

**LUTHERANS SAY... 3**  
**The Quality of Life, Religious Traditionalism and**  
**Concerns for the Decade**  
March 1, 1991  
Kenneth W. Inskip

The third questionnaire in the *Lutherans Say...* series was mailed in February of 1990.<sup>1</sup> The questionnaire was designed to provide a picture of the concerns ELCA members believe they will face in the next decade and the role the church might play in addressing these concerns.

**CONCERNS FOR THE DECADE**

The members of the *Lutherans Say...* panel were asked to indicate their level of concern about twenty-one social problems.<sup>2</sup> The list ranged from arms control to poverty; from the loss of traditional value systems to the loss of family farms.<sup>3</sup>

***The Laity***

Over fifty percent of the lay respondents were very concerned about eleven of the twenty-one problems (Figure 1). The greatest number of respondents were very concerned about illegal drug use (83%), crime (74%), education (71%), the costs of health care (71%) and the environment (69%). The problems the greatest number of respondents were not very concerned about were conflict between ethnic groups (22%, not very concerned), discrimination against women (20%), abortion (20%), the

---

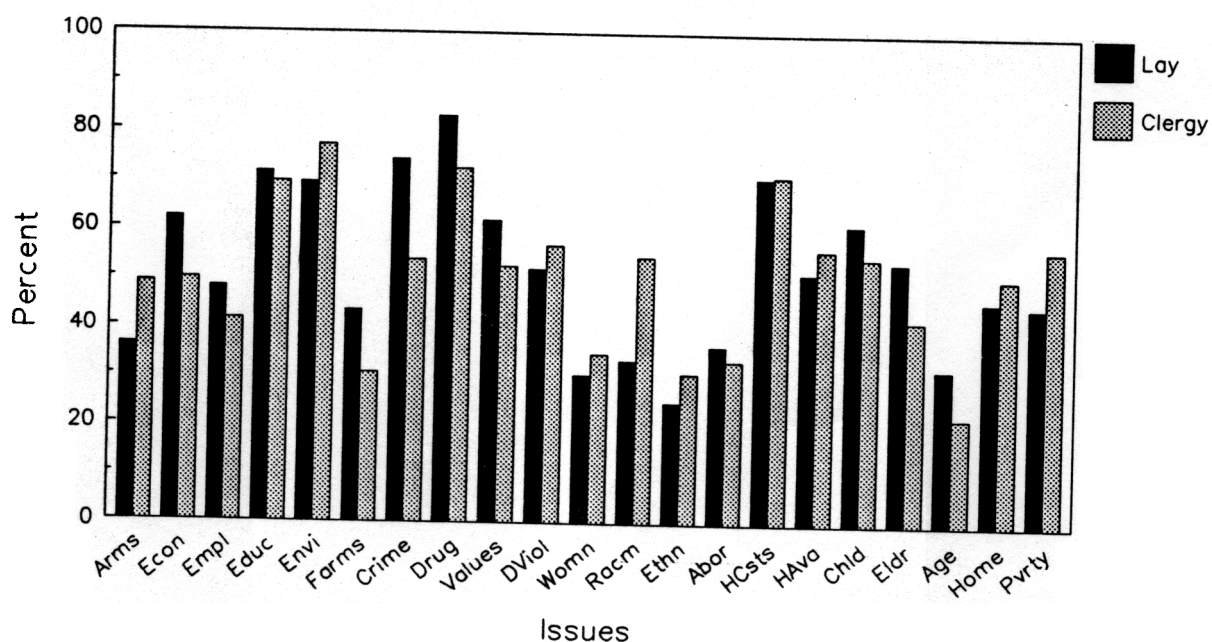
<sup>1</sup> Seventeen hundred and fifty-four questionnaires were mailed to the lay members of the *Lutherans Say...* panel. Nine hundred and thirty-nine completed questionnaires were returned for a response rate of 53.5 percent. One thousand forty-one questionnaires were mailed to the members of the clergy panel and eight hundred and seventy-seven completed questionnaires were returned for a response rate of 84.2 percent.

<sup>2</sup> The questionnaire and percentages are included in Appendix I.

<sup>3</sup> The issues included Arms Control (Arms), the economy (Econ), employment/unemployment (Empl), education (Educ), the environment (Envi), the continued loss of family farms (Farms), crime (Crime), illegal drug use (Drugs), the loss of tradition values (Values), domestic violence (DViol), discrimination against women (Womn), racism (Racm), conflict between ethnic groups (Ethn), abortion (Abor), the costs of health care (HCsts), the availability of health care (HAva), the needs of children (Chld), issues concerning the elderly (Eldr), the aging of the population (Age), homelessness/housing (Home), and poverty (Pvrty).

aging of the population (19%) and the loss of family farms (14%). The vast majority of the respondents, however, indicated they were at least somewhat concerned about each and every one of these problems.

FIGURE 1  
Problems for the Decade  
Percent "Very Concerned"



### Gender

Women respondents were more concerned than the men about fourteen of the twenty-one problems.<sup>4</sup> Sixty-eight percent of women were very concerned about the needs of children compared to fifty percent of the men. Fifty-nine percent of the women were very concerned about issues relating to the elderly compared to forty-five percent of the men; and fifty-eight percent of the women were very concerned about domestic violence compared to forty-three percent of the men. On the issue of abortion forty-three percent of the women were very concerned compared to only twenty-six percent of the men. Overall, however, the problems with which most men and most women were very concerned were the same--illegal drug use, crime, education, the costs of health care and the environment.

<sup>4</sup> All reported differences are statistically significant at the .05 level.

### *Income*

Levels of concern varied by income. Sixty-eight percent of those with household incomes under \$15,000 a year were very concerned about domestic violence compared to only thirty-nine percent of those with household incomes of \$45,000 a year or more. Those with lower household incomes were also more concerned about economic problems in general. For example, eighty-seven percent of those with household incomes under \$15,000 were very concerned about the costs of health care compared to sixty-two percent of those with household incomes of \$45,000 a year or more. People from households with incomes under \$15,000 were also significantly more concerned about poverty and the availability of health care.

### *Age*

Age was a factor in explaining the levels of concern about domestic violence. For example, the number of women who were very concerned about domestic violence increased significantly from forty-nine percent of those who were thirty to forty-five years of age to fifty-nine percent of those who were forty-five to sixty-four to seventy-two percent of those who were sixty-five and older. Concern with domestic violence on the part of men went from a low of thirty-four percent of those who were thirty to forty-five to a high of fifty-one percent for those who were sixty-five years of age or over.

### *Church Attendance*

Frequent church attenders were more concerned about two of the issues than those who were less frequent attenders. Fifty-one percent of those who attended church once a week or more were very concerned about poverty compared to thirty-four percent of those who attended less than once a month but more than twice a year. Sixty-nine percent of those who attended once a week or more were very concerned about the loss of traditional value systems compared to fifty-three percent of those who attended less than once a month but more than twice a year. (Overall, the respondents to *Lutherans Say... 3* were very frequent church attenders. Forty-eight percent of the respondents attended church once a week or more and seventy-six percent attended at least two or three times a month.)

### *Clergy*

The greatest percentage of clergy were very concerned about the environment (77%), illegal drug use (72%), the costs of health care (71%), education (70%) and domestic

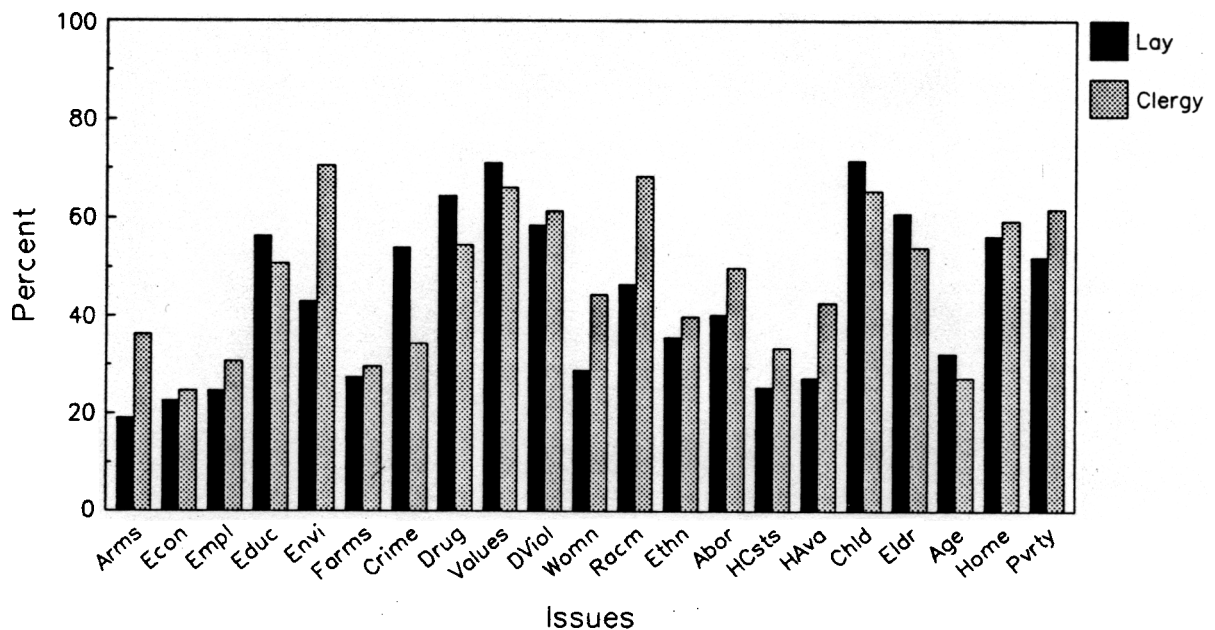
violence (57%). With the exception of domestic violence replacing crime, this list is essentially the same as the laity list. The problems the greatest number of clergy were not very concerned about included the aging of the population (26%, not very concerned), abortion (22%), conflict between ethnic groups (20%), the loss of family farms (20%) and discrimination against women (15%). Again, however, there were no problems on the list that a majority of the clergy were less than "somewhat concerned" about.

## THE ROLE OF THE CHURCH

### *Addressing the Problems of the 1990s*

The respondents were asked to read through the list a second time and indicate which problems they thought it was most important for some expression of the church to address. They generally responded that it was very important or somewhat important for the church to address nearly all of these problems (Figure 2).

