



The Presbyterian Panel

Listening to Presbyterians



REPORT

Women in the Church The November 2007 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.): members, elders (lay leaders) currently on session, and ordained ministers. (The session is the governing body in Presbyterian congregations.) For analysis, ministers are split into two groups based on current call: *pastors*, serving in a congregation, 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 2006-2008 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 of Panel surveys 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 eighth completed by the 2006-2008 Panel. Questionnaires were distributed November 2, 2007. Most panelists received a copy by U.S. mail, but a subset (n = 487, or 17%) who had signed up for the service was notified via email. Non-responders were sent a postcard reminder on November 21. Returns were accepted through early January 2008. Response rates for this survey are: members, 53%; elders, 56%; ministers, 58%. All panelists could complete the survey on the Web, and the percentages of respondents who did so are: members, 17%; elders, 14%; pastors, 27%; specialized clergy, 29%.

Sponsor and Topic

This survey was sponsored jointly by the Advocacy Committee on Women's Concerns of the General Assembly (Q1-Q9; Q12-Q27) and by Presbyterian Women (Q10-Q11). ACWC was primarily interested in learning more about practices and opinions across the PC(USA) regarding gender and church roles. PW wanted information on the types and frequency of PW activities in congregations.

ACWC advocates to the General Assembly on behalf of women who experience injustice or oppression because of their gender. PW is the national organization of women in the Presbyterian Church (U.S.A.).

This Report

The first half of this report uses text and graphics to summarize and explicate findings. A data appendix follows 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 gender, 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*. There are also comparisons with results from the February 1999 Presbyterian Panel survey, *Language and God*. See the next page for Web availability and ordering information for both survey reports.

OVERVIEW

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.

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Author Note

John Marcum wrote this report and was assisted by the other staff members of the office of Research Services. John Marcum developed the questionnaire.

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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 #02056-07297. This *Report* is also available on the Web for free download in Adobe Acrobat format; go to www.pcusa.org/research/panel/index.htm#2007 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).

Other Reports

The *Background Report for the 2003-2005 Presbyterian Panel* (item #65100-02276) and the report of the February 1999 Panel survey, *Language and God* (#65100-99259), may each be purchased for \$10 from Presbyterian Distribution Services (PDS)—call 800-524-2612. Both are also available for free download in Adobe Acrobat format on the Web (go to www.pcusa.org/research/panel).

Panel on the Web

A catalogue of Panel topics, and *Summaries* and *Reports* of surveys since 1994, are available on-line at the Presbyterian Church (U.S.A.) Web site: 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.

Interested in Learning More about *Your* Congregation?

- ✓ ***10-Year Trend Report for Congregations***—available for free: www.pcusa.org/tenyeartrends.
- ✓ Research Services can help you conduct a congregational survey to learn more about your worshipers and identify your congregation's strengths. Call 1-888-728-7228 ext. 2040 and ask about the ***U.S. Congregational Life Survey*** or visit: www.USCongregations.org.

HIGHLIGHTS

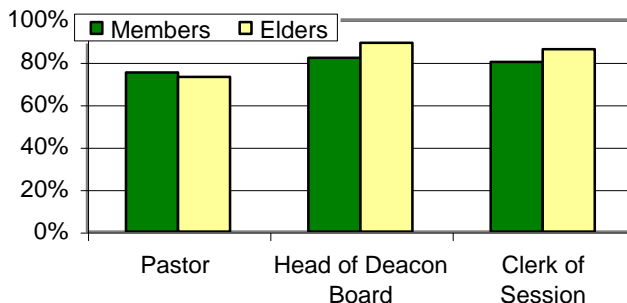
- ✓ Large majorities report that they have been part of a congregation where women have served as pastor, clerk of session, and head of the board of deacons. (p. 1)
- ✓ Most panelists have heard a woman of color preach in a Presbyterian church or at a Presbyterian event, but most have done so only a few times, and only a minority have done so in the last two years. (p. 1)
- ✓ Sizable majorities believe their fellow congregants would be “very comfortable” with a woman in various lay congregational roles, but somewhat fewer think that would be the case for the role of pastor. (p. 2)
- ✓ Similar but lower majorities believe their fellow congregants would be “very comfortable” with a woman of color in lay congregational roles, but only about half think that would be true for the role of pastor. (pp. 2-3)
- ✓ In general, panelists have “no preference” for the gender of the person occupying various lay congregational roles, although around one in three laity have a preference for a man as pastor. (p. 4)
- ✓ Most panelists have no preference for the gender of presbytery and national church leaders, but the few who do overwhelmingly prefer a man. (p. 5)
- ✓ Most panelists’ congregations use gender-inclusive language “always” or “most of the time” when referring to the people of God, and most panelists are “very comfortable” or nearly so with that practice. (p. 6)
- ✓ Only around half or fewer panelists report that their congregations use expansive language about God “always” or “most of the time,” but most are “very comfortable” or nearly so with that practice. (p. 7)
- ✓ Large majorities agree that “as a child I pictured God to be of male gender” and that “using male terms for God seems natural to me,” but only a minority agree that “God is best understood in masculine terms.” (p. 7)
- ✓ Most congregations use *The Presbyterian Hymnal* (1990), and relatively few panelists report that its use of gender-inclusive and expansive language affected the decision on purchasing this hymnal. (p. 8)
- ✓ Almost all congregations sing the doxology frequently, and most of them use the traditional language of “Father, Son, and Holy Spirit.” (p. 8)
- ✓ Two in three pastors report one or more Presbyterian Women groups or circles in their congregation, and an overlapping 14% report at least one women’s group unaffiliated with PW. (p. 9)
- ✓ Where there are Presbyterian Women groups, more than eight in ten pastors report that they offer Bible study, provide opportunity for mission, receive national PW offerings, and donate to other church needs. (p. 9)
- ✓ Among lay panelists, especially elders, there are statistically significant differences between men and women in their preferences for the gender of church leaders, but the differences are small and not of much substantive significance. (p. 10)
- ✓ More women than men agree that language about God should be varied and diverse to reflect the wide range of terms in the Bible and Reformed tradition, and that the Bible contains many female images of God. (p. 11)
- ✓ Among ministers, more men than women agree that using male terms for God seems natural. (p. 11)
- ✓ Majorities believe that photographs in church resources have the right number of women, although a third or more respond “don’t know/no opinion.” (p. 12)
- ✓ Opinions on God and gender are broadly similar to those found in a 1999 Panel survey. (p. 13)

CONGREGATIONAL EXPERIENCES

Women in Leadership¹

- ✓ Large majorities report that they have been part of a congregation where a woman served as:
 - Pastor (of any type, including interim and associate pastors) (members, 76%; elders, 73%; pastors, 71%; specialized clergy, 87%)
 - Clerk of session (80%; 85%; 95%; 89%)
 - Head of the board of deacons (82%; 89%; 94%; 91%)
- ✓ Large majorities also report that their congregation “has made deliberate efforts to have both men and women as”: elders (members, 94%; elders, 93%; pastors, 95%; specialized clergy, 96%); deacons (92%; 89%; 91%; 96%); liturgists (93%; 90%; 93%; 93%); and other church leaders (93%; 92%; 94%; 95%).

Figure 1. Percent of Laity Who Have Been in a Congregation with a Female Pastor, Clerk, or Head of Deacons



Note: “Don’t know” and “not applicable” responses omitted

Pastor Search

- ✓ A third of elders (31%) report being involved in the search process the last time their congregation looked for a pastor (solo or head of staff, not associate). Most were on the pastor nominating committee (23% overall).
- ✓ Of these elders, three in four (73%) respond “yes” when asked, “Were deliberate efforts made to attract both men and women among the applicants?”
- ✓ Somewhat fewer—58%—report that there was at least one woman among the “four or five applicants most seriously considered,” and many fewer (13%) that a woman of color was among the top applicants.

Overheard Comments about Gender and Church Leadership

- ✓ Asked about comments they had heard in the previous three years regarding the relative suitability of men and women as church leaders, only minorities recall hearing each of these kinds of remarks:
 - Women are better church leaders than men (percent hearing at least one comment of this type in the last three years: members, 20%; elders, 23%; pastors, 36%; specialized clergy, 41%)
 - Men are better church leaders than women (21%; 25%; 30%; 32%)
 - Gender has *no effect* on whether one is a good church leader (27%; 31%; 46%; 41%)
- ✓ Among those hearing a particular type of comment, many heard it only “once or twice” or “a few times.” For example, 36% of pastors report hearing someone remark that “women are better church leaders than men,” a figure that breaks down as: once or twice, 14%; a few times, 13%; several times, 6%; many times, 3%.

Experience with Women of Color as Preachers

- ✓ Majorities report having heard a “woman of color preach in a Presbyterian church or other Presbyterian event” (members, 54%; elders, 63%; pastors, 97%; specialized clergy, 97%) at some time in their lives, but many fewer report having done so “in the last two years” (33%; 41%; 74%; 72%).
- ✓ Most laity who have heard women of color preach have done so rarely. For example, 63% of elders have done so, which breaks down as: once or twice, 21%; a few times, 23%; several times, 14%; many times, 6%. By contrast, most ministers have heard a women of color preach several or many times (pastors, 59%).

