



Immigration, Refugees, and Immigrant Ministries

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Spring 2018

In consultation with:

Diversity and Reconciliation Team

Presbyterian Disaster Assistance

Office of Immigration Issues

Office of Public Witness

Racial Equity & Women's
Intercultural Ministries

Advisory Committee on Social
Witness Policy

2017 Panel, Volume #2

About the Panel

The Presbyterian Panel is made of up of representative samples of ministers of the Word and Sacrament and members of Presbyterian Church (U.S.A.) congregations who respond to quarterly surveys on topics that are important to the denomination.

The August 2011 and May 2017 Panel surveys both dealt with immigration and immigrant ministries, and the inclusion of a number of identical questions in the two surveys allows for analysis of change over time. The Panel was re-sampled in fall 2011 and in 2015-2016, and so the panelists who participated in the 2017 survey were not the same panelists who participated in 2011.

The preambles to the two surveys defined what the surveys meant by immigrants. The definitions given were similar. The 2017 preamble stated: “**Immigrants** are people residing in the United States or one of its territories (including Puerto Rico) who were born outside of the United States. Immigrants may be citizens (naturalized) or non-citizens (includes legal residents with a ‘green card’ and undocumented immigrants). Immigrants include **refugees** (those allowed legal residence because they faced political, racial-ethnic, religious, or social persecution in their home country), but **exclude** people who have permission to reside here only temporarily (such as students, tourists, or temporary workers).”

The 2017 preamble went on to define worshiping community: “The phrase **worshiping community** in this survey is meant to include congregations, new worshiping communities, immigrant fellowships, new church developments, and other expressions of church.”

Overview of Findings

Analysis of survey responses suggests that Presbyterians today view immigrants more favorably than they did in 2011 and are more involved in immigrant ministries than they were in the past. It is also clear that Presbyterians are skeptical about several recent immigration and refugee policy initiatives.

View of Immigrants

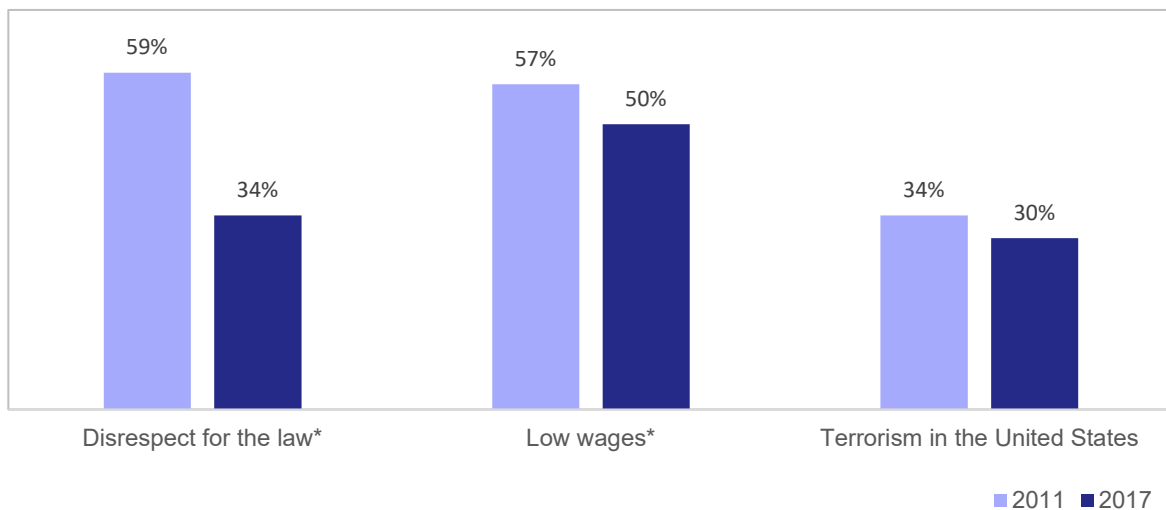
Presbyterians' more favorable impression of immigrants is apparent in the smaller number of Presbyterians who link undocumented immigrants with specific social problems.

The 2011 and 2017 surveys asked Presbyterians how much they believe the presence of undocumented immigrants is responsible for a list of social problems. There were three problems covered in both surveys: disrespect for the law, low wages, and terrorism in the United States.

