

RESULTS OF THE LCMS 2008 WORSHIP SURVEY

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INTRODUCTION

The results reported in the following tables are based on the responses of the 170 congregations in the top 5% of LCMS congregations for adult accessions as reported on the 2006 Parochial Report Form (both in absolute numbers and as a % of confirmed membership), and the 171 congregations representing a random sample of remaining LCMS congregations not in the top 5% group. The return rate for both samples was approximately 56 percent.

The top 5% congregations were selected in a two-stage process, so as not to limit the sample to ONLY large congregations. First, the 2006 congregation data were sorted on the *absolute number* of adult accessions, and the first 300 (5%) were highlighted. Second, the list was resorted on the adult accessions *as a percent of total confirmed membership*, and the first 300 were again highlighted. The final list of 300 was composed of *only those congregations which made BOTH lists*. The range of adult accessions went from 207 (highest) to 3 (lowest).

Unless otherwise noted, the figures in parenthesis (n) represent the number of respondents for that item, the other numbers in the tables are the percentages of respondents selecting a given response option. Please note that for those items where multiple responses were possible, percentages will add to more than 100 percent. The tables appear in the order the original questions appeared on the survey instrument. The verbatim comments to the three open-ended questions were appended to the Preliminary Report of Results, dated February 14, 2009. While standard errors for these two samples are difficult to estimate (since one of them is purposive – other than random), a conservative estimate would be +/- 6% at the 95% confidence interval. Statistically significant differences between the two samples are noted in the following tables by **bolded numbers**, and referenced in the text.

The two samples reported similar patterns of service offerings:

TABLE A

<u>SAMPLE</u>	<u>(n)</u>	<u>ABSOLUTE NUMBER OF SERVICES OFFERED</u>		
		<u>SINGLE</u>	<u>TWO</u>	<u>THREE+</u>
Top 5%	(169)	45	33	22
Random	(168)	40	35	25

But very different patterns of worship styles across those services, except when there were three or more services offered:

TABLE B

DISTRIBUTION OF WORSHIP STYLES BY THE NUMBER OF SERVICES

WORSHIP STYLE (n)	ABSOLUTE NUMBER OF SERVICES OFFERED					
	ONE SERVICE		TWO SERVICES		THREE/MORE	
	TOP 5% (76)	RANDOM (67)	TOP 5% (56)	RANDOM (59)	TOP 5% (37)	RANDOM (42)
Traditional	58	82	37	59	38	45
Contemporary	8	3	37	20	34	28
Blended/Other	34	15	27	23	28	26

The survey defined the categories “Traditional”, “Blended”, and “Contemporary” in the following manner:

Traditional - employing primarily hymnody and liturgy using organ or piano as the primary instrument for supporting congregational song.

Contemporary- employing primarily songs from the praise and worship genre utilizing, ensemble, or band.

Blended/Other - an intentional use of traditional and contemporary song repertoire with possible integration of other musical forms and liturgical expressions.

Pastors of the random sample congregations were significantly more likely than their colleagues from the top 5% congregations to report they offered “traditional” service styles, especially when only one or two services were available. Pastors from the top 5% were more likely to indicate they offered contemporary or blended services in the same circumstances. See TABLE B, above.

OVERVIEW OF RESULTS

For the most part, there are few *statistically* significant differences in worship practices between the two samples, and those differences are primarily related to elements of the different styles. For example, fewer pastors from the random sample congregations report the use of “praise bands” because they are less likely to report contemporary or blended services (see the results for question 22, letter e., page 26, where 65% of the random sample “seldom/never” use a praise band versus 52% of the Top 5% sample.) Similarly, 40% of Top 5% pastors indicate they “seldom/never” use a traditional choir in worship, compared to 27% of the random sample. See question 23a, page 27. Also, pastors from the random sample congregations were more likely to select hymns/songs according to “the lectionary and church year,” (84% “often/always” vs. 66% for pastors from the Top 5% - question 24a, page 28).

Perhaps the differences between these two samples are more about *attitude* than worship practices, per se. See the discussion on pages 14 and 15.

DETAILED RESULTS

Number, Size and Day of Week of Worship Services (Table for Question 1, page 16)

Most of the responding congregations offer only one worship service of either style, and the vast majority of services average fewer than 200 attendees on any given weekend. The top 5% sample includes a higher percentage of small attendance congregations offering traditional style worship (71% under 100 attendance vs 56% for the random sample) due to the number of small congregations who made the list of top 5% congregations by percentage adult gains. Average attendance appears to be somewhat higher for contemporary than for traditional or blended style worship (approximately 40% of contemporary services reported attendance over 200 vs. slightly more than 10% of the other two worship styles. Such attendance differences may be due to a number of factors, including worship times. The vast majority of congregations report Sunday only services.

Typical Settings for Worship (Table for Question 2, page 16)

Similar percentages of respondents report using the same songs, themes, sermons, and clergy across the three worship styles in the same weekend, though the contemporary and blended services are less likely to use the same weekly hymns as the traditional services.

Criteria for Selection of Scripture Passages (Table for Question 3, page 17)

Clearly, the most popular criteria for selecting Scripture passages is the Three-year lectionary, with 80% or more of both samples saying it was their source “often or always.” “Thematic series” was cited by a much smaller percentage as a frequent criteria. The other criteria, including the One-year lectionary, were “seldom or never” used by significant majorities of respondents from both samples.

Frequency of Various Scripture Readings (Table for Question 4, page 17)

The Gospel, Epistle, and Old Testament readings were typically read by the vast majority of respondents of both samples, while the Psalms were somewhat less likely to be read “often or always.”

Elements in the Order of Service (Table for Question 5, page 18)

Virtually all respondents, regardless of worship style, indicated that all the elements listed were “regularly included” in their typical worship services. The only exception was the case of liturgical responses, which were significantly less likely to be included in either contemporary or blended worship services.

Elements Usually Included in the Service of the Sacrament (Table for Question 6, page 18)

The typical order of service for Holy Communion appears to be quite distinct for each of the three worship styles. The common elements found in nearly all of the traditional style

services are much less common in the other two styles, especially the contemporary format. Except for the Words of Institution and The Lord's Prayer, the other elements are found in less than half of the blended services and even fewer contemporary formats. Among those respondents offering a blended format, those from the top 5% were somewhat less likely to include the Words of Institution, The Lord's Prayer or a post-communion collect or prayer, than their random sample counterparts, although the differences were small. The same was true among those offering a contemporary service and including a post-communion collect or prayer.

Explanation of Communion Policies and Practices (Table for Question 7, page 18)

Respondents from both samples reported using the same methods of disclosure in about the same proportions. The two most frequently cited methods were "in writing in the bulletin," and in adult instruction class. Approximately half announced communion policies/practices verbally.

Services of Baptism (Table for Question 8, page 19)

For nearly all the respondents in both samples, baptisms occur during regular Sunday services, as needed.

Integrating Children in Worship (Table for Question 9, page 19)

Again, both samples appear to handle this issue in much the same manner. Approximately half of each sample includes a children's message/object lesson in the service. The next most cited method was a children's musical performance "at some regular interval." Approximately one quarter of respondents cited an "occasional" children's message/object lesson, or "other" method of inclusion.

Sunday School or Children's Ministry (Table for Question 10, page 19)

The vast majority of respondents from both samples indicate they offer Sunday school/children's ministry at an independent time, or in a mid-week program. Very few offer children's ministry concurrent with worship.

Published Resources Used to Create Order of Service (Table for Question 11, page 20)

Respondents are much more likely to indicate using a hymnal or published Order of Divine Service in the traditional format than in the contemporary or blended style. Conversely, songs from the Praise and Worship Genre or independent liturgies specific to the assembly were much more likely to find a voice in the contemporary or blended formats. Multi-ethnic hymnody/songs were much less likely to be used in any of the formats. The only significant differences across the two samples were found in the blended format, where pastors from the top 5% were less likely than their random sample brothers to use the published liturgy (18% vs. 49%), but more likely to use independent liturgy (57% vs. 39%).

