

# **RACIAL-ETHNIC MEMBERS OF THE PRESBYTERIAN CHURCH (U.S.A.)**

## **THE THIRD SURVEY**

DALE P. ANDREWS, PH.D.

LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY

**RESEARCH SERVICES**

**A Ministry of the General Assembly Council**

Presbyterian Church (U.S.A.)

100 Witherspoon Street

Louisville, KY 40202

## Table of Contents

Introduction.....	1
Church Growth, Decline, and Welcoming.....	1
Congregational Climate .....	5
Pastoral Leadership.....	7
The Ministry and Racial-Ethnic Congregations .....	8
Stewardship and Congregational Services.....	9
Summary.....	A-1
Appendix.....	B-1

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

## **The Third Survey**

Dale P. Andrews

### **Introduction**

As the title indicates, this analysis examines the third survey sent to African American, Hispanic, and Korean members in the Presbyterian Church (U.S.A.) in January 2000. The second and third surveys were sent only to those persons who responded to the first one. The first survey focused on demographics and a great deal of additional background information. The second survey focused primarily on issues concerning evangelism. This survey covers a wide range of interests, which for this review have been organized in the following five categories: Church Growth, Decline, and Welcoming; Congregational Climate; Pastoral Leadership; The Ministry and Racial-Ethnic Congregations; and Stewardship and Congregational Services.

### **Church Growth, Decline, and Welcoming**

A significant number of racial-ethnic members report that they are not content with the size of their congregations (Q-8g). Seventy-one percent of the African American respondents are discontent to some varying degree. Forty-nine percent of the Hispanic participants concur, whereas only 36% of the Korean members share the same perspective. A little more than half (56%) of Koreans prefer their current congregational size. Yet, to the contrary, when asked if they wished their congregations were growing (Q-11), approximately three-quarters (72%) of Koreans professed a desire for growth. It is difficult to assess the causes of such an apparent contradiction. Only 2% of Koreans declared their preference for the current size of their congregations, with just another 25% finding their present rate of growth acceptable. More consistent with Q-8g, African Americans and Hispanics reflect strong sentiments for growth in terms of 70% and 64%, respectively. Similar to Korean responses, Hispanic answers to Q-11 reflect an increased desire for growth, but the disparity with Q-8g is not nearly as great. Between a fourth and a third of the members in each of the three groups judge their rates of growth to be acceptable.

A large percent of all three groups report growth in the year before completing the survey: 53% of African Americans, 60% of Hispanics, and 52% of Koreans (Q-10). Only a small percent of the responses claim “a lot” of growth: 8% of African Americans, 18% of Hispanics, and 18% of Koreans. One should note the marked difference between these figures and those reflecting a positive view of growth (Q-10 and Q-11). Just half of each group reporting growth appear to have a positive view of it (see Table 1). Among African Americans, 53% report growth and only 27% state that they feel their congregations are “growing at just the right pace.” Sixty percent of Hispanics report growth and just 34% claim to have an approving view of this growth. Those Koreans attesting to growth tally in at 52%. Yet, those persons registering favorably comprise only 25%. A meager 1% to 2% of each group allege that they wish their congregations were not growing at their present rate. So, for most of the respondents who are experiencing growth, the pace certainly is not overwhelming. An additional 1% to 3% actually argue they are happy that they are not growing. (Among the three groups, the composite scores of these responses range from 2% to 4%.) These figures are considerably lower than for those who responded agreeably to the statement that “my congregation is just the right size” (Q-8g).

Table 1

Relationship Between Reported Growth in the Previous Year  
and Views of Growth

	Koreans	African Americans	Hispanics
<b>The percent who believe their congregation has grown <i>a lot</i> in the last year:</b>			
A. wish their congregation was growing more.....	60%	15%	23%
B. wish their congregation was not growing so fast .....	5%	3%	5%
C. like the current size of my congregation .....	—	3%	—
D. say the congregation is growing at just the right pace.....	35%	79%	72%
<b>The percent who believe their congregation has grown <i>some</i> in the last year:</b>			
A. wish their congregation was growing more.....	66%	56%	58%
B. wish their congregation was not growing so fast .....	1%	1%	1%
C. like the current size of my congregation .....	2%	4%	—
D. say the congregation is growing at just the right pace.....	31%	39%	41%
<b>The percent who believe their congregation’s <i>membership has stayed about the same</i> in the last year:</b>			
A. wish their congregation was growing more.....	81%	87%	82%
B. wish their congregation was not growing so fast .....	—	—	—
C. like the current size of my congregation .....	2%	4%	4%
D. say the congregation is growing at just the right pace.....	17%	9%	14%
<b>The percent who believe their congregation has <i>lost members</i> in the last year:</b>			
A. wish their congregation was growing more.....	87%	98%	94%
B. wish their congregation was not growing so fast .....	4%	—	—
C. like the current size of my congregation .....	2%	1%	—
D. say the congregation is growing at just the right pace.....	17%	1%	6%
<b>The percent who <i>do not know</i> if their congregation has grown in the last year:</b>			
A. wish their congregation was growing more.....	60%	42%	67%
B. wish their congregation was not growing so fast .....	—	8%	—
C. like the current size of my congregation .....	—	8%	—
D. say the congregation is growing at just the right pace.....	40%	42%	33%

