

\*\*\*\*\*

A S S O C I A T E D B A P T I S T P R E S S

\*\*\*\*\*

Phone: (904) 262-6626 Fax: (904) 262-7745 CServe: 70420,73

November 17, 1992

SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES  
Historical Commission, SBC  
Nashville, Tennessee

IN THIS ISSUE:

- \* Homosexual issue hot topic in Baptist state meetings
- \* Conservatives gain ground in Kentucky's convention
- \* Mississippi Baptists defeat attempt to defund newspaper
- \* Clinton, Gore likely to shift church-state playing field
- \* Poll indicates sharp division between public, court on prayer
- \* Clergy ethics gets lowest public-approval rating ever
- \* Recession doesn't keep Americans from giving

Homosexual issue hot topic  
in Baptist state meetings

(ABP) -- Southern Baptists in at least a dozen states followed the lead of their national convention recently by denouncing homosexuality and the churches that condone it.

Louisiana Baptists amended their constitution to exclude from membership those churches "affirming, approving or endorsing" homosexuality. Baptists in North Carolina affirmed the earlier decision of their leaders to exclude churches that condone homosexual behavior.

And Baptists in Oklahoma likewise declared all gay-condoning churches to be "out of fellowship," although the action apparently lacks any power of enforcement.

Homosexuality was one of the recurring themes in the recent round of state convention meetings, which traditionally are held in the fall.

Baptists in Florida, Georgia, Arkansas, Texas, Colorado and the two-state convention of Utah-Idaho denounced homosexuality in general, while those in West Virginia and Maryland-Delaware endorsed the decision by the Southern Baptist Convention to exclude churches that condone gays.

Meanwhile, at least one state convention -- in Virginia -- denounced homosexuality but refused to exclude churches that affirm it.

The attention to homosexuality is not only part of a growing national debate over the role of homosexuals in society, including the military, but a response to the actions of two Baptist churches in North Carolina -- one which performed a marriage-like ceremony for two homosexuals and another which licensed a homosexual member to preach.

In May both churches were expelled from the Baptist State Convention of North Carolina by the convention's general board. In their first meeting since the expulsion, North Carolina Baptists overwhelmingly affirmed the decision of the general board Nov. 10, despite efforts to reverse the decision.

In response to the North Carolina dispute, messengers to the Southern Baptist Convention in June amended their constitution to exclude from participation in the national convention any church that acts to "affirm, approve or endorse homosexual behavior." It was the first time a moral issue

was used to disfellowship a church from the 147-year-old national convention.

However, state conventions control their own rules for membership, prompting several state bodies to address the issue this fall.

Action in Louisiana closely paralleled the constitutional amendment at the SBC. The constitutional amendment, approved by an estimated 3-to-1 margin, uses the same language as the earlier SBC action and names specific cases that warrant expulsion -- ordination of homosexuals, blessing of homosexual relationships, or endorsement of homosexual lifestyles.

Like the SBC action, the Louisiana amendment makes gay endorsement the first moral test of fellowship among participating churches, which in the past only had to contribute financially to the work of the convention to be considered a member.

Louisiana Baptists said the tough action was necessary even though no Baptist churches in the state profess support for homosexuality. Messengers also voted to return any funds contributed by churches that condone homosexuality.

In Oklahoma, messengers unanimously approved a resolution declaring homosexuality a "perversion of the biblical view of human sexuality." The statement likewise declares churches that endorse homosexuality to be "out of fellowship" with the state convention.

However, since the action came in the form of a resolution and not an amendment to the constitution, it apparently does little more than express the wishes of the messengers. The technical requirements for participation, which are based on financial support of the Baptist General Convention of Oklahoma, apparently were not affected.

In Virginia, messengers easily defeated a constitutional amendment that would have excluded all churches that affirm homosexual behavior. Messengers complained the amendment singled out one sin and ignored others.

Messengers adopted a resolution on homosexuality which stopped short of calling homosexual behavior a sin but encouraged churches "to minister redemptively to all persons, including homosexuals and their families." An amendment to bring the resolution in line with one adopted earlier by Virginia Baptists' general board -- which declared homosexuality sinful -- failed by a wide margin.

Baptists in several other states likewise left their own constitutions intact but applauded the actions of others to exclude gay-condoning churches.

Among them was the West Virginia Convention of Southern Baptists, which approved a resolution of support for the SBC expelling pro-homosexual churches.

Baptists in the two-state convention of Maryland-Delaware adopted a resolution on human sexuality which criticized the "sanctioning of the union of homosexuals and their ordination to ministry" -- an allusion to the two North Carolina churches.

