donations to the Witness Offering that go to overseas ministries would be—to put it very conservatively—ill-advised at this time. Similarly, creating a new churchwide special offering to support Christian unity, either generally or through existing structures like the National and World Councils of Churches, would be risky at best. The emphasis instead might be better placed on ministries that have—or could have—local or regional “outlets” with which contributors would identify more easily. (While not a PCUSA program, Habitat for Humanity comes to mind as a good example.) One way to do this would be to

²⁰ Humanitarian relief may be an exception to the relatively low support for overseas ministries. However, since we asked about humanitarian relief generally, we don't know what sort of geographical or political boundaries, if any, panelists may place on the appropriateness of such relief. Given their overall preference for local over national, and national over international mission, one could infer that panelists were primarily thinking about Los Angeles-earthquake or upper Mississippi Valley-flood victims, not Rwandan or Bosnian refugees.

follow the pioneering process of the Peacemaking Offering, which lets congregations keep 25% of the special offering money they receive to allocate as they see fit for one or more peacemaking causes. Around one-half of members and elders in this Panel survey indicated that such a structure would make them more likely to give to churchwide special offerings.

Any changes in the structure, number, or causes supported by churchwide special offerings will, of course, not occur in a vacuum. With nationwide membership in the PCUSA showing net declines between 1% and 2% every year since 1965, just to stay even in offering receipts requires that each year an offering must raise roughly 1% to 2% more money, on average, *in addition to* the increased amount it must raise to keep up with inflation. Another major factor in the “giving environment” is the presence of other special offerings, many of them Presbyterian-sponsored, that gather money in a local or regional area *for* that local or regional area. If Presbyterians do not like the focus of churchwide special offerings, there are often several other special offerings *already received in their congregations*—and others which likely could be—all of which would be happy to accept their donations.

In business terms, we are talking about such things as competition and marketing here. A major trend in recent years is “segmented” or “targeted” marketing, the notion that different parts (“segments”) of the population (“market”) have different needs or preferences. It is to the advantage of businesses—and others—to identify these segments and meet their unique needs. Segments may be defined by a variety of factors, from the obvious ones like region or race-ethnicity, to more narrow ones like those based on “lifestyles” or personality characteristics. Of course, each of us deals with this segmentation every time we go shopping for groceries, as we are confronted with the variety of foods that are salted and salt-free; foods that are “fatted,” low-fat, or fat-free; and “sugared” and sugar-free versions of items that came in a “one-recipe-fits-all” form a quarter of a century ago.

As currently operated, then, *churchwide* special offerings (with the partial exception of the Peacemaking Offering and its local decision-making component) go against a strong trend in the larger society. Maybe it is time to think about ways that such special offerings could be segmented. The kind of segmented marketing that businesses typically do requires considerable information about individuals or households that Presbyterian special-offering promoters do not possess, nor are likely to possess anytime soon. However, segmenting at the congregational level might be another way to proceed. A special offering might contain a smorgasbord of causes that come under its overall umbrella, and congregations that participate could choose which of these causes to promote—and designate their donations to—among their own memberships (something along the lines of, but much narrower than, the extensive “extra-commitment opportunities” list that is now produced by the national church). Additional local involvement could be incorporated in the planning stages by asking sessions to suggest the causes that would be included in such a churchwide special-offering umbrella.²¹

In short, churchwide special offerings face major challenges. Changes that acknowledge and incorporate the current giving preferences of individual Presbyterians would seem to have a better chance of meeting or surpassing those challenges.

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²¹ More far-fetched but easier to accomplish would be combining the two current special offerings with strong—but largely different—regional participation, Witness and Peacemaking. Congregations could have the option of receiving one, or both, but the receipt date would be the same. The result would be a consolidation to three churchwide special offerings, without (one hopes) much loss in giving. If a new fourth offering were then established—taking into account the needs for greater local emphasis—total giving to churchwide special offerings might well increase sizably without greatly affecting the programs supported now by the Peacemaking Offering and the Witness Offering.

**MAY 1995 PRESBYTERIAN PANEL
CHURCHWIDE SPECIAL OFFERINGS
APPENDIX**

	Members	Elders	Pastors	Specialized Clergy
Questionnaires sent:	1,388	1,300	1,250	669
Questionnaires returned:	743	747	855	441
Percent returned:	54%	57%	68%	66%

PLEASE NOTE: We are using the term "churchwide special offerings" to refer to offerings approved by the General Assembly for annual churchwide promotion. General Assembly provides resources to congregations that choose to participate, inviting individual Presbyterians to donate to these offerings through their congregations.

Q-1. Below is a list (in alphabetical order) of possible causes and issues that churchwide special offerings might support. For each cause/issue, please indicate how likely you, personally, would be to contribute money to a special offering dedicated to that cause/issue.

