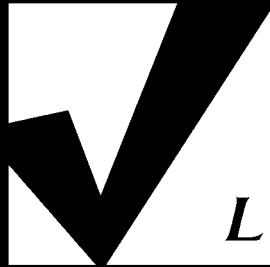


The Presbyterian Panel



*Listening to
Presbyterians*

***2003 – 2005
Background Report***



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The Presbyterian Panel

Listening to Presbyterians



REPORT

BACKGROUND REPORT FOR THE 2003–2005 PRESBYTERIAN PANEL

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The Presbyterian Panel is a ministry of the General Assembly Council, Presbyterian Church (U.S.A.)

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Overview

This *Report* profiles Presbyterians *as a people*, describing them as a faith community (beliefs, church backgrounds, and levels of church involvement) and as a social and demographic community (age, sex, marital status, living arrangements, etc.). Using scientific sampling, small but representative numbers of members, elders, and ordained ministers were contacted by mail and asked to answer a set of questions about themselves and their congregations. The results provide a broad look at the 2.5 million members, 110,000 elders, and 14,000 active ordained ministers who are part of the 11,100 congregations that make up the Presbyterian Church (U.S.A.).

The first part of this *Report* highlights a variety of survey findings, using text and figures. A longer “Data Appendix” presents comparative tables that display percentage responses to every question separately for members, elders, and active ordained ministers. In the appendix tables and most other analyses, ministers are divided into two groups: *pastors*, serving congregations, and *specialized clergy*, serving elsewhere.

The Presbyterian Panel began in 1973 in the United Presbyterian Church in the USA, and continued after that body’s reunion with the Presbyterian Church in the U.S. in 1983 created the Presbyterian Church (U.S.A.). Over its 30-year history, approximately 150 surveys have been conducted under the Panel aegis on a variety of topics of interest to the General Assembly, its committees, and other national church entities.

The Panel is re-sampled, or “re-established,” every three years. The first survey to new panelists is designed to provide a broad picture of the people who comprise the Presbyterian Church (U.S.A.). This *Report* presents the findings from individuals asked to be part of The Presbyterian Panel for the 2003 – 2005 period. In October 2002, 5,853 Presbyterians were sent an initial questionnaire, inviting them to complete and return it, and in so doing to become part of the Panel for the next three years. A postcard reminder was sent to all sampled individuals on October 1, 2002, followed by two subsequent reminders to non-respondents on November 22 (including a replacement copy of the questionnaire) and December 13. Final response rates, by sample, are: members, 56%; elders, 76%; and ordained ministers, 65%.

Panelists had the option to complete the survey on the Web, and 6% of members, 10% of elders, and 9% of ministers did so.

In this report, the term *median* refers to the middle number in an ordered distribution. For example, the median age for a group of people aged 12, 21, 28, 35, and 64 years would be 28 years. The term *mean* refers to the mathematical average of values in a distribution; in the example, the mean age would be calculated as: $(12+21+28+35+64)/5$, or 32 years.

The results reported in these pages are subject to sampling and other errors. As a general guide, percentage differences between samples of 8% or less should be ignored because they may not reflect actual differences in the overall populations from which the samples were drawn.

For detailed information on sampling and other methodological aspects of the Panel re-establishment process, see the Technical Appendix at the end of this *Report*.

Church Activities and Involvement

Church Background

- ✓ Only a minority of members (45%) and elders (44%) were raised in a Presbyterian church, while 63% of pastors and 65% of specialized clergy grew up Presbyterian.
- ✓ More than three of every four members (76%) and elders (80%) belonged to another congregation before becoming a member of the Presbyterian congregation where they now belong. In four of every ten transfers, the immediately prior church was also Presbyterian. In around one in six transfers, the most recent previous church was Methodist, and in one in ten, it was Baptist.
- ✓ Members joined their current congregation a median of 13 years ago; elders, 17 years ago.
- ✓ A third of members (33%) and elders (33%) and a majority of pastors (53%) and specialized clergy (54%) began attending a Presbyterian congregation prior to their sixth birthday. The median age at which panelists began attending a Presbyterian church ranges from 4 years for specialized clergy and 5 years for pastors to 18 years for both members and elders.
- ✓ Members and elders live a median distance of three miles from their church.
- ✓ The median size of congregations in which pastors were raised is 400 members.

