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August 17, 1977

Rabbi Marc H. Tanenbaum
National Director, Interreligious Affairs
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Rabbi Tanenbaum,

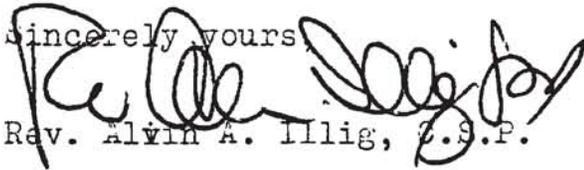
On July 25th, in response to a gracious letter you addressed to Rev. John B. Sheerin, I sent you a working draft on a study of the churchless American now under design. At that time I mentioned I would send you the semi-final draft when it was ready.

Enclosed please find the semi-final draft I promised you. As I mentioned in my earlier correspondence, this study carries the endorsement of the National Council of Churches and the National Council of Catholic Bishops, and that we would greatly welcome your participation in the design of this instrument and your endorsement of this study, making it truly an ecumenical study of significant proportions.

In my earlier correspondence, I mentioned that the full Steering Committee for this study will be meeting Thursday, Sept. 22nd. I note that this is the Jewish feast of Yom Kippur and you likely will have other matters to attend to on that important day. On Thursday, September 8th, however, at the National Council of Churches, 475 Riverside Drive, New York City, the design committee will be meeting with Dr. Gallup at 10:30 to discuss where we are and to prepare for the Sept. 22nd meeting. I would be happy to meet with you before this Sept. 8th meeting, then if you would like to pursue the matter in more detail, you could join us for the Sept. 8th meeting.

With every best wish and prayer for the success of your many efforts, I am,

Sincerely yours,


Rev. Alvin A. Illig, S.S.P.

Research Proposal

"BACKGROUNDS, VALUES, AND INTERESTS OF CHURCHLESS AMERICANS"

by

Ad Hoc Planning Committee on Research:

Peggy L. Shriver, National Council of Churches (convenor)
Martin B. Bradley, Southern Baptist Convention
James H. Davis, United Methodist Church
Dean R. Hoge, Catholic University of America
Alvin A. Illig, Paulist Fathers
Donald Kimmick, Episcopal Church
John O'Hara, Lutheran Church-Missouri Synod
David Roozen, Hartford Seminary Foundation
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BACKGROUND OF THE PROJECT

In April 1977 the Office of Research, Evaluation and Planning of the National Council of Churches convened a meeting of religious researchers to discuss possibilities of cooperative interdenominational survey research. Mr. George Gallup, Jr., was present as a resource person. About 35 persons came, and they indicated interest in two kinds of projects: (1) an ongoing series of religious stock-taking surveys, using certain questions asked regularly in nationwide polls; and (2) a single survey describing the characteristics, interests, and needs of Americans not presently members of churches. In a straw vote the second seemed to be of slightly more interest to the persons present. A second meeting was called for June 2, and a small group agreed to work on specifying options.

About 20 persons met on June 2. Three general conclusions emerged. First, since the research methodology for a study of churchless Americans is similar to that for starting an ongoing series of religious indicator studies (in both cases one must buy a large survey in 1977 or 1978), and since the two goals overlap somewhat, it is reasonable to pursue both goals in tandem. Second, the denominational researchers would find much value in a project which provided information on churchless Americans, information which would help evangelism planning. Money is available for such a project, and among the persons in the room it seemed that about \$20,000 would be available for a relevant project. Some religious indicator data could be gathered alongside. Some persons doubted if \$20,000 would be sufficient for a good study. Third, an Ad Hoc Planning Committee was appointed by general agreement (the nine members are listed on the cover of this proposal) and asked both to begin work on design of the study and to search for possible

foundation funding. (See Peggy Shriver's letter of June 10 in the Appendix.)

The Ad Hoc Planning Committee met on June 30, and subgroups met several times in addition. Because of expressions of interest in the project from several quarters, it was decided to design the research with an expected budget of \$45,000. If less than this can be raised, portions of the research would have to be deleted later. The Committee reviewed existing research and discussed possible designs for new research. The present proposal represents its work as of early August.

PURPOSE

The proposed research has two purposes:

(A) To gather useful information on the backgrounds, values, and interests of churchless Americans and how they are different from those of active church members. The information must be directly useful to denominational leaders. Eight questions will be researched:

1. How many adult Americans are churchless, according to our definition?
2. What are the characteristics of these churchless Americans--age, background, education, etc.?
3. How do churchless Americans fall into different categories:
 - a) with no religious heritage
 - b) with a mixed religious heritage
 - c) with a Protestant religious heritage, either conservative or liberal in self-image
 - d) with a Catholic religious heritage, either conservative or liberal in self-image.
 - e) with a Jewish religious heritage
4. What attitudes do the churchless hold toward the church today?

5. When, and why, did the churchless who have a religious heritage cease active participation in their church?
6. Why now do the churchless who have a religious heritage not participate actively in their church?
7. What do the churchless feel their church will have to do before they will consider returning to active church life?
8. What programs should the major church denominations develop to more effectively attract the churchless with no religious heritage to active church membership?

(B) To improve our knowledge of religious trends by replicating some fruitful earlier survey questions that deserve to be asked periodically. These replications should be designed to be useful to Purpose A as well.



REVIEW OF EXISTING RESEARCH

Our review is organized topically, following the questions to be researched listed under "Purpose." While there are not a large number of works relating directly to the purposes of the proposed study, a number of surveys and field studies touch on issues similar enough to be noted.

Question 1. Number and Proportion of Churchless Americans. This has been estimated in various ways. It has been calculated by establishing the total membership of the churches as reported in the Yearbook of American Churches and dividing by the total population age 13 or older. This gives the percentage churched, and if that is subtracted from 1, one gets the percentage unchurched based on reports of responsible denominational officials:

PERCENTAGE OF CHURCHLESS AMERICANS

<u>1935</u>	<u>1940</u>	<u>1950</u>	<u>1960</u>	<u>1970</u>
47.9	49.3	39.0	36.0	36.0

Source: Argyle and Beit-Hallahmi, 1975:16.

Another method is through sample surveys. Gallup nationwide surveys have periodically asked, "Do you happen to be a member of a church or synagogue, or not?" In 1976 the Gallup Opinion Index (No. 130) reported the following trend in those saying "no" to this question:

PERCENTAGE OF CHURCHLESS AMERICANS

<u>1936</u>	<u>1942</u>	<u>1952</u>	<u>1965</u>	<u>1975</u>
23%	26%	27%	27%	29%

Source: Gallup, 1976 (nationwide surveys of persons 18 or older).

These two methods produce divergent results and even divergent trend

data. The value of new research on this question is mainly in gaining some precision with regard to our criterion of "churchless," a criterion including both membership and attendance (for details see below). This question is a relatively minor purpose of the proposed research, and the data to answer it will come "in passing" as we pursue the other goals.

Questions 2 and 3. Characteristics and Religious Heritages of the Churchless. Surveys of the total population and studies using intensive interviews of smaller groups provide some information on this question. In Gallup's report on Religion in America (1976) it was reported that the churchless population was overrepresented in the following demographic categories: males; in the western U.S.; in the group under 30 years of age; in the group earning less than \$7000; among independent voters (i.e., not Republicans or Democrats); among manual workers; among those living in cities of over 1,000,000 population; and among those who are single. The Catholic Digest studies of 1952 and 1965 (see Marty, et al., 1968) showed the same characteristics of non-church-members in both studies: they tend to be male; young; having less than high school education; lower in the occupational scale; lower income; in cities over 1 million; and in the Pacific states (p. 277). Persons seldom attending church in both studies tend to be male; over 55 years of age; lower income; less educated; lower in the occupational scale; in large cities; and in the Pacific states (p. 212). Further analysis of this kind of data would tell us if these categories are independent and additive or if they are overlapping. For example, is the churchless tendency for persons under 30 the same as the churchless tendency for single persons, or is there an independent tendency for single persons of all ages to be churchless?

Davis, in his essay The Outsider and the Urban Church (1962), described the churchless person ("Mr. Outsider") as found in Chicago in 1960:

He has not attended a worship service in any church for six months--and probably much longer. He was raised in the church; as a youngster he attended Sunday School regularly; his parents attended church (though only occasionally). Roughly two out of three Outsiders went to Sunday School and two out of five attended Sunday School every Sunday.

He has been a member of a church, but has never visited a church in the city. Almost three-fourths of the Outsiders have been members of a church at some time, but only one-fourth are now members. Three out of five Outsiders have never visited a city church in their community.

He may not be doing very well financially--or he may be doing very well indeed. Outsiders are found at both extremes of the financial scale. Only 4.3 percent of those who go to church every Sunday make less than \$2,500 or more than \$12,500 per year. But 20 percent of the Outsiders have incomes at these extremes, and they are almost equally divided between the low end and the high end.

He has less than a four-year high school education. Though Outsiders are found at every level of education almost half of those who never attend church have not graduated from high school. But three out of four regular church attenders are high school graduates and about one in four have some education beyond high school.

He's married and his spouse doesn't go to church either. Two out of five Outsiders never have had children and two-thirds of them have no children now living at home. There is more likelihood that two people are working to earn the income. In almost half of the homes of Outsiders more than one person is bringing home a paycheck.

His occupation is foreman, craftsman, operative, or laborer. Less than one Outsider in four is employed as professional, technical or clerical worker.

He expects to move in the next six months, but he has lived in the community for more than three years. About three-fourths of the Outsiders have lived in the same community for more than three years, and one in five has lived there more than ten years. On the other hand, those who do move, move often. Over one-fourth of them moved more than three times in the past ten years.

This is an introduction to a person known to city churches as a type, but rarely known as a person--the Outsider. He (practically) never attends church. If he does attend, it is probably for a funeral or wedding where he escapes detection.

Hale used interviews to gain insights into churchless persons.

In his essay Who Are the Unchurched: An Exploratory Study (1977), he identified twelve different categories of "unchurchedness." Using such terms as the "burned-out" and the "boxed-in," the "rejected" and the "neglected," he accounts for the wide variety of experiences of churchless people. The main message of his work is that churchless people often have histories of religious involvement, and their experiences vary widely.

There exist survey data which may yield more descriptive information about the churchless population. David Roozen is in process of analyzing the N.O.R.C. General Social Surveys (1972-1976) in a way which will compare attitudes and characteristics of persons who attend church and persons who do not. This analysis should also produce more information on the religious heritages of churchless persons. Also several researchers have done helpful reviews of relevant literature (Argyle and Beit-Hallahmi, 1975; Roof, 1976; Roozen, 1977) which produce more precise statements about churchless persons. The overall patterns found by the reviewers resemble those noted here.

Research on the heritages of churchless persons has seldom been done as such, but some information comes from related research. Nationwide surveys typically ask for religious preference as well as membership and/or attendance, and one can determine the preferences of non-members and non-attenders. Whenever this is done, Catholic-preference persons have the highest rate of membership and attendance, followed by Protestant-preference persons, with Jewish-preference persons lowest (e.g., Marty, et al., 1968:276; Stark and Glock, 1968; Carroll and Roozen, 1977:120). This information is less informative than a corresponding breakdown by parents' religious preference. We are aware of no studies looking at this for adults, but a number of studies have been done with college students (e.g., McCready, 1972; Hoge, 1974)

and with high school students (e.g., Strommen, 1963; Zuck and Getz, 1968).

Question 4. Attitudes of the Churchless Toward the Church. This is a foremost purpose of the proposed research, and we know of no past studies done explicitly to address it. A partial exception is the research by Greeley and his associates (1976) based on two large surveys of American Catholics in 1963 and 1974. They interviewed both active and inactive Catholics and thus obtained good information on attitudes of "churchless Catholics" toward the church. (Their study included persons who said their "present religion" was Catholic or who were raised Catholic.)

Various research projects have produced information on how church people and churchless people differ on other attitudes, such as politics, moral questions, or life styles (reviewed by Argyle and Beit-Hallahmi, 1975, and Roozen, 1977). The main pattern, in the words of Argyle and Beit-Hallahmi, is that "religion serves a conservative function in the political life of the U.S.A." (p. 110). Church people and churchless people are little different in prejudice and moral behavior, except that the most devout church people are lower in prejudice. This information is interesting but only indirectly relevant to us.

Also nationwide polls provide some comparisons of religious attitudes of churchd and churchless persons. Several researchers have looked at this, and all conclude that the churchd are more orthodox, more devout, and more likely to report religious experiences (in Christian terms) (e.g., Stark and Glock, 1968; King and Hunt, 1975).

Questions 5 and 6. Why and When Did Churchless Persons With a Religious Heritage Cease Active Participation, and Why Are They Inactive Now? This is another foremost purpose of our research. A number of studies bear on the question, and we will review them in two parts. First are three

studies of persons who have dropped out of active church life within the previous year or two. First, Hartman (1976) surveyed Methodist church members and ex-church members. Over 200 recent church dropouts wrote in their reasons for dropping out. Hartman summarizes:

The most frequently mentioned reason on their list was their failure to feel that they were accepted, loved, or wanted. They felt that they did not belong and that others in the church and church school did not demonstrate any real love and concern for them... The second most frequently mentioned factor related to a number of personal reasons. These included such things as illness in the family, changes in work schedules, transportation problems, lack of support or opposition from other family members, too busy with other responsibilities, and leisure pursuits... The third most frequently mentioned group of reasons clustered around the feeling that what the church or church school was offering was not relevant. Specifically, they mentioned such things as poor sermons or teaching, too much boredom and busy work, irrelevant curriculum resources, and apathy among the church members" (1976:40-1).

From this and other information, Hartman ventures a conclusion about church motivation:

A deep yearning to be accepted and loved by others in the church and church school is a dominant and recurrent theme among all persons. Church growth may be more closely related to a sense of acceptance by a warm, supportive Christian community than by any other factor" (p. 42).

Second, a United Presbyterian Committee (1976) telephoned 225 persons recently moved from church rolls, and for a control group they surveyed active church members. When the dropouts were asked why they dropped out, the main two responses were "I moved away" and "I was dissatisfied with the church" (mainly due to conflicts, difficulty with the minister, a lack of fellowship, and no feeling of belonging). Compared with the active members, the dropouts (a) said less often that the church to which they belonged was friendly, warm, and personally satisfying, (b) said less often that the pastor was effective and inspiring, (c) knew quite well about Presbyterian doctrines but disagreed with them, and (d) agreed much more that "An indi-

vidual should arrive at his own religious beliefs quite independent of the church." Also the dropouts were younger than the active church members.

Third, Savage (1976) interviewed 101 Methodist church members, some active and some inactive, in an attempt to discern why some members seem to lose interest and become either bored or apathetic. He found some definite sequences in processes of becoming inactive and dropping out of church life. The beginning was usually some incident which produced a sense of uneasiness (usually conflict with the pastor, conflict with another family member, or conflict with another church member). If that remained unresolved over a period of time, the sense of anxiety spread to other areas of life, so that worship attendance, interest in the church, and even religious thinking receded. In time, if no person reached out to him, the troubled member concluded that no one cared, and he dropped out of church life. Savage found intense feelings among the inactive church members he interviewed. The church had been a very important object in their lives, and its loss to them caused expressions of grief as well as anger. The main problems were conflict, not disinterest or religious unbelief.

Next we note five studies of why adults are active or inactive church members. First, Kotre (1971) interviewed 100 Catholic graduate students, 50 who considered themselves in the church and 50 who considered themselves outside it. All had had Catholic upbringing and had attended Catholic colleges. Kotre looked into many factors which might explain the dropping out and found that the most important causal factors were parents' religion and home relationships. The students in the church tended more often to have parents who were both practicing Catholics. Those outside the church often had one or more parents who were indifferent or whose attitudes toward the church had

changed. Home ties of the students in the church were stronger and warmer than for the students outside the church. Kotre concluded that a-rational factors are primary, that the church is perceived much differently by different persons, and that the perceptions result from interpersonal and social factors more than from intellectual factors.

Second, a similar study, but in less depth, was done with college teachers in North Carolina (Hoge and Keeter, 1976), in which a series of possible factors in church commitment or noncommitment were tested. The conclusion agreed with Kotre--the main factors were not due to college or graduate studies but to family and home life prior to college. Parents' religion and childhood religious practices were the main determinants (also see Thalheimer, 1965; Lehman and Shriver, 1968 for similar conclusions on studies of college teachers). (A number of studies have been done with college students, but they are not very relevant here.)

Third, Wuthnow (1976b) made an important analysis of church affiliation or nonaffiliation among adults in the San Francisco area. He found important age differences, with persons younger than 35 much more often churchless than those 35 or older. He theorized that the impact of the counterculture in the 1960s on liberally educated young people had created tension between them and the churches. Using survey data he demonstrated that young adults who had relatively greater immersion in the counterculture were much less inclined toward traditional church life. Wuthnow argued that youth culture more generally has influenced young people toward values in tension with the churches today.

Roof (1972; 1976) proposed a somewhat related theory to explain why some adults are committed to the church and others are not. He argued that in American society today many value configurations co-exist, some traditionally

religious and some secular. In this pluralistic context, maintenance of any value orientation requires a community of persons committed to their values and supporting each other (a "plausibility structure"). Many local settings have such value communities, and often they are committed to traditional churches. Other value orientations are more cosmopolitan, relativistic, and uncommitted to the church. In two studies of North Carolina church members, Roof found the theory supported--persons more "local" in orientation were more committed to the church than those "cosmopolitan" in orientation. Also Roof found that education has two divergent effects on religiosity. On the one hand it increases social status and elevates the individual into social classes having relatively higher church attendance, and on the other hand it makes the person more cosmopolitan, hence less inclined to become embedded in local church-oriented groups.

Lastly, Roozen (1977) analyzed nationwide survey data in an attempt to explain levels of adults' church attendance. He looked at a large number of possible factors and found that value orientations are crucial. He devised a measure called the "New Morality Index" and found it to be the strongest predictor of church attendance of any measure he had. It was composed of items asking about abortion, extramarital sexual relations, homosexuality, whether a book against all churches should be taken out of the public library, whether a person should be allowed to make a speech against private enterprise, and whether an admitted Communist should be allowed to teach in a college. These diverse topics are interrelated; they have in common a polarity between traditional social norms and individual freedom. Roof found that persons opting for the freedom end of the polarity on these items were much less likely to be active in churches than other persons. Roozen concludes that a new liberal, individualistic culture is emerging, especially among affluent young people, and it is in some conflict with the churches.

Questions 7 and 8. What Must Churches Do to Regain Church Dropouts, and What Programs Might Attract Churchless With No Religious Heritage?

To some extent these questions are extensions of question 4, in that people's attitudes toward the church will have implications for what the church could do to attract them. To our knowledge, this question has otherwise been unresearched in any large survey. Many of the true responses will be local and personal ("I'll return when Rev. Jones leaves"), but some may be broader policy implications ("I'll return when divorced people can feel welcome" or "I'll return if they bring back the Latin Mass"). There are many writings on evangelism strategy and method, but our proposed research is not able to evaluate them convincingly. Research to do that must have different methods. The most we can do here is to gather some information useful to evangelism leaders, such as respondents' interest in possible church programs and their attitudes toward mass media evangelism.

Concluding Statements

Existing research clarifies many issues but leaves others ambiguous or unclear. One major unclarity is the description of who are the churchless. Nationwide poll breakdowns and the work of Davis suggest that the churchless are relatively uneducated and poor. The implication is that such persons are churchless because they are marginal to the working and middle classes which constitute the church members in most communities. But the conclusions of Wuthnow, Roof, and Roozen are that the churchless are relatively educated and at ease in cultural pluralism. Wuthnow found that the churchless tended to have been immersed in the counterculture; Roof found that they were more cosmopolitan in outlook than church members; Roozen found that they adhere

to nontraditional individualistic values concerning life styles, sex, and personal freedoms. These findings imply that the churchless have opted out of the church due to conflicting values. The two images of the churchless are not the same (though they have some things in common such as the finding that the churchless tend to be youthful).

Also the findings about why people with a religious heritage have dropped out of church life seem to depend on research approach. If one interviews recent dropouts one hears accounts of conflicts or lack of congregational acceptance. If one interviews graduate students or professors, one finds that home influences years earlier were the crucial factor in their dropping out. No doubt both kinds of factors occur.

Churchless Americans are of multiple types, and our research must be designed so that types can be accurately discerned and described. Also rough estimates of numbers in each type should emerge. Possibly two main groups of churchless Americans exist--the marginal lower-class or socially unintegrated person and the liberally educated person too relativistic and sophisticated to adhere to church values. Or perhaps more than two clear types can be discerned.

Since churchless persons with some religious heritage are more easily won through evangelistic efforts than churchless persons with no religious heritage at all, and since the majority of Americans have some religious heritage, our emphasis in the research is more on churchless persons with a religious heritage than on those without. This conclusion seems to represent sentiments expressed in our planning meetings. Therefore much effort should be given to discerning why persons dropped out of church life and what might win them back. This is the point at which the proposed research will have the greatest depth and incisiveness.

SPECIFIC TOPICS AND HYPOTHESES

Two points should be discussed at the outset: the definition of "churchless," and selection of items for replication.

Definition of "Churchless"

The researchers discussed definitions of "churchless" at the June 2 meeting, and they emerged with a twofold criterion. To be considered churchless, an individual must answer no to "Are you a member of a church or synagogue?" or no to "Have you attended the church or synagogue of your choice, apart from weddings or funerals, in the past six months?" That is, a churchless persons is either one who is not a member or one who is a member but hasn't attended in six months. This definition was seen as useful for evangelism researchers. Also it permits anyone to pull the definition apart into components in subsequent data analysis. If anyone wishes to define churchless solely in terms of membership, or solely in terms of attendance, for his purposes, he can do so. The data will be in hand.

Selection of Items for Replication

One purpose of this research is to begin (or continue) a series of nationwide poll items asked periodically to produce a data bank on religious trends in the U.S.A. Such a trend data bank does not exist now, except for a few items asked by the Gallup polls (pre-eminently, the annual assessment of church attendance, done by Gallup annually since the 1940's). All persons in our planning meetings agreed on the importance of such an endeavor. They also agreed that the periodically-asked items should extend beyond the areas of church attendance and religious beliefs. They should include amount of

faith and confidence in various institutions and their leaders; attitudes toward personal meaning and fate; optimism or pessimism about human history; religious experience; attitudes toward other religious groups; attitudes toward magic, occult, and the like (and participation in them); and other topics.

In the present project it was decided that replication items would be included if they also served other purposes. Given the nature of the research, some can be included on this basis.

For studying trends the most useful items to ask are those with a history of use already. New items must be introduced, however, where old survey items are not pertinent or precise. Probably the best source of replication items for producing trend data is the set of two identical Catholic Digest surveys done in 1952 and 1965. They were sponsored by the Catholic Digest, but carried out by Ben Gaffin (1952) and Gallup (1965). Both included a number of good items on religious beliefs and behavior, and both interviewed large samples (about 3000 each). The data are reported with many breakdowns in Marty, et al., What Do We Believe? (1968). This book is unfortunately out of print, but over 100 pages of survey tables from it were xeroxed and offered for sale by Constant Jacquet of the National Council of Churches.

Topics, Hypotheses, and Measures

We turn to specific topics and hypotheses to be studied and measures needed to do so. Here we make a preliminary listing, including more topics and measures than can be included in the proposed survey. It is a checklist for planning purposes.

TOPICS AND HYPOTHESESMEASURES

Questions 1, 2, and 3: Number and Proportion of Churchless Americans; Characteristics and Religious Heritages of Churchless Americans

Perhaps distinguish elements of "heritage," such as family identity, ethnic identity, or internalized doctrines.

Measure of "churchless"
Measure of "heritage"
Measure of "conservative or liberal in self-image"
Background items

Question 4: Attitudes of Churchless Toward the Church

Assess attitudes in various areas, e.g., criticism that the church is spiritually cold; that it is too socially involved; that it is not active in social issues; that it is too modern and humanistic; that it is too traditional and hidebound; that its morality is irrelevant to the present day; that it is too concerned about institutional perpetuation; that it does not practice what it preaches; that it is too status quo in society; etc. (All of these are general attitudes toward the churches in general.)

Measures of each topic, comparing churchless and churchless

Maybe include denominational issues asked of persons having that heritage, e.g., birth control or changes in the Mass to Catholics

Questions 5 and 6: Why and When Did Churchless Persons With a Religious Heritage Cease Active Participation, and Why Are They Inactive Now?

When did the person become inactive? (if during early adulthood:) What were family factors such as parents' religious attitudes and behavior, whether parents had the same religion, whether he identified with his parents, whether he had religious education and liked it, whether he attended church as a child

When became inactive
Father's religion and mother's religion
Father's church attendance and mother's church attendance
Identification with parents
Childhood religious behavior
Religious education
Liked religious education?

(if recent:) Assess interpersonal forces, such as spouse's attitude, family attitude, friends' attitudes. Assess recent conflicts

Spouse's religious attitude
Family's religious attitude
Impact of friends

in these groups. Assess if he felt at home in the church; were the people warm?