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
I, personally, would contribute to a churchwide special offering to . . .				
a.	address environmental justice issues			
	yes, definitely	6%	10%	16%
	yes, probably	15%	20%	28%
	maybe yes, maybe no	29%	30%	28%
	no, probably not	30%	26%	20%
	no, definitely not	16%	13%	6%
	no opinion	4%	1%	1%
b.	address the root causes of hunger			
	yes, definitely	17%	29%	33%
	yes, probably	35%	38%	36%
	maybe yes, maybe no	28%	21%	20%
	no, probably not	12%	9%	8%
	no, definitely not	6%	3%	2%
	no opinion	2%	*	1%
c.	establish new Presbyterian congregations in the U.S. ("new church development")			
	yes, definitely	11%	26%	26%
	yes, probably	34%	38%	36%
	maybe yes, maybe no	33%	25%	24%
	no, probably not	15%	9%	11%
	no, definitely not	4%	2%	2%
	no opinion	3%	1%	1%
d.	foster spiritual growth of individual Presbyterians			
	yes, definitely	14%	16%	16%
	yes, probably	31%	27%	30%
	maybe yes, maybe no	32%	29%	27%
	no, probably not	17%	21%	21%
	no, definitely not	4%	5%	6%
	no opinion	2%	1%	1%

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

Q-1. Below is a list (in alphabetical order) of possible causes and issues that churchwide special offerings might support. For each [cont.] cause/issue, please indicate how likely you, personally, would be to contribute money to a special offering dedicated to that cause/issue.

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY	
I, personally, would contribute to a churchwide special offering to . . .					
e.	give people basic necessities (food, shelter, health care)				
	yes, definitely	31%	28%	35%	39%
	yes, probably	46%	47%	41%	38%
	maybe yes, maybe no	14%	19%	16%	15%
	no, probably not	5%	4%	6%	6%
	no, definitely not	2%	2%	2%	2%
	no opinion	2%	1%	1%	1%
f.	help disadvantaged people who have already taken steps to improve their communities				
	yes, definitely	27%	23%	25%	29%
	yes, probably	44%	48%	41%	43%
	maybe yes, maybe no	21%	21%	24%	21%
	no, probably not	6%	5%	8%	6%
	no, definitely not	2%	1%	1%	2%
	no opinion	2%	1%	1%	1%
g.	help retired ministers and missionaries who have low incomes or health needs				
	yes, definitely	23%	22%	40%	33%
	yes, probably	39%	45%	40%	45%
	maybe yes, maybe no	28%	25%	16%	16%
	no, probably not	8%	6%	5%	5%
	no, definitely not	1%	1%	1%	1%
	no opinion	1%	1%	*	1%
h.	help struggling rural congregations				
	yes, definitely	10%	13%	15%	14%
	yes, probably	36%	37%	30%	30%
	maybe yes, maybe no	38%	38%	35%	37%
	no, probably not	12%	9%	16%	16%
	no, definitely not	2%	2%	2%	3%
	no opinion	2%	1%	1%	1%
i.	promote peacemaking and conflict resolution				
	yes, definitely	9%	10%	13%	18%
	yes, probably	22%	23%	27%	29%
	maybe yes, maybe no	32%	37%	29%	28%
	no, probably not	24%	20%	21%	18%
	no, definitely not	9%	7%	9%	5%
	no opinion	3%	2%	1%	1%
j.	promote unity among the various Christian denominations				
	yes, definitely	9%	9%	5%	7%
	yes, probably	22%	23%	15%	17%
	maybe yes, maybe no	32%	36%	34%	35%
	no, probably not	26%	24%	31%	31%
	no, definitely not	7%	7%	14%	8%
	no opinion	3%	1%	1%	1%

* = less than 0.5%

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

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

n = number of respondents eligible to answer this question

Q-1. Below is a list (in alphabetical order) of possible causes and issues that churchwide special offerings might support. For each cause/issue, please indicate how likely you, personally, would be to contribute money to a special offering dedicated to that cause/issue.

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
I, personally, would contribute to a churchwide special offering to . . .				
k.	provide emergency relief following disasters (famine, war, flood, earthquake)			
	yes, definitely	44%	54%	51%
	yes, probably	39%	36%	37%
	maybe yes, maybe no	44%	8%	9%
	no, probably not	12%	2%	2%
	no, definitely not	3%	1%	1%
	no opinion	1%	*	1%
l.	provide food for the hungry			
	yes, definitely	37%	43%	41%
	yes, probably	36%	38%	38%
	maybe yes, maybe no	42%	14%	14%
	no, probably not	16%	4%	5%
	no, definitely not	4%	1%	1%
	no opinion	1%	*	1%
m.	support health ministries in impoverished regions and countries			
	yes, definitely	12%	24%	21%
	yes, probably	34%	41%	38%
	maybe yes, maybe no	36%	25%	30%
	no, probably not	11%	8%	8%
	no, definitely not	3%	2%	2%
	no opinion	2%	*	1%
n.	support inner-city ministries			
	yes, definitely	11%	16%	16%
	yes, probably	33%	31%	36%
	maybe yes, maybe no	39%	38%	34%
	no, probably not	12%	12%	11%
	no, definitely not	3%	2%	1%
	no opinion	2%	1%	1%
o.	support minority racial-ethnic schools & colleges affiliated with the PCUSA			
	yes, definitely	7%	14%	14%
	yes, probably	20%	26%	31%
	maybe yes, maybe no	36%	38%	33%
	no, probably not	23%	17%	16%
	no, definitely not	10%	5%	4%
	no opinion	3%	1%	2%
p.	support the National Council of Churches and World Council of Churches			
	yes, definitely	3%	6%	9%
	yes, probably	15%	17%	22%
	maybe yes, maybe no	31%	25%	28%
	no, probably not	24%	26%	26%
	no, definitely not	20%	26%	13%
	no opinion	5%	1%	2%

* = less than 0.5%

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

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

n = number of respondents eligible to answer this question

Q-1. Below is a list (in alphabetical order) of possible causes and issues that churchwide special offerings might support. For each [cont.] cause/issue, please indicate how likely you, personally, would be to contribute money to a special offering dedicated to that cause/issue.