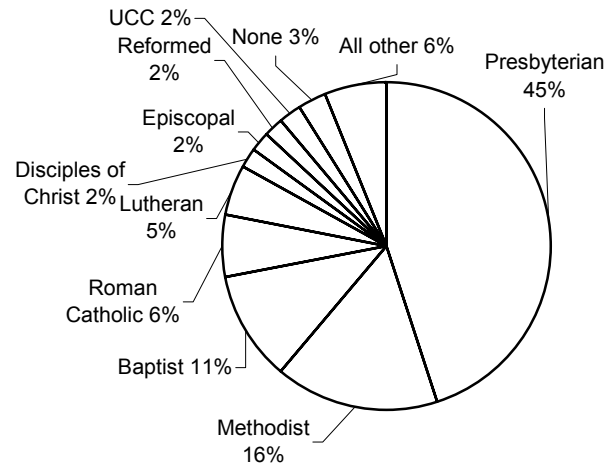


Figure 1
Religious Background of Members

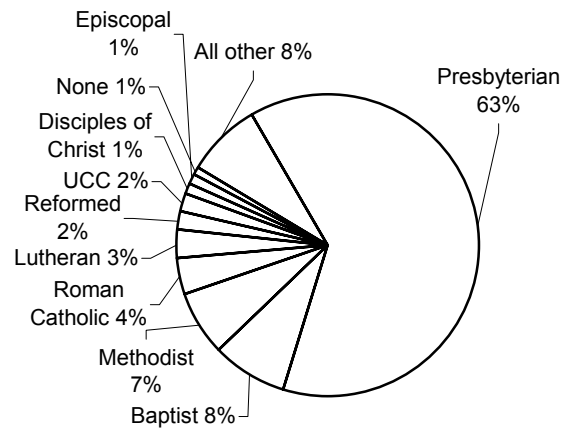


Figure 2
Religious Background of Pastors

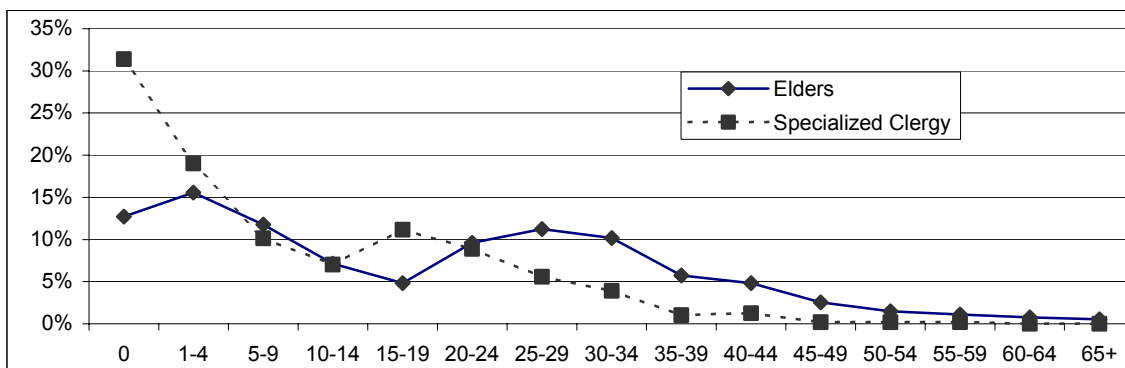


Figure 3
Age at which Elders and Specialized Clergy Began Attending a Presbyterian Church

Church Activities and Involvement

Church Attendance and Other Religious Participation

- ✓ More than six in ten members (62%) report attending Sunday worship services *every week* or *nearly every week*. For elders, nine in ten (90%) report attending this often.
- ✓ Among married members, 51% have spouses who attend *every week* or *nearly every week*. Among elders, 65% have spouses who attend that often.
- ✓ Outside of worship, half of members (49%) and eight in ten elders (83%) participated three or more hours in the prior month in programs or activities of their congregation (e.g., church school), including 10% and 22%, respectively, who participated in such activities *more than ten hours*. However, almost one-third of members (30%) and 4% of elders report *no* participation in activities other than worship in the prior month.

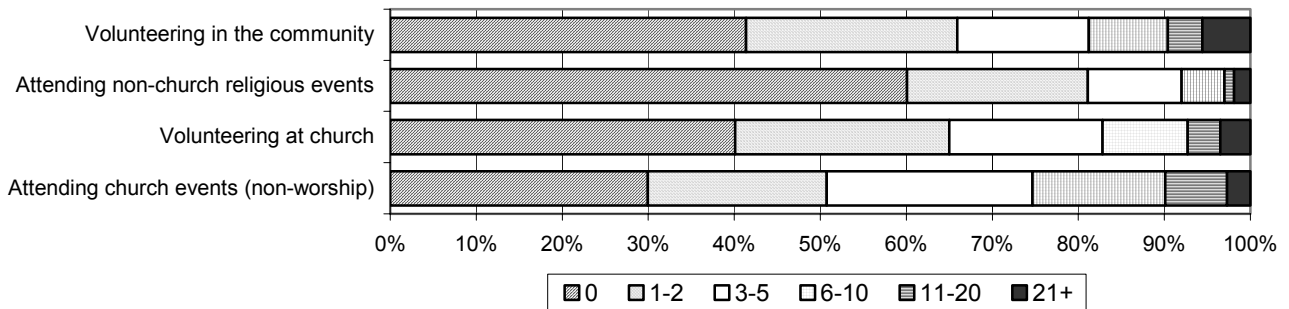


Figure 4
Hours Members Spent in Selected Religious and Volunteer Activities in the Prior Month

- ✓ Members and elders participate in church activities with greater frequency in small (less than 237 members) rather than large (1,030 or more members) congregations. For example, 70% of members in congregations with fewer than 237 attend *every week* or *nearly every week*, compared to 60% of members in congregations with a membership of 1,030 or more.
- ✓ For members, frequency of worship attendance is related to frequency of participation in other church activities. More than four in ten members who worship *every week* (43%) report that in the prior month they participated *six or more hours* in other activities at the church, while 14% of members who worship *2-3 times a month* report they participated at least six hours over the same period.
- ✓ In the month prior to the survey, four in ten members (40%) “participated in religious events, programs, or groups sponsored by a church or other religious organization [that] took place in a home or other facility away from” their congregation. About half of these participants (21% overall) spent only *1-2 hours* in such activities. Few (3% overall) spent *more than ten hours*.

Volunteering

- ✓ A majority of members (60%) and almost all elders (97%) report volunteering time in the month prior to the survey “to teach, lead, serve on a committee, or help with some program or event” in their congregation. Most members donated *1-2 hours* (25% of all members) or *3-4 hours* (18%), while 47% of all elders reported donating *six or more hours*.
- ✓ A similar percentage of members (59%) but fewer elders (59%) report volunteering time in the prior month outside their church to “help the less fortunate or to help make your own community a better place to live.” One in ten members (10%) and one in 12 elders (8%) report volunteering *more than ten hours* in their community.

