

REPORT OF THE COMMITTEE ON GOALS

[Note. This report was published in 1967. Readers will note that terms such as "man" were clearly intended to be read inclusively]

UNITALIAN UNIVERSALIST ASSOCIATION

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TO THE MINISTERS AND CHURCH AND
FELLOWSHIP OFFICERS

Dear Friends:

We are forwarding to you herewith the final and full Report of the Goals Committee, together with a letter of transmittal from the U.U.A. Board relative thereto. We are sorry that the report could not have reached you earlier, but it was not complete until literally Saturday morning, March 11, the day on which it was delivered to the Board. Earlier and preliminary versions had been reviewed at earlier dates.

This was really a blue-ribbon committee. Its members worked for two years conscientiously and sacrificially, as another labor of love for our movement. Their recommendations are acknowledgedly controversial, but merit our most careful study. We may reject two-thirds of them, or we may accept within a year or so two-thirds or all of them, and say five years hence in retrospect, "How wise and daring we were to believe that those dreams were possible." I am deliberately being non-committal at this early point.

The survey reveals to us much that we already knew about ourselves, but perhaps reveals it more dramatically, and certainly expresses it more articulately. We must study its results for the appraisal of our strengths and weaknesses, and to enhance the former and correct the latter. The Goals Committee itself did not have adequate time for value judgments. Our total leadership and the denomination as a whole must formulate these and effect them in the months and years that lie ahead.

Royal Cloyd's office has obtained for us a CBS television program on this report and on the denomination for Sunday morning, April 16. at 10:00 a.m.

Please examine the recommendations and the questionnaire (and the full report), and also the letter of transmittal from the Board. You will of course be hearing of these at length at Denver.

Faithfully yours,

Dana McLean Greeley

March 20, 1967

LETTER OF TRANSMITTAL

To all members and friends of the Unitarian Universalist Association the Board of Trustees herewith transmits, for study, the Final Report of the Committee on Goals. The Committee was appointed by the Board in January, 1965; its report was accepted at the Board's meeting of March 10-11, 1967, with due appreciation of the effort which went into preparing the report, and of the stimulation the report has given and will increasingly give to the Association's thought and activity.

At present the Board is taking no action, and expressing no opinion, on the substance of the report, but has chosen procedures which it believes will create the widest possible use of the report for thoughtful discussion and for the development of policy. The Board has sought a proper mid-channel between precipitate action on the one hand, and, on the other, any neglect of the report through inattention or inadequate procedure.

In the light of these purposes, the Board has voted:

1. to distribute the report as widely as possible.
2. to recommend wide-spread attendance at the session of the 1967 General Assembly which will be devoted to the report, and which will be the first high point of a continent-wide dialogue concerning the report.
3. to urge each church and fellowship to study the report carefully during 1967-68 and to report their tentative reactions and conclusions to the Board no later than February 15, 1968. In discussing the section "Our New Situation" consideration should be given to the following questions: On what parts of that section does the local membership experience consensus? What are the implications of those parts for the local society's procedures (for example, in worship, education, social responsibility) ?
4. to study the entire report, through its Executive Committee, with special help from the following committees regarding the three recommendations in the Report with a view to arriving at its conclusions in time for presentation at the 1968 General Assembly.

Committee on Theological Education

Committee on Intermediary Organizations and Services

Committee on Publications and Communication

5. to refer the section "A Profile of Religious Liberals" and the accompanying tables to all persons discussing the report, for their information and for the ways these sections illuminate our various interests and problems.
6. to request that the Program Committee of the General Assembly set aside at least two three-hour periods during the 1968 meetings so that the year-long discussions stimulated by the previous steps can bear fruit in some such way as this:
 - A. one three-hour period during which, at concurrent sessions, delegates from homogeneous types of societies can discuss their conclusions concerning the adequacy and implications of "Our New Situation."
 - B. a second three-hour session during which, again at concurrent sessions, delegates can discuss conclusions concerning the three recommendations.

It is the hope of the Board that individuals and societies will communicate with the above mentioned committees and with the Board itself with regard to the report.

The churches and fellowships will be interested to know that the Board does not intend to ask for any official action by any group to accept or reject "Our New Situation." But in order to emphasize the value of continuously rethinking our religious position, the Board is establishing an annual prize for the best statement, by minister, layman, or group, of a religious faith valid as we and our culture change. The prize will be awarded for the first time at the General Assembly of 1968.

With respect to "Some Possibilities of Growth", the Board pledges to continue working for a maximum concerted advance, and believes that the whole denomination's thoughtful reaction to the work of the Committee on Goals can help to achieve such a growth.

PREFACE

The Committee on Goals was created by the Board of Trustees of the Unitarian Universalist Association in January, 1965. We were asked to examine the long range theological and sociological goals of the liberal religious movement. We have undertaken our task in an effort to clarify and sharpen some of the alternatives facing our movement today. Our report makes clear the Committee preferences, but we cherish that democratic process within our churches which will ultimately make the decisions and commit all of us to their implementations.

We have studied and tried to build upon the work of our predecessors such as: *Unitarians Face a New Age*, 1936; *Unitarian Advance*, 1944; *Unitarians Unite!*, 1947; *A Plan of Education for the Unitarian Universalist Ministry*, 1962; and *The Free Church in a Changing World*, 1963.

The Committee presented its report to the Board of Trustees in November, 1966. Lengthy discussion at that Board meeting and at the January, 1967 Board meeting led to an additional meeting of the Committee in February, 1967, which produced this present version. While our Report is substantively the same as the original presentation, we have welcomed the additional time and suggestions which allowed us to amplify and clarify certain sections.

Over a period of 24 months, we have spent 20 days together. We have discovered a growing consensus in our own analyses and hopes. This report comes with the unanimous approval of those present in our last two meetings. To the extent that we can stimulate similar study and discussion throughout the movement, we are confident that a comparable consensus might emerge and requisite action occur.

In the process of our own deliberations, we felt keenly the need for a fuller understanding of the actual religious attitudes and values of present religious liberals, and undertook a questionnaire survey of our members. Some results of this survey are appended. While what we *are* does not necessarily determine what we *should* be, no association that prides itself upon its devotion to the scientific spirit and to democratic process can afford to ignore present reality. The findings of our survey did not determine our recommendations, but we must observe that these findings underscore our proposals and at the same time reveal an unsuspected readiness for many of them. We hope that ways will be found periodically for similar analyses of our movement's effectiveness.

Our Committee did *not* undertake an evaluation of our continental headquarters, our districts, or our churches and fellowships. For this purpose, the General Assembly has a standing Commission on Appraisal. We do, however, suggest major goals and changes to sharpen the cutting edge of our movement. While it might seem that we have omitted certain denominational concerns (such as college centers, religious education, social responsibility), these would in fact gain tremendous impetus from our proposals. The implementation of our recommendations and assignment of priorities are now matters for the General Assembly and its Board of Trustees.

We close upon a note of urgent challenge. Never before in history have the opportunities of the liberal religious spirit been more open. And never before in history has the pace of events so required us to remember that they who hesitate will lose. This must not happen to us.

The Committee on Goals

ROBERT B. TAPP, *Chairman*

PAUL N. CARNES

RALPH CONANT

MRS. DONALD J. DODDS

ROLAND B. GREELEY

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HARRY MESERVE

MRS. J. ROBERT REYNOLDS

MRS. L. CHARLES UNDERWOOD

TODD TAYLOR, *Staff Consultant*

(The above listing includes only those members and consultants who were present at a majority of meetings.)

*Wishes to be recorded as dissenting.