Two of these three problems are linked with undocumented immigrants by fewer members today than in 2011, and one of the three is linked by fewer ministers. Fewer members and ministers connect undocumented immigrants with disrespect for the law today than in 2011. Additionally, fewer members associate undocumented immigrants with low wages. There has been no change in the percentage of ministers who associate undocumented immigrants and low wages. Roughly the same percentages of members and ministers tie undocumented immigrants with terrorism today as did so in 2011.

The percentage of members who connect the presence of undocumented immigrants with some social problems has shrunk

Percentage who attribute each a great deal or some to the presence of undocumented immigrants:



*Statistically significant difference between 2011 and 2017 responses

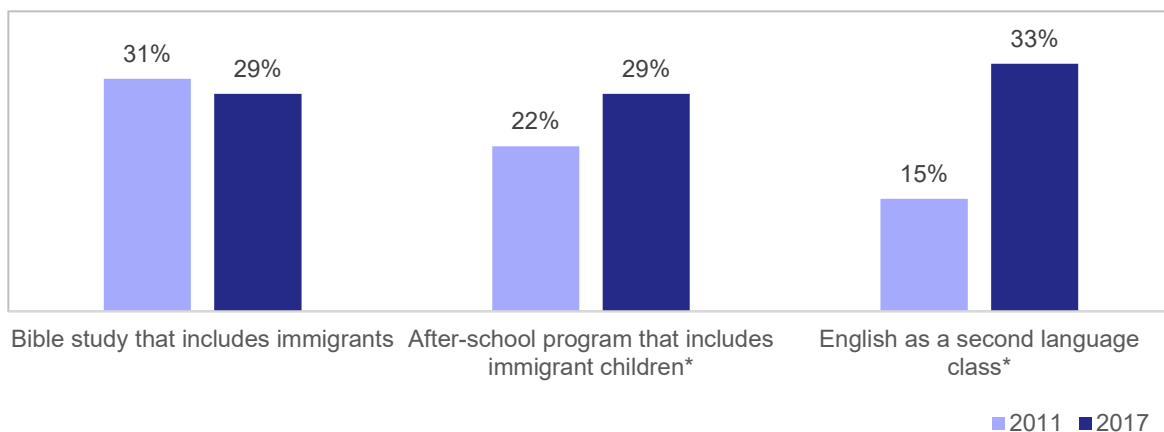
Involvement in Immigrant Ministries

Consistent with Presbyterians now having a more favorable view of immigrants, Presbyterians are also more involved than they were before in ministries with immigrants. This is the case both for PC(USA) worshiping communities as a whole and for individual Presbyterians.

The two surveys asked if individual Presbyterians, and their worshiping communities, have been involved in a list of activities linked with refugees and other immigrants. There were three such activities covered by both surveys: after-school programs that include immigrant children, Bible studies that include immigrants, and English as a second language (ESL) classes.

Worshiping-community involvement with two of these three activities is more widespread today than it was in 2011. More worshiping communities are involved in after-school programs that include immigrant children and in ESL classes today. The percentage of pastors who indicate that their worshiping community is involved in an after-school program increased from two in ten (22%) to three in ten (29%) and the percentage involved in an ESL class jumped from one in six (15%) to two in six (33%). The percentage of pastors who report that their worshiping community is involved in a Bible study that includes immigrants (29% today) has remained relatively stable.

More PC(USA) worshiping communities are involved in two of three immigrant ministries today