Other Baptist state conventions adopted more general statements against homosexuality.

In Texas, a resolution on sexual values noted homosexuality, adultery, incest and pornography are "distortions" of the biblical view of sex and marriage.

Georgia Baptists adopted a resolution opposing those who condone homosexual behavior. Baptists in Colorado thanked residents of the state who voted down civil-rights protections for homosexuals Nov. 3.

Baptists in at least three conventions -- Arkansas, Florida and Utah-Idaho -- linked their condemnation of homosexuality to President-elect Bill Clinton's support of homosexual rights. Clinton is a Southern Baptist.

In Arkansas, Clinton's home state, Baptists said Clinton "does not represent our views" on homosexual rights and other moral issues. Arkansas Baptists adopted a resolution that said Clinton's stance on those issues "contradicts the moral and spiritual position" of the Arkansas Baptist State

Convention and the Southern Baptist Convention.

Clinton is a member of Immanuel Baptist Church in Little Rock, Ark.

Florida Baptists, calling homosexuality "a contradiction to Scripture," asked Clinton to abandon his plan to promote "minority status for homosexuals."

Baptists in Utah-Idaho said they reject the characterization of homosexuals as "a persecuted minority that requires the special protection afforded to others under the law on the basis of race, creed, color or gender."

They said they oppose "active integration of a homosexual 'lifestyle' into mainstream society" and voted to send a copy of the resolution and others to Clinton.

-30-

-- By Greg Warner

Conservatives gain ground  
in Kentucky's convention

By Mark Wingfield and Marv Knox

LOUISVILLE, Ky. (ABP) -- Conservatives made inroads into the moderate-influenced Kentucky Baptist Convention Nov. 9-11.

Kentucky conservatives stopped a proposed constitutional amendment that would have allowed churches to qualify for messengers to the state convention without contributing to the Cooperative Program, the national unified budget of the conservative-dominated Southern Baptist Convention.

However, they failed to cut funding for the Baptist Joint Committee, a Washington-based religious-liberty organization that is a frequent target of conservatives.

A total of 1,726 messengers registered for the annual meeting in Louisville.

The conservative initiative apparently was encouraged by two pastors who attended a political meeting at Bellevue Baptist Church in Memphis, Tenn., last August. At that meeting, leaders of the SBC's conservative movement discussed concerns and strategies with colleagues from about 15 states.

Terry Sammons, pastor of New Heights Baptist Church in Louisville, and Mike Routt, pastor of Eastern Gate Baptist Church in Shepherdsville, were the Kentuckians at the Memphis meeting.

Prior to this year's Kentucky convention, Sammons distributed a letter endorsing a slate of conservative candidates for the Kentucky convention and pastors' conference. Four of his six picks were elected, including the presidents of both bodies.

Kentucky moderates apparently were caught off guard by the initiative. Unlike the unsuccessful attempt to elect conservative officers two years ago, this year's initiative was not announced publicly.

All three offices in the pastors' conference were won by individuals cited in Sammons' letter.

Charles Stewart, pastor of Rose Hill Missionary Baptist Church in Ashland, Ky., was elected KBC president. His election also had been promoted in Sammons' letter. Sammons' suggested candidates for the KBC's two vice president spots were defeated.

Both Sammons and Routt were visible in convention debate over one of two highly controversial issues messengers faced this year -- funding for the Baptist Joint Committee.

At the 1991 convention, messengers approved (331-195) a motion asking the convention's Executive Board to "find a way to provide funds" for the Baptist Joint Committee out of the budget. The Joint Committee was founded by

Southern Baptists but defunded by the SBC conservatives in 1990.

The day before this year's Kentucky convention began, the Executive Board approved establishing a \$200,000 special fund that will provide about \$17,000 annually to the Baptist Joint Committee. That amount is roughly equivalent to what the BJC previously received from Kentucky churches through the Cooperative Program.

Conservatives fought unsuccessfully to derail the funding plan in the Executive Board meeting before losing 69 to 34.

Sammons, the first person to the microphone when the convention's first business session began, presented a motion to rescind the 1991 vote to fund the Baptist Joint Committee.

However, the motion was sent to the committee on order of business for scheduling, as is required by bylaws.

When the motion was considered the next day, Sammons told messengers he opposed Kentucky funding of the Baptist Joint Committee because state funds are tight and because "this action is in direct opposition to action taken by our Southern Baptist Convention."