March, 1967

OUR NEW SITUATION

The radical increase in secular knowledge and the accompanying upheaval in cultural patterns and values have fundamentally weakened the power of many traditional religious formulations, our own included. What has been less recognized is that these same forces also have given rise to a substantive change in attitude and expectation among many religious liberals. So extensive is this change that we see a new religious liberalism emerging in our midst. Its over-all effect is to provide a view of life which will enable us to relate to a rapidly changing environment, and to increase our capacity for creating, understanding, guiding, and embracing what is, at least for us, a new world.

While this new liberalism has obvious connections with the past, having developed from Protestant Christianity and the secular liberalism of the eighteenth century, it has moved so far from its origins that any simple historical analysis misses its present uniqueness. Hence, for its adequate expression we must build a distinctive religious institution which will develop more relevant skills, words and symbols.

This is a daring enterprise, not without risk. The Committee on Goals would argue, however, that we have no other choice for we have already become, almost unwittingly, so committed. Such a faith is already implicit in many of our religious practices, our words and actions. It remains for us to make it explicit!

Perhaps the chief characteristic of today's religious liberalism is its radical pluralism and deliberate inclusiveness. It makes no claim to special knowledge - no special revelations, no special godmen, no special books - but it cherishes a growing body of knowledge about man and the universe, and for its inspiration it draws freely from the totality of human experience.

What makes this diversity of thought and expression possible, creative rather than disruptive, is a commitment to a certain style of life or set of operative values. Oriented to this world, contemporary religious liberalism focuses on this life and its concerns, builds on selected human values rather than traditional theological beliefs and formulations, is human and rational, is more attuned to man's aspirations than fixed on his failures, and seeks to celebrate life in worship and sanctify life in action.

We believe that the vast majority of Unitarians and Universalists holds this faith; and that this religious approach is central to our future development.

Concurring with the Study Commission on "Theology and the Frontiers of Learning," we consider *religion* to be "the way in which men in community personally relate to, express, or symbolize that which gives meaning to their lives, and that which is ultimately most significant for sustaining their being." For us, therefore, the search for meaning in our personal and social lives, the experience of handling our joys and tragedies the search for profound and satisfying human relationships. the pondering of our place in the total scheme of things, the awareness of the separation between our potential and our actions - our aspirations and our achievement - all these we believe to be truly religious. Together they suggest to us a common commitment to THE EXPANSION OF THE QUALITY OF LIFE. This roots our theology, our thinking about religion, both in life and in man's self-transcendence. We suggest that this formulation might serve as a bridge to span many of the gulfs of language, practice, and belief which constitute our diversity.

To expand the quality of life involves the enlargement of four common capacities: to feel, to relate, to know, and to create. We hold that we can expand the quality of our own life only in relation to the larger life around us. Other persons make up a significant part of this larger life. Our feelings involve them, to them we must relate, with them we must share our knowledge, and from them we must discover if our creating is in fact meaningful.

Furthermore, those capacities we seek to enlarge appear only rarely among isolated persons. If they are to be developed and used, they need the support of a dedicated community valuing the same capacities - a climate supportive at the same time that it is critical; a climate mindful of yesterday's answers and sensitive to the needs of today.

Moreover, merely talking about our values is never enough. They must find expression in a variety of symbols which give them aesthetic support. Poetry, music, and all the non-verbal arts come into play here. Above all, however, values become real only as they are lived - when what we see in our fellow church members reminds us of those capabilities that are also ours. While human existence requires some kind of community, the maturing of modern men requires a very special community, a community in which the encounter between valuing and loving persons is known to be the real source of human good.

Such is the need and justification for the free church. Its future is assured insofar as it can deepen the quality of experience for thoughtful men and women who want to face fully and realistically the dilemmas of contemporary living, insofar as it can help these men and women to live with courage and die with dignity.

The Committee feels that Unitarian Universalist efforts to grow should be directed toward those who are already at the periphery of our movement, whose values and sensitivities make them religious liberals by attitude if not yet by affiliation. While membership in our churches and fellowships is open and universal, the liberal church is a participating community, and it is most meaningful for those who already share the spirit of this religious experience. Without attempting to convert others, we should intensify our efforts to articulate clearly our particular "religiousness" - asking other people if this indeed is not where they belong.

The Committee believes that the evolution of the new religious liberalism in individuals and in our churches and fellowships should have the highest priority of our energy and resources. Above all, this will require a superb professional and volunteer leadership: creative, imaginative, democratic, concerned, sensitive, capable of loving and taking risks.

Our recommendations point to this need. What we propose may seem drastic. If so, this only underscores our sense of urgency. There is a cultural revolution taking place. Our movement at present is neither fully aware of its dimensions nor prepared to meet it. We realize that our recommendations will require the sacrificing of other goals and other priorities in our denominational life. We see no other alternative, but we see these efforts justified insofar as they liberate our energies and focus our commitments on the expansion of the quality of life in ourselves and for all mankind.

RECOMMENDATIONS

The new religious liberalism we have been describing requires an adequate development of its professional leadership, experimental centers for its proclamation, and effective communication within its membership. Our recommendations are in these areas.

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The kind of world in which we live and the character of the population served by our churches clearly indicate that our most crucial resource, both now and in the future, is a learned and dynamic ministry. The training of that ministry becomes a primary concern.

We are aware that much concentration has already been focused on theological education in our denomination, and that our several schools are striving to improve the quality of their programs. Nevertheless, we are convinced that the urgency is such that the training of our professional leadership can no longer be left to diffused efforts, and that a concerted, continental effort must now be made.

The idea of a single school has often been discussed. Indeed, it was persuasively argued in *A Plan of Education for the Unitarian Universalist Ministry* (the "Taylor Report") which said: "if one were to start from the beginning in establishing a system of theological schools adequate for this task, the most sensible approach would be to consider the founding of one school ...". That was in 1962. We firmly believe that our situation is such that we must now consider this problem "from the beginning" and allow the imperative needs of the denomination (rather than unwarranted preconceptions or institutional loyalties) to shape our conclusions.

Therefore, we recommend that the denomination support, by 1970, a single denominationally-oriented Professional Graduate School for Liberal Religion to be located in a major metropolitan center and affiliated with a major university. This school would be integrated into the total life of the denomination and thereby more responsive to its needs than is presently the situation. This school would represent the sole financial commitment of our denominational effort toward theological education. We should at the same time raise this support to a greatly higher level than now obtainable.

We believe that the advantages of a single school are obvious. Among the more important are the following:

- a. Such a school would provide a community of scholars, with the exciting prospect for a kind of scholarship in religious liberalism which cannot now exist. We are not at all impressed with the argument that a single school would diminish diversity and threaten our pluralism. We cannot believe that our scholars are excluded from the strong individualism which characterizes Unitarian Universalists. Quite the contrary, we contend that the present system by its inherent isolation precludes the discussion, research and writing which come from interchange within a vital academic community. Nor, considering the mobility of our ministers and members, are we impressed by the oft-stated need for regional locations.
- b. We believe that a single school would be much more competent in developing the type of curriculum which is so necessary to the life of our churches.
- c. We need well-trained professional leadership in religious education, and a single school would make this more possible.
- d. We feel that actual experience has demonstrated that this Association cannot afford to support more than one educational institution without diluting its resources. Nor can we

justify any subsidy to other than first-rate schools. By concentrating on one single school: we shall be able to maintain the best teaching personnel, provide the best facilities, and attract the best students.

We are aware of the difficulties in the implementation of this recommendation and we have deliberately avoided making any detailed suggestions in this area. We are simply saying that the urgency of our need will no longer admit to a solution which scatters our resources and dissipates our efforts. However much we may now be doing, we must do more!