Assess present state relative to the church: Is he religiously sensitive? Does he show interest in religious questions, apart from the church? Does he participate in nontraditional religious groups? Does he have a devotional or spiritual practice?

Does he feel meaning and satisfaction in life? Does his life have a purpose?

Does he feel value conflicts with the church? Does he have a liberal, individualistic approach to religion? Is he cosmopolitan and relativistic about all religion?

Is he marginal to the community, or highly mobile and transient, not identifying with the community?

Conflict in the church or family?
Were church people warm?

Spiritual life
Interest in religious questions
Religious experiences?
Moments of religious revelation?
Participation in nontraditional religious groups

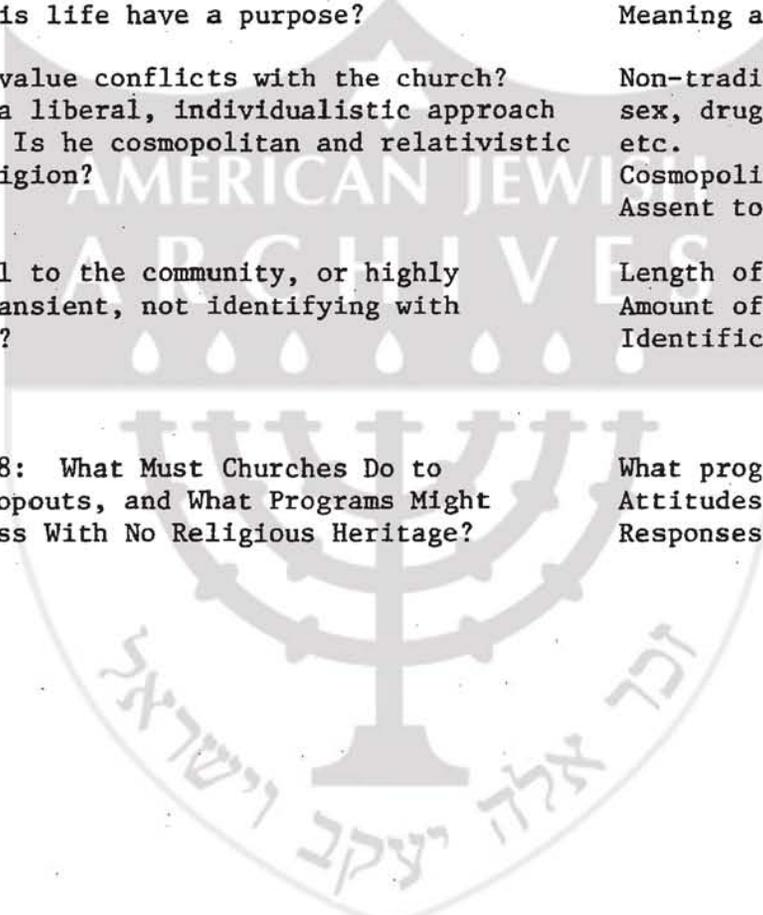
Purpose in life
Meaning and happiness

Non-traditional values on family, sex, drugs, personal freedoms, etc.
Cosmopolitanism; relativism
Assent to traditional doctrine

Length of time in the community
Amount of personal mobility
Identification with the community

Questions 7 and 8: What Must Churches Do to Regain Church Dropouts, and What Programs Might Attract Churchless With No Religious Heritage?

What programs would interest him?
Attitudes toward evangelism
Responses to mass media programs



SAMPLE AND INTERVIEW

Polling organizations usually offer standard nationwide samples of about 1500 persons age 18 or over. Often they assemble various clients whose questions can be combined to comprise an interview for such a standard sample. About 12 standard background questions are asked in these samples. We propose to buy questions in two such samples.

Based on past research we estimate that about 45 percent of the total adult population will be defined as "churchless" by our criterion (i.e., they answer no to either question B-1 or B-2 below). If we purchase a standard sample of 1500 and begin by asking questions to all persons, we will get adequate information comparing churchd and churchless persons. Then partway through the interview we propose to ask two questions determining if the respondent is "churchless" by our definition. The questions are B-1 and B-2. Then "churchless" persons will be asked more questions; other persons are finished with the interview. We assume that about 675 persons will be defined as "churchless" in this sample.

In addition we propose to purchase some questions in a second nationwide sample of 1500, surveyed close in time after the first sample, to which we will ask questions B-1 and B-2 first, then continue with churchless persons only. Again, all other respondents will be finished with the interview. This second sample will produce about 675 more churchless persons, for a total sample of 1350. Randomness should be maintained adequately with this procedure.

In summary: In the first sample of 1500, we ask all questions.

In the second sample of 1500, we begin with question B-1 and continue to the end; we assume the 12 standard background items will be asked beforehand.

We now outline the interview itself, which has three parts: (A) questions to all respondents; (B) questions for identifying churchless persons among the respondents; and (C) questions for churchless respondents only.

INTERVIEW QUESTION

RATIONALE FOR INCLUSION

(12 standard background questions will come before this section of the interview:)

Sex
Race
Age
Education
Region of the country
Community size
Household income
Political affiliation
Religious preference, using a card
to get specific denomination
Occupation of family wage earner
Labor union affiliation of family wage earner
Marital status

NOTE:

This list may vary from polling organization to polling organization, and the exact questions to be asked may be negotiable. Ethnic identity is an additional possibility.

- A-1. How much confidence do you have in these American institutions? Would you say a great deal, quite a lot, some, very little, or none?
- (a) The church or organized religion
 - (b) The public schools
 - (c) The Supreme Court
 - (d) Congress
 - (e) Newspapers
 - (f) Television
 - (g) Labor unions
 - (h) Big business

This is a standard item used in the past by Gallup; it is a key indicator and should be used periodically.

Part of this interview is about spiritual life and religious life.

- A-2. During your lifetime, have you ever had the feeling that you were in close contact with something holy or sacred? (hand card to respondent)
- (a) No, and I really don't care whether I ever do
 - (b) No, but I would like to
 - (c) Yes, but it has not had a deep and lasting influence on my life
 - (d) Yes, and it has had a lasting influence on my life

Glock-Bellah study, 29A
(in Wuthnow, 1976a)

(if d:) When was the last time you had such an experience--within the last year, one to five years ago, six to ten years ago, or more than ten years ago?

Glock-Bellah study, 29B

- A-3. The next question is about meditation. Which of these statements (hand card to respondent) best describes you? Glock-Bellah study, 26A
- (a) I practice meditation using definite techniques such as sitting or breathing or thinking in special ways.
 - (b) I don't use any definite meditation techniques, but I do spend quiet times meditating about my life.
 - (c) I really don't do any kind of meditation.
 - (d) Other (record response)
- (if a;) How often do you practice meditation--almost every day, at least once a week, several times a month, or several times a year? Glock-Bellah study, 26B
- (if a, continued:) Do you usually do any of these things while meditating? (read each--yes or no) Glock-Bellah study, 26C
- (a) Try to clear your mind of all thoughts
 - (b) Try to communicate with God
 - (c) Use a mantra
 - (d) Take drugs
 - (e) Use breathing techniques
 - (f) Try to tap into unlimited energy
- A-4. How important would you say religion is in your own life--very important, fairly important, or not very important? Catholic Digest 2a.
- A-5. Would you want a child of yours to receive any religious instruction? (if yes) What kind--Sunday School, religious or parochial school, or instruction at home? (choose as many as apply) Catholic Digest 8a and 8b.
- A-6. Do you believe in a God? (if yes) How do you think of God--as a loving Father who looks after us; as some kind of supernatural power but don't know what; or how? Catholic Digest 10a, 10c.
- A-7. Do you ever pray to God? (if yes) About how many times would you say you prayed during the last seven days? (3 times a day or more; about twice a day; about once a day; less than once a day; don't know) Catholic Digest 13a, 13d.
- A-8. Do you think your soul will live on after death? Catholic Digest 13a, 13d.
- A-9. Which one of these statements comes closest to describing your feelings about the Bible--actual word of God; inspired word of God; an ancient book written by men; none of these; (or can't say)? Gallup item used in ca. 1960 and in 1976

- A-10. Which do you think is most important for the church to do--to convert people to a spiritual belief so that they can earn a happy life after death; or to teach people how to live better every day with all other people? (the response "both" is permitted) Catholic Digest 21.
- A-11. Did you yourself happen to receive any religious training as a child? (if yes) What was it--Sunday School; religious or parochial school; or instruction by your parents at home? (choose as many as apply) Did you have special confirmation training? (if yes) How many months or years? Catholic Digest 6a, 6b plus additional questions
- A-12. When you were growing up, was your father a member of a church or religious group? (if yes) What denomination was that? (hand card to respondent) To help explain later dropping out of church.
- A-13. When you were growing up, was your mother a member of a church or religious group? (if yes) What denomination was that? (hand card to respondent) "
- A-14. When you were growing up, how important was religion to your father--would you say very important; moderately important; of little importance; or of no importance? "
- A-15. When you were growing up, how important was religion to your mother--would you say very important; moderately important; of little importance; or of no importance? "
- A-16. Now I am going to read you some experiences that can influence a person's religious outlook, either toward religion or away from it. Please tell me, for each one, how important that was in influencing your own present feelings about religion--very important, somewhat important, or not at all important? From McCready-Greeley survey, 16. (in McCready and Greeley, 1976)
- (a) Your parents' religious behavior.
 - (b) Things your parents told you about God.
 - (c) Religious education in school.
 - (d) Your father's way of living.
 - (e) Your mother's way of living.
 - (f) Friends when you were in high school.
 - (g) Friends after high school.
 - (h) (if ever married:) Your (husband/wife).
 - (i) Priests, ministers, rabbis, etc.
 - (j) Some book(s) you have read.
 - (k) General atmosphere in which you were raised.

- A-17. (if currently married) Is your (husband/wife) a member of a church or religious group? (if yes) What denomination is that? (use card) To check on interfaith marriage.
- A-18. (if currently married) About how many times has your (husband/wife) attended religious services in the past six months? Would you say every week; about 3 times a month; about twice a month; or once a month or less? Equivalent to B-2.
- A-19. (if currently married) How important would you say religion is in your (husband's/wife's) life--very important, fairly important, or not very important? Equivalent to A-4.
- A-20. How many voluntary organizations in your community, other than a church group or religious group, do you belong to--such as social clubs, civic groups, fraternal organizations, or political groups? To compare church and churchless on overall social participation.
- A-21. Think for a moment of your five closest friends. How many of them attend a church or synagogue at least once a month? To measure influence of friends.
- Now I would like to read you five statements, and would you tell me after each, whether you strongly agree; moderately agree; are uncertain; moderately disagree; or strongly disagree (hand card with responses to respondent)
- A-22. An individual should arrive at his own religious beliefs quite independent of the church. Presbyterian dropout study measure of individualism.
- A-23. I have discovered clear-cut goals and a satisfying life purpose. From Crumbaugh, 1968; to test for happiness.
- A-24. Facing my daily tasks is a source of pleasure and satisfaction. "
- A-25. The churches today have lost the real spiritual part of religion. To search for criticisms of the church.
- A-26. The rules about morality preached by the churches today are too narrow and restrictive. "

Here are some questions about moral issues.

A-27. What is your opinion about a married person having sexual relationships with someone other than the marriage partner--is it always wrong, almost always wrong, wrong only sometimes, or not wrong at all?

From N.O.R.C. General Social Survey and Roozen, 1977. Part of the "New Morality Index."

A-28. Put yourself, for a moment, in an imaginary situation. Pretend that you know that a close friend has done something which you consider wrong--it might be that he or she has committed adultery, stolen from an employer, caused an accident and left the scene, or behaved in some other way which you, personally consider to be immoral or unethical. Because a friend is involved, it may be particularly difficult to decide upon an appropriate response to the situation. We are more interested, however, in learning something about how you would arrive at a decision than in knowing what the decision might be. (hand card to respondent) Of these sources for help or support, which would be most helpful to you in arriving at a decision? Which would be second most helpful? Which would be third most helpful? Which would be least helpful?

CARD:

- (a) I would rely upon religious training I received at an earlier stage in my life.
- (b) I would rely upon what I learned from my family in my upbringing.
- (c) I would rely upon a sense of what some respected advisor (relative, teacher, or friend) would do in my place.
- (d) I would rely upon principles I learned in school.
- (e) I would rely upon knowledge of the law as it applies to the situation.
- (f) I would rely upon advice from my spouse or other relatives.
- (g) I would rely upon advice from friends.
- (h) I would rely upon guidance from Biblical passages or prayer.
- (i) I would rely upon advice from a priest, minister, or rabbi.
- (j) I would rely upon advice from a professional counselor (lawyer, social worker, family counselor, etc.).
- (k) I would rely upon my own ability to think through a problem logically and choose an optimal solution.
- (l) I would not get involved, and therefore I cannot answer the question.

B-1. Are you a member of a church or synagogue?
(if yes) Is this here in the local community?

First criterion of churchlessness.

B-2. Have you attended the church or synagogue of your choice, apart from weddings or funerals, in the past six months? (if yes) About how many times would you say you attended religious services? Would you say every Sunday; about 3 times a month; about twice a month; or once a month or less?

Second criterion.

(If the answer to either B-1 or B-2 is no, proceed with interview; otherwise the interview is finished.)

FOR CHURCHLESS PERSONS

C-1. In the past have you ever been more involved with the church than you are now? (if no, go to Q. C-8) Modification of Catholic Digest 26a.

C-2. (if yes) How long ago were you active? Catholic Digest 26b.

C-3. (if yes) What denomination was it? Catholic Digest 26c.

C-4. Think back to the time when you began to lessen your involvement with the church. Can you tell us which of the following best describes the reasons for that happening? (hand card to respondent)
(force the choice of one)

CARD:

- (a) When I left my parents' home, I discarded the church too.
- (b) I moved away and never got involved in a new church.
- (c) Competing interests led me to spend less and less time on church-related activities.
- (d) I had specific problems with, or objections to, the church or its members.
- (e) None of the above adequately describes my reasons.

(if e is chosen) What were the reasons? (open-ended)

C-4a. (if a is chosen)

Which of these statements describe your feelings at that time? Choose as many as apply. (hand card to respondent)

CARD:

- (1) I outgrew the church's doctrines intellectually.
- (2) I was happy to get away from the Sunday School and the church activities.
- (3) I was happy to get away from parental pressures for church attendance.
- (4) Another feeling. (if chosen:) What other feeling? (open-ended)

C-4b. (if b is chosen)

Which of these statements best describe why you never reaffiliated with a new church? Choose as many as apply. (hand card to respondent)

CARD:

- (1) There were no churches of my preferred denomination at a convenient distance from my new home.
- (2) None of the churches near my new home was to my liking.
- (3) I waited for someone to approach me, but no one did.
- (4) Representatives of local churches came to call, and I did not like their presentations.
- (5) Seeking a new church was not a matter of urgency, and I never got around to it.
- (6) Another reason. (if chosen:) What other reason? (open-ended)

C-4c. (if c is chosen)

Which of these best describe those interests? Choose as many as apply. (hand card to respondent)

CARD:

- (1) Sports, recreational activity, hobbies
- (2) Social activities with friends
- (3) Community, political, or volunteer organizations
- (4) A work schedule that made it difficult to attend church
- (5) Schoolwork and study
- (6) Desire for more time to myself on weekends
- (7) Other interest (if chosen:) What other interest? (open-ended)

C-4d. (if d is chosen)

Which of these statements describe those problems or objections? Choose as many as apply. (hand card to respondent)

CARD:

- (1) A personal dispute with the pastor or rabbi
- (2) A personal dispute with some members
- (3) An objection to the narrowness of the doctrinal teachings
- (4) An objection to the broadness or inclusiveness of the doctrinal teachings
- (5) An objection to the narrowness of the moral teachings
- (6) A dislike for the traditional liturgy
- (7) A dislike for church involvement in social or political issues
- (8) A dislike for the intense concern for institutional perpetuation
- (9) A feeling that the church wasn't willing to work seriously to change the society
- (10) A shift in my personal beliefs away from a belief in a supernatural being or force
- (11) No one in the church seemed to care about me
- (12) Another problem or objection.

(if 12 is chosen:) What other problem or objection? (open-ended)

C-5. Now think carefully about these reasons for moving away from the church and contrast them with your attitude toward the church now. Are there situations under which you could see yourself becoming a fairly active member of a church?

(if yes, or probably yes, continue)

(if no, go to Q. C-8)

C-6. Would these situations require resolution of an earlier problem or objection, or are there other circumstances which might tend to interest you in becoming actively involved?

(if "require a resolution of earlier problem or objection," go to Q. C-8)

(if "there are other circumstances," continue)

C-7. What kind of circumstances would they be? Do any of these describe them? Choose as many as apply. (hand card to respondent)

CARD:

- (a) A new congregation of my denomination is started in my area.
- (b) I am invited to a church by a member and like the people.
- (c) I find a church with good preaching
- (d) I find a church with a good program of religious education for children and youth
- (e) I find a church that is seriously concerned to work for a better society
- (f) I find a pastor or church friends with whom I can openly discuss my spiritual needs
- (g) I find a pastor or church friends with whom I can openly discuss my religious doubts
- (h) There is a change in my family situation, such as marriage, or separation, or the birth of a child, or being widowed
- (i) There is a crisis in my life, such as illness, marital problems, or economic problems, and a church demonstrates genuine interest in me
- (j) Another circumstance

C-8. Here are some programs churches sometimes establish. In which would you, or someone in your family, be interested in participating? Tell me all that apply. (hand card to respondent)

CARD:

- (a) Day care center
- (b) Marriage counseling center
- (c) Personal counseling center
- (d) Adult study program on Bible or doctrine
- (e) Neighborhood prayer meetings
- (f) Neighborhood Bible study groups for adults
- (g) Summer Bible study for children and youth
- (h) Church school, either released time or religious school
- (i) Individual or family weekend retreats
- (j) Women's or men's social programs
- (k) Youth group
- (l) A program for single adults, for study and socializing
- (m) A program for participation in music, drama, art, or creative writing
- (n) Sports program or camping program
- (o) Family-oriented activities such as dinners, picnics, or outings
- (p) An exploratory program of worship styles and religious experience
- (q) Charismatic prayer groups
- (r) Family crisis center for emergency needs
- (s) Senior citizen's program
- (t) A "get to know your community" program for newcomers to town

(probe:) Is there a program not on this list which you would be interested in? (open-ended)

C-8a. (if d or f is chosen:) In Bible study, what would be your interest in these specific subjects of study-- would you say very strong interest, considerable interest, some interest, or little or no interest? (hand card with four responses to respondent)

- (a) Life and teachings of Christ
- (b) Morality and ethics
- (c) The family
- (d) Sexuality
- (e) The Church
- (f) The doctrine of God
- (g) The doctrine of man
- (h) The doctrine of sin
- (i) Interpreting the Bible
- (j) Prophecy

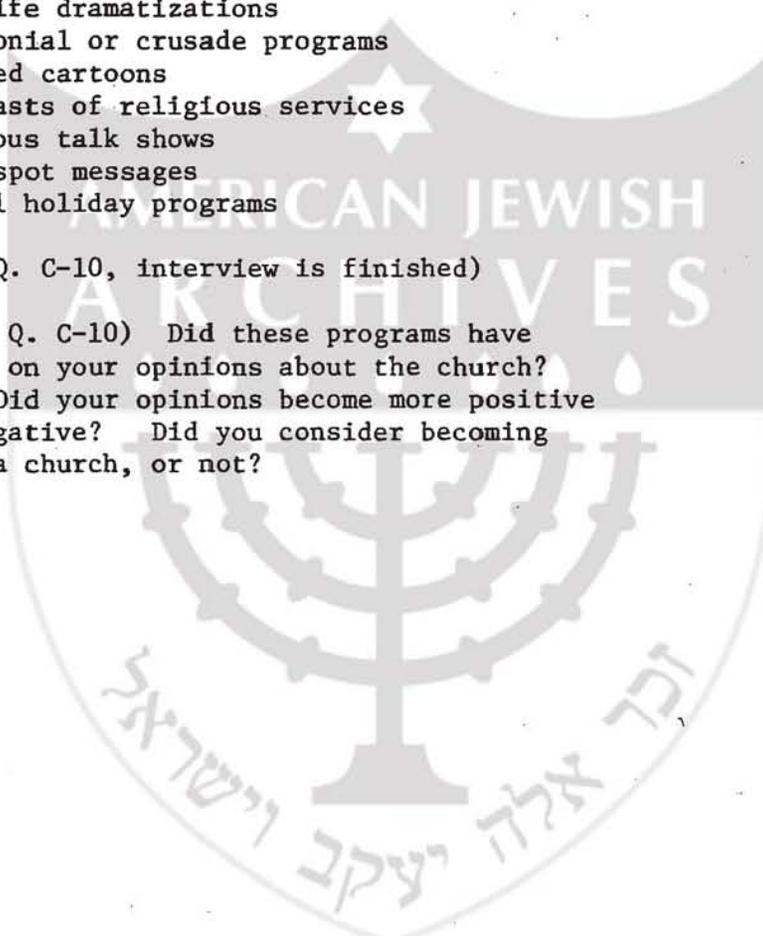
- C-9. In the past six months, has anyone invited you to become active or more active in a church in your area?
- C-10. In the past year have you listened to, or watched, any radio or TV programs produced by a religious organization? (if yes) What kind were they-- were they any of these kinds? (hand card to respondent) Tell me as many as apply.

CARD:

- (a) Real-life dramatizations
- (b) Testimonial or crusade programs
- (c) Animated cartoons
- (d) Broadcasts of religious services
- (e) Religious talk shows
- (f) Short spot messages
- (g) Special holiday programs

- C-11. (if no on Q. C-10, interview is finished)

(if yes on Q. C-10) Did these programs have any effect on your opinions about the church?
 (if yes) Did your opinions become more positive or more negative? Did you consider becoming active in a church, or not?



SPONSORSHIP AND UTILIZATION

The Ad Hoc Planning Committee has no institutional affiliation or authority. When the research proceeds, a Sponsoring Committee will be formed, composed of all organizations contributing \$1000 or more to the project. Statements of agreement will be signed with all organizations who are members of the Committee, setting up procedures and guidelines for the project. Tentatively each may have one or two members on the Sponsoring Committee, but each has only one vote. The Sponsoring Committee will set up its own leadership and procedures, and it will make all decisions regarding the details of the project. The data for determining final membership of the Committee will be December 31, 1977.

The data will become the property of the Sponsoring Committee. Copies of the data decks, tapes, and printed reports will be made available to all members of the committee. The members will be responsible for utilization by their respective institutions. Every member has the right to analyze the publish the findings as he wishes. The polling organization will be free to publish the findings separately if desired.

A summary report will be written by a group named by the Sponsoring Committee, and it will serve as a general all-purpose report of the research. This report will be ready for circulation by June 30, 1978. After an agreed-on time, the data will become available for further analysis by any responsible person wanting it.

SCHEDULE

Agree on basic outline of the survey; begin searching for foundation support; begin getting cost estimates from polling organizations	June 30, 1977
Establish tentative membership of the Sponsoring Committee; assess financial resources available; begin pretesting and negotiating with polling organization	Late September, 1977
Establish Sponsoring Committee membership and procedures; revise and refine the survey instrument and method	December 31, 1977
Begin data collection	February 1, 1978
Finish initial report and present findings to the Sponsoring Committee	April 1, 1978
Distribute data to Sponsoring Committee members for their use	April, 1978
Finish general report of the Sponsoring Committee for all-purpose distribution	June 30, 1978

BUDGET

Contract with the polling organization, including pretesting, data collection, basic computation of data and distribution of basic reports, and distribution of data decks	\$44,000
Expenses of the group writing the general Sponsoring Committee report	
Computer time (\$1500 donated)	--
Printing, xeroxing, travel	<u>1,000</u>
	\$45,000

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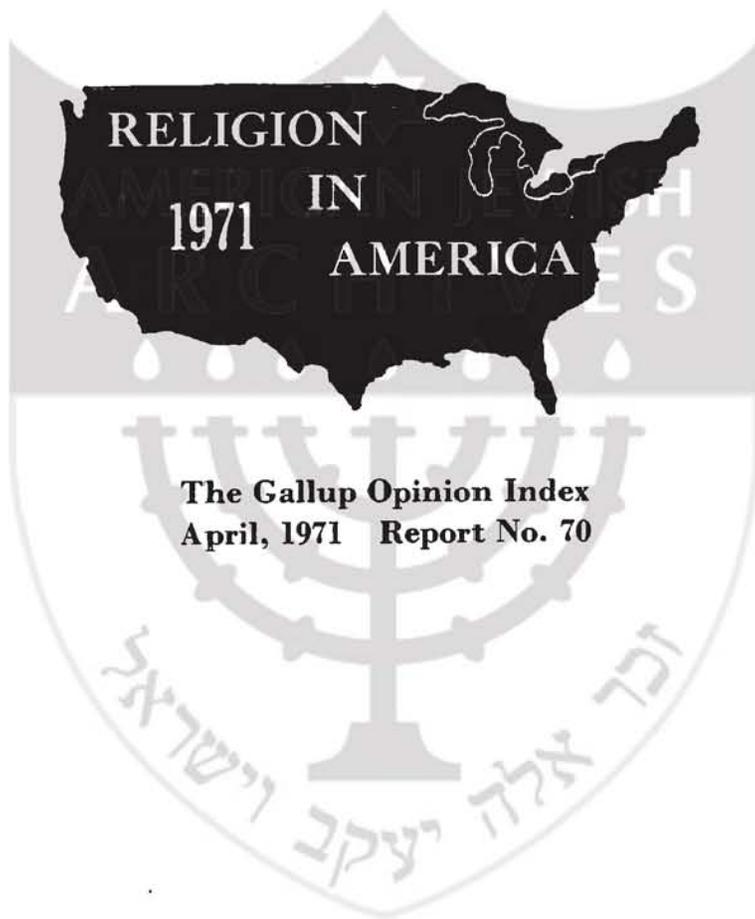
George Gallup, Jr.
John O. Davies, III

EDITORS

1971



RELIGION
IN
AMERICA



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ABOUT THE EDITORS OF THIS REPORT



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The editors of this special report on religion are George Gallup, Jr. and John O. Davies, III.

