



# **EVANGELISM**

## **Results of a Survey of Racial-Ethnic Members of the Presbyterian Church (U.S.A.)**

**DECEMBER 1999**

**RESEARCH SERVICES**  
A Ministry of the General Assembly Council  
Presbyterian Church (U.S.A.)  
100 Witherspoon Street  
Louisville, KY 40202

# **EVANGELISM**

## **Results of a Survey of Racial-Ethnic Members of the Presbyterian Church (U.S.A.)**

---

### **BACKGROUND**

This is the second of three reports describing the African-American, Korean-American, and Hispanic members of the Presbyterian Church (U.S.A.). This report is based on data gathered in a mailed survey sent to a random sample of members of these three racial-ethnic groups—the three largest racial-ethnic groups in the Presbyterian Church (U.S.A.). This study would not have been possible without the generous assistance of the Lilly Endowment, Inc. and the Louisville Institute.

We would like to thank Shin Kim and Kwang Chung Kim for writing this report. We are sure you will find it to be informative and helpful in your ministry.

The report is followed by a brief four-page summary written by staff and a statistical appendix showing the percentage distribution of responses to each item on the questionnaire, separately for each sample. Feel free to reproduce the material as needed, but please give credit to the authors for their ideas. The four-page summary is also available for \$3 from our office in Spanish and Korean.

We hope you find this report to be thought-provoking. If you have any questions concerning these data or need more information about how the survey was conducted, please contact the Research Services office. In the future, we will be releasing the results of the third and final questionnaire that we administered to these three groups.

The Staff of Research Services:

Keith Wulff, Coordinator  
Charlene Briggs  
Deborah Bruce  
Sarahjoy Crewe

Jim Guinn  
Charisse LeMaster  
Natalie Long  
Jack Marcum

Amy Noh  
Ida Smith-Williams  
Cynthia Woolever

**RESEARCH SERVICES**  
**A Ministry of the General Assembly Council**  
**Presbyterian Church (U.S.A.)**  
**100 Witherspoon Street**  
**Louisville, KY 40202**  
**1-800-997-8934**

# EVANGELISM

## Results of a Survey of Racial-Ethnic Members of the Presbyterian Church (U.S.A.)

---

**Shin Kim**  
University of Chicago

**Kwang Chung Kim**  
Western Illinois University

### TABLE OF CONTENTS

<b>Introduction .....</b>	<b>p. 1</b>
<b>Current Congregation.....</b>	<b>p. 2</b>
Introduction and First Visit to Current Congregation .....	p. 2
Continued Attendance and Joining the Congregation .....	p. 4
Worship Style.....	p. 7
Outreach to Non-Members .....	p. 8
<b>Church Growth/Decline .....</b>	<b>p. 10</b>
Responsibility for Church Growth/Decline .....	p. 11
Areas Needing Urgent Action by the Presbyterian Church (U.S.A.).....	p. 12
Support for Presbyterian Church Resource Allocation for Evangelism Efforts .....	p. 13
Willingness to Become Personally Involved in Evangelism Activities.....	p. 15
Intensity of Commitment to Outreach Activities.....	p. 16
Types of Evangelism Activities Willing to be Undertaken .....	p. 17
<b>Social Networks .....</b>	<b>p. 18</b>
Year to Move into the Area and Residence .....	p. 19
Contacts with Neighbors.....	p. 19
Contacts with Others.....	p. 20
<b>Summary.....</b>	<b>S-1</b>
<b>Appendix.....</b>	<b>A-1</b>



**RESEARCH SERVICES**  
A Ministry of the General Assembly Council  
Presbyterian Church (U.S.A.)  
100 Witherspoon Street  
Louisville, KY 40202  
1-800-997-8934

# EVANGELISM

## Results of a Survey of Racial-Ethnic Members of the Presbyterian Church (U.S.A.)

---

This report summarizes findings from the second survey—on evangelism—sent to racial-ethnic members of the Presbyterian Church (U.S.A.). With funding from the Lilly Endowment Inc., the Research Services office of the Presbyterian Church (U.S.A.) recently began a systematic study of racial-ethnic members. An initial background survey was sent to random samples of African-American, Hispanic, and Korean-American members—the three largest racial-ethnic groups. Those who returned the background survey were sent the second survey on evangelism issues in October 1998. After two reminders, response rates were: 60% for African Americans, 58% for Hispanics, and 55% for Koreans. These figures are slightly higher than those for the first survey (57% for African Americans, 47% for Hispanics, 50% for Koreans), but this is not surprising since only those who responded to the first survey were sent the second survey. The appendix presents the exact text of each item and the percentage distribution of responses to each item for each sample.

There are three parts in this report. Part 1, “Current Congregation,” covers respondents’ relationship to their current congregation, when and why they first visited their current congregation, what factors contributed to their joining their current congregation, whom and how many others they have invited to their congregation, and information about the congregation’s worship style. Part 2, “Church Growth/Decline,” describes respondents’ views on who is responsible for church growth, what actions are needed for a church to grow, and how willing and in what ways respondents are willing to reach out to unchurched individuals. Part 3, “Social Network,” describes respondents’ social contacts. The focus of this survey and report is on how to cultivate the growth of congregations in the Presbyterian Church (U.S.A.). Numerous suggestions and ideas are found throughout this report.

This report covers members of all three ethnic groups—African Americans, Hispanics, and Koreans—who participated in the survey. Results are presented for each group separately, but in parallel so that an overall picture will emerge. Thus, readers must keep in mind that results from different ethnic groups might suggest divergent growth strategies.

There are numerous variations among the three racial-ethnic groups uncovered in this report. Whenever ethnic variations were detected, we speculate about the source of such variations. Nevertheless, one particular variation merits a comment because it appears repeatedly, that is the variation between Koreans Presbyterians on the one hand, and non-Koreans—African Americans and Hispanics—on the other. Koreans in this survey are almost exclusively immigrants to the U.S., whereas the African Americans and Hispanics<sup>1</sup> are almost entirely native-born. Thus, interpretation and comparisons of the survey results among the three samples often refer to this immigrant/native-born difference.

---

<sup>1</sup> Respondents who were born in Puerto Rico (42% of the Hispanic sample) or in the area the U.S. Census Bureau calls “the outlying area” (Guam and the U.S. Virgin Islands) are excluded from the category of “foreign-born.” It is entirely possible that some in the foreign-born category have at least one American parent and are life-long U.S. citizens.

## Introduction

Of eight questions in this section, seven focus on the relationship between respondents and their current congregation. The remaining question deals with the worship style of their current congregation.

### ***Introduction and First Visit to Current Congregation***

- About 40% of each ethnic group first found out about their current congregation from someone they already knew (relative/friend/acquaintance).
- Other common ways respondents first found out about the congregation include physical proximity of the church, growing up in the congregation, and contact with someone from the congregation.
- The four most important factors in their decision to make the first visit are: “it was nearby or easy to get to,” “was intentionally searching for a (new) church home,” “other family members or relatives attended there,” and “liked/felt comfortable with people in the congregation I had previously met.” In each sample at least 40% described each of these reasons as “very important” or “important.”
- There is a clear difference between Koreans, on the one hand, and African Americans and Hispanics, on the other, in terms of the recency of their first visit. Among African Americans and Hispanics, the median year when they first visited their current congregation is 1975 and 1980, respectively; while the median year among Koreans is 1990.

