



RACE AND ETHNICITY
The August 2013 Survey

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What is the Presbyterian Panel?

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

For more information on methods used to draw the samples, see the technical appendix in the *Religious and Demographic Profile of Presbyterians, 2011: Findings from the Initial Survey of the 2012-2014 Presbyterian Panel*. (To find this report online, visit: www.pcusa.org/resource/presbyterian-panel-survey-fall-2011-religious-and-/)

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

Current Survey

The current survey is the seventh completed by the 2012-2014 Panel. Questionnaires were distributed on August 30, 2013. Most panelists received their copy by U.S. mail, but a subset in each sample who had signed up for the service was notified via email and directed to an online survey (members, 19%; ruling elders, 30%; teaching elders, 46%). All non-respondents were sent a postcard reminder on September 23, 2013. In addition, panelists who had received initial notification of the survey via email but who had not yet responded received email reminders on October 6, 2013 and October 27, 2013. Returns were accepted through November 21, 2013.

Response rates for this survey are: members, 69%; ruling elders, 58%; teaching elders, 60%. (A summertime 2013 purge of panelists who had responded only to the initial Panel profile survey probably raised these response rates, since it eliminated panelists who had responded to none of the subsequent surveys and therefore were unlikely to respond to this one.) All panelists had the option of completing the survey on the web, and 27% of responding members, 47% of responding ruling elders, 68% of responding pastors, and 59% of responding specialized ministers did so.

Sponsor and Topic

This survey was sponsored by the Presbyterian Mission Agency’s Gender and Racial Justice office and was designed to help guide the work of this office. At the time the survey was administered, Nancy Benson-Nicol led this office; Sera Chung led the office at the time this report was published. The survey gauged Presbyterians’ opinions and activities related to racial-ethnic issues inside and outside of the church. It also assessed Presbyterians’ comfort level with people in different racial-ethnic and gender combinations serving in various congregational roles.

This Report

The first half of this report uses text and graphics to summarize and explicate findings. A table follows that shows on which questions there were statistically significant differences in responses by race-ethnicity, gender, age, and geographic region. After that is a full list of survey questions and responses, displaying the percentage distribution of responses to every question for each of the four Panel groups.

This Report (cont.)

Results are subject to sampling and other errors. Findings were tested for significance via chi square or ANOVA, depending on variable type, and only those with a significance of $p < .05$ are reported.

Some analyses in this report rely on responses of panelists to the initial questionnaire they completed in the fall of 2011. For more information on this earlier survey and responses of panelists to these questions, see the *Religious and Demographic Profile of Presbyterians, 2011*. This reports is accessible at: www.pcusa.org/resource/presbyterian-panel-survey-fall-2011-religious-and/

Suggested Citation

Research Services, Presbyterian Church (U.S.A.). *Race and Ethnicity: The Report of the August 2013 Presbyterian Panel Survey*. Louisville, 2016.

Author Note

Deborah Coe developed the questionnaire, and Rebecca Moody, Angie Andriot, and Perry Chang wrote this report. They were assisted by other members of the Research Services team. At the time of the survey, Deborah Coe was the Panel Administrator; at the time this report was published, Joelle Kopacz held that position.

Research Services Team

At the time of the survey, the team included Jack Marcum, Coordinator; Deborah Coe; Katherine Duncan; Joelle Kopacz; Rebecca Moody; Christy Riggs; Ida Smith; and Andrew Whitehead. At the time this report was published, the team included Deborah Coe, Coordinator; Angie Andriot; Susan Barnett; Perry Chang; Joelle Kopacz; Christy Riggs; and Deb Worland.

Panel on the Web

Summaries and Reports of Panel surveys since 1993 and a listing of all surveys since the first Panel was created in 1973 are available on the web for free download in Adobe Acrobat (pdf) format at the Presbyterian Church (U.S.A.) website: www.pcusa.org/research/panel. Inquire about quantity discounts on printed copies of this *Report* by contacting 800-728-7228, ext. 2040, or panel@pcusa.org.

Interested in Learning More About Your Congregation or Presbytery?

- ✓ ***Church Trends***—available in late 2016 for free: www.pcusa.org/research.
- ✓ Research Services can help conduct a congregational survey to learn more about worshipers and identify congregational strengths. Call 800-728-7228, ext. 2040, and ask about the *U.S. Congregational Life Survey*, or visit: www.USCongregations.org.
- ✓ ***Neighborhood Demographic Report***—provides a quick look at the people who live in the area around a congregation or another location; available for free: www.pcusa.org/research/demographics.
- ✓ ***Religious Congregations & Membership Study***—provides information about the religious affiliations of people who live in any county in the country, including yours; available for free; see rcms2010.org or www.thearda.com/rcms2010.

Highlights

A number of key findings emerged from this study. Compared with their high comfort level with white men serving as pastors, members are divided about people of color and white women serving as pastors. Many members also prefer to worship in congregations in which the majority of members are of the same racial-ethnic group as they are. Pastors, on the other hand, are more open than members to more diverse congregational leadership and participation.

Fewer members are “very comfortable” with a woman of color serving in a variety of congregational roles (as an elder, pastor in general, head of staff, or custodian) than are “very comfortable” with a white man or (to a lesser extent) a white woman or a man of color serving in these roles. When it comes to three other congregational roles (deacon, Sunday school teacher, or youth director), fewer members are “very comfortable” with a person of color (whether a woman or man) than a white person in these roles.

Most members (94%) are white, and nearly half of members (45%) would prefer to worship in a congregation in which most of the members are of their own racial or ethnic background.

More pastors than members, on the other hand, are “very comfortable” with a woman of color, man of color, or white woman serving in congregational roles. Figure 1 highlights the differences between members and pastors in terms of how many are comfortable with people in different gender/race combinations serving as a *head of staff*.

Figure 1: “Very Comfortable” with a Person of a Particular Gender/Race-Ethnicity Background Serving as a Head of Staff of a Panelist’s Congregation

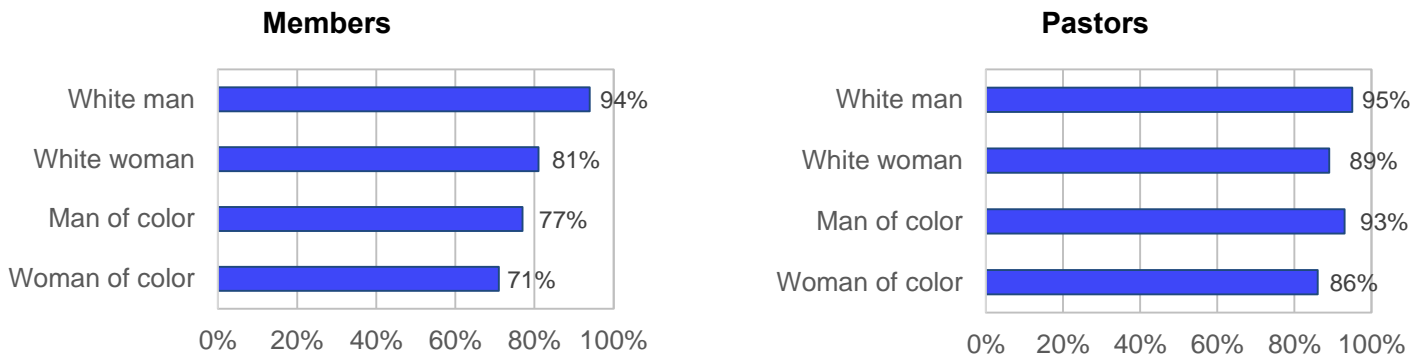
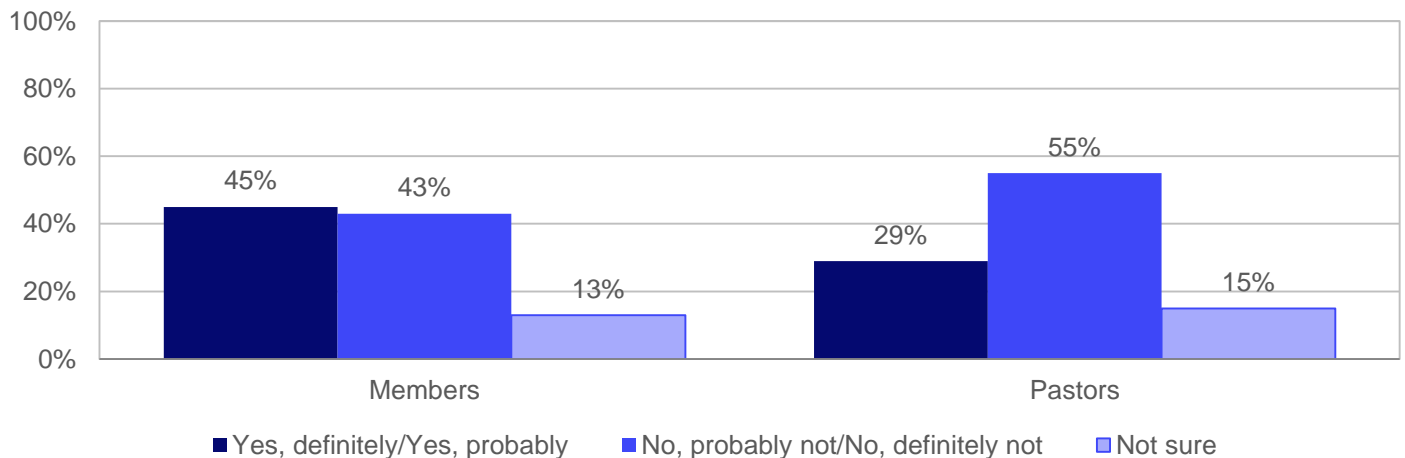


Figure 2 shows how members are split evenly (roughly 45% each) on whether they prefer to worship in a congregation whose members are primarily of their racial or ethnic background, while only three in ten pastors prefer a same-race congregation.

Figure 2: Panelist Preference for a Congregation in Which Most Members Share Their Racial and Ethnic Background



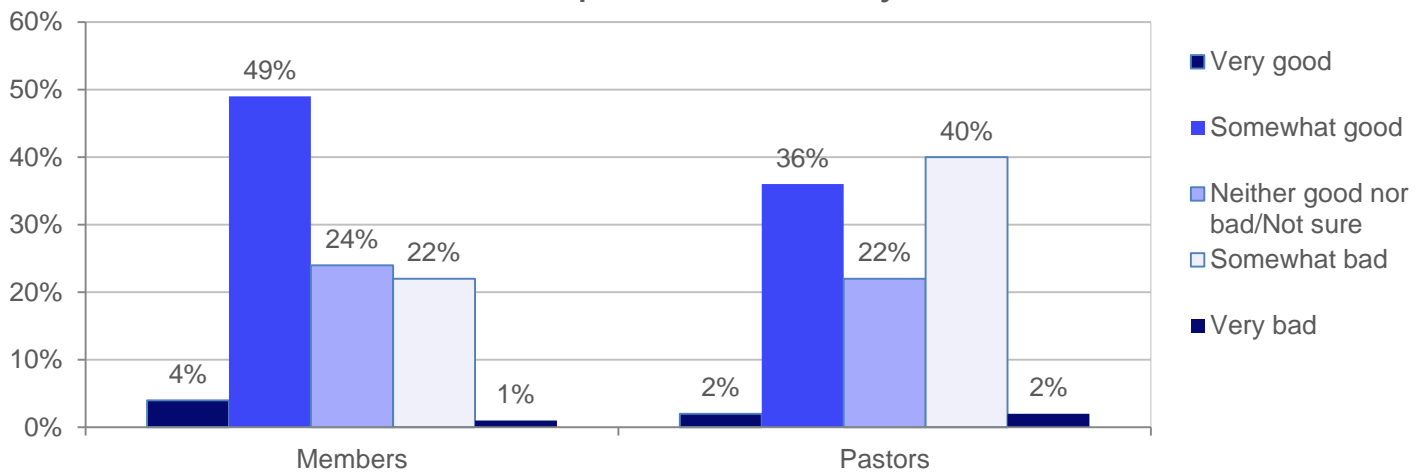
Race and Ethnic Relations

Race Relations

Panelists were asked a series of questions about race and ethnic relations in the United States today, including their perception of overall race relations and their perception of the extent to which racial inequality and discrimination still occur. It is important to note that this survey was conducted in 2013, prior to many of the highly publicized events of the past couple of years in which race has played a major role (the Michael Brown shooting, etc.). Respondents were not able to take these events into account when responding answering the following survey questions.

Overall, panelists' views about the state of relations between whites and people of color in the United States are pretty mixed. Members most often describe the state of race relations as "somewhat good." Pastors, on the other hand, most frequently call racial relations "somewhat bad" (Figure 3). The amount of optimism about race relations does not vary significantly by region, race, gender, or age.

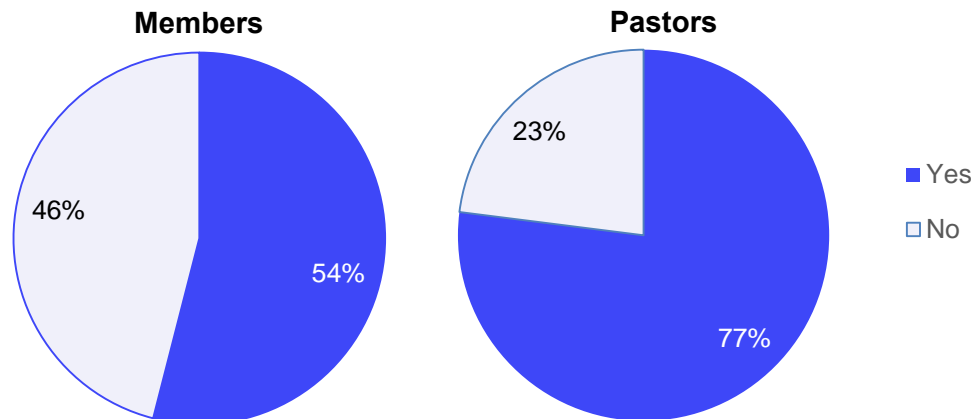
Figure 3: Perceptions of Panelists of the State of Relations Between Whites and People of Color These Days



Perceptions of Discrimination

Panelists were then asked their impression about the way in which whites and people of color in their local community are treated. These questions explore the extent to which panelists believe racial discrimination occurs in seven arenas: on the job or at work; on public transportation; in stores and shops; in restaurants, bars, theaters, or other entertainment businesses; in dealings with the police; in courts of law; and in schools and colleges. Three quarters of pastors (77%) – but only slightly more than half of members (54%) – believe that people of color are discriminated against in *at least one* of the seven local arenas (Figure 4).