Resources Used to Communicate the Order of Service (Table for Question 12, page 20)

Communication patterns across the three worship styles are varied and fairly distinct. Among those respondents offering a traditional format, the most dominant resources for communicating the order of service are very similar. The hymnal is the most frequently cited resource by both samples. Further, about half of both samples also employ the printed bulletin (with outline or complete order of worship). Few use Songbook, projection or video. Among those offering contemporary style worship, the overwhelming resource of choice is a projection system, with slightly less than half also employing the printed bulletin w/outline. Here, random sample respondents split with those from the top 5%. The former are more than twice as likely as the latter to use the printed bulletin w/complete order of worship (58% vs. 27%) while the top 5% are more than twice as likely to use video (46% vs. 22%). Finally, those offering blended worship are significantly more likely to rely on the printed bulletin w/complete order of worship than the other two worship styles. Those from the random sample are more likely to rely on the hymnal (43%) than those from the top 5% (28%).

Resources Used in Weekly Worship: HYMNALS (Table for Question 13, page 21)

Lutheran Service Book is the obvious hymnal of choice for these respondents, in either sample. Sixty-four percent of those from the top 5% and 74% of the random sample indicate they use LSB “often/always” in weekly worship. The other hymnals are “never/seldom” used by two-thirds or more of either sample.

Resources Used in Weekly Worship: DENOMINATIONAL PUBLISHERS (Table for Question 14, page 22)

As with LSB, these respondents identify CPH as their denominational “publisher of choice,” by a wide margin. However, a significant minority of both samples use Augsburg or “other” publishers at least “sometimes.”

Resources Used in Weekly Worship: SONG PUBLISHERS (Table for Question 15, page 22)

The number and diversity of song publishers available to today’s worship leaders finds a ready market among these respondents, 40% or more indicating they at least “sometimes” utilize music from Maranatha, Word, or Integrity, as well as “other” publishers. Congregations from the top 5% were somewhat more likely than the random sample to indicate using this source “often/always” (37% vs. 23%).

Resources Used in Weekly Worship: COPYRIGHT LICENSES (Table for Question 16, page 23)

Two license agencies appear to be dominant sources for LCMS congregations. Half or more of both samples indicate they use *LSBHymnLicense.net* or *CCLI* “often/always.”

In fact, clergy from the top 5% congregations are significantly more likely than those from the random sample to use *CCLI* (74% vs. 50% “often/always”). And the top 5% congregations were also more likely to use “other” licensees “often/always” (21% vs. 5% for the random sample).

Resources Used in Weekly Worship: LITURGY PLANNING RESOURCES (Table for Question 17, page 23)

The predominant resources for liturgy planning appear to be *Lutheran Service Builder* and *Creative Worship for the Lutheran Parish*. Approximately half of the random sample respondents and over 40 percent of both samples use these resources at least sometimes. Clergy from the top 5% were significantly more likely than their counterparts in the random sample to indicate they “seldom/never” use *Lutheran Service Builder* (62% vs. 44%). Again, the top 5% sample was more likely to say they use “other” planning resources at least sometimes (47% vs. 28%).

Resources Used in Weekly Worship: SONG PLANNING RESOURCES (Table for Question 18, page 24)

While none of the listed resources garnered a majority of respondents who cited them as resources, significant minorities of respondents (25% or more) acknowledged using several of them at least sometimes: including CD’s, New arrangements of older hymns, SongSelect and “Top 40” Christian music for the top 5% sample. In every instance, respondents from the top 5% congregations were more likely to say they use each of these resources than their random selection comrades, although only two of those were statistically significant differences: SongSelect (34% vs. 20% at least sometimes) and Worship Leader magazine (20% vs. 6%).

Names Used to Identify Diverse Services (Table for Question 19, page 24)

The terms “blended” and “contemporary” are obviously not that popular, nor are some of the terms frequently heard (“celebration,” “praise”). One-in-five of the random sample simply said “none” or “we don’t do” diverse services. Most of the “other” comments were aimed at inadequacies in nomenclature, or how the usual terminology didn’t describe their situation or worship style.

Other Elements Used in Worship (Table for Question 20, page 25)

Most congregations seldom use drama, text projection, liturgical dance, or personal testimonies. Only the object lesson is used at least sometimes by a majority of either sample. While personal testimony is not very common in either sample, pastors from the random sample are significantly more likely than those from the top 5% congregations to say they “seldom/never” use it (80% vs. 63%).

Graphic Elements Used in Worship (Table for Question 21, page 25)

The ubiquitous banner is the graphic element most frequently employed in the sample congregations. Over 75% of both samples indicate banners are utilized at least sometime. Textile arts, unique lighting and video are employed by much smaller shares of congregations.

Instrumental Ensembles Used in Worship (Table for Question 22, page 26)

Musical instruments other than organ/piano are not common place in most congregations' weekly worship services, but often are present at festival or other special worship services. When asked how frequently various types of instruments were used in regular worship, the instrumental soloist was cited as the most frequently used ensemble (approximately two-thirds saying soloists were used at least sometimes). Fewer than half of respondents used woodwinds, strings, brass or a praise band in regular worship. Random sample congregations were less likely to use a praise band than congregations in the top 5% of adult gains (65% vs. 52% "seldom/never" use).

Vocal Ensembles Used in Worship (Table for Question 23, page 27)

While traditional choirs, traditional vocal soloists and children's choirs are used by approximately half or more of both samples, praise choirs, vocal soloists with praise ensembles, and single-gender choirs are employed less frequently. Vocal soloists and children's choirs, are used more sparingly (a plurality of respondents indicating they are used "sometimes") than traditional choirs. Pastors from the top 5% sample were less likely than their random sample colleagues to use traditional choirs (40% "seldom/never" vs. 27%). Meanwhile, those from the random sample congregations were less likely to employ a praise choir (75% "seldom/never" vs. 58% for top 5% respondents), or vocal soloist with praise ensemble (71% vs. 56% "seldom/never").

Criteria for Selecting Hymns and Songs (Table for Question 24, page 28)

The vast majority of respondents from both samples tend to select hymns and songs based on either the lectionary or the theme of the day, although they sometimes make selections based on "an aesthetic framework" or what the congregation likes to sing. Random sample respondents are more likely than pastors from top 5% congregations to use the lectionary as their criteria "often/always" (84% vs. 66%).

Strategies Used to Make Hymns/Songs Easy to Sing (Table for Question 25, page 29)

The most frequently cited strategy to make hymns/songs easy to sing is "weekly repetition." Over 70% of both samples indicated they use this "often/always." Approximately half also use intentional teaching by the choir, or by the organist/keyboardist. Less than a quarter of either sample indicated they use a cantor. Respondents from the top 5% congregations were more likely to use intentional teaching by a song leader, at least sometimes (48% "seldom/never" vs. 63% for random sample).

Change in Format/Worship Style in the Past Five Years (Table for Question 26, page 29)

Pastors from the top 5% congregations were somewhat more likely than those of the random sample to indicate they had changed worship formats or style in one or more services in the past five years (50% “moderate/significant” change vs. 40%), but the difference was not statistically significant.

Average Length of Preaching Time in Weekly Services (Table for Question 27, page 30)

The modal preaching time across service formats is 15-20 minutes. For those offering traditional style services, better than 60 percent of both samples indicate their preaching times are in that parameter. Similar percentages of respondents with traditional formats report preaching times of less than 15 minutes and 20-25 minutes, while fewer than 5% say their preaching times exceed 25 minutes. The two samples offering contemporary formats indicate a somewhat different pattern in preaching times. While the random sample pastors are more likely than their top 5% brothers to indicate preaching times of 15-20 minutes (62% vs. 46%), they are only one-third as likely to report preaching times in excess of 25 minutes (7% vs. 22%). Both samples report similar distributions of preaching times for their blended worship formats.

Preaching Content for the Primary Preacher (Table for Question 28, page 30)

The vast majority of respondents from both samples indicate their preaching “often/always” teaches doctrine, includes life application, and is lectionary based. Both samples also are likely to use topical content at least sometimes.

Basis for Sermons (Table for Question 29, page 31)

Three-quarters or more of both samples indicate sermons are “often/always” determined by the church year or the lectionary. Most respondents also say sermons are based, at least sometimes, on “needs determined by the pastor.” Relatively few indicated sermons were determined by survey of the congregation, needs determined by staff, or church council/boards. Respondents from the random sample congregations were more likely to say they “seldom/never” base sermons on “topics selected to evangelize the unchurched” (57% vs. 44% for pastors from the top 5%).