***How were respondents first introduced to their current congregation?*** Two in five panelists in each of the three ethnic groups reported that “someone I already knew (relative/friend/acquaintance) mentioned it or asked me to visit” (Q-2; see Table 1). Among African-American respondents, another one in five first found out about the congregation due to its physical proximity, that is, “it was near my home or along a route that I take regularly.” Another 16% of African-American members reported that they grew up in or had previously belonged to the congregation. Among Hispanics, this factor (growing up in the congregation) was cited by one in five respondents. The reason given next most often among Hispanics was the physical proximity of the church. In contrast to these two groups, one in five Korean panelists were introduced by members or pastors of the church—“someone I just met (member or pastor) mentioned it or asked me to visit.” Another 21% gave some “other reason.” Physical proximity was cited by slightly less than one in ten Korean respondents. Interestingly, all other ways of introduction were cited in fewer cases than the ones shown in Table 1 in every group. Thus, the four listed are the most frequently mentioned methods of introduction in each ethnic group.

**Table 1**  
**First Introduction to Current Congregation**

<b>How did you first find out about your congregation?</b>	<b>African Americans</b>	<b>Hispanics</b>	<b>Koreans</b>
someone I already knew (relative/friend/acquaintance) mentioned it or asked me to visit	39%	39%	40%
it was near my home or along a route I take regularly	20%	10%	9%
grew up in this congregation (or had belonged to it previously)	16%	20%	3%
someone I just met (member or pastor) mentioned it or asked me to visit	6%	7%	18%

## *Current Congregation*

**What factors were important in panelists' decision to make the first visit?** There are commonalities across the three samples in what influenced panelists to first visit their current congregation (Q-3) that reveal an interesting overall picture. In addition, the variations among the three groups provide a glimpse of ethnic differences. The language used in worship was a far more important factor among Koreans (71% rated it as “important” or “very important”) than among Hispanics (46%). Since the Korean sample includes more immigrants than the Hispanic sample, this is not surprising. Excluding the language factor, the four factors with the highest importance rankings are identical in the three samples, although the order and magnitude are different (see Table 2). The most important reasons for visiting the congregation for the first time are: (1) “it was nearby or easy to get to,” (2) “liked/felt comfortable with people in the congregation I had previously met,” (3) “was intentionally searching for a (new) church home,” and (4) “other family members or relatives attended there.”

**Table 2**  
**Important Factors in the Decision to Visit for the First Time**  
 (% responding “very important” or “important”)

Factors in deciding to visit for the first time	African Americans	Hispanics	Koreans
it was nearby or easy to get to	60%	53%	42%
liked/felt comfortable with people in the congregation I had previously met	57%	53%	42%
was intentionally searching for a (new) church home	56%	53%	48%
other family members or relatives attended there	44%	56%	40%
received a personal invitation from a member to visit	33%	40%	31%
a neighbor, colleague, or acquaintance attended there	32%	30%	32%
received a personal invitation from the pastor to visit	28%	36%	39%
noticed a general invitation or announcement on local TV, radio, or in the newspaper	3%	6%	6%
worship services were in Spanish/Korean	n/a	46%	71%

n/a = not asked of this sample

The order and magnitude of importance of these four factors uncover several interesting points. For example, physical proximity tops the important factors among African Americans, whereas having family or friends who attend there does among Hispanics, and an intentional search does among Koreans. At the same time, about 50% in all three groups reported that their search for a new church was important. Physical proximity appears to be more important for African Americans (60%) and Hispanics (53%), than for Koreans (42%). Having family members and relatives in the congregation is more important among Hispanics (56%) than among African Americans (44%).

After these four most important factors, the next three most important factors are also similar among the three samples. It is interesting that while Koreans attach somewhat greater importance to an invitation from the pastor than from a member (39%, pastor; 31%, member), other ethnic groups attach greater importance to an invitation from a member than from a pastor.

A general invitation or announcement on local TV, radio, or in the newspaper is clearly an ineffective method of bringing potential members in these three groups to a particular church. This could be related to the fact that most African American and Hispanic respondents made the first visit to their current congregation in the 1970s and 1980s, before the onset of mass-media-based evangelism efforts. In the case of Koreans, it could be because of their greater reliance on personal contacts. An alternative explanation is that none or very few of these congregations used the local media to advertize their services or programs.

***In what year did respondents first attend a worship service at their current congregation?*** About one-third of African Americans (36%) and Hispanics (31%) attended a worship service at their present congregation for the first time before 1965 (Q-1a), with the median year of first visit being 1975 and 1980, for African Americans and Hispanics, respectively. (See Table 3.) In contrast, about a quarter of Koreans (24%) did so after 1995, with more than a half (53%) since 1990. A majority of Korean-Americans panelists are so called “new” immigrants (those who immigrated after 1965). Thus, this huge difference can be expected. Still, the yearly distribution of first visits among foreign-born Hispanics is much closer to that of African Americans. Therefore, it is important to contextualize this difference. Koreans are the only new immigrant group experiencing a significant decline in the number of immigrants since the late 1980s. Consequently, most Korean immigrants to America are the so called “old-timers”—those with more than 10 years of residence in America—as are a great majority of the Korean panel here. For example, the median length of residence in the U.S. among Korean respondents is 18 years. In addition, most Koreans join an ethnic church from the beginning of their immigrant life. Moreover, more than half (62%) had never belonged to a faith tradition other than Presbyterian throughout their immigrant life. Therefore, being immigrants is not sufficient to explain the extreme recency of the first visit among Koreans. It is another evidence of the fluidity of Korean congregations found in the previous survey, in our view.

**Table 3  
Year of the First Visit to Current Congregation\***

<b>Year</b>	<b>African Americans</b>	<b>Hispanics</b>	<b>Koreans</b>
before 1965	36%	31%	3%
1966 - 1974	16%	10%	5%
1975 - 1984	21%	19%	19%
1985 - 1989	10%	18%	19%
1990 - 1994	11%	16%	29%
1995 - present	6%	7%	24%
<b>Median year</b>	<b>1975</b>	<b>1980</b>	<b>1990</b>

\* Due to rounding, these numbers could add to slightly more/less than 100%.

***Continued Attendance and Joining the Congregation***

- As in the year of the first visit, there is clear a difference between African Americans and Hispanics, on the one hand, and Koreans, on the other in the year of joining their current congregation. The former groups include more “long-timers”—those who joined the current congregation some time ago.
- The time lag between the first visit and joining is almost non-existent among Koreans, whereas the median time lag among African Americans and Hispanics is one year.
- Satisfying one’s spiritual needs is the most important factor in continuing to attend one’s current congregation. Among Hispanics and African Americans, feeling the presence of God is as important as satisfaction of spiritual needs. Among Koreans, admiration for the minister is also particularly important.

- In all three ethnic groups, few indicated that having close friends in the church is important in their continued attendance.

***In what year did respondents join their present congregation?*** A clear difference exists among the three samples in the year of joining their current congregation (Q-1b). As depicted in Table 4, the Korean panel includes significantly more recent joiners when compared to Hispanics or African Americans. The Hispanic panel in turn includes slightly more recent joiners than the African American panel. This result closely parallels the findings regarding the year of respondents’ first visit to their current congregation.