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We have pointed to the need for encounter and community as a justification for the free church. To extend this idea, the committee feels that new modes of organization are essential. We need to provide ways for laymen and ministers from churches and fellowships in a given area to meet, share, experiment, learn, and live the evolving liberal religious experience.

We recommend, therefore, the establishment across the continent of Metropolitan Centers that could serve as laboratories where the ideas and methods of liberal religion could be tested and developed, then applied to the concerns of the time. Ministers and laypeople would come to these Metropolitan Centers to study, work and celebrate together. The Metrocenters would bring together the resources and the talent to do on an area basis what individual churches would find it impossible to do for themselves.

Staffed by experts and scholars, the Metrocenters would program seminars, workshops, demonstrations in a wide variety of subjects: preaching and worship, art and drama, ethics and theology, social action, fund-raising, leadership learning, church administration, adult and child education. They would be places of learning and research, providing facilities for students and scholars, developing new curricula for religious education, training teachers and leaders of local church schools, and providing continuing education for our ministers. They would initiate colloquies of religious liberals who are members of particular professional and vocation groups, such as psychologists and businessmen.

The Metrocenters would augment and enrich the programs of local churches and fellowships by providing the specialists, studios, and equipment for the development of audio-visual materials: slides, photographs, films, audio and video tape recordings, closed-circuit television.

Providing a community meeting place, they would invite leading interpreters of Catholic and Protestant Christianity, Judaism, and other great religions to meet with representatives of our own churches and to engage in dialogue on the great issues of our time.

In much the same way the Metrocenters would also be the place where the conscience of the liberal religious community would be given a common voice. Here ministers and laypeople would share their concerns and hopes for the life, health, and welfare of the metropolitan community and plan united coordinated programs of action and service.

We recommend that the denomination begin immediately by establishing the first one or two Metrocenters, financing them liberally, staffing them with the very best leadership, and urging the concerned local churches to make use of their facilities. We are confident that they will justify their existence by quickening the vitality of the religious life of the surrounding churches, improving their program, increasing their membership and sources of support, and presenting liberal religion to the whole metropolitan community in a fresh, dramatic, and appealing way.

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Our third recommendation, while less specific, is of equal importance. We must improve "communication", in the broadest sense of that term. The real goals within the free, democratic religion we have been describing arise from the sustained encounters of individuals - with themselves, their religious neighbors, the institutions they have built, and inevitably with the whole community of mankind. In the many purposes for which our members come together there are implicit religious dimensions. For many of our purposes we can use resources that have been developed elsewhere with little change, adaptation, or translation. However, for designing vehicles to express our particular religious experience we are on our own.

As a movement we have been neglectful in the communication of these experiences - between persons, churches, and the various levels of our continental organization. Even when we have tried, we have relied too heavily on the printed word, failing to understand and use the revolutionary changes in communications that characterize the modern world.

Recognizing both the urgency of this problem and our need to experiment with multiple approaches, the Committee suggests three possible illustrations of ways in which we might move.

- a. We see urgent need for a serious, first-class journal of liberal religious thought and opinion. Its focus would be upon serving, intellectually and artistically, the individual religious needs of our present and potential members. We hope that its quality would be such that it would find a wide audience in order that it could fulfill its paramount purpose by sharing the liberal religious experience within and outside the movement. While the journal would receive major denominational support, its direction and control would be under an independent editorial board.
- b. Our present publication program should include the development and production of worship materials that are uniquely appropriate for Unitarian Universalist churches and fellowships, families, and individuals, in that they would more adequately express the uniqueness of our experiences as religious liberals. These materials would include a constantly growing body of ceremonies that celebrate the *rites of passage* - ceremonies such as those that celebrate birth, marriage, and death.
- c. Beyond these, we need much more exploration with the arts which not only speak to us but can speak for us. Life can be celebrated in paint, in sculpture, in dance, in film, poetry, drama, or music, and this quality of life we proclaim deserves our best creative efforts. We recognize that various efforts are already being made toward this end, and we commend these. But one of the debilitating failures of our movement has been the lack of means for sharing this creativity so that laymen and professionals could draw upon these resources.

A PROFILE OF RELIGIOUS LIBERALS

The foregoing recommendations gain cogency, strength and urgency when one looks carefully at who our people are and listens carefully to what they report about themselves.

1. Our *Population in Relation to the Larger Population*

Analysis of information about our societies presented in the Association *Directory* indicates that we are a truly continent-wide association, but with far from even distribution. We account for nearly 1% of New England's population; somewhat over one-tenth of 1% of the population of New York and of the Pacific Coast; and fewer than one-tenth of 1% of the total population in the rest of the United States and Canada. In the Southeast and in Canada we include less than one-twentieth of 1%.

We are a dominantly urban and suburban people: we have one-fourth more than "our share" of city and suburban populations, and less than one-fourth of a pro-rata share of the rural population. Fewer than 1% of our members live on farms. Not even in northern New England, the locus of many small, old churches, are rural or farm residents a significant fraction of the total Unitarian Universalist membership.

Our survey shows that we are dominantly an upper income, highly-educated, professionally-employed group. Three-fourths of us have family incomes above the United States mean; only three per cent (and these are probably mostly young single individuals) have annual incomes below \$3,000. More than two-thirds of our employed are in professional occupations; fewer than 10% are in "blue collar" jobs. The percentage of unemployed is only half the United States average. Only one out of eight is self-employed, and 40% of all gainfully employed work for the government or for non-profit institutions. Of the adult church members, 95% are high school graduates, 60% have college degrees, and more than one-fourth of the total members have one or more graduate degrees. This means that we have ten times "our share" of the college graduates and more than ten times "our share" of those in professional occupations.

The population explosion will account for continued rapid growth in the foreseeable future. But in nearly all segments of the population in which our membership exceeds societal norms, the expected growth will be particularly rapid. Thus *normal growth* for Unitarian Universalist membership should appreciably exceed the continental population growth rate.

In support of this statement, we submit that:

- a. Population growth will be greatest in the large metropolitan areas, where our membership is greatest, and especially in these massive East-coast and West-coast megalopolises where our membership is particularly large (as well as in the Great Lakes region and the Gulf Coast, where our shares of the population are not outstanding).
- b. The boom in education will result in greatly increased numbers of high school graduates, and especially of college graduates and of those who earn graduate degrees. Here again is an abnormal increase in an area where we are especially strong.
- c. The trends in employment are dramatically in the direction of professional persons, of scientifically and technically-

oriented occupations, of service-related as contrasted to product-related enterprises. Apparently, these are just the occupational categories in which we have outstanding strengths.

- d. As a result of the post-war baby boom, the dramatic increases in population during the next decade or two will be in the young-adult age groups. These are the age groups in which we find at least three-fourths of those who slough off old value systems and turn to the values of liberal religion.

In view of the preceding analyses, we come to three significant conclusions regarding selective growth:

- a. **If** we were to try to maximize our growth by working most intensively with those segments of the population who stood out most conspicuously in the survey, we would focus our efforts on the colleges, graduate schools, and university faculties and in the inner and outer suburban areas of our great metropolises where highly-educated, scientifically-oriented young professionals are starting to rear their families.
- b. **If** the objective beyond growth in numbers is to be growth in influence or effectiveness, then the effort would appropriately be concentrated on those components of the population, many of which are included among the above, who typically accept positions of leadership in our society.
- c. **If** we succeed in holding our present relative position with these components of our total society, we would expect a doubling of our membership within the next 10 to 15 years.

2. *Our Present Religious Attitudes and Values*

The tables in the appendix to our report present some of the results of our questionnaire survey. These enable us to outline a picture of Unitarian Universalists. The striking thing is the number of value positions we share with one another.

