



# The Presbyterian Panel

*Listening to Presbyterians*



**REPORT**

## Pastoral Leadership, Personal Outreach, and the *Directory for Worship* The February 2005 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.): elders (lay leaders) currently serving on session, other members, and ministers of the Word and Sacrament. (The session is the governing body in Presbyterian congregations.) For analysis, ministers are split into two groups based on current call: *pastors*, serving in congregations, and *specialized clergy*, serving elsewhere. New samples are drawn every three years. Panel surveys are conducted quarterly, primarily by mail but with an online completion option.

For more information on methods used to draw the samples, see the technical appendix in the *Background Report for the 2002-2005 Presbyterian Panel* (see next page for Web availability and ordering information).

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

### **Current Survey**

The current survey is the eleventh completed by the 2003-2005 Panel. Questionnaires were distributed in early February 2005. Most panelists received their copy by U.S. mail, but a subset (n = 424, or 15%) that had signed up for the service was notified via email. Non-responders were sent a postcard reminder in March. Returns were accepted through early May 2005. Response rates for this survey are: members, 51%; elders, 54%; ministers, 61%. All panelists had the option to complete the survey on the Web, and 16% of responding members, 20% of responding elders, 27% of responding pastors, and 31% of responding specialized clergy did so.

### **Sponsor and Topic**

The questions about Pastoral Leadership and Personal Outreach were developed by the Research Services staff. The questions about the *Directory for Worship* were developed with the staffs of the Office of Leadership and Vocation and Office of Theology and Worship, both then part of what was then the General Assembly Council. Panel staff worked with Leadership and Vocation's Lesley Davies and Theology and Worship's Chip Andrus in constructing the *Directory for Worship* questions. The Theology and Worship staff proposed revisions to the *Directory* in fall 2008, but revision of the *Form of Government* section of the *Book of Order* has slowed this process until at least after the 2010 General Assembly.

### **This Report**

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

Some analyses in this report, including those using age (p. 6), gender (p. 6), and conversion experience (p. 6), rely on responses of panelists to the initial questionnaire they completed in the fall of 2002. For more information on this earlier survey and responses of panelists to these questions, see the *Background Report for the 2003-2005 Presbyterian Panel* (see next page for Web availability and ordering information). Other analyses rely on congregational membership figures that congregational leaders provide each year to the Office of the General Assembly (in the Session Annual Statistical Report).

### ***A Note on Terminology***

In this report, the term *median* refers to the middle number in an ordered distribution. For example, the median age for a group of people aged 12, 21, 28, 35, and 64 years would be 28 years. The term *mean* refers to the arithmetic average of values in a distribution; in the example, the mean age would be calculated as  $(12+21+28+35+64)/5$ , or 32 years.

### ***Suggested Citation***

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### ***Author Note***

Perry Chang wrote this report and was assisted by the other staff members of the office of Research Services. Keith Wulff, the former coordinator of the office, and Perry Chang developed the questionnaire, with the assistance of Jack Marcum, Panel administrator at the time of the survey.

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### ***Additional Copies***

Additional copies of this *Report* may be purchased for \$10 from Presbyterian Distribution Services (PDS)—call 800-524-2612 and request item #02056-05287. This *Report* is also available on the Web for free download in Adobe Acrobat format; go to [www.pcusa.org/research/panel](http://www.pcusa.org/research/panel) and click on the appropriate link. Copies of a four-page *Summary* of results are available for \$2 each directly from Research Services, or for free download from the same Web site. Call for information on quantity discounts on printed copies of either this *Report* or its *Summary* (888-728-7228 ext. 2040).

### ***Background Report***

The *Background Report for the 2003-2005 Presbyterian Panel* is available for free download in Adobe Acrobat format on the Web ([www.pcusa.org/research/panel/reports/2003\\_05\\_full\\_bgrndreport.pdf](http://www.pcusa.org/research/panel/reports/2003_05_full_bgrndreport.pdf)), or may be purchased for \$10 from Presbyterian Distribution Services (PDS)—call 800-524-2612 and request item #65100-02276.

### ***Panel on the Web***

A catalogue of Panel topics, and *Summaries* and *Reports* of surveys since 1993, is available online at the Presbyterian Church (U.S.A.) Web site: [www.pcusa.org/research/panel/index](http://www.pcusa.org/research/panel/index). A catalogue of all surveys since the first Panel was created in 1973 is available here: [www.pcusa.org/research/panel/catalog.htm](http://www.pcusa.org/research/panel/catalog.htm).

### **Interested in Learning More about Your Congregation?**

- ✓ ***10-Year Trend Report for Congregations***—available for free: [www.pcusa.org/tenyeartrends](http://www.pcusa.org/tenyeartrends).
- ✓ Research Services can help you conduct a congregational survey. Call 1-888-728-7228 ext. 2040 and ask about the ***U.S. Congregational Life Survey*** or visit: [www.USCongregations.org](http://www.USCongregations.org).