**Table 4**  
**Year of Joining Their Current Congregation**

<b>Year</b>	<b>African Americans</b>	<b>Hispanics</b>	<b>Koreans</b>
Before 1965	27%	23%	1%
1965 - 1974	16%	8%	4%
1975 - 1984	19%	20%	18%
1985 - 1989	13%	15%	19%
1990 - 1994	16%	20%	30%
1995 - present	8%	14%	27%
<b>Median year</b>	<b>1978</b>	<b>1984</b>	<b>1991</b>

***How many years usually elapse between the time of the first visit and the time of joining?*** This question has been examined in two ways. First, the difference between the median year of the first visit (Q-1a) and the median year of joining (Q-1b) in each ethnic group was compared. Among both Hispanics and African Americans, the difference is 3 years. The difference is only one year among Koreans. Second, a new variable was created by subtracting the year of first visit from the year of joining. The mean “time lag” is 3.2 years for African Americans, 3.5 for Hispanics, and 1.3 for Koreans; the medians are 1 year, 1, and 0, respectively. In both cases, Koreans appear to have joined their congregations more quickly after first visiting than members in other ethnic groups. Since the Korean panel is comprised almost exclusively of immigrants, it is not unforeseen. There is a body of research indicating that immigrants become more religious after immigration and are more eager to join a religious group. Moreover, immigrants usually lack social networks and are eager to join an organization. Still, it is yet additional evidence of the transitory character of Koreans’ church lives, in our opinion.

***Why did panelists continue to attend and eventually join their current congregation?***<sup>2</sup> When “very important” and “important” responses are combined, there is a striking similarity between African Americans and Hispanics in terms of the factors that influence continuing to attend (Q-4; see Table 5). The three most important factors among members in both groups are: (1) “It satisfies my spiritual needs,” (2) “I believe God is at work in this place,” and (3) “I enjoy the worship (music, preaching, liturgy).”

---

<sup>2</sup> In this section, one factor is excluded from analysis. “The service is in my language” (Q-4o) is dropped because of our reservations on two points: First, does the phrasing of this category convey the same meaning to different ethnic group? For example, why would African Americans rate this factor as more important than do Hispanics and Koreans? Second, what does having services in *my language* mean to African Americans? Does it imply Black English? Or certain accents?

**Table 5**  
**Factors Important in Deciding to Continue to Attend the Current Congregation**  
 (% responding “very important” or “important”)

Factors	African Americans	Hispanics	Koreans
<b>Most important</b>			
It satisfies my spiritual needs	95%	96%	94%
I enjoy the worship (music, preaching, liturgy)	95%	95%	84%
I believe God is at work in this place	94%	98%	83%
The service is in my language	92%	75%	74%
I like the ministry/mission of this congregation	92%	91%	69%
The members are friendly	91%	87%	61%
<b>Moderately important</b>			
I can be involved	89%	88%	59%
I like or admire the minister(s)	79%	73%	86%
I prefer the Presbyterian Church	75%	85%	57%
The facilities are accessible	73%	68%	34%
I wish to support the congregation’s social programs	72%	80%	28%
<b>Least important</b>			
It is in a convenient location	64%	60%	39%
I like the programs offered for my children	56%	66%	63%
The parking is adequate	56%	42%	25%
It is my family’s congregation	50%	56%	48%
My closest friends are here	29%	39%	24%

Like in the other samples, the largest percentage of Koreans report that satisfying their spiritual needs is important in their decision to continue attending their current congregation. In contrast to the other samples, admiration for the minister is the second most important factor among Korean members, followed by worship that is enjoyable and the feeling that God is at work there. Ministers in Korean ethnic congregations appear to carry a heavier responsibility in retaining members than do pastors in African-American and Hispanic congregations. In general, Koreans attach less importance to many of the other factors than do African Americans and/or Hispanics.

Having close friends in the church is the least important factor in all three groups. Another fairly unimportant factor is having adequate parking. Among Korean members, the location, accessibility of facilities, and support for the church’s social programs are also relatively unimportant factors influencing continued attendance.

To examine whether the timing (or the recency) of joining the congregation and factors important for continued attendance are related, we separated each sample into three subgroups based on when they joined their current congregation: before 1976, between 1976 and 1994, and 1995 or later. In all three ethnic groups, surprisingly little variation was observed among these three subgroups. Among African Americans, three factors were less important to members who joined recently than to those who have been members for longer periods of time: “I prefer the Presbyterian Church,” “It is my family’s congregation,” and “My closest friends are here” (see Table 6). Likewise among Hispanics three factors were more important in the continued attendance of long-term members than in that of more recent joiners: “It is my family’s congregation,” “My closest friends are here,” and “I like the programs offered for my children.” For Koreans, these two factors are more important to long-term than to short-term members: “I like the programs offered for my children,” and “It is in a convenient location.” In the only case in which a factor was more important to newcomers than to long-term members, long-term Korean members were less likely than relative newcomers to cite “The service is in my language” as an important reason for continued attendance.

**Table 6**  
**Importance of Continued-Attendance Factors**  
**Based on When Members Joined Their Current Congregation\***  
**(% responding “very important” or “important”)**

Factor	African Americans			Hispanics			Koreans		
	< 1976	1976-1994	1995+	< 1976	1976-1994	1995+	< 1976	1976-1994	1995+
I prefer the Presbyterian Church	83%	72%	54%						
It is my family’s congregation	60%	42%	34%	83%	43%	40%			
My closest friends are here	35%	23%	20%	59%	33%	19%			
I like the programs offered for my children				77%	66%	38%	81%	64%	57%
It is in a convenient location							46%	41%	30%
The service is in my language							58%	73%	76%

\* Percentages are shown only when a statistically significant difference exists.

### ***Worship Style***

- In general, all three samples conduct worship services in a traditional Presbyterian manner. For example, a great majority of the panelists in all three ethnic groups report that speaking in tongues never occurs during their worship services. On the other hand, traditional music is included every week in a great majority of cases, and it appears that clapping in time with the music is becoming a well-accepted practice in congregations of all three ethnic groups. Only a tiny minority report that drama is included in worship at least monthly.
- There are interesting ethnic group differences in worship style. For example, Hispanics are the most likely to include testimonies in their worship services, whereas Koreans are the least likely to do so. Responding to the preacher’s sermon spontaneously is most likely to happen during worship services of African Americans. Spontaneous responses to sermons are a rare occurrence among Koreans and Hispanics in general. Interestingly, a significantly larger proportion of Koreans than African Americans report that their worship services involve contemporary music and popular music.

***How do racial-ethnic Presbyterians worship?*** Each panelist was asked to indicate how often eight activities occur in worship services at their current congregation (Q-14). The overall picture is a mixture of traditions and change (see Table 7). For example, while traditional music is included in worship “every week” in a majority of congregations of racial-ethnic panelists, speaking in tongues never occurs in the worship services of most panelists. At the same time, more than a third of Hispanics and Koreans, but only 17% of African Americans, use contemporary music every week. Clapping in time with the music is a relatively common occurrence in all three groups, occurring every week in about a third of congregations. A larger proportion of Koreans than of African Americans or Hispanics report that popular music is included in their worship services. It is due to the explosion of popular gospel music in Korea, we believe. Testimonies are more common among Hispanics than among Koreans or African Americans. Responding to the preacher’s sermon spontaneously is quite common among African Americans, but less so among Hispanics or Koreans.