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INTRODUCTION

Much evidence can be cited to show that religion in America has fallen on difficult days. Yet a nationwide survey of clergymen of all faiths (part 1 of this report), as well as recent surveys of the general public, offer a note of optimism for the future of religion in this country.

First of all, on the debit side of the balance sheet:

1. Fifty-nine per cent of Protestant ministers, 61 per cent of Catholic priests and 63 per cent of rabbis say religion as a whole is losing its influence on American life. Among the general public, 75 per cent in the most recent survey on the subject hold this view – five times as high as the figure recorded in 1957 (when the question was first asked).
2. Six in ten college students say organized religion is not a relevant part of their lives, as recorded in an earlier Gallup survey.
3. Churchgoing, while remaining fairly constant among Protestants and Jews over the last half-decade, has fallen off sharply among Catholics during this period of time. The drop has come about largely among young Catholics in their twenties.
4. Nearly four in ten young Protestant and Roman Catholic clergymen (under the age of 40), and six in ten young rabbis, say they have seriously considered leaving the religious life. Inability to communicate with their parishioners is cited as a chief reason by clergymen of all three faiths.

These younger men in the ministry tend to feel, as do many young people outside the church, that the church is too bound by tradition and is losing contact with reality. A 29-year-old priest from Connecticut said: "Religion is not doing its job, which is to motivate people to lead better lives and to improve society."

5. Two out of every three Roman Catholic priests under the age of 40 express disapproval of their church's ban on the use of artificial methods of birth control. Nearly eight in ten priests under 40 would like to see their church change its age-old ban on priests marrying.
6. A majority of 56 per cent of Catholic priests think a communications gap exists between themselves and Catholic laymen. In addition, seven in ten priests see such a gap between themselves and the hierarchy (the Pope and Bishops).
7. A profound difference is found between the general public and Protestant and Catholic clergymen in terms of what are considered to be the top problems facing the nation today.

The public puts the Vietnam war and economic problems at the top of

their list — only 2 per cent cite “lack of religion” and “moral decay.” Protestant clergymen, on the other hand, put these problems first: Indifference to spiritual values; sin and immorality; polarization of attitudes in the nation.

Turning to the positive side of the balance sheet, some cause for optimism about the future of religion in the U.S. is seen in the views of younger versus older clergymen, as well as in the fact that discontent with the church does not arise out of a weakening of basic religious convictions.

More specifically, here is the evidence:

1. Young clergymen of all faiths (those under 40 years of age) are considerably less likely than are older clergymen to say that religion as a whole is losing its influence on American life.
2. Younger clergymen are considerably more likely than are older clergymen to say that the changes presently going on in the church will make it possible for the church to better teach the aims of Christianity.

Younger clergymen, however, are far from ready to kick over all the traces of organized religion. Large majorities of both Protestant and Catholic clergymen under 40 believe a person cannot be a good Protestant or Catholic if he does not attend church regularly.

These findings are particularly significant since this younger generation of clergymen, accounting for more than a third of the nation's total, will largely determine the course of religion in the decades ahead.

3. The movement toward Protestant-Catholic unity is backed by solid majorities of Protestant and Catholic clergymen of all ages.
4. Although many clergymen — particularly the younger ones — express discontent with the church as an institution, there is no evidence of a turning away from God and other basic religious beliefs, even among those clergymen who have at some point considered leaving the religious life.

Nor has any erosion in basic beliefs been found among the public as a whole. Americans have, in fact, held firmly to basic religious beliefs over the last 20 years, while a dramatic decline in beliefs has taken place in many European nations during this period of time.

In sum, discontent among clergy and laity does not arise from a weakening of religious convictions, but from a reluctance to accept certain aspects of institutionalized religion.

Many clergymen call for the church to be more “relevant.” At the same time, there is widespread feeling that the spiritual life of the individual should not be neglected at the expense of social involvement.

Protestant ministers by the ratio of 4-to-1 say churches should be mainly concerned with the spiritual life of the individual rather than problems of society as a whole, although many say "both." Catholic priests are evenly divided in their views, while rabbis are nearly 3-to-1 on the side that problems of society as a whole should be the primary concern of churches and synagogues.

OUTLOOK NOT BLEAK

What about the future?

Some clergymen are bearish. A 26-year old Protestant clergyman from Ohio commented: "American life is influencing religion more than religion is influencing it. A Florida rabbi sees "a total disregard for the wisdom of the past." Another minister thinks we are "living in the last days."

Others see religion going through a difficult but yet desirable phase: "Religion is losing influence in the country," said a priest from Boston, "because much of what our fathers had was not religion at all but a rather sick substitute -- we are in a period of painful transition."

An optimistic note is sounded by a Roman Catholic from the South: "There seems to be evidence of a trend toward renewed study of religious values -- maybe it's disillusionment with technological solutions or the awareness of the need for something more for life fulfillment." A Lutheran minister noted: "Religion is coming to grips with issues ignored in the past."

The survey offers further evidence of optimism. The overwhelming majority of clergymen of each faith think the changes going on in the church today will make it possible for aims of religion to be taught.

FOCUS ON YOUTH

Traditionally churches have counted on winning back large numbers of young "defectors" when they reach their thirties, settle down in communities and raise families. Survey findings indicate that a very high proportion do indeed return to the fold, but the evidence shows they are doing so at a decreasing rate.

A survey of high school students taken not long ago is revealing. Many said the church is "not relevant," in the parlance of the day. But significantly, a considerably larger proportion said they are losing interest in religion because they are "not getting the answers they seek."

A North Dakota pastor recognized the problem: "The new generation is not satisfied to fake it." Another clergyman in the survey said: "Young people today are searching for something to cling to -- they want to discover the meaning of life. Here is where we ministers should step into the picture."

Surveys have indicated that many young people today have been spiritually deprived – they have not had the chance to know what religion can do for them – they have not had an opportunity to know God. Few know how to pray or what prayer is capable of bringing to their lives.

3 IMPORTANT FACTS ABOUT YOUTH TODAY

In seeking to appeal to youth, the clergyman should keep in mind three facts about youth today: (1) The anti-establishment mood prevalent among some students today is not directed solely at the church, but at many other institutions as well; (2) The levels of religious belief among young adults today are extremely high, despite their disenchantment with the forms of religion; in addition, they manifest a new interest in finding out the meaning of life (for example, the "Jesus cult," and current interest in mysticism and meditation); and (3) Young people are eager to serve others. Surveys have shown that a majority of college students have done at least some work among the poor and underprivileged – a far cry from earlier years. Earning money and "getting ahead" have lost some of their charm.

One of the goals of the religious leader, therefore, could be viewed as that of trying to link the will to believe among young people with their desire to help others.

George Gallup





-- Part I --

AMERICAN JEWISH
'The Crisis in the Church'
ARCHIVES

VIEWS OF PROTESTANT, CATHOLIC,
JEWISH CLERGYMEN

(Based on a national mail survey of 2,517 clergymen
conducted in February-March, 1971)

זכר אלה יעקב וישראל

Many Clergymen Have Considered Leaving the Religious Life

Disillusioned and bewildered over their role in church and society, nearly four in ten young Protestant and Roman Catholic clergymen in this survey say they have seriously considered leaving the religious life. The proportion is even higher (six in ten) among young Jewish clergymen.

A Methodist minister from Virginia said: "The laity has grown complacent. They have become a hindrance to the true aims of the church. They want a social club rather than an active and challenging organization."

A Catholic priest from Ohio said: "I feel unworthy to guide people - I could make a better contribution outside the Church."

A rabbi from Illinois said: "My role seems to be an exercise in futility - I hate the loneliness."

These survey results underscore a major problem facing organized religion in America today - the diminishing ranks of trained leadership. One estimate is that at least 3,000 Protestant ministers, or 1 per cent of the total, are leaving the church each year, and perhaps 2,500 Roman Catholic clergymen, or 4 per cent of all priests in the U.S. are dropping out annually.

The following question was asked of each clergyman in the survey:

Have you ever seriously considered leaving the religious life?

Following are the results - for all clergymen of the three major faiths, for young clergymen (that is, those under 40 years of age) and those 40 years of age and older.

PROTESTANT MINISTERS

All	33%
Under 40	38
40 & older	28

CATHOLIC PRIESTS

All	23%
Under 40	37
40 & older	15

RABBIS

All	43%
Under 40	58
40 & older	39

While many of the clergymen interviewed blamed an inability to communicate with their parishioners as a reason for wanting to leave the religious life, others admit they are confused about their roles and what is expected of them. Still others feel that religion is irrelevant. Another fairly large group say they are in a straitjacket of rules and regulations.

Financial difficulties – trying to live on small wages – are frequently mentioned by Protestant clergymen as a reason for having considered leaving the church. A prominent reason given by Catholic priests – by roughly one in five – is the desire to get married.

The survey offers little evidence that a weakening of faith is involved in the desire to leave the religious life. In addition, those clergymen who have considered leaving hold beliefs about God and an afterlife as strongly as do clergymen who say they have never considered taking up a new vocation.

The following tables show the top five reasons given by clergymen of each faith for having considered leaving the religious life:

Protestant Ministers

1. Unable to communicate with people (named by one minister in four, 25 per cent).
2. Cannot live on the small wages (19 per cent).
3. Lack of interest, devotion among congregation (14 per cent).
4. The church is irrelevant (13 per cent).
5. Clergymen don't know what is expected of them (10 per cent).

Catholic Priests

1. Unable to communicate with people (24 per cent).
2. To get married (17 per cent).
3. The church is irrelevant (13 per cent).
4. Too many rules and regulations (13 per cent).
5. Lack of interest, devotion on part of congregation (9 per cent).

Rabbis

1. Unable to communicate with people (34 per cent).
2. Lack of interest, devotion among congregation (20 per cent).
3. The church is irrelevant (14 per cent).
4. Lure of a similar vocation – teaching, etc. (8 per cent).
5. Clergymen don't know what is expected of them (7 per cent).

Detailed tables follow:

EVER CONSIDERED LEAVING THE RELIGIOUS LIFE?

Question: "Have you ever seriously considered leaving the religious life?"

FEBRUARY-MARCH, 1971

	Yes %	No %
TOTAL PROTESTANT MINISTERS	32	68
39 years & under	38	62
40 years & over	28	72
East	42	58
Midwest	34	66
South	22	78
West	39	61
TOTAL CATHOLIC PRIESTS	23	77
39 years & under	37	63
40 years & over	15	85
East	19	81
Midwest	26	74
South	29	71
West	16	84
TOTAL RABBIS	43	57
39 years & under	58	42
40 years & over	39	61
East	49	51
Midwest	47	53
South	37	63
West	32	68

EVER SERIOUSLY CONSIDERED LEAVING THE RELIGIOUS LIFE?

– Based On Those Who Said “Yes” –

	Protestant Ministers %	Catholic Priests %	Rabbis %
Total Saying “Yes”	32	23	43

REASONS BASED ON THE ABOVE PER CENTS

Frustrated -- become discouraged when I cannot communicate with people	25	24	34
Financial problems -- cannot live on small wages	19	1	6
Lack of interest, devotion among congregation	14	9	20
Religion is irrelevant	13	13	14
Clergymen don't really know what's expected of them	10	8	7
Too many rules, regulations	9	13	6
Lure of a similar profession -- teaching, etc.	9	4	8
Pressure and criticism from outside	6	2	7
To get married	1	17	1
Others	19	27	14
Don't know, no answer	2	2	2
	<u>127*</u>	<u>120*</u>	<u>119*</u>

*Totals exceed 100 per cent because of multiple answers.

VERBATIM COMMENTS OF PROTESTANT MINISTERS WHO
HAVE CONSIDERED LEAVING THE RELIGIOUS LIFE

"I have been unable to influence my congregation to do Christian tasks. I have been given responsibility without authority." Texas, 40 years old. Southern Baptist.

"My congregation has been demanding, vain, and petty. They are too concerned with their individual needs and desires." Pennsylvania, 47 years old. Episcopalian.

"I need to free myself from an ineffective life." New York, 38 years old. Episcopalian.

"Because of the insecurity of not knowing if you have really done any good at all." Missouri, 25 years old. Disciples of Christ.

"I believe I might be more influential without the 'tag' of the ministry." Missouri, 35 years old. Non-Denominational Church of Christ.

"The morale of the church is low and its administration is corrupt. I could exert more influence elsewhere." Missouri, 40 years old, Lutheran.

"I question my qualifications for so demanding and challenging an assignment as the ministry." New Jersey, 50 years old. Assembly of God.

"The institution moves too slowly, and reformation seems an impossible task. In order to meet our necessary budget I must satisfy the moneyed conservatives." California, 46 years old. United Presbyterian.

"Because of the public's unwillingness to work for Christ. They are holding back the work of God." Oklahoma, 25 years old. Disciples of Christ.

"Because of the confused role of the minister today. People have so many multiple and conflicting expectations of him." Georgia, 34 years old. United Methodist.

"Two reasons: First the laity seem to say one thing with their lips and do otherwise with their deeds. Second because it is hard to live and raise a family on the salary most churches will pay." Massachusetts, 50 years old. Congregational.

"The minister of today's world is expected to be everything else in the world except a good preacher. Too much is expected of him. It would be impossible for any one man to measure up." Colorado, 49 years old. 7th Day Adventist.

"The church seems ineffectual and troublesome." Massachusetts, 52 years old, Episcopalian.

"I am faced with a continuous frustration with reluctance of church officials and laymen to give up ineffective programs." Texas, 34 years old. Methodist.

VERBATIM COMMENTS OF CATHOLIC PRIESTS WHO
HAVE CONSIDERED LEAVING THE RELIGIOUS LIFE

"I often feel unworthy to lead people." Ohio, 48 years old.

"Priests today have shown an inability to discipline themselves." New York, 51 years old.

"I find no meaning to my life as it is traditionally supposed to be lived, and I see no real probability of any changing." Pennsylvania, 37 years old.

"I feel unable to work effectively as a priest to effect needed change. There is also an incredible loneliness in a rectory." Louisiana, 33 years old.

"I no longer work as a priest because I got married. I may someday return if the church relaxes its authoritarian ways." Minnesota, 30 years old.

"I am committed to serve God by serving his people. I have questioned if my present position is the best possible way to this end." Nebraska, 37 years old.

"Many times I am unable to function as I feel I should function." Ohio, 31 years old.

"The religious life at present conflicts with certain Christian freedoms I would like to explore -- i.e., marriage, different lifestyles and ministries." Wisconsin, 35 years old.

"Because it is possible to live my life, honest to my values, outside the Church." New Jersey, 29 years old.

"Because of the way the church is dominated by impersonal laws instead of Christian life." Wisconsin, 30 years old.

"Because of the life style of the priest, my lack of hope in an institutional renewal, and because of a personal desire to marry." Connecticut, 29 years old.

"Because the church has hampered me in my freedom of expression and because it is moving too slowly." Ohio, 35 years old.

"Because of frustration with people who wear religion like a badge but never grasp its essentials. I wonder what I am really accomplishing. Am I an ornament?" Connecticut, 35 years old.

"The difficulty arising from celibacy, not so much sexual as the denial of a private life." Indiana, 28 years old.

VERBATIM COMMENTS OF RABBIS WHO
HAVE CONSIDERED LEAVING THE RELIGIOUS LIFE

"Certain related activities offer better opportunities for constructive action. I could also offer my family a more normal life." California, 46 years old.

"Because of my impotence in doing my work. The smug, self-satisfied church-goer does not want prophetic abrasiveness." Louisiana, 57 years old.

"Because my congregation is not a 'congregation' but a social club, totally ignoring spiritual values." Indiana, 30 years old.

"Because I want to be involved in more realistic ways with the problems of the world." California, 51 years old.

"Because as a doctor or an attorney I could probably do more for humanity than as a clergyman." California, 37 years old.

"The religious life is filled with nonsense. It is not taken seriously by anyone." Illinois, 49 years old.

"I feel that religious teaching makes no impact on the people. My work here amounts to nothing." Illinois, 63 years old.

"Because of the frustrations in implementing certain programs and because of the impossible role others place you in. I was called on to be all things to all men." California, 44 years old.

"The clergyman's life can at times be very difficult in terms of constant fights with membership." Illinois, 39 years old.

"Because of the economic and political limitations of being dependent upon a congregation for my livelihood." Massachusetts, 34 years old.

"I have been continually frustrated in trying to bring spiritual teachings to a materialistic society." Maryland, 54 years old.

"Because of religion's limited effectiveness." Alabama, 58 years old.

"Sometimes it seems to be an exercise in futility. I also hate being so alone so often." Illinois, 39 years old.

"I feel a great deal of difficulty working within the static framework of organized religion." California, 32 years old.

"Organized religion is no longer spirited. Those who rule it have forgotten its purpose." New York, 37 years old.

RELIGION INCREASING OR LOSING INFLUENCE?

Question: "At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?"

	FEBRUARY-MARCH, 1971			
	Increasing Influence	Losing Influence	Staying The Same	Don't Know
	%	%	%	%
TOTAL PROTESTANT MINISTERS	26	58	13	3
39 years & under	30	57	10	3
40 years & over	23	60	14	3
East	26	60	11	3
Midwest	25	58	14	3
South	23	60	13	4
West	31	56	10	3
Have considered leaving religious life	26	60	11	3
TOTAL CATHOLIC PRIESTS	24	61	12	3
39 years & under	32	55	10	3
40 years & over	19	65	12	4
East	22	60	14	4
Midwest	26	62	9	3
South	25	61	12	2
West	21	64	10	5
Have considered leaving religious life	31	60	6	3
TOTAL RABBIS	14	63	20	3
39 years & under	22	54	21	3
40 years & over	12	68	18	2
East	11	66	21	2
Midwest	15	63	20	2
South	14	67	16	3
West	18	57	20	5
Have considered leaving religious life	10	75	13	2

RELIGION INCREASING OR LOSING INFLUENCE ON AMERICAN LIFE?

-- Based On Those Who Said "Increasing Influence" --

	<u>Protestant Ministers</u>	<u>Catholic Priests</u>	<u>Rabbis</u>
	%	%	%
Total Saying "Increasing"	26	24	14

REASONS BASED ON THE ABOVE PER CENTS
ARCHIVES

There has been a recent revival of interest	54	45
Increased interest among youth	25	20
We are trying to make organized religion more relevant	12	18
Clergymen are now speaking out	2	2
Others	17	20
Don't know, no answer	3	5
	113%*	110%*

Sample Size Too Small For Meaningful Results

*Totals exceed 100 per cent because of multiple answers.

RELIGION INCREASING OR LOSING INFLUENCE ON AMERICAN LIFE?

- Based On Those Who Said "Losing Influence" -

	<u>Protestant Ministers</u>	<u>Catholic Priests</u>	<u>Rabbis</u>
	%	%	%
Total Saying "Losing"	59	61	63

REASONS BASED ON THE ABOVE PER CENTS

There has been a marked decline in churchgoing	23	17	14
Materialism, decay of societal values	19	20	10
Religion has become irrelevant in today's society	17	20	24
People no longer have faith in religion, the public is apathetic	15	15	13
We're not teaching the right things	9	4	3
Young people are not interested in religion	7	12	14
Lack of confidence in religious leaders	5	6	3
Others	16	21	21
Don't know, no answer	6	8	6
	<u>117%*</u>	<u>123%*</u>	<u>108%*</u>

*Totals exceed 100 per cent because of multiple answers.

IN WHAT WAYS IS THE CHURCH (RELIGION)
FAILING TO DO THE JOB IT SHOULD?

Question: "In what ways do you feel religion or the church is failing to do the job it should?"

	<u>Protestant</u> <u>Ministers</u> %	<u>Catholic</u> <u>Priests</u> %	<u>Rabbis</u> %
Church's message is wrong, teaching the wrong things	37	16	12
Church does not face issues, problems	14	18	22
Church is old fashioned, behind-the-times ..	14	16	26
Poor communication between clergy	12	16	15
Church too materialistic, too interested in raising money	8	7	10
People have lost interest in religion	7	8	6
Church is too diversified – trying to do too much	6	4	3
Church is conforming too much to society	4	3	2
Need for adult education programs	2	4	6
Don't think Church as failed	2	4	3
Others	10	12	8
Don't know, no answer	2	6	3
	118%*	114%*	116%*

*Totals exceed 100 per cent because of multiple responses.

VERBATIM COMMENTS FROM PROTESTANT MINISTERS
WHO SAY RELIGION IS FAILING TO DO THE JOB IT SHOULD

"It is failing to attack immoral principles and philosophies taught in our colleges and universities. It is rubber stamping ideas advanced by social workers instead of initiating programs for the betterment of society." California, 64 years old, Disciples of Christ.

"There is too much organizational machinery draining the finances and energies of the church." Arizona, 33 years old. United Methodist.

"Christianity is failing to do the job inasmuch as it is emphasizing the externals such as social reform without a corresponding inner challenge to the people. Coercion from the top of the church downward or power groups within the church is keeping it from accomplishing its main purpose." California, 41 years old. Presbyterian.

"When a personal God and responsibility to Him are not taught, the people have little to build on." California, 49 years old. 7th Day Adventist.

"The questions people ask are more wonderful than the answers the organized religions give. The seekers are holier than the proclaimers." Vermont, 39 years old. United Church of Christ.

"Basically, in reaching the young people. We fail to talk to them in their terms, but get hung up with traditional forms and words." North Dakota, 34 years old. American Lutheran.

"The church is no longer emphasizing the truth of the Bible and the basic importance in all life of the Ten Commandments." Texas, 63 years old. Presbyterian.

"So often the church fails to ask its people to make a really significant response." Indiana, 38 years old. United Methodist.

"I think that the greatest failure is not adapting itself to more contemporary action to retain its relevancy. The church is too traditionally unbending." Virginia, 50 years old. Church of God.

"Preaching has become decadent. The communicants are totally ignorant in their understanding of scripture, doctrine, and the why of worship." Florida, 49 years old. Episcopal.

"Spending too much time, effort, and money to keep the institution going instead of reaching out to human beings." Missouri, 29 years old. Lutheran.

"Religion is not attractive to the younger generation." Tennessee, 51 years old. Church of God.

VERBATIM COMMENTS FROM CATHOLIC PRIESTS
WHO SAY RELIGION IS FAILING TO DO THE JOB IT SHOULD

"Too many of the church hierarchy are neglecting the young and rejecting any new ideas." Pennsylvania, 40 years old.

"The church is not relevant to real life situations." California, 38 years old.

"Religion is suffering both from a lack of leadership and a lack of a definite goal or set of goals." Iowa, 26 years old.

"I think that religion as a whole is failing to do the job by trying to be relevant." New York, 42 years old.

"I feel that religious institutions are too worried about preserving their material ends." Missouri, 27 years old.

"The church is failing to preach the supernatural – the true relationship between man and God." Pennsylvania, 40 years old.

"The leadership of my church is weak. The leaders are no longer effective." Wisconsin, 65 years old.

"Organized religion is not dealing directly with the poor, the sick, and the lonely." Colorado, 40 years old.

"Too many so called 'religious leaders' are not practicing with professional competence. They are not teaching Christ, but are rather seeing only petty accidental characteristics of religion." Michigan, 32 years old.

"It is not motivating people to lead better lives and improve our society." Connecticut, 29 years old.

"Religion is failing to make man see the need of God in his daily life." Connecticut, 41 years old.

"The church is not taking a definite stand on any issue. Everything seems to be hanging in mid-air." Pennsylvania, 35 years old.

"The church is out of touch with youth." Texas, 40 years old.

"The church is not failing, but some individuals within the church are failing in that they want to serve self rather than serve God as he wants to be served." Illinois, 53 years old.

"There is a lack of competent leadership in the hierarchy." Pennsylvania, 52 years old.

VERBATIM COMMENTS FROM RABBIS WHO SAY
RELIGION IS FAILING TO DO THE JOB IT SHOULD

"The church should be stronger in its appeal to the younger generation. It has failed to successfully compete with outside secular forces that seem to be the 'in' thing." New Jersey, 58 years old.