Figure 4: Agreement that People of Color Are Discriminated Against in at Least One Arena

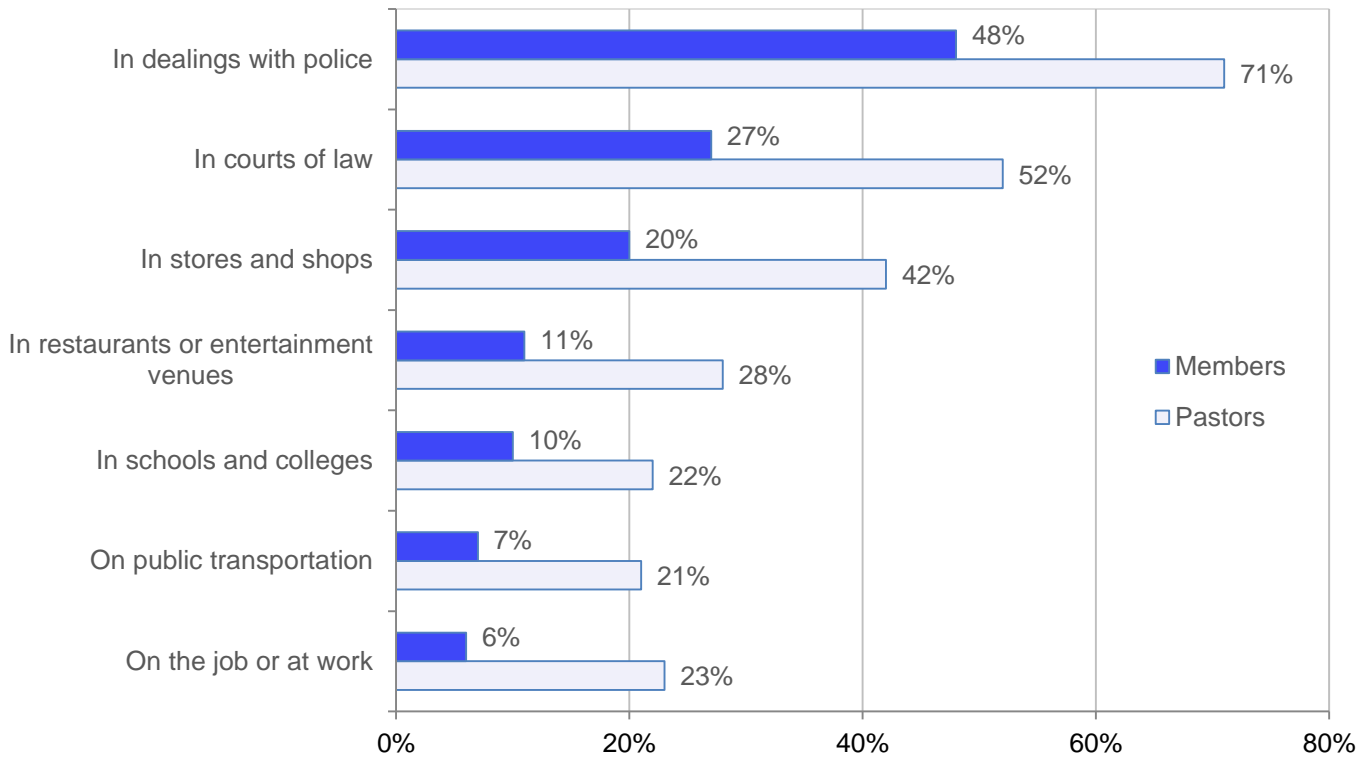


Race and Ethnic Relations

Perceptions of Discrimination (cont.)

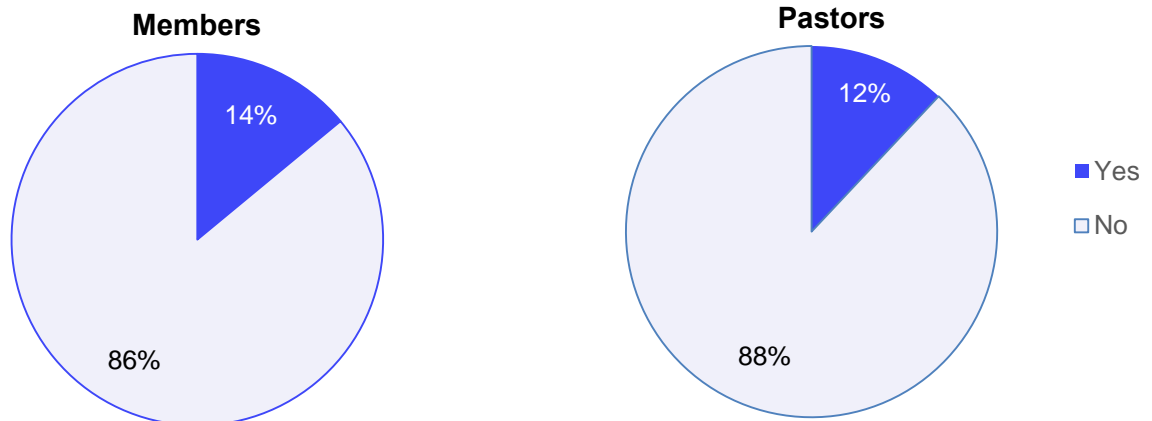
More panelists believe that people of color are treated worse than whites in dealings with police and by courts of law than believe this about any of the other arenas. The fewest panelists believe that people of color are treated worse in schools and colleges, on public transportation, and on the job (Figure 5).

Figure 5: Belief that People of Color Are Treated Worse than Whites in Panelists' Local Community



Conversely, 14% of members and 12% of pastors believe that people of color are treated *better* than whites in at least one local arena. (See Figure 6.)

Figure 6: Agreement that Whites Are Discriminated Against in at Least One Arena

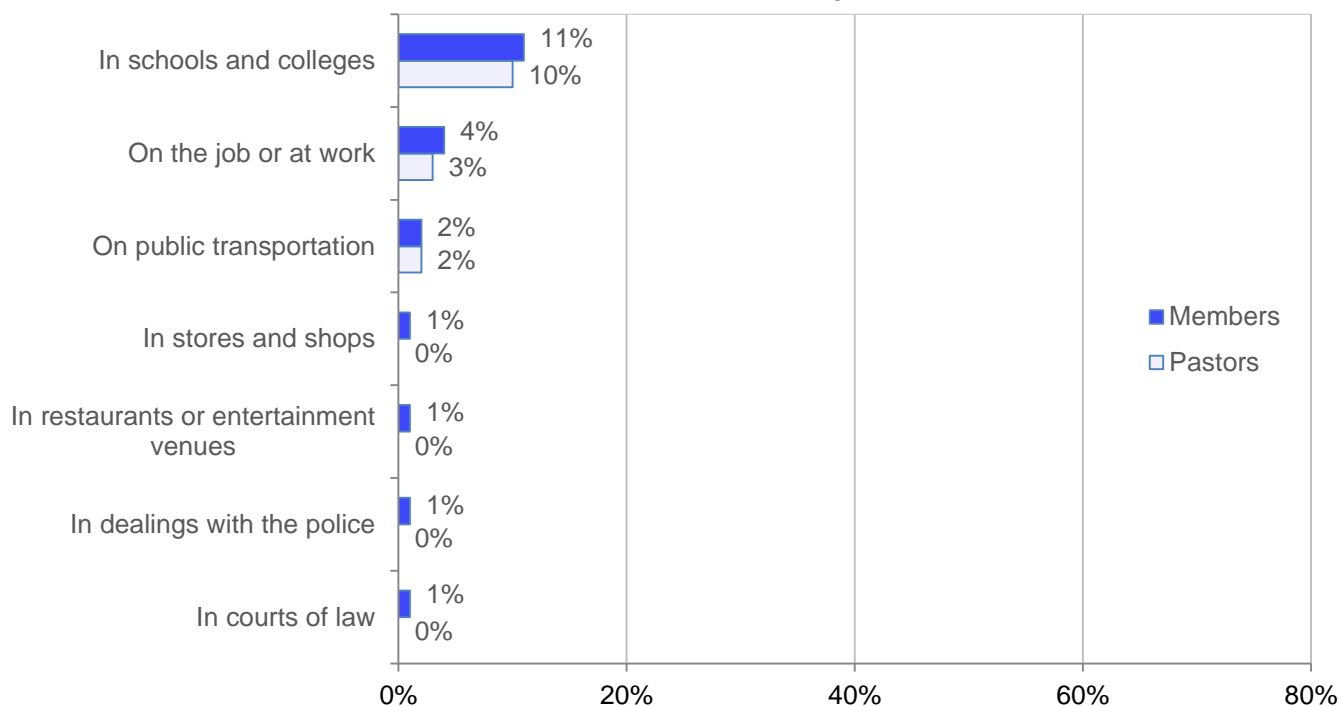


Race and Ethnic Relations

Perceptions of Discrimination (cont.)

Of all the arenas, schools and colleges is the one in which the most panelists believe that people of color are favored over whites, perhaps because of perceptions about affirmative-action policies in admissions and financial aid (Figure 7).

Figure 7: Belief that Whites Are Treated Worse than People of Color in Panelists' Local Community



According to further analysis, these responses differ by PC(USA) status, region, race-ethnicity, and age. (For additional information on the statistically significant differences in responses by geography, race-ethnicity, gender, and age, see Appendix A.)

- ✓ **PC(USA) Status:** Significantly more pastors than members believe that people of color are treated *worse* than whites in each of the seven specified arenas of their local community
- ✓ **Geographic Region:** Panelists' assessment of racial-ethnic discrimination in their community does not vary, for the most part, by what part of the country they live in. There are, however, two exceptions. More members in the Northeast and West than in the Midwest and South believe that people of color are treated worse than whites in dealings with police. In addition, more pastors in the Northeast than pastors in other regions believe people of color are treated worse than whites in stores.
- ✓ **Race-Ethnicity:** More members of color than white members believe that people of color are treated worse than whites in all seven of the listed arenas. One example of a large racial perception gap in opinions regards courts of law. Four in five members of color (79%) – but only a third of white members (32%) – agree that people of color are treated worse than whites in this arena. Among pastors, there is no such racial-ethnic difference in beliefs about local treatment. That is, similar percentages of white pastors and pastors of color believe that people of color are treated worse than whites.
- ✓ **Age:** In many cases, panelists who believe that people of color are treated worse than whites tend to be younger than those who do not believe this or are not sure. This is true for pastors regarding all seven arenas and for members in these three arenas: on public transportation, in stores and shops, and in courts of law.

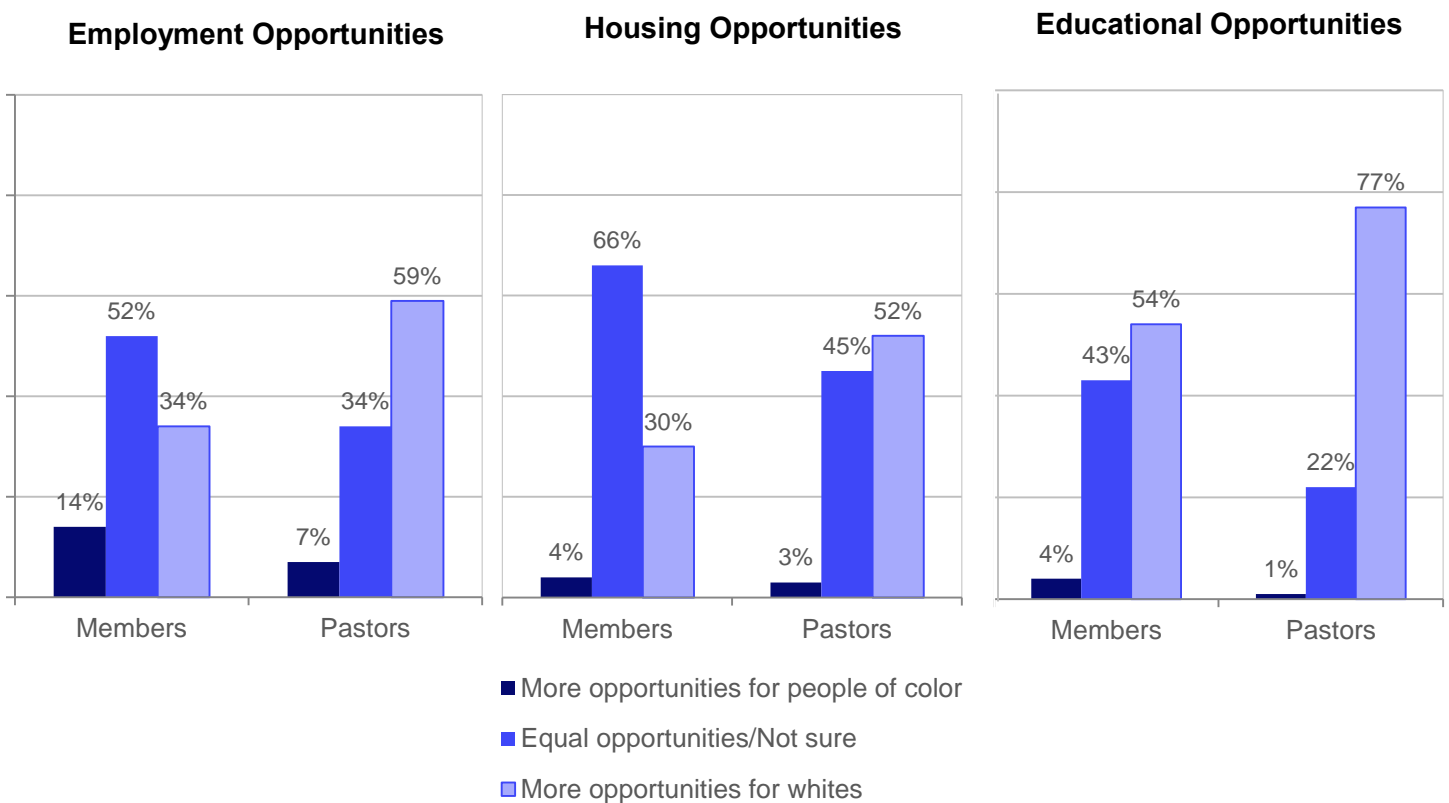
Race and Ethnic Relations

Perceptions of Discrimination (cont.)

The next set of questions addressed structural inequalities and inequalities of chance. Specifically, respondents were asked whether the chances of going to a good school, getting a job for which they qualify, and finding affordable housing differ by race.

Overall, more pastors than members believe that there are *fewer* opportunities for people of color, and more members than pastors believe there is *no racial inequality* in terms of opportunities (or they are unsure whether inequality exists) (Figure 8). It is also worth noting that 14% of members and 7% of pastors believe that people of color have an *easier* time getting a job for which they are qualified than do whites. This may be due to perceptions about affirmative-action policies at work in hiring, pay, promotion, and termination.