**Table 7**  
**Activities that Occur in Worship Services**

Activities	African Americans		Hispanics		Koreans	
	Every Week	Never	Every Week	Never	Every Week	Never
Speaking in tongues	*	92%	6%	72%	7%	70%
Testimonies	12%	32%	36%	13%	3%	21%
Spontaneous response to sermon	42%	20%	27%	27%	19%	24%
Drama	2%	37%	3%	26%	3%	55%
Contemporary music	17%	16%	35%	12%	43%	12%
Traditional music	71%	3%	62%	3%	8 %	2%
Popular music	10%	38%	17%	35%	47%	11%
Clapping in time with the music	30%	25%	38%	30%	38%	18%

\* less than 0.5%; rounds to zero

***Outreach to Non-Members***

- On the whole, panelists are somewhat lax in inviting others to attend activities at their congregation. More than a half of the respondents in each ethnic group invited no one during the previous month, and at least one in five panelists did not invite anyone in the last year. In terms of the number of people invited, Koreans have invited the least and African Americans, the most.
- In all three samples, the person invited most recently is typically a friend of the respondent.

***How active are racial-ethnic Presbyterians in inviting nonmembers to activities at their current congregation?***

Respondents were asked to report how many people they invited to church activities during three time frames: in the last month, in the last six months, and in the last year (Q-5). As presented in Table 8, around half of African Americans (48%) and Hispanics (52%), and close to three-quarters of Koreans (74%) did not invite anyone during the previous month. As the time frame extends from the last month to the last year, the proportion who never invited anyone to their congregation decreases in all three groups. Thus, one in five African Americans, close to a quarter of Hispanics, and more than one in three Koreans report inviting no one in the last year. Nonetheless, in each of the three groups, there are some who are actively inviting people to attend activities at their congregation. About 5% of Koreans, 10% of Hispanics and 13% of African Americans invited five or more persons in the last month. Nevertheless, on the whole, racial-ethnic Presbyterians are rather languid in inviting others to activities at their congregation, with Koreans the most inactive, and African Americans, the least inactive group in this respect.

**Table 8**  
**Inviting Persons to Activities at the Congregation**

<b>Number Invited in Each Time Frame</b>	<b>African Americans</b>	<b>Hispanics</b>	<b>Koreans</b>
<b>In the last month:</b>			
zero	48%	52%	74%
1 - 4	38%	37%	21%
5 or more	13%	10%	5%
mean (median)	2.0 (1) person	2.0 (0)	0.9 (0)
<b>In the last six months:</b>			
zero	29%	33%	50%
1 - 4	39%	43%	33%
5 or more	32%	24%	17%
mean (median)	5.0 (3) person	4.1 (2)	2.5 (1)
<b>In the last year:</b>			
zero	20%	24%	38%
1 - 4	30%	36%	38%
5 or more	50%	40%	24%
mean (median)	8.0 (5) person	7.1 (3)	5.1 (2)

Why do Koreans appear to be less involved in outreach than other racial-ethnic members? One plausible explanation is the recency of joining the congregation and its effect on members' willingness or reluctance to invite others to attend activities at their new congregation. *A priori*, it can go either way. That is, new members may be reluctant to invite others because of unfamiliarity with the church, or may be more willing because of a need to prove their enthusiasm for the church. Koreans joined their current congregation more recently than those in the other two ethnic groups. At the first glance, therefore, it appears that Koreans' inactiveness is due to their recency of joining the congregation. However, the more recent joiners among Koreans invited more people during the previous month than did more long-term members. Thus, we conclude that the answer for Koreans' inactiveness must be found somewhere else. Here is our theory: A majority of Korean churches in America, particularly those established in the 1980s and the 1990s, are initiated by the clergy. Thus, lay members are rather passive and rely more on the pastor(s) to recruit new members. The lingering effect of the Confucian hierarchical culture may contribute to their passivity.

Obviously, not every person who is invited accepts the invitation and actually attends an activity at the church. Thus, responses to Q-6—how many accepted the invitation—are lower than responses to Q-5—how many were invited. A preliminary analysis reveals no statistically significant variation in acceptance rates along ethnicity. (The acceptance rate is determined by dividing responses to Q-5 into responses to Q-6.) The median values for African Americans and Hispanics are 0.5, whereas for Koreans, it is 0.4. Thus, it appears that about half of those invited accept the invitation.

We also conducted analyses to identify factors that could explain the variation in the number of persons invited in the last year (Q-5). Six possible factors—the recency of joining (Q-1b), current service as elder, current service as deacon, gender, age, and stand on theological issues—were examined.<sup>3</sup> The analyses revealed no consistent pattern

<sup>3</sup> Data for the first factor is from this survey. Data for the other factors are from the previous background survey, "Racial

of relationships among the three samples. Among African Americans, the mean number of people invited in the last year was greater for males (mean=9.8) than for females (mean=7.4), greater for elders currently serving on session (11.4) than for others (6.9), and greater for currently-serving deacons (12.9) than for others (7.6). Among Hispanics, the number invited was greater for currently-serving deacons (12.2) than for others (6.5), and greater for younger members (9.9 persons invited by those under 55 and 3.4 by those 55 or older). Among Koreans, the only significant difference was for their length of membership: those who joined in 1975 or earlier invited more people (15.7) than did those who joined more recently (5.6).

***What is the relationship between the most recently invited person and the respondent?*** In all three ethnic groups, the most recently invited person is most likely to be a friend of the panelist (see Table 9). Among Hispanics and African Americans, family member is the next most likely relationship cited, and the percentage difference between these two is quite small. The other three relations (neighbor, acquaintance, and co-worker) are mentioned much less frequently than these two. These findings are expected since people reach out to friends and family members much more readily on religious matters. The rank order of these relations among Koreans is quite distinct from that in the other ethnic groups. After friends, Korean members are most likely to report that the last person they invited to church was an acquaintance or a neighbor. Why? Since a majority of Korean immigrants are church members, most family members of Koreans are already members of other congregations, as well. Given Korean panelists' intense participation in activities at their current congregation, few Koreans have family members to invite to activities at their own congregation away from the family members' congregation.

**Table 9  
Relationship Between the Most Recently Invited Person and the Panelist**

<b>Relation to the respondent</b>	<b>African Americans</b>	<b>Hispanics</b>	<b>Koreans</b>
Friend	59%	50%	49%
Family member	42%	45%	17%
Neighbor	18%	21%	24%
Acquaintance	19%	20%	42%
Co-worker	19%	19%	10%

***Church Growth/Decline***

Responses to the questions in this section may enable us to decipher a road map for growth of PCUSA congregations. The panelists were asked to reveal their views on matters necessary for a congregation to grow. Questions include which component(s) of a congregation should assume the responsibility for growth, how the PCUSA should take action in this area, and how willing panelists themselves would be to participate in certain evangelism activities.