Sources/Uses of Prayers in the Service (Table for Question 30, page 32)

While respondents were most likely to use the collect for the day, and pastoral prayers “often/always,” a majority said they used prayers from the Agenda or Altar book, extemporaneous prayer and written prayer requests from the congregation, at least sometimes. Less often used were prayers spoken by lay members, prayers spoken by a designated worship leader, or prayers from Creative Worship for the Lutheran Parish. Nonetheless, it is obvious that congregations use a variety of sources for prayers. Respondents from the top 5% congregations were less likely than the random sample

pastors to use prayers from the Agenda or altar book (51% “seldom/never” use vs. 34%) or “Let us Pray” (70% “seldom/never” use vs. 42%).

Basis for Prayers (Table for Question 31, page 33)

Most respondents indicated prayers were based on the lectionary, the theme, pastoral discretion or congregational requests “often/always.” A much smaller proportion cited worship leader discretion. Respondents from the top 5% were somewhat less likely to say prayers were “often/always” based on the lectionary (49%) than was true of the random sample (62%).

Who Plans the Weekly Worship Service? (Table for Question 32, page 33)

As expected, the pastor is the person most likely to plan the weekly worship service, but he may not be the only one involved. Certainly for most congregations who offer traditional format worship, the pastor is key, perhaps assisted by a paid musician or minister of music. For those congregations offering a contemporary format, a separate worship leader/coordinator is much more common, as well as a paid musician. About half of those congregations with contemporary worship formats indicate one of these individuals is involved in planning the worship service. Those offering the blended format appear to do worship planning somewhat similar to the traditional service pattern, except that the paid musician is more involved for the random sample congregations than is the case for the other formats or top 5% congregations offering that format.

Who Provides Verbal Leadership in Conducting Weekly Worship? (Table for Question 33, page 34)

Just as pastors are the primary worship planners in congregations, they are also the primary worship leaders. Virtually all respondents in all three worship formats indicate the pastor provides vocal leadership in weekly worship services. Among those congregations offering the contemporary worship format, the “worship leader” is much more prominent than is the case in the other two formats. To a lesser extent a musician provides vocal leadership in the contemporary format.

Keyboard Instruments Used in Weekly Services (Table for Question 34, page 34)

While the organ predominates among traditional style worship services in both samples, the piano is used in over half of the congregations. Electronic key boards are more likely found in traditional settings for the top 5% congregations (36%) than for the random sample churches (21%). In the contemporary settings the electronic keyboard is much more common, especially among the top 5% (83% vs. 60% for the random sample). The reverse is true for the acoustic piano (44% for the top 5%, and 67% for the random sample). The organ, piano and electronic keyboard are used in about the same proportions for both samples offering the blended format (between 50 and 60 percent). The keyboard with midi/sound modules is much more commonly used in the contemporary or blended format than the traditional, and is somewhat more common in the blended format for the top 5% sample (37%) than the random sample (22%).

Additional Instruments Used in Weekly Services (Table for Question 35, page 34)

The acoustic guitar, electric guitar, electric bass, trap set and “other percussion” instruments are much more common in the contemporary format worship than they are in the blended format and least common in the traditional format. The top 5% contemporary format is somewhat more likely to include the acoustic guitar (92%) than the same format in the random sample (71%). The more traditional musical instruments (brass, woodwinds, strings, handbells) are used in similar proportions across the three styles, though handbells are somewhat more likely to be heard in the random sample blended style (31%) than in the top 5% (15%).

Vocal Leadership to Encourage Congregational Singing (Table for Question 36, page 35)

Congregations offering the traditional format for worship were most likely to use a choir to encourage congregational singing or use nothing. While few used a cantor, those providing traditional format worship were more likely to do so than their counterparts offering the other worship styles. Contemporary format worship was more likely to use a song leader or praise choir to encourage singing than the blended format. Among those offering the blended format the random sample congregations were more likely to indicate they provided no vocal leadership to encourage singing (41% vs. 27% for the top 5%).

Use of Static or Video Projection in Weekly Worship (Table for Question 37, page 35)

Contemporary format services were significantly more likely to use image/video projection, of all types, than either of the other worship formats. Respondents from the random sample were more likely to use static images with text than those from the top 5% (60% vs. 47%), but less likely to use video projection with text (24% vs. 42%). Contemporary format congregations from the top 5% sample were also more likely than the random sample respondents to indicate they use “all combinations” (54% vs. 33%). Most of those who used some type of projection used PowerPoint and/or Media Shout.

Resources Needed by Praise Band/Ensemble (Table for Question 38, page 35)

Fewer than half of the respondents in the two samples responded to this item. The most cited need for praise band musicians was lead sheets with guitar chords, followed by composed keyboard accompaniment, instrumental scores, and CD’s, all marked by 40% or more of those who responded. Fewer respondents selected audio samples and Mp3 sources. MIDI sequences and Clic-track were the least cited resources.

Priorities for Resource Needs (Table for Question 39, page 36)

When asked to prioritize praise ensemble resource needs, more congregations responded than the number who indicated they used a praise ensemble. Table C, below, lists the rank order priorities of resource needs for each sample, based on the mean priority score (the lower the mean value, the higher the priority):

TABLE C

RESOURCE NEEDS PRIORITIES RANKED BY MEAN PRIORITY SCORES

<u>RESOURCE</u>	<u>TOP 5%</u>	<u>RESOURCE</u>	<u>RANDOM</u>
Lead sheets w/ guitar chords	2.19	Composed keyboard acc.	2.14
Composed keyboard acc.	2.37	Lead sheets w/guitar chords	2.39
Instrumental scores	3.39	Instrumental scores	2.98
CD	3.54	Audio samples	3.24
Mp3	3.72	CD	3.31
Audio samples	4.26	Mp3	4.06
MIDI Sequences	5.09	MIDI Sequences	4.70
Other	5.96	Clic-track	6.27
Clic-track	6.36	Other	6.74

As the above table illustrates, the top three needs are the same for both samples, though in a slightly different rank order. Audio samples are ranked somewhat higher among random sample respondents (3.24) than among those from the top 5% (4.26), while CD and Mp3 resources are ranked in the middle. MIDI sequences and Clic-track tend to be lowly rated by either sample.

Primary Worship Service for Various Groups of People (Table for Question 40, page 37)

Asked to assign various groups of attendees to the primary service type they attend, respondents from the random sample were significantly more likely to indicate that *all* the identified groups primarily attend the traditional format service. *That is largely an artifact of the distribution of the three worship formats in the two samples (See Table B, page 2). Random sample respondents were much more likely to offer traditional style worship when they only offer one or two weekend services.* Among the top 5% pastors, they were more likely to indicate that older adults (56%) primarily attend traditional format worship than were either young adults (40%) or the unchurched (42%). Conversely, the unchurched (30%) and young adults (31%) were more likely to primarily attend the contemporary services than were older adults (15%). The top 5% reported that, for each group in this question, a lower percentage primarily attending a traditional service.

When asked what service active members overall attended, just under half (47%) of top 5% congregations reported this group attending a traditional service. Just under 2/3 (63%) of the random sample respondents reported this group attending the traditional service.

Financial Giving by Worship Style (Table for Question 41, page 37)

Respondents from both samples were most likely to identify the traditional service as the one reflecting the highest giving levels. Again, due to the distribution of worship styles, the random sample respondents were more likely to identify the traditional service as the highest giving format (73%), than was the case for the pastors from the top 5% sample (53%). And, since the latter are twice as likely as the random sample to offer the blended format when only one service is offered, they were twice as likely (29% vs. 14%) to cite that format as the one with the highest financial giving.

Average Service Length (Table for Question 42, page 38)

For a majority of respondents from both samples, average service length for all three worship styles is 60 minutes or more. For the blended style, pastors from the top 5% sample were somewhat more likely to select this time than those from the random sample (70% vs. 56%, respectively). Much smaller proportions of both samples reported service lengths of 45 minutes or 75 minutes plus.

Type of Service New Adult Gains Typically Begin Attending (Table for Question 43, page 38)

Candidates for adult baptism, confirmation, or profession of faith typically first attend the traditional worship service for both samples of respondents, although more frequently for random sample congregations (63%) than for those in the top 5% (45%). Again, such candidates are more likely to begin attending the blended worship service for the top 5% respondents than the random sample group (30% vs. 17%).