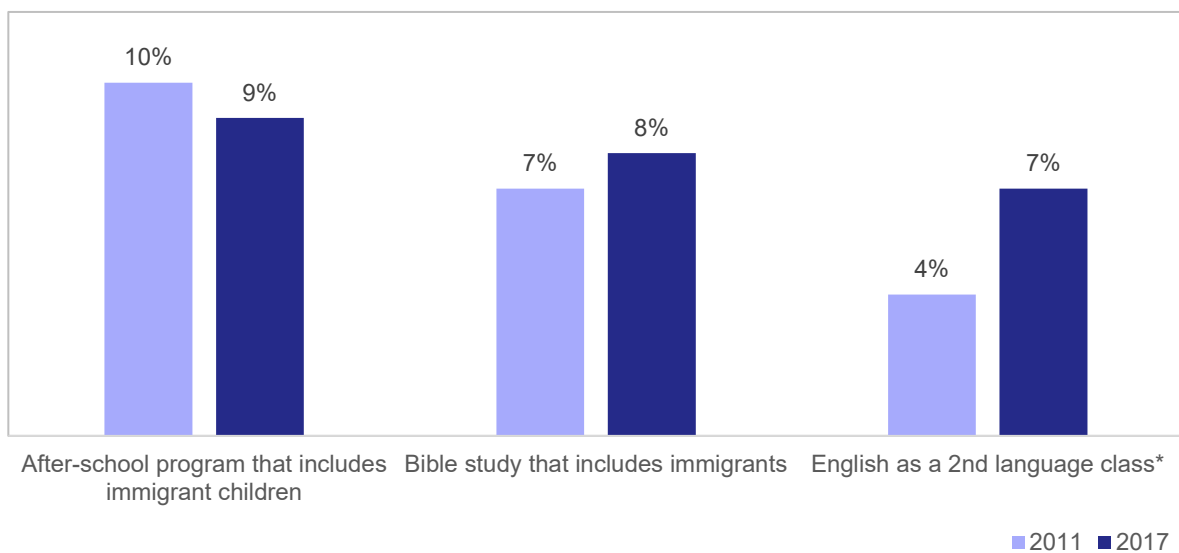


*Statistically significant difference between 2011 and 2017 responses

Not only has worshipping community involvement in two of three activities with immigrants grown, but individuals' involvement with one of the three (ESL classes) has also grown.

The percentage of members involved in an ESL class has nearly doubled, from 4% in 2011 to 7% today. The percentage of members involved in an after-school program that includes immigrant children (9% today) or a Bible study that includes immigrants (8% today) has remained more or less stable.

The percentage of members involved in an English as a second language (ESL) class has grown while involvement in two other activities has been stable



*Statistically significant difference between 2011 and 2017 responses

The increase in Presbyterians' involvement in some immigrant ministries connects with the fact that Presbyterians continue to rate immigrant ministries as an important part of PC(USA) ministries.

It is *very important* or *important* for the PC(USA) to be involved in immigrant ministries, according to more than three-quarters of members (79%) and ministers

(91%). This is roughly equivalent to the percentage who rated immigrant ministries as important in 2011, when panelists were asked separately about ministries with immigrants with documentation and ministries with undocumented immigrants.

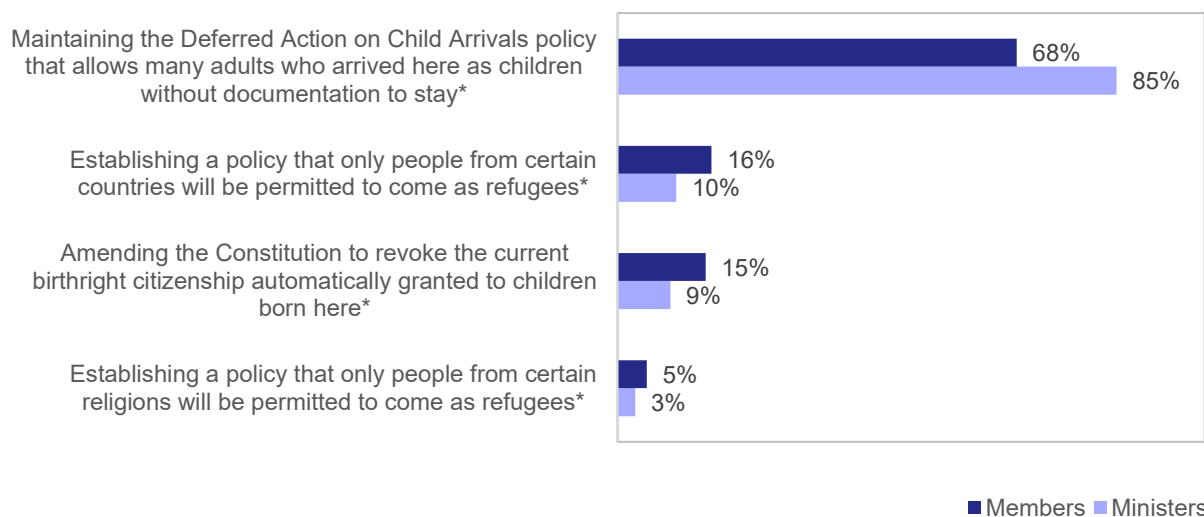
Current Immigration and Refugee Policy Initiatives

Given Presbyterians’ more favorable view of immigrants and greater involvement in immigrant ministries, it should come as no surprise that few Presbyterians approve of several recent proposals to limit refugees and immigration. Even fewer ministers than members back the recent proposals.