"Religion is too stereotyped. It is afraid to break out of its 2000-year old structure." New Jersey, 41 years old.

"On issues in which our religious groups have clear positions: peace, human dignity, etc., church leadership has too often failed to bring the laity along." Delaware, 53 years old.

"It has not been able to change its establishment front, and, as a result, the young people are just turned off." New Jersey, 53 years old.

"It must do more to show that religious values can influence the 'real' world, that the application of moral values is more important than doctrine or supernatural belief." New Jersey, 34 years old.

"Churches are not supposed to do a job, followers of a religion are supposed to ingest it for spiritual nourishment." New York, 50 years old.

"It caters to that segment of the population which is most materialistic." Connecticut, 26 years old.

"It is being dishonest in trying to be too much 'with it' ." New York, 43 years old.

"It too easily identifies with secular trends, such as civil rights, abortion, removal of censorship, instead of providing guidelines and judgement." California, 42 years old.

"It is doing its job. That its message is not heeded has been its historic situation." Arizona, 60 years old.

"Its education must be upgraded and made more relevant to the times." Montana, 40 years old.

"Clergy have insufficient contact with the outside world in terms of time or number of people." New York, 51 years old.

"Religion tends to remain aloof of the people whom it desires to retain as adherents. It renders 'services' when they serve the purpose of increasing the church's own interests." New Jersey, 59 years old.

CHANGES IN THE CHURCH

Question: "As you know, the church is presently undergoing a great many changes. Do you think these changes will make it possible for churches to better teach the aim of Christianity or not?"

	FEBRUARY-MARCH, 1971		
	Yes	No	No Opinion
	%	%	%
TOTAL PROTESTANT MINISTERS	58	30	12
39 years & under	65	24	11
40 years & over	55	33	12
East	71	19	10
Midwest	55	32	13
South	54	35	11
West	58	30	12
Have considered leaving religious life	73	15	12
TOTAL CATHOLIC PRIESTS	87	8	5
39 years & under	94	3	3
40 years & over	82	11	7
East	85	10	5
Midwest	88	7	5
South	90	5	5
West	87	11	2
Have considered leaving religious life	93	4	3
TOTAL RABBIS	36	17	47
39 years & under	31	12	57
40 years & over	39	18	43
East	33	19	48
Midwest	30	18	52
South	47	14	39
West	42	11	47
Have considered leaving religious life	32	24	44

COMMUNICATIONS BETWEEN THE CLERGY AND LAITY

Question: "How would you describe the relations between the clergy and laity in your church?"

	FEBRUARY-MARCH, 1971				
	<u>Excellent</u> %	<u>Good</u> %	<u>Fair</u> %	<u>Poor</u> %	<u>Don't Know</u> %
TOTAL PROTESTANT MINISTERS	34	48	14	2	2
39 years & under	33	50	14	2	1
40 years & over	35	47	13	3	2
East	33	43	20	2	2
Midwest	32	53	11	2	2
South	35	48	13	3	1
West	37	45	11	4	3
Have considered leaving religious life	22	50	21	5	2
TOTAL CATHOLIC PRIESTS	17	55	23	4	1
39 years & under	13	47	32	7	1
40 years & over	20	59	17	3	1
East	18	55	23	4	—
Midwest	18	51	26	4	1
South	12	63	18	6	1
West	21	55	20	2	2
Have considered leaving religious life	10	41	40	9	—
TOTAL RABBIS	27	47	19	5	2
39 years & under	30	46	18	4	2
40 years & over	27	48	19	4	2
East	27	47	18	5	3
Midwest	26	47	20	7	—
South	30	47	16	4	3
West	27	48	23	1	1
Have considered leaving religious life	19	42	28	8	3

MAJOR AIM OF RELIGION

Question: "Should churches be concerned mainly with the spiritual life of the individual or should they be concerned mainly with problems of society as a whole?"

	FEBRUARY-MARCH, 1971		
	Spiritual Life	Problems Of Society	Don't Know
	%	%	%
TOTAL PROTESTANT MINISTERS	49	12	39
39 years & under	44	14	42
40 years & over	53	11	36
East	38	15	47
Midwest	53	10	37
South	51	13	36
West	56	9	35
Have considered leaving religious life	30	23	47
TOTAL CATHOLIC PRIESTS	35	30	35
39 years & under	22	37	41
40 years & over	43		
East	36	26	38
Midwest	35	32	33
South	31	38	31
West	43	24	33
Have considered leaving religious life	16	49	35
TOTAL RABBIS	15	38	47
39 years & under	18	37	45
40 years & over	13	40	47
East	15	36	49
Midwest	16	35	49
South	9	43	48
West	20	41	39
Have considered leaving religious life	11	40	49

PROTESTANT-CATHOLIC UNITY

Question: "How do you feel about the movement toward Protestant-Catholic unity -- do you approve or disapprove of this?"

	FEBRUARY-MARCH, 1971		
	Approve	Disapprove	Don't Know
	%	%	%
TOTAL PROTESTANT MINISTERS	56	39	5
39 years & under	56	39	5
40 years & over	55	39	6
East	72	21	7
Midwest	56	39	5
South	44	52	4
West	58	36	6
Have considered leaving religious life	74	20	6
TOTAL CATHOLIC PRIESTS	94	4	2
39 years & under	97	2	1
40 years & over	92	5	3
East	94	3	3
Midwest	94	4	2
South	96	3	1
West	94	6	-
Have considered leaving religious life	97	2	1
TOTAL RABBIS	32	13	55
39 years & under	23	9	68
40 years & over	36	15	49
East	33	13	54
Midwest	23	16	61
South	39	11	50
West	34	13	53
Have considered leaving religious life	36	17	47

SHOULD CHURCHES SPEAK OUT ON SOCIAL AND POLITICAL ISSUES?

Question: "In your opinion should churches keep out of political and social matters or should churches express their views on day-to-day social and political questions?"

	FEBRUARY-MARCH, 1971		
	Keep Out %	Express Views %	No Opinion %
TOTAL PROTESTANT MINISTERS	21	74	5
39 years & under	17	78	5
40 years & over	24	71	5
East	15	81	4
Midwest	24	70	6
South	20	75	5
West	26	70	4
Have considered leaving religious life	10	87	3
TOTAL CATHOLIC PRIESTS	6	90	4
39 years & under	3	94	3
40 years & over	9	85	6
East	9	87	5
Midwest	5	92	3
South	3	93	4
West	8	85	7
Have considered leaving religious life	4	95	1
TOTAL RABBIS	5	91	4
39 years & under	3	90	7
40 years & over	5	93	2
East	5	91	4
Midwest	6	91	3
South	4	92	4
West	5	92	3
Have considered leaving religious life	3	94	3

PERSONAL BELIEFS

Question: "Which of these statements comes closest to your beliefs?" -- There is a personal God.
 There is some sort of spirit or vital force which controls life. I'm not sure that there is a God
 of any kind. There is no God of any kind.

FEBRUARY-MARCH, 1971

	<u>Personal God</u>	<u>Vital Force</u>	<u>Not Sure</u>	<u>No God</u>	<u>No Answer</u>
	%	%	%	%	%
TOTAL PROTESTANT MINISTERS	93	7	1	*	1
39 years & under	91	8	1	—	1
40 years & over	95	6	*	*	1
East	88	13	1	1	*
Midwest	94	7	1	—	1
South	97	4	1	—	*
West	94	5	1	—	1
Have considered leaving religious life	86	13	1	*	1
TOTAL CATHOLIC PRIESTS	99	1	*	—	*
39 years & under	98	1	1	—	*
40 years & over	99	1	—	—	*
East	99	1	—	—	—
Midwest	99	1	*	—	—
South	97	3	1	—	1
West	99	1	—	—	1
Have considered leaving religious life	96	3	1	—	—
TOTAL RABBIS	55	43	3	1	3
39 years & under	51	42	5	1	4
40 years & over	57	43	3	1	2
East	55	41	4	1	3
Midwest	64	32	2	2	2
South	46	53	3	—	4
West	54	49	3	—	—
Have considered leaving religious life	47	46	6	2	3

* Less than one half of one per cent.

VIEWS ON THE AFTERLIFE

Question: "Do you think souls live on after death?"

	FEBRUARY-MARCH, 1971		
	Yes %	No %	Don't Know %
TOTAL PROTESTANT MINISTERS	86	9	5
39 years & under	81	14	5
40 years & over	89	6	5
East	79	12	9
Midwest	87	8	5
South	89	7	4
West	82	13	5
Have considered leaving religious life	79	12	9
TOTAL CATHOLIC PRIESTS	98	*	2
39 years & under	98	*	2
40 years & over	98	*	2
East	98	*	1
Midwest	98	*	2
South	96	—	4
West	97	1	2
Have considered leaving religious life	93	1	6
TOTAL RABBIS	68	19	13
39 years & under	58	29	13
40 years & over	70	16	14
East	68	16	16
Midwest	75	16	9
South	60	27	13
West	64	23	13
Have considered leaving religious life	60	26	14

*Less than one half of one per cent.

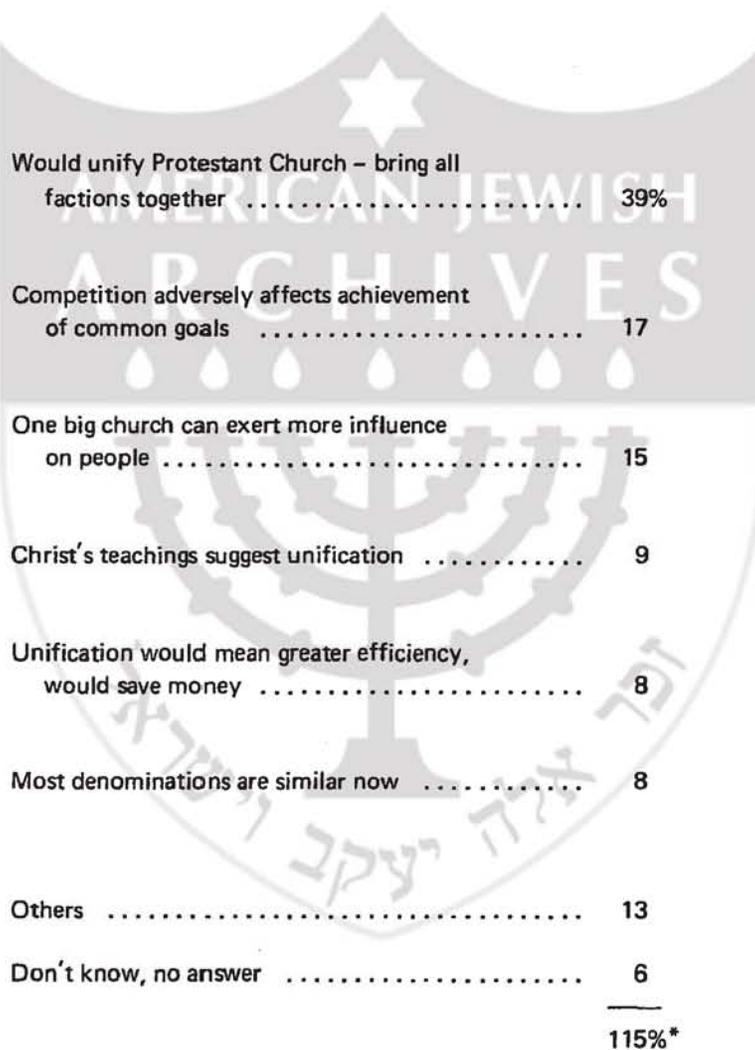
PROTESTANT CHURCH MERGER

Question: "A plan is being considered whereby certain major Protestant denominations would join to form a single Protestant church. Would you like to see such a plan go into effect, or not?"

	<u>FEBRUARY-MARCH, 1971</u>		
	<u>Yes</u> %	<u>No</u> %	<u>Don't know</u> %
TOTAL PROTESTANT MINISTERS	32	61	7
39 years & under	32	59	9
40 years & over	31	63	6
East	39	51	10
Midwest	32	61	7
South	28	67	5
West	28	65	7
Have considered leaving religious life	47	45	8
TOTAL CATHOLIC PRIESTS	70	11	19
39 years & under	71	12	17
40 years & over	71	10	19
East	69	11	20
Midwest	71	10	19
South	74	12	14
West	71	8	21
Have considered leaving religious life	68	15	17
TOTAL RABBIS	23	19	58
39 years & under	24	11	65
40 years & over	24	22	54
East	22	17	61
Midwest	16	20	64
South	31	19	50
West	27	24	49
Have considered leaving religious life	24	22	54

MERGER OF MAJOR PROTESTANT DENOMINATIONS

– Based On Protestant Ministers Who Favor Idea –

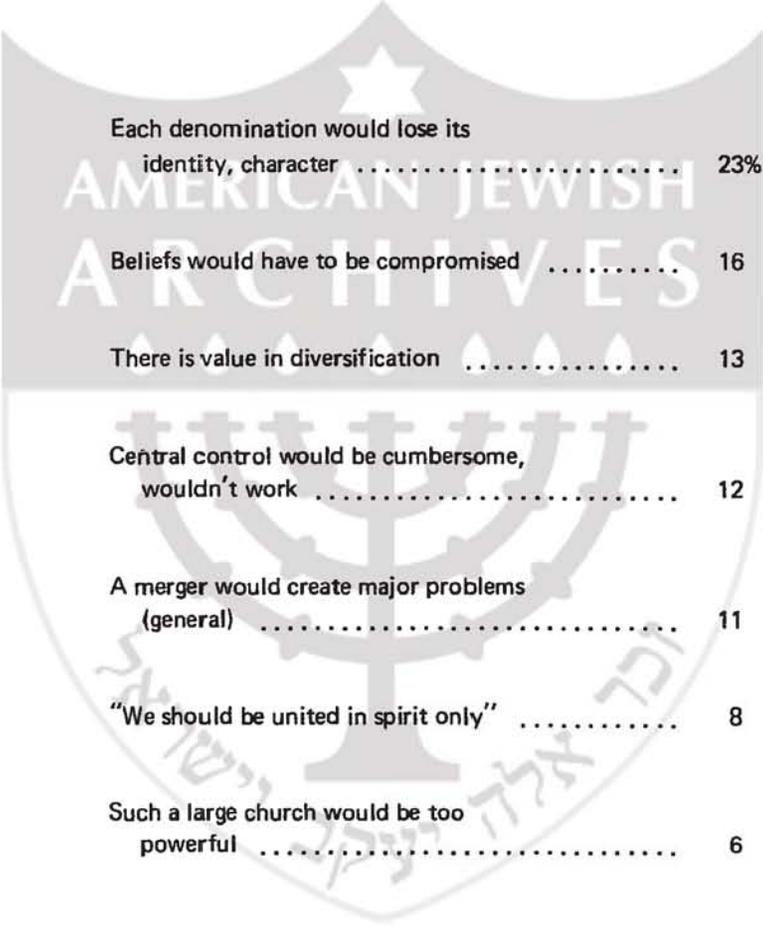


Would unify Protestant Church – bring all factions together	39%
Competition adversely affects achievement of common goals	17
One big church can exert more influence on people	15
Christ's teachings suggest unification	9
Unification would mean greater efficiency, would save money	8
Most denominations are similar now	8
Others	13
Don't know, no answer	6
	<hr/> 115%*

*Table adds to more than 100 per cent because of multiple responses.

MERGER OF MAJOR PROTESTANT DENOMINATIONS

– Based On Protestant Ministers Who Oppose Idea –



Each denomination would lose its identity, character	23%
Beliefs would have to be compromised	16
There is value in diversification	13
Central control would be cumbersome, wouldn't work	12
A merger would create major problems (general)	11
"We should be united in spirit only"	8
Such a large church would be too powerful	6
Others	16
Don't know, no answer	7
	112%*

*Table adds to more than 100 per cent because of multiple responses.

VERBATIM COMMENTS OF PROTESTANT MINISTERS WHO
FAVOR A PROTESTANT CHURCH MERGER

"Because it would help in presenting a united front of work and worship but this would be expressed in many forms of ministry and worship." Virginia, 51 years old. Episcopalian.

"It would reduce conflict and division and save money for social needs." Minnesota, 39 years old. Unitarian.

"It is God's will for his church. It will eliminate much costly duplication and competition." New York, 51 years old. Episcopalian.

"This would enable the church to be a more effective witness in the world." Indiana, 28 years old. United Presbyterian.

"There has been too much competition among those who have the same aims. They should now work together." New York, 27 years old. United Presbyterian.

"I feel that the Protestants should have a united witness." Pennsylvania, 41 years old, United Presbyterian.

"I think that the time has come when we need to preach Gospel, the same truths, and the same ideals. New York, 47 years old. Baptist.

"Ecumenism is what Christ had in mind from the beginning." Ohio, 63 years old. Disciples of Christ.

"So-called "spiritual" unity doesn't mean a thing unless it shows up in visible, worldly form." Kansas, 46 years old. United Presbyterian.

"It would show that real denominational differences are non-existent and would move us to more cooperation, less duplication." Illinois, 48 years old. Methodist.

"A larger, more modern well organized church would have a greater impact on our society." New York, 47 years old. Episcopalian.

"Why should we have so many misunderstood denominations?" North Carolina, 60 years old, United Methodist.

"The original reasons for separation are now irrelevant." New Jersey, 49 years old. Episcopalian.

"I believe God calls the church to be one. I don't think this will be easy nor will it serve the vested interests of clergy, but I believe it is God's will." Texas, 42 years old. United Presbyterian.

VERBATIM COMMENTS OF PROTESTANT MINISTERS WHO
OPPOSE A PROTESTANT CHURCH MERGER

"Each arm of the faith can reach a certain element of the people. One church with an overpowering unity would alienate many." Alabama, 35 years old. Baptist.

"Minority groups would be bypassed and their rights not properly considered in such a structure." North Carolina, 50 years old. 7th Day Adventist.

"It would be bad for all churches concerned. Spiritual unity is preferable to organic unity." Georgia, 46 years old. Southern Baptist.

"Because the only such plan I know (COCU) is being handled like a shotgun marriage." Illinois, 61 years old. Episcopalian.

"The distinctive Christian witness of each individual denomination would be lost." Missouri, 29 years old. Lutheran.

"This would raise more problems than it solves. Integrity of doctrinal identity would be so compromised that none would be fulfilled. This is not genuine unity." Alabama, 42 years old. Episcopalian.

"In this joining, fundamental doctrines of the New Testament would be put aside." Alabama, 41 years old. Baptist.

"It would put too much power in the hands of a few leaders." Idaho, 42 years old. 7th Day Adventist.

"Each denomination waters down and compromises too much of what should be basic conviction." Missouri, 47 years old. Southern Baptist.

"I do not believe that one denomination meets the needs of every person." California, 53 years old. United Methodist.

"Too much creative thought in different denominations would have to be sacrificed for the sake of compromise." Pennsylvania, 34 years old. American Baptist.

"I think the plan is foolhardy and will add terrible problems to an already difficult situation." New Jersey, 54 years old. United Church of Christ.

"This would give too much power to the church bureaucrats and church politicians and would increase the gap between the people and the hierarchy." Pennsylvania, 56 years old. Disciples of Christ.

"I do not believe that one mammoth organization can carry out the church's mission more effectively than the present situation." Pennsylvania, 36 years old. United Presbyterian.

INFLUENCE OF CHURCHGOING

Question: "Do you think a person can be a good Catholic/Protestant/Jew and not attend church/temple regularly?"

	FEBRUARY-MARCH, 1971		
	Yes	No	Don't Know
	%	%	%
TOTAL PROTESTANT MINISTERS	20	78	2
39 years & under	24	74	2
40 years & over	17	81	2
East	26	73	1
Midwest	19	79	2
South	18	79	3
West	16	83	1
Have considered leaving religious life	29	69	2
TOTAL CATHOLIC PRIESTS	32	65	3
39 years & under	47	51	2
40 years & over	22	74	4
East	36	61	3
Midwest	28	69	3
South	32	65	3
West	27	69	4
Have considered leaving religious life	60	38	2
TOTAL RABBIS	60	36	4
39 years & under	64	31	5
40 years & over	59	37	4
East	59	35	6
Midwest	62	35	3
South	58	41	1
West	65	34	1
Have considered leaving religious life	60	35	5

FUTURE OF CATHOLIC CHURCH

Question: "Looking ahead 10 years, do you think the Roman Catholic Church will be stronger in the world than it is today, or not?"

FEBRUARY-MARCH, 1971

	<u>Yes</u> %	<u>No</u> %	<u>About The Same</u> %	<u>Don't Know</u> %
TOTAL PROTESTANTS	23	46	22	9
39 years & under	26	44	20	10
40 years & over	22	48	23	8
East	21	53	19	7
Midwest	21	43	26	10
South	26	45	20	9
West	23	50	20	7
Have considered leaving religious life	23	47	21	9
TOTAL CATHOLIC PRIESTS	65	16	13	6
39 years & under	65	18	11	6
40 years & over	65	15	14	6
East	62	16	16	6
Midwest	64	16	13	7
South	72	15	9	4
West	70	18	10	2
Have considered leaving religious life	55	28	11	6
TOTAL RABBIS	2	56	14	28
39 years & under	2	56	14	28
40 years & over	7	54	13	26
East	5	51	15	30
Midwest	3	59	9	29
South	6	61	9	24
West	6	53	18	23
Have considered leaving religious life	4	63	12	21

WILL CATHOLIC CHURCH BE STRONGER 10 YEARS FROM NOW?

- Based On Those Who Said "Yes" -

	Protestant Ministers %	Catholic Priests %	Rabbis %
Those Saying "Yes"	23	65	2

REASONS BASED ON THE ABOVE PER CENTS

Present reforms will strengthen the Church	26	25
There may be fewer members, but those left will be more committed	9	15
Catholic Church is the "only true religion"	8	8
Both Christianity and the Catholic Church	6	4
The influence of Vatican II	2	3
"A few brave men are re-vitalizing the Catholic Church"	1	5
Others	16	11
Don't know, no answer	38	32
	106%*	103%*

Sample Size Too Small For Meaningful Results

*Totals exceed 100 per cent because of multiple answers.

WILL CATHOLIC CHURCH BE STRONGER 10 YEARS FROM NOW?

-- Based On Those Who Said "No" --

	<u>Protestant Ministers</u>	<u>Catholic Priests</u>	<u>Rabbis</u>
	%	%	%
Total Saying "No"	46	16	56

REASONS BASED ON THE ABOVE PER CENTS

The hierarchy (govt.) of the Catholic Church will break down	13	18	9
It's a continuing trend -- the Catholic Church keeps getting weaker	9	13	7
Catholic Church is irrelevant, old fashioned	8	3	7
Catholic Church has too many internal problems	8	11	5
People need individual freedom -- the Catholic Church deprives them of this ...	6	3	3
Catholic Church and its leaders are losing credibility	6	4	4
No Catholic Church will be stronger	3	3	3
Catholic Church is too liberal	4	2	1
Others	13	16	7
Don't know, no answer	40	27	54
	<u>110%*</u>	<u>100%</u>	<u>100%</u>

*Total exceeds 100 per cent because of multiple answers.

VERBATIM COMMENTS FROM CATHOLIC PRIESTS WHO
SAY THE CATHOLIC CHURCH WILL GROW WEAKER

"I think that it will continue to lose influence until it adjusts to the times." Missouri, 36 years old.

"Religion in general will have less force." Wisconsin, 47 years old.

"It is too legalistically bound to the past." Kentucky, 42 years old.

"I am a Roman Catholic, but I think the Church's authority will weaken considerably, and become more democratic." Pennsylvania, 41 years old.

"The church is trying to encompass too much change." Louisiana, 62 years old.

"Already young people are saying there is no difference between the Catholic religion and other religions." South Dakota, 47 years old.

"It will take longer than 10 years, but the Church will emerge purified, and hence stronger." Nebraska, 61 years old.

"The lack of school support will hurt us and the nation." West Virginia, 39 years old.

"Rome is losing its credibility." Wisconsin, 40 years old.

"People today are shifting towards individual personalism." Ohio, 32 years old.

"I see many changes in the years ahead, and I am not confident of response from the church." Massachusetts, 30 years old.

"All people are rejecting the church's authority -- the priests and the laity." Illinois, 60 years old.

"Unless a radical 'retooling' is attempted, we shall continue to be of diminishing influence." Ohio, 45 years old.

"I would hope it would possess a different kind of strength than that which it is known for now." New York, 42 years old.

"Satan will try to destroy the church from within." Missouri, 77 years old.

"Anti-authority movements are affecting the influence of all organizations, including the church." Illinois, 69 years old.

WAS JESUS MARRIED?

Question: "A recent book advances the theory that Jesus was married. What are your own views -- do you think that Jesus may have been married, or not?"