Church Activities and Involvement

Church Leadership

- ✓ Among members, 13% have previously been ordained as *both* elders and deacons; 18% as elders (but not deacons); and 14% as deacons (but not elders). More than half (55%) have never been ordained to either office.
- ✓ More than four in ten elders (45%) and 5% of members currently chair a congregational committee.
- ✓ One in eight members (8%) and one in nine elders (11%) serve as officers of a congregational men’s, women’s, or youth group. Another 20% and 26%, respectively, are members of such groups.

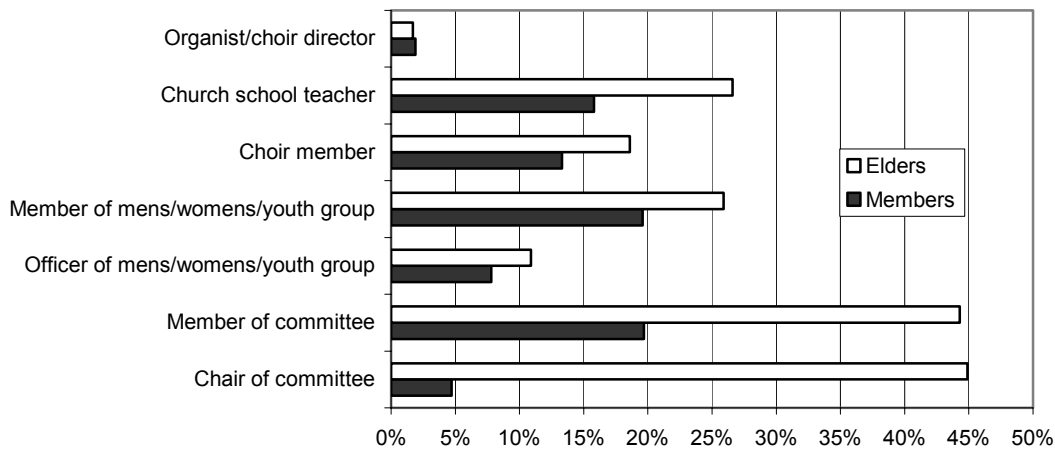


Figure 5
Leadership Activities in Congregations

Comparing Members and Elders

The fact that one-third of members (31%) have previously been ordained as elders suggests strongly that the profiles of Panel members and elders would have much in common, and they do. But they are not identical. While we would expect the much higher leadership rates found among elders, since that is a part of serving a term as elder, other differences may not be as obvious.

In general, as compared to members, elders: participate more in both worship and other congregational activities, spend more time in religious activities outside of church, and have more orthodox beliefs (e.g., more believe that “Jesus will return to earth one day,” and fewer believe that “all the world’s different religions are equally good ways of helping a person find ultimate truth”). The two profiles also differ significantly on a variety of social and demographic characteristics. Six in ten members (61%) are female, while elders are split evenly between male (50%) and female (50%). While the median age, 55, is the same for both groups, elders are more concentrated in the “typical” working ages of 25-64, and thus more of them are currently employed. Elders are also more likely than members to be married and to have had a child, and more of them have a graduate degree. There is little or no difference between members and elders in their political preference, race-ethnicity, or average household size.

Church Activities and Involvement

Financial Stewardship

- ✓ For 2001, panelists report their median giving to congregations for all causes as:

	Per Household		Per Person	
	Median	Mean	Median	Mean
Members:.....	\$1,642	\$3,214	\$ 755	\$1,473
Elders:.....	\$3,250	\$6,502	\$1,450	\$3,167
Pastors:	\$4,200	\$4,988	\$1,575	\$2,090
Specialized clergy:	\$3,010	\$4,578	\$1,200	\$1,917

- ✓ Of money given to congregations by members in 2001, 63% went to regular program and mission. The corresponding figure for elders is 70%. Most of the rest for both samples went to capital campaigns.
- ✓ Median church contributions per household are about 2% of median family income for members, 4% for elders, 7% for pastors, and 4% for specialized clergy.
- ✓ 40% of members, 48% of elders, 64% of pastors, and 67% of specialized clergy report giving money to non-Presbyterian religious causes in 2001. Most gave relatively small amounts (e.g., among members who gave at least \$1, the median amount given is \$200), but a few gave much larger amounts. Of panelists in each sample who gave at least \$1 to religious causes outside the PC(USA), 28% of members, 32% of elders and pastors, and 48% of specialized clergy gave more than \$500.
- ✓ More than eight in ten panelists in every sample gave money in 2001 to a non-religious charity. Median amounts given (among those who gave at least \$1) were members, \$400; elders, \$500; pastors, \$200; and specialized clergy, \$500.

Stewardship of Time and Stewardship of Money: Are They Related?

In a word, yes! Members who attend worship *every week* report a median household contribution of \$2,230 to their church in 2001, compared to \$2,000 for members who attend *nearly every week*, \$1,220 for members who attend *two to three times a month*, and \$990 for members who attend *once a month*. The pattern among elders is similar, with *weekly* attenders giving a median of \$3,650 in 2001, those attending *nearly every week* giving \$3,000, and those attending *two-to-three times a month* giving \$2,700. Only ten elders admitted to attending around *once a month*, and their median giving to the church for 2001 was \$1,500.

The same pattern holds when we look at other types of church involvement. The median amount given in 2001 by members who report *no* participation in church activities other than worship in the prior month is \$1,000, two-thirds the median amount—\$1,500—given by members who participated 1-2 hours in that same month. Interestingly, median giving plateaus above ten hours of participation, with members who participated 11-20 hours giving about as much, on average (median is \$2,700), as members who participated more than 20 hours (\$2,712). Elders show a uniform increase in average giving with increases in participation, rising from \$1,945 among those who did not participate in church activities in the prior month, to \$5,000 among those who participated 20 or more hours.