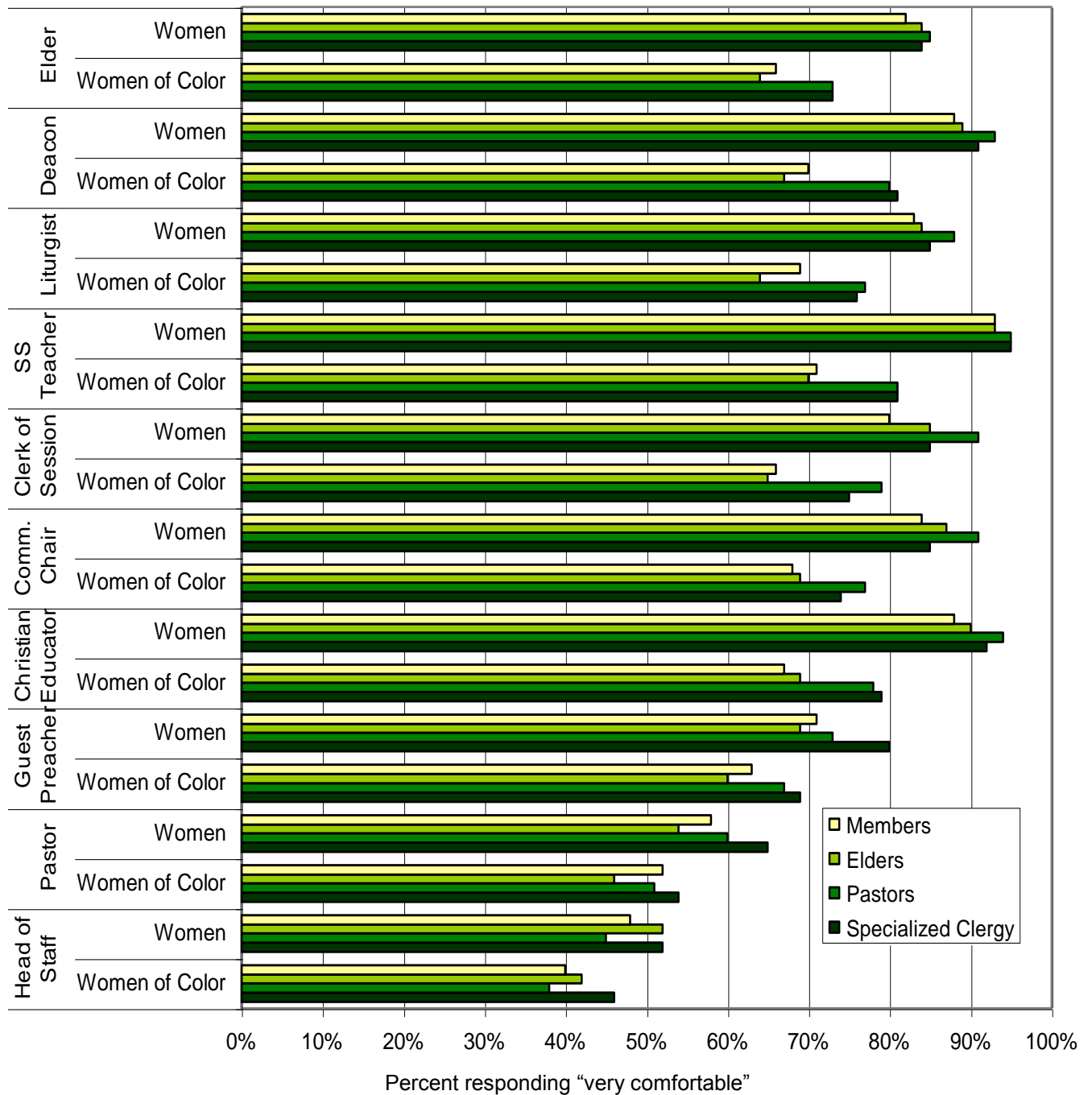
¹ All percentages in this section are calculated after excluding “don’t know” and “not applicable” responses, and thus differ from those presented in the data appendix.

PERCEPTIONS AND PREFERENCES

Women in Church Roles: Perceived Comfort Levels²

- ✓ Large majorities in all Panel groups believe that “most people” in their congregations are “very comfortable” with women occupying each of several non-pastoral congregational roles. (See Figure 2.)

Figure 2. Perceived Comfort Levels of Fellow Congregants with Women and Women of Color Occupying Various Congregational Roles



² All percentages in this section are calculated after excluding those in the “don’t know/not applicable” response category and thus differ from those presented in the data appendix.

PERCEPTIONS AND PREFERENCES

Women in Church Roles: Perceived Comfort Levels³ (cont.)

- ✓ Most others report only slightly lower perceived comfort levels; the number describing their fellow congregants as less than “somewhat comfortable” with women in various non-pastoral roles is no more than 4%.
- ✓ However, many fewer report that “most people” in their congregations are “very comfortable” with women in three pastoral roles:
 - Pastor, in general (members, 58%; elders, 54%; pastors, 60%; specialized clergy, 65%)
 - Pastor serving as head of staff in multi-pastor congregation (48%; 52%; 45%; 52%)
 - Guest preacher (71%; 69%; 73%; 80%)
- ✓ Here, too, the share indicating that “most people” are less than “somewhat comfortable” is small:
 - Pastor, in general (members, 11%; elders, 7%; pastors, 5%; specialized clergy, 5%)
 - Pastor serving as head of staff in multi-pastor congregation (12%; 12%; 14%; 14%)
 - Guest preacher (3%; 3%; 3%; 2%)

Perceived Comfort Levels and Women of Color⁴

- ✓ Many respondents checked “don’t know/not applicable” when asked how comfortable most people in their congregation are with “women of color, in particular” in various congregational roles. For example:
 - Elder (don’t know/not applicable: members, 41%; elders, 47%; pastors, 33%; specialized clergy, 26%)
 - Clerk of session (46%; 51%; 39%; 32%)
 - Guest preacher (38%; 40%; 28%; 22%)
 - Pastor, in general (48%; 52%; 41%; 32%)
- ✓ The remaining responses skew toward the “very comfortable” end of the continuum, but are not as skewed in that direction as those for women in general (see above). In every Panel group, after excluding the “don’t know/not applicable” responses, at least 64% respond “very comfortable” regarding women of color serving in seven non-minister roles: Elder; deacon; liturgist; Sunday school teacher; clerk of session; committee chair; and Christian educator. (See Figure 2, previous page.)
- ✓ Few—no more than 12% of those who express an opinion—are less than “somewhat comfortable” with a woman of color in each of the non-minister roles.
- ✓ Around half or somewhat fewer panelists report that “most people” in their congregation are “very comfortable” with women of color in two pastoral roles:
 - Pastor, in general (members, 52%; elders, 46%; pastors, 51%; specialized clergy, 54%)
 - Pastor serving as head of staff in multi-pastor congregation (40%; 42%; 38%; 46%)
- ✓ Perceived comfort levels are higher for another pastoral role: guest preacher (63%; 60%; 67%; 69%). (All of the percentages concerning women of color in pastoral roles are slightly lower than those for women in general in pastoral roles; see previous page.)
- ✓ As many as 19% of panelists are less than “somewhat comfortable” with a woman of color as “pastor, in general” (members, 17%; elders, 19%; pastors, 12%; specialized clergy, 12%), and as many as 25% with a woman of color as “head of staff” (21%; 22%; 25%; 23%).

³ All percentages in this section are calculated after excluding those in the “don’t know/not applicable” response category and thus differ from those presented in the data appendix.

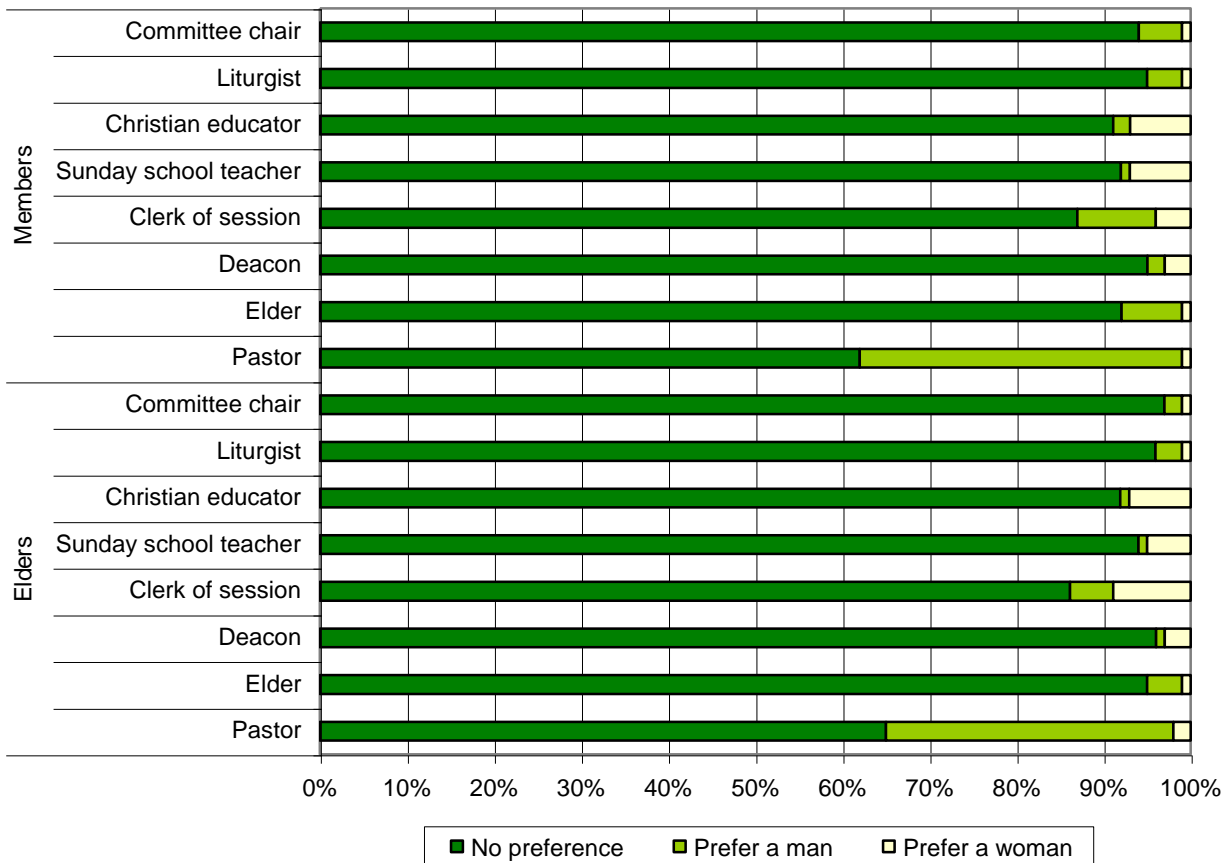
⁴ Except for the first bullet item, all percentages in this section are calculated after excluding those in the “don’t know/not applicable” response category and thus differ from those presented in the data appendix.

PERCEPTIONS AND PREFERENCES

Personal Preferences for Congregational Roles

- ✓ Very large majorities (87% or more) respond “no preference” or “no opinion” when asked whether they’d prefer a man or a woman for most congregational roles, for example, clerk of session (members, 87%; elders, 87%; pastors, 92%; specialized clergy, 94%) and Sunday school teacher (92%; 94%; 95%; 96%).
- ✓ Somewhat smaller majorities have “no preference” or “no opinion” regarding the gender of their pastor (members, 63%; elders, 66%; pastors, 80%; specialized clergy, 79%).
- ✓ Among the few members who express gender preferences for particular roles, there is a tendency to respond in stereotypical ways, especially regarding a pastor. For example, 37% prefer a man as pastor, compared to 1% who prefer a woman; 1% prefer a man as Sunday school teacher, 7%, a woman. (See Figure 3.)