## ***Responsibility for Church Growth/Decline***

An important step in understanding church growth is to assess the extent to which members feel they and others have responsibility for their congregation's growth. The purpose of this question is *not* to assign blame, but to identify the most effective growth strategies in terms of leadership.

- African Americans believe the members of the congregation are more responsible for growth than its pastor(s) or session, and the pastor is more responsible than the session. In contrast, Hispanics believe the pastor and members are equally responsible for a congregation's growth/decline, and both are more responsible than its session. Finally, Koreans believe the heaviest responsibility lies with the pastor.
- In all three ethnic groups, the characteristics of the surrounding neighborhood are seen as least responsible for the growth or decline of a congregation.

***Who is responsible for a congregation's growth or decline?*** Panelists were asked to indicate the extent to which each of four components of a congregation—its members, session, pastor(s), and surrounding neighborhood and community—is responsible for its growth or decline (Q-8). Analyses focused on those who responded “great extent” for each component.<sup>4</sup> As can be seen in Table 10, the make-up of the population and physical condition of the surrounding neighborhood of a congregation is seen as least responsible for its growth/decline in all three ethnic groups. Only about a quarter of each ethnic group believe that the surrounding neighborhood is responsible to a “great extent” for church growth/decline. Differences among the three samples in the order of the other three components (in terms of responsibility) are intriguing. For African Americans, the congregation's members are seen as most responsible, and the pastor is seen as more responsible than its session for its growth/decline. Hispanics, on the other hand, believe that members and pastors are equally responsible for church growth, and that these two are more responsible than its session. Compared to these two groups, Koreans believe that it is the pastor who carries the heaviest responsibility for a congregation's growth/decline. Members are less responsible than the pastor, and the session is even less responsible than the members. Koreans' greater reliance on the pastor is manifested in their responses to numerous questions in this survey. It appears that a clergy-led strategy for addressing growth will be most beneficial to Koreans and least beneficial to African Americans. On the other hand, African Americans will benefit most from a laity-led strategy, and Koreans, the least.

**Table 10**  
**Proportion Who Believe the Group/Factor Is Responsible**  
**To a “Great Extent” for the Growth/Decline of a Congregation**

<b>Factors</b>	<b>African Americans</b>	<b>Hispanics</b>	<b>Koreans</b>
Members	68%	70%	61%
Session	39%	40%	54%
Pastor(s)	55%	68%	79%
Neighborhood	28%	27%	23%

---

<sup>4</sup> We believe that this response category (“great extent”) by itself is much more meaningful than comparing this category with other response categories. It is due to the purpose (or our perception of the purpose) of the question. As we understand it, this question seeks to locate the most effective strategy for a church to grow.

**Areas Needing Urgent Action by the Presbyterian Church (U.S.A.)**

- When considering evangelism activities that occur at the local congregation level, African Americans and Hispanics view helping the congregation do evangelism and helping members obtain the skills needed to share their faith as more urgent than helping the congregation develop a warm and open fellowship. Koreans, on the other hand, believe that developing an open fellowship is the most urgent, and that doing evangelism is the least urgent.
- Among activities at the GA level, establishing new congregations and lowering barriers to attract non-PCUSA congregations to the denomination are seen as less urgent than the other items, particularly among African Americans. Among Hispanics as well as African Americans, assisting struggling congregations to chart new courses tops the list, followed closely by increasing membership in the denomination, developing multi-cultural congregations, and encouraging evangelistic programs by presbyteries and synods. Among Koreans, supporting the development of multi-racial/multi-cultural congregations, encouraging evangelistic efforts at the middle governing body level, and supporting congregational redevelopment efforts are seen as most urgent.
- In general, Koreans view actions at the local level (e.g., assisting local congregations) as more urgent than activities at the GA level. The reverse holds true among African Americans.

***In what specific areas of evangelism does the Presbyterian Church most urgently need to take action?*** Panelists were asked to evaluate nine specific activities and report how urgent it is for the Presbyterian Church to take action in each area (Q-9). Three of these activities refer to programs that assist *local* congregations: (1) “to help your congregation do evangelism,” (2) “to help members of your congregation obtain the knowledge and skills needed to share their faith,” and (3) “to help your congregation develop a warm and open fellowship.” The remaining six activities address general principles which can be implemented at the national level: (1) “to increase membership in the denomination”; (2) “to encourage evangelistic programs by presbyteries and synods”; (3) “to establish new congregations”; (4) “to assist struggling congregations in charting a new course (“redevelopment”)”; (5) “to support the development of multi-racial, multi-ethnic, and multi-cultural congregations; and (6) “to lower barriers that keep some congregations from becoming part of the Presbyterian Church (U.S.A.)” Table 10 shows these results.

**Table 10**  
**Percent Who View Each Activity as of “Great Urgency” or “Some Urgency”**  
**for the Presbyterian Church (U.S.A.)**

Activity	African Americans	Hispanics	Koreans
<b>Local Congregation Level:</b>			
to help your congregation do evangelism	74%	81%	69%
to help members of your congregation obtain the knowledge and skills needed to share their faith	75%	84%	80%
to help your congregation develop a warm and open fellowship	63%	72%	87%
<b>GA Level:</b>			
to increase membership in the denomination	83%	72%	58%
to encourage evangelistic programs by presbyteries and synods	77%	77%	68%
to establish new congregations	42%	47%	42%
to assist struggling congregations in charting a new course (“redevelopment”)	85%	81%	67%
to support the development of multi-racial, multi-ethnic, and multi-cultural congregations	85%	76%	69%
to lower barriers that keep some congregations from becoming part of the PCUSA	54%	61%	46%

Two points can be noted. First, two activities are seen as significantly less urgent than other activities in the list by all three ethnic groups: establishing new congregations and lowering barriers that might keep congregations from joining the PCUSA. Second, in general, African Americans view activities at the GA level as more urgent than those at the congregation level. Koreans, on the other hand, regard activities at the local level as more urgent than others. No clear pattern emerged for Hispanics. What, if any, does this dissimilarity among the samples signify? It may demonstrate the fact that many Koreans are immigrants and that their congregations are struggling to survive. In contrast, most African Americans are native-born, and attend well-established congregations. Or it may evince Koreans' intense commitment to their current congregation.<sup>5</sup>

The variation among the samples in the order and magnitude of urgency of activities suggests that different growth strategies may be preferred in each ethnic group. For example, African Americans and Hispanics view help for "doing evangelism" and faith sharing as equally urgent, and significantly more urgent than developing an open fellowship. Hispanics view all three as more urgent than do African Americans. Among Koreans, help for congregational fellowship efforts is viewed as the most urgent and help for faith sharing, the second most urgent. This difference between African Americans and Hispanics on the one hand, and Koreans on the other has its origin, in our view, in Korean Christians' peculiarity as immigrants. Immigrants usually experience a limited social network, and Korean Presbyterians are not an exception in this regard. Many Koreans seek to compensate for a limited social network through their intensive church participation.<sup>6</sup> Consequently, "developing a warm and open fellowship" is more important to Korean members than other activities. Why, then, is help for congregational evangelism viewed as less urgent? Roughly 70% of Korean immigrants are church attendees. Thus, many Korean Christians view "doing evangelism to non-Christians" as a much less pressing concern.