Service That Attracts the Most Visitors (Table for Question 44, page 38)

Similar proportions are also reported in the case of visitors. Random sample congregations are more likely to report their traditional service attracts the most visitors than their top 5% counterparts (64% vs. 43%). While the latter are nearly twice as likely to claim the same for the blended service as the former (29% vs. 15%).

Frequency of Observing the Lord's Supper (Table for Question 45, page 38)

Most respondents, in both samples, indicated they celebrated the Lord's Supper at least twice a month. One-fifth of the random sample respondents offering the contemporary or blended style indicated they celebrated communion once or twice a year. Since a small number of respondents indicated they offered a contemporary or blended service on a schedule other than Saturday or Sunday (or alternated a single service between traditional

and contemporary/blended on alternating weekends) those alternate schedules may have celebrated the Lord's Supper on a much less frequent basis.

Approach to Worship Style and Context (Table for Question 46, pages 39-40)

There are a variety of ways to approach worship settings and the context for worship formats or styles. These respondents were presented with 19 statements dealing with the issue of how they approach worship settings and how well each proposition described their congregation. While virtually all the respondents, from both samples, said doctrinally sound and Christ-centered worship described them "quite/very well" (items c. and d.), and most agreed maintaining a Lutheran culture and the projected needs of members are paramount, there were several items on which respondents were more divided, or didn't think a particular statement described their congregation. And on several items, there were significant differences between the two samples.

For example, respondents from both samples are fairly evenly split as to whether "intentionally use new hymnody" describes them "well" (about a third) or slightly/not at all (about 40%). And, while around 90% of both samples strive for doctrinally sound worship materials (c.), they are much more ambivalent on how helpful the doctrinal review process may be (n.). Similarly, respondents appear to value maintaining "historic Lutheran culture" (a.), but not on "instruct(ing) visitors about historic Lutheran culture" (k.). And a majority indicate they are not in need of bilingual/multi-ethnic materials (m.), or technology to deliver/project content (p.).

The most significant differences between the 5% ample and the random sample are related to change or adaptation. While the former are interested in maintaining Lutheran culture (a.), they are somewhat less so than their random sample counterparts (63% vs. 78% describes "well/very well"). But the top 5% *are more likely to* "make changes in worship life" (46% vs. 30%), "intentionally moderate generational concerns" (47% vs. 27%), pay attention to "the needs of visitors" (f.) – 49% vs. 28%, "create a particular 'atmosphere' during worship" (h.) - 65% vs. 49%, "intentionally use new songs" (51% vs. 35%), "intentionally make worship 'user-friendly'" (72% vs. 55%), and "allow for spirit-led spontaneity in worship"(23% vs. 7%).

Few congregations needed worship to be bi-lingual or multi-ethnic (10% vs. 6%). No language specific questions were presented in this survey.

Views on Evangelism and Worship (Table for Question 47, page 41)

The vast majority of both samples agree they view worship as a vehicle for evangelism outreach.

Type of Service the Primary Occasion for Outreach (Table for Question 48, page 41)

As in similar items above (see tables 43, 44), random sample respondents were more likely to cite traditional worship, while the top 5% sample was twice as likely to say it was the blended service.

Assisting People as They Arrive for Worship (Table for Question 49, page 41)

The most common way respondents from both samples assist worshippers is with lay greeters, the pastor, or providing written material for guests. Slightly less than half have some type of welcome center/table, and a small percentage introduce guests in worship.

Specific Time for Worship Participants to Greet Each Other (Table for Question 50, page 42)

Most respondents from both samples have a time for participants to greet each other “frequently/always” (51% for the top 5% and 43% for the random sample), but about 30% of each sample indicate they never have a specific time for the practice.

Making the Commission on Worship’s Work More Helpful (Table for Question 51, page 42)

While most respondents agree that the commission “probably/definitely” ought to pursue items a. through f., they are evenly split on item g., related to multi-ethnic repertoire. Those respondents from the random sample were more likely to say the Commission should “encourage established hymnody and liturgy” (64% vs. 45% for the top 5%).

COMMENTS

There is a growing literature on congregational growth that indicates the difference between growing and declining congregations is less about what they do than who they are – open to change, adaptable (See *FACTS on Growth*, [HYPERLINK mailto:fact@hartsem.edu](mailto:fact@hartsem.edu)fact@hartsem.edu). Evidence in the current survey also suggests that the differences between the “top 5%” and the “random” samples has more to do with *attitude* than specific practices.

In Table D, below, it is apparent that respondents in the “top 5%” congregations are somewhat *less* concerned about “a consistent historic Lutheran culture,” but open to making changes in worship life, intentionally moderating generational concerns, considering the needs of visitors, creating a particular “atmosphere” during worship, making worship “user-friendly,” and allowing for spontaneity in worship.

TABLE D

“HOW WELL DOES EACH OF THE FOLLOWING DESCRIBE YOUR CONGREGATION?”

	PERCENT “QUITE/VERY WELL”	
	<u>TOP 5%</u>	<u>RANDOM</u>
Maintain a consistent historic Lutheran culture	63	78
Engage in making changes in worship life	46	30
Intentionally moderate generational concerns	47	27
Projected needs of visitors are paramount	49	28
Create a particular “atmosphere” during worship	65	49
Intentionally use new songs	51	35
Intentionally make worship “user-friendly”	72	55
Allow for spirit-led spontaneity in worship	23	7

All differences significant at the 95% confidence level.

It’s not that congregations from the “top 5%” are disinterested in “historic Lutheran culture,” or the needs of their members in planning the worship experience. These respondents show a greater willingness to embrace change in worship, to seek out sources for materials outside the LCMS and Concordia Publishing House, to seek out needs of visitors and other generations, and to use new technology to communicate. Congregations that are effective in outreach have embraced variety in their methods and styles of communication of the Gospel. They have added varied hues to their palates.

Differences regarding worship style between the two responding categories exist, but are not as significant as some might expect. No one practice or category stands out as magic key to growth. The relatively minor differences in practice between respondents in the two categories of churches show that the tipping point for many LCMS congregations to become more effective in outreach is not far.

There are no “silver bullets” to ensure that a congregation is effective in outreach. It is the prayer of the Commission on Worship that this tool will be useful to the church in this generation and the next. To the glory of Jesus name and for the increase in His Kingdom may we become more effective in proclaiming the Gospel.

LCMS Commission on Worship Worship Survey Results

1. For each type of service below, please indicate the number of services each week, the average attendance, and day of service.

		PERCENT OF RESPONDENTS					
		Traditional		Contemporary		Blended/Other	
		Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
Number of Services	(n)	(112)	(147)	(59)	(45)	(67)	(51)
One		76	68	63	78	66	73
Two		18	25	25	20	24	22
Three		5	7	5	2	10	6
Four/more		1	0	7	0	0	0
Average Attendance	(n)	(110)	(144)	(59)	(45)	(68)	(48)
Under 100		71	56	31	40	59	56
100 – 199		17	33	29	33	27	31
200 – 399		8	8	17	16	10	10
400 – 599		3	1	12	7	3	0
600 – 799		0	1	0	2	0	2
800 – 999		1	0	7	2	0	0
1000+		0	1	5	0	2	0
Day of the Week	(n)	(102)	(145)	(51)	(45)	(61)	(47)
Saturday only		0	1	4	7	5	9
Sunday only		88	81	73	80	80	64
Saturday and Sunday		6	9	8	2	7	11
Other combination		6	9	16	11	8	17

2. PLEASE MARK ALL THAT APPLY FOR EACH TYPE OF SERVICE.

		PERCENT OF RESPONDENTS					
		Traditional		Contemporary		Blended/Other	
		Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
	(n)	(112)	(147)	(59)	(45)	(67)	(51)
The same weekly songs are used:		46	45	53	56	61	49
The same weekly hymns are used:		67	76	20	13	54	45
The same weekly theme is explored:		85	83	80	91	73	69
The same weekly sermon is preached:		88	87	81	93	73	75
The same weekly musicians participate:		66	73	49	56	64	59
The same clergy participate:		92	90	85	98	79	86

3. How frequently are Scripture passages selected according to the following criteria:

		PERCENT OF RESPONDENTS				
		Never	Seldom	Sometimes	Often	Always
		(n)				
a.	One-year lectionary					
	Top 5%	(109)	74	17	6	1
	Random	(108)	74	15	5	4
b.	Three-year lectionary					
	Top 5%	(160)	8	8	4	26
	Random	(167)	3	4	5	34
c.	Thematic series					
	Top 5%	(132)	14	23	30	21
	Random	(127)	13	31	36	16
d.	Independent theme for each Sunday					
	Top 5%	(110)	34	29	24	8
	Random	(123)	37	36	17	9
e.	Other					
	Top 5%	(60)	65	25	8	0
	Random	(69)	68	22	4	6