FIGURE 2  
Problems that are "Very Important"  
For the Church to Address





The respondents did, however, make distinctions between problems they were most concerned about and those they thought the church should address. For example, eighty-three percent of the laity were very concerned about illegal drug use while sixty-five percent felt that it was very important for the church to address the problem. Seventy-four percent of the laity were very concerned about crime but fifty-four percent felt strongly that the church should address the issue of crime. In general, however, the majority of lay respondents to *Lutherans Say... 3* felt that it was at least somewhat important for the church to address each of these issues; the question of how the church should do so remains. The *Lutherans Say... 2* clearly pointed out that the majority of lay members of the ELCA are "voluntaristic."<sup>5</sup> In general, voluntarism is a belief that individuals act freely and are therefore individually responsible for their own successes or failures. The society simply reflects prevalent individual attitudes, beliefs and actions rather than determining them. In this context, activities of the church "which endeavored to affect the community by 'spiritual' means or by transforming or serving individuals tend to be seen favorably [by lay respondents], and those which in any way seem to involve the congregation in politics, even where it plays an essentially neutral role... tend to be seen less favorably." Davidson (1986) cites a long list of studies showing that church members strongly prefer that their congregations avoid issues which confront basic social institutions and concentrate, instead, on "matters of faith and morality." From the point of view of most lay members of the ELCA, social issues should be addressed only in the context of calling individuals to live morally and charitably.

These preferences were again clearly reflected in *Lutherans Say... 3*. For example, the largest percentage of lay respondents (72%) indicated that it was very important for some expression of the church to address the needs of children while the needs of children ranked only eighth among the problems they were most concerned about for the next decade. Of the top five problems most people were very concerned about, only the problem of illegal drug use was in the top five of those most important for the church to address. The question, then, is why members think it is inappropriate for the church to address their concerns. They are convinced that the church should address only themes of moral order and individual charity such as the needs of children (72% important), the loss of traditional values (71%), issues concerning the elderly (61%) and domestic violence (59%).

A second, but related reason members embrace voluntaristic approaches to understanding social issues is that voluntarism is the least controversial way of doing so. Wood (1981) suggests that mainline Protestant laypersons "see social action as relevant to the church, but most do not want their church to make social and political ques-

---

<sup>5</sup> *Faith, the Church and the World: How ELCA Members See the Connections*, prepared by Stephen Hart, ORPE, 1990.

tions a primary focus of [the church's] ministry." He notes that most clergy and lay people agree on the basic responsibilities of the church as providing for spiritual needs, moral development, and religious education. This tacit agreement serves the function of limiting congregational conflict and it is in this sense--avoiding conflict because it is perceived as costly to congregational life--that most congregations are essentially conservative. To be concerned with the society, then, means addressing the needs of children and the elderly, promoting traditional values, discouraging drug use, and speaking out against domestic violence. It means avoiding divisive issues precisely because they ask or demand that the society and its people change in some fundamental way.

### *Gender*

A greater percentage of women (75%) than men (61%) felt that it was very important for the church to address the needs of children and sixty-one percent of the women felt that it was very important for the church to address homelessness compared to forty-nine percent of the men. Women were not more likely than men, however, to feel that it was very important for the church to address domestic violence, abortion or discrimination against women, even though they were more concerned about these issues than were the men.

### *Clergy*

The list of issues the clergy felt the church should address was somewhat different than that of the laity. Seventy-one percent of the clergy felt that it was very important for the church to address the issue of the environment, followed by racism (69%), the loss of traditional value systems (66%), the needs of children (65%) and poverty (62%). The clergy tended to endorse a broader conception of the church, but this does not necessarily mean that they are willing to pursue social agendas which are surrounded with potential controversy. In fact, it is clear from the study of investment screening in the ELCA pension fund that the majority of ELCA clergy, even when free to act alone without regard for the opinions of their congregational members, are reluctant to pursue social change in nonindividualistic ways.<sup>6</sup> Differences between the clergy and laity with regard to voluntaristic approaches to social change do exist, but the differences seldom surface, at least in congregational contexts.

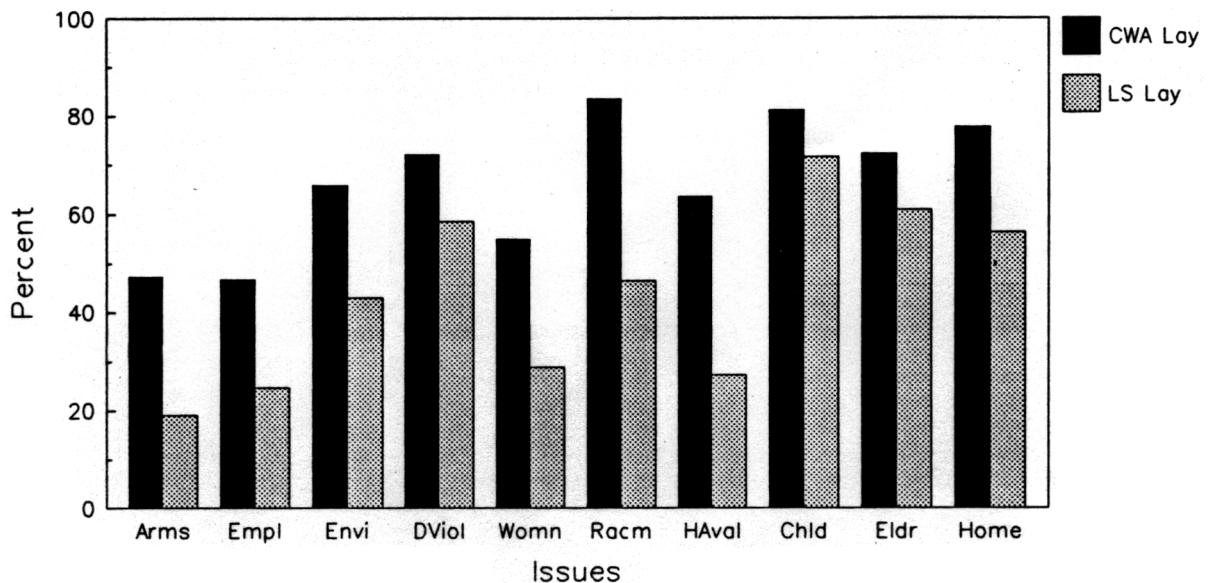
---

<sup>6</sup> *Views of Social Responsibility in the Investment of Pension Funds in the ELCA*, prepared by Kenneth W. Inskeep, ORPE, 1990.

### Those Active in Churchwide Concerns

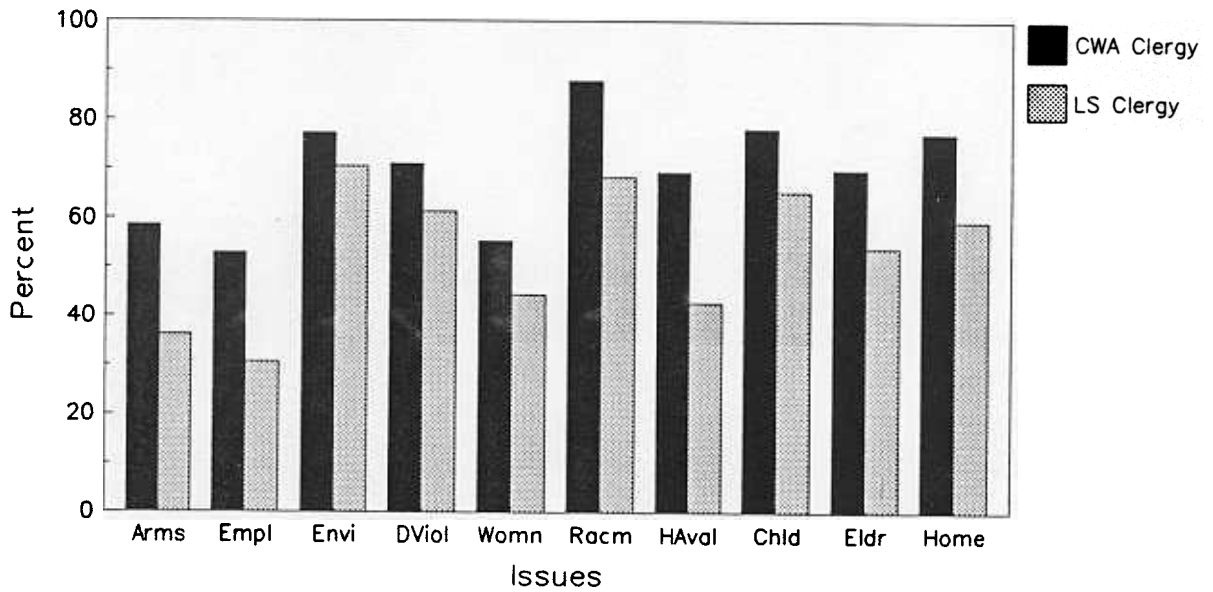
If the differences between the clergy and laity are seldom divisive, differences between those active in churchwide concerns--those members of the ELCA who are active in synod or churchwide affairs--and those who are not, may well be. At the 1989 churchwide assembly, voting members were asked to complete a questionnaire on Mission90. Several of the questions on the Mission90 questionnaire were very similar to questions used on *Lutherans Say... 3*.<sup>7</sup> The voting members of the churchwide assembly consistently reported that they believed that it was much more important for the ELCA to address social issues than the respondents to *Lutherans Say... 3* (Figure 3A - 3B). Overall, lay responses among churchwide voting delegates were twenty-

FIGURE 3A  
CWA Voting Members and LS Respondents  
Problems "Very Important" to Address



<sup>7</sup> The questions on the Mission90 questionnaire and the *Lutherans Say... 3* questionnaire are not strictly comparable. The question on the Mission90 questionnaire was worded "Please indicate how important you believe it is for the ELCA to address each of the following issues." The question on *Lutherans Say... 3* was worded "please go through the list of issues...and indicate how important it is that these issues be addressed by some expression of the church." Some of the response categories for the Mission90 questionnaire were also not the exact equivalents in *Lutherans Say... 3*. In the Mission90 questionnaire the issue of the environment was worded "the environment including energy conservation/recycling"; discrimination against women was "sexism and women's rights"; the availability of health care was "health"; the needs of children was "issues about children including hunger, poverty, health and day care"; issues concerning the elderly was "issues concerning the elderly including health care and housing."