Fewer than two in ten members and ministers favor efforts to rescind the provision of the U.S. Constitution that automatically gives U.S. citizenship to children born in the United States to parents who are not U.S. citizens (birthright citizenship) or efforts to limit inflow of refugees by religion or country of origin. On the other hand, two-thirds or more of members and ministers support maintaining the Deferred Action on Child Arrivals (DACA) policy that allowed some people brought to the United States as children, without documentation, to stay, study, and work here.

Most members and ministers back extending the Deferred Action on Child Arrivals (DACA) policy but few support other recent immigration and refugee policy initiatives

Percentage who strongly favor or favor:



*Statistically significant difference between member and minister responses

Trying to Account for Differences

Because different Panels responded to the 2011 and 2017 surveys, it is hard to know for sure whether more Presbyterians are open to immigration because individual Presbyterians changed their minds, because immigration-unfriendly Presbyterians left, or because new, immigration-friendly people joined the denomination.

On a variety of measures of attitudes and involvement, there are no significant differences between members who have become Presbyterians since 2011 and long-time members. The only difference between ministers who are new as opposed to long-time Presbyterians runs in the opposite direction than we might expect: More ministers who have become Presbyterian since 2011 than other ministers: (1) support revoking birthright citizenship; (2) support keeping out refugees from certain religions; and (3) oppose extension of the Deferred Action policy.

The factors linked most consistently with attitudes towards refugees and immigration among members and ministers are theology and political party identification. Among both members and ministers, more theological conservatives than moderates, and then more moderates than liberals, oppose immigration. There is a similar situation with political parties, with Democrats supporting immigration more than independents, and independents doing so more than Republicans.

Among members, for example, only 4% of Democrats *strongly favor* or *favor* changing the Constitution to deny children born in the United States automatic citizenship. On the other hand, about a quarter of independents (22%) and Republicans (26%) favor this proposal. Percentages of ministers who support withdrawing birthright citizenship by political party identification are similar to percentages of members, except for with independents. Again, just 4% of Democrats favor the change and 26% of Republicans favor of it. Only 9% of independents, however, favor the change among ministers.

In some cases more members and ministers age 65 or older than younger Presbyterians are skeptical about refugees and immigration. For example, four in ten members (39%) and two in ten ministers (22%) age 65 or older associate the presence of undocumented immigrants with terrorism in the United States. Only 22% of members and 14% of ministers younger than 65 make this connection.

Immigrant Status and Estimating the Percentage of Immigrants

Panelists' age, theological orientation, and political party identification are known because all Presbyterian panelists begin their service on the Panel by completing a background survey that asks them for religions and demographic information. The Panel background surveys have not, however, typically asked about panelists' immigration status. The 2011 and 2017 surveys did, however, ask panelists if they or their family members are immigrants. The 2017 survey also asked for an estimate of the percentage of immigrants in the U.S. population; the survey explicitly asked respondents **not** to look up the answer.

The percentage of members (4% today) and ministers (3% today) who are immigrants has remained relatively constant (and small). In addition, today, about one in six members (16%) and ministers (16%) are themselves immigrants **and/or** have a parent, spouse, or child who is an immigrant.

When it comes to estimating the percentage of U.S. residents who are immigrants, members overestimate this percentage; ministers' estimates, on the other hand, are closer to the truth. Members' median estimate is 20%, while ministers' median is 15%. The actual figure is 13%.¹

Immigrant status and the estimate of percentage immigrant are not at all associated with Presbyterians' opinions about other immigrants and immigration and refugee policy issues, with one exception. The exception relates to ministers' beliefs about the importance of the denomination being involved in immigrant ministries.

The average percentage estimate of ministers who believe immigrant ministers are *very important* or *important* for the denomination to engage in is 17%. The average estimate for those who do *not* believe immigrant ministries are this important is 11%. Not surprisingly, ministers who believe there are more immigrants in the United States also believe that it is crucial for Presbyterians to be involved in ministries with immigrants.

Detailed percentage responses to each question on the survey are found in the appendix.

¹ Source: U.S. Census Bureau, "Selected Social Characteristics in the United States: 2012-2016 American Community Survey 5-Year Estimates," at https://factfinder.census.gov/faces/tableservices/jsf/pages/productview.xhtml?pid=ACS_16_5YR_DP02&src=pt.