	FEBRUARY-MARCH, 1971		
	May Have Been Married	Not Married	No Opinion
	%	%	%
TOTAL PROTESTANT MINISTERS	9	79	12
39 years & under	14	71	15
40 years & over	6	85	9
East	15	69	16
Midwest	7	81	12
South	5	86	9
West	14	76	10
Have considered leaving religious life	17	63	20
TOTAL CATHOLIC PRIESTS	4	89	7
39 years & under	8	82	10
40 years & over	1	94	5
East	4	91	5
Midwest	4	87	9
South	3	89	8
West	1	95	4
Have considered leaving religious life	12	75	13
TOTAL RABBIS	26	11	63
39 years & under	24	11	65
40 years & over	27	11	62
East	28	7	65
Midwest	22	14	64
South	20	14	66
West	34	11	55
Have considered leaving religious life	29	10	61

Young Priests Challenging Birth Control, Celibacy Rules

By
George Gallup, Jr.
and
John O. Davies, III

Two basic tenets of the Roman Catholic Church — the birth control ruling and celibacy of the priesthood — are being challenged by a large majority of young priests in this country.

Two out of every three Roman Catholic priests under the age of 40 express disapproval of their church's ban on the use of artificial methods of birth control.

Furthermore, nearly half of all young priests admit to having counseled persons to use such methods.

"I can't in good conscience listen to a mother pleading to me for a sensible answer and turn her away," said a 33-year old priest from New York City. "I'd rather break the Church law than break the woman's faith in living."

But a generation gap is apparent here as with other controversial issues confronting the Church. Two out of every three priests over the age of 40 say they agree with the Church's ruling on the use of artificial methods of birth control. And fewer among this older group say they have counseled a person to use such methods.

"I would never assume the responsibility of recommending artificial means," said a 47-year old priest from Wisconsin, "because the salvation of the individual is at stake." A 65-year old priest from Oklahoma commented: "I can't put myself above the authority of the Church."

Catholic laymen, as well, are found to be overwhelmingly opposed to the Church's ruling on birth control. Roughly six in ten Catholics over 40 expressed opposition in an earlier survey, while approximately seven in ten of those under 40 did so. In addition, a large majority (65 per cent) of Catholics of all ages believe it possible to practice artificial methods of birth control and still be a good Catholic.

The views of priests were recorded in this nationwide mail survey of 2517 clergymen of all faiths, conducted in February and March, utilizing random sampling methods. Questionnaires were returned by a total of 845 Catholic priests.

Here are the questions asked and the results, nationally and by age:

Do you agree or disagree with the Catholic Church's ban on the use of artificial methods of birth control? – and – Have you, yourself, ever given permission to a person to use artificial methods of birth control?

Church's Ban?

	Agree	Disagree	No Opinion
	%	%	%
All priests	52	41	7
Priests under 40	27	64	9
Priests over 40	67	28	5

Ever Counseled?

	Yes	No	No Opinion
	%	%	%
All priests	31	58	11
Priests under 40	45	41	14
Priests over 40	23	69	8

Younger priests by a 5-to-3 ratio think the Catholic Church will someday officially approve the use of artificial methods of birth control. Older priests, however, are 2-to-1 of the opposite opinion.

Nearly eight in ten priests under 40 would like to see the Church change its age-old ban on priests marrying.

However, a majority of the older Catholic clergy, 56 per cent, stand by the Church's position on this issue.

In their views on celibacy, Catholic laymen again side with the younger priests. A nationwide survey conducted in February for the National Federation of Priests' Councils by the Gallup Organization, Inc., found Catholics by the ratio of 49 to 34 per cent in favor of allowing priests to marry and continue to function as priests. The ratio was 73 to 13 per cent among Catholics between the ages of 18 to 29.

Following is the question asked in the survey of priests, and the results – nationally and by age:

Do you think Catholic priests should be permitted to marry, or not?

Should Priests Be Permitted to Marry?

	Yes	No	No Opinion
	%	%	%
All priests	52	41	7
Priests under 40	77	17	6
Priests over 40	36	56	8

WEEKLY ATTENDANCE AT MASS

Question: "Would you like to see the church relax its rules regarding weekly attendance at Mass?"

	FEBRUARY-MARCH, 1971		
	<u>Yes</u> %	<u>No</u> %	<u>No Opinion</u> %
TOTAL CATHOLIC PRIESTS	28	68	4
39 years & under	46	48	6
40 years & over	16	81	3
East	27	67	6
Midwest	25	72	3
South	30	69	1
West	32	66	2
Have considered leaving religious life	61	34	5

Question: "Do you believe in the absolute authority of the Pope?"

	FEBRUARY-MARCH, 1971		
	<u>Yes</u> %	<u>No</u> %	<u>Don't Know</u> %
TOTAL CATHOLIC PRIESTS	56	34	10
39 years & under	40	51	9
40 years & over	67	23	10
East	57	31	12
Midwest	56	36	8
South	56	35	9
West	59	31	10
Have considered leaving religious life	22	67	11

COMMUNICATIONS BETWEEN CHURCH LEADERS AND LAITY

Question: "Do you think there is a communications gap between the Catholic hierarchy -- Pope and Bishops -- and the people?"

	FEBRUARY-MARCH, 1971		
	<u>Yes</u> %	<u>No</u> %	<u>No Opinion</u> %
TOTAL CATHOLIC PRIESTS	69	27	4
39 years & under	90	8	2
40 years & over	56	39	5
East	69	28	3
Midwest	70	26	4
South	70	26	4
West	63	33	4
Have considered leaving religious life	91	6	3

COMMUNICATIONS BETWEEN PRIESTS AND LAITY

Question: "Do you think there is a communications gap between Catholic priests and the people?"

	FEBRUARY-MARCH, 1971		
	<u>Yes</u> %	<u>No</u> %	<u>No Opinion</u> %
TOTAL CATHOLIC PRIESTS	56	37	7
39 years & under	76	19	5
40 years & over	44	48	8
East	54	38	8
Midwest	58	36	6
South	58	34	8
West	52	44	4
Have considered leaving religious life	85	9	6

CATHOLIC PRIESTS ON DIVORCE

Question: "Do you agree or disagree with the church's stand that divorced people who remarry are living in sin?"

	FEBRUARY-MARCH, 1971		
	<u>Agree</u>	<u>Disagree</u>	<u>Don't Know</u>
	%	%	%
TOTAL CATHOLIC PRIESTS	54	32	14
39 years & under	32	51	17
40 years & over	66	21	13
East	53	34	13
Midwest	57	27	16
South	46	40	14
West	56	33	11
Have considered leaving religious life	16	69	15

Question: "In some churches, religious hymns have been set to folk melody -- do you approve or disapprove of this?"

	FEBRUARY-MARCH, 1971		
	<u>Approve</u>	<u>Disapprove</u>	<u>No Opinion</u>
	%	%	%
TOTAL CATHOLIC PRIESTS	82	11	7
39 years & under	96	2	2
40 years & over	73	16	11
East	83	11	6
Midwest	82	10	8
South	84	9	7
West	81	14	5
Have considered leaving religious life	93	3	4

CELIBACY

Question: "Do you think Catholic priests should be permitted to marry, or not?"

	FEBRUARY-MARCH, 1971		
	<u>Yes</u> %	<u>No</u> %	<u>No Opinion</u> %
TOTAL CATHOLIC PRIESTS	52	41	7
39 years & under	77	17	6
40 years & over	36	56	8
East	52	41	7
Midwest	49	42	9
South	61	34	5
West	47	46	7
Have considered leaving religious life	90	6	4

Question: "Do you approve or disapprove of excommunication of priests who marry?"

	FEBRUARY-MARCH, 1971		
	<u>Approve</u> %	<u>Disapprove</u> %	<u>No Opinion</u> %
TOTAL CATHOLIC PRIESTS	29	60	11
39 years & under	12	79	9
40 years & over	40	48	12
East	25	64	11
Midwest	34	55	11
South	27	63	10
West	31	52	17
Have considered leaving religious life	4	90	6

BIRTH CONTROL

Question: "Do you agree or disagree with the Catholic Church's ban on the use of artificial methods of birth control?"

	FEBRUARY-MARCH, 1971		
	<u>Agree</u>	<u>Disagree</u>	<u>No Opinion</u>
	%	%	%
TOTAL CATHOLIC PRIESTS	52	41	7
39 years & under	27	64	9
40 years & over	67	28	5
East	50	44	6
Midwest	56	37	7
South	47	46	7
West	54	39	7
Have considered leaving religious life	12	81	7

Question: "Do you think the Catholic Church will someday officially approve the use of artificial methods of birth control, or not?"

	FEBRUARY-MARCH, 1971		
	<u>Yes, Will</u>	<u>No, Won't</u>	<u>No Opinion</u>
	%	%	%
TOTAL CATHOLIC PRIESTS	37	50	13
39 years & under	52	31	17
40 years & over	29	61	10
East	37	47	16
Midwest	34	53	13
South	43	47	10
West	42	47	11
Have considered leaving religious life	68	19	13

BIRTH CONTROL

Question: "Have you, yourself, given permission to a person to use artificial methods of birth control, or not?"

	FEBRUARY-MARCH, 1971		
	<u>Yes</u> %	<u>No</u> %	<u>Qualified, No Opinion</u> %
TOTAL CATHOLIC PRIESTS	31	58	11
39 years & under	45	41	14
40 years & over	23	69	8
East	30	58	12
Midwest	31	60	9
South	32	56	12
West	38	55	7
Have considered leaving religious life	57	34	9



POLITICAL PHILOSOPHY

Question: "Below are political positions from the far left to the far right. Considering your own political views, where would you place yourself on this scale?"

FEBRUARY-MARCH, 1971

	<u>Far Left</u>	<u>Left</u>	<u>Middle of Road</u>	<u>Right</u>	<u>Far Right</u>	<u>Don't Know</u>
	%	%	%	%	%	%
TOTAL CLERGYMEN	1	20	55	14	1	9
TOTAL PROTESTANT MINISTERS	1	16	53	19	1	10
39 years & under	1	24	44	18	1	12
40 years & over	1	12	58	19	1	9
East	2	23	56	12	1	6
Midwest	*	17	53	20	1	9
South	*	14	52	21	1	12
West	—	10	54	20	1	15
Have considered leaving religious life	1	28	48	13	1	9
TOTAL CATHOLIC PRIESTS	1	21	60	11	*	7
39 years & under	1	38	48	5	—	8
40 years & over	—	11	67	15	*	7
East	*	23	61	9	1	6
Midwest	1	18	61	13	—	2
South	—	25	58	11	—	6
West	—	21	51	16	—	12
Have considered leaving religious life	2	45	39	6	—	8
TOTAL RABBIS	2	30	56	5	1	6
39 years & under	3	44	42	3	—	8
40 years & over	1	26	59	6	1	7
East	2	28	57	5	1	7
Midwest	3	28	59	3	—	7
South	1	27	57	9	—	6
West	—	41	49	4	—	6
Have considered leaving religious life	2	32	53	6	—	7

*Less than one half of one per cent.

MOST IMPORTANT PROBLEM FACING THE U.S. TODAY?

Question: "What do you think is the most important problem facing this country today?"

	<u>Protestant Ministers</u>	<u>Catholic Priests</u>	<u>Rabbis</u>
	%	%	%
Indifference to spiritual values	23	14	6
Sin, immorality	15	11	11
Polarization of attitudes, disunity in the nation	12	11	14
The Vietnam war	11	11	21
Apathy, lack of public concern	9	8	4
Race relations, civil rights problems	8	9	10
Crime, lack of respect for law and order	8	9	7
Poverty, needs of the poor	5	9	10
The economy, inflation	5	4	6
Affluence, materialism	4	7	4
Pollution, the environment	4	1	3
Lack of national purpose	4	5	9
Permissiveness of parents	3	3	3
Loss of confidence in government	3	3	5
International strife (general)	3	3	4
Others	18	23	24
Don't know, no answer	1	2	1
	<u>136%*</u>	<u>133%*</u>	<u>142%*</u>

*Totals exceed 100 per cent because of multiple responses.



1970 Church Attendance Audit

Churchgoing among Roman Catholics continued to decline in 1970, with 60 per cent of adults of this faith attending church in a typical week compared to 63 per cent last year and 71 per cent in 1964.

The fall-off among Catholics during this six-year period has come about largely among young adults in their twenties.

Protestant attendance last year was virtually the same as that recorded in 1969 — 38 per cent compared to 37 per cent, with the rate since 1964 having remained fairly constant.

Little overall change since 1964 has also been recorded in churchgoing among Jews. The average weekly rate of attendance among Jews in 1964 was 17 per cent; the 1970 figure is 19 per cent.

The 1970 annual Gallup audit of church attendance reveals that 42 per cent of adults of all faiths attended church in a typical week.

High points in church attendance were recorded in 1955 — the year these audits were instituted on a regular basis — and again in 1958.

Since 1940 the Gallup Poll has used its fact finding facilities for the purpose of measuring average church attendance. This audit is widely regarded as the most authoritative measurement of churchgoing in the U.S. To estimate the average attendance during 1970, surveys of representative samples of the adult population were made in 10 weeks during the year to account for seasonal fluctuations. A total of 15,738 people were personally interviewed in more than 300 scientifically selected sampling points. This question was asked: *Did you, yourself, happen to attend church in the last seven days?*

Following is the trend in churchgoing in the U.S. since 1955, a peak year:

15-YEAR TREND

1955	49%
1956	46
1957	47
1958	49
1959	47
1960	47
1961	47
1962	46
1963	46
1964	45
1965	44
1966	44
1967	45
1968	43
1969	42
1970	42

Following is the 1970 record of church attendance for each major group in the population. Lutherans have the best attendance record among Protestants, as revealed in the following table:

ATTENDED CHURCH DURING AVERAGE WEEK 1970	
NATIONAL	42%
RELIGION	
Catholic	60
Protestant	38
Jewish	19
MAJOR PROTESTANT DENOMINATIONS	
Lutheran	43
Baptist	39
Methodist	38
Presbyterian	34
Episcopalian	29
SEX	
Men	38
Women	46
RACE	
White	42
Non-white	43
EDUCATION	
College	46
High school	41
Grade school	41
AGE	
21-29 years	32
30-49 years	45
50 & over	45
REGION	
East	43
Midwest	47
South	44
West	33
FAMILY INCOME	
\$10,000 & over	44
\$7,000 - \$9,999	42
\$5,000 - \$6,999	40
\$3,000 - \$4,999	41
Under \$3,000	41
COMMUNITY SIZE	
1,000,000 & over	39
500,000 - 999,999	42
50,000 - 499,999	41
2,500 - 49,999	44
Under 2,500, Rural	44

CHURCHGOING IN OTHER NATIONS

Church attendance in the U.S. closely parallels that recorded in Canada and exceeds the rate of church-going in five other nations surveyed in a recent Gallup International poll.

The following table shows the per cent of adults in each country who attend church in a typical week:

Attend Church In Typical Week	
Canada	44%
U.S.A.	42
Netherlands	36
Greece	26
Australia	25
Great Britain	20
Uruguay	18

3 Out of 4 Adults Say Religion Losing Influence on American Life

The crisis facing organized religion in the United States today is dramatically revealed in recent Gallup survey findings which show the proportion of persons in the general public saying religion is "losing" its influence at a new high.

In the 1970 survey on the subject, three adults in every four (75 per cent) said religion as a whole was losing its influence on American life. In 1969, the figure was 70 per cent. In 1957, when the first of seven surveys on the subject was conducted, the percentage who held this view was only 14 per cent.

The latest survey findings represent one of the most dramatic reversals in opinion in the history of polling.

The change in the views of the public between 1957 and today on the impact of religion, charted in seven national surveys during this period, has accompanied a decline in churchgoing over the last decade. This year's Gallup audit (1969) showed 42 per cent of adults attending church in a typical week, the low point recorded to date since the beginning of these regular audits in 1955.

Peaks in church attendance were recorded in 1955 and 1958, when 49 per cent of all adults attended church in a typical week.

In seven surveys covering a 13-year span, the following question has been asked of a representative cross-section of the nation's adults, embracing all religions in true proportion to the number of their followers:

At the present time, do you think religion as a whole is increasing its influence on American life, or losing its influence?

Here are the latest results and the trend:

RELIGION INCREASING OR LOSING INFLUENCE				
	Losing %	Increasing %	No Difference %	No Opinion %
1957	14	69	10	7
1962	31	45	17	7
1965	45	33	13	9
1967	57	23	14	6
1968	67	18	8	7
1969	70	14	11	5
1970	75	14	7	4

Little difference is found between the views of men and women, Protestants and Catholics, churchgoers and non-churchgoers. Young adults are slightly more likely to say religion is losing influence than are older persons.

Reasons for believing religion is "losing" ground include these: (1) The church is "outdated," (2) "it is not relevant in today's world," (3) "morals are breaking down," and (4) "people are becoming more materialistic."

Among those interviewed who think religion is losing its influence on American society is a 21-year old secretary from Plainview, N.Y., who said: "The Church refuses to become modern and the present generation is moving too fast for it."

A 36-year old Dallas housewife commented: "The Church is totally out of step with the times — it is a medieval institution trying to hang on in the twentieth century. It's a hopeless struggle."

A Los Angeles resident said, "Young people today are not taking an interest in traditional religion — they are coming up with new things that they consider to be religion. Perhaps our churches should put more stress on the mystical aspect of religion."

A California homeowner said: "Young people are losing interest in religion in the traditional sense. Their new religion, at least for the moment, is protesting against 'the establishment'."

A 54-year old Roman Catholic who lives in Alameda, Calif., saw the situation in these terms: "Churches, and particularly the Catholic Church, have lowered their standards to try to hold dwindling membership and are accomodating themselves to the people rather than the reverse."

The detailed findings for the 1970 survey follow:

INFLUENCE OF RELIGION

Question: "At the present time, do you think religion as a whole is increasing its influence on American life, or losing its influence?"

	MARCH, 1970				1969			
	Increasing	Losing	No Difference	No Opinion	Increasing	Losing	No Difference	No Opinion
	%	%	%	%	%	%	%	%
NATIONAL	14	75	7	4	14	70	11	5
SEX								
Men	13	75	7	5				
Women	14	75	7	4				
RACE								
White	14	75	7	4				
Non-white	16	74	6	4				
EDUCATION								
College	17	75	6	2				
High School	12	77	7	4				
Grade School	13	73	9	5				
OCCUPATION								
Prof. & Bus.	15	75	7	3				
White Collar	14	78	6	2				
Farmers	16	70	11	3				
Manual	14	75	7	4				
AGE								
21 - 29 years	14	80	3	3				
30 - 49 years	13	77	7	3				
50 & over	15	71	9	5				
RELIGION								
Protestant	14	75	7	4				
Catholic	13	75	8	4				
Jewish	X	X	X	X				
POLITICS								
Republican	16	72	7	5				
Democrat	14	74	9	3				
Independent	10	81	4	5				
REGION								
East	12	78	7	3				
Midwest	12	76	7	5				
South	14	75	8	3				
West	19	70	6	5				
INCOME								
\$15,000 & over	15	74	9	2				
\$10,000 - \$14,999	13	80	5	2				
\$ 7,000 - \$ 9,999	14	76	7	3				
\$ 5,000 - \$ 6,999	14	73	8	5				
\$ 3,000 - \$ 4,999	14	74	8	4				
Under \$3,000	13	73	7	7				
COMMUNITY SIZE								
1,000,000 & over	10	77	8	5				
500,000 - 999,999	8	80	9	3				
50,000 - 499,999	14	74	6	6				
2,500 - 49,999	22	71	5	2				
Under 2,500, Rural	14	75	7	4				

TREND SINCE 1957

Increasing

Losing

March, 1970

1969

1968

1967

1965

1962

1957

%

%

14

14

18

23

33

45

69

75

70

67

57

45

31

14

WHAT'S BEHIND DECLINE OF RELIGION?

Question: "Interest in organized religion in this country is declining at a rapid rate. How do you account for this?"

SEPTEMBER, 1970

People are changing – religion isn't important anymore	31%
Church is not meeting the needs of the people	18
People are concentrating on other outside interests, attractions	9
Religion is no longer being taught in the home	9
"I disagree" – interest in religion is not declining	5
The world has become too materialistic	3
The recent moral decay in U.S.	3
Religion has become too money-oriented	2
Others	5
Don't know, no answer	22
	<hr/>
	107%*

*Table adds to more than 100 per cent because of multiple responses.

BIBLE READING

Question: "Have you, yourself, read any part of the Bible at home within the last year?"

-- Based On Adult Protestants --

	FALL, 1970	
	Yes %	No %
TOTAL PROTESTANTS	73	27
SEX		
Male	64	36
Female	81	19
RACE		
White	72	28
Non-white	73	27
EDUCATION		
College	74	26
High School	73	27
Grade School	71	29
OCCUPATION		
Prof. & Bus.	71	29
Clerical & Sales	80	20
Farmers	75	25
Manual	72	28
AGE		
21-29 years	64	36
30-49 years	77	23
50 & over	73	27
POLITICS		
Republican	71	29
Democrat	72	28
Independent	75	25
REGION		
East	57	43
Midwest	75	25
South	83	17
West	66	34
INCOME		
\$15,000 & over	73	27
\$10,000 - \$14,999	71	29
\$ 7,000 - \$ 9,999	70	30
\$ 5,000 - \$ 6,999	71	29
\$ 3,000 - \$ 4,999	76	24
Under \$3,000	77	23
COMMUNITY SIZE		
1,000,000 & over	64	36
500,000 - 999,999	68	32
50,000 - 499,999	71	29
2,500 - 49,999	80	20
Under 2,500, Rural	74	26

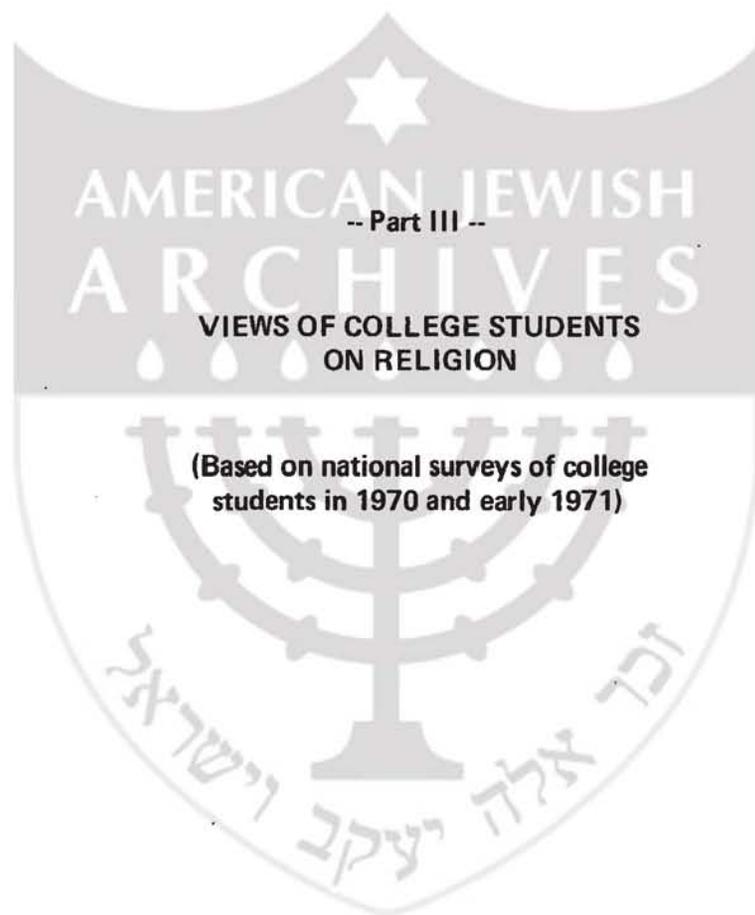
BIBLE READING

Question: "Which version of the Bible did you read at home – the older King James version or some more recent version of the Bible?"

-- Based On Protestants Who Have Read Bible In Last Year --

		FALL, 1970			
		<u>King James</u>	<u>More Recent</u>	<u>Both</u>	<u>Don't Remember</u>
		%	%	%	%
TOTAL PROTESTANTS		62	21	16	1
SEX					
	Male	61	23	14	2
	Female	62	20	18	*
RACE					
	White	60	22	17	1
	Non-white	73	14	11	2
EDUCATION					
	College	55	27	16	2
	High School	61	23	15	1
	Grade School	67	11	19	3
OCCUPATION					
	Prof. & Bus.	53	28	18	1
	Clerical & Sales	52	31	14	3
	Farmers	61	21	17	1
	Manual	64	19	16	1
AGE					
	21-29 years	57	30	13	—
	30-49 years	59	22	17	2
	50 & over	64	18	17	1
POLITICS					
	Republican	56	25	18	1
	Democrat	65	19	14	2
	Independent	58	23	18	1
REGION					
	East	61	22	15	2
	Midwest	55	26	17	2
	South	63	16	20	1
	West	64	27	9	—
INCOME					
	\$15,000 & over	52	32	15	1
	\$10,000 - \$14,999	58	23	17	2
	\$ 7,000 - \$ 9,999	57	23	19	1
	\$ 5,000 - \$ 6,999	62	20	18	*
	\$ 3,000 - \$ 4,999	66	16	16	2
	Under \$3,000	73	13	13	1
COMMUNITY SIZE					
	1,000,000 & over	60	25	13	2
	500,000 - 999,999	48	27	20	5
	50,000 - 499,999	56	26	18	*
	2,500 - 49,999	58	29	13	—
	Under 2,500, Rural	70	12	17	1

* Less than one half of one per cent.