The motion to rescind failed to get the two-thirds majority necessary to reverse a previous action without advance notice (409-402).

The constitutional amendment to allow churches to bypass the national Cooperative Program and still get convention messengers also failed to get the necessary two-thirds vote (705 to 718).

Practically, the change would have allowed churches unhappy with the SBC's conservative leadership to remain fully represented in the Kentucky convention without contributing to the national Cooperative Program, which funds about 20 SBC agencies.

Currently, each participating church gets two messengers to the annual meeting. One additional messenger (up to 10) is added for each \$250 contributed annually to the CP or for each 250 members over the first 100.

The proposed change would have allowed one additional messenger (up to 10) for each \$250 contributed "to the work of the Kentucky Baptist Convention" and/or the Cooperative Program. It would not have changed the membership-based formula.

The proposal was presented as a "compromise" that would allow Kentucky Baptists to continue working together despite differences on the national level.

Although the Kentucky convention requires giving to the SBC for additional messengers, the SBC does not require giving to state conventions to obtain national messengers. Nor does the SBC require giving to the Cooperative Program, but only to Southern Baptist work in general.

In an interview after the convention, Sammons said his letter endorsing candidates does not signal an attempt to take over the Kentucky convention. He said he has no connection to the leaders his letter endorsed and no expectations of their actions.

And although the letter endorsed the two slates of conservative candidates, its purpose simply was "to encourage (pastors) to get their messengers there and vote," Sammons said.

New convention president Stewart noted he received a copy of Sammons' letter, but he said he agreed to be nominated on behalf of Kentucky Baptists' bivocational ministers, not to advance any political cause.

Stewart is president of the Southern Baptist National Council on Bivocational Ministries, which named him one of four bivocational pastors of the year in 1991. He was a bivocational pastor until he retired from the Kentucky-West Virginia Gas Co. in 1985.

"I'm not a taker-over of anything," Stewart insisted. "I'll do what's right. But as to being a pusher of an agenda, I'm not a crusader. I'm my own man."

## Mississippi Baptists defeat attempt to defund newspaper

By Don McGregor

JACKSON, Miss. (ABP) -- Mississippi Baptists narrowly defeated an attempt to cut off funding for their state newspaper, the Baptist Record, during their annual convention Nov. 10-11 in Jackson.

The motion to cut the \$540,320 allocation -- which provides more than a third of the newspaper's budget -- failed by a vote of 342 to 449 (43 percent to 57 percent).

With a circulation of 113,000, the Baptist Record is Southern Baptists' fifth largest state newspaper.

The motion was presented as an amendment to the Mississippi Baptist Convention's \$22 million Cooperative Program budget, which provides an annual subsidy to the newspaper's \$1.4 million budget. The rest of the newspaper's income comes from subscriptions and advertising.

The money from the Record would have been added to the portion of the Mississippi budget that funds the national Cooperative Program, the unified budget that supports about 20 Southern Baptist agencies.

Budget chairman Larry Otis of Tupelo criticized the amendment as an attempt to stifle the Baptist Record. But others disagreed, saying the money could better be used for missions.

"We're not talking about freedom of the press; we're talking about priorities," said Jimmy Walker, a pastor from Pheba.

Guy Henderson, editor of the Baptist Record, defended the subsidy and the newspaper's commitment to report all sides of issues in Baptist life. He said the Baptist Record has an "obligation to print the truth."

The amendment was described as a way to compensate for the lack of growth in funding for the national Cooperative Program, which now gets 37 percent of the Mississippi budget. While that percentage had been increasing at a rate of half a percent per year, no increase had been enacted for two years.

The motion to amend the budget was presented by John Allen, pastor of First Baptist Church of Richton, Miss., and came on the second morning of the convention. His intent had been announced the night before during a caucus of pastors in a Jackson hotel. The caucus, attended by about 65 people, was announced earlier in an unsigned letter sent to pastors in the state.

During the caucus Nov. 10, the organizers announced they plan to form the Mississippi Conservative Baptist Fellowship. The group plans to appoint a director and 12-member steering committee, divide the state into 12 zones and appoint a director for each zone. A quarterly newsletter also is planned.

During the two-day Mississippi Baptist Convention, the 1,800 messengers re-elected W. W. Walley, a Waynesboro physician, as president.

They also adopted a recommendation not to reopen Clarke College. The two-year college in Newton faced closure in 1980 but was merged with Mississippi College, the convention's largest four-year institution.