The typical Unitarian Universalist is seen as a strongly individualistic person who has thought his way into the liberal church by his own response to life experiences. He looks to his church or fellowship not to give him his values but to support his continuing quest for meaning in his own life. Thus he attends church primarily for intellectual stimulation, along with personal development and fellowship.

A majority continue to speak of "God" although many use this word in non-traditional ways to describe such natural processes as love and creative evolution. There would seem to be similar redefinitions occurring for worship, prayer, and other universal religious practices.

Unitarian Universalists no longer regard their faith as distinctively Christian, and an overwhelming majority hope the denomination will move toward a universal or distinctively humanistic religion in contrast to liberal Protestantism or ecumenical Christianity.

Unitarian Universalists strongly affirm man's progress in history and most believe that man's potential for love can overcome his potential for evil.

Significantly, Unitarian Universalists want from their church the same things for their children as they want for themselves— an increased stress upon social problems, upon the religious implications of modern knowledge, and upon personal psychological development.

They want their churches to be actively concerned about solutions in such areas as poverty, race relations, mental illness, and crime. They want a strong, intellectually unified denomination. They support denominational efforts toward consensus on social issues, denominational goals, and theological issues.

Through their churches and through their own direct involvements, Unitarian Universalists are social and political activists. In fact, they may almost dominate, numerically, some national groups. They are committed to the progress and improvement of humanity, and are actively involved by that commitment.

SOME POSSIBILITIES OF GROWTH

The Committee holds that membership growth is not necessarily inevitable but assuredly it is desirable. We are convinced that growth will come as both a cause and a result of a more effective serving of the individual religious needs of our present and potential members. The Association should weigh carefully the implications of three possible growth rates that would seem to be available to us:

- a. *Concerted Advance.* If the Association were immediately to implement the changes recommended by our Committee, we can foresee a membership of 500,000 members by 1980. This goal is consistent with the profile analysis on the preceding pages, but can, we believe, only be attained by such fundamentally new approaches as we have recommended. Remarkable strengthening of ministerial and lay leadership is, we believe, absolutely essential to any concerted action toward such a goal. We submit that the financial costs would be great, but the returns would be at least commensurate with the costs.

- b. *Share-of -Population Growth.* If we simply continue to maintain our present share of the total population, on either a demographic or a socio-economic basis, by 1980 we would predictably have about 1,500 societies, with a combined membership of more than 300,000. Experience over the past two decades shows that, at least for limited periods of time, such rates of growth can be attained within the present denominational structure.
- c. *Careless Diminution.* If we were to assume a basically laissez faire attitude toward growth, possibly focusing all major programs on strengthening existing societies and improving quality of services to present constituents, we might reasonably expect an almost static membership. Frustration, inertia, and competition afforded by other groups will tend to counter normal accretion as population increases, and could leave us with no significant increase in total numbers by 1980.

CONCLUSION

Our Committee has described the basic religious goal of the new thrust that we perceive within our total membership. We have recommended major structural changes in three areas of our continental life as a movement, and have described the growth in vitality, relevance, and membership that could result from these changes. Whatever future religious liberalism may have depends now upon the wisdom, commitment, and actions of our continental membership.

APPENDIX ON QUESTIONNAIRE SURVEY

In October, 1965, the Committee on Goals, through its chairman, asked the Board of Trustees of the Unitarian Universalist Association to underwrite a special research project to describe present Unitarian Universalist beliefs and attitudes. The goals of this project as estimated in the budget, were to develop a profile of the "typical Unitarian Universalist" to measure any regional differences and to assess any differences between members of "growth churches," ordinary churches and fellowships. After Board approval of the research proposal; a contract was made with the National Opinion Research Center of the University of Chicago to provide over-all consultative and professional services through its Survey Research Service Director, Paul B. Sheatsley, who would act as consultant to the project director, Robert B. Tapp. Under the terms of this contract, NaRC would, as an independent research agency and in cooperation with the project director: evaluate for the Committee on Goals and the UUA the sampling technique, the data-collecting procedures, and the results relating to the three areas of the original proposal (a continental profile, regional differences, and differences between types of churches). After this phase of the analysis has been completed, the data would remain available to the project director for a period of two years from the completion of the contract. After that period NaRC, as a non-profit research agency, would be free to make further scientific use of the data.

THE QUESTIONNAIRE. The instrument as evolved draws together suggestions from the Committee on Goals, UUA staff consultants, outside consultants and NaRC. Before being put in final form, it was pre-tested on Meadville students, members of an established church, and members of a new fellowship.

THE SAMPLE. Since the study was concerned with both individuals and churches, sampling was stratified by types of churches. From the 22 churches with the highest growth rate from 1961-65, 10 churches were randomly selected. From the remaining churches, 49 were chosen on a proportional-to-size basis. From the fellowships, 51 were chosen randomly. This total sample of 110 societies were purposely overdrawn to anticipate a certain amount of non-cooperation.

ADMINISTRATION OF THE QUESTIONNAIRES. The project was described to each of the 110 societies and their cooperation solicited. They were to mail a questionnaire to each of their adult legal members, use follow-up mailing where necessary, and cover shipping charges to Chicago of the completed questionnaires. In return for this sharing of the expense, they were to receive a report on their own members.

THE FINAL RESULTS. A number of factors, including enlargement of the questionnaire, an extended pre-testing period, and slow responses from churches, delayed the project beyond the originally anticipated completion date. Questionnaires were shipped in May, 1966, to groups that had agreed to cooperate. Some groups did not agree until September, at which time a final plea was sent to those 11 groups that had not responded in any way.

The Committee on Goals scheduled two meetings for Fall, 1966, in order to put its report in final form for presentation to the Board in November. For its September meeting, interim figures were prepared from a sampling of the then-available data. At its November meeting? the Committee examined results based on the then-available sample. These confirmed, in high degree, the first interim results. The figures in this report are based on all questionnaires returned by February 1, 1967.

All responses have been weighted in order to obtain the most representative continental picture. Such weighting corrected the over-sampling of growth churches and fellowships. Questionnaires from each society were also weighted to neutralize differences in return rates, assuming that random factors within the society affected these. Return rates were based on actual mailing figures furnished by cooperating societies who had agreed to send questionnaires to "adult legal members." These figures were frequently less than the official *Directory* figures. Average return rates for growth churches were 67 percent; for ordinary churches 47 percent; and for fellowships 69 percent. The representative characteristics of this sample are given in the following table:

Nature of Sample by Type of Church

UUAa Type of Church	Sample b						
	No. of "Sac." No. of Members	No. of Members	Invited No.	Societies Members	Cooperating No.	Societies R espon- dents	Societies Weighted Respon- dents C
Growth churches'	22	10,638	10	6,281	8	2,513	10,748
Ordinary churches	681	144,915	49	26,316	36	7,877	143,762
Fellow-shins	401	17,106	51	3,622	36	1,767	17,250
	1,104	172,659	110	36,219	80	12,157	171,760

a Based on 1966 Unitarian Universalist Association *Directory* data.

b Federated, inactive and summer churches were excluded before sampling. Growth churches and fellowships were sampled randomly, ordinary churches on a proportional-to-size basis.

c Weighted by types to equalize proportions of total membership, and by societies to equalize return rates.

d These churches showed the highest growth rate over the period 1961-65 for which uniform figures were available.

In addition to describing Unitarian Universalists on a continental basis and examining any differences that might exist between members of different types of churches, the study proposed to explore whether membership differences existed on any regional bases. While the sample was not drawn on a regional basis, it was assumed that the large size of the sample would provide validity for regional generalizations. The original sample was found to contain societies from each of the 23 geographical districts of the UUA.