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
I, personally, would contribute to a churchwide special offering to . . .				
q. support youth and young adult ministries (ages 12-30)				
yes, definitely	15%	14%	12%	14%
yes, probably	38%	40%	27%	26%
maybe yes, maybe no	31%	34%	38%	38%
no, probably not	11%	9%	17%	19%
no, definitely not	3%	2%	5%	3%
no opinion	2%	2%	1%	1%

Q-2. MOST AND LEAST FAVORED CAUSES

Q-2a. Limiting yourself to the options listed in Q-1, select the *one* cause/issue that you personally *most* favor to receive funds raised through a churchwide special offering. (On the line below, write the letter corresponding to your choice from the list of options in Q-1 on the previous page.)

FIRST CHOICE	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
a. address environmental justice issues	2%	2%	2%	4%
b. address the root causes of hunger	5%	6%	8%	11%
c. establish new Presbyterian congregations in the U.S. ("new church development")	3%	5%	16%	13%
d. foster spiritual growth of individual Presbyterians	5%	8%	8%	9%
e. give people basic necessities (food, shelter, health care)	19%	16%	13%	14%
f. help disadvantaged people who have already taken steps to improve their communities	10%	6%	3%	5%
g. help retired ministers and missionaries who have low incomes or health needs	6%	7%	9%	7%
h. help struggling rural congregations	2%	3%	1%	1%
i. promote peacemaking and conflict resolution	3%	3%	3%	5%
j. promote unity among the various Christian denominations	1%	1%	1%	*
k. provide emergency relief following disasters (famine, war, flood, earthquake)	25%	23%	27%	20%
l. provide food for the hungry	10%	10%	4%	4%
m. support health ministries in impoverished regions and countries	2%	2%	2%	2%
n. support inner-city ministries	2%	1%	1%	2%
o. support minority racial-ethnic schools & colleges affiliated with the PCUSA	*	1%	1%	1%
p. support the National Council of Churches and World Council of Churches	1%	*	*	*
q. support youth and young adult ministries (ages 12-30)	5%	6%	2%	3%

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

Q-2b. What causes/issues among the options in Q-1 would you favor as your *second* and *third* choices to receive special offering funds? (Again, please write the letters corresponding to your choices from the list of options in Q-1.)

SECOND CHOICE	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
a. address environmental justice issues	2%	2%	3%	4%
b. address the root causes of hunger	6%	6%	9%	12%
c. establish new Presbyterian congregations in the U.S. ("new church development")	4%	7%	10%	9%
d. foster spiritual growth of individual Presbyterians	4%	4%	6%	5%
e. give people basic necessities (food, shelter, health care)	15%	11%	12%	10%
f. help disadvantaged people who have already taken steps to improve their communities	12%	12%	6%	6%
g. help retired ministers and missionaries who have low incomes or health needs	6%	8%	10%	12%
h. help struggling rural congregations	3%	2%	2%	3%
i. promote peacemaking and conflict resolution	2%	2%	4%	3%
j. promote unity among the various Christian denominations	2%	2%	1%	1%
k. provide emergency relief following disasters (famine, war, flood, earthquake)	18%	16%	18%	13%
l. provide food for the hungry	16%	13%	11%	9%
m. support health ministries in impoverished regions and countries	4%	5%	4%	5%
n. support inner-city ministries	2%	3%	2%	4%
o. support minority racial-ethnic schools & colleges affiliated with the PCUSA	1%	1%	1%	1%
p. support the National Council of Churches and World Council of Churches	1%	*	1%	*
q. support youth and young adult ministries (ages 12-30)	4%	4%	2%	2%

Q-2c. **THIRD CHOICE**

a. address environmental justice issues	1%	2%	2%	3%
b. address the root causes of hunger	4%	5%	7%	6%
c. establish new Presbyterian congregations in the U.S. ("new church development")	4%	4%	7%	6%
d. foster spiritual growth of individual Presbyterians	3%	2%	5%	3%
e. give people basic necessities (food, shelter, health care)	13%	10%	10%	11%
f. help disadvantaged people who have already taken steps to improve their communities	12%	11%	7%	9%
g. help retired ministers and missionaries who have low incomes or health needs	10%	8%	11%	11%
h. help struggling rural congregations	3%	6%	4%	4%
i. promote peacemaking and conflict resolution	4%	4%	4%	6%

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

Q-2c. What causes/issues among the options in Q-1 would you favor as your *second* and *third* choices to receive special offering funds? (Again, please write the letters corresponding to your choices from the list of options in Q-1.)