Mississippi College closed Clarke in the spring of this year because of declining enrollment and a deficit in operating budget. The debt of \$484,000 will be shared by Mississippi College and the convention.

A resolution promising to pray for President-elect Bill Clinton and Vice President-elect Al Gore was amended to delete reference to the fact the two men are "fellow Southern Baptists." Differences over the issues of homosexuality and abortion were cited for the action.

Both Clinton and Gore are active members of Southern Baptist churches. Other resolutions opposed gambling and abortion.

The annual Mississippi Baptist Pastor's Conference was held Nov. 9, one day prior to the convention. Brandon pastor Bobby Williamson, who was a

speaker during the conservative caucus the following night, was named president of the pastor's organization.

The conference, which was originally designed to feature preaching by Mississippi pastors, had none. Nine program personalities for the one-day meeting came from out of state, including Fred Lowery, president of the SBC Pastors' Conference; Jack Millwood, vice president of the SBC Pastors' Conference; and Fred Wolfe, chairman of the SBC Executive Committee.

The only Mississippian delivering a message was state Evangelism Director Garland McKee.

Also on the pastors' program was Robert McGee, founder and president of Rapha, a Houston-based chain of hospital treatment centers. Rapha, which relies heavily on referrals from Baptist pastors, also provided funding for the Pastors' Conference and hosted a free luncheon for 250 participants.

-30-

Clinton, Gore likely to shift church-state playing field

By Larry Chesser

WASHINGTON (ABP) -- The playing field for American church-state relations is expected to shift noticeably during the administration of Baptists Bill Clinton and Al Gore.

That shift will reflect more emphasis on both separation of church and state and the rights of Americans to freely practice their religion.

For more than a decade America's Religious Right has teamed with the Reagan and Bush administrations to wage full-scale -- but largely unsuccessful -- battles to win government money for religious schools and to promote government-sponsored prayer in public schools.

During the next four years, church-state specialists say, the playing field will become more uphill for the Religious Right's church-state causes. Not only will those proposals face difficult odds in Congress, they no longer will benefit from the bully pulpit of the White House.

"Two Baptists in the White House who understand our history and are committed to religious liberty and the separation of church and state offer bright hope for the future," said James Dunn, executive director of the Baptist Joint Committee.

"This administration will clearly oppose the use of public funds for private and parochial purposes, and it will not try to tinker with the Bill of Rights to provide government-prescribed prayers for public schools," Dunn said.

His assessment is shared by two church-state lawyers -- Forest Montgomery, legal counsel for the National Association of Evangelicals, and Oliver Thomas, general counsel for the Baptist Joint Committee.

The three church-state specialists predicted Clinton-Gore policies will reflect a stronger commitment to the separation of church and state than those of the Reagan and Bush administrations. And all three said they expect renewed support for the free exercise of religion.

They expect the new administration to provide a fresh spark toward passage of the Religious Freedom Restoration Act -- legislation that would restore a high level of protection for Americans' free exercise of religion.

The measure was introduced in Congress after the Supreme Court ruled in 1990 that government no longer needed a compelling reason to justify a generally applicable law or policy that happened to restrict religious practice.

Montgomery placed particular significance on Clinton's endorsement of

RFRA.

"That's the most important bill relating to religious freedom ever considered by Congress," he said. "President-elect Clinton has endorsed it, and I think this, coupled with Sen. (Edward) Kennedy's recent speech saying RFRA will be high on the agenda of the new Congress, is promising.

"This is the third Congress that's considered it (RFRA), and I think this time we're going to hit a home run," he said of the proposal, which is backed by most U.S. religious bodies.

Thomas said it is reasonable to expect the "new administration to be more supportive of free exercise of religion claims. President-elect Clinton has endorsed the Religious Freedom Restoration Act, while the Bush administration has been neutral at best."

Thomas noted that the reduced level of free-exercise protection adopted by the Supreme Court in 1990 was first proposed by the Reagan-Bush administration in 1987 in an obscure Florida case.

"It's ironic that the Religious Right has sought to portray Bill Clinton as anti-religious, given the track record of the Bush administration on church-state issues," Thomas said. "The Reagan-Bush administrations gave us the problem we're trying to solve (with RFRA)."

Because of the Supreme Court's 1990 decision in *Employment Division vs. Smith* decision, plus 12 years of generally conservative judicial appointments, the Reagan-Bush impact on church-state relations has been much more pronounced in the courts than in the Congress, where parochial aid or school prayer proposals routinely lost.