4. How often are the following Scripture readings read apart from the sermon text?

		PERCENT OF RESPONDENTS				
		Never	Seldom	Sometimes	Often	Always
		(n)				
a.	Gospel Reading					
	Top 5%	(168)	6	6	10	11
	Random	(169)	2	3	7	8
b.	Epistle Reading					
	Top 5%	(167)	5	5	11	17
	Random	(168)	3	2	10	13
c.	Old Testament Reading					
	Top 5%	(167)	5	5	14	16
	Random	(168)	3	3	10	14
d.	Psalm					
	Top 5%	(149)	7	20	26	22
	Random	(155)	5	21	32	17
e.	Other					
	Top 5%	(60)	40	32	12	2
	Random	(71)	41	34	14	1

5. The following elements are regularly included in the order of service.

		PERCENT OF RESPONDENTS					
		Traditional		Contemporary		Blended/Other	
		Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
(n)		(112)	(147)	(59)	(45)	(67)	(51)
1.	Invocation	100	100	83	84	90	98
2.	Confession and Absolution	100	100	90	98	90	96
3.	Liturgical responses, i.e. Introit, Kyrie, Gloria...	92	95	15	16	33	35
4.	Creed	100	100	86	89	85	84
5.	Sermon	100	100	100	100	90	100
6.	Offering	100	100	100	100	90	92
7.	Prayers	100	100	100	100	96	100
8.	The Lord's Prayer	100	99	93	100	87	100
9.	Benediction	100	100	92	100	91	100
10.	Other	13	16	17	16	22	18

6. The Service of the Sacrament usually includes the following:

		PERCENT OF RESPONDENTS					
		Traditional		Contemporary		Blended/Other	
		Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
(n)		(112)	(147)	(59)	(45)	(67)	(51)
1.	Preface and Proper preface	95	90	15	11	42	45
2.	Sanctus	93	91	12	18	31	43
3.	Prayers of Thanksgiving	92	84	29	40	45	53
4.	Words of Our Lord (Words of Institution)	100	100	97	100	84	100
5.	Proclamation of Christ	74	70	44	40	39	45
6.	Lord's Prayer	100	99	88	89	79	96
7.	Pax Domini	94	90	36	31	42	45
8.	Angus Dei	95	93	10	11	37	41
9.	Post Communion Canticle	89	87	7	6	30	31
10.	A post-communion collect or prayer	96	94	47	67	61	78
11.	Other	9	8	12	7	21	16

7. How do you explain your communion policies and practices?

		PERCENT OF RESPONDENTS	
		Top 5 %	Random
(n)		(168)	(167)
1.	Verbally	54	43
2.	In writing in the bulletin	84	89
3.	Personally to visitors prior to the service	38	49
4.	Personally to visitors following the service	17	22
5.	Adult instruction class	76	78

8. Baptisms occur primarily at the following times.

	PERCENT OF RESPONDENTS	
	Top 5 %	Random
(n)	(167)	(167)
1. Sunday services as needed	91	95
2. Designated Sundays	4	1
3. Mid Week/ Saturday Services	0	1
4. Easter Vigil	1	0
5. Privately	1	1
6. Other	4	2

9. How are children purposely integrated into worship?

	PERCENT OF RESPONDENTS	
	Top 5 %	Random
(n)	(165)	(160)
1. Occasional children's message/object lesson in the service.	26	30
2. Regular children's message/object lesson in the service.	51	51
3. Brief children's liturgy.	0	1
4. Children dismissed for kids' church or Sunday School.	24	14
5. Children do not generally attend the general worship...	5	1
6. Children sing/play instruments at some regular interval.	38	46
7. Other	24	27

10. Sunday school or children's ministry is offered:

	PERCENT OF RESPONDENTS	
	Top 5 %	Random
(n)	(167)	(166)
1. At an independent time...	76	86
2. Concurrently with worship; children are not present in worship.	10	4
3. Concurrently with worship; children attend only a portion.	19	8
4. Children's ministry is offered in a mid-week program.	29	26
5. Other	10	8

Musical Style and Content

11. What published resources are essential tools used to create your orders of service?

PERCENT OF RESPONDENTS							
		Traditional		Contemporary		Blended/Other	
		Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
(n)		(112)	(147)	(59)	(45)	(67)	(51)
1.	Hymnal	100	97	19	16	69	53
2.	Published Order of Divine Service/ Liturgy	64	60	20	20	18	49
3.	Songs from the Praise and Worship Genre	16	12	92	100	81	78
4.	Multi ethnic hymnody/ song	5	5	8	13	27	18
5.	Independent liturgy specific to the assembly	10	14	42	53	57	39

12. What resources are used to communicate the order of service for the congregation gathered?

PERCENT OF RESPONDENTS							
		Traditional		Contemporary		Blended/Other	
		Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
(n)		(112)	(147)	(59)	(45)	(67)	(51)
a.	Hymnal	81	84	15	2	28	43
b.	Songbook	8	4	12	7	16	18
c.	Printed bulletin w/ outline	52	54	47	44	34	33
d.	Printed bulletin w/ complete order of worship	51	48	27	58	81	76
e.	Projection system	23	12	88	84	39	35
f.	Video	9	4	46	22	16	16

13. How frequently are the following resources used in weekly worship?

HYMNALS

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
	(n)						
a.	Lutheran Service Book						
	Top 5%	(156)	23	9	5	19	45
	Random	(155)	17	4	5	16	58
b.	The Lutheran Hymnal						
	Top 5%	(120)	48	21	14	8	9
	Random	(129)	50	24	12	6	7
c.	Lutheran Worship						
	Top 5%	(118)	48	16	12	9	15
	Random	(123)	54	17	11	11	7
d.	Lutheran Book of Worship						
	Top 5%	(116)	69	15	5	5	6
	Random	(117)	79	7	6	4	4
e.	Evangelical Lutheran Worship						
	Top 5%	(105)	94	4	2	0	0
	Random	(112)	94	4	1	1	1
f.	Hymnal Supplement 98						
	Top 5%	(112)	67	21	7	3	2
	Random	(121)	69	19	11	2	0
g.	With One Voice						
	Top 5%	(113)	75	9	9	6	1
	Random	(120)	78	9	10	3	0

14. DENOMINATIONAL PUBLISHERS

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
		(n)					
a.	Concordia Publishing House						
	Top 5%	(165)	5	9	8	31	48
	Random	(165)	5	2	7	33	53
b.	Augsburg Fortress						
	Top 5%	(130)	42	29	20	7	2
	Random	(122)	53	21	19	7	0
c.	MorningStar						
	Top 5%	(108)	82	10	6	2	0
	Random	(107)	76	15	5	5	0
d.	GIA						
	Top 5%	(115)	70	15	11	4	0
	Random	(110)	72	14	9	5	1
e.	Other						
	Top 5%	(97)	40	20	20	18	3
	Random	(111)	42	21	22	12	4

15. SONG PUBLISHERS

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
		(n)					
a.	Maranatha! Music						
	Top 5%	(148)	35	16	28	20	2
	Random	(145)	46	12	28	13	1
b.	Word Music						
	Top 5%	(134)	40	13	25	20	2
	Random	(138)	49	10	27	13	1
c.	Integrity Music, Inc.						
	Top 5%	(142)	40	11	22	25	2
	Random	(142)	47	9	28	16	1
d.	Fellowship Ministry						
	Top 5%	(124)	61	19	10	10	1
	Random	(120)	63	11	18	5	3
e.	Other						
	Top 5%	(102)	30	14	20	26	11
	Random	(102)	48	13	17	16	7

16. COPYRIGHT LICENSES

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
		(n)					
a.	<i>LSBHymnLicense.net</i>						
	Top 5%	(115)	46	0	3	9	43
	Random	(130)	36	2	9	9	44
b.	<i>CCLI</i>						
	Top 5%	(141)	16	2	8	13	61
	Random	(145)	33	7	10	9	41
c.	<i>OneLicense.net</i>						
	Top 5%	(94)	80	1	6	5	7
	Random	(107)	75	6	8	6	7
d.	Other						
	Top 5%	(78)	68	6	4	6	15
	Random	(89)	78	8	9	2	3
e.	None						
	Top 5%	(103)	84	0	3	3	10
	Random	(64)	84	3	3	0	9