**FIGURE 3B**  
**CWA Voting Members and LS Respondents**  
**Problems "Very Important" to Address**



three percentage points higher than those for *Lutherans Say... 3*. Among the clergy, the average for churchwide voting delegates was sixteen percentage points higher than those responding to *Lutherans Say... 3*. In other words, the voting members of the churchwide assembly were much more interested in the church addressing social problems than were the members of the *Lutherans Say... 3* panel. It is possible that the differences are a product of how the questions were worded, and the churchwide voting delegates were thinking about activities of the churchwide organization while the respondents to *Lutherans Say... 3* were more likely to be thinking about their own congregations. But on the other hand, with all things being equal, a question about **only the ELCA** as opposed to **any expression of the church**, might lead one to expect that the responses to the *Lutherans Say... 3* question would be higher than those for **Mission90**. It is therefore entirely possible that these differences are real and represent very different conceptions of what the ELCA, in all of its expressions, should be about. The percentage point differences between the two laity groups are indicative of the preference on the part of members of the *Lutherans Say... 3* panel for the least controversial issues with the most charitable content. For example, there were large--twenty-five percentage points or more--differences over the issues of racism, health care, arms control and discrimination against women, while the smallest

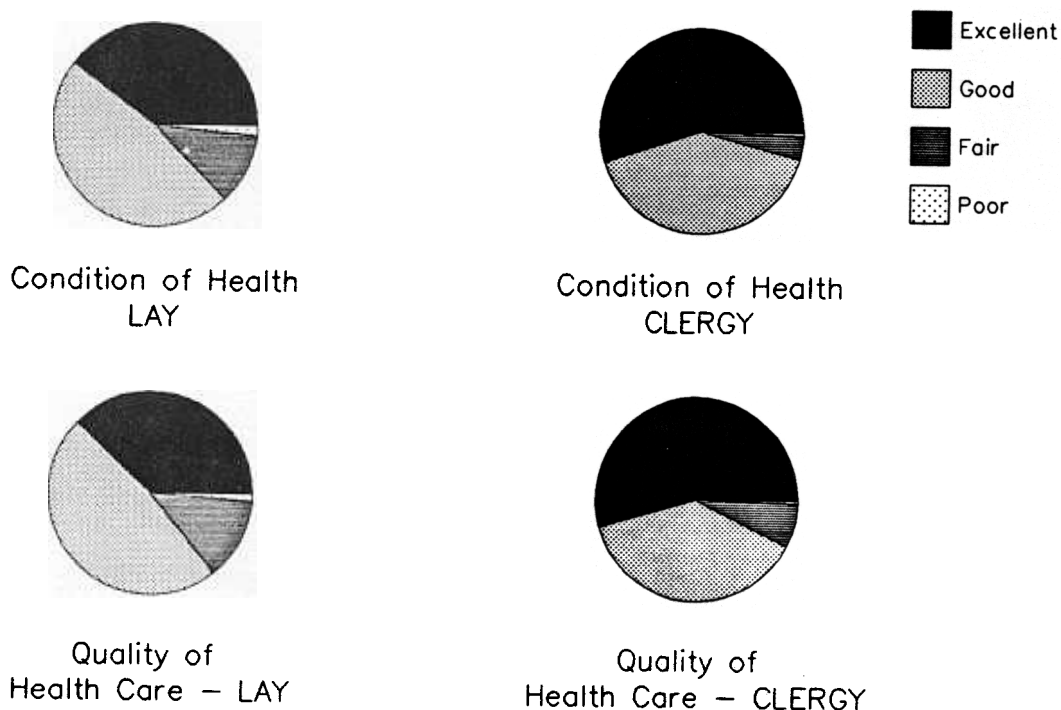
percentage point differences were on the issues of the needs of children, the elderly and domestic violence.

The percentage point differences between clergy groups were much smaller but still significant. The average difference was sixteen percentage points. The issues on which there was most agreement included the environment, domestic violence, the needs of children, and issues concerning the elderly.

### QUALITY OF LIFE

While many of the laity and clergy are very concerned about illegal drug use, the economy and the costs of health care, these concerns do not grow out of their daily life experiences. Eighty-seven percent of the laity and ninety-six percent of the clergy indicated that their personal health was excellent or good (Figure 4). Eighty-six

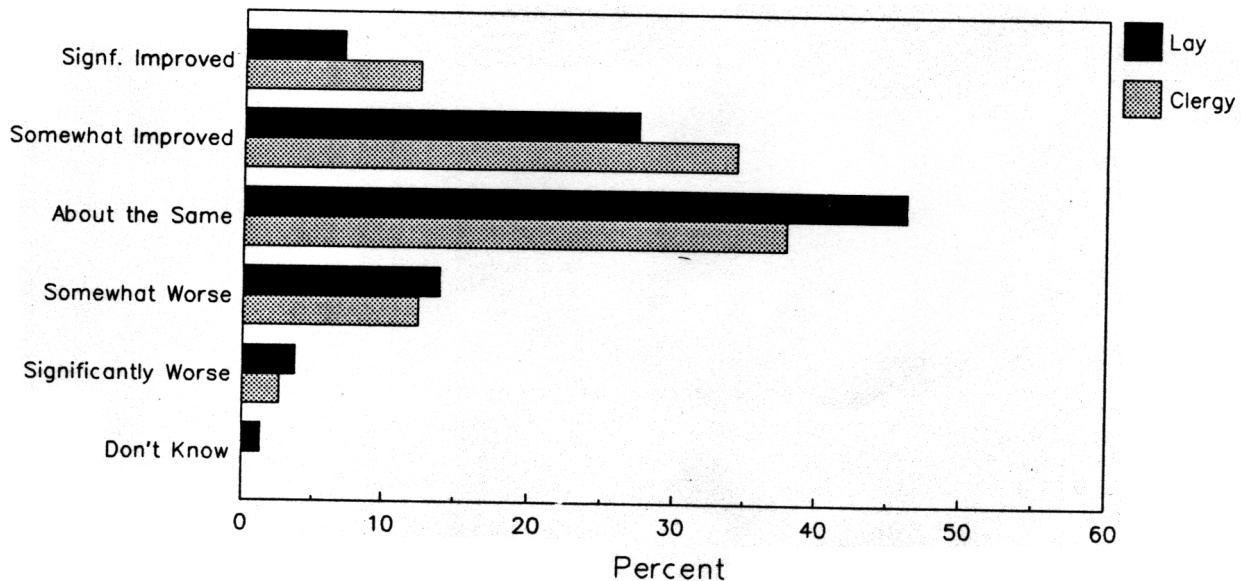
**FIGURE 4**  
Personal Health Issues



percent of the laity and ninety-three percent of the clergy felt they could afford excellent to good quality health care (Figure 4). Only nine percent of the laity and

eight percent of the clergy have been unemployed in the last year and the financial condition of the majority of laity and clergy households has stayed the same, improved somewhat or improved significantly over the last two years (Figure 5). Only one percent of the laity and clergy reported that they did not have enough money to

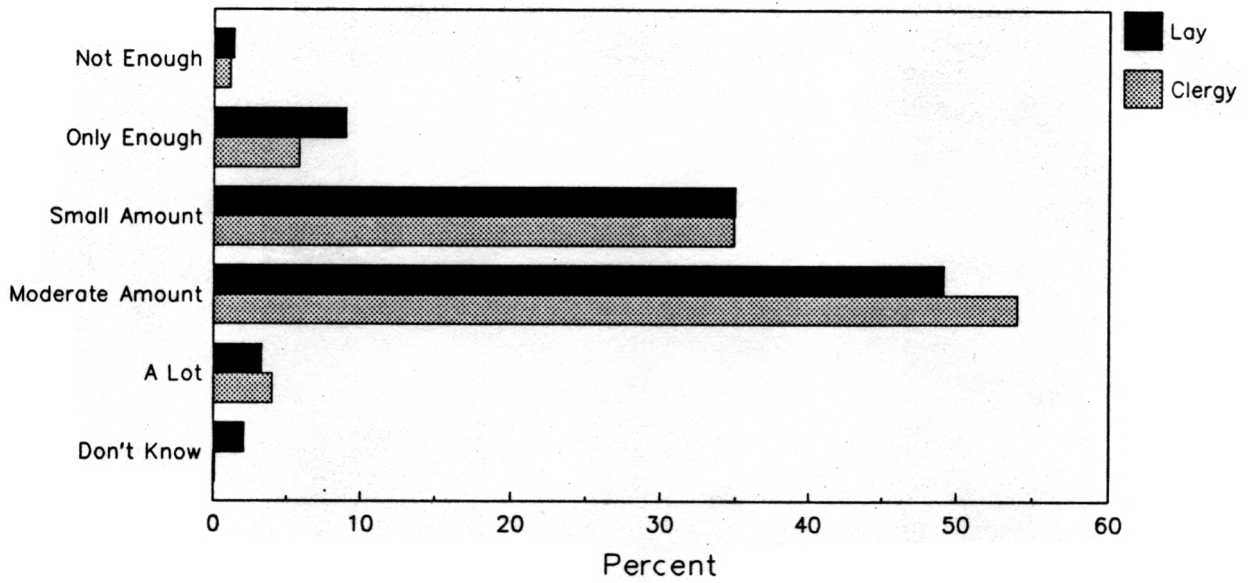
FIGURE 5  
Change in Financial Condition of Household  
Over the Last Two Years  
Level of Improvement



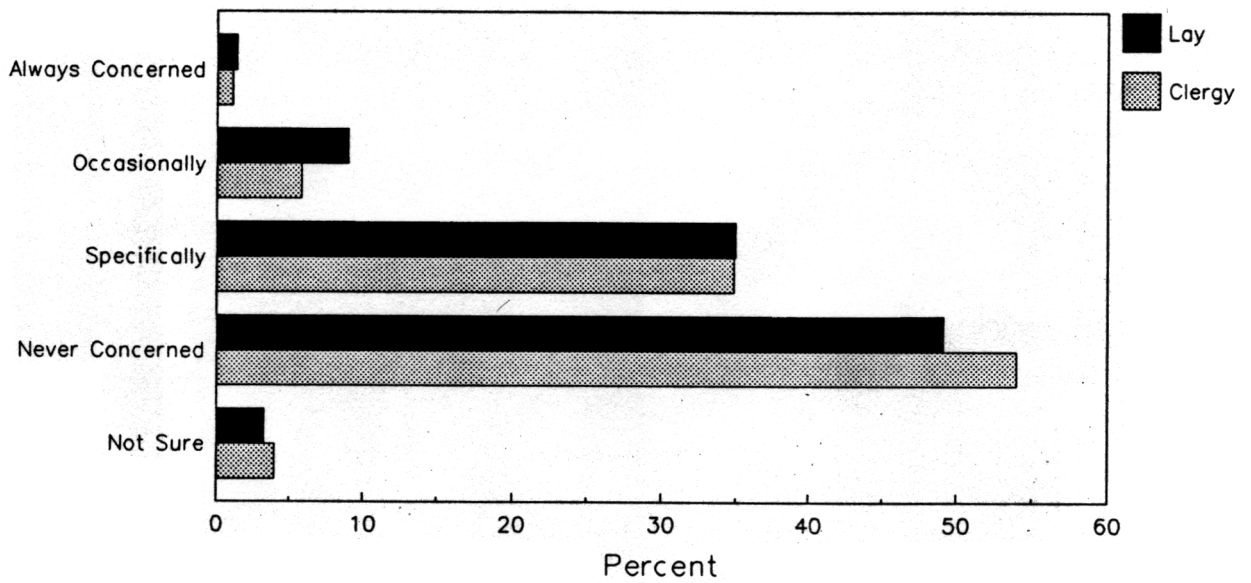
pay for basic necessities in the last six months and forty-nine percent of the laity and fifty-four percent of the clergy describe their households as having a moderate amount of money left over after paying for basic necessities (Figure 6). Fifty-seven percent of the clergy indicated they were never concerned for their personal safety in their local neighborhoods as did thirty-nine percent of the laity (Figure 7).