Appendix A: Survey Questions and Responses Immigration, Refugees, and Immigrant Ministries Presbyterian Panel: Volume 2, 2017

	Members	Ministers
Number of survey invitations sent	976	1,305
Number of surveys completed	431	676
Response rate	44%	52%

Note: A mid-cycle purge of non-respondents contributed to a larger response rate.

		Members	Ministers
1.	How important has each of the following biblical passages been to your own understanding of contemporary immigration and refugee issues? (Passages are listed in the order in which they appear in the Bible.)		
a.	God’s creation of linguistic diversity and geographic diffusion in response to the building of the tower of Babel (Genesis 11:1-8)	n=428	n=672
	Very important	11%	16%
	Important.....	25%	22%
	A little important.....	23%	25%
	Not important.....	33%	35%
	Not sure.....	9%	2%
b.	The Egyptian king’s response to the expansion of the Israelite population (Exodus 1)	n=427	n=667
	Very important	6%	11%
	Important.....	22%	24%
	A little important.....	30%	27%
	Not important.....	30%	35%
	Not sure.....	11%	3%
c.	“The alien resides among you shall be to you as the citizen among you; you shall love the alien as yourself” (Leviticus 19:34)	n=428	n=672
	Very important	40%	65%
	Important.....	31%	26%
	A little important.....	15%	6%
	Not important.....	11%	3%
	Not sure.....	3%	0%
d.	“Let everyone be subject to the governing authorities, for there is no authority except which God has established” (Romans 13:1)	n=427	n=670
	Very important	20%	10%
	Important.....	30%	26%
	A little important.....	22%	31%
	Not important.....	22%	30%
	Not sure.....	6%	2%

Note: Percentages may not add to 100 due to either rounding or the ability to select more than one option
n = number of respondents who replied to this question

1. How important has each of the following biblical passages been to your own understanding of contemporary immigration and refugee issues? (Passages are listed in the order in which they appear in the Bible.)

[cont.]

e. “Do not neglect to show hospitality to strangers, for by so doing some people have entertained angels without knowing it” (Hebrews 13:2)

	n=423	n=669
Very important.....	53%	72%
Important.....	32%	22%
A little important.....	9%	4%
Not important.....	4%	3%
Not sure.....	2%	0%

f. Other (please specify): _____

	n=20	n=49
Very important.....	60%	61%
Important.....	0%	20%
A little important.....	0%	0%
Not important.....	30%	0%
Not sure.....	10%	18%

2. Overall, how important has the Bible been for your own understanding of contemporary immigration and refugee issues?

	n=428	n=671
Very important.....	24%	57%
Important.....	42%	35%
A little important.....	24%	6%
Not important.....	8%	2%
Not sure.....	3%	0%

For the question below, we are interested in Presbyterians’ *perceptions* about the percentage of immigrants. Therefore, please provide your best guess—don’t look up the answer.

3. What do you guess is the percentage of U.S. residents who are immigrants?

	n=423	n=661
0-5%.....	12%	16%
6-10%.....	16%	20%
11-20%.....	31%	29%
21-30%.....	18%	14%
31-50%.....	16%	10%
Larger than 50%.....	8%	11%
Mean	25.18%	24.59%
Median	20%	15%

4. What is your opinion about each of these?

a. Amending the U.S. Constitution to revoke the current birthright citizenship automatically granted to children born to non-citizens residing in the United States

	n=429	n=670
Strongly oppose	49%	65%
Oppose	25%	18%
Neutral or unsure.....	12%	8%
Favor	10%	6%
Strongly favor	5%	3%

Note: Percentages may not add to 100 due to either rounding or the ability to select more than one option
n = number of respondents who replied to this question

4. What is your opinion about each of these?

[cont.]

b.	Maintaining the Deferred Action on Child Arrivals (DACA) policy that allows many immigrant adults who arrived in the United States without documentation as children to stay, work, and study in the United States	n=427	n=670
	Strongly oppose	5%	3%
	Oppose	9%	5%
	Neutral or unsure.....	17%	7%
	Favor	26%	27%
	Strongly favor	42%	58%
c.	Establishing a policy that only people from certain countries, but not from others, will be permitted to come to the United States as refugees	n=425	n=668
	Strongly oppose	47%	62%
	Oppose	25%	21%
	Neutral or unsure.....	12%	7%
	Favor	12%	7%
	Strongly favor	4%	3%
d.	Establishing a policy that only people from certain religions, but not from others, will be permitted to come to the United States as refugees	n=425	n=668
	Strongly oppose	60%	73%
	Oppose	25%	19%
	Neutral or unsure.....	10%	5%
	Favor	4%	2%
	Strongly favor	1%	1%