Figure 8: Beliefs about Racial Inequalities in Opportunities



Additional analysis shows that results differ little by geography, race-ethnicity, and age, except in two cases:

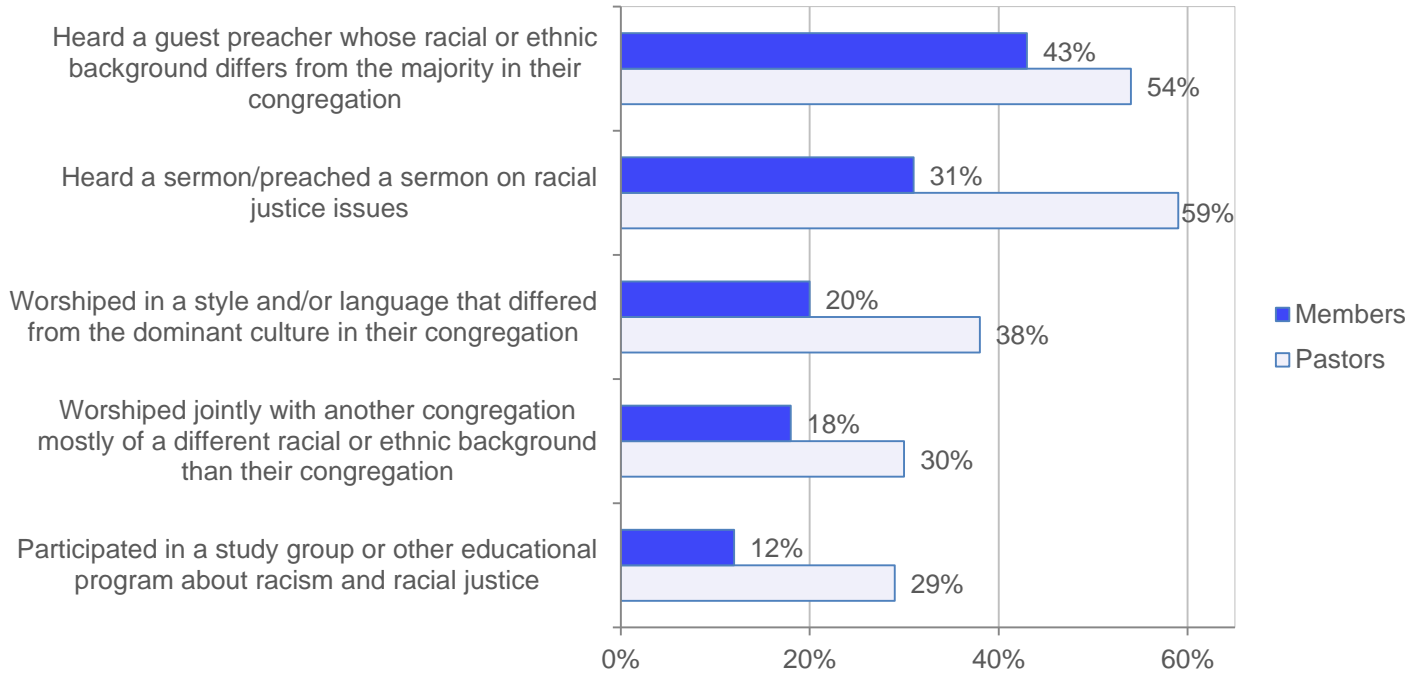
- ✓ **Geographic Region:** More pastors who live in the South or West than who live in the Northeast or Midwest believe that people of color have *better* chances than whites of getting jobs for which they are qualified.
- ✓ **Race-Ethnicity:** Among members, about *twice* as many people of color than whites believe that people of color have *fewer* housing opportunities than whites do: 67% of members of color think whites have *more* housing opportunities, compared with only 31% of white members. There is no similar racial difference among pastors.

Race and Ethnicity in Congregations

Racial Justice and Integration

When asked if they have participated in any of five congregational activities related to race and ethnicity (listed in Figure 9) in the past two years, more pastors than members report having participated in each.

Figure 9: Participation in Congregational Activities Related to Race and Ethnicity in the Past Two Years



Members and pastors also differ in which of these activities they most report participating in:

- ✓ Members most often report hearing a sermon from a guest preacher whose racial/ethnic background is different from that of most of the congregation.
- ✓ Pastors most often report hearing or preaching a sermon on racial justice issues.

Further analysis reveals that these responses differ by geography, race-ethnicity, and age.

- ✓ **Geographic Region:** There are no regional differences among pastors in whether they have heard or preached a sermon on racial justice, or have participated in a study group or other educational program about racial justice, in the past two years. Pastors who live in the South are more likely than those in other regions to have participated in the other three congregational activities listed in Figure 9 during this time period, and the fewest pastors who have been involved in each of these three activities live in the Midwest. There are no geographic differences in members' involvement in these activities, except when it comes to worshiping jointly with another congregation mostly of a different racial-ethnic background than their own congregation. More Southern members, and fewer Midwestern members, have worshiped jointly with a different-race congregation in the past two years.
- ✓ **Race-Ethnicity:** Members of color and their congregations have been involved more consistently in activities related to race and ethnicity, compared with white members and their congregations. For example, half of members of color (50%) – but only 18% of white members – have worshiped in a style and/or language that differed from the dominant culture of their congregation during the past two years. This is also the only congregational activity in which there is a racial difference among pastors. More pastors of color than white pastors have been involved in this kind of intercultural worship service.

Race and Ethnicity in Congregations

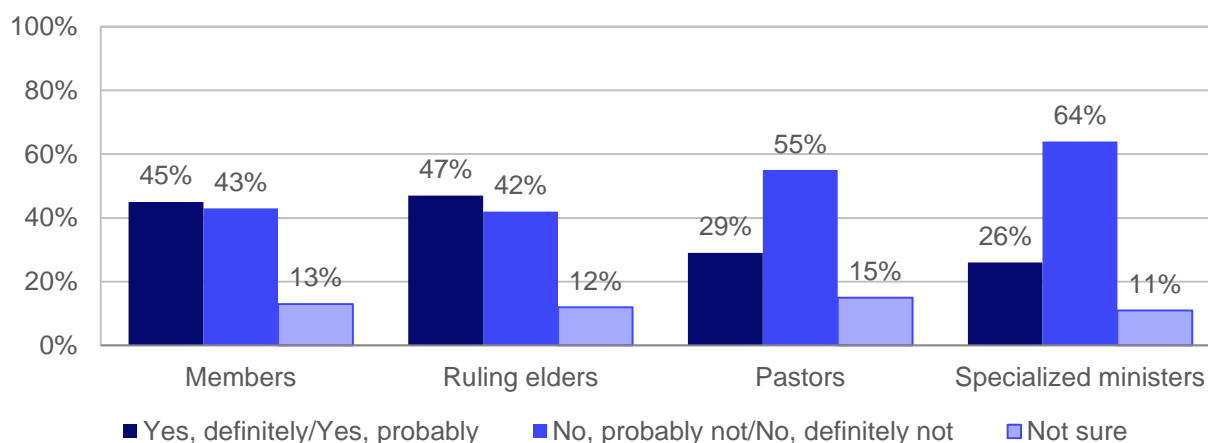
Racial Justice and Integration (cont.)

- ✓ **Age:** Members whose congregations have worshiped in a style or language that differed from the congregation's dominant culture tend to be younger than those whose congregations have not done so. There is no age difference among pastors.

Comfort with Interracial Worship

Members and ruling elders are divided (about 45% each) about whether or not they would prefer to worship in a congregation in which most of the members are of their own racial and ethnic background. Clear majorities of pastors and specialized ministers, on the other hand, are open to worshiping in congregations in which they are not in the racial majority or there is no racial majority (Figure 10).

Figure 10: Would You Prefer To Worship in a Congregation Where the Majority of Members Are of Your Own Race/Ethnicity?



Additional analysis of responses to this question demonstrates that geographic region, race-ethnicity and age are associated with preferences about racial-ethnic composition of the congregation.

- ✓ **Geographic Region:** More pastors in the South or Midwest than in the Northeast or West would prefer to worship in congregations in which most members are of the *same* racial and ethnic background as the pastors are.
- ✓ **Race-Ethnicity:** Whether Presbyterians would prefer to worship in a congregation where most members are of their *same* racial and ethnic background depends in part on their racial-ethnic background and in part on whether they are members or pastors. Among members, many more whites than people of color would prefer same-race/ethnicity congregations. In fact, with 51% of white members preferring this, *seven times* as many white members as members of color (only 7%) do so. The opposite is true with pastors, although by a narrower margin. Slightly more than half of pastors of color (54%)—but only one-third of white pastors (34%)—prefer same-race congregations.
- ✓ **Age:** Younger people are more open than older people to congregational diversity. Both members and pastors who would prefer to worship in a congregation whose members are mostly of the *same* racial or ethnic background as they are tend to be older than those who would not prefer this or are not sure.
- ✓ **Gender:** More men than women would prefer to worship in a congregation whose members are mostly of the *same* racial and ethnic background as they are.

Race and Ethnicity in Congregations

Comfort with People of Different Genders/Race-Ethnicities in Congregational Roles

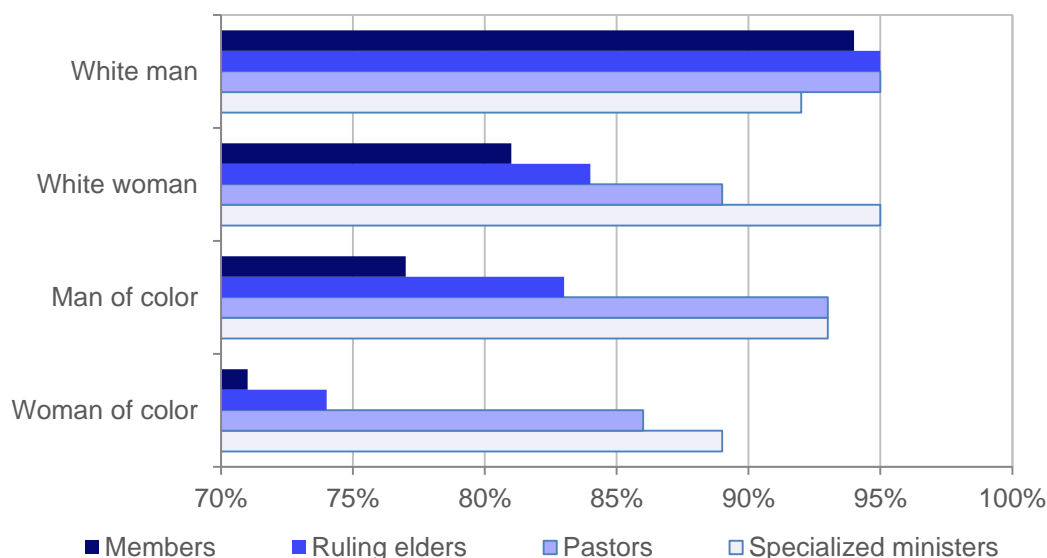
The next section of the survey assessed panelists' level of comfort with people of different gender and race-ethnicity combinations serving in various congregational roles. Panelists were asked how comfortable they are or would be with a white woman, woman of color, white man, or man of color in each of the following roles: elder, deacon, Sunday School teacher, pastor (in general), head of staff, youth director, or custodian. Analysis focuses on the percentage of people who are "very comfortable" with people with different gender/racial-ethnic combinations in roles because the largest number of panelists fell in this category and there was the most variation within this category. Several findings emerged:

- ✓ Among members and ruling elders, there is a clear gender and racial-ethnic hierarchy, with the most members and ruling elders comfortable with a white man in various congregational roles, and the fewest comfortable with a woman of color (or—in the case of serving as a deacon, Sunday school teacher, or youth director—with a woman of color *or* a man of color) in roles. Member and ruling elder comfort levels with a white woman (and—with serving as an elder, head of staff, pastor (in general), or custodian—with a man of color) fall in between.
- ✓ Similar percentages of members, ruling elders, pastors, and specialized ministers are comfortable with a white man serving in congregational roles. When it comes to comfort with a white woman, man of color, or woman of color serving in roles, however, more teaching elders than members and ruling elders are comfortable with this.
- ✓ Almost all panelists are comfortable with a white man serving in all seven congregation roles. When it comes to a white woman, man of color, or woman of color, however, there is variation in how comfortable panelists are. More members and ruling elders are *less* comfortable with a person in these race/gender combinations serving as a *head of staff* or a *pastor (in general)*. Among teaching elders, *head of staff* and *custodian* are the two roles with the most panelists being *less* comfortable with a white woman, man of color, or woman of color serving in them.

Below and on the following pages are charts showing panelists' level of comfort with a white man, white woman, man of color, and woman of color serving in various roles within the church. The information follows, in reverse order, the percentages of members who are "very comfortable" with a woman of color in that role. Except where noted, there are no significant differences in panelists' comfort with people in different race/gender combinations in the roles.

Fewer members and ruling elders are "very comfortable" with a woman of color serving as a *head of staff* than are "very comfortable" with a person from any of the other three gender/race-ethnicity combinations serving in any other role. Three in ten members (29%) and a quarter of ruling elders (26%) are not "very comfortable" with a woman of color in this position (Figure 11).

Figure 11: "Very Comfortable" with Various Persons Serving as Head of Staff

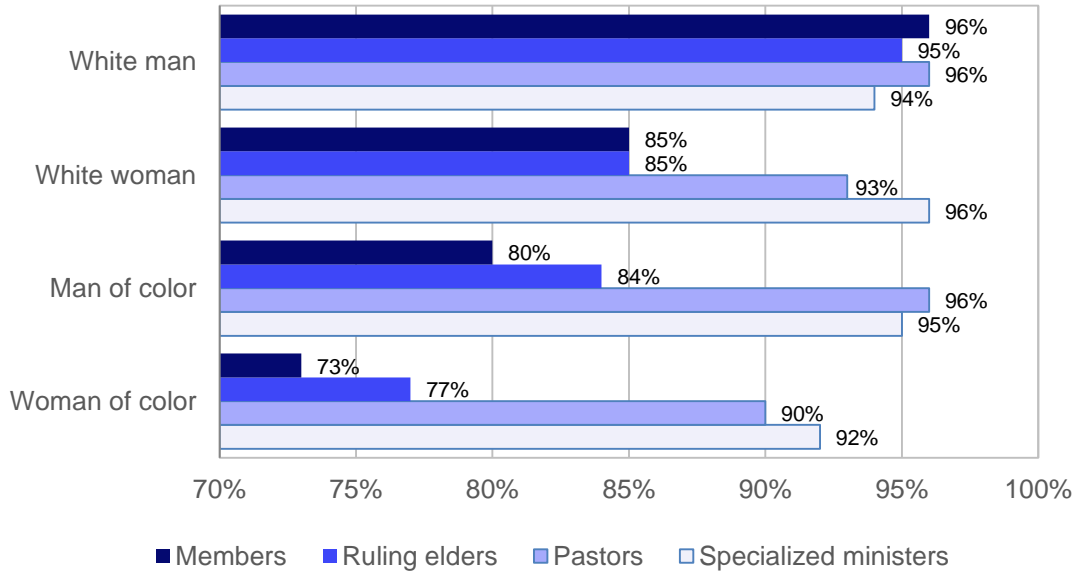


Race and Ethnicity in Congregations

Comfort with People of Different Genders/Race-Ethnicities in Congregational Roles (cont.)