17. LITURGY PLANNING RESOURCES

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
		(n)					
a.	<i>Lutheran Service Builder</i>						
	Top 5%	(141)	58	4	5	10	23
	Random	(140)	38	6	13	17	26
b.	<i>Creative Worship for the Lutheran Parish</i>						
	Top 5%	(144)	40	14	14	16	16
	Random	(137)	41	11	23	12	13
c.	<i>Sundays and Seasons</i>						
	Top 5%	(123)	81	2	5	5	8
	Random	(118)	77	4	3	5	11
d.	<i>Music Promotional Library</i>						
	Top 5%	(117)	97	3	1	0	0
	Random	(115)	93	2	2	1	3
e.	Other						
	Top 5%	(82)	50	9	14	11	16
	Random	(95)	64	8	11	10	7

18. SONG PLANNING RESOURCES

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
	(n)						
a.	CDs (WOW Worship etc...)						
	Top 5%	(140)	49	12	21	14	5
	Random	(144)	59	10	19	9	2
b.	Software programs (Worshipspice etc,...)						
	Top 5%	(137)	63	12	11	11	3
	Random	(130)	76	7	10	5	2
c.	SongSelect						
	Top 5%	(138)	57	9	12	15	7
	Random	(130)	73	8	9	7	4
d.	“Top 40” Christian music resources						
	Top 5%	(135)	56	11	17	13	2
	Random	(127)	71	9	10	8	2
e.	New arrangements of older hymns						
	Top 5%	(141)	40	15	32	11	2
	Random	(132)	48	12	33	8	0
f.	Local artists/ bands						
	Top 5%	(133)	59	18	13	8	2
	Random	(124)	71	15	5	7	2
g.	<i>WorshipLeader</i> magazine						
	Top 5%	(130)	72	8	15	4	1
	Random	(120)	86	8	2	3	1

19. What name(s) do you use to identify your service or services that intentionally use diverse hymnody, song, and unique orders? (e.g. “Contemporary,” “Praise etc... and the like): _____

		PERCENT OF RESPONDENTS	
		Top 5 %	Random
	(n)	(170)	(171)
Blended		26	6
Contemporary		22	20
Celebration		12	2
Praise		4	2
Casual/Informal		4	2
Worship		12	6
None/don't do		—	19
Other		20	43

20. How often are the following elements used in worship?

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
		(n)					
a.	Drama						
	Top 5%	(165)	33	37	26	4	1
	Random	(161)	44	35	19	1	1
b.	Text projection						
	Top 5%	(163)	50	7	6	10	27
	Random	(159)	61	6	6	8	19
c.	Liturgical dance						
	Top 5%	(161)	80	16	4	1	0
	Random	(155)	90	7	2	1	0
d.	Object lessons						
	Top 5%	(166)	18	13	31	24	13
	Random	(164)	20	18	31	20	12
e.	Personal Testimonies						
	Top 5%	(166)	35	28	28	8	1
	Random	(160)	55	25	18	2	1

21. How often are the following graphic elements used in worship?

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
		(n)					
a.	Banners						
	Top 5%	(167)	10	7	20	19	45
	Random	(166)	11	13	21	17	39
b.	Textile arts (fabric etc...)						
	Top 5%	(157)	41	22	17	6	13
	Random	(148)	54	20	12	5	10
c.	Unique lighting						
	Top 5%	(155)	45	24	20	5	7
	Random	(158)	50	23	17	4	5
d.	Video						
	Top 5%	(157)	44	17	16	18	6
	Random	(158)	53	17	20	9	1

22. How often are the following instrumental ensembles used in worship?

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
		(n)					
a.	Instrumental soloists						
	Top 5%	(165)	12	23	42	17	6
	Random	(162)	12	21	48	17	2
b.	Woodwinds						
	Top 5%	(161)	37	29	27	6	2
	Random	(156)	37	30	29	5	0
c.	Strings						
	Top 5%	(161)	32	27	30	8	3
	Random	(163)	31	28	31	7	2
d.	Brass						
	Top 5%	(161)	33	34	25	8	1
	Random	(163)	26	29	34	9	1
e.	Praise Band						
	Top 5%	(164)	44	8	9	7	32
	Random	(160)	55	10	6	10	19

23. How often are the following vocal ensembles used in worship?

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
		(n)					
a.	Traditional choir						
	Top 5%	(165)	27	13	20	29	11
	Random	(164)	15	12	24	38	12
b.	Praise choir						
	Top 5%	(163)	50	8	15	14	14
	Random	(154)	62	13	5	14	7
c.	Vocal soloists with praise ensemble						
	Top 5%	(160)	42	14	19	13	11
	Random	(151)	56	15	14	9	7
d.	Traditional vocal soloists						
	Top 5%	(160)	21	29	36	10	4
	Random	(161)	17	21	46	13	4
e.	Women's choir						
	Top 5%	(154)	72	15	12	1	1
	Random	(147)	69	18	10	3	1
f.	Men's choir						
	Top 5%	(156)	74	15	9	1	0
	Random	(150)	74	17	6	3	1
g.	Children's choir						
	Top 5%	(162)	30	22	37	9	2
	Random	(163)	26	22	33	17	1

24. How often are hymns and songs selected according to each of the following?

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
		(n)					
a.	According to the lectionary and church year						
	Top 5%	(165)	7	11	16	36	30
	Random	(166)	5	1	10	43	41
b.	According to the theme of the day						
	Top 5%	(165)	2	2	10	44	42
	Random	(163)	2	3	8	45	42
c.	To establish an aesthetic framework of worship						
	Top 5%	(156)	20	9	29	31	12
	Random	(148)	27	13	25	28	7
d.	What people like to sing						
	Top 5%	(162)	6	9	45	32	7
	Random	(160)	5	17	41	33	5
e.	Other						
	Top 5%	(82)	49	12	29	5	5
	Random	(85)	55	18	19	4	5

25. How often are each of the following strategies used to make the hymns/songs easy to sing?

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
		(n)					
a.	Intentional teaching by the choir						
	Top 5%	(166)	37	18	29	13	3
	Random	(156)	30	24	37	8	1
b.	Intentional teaching by the song leader						
	Top 5%	(165)	32	16	26	22	4
	Random	(156)	41	22	28	9	1
c.	Weekly repetition						
	Top 5%	(165)	10	10	44	34	4
	Random	(155)	16	22	36	24	2
d.	Intentional use of a cantor						
	Top 5%	(162)	69	7	11	9	4
	Random	(149)	58	22	15	5	0
e.	Intentional teaching by the organist/keyboardist						
	Top 5%	(164)	33	21	27	18	1
	Random	(154)	23	23	34	16	3
f.	Other						
	Top 5%	(82)	56	21	9	10	5
	Random	(78)	64	10	14	6	5

26. During the past 5 years, has your congregation changed the format or style of one or more worship services?

		PERCENT OF RESPONDENTS	
		Top 5 %	Random
		(n)	
		(168)	(167)
1.	No change	17	23
2.	Little change	31	37
3.	Moderate change	33	25
4.	Significant change	18	15

Preaching

27. What is the average length of preaching time in your weekly services?

	PERCENT OF RESPONDENTS					
	Traditional		Contemporary		Blended/Other	
	Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
(n)	(112)	(147)	(59)	(45)	(67)	(51)
1. less than 15 minutes	25	20	14	20	21	31
2. 15-20 minutes	61	63	46	62	43	49
3. 20-25 minutes	23	16	27	24	27	25
4. more than 25 minutes	4	1	22	7	4	2

28. How well does each of the following describe the content of preaching for the primary preacher?

	(n)	PERCENT OF RESPONDENTS				
		Never	Seldom	Sometimes	Often	Always
a. Teaches doctrine						
Top 5%	(166)	0	1	14	43	42
Random	(164)	0	2	12	37	49
b. Life application						
Top 5%	(166)	1	0	7	44	48
Random	(163)	1	1	10	44	44
c. Lectionary based						
Top 5%	(167)	7	9	10	38	37
Random	(162)	4	2	10	43	41
d. Topical sermons						
Top 5%	(162)	6	26	43	20	6
Random	(158)	5	24	48	18	5
f. Other						
Top 5%	(79)	35	29	20	11	4
Random	(83)	48	22	16	6	8