Sixty percent of the clergy believed there was a drug problem in the immediate area where they lived as did thirty-eight percent of the laity (Figure 8). Twenty-eight percent of the clergy and laity, who believed drugs were a problem in the area where they lived, had actually seen drugs being bought or sold. In general, the respondents to *Lutherans Say... 3* indicated that they had enough money, they were able to obtain and afford decent health care, and they were living in a safe environment. The lay and clergy respondents were concerned about social problems and the role of the church in addressing some of these problems, but they live comfortable lives.

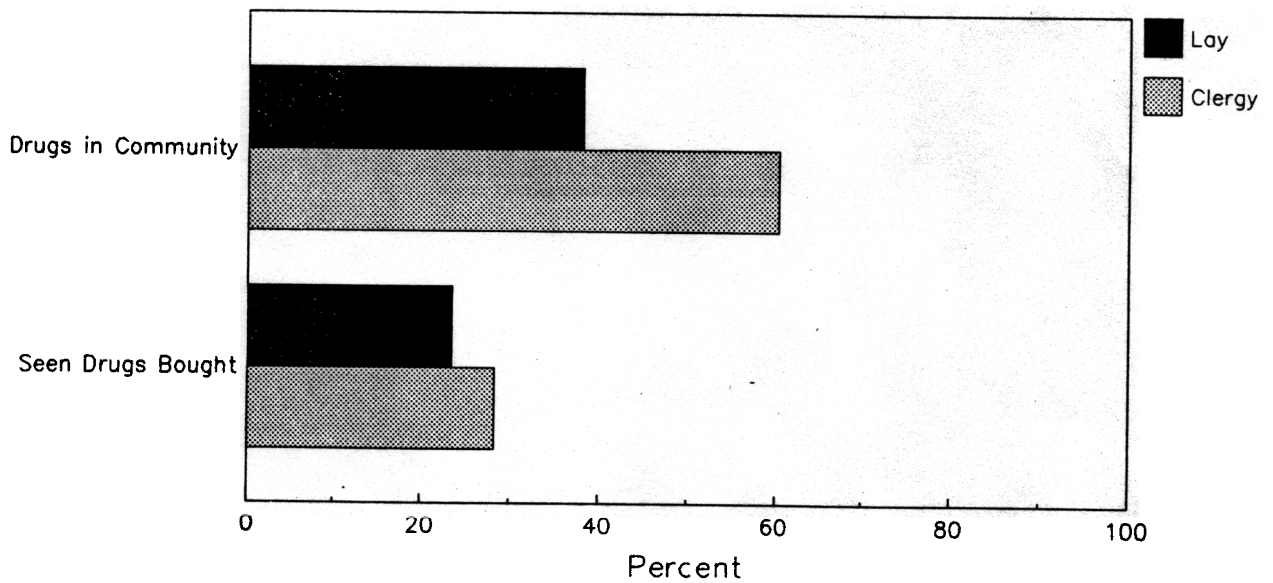
**FIGURE 6**  
**Financial Condition of Household**  
**Over the Last Six Months**  
**Money Left After Paying for Necessities**



**FIGURE 7**  
**Concern for Personal Safety in Community**  
**Level of Concern**



**FIGURE 8**  
**Drug Problem and Drug Trafficking**  
**Percent Responding "Yes"**



One reason laity and clergy in the mainline Protestant denominations embrace a voluntaristic yet charitable perspective of society is because the system has served them so well. Basic changes in current social arrangements make little sense when the system works to one's advantage. The church's role in such a context is limited. When needs arise, the respondents to *Lutherans Say... 3* generally have the resources and a frame of mind to turn elsewhere for help. When the members of the *Lutherans Say... 3* panel were asked where they would turn first when confronted with several difficult problems ranging from the death of a family member to dealing with a drug or alcohol problem, the church ran into stiff competition (Figures 9A and 9B). The competition came not only from friends or relatives, but from professionals who specialize in providing services at a cost only those with significant resources could afford. The use of professionals for help with drug and alcohol problems and marital counseling may be the result of clergy becoming more aware of their limitations as "professional" counselors, but it may also be the result of lay people being able to afford the best help money can provide.



Still, thirty-two percent of the lay respondents turn to the church first for marital counseling and forty-six percent turn to the church first to teach their children ethical values. Twenty-six percent would turn to the church first to find people who care. The majority of clergy turn first to the church to teach children ethical values (62%) and to find people who care (52%). The majority of both laity and clergy do not turn to the church first when there is any question of moral failure such as dealing with an unwanted pregnancy or a drug or alcohol problem.

**FIGURE 9A**  
**Where People Turn First to Find Help**  
**Or Information in Facing Problems**  
**For Laity**

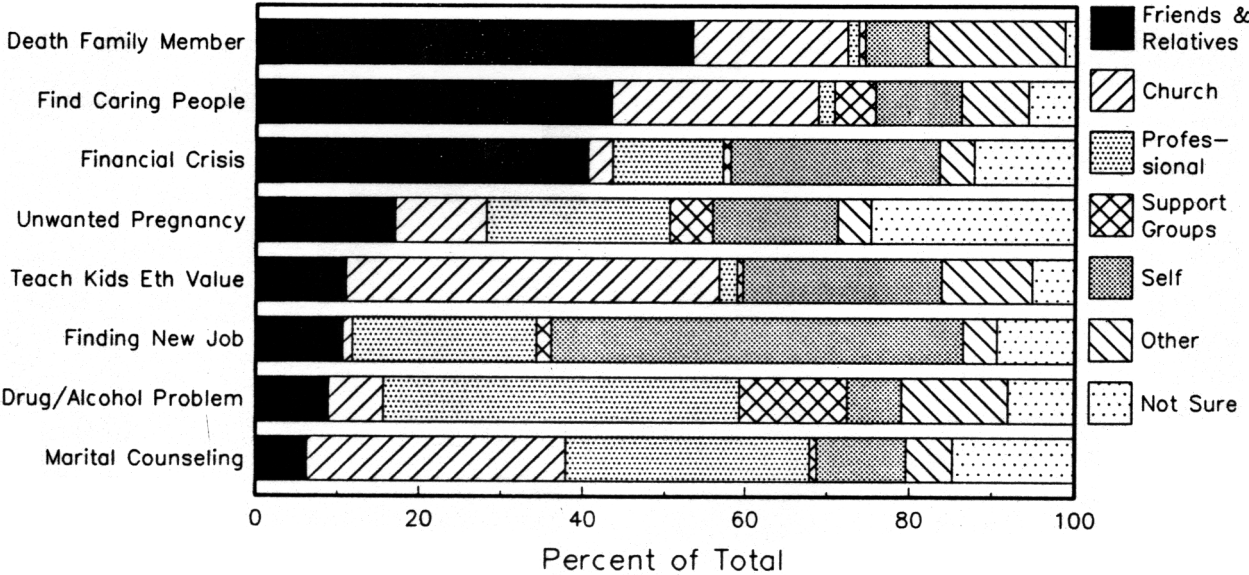
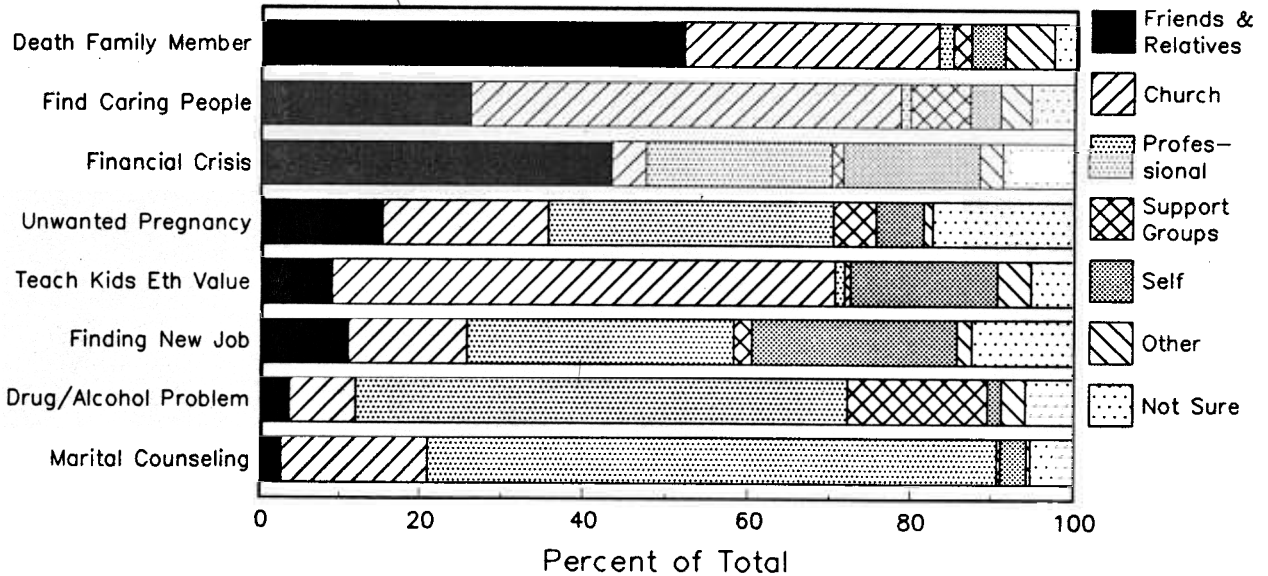