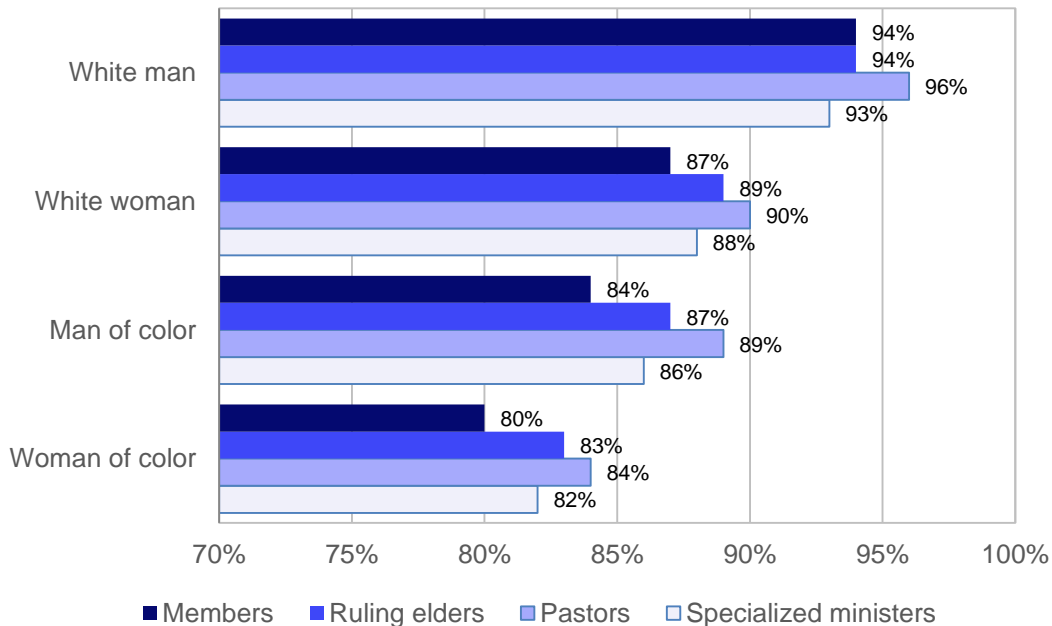
Almost as few members and ruling elders are “very comfortable” with a woman of color serving as a *pastor (in general)* as are “very comfortable” with a woman of color serving as a *head of staff* in particular. Roughly one-quarter of members (27%) and ruling elders (23%) are not “very comfortable” with a woman of color in this role (Figure 12).

Figure 12: “Very Comfortable” with Various Persons Serving as Pastor, in General



When it comes to teaching elders, fewer pastors and specialized ministers are “very comfortable” with a woman of color serving as a *custodian* than with anyone in any of the other three gender/race-ethnicity combinations serving in any other congregational role. One in six pastors (16%) and specialized ministers (18%) are not “very comfortable”; similar percentages of members (20%) and ruling elders (17%) are not “very comfortable” (Figure 13).

Figure 13: “Very Comfortable” with Various Persons Serving as Custodian

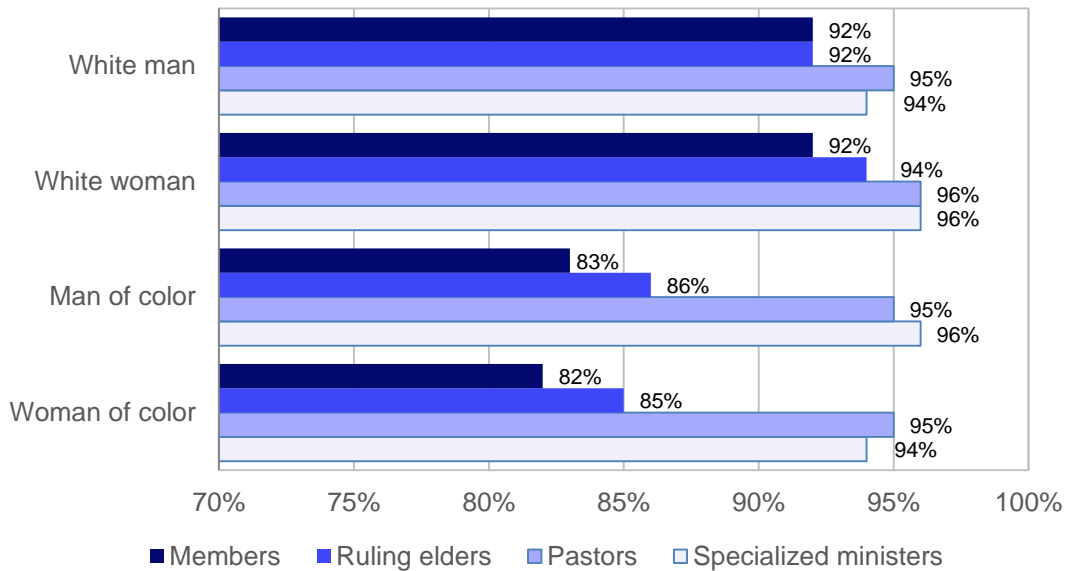


Race and Ethnicity in Congregations

Comfort with People of Different Genders/Race-Ethnicities in Congregational Roles (cont.)

While *head of staff*, *pastor (in general)*, and *custodian* are the congregational roles in which the largest numbers of panelists are not “very comfortable” with a woman of color serving, *youth director* is another role that stands out in terms of non-ministers’ modest comfort levels. About one in six members and ruling elders are not “very comfortable” with a person of color serving as a youth director (Figure 14).

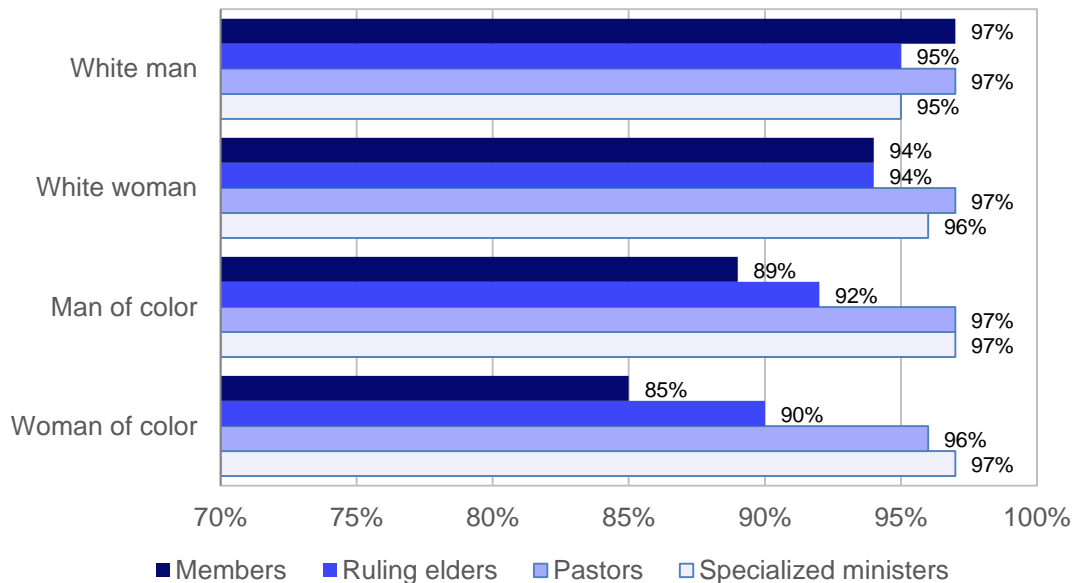
Figure 14: “Very Comfortable” with Various Persons Serving as Youth Director



More members and ruling elders are “very comfortable” with a woman of color serving in the remaining congregational roles (as elders, deacons, and Sunday school teachers) than they are with a woman of color as a pastor, head of staff, custodian, or youth director.

One in six members (15%) and one in ten ruling elders (10%) are not “very comfortable” with a woman of color serving as an *elder* (Figure 15).

Figure 15: “Very Comfortable” with Various Persons Serving as an Elder

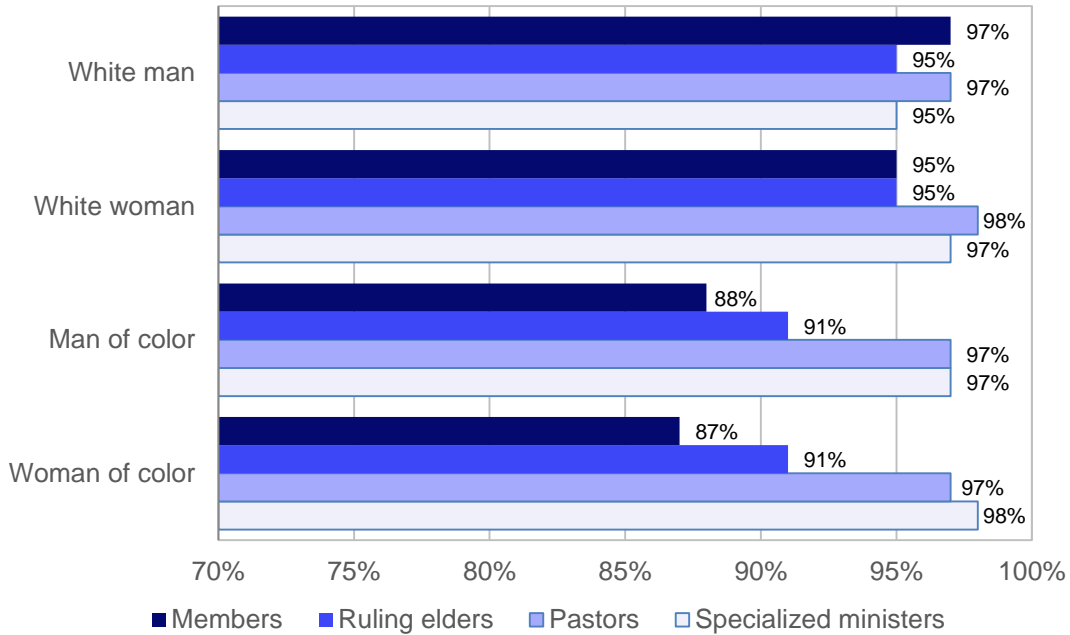


Race and Ethnicity in Congregations

Comfort with People of Different Genders/Race-Ethnicities in Congregational Roles (cont.)

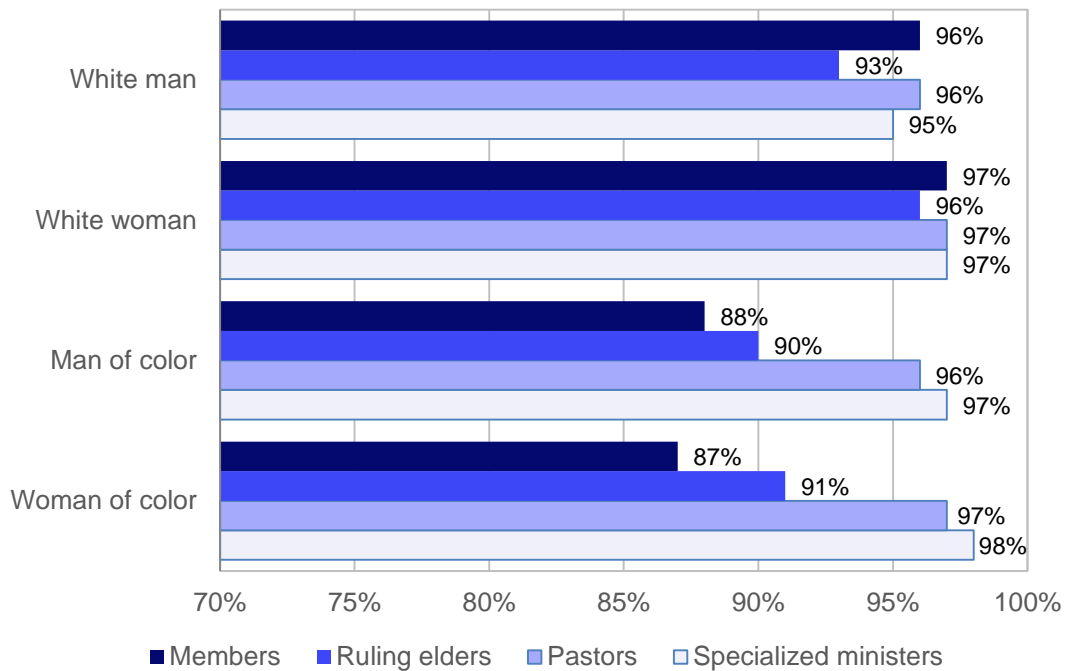
Approximately one in eight members and one in ten ruling elders are not “very comfortable” with a person of color serving as a *deacon* (Figure 16).

Figure 16: “Very Comfortable” with Various Persons Serving as a Deacon



The percentages of members and ruling elders who are not “very comfortable” with a person of color serving as a *Sunday school teacher* are similar to those for serving as a *deacon*: one in eight members and one in ten ruling elders (Figure 17).

Figure 17: “Very Comfortable” with Various Persons Serving as a Sunday School Teacher



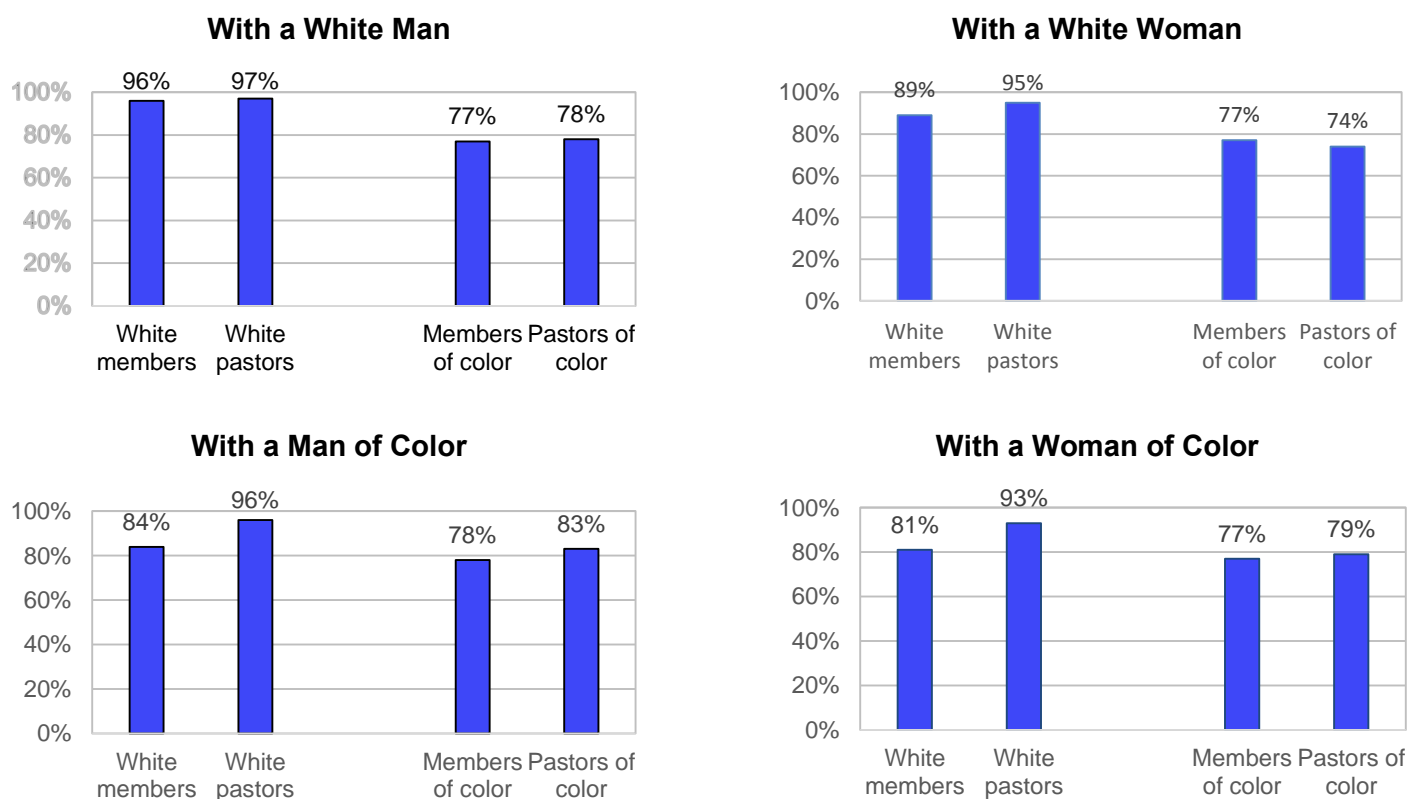
Race and Ethnicity in Congregations

Comfort with People of Different Genders/Race-Ethnicities in Congregational Roles (cont.)