Analytical breakdowns on a type and regional basis have been furnished to the Board. To focus continental discussion on the continental membership, the Committee on Goals decided to report only the over-all figures in its printed report. These figures will also prove most useful to individual societies in comparing local profiles to the continental profile.

For convenient reference+ Tables 1 through 70 in this appendix report the results in the same sequence as the actual questionnaire. The questions were grouped under five headings: *Personal Beliefs and Attitudes; Social Beliefs and Attitudes; Local Church, Society, Fellowship; Denominational; Personal Data.*

Results are reported as percentages of the total weighted sample. Below each table is an "n-r" figure indicating the percentage of non-responders to that question. Since non-responders were excluded before computing response percentages, these will total 100% except for those questions where instructions called for more than one response.

A questionnaire must be judged, in large part, on its ability to discover differing responses within some particular group of people. This questionnaire was designed for use with religious liberals, and many of its items would not be useful for more conventional religious groups. It must be noted that most of those who returned questionnaires were willing to respond to most of the items and found the range of available responses adequate to express their preferences.

On the basis of the nature and size of the sample, the use of standard statistical and analytical techniques, and the consistency of responses within different breakdowns, the results of this survey may be assumed to reflect, with high validity, the continental membership of the Unitarian Universalist Association.

ROBERTB. TAPP.

Survey Project Director

March 9, 1967

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1941 NATIONAL OPINION RESEARCH CENTER 1966

UNIVERSITY OF CAM. 6030 S. ELLSAVE, CHICAGO, ILL. 60637, 312,684,5600
PETER H. ROSSI, Director; RICHARD JAFFE, Assistant Director; PAUL B. SHEATS LEY, Survey Research Service Director

March 9, 1967

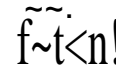
The National Opinion Research Center conducted the sampling and field work for the study of Unitarian-Universalist churches reported here and participated in the design of the questionnaire used.

The sample of churches was drawn according to accepted scientific sampling procedures and was designed to obtain at the same time a representative sample of churches and fellowships with sufficient numbers of ordinary churches, "growth" churches, and fellowships to permit valid comparisons among these three groups. Although not all churches and fellowships which were contacted agreed to participate, the proportion of participating churches was large enough that any bias of self selection cannot materially affect results. The sampling design was such that comparisons among types of churches are most valid while comparisons along other lines, for example, among regions of the country, are less efficiently served.

Response rates within congregations cannot be said to be very large. An unknown and possibly large bias of self selection may enter into the results caused by the fact that so many of the individual church and fellowship members did not respond. However, it has been our experience that such biases are not ordinarily large enough to unsettle completely the results of a survey.

The questionnaire employed in this survey was constructed by Dr. Tapp with the advice and assistance of the NORC staff. It is our opinion that it is an excellent and interesting questionnaire. Since the proportion of respondents who did not answer questions is unusually low, we can assume that respondents found the questionnaire to be as interesting as did the NORC staff.

All told, the survey was conducted as well as possible within the limits of time and resources available. Its results can be assumed to be fairly reliable and valid.


Peter H. Rossi
Director

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PERSONAL BELIEFS AND ATTITUDES

TABLE 1

P-1. Which one of the following statements comes *closest* to expressing your beliefs about God? (Circle one.)

"God" is a supernatural being who reveals himself in human experience and history	2.9
"God" is the ground of all being, real but not adequately describable	23.1
"God" may appropriately be used as a name for some natural processes within the universe, such as love or creative evolution	44.2
"God" is an irrelevant concept, and the central focus of religion should be on man's knowledge and values	28.0
"God" is a concept that is harmful to a worthwhile religion	1.8

n-r = 2.7

TABLE 2

P-2. Which of the following describe the purpose or function that prayer fulfills for *you*? (Circle all that apply.)

Communion with God	124
Petition (for self)	7'S
Intercession (for others)	9'0
Meditation "	39'0
Autosuggestion ,	
Communion with inner self	3V:~
Other (describe in margin)	
I do not find the term useful	3~:g

n-r == 1.2

TABLE 3

PJ. How frequently do you pray? (Circle one.)

Often	" , , , , ,	11.6
Occasionally.		24.6
SeldOln		27.8
Never		36.0

nor == 2.0

TABLE 8

P-8.	Would you personally define your own religion as "Christian";	1
	yes	56.9
	No	...
		nor = 3.4

TABLE 9

P-9.	Is immortality, in the sense of a continued personal existence of the individual after death, part of your belief system?
	yes 10.5
	~ ~.5
	nor = 3.4

Listed below and on the next page are some belief statements that have been current among religious liberals. Please indicate in each case whether, *on balance*, you agree more than disagree, or disagree more than agree.

TABLE 10

P-10.	There is a power that works in history through man that transforms evil into good.
	Agree 41.1
	Disagree 58.8
	nor = 4.6

TABLE 11

P-11.	There has been progress in the history of human civilization;	2
	Agree (ANSWER A)	48
	Disagree (GO TO P-12.)	.
A. IF AGREE:	Circle the code numbers next to the <i>three strongest</i> supports for your belief in an overall progress.	
	Growth of science and knowledge	88.5
	Increase in moral sensitivity	!t.~
	Emergence of a world community	~9'1
	Elimination of poverty and disease	14.2-
	Increasing rationality of man	2.9
	Increase of leisure time	
	Other (describe in margin)	2.9
		n-r = 2.5

TABLE 12

P-12. Man's potential for "love" can overcome his potential for "evil. "

Agree	89.5
Disagree	... 10.5

n-r = 11.3

TABLE 13

P-13. In the last hundred years, historical scholars have made a number of varied estimates of Jesus. Indicate your reactions to the ones below by circling the appropriate number on each line.

	Strongly Agree	Agree	Disagree	Strangly Disagree	Don't Know
Jesus \Was esscntia]]y in the tradition of the Jewish prophets	14.0	49.2	12.9	1.8	22.1
Jesus. breaking with ,TndiJisJII (TPnted a new religion	6.7	37.0	33.3	8.5	14.5
Jesus' belief in the end the world so affected his teachings that their value for modem man is limited.....	4.8	18.4	42.6	14.0	20.1
Jesus' teachings are as true and useful now as then.....	16.2	51.6	20.2	3.8	8.2
Jesus thought of himself as a Messiah or Christ.....	7.3	31.2	26.7	9.0	25.7
After Jesus' death the church created the idea of his divinity	30.5	50.9	7.4	1.2	10.0
Trustworthv historical records arc so scanty that we can really know little about Jesus	21.1	52.5	17.6	1.7	7.2
...ESUS rna V never have lived	3.5	15.7	46.9	22.6	11.2

nor = 3.7

TABLE 14

P-14. Please indicate how close, religiously, you feel to each of the following groups. (Circle one on each line.)

	Very Close	Same- what Close	Same- what Distant	Very Distant	Don't Know
Methodists	1.9	18.6	35.1	36.4	7.9
Congregationalists	6.0	37.5	25.1	17.4	13.9
Episcopalians	1.4	12.4	31.0	49.1	6.1
Roman Catholics	.7	4.3	13.8	79.0	2.2
Fundamentalists	.8	2.4	5.1	76.9	14.7
Quakers	17.0	45.1	15.3	12.6	10.0
Lutherans	.8	5.7	27.1	56.7	9.7
Christian Scientists....	1.1	9.7	20.9	60.7	7.5
Ethical Culturists	16.9	23.8	6.9	12.2	40.1
Orthodox Jews.....	.7	6.2	24.2	57.8	11.2
Reform Jews	14.3	44.3	19.4	11.9	10.2
Muslims	.4	3.9	13.0	49.8	32.8
Buddhists	2.9	19.4	18.6	29.6	29.5

n-r =4.5

SOCIAL BELIEFS AND ATTITUDES

TABLE 15

S-1. For the social problems listed below, please indicate how important it is to you that liberal religion (in the local church or denomination) be involved in education and action. (Circle one on each line.)