29. How frequently are sermons established by each of the following?

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
		(n)					
a.	Church Year/ Lectionary						
	Top 5%	(167)	5	10	10	41	35
	Random	(164)	4	3	7	46	41
b.	Needs determined by the pastor						
	Top 5%	(164)	7	19	28	31	15
	Random	(161)	10	16	35	29	11
c.	Survey of the congregation						
	Top 5%	(161)	59	29	11	1	0
	Random	(154)	68	24	7	1	0
d.	Needs determined by staff						
	Top 5%	(161)	60	18	14	8	1
	Random	(154)	66	16	14	3	2
e.	Needs determined by church council, Boards						
	Top 5%	(161)	59	29	11	1	1
	Random	(153)	65	27	5	3	0
f.	Topics selected to evangelize the unchurched						
	Top 5%	(163)	21	23	30	21	6
	Random	(156)	35	22	24	16	3

Prayers

30. How often do you use prayers in one of the following manners or from these sources?:

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
	(n)						
a.	Collect for the day						
	Top 5%	(167)	14	4	8	19	55
	Random	(165)	5	6	2	22	65
b.	Prayers from Agenda or Altar book						
	Top 5%	(165)	29	22	23	14	12
	Random	(157)	15	19	28	24	13
c.	“Let us Pray” from the Commission on Worship						
	Top 5%	(161)	60	10	5	14	11
	Random	(154)	32	10	13	28	17
d.	Prayers spoken by lay members						
	Top 5%	(162)	43	27	15	9	6
	Random	(155)	59	23	8	7	3
e.	Prayers spoken by pastors						
	Top 5%	(165)	0	1	3	30	66
	Random	(166)	2	1	4	21	72
f.	Prayers spoken by designated worship leader						
	Top 5%	(163)	44	15	16	15	10
	Random	(154)	55	15	14	10	6
g.	Extemporaneous prayer						
	Top 5%	(162)	17	22	19	25	17
	Random	(158)	22	18	30	21	9
h.	Verbal prayer requests from congregation						
	Top 5%	(161)	24	18	21	19	19
	Random	(154)	34	18	20	16	12
i.	Written prayer requests from congregation						
	Top 5%	(161)	11	12	17	29	32
	Random	(158)	10	14	30	25	22
j.	<i>Creative Worship for the Lutheran Parish</i>						
	Top 5%	(162)	57	13	11	14	6
	Random	(153)	52	12	16	14	5

31. How frequently are prayers based on each of the following?

		PERCENT OF RESPONDENTS					
		Never	Seldom	Sometimes	Often	Always	
		(n)					
a.	Based on the lectionary						
	Top 5%	(162)	17	13	21	33	16
	Random	(161)	7	9	21	45	17
b.	Based on the theme						
	Top 5%	(164)	6	7	19	46	22
	Random	(163)	3	3	24	52	19
c.	Based on pastoral discretion						
	Top 5%	(166)	2	4	15	46	33
	Random	(164)	4	4	17	51	25
d.	Based on worship leader discretion						
	Top 5%	(158)	48	17	13	16	7
	Random	(149)	60	13	11	13	3
e.	Based on congregational requests						
	Top 5%	(164)	4	7	30	40	20
	Random	(162)	8	12	24	40	16

Staffing, Instrumentation, and Technical Issues

32. Who normally plans your weekly worship services?

		PERCENT OF RESPONDENTS					
		Traditional		Contemporary		Blended/Other	
		Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
		(n)					
		(112)	(147)	(59)	(45)	(67)	(51)
1.	pastor	100	97	88	89	93	100
2.	paid musician	25	24	47	44	21	75
3.	volunteer musician(s)	13	10	32	20	16	12
4.	committee	7	10	15	9	9	6
5.	worship leader/ coordinator	17	9	58	49	19	25

33. Who provides verbal leadership in conducting your weekly services?

PERCENT OF RESPONDENTS							
		Traditional		Contemporary		Blended/Other	
		Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
(n)		(112)	(147)	(59)	(45)	(67)	(51)
1.	pastor	100	97	97	100	99	100
2.	deacon	9	4	10	7	9	6
3.	musician	9	10	37	33	21	16
4.	elder	18	14	19	11	27	14
5.	assisting minister	11	8	12	7	13	4
6.	worship leader	11	9	68	56	24	18
7.	various	11	3	14	7	19	10

34. Which keyboard instruments do you use in your weekly services?

PERCENT OF RESPONDENTS							
		Traditional		Contemporary		Blended/Other	
		Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
(n)		(112)	(147)	(59)	(45)	(67)	(51)
a.	Organ	86	94	10	13	55	51
b.	Piano	54	60	44	67	52	59
c.	Keyboard (electronic)	36	21	83	60	60	55
d.	Keyboard with midi/ sound modules	13	9	42	33	37	22

35. What additional instruments do you typically use in your weekly services?

PERCENT OF RESPONDENTS							
		Traditional		Contemporary		Blended/Other	
		Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
(n)		(112)	(147)	(59)	(45)	(67)	(51)
a.	Acoustic guitar	13	6	92	71	43	45
b.	Electric guitar	3	0	69	76	24	18
c.	Electric bass	0	0	68	76	16	10
d.	Trap set	1	0	59	56	13	8
e.	Other percussion	6	5	56	56	22	22
f.	Brass	25	22	19	16	15	22
g.	Woodwinds	20	14	20	11	10	18
h.	Strings	20	14	15	11	16	10
i.	Handbells	24	28	14	22	15	31
j.	Other	16	10	22	7	22	6

36. What type of vocal leadership do you use in encouraging congregational song?

PERCENT OF RESPONDENTS							
		Traditional		Contemporary		Blended/Other	
		Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
(n)		(112)	(147)	(59)	(45)	(67)	(51)
a.	None	45	44	7	11	27	41
b.	Song leader	16	12	80	60	43	33
c.	Praise choir	3	1	63	64	33	29
d.	Cantor	26	16	0	0	9	2
e.	Choir	47	50	10	9	37	33

37. Do you use static or video projection in your weekly worship services?

PERCENT OF RESPONDENTS							
		Traditional		Contemporary		Blended/Other	
		Top 5 %	Random	Top 5 %	Random	Top 5 %	Random
(n)		(112)	(147)	(59)	(45)	(67)	(51)
a.	Static images	22	17	37	44	22	24
b.	Static images with text	20	14	47	60	21	31
c.	Static text, no images	12	11	31	31	16	22
d.	Video projection alone	7	5	34	38	13	10
e.	Video projection with text	12	6	42	24	15	22
f.	All combinations	19	10	54	33	21	24

What program(s) do you use to accomplish this? (primarily PowerPoint and Media Shout)_____

38. If you use a praise band or ensemble, what resources do your musicians need:

PERCENT OF RESPONDENTS					
		Top 5 %	Random		
(n)		(79)	(69)		
	Composed keyboard accompaniment	(43)	54	(41)	59
	Instrumental scores	(36)	46	(35)	51
	Lead sheets with guitar chords	(69)	87	(50)	72
	Audio samples	(27)	34	(17)	25
	Mp3	(27)	34	(11)	16
	MIDI Sequences	(9)	11	(5)	7
	Clic-track	(6)	8	(2)	3
	CD	(40)	51	(29)	42
	Other	(10)	13	(11)	16

39. PRIORITIZE WHAT YOU NEED THE MOST (1 = highest priority, 2 = second priority, etc.)

MEAN PRIORITY SCORES					
		Top 5 %	Random		
(n)		(98)		(97)	
a.	Composed keyboard accompaniment	(83)	2.37	(71)	2.14
b.	Instrumental scores	(66)	3.39	(61)	2.98
c.	Lead sheets with guitar chords	(81)	2.19	(70)	2.39
d.	Audio samples	(53)	4.26	(38)	3.24
e.	Mp3	(53)	3.72	(31)	4.06
f.	MIDI Sequences	(44)	5.09	(30)	4.70
g.	Clic-track	(39)	6.36	(26)	6.27
h.	CD	(65)	3.54	(58)	3.31
i.	Other	(27)	5.96	(19)	6.74

[Note: the lower the mean score, the higher the priority.]

Where do most people worship in your congregation?