## HIGHLIGHTS

- ✓ Four in five members and elders rate the pastor of their congregation as *excellent* or *very good* in biblical exposition (members, 80%; elders, 82%), leading others in prayer (80%; 82%), and leading worship (79%; 81%) (p. 2).
- ✓ About three-quarters of members and elders rate their pastor as *excellent* or *very good* in preaching (members, 78%; elders, 76%), basic social skills (76%; 76%), getting along with others (73%; 78%), and teaching (73%; 72%). About two-thirds of laypeople (members, 64%; elders, 70%) rate their pastor as at least *very good* in leading a small group (p. 2).
- ✓ Small majorities of members rate their pastor as *excellent* or *very good* in church administration (55%), dealing with conflict (51%), and moderating a session (51%). More elders view their pastor as at least *very good* in moderating a session (70%) and church administration (61%) than in dealing with conflict (53%) (p. 2).
- ✓ At least four in five pastors rate themselves as *excellent* or *very good* at getting along with others (89%), basic social skills (86%), leading worship (83%), and preaching (81%). About seven in ten pastors regard themselves as at least *very good* in teaching (73%), leading others in prayer (70%), biblical exposition (69%), moderating a session (69%), and leading a small group (68%) (p. 2).
- ✓ Half of pastors (50%) regard themselves as at least *very good* in church administration, and 44% see themselves as at least *very good* at dealing with conflict (p. 2).
- ✓ Two-thirds of elders (68%) and three in five members (59%) invited someone in the previous year to attend worship at the congregation they attend (p. 5).
- ✓ Among laypeople who did not invite someone to worship in the previous year, the most common reasons cited for not doing so are that they don't know anyone who doesn't already worship somewhere, they are not comfortable inviting people, they don't know anyone who would be interested, and services are not that impressive (p. 5).
- ✓ About half of congregations (members, 49%; elders, 54%; pastors, 45%) offered classes or programs to facilitate personal evangelism in the previous year. Majorities of laypeople (members, 55%; elders, 73%) are interested in their congregation helping train church members to invite people to church (p. 7).
- ✓ About half of pastors' congregations are involved *to a great extent* or *to some extent* in urging friends to come to church (55%) or talking with friends about the Christian faith (47%). Fewer are involved in studying to witness to others about faith (27%), visiting Presbyterians new to the area (24%), making phone calls to church neighbors (21%), making team visits to inactive members (18%), or door-to-door evangelism (7%) (pp. 7-8).
- ✓ At least four in five pastors' congregations are willing *to a great extent* or *to some extent* to spend significantly more time helping improve incorporation of new people in their congregations (90%) and urging their friends to come to church (80%). Three-quarters of congregations are willing to spend more time visiting Presbyterians new to their areas (74%) and talking to friends about Christianity (73%) (p. 8).
- ✓ Almost all ministers (pastors, 99%; specialized clergy, 98%)—but only two in five members (39%) and two-thirds of elders (68%)—are *very familiar*, *familiar*, or *somewhat familiar* with the *Directory for Worship*, which forms the second section of the PC(USA) *Book of Order*. Two in five pastors' congregations that used the *Directory* during the previous two years used it for elder training or worship planning (p. 10).
- ✓ Majorities of Presbyterians in each group think that it is *very important* or *somewhat important* for church leaders to promote use of the *Directory*. Fewer think it is important to simplify or revise it (p. 11).

## PASTORAL LEADERSHIP

### **Members' and Elders' Views of Their Pastor's Performance**

- ✓ At least four in five members and elders *strongly agree* or *agree* that the pastor of their congregation:
  - Has the trust and respect of those in the congregation (members, 87%; elders, 89%).
  - Is effective in oral communication (87%; 89%).
  - Demonstrates an understanding of and respect for members (84%; 88%).
  - Listens respectfully to other individuals (84%; 87%).
  - Demonstrates an awareness of the problems facing the congregation (83%; 89%).
  - Is effective in written communication (83%; 87%).
  - Is a strong preacher (82%; 80%).
  - Provides effective leadership to the congregation in establishing priorities (80%; 82%).
- ✓ Slightly fewer members but similar percentages of elders *strongly agree* or *agree* that their pastor:
  - Follows through on commitments (members, 78%; elders, 82%).
  - Creates a positive work environment (76%; 83%).
  - Shares appropriate information (76%; 80%).
  - Communicates expectations clearly (76%; 76%).
  - Maintains confidentiality (75%; 88%).
- ✓ Somewhat smaller majorities of members but similar percentages of elders agree that their pastor:
  - Works well with other members (74%; 83%).
  - Works well with other staff (72%; 82%).
  - Respects diverse opinions (72%; 82%).
  - Respects diverse beliefs (70%; 77%).
  - Works well with elders on session (67%; 85%).
  - Involves appropriate personnel in decisions that affect them (67%; 74%).
- ✓ Though still majorities, the smallest percentages of members (52%) and elders (59%) agree that their pastor deals with nonproductive behaviors effectively.

### **Pastors' Views of Their Performance**

- ✓ More than nine in ten pastors think that the following qualities are *definitely* or *somewhat* strengths of theirs:
  - Having the trust and respect of those in the congregation (100%).
  - Listening respectfully to other individuals (99%).
  - Working well with members other than elders on session (99%).
  - Maintaining confidentiality (99%).
  - Demonstrating an understanding of and respect for members (99%).
  - Creating a positive work environment (98%).
  - Effective in oral communication (98%).
  - Sharing appropriate information (98%).
  - Working well with others on session (98%).
  - Working well with other staff (97%).
  - Respecting diverse opinions (97%).
  - Effective in written communication (96%).
  - Using effectively others' talents and abilities (94%).
  - Following through on commitments (94%).
  - Strong preaching (93%).
  - Involving appropriate personnel in decisions that affect them (92%).
  - Respecting diverse beliefs (92%).
  - Providing effective leadership to the church in establishing priorities (91%).
- ✓ Seven in eight pastors (88%) think that communicating expectations clearly is *definitely* or *somewhat* a strength of theirs.

## PASTORAL LEADERSHIP

### ***Pastors' Views of Their Performance (cont.)***

- ✓ Five in six pastors (83%) believe that representing the PC(USA) positively to the community is *definitely* or *somewhat* a strength of theirs.
- ✓ Two-thirds of pastors (67%) think that dealing with nonproductive behaviors effectively is *definitely* or *somewhat* a strength of theirs.

### ***Members and Elders' Ratings of Their Pastor's Abilities***

- ✓ Four in five members and elders rate their congregation's pastor as *excellent* or *very good* in:
  - Biblical exposition (members, 80%; elders, 82%).
  - Leading others in prayer (80%; 82%).
  - Leading worship (79%; 81%).
- ✓ Three-quarters of members and elders rate their pastor as *excellent* or *very good* at:
  - Preaching (members, 78%; elders, 76%).
  - Basic social skills (76%; 76%).
  - Getting along with others (73%; 78%).
  - Teaching (73%; 72%).
- ✓ Smaller majorities of members and elders rate their pastor as *excellent* or *very good* at:
  - Leading a small group (members, 64%; elders, 70%).
  - Church administration (55%; 61%).
  - Dealing with conflict (51%; 53%).
  - Moderating a session (51%; 70%).
- ✓ More than one in five members do not know enough to rate their pastors' abilities in dealing with conflict (21%) or moderating a session meeting (33%).
- ✓ The survey also asked laypeople about their pastor's character. At least four in five *strongly agree* or *agree* that their pastor demonstrates in daily life the virtues that the church seeks to develop in its members (members, 81%; elders, 88%) and in its leaders (80%; 85%).