— = zero; no cases in this category

How then do we account for the significant differences between the responses for Q-8g and Q-11? It may be helpful to consider the available field of responses from which to select. Q-8g offers a range of ways for persons to express various levels of positive regard for the existing sizes of their congregations. The possible responses included three options: “tend to agree, agree, and strongly agree.” Across the three ethnic groups only one response, from among just the Koreans, received more than a modicum of affirmation. Twenty-eight percent of Koreans “agree” that their congregations are just the right size. No other positive response among the three groups received more than 18%. African Americans actually registered the lowest number of positive responses, with 5% strongly affirming their present size, 10% simply agreeing that it is the right size, and 9% agreeing somewhat. The figures among Q-8g, Q-10, and Q-11 reflect some strong sentiments at best and are quite conflicting. Perhaps the language of the answers available in Q-11 may contribute to some of these conflicts. The two responses that reflect negative views of growth may be too strong for persons to select them as freely as the answers from Q-8g might otherwise suggest. The statements “I wish my congregation was not growing so fast” and “I like the current size of my congregation and am happy it is not getting larger” do not offer much room for persons who may feel somewhat, but not strongly, in agreement. The structure of Q-11 does not allow for the range of agreement that Q-8g permitted.

Many persons in each ethnic group feel that their congregations have lost some members or remained about the same (Q-10). Forty-five percent of African Americans and Koreans share these assessments of their congregational census. Hispanics make commensurate claims at 38%. Approximately one-fifth of all respondents report a decline in membership. Such figures seem rather low when considering the rate of decline reported denominationally. Q-8h and Q-8i are concerned explicitly with exploring the possible causes of the declining number of younger members. In the first survey (1997–1999), the demographics for African Americans place the largest population (approximately 45%) at/above sixty years of age,<sup>1</sup> which appears to parallel the median age in the denomination at large.<sup>2</sup> The ages of Korean and Hispanic respondents at/above sixty years amount to just 18% and 30%, respectively. Nearly half of the Koreans and almost 40% of the Hispanics are under forty-five years of age. Since the third survey was disseminated only to the respondents of the first, the age of the respondents may have significantly influenced the findings. Notwithstanding, the language used in worship is more germane to the immediate questions and the perceptions of decline.

Consideration of worship styles will be visited below. Related to this issue, however, is the fact that 72% of Koreans feel that language is a factor in losing younger members (Q-8h). Interestingly enough, these surveys report that nearly all of the Korean members were born in Korea. The degree of these findings is surprising and rather difficult to explain. Further research may wish to substantiate the number of Korean members born in the United States and explore the range of cultural diversity within Korean churches. For the present analysis, the first survey showed that 43% of Koreans speak their native language in their homes. Fifty-seven percent of Koreans attend services in their native language and only another 27% attend churches where there are services in both Korean and English. These factors may parallel the elevated concern with language in the decline in the numbers of younger members. Some consideration should be given to the number of exiting younger members who were born and have lived primarily in the United States.<sup>3</sup>

It should not be surprising that the question of language plays a rather small role in the declining number of younger members as perceived by of African American respondents. However, it may surprise some readers to learn that 49% of Hispanics disagree to some degree that the language used in their services contributes to the loss of younger members. Another 17% are not sure one way or the other. A potential explanation may lie in a strong cultural dynamic in the continued use of Spanish as a primary language throughout many areas of social life. The first survey found that Spanish is the primary language used in 61% of Hispanic Presbyterian homes. The demographics also revealed that most Hispanics attend small neighborhood churches, although 23% attend churches wherein only English is used in worship services.

It seems obvious that an evaluation of church growth and decline would include the extent of welcoming that occurs in congregations. In the findings of the second survey,<sup>4</sup> both members and leaders place the highest levels of responsibility for congregational growth/decline on members and pastors, over and against their sessions. Surprisingly, only a quarter of all racial-ethnic respondents (as well as a quarter of white members surveyed)<sup>5</sup> reason that the makeup of the population and physical conditions of the surrounding neighborhood/community play significant roles in the growth or decline of congregations. Instead, nearly two-thirds of all those polled ascribe the responsibility for growth/decline to congregational members and pastors.