THIRD CHOICE [cont.]		MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
j.	promote unity among the various Christian denominations	2%	2%	2%	2%
k.	provide emergency relief following disasters (famine, war, flood, earthquake)	12%	15%	13%	14%
l.	provide food for the hungry	15%	11%	10%	8%
m.	support health ministries in impoverished regions and countries	6%	6%	8%	5%
n.	support inner-city ministries	3%	3%	4%	2%
o.	support minority racial-ethnic schools & colleges affiliated with the PCUSA	1%	3%	3%	3%
p.	support the National Council of Churches and World Council of Churches	1%	1%	*	2%
q.	support youth and young adult ministries (ages 12-30)	8%	9%	3%	4%

Q-2d. Finally, of the options for churchwide special offerings listed in Q-1, which one cause/issue do you believe is the *least* appropriate to receive funds from a churchwide special offering? (Please write the letter of your choice on the line below.)

LEAST APPROPRIATE		MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
a.	address environmental justice issues	30%	26%	12%	8%
b.	address the root causes of hunger	3%	2%	1%	1%
c.	establish new Presbyterian congregations in the U.S. ("new church development")	4%	4%	3%	3%
d.	foster spiritual growth of individual Presbyterians	8%	8%	13%	20%
e.	give people basic necessities (food, shelter, health care)	1%	*	1%	1%
f.	help disadvantaged people who have already taken steps to improve their communities	*	*	1%	*
g.	help retired ministers and missionaries who have low incomes or health needs	1%	1%	1%	1%
h.	help struggling rural congregations	1%	1%	2%	4%
i.	promote peacemaking and conflict resolution	4%	4%	2%	3%
j.	promote unity among the various Christian denominations	8%	8%	16%	17%
k.	provide emergency relief following disasters (famine, war, flood, earthquake)	1%	*	*	*
l.	provide food for the hungry	*	*	1%	1%
m.	support health ministries in impoverished regions and countries	1%	1%	*	1%
n.	support inner-city ministries	*	2%	1%	*
o.	support minority racial-ethnic schools & colleges affiliated with the PCUSA	12%	8%	2%	3%
p.	support the National Council of Churches and World Council of Churches	26%	32%	41%	30%
q.	support youth and young adult ministries (ages 12-30)	1%	1%	4%	5%

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Q-3. Please advise the General Assembly on general priorities for special-offering donations. Below are 11 pairs of alternative mission priorities. Each pair lists two very different ways that special-offering funds might be used. For each pair, indicate your preference by circling the number in the appropriate column. (For example, for row 1: circle "5" to recommend that *all* offering funds go to international mission; circle "4" to recommend that *most* offering funds go to international mission while *some* remain in the U.S.; circle "3" to recommend an even division between U.S. and international missions; circle "2" to recommend that *most* offering funds go for mission in the U.S., with *some* for international mission; and circle "1" to recommend that *all* offering funds go to mission in the U.S.) *If you have "no preference" on how funds are divided for a particular pair of alternatives, please leave that row blank and go to the next one.*

MISSION PRIORITY		Prefer This ←Emphasis	Prefer Mix With This ←Emphasis	Equal ←Emphasis→	Prefer Mix With This Emphasis→	Prefer This Emphasis→	MISSION PRIORITY
a. UNITED STATES							a. INTERNATIONAL
members	+	17%	40%	36%	6%	1%	members
elders		11%	44%	36%	8%	1%	elders
pastors		2%	18%	58%	19%	3%	pastors
specialized clergy		3%	20%	58%	16%	4%	specialized clergy
b. LOCAL							b. NATIONAL
members	+	24%	45%	27%	3%	1%	members
elders	+	21%	45%	30%	4%	*	elders
pastors		7%	38%	42%	12%	1%	pastors
specialized clergy		6%	33%	43%	15%	3%	specialized clergy
c. EMERGENCY RELIEF							c. STRUCTURAL CHANGE
members	+	26%	33%	33%	6%	2%	members
elders	+	23%	32%	35%	8%	2%	elders
pastors		22%	32%	33%	11%	1%	pastors
specialized clergy		20%	27%	38%	12%	3%	specialized clergy
d. DONORS CONTROL HOW FUNDS ARE SPENT							d. RECIPIENTS CONTROL HOW FUNDS ARE SPENT
members	+	24%	23%	35%	12%	5%	members
elders	+	20%	22%	36%	18%	4%	elders
pastors		9%	18%	36%	27%	10%	pastors
specialized clergy		7%	14%	39%	33%	8%	specialized clergy
e. GENERAL ASSEMBLY CHOOSES PROJECTS							e. LOCAL/REGIONAL CHURCH CHOOSES PROJECTS
members	+	4%	6%	23%	34%	33%	members
elders		2%	8%	24%	35%	31%	elders
pastors		1%	8%	30%	41%	20%	pastors
specialized clergy		2%	10%	33%	36%	19%	specialized clergy
f. FUNDS SPECIFIED FOR PARTICULAR PROGRAMS							f. UNDESIGNATED FUNDS THAT GA ALLOCATES
members	+	33%	36%	25%	4%	2%	members
elders	+	32%	35%	27%	6%	1%	elders
pastors		20%	31%	31%	16%	3%	pastors
specialized clergy		15%	32%	30%	20%	4%	specialized clergy