40. What type of service do various people attend primarily?

		PERCENT OF RESPONSES		
		Traditional	Contemporary	Blended/Other
	(n)			
1. Unchurched				
Top 5%	(152)	42	30	28
Random	(142)	55	23	22
2. Transfer from a different denomination				
Top 5%	(154)	46	26	28
Random	(142)	59	22	19
3. Transfer from another Lutheran church				
Top 5%	(158)	51	22	27
Random	(146)	69	15	17
4. Active members overall				
Top 5%	(163)	47	25	29
Random	(155)	63	19	18
5. Young adults below 30				
Top 5%	(151)	40	31	29
Random	(146)	57	23	20
6. Adults 30 – 50				
Top 5%	(162)	44	28	29
Random	(150)	59	21	21
7. Adults 50 and above				
Top 5%	(159)	56	16	28
Random	(156)	67	15	18
8. Disenfranchised, inactive members				
Top 5%	(118)	48	23	29
Random	(104)	66	17	18

41. Which service reflects the highest level of financial giving for the work of the congregation?

		PERCENT OF RESPONDENTS	
		Top 5 %	Random
	(n)	(163)	(148)
1. Traditional		53	73
2. Contemporary		17	13
3. Blended/Other		29	14

42. What is the average length of your services?

		PERCENT OF RESPONDENTS			
		30+ minutes	45+ minutes	60+ minutes	75+ minutes
		(n)			
Traditional					
Top 5%	(117)	0	19	66	15
Random	(147)	2	20	71	7
Contemporary					
Top 5%	(58)	2	19	57	22
Random	(51)	2	20	59	20
Blended/Other					
Top 5%	(66)	3	12	70	15
Random	(55)	13	18	56	13

43. What type of service typically do candidates for adult baptism, confirmation, or profession of faith begin attending?

		PERCENT OF RESPONDENTS	
		Top 5 %	Random
		(n)	
		(157)	(149)
Traditional			
		45	63
Contemporary			
		25	20
Blended/Other			
		30	17

44. What type of service typically receives the greatest number of visitors?

		PERCENT OF RESPONDENTS	
		Top 5 %	Random
		(n)	
		(160)	(149)
Traditional			
		43	64
Contemporary			
		28	22
Blended/Other			
		29	15

45. How often do you observe the Lord's Supper?

		PERCENT OF RESPONDENTS					
		Weekly	Twice a month	Once a month	Several times annually	Once or twice a year	Not at all
		(n)					
Traditional							
Top 5%	(117)	39	56	2	1	0	2
Random	(149)	26	67	5	1	1	0
Contemporary							
Top 5%	(65)	39	48	2	3	0	9
Random	(66)	15	44	9	3	20	9
Blended/Other							
Top 5%	(67)	37	43	10	2	2	6
Random	(69)	28	39	7	1	20	4

Philosophy and Intentionality

46. How well does each of the following describe your congregation?

		PERCENT OF RESPONDENTS					
		Not At All	Slightly	Somewhat	Quite Well	Very Well	
	(n)						
a.	Maintain a consistent historic Lutheran culture						
	Top 5%	(168)	2	11	24	38	25
	Random	(162)	4	2	16	48	30
b.	Engage in making changes in worship life						
	Top 5%	(167)	10	22	22	39	7
	Random	(161)	8	29	34	25	5
c.	Worship materials must be in accord with doctrine						
	Top 5%	(169)	0	4	4	41	52
	Random	(164)	2	2	8	29	59
d.	Seek to make Christ-centered worship services						
	Top 5%	(166)	0	0	2	16	83
	Random	(164)	1	1	2	20	77
e.	Intentionally moderate generational concerns						
	Top 5%	(163)	7	16	30	38	9
	Random	(156)	11	15	47	23	4
f.	Projected needs of visitors are paramount						
	Top 5%	(164)	6	13	34	31	18
	Random	(156)	7	27	39	22	6
g.	Projected needs of members are paramount						
	Top 5%	(164)	2	8	26	49	15
	Random	(159)	3	8	28	48	14
h.	Create a particular “atmosphere” during worship						
	Top 5%	(165)	5	10	19	35	30
	Random	(157)	9	14	28	36	13
i.	Intentionally use new hymnody						
	Top 5%	(164)	13	28	24	24	10
	Random	(162)	12	24	33	27	6
j.	Intentionally use new songs						
	Top 5%	(167)	8	22	19	31	20
	Random	(160)	20	19	27	28	7
k.	Instruct visitors about historic Lutheran culture						
	Top 5%	(165)	9	33	30	17	11
	Random	(160)	14	31	28	21	6
l.	Design worship services to be uniquely LCMS						
	Top 5%	(164)	17	18	23	29	13
	Random	(157)	12	17	20	29	21

46. How well does each of the following describe your congregation? (con't)

		PERCENT OF RESPONDENTS				
		Not At All	Slightly	Somewhat	Quite Well	Very Well
	(n)					
m.	Need worship to be bilingual or multi-ethnic					
	Top 5%	(164)	72	13	6	4
	Random	(161)	79	11	5	3
n.	Find the LCMS doctrinal review process helpful					
	Top 5%	(164)	22	26	27	16
	Random	(157)	17	24	24	8
o.	Review materials for doctrine independently					
	Top 5%	(158)	8	12	22	37
	Random	(158)	10	15	26	36
p.	Use technology to deliver/project worship content					
	Top 5%	(165)	36	15	12	13
	Random	(159)	43	18	9	20
q.	Intentionally make worship "user-friendly"					
	Top 5%	(165)	2	8	18	33
	Random	(157)	6	11	29	37
r.	View worship as something separate from outreach					
	Top 5%	(164)	37	18	24	13
	Random	(158)	25	18	31	18
s.	Allow for spirit-led spontaneity in worship					
	Top 5%	(162)	25	31	22	14
	Random	(159)	45	30	18	6

47. Do you consider worship a vehicle for evangelism/ outreach?

PERCENT OF RESPONDENTS		
	Top 5 %	Random
(n)	(165)	(160)
Yes	92	80
No	8	20

48. If yes, what type of service do you utilize as your primary occasion for outreach?

PERCENT OF RESPONDENTS		
	Top 5 %	Random
(n)	(148)	(126)
Traditional	40	60
Contemporary	28	25
Blended/Other	32	15

Social Aspects

49. What does your congregation do to assist people when they first arrive for worship?

PERCENT OF RESPONDENTS		
	Top 5 %	Random
(n)	(168)	(166)
1. Nothing	1	4
2. Lay greeters welcome congregation	90	85
3. Pastor welcomes congregation	88	88
4. Welcome table/center	48	44
5. Provide printed material for guests	73	63
6. Introduce guests in worship	26	16
7. Special nametag for guests	6	3
8. Nametags for members	0	0
9. Other	0	0

50. We have a specific time in the worship service that people are encouraged to greet each other (apart from the Sharing of the Peace).

		PERCENT OF RESPONDENTS	
		Top 5 %	Random
(n)		(169)	(167)
1.	Always	42	37
2.	Frequently	9	6
3.	Sometimes	9	10
4.	Seldom	11	14
5.	Never	29	34

Synod and Commission on Worship

51. Which of the following activities (current or future) of the LCMS or the Commission on Worship would you find helpful?

		PERCENT OF RESPONDENTS				
		Definitely Not	Probably Not	Not Sure	Probably	Definitely
(n)						
a.	Review, recommend praise and worship songs					
	Top 5% (166)	11	25	8	37	29
	Random (161)	11	17	12	32	28
b.	Secure new songs reflecting Lutheran doctrine					
	Top 5% (166)	4	10	16	37	33
	Random (162)	3	9	9	45	34
c.	Secure new liturgies in diverse styles					
	Top 5% (166)	13	20	15	33	19
	Random (159)	13	21	23	25	18
d.	Intentionally link congregations to share ideas					
	Top 5% (166)	3	13	25	45	15
	Random (160)	4	18	27	34	16
e.	Encourage established hymnody and liturgy					
	Top 5% (166)	12	29	15	21	24
	Random (163)	9	17	10	34	30
f.	Encourage contemporary music repertoire					
	Top 5% (166)	13	13	21	33	22
	Random (160)	14	19	15	37	15
g.	Encourage multi-ethnic repertoire for worship					
	Top 5% (165)	11	21	31	25	13
	Random (161)	11	25	27	23	14