But, even in the courts, the Religious Right's agenda has not always been successful. Thomas noted that the Bush administration, in a Rhode Island graduation-prayer case last year, failed to persuade the Supreme Court to abandon the principle of government neutrality toward religion.

Dunn, Thomas and Montgomery expect Clinton's judicial appointments to change the direction of the courts.

"President-elect Clinton is likely to fill two, possibly three, Supreme Court vacancies during his first term," Thomas said. "Obviously his views will have a major impact on how the court responds to church-state issues over the next decade."

Montgomery said he expects Clinton appointments to shift the balance on the court.

Thomas predicted the Baptist Joint Committee's job of supporting religious liberty "will be easier insofar as we will have an administration that will take the same position that we do on many church-state issues.

"We won't be forced to oppose a lot of legislation," he said. "Our job has been extremely difficult over the past decade because at times we have had to oppose a very popular and very effective president.

"Now we'll be able to make more positive contributions to the development of policy in this area."

While Montgomery's organization disagrees with Clinton's views on parochial aid and social-policy issues such as abortion and homosexual rights, he said the NAE is looking forward to working with the Clinton administration on RFRA and in other areas.

"We are hopeful that this newly elected president will bring the country together," he said. "He has referred to the harsh politics of division, and we think there is a real need for healing and are hopeful the incoming Congress and the White House can work together to face the problems that have been unattended too long, such as the staggering deficit, 37 million of our fellow Americans without health insurance, and the steady erosion of our job and manufacturing base."

Thomas sees a more vocal and active role for the Religious Right during the Clinton administration.

"They're not going to have access to the levers of power that they have

in the past, and because they're on the outside they may become more strident than ever," he said. "They're not used to being in exile. Being on the outside tends to sharpen one's rhetoric and heighten one's role as a critic. "When you're working within the system, compromise and moderation pay dividends."

-30-

Poll indicates sharp division  
between public, court on prayer

By Pam Parry

WASHINGTON (ABP) -- Americans sharply disagree with the U.S. Supreme Court's interpretation on school prayer, according to a poll released in the November issue of Reader's Digest.

But a Baptist church-state attorney said the survey also indicates a widespread misunderstanding of the court's action.

The article, written by Eugene Methvin, argues that the Supreme Court and the country's cultural establishment are willfully denying the public what it wants regarding school prayer.

Brent Walker, associate general counsel for the Baptist Joint Committee, countered that the Supreme Court is not a measuring stick for public opinion but an interpreter of the U.S. Constitution.

"The court should not call up George Gallup to find out how to decide a case," Walker said.

One survey question -- "Do you generally favor or oppose prayer in public schools?" -- garnered a favorable response from three-fourths of those surveyed. Those findings seem to indicate most Americans are at odds with the court's 1962 decision declaring public school-sponsored prayer unconstitutional, the article said.

But Walker said that a lot depends on what and how the question is asked. "Almost everyone favors allowing our kids to pray in school," he said. "But when you ask whether the state should write the prayer or promote prayer or direct the prayer, the support falls off sharply.

"It's like the school voucher issue. Most people believe in 'parental choice.' Not so if you ask whether tax dollars should be used to pay for religious indoctrination."

The Reader's Digest poll, conducted by The Wirthlin Group, also noted other apparent divisions between the public and the court:

-- Eighty percent of Americans surveyed said they disapproved of the court's 1992 ruling in Lee vs. Weisman that "it is unconstitutional for a prayer to be offered at a high-school graduation."

Walker said this question misrepresents what the court ruled in Weisman and is another example of how the phrasing of a question can influence the outcome.

"It (the question) leaves out the fact that the school organized the event, picked the clergy to give the prayer and then gave him guidelines to follow in how to pray," Walker said. "I'd be surprised if 80 percent would condemn the ruling if they knew all the facts of the case. The decision did not rule out voluntary student prayer."

-- Seventy-six percent agreed that "it's right for a school to put up a manger scene or a menorah during the holiday season."

-- More than half of the respondents did not object to the Ten Commandments being posted in the classrooms.

The article purported that recent court interpretations "might astonish" the authors of the First Amendment. In building a case for school prayer, the article also gave examples of religious discrimination in the public schools,

such as children being barred from saying grace before meals.

Walker said the poll results indicated something else -- a widespread misunderstanding about what the Supreme Court actually ruled.

"It has outlawed state-sponsored prayer and devotional Bible reading," Walker said. "But it has never condemned private student prayer -- in the classroom, lunchroom or the playing field. The court has upheld teaching about religion, Bible as literature courses, equal access for religious groups, released-time programs and the like."