---

<sup>1</sup> Research Services, “Racial-Ethnic Members of the Presbyterian Church (USA): Summary of Survey Findings,” Louisville: Presbyterian Church (U.S.A.), June 1999.

<sup>2</sup> The median is 55 years of age. See Research Services, “Background Survey 1997–1999 Presbyterian Panel Summary,” Louisville: Presbyterian Church (U.S.A.); and “Background Survey 2000–2002 Presbyterian Panel Summary,” Louisville: Presbyterian Church (U.S.A.).

<sup>3</sup> As the first survey analysis indicated, those persons born in Korea but raised primarily in the United States are often distinguished as the 1.5 generation. See “Racial-Ethnic Members of the Presbyterian Church (U.S.A.).”

<sup>4</sup> Research Services, “Evangelism: Results of a Survey of Racial-Ethnic Members of the Presbyterian Church (U.S.A.),” Louisville: Presbyterian Church (U.S.A.), December 1999.

<sup>5</sup> See Deborah Bruce, “Involvement in Evangelism: Views from Racial-Ethnic Presbyterians,” Louisville: Research Services, Presbyterian Church (USA); a paper presented at the 2000 Meeting of the Religious Research Association, Houston, Texas.

Does perceived responsibility translate effectively into some connection between inviting and welcoming? In the second survey we learned that almost five in every ten African American and Hispanic members were first introduced to their current congregations through formal or informal invitations from someone they either knew or had just met. Nearly seven of every ten Koreans were first introduced by invitation as well. What role did these invitations play in persons' actual decisions to visit these local churches for the first time? Well, invitations apparently played a fairly significant role. Six in ten African American members feel that the invitations from members or pastors were either "important" or "very important" in their decisions to visit. Seventy-six percent of Hispanics and 70% of Koreans were in agreement. Another significant factor was accessibility or proximity. On average, half of all respondents weighed heavily the advantages of location in their decisions.

While the majority—two-thirds on average—in this third survey typically affirmed to some degree that their congregations have programs of invitation (Q-8j), only 34% of Koreans and 44% of African Americans appear sure. Hispanics were most assured, with 27% agreeing and 26% strongly agreeing; or 53% collectively. Perhaps more surprising, the percentage of Koreans (26%) and Hispanics (34%) in congregations with "programs to invite people who have just moved to [one's] community from another country" (Q-12) is nearly as low as in African American congregations (23%). This observation may point to existing cultural dynamics that address invitation. Otherwise, the query is intensified by the larger numbers of persons among Koreans and Hispanics born outside the United States, as reported in the first survey.

**Table 2**

**Relationship Between Having a Program to Invite People to the Congregation and Beliefs About How Adult Visitors Would be Welcomed**

	Koreans	African	Hispanics
<b>The percent who <i>strongly agree</i> their congregation has a program to invite people in the community say an adult visitor would be:</b>			
A. welcomed by many persons.....	71%	90%	86%
B. welcomed by a few persons.....	24%	10%	12%
C. left alone.....	5%	—	2%
D. don't know.....	—	—	—
<b>The percent who <i>agree</i> their congregation has a program to invite people in the community say an adult visitor would be:</b>			
A. welcomed by many persons.....	63%	83%	86%
B. welcomed by a few persons.....	33%	17%	14%
C. left alone.....	4%	—	—
D. don't know.....	—	—	—
<b>The percent who <i>tend to agree</i> their congregation has a program to invite people in the community say an adult visitor would be:</b>			
A. welcomed by many persons.....	42%	71%	73%
B. welcomed by a few persons.....	58%	29%	23%
C. left alone.....	—	—	4%
D. don't know.....	—	—	—
<b>The percent who <i>tend to disagree</i> their congregation has a program to invite people in the community say an adult visitor would be:</b>			
A. welcomed by many persons.....	59%	66%	64%
B. welcomed by a few persons.....	38%	34%	36%
C. left alone.....	3%	—	—
D. don't know.....	—	—	—

Table 2 (Cont.)

Relationship Between Having a Program to Invite People to the Congregation and Beliefs About How Adult Visitors Would be Welcomed

	Koreans	African	Hispanics
<b>The percent who <i>disagree</i> their congregation has a program to invite people in the community say an adult visitor would be:</b>			
A. welcomed by many persons.....	45%	61%	71%
B. welcomed by a few persons.....	55%	38%	29%
C. left alone.....	—	—	—
D. don't know.....	—	—	—
<b>The percent who <i>strongly disagree</i> their congregation has a program to invite people in the community say an adult visitor would be:</b>			
A. welcomed by many persons.....	47%	56%	60%
B. welcomed by a few persons.....	53%	35%	40%
C. left alone.....	—	6%	—
D. don't know.....	—	4%	—
<b>The percent who <i>are not sure</i> their congregation has a program to invite people in the community say an adult visitor would be:</b>			
A. welcomed by many persons.....	38%	68%	59%
B. welcomed by a few persons.....	54%	27%	41%
C. left alone.....	8%	—	—
D. don't know.....	—	5%	—

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

Approximately three-quarters of African Americans and Hispanics and half of Koreans report that a visitor would be welcomed by many persons in their congregations (Q-2). Nearly all of the remaining respondents in each group state that a visitor would be welcomed by at least a few persons. If accurate, these practices appear to correlate well with those persons in the second survey who highlighted friendliness among the most important factors in their early decisions to attend their current congregations.