Piety and Belief

Prayer

- ✓ Panelists who report that they pray privately *daily/almost daily* range from 64% of members and 73% of elders to 88% of pastors and 82% of specialized clergy. An overlapping 22%, 26%, 45%, and 41%, respectively, pray with friends or family members *daily/almost daily*.
- ✓ Participation in prayer groups that meet *weekly* (or more often) is reported by 8% of members, 12% of elders, 44% of pastors, and 27% of specialized clergy.

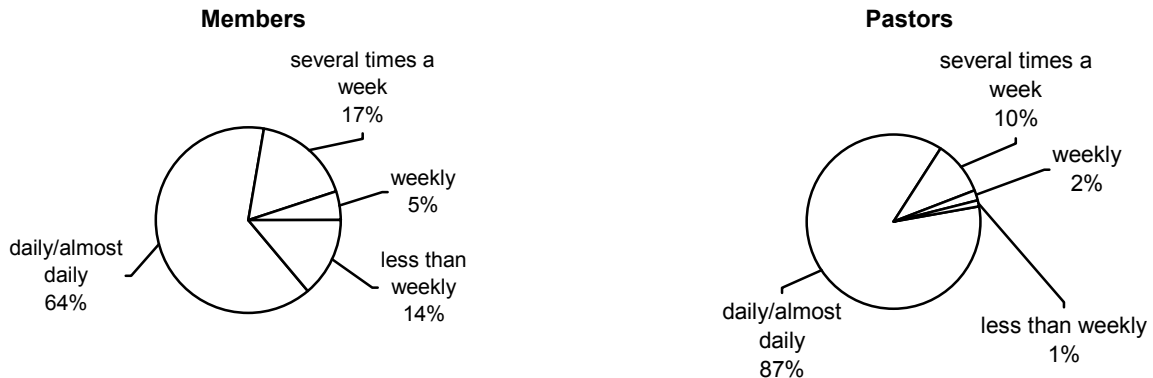


Figure 6
Frequency of Private Prayer

The Bible

- ✓ Four in ten members and a majority of elders (52%) read the Bible at least *weekly*. More than one-half of pastors (53%) and one-third of specialized clergy (37%) read the Bible *daily* or *almost daily*.

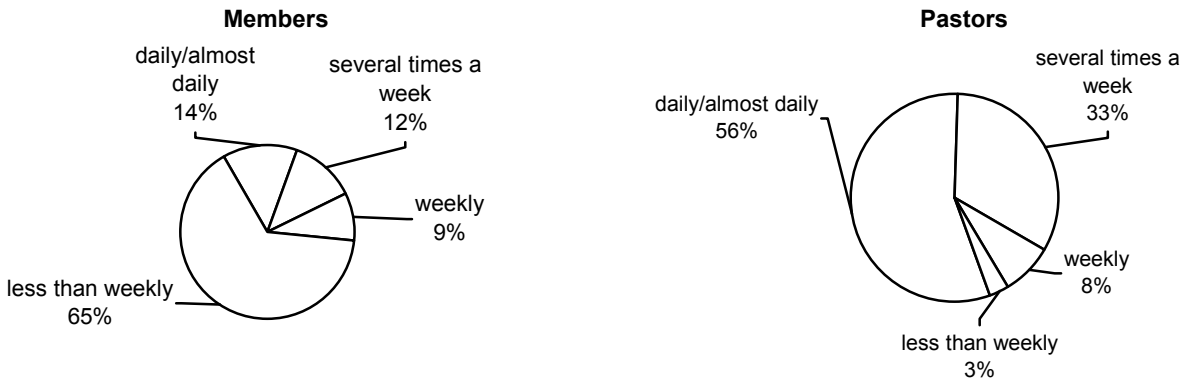


Figure 7
Frequency of Private Bible Reading

- ✓ One in five members (20%), one in three elders (31%) and specialized clergy (37%), and two-thirds of pastors (69%) “attend a Bible study group” that meets *weekly* (or more often).
- ✓ Majorities of members (54%), elders (64%), and pastors (59%), and 42% of specialized clergy, believe that “The account of Creation presented in Genesis is a true account of how God created the world,” but only 8%, 7%, 2%, and 1%, respectively, believe that that account “is literally true, exactly as we find it in the Bible.”

Piety and Belief

Table 1. Overall View of the Bible

THE BIBLE:	Members	Elders	Pastors	Specialized Clergy
is the word of God, to be taken literally, word for word.....	15%	17%	4%	2%
is the word of God, to be interpreted in the light of its historical and cultural context.....	37%	45%	58%	51%
is the word of God, to be interpreted in the light of its historical context and the Church's teachings.....	37%	32%	32%	35%
is not the word of God, but contains God's word to us.....	8%	4%	6%	10%
is not the word of God but is a valuable book.....	2%	1%	*	1%
is an ancient book with little value today.....	*	—	—	—
don't know.....	2%	1%	*	*
* = less than 0.5% — = zero				

Particular Beliefs

- ✓ Majorities in every sample *agree* or *strongly agree* that:
 - “it is important to share my faith with other people” (members, 78%; pastors, 99%)
 - “the only absolute Truth for humankind is in Jesus Christ” (70% and 71%, respectively)
 - “Jesus was born of a virgin” (78%; 67%)
- ✓ Majorities of elders (63%), pastors (86%), and specialized clergy (71%), but only 46% of members, *disagree* or *strongly disagree* that “all the different religions are equally good ways of helping a person find ultimate truth.”
- ✓ Panelists are somewhat divided on the centrality of the Christian message for salvation, as Figure 8 shows.