Among activities at the GA level, establishing new congregations and minimizing barriers that keep congregations from joining the PCUSA are viewed as less urgent tasks than the rest by members in all three ethnic groups. The gap between the urgency of these two items and that of the other four is especially large among African Americans. In other words, establishing new congregations and/or bringing more non-PCUSA congregations into the denomination are of less concern for African Americans, than for Koreans and Hispanics. Why? Because of the longer history of African-American congregations, redeveloping/reshaping existing congregations in a drastically changed environment is more important to many African Americans. Even though 90% of Hispanics are native-born, Presbyterian churches that serve these individuals have been established relatively recently. As a result, Hispanics' concerns are somewhat more similar to those of Koreans, than to those of African Americans.

### ***Support for Presbyterian Church Resource Allocation for Evangelism Efforts***

Panelists were asked to indicate their personal interest in having the Presbyterian Church (U.S.A.) put resources into eight different activities to prepare people for evangelism.

- All three racial-ethnic groups expressed the most interest in preparing Presbyterians "to be better able to communicate their faith to others." African Americans are least interested in preparing members to "witness to colleagues in the workplace"; Hispanics are least interested in having presbyteries hire evangelists and in using the Internet; and Koreans are least interested in broadcasting Presbyterian worship services and providing media for local congregations to use.

***Where do panelists want the PCUSA to put its resources in preparing people for evangelism?*** Panelists indicated their interest in having the Presbyterian Church put resources in eight activities (Q-10) that fall into three categories: those likely to take place at the individual level (preparing Presbyterians to witness to colleagues in their workplaces, preparing Presbyterians to better communicate their faith to others, and providing information

<sup>5</sup> We found from the previous survey that Koreans have a strong in-group commitment and out-group indifference, with their current congregation as the boundary of the in- and out-groups.

<sup>6</sup> Other immigrant groups with similarly limited social networks participate in other networks, such as home-town/prefecture associations or surname associations. Because of their unique history of immigration, Christian churches have been the dominant ethnic organization among Korean Americans from the beginning and continue to this day.

through computer services like the Internet); those likely to occur at the local/congregation level (holding local or regional evangelism rallies, having presbyteries hire evangelists to assist congregations, and providing media materials so congregations can promote the PCUSA through local outlets); and those that would occur at the national level (encouraging large-scale evangelistic campaigns and broadcasting nationally Sunday services from a PCUSA congregation).

As depicted in Table 11, in all three ethnic groups, the most preferred activity is “preparing Presbyterians to be better able to communicate their faith to others (personal evangelism).” At least 85% in each sample are “interested” or “moderately interested” in such help. There is less consensus regarding other activities. A majority of African Americans are interested in each item on the list, with the smallest majority (56%) interested in workplace witnessing. Similarly, majorities of Hispanics express interest in all eight activities, with the least interest in professional evangelists and Internet evangelism efforts. In contrast, less than half of Koreans are interested in large-scale evangelistic campaigns (47%) and national broadcasts of Presbyterian worship services (49%).

**Table 11**  
**Interest in Having the PCUSA put its Resources in Various Activities**  
**(% responding “extremely interested” or “moderately interested”)**

<b>Activities</b>	<b>African Americans</b>	<b>Hispanics</b>	<b>Koreans</b>
prepare Presbyterians to be better able to communicate their faith to others (personal evangelism)	85%	93%	89%
provide media materials so congregations can promote the PCUSA through local outlets	71%	76%	51%
provide information through (and access to) computer services like the Internet	69%	67%	64%
broadcast a Sunday worship service from a PCUSA congregation on national radio/TV	64%	76%	49%
hold local/regional evangelistic campaigns	60%	79%	51%
encourage large-scale evangelistic campaigns	59%	75%	47%
have presbyteries hire evangelists to assist congregations in their evangelism programs	58%	67%	59%
prepare Presbyterians to witness to colleagues in their workplaces	56%	78%	73%

As phrased in the question itself, there are various ways for churches to evangelize and to train people for evangelism. Racial-ethnic members of the PCUSA endorse personal evangelism wholeheartedly. Helping members communicate their faith to others is something that large majorities in all three groups express interest in. While one might expect the second most preferred activity to be personal evangelism in the workplace, this is true only for Korean and Hispanic panelists. Among African-American members, workplace evangelism is the least preferred activity. With the exception of workplace evangelism, African Americans indicate greater interest in individual and local level activities, than in activities at the national level. They also favor disseminating information via mass communication rather than mobilizing a large number of people. Koreans’ preference patterns exhibit a clear inclination for activities at the individual level and an indifference toward local or national level evangelism activities. Hispanics, in contrast, are more interested in rallies and other activities involving outlets of mass communication other than the Internet. Still, of the three groups, Hispanics are most interested in *all* listed activities.

### ***Willingness to Become Personally Involved in Evangelism Activities***

The remaining three questions in this section asked respondents to indicate their own willingness to allocate more time and effort to reach out to unchurched individuals and to indicate which activities they would be willing to undertake.

- Koreans are less willing than other panelists to devote time and efforts to outreach activities to unchurched individuals. About two-thirds indicate that they are “not very likely,” “not at all likely,” or “not sure” about their willingness to be involved in such activities. In contrast, a majority of African Americans and Hispanics are willing to devote time and efforts to outreach.

***How willing are panelists to become personally involved in outreach?*** Panelists were asked how willing and able they are to allocate more time and effort to reach out to non-churched individuals in the community and to invite them to visit or join their congregation, given their current time commitment (Q-11). Only a small proportion (less than one-quarter in each ethnic group) indicated their firm commitment to such outreach by responding “very likely” (see Table 12). The proportion is particularly small among Koreans (10%). When “very likely” and “likely” responses are combined, a majority of African Americans (58%) and Hispanics (66%) report being willing to commit more time and effort. In contrast, only 35% of Koreans are willing to do so.

**Table 12**  
**Likelihood to Commit Time and Effort to Evangelize Others**

<b>Likelihood category</b>	<b>African Americans</b>	<b>Hispanics</b>	<b>Koreans</b>
very likely	16%	21%	10%
likely	42%	45%	25%
not very likely	22%	18%	34%
not at all likely	6%	5%	26%
not sure	14%	11%	6%

Numerous analyses were conducted to identify factors related to one’s willingness to commit time to outreach activities. Drawing on data from the background survey, we ran cross-tabulations on individual factors such as gender, ordination status, stand on theological issues, employment status, recency of joining one’s current congregation, and having had a conversion experience or previously encouraged someone to accept Jesus Christ. Only two factors were related to willingness to commit time to outreach efforts in all three samples: having had a conversion experience and having encouraged someone to accept Jesus Christ. As can be seen in Table 13, those with a personal conversion experience and those who have previously reached out to bring others to Christ are more likely to be willing to commit time to outreach activities. Among African Americans and Koreans, but not Hispanics, those currently serving as elders are more willing to work on evangelism activities. There was no difference between deacons serving on the board of deacons in any of the samples.

In addition, African-American and Hispanic members who describe themselves as “very conservative” or “conservative” on theological issues are more likely than less conservative members to be willing to engage in personal evangelism activities. (While there is a slight trend in this direction for Korean members, the differences are not statistically significant.)