AMERICAN JEWISH
-- Part III --
ARCHIVES

VIEWS OF COLLEGE STUDENTS
ON RELIGION

(Based on national surveys of college
students in 1970 and early 1971)

זכר אלה יעקב וישראל

Majority of College Students Say Organized Religion 'Not Relevant'

"The way you live your life is the only religion -- all the formalities of organized religion turn me off."

This comment from a 20-year old Boston University senior, interviewed in a recent nationwide Gallup survey of college students, typifies the mood of many when asked about the relevance of organized religion in their lives.

A majority of college students, 58 percent, said it is not relevant, while 42 percent said it is.

An analysis of the comments volunteered in the survey shows that most of the students who said organized religion is not "relevant" do not reject religion of a personal and informal nature.

An 18-year old male sophomore at Western Michigan University remarked: "I believe in God, but I haven't found a church I'm satisfied with. I can't see how church-going relates to living a good life."

Although a majority of students interviewed say organized religion is not "relevant" in their lives, opinions vary greatly in terms of background characteristics such as sex, religion and type of college attended.

Students attending Southern colleges or universities are evenly divided in their opinions, as are the female students interviewed in the survey. Freshmen and sophomores are somewhat more likely to say organized religion is "relevant" than are older students in the junior and senior classes.

In denominational or church-affiliated colleges, a large majority of students, 69 percent, say organized religion is "relevant" in their lives, but the percentage drops below 40 percent among students at state-supported and private colleges.

Students who describe their political and social philosophy as "conservative" are far more likely to say organized religion is relevant than are those who label themselves as "liberals."

RELEVANCE OF RELIGION

Question: "Is organized religion a relevant part of your life at the present time, or not?"

		<u>APRIL 24 - MAY 3, 1970</u>	
		<u>Yes</u>	<u>No</u>
		<u>%</u>	<u>%</u>
NATIONAL		42	58
SEX			
	Men	38	62
	Women	50	50
AGE			
	18 years & under	51	49
	19 years	43	57
	20 years	39	61
	21 - 23 years	38	62
	24 years & over	41	59
REGION OF COLLEGE			
	East	38	62
	Midwest	39	61
	South	50	50
	West	41	59
POLITICAL AFFILIATION			
	Republican	56	44
	Democrat	56	44
	Independent	30	70
PARENTS' INCOME			
	\$15,000 & over	32	68
	\$10,000 - \$14,999	42	58
	\$ 7,000 - \$ 9,999	49	51
	Under \$7,000	56	44
CLASS IN SCHOOL			
	Freshman	46	54
	Sophomore	44	56
	Junior	37	63
	Senior	38	62
	Graduate	41	59
TYPE OF COLLEGE			
	Public	39	61
	Private	38	62
	Denominational	69	31
RELIGIOUS PREFERENCE			
	Protestant	51	49
	Catholic	57	43

VIEWS OF COLLEGE STUDENTS ON RELIGION

Question: "Do you believe that religion can answer all or most of today's problems – or is it largely old fashioned and out of date?"

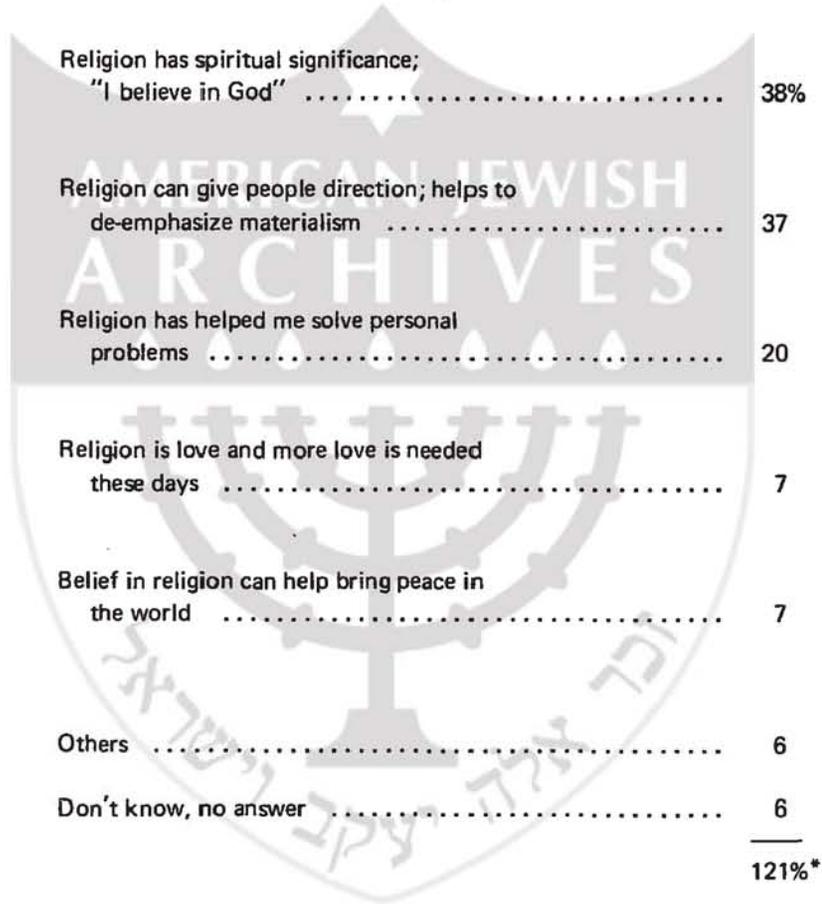
	FEBRUARY-MARCH, 1971		
	Can Answer %	Out of Date %	Don't Know %
NATIONAL	40	39	21
SEX			
Male	37	43	20
Female	45	33	22
AGE			
18 years & under	39	40	21
19 years	40	41	19
20 years	42	38	20
21-23 years	37	39	24
24 years & over	31	51	18
REGION			
East	29	55	16
Midwest	41	37	22
South	51	30	19
West	37	36	27
TYPE OF COLLEGE			
Public	37	40	22
Private	40	45	15
Denominational	61	23	16
PARENTS' INCOME			
\$15,000 & over	32	51	17
\$10,000 - \$14,999	42	38	20
\$ 7,000 - \$ 9,999	39	32	29
Under \$7,000	58	27	15
CLASS IN SCHOOL			
Freshman	44	37	19
Sophomore	39	37	24
Junior	39	35	26
Senior	39	42	19
Graduate	27	59	14
RELIGION			
Protestant	55	24	21
Catholic	40	34	26
POLITICAL PHILOSOPHY			
Far Left	25	60	15
Left	31	51	18
Middle-of-the-Road	43	35	22
Right	53	23	24
Far Right	35	30	35

IEWS OF COLLEGE STUDENTS ON RELIGION

Question: "Do you believe that religion can answer all or most of today's problems -- or is it largely old fashioned and out of date?"

-- Based On The 40 Per Cent of Students Who Say Religion Can Answer Today's Problems --

JANUARY, 1971



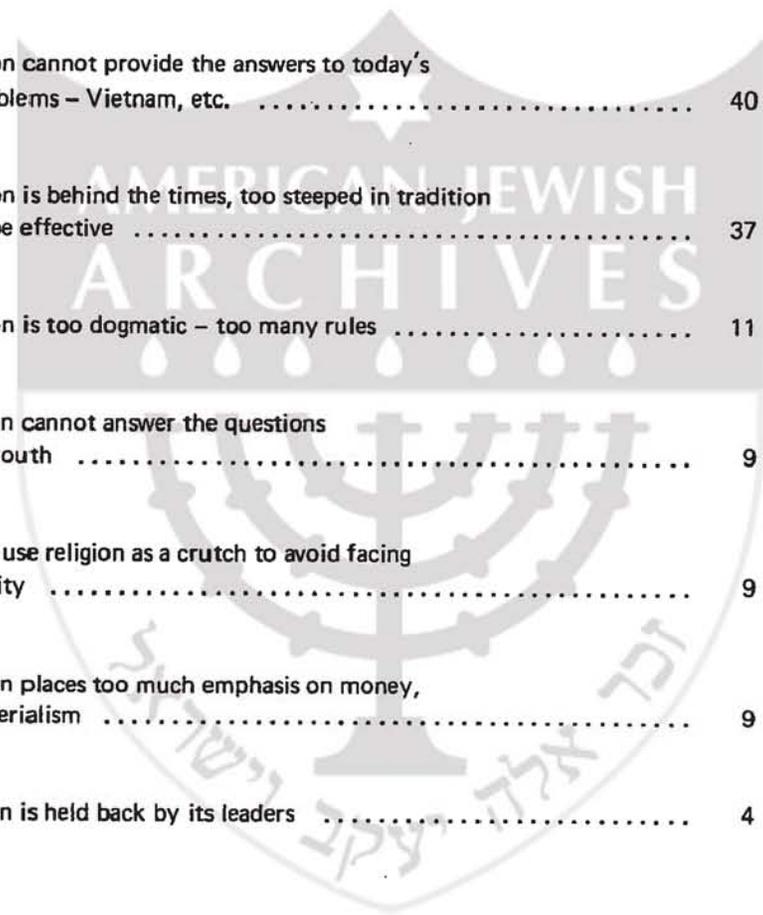
*Table adds to more than 100 per cent because of multiple responses.

VIEWS OF COLLEGE STUDENTS ON RELIGION

Question: "Do you believe that religion can answer all or most of today's problems – or is it largely old fashioned and out of date?"

– Based On the 39 Per Cent of Students Who Say
Religion is Old Fashioned & Out of Date –

JANUARY, 1971



Religion cannot provide the answers to today's problems – Vietnam, etc.	40 %
Religion is behind the times, too steeped in tradition to be effective	37
Religion is too dogmatic – too many rules	11
Religion cannot answer the questions of youth	9
People use religion as a crutch to avoid facing reality	9
Religion places too much emphasis on money, materialism	9
Religion is held back by its leaders	4
Others	4
Don't know, no answer	6
	130%*

*Table adds to more than 100 per cent because of multiple responses.



AMERICAN JEWISH
ARCHIVES

- Part IV -

PROFILES OF THE MAJOR RELIGIOUS
FAITHS IN THE U.S.

זכר אלה יעקב וישראל

PROFILES OF THE MAJOR RELIGIOUS FAITHS IN THE U.S.

On the next 15 pages are profiles, i.e., the composition of each major religious faith by its demographic characteristics.

This question was asked: "What is your religious preference -- Protestant, Catholic or Jewish?"

Revealing differences between the major faiths can be noted in respect to income, size of community and region. A majority of Protestants and Roman Catholics, for example, are shown to have annual incomes of less than \$10,000, while a majority of Jews have incomes of more than \$10,000 per year.

Nearly four Protestants in ten (37 per cent) live in towns under 2,500 in population, compared to only 14 per cent of Roman Catholics and one per cent of Jews.

You will also note that the overwhelming majority of Jews (82 per cent) live in the Eastern states. Only five per cent reside in the Midwest, five per cent in the South and eight per cent in the West. The pattern of distribution of Roman Catholics shows that nearly half live in the East. Protestants are more likely to be found in the Midwest and South than in the East or Far West.

These data are based on a combination of 10 national Gallup surveys during 1970 -- a total of 16,523 personal interviews. This large sample base permits meaningful analysis by sub-groups in the population.

PROFILES OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

- BASED ON TOTAL NATIONAL SAMPLE -

	Population Distribution	Protestants	Roman Catholics	Jews	All Others*	No Formal Religion
	%	%	%	%	%	%
NATIONAL	100	100	100	100	100	100
SEX						
Male	48	47	47	49	47	69
Female	52	53	53	51	53	31
RACE						
White	90	87	97	99	83	91
Non-white	10	13	3	1	17	9
EDUCATION						
College	23	22	21	42	34	44
High School	52	52	57	42	44	38
Grade School	25	26	23	16	21	18
OCCUPATION						
Prof. & Bus.	22	20	22	40	34	35
Clerical & Sales	12	11	12	22	9	12
Farmers	6	8	3	1	4	3
Manual	40	40	45	16	34	34
AGE						
21-29 years	20	16	22	19	27	39
30-49 years	38	37	41	31	34	33
50 & over	42	45	36	47	37	26
POLITICS						
Republican	28	33	19	6	24	16
Democrat	43	39	52	63	30	32
Independent	28	26	27	29	37	49
REGION						
East	30	20	47	82	31	28
Midwest	28	30	28	5	16	20
South	26	34	11	5	16	20
West	16	16	13	8	37	32
INCOME						
\$15,000 & over	14	12	15	30	17	17
\$10,000 - \$14,999	23	22	27	26	21	24
\$ 7,000 - \$ 9,999	21	20	23	16	20	20
\$ 5,000 - \$ 6,999	16	17	5	11	16	15
\$ 3,000 - \$ 4,999	13	15	10	9	11	13
Under \$3,000	12	13	9	7	14	10
COMMUNITY SIZE						
1,000,000 & over	20	12	31	66	32	29
500,000 - 999,999	13	10	18	18	14	19
50,000 - 499,999	23	22	26	14	25	23
2,500 - 49,999	15	18	10	3	9	12
Under 2,500 Rural	29	37	14	1	21	18

*Includes Eastern Orthodox.

PROFILES OF THE FIVE MAJOR
PROTESTANT DENOMINATIONS

-- BASED ON TOTAL NATIONAL SAMPLE --

	Total Protestants %	Presbyterians %	Lutherans %	Methodists %	Episcopalians %	Baptists %
NATIONAL	100	100	100	100	100	100
SEX						
Male	47	46	48	47	49	48
Female	53	54	52	53	51	52
RACE						
White	87	98	99	89	93	73
Non-white	13	2	1	11	7	27
EDUCATION						
College	22	39	22	24	47	12
High School	52	46	56	55	42	54
Grade School	26	15	22	21	12	34
OCCUPATION						
Prof. & Bus.	20	31	21	22	38	14
Clerical & Sales	11	15	12	12	12	10
Farmers	8	4	12	8	1	8
Manual	40	26	38	38	25	49
AGE						
21-29 years	18	16	18	16	15	20
30-49 years	37	35	38	37	36	39
50 & over	45	49	43	46	49	40
POLITICS						
Republican	33	45	40	35	44	21
Democrat	39	28	31	36	32	52
Independent	26	25	27	26	23	25
REGION						
East	20	30	21	25	40	12
Midwest	30	26	56	31	16	22
South	34	25	10	31	22	56
West	16	19	14	13	23	10
INCOME						
\$15,000 & over	12	21	15	13	32	6
\$10,000 - \$14,999	22	25	28	23	25	18
\$ 7,000 - \$ 9,999	20	20	20	20	15	20
\$ 5,000 - \$ 6,999	17	13	13	17	10	20
\$ 3,000 - \$ 4,999	15	10	14	14	7	19
Under \$3,000	13	10	8	12	10	16
COMMUNITY SIZE						
1,000,000 & over	12	16	13	10	20	11
500,000 - 999,999	10	14	12	9	18	9
50,000 - 499,999	22	25	22	21	25	22
2,500 - 49,999	18	18	18	19	16	18
Under 2,500, Rural	37	28	34	41	22	39

PROFILES OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

-- BASED ON ADULTS LIVING IN THE EAST --

	Population Distribution %	Protestants %	Roman Catholics %	Jews %	All Others*	No Formal Religion %
TOTAL EAST	100	100	100	100	100	100
SEX						
Male	48	46	47	49	43	67
Female	52	54	53	51	57	33
RACE						
White	91	84	97	99	82	94
Non-white	9	16	3	1	18	7
EDUCATION						
College	22	21	17	38	34	57
High School	54	53	59	45	44	31
Grade School	24	26	24	17	19	13
OCCUPATION						
Prof. & Bus.	26	24	22	39	41	50
Clerical & Sales	12	11	12	23	14	10
Farmers	2	3	1	1	1	1
Manual	41	40	47	17	33	23
AGE						
21-29 years	18	16	19	18	25	47
30-49 years	39	38	42	33	40	31
50 & over	42	46	38	47	30	23
POLITICS						
Republican	30	44	22	5	20	15
Democrat	41	31	49	64	30	24
Independent	27	23	27	30	42	56
INCOME						
\$15,000 & over	16	15	14	29	19	27
\$10,000 - \$14,999	26	22	29	28	27	26
\$ 7,000 - \$ 9,999	22	21	25	17	23	17
\$ 5,000 - \$ 6,999	15	16	15	10	18	10
\$ 3,000 - \$ 4,999	11	14	8	8	8	8
Under \$3,000	8	11	7	7	2	9
COMMUNITY SIZE						
1,000,000 & over	33	17	40	73	46	41
500,000 - 999,999	18	18	17	17	18	25
50,000 - 499,999	17	16	22	8	14	6
2,500 - 49,999	10	12	10	2	6	9
Under 2,500, Rural	22	37	12	1	15	9

*Includes Eastern Orthodox.

PROFILES OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

- BASED ON ADULTS LIVING IN THE MIDWEST -

	Population Distribution	Protestants	Roman Catholics	Jews	All Others *	No Formal Religion
	%	%	%	%	%	%
TOTAL MIDWEST	100	100	100		100	100
SEX						
Male	48	47	46		56	74
Female	52	53	54		45	27
RACE						
White	91	89	98		80	84
Non-white	9	11	2		20	16
EDUCATION						
College	21	20	22		42	34
High School	55	55	58		43	42
Grade School	24	25	21		14	24
OCCUPATION						
Prof. & Bus.	18	17	20		28	31
Clerical & Sales	10	10	12		6	7
Farmers	10	12	7		2	2
Manual	42	42	43		35	46
AGE						
21-29 years	19	17	21		39	35
30-49 years	39	38	42		25	32
50 & over	42	44	37		33	29
POLITICS						
Republican	29	36	15		19	16
Democrat	40	34	54		24	36
Independent	29	28	29		47	46
INCOME						
\$15,000 & over	13	12	17		15	10
\$10,000 - \$14,999	25	25	27		13	35
\$ 7,000 - \$ 9,999	23	22	25		20	17
\$ 5,000 - \$ 6,999	15	17	12		26	14
\$ 3,000 - \$ 4,999	12	13	8		9	11
Under \$3,000	11	11	10		9	11
COMMUNITY SIZE						
1,000,000 & over	19	15	27		41	29
500,000 - 999,999	13	9	22		27	15
50,000 - 499,999	24	23	24		20	27
2,500 - 49,999	14	17	9		3	14
Under 2,500, Rural	30	36	18		8	15

Sample Size Too Small For Meaningful Results

*Includes Eastern Orthodox.

PROFILES OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

- BASED ON ADULTS LIVING IN THE SOUTH -

	<u>Population Distribution</u>	<u>Protestants</u>	<u>Roman Catholics</u>	<u>Jews</u>	<u>All Others *</u>	<u>No Formal Religion</u>
	%	%	%	%	%	%
TOTAL SOUTH	100	100	100		100	100
SEX						
Male	48	48	44		47	67
Female	53	53	56		53	33
RACE						
White	87	86	95		86	93
Non-white	13	14	5		14	7
EDUCATION						
College	21	20	25		29	48
High School	47	48	46		27	28
Grade School	31	32	30		40	23
OCCUPATION						
Prof. & Bus.	20	19	21		25	35
Clerical & Sales	12	12	14		11	13
Farmers	8	9	4		9	4
Manual	40	40	42		30	30
AGE						
21-29 years	20	18	31		16	38
30-49 years	37	37	38		32	29
50 & over	43	44	31		50	27
POLITICS						
Republican	20	21	15		11	16
Democrat	48	47	55		47	31
Independent	30	30	25		31	49
INCOME						
\$15,000 & over	10	9	11		12	12
\$10,000 - \$14,999	17	17	17		17	20
\$ 7,000 - \$ 9,999	18	18	16		12	16
\$ 5,000 - \$ 6,999	19	19	21		12	18
\$ 3,000 - \$ 4,999	19	19	20		17	19
Under \$3,000	17	18	14		26	12
COMMUNITY SIZE						
1,000,000 & over	X	X	X		X	X
500,000 - 999,999	11	8	29		10	30
50,000 - 499,999	26	24	41		23	38
2,500 - 49,999	21	22	12		20	8
Under 2,500, Rural	42	46	18		48	24

Sample Size Too Small For Meaningful Results

*Includes Eastern Orthodox.

PROFILES OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

- BASED ON ADULTS LIVING IN THE WEST -

	Population Distribution	Protestants	Roman Catholics	Jews	All Others*	No Formal Religion
	%	%	%	%	%	%
TOTAL WEST	100	100	100		100	100
SEX						
Male	48	45	48		48	70
Female	52	55	52		52	30
RACE						
White	92	93	92		85	92
Non-white	7	7	8		15	8
EDUCATION						
College	32	32	27		33	37
High School	52	52	56		50	47
Grade School	16	16	17		17	15
OCCUPATION						
Prof. & Bus.	26	24	28		34	24
Clerical & Sales	12	12	12		5	17
Farmers	5	5	5		3	5
Manual	37	37	40		36	39
AGE						
21-29 years	23	19	28		28	34
30-49 years	37	36	41		34	38
50 & over	40	45	30		38	28
POLITICS						
Republican	32	37	21		35	15
Democrat	42	40	54		24	38
Independent	24	21	23		31	45
INCOME						
\$15,000 & over	16	16	17		18	16
\$10,000 - \$14,999	25	26	25		20	19
\$ 7,000 - \$ 9,999	19	19	18		19	28
\$ 5,000 - \$ 6,999	16	16	18		12	17
\$ 3,000 - \$ 4,999	13	12	14		8	13
Under \$3,000	10	10	8		21	8
COMMUNITY SIZE						
1,000,000 & over	29	25	36		29	38
500,000 - 999,999	7	7	8		6	9
50,000 - 499,999	29	27	34		38	24
2,500 - 49,999	16	19	10		9	15
Under 2,500, Rural	19	22	13		19	14

Sample Size Too Small For Meaningful Results

*Includes Eastern Orthodox.

PROFILES OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

- BASED ON ADULTS WITH A COLLEGE EDUCATION -

	Population	Protestants	Roman	Jews	All Others*	No Formal
	Distribution		Catholics			Religion
	%	%	%	%	%	%
NATIONAL	100	100	100	100	100	100
SEX						
Male	55	53	58	50	61	65
Female	45	47	42	50	39	35
RACE						
White	94	93	97	99	87	96
Non-white	6	7	3	1	13	4
OCCUPATION						
Prof. & Bus.	53	51	53	63	65	64
Clerical & Sales	15	15	16	21	10	14
Farmers	3	4	2	1	1	1
Manual	15	16	19	4	9	11
AGE						
21-29 years	31	26	35	34	51	53
30-49 years	40	40	42	36	31	36
50 & over	28	33	21	26	16	10
POLITICS						
Republican	34	42	25	7	27	18
Democrat	30	27	38	52	20	22
Independent	34	30	35	39	46	57
REGION						
East	28	19	40	75	31	36
Midwest	26	27	30	7	20	16
South	24	31	14	5	13	22
West	22	23	17	12	36	27
INCOME						
\$15,000 & over	31	30	32	48	30	30
\$10,000 - \$14,999	29	29	33	24	29	26
\$ 7,000 - \$ 9,999	19	19	19	13	15	19
\$ 5,000 - \$ 6,999	10	12	7	7	14	12
\$ 3,000 - \$4,999	6	7	4	3	4	7
Under \$3,000	4	4	4	3	6	6
COMMUNITY SIZE						
1,000,000 & over	22	14	29	62	38	36
500,000 - 999,999	19	16	23	22	21	28
50,000 - 499,999	26	26	29	14	26	19
2,500 - 49,999	17	22	10	2	8	9
Under 2,500, Rural	17	22	10	1	7	8

*Includes Eastern Orthodox.