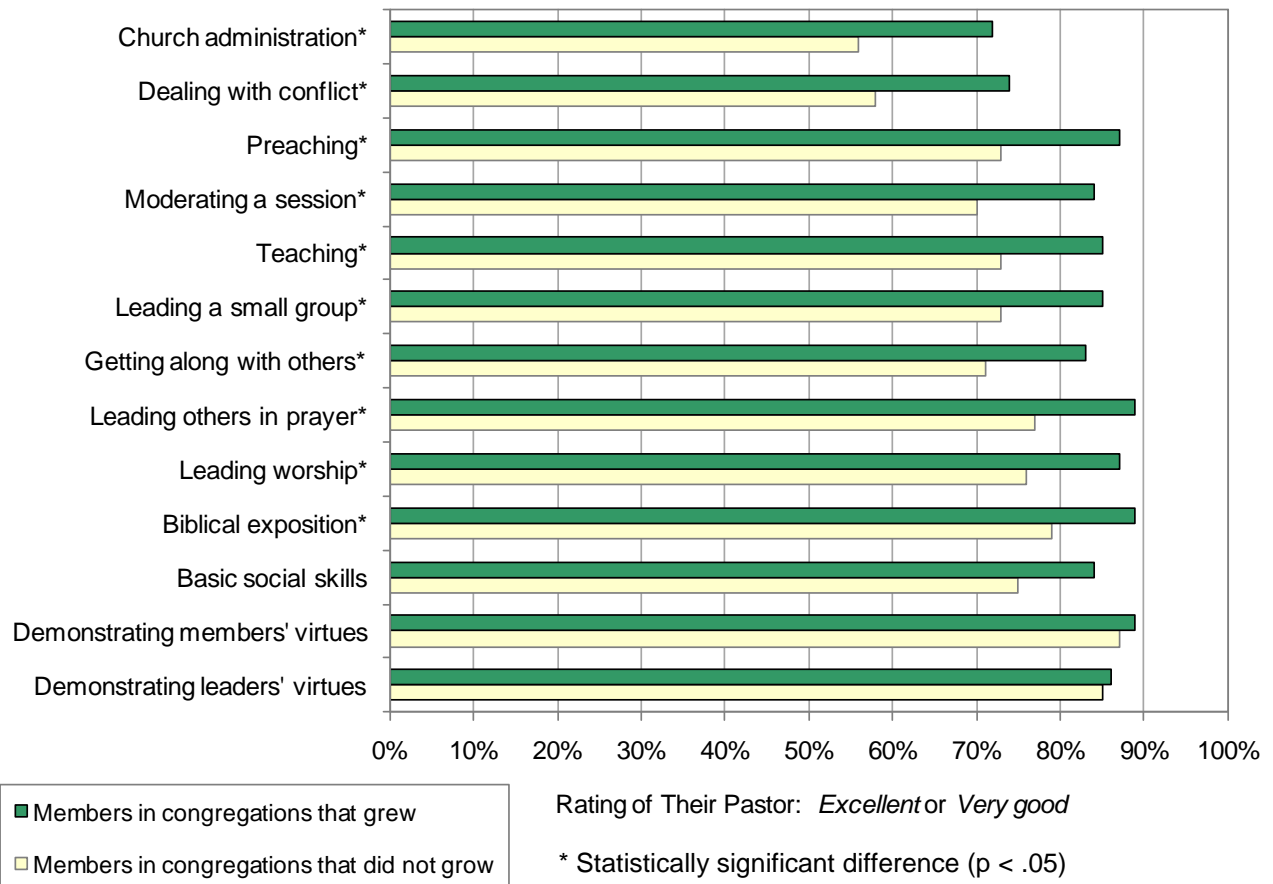
### ***Pastors' Ratings of Their Own Abilities***

- ✓ Most PC(USA) pastors believe they are friendly: seven in eight pastors rate themselves as *excellent* or *very good* at getting along with others (89%) and in basic social skills (86%).
- ✓ Many pastors believe they are effective in worship services. Four in five pastors rate themselves as *excellent* or *very good* at leading worship (83%) and preaching (81%).
- ✓ Between two-thirds and three-quarters of pastors rate themselves as *excellent* or *very good* at:
  - Teaching (73%).
  - Leadings others in prayer (70%).
  - Biblical exposition (69%).
  - Moderating a session (69%).
  - Leading a small group (68%).
- ✓ Only half of pastors (50%) rate themselves as *excellent* or *very good* at church administration, and only 44% rate themselves as *excellent* or *very good* at dealing with conflict.
- ✓ At least nine in ten pastors *strongly agree* or *agree* that they demonstrate in daily life the virtues that the church seeks to develop in its members (93%) and its leaders (91%).

**Relationship Between Ratings of Pastors' Abilities and Congregational Growth**

Whether members' congregations had experienced net membership growth in the five years *before* administration of the February 2005 Panel survey (between 1999 and 2004) is connected with how highly members regarded their pastor in 10 of 13 areas: church administration, dealing with conflict, preaching, moderating a session, teaching, leading a small group, getting along with others, leading others in prayer, leading worship, and biblical exposition. Members in congregations that grew rated their pastors more positively in these areas than members in congregations that did not grow (see also Figure 1).

**Figure 1. Comparing Members' Ratings of Their Pastor's Abilities, Based on Whether Their Congregation's Membership Grew Between 1999 and 2004**



Whether elders' congregations had experienced growth over the same period did not coincide with elders' ratings of their pastors in any of the 13 areas. That is, elders' ratings of pastors in congregations that grew and congregations that did not grow are not different, based on a test of statistical significance.

Why are members' evaluations of their pastor related to past congregational growth while those of elders are not? Members may attribute numerical growth to their pastor. Elders may believe that they—in addition to or instead of the pastor—have played a big role in recent congregational growth, thus resulting in no impact on evaluations of their pastor.