FIGURE 9B

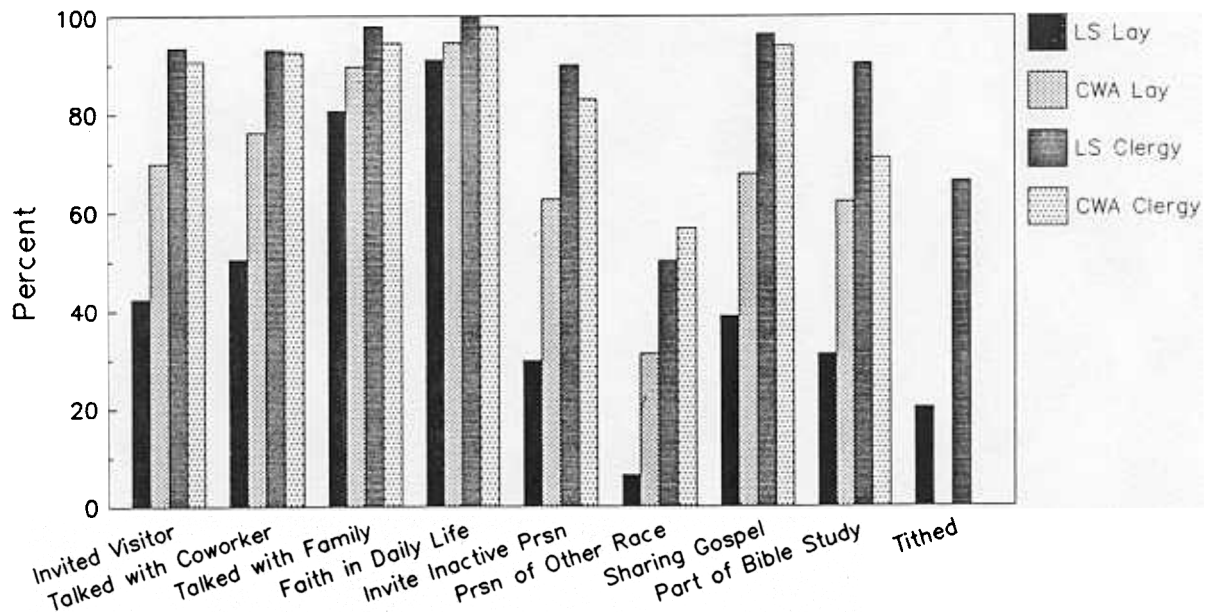
Where People Turn First to Find Help  
Or Information in Facing Problems  
For Clergy



EVANGELISM AND BIBLE READING

If the church's role in the world is defined primarily as building up faith and morality, then the vitality of the church is dependent upon members who see faith and morality as significant aspects of their lives. If the church is to grow it also needs members who are willing to share their perspectives and experiences of faith with others. In general, however, members of the ELCA were reluctant to engage in traditional evangelistic activities (Figure 10). Fifty-eight percent indicated they have not invited anyone to visit their congregation over the last year, and fifty percent have not talked with a coworker about what it means to be a Christian. Seventy percent have not encouraged an inactive member to become active again and sixty percent have not told anyone about God's gift of grace through faith in Jesus Christ over the last year.

**FIGURE 10**  
**Religious Activity Over the Last Year**



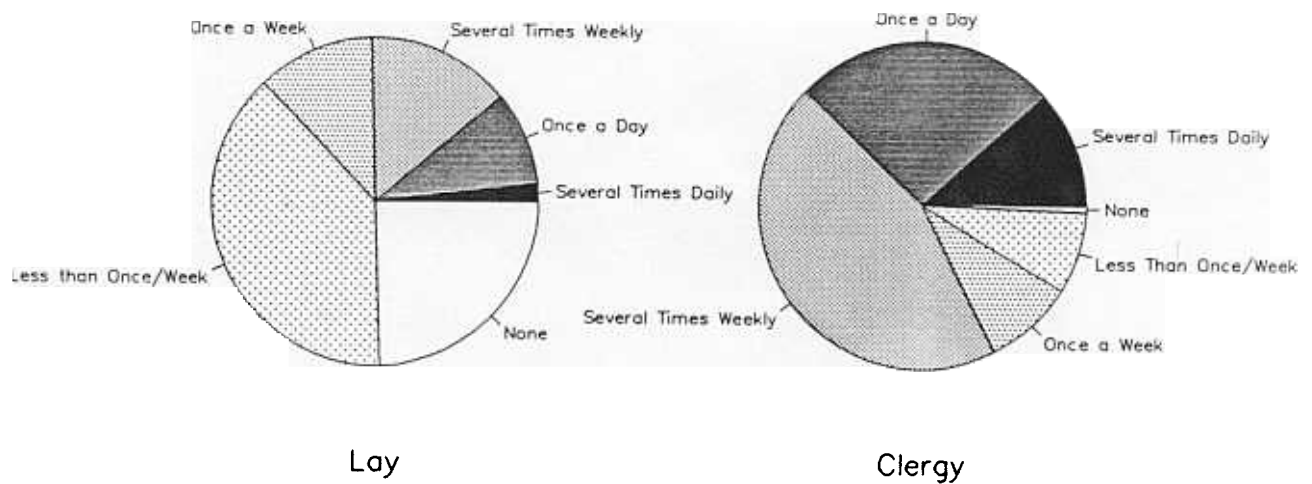
The lay voting members of the churchwide assembly were much more likely to engage in these evangelistic activities than were the lay respondents to *Lutherans Say... 3*. For example, sixty-eight percent of the lay voting members to the churchwide assembly have told someone about God's gift of grace through faith in Jesus over the last year, compared to thirty-nine percent of the lay respondents to *Lutherans Say... 3*. Sixty-three percent of the lay voting members to the churchwide assembly encouraged an inactive member to become active again, compared to thirty percent of the respondents to *Lutherans Say... 3*.

There is also some evidence that lay members of the *Lutherans Say... panel* do not engage in other types of traditional religious behavior like Bible reading. Twenty-four percent have not read the Bible at home in the last year and of those who have, fifty-one percent read the Bible less than once a week (Figure 11). On the other hand, these findings are not significantly different from those of a *Lutheran Listening Post* survey conducted with members of the Lutheran Church in America in 1982.<sup>8</sup> The *Lutheran Listening Post* found that twenty-four percent of the laity "read or study

<sup>8</sup> *Lutheran Listening Post* Summary, Panel II, Questionnaire No. 1, April, 1982.

the Bible on their own several times a week," compared to twenty-five percent of the current respondents. Thirty-three percent of those in the general population indicated

**FIGURE 11**  
**Frequency of Bible Reading**  
**In the Last Year**



that they read the Bible once a week or more.<sup>9</sup> Sixty-nine percent of the respondents to *Lutherans Say... 3* have not participated in an organized Bible study in the last year and eighty percent have not tithed (Figure 10).

Younger members of the ELCA were in some ways even less likely to share their faith with others. Age may be positively related to the strength of faith, but there is a belief by some that young people will not develop the same kind of strong ties to particular religious groups that their parents and grandparents developed (Hammond, 1988). Respondents who were less than thirty years old were no less likely to have invited someone to visit their congregation than were respondents who were forty-five to sixty-four years old, but they were less likely to talk with a coworker about what it means to be a Christian (45% to 56%). Lay respondents who were less than thirty years old were also significantly less likely to talk with a family member about the

<sup>9</sup> George Gallup, Jr. and Sarah Jones, *One Hundred Questions and Answers: Religion in America*, The Princeton Religion Research Center, Princeton, New Jersey, 1989. The question was: "How often do you read the Bible?"

Christian life (70%) than were those forty-five to sixty-four (88%), and those under thirty were significantly less likely to say they demonstrated their Christian faith in daily action (79%) than those who were forty-five to sixty-four years old (97%). Finally, those who were under thirty were significantly less likely to have read any part of the Bible at home last year (68%) than were those who were forty-five to sixty-four years of age (76%). Of those who were under thirty and who had read the Bible at home last year seventy-six percent had read it less than once a week compared to forty-five percent of those who were forty-five to sixty-four.

### TRADITIONAL RELIGIOUS COMMITMENT

The questions on *Lutherans Say... 3* reflected traditional and individualistic definitions of religious commitment. For example, the members of the panel were asked about inviting others to church, daily Bible reading and turning to the church first in times of need, but the majority of lay respondents did none of these things. This does not mean that other acts of religious commitment did not exist, or that the lay respondents were not optimistic about the future of their congregations. Over ninety percent of the respondents to *Lutherans Say... 3* indicated they try to demonstrate their faith in daily action and sixty-eight percent were optimistic about the future of their congregations.

Fourteen percent of the respondents to *Lutherans Say... 3* view the Bible literally compared to thirty-one percent in the general population<sup>10</sup> (Table 1). Forty-seven

Table 1  
Views Of the Bible  
(in percentages)

	Lay	Clergy
Actual Word Of God to Be Taken Literally, Word for Word	13.5%	0.7
Inspired Word of God Without Errors But Some Verses Are Symbolic	46.5	18.2
Inspired Word of God But With Historical and Scientific Errors	34.1	80.3
Not Inspired But Represents Best Understanding of God's Nature	4.4	0.7
An Ancient Book of Fables, Legends, History, and Moral Precepts	1.5	0.1

<sup>10</sup> *The Unchurched American... Ten Years Later*, The Princeton Religion Research Center, Princeton, New Jersey, 1988.

percent of ELCA members view the Bible as the inspired Word of God without errors, but with some verses as symbolic compared to twenty-four percent in the general population. Finally, thirty-four percent of the laity took the position that the Bible is inspired but with historical and scientific errors compared to twenty-two percent in the general population and eighty percent of ELCA clergy.

### THE QUALITY OF LIFE, RELIGIOUS TRADITIONALISM AND CONCERNS FOR THE DECADE

Many of the questions asked on *Lutherans Say... 3* can be combined and summarized in two indexes. The indexes provide composite measures of the quality of life and religious traditionalism. The quality of life index includes the questions about the respondents' health, the quality of affordable health care, the provision of daily care for a handicapped or aged family member, recent unemployment, the financial condition of the household, recent improvement in the financial condition of the household, concerns about safety, and perceptions of a neighborhood drug problem.<sup>11</sup> The index of "religious traditionalism" includes the questions having to do with Bible reading, views of the Bible, church attendance, and participation in traditional evangelistic activities like inviting a person to church and tithing.