PROFILES OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

- BASED ON ADULTS WITH A HIGH SCHOOL EDUCATION -

	Population Distribution	Protestants	Roman Catholics	Jews	All Others*	No Formal Religion
	%	%	%	%	%	%
NATIONAL	100	100	100	100	100	100
SEX						
Male	43	42	43	48	37	69
Female	57	58	57	52	63	32
RACE						
White	91	89	97	99	84	88
Non-white	9	11	3	1	16	12
OCCUPATION						
Prof. & Bus.	16	15	18	31	24	15
Clerical & Sales	14	13	14	25	12	15
Farmers	5	7	2	1	3	2
Manual	51	51	54	29	44	53
AGE						
21-29 years	22	21	24	12	21	39
30-49 years	44	43	48	37	43	33
50 & over	33	35	28	49	34	26
POLITICS						
Republican	26	31	18	7	25	12
Democrat	44	40	53	69	31	36
Independent	28	27	27	23	35	50
REGION						
Republican	26	31	18	7	25	12
Democrat	44	40	53	69	31	36
Independent	28	27	27	23	35	50
INCOME						
\$15,000 & over	11	10	13	23	14	10
\$10,000 - \$14,999	27	25	31	33	18	27
\$ 7,000 - \$ 9,999	25	25	26	17	27	25
\$ 5,000 - \$ 6,999	18	19	16	13	14	20
\$ 3,000 - \$ 4,999	11	13	8	8	12	12
Under \$3,000	7	8	5	5	10	5
COMMUNITY SIZE						
1,000,000 & over	20	13	33	69	32	27
500,000 - 999,999	12	9	19	14	11	15
50,000 - 499,999	24	24	26	13	29	27
2,500 - 49,999	14	17	10	4	9	14
Under 2,500, Rural	29	38	13	1	19	17

*Includes Eastern Orthodox

PROFILES OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

- BASED ON ADULTS WITH A GRADE SCHOOL EDUCATION -

	Population Distribution	Protestants	Roman Catholics	Jews	All Others*	No Formal Religion
	%	%	%	%	%	%
NATIONAL	100	100	100	100	100	100
SEX						
Male	50	51	46	47	47	81
Female	50	49	54	53	54	19
RACE						
White	84	80	95	99	74	84
Non-white	16	20	5	1	27	16
OCCUPATION						
Prof. & Bus.	5	5	5	3	4	5
Clerical & Sales	5	4	4	21	1	3
Farmers	11	12	7	1	11	9
Manual	41	39	46	11	56	52
AGE						
21-29 years	3	3	4	1	1	4
30-49 years	24	23	26	5	22	25
50 & over	73	73	70	95	76	67
POLITICS						
Republican	24	27	17	3	19	19
Democrat	51	47	62	76	44	50
Independent	22	22	19	19	28	30
REGION						
East	29	20	50	85	28	20
Midwest	27	29	26	8	11	27
South	34	41	15	4	30	26
West	11	10	10	3	30	27
INCOME						
\$15,000 & over	3	2	4	1	1	1
\$10,000 - \$14,999	10	8	12	12	11	16
\$ 7,000 - \$ 9,999	13	12	18	18	12	12
\$ 5,000 - \$ 6,999	18	18	21	19	25	13
\$ 3,000 - \$ 4,999	26	28	20	25	19	27
Under \$3,000	29	31	23	27	34	28
COMMUNITY SIZE						
1,000,000 & over	16	8	31	69	21	17
500,000 - 999,999	9	7	13	16	6	5
50,000 - 499,999	19	17	24	15	16	20
2,500 - 49,999	15	16	11	1	11	15
Under 2,500, Rural	42	50	21	1	47	43

*Includes Eastern Orthodox.

PROFILES OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

-- BASED ON ADULTS 21-29 YEARS OLD --

	Population Distribution	Protestants	Roman Catholics	Jews	All Others*	No Formal Religion
	%	%	%	%	%	%
NATIONAL	100	100	100	100	100	100
SEX						
Male	46	44	47	36	59	62
Female	54	56	53	64	41	38
RACE						
White	90	87	96	99	82	92
Non-white	10	14	4	1	19	8
EDUCATION						
College	37	33	33	74	65	60
High School	59	63	62	26	34	38
Grade School	4	5	4	1	1	2
OCCUPATION						
Prof. & Bus.	26	23	26	52	43	39
Clerical & Sales	16	15	16	18	15	17
Farmers	4	5	2	1	2	1
Manual	48	51	51	17	26	34
POLITICS						
Republican	21	26	15	8	20	9
Democrat	37	35	47	44	18	26
Independent	39	37	36	44	54	61
REGION						
East	27	18	41	76	29	34
Midwest	27	30	27	4	23	19
South	27	35	16	5	10	20
West	19	18	17	15	39	28
INCOME						
\$15,000 & over	12	10	13	27	20	18
\$10,000 - \$14,999	26	25	29	27	19	24
\$ 7,000 - \$ 9,999	27	28	28	18	24	27
\$ 5,000 - \$ 6,999	19	21	17	14	18	14
\$ 3,000 - \$ 4,999	9	10	7	6	7	11
Under \$3,000	6	6	5	5	11	5
COMMUNITY SIZE						
1,000,000 & over	22	14	29	69	41	33
500,000 - 999,999	14	11	18	14	11	24
50,000 - 499,999	28	28	31	13	29	21
2,500 - 49,999	12	15	8	3	9	12
Under 2,500, Rural	24	32	13	1	10	9

*Includes Eastern Orthodox.

PROFILES OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

-- BASED ON ADULTS 30-49 YEARS OLD --

	Population Distribution	Protestants	Roman Catholics	Jews	All Others*	No Formal Religion
	%	%	%	%	%	%
NATIONAL	100	100	100	100	100	100
SEX						
Male	46	45	45	50	43	68
Female	54	55	55	50	57	32
RACE						
White	89	86	96	99	82	90
Non-white	11	14	4	1	18	10
EDUCATION						
College	24	24	21	48	31	49
High School	61	60	65	50	55	38
Grade School	15	16	14	3	13	14
OCCUPATION						
Prof. & Bus.	28	26	27	53	39	45
Clerical & Sales	13	12	14	28	8	8
Farmers	6	8	4	1	2	4
Manual	48	49	50	17	44	37
POLITICS						
Republican	27	32	20	6	24	17
Democrat	42	39	50	64	29	33
Independent	28	28	27	30	34	48
REGION						
East	30	20	48	87	36	26
Midwest	29	31	28	4	12	20
South	26	34	10	4	15	18
West	16	16	13	5	37	36
INCOME						
\$15,000 & over	18	16	18	45	22	24
\$10,000 - \$14,999	31	30	34	36	30	29
\$ 7,000 - \$ 9,999	23	24	24	10	21	19
\$ 5,000 - \$ 6,999	15	16	14	6	16	12
\$ 3,000 - \$ 4,999	8	9	6	2	6	9
Under \$3,000	4	5	2	1	4	5
COMMUNITY SIZE						
1,000,000 & over	20	12	32	71	33	29
500,000 - 999,999	14	11	19	16	13	20
50,000 - 499,999	23	23	25	8	29	24
2,500 - 49,999	14	16	11	4	9	11
Under 2,500, Rural	30	39	15	1	17	16

*Includes Eastern Orthodox.

PROFILES OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

- BASED ON ADULTS 50 YEARS OLD & OVER -

	Population Distribution	Protestants	Roman Catholics	Jews	All Others*	No Formal Religion
	%	%	%	%	%	%
NATIONAL	100	100	100	100	100	100
SEX						
Male	50	50	50	54	43	82
Female	50	51	51	46	57	19
RACE						
White	91	89	98	99	84	92
Non-white	9	11	2	1	16	8
EDUCATION						
College	16	16	12	23	15	17
High School	42	41	44	44	40	37
Grade School	43	43	44	33	43	45
OCCUPATION						
Prof. & Bus.	15	14	15	28	24	16
Clerical & Sales	8	8	7	19	7	9
Farmers	8	9	4	1	7	5
Manual	30	29	36	14	32	33
POLITICS						
Republican	31	36	20	6	26	23
Democrat	45	40	58	70	39	41
Independent	22	22	20	22	27	34
REGION						
East	30	21	50	83	26	24
Midwest	28	29	29	6	14	22
South	27	34	10	6	22	21
West	16	16	11	6	39	33
INCOME						
\$15,000 & over	11	10	11	21	9	8
\$10,000 - \$14,999	15	14	18	20	14	19
\$ 7,000 - \$ 9,999	15	14	19	18	15	12
\$ 5,000 - \$ 6,999	16	16	15	13	14	18
\$ 3,000 - \$ 4,999	20	22	16	14	18	20
Under \$3,000	21	22	19	13	27	23
COMMUNITY SIZE						
1,000,000 & over	18	11	32	63	23	24
500,000 - 999,999	12	9	18	18	15	10
50,000 - 499,999	21	20	25	17	19	23
2,500 - 49,999	18	21	10	1	9	14
Under 2,500, Rural	32	38	15	1	34	29

* Includes Eastern Orthodox.



AMERICAN JEWISH
ARCHIVES
-- Part V --

INCIDENCE LEVELS OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

זכר אלה יעקב וישראל

INCIDENCE LEVELS OF THE MAJOR RELIGIOUS FAITHS IN THE U.S.

On the next 15 pages are incidence levels, or the percentage of persons in each demographic group, who are members of the Protestant, Roman Catholic and Jewish faiths.

This was the question asked: "What is your religious preference - Protestant, Roman Catholic or Jewish?"

Protestants account for about two-thirds (65 per cent) of the total national population; 26 per cent of adults are Roman Catholics and 3 per cent are Jews. Another 2 per cent belong to smaller religious faiths, such as Eastern Orthodox, and 4 per cent indicate that they have "no formal" religion.

Major differences can be seen by race, region and community size. Of non-whites in the U.S. population, for example, 83 per cent are Protestants, 9 per cent are Roman Catholics and only one per cent are Jewish.

Most (84 per cent) of the Southern population is Protestant, while the Eastern population is fairly evenly divided between Protestants (44 per cent) and Roman Catholics (42 per cent). Protestants predominate in the Midwest and Far West. In the West is also found the highest level of adults who say they have no formal religion (7 per cent).

These data are also based on a combination of 10 national surveys during 1970 - a total of 16,523 personal interviews. This large sample base permits meaningful analysis by sub-groups in the population.

INCIDENCE LEVELS OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

-- BASED ON TOTAL NATIONAL SAMPLE --

	<u>Protestants</u>	<u>Roman Catholics</u>	<u>Jews</u>	<u>All Others*</u>	<u>No Formal Religion</u>	
	%	%	%	%	%	%
NATIONAL	65	26	3	2	4	100
SEX						
Male	65	25	3	2	5	100
Female	67	26	3	2	2	100
RACE						
White	63	28	3	2	4	100
Non-white	83	9	1	4	3	100
EDUCATION						
College	61	23	5	4	7	100
High School	65	28	2	2	3	100
Grade School	69	24	2	2	3	100
OCCUPATION						
Prof. & Bus.	59	26	5	4	6	100
Clerical & Sales	62	27	5	2	4	100
Farmers	82	14	1	2	1	100
Manual	65	29	1	2	3	100
AGE						
21-29 years	58	29	3	3	7	100
30-49 years	65	28	2	2	3	100
50 & over	71	22	3	2	2	100
POLITICS						
Republican	77	18	1	2	2	100
Democrat	59	32	4	2	3	100
Independent	63	25	3	3	6	100
REGION						
East	44	42	8	3	3	100
Midwest	69	26	1	1	3	100
South	84	11	1	1	3	100
West	66	21	1	5	7	100
INCOME						
\$15,000 & over	59	28	6	3	4	100
\$10,000 - \$14,999	61	30	3	2	4	100
\$ 7,000 - \$ 9,999	64	29	2	2	3	100
\$ 5,000 - \$ 6,999	69	24	2	2	3	100
\$ 3,000 - \$ 4,999	74	19	2	2	3	100
Under \$3,000	73	19	2	3	3	100
COMMUNITY SIZE						
1,000,000 & over	40	42	9	4	5	100
500,000 - 999,999	51	37	4	3	5	100
50,000 - 499,999	63	29	2	3	3	100
2,500 - 49,999	78	17	1	1	3	100
Under 2,500,Rural	82	13	1	2	2	100

*Includes Eastern Orthodox.

INCIDENCE LEVELS OF THE FIVE MAJOR
PROTESTANT DENOMINATIONS

- BASED ON TOTAL NATIONAL SAMPLE -

	Total Protestants	Presbyterians	Lutherans	Methodists	Episcopalians	Baptists	All Other Protestants
	%	%	%	%	%	%	%
NATIONAL	66	6	7	14	3	21	15
SEX							
Male	64	6	7	13	3	21	14
Female	67	6	7	14	3	21	16
RACE							
White	64	6	8	13	3	17	17
Non-white	84	1	1	15	2	58	7
EDUCATION							
College	62	10	7	14	5	11	15
High School	65	5	8	14	2	22	14
Grade School	70	4	7	12	1	29	17
OCCUPATION							
Prof. & Bus.	60	8	7	14	5	13	13
Clerical & Sales	62	8	8	14	3	18	11
Farmers	83	4	14	17	1	27	20
Manual	65	4	7	13	2	26	13
AGE							
21-29 years	59	5	7	11	2	21	13
30-49 years	64	6	7	13	3	22	13
50 & over	70	7	8	15	3	21	16
POLITICS							
Republican	78	10	11	18	4	16	19
Democrat	60	4	5	12	2	26	11
Independent	63	5	7	13	2	19	17
REGION							
East	45	6	5	12	4	8	10
Midwest	70	5	15	15	2	16	17
South	84	6	3	16	2	45	12
West	65	7	6	11	4	14	23
INCOME							
\$15,000 & over	59	9	8	13	6	9	14
\$10,000 - \$14,999	61	6	9	14	3	17	12
\$ 7,000 - \$ 9,999	63	6	7	13	2	20	15
\$ 5,000 - \$ 6,999	68	5	6	14	1	30	12
\$ 3,000 - \$ 4,999	74	5	8	14	1	30	16
Under \$3,000	73	5	5	14	2	29	18
COMMUNITY SIZE							
1,000,000 & over	40	5	5	7	3	12	8
500,000 - 999,999	52	6	7	10	4	15	10
50,000 - 499,999	63	6	7	13	3	20	14
2,500 - 49,999	78	7	9	17	3	25	17
Under 2,500,Rural	84	6	9	19	2	28	20

INCIDENCE LEVELS OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

- BASED ON ADULTS LIVING IN THE EAST -

	<u>Protestants</u>	<u>Roman Catholics</u>	<u>Jews</u>	<u>All Others*</u>	<u>No Formal Religion</u>	
	%	%	%	%	%	%
TOTAL EAST	44	42	8	3	3	100
SEX						
Male	43	42	8	2	5	100
Female	45	42	8	3	2	100
RACE						
White	42	44	9	2	3	100
Non-white	79	13	1	5	2	100
EDUCATION						
College	43	32	13	4	8	100
High School	45	45	6	2	2	100
Grade School	48	42	6	2	2	100
OCCUPATION						
Prof. & Bus.	41	36	12	4	7	100
Clerical & Sales	40	40	14	3	3	100
Farmers	78	18	1	2	1	100
Manual	45	48	3	2	2	100
AGE						
21-29 years	38	42	8	3	9	100
30-49 years	43	44	7	3	3	100
50 & over	49	38	9	2	2	100
POLITICS						
Republican	65	30	1	2	2	100
Democrat	34	50	12	2	2	100
Independent	39	41	9	4	7	100
INCOME						
\$15,000 & over	42	35	14	3	6	100
\$10,000 - \$14,999	38	48	8	3	3	100
\$ 7,000 - \$ 9,999	42	46	6	3	3	100
\$ 5,000 - \$ 6,999	48	42	5 ^o	3	2	100
\$ 3,000 - \$ 4,999	58	32	6	2	2	100
Under \$3,000	55	34	7	1	3	100
COMMUNITY SIZE						
1,000,000 & over	24	51	17	4	4	100
500,000 - 999,999	46	39	7	3	5	100
50,000 - 499,999	41	53	3	2	1	100
2,500 - 49,999	52	41	2	2	3	100
Under 2,500, Rural	73	21	1	2	3	100

*Includes Eastern Orthodox.

INCIDENCE LEVELS OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

-- BASED ON ADULTS LIVING IN THE MIDWEST --

	<u>Protestant</u>	<u>Roman Catholics</u>	<u>Jews</u>	<u>All Others*</u>	<u>No Formal Religion</u>	
	%	%	%	%	%	%
TOTAL MIDWEST	69	26		1	3	100
SEX						
Male	68	25		2	4	100
Female	70	27		1	1	100
RACE						
White	68	28		1	2	100
Non-white	86	6		3	4	100
EDUCATION						
College	64	27		3	4	100
High School	69	27		1	2	100
Grade School	73	22		1	3	100
OCCUPATION						
Prof. & Bus.	63	29		2	4	100
Clerical & Sales	65	31		1	2	100
Farmers	78	19		1	1	100
Manual	68	27		1	3	100
AGE						
21-29 years	63	28		3	5	100
30-49 years	68	28		1	2	100
50 & over	73	23		1	2	100
POLITICS						
Republican	84	13		1	1	100
Democrat	61	35		1	2	100
Independent	67	26		2	4	100
INCOME						
\$15,000 & over	61	33		2	2	100
\$10,000 - \$14,999	67	28		1	3	100
\$ 7,000 - \$ 9,999	68	28		1	2	100
\$ 5,000 - \$ 6,999	75	20		2	2	100
\$ 3,000 - \$ 4,999	77	17		2	3	100
Under \$3,000	70	25		1	3	100
COMMUNITY SIZE						
1,000,000 & over	55	37		3	4	100
500,000 - 999,999	49	43		3	3	100
50,000 - 499,999	68	27		1	3	100
2,500 - 49,999	79	16		1	3	100
Under 2,500, Rural	81	16		1	1	100

*Includes Eastern Orthodox.

INCIDENCE LEVELS OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

-- BASED ON ADULTS LIVING IN THE SOUTH --

	<u>Protestant</u>	<u>Roman Catholics</u>	<u>Jews</u>	<u>All Others*</u>	<u>No Formal Religion</u>	
	%	%	%	%	%	%
TOTAL SOUTH	84	11		1	3	100
SEX						
Male	84	10		1	4	100
Female	84	12		1	2	100
RACE						
White	83	12		1	3	100
Non-white	92	4		2	1	100
EDUCATION						
College	78	13		2	6	100
High School	85	11		1	2	100
Grade School	84	11		2	2	100
OCCUPATION						
Prof. & Bus.	80	12		2	5	100
Clerical & Sales	82	13		1	3	100
Farmers	90	5		2	2	100
Manual	84	12		1	2	100
AGE						
21-29 years	76	17		1	5	100
30-49 years	85	11		1	2	100
50 & over	87	8		2	2	100
POLITICS						
Republican	87	9		1	2	100
Democrat	83	13		1	2	100
Independent	82	10		2	5	100
INCOME						
\$15,000 & over	80	13		2	4	100
\$10,000 - \$14,999	84	11		1	3	100
\$ 7,000 - \$ 9,999	85	10		1	3	100
\$ 5,000 - \$ 6,999	82	13		1	3	100
\$ 3,000 - \$ 4,999	83	72		1	3	100
Under \$3,000	86	9		2	2	100
COMMUNITY SIZE						
1,000,000 & over	X	X		X	X	
500,000 - 999,999	61	29		1	7	100
50,000 - 499,999	76	18		1	4	100
2,500 - 49,999	90	7		1	1	100
Under 2,500,Rural	90	5		2	2	100

*Includes Eastern Orthodox.

INCIDENCE LEVELS OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

- BASED ON ADULTS LIVING IN THE WEST -

	<u>Protestants</u>	<u>Roman Catholics</u>	<u>Jews</u>	<u>All Others*</u>	<u>No Formal Religion</u>	
	%	%	%	%	%	%
TOTAL WEST	66	21		5	7	100
SEX						
Male	61	21		6	10	100
Female	69	21		5	4	100
RACE						
White	65	21		5	7	100
Non-white	60	21		11	7	100
EDUCATION						
College	65	18		6	8	100
High School	65	23		5	6	100
Grade School	63	23		6	7	100
OCCUPATION						
Prof. & Bus.	62	23		7	6	100
Clerical & Sales	67	20		2	9	100
Farmers	67	21		6	5	100
Manual	64	23		5	7	100
AGE						
21-29 years	55	26		7	10	100
30-49 years	64	23		5	7	100
50 & over	73	16		5	5	100
POLITICS						
Republican	76	14		6	3	100
Democrat	62	27		3	6	100
Independent	59	20		7	13	100
INCOME						
\$15,000 & over	63	22		6	7	100
\$10,000 - \$14,999	69	21		4	5	100
\$ 7,000 - \$ 9,999	63	20		6	10	100
\$ 5,000 - \$ 6,999	65	23		4	7	100
\$ 3,000 - \$ 4,999	65	23		4	7	100
Under \$3,000	65	17		11	5	100
COMMUNITY SIZE						
1,000,000 & over	57	26		5	9	100
500,000 - 999,999	64	23		4	8	100
50,000 - 499,999	60	25		7	6	100
2,500 - 49,999	76	13		3	7	100
Under 2,500,Rural	74	14		6	5	100

*Includes Eastern Orthodox.

INCIDENCE LEVELS OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

-- BASED ON ADULTS WITH A COLLEGE EDUCATION --

	<u>Protestants</u>	<u>Roman Catholics</u>	<u>Jews</u>	<u>All Others*</u>	<u>No Formal Religion</u>	
	%	%	%	%	%	%
NATIONAL	61	23	5	4	7	100
SEX						
Male	59	24	5	4	8	100
Female	65	21	6	3	5	100
RACE						
White	61	24	5	3	7	100
Non-white	75	12	1	8	4	100
OCCUPATION						
Prof. & Bus.	59	23	6	4	8	100
Clerical & Sales	60	25	7	2	6	100
Farmers	82	15	1	1	1	100
Manual	64	28	1	2	5	100
AGE						
21-29 years	52	26	5	6	11	100
30-49 years	62	24	5	3	6	100
50 & over	74	17	5	2	2	100
POLITICS						
Republican	77	16	1	3	3	100
Democrat	55	29	9	2	5	100
Independent	54	24	6	5	11	100
REGION						
East	42	33	13	4	8	100
Midwest	64	27	2	3	4	100
South	78	13	1	2	6	100
West	65	18	3	6	8	100
INCOME						
\$15,000 & over	59	24	8	3	6	100
\$10,000 - \$14,999	62	25	4	3	6	100
\$ 7,000 - \$ 9,999	62	24	4	3	7	100
\$ 5,000 - \$ 6,999	70	15	3	5	7	100
\$ 3,000 - \$ 4,999	70	16	2	3	9	100
Under \$3,000	61	21	3	5	10	100
COMMUNITY SIZE						
1,000,000 & over	39	30	14	6	11	100
500,000 - 999,999	53	27	6	4	10	100
50,000 - 499,999	62	26	3	4	5	100
2,500 - 49,999	80	13	1	2	4	100
Under 2,500,Rural	80	14	1	2	3	100

*Includes Eastern Orthodox.

INCIDENCE LEVELS OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

-- BASED ON ADULTS WITH A HIGH SCHOOL EDUCATION --

	Protestants	Roman Catholics	Jews	All Others*	No Formal Religion	%
	%	%	%	%	%	%
NATIONAL	65	28	2	2	3	100
SEX						
Male	63	28	3	2	4	100
Female	67	28	2	2	1	100
RACE						
White	64	30	2	2	2	100
Non-white	82	10	1	4	3	100
OCCUPATION						
Prof. & Bus.	59	32	4	3	2	100
Clerical & Sales	62	29	4	2	3	100
Farmers	85	12	1	1	1	100
Manual	65	29	1	2	3	100
AGE						
21-29 years	63	30	1	2	4	100
30-49 years	64	30	2	2	2	100
50 & over	69	24	3	2	2	100
POLITICS						
Republican	77	19	1	2	1	100
Democrat	59	34	4	1	2	100
Independent	63	27	2	3	5	100
REGION						
East	45	45	6	2	2	100
Midwest	69	27	1	1	2	100
South	85	11	1	1	2	100
West	65	23	1	5	6	100
INCOME						
\$15,000 & over	58	32	5	3	2	100
\$10,000 - \$14,999	61	32	3	1	3	100
\$ 7,000 - \$ 9,999	63	30	2	2	3	100
\$ 5,000 - \$ 6,999	68	25	2	2	3	100
\$ 3,000 - \$ 4,999	73	20	2	2	3	100
Under \$3,000	74	19	2	3	2	100
COMMUNITY SIZE						
1,000,000 & over	41	45	8	3	3	100
500,000 - 999,999	49	43	3	2	3	100
50,000 - 499,999	64	30	1	2	3	100
2,500 - 49,999	76	19	1	1	3	100
Under 2,500, Rural	84	13	1	1	1	100

*Includes Eastern Orthodox.

INCIDENCE LEVELS OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

- BASED ON ADULTS WITH A GRADE SCHOOL EDUCATION -

	<u>Protestants</u>	<u>Roman Catholics</u>	<u>Jews</u>	<u>All Others*</u>	<u>No Formal Religion</u>	
	%	%	%	%	%	%
NATIONAL	69	24	2	2	3	100
SEX						
Male	70	22	2	2	4	100
Female	69	26	2	2	1	100
RACE						
White	66	27	2	2	3	100
Non-white	86	7	1	3	3	100
OCCUPATION						
Prof. & Bus.	70	24	1	2	3	100
Clerical & Sales	68	20	9	1	2	100
Farmers	79	16	1	2	2	100
Manual	66	27	1	3	3	100
AGE						
21-29 years	65	30	1	1	3	100
30-49 years	68	26	1	2	3	100
50 & over	71	23	2	2	2	100
POLITICS						
Republican	78	17	1	2	2	100
Democrat	63	29	3	2	3	100
Independent	70	21	2	3	4	100
REGION						
East	48	42	6	2	2	100
Midwest	73	22	1	1	3	100
South	84	11	1	2	2	100
West	63	23	1	6	7	100
INCOME						
\$15,000 & over	61	36	1	1	1	100
\$10,000 - \$14,999	61	31	2	2	4	100
\$ 7,000 - \$ 9,999	60	33	3	2	2	100
\$ 5,000 - \$ 6,999	66	27	2	3	2	100
\$ 3,000 - \$ 4,999	74	19	2	2	3	100
Under \$3,000	75	19	2	2	2	100
COMMUNITY SIZE						
1,000,000 & over	39	47	8	3	3	100
500,000 - 999,999	58	36	4	1	1	100
50,000 - 499,999	63	31	1	2	3	100
2,500 - 49,999	78	17	1	1	3	100
Under 2,500,Rural	82	12	1	2	3	100

* Includes Eastern Orthodox.