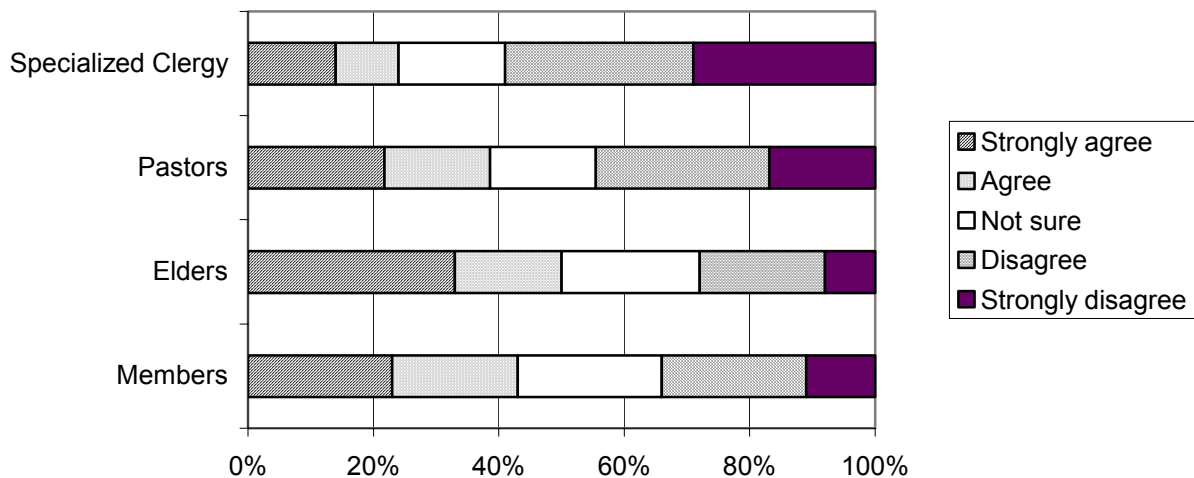


Figure 8
Opinions on “Only Followers of Jesus Christ can be Saved”

- ✓ Members and elders split in their responses to the statement, “We should respect other world religions and quit trying to impose Christianity on them.” Among elders, almost as many *strongly agree* (11%) or *agree* (27%) as *strongly disagree* (12%) or *disagree* (28%). Another 22% respond *not sure*. The responses of members tilt more toward *agree/strongly agree* (47%, compared to 28% who *strongly disagree* or *disagree*).

Piety and Belief

Faith as Lived

- ✓ 43% of members and 52% of elders report having had a *conversion experience*. (Ministers were not asked this question.)
- ✓ More than half of members (57%) and almost three-fourths of elders (73%) report having “tried to encourage someone to believe in Jesus Christ or accept Him as a personal savior” (not asked of ministers).
- ✓ Few pastors (6%) or specialized clergy (14%) but larger minorities of members (45%) and elders (32%) *agree* or *strongly agree* that “an individual should arrive at his or her own religious beliefs independent of any church.”

Liberals and Conservatives

- ✓ Large minorities in all samples (38% to 43%) describe their own theological views as *moderate*. Among members and elders, especially, and to a lesser extent among pastors, another large minority describes its theology as *conservative* or *very conservative*. Only among specialized clergy is the largest segment (47%) under the *liberal* or *very liberal* descriptor.

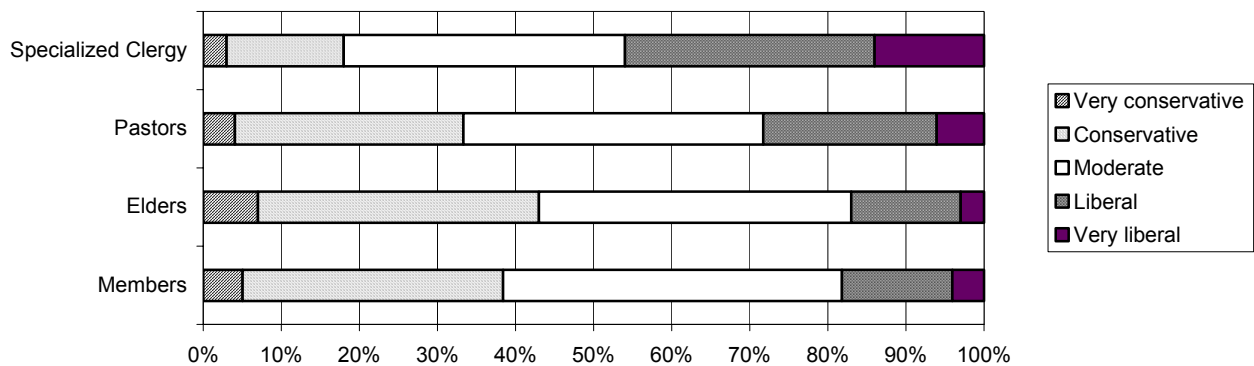


Figure 9
Theological Stance

- ✓ Self-chosen theological labels are related to a variety of other factors. Compared to *moderate* or *liberal/very liberal* members, more of the *very conservative* and *conservative* members: attend worship regularly, spend at least three hours a month attending other church events, read the Bible privately *daily/almost daily*, have ever encouraged someone to accept Jesus as personal savior, have had a conversion experience, or believe the Bible is literally true. Also, the conservative label is chosen by more male than female members and more older (60+ years) than younger (<40 years) members.