	Very Important	Somewhat Important	Not Important
Alcoholism	34.2	48.4	17.4
Drug addiction	39.4	45.2	15.4
Gambling	15.4	35.8	48.8
Juvenile delinquency	68.5	27.8	3.7
Mental illness	57.0	34.1	8.9
Organized crime	32.2	42.6	25.2
Poverty	60.9	32.8	6.3
Racial integration	69.7	24.7	5.6
Sexual morality	39.4	41.3	19.3

n-r =3.2

TABLE 16

S-2. Which one of the following statements best describes the policy you would prefer the United States to follow in Viet Nam? (Circle one.)

U. S. military pressure on the Communists should increase, including if necessary the bombing of Hanoi and even the bombing of the atomic factories of China 9.2

U. S. military and other means should be continued to stop communist aggression in South Viet Nam, but we should be careful not to extend the war 31.8

The U. S. should take further initiatives to end the war, such as another pause in the bombing of North Viet Nam or the encouragement of a transition or coalition regime in South Viet Nam, including the NLF. 33.6

The U. S. should pull its armed forces in Viet Nam back to coastal enclaves 3.6

The U. S. should withdraw militarily from South Viet Nam 21.7

nor = 5.0

TABLE 17

S-3. If a person of draft age is opposed to certain wars (such as Viet Nam) rather than to all wars, do you think he should or should not be eligible for classification as a conscientious objector? (Circle one.)

Should be eligible ... 40.3

Should not be eligible 46.0

Don't know 13.6

n-r = 2.2

TABLE 18

S-4. Which of these statements comes closest to your feelings about non-violent civil disobedience? (Circle one.)

I approve of civil disobedience when laws are unjust 62.3

I disapprove of civil disobedience under any circumstances ... 28.3

Other (describe in margin) 9.4

n-r = 4.6

TABLE 19

8-5. If you were a member of the pulpit committee seeking a minister for your church, which of these statements would best describe how you would feel about a Negro candidate? (Circle one.)

His race might hamper his effectiveness	26.6
His race would make little difference in his effectiveness	62.5
His race might improve his effectiveness	10.9

n-r =2.2

TABLE 20

8-6. If you were a member of the pulpit committee seeking a minister for your church, which of these statements would best describe how you would feel about a woman candidate? (Circle one.)

Her sex might hamper her effectiveness	47.2
Her sex would make little difference in her effectiveness	47.6
Her sex might improve her effectiveness	5.2

n-r =2.2

TABLE 21

5-7. If you faced a serious personal emotional problem, what would be the likelihood of your turning to the following sources of help? (Circle one on each line.)

		Very Likely	Likely	Unlikely	Very Unlikely
Friends	.....	23.9	33.6	29.9	12.6
Minister		19.6	39.4	29.5	11.4
Psychotherapist or psychiatrist		36.0	31.3	20.5	12.3
Other physician	:-..	14.6	35.1	33.4	16.9
Marriage or family counselor	.....	11.2	28.5	36.2	24.2
Lawyer		3.8	13.8	41.3	41.1
Family	,.....	30.9	28.5	22.6	18.0

n-r = 3.6

..

TABLE 22

S-8. If your marriage ran into serious difficulties, what would be the likelihood of your turning to the following sources of help? (Circle one on each line.)

	Very Likely	Likely	Unlikely	Very Unlikely
Friends	14.0	24.2	38.2	23.5
Minister	24.0	37.2	26.4	12.4
Psychotherapist or psychiatrist	26.4	29.7	27.6	16.2
Other physician	7.8	23.8	42.4	26.0
Marriage or family counselor	35.8	33.6	17.5	13.1
Lawyer	8.1	22.7	38.3	30.8
Family	19.3	24.9	29.4	26.4

n-r = 7.4

One of the most important yet difficult areas of moral beliefs concerns sexual behavior. The next six questions explore some of the most controversial topics. Please circle the one alternative that comes *closest* to your feelings.

TABLE 23

S-9. What do you think should be grounds for divorce? (Circle one.)

If one partner to a marriage wishes a divorce, he or she should be able to obtain it without any legal obstacles..	17.4
If the partners are incompatible and both wish to end the marriage, they should be able to do so	67.1
If the other partner has practiced mental or physical cruelty, a divorce should be granted	9.6
Only if the other partner has deserted, is mentally ill, or has engaged in adultery or criminality should a divorce be granted	5.4
There are no valid grounds for divorce	.6

n-r = 3.8

TABLE 24

S-10. Please indicate whether or not you think it should be possible for a pregnant woman to obtain a *legal* abortion under each of the following circumstances. (Circle one on each line.)

A. If there is a strong chance of serious defect in the baby?	Yes	No
	97.0	3.0

T_illit. -11 -1 | ~!:

B. If she is married and does not want any more children?	61.8	38.2
C. If the woman's own health is seriously endangered by the pregnancy?	99.0	1.0
D. If the family has a very low income and cannot afford any more children?	75.6	24.4
E. If she became pregnant as a result of rape	97.3	2.7
F. If she is not married and does not want to marry the man?	71.9	28.1

n-r = 3.1

TABLE 25

S-11. Sexual intercourse between unmarried persons: (Circle one.)	
Is never justifiable	20.0
Is justifiable for engaged couples	5.8
Is justifiable if there is mutual affection	18.0
Should be left to free choice	55.6
Should be encouraged	.6

n-1 = 3.5

TABLE 26

S-12. Extra-marital sexual intercourse: (Circle one.)	
Is never justifiable	43.4
Is justifiable if marriage partner agrees	18.3
Should be left to free choice	38.0
Should be encouraged	.3

n-1 = 4.3

TABLE 27

S-13. Homosexuality: (Circle one.)	
Should be discouraged by law	7.7
Should be discouraged by education, not by law	80.2
Should not be discouraged by law or education	12.0
Should be encouraged	.1

n-r = 3.6

TABLE 28

5-14. Do you approve or disapprove of making contraceptive information and devices or pills available to each of the following if they want them? (Circle one on each line.)

	Strongly Approve	Approve	Disapprove	Strongly Disapprove
Married persons	91.5	8.2	.2	.0
Engaged couples	56.4	29.4	10.6	3.6
Any adult	50.8	32.9	11.3	4.9
Any young person	26.9	27.9	28.8	16.4

n-r = 3.1

LOCAL CHURCH, SOCIETY, FELLOWSHIP

: \nJ L 111

L-1. How active has your participation generally been in your local church?

Very active ...	21.6
Moderately active	39.5
Slightly active ...	29.2
Inactive	9.6

n-r = 2.1

TABLE 30

L-2. Listed below are some major emphases of local churches. Please indicate whether each is very important, somewhat important, or not important in terms of what you feel your local church's emphases should be. (Circle one on each line.)

	Very Important	Somewhat Important	Not Important	Can't Decide
Public worship	36.2	38.4	23.5	1.8
Social action	48.4	43.7	6.5	1.4
Fellowship among members	51.4	45.0	3.2	.4
Religious education	70.4	25.6	3.4	.7
Personal development	53.0	38.6	6.5	1.9
Ministerial leadership	56.5	35.6	6.1	1.8
Lay leadership	33.7	54.8	8.9	2.5
Adult programs	41.9	50.8	5.8	1.5

n-r = 2.7

TABLE 31

L-3. Now please indicate whether each of these is very important, somewhat important, or not important in terms of what you feel your local church's emphases *now are*. (Circle one on each line.)