INCIDENCE LEVELS OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

-- BASED ON ADULTS 21-29 YEARS OLD --

	<u>Protestants</u>	<u>Roman Catholics</u>	<u>Jews</u>	<u>All Others*</u>	<u>No Formal Religion</u>	<u>%</u>
	%	%	%	%	%	%
NATIONAL	58	29	3	3	7	100
SEX						
Male	56	29	2	4	9	100
Female	61	28	3	3	5	100
RACE						
White	56	31	3	3	7	100
Non-white	76	11	1	6	6	100
EDUCATION						
College	52	26	5	6	11	100
High School	63	30	1	2	4	100
Grade School	65	30	1	1	3	100
OCCUPATION						
Prof. & Bus.	52	28	5	5	10	100
Clerical & Sales	58	29	3	3	7	100
Farmers	80	12	1	2	1	100
Manual	62	30	1	2	5	100
POLITICS						
Republican	73	20	1	3	3	100
Democrat	54	36	3	2	5	100
Independent	55	26	3	5	11	100
REGION						
East	38	42	8	3	9	100
Midwest	63	28	1	3	5	100
South	76	17	1	1	5	100
West	55	26	2	7	10	100
INCOME						
\$15,000 & over	47	32	6	5	10	100
\$10,000 - \$14,999	57	32	3	2	6	100
\$ 7,000 - \$ 9,999	59	29	2	3	7	100
\$ 5,000 - \$ 6,999	65	25	2	3	5	100
\$ 3,000 - \$ 4,999	66	22	2	2	8	100
Under \$3,000	61	24	3	6	6	100
COMMUNITY SIZE						
1,000,000 & over	37	37	9	6	11	100
500,000 - 999,999	45	37	3	3	12	100
50,000 - 499,999	59	32	1	3	5	100
2,500 - 49,999	71	19	1	2	7	100
Under 2,500,Rural	79	16	1	1	3	100

*Includes Eastern Orthodox.

INCIDENCE LEVELS OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

-- BASED ON ADULTS 30-49 YEARS OLD --

	Protestants	Roman Catholics	Jews	All Others *	No Formal Religion	
	%	%	%	%	%	%
NATIONAL	65	28	2	2	3	100
SEX						
Male	62	28	3	2	5	100
Female	65	29	2	2	2	100
RACE						
White	62	30	3	2	3	100
Non-white	81	11	1	4	3	100
EDUCATION						
College	62	24	5	3	6	100
High School	64	30	2	2	2	100
Grade School	68	26	1	2	3	100
OCCUPATION						
Prof. & Bus.	60	28	4	3	5	100
Clerical & Sales	61	31	5	1	2	100
Farmers	77	19	1	1	2	100
Manual	66	29	1	2	2	100
POLITICS						
Republican	74	21	1	2	2	100
Democrat	60	33	3	2	2	100
Independent	63	27	2	3	5	100
REGION						
East	43	44	7	3	3	100
Midwest	68	28	1	1	2	100
South	85	11	1	1	2	100
West	64	23	1	5	7	100
INCOME						
\$15,000 & over	58	29	6	3	4	100
\$10,000 - \$14,999	61	31	3	2	3	100
\$ 7,000 - \$ 9,999	65	29	1	2	3	100
\$ 5,000 - \$ 6,999	67	27	1	2	3	100
\$ 3,000 - \$ 4,999	72	22	1	2	3	100
Under \$3,000	78	15	1	2	4	100
COMMUNITY SIZE						
1,000,000 & over	39	45	8	4	4	100
500,000 - 999,999	52	38	3	2	5	100
50,000 - 499,999	63	30	1	3	3	100
2,500 - 49,999	74	22	1	1	2	100
Under 2,500,Rural	82	14	1	1	2	100

*Includes Eastern Orthodox.

INCIDENCE LEVELS OF THE MAJOR
RELIGIOUS FAITHS IN THE U.S.

- BASED ON ADULTS 50 YEARS OLD & OVER -

	<u>Protestants</u>	<u>Roman Catholics</u>	<u>Jews</u>	<u>All Others*</u>	<u>No Formal Religion</u>	
	%	%	%	%	%	%
NATIONAL	71	22	3	2	2	100
SEX						
Male	69	22	3	2	4	100
Female	71	23	3	2	1	100
RACE						
White	69	24	3	2	2	100
Non-white	88	5	1	4	2	100
EDUCATION						
College	74	17	5	2	2	100
High School	69	24	3	2	2	100
Grade School	71	23	2	2	2	100
OCCUPATION						
Prof. & Bus.	67	22	6	3	2	100
Clerical & Sales	69	20	7	2	2	100
Farmers	85	11	1	2	1	100
Manual	68	26	2	2	2	100
POLITICS						
Republican	81	14	1	2	2	100
Democrat	62	29	5	2	2	100
Independent	69	21	3	3	4	100
REGION						
East	49	38	9	2	2	100
Midwest	73	23	1	1	2	100
South	87	8	1	2	2	100
West	73	16	1	5	5	100
INCOME						
\$15,000 & over	66	24	6	2	2	100
\$10,000 - \$14,999	65	26	4	2	3	100
\$ 7,000 - \$ 9,999	64	28	4	2	2	100
\$ 5,000 - \$ 6,999	71	21	3	2	3	100
\$ 3,000 - \$ 4,999	76	18	2	2	2	100
Under \$3,000	73	20	2	3	2	100
COMMUNITY SIZE						
1,000,000 & over	43	40	11	3	3	100
500,000 - 999,999	55	35	5	3	2	100
50,000 - 499,999	67	26	3	2	2	100
2,500 - 49,999	83	13	1	1	2	100
Under 2,500, Rural	84	11	1	2	2	100

*Includes Eastern Orthodox.

INSEARCH

the future of religion in america

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June 26, 1972

Dear Colleague:

The ultimate purpose of studying the future is to effect change. In May we sent you and 500 other persons, representing the entire spectrum of religious life in America, a Delphi Future Forecasting questionnaire. Since you indicated recently in a telephone survey that you had not received the questionnaire, we are enclosing another copy. This questionnaire, and another which will be sent in September, gives you an opportunity to participate in a disciplined conversation about the continuing place of religion in our culture and society.

Your contributions, through the questionnaires, will be used to formulate bases for policies and strategies needed by religious organizations to plan for the future. The first INSEARCH conference, which will constitute a creative dialogue on these questions among your peers, will be held at Cenacle Retreat House in Chicago in January. You will receive the results of both questionnaires, as well as other findings from the study, and ultimately from the Chicago conference.

Why INSEARCH, and the Delphi Future Forecasting questionnaires?
It is a truism, repeated from pulpits across the nation every week, that we live in the midst of continuing and increasing change. The acceleration of scientific and technological advance and rapid population growth . . . the polarization of American society over racism, poverty and economic distress in the midst of affluence . . . our tragic involvement in Southeast Asia . . . the continuing interest in counter-cultural styles of life: All imply a future of diversity, dangers, and opportunities for us. But above all, we see a future that will be vastly different from the immediate past.

advisory committee
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a second conference
on the relevance
of organized religion
january 2-5, 1973
a project of the
george d. dayton
foundation

Out of all the possible dangers and opportunities before us, what do we want to have happen? What disasters will we strive to avoid? What new possibilities for human fulfillment do we intend to nurture and enhance? In order to answer those questions, we must first address two prior ones:

--What may we reasonably expect to happen in the future?

--What policies and strategies will be most effective in enhancing the desirable, and avoiding the undesirable possibilities?

These issues are critical for religion in our society -- for local churches and synagogues . . . for regional and national Protestant, Catholic, and Jewish institutions . . . for a wide variety of religious groups seeking the relevance of religious beliefs and experiences to personal and social issues. For religious traditions enshrine diverse but fundamental values about what life should be like, and religious organizations and communities can furnish the experiences and commitments to help shape the future according to those values.

We study the future, then, ultimately to effect change. We hope that filling out the instruments themselves will be an enjoyable and useful experience for you in thinking about the future and the policies and strategies needed by religious organizations in relation to it. May we have your completed questionnaire by July 15?

Sincerely,



John E. Biersdorf

JEB:pgb

Enclosures

DELPHI INSTRUMENT

WHY STUDY THE FUTURE?

We can know the past, but we cannot change it. We cannot know the future, but we can change it by the choices we make now. Thinking about the future, planning for it, choosing wisely in regard to it, is an important and peculiar kind of human activity.

It is important to the extent that we intend religious values, experiences, and institutions to have some place in shaping the directions of our society.

It is important because so much of the future is already past, i.e., we have already shaped some of the future by the resources we have allocated, the leadership we have trained, the programs we have already launched. We need to extend the amount of lead time in our planning if our choices are to be most effective.

It is important, because we need to develop creative and flexible responses to the complex issues that increasingly rapid cultural and social change raise.

HOW TO THINK ABOUT THE FUTURE?

We bring to our thinking about the future our own values and basic beliefs about the world, the range and depth of information at our command, and our own theories and strategies for planning and choosing. For example, our analysis of the direction of social and cultural change will heavily influence our assessment of the future of religion.

Some things are certain about the future, e.g., that a person who is twenty-two years old in 1972 will be thirty-two years old in 1982. In order of decreasing certainty, there are logical and mathematical certainties, physical realities, and even social realities that give a framework within which to forecast changes.

Since even the best future forecasting cannot predict the occurrence of future events, it instead tries to describe what we may reasonably expect to happen. Therefore, it is essential to formulate the chain of information and reasoning that has led us to any particular estimate about the future. Research has indicated that forecasts are more accurate when based on such explicit rationales.

We can expect that there will be surprises in the future as there have been in the past.

GO ON TO THE NEXT PAGE

It is not necessary to forecast all the changes about the future, only the ones that have major implications for us. Deciding which changes are major is, of course, also a matter of choice and discernment.

THE DELPHI INSTRUMENTS

This first Delphi instrument gives you an opportunity to assess the probable occurrence of certain major future events in religion in America, along with your rationale as to why you believe they will or will not occur, and what the implications of them will be. You are also invited to add other events not listed in the instrument.

The second instrument in September will feed back to you the summary of the opinions of the panel in relation to these possible futures and invite you to take the next step towards policy formation and strategizing in relation to them.



DELPHI INSTRUMENT

NAME _____

CODE NUMBER 398

1. AGE: _____
2. SEX: a. Male b. Female
(check appropriate box)
3. Are you:
(check appropriate box)
- a. Black b. Spanish American c. White
d. American Indian e. Asian f. Other _____
(please specify)
4. Denominational affiliation _____
5. Please describe briefly your professional and/or voluntary activities in the church.
- _____
- _____
- _____
- _____
- _____

Following is a list of possible future events. Someone believes that each will occur. We want to know what you think, and why. After each event there is a space for you to note by what year the event will occur, if you think it will (Part A). If you think it will not occur, mark the box in Part B. Then, in Part C describe briefly the chain of reasoning that led to your conclusion. Finally, in Part D list some effects you believe will follow the occurrence or non-occurrence of the event.

As you give your opinion about each possible future event, remember that we need to know if and when you believe it will occur, whether or not you believe the event is desirable.

A. Will occur by the year
B. Will not occur (check box)

C. Why it will or will not occur:

FUTURE EVENT

6. All property owned by religious groups will be taxed at full value.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____

A. Will occur by the year
B. Will not occur (check box)

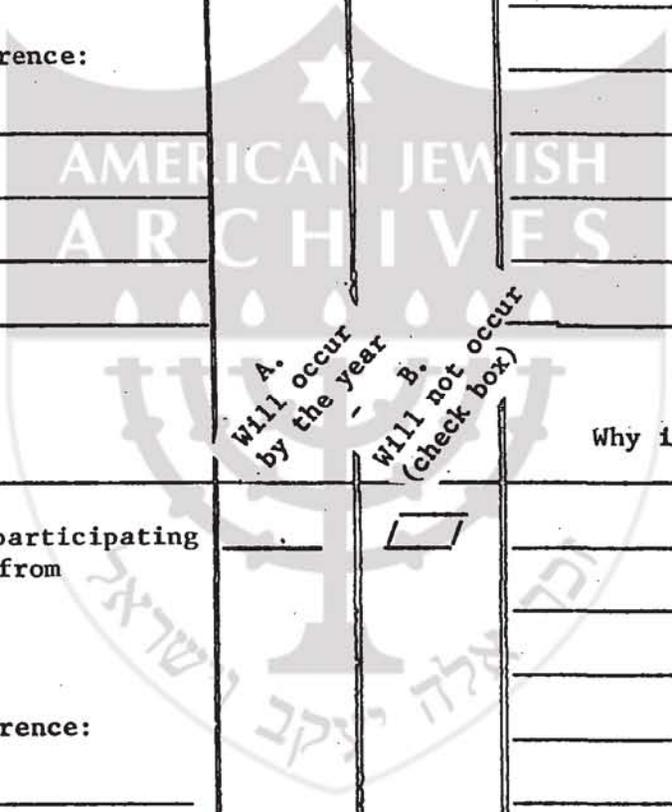
C. Why it will or will not occur:

FUTURE EVENT

7. The median age of those actively participating in major religious groups will move from forty to fifty years of age.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____



A.
Will occur by
the year

B.
Will not occur
(check box)

C.
Why it will or will not occur:

FUTURE EVENT

8. The majority of churches and synagogues will be staffed by lay persons or tent-making ministers whose principle source of income is not the religious institution.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____

FUTURE EVENT

9. House churches, communes, human potential groups, and other experiences of self-actualization of persons in intimate community will clearly emerge as the most vital mission of churches and synagogues.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____

A.
Will occur
by the year

B.
Will not occur
(check box)

C.
Why it will or will not occur:

AMERICAN JEWISH
ARCHIVES

A. Will occur by the year
B. Will not occur (check box)

C. Why it will or will not occur:

FUTURE EVENT

10. A more conservative, literal, evangelical understanding of the Bible will emerge in the major Christian and Jewish bodies.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____

AMERICAN JEWISH ARCHIVES

A. Will occur by the year
B. Will not occur (check box)

C. Why it will or will not occur:

FUTURE EVENT

11. The objective study of religion as an academic subject will be offered in most secondary and post-secondary schools.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____

AMERICAN JEWISH ARCHIVES

A. Will occur by the year
B. Will not occur (check box)

A. Will occur by the year
B. Will not occur (check box)

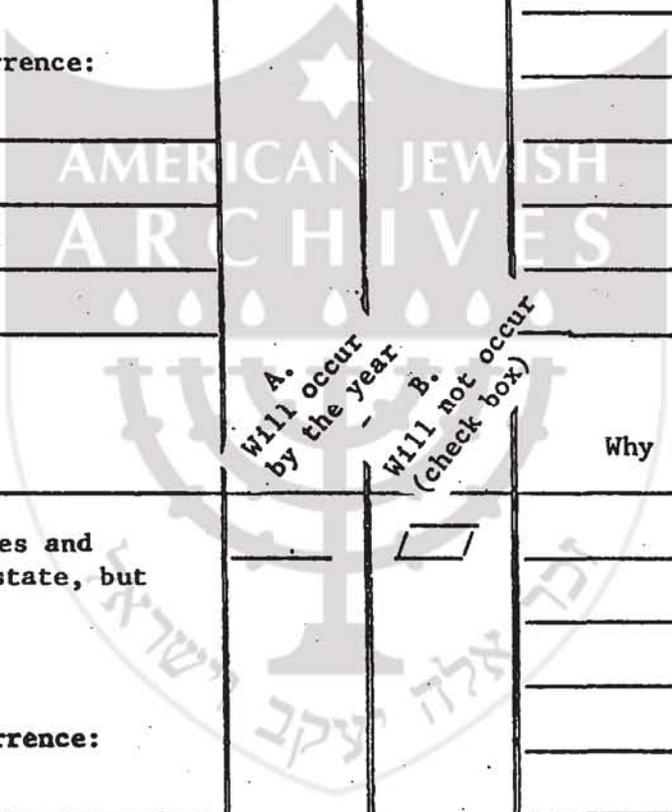
C. Why it will or will not occur:

FUTURE EVENT

12. The Gallup poll will find that most Americans believe religion is increasing in influence in American life. Membership in religious groups as a whole is increasing faster than the population.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____



A. Will occur by the year
B. Will not occur (check box)

C. Why it will or will not occur:

FUTURE EVENT

13. At least a third of local churches and synagogues will no longer own real estate, but meet in homes or rented space.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____

A. Will occur by the year
B. Will not occur (check box)

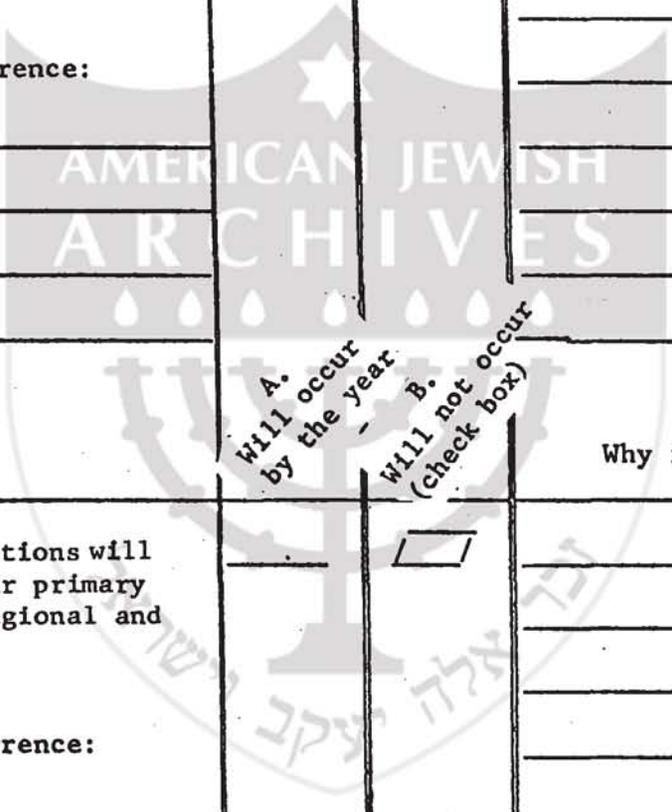
C. Why it will or will not occur:

FUTURE EVENT

14. At least a third of all local congregations will be clustered with at least one other congregation across denominational lines.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____



A. Will occur by the year
B. Will not occur (check box)

C. Why it will or will not occur:

FUTURE EVENT

15. Most national religious organizations will exist principally as symbols as their primary functions have been taken over by regional and local bodies.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____

A. Will occur by the year
B. Will not occur (check box)

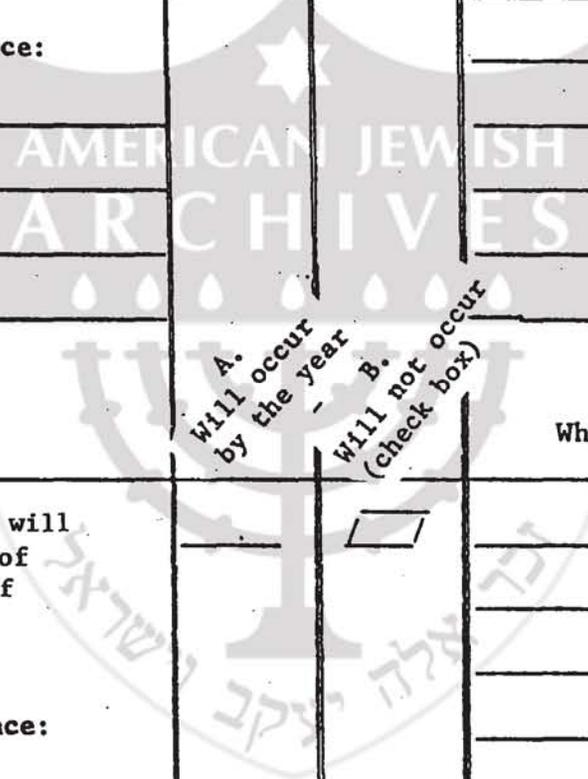
C. Why it will or will not occur:

FUTURE EVENT

16. Minority groups and women will have authority and leadership positions in religious organizations in proportion to their membership.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____



A. Will occur by the year
B. Will not occur (check box)

C. Why it will or will not occur:

FUTURE EVENT

17. Corporate action for social change will become clearly recognized in the minds of most members as essential to the life of churches and synagogues.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____

A.
Will occur by
the year

B.
Will not occur
(check box)

C.
Why it will or will not occur:

FUTURE EVENT

18. Formal religious institutions will largely disappear from American life, and only a small minority of citizens will openly acknowledge holding Christian or Jewish beliefs.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____

A.
Will occur
by the year

B.
Will not occur
(check box)

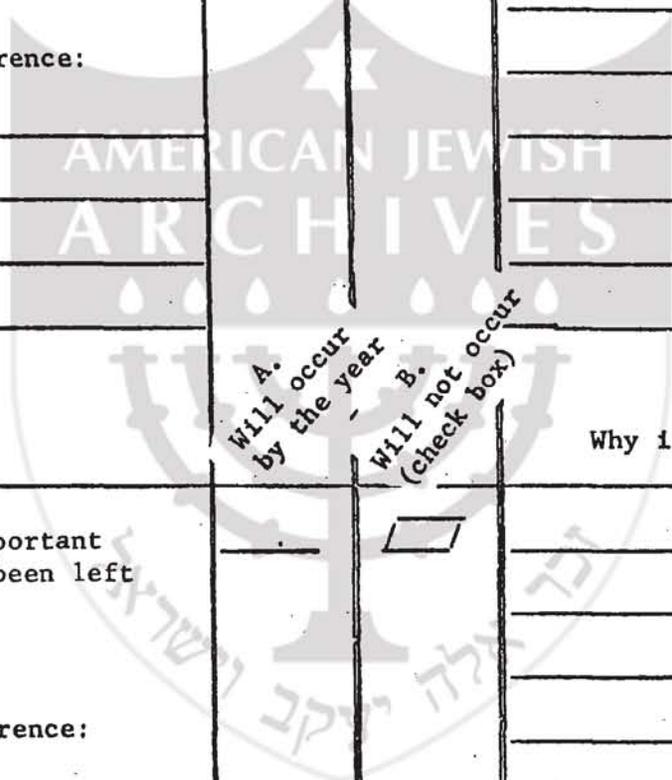
C.
Why it will or will not occur:

FUTURE EVENT

19. Write your own if you feel an important dimension of change in religion has been left out of the above list.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____



A.
Will occur by
the year

B.
Will not occur
(check box)

C.
Why it will or will not occur:

FUTURE EVENT

20. Write your own if you feel an important dimension of change in religion has been left out of the above list.

D. Effects of occurrence or non-occurrence:

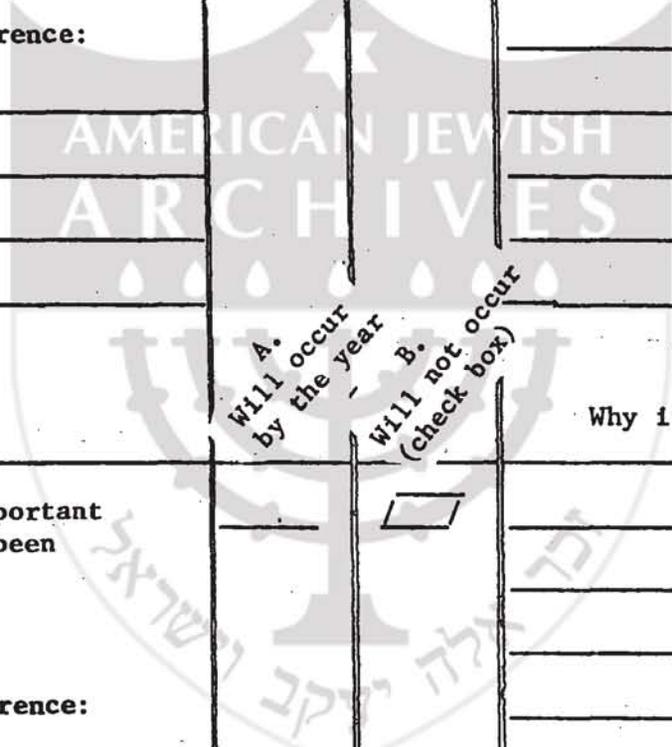
1. _____
2. _____
3. _____
4. _____

FUTURE EVENT

21. Write your own if you feel an important demension of change in religion has been left out of the above list.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____



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a second conference
on the relevance
of organized religion
january 2-5, 1973
a project of the
george d. dayton
foundation