Research Services analyzed panelists' level of comfort with people in various race and gender combinations serving in congregational roles, calculated as mean averages across all seven congregational roles and cross-tabulated by panelists' race, gender, age, and geography. Analysis of comfort by panelists' race shows that:

- ✓ Almost all white panelists – both members and pastors – are (on average) “very comfortable” with a white man serving as an elder, deacon, Sunday school director, head of staff, pastor (in general), youth director, or custodian for their congregation.
- ✓ Somewhat fewer white members than white pastors (on average) are comfortable with a white woman or person of color serving in the seven roles.
- ✓ For the most part, fewer members and pastors of color than white members and pastors are comfortable with people in any race and gender combination serving in roles. It may be that people of color are skeptical about whites serving as leaders in their congregations, and the term “member of color” and “pastor of color” may be too broad for panelists of color. Let’s say they’re Filipino American; they may prefer having a Filipino American pastor, instead of a white pastor or a generic pastor of color, who instead of being Filipino-American may be Native American, African American, or Japanese American (Figure 18).

Figure 18: “Very Comfortable” with People in Different Gender/Racial-Ethnic Combinations Serving in Seven Congregational Roles, Average Across Roles



The differences between panelists' comfort level, when the panelists are subdivided by race, are larger than when the panelists are subdivided by age and gender. Nevertheless, panelists who are comfortable with people of color (both men and women) in congregational roles tend to be younger than panelists who are not comfortable or are not sure. In addition, more women than men are comfortable with women in roles. There are no differences in comfort levels in panelists from different regions.

Personal Experiences and Opinions

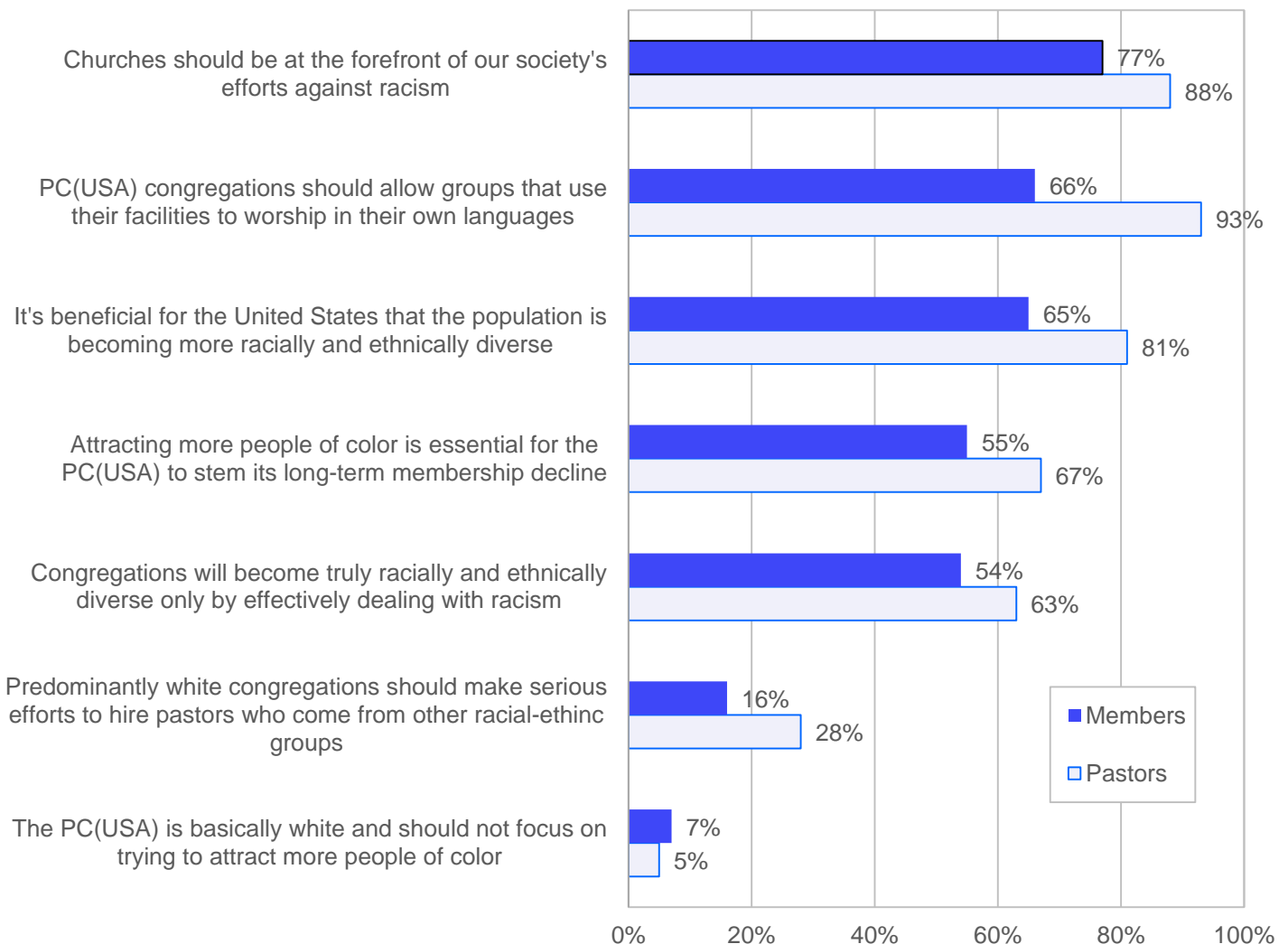
Opinions about Church, Race, and Society

Panelists were asked how much they agree or disagree with a series of statements about church, race, and society (Figure 19). Majorities of members and pastors (but more pastors than members) “strongly agree” or “somewhat agree” that:

- ✓ Churches should be at the forefront of our society’s efforts against racism.
- ✓ PC(USA) congregations should allow groups that use their facilities to worship in their own language.
- ✓ It’s beneficial for the United States that the population is becoming more racially and ethnically diverse
- ✓ Attracting more people of color is essential for the PC(USA) to stem its long-term membership decline.
- ✓ Congregations will become truly racially and ethnically diverse only by effectively dealing with racism.

Very few members and pastors agree that the PC(USA) is basically white and should not focus on trying to attract more people of color.

Figure 19: “Strongly Agree” or “Somewhat Agree” with Various Statements about Church, Race, and Society



Personal Experiences and Opinions

Opinions about Church, Race, and Society (cont.)

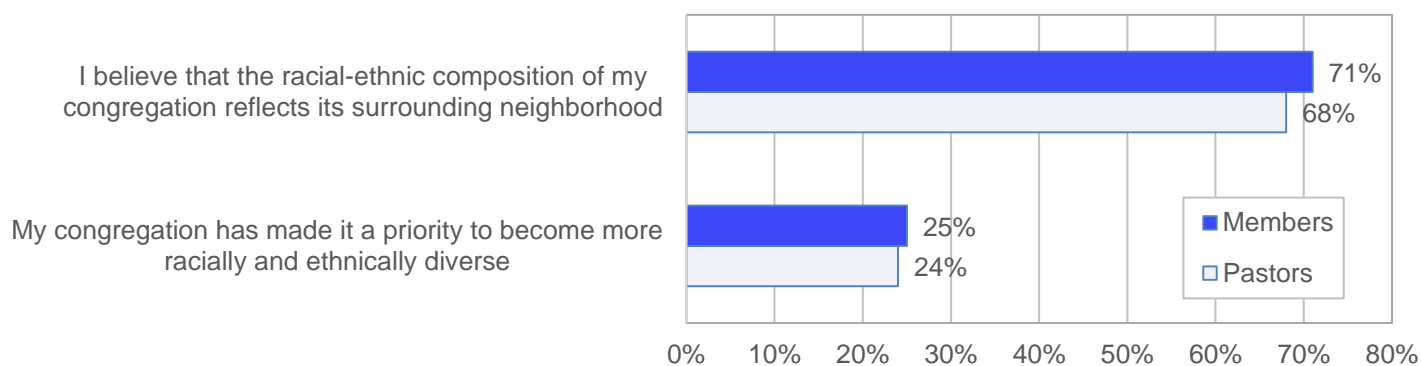
Further analysis demonstrates that geographic region, race-ethnicity and age are associated with personal opinions about only a limited number of these issues.

- ✓ **Geographic Region:** *Members* who live in the West more consistently support two anti-racist positions (as detailed below). More Western members than members who live in other regions agree that it's beneficial for the United States that the population is becoming more racially and ethnically diverse and that PC(USA) congregations should allow groups that use their facilities to worship in their own languages. On the other hand, more *pastors* in the West than in the other regions do *not* agree that predominantly white congregations should try to hire pastors from other racial-ethnic groups.
- ✓ **Race-Ethnicity:** More white pastors than pastors of color agree that PC(USA) congregations should allow groups that use their facilities to worship in their own languages.
- ✓ **Age:** Pastors who agree that the PC(USA) is basically white and should not focus on trying to attract more people of color tend to be older than pastors who do *not* agree.
- ✓ **Gender:** In a number of cases, more women than men favor anti-racist positions (as detailed below). Among members, more men than women agree that churches should be at the forefront of anti-racist efforts. In addition, more female than male pastors agree that racial and ethnic diversity is beneficial for the United States and that congregations will become diverse only by dealing with racism, and more female than male specialized ministers agree that racial and ethnic diversity is beneficial for the United States and that attracting more people of color is essential for PC(USA) membership growth.

Assessment of Their Congregation

When asked about their congregation's characteristics and priorities, most panelists believe that their congregation mirrors the demographics of the people who live in the neighborhood in which the congregation worships, and say that diversification is *not* a major congregational goal (Figure 20).

Figure 20: "Strongly Agree" or "Somewhat Agree" with Various Statements about Panelists' Congregation



Further analysis makes it evident that geographic region and age are linked with Presbyterians' assessment of their congregations in only two ways.

- ✓ **Geographic Region:** More members who live in the Northeast, Midwest, or West than in the South view their congregation as reflecting the demographics of the neighborhood in which the congregation worships. More pastors in the Northeast and Midwest than in the West or South also hold this view.

Personal Experiences and Opinions

Assessment of Their Congregation (cont.)

- ✓ **Age:** Additional analysis of members' assessments suggests that older members' congregations prioritize congregational racial and ethnic diversity more than younger members' congregations do. Members who believe that their congregation prioritizes diversification tend to be older than members who do not believe so. The mean age of members who see their congregation as prioritizing diversity is 67; the mean age of other members is 63.

Preferences for Neighbors

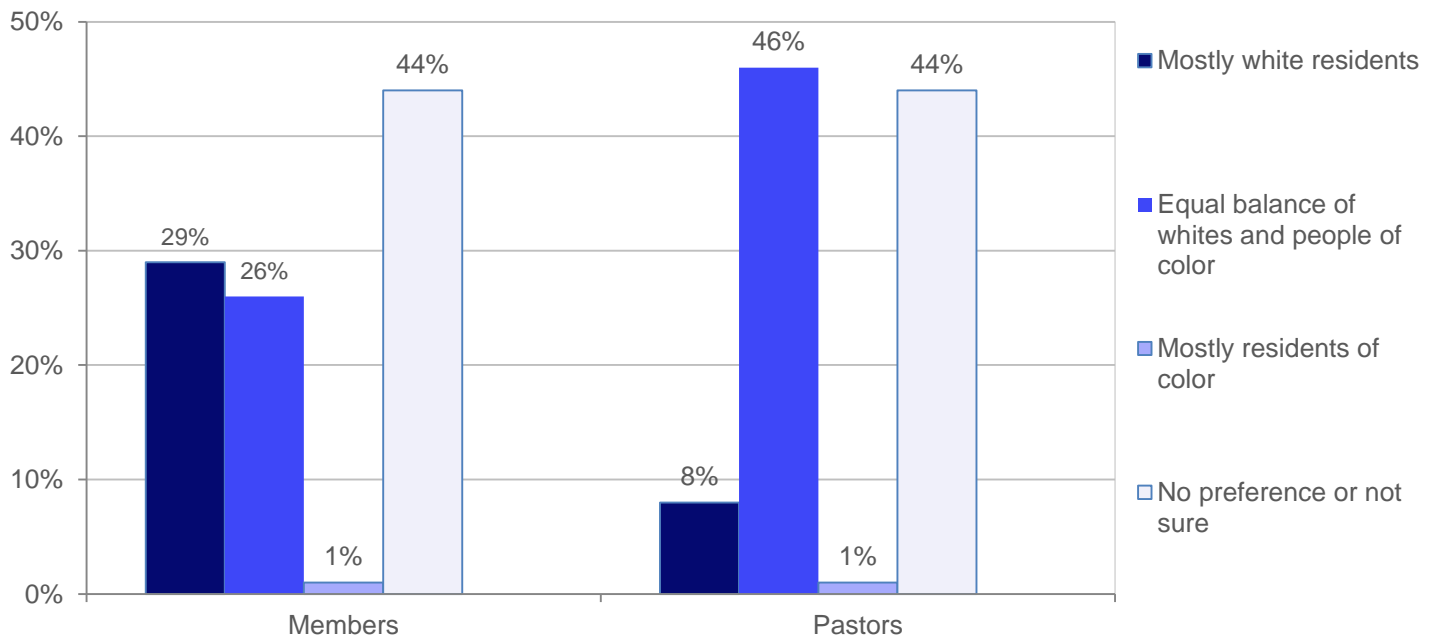
When asked whether they would prefer to live in a neighborhood in which white residents or people of color predominate, or a neighborhood with an equal balance of whites and people of color, members and pastors respond very differently.

In each case, nearly half (44%) say they have “no preference” or are “not sure.” A similar percentage of pastors (46%) would prefer to live in a neighborhood with an equal balance of whites and people of color, while only one in twelve (8%) would prefer to live in a neighborhood with mostly white residents.

On the other hand, nearly three in ten members (29%) would prefer living in a neighborhood with mostly white residents. A similar percentage of members (26%) would prefer to live in a neighborhood with an equal balance of white residents and residents of color.

Virtually no members (1%) or pastors (1%) would prefer to live in a neighborhood with mostly people of color as residents (Figure 21).