How *elders* rated their pastor's skills in one area, church administration, predicted whether their congregation grew in the four years *after* survey administration (between 2004 and 2008). Congregations in which elders rated their pastor more favorably in administration were more likely to grow in the years after the survey.

**Relationship Between Ratings of Pastor’s Abilities and Congregational Growth (cont.)**

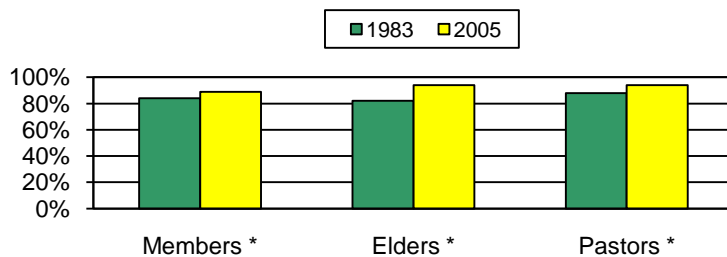
In no areas, however, did *members’* positive ratings of their pastor’s abilities predict 2004-2008 growth.

Pastors’ abilities do probably play some role in congregational growth, and pastors’ organizational skills may play a key role. That may be why congregations whose pastors garner top ratings in church administration from elders (though not from members, who may lack access to key information) disproportionately grow.

**Comparing Presbyterian Pastors’ Skills in the 1980s and Today**

In 1983, 22 years before the February 2005 survey about the leadership skills of PC(USA) pastors, the Panel surveyed Presbyterians in the United Presbyterian Church in the U.S.A. (the old “Northern stream”) about the skills they looked for and saw in pastors. For the most part the two surveys asked about slightly different skills. The questions in two areas—biblical interpretation and conflict mediation—roughly corresponded. Responses to these questions suggest that Presbyterian pastors have upgraded their skills in these areas in the past couple of decades.

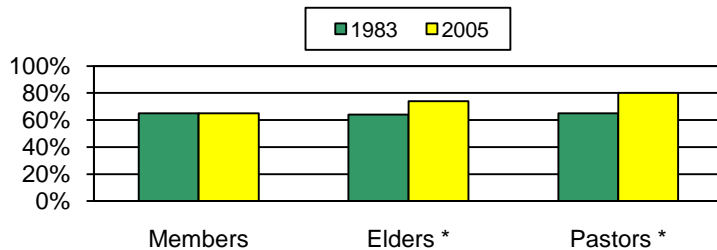
**Figure 2. Rating of Pastors’ Biblical Interpretation Skills**



\* Statistically significant difference (p < .05)

*good*. For members, elders, and pastors, responses to these questions are more favorable in 2005 than they were in 1983.

**Figure 3. Rating of Pastors’ Conflict Mediation Skills**



\* Statistically significant difference (p < .05)

pastors as *excellent, very good, or good* in dealing with conflict. For elders and pastors, responses are more favorable in 2005 than they were in 1983.

The 1983 survey asked panelists to rate pastors’ skills in the “application of biblical and theological thought.” Combined in Figure 2 for 1983 are the percentages who rated their pastor (or themselves) as very skillful, skillful, or moderately skillful. The 2005 question asked panelists to rate the skills of their pastors (or their own skills) in “biblical exposition.” Combined in Figure 2 for 2005 are the percentages of panelists who checked *excellent, very good, or*

The 1983 question asked how skillful pastors were in “conflict resolution.” Combined in Figure 3 for 1983 are the percentages of panelists who rated their pastor (or themselves) as *very skillful, skillful, or moderately skillful* in conflict resolution. The 2005 question asked panelists to rate the abilities of their pastor (or themselves) in “dealing with conflict.” Combined in Figure 3 for 2005 are the percentages of panelists who rated

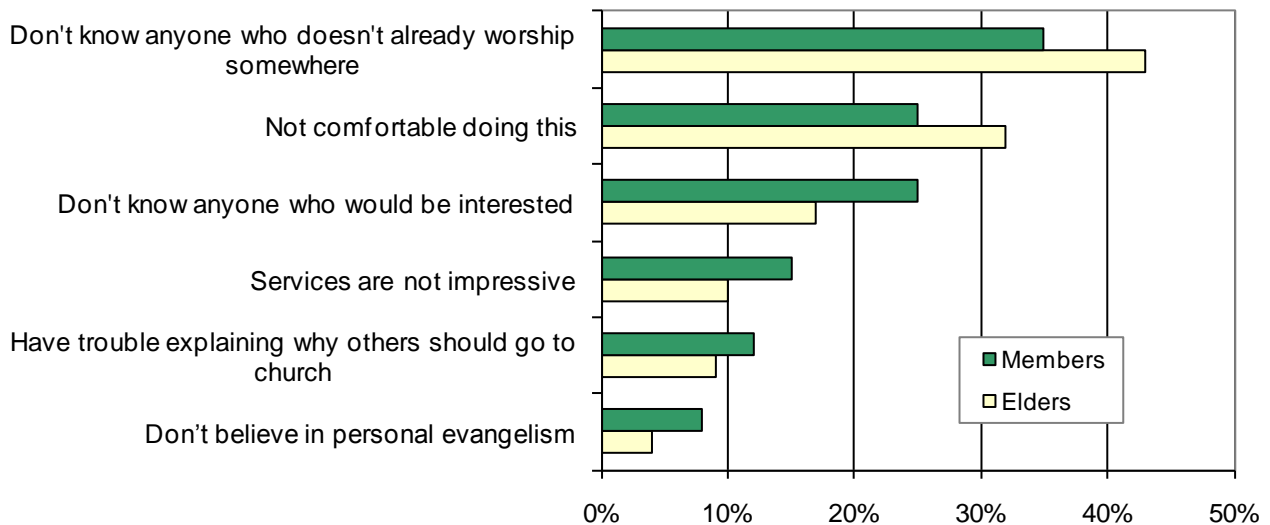


## PERSONAL OUTREACH

### ***Inviting People to Worship***

- ✓ Three in five members (59%) and two-thirds of elders (68%) invited someone in the previous year to attend worship at the congregation that they attend. (This question was not asked of ministers.)
- ✓ Among those who invited people to worship, more invited two people than any other number of invitees:
  - One person (members, 12%; elders, 8%).
  - Two people (33%; 26%).
  - Three people (13%; 18%).
  - Four people (15%; 16%).
  - Five people (13%; 12%).
  - Six or more people (13%; 18%).
- ✓ The survey asked panelists who did not invite anyone to attend worship last year why not and asked them to check as many as apply from a half dozen possible reasons. The most common reason, given by about two in five members (35%) and elders (43%), is that they do not “know anyone who doesn’t already attend services elsewhere.”
- ✓ One-quarter of members (25%) and one-third of elders (32%) are “not comfortable” inviting others to attend worship. (Figure 4 gives additional information.)