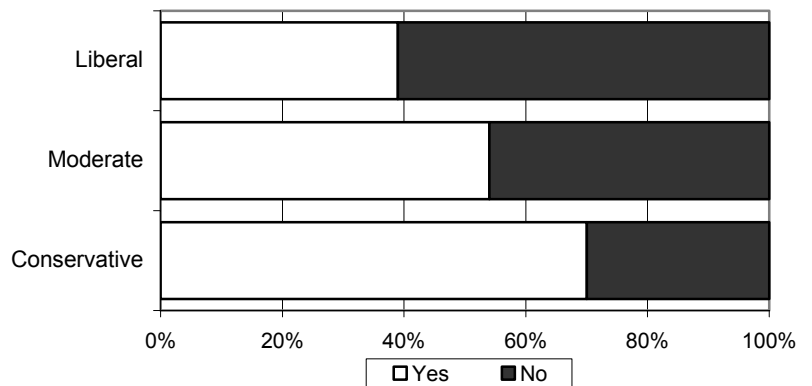


Figure 10
Percent of Members Who Have Ever Encouraged Someone to Accept Jesus as Savior by Self-reported Theological Views

Lay Liberals

Previous research has identified a sizable minority in Presbyterian and other Mainline Protestant denominations known as “lay liberals.” More concerned with right behavior than with right belief, these individuals are less certain of the uniqueness of the Christian message and more open to the truth claims of other faiths. The table below provides evidence on the size of this group in the Presbyterian Church (U.S.A.), based on responses to this question: “Please indicate the extent to which you agree or disagree with the following statement . . . All the different religions are equally good ways of helping a person find ultimate truth.” Few pastors *strongly agree* or *agree* with this statement, but progressively more specialized clergy, elders, and members do. Overall, around one in twelve pastors, one in five elders and specialized clergy, and one in three members hold lay-liberal beliefs on this issue. While there have been small fluctuations in response patterns on this question from survey to survey and sample to sample over the last decade, as the table shows, the broad pattern of response has remained relatively constant (with the possible exception of more specialized clergy responding as lay liberals over time).

Question: All the different religions are equally good ways of helping a person find ultimate truth.

Panel group:	Year of Survey				
	1990	1993	1996	1999	2002
	<i>percent who agree/strongly agree</i>				
Members	32%	35%	40%	35%	35%
Elders	23%	28%	24%	30%	22%
Pastors.....	6%	9%	7%	9%	8%
Specialized clergy.....	13%	9%	16%	16%	21%

Heaven and Hell

- ✓ Majorities of laity *strongly agree* or *agree* “there is a heaven” (members, 90%) and “there is a hell” (72%). (Not asked of ministers.)
- ✓ Majorities of members (64%), elders (73%), and pastors (62%), and half of specialized clergy (50%), *strongly agree* or *agree* that “the Devil (Satan) really exists.”
- ✓ Large majorities in every group (members, 86%; elders, 92%; pastors, 96%; specialized clergy, 91%) *strongly agree* or *agree* that “there is life beyond death.”
- ✓ Majorities ranging from two-thirds (members and specialized clergy, both 66%) to eight in ten (elders, 78%; pastors, 80%) *strongly agree* or *agree* that “Jesus will return to earth some day.”

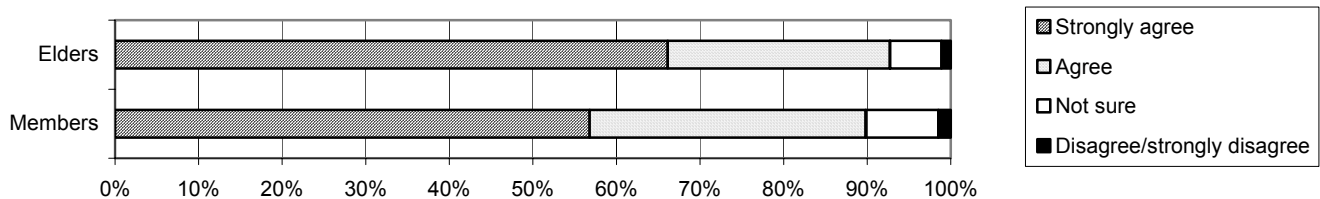


Figure 11
Responses to Statement “There Is a Heaven”

Calls and Careers

Current Call

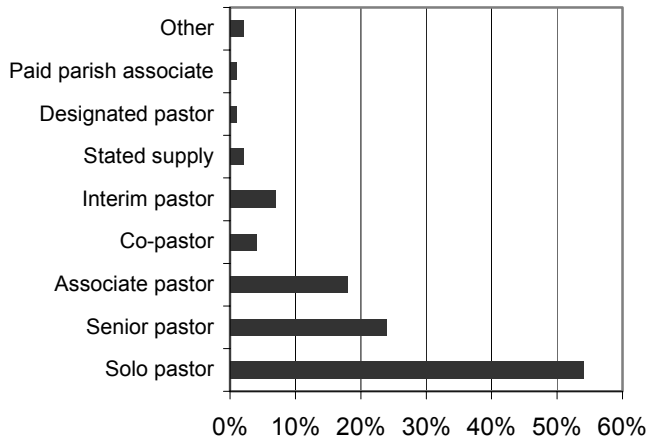


Figure 12
Pastors by Call

(Totals 113% because some have more than one.)

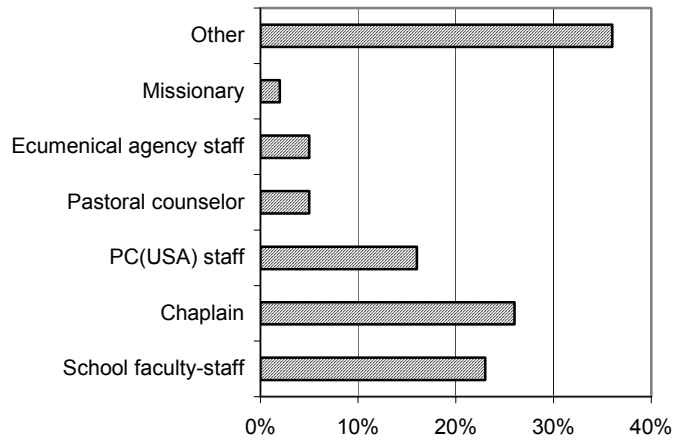


Figure 13
Specialized Clergy by Call

(Totals 113% because some have more than one.)