Figure 3. Preferences for the Gender of Persons Occupying Various Church Roles*



* Percentages calculated after excluding “no opinion” responses

- ✓ Other things being equal, majorities of panelists would “strongly support” or “support” calling a woman the next time there is a pastoral vacancy in their congregation (members, 64%; elders, 68%; pastors, 79%; specialized clergy, 86%). Most of the rest respond “tend to support” (19%; 16%; 13%; 8%). Relatively few would oppose (combined “strongly oppose,” “oppose,” and “tend to oppose”: 16%; 16%; 8%; 5%).

PERCEPTIONS AND PREFERENCES

Personal Preferences: Presbytery Roles

- ✓ In all groups, large majorities (85% or greater) respond “no preference” or “no opinion” regarding the gender of their presbytery’s moderator, stated clerk, executive/general presbyter, or other staff.
- ✓ Of the few panelists with a gender preference for these roles, more prefer a man (e.g., for executive presbyter, 12% of members and 8% of pastors prefer a man, compared to 1% in both groups who prefer a woman).

Personal Preferences: National Church Roles

- ✓ Preferences for the gender of the persons occupying three national church offices are similar to those regarding presbytery offices. Majorities of 88% or more respond “no preference” or “no opinion” regarding the gender of the stated clerk or the moderator of the General Assembly, or that of the executive director of the General Assembly Council.
- ✓ Laity and pastors with a preference prefer men over women for each of these roles (e.g., 8% of elders prefer a man and 1% a woman for General Assembly moderator), but specialized clergy are evenly split (3% prefer a man and 3% a woman for moderator, and 4% prefer a man and 4% a woman as stated clerk).

Perceptions vs. Preferences on the Gender of Pastors: Are They Related?

Individual assessments of the comfort level of fellow congregants with a woman pastor are related to their own preferences regarding the gender of a pastor. As Table 1 shows for members and pastors, most panelists who themselves have no preference for the gender of a pastor report that others in their congregation are at the “very comfortable” end of the continuum, while panelists with a preference for a male pastor see many fewer fellow congregants as “very comfortable.” (So few member panelists—three—have a preference for a female pastor that the results for that column in the table are not reliable and should be ignored.)

One possible explanation for this finding is that some panelists who prefer male pastors may be projecting their own views onto the rest of the congregation. Alternatively, panelists may self-select to congregations where many others hold their own views.

Table 1. Perceived Comfort Levels of Fellow Congregations with a Female Pastor, by Categories of One’s Own Gender Preference for a Pastor

Q5. Overall, do you prefer a man or a woman for each of the following positions?
Q5a. Pastor

	Members			Elders		
	Man	Woman	No Preference	Man	Woman	No Preference
Q1. How comfortable are people in your congregation with women, in general, in each of these congregational roles.*						
Q1i. Pastor						
Very comfortable	29%	33%	76%	25%	82%	67%
Mostly comfortable	17%	33%	14%	20%	12%	18%
Somewhat comfortable	28%	—	8%	30%	6%	14%
Not comfortable	25%	33%	2%	25%	—	1%

— = zero cases in this cell

*The original question has seven ordinal response options; these have been collapsed to four in this table as follows: very comfortable (7); mostly comfortable (6); somewhat comfortable (4,5); not comfortable (1,2,3). (“Don’t know/not applicable” responses are excluded.)

GENDER AND LANGUAGE

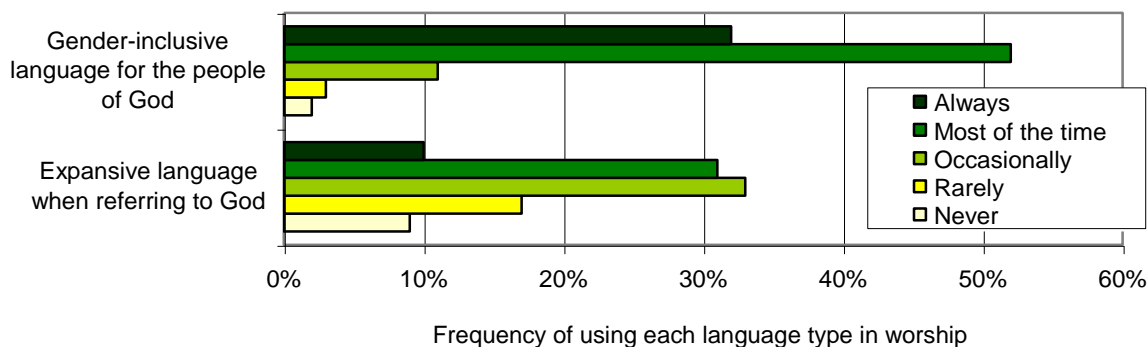
Language Used in Worship

- ✓ Few report one or more worship services “conducted entirely or primarily in a language other than English” in their congregation (members, 6%; elders, 2%; pastors, 7%; specialized clergy, 12%). Most such services are in Spanish (listed by 54% of elders who list a non-English service) or Korean (27%).

Language about the People of God⁵

- ✓ When referring to the people of God, majorities of panelists report their congregation either “always” or “most of the time” uses “gender-inclusive language” in (see Figure 4):
 - Worship (members, 74%; elders, 68%; pastors, 84%; specialized clergy, 79%)
 - Their newsletter and bulletin (74%; 70%; 85%; 80%)

Figure 4. Gender and Language about God and the People of God During Worship: Pastors’ Responses



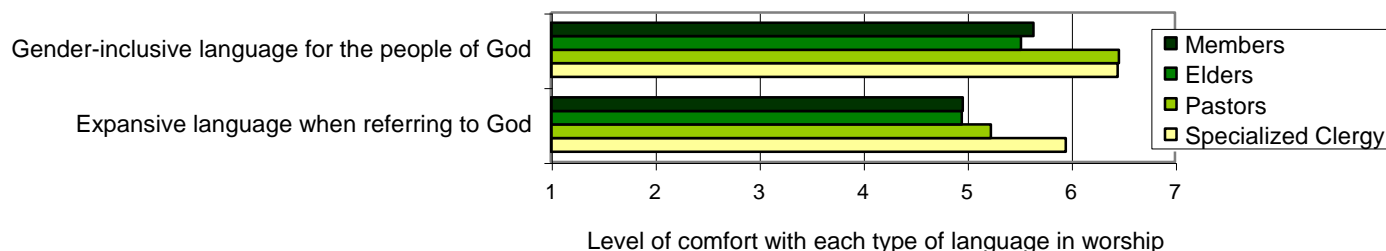
- ✓ Based on a seven-point scale from 1 (“not at all comfortable”) to 7 (“very comfortable”), responses to the question “how comfortable are you with the use of gender-inclusive language when referring to the people of God?” average 5.64 (members), 5.52 (elders), 6.46 (pastors), and 6.45 (specialized clergy). (See Figure 5.)

Figure 5. Comfort Levels with Gender-Inclusive Language about the People of God and Expansive Language about God

Q13. How comfortable are you with the use of gender-inclusive language when referring to the people of God?

Q15. How comfortable are you with the use of expansive language when referring to God?

[Range: 1 (not at all comfortable) to 7 (very comfortable); no opinion excluded]



⁵ All percentages in this section are calculated after excluding those in the “don’t know/not applicable” response category and thus differ from those presented in the data appendix.

Language about God: Practices⁶

- ✓ When referring to God, less than half in most groups report that their congregations use “expansive language” (defined as “using the wide variety of terms for God found in the Bible and church tradition—e.g., creator, shepherd, potter, mother hen, wisdom—rather than relying on the same few terms over and over”) either “always” or “most of the time” in:
 - Worship (members, 44%; elders, 39%; pastors, 41%; specialized clergy, 53%)
 - Their newsletter and bulletin (41%; 35%; 38%; 50%)
- ✓ Most panelists report that gender-specific words for God are used some of the time in worship at their congregation (members, 90%; elders, 93%; pastors, 97%; specialized clergy, 96%), although only about half of panelists report that such terms for God are used “very often” or “often” (members, 48%; elders, 49%; pastors, 49%; specialized clergy, 53%).
- ✓ When gender-specific terms for God are used in worship, more are male than female. Given seven options, from 1 (“entirely male”) to 7 (“entirely female”), the mean values are all below three: members, 2.2; elders, 2.1; pastors, 2.2; specialized clergy, 2.7. Put differently, most members (63%), elders (66%), and pastors (62%) report that the gender-specific language is either “entirely male” (option 1) or mostly so (option 2). Fewer specialized clergy choose these two options (46%).

Language about God: Opinions

- ✓ Based on a seven-point scale from 1 (“not at all comfortable”) to 7 (“very comfortable”), responses to the question “how comfortable are you with the use of expansive language when referring to God?” average 4.96 (members), 4.95 (elders), 5.23 (pastors), and 5.95 (specialized clergy). (See Figure 5, on previous page; “not sure” responses have been excluded.)
- ✓ Overall, 31% of members, 31% of elders, 43% of pastors, and 58% of specialized clergy are “very comfortable” both with the use of gender-inclusive language about the people of God and expansive language about God. When we add together responses to both items (7 = “very comfortable” for each question), half or more in every group have a total value of at least 12 (54%; 50%; 60%; 75%). (“Not sure” responses are excluded.)
- ✓ Consistently, most panelists “strongly agree” or “agree” that “language about God should be varied and diverse, reflecting the wide range of terms to describe God that are found in the Bible and the Reformed tradition” (members, 59%; elders, 59%; pastors, 81%; specialized clergy, 90%).

Images of God

- ✓ Large majorities “strongly agree” or “agree” that “as a child, I pictured God to be of male gender” (members, 93%; elders, 91%; pastors, 75%; specialized clergy, 80%), but fewer (especially ministers) so respond to the statements “using male terms for God seems natural to me” (83%; 79%; 53%; 41%) and “God is best understood in masculine terms” (47%; 48%; 11%; 11%).
- ✓ Few laity (members, 19%; elders, 18%) but most ministers (pastors, 66%; specialized clergy, 78%) “strongly agree” or “agree” that “the Bible contains many female images of God.”
- ✓ Majorities “strongly agree” or “agree” that “God is the creator of gender, and not subject to it” (members, 55%; elders, 54%; pastors, 77%; specialized clergy, 72%). Most of the rest respond “neither agree nor disagree” (34%; 38%; 19%; 22%); less than one in eight respond “strongly disagree” or “disagree” (12%; 9%; 3%; 5%).

⁶ All percentages in this section are calculated after excluding those in the “not sure” response category and thus differ from those presented in the data appendix.