5. Should the flow of refugees from each of the following countries to the United States be increased, kept at its present level, or decreased?

a.	Democratic Republic of the Congo	n=421	n=664
	Increased	20%	38%
	Kept at its present level.....	39%	29%
	Decreased.....	11%	4%
	No opinion	30%	29%
b.	Myanmar (also known as Burma)	n=420	n=665
	Increased	21%	38%
	Kept at its present level.....	39%	30%
	Decreased.....	10%	4%
	No opinion	30%	28%
c.	Somalia	n=421	n=665
	Increased	27%	41%
	Kept at its present level.....	33%	26%
	Decreased.....	17%	9%
	No opinion	23%	24%

Note: Percentages may not add to 100 due to either rounding or the ability to select more than one option
n = number of respondents who replied to this question

5. Should the flow of refugees from each of the following countries to the United States be increased, kept at its present level, or decreased?

[cont.]

d.	Syria	n=421	n=665
	Increased	39%	59%
	Kept at its present level.....	25%	16%
	Decreased.....	18%	8%
	Not sure.....	19%	17%
e.	Ukraine	n=421	n=658
	Increased	27%	40%
	Kept at its present level.....	41%	31%
	Decreased.....	9%	4%
	Not sure.....	24%	26%

6. Should the flow of immigrants other than refugees from each of the following countries to the United States be increased, kept at its present level, or decreased?

a.	Canada	n=424	n=664
	Increased	17%	17%
	Kept at its present level.....	53%	48%
	Decreased.....	6%	3%
	No opinion	24%	32%
b.	China	n=425	n=664
	Increased	12%	18%
	Kept at its present level.....	51%	46%
	Decreased.....	13%	7%
	No opinion	24%	30%
c.	India	n=423	n=662
	Increased	13%	19%
	Kept at its present level.....	52%	47%
	Decreased.....	12%	5%
	No opinion	23%	29%
d.	Mexico	n=425	n=663
	Increased	17%	28%
	Kept at its present level.....	46%	40%
	Decreased.....	17%	6%
	No opinion	20%	26%
e.	Philippines	n=422	n=662
	Increased	16%	24%
	Kept at its present level.....	49%	43%
	Decreased.....	11%	4%
	No opinion	24%	29%

Note: Percentages may not add to 100 due to either rounding or the ability to select more than one option
n = number of respondents who replied to this question

7.	To what extent do you think we can attribute each of the following phenomena within U.S. society to the presence of undocumented immigrants?		
a.	Ability of the U.S. economy to match workers with various skills with jobs that otherwise would go unfilled	n=417	n=664
	A great deal.....	40%	46%
	Some	38%	31%
	Only a little	10%	12%
	Not at all.....	8%	7%
	No opinion	3%	4%
b.	Development of worshiping communities that did not previously exist	n=421	n=665
	A great deal.....	25%	29%
	Some	43%	43%
	Only a little	17%	15%
	Not at all.....	7%	8%
	No opinion	9%	6%
c.	Disrespect for the law	n=422	n=670
	A great deal.....	14%	6%
	Some	20%	13%
	Only a little	25%	27%
	Not at all.....	37%	50%
	No opinion	4%	4%
d.	Cost of public education	n=423	n=670
	A great deal.....	19%	9%
	Some	32%	29%
	Only a little	27%	33%
	Not at all.....	17%	24%
	No opinion	5%	4%
e.	Low wages	n=422	n=669
	A great deal.....	15%	11%
	Some	35%	28%
	Only a little	21%	26%
	Not at all.....	25%	30%
	No opinion	4%	5%
f.	New business development	n=417	n=666
	A great deal.....	16%	14%
	Some	36%	43%
	Only a little	23%	20%
	Not at all.....	17%	12%
	No opinion	8%	10%

Note: Percentages may not add to 100 due to either rounding or the ability to select more than one option
n = number of respondents who replied to this question

7. To what extent do you think we can attribute each of the following phenomena within U.S. society to the presence of undocumented immigrants?