**Figure 4. Reasons Why Laypeople Did Not Invite People to Worship in the Previous Year**



Note: based on the responses of the 41% of members and 32% of elders who did not invite others to worship.

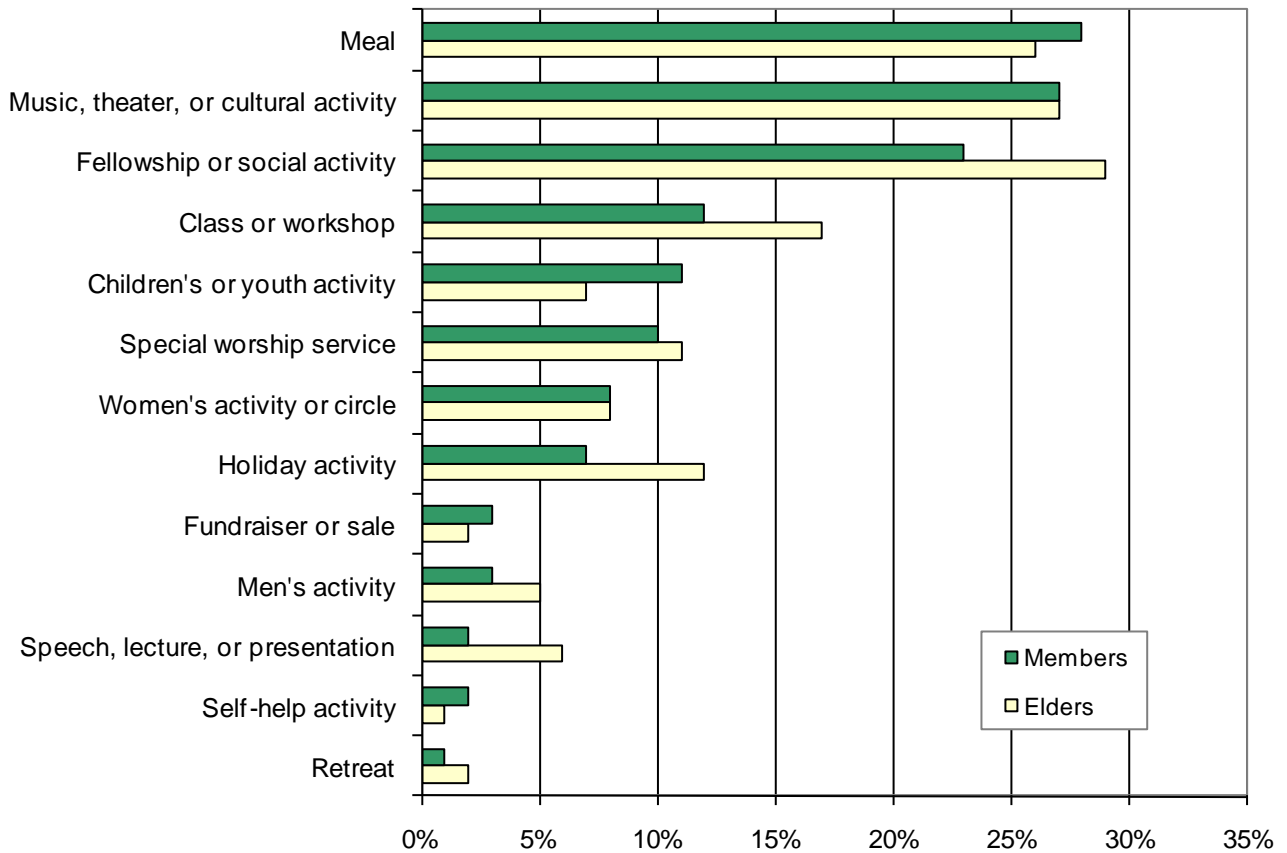
### ***Inviting People to Events Other than Worship***

- ✓ More members and elders invited people to attend events at church other than worship than invited people to worship during the previous year. Three in five members (61%) and three-quarters of elders (76%) invited people to non-worship church events.
- ✓ About one-quarter of members and elders who invited people to a non-worship event during the previous year invited people to a meal (members, 26%; elders, 25%); a theater, music, or cultural activity (26%; 26%); or a fellowship or social activity (22%; 27%) (see also Figure 5).

## PERSONAL OUTREACH

### *Inviting Others to Events Other than Worship (cont.)*

**Figure 5. Events at Church Other Than Worship to Which Panelists Invited People in the Previous Year**



Note: based on responses of the 61% of members and 76% of elders who invited others to non-worship activities.

### **Characteristics of Laypeople Who Have Invited People to Church Events Other than Worship**

What kinds of Presbyterian laypeople invite people to church events other than worship? In the case of elders, conversion experience, gender, and age matter.

Four in five elders who have experienced a turning point in their life when they committed themselves to Christ (83%)—but only two-thirds of those who have had no such experience (68%)—invited someone in the previous year to a church function other than worship.

Four in five female elders (80%)—but only seven in ten male elders (72%)—invited someone to a non-worship event. Five in six elders age 65 or older (83%)—but only three-quarters of elders younger than age 65 (73%)—invited someone to such an event.

## PERSONAL OUTREACH

### Personal Outreach and Congregational Growth

Does personal outreach lead to congregational growth? Perhaps only with elders.