**Congregational Climate**

The congregational climate in this review includes information regarding worship services, the perceived ability of congregations to cope with conflict, and the congregations' future directions in general. These areas appear in the survey as rather distinct questions, although at times with multiple variables.

Essentially 40% of African Americans, 47% of Hispanics, and just 25% of Koreans feel the quality of worship would be enhanced if members of another racial-ethnic group joined their congregations in great numbers (Q-3). (See Table 3.) An almost equal percentage of African American and Hispanics stated that they expected no difference in quality. And an even greater number of Koreans (58%) made the same claim. Two questions for further investigation loom large as rejoinders between this issue and these results. First, do racial-ethnic members believe Presbyterians share a significant degree of worship styles to the extent that a substantive increase in membership of another racial-ethnic group would not produce a great deal of change in the worship experience? Second, do other factors such as education, class, age, or theological classifications play greater roles than race and ethnicity in their perceptions of congregational worship styles?

**Table 3**

**The Percentage Who Think the Quality of Worship Would Be Enhanced If Members of Another Racial-ethnic Group Joined Their Congregations in Great Numbers**

	<b>Koreans</b>	<b>African Americans</b>	<b>Hispanics</b>
Worship improved greatly .....	10%	18%	26%
Worship improved somewhat .....	15%	22%	21%
No difference in worship .....	59%	43%	42%
Worship diminished somewhat.....	5%	2%	2%
Worship greatly diminished.....	2%	1%	*
Don't know .....	10%	13%	9%

\* = less than 0.5%

Perhaps such confidence in the universal and unchanging quality of worship despite a shift in racial-ethnic membership is reflected in individuals' early decisions to continue attending their current congregations. The levels of importance persons attribute to their experiences of worship are among the highest reasons affirmed. The second survey placed these figures at 95% for African Americans and Hispanics, and 84% for Koreans. From yet another vantage point, the present survey finds the style of worship to be a conspicuous factor for 80% of Koreans in the retention/loss of young people who marry individuals with other preferences (Q-8i). The same issue was at least distinguishable for African Americans (49%) and Hispanics (44%). Again, this line of investigation would require further inquiry before any explicit conclusions affecting future development of worship practices can be drawn.

The third survey explored further the use of music in worship. An interesting variance surfaced between the preferred styles of music identified in the second survey and the predominate types of musical instruments identified by this survey (Q-1). Seventy-one percent of African Americans and 62% of Hispanics reported that traditional music is used every week in their worship services. Contemporary music tallied in at 17% for African Americans and 35% for Hispanics; popular music at 10% for African Americans and 17% for Hispanics. Koreans, however, reported an inverted emphasis. A mere 8% of Koreans indicated that traditional music is used every week, while 43% reported the use of contemporary music and 47% popular music. It is difficult to determine the concurrence of these styles and nearly impossible to determine the interpretations made of the distinctions among them. What we can detect, though, is a potentially significant incongruity between styles of music and instruments used.

In the third survey, the more traditional instruments for worship, the piano and organ are reportedly always used in worship among 93% of African Americans and 91% of Koreans. These instruments are regularly used among 75% of Hispanics. However, Hispanics clearly use other instruments far more frequently than do African Americans and Koreans. On average, a quarter of all Hispanic respondents report the weekly use of many other instruments. Approximately 3% of African Americans and 10% of Koreans, on average, report the weekly use of these various instruments.

How does one account for the fairly dramatic dissimilarity between Koreans' infrequent use of traditional music and a much higher use of traditional instruments in worship? In turn, how does one account for the opposite dynamic among Hispanics? While there are difficulties in comparing the styles of music experienced and the instruments employed, two questions deserve future attention in these areas. First, what is considered traditional music within each racial-ethnic culture? Second, what instruments within each culture are traditional themselves? Two general areas of congregational climate included in this study are individual evaluations of the "future directions" of the local church (Q-21) and the "main result of any conflict" in one's congregation (Q-22). In the former question 56% to 61% of each racial-ethnic group disclose that their churches are either "currently implementing new directions" or have "established new directions . . . [and] need to keep going as [they] are." Approximately three in ten African Americans and Koreans feel their churches "need to rethink where [they] are heading." Less than two in ten Hispanics think similarly. In the final question 59% to 66% is either unaware of any critical conflict or claims that any apparent conflict is or was easily resolved.