[cont.]

g.	Terrorism in the United States	n=418	n=659
	A great deal.....	12%	5%
	Some	18%	10%
	Only a little	28%	26%
	Not at all.....	40%	54%
	No opinion	3%	5%
h.	Other	n=15	n=31
	A great deal.....	27%	36%
	Some	0%	7%
	Only a little	0%	0%
	Not at all.....	0%	3%
	No opinion	73%	55%

8. How important is it that the Presbyterian Church (U.S.A.) be involved in each of the following?

a.	Advocacy on immigration issues	n=422	n=671
	Very important.....	42%	54%
	Important.....	25%	22%
	Somewhat important.....	12%	12%
	A little important.....	9%	5%
	Not important.....	10%	6%
	No opinion	2%	1%
b.	Immigrant ministries	n=420	n=671
	Very important.....	48%	65%
	Important.....	31%	26%
	Somewhat important.....	12%	6%
	A little important.....	6%	2%
	Not important.....	1%	1%
	No opinion	2%	0%
c.	Refugee resettlement	n=422	n=670
	Very important.....	44%	63%
	Important.....	28%	24%
	Somewhat important.....	15%	8%
	A little important.....	6%	2%
	Not important.....	5%	3%
	No opinion	2%	0%

Note: Percentages may not add to 100 due to either rounding or the ability to select more than one option
n = number of respondents who replied to this question

9.	Have you or your worshiping community, or a group within it, been involved in each of the following ways with refugees or other immigrants during the past 12 months? (Select all that apply.)		
a.	After-school program that includes immigrant children	n=326	n=430
	Yes, I have been involved.....	9%	12%
	Yes, my worshiping community has been involved.....	30%	30%
	Don't know if my worshiping community has been involved.....	65%	62%
b.	Bible study that includes immigrants	n=368	n=477
	Yes, I have been involved.....	8%	20%
	Yes, my worshiping community has been involved.....	26%	30%
	Don't know if my worshiping community has been involved.....	69%	59%
c.	Donating to Presbyterian Disaster Assistance (PDA) for refugee resettlement	n=397	n=552
	Yes, I have been involved.....	22%	34%
	Yes, my worshiping community has been involved.....	50%	53%
	Don't know if my worshiping community has been involved.....	36%	28%
d.	English as a second language class	n=365	n=461
	Yes, I have been involved.....	7%	10%
	Yes, my worshiping community has been involved.....	23%	33%
	Don't know if my worshiping community has been involved.....	73%	60%
e.	Mentoring a refugee or other immigrant	n=378	n=487
	Yes, I have been involved.....	9%	17%
	Yes, my worshiping community has been involved.....	38%	41%
	Don't know if my worshiping community has been involved.....	56%	49%
f.	Participating in a protest or vigil in response to an act of violence, threat, or graffiti against refugees or other immigrants	n=372	n=492
	Yes, I have been involved.....	13%	30%
	Yes, my worshiping community has been involved.....	23%	26%
	Don't know if my worshiping community has been involved.....	69%	52%
g.	Publicly designating your church, business, or home as a place where undocumented immigrants are not to be detained ("sanctuary")	n=346	n=419
	Yes, I have been involved.....	3%	9%
	Yes, my worshiping community has been involved.....	8%	12%
	Don't know if my worshiping community has been involved.....	91%	83%
h.	Showing or viewing the PDA film about immigrant detention centers, <i>Locked in a Box</i>	n=346	n=411
	Yes, I have been involved.....	3%	5%
	Yes, my worshiping community has been involved.....	4%	5%
	Don't know if my worshiping community has been involved.....	95%	92%

Note: Percentages may not add to 100 due to either rounding or the ability to select more than one option
n = number of respondents who replied to this question

9. Have you or your worshiping community, or a group within it, been involved in each of the following ways with refugees or other immigrants during the past 12 months? (Select *all* that apply.)