LANGUAGE AND HYMNALS

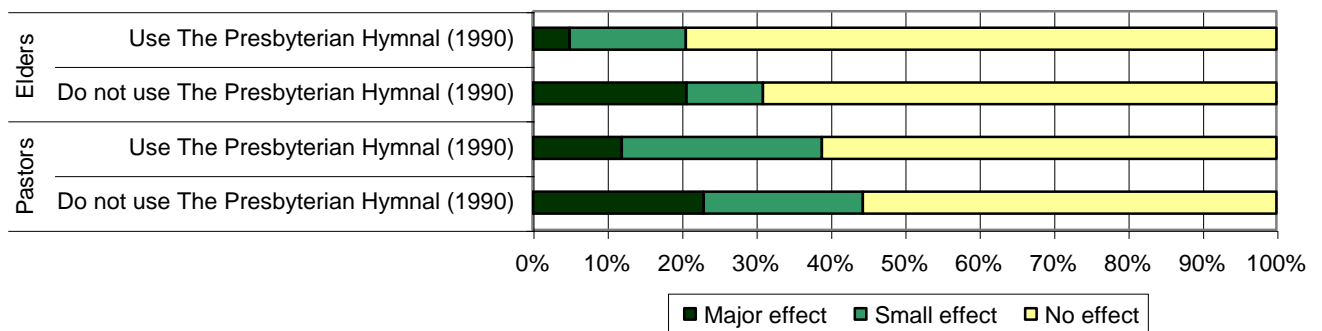
Hymnals Used

- ✓ Most panelists report that *The Presbyterian Hymnal* (1990) is used in their congregations (members, 84%; elders, 77%; pastors, 64%; specialized clergy, 76%). Most of the remaining panelists report that their congregations use a different hymnal, although a few (8%; 1%; 6%; 20%) report using no hymnal at all.
- ✓ Among congregations that use a different hymnal, the most common are the 1955 *Presbyterian Hymnal* (members, 32%; elders, 29%; pastors, 10%; specialized clergy, 12%) and *Hymns for the Family of God* (0%; 7%; 12%; 6%).

Gender, Language, and The Presbyterian Hymnal

- ✓ Relatively few panelists indicate that its use of “expansive language about God and gender-inclusive language about the people of God” affected their congregation’s decision on “whether or not to use the *Presbyterian Hymnal*” (1990) (members, 10%; elders, 11%; pastors, 25%; specialized clergy, 24%). While many of the rest respond “no effect” (26%; 38%; 37%; 29%), even more respond “don’t know” (64%; 50%; 38%; 48%).
- ✓ According to pastors, language issues affected the choice of the 1990 *Presbyterian Hymnal* among more of those congregations that do not use it (pastors, 44%) than among those that do (39%) (percentages calculated after “no opinion” responses are excluded). Among elders, a similar pattern is found (31%; 20%). However, there are no significant differences in responses for members and for specialized clergy.
- ✓ Among panelists who report that the use of gender-inclusive and expansive language in the hymnal affected their congregation’s decision on purchasing it, more of the “do not use” respondents indicate that this factor had a major effect (elders, 21%) than a minor effect (10%), while the opposite is true among the “use” respondents (5%; 16%).

Figure 6. Effects of Gender and Language in the 1990 Presbyterian Hymnal on Adoption by Congregations: Responses of Elders and Pastors



The Doxology

- ✓ A commonly sung item in churches is the doxology, a four-line hymn of praise. More than three in four panelists indicate that their congregation sings it “every week/nearly every week” (members, 82%; elders, 88%; pastors, 86%; specialized clergy, 77%). Very few report “never” singing it (2%; 2%; 2%; 8%).
- ✓ Traditional doxology lyrics refer to “Father, Son, and Holy Ghost” (often modernized to “Holy Spirit”), but there are other more recent and widely known versions that eliminate gender-based terms altogether (e.g., “God, Christ, Spirit”). Asked the version sung in their congregation, large majorities report “traditional”:
 - Traditional (members, 93%; elders, 95%; pastors, 89%; specialized clergy, 79%)
 - Other (6%; 5%; 10%; 21%)
 - Both (1%; <0.5%; 1%; 1%)

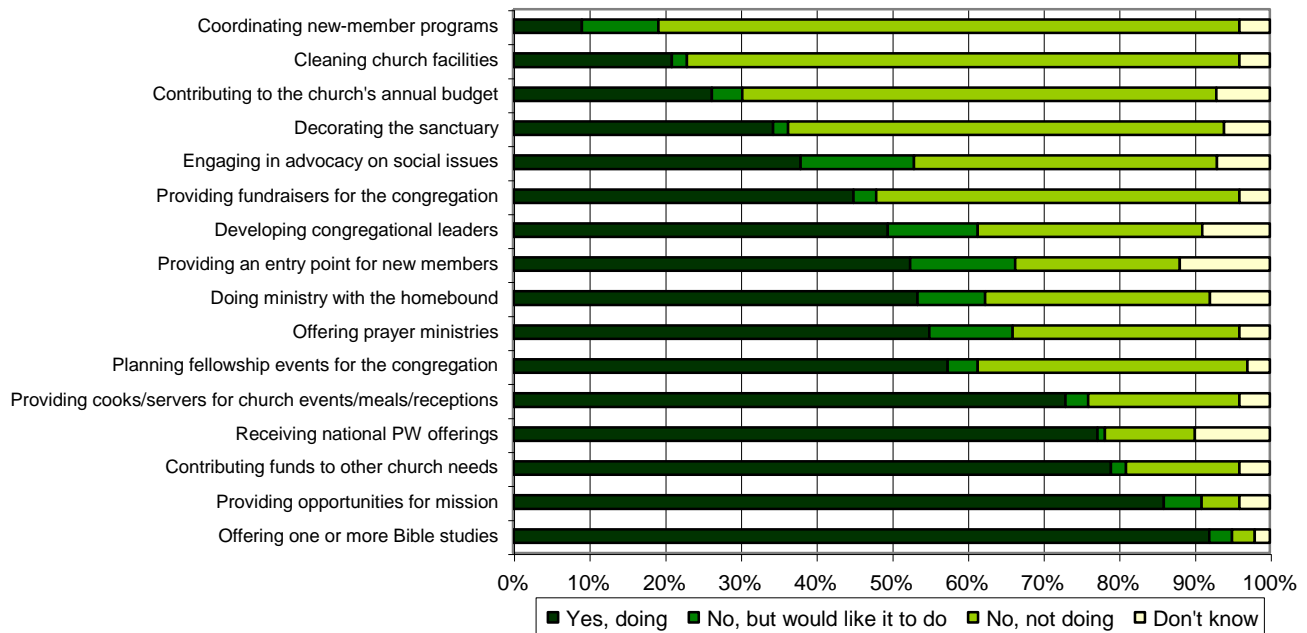
PRESBYTERIAN WOMEN

Women's Groups in Congregations

- ✓ Most panelists report one or more Presbyterian Women groups or circles in their congregation (members, 80%; elders, 68%; pastors, 68%; specialized clergy, 55%). An overlapping 12% to 14% report at least one women's group unaffiliated with PW.
- ✓ In congregations with an active Presbyterian Women organization, half or more of pastors report that PW has, in recent years, been doing each of these ten activities (from a list of 16 possibilities; "don't know" excluded):
 - Offering one or more Bible studies (94%)
 - Providing opportunities for mission (90%)
 - Receiving national PW offerings (87%)
 - Contributing funds to other church needs (82%)
 - Providing cooks/servers for church events/meals/receptions (76%)
 - Providing an entry point for new members (60%)
 - Planning fellowship events for the church (60%)
 - Doing ministry with the homebound (59%)
 - Offering prayer ministries (57%)
 - Developing congregational leaders (55%)
- ✓ The percentages of pastors who report that PW is doing the other six activities, in descending order, are: providing fundraisers for the congregation (47%); engaging in advocacy on social issues (41%); decorating the sanctuary (36%); contributing to the church's annual budget (28%); cleaning church facilities (22%); coordinating new-member programs (9%).
- ✓ In congregations where PW is not currently doing an activity, at least a few pastors would like it to begin doing that activity. In particular pastors would like to see PW engage in advocacy on social issues (15%), provide an entry point for new members (14%), develop congregational leaders (12%), and offer prayer ministries (11%).

Figure 7. Activities of PW in Congregations: Pastors' Responses

Q10. Please indicate whether . . . PW as an organization has been doing each activity in your congregation.
 Q11. [Indicate] activities that PW is not currently doing in your congregation that you would like it to do.



HOW RESPONSES VARY BY GENDER

How Lay Respondents' Gender Is Related to Preferences for the Gender of Church Leaders

On almost all questions regarding gender preferences for various church roles, laymen and laywomen respond similarly. Even where there are statistically significant differences, they tend to be very small, but the pattern is consistent: more men than women favor traditional gender roles. In both lay groups, more men prefer a man (members, 41%; elders, 39%) than women prefer a man (34%; 27%) as pastor (see Table 2). Among elders, more men than women prefer a man as pastor and for various other roles (e.g., 12% of male and 3% of female elders prefer a male moderator of General Assembly).

Table 2. Gender Preferences of Laymen and Laywomen for Persons in Various Church Roles

	Members				Elders			
	Prefer a Man	Prefer a Woman	No Preference	No Opinion	Prefer a Man	Prefer a Woman	No Preference	No Opinion
CONGREGATION								
Pastor								
Men	41%	1%	56%	2%	39%	*	58%	2%
Women.....	34%	1%	63%	2%	27%	3%	69%	2%
Clerk of session								
Men	12%	2%	84%	2%	6%	8%	84%	2%
Women.....	7%	5%	84%	4%	4%	9%	85%	2%
Christian educator								
Men	2%	9%	87%	1%	1%	6%	90%	2%
Women.....	1%	6%	90%	3%	2%	7%	88%	3%
Sunday school teacher								
Men	1%	11%	87%	1%	*	5%	92%	2%
Women.....	1%	5%	92%	3%	*	5%	93%	2%
Liturgist								
Men	4%	1%	92%	2%	5%	—	90%	5%
Women.....	4%	1%	91%	4%	2%	2%	93%	4%
Committee chair								
Men	6%	1%	91%	2%	3%	*	94%	2%
Women.....	3%	*	93%	3%	*	2%	95%	2%
Elder								
Men	6%	1%	91%	2%	5%	*	92%	2%
Women.....	7%	—	90%	3%	2%	1%	95%	3%
Deacon								
Men	3%	1%	86%	9%	1%	2%	89%	8%
Women.....	*	3%	89%	7%	—	3%	86%	11%
PRESBYTERY								
Moderator								
Men	19%	2%	72%	7%	12%	—	84%	4%
Women.....	9%	2%	85%	4%	5%	2%	88%	5%
Stated clerk								
Men	10%	3%	79%	8%	7%	1%	87%	5%
Women.....	6%	2%	86%	6%	4%	2%	89%	5%
Executive/general presbyter								
Men	17%	1%	74%	8%	15%	*	80%	5%
Women.....	8%	1%	85%	6%	6%	2%	85%	6%
NATIONAL CHURCH								
Stated Clerk of General Assembly								
Men	13%	—	76%	11%	12%	—	80%	7%
Women.....	8%	*	83%	8%	4%	2%	86%	8%
Moderator of General Assembly								
Men	10%	1%	78%	11%	12%	—	81%	7%
Women.....	10%	*	82%	8%	3%	2%	86%	9%
Executive Director of General Assembly Council								
Men	12%	1%	76%	11%	10%	1%	82%	7%
Women.....	10%	*	81%	8%	4%	2%	86%	9%

* = less than 0.5% — = zero cases in this cell

Shaded comparisons indicate a statistically significant difference between males and females, based on a chi-square test ($p < .05$).