Figure 21: Panelists' Preferences about the Racial-Ethnic Composition of the Neighborhood in Which They Reside



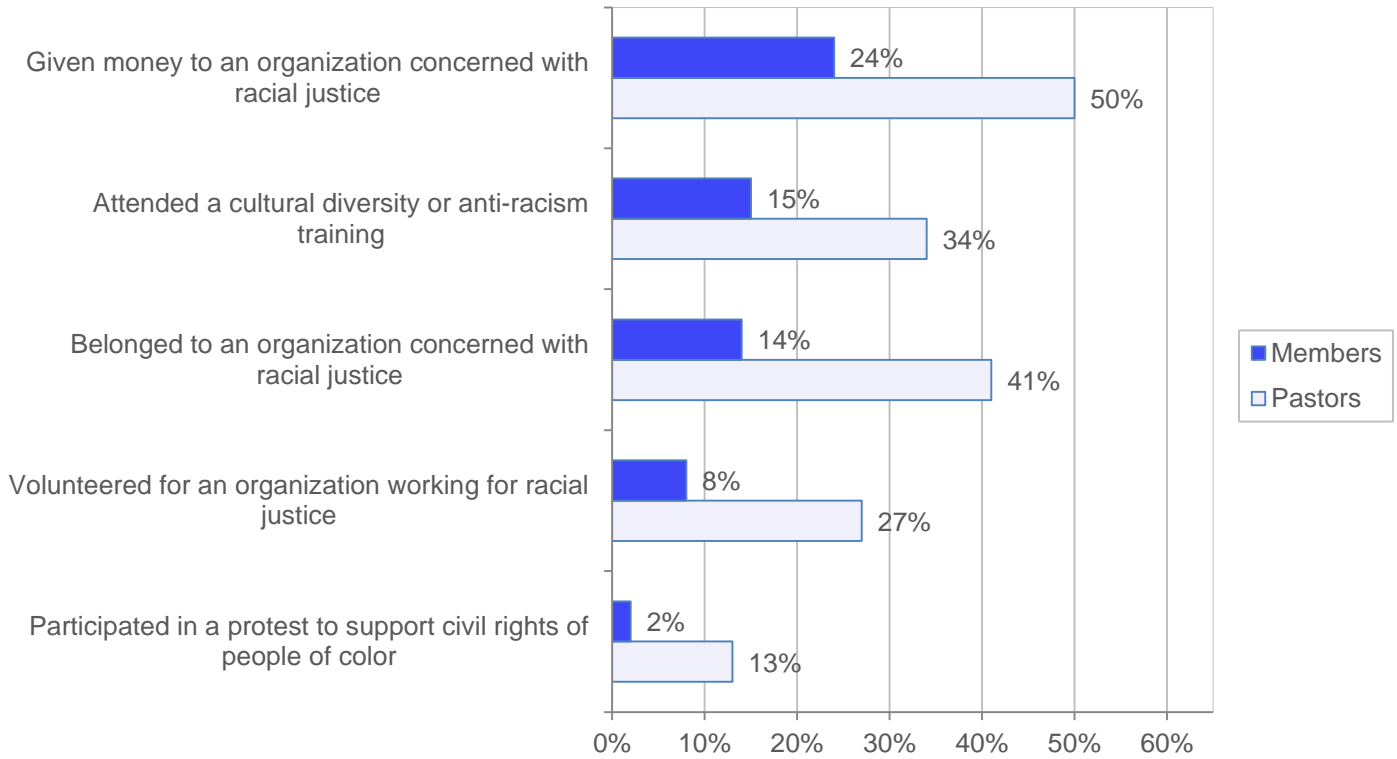
Responses to this question about preferences for neighbors do not vary by geographic region, race, or age.

Personal Experiences and Opinions

Involvement in Racial Justice Work

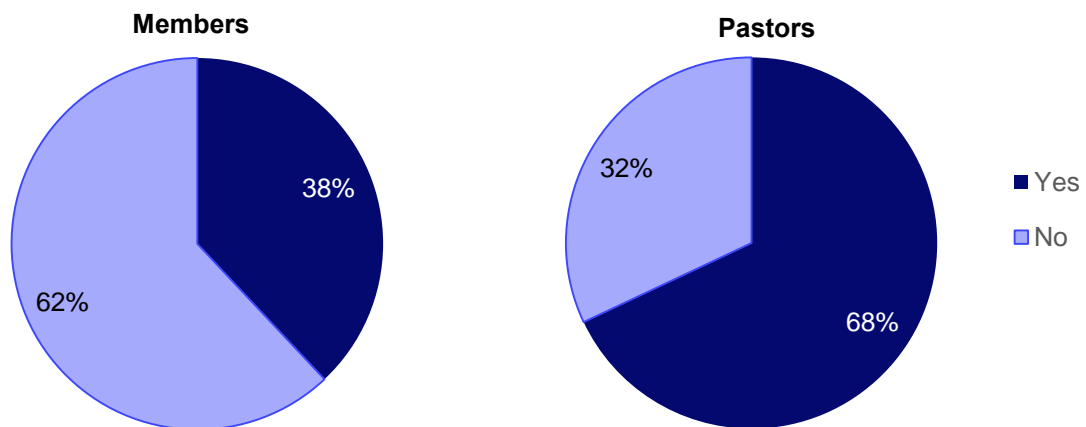
Panelists were asked about their personal involvement in five different forms of racial justice work (listed in Figure 22) in the past two years. Giving money to organizations concerned with racial justice is the most prevalent type of Presbyterian personal involvement in racial justice work.

Figure 22: Involvement in Various Forms of Racial Justice Work in the Past Two Years



An assessment of how many panelists have been involved in *at least one* of these activities in the past two years shows that more pastors than members have been involved (Figure 23).

Figure 23: Involvement in at Least One Form of Racial Justice Work in the Past Two Years



Personal Experiences and Opinions

Involvement in Racial Justice Work (cont.)

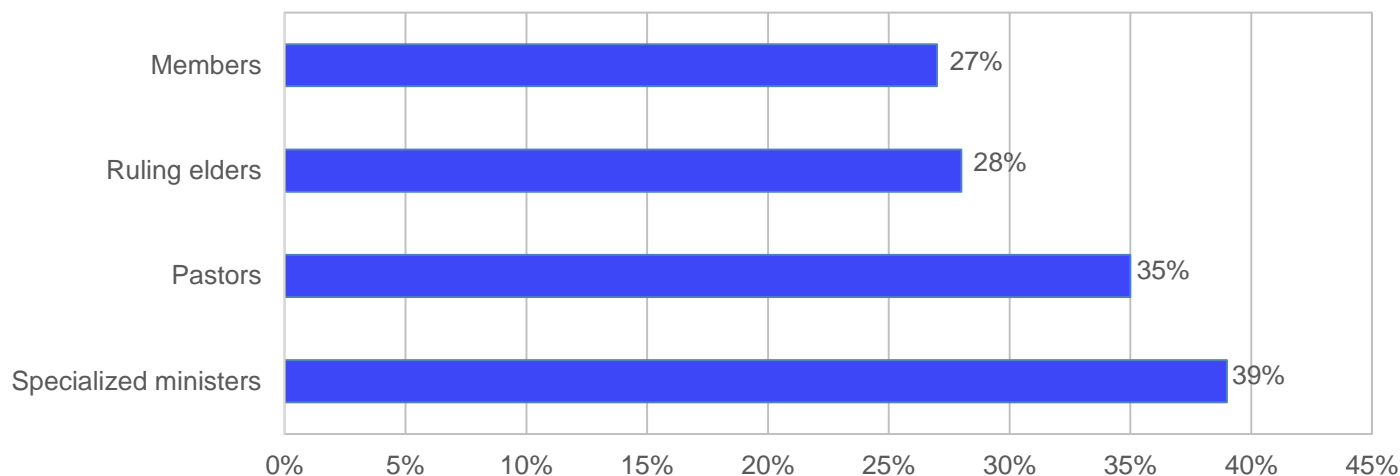
Additional analysis indicates that geographic region, race-ethnicity and age are associated with personal involvement in a limited number of forms of racial justice work.

- ✓ **Geographic Region:** Of the four regions, the South is where more pastors report having demonstrated for civil rights in the past two years. The opposite is true (more or less), however, with participation in cultural diversity or anti-racism classes. More pastors in the Northeast or West than in the Midwest or South have participated in such a class during the past two years.
- ✓ **Race-Ethnicity:** More members of color than white members have been involved in the past two years in two of the five listed forms of racial justice work. Half of members of color have given money to a racial justice organization (50%) or attended a cultural diversity or anti-racism class (49%). Only a quarter of white members (24%) have given money, and only one in eight (14%) have attended such a class.
- ✓ **Age:** Members who have belonged to a racial justice organization in the past two years tend to be older than members who do not belong. On the other hand, pastors who have participated in an anti-racism class tend to be younger than pastors who have not participated during that same time period.

Experience with Discrimination and Harassment

Panelists were asked whether they have ever experienced discrimination, harassment, violence, or prejudicial statements because of their racial or ethnic background. Although most panelists have not experienced these things, sizeable minorities have (Figure 24).

Figure 24: Having Ever Personally Experienced Racial-Ethnic Discrimination, Prejudicial Statements, or Harassment



Further analysis reveals that race-ethnicity and age are linked with experiencing racial-ethnic discrimination or harassment.

- ✓ **Race-Ethnicity:** It is clear that many more members and pastors of color have experienced discrimination than white members and pastors have. Seven in eight panelists of color (members, 85%; pastors, 89%) – but only three in ten white panelists (members, 29%; pastors, 34%) – have ever experienced such discrimination or harassment.
- ✓ **Age:** Members and pastors who report having ever experienced racial discrimination tend to be younger than members and pastors who do not so report.

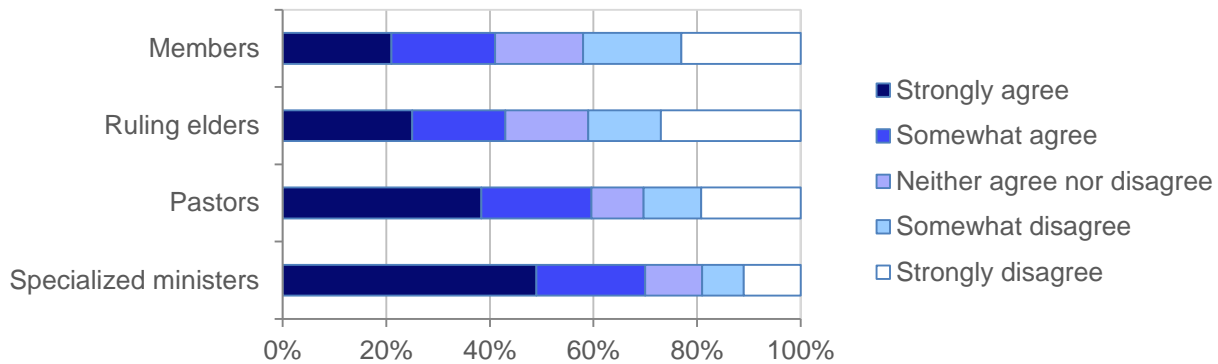
Other Topics

Same-Sex Marriage

This survey also contained two questions about same-sex marriage, a topic which later became an issue at the 221st General Assembly (in 2014). The survey asked panelists questions about this topic not to try to influence the General Assembly one way or the other, but so future commissioners might have a snapshot of denomination-wide opinions on this issue as part of their discernment.

When asked if they believe that same-sex couples should be allowed to marry, majorities of pastors (59%) and specialized ministers (70%) – but only minorities of members (41%) and ruling elders (43%) – “strongly agree” or “somewhat agree” that they should (Figure 25). Note that members and ruling elders have nearly identical opinions and that members are fairly evenly divided among all five of the response options.

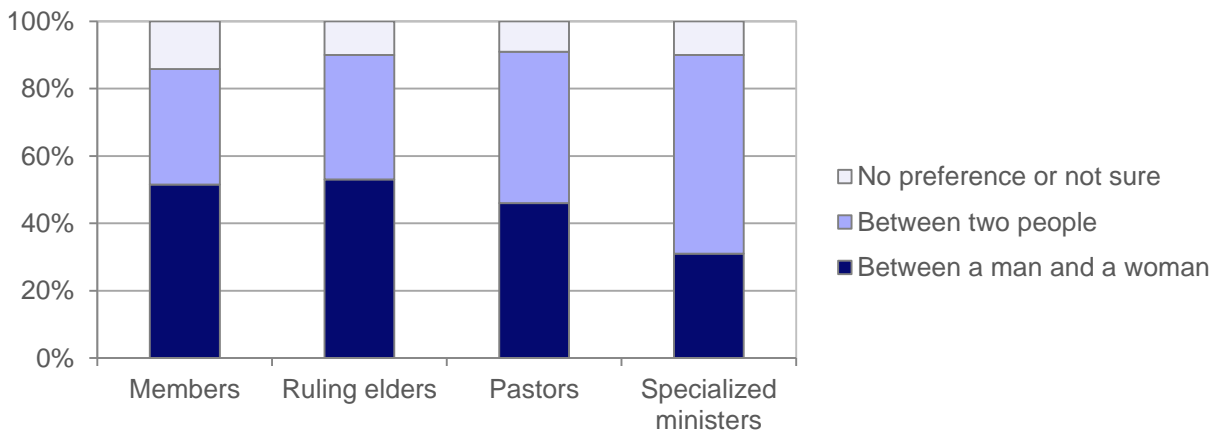
Figure 25: Belief that Same-Sex Couples Should Be Allowed to Marry



When panelists were asked whether they want to see the definition of marriage in the PC(USA) Constitution changed (Figure 26):

- ✓ Once again, we see a difference (but not as much as on the previous question) between pastors and specialized ministers, on the one hand, and members and ruling elders, on the other hand.
- ✓ About half of the members believe that the denomination should keep the definition of marriage as it is now (man and woman), as do a little more than half of the ruling elders.
- ✓ Pastors are evenly split on this issue (46% say keep it the same; 45% say change it to “between two people”; 9% say they have no preference or are not sure).
- ✓ A majority of specialized ministers (59%) clearly favor changing the definition.

Figure 26: Belief about How the PC(USA) Should Define Marriage



Other Topics

Same-Sex Marriage (cont.)

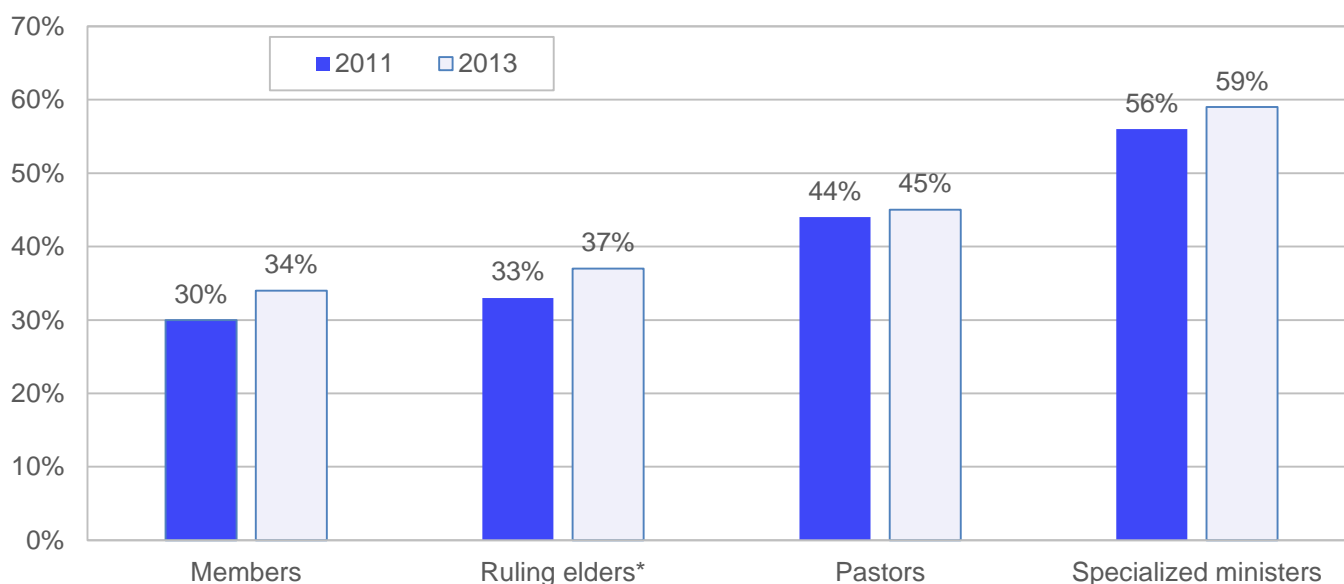
Further analysis demonstrates that race-ethnicity, gender, and theological orientation are also associated with opinions about same-sex marriage.