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Q-3. Please advise the General Assembly on general priorities for special-offering donations. Below are 11 pairs of alternative mission priorities. Each pair lists two very different ways that special-offering funds might be used. For each pair, indicate your preference by circling the number in the appropriate column. (For example, for row 1: circle "5" to recommend that *all* offering funds go to international mission; circle "4" to recommend that *most* offering funds go to international mission while *some* remain in the U.S.; circle "3" to recommend an even division between U.S. and international missions; circle "2" to recommend that *most* offering funds go for mission in the U.S., with *some* for international mission; and circle "1" to recommend that *all* offering funds go to mission in the U.S.) *If you have "no preference" on how funds are divided for a particular pair of alternatives, please leave that row blank and go to the next one.*

MISSION PRIORITY		Prefer This ←Emphasis	Prefer Mix With This ←Emphasis	Equal ←Emphasis→	Prefer Mix With This Emphasis→	Prefer This Emphasis→	MISSION PRIORITY
g. GETTING AT "ROOT CAUSES"							g. MEETING CURRENT NEEDS
members	+	15%	22%	42%	12%	10%	+ members
elders	+	12%	24%	40%	15%	9%	+ elders
pastors		8%	28%	48%	12%	4%	pastors
specialized clergy		10%	28%	43%	12%	7%	specialized clergy
h. HELPING NEEDY INDIVIDUALS		12%	22%	47%	12%	6%	h. HELPING NEEDY COMMUNITIES
members	+	13%	18%	44%	19%	5%	+ members
elders		4%	11%	50%	27%	8%	elders
pastors		3%	11%	51%	28%	8%	pastors
specialized clergy							specialized clergy
i. CHURCH MEMBERS' NEEDS							i. NEEDS OF PEOPLE OUTSIDE CHURCH
members	+	18%	35%	39%	6%	2%	+ members
elders		16%	33%	43%	5%	2%	elders
pastors		3%	16%	50%	26%	5%	pastors
specialized clergy		4%	18%	50%	22%	5%	specialized clergy
j. PHYSICAL/MENTAL HEALTH							j. SPIRITUAL HEALTH
members	+	6%	17%	50%	18%	9%	+ members
elders	+	4%	16%	52%	19%	9%	+ elders
pastors		2%	13%	56%	23%	6%	pastors
specialized clergy		2%	17%	57%	18%	6%	specialized clergy
k. IMMEDIATE ASSISTANCE							k. PUBLIC POLICY ADVOCACY
members	+	29%	41%	24%	5%	1%	+ members
elders	+	24%	42%	28%	4%	1%	+ elders
pastors		16%	41%	33%	9%	1%	pastors
specialized clergy		15%	35%	34%	11%	4%	specialized clergy

Q-4. In general, what is your own opinion of a churchwide special offering to support ministries among youth and young adults (ages 12-30)?

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
strongly favor	18%	20%	12%	15%
favor	54%	57%	44%	42%
oppose	9%	10%	27%	25%
strongly oppose	2%	2%	6%	6%
no opinion	17%	11%	12%	12%

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Q-5. Were a youth and young adult special offering to be developed by the PCUSA, what is your opinion of using those contributions to fund each of the following programs or materials?

		MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
a.	Bible study and other curricula				
	strongly favor	28%	31%	30%	27%
	favor	55%	57%	51%	51%
	oppose	5%	5%	10%	11%
	strongly oppose	1%	1%	3%	4%
	no opinion	11%	7%	7%	8%
b.	campus ministry				
	strongly favor	21%	22%	28%	27%
	favor	59%	61%	50%	53%
	oppose	8%	7%	12%	9%
	strongly oppose	1%	1%	3%	4%
	no opinion	12%	8%	7%	7%
c.	family-life education				
	strongly favor	30%	30%	21%	25%
	favor	54%	55%	54%	52%
	oppose	5%	5%	12%	10%
	strongly oppose	1%	1%	3%	3%
	no opinion	9%	8%	10%	10%
d.	leader development				
	strongly favor	22%	25%	26%	26%
	favor	55%	57%	53%	53%
	oppose	8%	8%	10%	10%
	strongly oppose	1%	2%	2%	3%
	no opinion	14%	9%	9%	9%
e.	ministries in individual congregations				
	strongly favor	16%	20%	26%	19%
	favor	57%	56%	45%	46%
	oppose	10%	12%	18%	19%
	strongly oppose	2%	1%	3%	4%
	no opinion	17%	12%	9%	11%
f.	national conferences				
	strongly favor	4%	4%	12%	10%
	favor	34%	36%	41%	41%
	oppose	32%	31%	27%	29%
	strongly oppose	6%	8%	9%	9%
	no opinion	24%	20%	11%	11%
g.	national youth ministry organization				
	strongly favor	6%	7%	10%	10%
	favor	38%	40%	34%	31%
	oppose	26%	28%	32%	34%
	strongly oppose	5%	6%	9%	12%
	no opinion	25%	20%	15%	13%

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Q-5. Were a youth and young adult special offering to be developed by the PCUSA, what is your opinion of using those [cont.] contributions to fund each of the following programs or materials?