The indexes were then correlated with responses to the questions about problems people were most concerned about and those they believed it was most important for the church to address<sup>12</sup> (Table 2). For the laity, the traditionalism index was not significantly correlated with any of the social problems. In other words, religious traditionalism, defined in terms of the level of Bible reading, more conservative views of the Bible, levels of church attendance and participation in traditional evangelistic activities, was unrelated to concerns about particular social issues or the importance of the church addressing such issues. The traditional religious factor was irrelevant in predicting concerns or the importance of the church's involvement. On the other hand, even though the level of the correlation coefficients was low, the quality of life index was significantly correlated with concerns about the loss of family farms, crime, costs of health care, the availability of health care, issues concerning the elderly, the aging of the population, and poverty. The quality of life index was also significantly related to the perspective that it was important for the church to address the economy, the loss of family farms, crime, drug use, the costs of health care, and the availability of health care. It is clear that a respondent's quality of life is the most important

---

<sup>11</sup> The responses to questions that comprise the index were converted to standard scores and averaged together. A zero was assigned to missing data.

<sup>12</sup> The response categories of very concerned, somewhat concerned, and not very concerned were assigned values of 3, 2, and 1 respectively and then converted to standard scores. Missing data were assigned a value of 0.

Table 2  
 Relationship of the Traditionalism and Quality of Life Indexs to Social Concerns  
 (correlation coefficients)

	Quality of Life Index				Traditionalism Index			
	Personal Concern		Concern for the Church		Personal Concern		Concern for the Church	
	Lay	Clergy	Lay	Clergy	Lay	Clergy	Lay	Clergy
Arms control	-.04	-.05	-.09	-.07	-.02	.00	.02	-.02
The economy	-.09	-.07	-.17*	-.09	-.06	.08	-.06	.05
Employment/unemployment	-.06	-.04	-.12*	-.10	-.05	.07	-.06	.05
Education	.06	.00	-.03	-.04	.03	.03	-.04	.06
The environment	.04	.01	-.02	.00	.03	-.10	.04	-.11
The continued loss of family farms	-.22*	-.01	-.19*	-.01	.03	.13*	-.04	.04
Crime	-.15*	-.02	-.15*	-.06	-.08	.11*	-.03	.09
Illegal drug use	-.08	.04	-.11*	.02	-.02	.08	-.05	.03
The loss of traditional value systems	-.08	-.01	.00	.03	-.03	.13*	.06	.08
Domestic violence	-.08	.01	.00	.01	.03	.07	.00	.03
Discrimination against women	-.02	-.02	-.05	.00	-.04	.01	-.09	-.07
Racism	-.02	.01	.04	.04	-.01	.01	.04	-.05
Conflict between ethnic groups	-.04	-.07	.00	-.04	.01	.02	.03	.00
Abortion	-.04	-.06	-.04	.05	-.02	.15*	-.04	.06
The costs of health care	-.19*	-.07	-.21*	-.04	-.01	.07	-.01	.08
The availability of health care	-.23*	-.07	-.17*	.00	-.02	.08	-.01	.05
The needs of children	-.06	-.03	-.01	.00	-.02	.08	.00	.01
Issues concerning the elderly	-.12*	-.03	.00	.04	-.03	.10	.00	.00
The aging of the population	-.10	-.06	-.07	-.01	-.01	.06	.01	.05
Homelessness/housing	-.11*	.01	.01	.00	-.03	.04	.01	.02
Poverty	-.09	-.03	-.05	.00	-.05	-.02	.01	.02

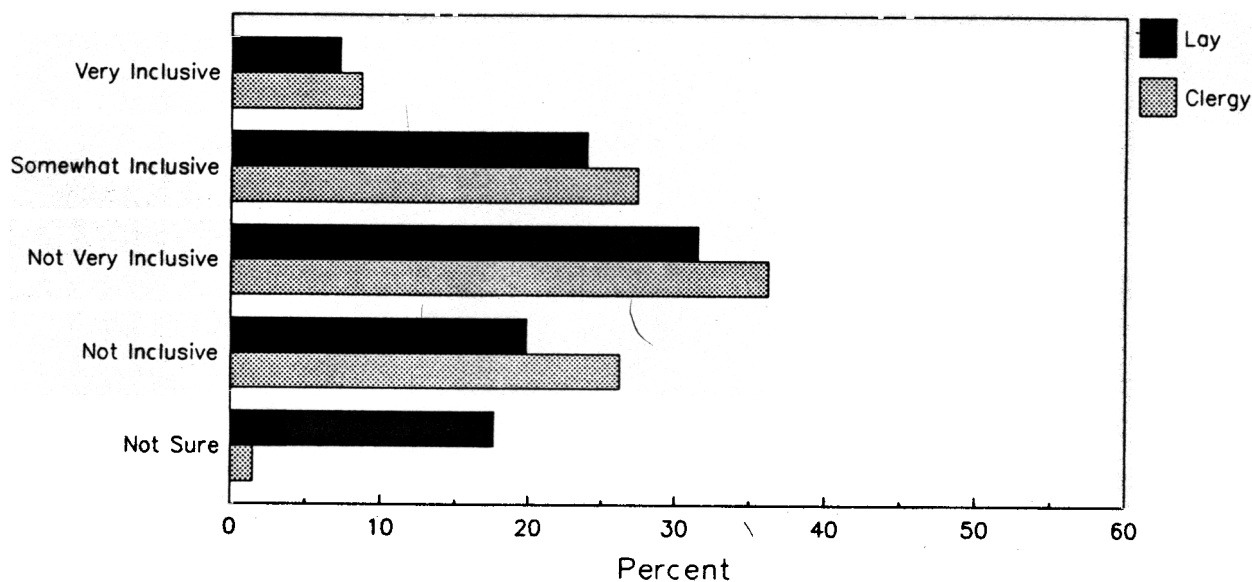
\* significant at the .001 level

factor in determining the extent to which they are concerned about social issues and the importance of the church addressing such issues. Those who are best off, in terms of their quality of life, are less likely to be concerned about these issues or to believe that it is very important for the church to address them, and the majority of Lutherans in the ELCA are relatively well off. In any case, the important influence on one's perspective on these issues is not traditional religiosity, but the quality of life.

## INCLUSIVENESS

The matter of inclusiveness will continue to be an issue faced by the ELCA throughout the 1990s. The constitutionally mandated goal of achieving ten percent membership of African Americans, Asians, Hispanics and Native Americans seems a long way off. Many members of the ELCA, if they know about the goal, no doubt perceive it as unimportant or unnecessary. Currently about two percent of the membership of the ELCA is from these racial and ethnic communities, but seven percent of the respondents to *Lutherans Say... 3* indicated that their congregations were very inclusive and another twenty-four percent indicated that their congregations were somewhat inclusive (Figure 12). Eighteen percent of the respondents were "not sure" how inclusive their congregations were.

**FIGURE 12**  
**Level of Inclusiveness of Congregation**  
**(As Perceived by Respondent)**





The respondents were also asked how they would feel if their church council made becoming inclusive a high congregational priority. Less than a majority felt that they would be very supportive (49%) (Table 3). Of the forty-nine percent who marked "very supportive" fifty-six percent qualified their support by marking other responses as well. Twenty-two percent of the forty-nine percent who were very supportive felt that racial and ethnic differences were not conducive to inclusiveness and thirteen percent of those who were very supportive also felt that inclusiveness should be a low priority for their congregations.

Table 3  
Respondent Reactions to Inclusiveness as a High Congregational Priority  
*(percentage that endorse each position)*

	<u>Lay</u>	<u>Clergy</u>
Very Supportive	49.1%	78.9
Congregation is Already Adequately Inclusive	6.0	2.4
A High Priority on Inclusiveness is a Matter of Christian Faith	29.0	30.0
Inclusiveness Should Be a Low Priority for the Congregation	6.2	4.0
Congregations Needs Practical Suggestions for Becoming Inclusive	16.4	32.2
Geographic Area is Not Conducive to Inclusiveness	31.8	35.9
Racial and Ethnic Differences Are Not Conducive to Inclusiveness	7.1	9.7
Other	5.4	10.4
Don't Know	16.5	1.7

The clergy, by comparison, were very supportive of a high congregational priority for inclusiveness. On the other hand, many who were supportive felt that the geographic area of their congregation was not conducive to inclusiveness and that their congregations needed practical suggestions for becoming more inclusive.

## CONCLUSIONS AND RECOMMENDATIONS

The views of the laity and clergy about the relationship of the church to society have been explored extensively in *Lutherans Say... 2*, *Lutherans Say... 3*, and the survey of pension fund participants in the ELCA. The findings of each of these studies point to the conclusion that lay members of the ELCA and, to a lesser extent, the ELCA clergy believe that it is legitimate for the church to address social problems and social issues but only in the context of promoting a high standard of morality among individuals and individual charitable acts. This point of view is not exclusively Lutheran but reflects the larger American cultural tradition of voluntarism.

There are at least two very important practical implications in dealing with the voluntaristic perspective. First, precisely because voluntarism is so much a part of the American cultural tradition, the acceptance of the perspective is accompanied by little controversy; the vast majority of the members of mainline congregations do not want conflict in their congregations nor do they know much about handling conflict when it arises. As a result, tacit agreements develop that function to minimize conflict. As Wood points out, the clergy and laity often have very different social and political views, but they do agree that the primary function of the church has to do with the development of faith and morality. Once either the pastor or the lay members of the congregation step outside this frame of reference, conflict is much more likely; as a result social and political issues seldom surface. If social and political issues do come up, the lay members of most congregations, if not the clergy, have already been pushed beyond their expectations. If they are then pushed again to reexamine their voluntaristic assumptions--which they define as "common sense"--then they have been pushed twice and conflict is even more likely. The question is how to approach social issues, how far to go, and how fast. Concerns about conflict are real. Its place and function in the congregation need to be addressed. If the fear of divisive conflict can be minimized, perhaps through agreed upon techniques for handling conflict, then progress may be made. On the other hand, both the clergy and laity members of congregations know that they are participants in a voluntary organization (which fits quite well with their voluntarism). No one has to come and no one has to stay. Only if there is a deep commitment on the part of all participants to examine together the implications of their faith in the light of contemporary society within the context of agreed upon parameters for discussion are such discussions likely to lead to positive results.