## Pastoral Leadership

Several questions focus on the style of pastoral leadership. When asked which style best describes their pastors (Q-18), 42% of African Americans, 57% of Hispanics, and 32% of Koreans feel that their pastors exercise “leadership that inspires people to take action.” Nearly a quarter of African Americans and Koreans conclude that their pastors tend “to take charge.” (See Table 4.) These findings appear consistent with those persons who feel their pastors “put a priority on encouraging people to find and use their gifts and skills” (Q-20). Nearly half of the African Americans and more than half of the Hispanics “definitely” believe so. Just about a quarter of the Koreans share this viewpoint. Notably, though, another 41% of Koreans agree that their pastors do exhibit this style at least “to some extent.”

**Table 4**

**The Percentage of Those Who Describe the Style of Leadership the Pastor *Should* Practice Compared to the Style of Leadership the Respondent Thinks the Pastor *Does* Practice**

	Koreans		African Americans		Hispanics	
	Should	Does	Should	Does	Should	Does
Tends to take charge .....	8%	22%	11%	24%	11%	11%
Inspires people to take action.....	45%	32%	69%	42%	1%	57%
Acts on goals set .....	22%	14%	14%	14%	8%	11%
People start most things .....	21%	21%	2%	8%	2%	10%
Don't know .....	4%	11%	4%	12%	8%	11%

Q-19 asks what leadership style people feel their pastors should practice. Approximately 70% of African Americans and Hispanics prefer a leadership style that “inspires people to action.” Koreans also prefer this style, but to a lesser degree (45%). Another 43% are almost evenly divided in preference for the style “that acts on goals set by the people” and the style wherein “the people start most things.”

A comparison between the results of Q-18 and Q-19 reveals great consistency among the groups between their preferred leadership style and the one they identify as best describing their current pastors. Given the freedom from denominational or generational church associations fairly prevalent today, this high correlation between the preferred and the present style of leadership may not be all that surprising. Drawing from the first survey, a comparison between the ages of respondents and the years of membership in their current congregations shows that most members are rather selective in their affiliations beyond denominational or familial obligations. In that same survey, 62% of African Americans, 46% of Hispanics and approximately 40% of Koreans reported that at one time they had been members “of a religious group other than Presbyterian.”

Another very interesting question regarding pastoral leadership (Q-16) asked, “To what extent do you think your congregation would be open to calling a woman as senior or solo pastor?” Forty percent of African Americans, 43% of Koreans, and as many as 61% of Hispanics state that their congregations would be either “open” or “very open” to calling a woman to the senior or solo pastor position. An additional 11% to 22% in each group feels their congregations would at least be “somewhat open.”

Although it is difficult to assess what the difference is between “somewhat open” and the next option supplied, “somewhat resistant,” these figures seem surprising in the face of other data. First, only 11% of African Americans, 4% of Hispanics, and a mere 1% of Koreans report that their congregations are currently served by a female pastor. We have no data within this survey revealing whether any of these persons are from the same congregations. However, approximately 25% of pre-retirement PC (USA) ministers are women, and yet only 20% of all these women ministers serve as pastors/co-pastors. Among all current pastors/co-pastors, just 14% are women. Instead, women ministers occupy 40% of the assistant /associate pastor positions.<sup>6</sup> Additionally, almost 50% of Presbyterian Master of Divinity students in Presbyterian seminaries are women.<sup>7</sup> This data clearly raise doubts about any immediate claims of the present survey. Further study should explore the chasm between openness to women pastors and the availability of racial-ethnic women ministers. Still, other data available might raise additional questions. For example, of the churches with female pastors, how many either are rural churches or have rather small congregations? Have these congregations experienced difficulty in securing pastors in the past? How many of these calls are part-time positions? Inequities between these realities and the claims of this third survey may require ongoing inspection, not to mention introspection.

The remaining area of pastoral leadership concerns the extent to which persons believe their congregations “would be open (or very open) to being served by a commissioned lay pastor” (Q-17). Thirty-eight percent of Hispanics, thirty-seven percent of Koreans, and twenty-three percent of African Americans report that their local churches would be either “open” or “very open” to such a proposal.

### The Ministry and Racial-Ethnic Congregations

Do these racial-ethnic members feel ministry to racial-ethnic persons is a high priority within their presbyteries? There are mixed sentiments revealed in response to Q-8a. Approximately a third of the African Americans, half of the Hispanics, and slightly more than half of the Koreans do indeed conclude or strongly believe that ministry to racial-ethnic people is prioritized. However, virtually eighteen to thirty percent of each group either “tends to disagree” or is “not sure” at all. For African Americans, this percentage (33%) is as high as those who affirmed their presbyteries’ interests (36%). (See Table 5.)