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
h. regional programs or conferences				
strongly favor	10%	11%	18%	17%
favor	58%	60%	55%	55%
oppose	12%	12%	14%	16%
strongly oppose	2%	2%	4%	5%
no opinion	17%	14%	9%	6%
i. vocational guidance/call to Christian ministry				
strongly favor	14%	16%	16%	18%
favor	56%	61%	52%	52%
oppose	10%	10%	16%	17%
strongly oppose	2%	1%	3%	4%
no opinion	18%	12%	13%	8%
j. young adult volunteer program				
strongly favor	27%	29%	30%	34%
favor	58%	60%	54%	50%
oppose	5%	4%	7%	7%
strongly oppose	1%	*	2%	2%
no opinion	9%	7%	7%	7%
k. youth mission work camps or work trips				
strongly favor	31%	33%	41%	40%
favor	51%	54%	46%	47%
oppose	8%	6%	7%	6%
strongly oppose	1%	1%	1%	2%
no opinion	9%	6%	5%	5%

Q-6. One suggestion for a churchwide special offering would combine peacemaking concerns with environmental justice. What do you think of this idea? Please respond by indicating the *one* option you would most favor from the list below.

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
I would prefer a churchwide special offering that funds programs concerned with . . .				
peacemaking only	14%	16%	12%	12%
peacemaking primarily, with some funds to environmental justice	20%	19%	18%	16%
both peacemaking and environmental justice, with funds equally split	22%	25%	31%	38%
environmental justice primarily, with some funds for peacemaking programs	6%	6%	6%	8%
environmental justice only	2%	2%	4%	4%
neither peacemaking nor environmental justice	36%	31%	30%	21%

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Q-7. Currently, the PCUSA has a total of four churchwide special offerings: One Great Hour of Sharing (OGHS); The Witness Offering; The Peacemaking Offering; and The Christmas Joy Offering. For *each* of these four offerings, please indicate (a) whether or not, during the last year, your congregation received contributions for the offering; (b) if it did, whether or not your household contributed to it; and (c) if you gave to it, approximately how many dollars were given. (In parentheses are the times each offering is collected.)

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
a. Did your congregation receive this special offering?				
(1) OGHS (Lent)				
yes	84%	89%	92%	87%
no	4%	6%	7%	7%
don't know	12%	5%	1%	6%
(2) Witness (Pentecost)				
yes	22%	28%	32%	31%
no	28%	43%	63%	44%
don't know	50%	29%	5%	25%
(3) Peacemaking (October)				
yes	35%	49%	52%	53%
no	21%	30%	45%	31%
don't know	44%	20%	3%	16%
(4) Christmas Joy (Advent)				
yes	71%	75%	81%	76%
no	7%	14%	17%	14%
don't know	21%	11%	1%	10%
b. If "yes," did you or any member of your household contribute?				
(1) OGHS (Lent)				
yes	n=584 74%	n=630 85%	n=774 89%	n=361 89%
no	23%	14%	10%	10%
don't know	3%	1%	1%	1%
(2) Witness (Pentecost)				
yes	n=136 47%	n=174 71%	n=260 71%	n=120 71%
no	46%	23%	25%	25%
don't know	7%	6%	4%	4%
(3) Peacemaking (October)				
yes	n=219 54%	n=313 65%	n=428 72%	n=208 74%
no	41%	30%	26%	24%
don't know	6%	5%	3%	3%
(4) Christmas Joy (Advent)				
yes	n=462 70%	n=503 82%	n=674 81%	n=309 84%
no	25%	15%	17%	13%
don't know	5%	3%	2%	3%

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Q-7. c.
[cont.]

If "yes," approximately how many dollars did your household contribute to each?

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
(1) OGHS (Lent)	n=462	n=515	n=679	n=315
	+	+		+
\$0	*	*	*	-
\$1-\$10	43%	36%	17%	17%
\$11-\$20	16%	21%	16%	15%
\$21-\$30	20%	17%	28%	27%
\$31-\$50	13%	14%	20%	20%
\$51-\$100	5%	9%	14%	12%
more than \$100	2%	3%	6%	9%
(2) Witness (Pentecost)	n=62	n=119	n=179	n=81
		+		+
\$0	-	-	-	-
\$1-\$10	46%	50%	38%	24%
\$11-\$20	22%	22%	16%	21%
\$21-\$30	20%	13%	25%	29%
\$31-\$50	2%	10%	11%	13%
\$51-\$100	9%	2%	8%	10%
more than \$100	2%	2%	2%	3%
(3) Peacemaking (October)	n=111	n=191	n=294	n=144
	+	+		+
\$0	2%	1%	*	1%
\$1-\$10	53%	48%	26%	22%
\$11-\$20	16%	20%	20%	12%
\$21-\$30	16%	16%	29%	32%
\$31-\$50	6%	10%	18%	20%
\$51-\$100	5%	4%	6%	11%
more than \$100	1%	1%	1%	2%
(4) Christmas Joy (Advent)	n=298	n=374	n=520	n=243
	+	+		+
\$0	-	*	-	-
\$1-\$10	43%	40%	22%	22%
\$11-\$20	17%	20%	20%	14%
\$21-\$30	24%	22%	30%	29%
\$31-\$50	10%	11%	18%	20%
\$51-\$100	5%	5%	8%	12%
more than \$100	1%	1%	1%	4%

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Q-8. What is the *minimum* number of weeks that you believe should separate any two churchwide special offerings? (Please write the number on the line below.)