- ✓ 5% of pastors serve more than one congregation, two-thirds of them in a yoked parish.
- ✓ One in twelve pastors (8%) consider their current call as part time.
- ✓ One in five specialized clergy (20%) serve in parishes, most (64%) part time.

Discerning a Call

Pastors were a median of 21 years of age when they discerned a call to ministry. At that time, they attended congregations with a median size of 450 members. (This contrasts with the median size of all PC(USA) congregations of 117 in 2001.) Only about half of pastors (52%) were attending the church they grew up in at the time they discerned a call.

Majorities of pastors report that the congregation they attended when they discerned a call was either *very important* (43%) or *important* (37%) in their process of discernment. Among these individuals, the person or feature that “most influenced your sense of call” in the congregation ranged from the *pastor* (49%) to the *overall culture or “feel”* (14%) to a *congregational program/activity* (13%). Others listed a *lay leader* (8%) or *other staff person* (8%).

Education of Ministers

- ✓ More than four in ten pastors (46%) and specialized clergy (44%) received their bachelor’s degree from a church-related college or university, including 26% and 25%, respectively, who graduated from a Presbyterian-related school.
- ✓ Two-thirds of ministers (68%) received their B.D. or M.Div. degree from a Presbyterian Church (U.S.A.)-affiliated seminary, including 16% who graduated from Princeton Theological Seminary. Fuller Theological Seminary graduated 6% of all ministers, or around one-fifth of the graduates from non-PC(USA) schools.

Calls and Careers

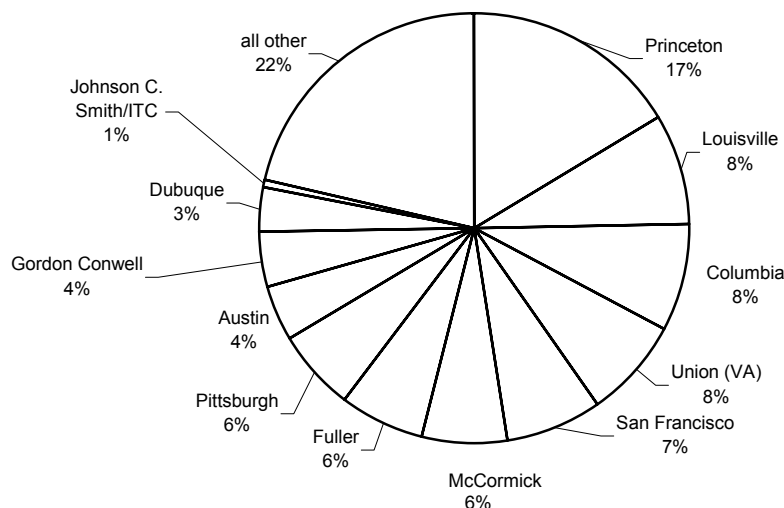


Figure 14
Where Ministers Earned B.D./M.Div. Degree

- ✓ Around four in ten ministers (38%) have one or more graduate degrees in theology or Christian education in addition to the B.D./M.Div. More than a quarter of all ministers (28%) have a doctoral degree. Typically that degree is the D.Min., earned by 24% of pastors and 16% of specialized clergy. Two-thirds of ministers with the D.Min. degree (67%) received it from a PC(USA)-affiliated school.
- ✓ 9% of ministers are currently enrolled in a graduate school, seminary, or theological school. More than nine in ten of these students (93%) are pursuing a doctoral degree, typically the D.Min.

Career Background

- ✓ 95% of ministers of the Word and Sacrament were ordained for that office in the Presbyterian Church (U.S.A.) or one of its predecessor denominations. Of the rest, around three in ten, or a little more than 1% of all ministers, were ordained in a Baptist church.
- ✓ A third of ministers (31%) were ordained in 1990 or later. Another third (31%) were ordained during the 1980s. Only 1% were ordained prior to 1960. (Note that retired ministers are excluded from the Panel.)
- ✓ More than one-third of all clergy (36%) see themselves as *second-career ministers*. They served a median of eight years in their prior career.

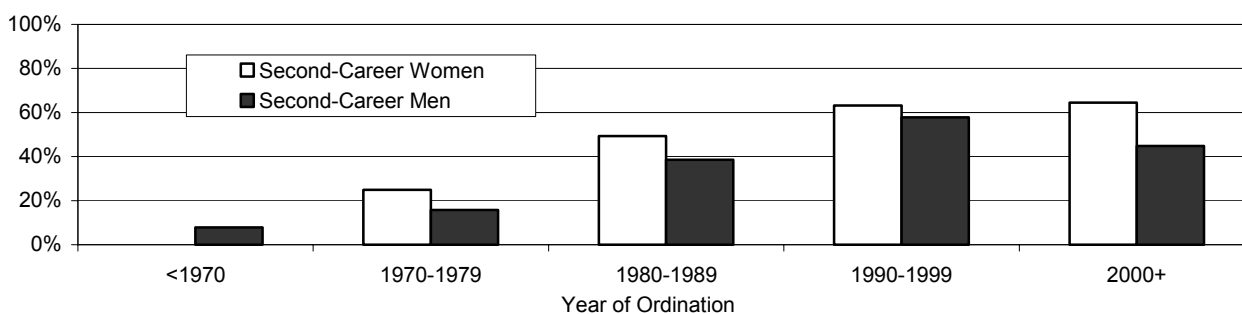


Figure 15
Percent of Pastors Who Are in Second Careers, by Gender and Year of Ordination

Comparing Men and Women in Ministry

Prior to 1970, few women were ordained to the ministry in either the PCUS or the UPCUSA. The result? Most women who are ministers were ordained to that office relatively recently. In fact, 57% of female pastors and 49% of female specialized clergy were ordained between 1990 and 2002. By contrast, 29% of male pastors and 12% of male specialized clergy were ordained in the 1990-2002 period.