**Table 5**  
**Percentage Who Think That Ministry to Racial-Ethnic  
Is a High Priority in Their Own Presbytery**

	Korean	African American	Hispanic
Strongly agree .....	24%	12%	29%
Agree.....	34%	24%	23%
Tend to agree.....	21%	18%	14%
Tend to disagree.....	6%	13%	6%
Disagree .....	2%	9%	5%
Strongly disagree .....	2%	5%	4%
Not sure.....	11%	19%	19%

Sixty-four and 57% of African Americans and Hispanics, respectively, either “agree” or “strongly agree” that there is a shortage of racial-ethnic Presbyterian pastors (Q-8b). Koreans also believe a shortage exists, but to a noticeably lower extent (35%). In turn, Koreans also are most unsure (33%). Notwithstanding, at least seven in ten of each group maintain that “the church needs to encourage more racial-ethnic persons to consider a call to the ministry” (Q-8c).

While recognizing the need for ministry to racial-ethnic persons and the need to redress a shortage of racial-ethnic ministers in the PC (USA), how have pastors and congregations responded to these exigencies? Only a third of African Americans and Koreans, and half of the Hispanic respondents, can recall any “sermons, studies, discussion groups, or

<sup>6</sup> See “Comparative Statistics 1999: Number and Percent of PC (USA) Ministers by Call and Gender—1994–1999.” These observations are drawn from the 1999 figures. See also “Presbyterian Panel Summary: Background Survey for the 2000–2002 Presbyterian Panel”; and “Race/Ethnicity and Gender of PC (USA) Members, Elders, Deacons, Ministers, and Commissioned Lay Pastors—1999.”

<sup>7</sup> See “Current Enrollment by Programs—Presbyterian Students (2000–2001 School Year),” PC (USA).

presentations” in the past year that encouraged young persons to “consider a call to ministry” (Q-5). Forty percent of African Americans, and 50% or more of Hispanics and Koreans recall their pastors addressing in a sermon the need for ministers or encouraging members to consider such a call (Q-6). For the African American and Hispanic members these figures are fairly consistent with the findings of Q-5. However, the Korean responses reflect a striking incongruence between questions 5 & 6—30% and nearly 58%, respectively.

At least two-thirds of the Hispanic and Korean respondents, and as many as 79% of the African Americans, have no knowledge of any racial-ethnic person from their congregations being ordained in the past five years (Q-4). These findings are certainly consistent with the recognized shortage of racial-ethnic ministers (Q-8b). It may prove helpful to recall here that the congregational sizes for most of these respondents are fairly small. Roughly 50% of each group are from congregations with less than 150 members.<sup>8</sup> The limited sizes of these congregations may reasonably limit the likelihood of producing many persons entering the ordained ministry—even when those who pursue ordination in another denomination are included. Yet, there may be cause for heightened concern in that the largest racial-ethnic group in the denomination, African American,<sup>9</sup> reports that only 16% know of any persons from their congregations who have been ordained in the PC(USA) in recent years. A third of the Korean and a quarter of Hispanic members claim their congregations have produced candidates for ordination in the PC(USA). Of course, these findings do not reflect whether any of the respondents are from the same congregations.

Congregations appear far more successful in producing trained elders (Q-7). Eight in ten African Americans and Hispanics, and six in ten Koreans, affirm that their elders are trained in the “essential duties of the office.”

### **Stewardship and Congregational Services**

Closely related to the previous section regarding the “ministry and racial-ethnic congregations” is a concern about whether these churches can afford full-time pastors (Q-8d). Its relevancy here has to do with a congregation’s ability to sustain support for the pastor. Certainly, the subsequent ability to sustain support for the recruitment and maintenance of candidates for ministry is equally germane.

Most of the respondents know approximately how much their pastors earn (Q-14). All three racial-ethnic groups express a significant degree of concern over the ability to pay their pastors adequately. All agree to a large extent that “congregations need to take responsibility for paying their pastor a reasonable salary” (Q-8f). Nearly 60% of African Americans, along with 67% of Hispanics, and 75% of Koreans either “agree” or “strongly agree.” (See Table 6.) However, questions loom large. To what extent are these churches able to fulfill these expectations? Can racial-ethnic congregations afford a full-time pastor? On average, half of the respondents do not believe so (Q-8d). Close to 60% of Hispanics, 50% of African Americans, and 40% of Koreans “agree” or “strongly agree” that many congregations simply do not have the necessary resources. Another 10% to 20% from each group “tend to agree.” Almost a quarter of African Americans and Hispanics, and a fifth of Koreans, are simply “not sure.”