[cont.]

i.	Sponsoring a refugee family	n=364	n=448
	Yes, I have been involved.....	7%	11%
	Yes, my worshiping community has been involved.....	28%	29%
	Don't know if my worshiping community has been involved.....	68%	64%
j.	Training immigrant or other how to respond to immigration law enforcement activity	n=353	n=428
	Yes, I have been involved.....	5%	8%
	Yes, my worshiping community has been involved.....	11%	17%
	Don't know if my worshiping community has been involved.....	86%	78%
k.	Visiting detainees at an immigrant detention center	n=352	n=407
	Yes, I have been involved.....	1%	3%
	Yes, my worshiping community has been involved.....	5%	7%
	Don't know if my worshiping community has been involved.....	94%	90%
l.	Other (please specify): _____	n=140	n=176
	Yes, I have been involved.....	9%	21%
	Yes, my worshiping community has been involved.....	12%	26%
	Don't know if my worshiping community has been involved.....	84%	64%

10. How many of those involved in your worshiping community are refugees or other immigrants?

		n=415	n=660
	Most or all of them.....	1%	2%
	Some of them.....	6%	11%
	A few of them.....	41%	43%
	None of them.....	27%	35%
	Do not know.....	25%	9%

11. How comfortable would you be regularly participating in a worshiping community where the pastor was a refugee or other immigrant? (If you are a pastor, respond as if you do not currently lead a community. If you are already in a community with a pastor who is a refugee or other immigrant, indicate how comfortable you are with that.)

		n=415	n=657
	Very uncomfortable.....	7%	12%
	Uncomfortable.....	5%	1%
	Neutral or unsure.....	33%	19%
	Comfortable.....	38%	45%
	Very comfortable.....	17%	23%

12. Does your worshiping community have an ongoing relationship with another U.S. worshiping community(ies)?

		n=417	n=659
	Yes.....	49%	52%
	No.....	26%	39%
	Do not know.....	25%	9%

12a. **If Yes to Q12;** Which statement(s) below describes your community’s relationship with the other worshipping community with which yours interacts the most? (Select **all** that apply.)

	n=226	n=382
The two worshipping communities work together in an ecumenical or interfaith..... alliance.....	64%	58%
One worshipping community rents space from another	22%	23%
The two worshipping communities have a formal partnership agreement or signed covenant	12%	16%
One worshipping community is considered a mission or ministry of the other.....	34%	22%
Other (please specify): _____	11%	19%

12b. **If Yes to Q12;** How many of those involved in the worshipping community with which yours interacts the most are refugees or other immigrants?

	n=200	n=338
Most or all of them.....	13%	15%
Some of them.....	10%	18%
A few of them.....	31%	30%
None of them.....	12%	20%
Do not know.....	36%	19%

13. What language do you speak at home? (**Please use the spaces provided to identify the other language(s).**)

	n=417	n=658
English.....	96%	92%
Mostly English but some other language(s): _____.....	2%	6%
Mostly some other language(s) but some English: _____.....	1%	2%
Another language(s): _____.....	1%	1%

14. Which of these, if any, is a refugee or other immigrant? (Select **all** that apply, making your best guess if unsure. Refer to the first page for definitions of *refugee* and other *immigrants*.)

	n=298	n=506
At least one person who lives in your neighborhood.....	77%	82%
At least one of your closest friends.....	33%	40%
At least one of your grandparents.....	26%	17%
At least one of your parents.....	9%	7%
Your spouse.....	5%	6%
At least one of your children.....	3%	6%
You.....	4%	3%

Social Witness

We are now going to ask you a couple of questions for review of the PC(USA) Advisory Committee on Social Witness Policy (ACSWP), as well as a question about an issue the committee is studying. This committee: (1) enhances Presbyterians’ understanding of violence, injustice, and other moral problems in the world; (2) spurs dialogue about these problems; (3) makes recommendations to the General Assembly (GA) about how the church might address these problems; and (4) monitors implementation of GA policies that result. Presbyterians undertake social witness when – informed and inspired by scripture and confessional statements – they try to change cultural norms or policies of the church, governments, or other organizations.

Note: Percentages may not add to 100 due to either rounding or the ability to select more than one option
n = number of respondents who replied to this question

15.	How important do you think social witness should be to the PC(USA)?	n=420	n=665
	Very important	41%	55%
	Important	31%	25%
	Somewhat important	16%	10%
	A little important	8%	5%
	Not important	3%	4%
	No opinion	2%	0%
16.	Have you read any article in <i>Unbound</i> , ACSWP's online journal?	n=418	n=668
	Yes	7%	20%
	No	88%	72%
	Not sure	5%	8%
17.	Do you think the use of marijuana should be made legal or not?	n=414	n=661
	Should	39%	44%
	Should not	39%	35%
	No opinion	22%	21%
18.	Use this space for any additional comments.		
	[not tabulated]		

Note: Percentages may not add to 100 due to either rounding or the ability to select more than one option
n = number of respondents who replied to this question