HOW RESPONSES VARY BY GENDER

Differences between Men and Women in Opinions on Gender and God

Of eight questions asking about opinions on God and gender (Q18a to Q18h), two questions show significant differences between men and women in all four Panel groups. Consistently, more women than men agree that we should use more diverse language about God, and that the Bible has many female images of God. (See Table 3; all differences in Table 3 are statistically significant, based on a chi-square test ($p < .05$).)

Table 3. Male-Female Differences in Response: Opinions on Gender and God, Part 1

	Strongly Agree/ Agree		Neither Agree Nor Disagree		Strongly Disagree/ Disagree	
	M	F	M	F	M	F
Our language about God should be varied and diverse, reflecting the wide range of terms to describe God that are found in the Bible and the Reformed tradition						
Members.....	52%	64%	29%	25%	19%	11%
Elders	54%	64%	24%	20%	21%	16%
Pastors	77%	90%	14%	6%	9%	4%
Specialized clergy	88%	93%	7%	4%	2%	3%
The Bible contains many female images of God						
Members.....	11%	24%	35%	30%	54%	46%
Elders	15%	19%	28%	36%	58%	45%
Pastors	60%	82%	16%	12%	24%	6%
Specialized clergy	71%	86%	6%	6%	19%	7%

Of the remaining six items, there are no significant male-female differences among laity. However, pastors show significant differences in response by gender for all but the final one (Q18h, “God is the creator of gender, and thus not subject to it”). Among specialized clergy, Q18h is also non-significant, as are Q18b (“It offends me when someone uses terms other than ‘Father, Son, and Holy Spirit’ to refer to the persons of the Trinity”) and Q18c (“As a child I pictured God to be of male gender”). In general, more female than male ministers express acceptance of a non-gendered view of God. Curiously, more female than male ministers report viewing God as male when they were children.

Table 4. Male-Female Differences in Response: Opinions on Gender and God, Part 2

	Strongly Agree/ Agree		Neither Agree Nor Disagree		Strongly Disagree/ Disagree	
	M	F	M	F	M	F
It offends me when someone uses terms other than “Father, Son, and Holy Spirit” to refer to the persons of the Trinity						
Pastors‡	29%	14%	17%	16%	54%	70%
Specialized clergy	23%	18%	14%	6%	63%	76%
As a child I pictured God to be of male gender						
Pastors‡	73%	80%	15%	4%	12%	16%
Specialized clergy	76%	84%	12%	9%	12%	7%
God is best understood in masculine terms						
Pastors‡	13%	6%	25%	11%	62%	83%
Specialized clergy‡	15%	6%	22%	8%	64%	86%
Using male terms to refer to God seems natural to me						
Pastors‡	58%	38%	21%	17%	21%	45%
Specialized clergy‡	47%	33%	20%	18%	32%	48%
Use of gender-inclusive language is consistent with the overall message of the Bible						
Pastors‡	60%	84%	21%	8%	20%	8%
Specialized clergy‡	76%	86%	15%	10%	9%	4%

‡Statistically significant difference based on a chi-square test, $p < 0.5$

HOW RESPONSES VARY BY GENDER

Other Differences in Response between Male and Female Ministers

Besides the differences in opinions described on the previous page, there are several other differences between the responses of male and female ministers (all differences are statistically significant based on a chi-square test, $p < .05$).

- ✓ More female than male pastors report hearing someone say that “women are better church leaders than men” (50%; 31%).
- ✓ More male than female pastors (and more male than female specialized clergy, where also indicated):
 - Prefer a man as pastor (21%, compared to 2%) (19%; 3%)
 - Prefer a man as guest preacher (8%; 1%)
 - Prefer a man as executive/general presbyter (10%; 1%) (14%; 2%)
 - Prefer a man as presbytery moderator (4%; 0%)
 - Prefer a man as moderator of the General Assembly (5%; 1%) (5%; 1%)
 - Prefer a man as executive director of the General Assembly Council (5%; 1%)
 - Recall a greater frequency of gender-specific terms for God in worship (“very often” or “often,” 53%, compared to 37%)
- ✓ More female than male pastors (and more female than male specialized clergy, where also indicated):
 - Report that their church’s bulletin always uses gender-inclusive language for the people of God (46%; 31%)
 - Are very comfortable with gender-inclusive language (91%; 71%) (91%; 65%)
 - Report that their congregation always uses expansive language in reference to God (15%; 9%)
 - Are very comfortable with expansive language (63%; 37%) (77%; 45%)
 - Report that their congregation uses the 1990 *Presbyterian Hymnal* (73%; 61%) (83%; 70%)
 - Strongly support calling a woman as pastor the next time there is a vacancy (77%; 34%) (76%; 34%)

Gender in Denominational Resources

- ✓ Majorities believe that church resources (“things like Sunday school curriculum, special offering promotional materials, items on the Website pcusa.org”) they have seen in the last two years have “the right number” of photographs of women (members, 57%; elders, 59%; pastors, 63%; specialized clergy, 57%). Almost everyone else responds “don’t know/no opinion” (38%; 38%; 30%; 34%).
- ✓ Responses are similar regarding “persons of color” in photographs, with slightly fewer indicating there is “the right number” (members, 40%; pastors, 48%; pastors, 53%; specialized clergy, 49%). Most of the rest respond “don’t know/no opinion,” although noticeable numbers respond “too few” (13%; 9%; 9%; 15%).
- ✓ The pattern is similar for “women of color”:
 - The right number (members, 34%; elders, 42%; pastors, 50%; specialized clergy, 40%)
 - Don’t know/no opinion (51%; 47%; 35%; 43%)
 - Too few (14%; 9%; 10%; 16%)
 - Too many (2%; 2%; 4%; 1%)
- ✓ Among pastors, more women believe there are “the right number” or “too few” of each group in photos in denominational resources. For example, for photos of women, 67% of women respond “the right number,” compared to 61% of men, and 7% of women respond “too few,” compared to 2% of men. More men, in contrast, respond “don’t know/no opinion” (33%), compared to 24% for women. (These differences are statistically significant.)

COMPARISONS WITH A 1999 SURVEY

God and Gender: Comparing Opinions between 1999 and 2007

- ✓ The February 1999 Presbyterian Panel survey asked several identical questions, all concerning opinions about God and gender. All were agree-disagree questions, but the options varied in the two years, with “agree,” “not sure,” and “disagree” in 1999 (in that order), and “strongly disagree,” “disagree,” “neither disagree nor agree,” “agree,” and “strongly agree” in 2007 (in that order).
- ✓ As Table 5 shows, responses are broadly similar over the eight-year period. It is impossible to know whether any differences reflect changes in opinion or are artifacts of the varying response options. Still, the larger the differences are, the greater the likelihood that they are real. Differences of ten or more percentage points include:
 - In 2007, fewer pastors agree that our language about God should be varied and diverse
 - In 2007, fewer pastors disagree that they are offended by non-traditional Trinitarian language
 - In 2007, fewer pastors disagree that God is best understood in masculine terms
 - In 2007, fewer pastors agree that the Bible contains many childhood images of God
 - In 2007, more pastors pick the neutral option when asked whether using male terms for God seems natural

Table 5. Comparing Opinions about God and Gender, 1999 and 2007

	Members		Pastors	
	1999	2007	1999	2007
Our language about God should be varied and diverse, reflecting the wide range of terms to describe God that are found in the Bible and the Reformed tradition				
Agree	66%	59%	91%	81%
Not sure/Neither disagree nor agree	18%	26%	5%	12%
Disagree	16%	14%	4%	8%
It offends me when someone uses terms other than “Father, Son, and Holy Spirit” to refer to the persons of the Trinity				
Agree	37%	36%	20%	25%
Not sure	18%	25%	11%	16%
Disagree	46%	39%	69%	58%
As a child, I pictured God to be of male gender				
Agree	94%	93%	72%	75%
Not sure	4%	4%	12%	12%
Disagree	2%	3%	16%	14%
God is best understood in masculine terms				
Agree	52%	47%	12%	11%
Not sure	26%	29%	11%	21%
Disagree	22%	24%	77%	67%
The Bible contains many female images of God				
Agree	13%	19%	78%	66%
Not sure	41%	32%	7%	15%
Disagree	46%	49%	16%	19%
Using male terms to refer to God seems natural to me				
Agree	90%	83%	56%	53%
Not sure	6%	11%	10%	20%
Disagree	4%	7%	34%	27%
Use of gender-inclusive language is consistent with the overall message of the Bible				
Agree	40%	46%	66%	66%
Not sure	38%	36%	15%	17%
Disagree	21%	17%	19%	17%



THE PRESBYTERIAN PANEL
WOMEN IN THE CHURCH—NOVEMBER 2007 QUESTIONNAIRE
Data Appendix

	Members	Elders	Ministers
Number of questionnaires mailed.....	735	922	1,279
Number of questionnaires completed.....	388	519	748‡
Percent completed	53%	56%	58%
‡496 pastors; 252 specialized clergy; 12 not classified			

Note: If you are specialized clergy and do not attend the same congregation regularly, check here and skip over questions that ask about your congregation.

Part 1. Women in Leadership

Q1. How comfortable are people in your congregation with *women, in general*, in each of these congregational roles?