Walker continued: "The Reader's Digest numbers also reflect a comfortable assumption on the part of the respondents that the prayer will be consistent with their own theological tradition. This is not always the case. Ask any Baptist in Salt Lake City or a Muslim in Birmingham."

The telephone survey of 1,054 American adults was conducted July 8-10 and has a margin of error of plus-or-minus 3 percent.

-30-

Clergy ethics gets lowest  
public-approval rating ever

PRINCETON, N.J. (ABP) -- Americans' confidence in the clergy has hit the lowest level on record, the Gallup Organization reports.

While clergy still rank second among a field of 13 professions when rated for ethics and honesty, only 15 percent of the public give clergy a "very high" rating and 39 percent give them a "high" rating.

A third of the public consider the ethical standards and honesty of clergy to be average, while 7 percent rate clergy "low" and 2 percent consider them "very low."

These findings are from recent surveys of American adults ages 18 and older by the Gallup Organization. The survey asked, "How would you rate the honesty and ethical standards of people in these various fields -- very high, high, average, low or very low?"

Other professions listed include pharmacists, physicians, college teachers, dentists, engineers, police officers, funeral directors, journalists, bankers, lawyers, Congressmen and car salesmen.

Pharmacists come out on top of the list, with 66 percent of the public rating them either "very high" or "high." Members of the clergy rank second, with a combined favorable rating of 54 percent.

Public confidence in the clergy has declined from the high of a 67 percent favorable rating in 1985, according to Emerging Trends, newsletter of the Princeton Religion Research Center. Gallup polls consistently placed clergy at the top of the list for ethical standards and honesty until 1988.

Despite their dip in the polls, clergy still rank significantly higher than several of the professions listed. Only 35 percent of the public believe funeral directors have high ethical standards, and journalists and lawyers are highly trusted by only 27 percent of the public.

Congressional scandals also took their toll on public opinion, the survey found, with Congressmen receiving high marks in ethics from only 11 percent of the public -- a place slightly above car salesmen.

-30-

-- By Mark Wingfield

Recession doesn't keep  
Americans from giving

WASHINGTON (ABP) -- Giving and volunteering are still pervasive activities for Americans, despite economic hard times, according to a new survey.

And, the survey said, religious affiliation has a direct impact on giving. People who identify themselves as religious and who regularly attend church are the most generous donors of money and time.

The biennial survey on giving and volunteering was conducted by the Gallup Organization for Independent Sector, a non-profit coalition with more than 800 member groups.

Despite the current recession, only a small number of respondents stopped or limited their giving, the survey noted. Seventy-two percent of American households surveyed reported making contributions in 1991, compared to 75 percent in 1989. The average household contribution of \$899 was down slightly from \$978 in 1989.

Fifty-one percent of the respondents volunteered in 1991, dropping slightly from 54 percent in 1989. Volunteers gave approximately 20.5 billion hours in 1991.

Eighty-seven percent of respondents reported a religious affiliation, while 11 percent reported none. Nearly 75 percent of respondents with a religious affiliation reported contributing 2.3 percent of their average household income. Fifty-three percent with a religious affiliation reported volunteering 4.2 hours a week.

Frequency of church attendance was one characteristic that distinguished non-givers from "generous givers," those the survey defined as contributing 3 percent or more of their household income.

Eighty-four percent of generous givers, compared with 34 percent of non-givers, attend church regularly.

Church attendance also distinguished generous volunteers from those who did not volunteer (72 percent compared with 41 percent).

Another distinguishing characteristic was motivation to meet religious beliefs and commitments. Sixty-nine percent of generous givers, compared with 25 percent of non-givers, were highly motivated to meet those goals.

Giving patterns among religious groups varied. Protestants surveyed gave an average of 2.7 percent of their household incomes, compared with 1.7 percent given by Catholic respondents and 2.9 percent given by those affiliated with "all other religions."

The survey revealed other general findings:

-- Persons with lower incomes give proportionately more than those with higher incomes.

-- Eighty-eight percent of respondents said they believe charities are more necessary today than they were five years ago.

-- More than a third of contributors said they do not give enough.

-- Minority groups are not asked to give and volunteer as often, but they respond at a higher rate when asked.

-- Deductions for those who itemize on their income tax forms encourage charitable donations.

For the survey, Gallup conducted in-home personal interviews with 2,671 adults from April 3 to May 17. The results have a plus or minus 3 percent margin of error.

-30-

-- By Pam Parry

\*\*\*\*\* END \*\*\*\*\*