The congregations of one in five elder panelists who invited someone to worship in the previous year (22%)—but the congregations of only one in eight elder panelists who did not invite anyone (13%)—showed a net increase in membership in the years after the survey (between 2004 and 2008). Identical findings emerged for congregations in which elders invited someone to a non-worship event. The congregations of member panelists who invited someone to worship or to a non-worship event were no more likely to grow subsequently than congregations of member panelists who did not invite people.

Members may invite people to church no matter what kind of shape the congregation is in, but elders may have access to other information and may be more inclined to invite people to church if they know the congregation is vital in ways that might lead to growth. In this scenario, instead of personal invitations by elders leading to growth, invitations by elders and growth are both effects of something else: congregational vitality.

### ***Pastors' Outreach and Encouraging Others to Do Outreach***

- ✓ Four in five pastors (81%) spend time in a typical month reaching out to individuals who are not currently members of any congregation to invite them to participate or join a congregation.
- ✓ Only one in six pastors (17%) spend more than five hours per month engaged in such outreach.
- ✓ Three-quarters of pastors (73%) report that they preached a sermon in the previous year on why people should attend church. Only about three in five members (57%) and elders (61%) report having heard such a sermon.

### ***Training in Evangelism and Outreach***

- ✓ The congregations of approximately half of members (49%), elders (54%), and pastors (45%) offered classes or programs or provided other resources to facilitate personal evangelism in the previous year.
- ✓ Of the laypeople in congregations that offered such assistance, nearly half of members (43%) and elders (49%) took advantage of this assistance.
- ✓ In half of pastors' congregations (48%), selected members received training in evangelism or faith sharing during the previous two years, and in two in five congregations (42%) a committee of the session received such training.
- ✓ In only three in ten pastors' congregations (30%) did the entire session receive training in evangelism and faith sharing during the past two years, and in only one-quarter of congregations (26%) did the congregation at large receive such training.
- ✓ Five in nine members (55%) and three-quarters of elders (73%) are *very interested* or *generally interested* in their congregation providing training, guidance, or other help for members in inviting others to church.

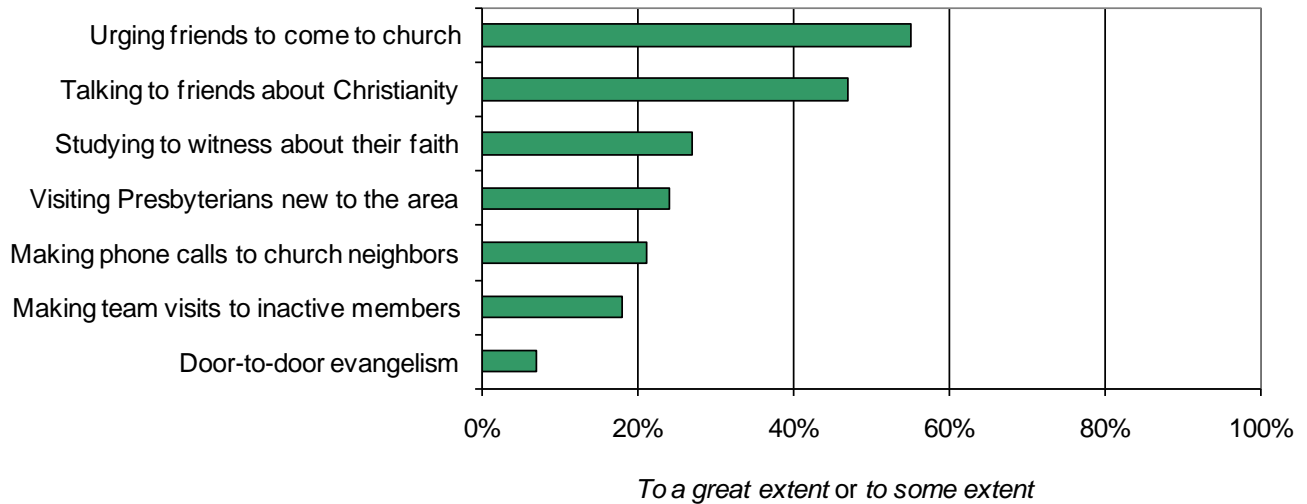
### ***Involvement of Congregations in Evangelism and Outreach***

- ✓ The congregations of roughly half of pastors are *to a great extent* or *to some extent* involved in contacting people they already know and urging them to come to church (55%) or talking with associates and acquaintances about the meaning of the Christian faith (47%). (Figure 6 provides more information.)

## PERSONAL OUTREACH

### *Involvement of Congregations in Evangelism and Outreach (cont.)*

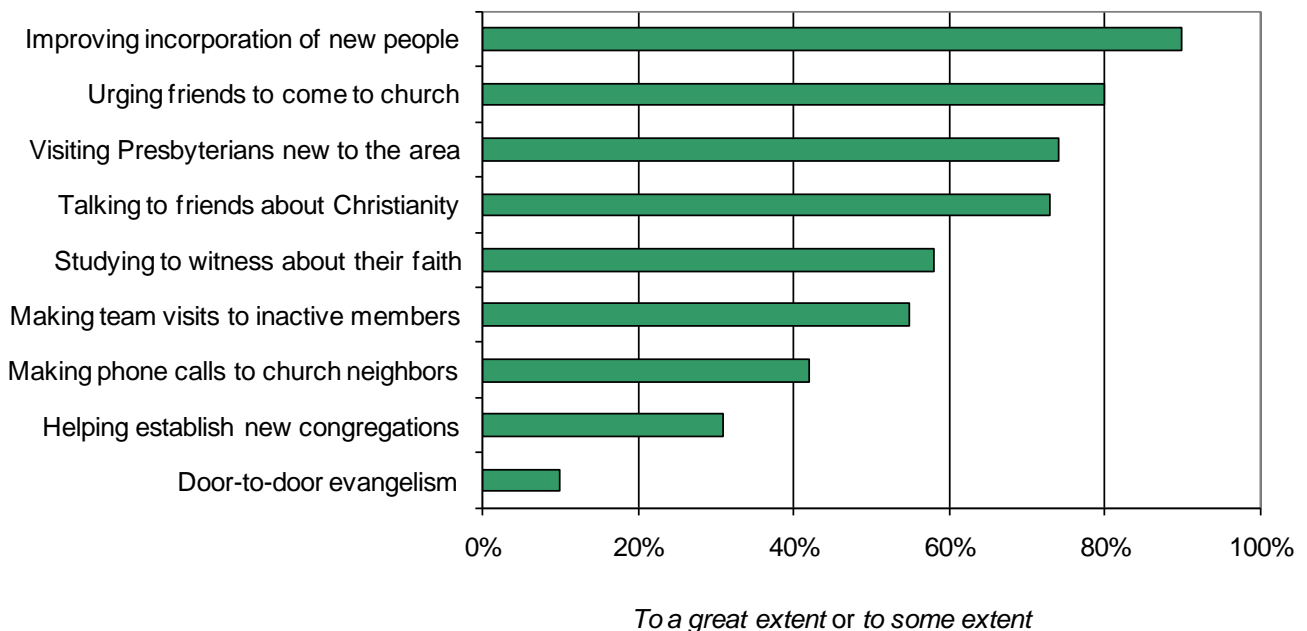
**Figure 6. Congregational Involvement in Personal Evangelism and Outreach Activities, Pastors' Responses**