	Very Important	Somewhat Important	Not Important	Can't Decide
Public worship	40.7	42.0	14.7	2.7
Social action	38.1	46.7	13.2	2.0
Fellowship among members	42.1	49.7	6.5	1.6
Religious education	63.7	30.5	4.0	1.8
Personal development	21.1	49.4	23.0	6.5
• Ministerial leadership	52.9	35.2	8.3	3.6
Lay leadership	32.3	53.0	10.5	4.2
Adult programs	32.2	52.9	12.1	2.8

n-r =4.8

TABLE 32

L-4. Do you define your local church as "Christian?"

Y9	...	~.5
No		59.4

n-r =3.6

TABLE 33

L-5. Would you say that others in your community generally regard your local church as "Christian?"

Y9		~~
No		56.3

nor = 6.3

TABLE 34

L-6. Would you describe your local church as strong, average, or weak?

Very strong	13.8
Strong	41.8
Average	33.6
Weak	9.7
Very weak	1.1

nOr= 2.7

TABLE 35

L-7. *In your experience with your present nullster, how would you evaluate his skills and preparation in the following areas? (Circle one on each line.)

	Very Strong	Strong	Average	Weak	Very Weak
Preaching	40.7	33.9	19.8	4.6	.9
Counseling	21.8	33.7	32.6	9.1	2.9
Social Action	39.4	35.0	19.4	4.5	1.6
Religious Education	27.2	38.0	27.1	6.1	1.6
Dealings with people	31.0	31.2	23.6	9.5	4.6

.Omit if you are a member of a fellowship.

n-r = 12.0

TABLE 36

L-8. If you were on a pulpit committee to select a new numster, how important would his skills in each of the following areas be for you?

	Very Important	Somewhat Important	Not Important
Preaching	74.2	23.8	1.9
Counseling	58.2	38.8	3.0
Social Action	44.7	46.7	8.6
Religious education	59.0	36.9	4.1
Dealings with people	84.1	15.4	.4

n-r = 2.2

TABLE 37

L-9. Do you approve or disapprove of our churches using the following methods to deal with controversial social issues? (Circle one on each line.)

	Strongly Approve	Approve	Disapprove	Strongly Disapprove
Discussion meetings	68.5	30.4	.8	.2
Sermons	51.1	41.9	5.6	1.4
Public stands by a committee	21.0	45.8	26.8	6.4
Public stands by congregation	27.8	45.9	20.7	5.5
Public stands by minister	32.8	49.3	13.9	4.0
Participation in demonstrations by minister	22.5	45.2	21.3	10.9
Participation in demonstrations by members	28.1	48.7	16.0	7.2

n-r=3.1

TABLE 38

L-10. Of your three closest friends, how many are members of your local church?

None	46.3
One	21.2
Two	13.9
Three	9.7
Don't have three close friends	8.9

n-f = 2.4

TABLE 39

L-11. Within our churches we frequently use the labels "liberal" and "conservative." Below, please make a check mark in whichever of the six places between liberal and conservative best describes the position of the person or group in the statement.

[Since a majority, on almost every item, used only the first two boxes, figures given are for percentage checking box 1 - closest to "liberal"]

Your own position on social issues and values:	29.0
*Your present minister's position on social issues and values:	49.8
The position of the governing body or board of your local church on social issues and values:	18.8
The denomination's position on social issues and values:	28.0
Your own position on theological issues and values:	52.0
*Your present minister's position on theological issues and values:	51.8
The position of the governing body or board of your local church on theological issues and values:	28.1
The denomination's position on theological issues and values:	30.2

n-r = 4.7

*Fellowship members were instructed to omit this.

TABLE 40

L-12. How would you describe the social status of *most* of the other members of your local church?

Lower than mine	4.3
About the same as mine	81.1
Higher than mine	14.6

n-r = 2.4

DENOMINATIONAL

TABLE 41

D-1. Which one of the following best describes where you would prefer the Unitarian Universalist Association to be theologically ten years from now? (Circle one.)

Closer to liberal Protestantism	6.4
Closer to the ecumenical movement within Christianity	4.8
Closer to an emerging, universal religion	36.7
Closer to a distinctive, humanistic religion	52.0

n-f = 3.4

TABLE 42

D-2. The Unitarian Universalist merger of 1961 led to the creation of 23 districts, each staffed by a district executive. In the case of your church, how has this affected your relationship to the continental denominational movement?

Related us more closely to the denomination	10.5
About the same	18.4
Weakened our relationship with the denomination	1.2
Don't know	69.9

n-f = 2.6

TABLE 43

D-3. How has the creation of districts affected the relationship of your local church to other liberal churches in your area?

Strengthened our ties	13.2
About the same	20.0
Weakened our ties	.6
Other (describe in margin)	.5
Don't know	65.6

n-r = 2.6

TABLE 44

D-4. How do you feel about the Unitarian Universalist fellowships?

They are most useful as they develop into churches	54.9
They will help us develop a religious organization that no longer needs to depend upon professional ministers	12.5
Don't know	32.6

n-r = 3.9

TABLE 45

D-5. By resolutions and reports, the Unitarian Universalist Association stimulates discussion and moves toward some consensus. How do you feel about such efforts toward consensus and common public statement in the following areas? (Circle one on each line.)

	Strongly Approve	Approve	Disapprove	Strongly Disapprove
Consensus on social issues	29.7	55.5	11.6	3.2
Consensus on denominational goals	27.4	64.8	6.5	1.3
Consensus on theological issues	17.0	52.9	23.9	6.2
	n-r = 6.1			

TABLE 46

D-6. Would you approve or disapprove if each of the following changes in emphasis were made in our church school curriculum? (Circle one on each line.)

	Strongly Approve	Approve	Disapprove	Strongly Disapprove
More stress on Unitarian Universalist past and present.....	22.3	62.9	13.9	.9
More stress on Judeo-Christian traditions.....	9.9	51.3	35.1	3.7
More stress on the Bible..	8.9	33.3	47.4	10.4
More stress on non-Western religions.....	10.2	65.8	22.4	1.6
More stress on personal psychological development.....	33.5	53.1	12.5	.9
More stress on religious implications of science and modern knowledge...	34.6	56.6	8.0	.8
More stress on social problems of modern world.....	41.2	50.5	7.6	.7
More stress on creative and artistic activities	26.2	54.3	17.9	1.6
	n-r = 6.5			

0-7. **TABLE 47**
 Would you approve or disapprove if each of the following changes in emphasis were made in our *adult program* materials? (Circle one on each line.)

	Strongly Approve	Approve	Disapprove	Strongly Disapprove
More stress on Unitarian Universalist past and present..	21.6	60.4	16.9	1.1
More stress on <i>ludéo-Christian</i> traditions	7.7	43.8	42.9	5.6
More stress on the Bible..	6.9	29.2	50.8	13.2
More stress on non-Western religions	13.1	63.1	22.1	1.7
More stress on personal psychological development...	36.7	51.8	10.6	.8
More stress on religious implications of science and modern knowledge...	39.2	53.8	6.2	.8
More stress on social problems of modern world	46.6	46.8	6.0	.6
More stress on creative and artistic activities	25.9	54.1	18.0	2.0
	nor = 6.9			

0-8. **TABLE 48**
 Our denomination now operates in a number of areas of social controversy. Do you approve or disapprove of including each of the following in planning denominational activities for the next five years? (Circle one on each line.)

	Strongly Approve	Approve	Disapprove	Strongly Disapprove
Peace activities	42.5	43.6	10.8	3.1
Civil rights (race relations)	46.6	44.0	6.8	2.5
Civil liberties	46.4	46.4	5.4	1.8
Church-state relations	27.5	54.1	15.8	2.6
Service committee work abroad	32.3	57.6	9.1	1.0
Service committee work at home	38.1	58.4	3.0	.5
Legislative activity (U.N. and Washington offices).	30.2	52.1	14.5	3.2
	nor = 4.6			

PERSONAL DATA

TABLE 49

PD-1. How long have you been a Unitarian or Universalist?