**Table 13**  
**Likelihood to Commit Time and Effort to Evangelize Others**  
**by Previous Experiences**  
**(% responding “very likely” or “likely”)**

	<b>African Americans</b>	<b>Hispanics</b>	<b>Koreans</b>
Had a conversion experience?	*	*	*
Yes	65%	71%	40%
No	41%	38%	21%
Ever encourage someone to accept Jesus Christ?	*	*	*
Yes	64%	69%	39%
No	34%	36%	16%
Currently serving as elder on session?	*	ns	*
Yes	69%	73%	73%
No	54%	63%	31%
Theological Orientation:	*	*	ns
Conservative	64%	72%	44%
Moderate	55%	62%	25%
Liberal	56%	53%	36%
Currently Homemaker:	*	ns	*
Yes	39%	73%	18%
No	59%	63%	40%

\* = statistically significant difference ( $p < .05$ )  
ns = no significant difference

Finally, among African American and Korean members, but not among Hispanic members, those who are currently homemakers are less likely to report being willing to participate in outreach activities. Because of the many time constraints experienced by homemakers—particularly those with small children at home—this difference is understandable.

Again different patterns emerged in each sample. Additional consideration of the factors related to respondents’ willingness to engage in outreach activities may suggest evangelism efforts that will be more or less successful. All other factors that were examined were not significant.

***Intensity of Commitment to Outreach Activities***

Those who indicated that they are “very likely” or “likely” to commit time to personal evangelism were asked to report the approximate number of hours per month that they would be able to devote to such efforts.

- The median number of hours per month that respondents are able to set aside to evangelize unchurched individuals in their community is 4 hours among African Americans and 8 among Hispanics and Koreans.
- Although Koreans are notably less likely than members in other groups to commit time and effort to activities for unchurched individuals, those who are willing to do so are willing to devote more time to such activities, on average.

***How much time are panelists willing to spend in personal evangelism activities?*** The intensity of commitment to evangelism among those who indicated they are at least “likely” to commit time and effort to such activities is measured by the number of hours per month respondents reported they would be able to devote to evangelizing unchurched individuals (Q-12). A word of caution: Since significantly fewer Koreans indicated being likely to commit to outreach activities, the results in this and the next questions must be interpreted with discretion. About two-thirds of Hispanics and Koreans, and half of African Americans (who are likely to commit) report that they would be willing to set aside 5 or more hours per month (Table 13). Four in ten Hispanics (42%) and Koreans (40%), and 22% of African Americans are willing to spend at least 10 hours monthly in such activities. The median number of hours is 8 among Koreans and Hispanics, and 4 for African Americans. These numbers suggest two conclusions. First, the intensity of African Americans’ commitment is less than that of Hispanics or Koreans. Second, the intensity of commitment among Koreans appears to be as strong as that of Hispanics.

**Table 13**  
**Intensity of Commitment to Personal Evangelism Efforts**  
**(Number of Hours Per Month Willing to Devote to Such Efforts)**

<b>Number of hours per month</b>	<b>African Americans</b>	<b>Hispanics</b>	<b>Koreans</b>
1 - 4 hours	47%	29%	35%
5 - 9 hours	30%	29%	24%
10 or more hours	22%	42%	40%
mean/median hours	9.6 / 4 hrs	11.6 / 8 hrs	11.0 / 8 hrs
number of cases	333	158	98

Note: Only those who indicated they are “very likely” or “likely” to allocate more time and effort to outreach activities are included here.

One possible conclusion from analyses of these two questions is that Hispanics are more willing to participate in personal evangelism and are willing to devote more hours to evangelize unchurched individuals in their communities than are African Americans or Koreans. Once again, it reflects Hispanics’ enthusiastic embrace of activities of evangelism. Although a significantly smaller proportion of Koreans are likely to participate in outreach activities, those who are indicate a willingness to devote more hours on average than African Americans.

***Types of Evangelism Activities Willing to be Undertaken***

Respondents who indicated willingness to participate in personal evangelism were asked about their willingness to take part in each of nine specific activities: (1) “make telephone calls inviting people in the neighborhood to come to church,” (2) “door-to-door evangelism,” (3) “talk to associates and acquaintances about the meaning of the Christian faith,” (4) “study and train to witness to others about your faith,” (5) “make team visits to inactive members,” (6) “contact people whom you already know, urging them to come to church,” (7) “visit Presbyterians newly-arrived in your community,” (8) “help increase your congregation’s efforts to include new people and their concerns,” and (9) “help establish new congregations.”

- There appears to be very little ethnic variation in responses to this question. The activity that members of all three groups are least willing to participate in is door-to-door evangelism. Urging people they already know to come to church is one activity that all three groups are willing to do. Other activities they are willing to participate in include increasing the congregation’s efforts to include newcomers and visiting Presbyterians newly-arrived in the community.

**What specific outreach activities might panelists take part in?** Those who expressed willingness to participate in outreach activities (by responding “very likely” or “likely” to Q-11) were asked to reveal their willingness to take part in each of nine activities (Q-13). For the most part, panelists in every ethnic group are willing to do all of the evangelism activities—in most cases a majority reported being “definitely willing” or “probably willing” (Table 14). For many activities, 80% to 90% of panelists are so willing. Door-to-door evangelism, the least preferred activity, may not be regarded as the proper method to evangelize unchurched individuals by racial ethnic Presbyterians. In fact, more African Americans are “not willing” than are “willing” to do this activity. Surprisingly, a large proportion of Koreans (78%) are willing to help establish new congregations, while smaller proportions of African Americans (56%) are willing to do so. Compared to door-to-door evangelism (which requires approaching strangers), reaching out to people who are already friends or neighbors is something respondents in all three ethnic groups embrace wholeheartedly. In the 1990s, door-to-door evangelism may be perceived as involving too much unnecessary risk.

Interestingly we found no differences in respondents’ willingness to take part in these activities based on gender, age, level of education, ordination status and stands on theological issues.

**Table 14**  
**How Willing Would You Be to Do Each of These Activities?**  
**(Percent Responding “Definitely Willing” or “Probably Willing”)**

<b>Activities</b>	<b>African Americans</b>	<b>Hispanics</b>	<b>Koreans</b>
help increase your congregation’s efforts to include new people and their concerns	97%	97%	100%
contact people whom you already know urging them to come to church	94%	96%	94%
make team visits to inactive members	93%	97%	91%
visit Presbyterians newly-arrived in your community	93%	91%	90%
talk to associates and acquaintances about the meaning of the Christian faith	91%	97%	98%
study and train to witness to others about your faith	86%	95%	97%
make telephone calls inviting people in the neighborhood to come to church	86%	88%	88%
help establish new congregation	56%	64%	78%
door-to-door evangelism	44%	61%	57%

Note: Only those who indicated they are “very likely” or “likely” to allocate more time and effort to outreach activities are included here.

## Social Networks

Questions in this part deal with the social networks of the panelists. Responses to these questions delineate which groups of people the panelists maintain contact with and suggest which social networks might be mobilized for church growth.