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
1-4 weeks	6%	4%	4%	6%
5-8 weeks	15%	20%	27%	22%
9-12 weeks	23%	26%	35%	34%
13-16 weeks	5%	10%	8%	8%
17-20 weeks	2%	2%	2%	1%
21-30 weeks	4%	3%	4%	2%
more than 30 weeks	1%	1%	1%	1%
no opinion	44%	34%	18%	26%

Q-9. What effect would it have on your own personal giving if your congregation was permitted to keep and decide on the use (whether locally or elsewhere) of a sizeable proportion (e.g., 25%) of the special offering monies it collected?

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
I'd be more likely to give	51%	51%	32%	33%
I'd be less likely to give	2%	3%	7%	9%
it wouldn't make any difference	33%	33%	53%	50%
not sure	14%	13%	8%	8%

Q-10. At the current time, each of the churchwide special offerings, except for the Peacemaking Offering, divides the contributions among two or more church programs. Here is the current division for these three offerings. Please indicate any changes you might like to see in how funds received through these offerings are allocated.

WOULD LIKE THE SHARE OF FUNDS FROM THIS OFFERING THAT GOES TO THIS PROGRAM:

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
One Great Hour of Sharing Programs:				
a. Presbyterian World Service (36%)				
increased	4%	6%	21%	16%
decreased	12%	17%	8%	9%
kept the same	53%	57%	62%	62%
not familiar with program	10%	7%	1%	2%
no opinion	20%	14%	7%	10%
b. Self-Development of Peoples (32%)				
increased	12%	14%	7%	11%
decreased	10%	9%	25%	18%
kept the same	47%	55%	60%	59%
not familiar with program	12%	7%	1%	3%
no opinion	20%	14%	7%	9%
c. Presbyterian Hunger Program (32%)				
increased	26%	28%	24%	20%
decreased	2%	3%	7%	7%
kept the same	44%	52%	62%	64%
not familiar with program	8%	4%	1%	1%
no opinion	19%	12%	6%	8%

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Q-10. At the current time, each of the churchwide special offerings, except for the Peacemaking Offering, divides the contributions among two or more church programs. Here is the current division for these three offerings. Please indicate any changes you might like to see in how funds received through these offerings are allocated.

WOULD LIKE THE SHARE OF FUNDS FROM THIS OFFERING THAT GOES TO THIS PROGRAM:

		MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
Witness Programs:					
d.	Worldwide Ministries (50%)				
	increased	3%	4%	12%	12%
	decreased	19%	25%	23%	23%
	kept the same	38%	37%	44%	46%
	not familiar with program	14%	14%	5%	5%
	no opinion	25%	20%	16%	13%
e.	Christian Education (20%)				
	increased	27%	32%	19%	24%
	decreased	3%	3%	17%	14%
	kept the same	34%	34%	44%	45%
	not familiar with program	13%	12%	4%	4%
	no opinion	24%	18%	16%	13%
f.	Evangelism and New Church Development (30%)				
	increased	14%	18%	34%	28%
	decreased	9%	10%	8%	13%
	kept the same	39%	41%	39%	42%
	not familiar with program	14%	13%	4%	4%
	no opinion	25%	18%	15%	13%

Christmas Joy Programs:

g.	Racial-Ethnic Schools and Colleges (50%)				
	increased	6%	5%	4%	9%
	decreased	22%	25%	33%	28%
	kept the same	40%	46%	55%	53%
	not familiar with program	12%	8%	1%	2%
	no opinion	22%	16%	7%	8%
h.	Board of Pensions (50%)				
	increased	20%	21%	34%	30%
	decreased	7%	8%	5%	7%
	kept the same	41%	48%	55%	54%
	not familiar with program	11%	7%	1%	2%
	no opinion	21%	15%	6%	7%

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Q-11. If you could make *one* change in the causes/issues that are supported by our churchwide special offerings, what would it be? Please respond by circling the number to the left corresponding to your choice, and then indicate the specific changes out to the right of your choice. (Select only *one* response.)