	Members	Elders	Pastors	Specialized Clergy
a. Elder				
1 Not at all comfortable.....	1%	*	—	2%
2	1%	*	—	—
3	—	*	*	1%
4 Somewhat comfortable.....	2%	2%	1%	3%
5	3%	3%	3%	*
6	11%	10%	11%	10%
7 Very comfortable	80%	84%	85%	82%
Don't know/not applicable	2%	—	*	2%
b. Deacon				
1 Not at all comfortable.....	1%	*	—	+
2	1%	*	—	—
3	*	*	*	—
4 Somewhat comfortable.....	1%	*	*	1%
5	2%	1%	1%	1%
6	6%	7%	5%	7%
7 Very comfortable	78%	74%	80%	80%
Don't know/not applicable	11%	17%	14%	12%
c. Liturgist during worship				
1 Not at all comfortable.....	1%	—	—	1%
2	*	*	—	—
3	1%	*	—	*
4 Somewhat comfortable.....	3%	3%	1%	1%
5	3%	2%	2%	3%
6	9%	9%	9%	9%
7 Very comfortable	81%	82%	86%	82%
Don't know/not applicable	2%	2%	2%	4%

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 eligible to answer this question

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

	Members	Elders	Pastors	Specialized Clergy
Q1. How comfortable are people in your congregation with <i>women, in general</i> , in each of these congregational roles?				
(Cont.)				
d. Sunday school teacher				
1 Not at all comfortable.....	1%	*	—	*
2	—	*	—	—
3	—	—	*	—
4 Somewhat comfortable.....	*	1%	*	1%
5	1%	1%	1%	—
6	5%	5%	4%	4%
7 Very comfortable	92%	93%	95%	92%
Don't know/not applicable	1%	*	*	3%
e. Clerk of session				
1 Not at all comfortable.....	2%	*	—	1%
2	1%	1%	*	1%
3	—	1%	—	1%
4 Somewhat comfortable.....	3%	2%	*	1%
5	4%	2%	2%	1%
6	10%	7%	6%	8%
7 Very comfortable	74%	82%	89%	82%
Don't know/not applicable	7%	4%	2%	4%
f. Committee chair				
1 Not at all comfortable.....	2%	*	—	*
2	1%	*	*	—
3	*	*	—	—
4 Somewhat comfortable.....	1%	2%	*	2%
5	3%	2%	2%	2%
6	10%	9%	6%	10%
7 Very comfortable	81%	86%	91%	82%
Don't know/not applicable	3%	1%	*	3%
g. Christian educator				
1 Not at all comfortable.....	1%	*	—	1%
2	*	*	—	—
3	*	*	*	—
4 Somewhat comfortable.....	1%	2%	*	1%
5	1%	2%	*	1%
6	9%	6%	5%	5%
7 Very comfortable	86%	88%	88%	88%
Don't know/not applicable	2%	2%	6%	4%
h. Guest preacher				
1 Not at all comfortable.....	1%	—	—	*
2	1%	1%	1%	1%
3	1%	2%	2%	1%
4 Somewhat comfortable.....	5%	6%	4%	4%
5	8%	7%	7%	7%
6	12%	14%	13%	7%
7 Very comfortable	70%	68%	72%	78%
Don't know/not applicable	2%	2%	2%	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 eligible to answer this question

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

Members **Elders** **Pastors** **Specialized Clergy**

Q1. How comfortable are people in your congregation with *women, in general*, in each of these congregational roles?

(Cont.)

i. Pastor, in general

1 Not at all comfortable.....	3%	1%	1%	1%
2	2%	3%	2%	3%
3	5%	3%	2%	1%
4 Somewhat comfortable.....	5%	9%	7%	4%
5	10%	11%	8%	8%
6	14%	17%	17%	16%
7 Very comfortable	54%	51%	55%	61%
Don't know/not applicable	7%	6%	8%	6%

j. Head of staff (head pastor) in a congregation with more than one pastor

1 Not at all comfortable.....	4%	2%	2%	3%
2	2%	3%	2%	4%
3	2%	2%	5%	3%
4 Somewhat comfortable.....	7%	6%	7%	5%
5	8%	7%	8%	9%
6.....	11%	9%	11%	11%
7 Very comfortable	32%	31%	30%	38%
Don't know/not applicable	33%	40%	34%	27%

Q2. How comfortable are people in your congregation with *women of color, in particular*, in these congregational roles?

a. Elder

1 Not at all comfortable.....	4%	2%	*	1%
2	2%	1%	1%	1%
3	1%	1%	1%	1%
4 Somewhat comfortable.....	7%	5%	2%	5%
5	2%	3%	4%	3%
6	6%	7%	9%	8%
7 Very comfortable	39%	34%	49%	54%
Don't know/not applicable	41%	47%	33%	26%

b. Deacon

1 Not at all comfortable.....	3%	2%	*	*
2	1%	1%	1%	*
3	—	*	1%	*
4 Somewhat comfortable.....	6%	4%	2%	1%
5	1%	2%	2%	3%
6	5%	7%	6%	7%
7 Very comfortable	38%	32%	49%	55%
Don't know/not applicable	46%	52%	39%	32%

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 eligible to answer this question

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

	Members	Elders	Pastors	Specialized Clergy
Q2. How comfortable are people in your congregation with <i>women of color, in particular</i> , in each of these congregational (Cont.) roles?				
c. Liturgist during worship				
1 Not at all comfortable.....	3%	2%	*	+
2	2%	1%	1%	*
3	—	*	1%	*
4 Somewhat comfortable.....	7%	6%	3%	4%
5	2%	2%	3%	4%
6	5%	7%	8%	8%
7 Very comfortable	41%	35%	53%	58%
Don't know/not applicable.....	41%	45%	31%	24%
d. Sunday school teacher				
1 Not at all comfortable.....	2%	2%	*	+
2	1%	1%	1%	*
3	1%	—	1%	*
4 Somewhat comfortable.....	7%	5%	2%	2%
5	1%	2%	3%	4%
6	6%	6%	6%	8%
7 Very comfortable	42%	37%	55%	61%
Don't know/not applicable.....	41%	47%	32%	25%
e. Clerk of session				
1 Not at all comfortable.....	3%	2%	1%	+
2	2%	1%	1%	1%
3	1%	1%	1%	1%
4 Somewhat comfortable.....	7%	5%	2%	2%
5	1%	1%	3%	6%
6	4%	6%	6%	5%
7 Very comfortable	36%	32%	48%	51%
Don't know/not applicable.....	46%	51%	39%	32%
f. Committee chair				
1 Not at all comfortable.....	3%	2%	*	+
2	1%	1%	2%	—
3	1%	1%	1%	*
4 Somewhat comfortable.....	7%	4%	1%	3%
5	1%	2%	3%	8%
6	6%	6%	7%	8%
7 Very comfortable	40%	36%	51%	54%
Don't know/not applicable.....	41%	48%	34%	27%
g. Christian educator				
1 Not at all comfortable.....	3%	2%	*	+
2	1%	1%	1%	—
3	1%	1%	1%	—
4 Somewhat comfortable.....	7%	4%	2%	3%
5	1%	2%	4%	5%
6	6%	6%	6%	6%
7 Very comfortable	39%	36%	50%	55%
Don't know/not applicable.....	42%	48%	36%	30%

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 eligible to answer this question

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

	Members	Elders	Pastors	Specialized Clergy
Q2. How comfortable are people in your congregation with <i>women of color, in particular</i> , in each of these congregational (Cont.) roles?				
h. Guest preacher				
1 Not at all comfortable.....	3%	2%	*	1%
2	1%	2%	2%	3%
3	1%	1%	2%	1%
4 Somewhat comfortable.....	8%	7%	4%	4%
5	3%	5%	4%	7%
6	7%	8%	10%	8%
7 Very comfortable	39%	36%	48%	54%
Don't know/not applicable	38%	40%	28%	22%
i. Pastor, in general				
1 Not at all comfortable.....	5%	3%	2%	2%
2	2%	2%	3%	4%
3	2%	4%	4%	2%
4 Somewhat comfortable.....	7%	5%	6%	6%
5	4%	5%	6%	8%
6	6%	6%	9%	9%
7 Very comfortable	27%	22%	30%	37%
Don't know/not applicable	48%	52%	41%	32%
j. Head of staff (head pastor) in a congregation with more than one pastor				
1 Not at all comfortable.....	6%	4%	3%	5%
2	2%	2%	3%	4%
3	1%	2%	6%	4%
4 Somewhat comfortable.....	4%	4%	5%	6%
5	5%	4%	5%	4%
6	7%	5%	7%	7%
7 Very comfortable	17%	15%	18%	26%
Don't know/not applicable	57%	64%	52%	44%
Q3. How many times in the last three years have you heard someone comment that, in general:				
a. Women are better church leaders than men?				
None that I can recall	80%	77%	64%	59%
Once or twice	10%	8%	14%	16%
A few times	6%	9%	13%	14%
Several times	3%	3%	6%	7%
Many times.....	1%	2%	3%	4%
b. Gender has no effect on whether one is a good church leader?				
None that I can recall	73%	69%	54%	59%
Once or twice	8%	9%	11%	9%
A few times	6%	11%	14%	11%
Several times	8%	6%	12%	12%
Many times.....	5%	6%	10%	9%

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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	Members	Elders	Pastors	Specialized Clergy
Q3. How many times in the last three years have you heard someone comment that, in general: (Cont.)				
c. Men are better church leaders than women?				
None that I can recall	79%	75%	70%	68%
Once or twice	11%	11%	16%	11%
A few times	6%	8%	8%	10%
Several times	3%	4%	4%	9%
Many times	1%	2%	2%	2%
Q4. Please use this space to provide details, if you wish: [Not tabulated]				
Q5. Overall, do you prefer a man or a woman for each of the following positions?				
<u>In your congregation:</u>				
a. Pastor				
A man	36%	32%	16%	11%
A woman	1%	2%	4%	9%
No preference	61%	64%	77%	79%
No opinion	2%	2%	3%	*
b. Clerk of session				
A man	9%	5%	3%	3%
A woman	4%	9%	4%	3%
No preference	84%	85%	90%	92%
No opinion	3%	2%	2%	2%
c. Christian educator				
A man	2%	1%	*	*
A woman	7%	7%	8%	7%
No preference	89%	89%	89%	92%
No opinion	3%	2%	3%	1%
d. Sunday school teacher				
A man	1%	*	*	*
A woman	7%	5%	5%	4%
No preference	90%	92%	93%	95%
No opinion	2%	2%	2%	1%
e. Choir director				
A man	4%	3%	1%	2%
A woman	5%	5%	2%	5%
No preference	89%	89%	94%	93%
No opinion	2%	3%	3%	*
f. Liturgist during worship				
A man	4%	3%	2%	2%
A woman	1%	1%	1%	5%
No preference	92%	92%	94%	90%
No opinion	3%	4%	3%	2%

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	Members	Elders	Pastors	Specialized Clergy
Q5. Overall, do you prefer a man or a woman for each of the following positions? (Cont.)				
<u>In your congregation:</u>				
g. Committee chair				
A man	5%	2%	1%	1%
A woman	1%	1%	1%	3%
No preference	92%	95%	96%	96%
No opinion.....	3%	2%	2%	*
h. Guest preacher				
A man	12%	7%	6%	5%
A woman	1%	*	3%	4%
No preference	85%	90%	88%	90%
No opinion.....	2%	2%	3%	1%
i. Elder				
A man	7%	4%	1%	3%
A woman	1%	1%	1%	2%
No preference	90%	93%	96%	93%
No opinion.....	3%	2%	2%	1%
j. Deacon				
A man	2%	1%	1%	1%
A woman	3%	3%	2%	4%
No preference	88%	87%	93%	92%
No opinion.....	8%	10%	5%	2%
<u>In your presbytery:</u>				
k. Moderator				
A man	13%	8%	3%	4%
A woman	2%	1%	1%	3%
No preference	80%	86%	94%	92%
No opinion.....	5%	4%	2%	1%
l. Stated clerk				
A man	8%	6%	4%	4%
A woman	2%	2%	2%	3%
No preference	84%	88%	92%	92%
No opinion.....	6%	5%	2%	1%
m. Executive presbyter/general presbyter				
A man	12%	10%	8%	8%
A woman	1%	1%	1%	4%
No preference	80%	83%	88%	87%
No opinion.....	6%	6%	3%	1%
n. Other presbytery staff				
A man	2%	1%	1%	—
A woman	2%	1%	1%	4%
No preference	90%	92%	95%	94%
No opinion.....	6%	6%	3%	2%

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Members Elders Pastors Specialized Clergy

Q5. Overall, do you prefer a man or a woman for each of the following positions?
(Cont.)