The second implication of voluntarism is that it is much easier to discuss some social and political issues than others. Those issues which clearly involve moral content or those which can be addressed, at least to a certain extent, through charitable acts are good candidates for discussion. The vast majority of lay respondents indicated that it was very important for some expression of the church to address issues concerning children, the loss of traditional values, drug use, issues concerning the elderly and

domestic violence. Because there is such a high level of agreement about addressing these issues, it may be possible to encourage people, without going too far past their expectations, to reevaluate their voluntaristic assumptions in the light of their Christian faith.

The voluntarism of the respondents to *Lutherans Say... 3* is also, no doubt, tied to their success with in the American institutional system as it currently exists. The vast majority of respondents reported that they live comfortably and they are most concerned with those issues that directly or indirectly threaten the system or their place in it. The majority of lay respondents were very concerned about the "disorder" issues of drugs, crime, domestic violence, and the loss of traditional values. The majority were also very concerned about more purely economic issues like the economy itself and health care costs. They were also concerned about issues that middle class people are now being forced to confront like finding and paying for a good education and meeting the needs of their children and the elderly. Concerns that reflected the needs of those who are without social power, or who have much less of it, were less important to the majority of these respondents including racism, discrimination against women, and even rural issues like the loss of family farms. There is also evidence that as the respondents' quality of life went up, the lay respondents became less concerned with the loss of family farms, crime, the costs and availability of health care, the elderly and homelessness.

For the most part, understanding the concerns of Lutherans is no different from understanding the concerns of the American middle class. It is their class position, not their religious beliefs, which determines their perspectives with the possible exception of two issues. Frequent church attenders were more concerned about poverty and the loss of traditional values systems. There was no relationship, however, between religious traditionalism and any of the concerns for the lay respondents in general. It may well be that the religious beliefs of the respondents are related to their social concerns in ways that the questions on *Lutherans Say... 3* do not measure, but it also may be that much work needs to be done in developing Lutheran identities that can stand independently of their middle class origins.

The voting members of the churchwide assembly are very active in church concerns as they clearly take their identities as Lutheran Christians very seriously. The contrast between their actions and opinions and those of the lay and clergy respondents to *Lutherans Say... 3* are both informative and troublesome. Significant differences in perspective on the role of the church exist between those active in churchwide affairs and the lay and clergy members of the *Lutherans Say... 3* panel. The differences are greatest on how important it is for the church to address issues like racism, discrimination against women, arms control, employment and unemployment, and even the environment. These differences are informative because they point to a conception of the church that calls the society to peace and justice versus a perspective of the

church that is much more parochial in outlook; the differences are equally troubling in that they point to a potentially divisive polarity between the members and those active in churchwide affairs in the ELCA. Much work needs to be done on encouraging Christians to stand apart from their cultural origins, but this work needs to be done carefully because of the serious potential for conflict. Once again, issues should be chosen first where there is most agreement and then these issues--like the needs of children and the elderly--should be developed slowly and carefully in a context that considerately begins the process of reevaluating the dominant assumptions of the majority in American society.

**Mission90** is on the right track by making the needs of children its basic social component. The ELCA, however, is in for difficult times on issues of racism and inclusiveness. Less than a majority support inclusiveness as a high congregational priority and a substantial number of those who are supportive felt that racial and ethnic differences were not conducive to inclusiveness. Racism ranked near the bottom of problems that the lay respondents felt very concerned about, and less than a majority felt that it was very important for some expression of the church to address the issue. One way to approach the problems may be to present inclusiveness in practical terms. In other words, the members of ELCA congregations need to be convinced that the racial and ethnic makeup of American society is changing and changing quickly, and that if the ELCA is to carry on its mission and ministry it must take account of these changing circumstances.

Another set of clear needs that **Mission90** is attempting to address is the development of a Christian identity based in theological and biblical study on the part of members of the ELCA. Only about one-fourth of ELCA members read the Bible on a daily basis and one-fifth have tithed. Less than a majority have invited a person to visit their congregations, encouraged an inactive member to become active again, or participated in an organized Bible study. Younger members of ELCA congregations are even less likely to participate in these religious activities. Perhaps a strong, youth oriented aspect of **Mission90** would help.

Finally, additional study needs to be given to the role of the congregation in the lives of members of the ELCA with particular emphasis on their understanding of ministry in daily life.

## REFERENCES

Davidson, James D.

1986 "Captive congregations: why local churches don't pursue equality." Pgs. 239-261 in Stephen D. Johnson's and Joseph B. Tamney's *The Political Role of Religion in the United States*. Boulder, CO: Westview.

Hammond, Phillip E.

1988 "Religion and identity." *Journal for the Scientific Study of Religion* 27:5-15.

Wood, James R.

1981 *Leadership in Voluntary Organizations: The Controversy Over Social Action in Protestant Churches*. New Brunswick, N.J.: Rutgers.

---

Appendix I  
*Questionnaire and Frequencies*  
*(in percentages)*  
***Lutherans Say... 3***

**In the Future...**

1. As we approach the year 2000, the United States and Caribbean will be faced with a variety of difficult problems and great opportunities. Please go through this list and indicate how concerned you are about each of these issues.

	<u>Very Concerned</u>		<u>Somewhat Concerned</u>		<u>Not Very Concerned</u>		<u>No Opinion</u>	
	<u>Lay</u>	<u>Clergy</u>	<u>Lay</u>	<u>Clergy</u>	<u>Lay</u>	<u>Clergy</u>	<u>Lay</u>	<u>Clergy</u>
Arms control	36.2%	48.9	50.1	42.5	10.7	8.4	3.0	0.2
The economy	62.2	49.7	33.8	44.1	3.0	6.2	1.0	-
Employment/unemployment	48.0	41.5	41.7	49.9	9.3	8.4	1.0	0.2
Education	71.5	69.5	25.1	28.1	2.7	2.2	0.7	0.2
The environment	69.4	77.0	26.1	20.8	3.8	2.2	0.7	-
The continued loss of family farms	43.4	30.6	39.3	49.1	14.4	19.5	2.9	0.8
<hr/>								
Crime	74.2	53.7	23.9	43.1	1.6	3.2	0.3	
Illegal drug use	83.1	72.3	14.7	25.8	1.8	1.9	0.4	-
The loss of traditional value systems	61.8	52.5	30.5	36.2	6.4	10.8	1.3	0.5
Domestic violence	52.0	56.7	37.7	38.8	9.0	4.5	1.3	-
Discrimination against women	30.3	34.6	46.5	50.0	20.2	14.8	3.0	0.6
Racism	33.4	54.5	49.8	39.1	14.3	6.4	2.5	-
Conflict between ethnic groups	24.8	30.8	49.3	48.4	21.9	19.8	4.0	1.0
Abortion	36.3	33.4	37.1	44.2	20.0	21.9	6.6	0.5
<hr/>								
The costs of health care	70.7	71.1	25.5	26.7	2.8	2.2	1.0	
The availability of health care	51.3	56.2	36.6	35.0	10.7	8.6	1.4	0.2
The needs of children	61.2	54.5	33.2	41.2	4.9	4.1	0.7	0.2
Issues concerning the elderly	53.6	41.8	40.2	50.9	5.3	7.1	0.9	0.2
The aging of the population	32.0	22.0	46.0	51.3	18.7	25.7	3.3	1.0
Homelessness/housing	45.8	50.5	43.2	42.1	9.7	7.1	1.3	0.3
Poverty	44.8	56.4	45.6	37.6	8.2	5.6	1.4	0.4

2. We typically think that dealing with these issues is the responsibility of government, but the issues might also be addressed in some way by local congregations, the synod or the church-wide organization. Please go through the list of issues once again and indicate how important it is that these issues be addressed by some expression of the church.

	Very Important		Somewhat Important		Not Very Important		No Opinion	
	Lay	Clergy	Lay	Clergy	Lay	Clergy	Lay	Clergy
Arms control	19.1%	36.2	39.6	42.6	35.1	20.3	6.2	0.9
The economy	22.5	24.6	44.0	46.8	27.9	27.4	5.6	1.2
Employment/unemployment	24.6	30.6	44.2	51.2	26.6	16.9	4.6	1.3
Education	56.4	50.8	33.7	41.4	8.0	7.5	1.9	0.3
The environment	42.9	70.6	40.7	23.8	12.8	5.2	3.6	0.3
The continued loss of family farms	27.4	29.6	38.9	44.2	26.3	24.1	7.4	2.1
<hr/>								
Crime	54.1	34.3	37.4	50.6	6.8	14.5	1.7	0.6
Illegal drug use	64.5	54.5	28.7	38.3	5.3	6.6	1.5	0.6
The loss of traditional value systems	71.1	66.1	21.5	26.4	4.4	6.8	3.0	0.7
Domestic violence	58.6	61.4	32.7	33.9	6.0	4.4	2.7	0.3
Discrimination against women	28.8	44.4	43.3	41.9	22.2	12.8	5.7	0.9
Racism	46.5	68.5	37.8	27.9	11.3	3.4	4.4	0.2
Conflict between ethnic groups	35.6	39.9	42.8	45.4	16.1	13.4	5.5	1.3
Abortion	40.2	49.9	36.7	35.7	13.8	12.7	9.3	1.7
<hr/>								
The costs of health care	25.3	33.3	41.1	46.5	28.8	19.0	4.8	1.0
The availability of health care	27.2	42.6	43.8	41.7	24.0	14.6	5.0	1.1
The needs of children	71.6	65.4	24.0	30.5	3.1	3.8	1.3	0.3
Issues concerning the elderly	60.8	54.1	31.7	40.6	5.4	5.1	2.1	0.2
The aging of the population	32.2	27.3	42.9	45.4	20.0	26.3	4.9	1.0
Homelessness/housing	56.4	59.5	35.4	35.5	6.1	4.7	2.1	0.3
Poverty	52.0	61.8	39.2	31.5	6.7	6.2	2.1	0.5

### Current Issues for You...

3. Would you say your own health, in general, is excellent, good, fair or poor?

	Lay	Clergy
Excellent	39.9%	55.0
Good	47.1	40.7
Fair	11.4	3.7
Poor	1.6	0.6

4. Would you describe the quality of health care you or the people you live with can afford as excellent, good, fair or poor?

	<u>Lay</u>	<u>Clergy</u>
Excellent	38.0%	54.5
Good	47.8	38.1
Fair	13.1	7.0
Poor	1.1	0.4

5. Is there anyone in your family (including yourself, your spouse, your children, a parent, a sibling, a grandparent, etc.), who is incapable of providing daily care for themselves because of a handicap, a long term illness, or aging?

	<u>Lay</u>	<u>Clergy</u>
No	81.9%	78.7
Yes	18.1	21.3

→ Where does this person live?