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY	
[SUMMARY RESULTS]					
a.	add one new special offering	7%	6%	9%	14%
b.	delete one <i>entire</i> special offering	7%	10%	20%	12%
c.	add an additional cause to an existing offering	2%	4%	6%	6%
d.	delete one <i>cause</i> from an existing offering	5%	4%	9%	8%
e.	replace a current offering cause with a new one	2%	2%	4%	3%
f.	make no changes in the current set of special offerings or the causes they support	24%	30%	30%	30%
g.	no opinion	54%	43%	22%	25%
[EXPANDED RESULTS]					
a.	add one new special offering	n=44	n=44	n=69	n=58
	for what cause?			+	+
	emergency needs	20%	8%	4%	8%
	medical and health concerns	2%	-	-	-
	help the down and out	2%	2%	4%	-
	minister to ourselves (i.e., in the church)	37%	48%	53%	44%
	minister to society (i.e., outside the church)	27%	18%	16%	38%
	other	12%	25%	24%	10%
b.	delete one <i>entire</i> special offering	n=47	n=68	n=161	n=51
	which one?	+			
	One Great Hour of Sharing	5%	2%	1%	-
	Self Development of People	8%	-	-	-
	Presbyterian Hunger Program	2%	-	-	-
	Witness Program	12%	21%	26%	35%
	Worldwide Ministries	-	2%	-	2%
	Evangelism and New Church Development	-	2%	-	-
	Christmas Joy	25%	27%	3%	8%
	Racial-Ethnic Schools and Colleges	5%	3%	1%	-
	Board of Pensions	-	2%	-	-
	Peacemaking	42%	42%	69%	54%
c.	add an additional cause to an existing offering	n=14	n=27	n=49	n=26
	(1) add this cause:		+	+	
	emergency needs	-	5%	-	4%
	help the down and out	8%	-	-	-
	minister to ourselves (i.e., in the church)	31%	38%	18%	33%
	minister to society (i.e., outside the church)	23%	14%	53%	50%
	other	38%	43%	29%	12%
	(2) to this offering:	+	+	+	+
	One Great Hour of Sharing	20%	10%	-	5%
	Witness Program	30%	45%	38%	40%
	Worldwide Ministries	10%	-	-	-
	Christmas Joy	20%	30%	10%	10%
	Peacemaking	20%	15%	52%	45%

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Q-11. If you could make *one* change in the causes/issues that are supported by our churchwide special offerings, what would it be? [cont.] Please respond by circling the number to the left corresponding to your choice, and then indicate the specific changes out to the right of your choice. (Select only *one* response.)

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
d. delete one <i>cause</i> from an existing offering	n=31	n=26	n=76	n=34
which cause?	+	+	+	+
Self Development of Peoples	-	5%	16%	23%
Presbyterian Hunger Program	-	-	2%	4%
Worldwide Ministries	12%	-	6%	-
Christian Education	-	5%	5%	4%
Evangelism & New Church Development	-	-	5%	8%
Racial-Ethnic Schools and Colleges	77%	86%	62%	58%
Board of Pensions	12%	5%	5%	4%
e. replace a current offering cause with a new one	n=13	n=15	n=35	n=13
(1) delete this cause:	+	+	+	+
Presbyterian World Service	12%	-	-	-
Self Development of Peoples	-	-	40%	25%
Presbyterian Hunger Program	-	12%	-	-
Worldwide Ministries	-	-	-	25%
Christian Education	-	-	20%	-
Evangelism & New Church Development	12%	12%	-	-
Racial-Ethnic Schools and Colleges	62%	75%	20%	50%
Board of Pensions	12%	-	20%	-
(2) and add this cause:	+	+		
emergency needs	11%	15%	3%	8%
help the down and out	-	-	-	8%
minister to ourselves (i.e., in the church)	67%	31%	24%	31%
minister to society (i.e., outside the church)	-	23%	12%	15%
other	-	31%	48%	31%
Christian Education	22%	-	-	-
Evangelism & New Church Development	-	-	6%	8%
Christmas Joy	-	-	3%	-
Racial Ethnic Schools	-	-	3%	-

Q-12. In addition to the four churchwide special offerings, many Presbyterian congregations and presbyteries and synods also sponsor other special appeals for funds to support causes beyond the congregation. In the last year, has your congregation participated in any other special offering, that is, has your congregation been part of a special appeal for contributions to specified causes in the community, the region, the nation, or the world?

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
a. special offering for local cause (e.g., food pantry, homeless shelter, ecumenical community ministry)				
yes	82%	85%	87%	83%
no	4%	8%	11%	8%
not sure	14%	6%	2%	10%
b. presbytery-sponsored special offering (e.g., for new church development, camp or retreat center)				
yes	31%	34%	47%	37%
no	25%	39%	48%	43%
not sure	44%	26%	5%	20%

* = less than 0.5%

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

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

n = number of respondents eligible to answer this question

Q-12. In addition to the four churchwide special offerings, many Presbyterian congregations and presbyteries and synods also sponsor other special appeals for funds to support causes beyond the congregation. In the last year, has your congregation participated in any other special offering, that is, has your congregation been part of a special appeal for contributions to specified causes in the community, the region, the nation, or the world?

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
c. special offering for other Presbyterian church programs (e.g., retirement and children's homes)				
yes	30%	33%	44%	33%
no	24%	42%	51%	46%
not sure	46%	25%	5%	21%
d. special offering for national or international <i>non</i> -Presbyterian causes (e.g., World Vision, Save the Children, UNICEF, Habitat for Humanity)				
yes	48%	47%	58%	50%
no	16%	32%	38%	34%
not sure	36%	21%	4%	16%

Q-13. If "yes" to any part of Q-12, please indicate the cause or organization that received the donations collected through the special offering(s):

	MEMBERS	ELDERS	PASTORS	SPECIALIZED CLERGY
comment made	66%	75%	80%	70%
no comment	34%	25%	20%	30%

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* = less than 0.5%

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

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

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