- ✓ **Race-Ethnicity:** A majority of white pastors (61%) – but only one-third of pastors of color (31%) – agree that same-sex couples should be allowed to marry. Nearly half of white pastors (47%) – but only 14% of pastors of color – believe that the General Assembly should change the definition of marriage from “between a man and a woman” to “between two people.” Pastor panelists – but not member panelists – of different race/ethnicities may *appear* to differ in their opinions on same-sex marriage partly because there were twice as many pastor panelists of color as member panelists of color. This would have made it easier to find statistically significant racial differences of opinion among the *pastor* panelists.
- ✓ **Gender:** The issue of same-sex marriage also divides Presbyterian men and women. More female pastors than male pastors favor allowing same-sex couples to marry in general, but there is no significant gender difference among members. More female members than male members and more female pastors than male pastors believe the General Assembly should change the definition of marriage.
- ✓ **Theological Orientation:** Theologically liberal Presbyterians are more supportive than theologically conservative Presbyterians of legalizing same-sex marriage and changing the PC(USA) definition of marriage.

Neither geographic region nor age is linked with opinions about same-sex marriage.

A comparison of responses to the question about whether the denomination should change the definition of marriage to refer to two people (instead of to a man and a woman) and responses to a similar question in a 2011 Panel survey suggests that Presbyterian opinion has not changed in the intervening two years, except with ruling elders, whose support for the change increased somewhat (Figure 27). Readers should keep in mind that responding to both of these surveys were Panel samples that were established in 2011. If the composition of PC(USA) membership had changed significantly between 2011 and 2013 (for example, if a number of new people who support same-sex marriage had joined PC(USA) congregations), these samples would *not* entirely reflect that change.

Figure 27: Approval of Changing the PC(USA) Definition of Marriage to Include Same-Sex Marriages



Note: * $p < .05$; ** $p < .01$; *** $p < .001$

**THE PRESBYTERIAN PANEL
RACE AND ETHNICITY**

AUGUST 2013

Differences among Responses by Region, Race-Ethnicity, Gender, and Age

Variable	Region Member	Region Pastor	Race-Ethnicity Member	Race-Ethnicity Pastor	Gender Member	Gender Pastor	Age Member	Age Pastor
Rating of U.S. race relations these days								
Chance by race/ethnicity:								
In the job market		*						
In the educational system								
In the housing market			*					
Treatment by race/ethnicity:								
On the job			*			*		*
On public transportation			*			**	*	***
In stores		*	*				*	***
In restaurants			***			*		***
In dealings with police	*		*			**		**
In court			**			***	*	***
In school			*			*		*
In past two years in their congregation:								
Heard or preached racial-justice sermon			**					
Participated in racial-justice study group			**					
Heard a guest preacher from a different racial-ethnic background		*	*					

Note: *p<.05; **p<.01; ***p<.001

Variable	Region Member	Region Pastor	Race-Ethnicity Member	Race-Ethnicity Pastor	Gender Member	Gender Pastor	Age Member	Age Pastor
In past two years in their congregation: (cont.)								
Worshiped jointly with a different race/ethnicity congregation	**	***	*					
Worshiped in a different cultural style		**	**	**			***	
Prefer same-race/ethnicity congregation?		**	**	*		*	***	*
Very comfortable with white woman . . .								
As elder?			*	***				
As deacon?			*	***				
As Sunday school teacher?			**	***				
As pastor in general?		*		***		*		
As head of staff?		*		***		***		
As youth director?				***				
As custodian?				***		**		*
Very comfortable with woman of color . . .								
As elder?				**				
As deacon?				**			*	
As Sunday school teacher?				**			*	
As pastor, in general?				**		*	*	
As head of staff?				*		***	*	
As youth director?				*		*	*	

Note: *p<.05; **p<.01; ***p<.001

Variable	Region Member	Region Pastor	Race-Ethnicity Member	Race-Ethnicity Pastor	Gender Member	Gender Pastor	Age Member	Age Pastor
Very comfortable with woman of color . . .								
As custodian?				**			*	
Very comfortable with white man . . .								
As elder			***	***				
As deacon			***	***				
As Sunday school director			**	***				
As pastor in general			**	***				
As head of staff			*	***				
As youth director			**	***				
As custodian			**	***				
Very comfortable with man of color . . .								
As elder?				***			**	
As deacon?				***			**	
As Sunday school teacher?				**			**	
As pastor, in general?				***			***	
As head of staff?				*			***	
As youth director?				**			**	
As custodian?								

Note: *p<.05; **p<.01; ***p<.001

Variable	Region Member	Region Pastor	Race-Ethnicity Member	Race-Ethnicity Pastor	Gender Member	Gender Pastor	Age Member	Age Pastor
Agree or disagree with each statement:								
Racial-ethnic diversity beneficial for United States	*					*		
Attracting more people of color key for PC(USA) growth	**	*						
PC(USA) is basically white and should not focus on attracting more people of color								*
White congregations should try to hire pastors of color								
Congregations will become diverse only by dealing with racism						**		
PC(USA) congregations should allow groups to worship in their own language	**			*				
Churches should lead anti-racism efforts		*			**			

Note: *p<.05; **p<.01; ***p<.001

Variable	Region Member	Region Pastor	Race-Ethnicity Member	Race-Ethnicity Pastor	Gender Member	Gender Pastor	Age Member	Age Pastor
Agree or disagree with each statement about their congregation:								
Its racial-ethnic composition reflects surrounding neighborhood	**	*						
Prioritized racial-ethnic diversification							*	
Preference for racial-ethnic composition of neighborhood								
Personal involvement in past two years:								
Has belonged to racial-justice organization							*	
Has given money to racial-justice organization			*					
Has protested in support of civil rights for people of color		*			*			
Has attended a diversity or anti-racism class or training		*	***					**

Note: *p<.05; **p<.01; ***p<.001

Variable	Region Member	Region Pastor	Race-Ethnicity Member	Race-Ethnicity Pastor	Gender Member	Gender Pastor	Age Member	Age Pastor
Personal involvement in past two years: (cont.)								
Has volunteered for a racial-justice organization								
Experienced racial-ethnic discrimination or harassment?			***	***	**		**	**
Agree or disagree that same-sex couples should be allowed to marry?				**		***		
Favor changing the PC(USA) definition of marriage to between two people?				**	*	***		

Note: *p<.05; **p<.01; ***p<.001

THE PRESBYTERIAN PANEL
RACE AND ETHNICITY
AUGUST 2013
Survey Questions and Responses

	Members	Ruling Elders	Teaching Elders
Number of survey invitations sent	501	818	1,075
Number of ineligible respondents	0	0	1
Number of surveys completed	323	481	646 ‡
Response rate	69%	58%	60%
‡ 465 pastors; 181 specialized ministers			
<i>NOTE: A mid-cycle purge of non-respondents contributed to a higher response rate.</i>			

Race and Ethnic Relations	Members	Ruling Elders	Pastors	Specialized Ministers
Q1. How would you rate the state of relations between white people and people of color in the United States these days?				
Very good	4%	4%	2%	2%
Somewhat good.....	49%	49%	36%	29%
Neither good nor bad	22%	21%	20%	13%
Somewhat bad.....	22%	22%	40%	47%
Very bad.....	1%	2%	2%	7%
Not sure.....	2%	2%	2%	2%
Q2. In general, when it comes to getting any kind of job for which they are qualified, how do you think the chances of white people and people of color compare?				
People of color have a greater chance than white people of getting a job for which they qualify	14%	15%	7%	7%
People of color and white people have similar chances of getting a job for which they qualify	39%	40%	25%	22%
People of color have a smaller chance than white people of getting a job for which they qualify	34%	36%	59%	63%
Not sure.....	13%	8%	9%	8%
Q3. In general, when it comes to getting a good education, how do you think the chances of white children and children of color compare?				
Children of color have a greater chance than white children of getting a good education.....	4%	5%	1%	1%
Children of color and white children have similar chances of getting a good education.....	37%	44%	17%	13%
Children of color have a smaller chance than white children of getting a good education.....	54%	48%	77%	83%
Not sure.....	6%	4%	5%	3%

Note: Percentages may not add to 100 due to rounding

- * = less than 0.5%; rounds to zero
- = zero (0.0); no cases in this category
- + = nonresponses of 10% or more on this question (reported percentages for all questions omit nonresponses)
- n = number of respondents in the subset eligible to answer this question
- ◆ = percentages add to more than 100 because respondents could make more than one response

Q4. In general, when it comes to getting any housing that they can afford, how do the chances of white people and people of color compare?

People of color have a greater chance than white people of getting any housing that they can afford	4%	5%	3%	1%
People of color and white people have similar chances of getting any housing that they can afford	54%	53%	38%	36%
People of color have a smaller chance than white people of getting any housing that they can afford	30%	35%	52%	58%
Not sure	12%	7%	7%	6%

Q5. What is your impression of the way people of color in your local community are treated in the following situations?

a. On the job or at work

Treated better than white people	4%	4%	3%	2%
Treated the same as white people	75%	72%	63%	53%
Treated worse than white people	6%	11%	23%	34%
Not sure or does not apply	16%	12%	12%	11%

b. On public transportation

Treated better than white people	2%	2%	2%	1%
Treated the same as white people	71%	68%	53%	54%
Treated worse than white people	7%	9%	21%	22%
Not sure or does not apply	21%	21%	24%	22%

c. In stores and shops

Treated better than white people	1%	1%	*	1%
Treated the same as white people	72%	71%	50%	45%
Treated worse than white people	20%	21%	42%	48%
Not sure or does not apply	7%	6%	8%	6%

d. In restaurants, bars, theaters, or other entertainment businesses

Treated better than white people	1%	1%	*	1%
Treated the same as white people	81%	81%	65%	59%
Treated worse than white people	11%	12%	28%	34%
Not sure or does not apply	8%	7%	7%	7%

e. In dealings with the police

Treated better than white people	1%	1%	*	—
Treated the same as white people	35%	31%	18%	13%
Treated worse than white people	48%	50%	71%	80%
Not sure or does not apply	16%	17%	11%	7%

Note: Percentages may not add to 100 due to rounding

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

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

Q5. What is your impression of the way people of color in your local community are treated in the following [Cont.] situations?

f. In courts of law

Treated better than white people	1%	2%	*	1%
Treated the same as white people	51%	55%	36%	27%
Treated worse than white people	27%	27%	52%	63%
Not sure or does not apply	21%	16%	12%	10%

g. In schools and colleges

Treated better than white people	11%	12%	10%	6%
Treated the same as white people	68%	69%	59%	52%
Treated worse than white people	10%	9%	22%	33%
Not sure or does not apply	12%	9%	9%	8%

Race and Ethnicity in Congregations

Q6. In the past *two years*, in your congregation, have you personally:

a. Heard a sermon/preached a sermon on racial justice issues?

Yes	31%	34%	59%	51%
No	54%	54%	38%	46%
Not sure	16%	12%	3%	3%

b. Participated in a study group, church school class, or other educational program specifically about racism and racial justice?

Yes	12%	14%	29%	26%
No	85%	84%	70%	71%
Not sure	3%	2%	1%	2%

c. Heard a sermon from a guest preacher whose racial or ethnic background differs from the majority of members in your congregation?

Yes	43%	47%	54%	56%
No	53%	52%	45%	42%
Not sure	4%	1%	1%	1%

d. Worshipped jointly with another congregation whose members are mostly of a different racial or ethnic background than most members of your congregation?

Yes	18%	22%	30%	35%
No	79%	76%	70%	63%
Not sure	2%	2%	1%	2%

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

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

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

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

Q6. In the past *two years*, in your congregation, have you personally:

[Cont.]

e. Worshipped in a style and/or language that differed from the dominant culture of your congregation?

Yes.....	20%	22%	38%	48%
No.....	77%	76%	60%	50%
Not sure.....	3%	2%	2%	2%

Q7. Would you prefer to worship in a congregation where most of the members are of the same racial or ethnic background as you?

Yes, definitely.....	7%	8%	3%	2%
Yes, probably.....	38%	39%	26%	24%
No, probably not.....	30%	30%	36%	38%
No, definitely not.....	13%	12%	19%	26%
Not sure.....	13%	12%	15%	11%

Q8. How comfortable are you/would you be with a *white woman* serving in each of these roles in your congregation?

a. Elder

Very comfortable.....	94%	94%	97%	96%
Somewhat comfortable.....	3%	4%	1%	1%
Neither comfortable nor uncomfortable.....	1%	2%	1%	2%
Somewhat uncomfortable.....	*	1%	*	—
Very uncomfortable.....	1%	—	*	—
Not sure.....	1%	*	—	1%

b. Deacon

Very comfortable.....	95%	95%	98%	97%
Somewhat comfortable.....	2%	3%	1%	1%
Neither comfortable nor uncomfortable.....	1%	2%	1%	2%
Somewhat uncomfortable.....	1%	*	—	—
Very uncomfortable.....	*	—	—	—
Not sure.....	1%	*	—	1%

c. Sunday school teacher

Very comfortable.....	97%	96%	97%	97%
Somewhat comfortable.....	1%	2%	1%	1%
Neither comfortable nor uncomfortable.....	1%	2%	1%	2%
Somewhat uncomfortable.....	—	*	*	—
Very uncomfortable.....	*	—	—	—
Not sure.....	1%	*	—	1%

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

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

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

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

Q8. How comfortable are you/would you be with a ***white woman*** serving in each of these roles in your congregation?