In the national church:

o. Stated clerk of the General Assembly				
A man	10%	8%	4%	4%
A woman	*	1%	*	4%
No preference	80%	83%	93%	91%
No opinion	9%	8%	3%	2%
p. Moderator of the General Assembly				
A man	10%	8%	4%	3%
A woman	1%	1%	1%	3%
No preference	80%	84%	92%	92%
No opinion	9%	8%	3%	2%
q. Executive director of the General Assembly Council				
A man	12%	7%	4%	2%
A woman	1%	1%	1%	3%
No preference	79%	84%	92%	92%
No opinion	9%	8%	3%	2%

Q6. In recent years, has your congregation made deliberate efforts to have both men and women as:

a. Elders				
No	5%	7%	5%	+
Yes	81%	88%	93%	85%
Don't know	14%	5%	2%	11%
b. Deacons				
No	6%	9%	8%	+
Yes	74%	74%	83%	80%
Don't know	20%	17%	9%	17%
c. Liturgists				
No	5%	10%	7%	+
Yes	76%	80%	88%	82%
Don't know	18%	11%	5%	12%
d. Other church leaders				
No	6%	7%	6%	+
Yes	76%	82%	89%	83%
Don't know	18%	11%	5%	13%

Q7. Were you on the Pastor Nominating Committee or otherwise involved in the search process the last time your congregation looked for a new pastor? (Here "pastor" refers to a solo pastor or head of staff, *not* an associate pastor.)

No → <i>Skip to Q-9</i>	91%	70%	93%	+
Yes, on PNC	7%	23%	2%	5%
Yes, in another capacity	2%	8%	5%	5%

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	Members	Elders	Pastors	Specialized Clergy
Q8. During that search,				
a. Were deliberate efforts made to attract both men and women among the applicants?	n=34	n=150	n=33	n=23
No.....	36%	23%	36%	39%
Yes	46%	73%	52%	56%
Don't know	18%	4%	12%	4%
b. Did the four or five applicants most seriously considered for pastor include at least one woman?	n=34	n=150	n=33	n=23
No.....	42%	32%	39%	26%
Yes	46%	58%	48%	65%
Don't know	12%	10%	12%	9%
c. Did these four or five applicants include at least one woman of color?	n=34	n=150	n=33	n=23
No.....	67%	63%	27%	61%
Yes	12%	13%	48%	22%
Don't know	21%	23%	24%	17%
Q9. Is there an active Presbyterian Women (PW) circle or other women's group in your congregation?				
No	◆ 7%	◆ 18%	◆ 19%	◆ 27%
Yes, PW	80%	68%	68%	55%
Yes, other (specify): _____	12%	13%	14%	13%
Don't know	5%	3%	1%	7%
<i>If "Yes, PW," proceed to Q10; others skip to Q12</i>				
Q10. Please indicate whether in recent years PW as an organization has been doing each activity in your congregation.				
Is PW Currently:	n=303	n=345	n=332	n=123
a. Providing opportunities for mission?				
No.....	6%	6%	10%	7%
Yes	76%	81%	86%	80%
Don't know	18%	13%	4%	13%
b. Offering one or more Bible studies?				
No.....	5%	13%	7%	5%
Yes	83%	75%	92%	85%
Don't know	13%	13%	2%	10%
c. Providing cooks/servers for church events/meals/receptions?				
No.....	12%	12%	22%	12%
Yes	74%	77%	73%	68%
Don't know	14%	10%	4%	21%
d. Doing ministry with the homebound?				
No.....	16%	25%	38%	27%
Yes	51%	47%	54%	42%
Don't know	33%	28%	8%	31%

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	Members	Elders	Pastors	Specialized Clergy
Q10. Please indicate whether in recent years PW as an organization has been doing each activity in your congregation. (Cont.)				
Is PW Currently:	n=303	n=345	n=332	n=123
e. Developing congregational leaders?				
No.....	17%	29%	41%	29%
Yes	40%	37%	50%	43%
Don't know	43%	35%	9%	28%
f. Coordinating new-member programs?				
No.....	31%	49%	86%	57%
Yes	28%	24%	9%	14%
Don't know	41%	28%	4%	29%
g. Engaging in advocacy on social issues?				
No.....	25%	37%	54%	43%
Yes	36%	28%	38%	38%
Don't know	39%	36%	7%	19%
h. Planning fellowship events for the congregation?				
No.....	17%	21%	39%	26%
Yes	62%	66%	58%	56%
Don't know	20%	13%	3%	17%
i. Offering prayer ministries?				
No.....	13%	20%	41%	22%
Yes	60%	60%	55%	64%
Don't know	27%	20%	4%	14%
j. Decorating the sanctuary?				
No.....	23%	34%	59%	35%
Yes	52%	53%	34%	44%
Don't know	25%	13%	6%	21%
k. Cleaning church facilities?				
No.....	37%	48%	75%	52%
Yes	34%	39%	21%	29%
Don't know	29%	13%	4%	18%
l. Providing fundraisers for the congregation?				
No.....	28%	36%	51%	43%
Yes	41%	50%	45%	36%
Don't know	31%	14%	4%	21%
m. Receiving national PW offerings?				
No.....	8%	12%	13%	8%
Yes	53%	53%	78%	67%
Don't know	39%	35%	10%	25%
n. Contributing to the church's annual budget?				
No.....	23%	40%	67%	38%
Yes	41%	40%	26%	28%
Don't know	36%	20%	7%	33%

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	Members	Elders	Pastors	Specialized Clergy
Q10. Please indicate whether in recent years PW as an organization has been doing each activity in your congregation. (Cont.)				
Is PW Currently:	n=303	n=345	n=332	n=123
o. Contributing funds to other church needs?				
No.....	7%	13%	17%	12%
Yes	64%	72%	79%	63%
Don't know	29%	15%	4%	26%
p. Providing an entry point for new members?				
No.....	13%	23%	35%	26%
Yes	49%	46%	53%	49%
Don't know	38%	31%	12%	26%
q. Other (specify):				+
Suggestion of Activity-Event-Program.....	2%	1%	2%	1%
Don't have PW/Presbyterian Women	—	—	—	—
Don't have PW/Presbyterian Women, but some/ most/all these things being done by other women's group(s).....	*	—	—	—
Other comment.....	2%	2%	1%	3%

Q11. Circle the letter (below) of any of these activities that PW is ***not currently doing*** in your congregation that ***you would like it to do***:

	n=303	n=350	n=332	n=123
a. Providing opportunities for mission	◆ 12%	◆ 6%	◆ 14%	◆ 8%
b. Offering one or more Bible studies	8%	10%	8%	4%
c. Providing cooks/servers for church events/meals/receptions	10%	1%	6%	—
d. Doing ministry with the homebound	30%	19%	22%	19%
e. Developing congregational leaders.....	13%	18%	29%	27%
f. Coordinating new-member programs	26%	28%	25%	29%
g. Engaging in advocacy on social issues	20%	30%	37%	29%
h. Planning fellowship events for the congregation.....	15%	9%	9%	10%
i. Offering prayer ministries.....	20%	12%	27%	17%
j. Decorating the sanctuary	8%	6%	5%	2%
k. Cleaning church facilities	5%	4%	4%	2%
l. Providing fundraisers for the congregation	12%	6%	7%	6%
m. Receiving national PW offerings.....	—	4%	2%	2%
n. Contributing to the church's annual budget.....	10%	10%	11%	4%
o. Contributing funds to other church needs	8%	3%	4%	—
p. Providing an entry point for new members	28%	32%	35%	31%
q. Other (specify):	3%	1%	2%	8%

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Part 2. Language and Hymnals

Q12. Does your congregation use gender-inclusive language when referring to the people of God (e.g., “brothers and sisters” instead of “brothers”; “children of God” rather than “sons of God”) during:

a. Worship services?				+
Never	7%	5%	2%	3%
Yes, but rarely	3%	8%	3%	7%
Yes, occasionally.....	12%	15%	11%	12%
Yes, most of the time	43%	45%	52%	49%
Yes, always	21%	17%	32%	28%
Not sure	14%	9%	*	2%
b. The church newsletter and bulletin				+
Never	8%	8%	2%	3%
Yes, but rarely	4%	7%	3%	6%
Yes, occasionally.....	10%	10%	10%	11%
Yes, most of the time	39%	43%	49%	44%
Yes, always	22%	17%	35%	34%
Not sure	18%	14%	1%	3%

Q13. How comfortable are you with the use of gender-inclusive language when referring to the people of God?