	<u>Lay</u>	<u>Clergy</u>
In my home	16.3%	16.5
In another member's home	26.8	31.8
In a nursing home	41.2	36.4
In another care facility	15.7	15.3

6. In general, how would you describe your personal relationships over the last six months with the people you live with?

	<u>Lay</u>	<u>Clergy</u>
I live alone.	14.1%	7.0
Good with young members of the household	9.5	10.1
Good with the adult members of the household	43.9	34.3
Not very good with any of the people I live with.	1.3	1.0
None of the above fit my situation.	3.1	2.6
<i>Good with everyone.<sup>1</sup></i>	28.1	45.0

<sup>1</sup> The percentages for this question are reported but they should not be used. Inadvertently, the response category "Good with everyone" was left off the questionnaire. The percentages reported here for "good with everyone" summarize those who checked both the responses "Good with young members of the household" and "Good with the adult members of the household" or who wrote in "good with everyone." Other respondents may have simply chosen the response closest to their situation, but because all reasonable response categories were not included the question has not been analyzed further.



7. Have you, or any of the people you live with, been involuntarily unemployed in the last year?

	<u>Lay</u>	<u>Clergy</u>	
No	91.3%	91.9	
Yes	8.7	8.1	→ Was the unemployment for over six months?

	<u>Lay</u>	<u>Clergy</u>
Yes	48.1%	52.1
No	51.9	47.9

8. How would you describe the financial condition of your household over the last six months?

	<u>Lay</u>	<u>Clergy</u>
Not enough money to pay for the basic necessities like food, clothing, shelter, and health care	1.4%	1.1
Only enough money to pay for basic necessities	9.0	5.8
A small amount of money left over to spend after paying for basic necessities.	35.0	34.9
A moderate amount left over.	49.2	54.0
A lot left over.	3.3	4.0
I don't know about the financial condition of our household.	2.1	0.2

9. Would you say that the financial condition of your household has improved or become worse over the last two years?

	<u>Lay</u>	<u>Clergy</u>
It has significantly improved.	7.1%	12.5
It has improved somewhat.	27.5	34.4
It is about the same.	46.3	37.9
It has become somewhat worse.	14.0	12.5
It has become significantly worse.	3.7	2.6
Don't know.	1.4	0.1

10. How concerned are you about your personal safety in the neighborhood where you live?

	<u>Lay</u>	<u>Clergy</u>
I am always concerned about my safety.	16.1%	3.9
I am occasionally concerned about my safety.	23.0	20.0
Specific instances and situations frighten me.	18.2	17.8
I never worry about my safety.	38.7	57.3
I'm not sure.	4.0	1.0

11. Do you believe there is a drug problem in the immediate area around where you live?

	<u>Lay</u>	<u>Clergy</u>	
Don't Know	28.0%	12.5	
No	33.8	27.2	
Yes	38.2	60.3	→ Have you, yourself, seen drugs being bought or sold or being used in the area where you live?

	<u>Lay</u>	<u>Clergy</u>
No	76.4%	71.7
Yes	23.6	28.3

12. People often turn different directions when they face problems and need help or information. They turn to friends, pastors or congregations, support groups like Alcoholics Anonymous, or professionals like teachers, doctors, lawyers and psychologists. Sometimes they rely only on themselves. If you were faced with the following problems and you needed help for yourself, who would you most likely turn to first?

**Lay**

	<u>Friends and Relatives</u>	<u>Church</u>	<u>Professionals</u>	<u>Support Groups</u>	<u>Self</u>	<u>Other</u>	<u>Not Sure</u>
A Death of A Family Member	53.4%		1.3	0.8			1.4
Marital Counseling	6.4		30.0	0.9			16.5
Finding People Who Care	43.4		1.9	5.0			5.7
Finding A New Job	10.7		22.5	1.8			9.4
An Unwanted Pregnancy	17.1		22.4	5.3			24.7
A Personal Financial Crisis	40.6		13.7	0.9			12.2
To Teach Children Ethical Values	11.1		2.2	0.7			5.2
A Drug/Alcohol Problem	9.0		43.7	13.2			8.1

**Clergy**

	<u>Friends and Relatives</u>	<u>Church</u>	<u>Professionals</u>	<u>Support Groups</u>	<u>Self</u>	<u>Other</u>	<u>Not Sure</u>
A Death of A Family Member	52.0		1.8	2.2			2.8
Marital Counseling	2.6		69.7	0.5			5.4
Finding People Who Care	26.3		1.2	7.3			5.3
Finding A New Job	10.9		32.4	2.2			12.6
An Unwanted Pregnancy	15.1		34.7	5.2			17.5
A Personal Financial Crisis	43.5		22.6	1.4			8.8
To Teach Children Ethical Values	9.0		1.2	0.7			5.4
A Drug/Alcohol Problem	3.6		60.3	17.2			6.0

## The Church and Your Life: Past and Future...

13. Have you read any part of the Bible at home within the last year?

	<u>Lay</u>	<u>Clergy</u>		<u>Lay</u>	<u>Clergy</u>
No	24.4%	0.7	→ How often?		
Yes	75.6	99.3			
			Several times a day	2.4%	11.7
			Once a day	12.3	26.5
			Several times a week	19.0	45.0
			Once a week	15.6	8.9
			Less than once a week	50.7	7.9

14. Which of these statements comes closest to describing your feelings about the Bible?

	<u>Lay</u>	<u>Clergy</u>
The Bible is the actual word of God and is to be taken literally, word for word.	13.5%	0.7
The Bible is the inspired word of God. It contains no errors, but some verses are to be taken symbolically rather than literally.	46.5	18.2
The Bible is the inspired word of God, but it may contain historical and scientific errors.	34.1	80.3
The Bible was not inspired by God, but it represents humankind's best understanding of God's nature.	4.4	0.7
The Bible is an ancient book of fables, legends, history and moral precepts	1.5	0.1

15. Within the last year have you...

	<u>Lay</u>		<u>Clergy</u>	
	<u>Yes</u>	<u>No</u>	<u>Yes</u>	<u>No</u>
Invited a person who does not belong to any church to visit your congregation?	42.5%	57.5	93.4	6.6
Talked with a coworker about what it means to be a Christian?	50.5	49.5	93.0	7.0
Talked with a family member about the Christian life?	80.7	19.3	97.8	2.2
Tried to demonstrate your Christian faith in daily action?	91.1	8.9	99.8	0.2
Encouraged an inactive member of your congregation to become active again?	29.9	70.1	90.1	9.1
Invited a person of a different racial or language group to worship with you?	6.5	93.5	50.1	49.9
Told someone about God's gift of grace through faith in Jesus Christ?	38.9	61.1	96.2	3.8
Participated in an organized Bible study?	31.1	68.9	90.3	9.7
Tithed (given 10% of your income)?	20.2	79.8	66.4	33.6

16. How would you describe the current membership of your congregation with regard to inclusiveness? (Inclusiveness here means including a *substantial number and variety* of people from different racial and ethnic backgrounds.)

	<u>Lay</u>	<u>Clergy</u>
Very inclusive.	7.2%	8.6
Somewhat inclusive.	23.9	27.4
Not Very inclusive.	31.5	36.2
Not inclusive.	19.8	26.2
I'm not sure how inclusive the congregations is.	17.6	1.6

17. How would you feel as a member of your congregation if the church council made it a high priority to become more inclusive by including a significant number of people who are of a different racial or ethnic background than the majority of the current membership? (*Check all that apply.*) (Percentage represents the number of respondents who checked the response.)

	<u>Lay</u>	<u>Clergy</u>
I would be very supportive.	49.1%	78.9
I don't know how I would feel about it.	16.5	1.7
My congregation has already achieved an adequate level of inclusiveness.	6.0	2.4
I would feel that the decision was a matter of Christian faith.	29.0	30.0
I would feel that including members of different racial and ethnic backgrounds should be a low priority issue for our congregation.	6.2	4.0
I would feel that the congregation will need practical suggestions for becoming more inclusive.	16.4	
I would feel that the congregation will have a difficult time becoming more inclusive given the people living in the area around the congregation.	31.8	
I would feel that the congregation will have a difficult time because of differences between racial and ethnic groups in language, culture or forms of worship.	7.1	9.7
Other.	5.4	10.4

18. People have feelings about the future of their congregation. Below are pairs of words that describe feelings like optimistic and pessimistic. For each pair circle a number to indicate how you feel about the future of your congregation. For example, circle "1" if you are optimistic. Circle "5" if you are pessimistic. Circle "2, 3, 4" if your feelings are somewhere between optimistic and pessimistic.

	<b>Lay</b>					
	1	2	3	4	5	
Its future is bright.	42.8%	25.4	22.3	5.3	4.2	Its future is dim.
It will grow spiritually.	38.2	31.3	24.6	3.4	2.5	It will decline spiritually.
It will grow numerically.	30.7	25.4	26.3	10.5	7.1	It will decline numerically.
It will be energetic.	32.9	29.2	28.6	5.8	3.5	It will be lethargic.
It will lead.	31.4	26.5	30.0	8.4	3.7	It will follow.
It will remain faithful.	56.7	25.8	14.3	1.4	1.8	It will lose its faithfulness.

**Clergy**

	1	2	3	4	5	
Its future is bright.	39.7%	33.7	18.9	6.0	1.7	Its future is dim.
It will grow spiritually.	36.2	44.3	15.2	3.1	1.2	It will decline spiritually.
It will grow numerically.	26.5	26.5	27.7	14.4	4.9	It will decline numerically.
It will be energetic.	28.3	40.2	22.3	7.4	1.8	It will be lethargic.
It will lead.	27.8	31.9	26.3	10.2	3.8	It will follow.
It will remain faithful.	49.5	37.9	9.7	1.9	1.0	It will lose its faithfulness.

**About You...**

19. What is your gender?

	<u>Lay</u>	<u>Clergy</u>
Female	62.2%	5.7
Male	37.8	94.3

20. What is the date of your birth? *(The date of birth has been converted to age.)*

	<u>Lay</u>	<u>Clergy</u>
under 14	0.3%	
15 - 19	4.6	
20 - 24	4.8	-
25 - 29	6.2	0.6%
30 - 34	8.3	7.5
35 - 39	9.0	14.6
40 - 44	10.2	16.7
45 - 49	7.9	12.9
50 - 54	7.1	16.0
55 - 59	8.6	13.8
60 - 64	8.2	12.0
65 - 69	8.4	16.0
70 - 74	6.2	4.7
75 and over	10.3	0.8
Median age	49.0	49.0