### **Willingness of Congregations to Become More Involved in Evangelism and Outreach**

- ✓ The memberships of at least four in five congregations, according to their pastors, are *definitely willing* or *probably willing* to increase significantly the amount of time they spend in helping increase their congregation's efforts to include new people and their concerns (90%) and contacting people they already know, urging them to come to church (80%). (Figure 7 provides additional information.)

**Figure 7. Willingness of Congregations to Increase Significantly Time Spent in Evangelism and Outreach Activities, Pastors' Responses**

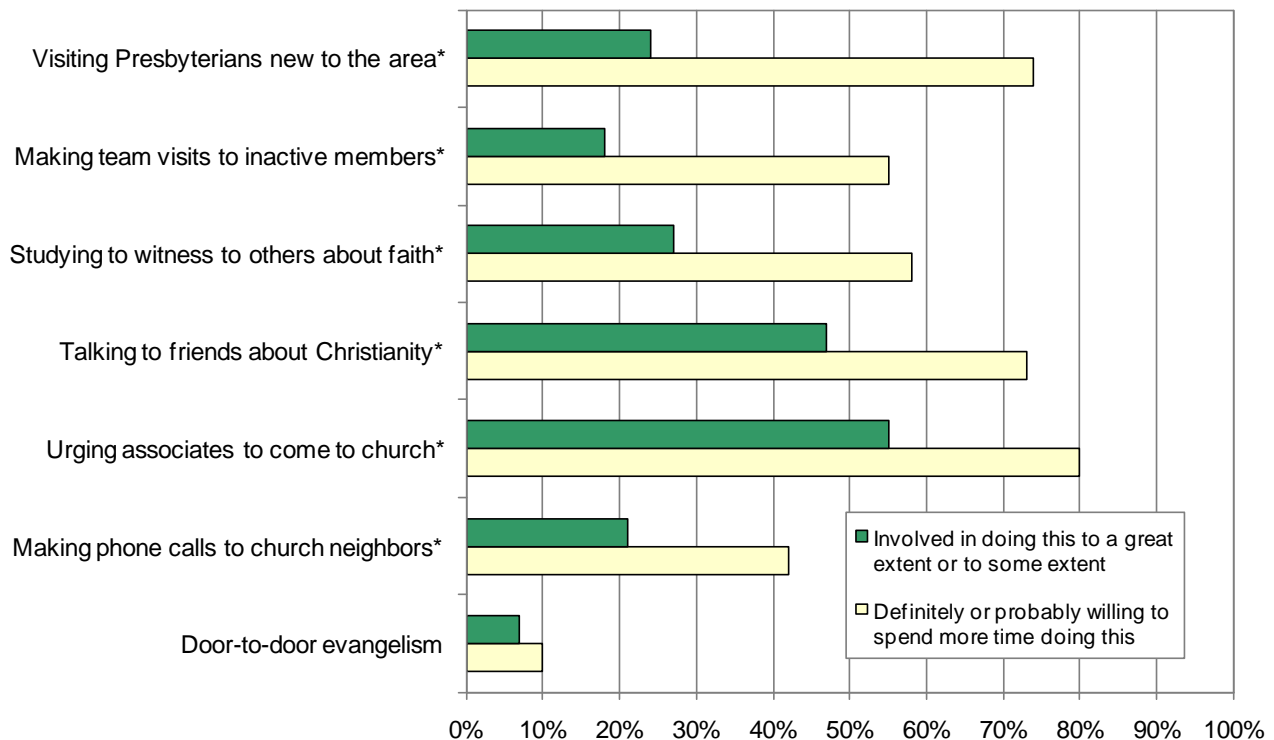


## PERSONAL OUTREACH

### Comparing Congregational Involvement in and Willingness to Increase Time Spent in Outreach Activities

Three times as many pastors say their congregation is willing to spend significantly more time visiting Presbyterians new to their areas and making team visits to inactive members as say their congregation is currently involved in those outreach activities. Twice as many say their congregation is willing to spend more time undergoing training for evangelism and outreach as say their congregation is currently undergoing such training. (Figure 8 provides additional information.)

**Figure 8. Congregational Involvement in Outreach Activities and Willingness to Spend More Time Involved in Those Activities, Pastors' Responses**



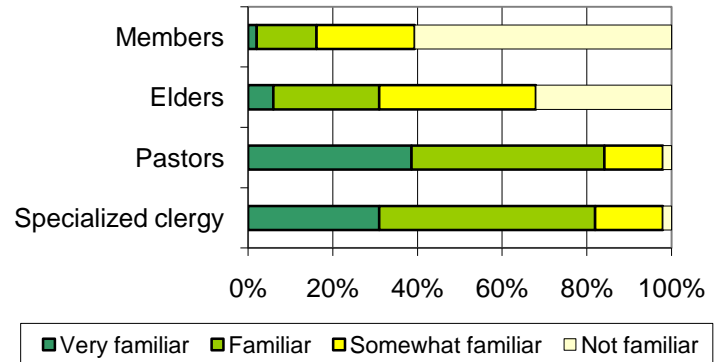
\* Statistically significant difference ( $p < .05$ )

The results suggest that many congregations, with an appropriate nudge, might increase the amount of time spent on visiting Presbyterians newly arrived in their community, making team visits to inactive members, or studying and training to witness to others about their faith. One activity that does not seem promising is door-to-door evangelism. Not only are few congregations involved in door-to-door evangelism (7%), but also few congregations are willing to do more of this kind of outreach (10%).