[Cont.]

d. Pastor, in general

Very comfortable.....	85%	85%	93%	96%
Somewhat comfortable.....	8%	8%	4%	2%
Neither comfortable nor uncomfortable.....	4%	3%	2%	2%
Somewhat uncomfortable.....	1%	2%	1%	—
Very uncomfortable.....	1%	1%	1%	1%
Not sure.....	1%	*	—	—

e. Head of staff (head pastor in a church with one or more associate pastors)

Very comfortable.....	81%	84%	89%	95%
Somewhat comfortable.....	8%	7%	7%	2%
Neither comfortable nor uncomfortable.....	6%	4%	2%	2%
Somewhat uncomfortable.....	2%	2%	1%	—
Very uncomfortable.....	1%	2%	*	1%
Not sure.....	3%	1%	*	1%

f. Youth director

Very comfortable.....	92%	94%	96%	96%
Somewhat comfortable.....	3%	3%	2%	2%
Neither comfortable nor uncomfortable.....	2%	3%	2%	2%
Somewhat uncomfortable.....	1%	*	*	—
Very uncomfortable.....	1%	*	*	—
Not sure.....	2%	1%	—	—

g. Custodian

Very comfortable.....	87%	89%	90%	88%
Somewhat comfortable.....	4%	4%	5%	5%
Neither comfortable nor uncomfortable.....	5%	6%	5%	5%
Somewhat uncomfortable.....	3%	—	*	2%
Very uncomfortable.....	*	*	*	—
Not sure.....	1%	1%	—	1%

Q9. How comfortable are you/would you be with a ***woman of color*** serving in each of these roles in your congregation?

a. Elder

Very comfortable.....	85%	90%	96%	97%
Somewhat comfortable.....	6%	5%	2%	1%
Neither comfortable nor uncomfortable.....	4%	3%	2%	2%
Somewhat uncomfortable.....	1%	2%	—	—
Very uncomfortable.....	1%	*	*	—
Not sure.....	2%	1%	—	—

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Q9. How comfortable are you/would you be with a **woman of color** serving in each of these roles in your congregation?
[Cont.]

b. Deacon

Very comfortable.....	87%	91%	97%	98%
Somewhat comfortable.....	5%	4%	2%	1%
Neither comfortable nor uncomfortable	4%	4%	2%	2%
Somewhat uncomfortable.....	1%	1%	—	—
Very uncomfortable.....	1%	*	*	—
Not sure	2%	1%	—	—

c. Sunday school teacher

Very comfortable.....	87%	91%	97%	98%
Somewhat comfortable.....	6%	3%	2%	1%
Neither comfortable nor uncomfortable	4%	3%	2%	2%
Somewhat uncomfortable.....	1%	1%	—	—
Very uncomfortable.....	*	*	*	—
Not sure	2%	1%	—	—

d. Pastor, in general

Very comfortable.....	73%	77%	90%	92%
Somewhat comfortable.....	14%	10%	6%	5%
Neither comfortable nor uncomfortable	7%	6%	2%	2%
Somewhat uncomfortable.....	2%	3%	1%	1%
Very uncomfortable.....	2%	2%	1%	1%
Not sure	2%	1%	*	—

e. Head of staff (head pastor in a church with one or more associate pastors)

Very comfortable.....	71%	74%	86%	89%
Somewhat comfortable.....	12%	12%	9%	7%
Neither comfortable nor uncomfortable	8%	7%	2%	2%
Somewhat uncomfortable.....	4%	4%	1%	1%
Very uncomfortable.....	1%	3%	1%	1%
Not sure	3%	1%	1%	1%

f. Youth director

Very comfortable.....	82%	85%	95%	94%
Somewhat comfortable.....	8%	7%	3%	3%
Neither comfortable nor uncomfortable	6%	5%	2%	2%
Somewhat uncomfortable.....	2%	1%	*	—
Very uncomfortable.....	*	1%	*	—
Not sure	2%	1%	—	—

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Q9. How comfortable are you/would you be with a **woman of color** serving in each of these roles in your congregation?
[Cont.]

g. Custodian

Very comfortable.....	80%	83%	84%	82%
Somewhat comfortable.....	7%	6%	7%	6%
Neither comfortable nor uncomfortable.....	8%	9%	5%	6%
Somewhat uncomfortable.....	3%	2%	4%	5%
Very uncomfortable.....	1%	*	*	1%
Not sure.....	2%	1%	—	—

Q10. How comfortable are you/would you be with a **white man** serving in each of these roles in your congregation?

a. Elder

Very comfortable.....	97%	95%	97%	95%
Somewhat comfortable.....	2%	2%	1%	2%
Neither comfortable nor uncomfortable.....	1%	2%	2%	2%
Somewhat uncomfortable.....	—	*	—	1%
Very uncomfortable.....	—	—	—	—
Not sure.....	—	*	—	1%

b. Deacon

Very comfortable.....	97%	95%	97%	95%
Somewhat comfortable.....	2%	2%	2%	2%
Neither comfortable nor uncomfortable.....	1%	2%	2%	2%
Somewhat uncomfortable.....	—	*	—	1%
Very uncomfortable.....	—	—	—	—
Not sure.....	—	*	—	—

c. Sunday school teacher

Very comfortable.....	96%	93%	96%	95%
Somewhat comfortable.....	4%	4%	2%	2%
Neither comfortable nor uncomfortable.....	1%	3%	2%	2%
Somewhat uncomfortable.....	—	—	*	1%
Very uncomfortable.....	—	—	—	—
Not sure.....	—	*	—	1%

d. Pastor, in general

Very comfortable.....	96%	95%	96%	94%
Somewhat comfortable.....	3%	2%	2%	3%
Neither comfortable nor uncomfortable.....	1%	3%	2%	2%
Somewhat uncomfortable.....	—	*	*	1%
Very uncomfortable.....	—	—	*	—
Not sure.....	—	*	—	—

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Q10. How comfortable are you/would you be with a ***white man*** serving in each of these roles in your congregation?

[Cont.]

e. Head of staff (head pastor in a church with one or more associate pastors)

Very comfortable.....	94%	95%	95%	92%
Somewhat comfortable.....	3%	2%	2%	4%
Neither comfortable nor uncomfortable.....	1%	3%	2%	2%
Somewhat uncomfortable.....	—	—	*	1%
Very uncomfortable.....	—	—	*	1%
Not sure.....	1%	*	1%	1%

f. Youth director

Very comfortable.....	92%	92%	95%	94%
Somewhat comfortable.....	5%	5%	3%	3%
Neither comfortable nor uncomfortable.....	2%	3%	2%	2%
Somewhat uncomfortable.....	—	*	*	1%
Very uncomfortable.....	—	*	—	1%
Not sure.....	1%	*	—	—

g. Custodian

Very comfortable.....	94%	94%	96%	93%
Somewhat comfortable.....	3%	2%	1%	2%
Neither comfortable nor uncomfortable.....	3%	5%	3%	3%
Somewhat uncomfortable.....	*	—	—	1%
Very uncomfortable.....	—	—	—	—
Not sure.....	1%	*	—	1%

Q11. How comfortable are you/would you be with a ***man of color*** serving in each of these roles in your congregation?

a. Elder

Very comfortable.....	89%	92%	97%	97%
Somewhat comfortable.....	6%	4%	1%	2%
Neither comfortable nor uncomfortable.....	3%	3%	2%	2%
Somewhat uncomfortable.....	1%	1%	—	—
Very uncomfortable.....	*	*	—	—
Not sure.....	1%	1%	—	—

b. Deacon

Very comfortable.....	88%	91%	97%	97%
Somewhat comfortable.....	6%	4%	2%	2%
Neither comfortable nor uncomfortable.....	3%	3%	2%	2%
Somewhat uncomfortable.....	1%	1%	—	—
Very uncomfortable.....	*	*	—	—
Not sure.....	2%	1%	—	—

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Q11. How comfortable are you/would you be with a ***man of color*** serving in each of these roles in your congregation?

[Cont.]

c. Sunday school teacher

Very comfortable.....	88%	90%	96%	97%
Somewhat comfortable.....	6%	5%	2%	2%
Neither comfortable nor uncomfortable.....	4%	3%	2%	2%
Somewhat uncomfortable.....	1%	1%	*	—
Very uncomfortable.....	*	*	—	—
Not sure.....	1%	1%	—	—

d. Pastor, in general

Very comfortable.....	80%	84%	96%	95%
Somewhat comfortable.....	10%	7%	3%	3%
Neither comfortable nor uncomfortable.....	6%	4%	2%	2%
Somewhat uncomfortable.....	2%	2%	—	—
Very uncomfortable.....	1%	1%	—	—
Not sure.....	1%	2%	—	—

e. Head of staff (head pastor in a church with one or more associate pastors)

Very comfortable.....	77%	83%	93%	93%
Somewhat comfortable.....	11%	8%	5%	4%
Neither comfortable nor uncomfortable.....	6%	5%	1%	2%
Somewhat uncomfortable.....	3%	2%	*	1%
Very uncomfortable.....	*	1%	—	—
Not sure.....	2%	2%	*	—

f. Youth director

Very comfortable.....	83%	86%	95%	96%
Somewhat comfortable.....	9%	7%	4%	2%
Neither comfortable nor uncomfortable.....	5%	5%	1%	2%
Somewhat uncomfortable.....	1%	1%	*	—
Very uncomfortable.....	*	1%	—	—
Not sure.....	2%	1%	—	—

g. Custodian

Very comfortable.....	84%	87%	89%	86%
Somewhat comfortable.....	6%	4%	4%	6%
Neither comfortable nor uncomfortable.....	7%	6%	4%	4%
Somewhat uncomfortable.....	2%	1%	3%	2%
Very uncomfortable.....	1%	*	*	1%
Not sure.....	1%	1%	—	—

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Personal Experiences and Opinions

Q12. Do you agree or disagree with each of the following statements?

a. It's beneficial for the United States that the population is becoming more racially and ethnically diverse

Strongly agree.....	35%	36%	56%	68%
Somewhat agree	30%	29%	25%	19%
Neither agree nor disagree.....	21%	20%	16%	10%
Somewhat disagree.....	9%	10%	2%	2%
Strongly disagree.....	1%	3%	1%	1%
Not sure	4%	2%	1%	1%

b. Attracting more people of color is essential for the PC(USA) to stem its long-term membership decline

Strongly agree.....	26%	29%	34%	49%
Somewhat agree	29%	27%	33%	24%
Neither agree nor disagree.....	24%	24%	20%	12%
Somewhat disagree.....	8%	10%	6%	4%
Strongly disagree.....	4%	4%	4%	6%
Not sure	8%	6%	2%	4%

c. The PC(USA) is basically white and should not focus on trying to attract more people of color

Strongly agree.....	3%	1%	1%	2%
Somewhat agree	4%	5%	4%	3%
Neither agree nor disagree.....	18%	16%	8%	7%
Somewhat disagree.....	27%	29%	23%	21%
Strongly disagree.....	43%	48%	62%	66%
Not sure	5%	1%	*	1%

d. Predominantly white congregations should make serious efforts to hire pastors who come from other racial-ethnic groups

Strongly agree.....	5%	5%	7%	12%
Somewhat agree	11%	14%	21%	26%
Neither agree nor disagree.....	44%	41%	37%	34%
Somewhat disagree.....	24%	24%	25%	17%
Strongly disagree.....	12%	14%	8%	9%
Not sure	4%	2%	2%	1%

e. Congregations will become truly racially and ethnically diverse only by effectively dealing with racism

Strongly agree.....	23%	25%	29%	39%
Somewhat agree	31%	29%	34%	34%
Neither agree nor disagree.....	25%	23%	19%	13%
Somewhat disagree.....	12%	10%	10%	10%
Strongly disagree.....	5%	6%	6%	4%
Not sure	5%	6%	3%	1%

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Q12. Do you agree or disagree with each of the following statements?

[Cont.]

f. I believe that the racial-ethnic composition of my congregation reflects that of its surrounding neighborhood

Strongly agree.....	39%	34%	36%	25%
Somewhat agree	32%	34%	32%	36%
Neither agree nor disagree.....	7%	8%	4%	4%
Somewhat disagree.....	15%	15%	16%	19%
Strongly disagree.....	5%	6%	10%	14%
Not sure	2%	3%	1%	2%

g. My congregation has made it a priority to become more racially and ethnically diverse

Strongly agree.....	8%	6%	8%	10%
Somewhat agree	17%	15%	16%	23%
Neither agree nor disagree.....	34%	34%	26%	23%
Somewhat disagree.....	19%	22%	25%	22%
Strongly disagree.....	10%	18%	23%	16%
Not sure	11%	6%	2%	7%

h. PC(USA) congregations should allow groups that use their facilities to worship in their own languages

Strongly agree.....	42%	48%	72%	80%
Somewhat agree	24%	26%	21%	15%
Neither agree nor disagree.....	15%	15%	6%	4%
Somewhat disagree.....	7%	5%	1%	—
Strongly disagree.....	7%	4%	*	—
Not sure	5%	3%	—	1%

i. Churches should be at the forefront of our society's efforts against racism

Strongly agree.....	45%	49%	67%	73%
Somewhat agree	32%	29%	21%	21%
Neither agree nor disagree.....	14%	15%	8%	3%
Somewhat disagree.....	4%	5%	2%	1%
Strongly disagree.....	2%	2%	2%	1%
Not sure	3%	1%	1%	—

Q13. I would prefer to live in a neighborhood that has:

Mostly white residents.....	29%	27%	8%	8%
Mostly people of color	1%	*	1%	1%
An equal balance of white people and people of color.....	26%	26%	46%	52%
No preference	38%	41%	38%	35%
Not sure	6%	6%	6%	4%

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Q14. In the past two years, have you personally:

a. Belonged to an organization concerned with racial justice?

Yes.....	14%	16%	41%	49%
No.....	84%	82%	57%	49%
Not sure.....	2%	2%	2%	2%

b. Given money to an organization concerned with racial justice?

Yes.....	24%	26%	50%	52%
No.....	70%	67%	49%	46%
Not sure.....	7%	7%	2%	3%

c. Participated in a protest or demonstration to support the civil rights of people of color?

Yes.....	2%	3%	13%	18%
No.....	96%	96%	86%	81%
Not sure.....	2%	1%	1%	1%

d. Attended a cultural diversity or anti-racism class, workshop, or other formal training on one of these topics?

Yes.....	15%	14%	34%	42%
No.....	84%	85%	65%	58%
Not sure.....	1%	1%	*	1%

e. Volunteered time to work for an organization or group working for racial justice?

Yes.....	8%	11%	27%	30%
No.....	89%	87%	72%	69%
Not sure.....	3%	2%	1%	2%

Q15. Have you ever experienced discrimination, harassment, violence, or prejudicial statements because of your racial or ethnic background?

Yes.....	27%	28%	35%	39%
No.....	67%	65%	61%	56%
Not sure.....	6%	6%	5%	5%

Q16. Please use this space for any additional comments.

[tabulated separately]

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Other Topics

Q17. Do you agree or disagree? Same-sex couples should be allowed to marry.

Strongly agree	21%	25%	38%	49%
Somewhat agree	20%	18%	21%	21%
Neither agree nor disagree	17%	16%	10%	11%
Somewhat disagree	19%	14%	11%	8%
Strongly disagree	23%	27%	19%	11%

Q18. An issue debated at the last General Assembly (and one likely to be considered again) is whether or not to change the definition of marriage in the PC(USA) constitution from a union between “a man and a woman” to one between “two people.” What is your opinion? Would you like to see the constitution changed or kept the same, or do you not have a preference? *Note: We ask this question not to try to influence the General Assembly one way or the other, but so future commissioners might have a snapshot of denomination-wide opinions on this issue as part of their discernment.*

Keep the definition of marriage as it is now (between a man and a woman)	51%	53%	46%	31%
Change the definition of marriage (to between two people).....	34%	37%	45%	59%
No preference or not sure.....	14%	10%	9%	10%

Q19. Please use this space for any additional comments.

[tabulated separately]

Responses Received from:

Paper	73%	53%	32%	41%
Web.....	27%	47%	68%	59%

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