0-2 years...	... 16.0
3-10 years	40.1
11 or more years	33.2
I was born a Unitarian Universalist	10.6
n-f	= 2.0

TABLE 50

PD-2. What was your own religious preference before joining a Unitarian Universalist Church?

Does not apply; have always been Unitarian Universalist.	..... 11.7
Liberal Protestant	37.1 -
Fundamental Protestant	6.2
Liturgical Protestant (Lutheran, Episcopal)	7.9
Catholic (Roman or Eastern Orthodox)	3.3
Reform Jewish	1.9
Conservative or Orthodox Jewish	.5
Other (describe in margin)	3.9
No organized religion.....	27.6t.'
n-f	=3.1

TABLE 51

PD-3. What was your family religion during your childhood?

Unitarian, Universalist.	12.1
Liberal Protestant	27.9 /
Fundamental Protestant.....	20.7 :
Liturgical Protestant (Lutheran or Episcopal)	11.7.
Catholic (Roman or Eastern Orthodox)	6.2!
Reform Jewish	2.4
Conservative or Orthodox Jewish	1.9
Mixed (Catholic/Non Catholic)	1.8
Mixed (Jewish/Non-Jewish)...	....7
Other (describe in margin)	5.3 /
No organized religion	9.4'
n-r	=3.4

TABLE 52

PD-4. During which of the following stages of life did the values of liberal religion *first* become personally meaningful for you?

Grade school	7.7
High school	19.0
College and/or before marriage	28.5
Early married	15.1
Early parenthood	16.8
Later maturity	13.0

n-r = 3.4

TABLE 53

PD-5. During which of the following stages of life did the values of your *previous* religion *cease* to be meaningful for you?

Does not apply; no previous religion	8.6
Does not apply; born Unitarian Universalist	11.2
Grade school	9.3
High school	25.6
College and/or before marriage	26.0
Early married	9.4
Early parenthood	4.2
Later maturity	5.6

n-r = 7.6

TABLE 54

PD-6. What is your sex?

1\male	43.7
Female	56.3

n-r = 1.9

TABLE 55

PD-7. What is your age?

Under 25	3.3
25-34 "	18.9
35-44	33.0
45-54 ""	21.2
55-64 ...	12.0
65 and over	11.6

n-r = 1.7

TABLE 56

PD-8.	vWhat is your marital status?	
	Single, never married	8.9
	Married, never divorced	72.1
	Divorced and remarried	8.2
	Divorced or separated	5.2
	Widowed	5.5
	$n-r =$	1.9

TABLE 57

PD-9.	How many children do you have? (IF NONE, ENTER ZERO.)	
	Number	
	0	18.6
	1	13.1
	2	30.4
	3	23.4
	4	10.5
	5	3.0
	6	.6
	7	.2
	8	.2
	9	.
	$n-r =$	3.1

TABLE 58

A.	<i>IF ANY CHILDREN:</i> How many of your children are now in church school or LR Y	
	Number	
	0	37.2
	1	16.1
	2	24.7
	3	14.5
	4	5.9
	5	1.2
	6	.2
	7	.2
	8	.
	9	.
	$n-f =$	25.1

TABLE 59

PD-10. Where do you now live?

Large city (100,000 population or more)	41.6
Suburb near a large city	37.3
Small or middle-sized city or town, under 100,000 population and not a suburb of large city	17.3
Open country (not a farm)	3.1
Farm	.8

n-r = 2.0

TABLE 60

PD-11. How long have you lived in the community served by your present local church?

0-5 years	27.5
6-10 years	20.2
Over 10 years	52.3

n-r = 2.4

TABLE 61

PD-12. What was your total family income before taxes last year?

Under \$3,000	3.2
\$3,000-\$4,999	5.5
\$5,000-\$7,499	12.5
\$7,500-\$9,999	16.2
\$10,000-\$14,999	32.8
\$15,000-\$24,999	22.1
\$25,000 or more	7.6

n-r = 5.3

TABLE 62

PD-13. What is the occupation of the main earner in the family?

Manual labor or personal service	1.5
Skilled labor or trade	6.2
Sales or clerical	8.7
Managerial or business owner	17.0
Professional: teaching	13.0
Professional: science or engineering	25.8
Professional: other (describe in margin)	26.5
Student	1.2

n-r = 9.4

TABLE 63

PD-14.	vWhich of these describes the main earner's employer?	
	A private enterprise	44.3
	A non-profit organization	14.1
	Some level of government	25.4
	Self-employed...	12.6
	Not employed	3.5
	n-r =6.4	

TABLE 64

PD-15.	ANSWER IF YOU ARE NOT THE MAIN EARNER IN YOUR FAMILY: What is your occupation?	
	Housewife, not employed outside the home	66.6
	Manual labor or personal service	1.0
	Skilled labor or trade	1.4
	Sales or clerical	6.0
	Managerial or business owner	1.8
	Professional: teaching	9.9
	Professional: science or engineering	1.4
	Professional: other (describe in margin)	7.2
	Student	4.6
	n-r =41.0	

TABLE 65

PD-16.	What was the last year of school you completed?	
	8th grade or less	1.2
	Some high school	4.2
	High school graduate	11.1
	Some college	23.4
	College graduate	34.7
	Hold graduate degree	25.4
	n-r =2.4	

TABLE 66

PD-17.	What was the last year of school your father completed?	
	8th grade or less	27.1
	Some high school	14.8
	High school graduate	18.3
	Some college	14.2
	College graduate	14.6
	Hold graduate degree	11.0
	not = 5.5	

TABLE 67

PD-18. To which of the following organizations, if any, do you belong? (Circle all that apply.)

NAACP or Urban League	9.7
CORE or SNCC	4.3
ACLU ...	12.5
Memorial Society	16.0
Planned Parenthood Association	10.7
Lcague of Women Voters	11.3
U.N. Association	8.6
SANE or UWF	5.4
Other (describe in margin)	15.7
None	45.3

n-f = 9.0

TABLE 6R

PD-19. Which political party do you generally support?

IF YOU LIVE IN U.S.A.:	Democrat	56.3
	Republican	33.8
	Other describe in margin)	3.7
	None	6.2
IF YOU LIVE IN CANADA:	Conservative	4.5
	Liberal	35.3
	New Democratic (NDP)	53.0
	Social Credit	.4
	Other (describe in margin)	1.6
	None	5.2

n.r = 2.9

TABLE 69

PD-20. IF YOU LIVE IN U.S.A.: For whom did you vote in the last presidential election?

Goldwater	18.0
Johnson	73.2
Someone else	1.3
Did not vote	7.5

TABLE 69 (Continued)

IF YOU LIVE IN CANADA: For which party did you vote
in the 1965 national election?

Conservative	5.6
Liberal	37.1
New Democratic (NDP)	51.0
Social Credit	.3
Other (describe in margin)	.3
Did not vote	5.7

n-f =2 .9

TABLE 70

PD-2.1. What political party did your parents generally support?

<i>IF U.S.A.:</i>	Democrat	37.0
	Republican	48.6
	Other (describe in margin)	1.7
	Politically divided	9.0
	None	3.7
<i>IF CANADA:</i>	Conservative	2.7.6
	Liberal	36.3
	New Democratic (NDP)	12..6
	Social Credit	.4
	Other (describe in margin)	5.1
	Politically divided	9.9
	None	8.1

nor __ 6.4