### *Year to Move into the Area and Residence*

- As expected, Korean panelists moved into the area where they now live more recently than did African Americans or Hispanics. African Americans moved into the area where they now live earlier than Hispanics.
- The difference between the median year they moved into the community where they now live and the median year they moved into their current residence is much smaller among Koreans than among members in the other two ethnic groups.

*How recently did panelists move into the community/area in which they now live? How recently did they move into the residence in which they now live?* As discussion in Part 1 suggests, Koreans were expected to have moved into the area where they live more recently than the other two ethnic groups. And they did (Q-15; see Table 15). Also, as expected, African Americans had moved into their current community a little bit ahead of Hispanics. Typical African-American members have lived in their current community for more than 20 years and in their current home, almost 20 years. Typical Hispanic members have lived in the community for almost 20 years and in their current home for somewhat more than 15 years. In contrast, typical Korean members have lived in their communities for less than 10 years and in their current home just over 5 years.

**Table 15**  
**Year of Moving into the Current Area and into the Current Home**

Year	African Americans		Hispanics		Koreans	
	area	home	area	home	area	home
before 1965	30%	19%	22%	14%	2%	0.3%
1966 - 1974	18%	18%	15%	14%	8%	3%
1975 - 1984	21%	22%	23%	19%	23%	16%
1985 - 1989	11%	12%	16%	18%	15%	13%
1990 - 1994	12%	16%	14%	18%	31%	31%
1995- present	9%	13%	9%	18%	22%	37%
<b>median year</b>	<b>1975</b>	<b>1980</b>	<b>1980</b>	<b>1986</b>	<b>1990</b>	<b>1993</b>

A comparison of the year of the first visit to their current congregation (Table 3) and the year of moving to the community (Table 15 above) indicates that, on average, members in all three groups moved into the area before they made the first visit to their current congregation. Thus, it appears that the location of their church did not have an impact on their decision to move into the current area or their current residence. Rather, they moved first, then located a congregation.

### ***Contacts with Neighbors***

- A majority of African Americans and Hispanics feel they are in touch with many or most of the people living in the immediate neighborhood where they live. On the other hand, two-thirds of Koreans report they know none or few of their neighbors.
- Koreans' almost non-existent contact with neighbors is reflected in the proportion of Koreans who report they rarely if ever socialize with neighbors. While 39% of African Americans and 31% of Hispanics report that they socialize with neighbors rarely or never, fully 63% of Koreans indicate likewise.

***How much contact do panelists have with their neighbors?*** Contact with people living in the panelists' immediate neighborhood is investigated in two questions (Q-16 and Q-17a). The first question asks about panelists' familiarity with their neighbors; the second asks about their contacts with neighbors. The contrast between African Americans and Hispanics, on one side, and Koreans, on the other, is striking here: While the majority of African Americans (59%) and Hispanics (55%) report knowing "fairly many" or "most" of their neighbors, two-thirds of Koreans (67%) report knowing "none" or "few" of their neighbors. While 61% of African Americans and 70% of Hispanics report frequent ("often" or "occasionally") contacts with neighbors, only 37% of Koreans report likewise. The causes of this disparity are not difficult to discern. There is a clear racial segregation in most communities as far as African Americans and Hispanics are concerned. Koreans, like most of Asian-American groups, are more residentially scattered. Moreover, most Korean respondents moved into their current neighborhoods more recently than African-American or Hispanic members.

### ***Contacts with Others***

- All three ethnic groups report frequent contacts with other members of their congregation. At the same time, there is a clear contrast between Koreans and African Americans or Hispanics in the frequency of contacts with "unchurched" friends.
- Contrary to expectation, a surprisingly large proportion of Koreans (20%) report infrequent contacts with family.
- Reports of contacts with members of clubs, colleagues at work, and members of other racial/ethnic groups display a consistent pattern. That is, African Americans socialize with these groups of people more often than do Hispanics or Koreans, and Hispanics do so more often than Koreans.

***With whom and how often do panelists socialize?*** All three ethnic groups maintain frequent contacts with others from their current congregation (Q-17; see Table 16). A majority in each of the three groups—82% of African Americans, 89% of Hispanics, and 86% of Koreans—report "often" or "occasional" social contacts with members of their congregation. It appears that Koreans' contacts with other members are more frequent than those of African-American and Hispanic members—more Koreans responded "often" than responded "occasionally." African Americans and Hispanics, on the other hand, were more likely to report "occasional" social contacts with other members.

The frequency of contact with unchurched friends also shows a clear difference between Koreans and the other two ethnic groups. Close to three-fourths of African Americans (72%) and Hispanics (78%) socialize with unchurched friends frequently. In contrast, less than half of Koreans (45%) socialize with unchurched friends that often. This may reflect the fact that a great majority of Korean immigrants are church members. Similarly it may be another indication of Koreans' out-group indifference found in the previous survey.

As expected, members in all three ethnic groups report frequent contacts with family. In all three groups, more report “often” socializing with family than report that they occasionally socialize with family members. Nonetheless a larger percentage of Koreans (20%) than others (4%) report infrequent contacts with their family (“rarely” or “never” socializing with family). The Korean translation of the term “family” means immediate family members rather than relatives. Because a great majority of Korean immigrants live in the same region/metropolitan area as their family members, this finding is somewhat perplexing.

Responses to questions regarding contacts with other groups of people—members of special clubs or groups, colleagues at work, and members of racial/ethnic groups other than their own—unveil an ethnic variation consistent across the three categories. For all three groups, the proportion of African Americans who maintain frequent contact with such individuals is over 70%. Among Hispanics, the proportion is just under 60% for each category, and 40% or less of Koreans report such contacts.

All in all, the responses of Korean members suggest a social network limited to family and other members of their congregation, with somewhat more frequent socializing with other members of their congregation than with family. Hispanics, on the other hand, socialize fairly often with neighbors, other members of their congregation, unchurched friends, and family. Their contacts with family and members of the congregation are extremely frequent. African Americans report frequent contact with people in all listed categories. Interestingly, though, African Americans report less contact with neighbors than with any of the other six groups.

**Table 16**  
**Frequency of Social Contact with Others**

<b>Contacts with:</b>	<b>African Americans</b>	<b>Hispanics</b>	<b>Koreans</b>
neighbors			
frequent	61%	70%	37%
infrequent	39%	30%	63%
members of current congregation			
frequent	82%	89%	86%
infrequent	19%	11%	14%
unchurched friends			
frequent	72%	78%	45%
infrequent	27%	22%	50%
family			
frequent	96%	96%	80%
infrequent	4%	4%	20%
members of special clubs or groups			
frequent	74%	58%	41%
infrequent	26%	42%	59%
colleagues at work			
frequent	75%	55%	37%
infrequent	25%	44%	63%
members of other ethnic groups			
frequent	76%	56%	35%
infrequent	24%	44%	64%

Note: “Frequent” contact includes those who reported “often” or “occasionally” socializing with each group. “Infrequent” contact includes those who reported “rarely” or “never” socializing with individuals from the group.



**Additional copies available for \$5 each from:**

**RESEARCH SERVICES**  
**A Ministry of the General Assembly Council**  
**Presbyterian Church (U.S.A.)**  
**100 Witherspoon Street**  
**Louisville, KY 40202**  
**1-888-728-7228 ext. 2040**  
**<http://www.pcusa.org/research>**