**Familiarity with the Directory for Worship**

- ✓ Almost all pastors (99%) and specialized clergy (98%)—but only two in five members (39%) and two-thirds of elders (68%)—are *very familiar, familiar, or somewhat familiar* with the *Directory for Worship* (see Figure 9). The *Directory for Worship* constitutes the second section of the Presbyterian Church (U.S.A.)’s *Book of Order*. The *Book of Order* and *The Book of Confessions* form the two parts of the denomination’s Constitution.

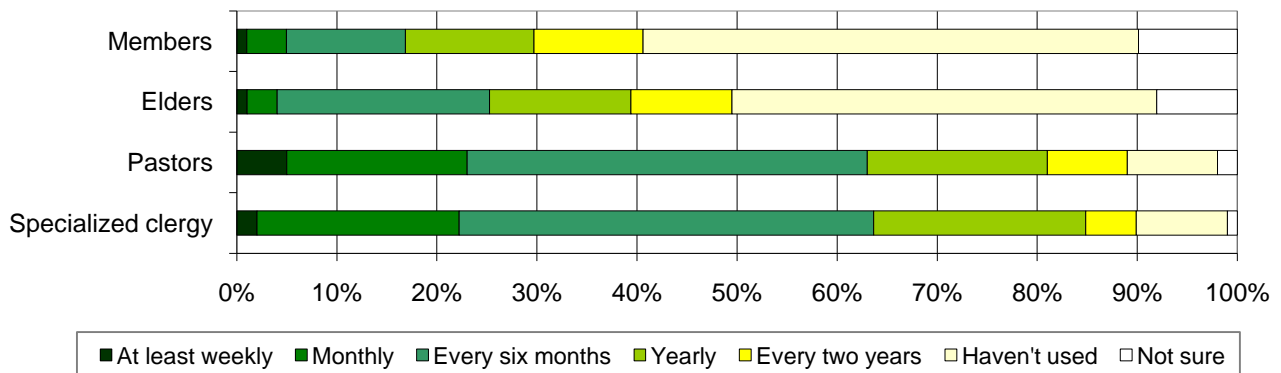
**Figure 9. Familiarity with the *Directory for Worship***



**Personal Use of the Directory for Worship**

- ✓ In the previous two years, approximately nine in ten ministers (pastors, 89%; specialized clergy, 90%) who are at least somewhat familiar with the *Directory for Worship* personally consulted it.
- ✓ During the same period, only two in five members (41%) and half of elders (49%) familiar with the *Directory* consulted it. (Figure 10 provides additional information.)

**Figure 10. Frequency of Use of the *Directory for Worship***



**Congregational Use of the Directory for Worship**

- ✓ The survey asked panelists who are at least *somewhat familiar* with the *Directory for Worship* about the purposes for which their congregation used the *Directory* in the previous two years. One-quarter of pastors (25%) report that their congregations either did not use the *Directory* in the previous two years or they did not know how the congregation used it.
- ✓ The most widespread use of the *Directory* in the previous two years was for training elders or new session members. Three-quarters of pastors (75%) at least somewhat familiar with the *Directory* report that their congregation used the *Directory* and they know for what purpose the congregation used it. Of these pastors’ congregations, four in nine (44%) used it for elder training.

## **Congregational Use of the Directory for Worship (cont.)**

- ✓ In pastors' congregations that used the *Directory*, two in five (38%) used it for worship planning.
- ✓ Other uses of the *Directory for Worship* include:
  - Confirmation class, used for this purpose by one-quarter of pastors' congregations that used the *Directory* (24%).
  - New member orientation (22%).
  - Training for deacons (17%).
  - Adult education (9%).

## **Emphasis on the Directory for Worship**

- ✓ The survey asked panelists how much emphasis their congregation puts on the *Directory for Worship* as a guide for Christian worship. Of those who are familiar with the *Directory* and know how much emphasis their congregation puts on it, majorities report *a great deal of emphasis* or *some emphasis* on the *Directory* as a worship guideline (member, 59%; elders, 60%; pastors, 52%).

## **Description of the Directory for Worship**

- ✓ At least three in five members, elders, pastors, and specialized clergy who are at least *somewhat familiar* with the *Directory for Worship* and have an opinion describe the *Directory for Worship* as:
  - *Clear or more clear than unclear* (members, 73%; elders, 69%; pastors, 85%; specialized clergy, 84%).
  - *Effective or more effective than ineffective* (68%; 62%; 65%; 66%).
  - *Well organized or more well organized than poorly organized* (69%; 67%; 82%; 80%).
  - *Helpful or more helpful than not helpful* (67%; 72%; 71%; 73%).
- ✓ One-third of members and elders who have an opinion describe the *Directory* as *too complicated* or *more complicated than simple* (members, 32%; elders, 33%) or as *too long* or *more long than short* (30%; 35%).
- ✓ Only one-quarter of pastors and specialized clergy who have an opinion describe the *Directory* as *too complicated* or *more complicated than simple* (pastors, 23%; specialized clergy, 23%), and only three in ten pastors and specialized clergy describe it as *too long* or *more long than short* (30%; 29%).

## **Changing the Directory for Worship**

- ✓ Majorities of members (57%), elders (61%), pastors (69%), and specialized clergy (70%) who are familiar with the *Directory for Worship* think that it is *very important* or *somewhat important* for the PC(USA) to promote the use of the *Directory*.
- ✓ Roughly two in five members (37%), elders (46%), pastors (38%), and specialized clergy (44%) familiar with the *Directory* think that it is *very important* or *somewhat important* for the PC(USA) to simplify the *Directory*.
- ✓ Roughly three in ten members (27%), elders (32%), pastors (30%), and specialized clergy (31%) familiar with the *Directory* think that it is *very important* or *somewhat important* for the denomination to revise it.