1 Not at all comfortable.....	6%	8%	1%	2%
2	2%	4%	1%	*
3	3%	4%	1%	3%
4 Somewhat comfortable.....	12%	11%	5%	3%
5	4%	4%	4%	4%
6	13%	11%	10%	7%
7 Very comfortable	48%	48%	76%	77%
No opinion.....	11%	10%	1%	2%

Q14. Does your congregation use expansive language when referring to God (“expansive language” means using the wide variety of terms for God found in the Bible and church tradition—e.g., creator, shepherd, potter, mother hen, wisdom—rather than relying on the same few terms over and over) during:

a. Worship services?				+
Never	8%	8%	9%	5%
Yes, but rarely	15%	17%	17%	14%
Yes, occasionally.....	26%	32%	33%	27%
Yes, most of the time	32%	30%	31%	35%
Yes, always	8%	6%	10%	16%
Not sure	10%	7%	1%	3%
b. The church newsletter and bulletin				+
Never	11%	11%	10%	7%
Yes, but rarely	16%	20%	22%	17%
Yes, occasionally.....	24%	28%	30%	23%
Yes, most of the time	27%	26%	27%	31%
Yes, always	8%	5%	10%	16%
Not sure	14%	11%	2%	6%

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	Members	Elders	Pastors	Specialized Clergy
Q15. How comfortable are you with the use of expansive language when referring to God?				
1 Not at all comfortable	11%	9%	7%	3%
2	6%	8%	7%	3%
3	5%	7%	6%	3%
4 Somewhat comfortable.....	15%	14%	14%	11%
5	6%	8%	9%	6%
6	15%	14%	11%	12%
7 Very comfortable	34%	34%	44%	60%
No opinion.....	8%	6%	1%	2%

	Members	Elders	Pastors	Specialized Clergy
Q16. In worship at your congregation, how often are gender-specific terms used to refer to God (e.g., “Father,” “He,” “Mother,” “She”)?				
Never.....	10%	7%	3%	4%
Rarely.....	16%	13%	14%	14%
Occasionally.....	26%	30%	34%	29%
Often.....	35%	34%	32%	35%
Very often	13%	15%	17%	18%

	Members	Elders	Pastors	Specialized Clergy
Q17. Are the gender-specific words for God used in worship at your congregation entirely male, entirely female, or some combination of both?				
	n=334	n=463	n=468	n=213
1 Entirely male	34%	37%	29%	20%
2	21%	22%	33%	24%
3	14%	14%	25%	25%
4 Half male, half female.....	16%	14%	10%	22%
5	1%	*	1%	2%
6	—	1%	1%	1%
7 Entirely female.....	*	—	—	1%
Not sure	13%	12%	1%	5%

Q18. Please indicate whether you agree or disagree with each of the following statements.

a. Our language about God should be varied and diverse, reflecting the wide range of terms to describe God that are found in the Bible and the Reformed tradition				
Strongly disagree	5%	7%	3%	2%
Disagree	9%	11%	5%	2%
Neither agree nor disagree	26%	22%	12%	6%
Agree.....	43%	42%	40%	32%
Strongly agree	16%	17%	41%	58%
b. It offends me when someone uses terms other than “Father, Son, and Holy Spirit” to refer to the persons of the Trinity				
Strongly disagree	17%	16%	28%	42%
Disagree	22%	22%	30%	26%
Neither agree nor disagree	25%	26%	16%	10%
Agree.....	23%	22%	14%	14%
Strongly agree	13%	12%	11%	7%

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	Members	Elders	Pastors	Specialized Clergy
Q18. Please indicate whether you agree or disagree with each of the following statements.				
(Cont.)				
c. As a child I pictured God to be of male gender				
Strongly disagree	2%	3%	6%	4%
Disagree	1%	2%	8%	6%
Neither agree nor disagree	4%	5%	12%	10%
Agree.....	44%	40%	50%	48%
Strongly agree	49%	51%	25%	32%
d. God is best understood in masculine terms				
Strongly disagree	11%	10%	38%	54%
Disagree	13%	15%	29%	20%
Neither agree nor disagree	29%	28%	21%	15%
Agree.....	31%	30%	8%	7%
Strongly agree	16%	18%	3%	4%
e. The Bible contains many female images of God				
Strongly disagree	15%	15%	3%	2%
Disagree	34%	36%	16%	11%
Neither agree nor disagree	32%	32%	15%	9%
Agree.....	14%	14%	43%	42%
Strongly agree	5%	4%	23%	36%
f. Using male terms to refer to God seems natural to me				
Strongly disagree	3%	3%	10%	16%
Disagree	4%	6%	17%	24%
Neither agree nor disagree	11%	12%	20%	20%
Agree.....	52%	49%	43%	34%
Strongly agree	31%	30%	10%	7%
g. Use of gender-inclusive language is consistent with the overall message of the Bible				
Strongly disagree	5%	7%	5%	3%
Disagree	12%	15%	12%	4%
Neither agree nor disagree	36%	36%	17%	13%
Agree.....	35%	31%	37%	34%
Strongly agree	11%	10%	29%	46%
h. God is the creator of gender, and thus not subject to it				
Strongly disagree	6%	4%	2%	3%
Disagree	6%	5%	1%	2%
Neither agree nor disagree	34%	38%	19%	22%
Agree.....	36%	32%	38%	29%
Strongly agree	19%	22%	39%	43%

Q19. Are there worship services in your congregation conducted entirely or primarily in a language other than English?

No	94%	98%	93%	88% ⁺
Yes	4%	2%	7%	11%
Not sure.....	1%	—	*	1%

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Q19. Are there worship services in your congregation conducted entirely or primarily in a language other than English?
(Cont.)

[If “Yes,”] What other language(s) is (are) used? _____

	n=17 ◆	n=11 ◆	n=34 ◆	n=25 ◆
Arabic	7%	—	6%	—
Burmese	—	—	3%	—
Chinese	7%	—	3%	4%
Farzi	—	—	—	4%
French	—	9%	—	—
Greek	—	—	3%	—
Hebrew	—	—	3%	—
Hindu	—	—	3%	—
Ingiapit	—	—	—	4%
Korean	40%	27%	18%	33%
Mahaan	—	—	6%	—
Native Dakota-Sioux	—	9%	—	—
Neuv	7%	—	—	—
Portugese	—	9%	3%	8%
Russian	—	—	6%	—
South African	—	—	—	4%
Spanish	40%	54%	44%	46%
Sudanese	7%	—	3%	—
Swahili	—	—	3%	—
Tagalog	—	—	—	4%
Tawainese	—	—	6%	—
Ukrainian	—	—	—	4%
Urdu	—	—	6%	4%

Q20. Think about various church resources you have seen in the last two years—things like Sunday school curriculum, special offering promotional materials, items on the Website pcusa.org. When it comes to photographs in these resources, do you think they show too few, too many, or about the right number of people who are:

a. Women?				
Too many	1%	1%	4%	3%
Too few	4%	3%	4%	6%
The right number	57%	59%	63%	57%
Don't know/no opinion	38%	38%	30%	34%
b. Persons of color (Black, Hispanic, Native American, or Asian)?				
Too many	3%	2%	6%	2%
Too few	13%	9%	9%	15%
The right number	40%	48%	53%	49%
Don't know/no opinion	44%	41%	31%	34%
c. Women of color, in particular?				
Too many	2%	2%	4%	1%
Too few	14%	9%	10%	16%
The right number	34%	42%	50%	40%
Don't know/no opinion	51%	47%	35%	43%

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	Members	Elders	Pastors	Specialized Clergy
Q21. Does your congregation use the <i>Presbyterian Hymnal</i> (blue cover; 1990 publication)?				
No	16%	23%	36%	24% ⁺
Yes	84%	77%	64%	76%
Q21a. [If “No,”] Do you use another hymnal, or no hymnal at all?				
	n=60	n=117	n=176	n=54
Another hymnal	92% ⁺	99% ⁺	94%	80% ⁺
No hymnal	8%	1%	6%	20%
Q21b. Another hymnal (specify): _____				
	n=48	n=103	n=150	n=36
The 1933 Presbyterian Hymnal	5% ⁺	1% ⁺	1%	6%
The 1955 Presbyterian Hymnal	32%	29%	10%	12%
The 1970 Worshipbook with hymns (blue cover)	—	—	1%	—
<i>Lift Up Your Hearts</i>	—	1%	—	—
<i>Hymns for the Family of God</i>	—	7%	12%	6%
All other	43%	45%	76%	70%
Don't know	19%	16%	—	6%
Q22. Did its use of expansive language about God and gender-inclusive language about the people of God affect your congregation's decision about whether or not to use the <i>Presbyterian Hymnal</i> ?				
No, that had no effect	26%	38%	37%	29% ⁺
Yes, it had a small effect	6%	7%	15%	17%
Yes, it had a major effect	4%	4%	10%	7%
Don't know	64%	50%	38%	48%
Q23. How often does your congregation typically sing the doxology?				
Never	2%	2%	2%	8% ⁺
Once a month or less	8%	6%	7%	8%
Every two or three weeks	3%	4%	4%	4%
Every week/nearly every week	82%	88%	86%	77%
Don't know	5%	1%	*	2%
Varies in services [Vol.]	—	—	—	1%
Q24. When the doxology is sung, what words does your congregation use to refer to the persons of the Trinity?				
Traditional—Father, Son, and Holy Ghost (or Spirit)	93%	95%	89%	79% ⁺
Other (e.g., God, Christ, and Spirit) (specify):	6%	5%	10%	21%
Both	1%	*	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 eligible to answer this question

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

Part 3. Individual Experiences

Q25. How many times have you heard a woman of color preach in a Presbyterian church or other Presbyterian event:

a. Over your entire life?				
None that I can recall	46%	37%	3%	3%
Once or twice	21%	21%	8%	11%
A few times	20%	23%	29%	23%
Several times	11%	14%	34%	37%
Many times	3%	6%	25%	26%
b. In the last two years?				
None that I can recall	67%	59%	26%	28%
Once or twice	19%	21%	35%	29%
A few times	9%	11%	20%	20%
Several times	5%	6%	15%	16%
Many times	—	3%	4%	7%

Q26. Have you ever been part of a congregation (including your current one) that had a:

a. Female clerk of session while you were there?				
No.....	17%	14%	5%	11%
Yes	68%	83%	95%	87%
Don't know	14%	2%	—	1%
Not applicable	*	—	—	1%
b. Female head of the board of deacons while you were there?				
No.....	12%	8%	4%	8%
Yes	55%	65%	81%	80%
Don't know	21%	5%	1%	2%
Not applicable	12%	22%	13%	10%
c. Female pastor while you were there? (Include any type of pastor, whether solo pastor, associate pastor, head of staff, etc.)				
No.....	24%	28%	26%	13%
Yes	72%	72%	67%	84%
Don't know	3%	1%	*	—
Not applicable	2%	*	6%	3%

Q27. Other things being equal, would you oppose or support calling a woman as pastor the next time there is a vacancy in your congregation?

Strongly oppose	2%	2%	1%	—
Oppose	4%	4%	1%	1%
Tend to oppose.....	10%	10%	6%	4%
Tend to support.....	19%	16%	13%	8%
Support.....	37%	42%	33%	31%
Strongly support	27%	26%	46%	55%

Q28. Please use this space for additional comments. [Not tabulated]

Response form:

Web	17%	14%	27%	29%
Paper.....	83%	86%	73%	71%

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 eligible to answer this question

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