Related to this dilemma is the fact that 46% and 41% of Koreans and Hispanics, respectively, are convinced that the presbyteries or denomination should pay pastors’ salaries (Q-8e). Another 15% of Koreans and Hispanics alike “tend” to think so. Many African Americans concur but to a slightly lower extent, 29%. Still, 19% of African Americans also “tend to agree.” Here again, a significant number of African Americans (20%) and Hispanics (16%) are simply unsure.

Any evaluation of these findings would obviously want to consider the income level of congregants, as well as the average income for the local church. This summary analysis has already recalled from the first survey that at least half of the racial-ethnic respondents are from small congregations. The Presbyterian Panel places the median family annual income for members and clergy between \$60,000 and \$69,000; elders’ median family income is \$70,000-\$79,000.<sup>10</sup> The median family income for African Americans and Koreans is between \$40,000 and \$49,000. Hispanic members have a significantly lower family annual income level with more than 50% below \$30,000. Their median income level is \$20,000 to \$29,000.<sup>11</sup>

---

<sup>8</sup> See “Racial-Ethnic Members of the Presbyterian Church (U.S.A.).”

<sup>9</sup> See “Race/Ethnicity and Gender of PC (USA)” report.

<sup>10</sup> See “Presbyterian Panel Summary: Background Survey—2000–2002.”

<sup>11</sup> See “Racial-Ethnic Members of the Presbyterian Church (U.S.A.).” See also paper presented at the 1998

Religious Research Association Meeting in Montreal, by Deborah A. Bruce, “Racial-Ethnic Members of a Mainline Denomination: A Demographic Profile of African-American, Hispanic, and Korean Presbyterians,” Research Services, PC(USA); and an unpublished paper presented at the Religious Research Association Meeting, 2000, by Keith M. Wulff, “Racial-Ethnic Stewardship Practices,” Research Services, PC(USA).

**Table 6**

**Opinions on Paying Pastoral Salaries**

	Koreans			African Americans			Hispanics		
	(a)	(b)	(c)	(a)	(b)	(c)	(a)	(b)	(c)
Strongly agree .....	37%	12%	21%	24%	22%	12%	33%	31%	21%
Agree.....	37%	31%	25%	35%	26%	17%	34%	28%	20%
Tend to agree.....	15%	20%	16%	22%	16%	15%	15%	11%	15%
Tend to disagree.....	4%	8%	14%	8%	7%	19%	3%	4%	11%
Disagree .....	4%	7%	12%	4%	5%	12%	6%	4%	13%
Strongly disagree .....	1%	3%	4%	2%	1%	5%	2%	1%	4%
Not sure.....	2%	19%	8%	5%	23%	20%	7%	21%	16%

- (a) Congregations should take responsibility for paying their pastor a reasonable salary
- (b) Many racial-ethnic congregations cannot afford a full-time pastor
- (c) Salaries of pastors should be paid by presbyteries

Annual giving figures for African American members are slightly higher than those for all Presbyterian members in general. In regular financial support of their congregations African Americans average \$1,920 annually, while the average for all members is \$1,791.<sup>12</sup> At \$3,462 annually, Koreans far exceed the average for all members. Much in line with a lower annual income, Hispanics’ annual giving average is lower, at \$1,282. Even when all types of offerings and capital campaigns are added, the percentage of income contributed annually by Hispanics is the same as the average for all Presbyterian members, 2.8%. African Americans contribute 3.8% of their annual income, and Koreans again exceed others at 8.6%.<sup>13</sup> In short, the inability to support a full-time pastor does not appear to be the consequence of lower stewardship practices. Each racial-ethnic group under study maintains stewardship practices at or above the general measure observed among Presbyterian churches. Some questions on sufficient resources remain.

As mentioned above, the average income for each local church is an important factor in the financial ability to support a full-time pastor, as well as support candidates for ministry in their education and internships. Annual income for churches predominately populated by racial-ethnic members is a little difficult to weigh with the immediate data. A small number of churches are comprised primarily of racial-ethnic members. There are just 125 congregations that are 90% or more Hispanic; similarly, 205 are African American, and 359 are Asian.<sup>14</sup> A comparison between racial-ethnic congregations with primarily white congregations will help this evaluation. Since the racial-ethnic members surveyed come predominately from congregations smaller than 150 members, this comparison should likewise limit the size of the white churches considered.

How do racial-ethnic members think resources should be directed? Should the individual be focused primarily on the “financial support of the mission of the church through the congregation?” More than three-fourths of Hispanics strongly agree, agree, or tend to agree (Q-13a). As many as 90% of Koreans and two-thirds of African Americans respond in the same way. It is difficult to explain the lower level of assent among the African American respondents. However, further investigation into these findings should explore possible correlations with the findings that African Americans appear to give to “outside religious causes” and “non-religious causes” in greater frequency than Hispanics, Koreans, and members in general. This trend is also observable in the responses to question 9: “services . . . provided in cooperation with a non-PC (USA) congregation or community agency.” In almost every instance provided, African American members participate with other congregations or agencies more than do Hispanics and Koreans. This observation is by no means an indictment of the practices of Hispanics and Koreans. Further analysis will reveal different practices, not necessarily fewer. These particular responses will receive more direct attention below.

<sup>12</sup> See “Racial-Ethnic Stewardship Practices” paper. See also “Racial Ethnic Members of the Presbyterian Church (USA).”

<sup>13</sup> Ibid.

<sup>14</sup> See “Comparative Statistics 1999—Racial-Ethnic Membership by Synod” Research Services, PC(USA). Please note that the term “Asian” is used in this data without delineating whether the term refers primarily to Korean congregations or all Asian ethnic members.

The resources committed to one's congregation are at least consistent with the number of members reporting to have filled out pledge cards for their church giving (Q-15). Eight in ten African Americans and Hispanics did make such a pledge. By comparison, just two-thirds of Koreans made these formal pledges. This figure may appear surprising since Koreans exceed all other groups in their giving. Otherwise, pledge cards appear to be fairly common among racial-ethnic Presbyterians.

Is care for the earth and its resources part of our stewardship (Q-13b)? The survey results here are not all that surprising. In fact, it seems incomprehensible that many would deny some sense of responsibility. This may be due as much to the wording of the question as to our heightened awareness of the ecological damage we have incurred. In short, at least 85% of African Americans and 88% of Hispanics acknowledge various degrees of responsibility, with 7% and 5% respectively claiming to be unsure. Almost all Koreans acknowledge responsibility. In turn, further inquiry would ask if cultures more familiar with conditions outside of the United States feel greater concern for ecological stewardship.

Stewardship is often weighed in consideration of the services provided by the congregation to the local community. Question 9 delves into these interests in three broad strokes: services provided by one's own congregation (Q-9a), those provided in cooperation with another PC (USA) congregation (Q-9b), and those provided in cooperation with a non-PC (USA) congregation or a community agency (Q-9c). The most common services provided by the congregations themselves are cash assistance, food pantry/soup kitchen, and clothing donations/thrift shop. Roughly 50% to 60% of African Americans and Koreans highlight these services. Hispanics report services in these areas to a slightly greater extent—70% or more.

The next most frequently provided service for African Americans is tutoring/literacy programs (35%). In contrast, both Hispanics and Koreans report a much lower occurrence at 11% and 14%, respectively. These last two figures also appear lower than those revealing that their congregations have classes teaching English: 23% for Hispanics and 31% for Koreans (Q-8m). African Americans report a 9% occurrence of English classes. The interpretation between questions Q-8m and Q-9 could be the principal factor. Or, the combination of terms in Q-9 may have been influential. For instance, "Are tutoring programs for a range of educational subjects/purposes/needs far more common for African American congregations than specific classes concerning literacy in English?" Reflecting these dynamics are the responses by Hispanics and Koreans highlighting classes taught in Spanish and Korean, respectively. Forty-one percent of Hispanics indicate clearly that their congregations have classes in Spanish (Q-8k). And 67% of Koreans report congregational classes in Korean (Q-8l).

For a quarter of the African Americans, the other services offered more frequently include daycare/pre-school programs, voter registration/education, and counseling services/telephone hotline. A quarter or more of Koreans point to health programs/clinics, emergency/affordable housing for the elderly, and counseling services/telephone hotline. Approximately a third of Hispanics vouch for mothers' day out programs, counseling services/telephone hotline, and daycare/pre-school programs.

The summary of services in cooperation with other PC (USA) congregations, non-PC (USA) congregations, or community agencies may prove to be of concern. Virtually three-fourths of African American and Hispanic members indicate that their churches do not provide any of the services named in cooperation with other PC (USA) churches. Two-thirds of Koreans report similar conditions. One question that deserves attention concerns the proximity of other Presbyterian churches to those that consist mostly of racial-ethnic members. Even those in the vicinity may not have a strong racial-ethnic membership, nor a heightened sensitivity/commitment to the particular needs of racial-ethnic communities. Further study could explore the types of services rendered and those limited to financial support between racial-ethnic congregations and white congregations. Analysis could also include urban-rural locations as well as income-giving levels.

Among African American congregations cooperative programs with non-PC (USA) congregations or community agencies occur slightly more frequently than with other PC (USA) congregations. Related to the suggestions just above, a possible explanation warranting further exploration is the extent to which African Americans find greater allegiance with other African American congregations or locally run community agencies. Still, more than half of the African American respondents belong to congregations that do not provide these services in cooperation with non-PC (USA) churches or agencies. The findings here for Hispanics and Koreans are as alarming as those in cooperation with other Presbyterian churches.