As the figure on p. 11 shows, pastors in the PC(USA) are increasingly trained and called *after* employment in another field or service. This pattern is especially descriptive of women (many of whom, of course, faced obstacles to the ministry when they were at the age of entering into a first career). Among pastors, a majority of women (56%) describe themselves as *second-career*, compared to 33% of men. The trend toward more second-career ministers may have peaked in the 1990s. While still a majority, the percentage of those ordained between 2000 and 2002 who are second-career is 51%, lower than the 57% recorded for the 1990s.

Male and female pastors differ, on average, in their beliefs, too. While 48% of female pastors label themselves theologically as *very liberal* or *liberal*, only 23% of male pastors do so. Similarly, only 15% of female pastors see themselves theologically as *very conservative* or *conservative*, compared to 38% of male pastors.

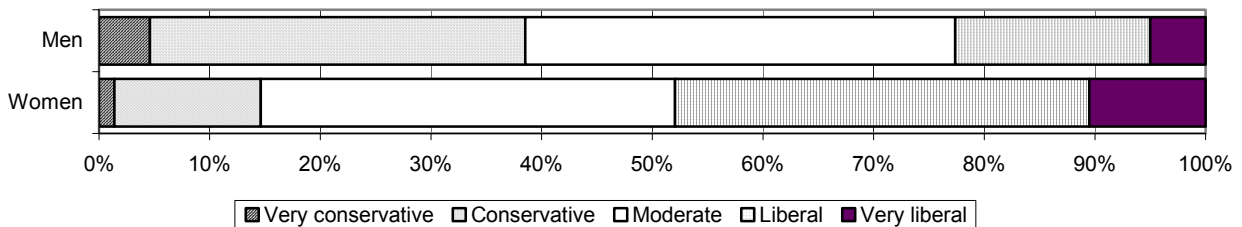


Figure 16
Theological Stance by Gender among Pastors

Employment Status and Income

- ✓ 52% of members and 58% of elders are currently employed, most full time. Around one-third of members (35%) and elders (30%) are retired, and another one in ten (members, 11%; elders, 8%) classify themselves as full-time homemakers.
- ✓ Members employed full-time work a median of 44 hours per week; elders, 45 hours. Members employed part-time work a median of 20 hours per week; elders, 22 hours.
- ✓ Among married members, 40% have employed spouses; among married elders, 45%; among married pastors and among married specialized clergy, 76%.
- ✓ Median family income in Panel samples is (approximately): members, \$72,000; elders, \$72,600; pastors, \$65,200; and specialized clergy, \$75,800.
- ✓ Three in ten members (30%), four in ten elders (38%), a quarter of specialized clergy (24%), and 15% of pastors report total household income for 2001 of \$100,000 or more. That compares to 6%, 3%, 2%, and 3%, respectively, who report total household income for 2001 of less than \$20,000.

Social and Demographic Characteristics

Sex, Age, and Race-Ethnicity

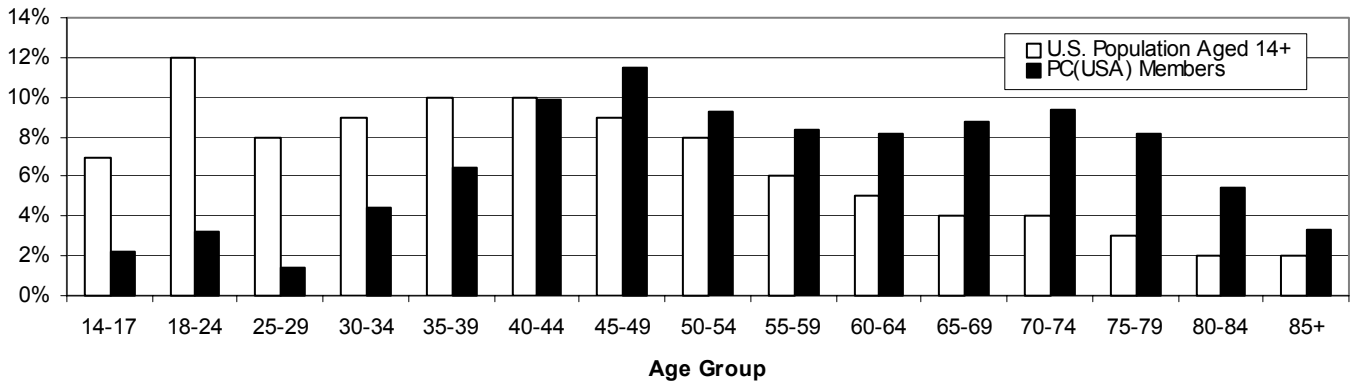


Figure 17
Age Comparison of Presbyterian Members and U. S. Population

- ✓ Women are a majority of members (61%), around half of elders (50%), a quarter of pastors (23%), and a third of specialized clergy (34%).
- ✓ The median age for members and elders is 55 years; for pastors, 51 years; and for specialized clergy, 54 years.
- ✓ Almost all panelists list their race-ethnicity as *white*, including 97% of members, 96% of elders, 93% of pastors, and 91% of specialized clergy. Other groups comprising 2% or more of any Panel group (note that respondents could indicate more than one racial or ethnic category) include:
 - *African Americans*: 2% of elders, pastors, and specialized clergy
 - *Asian and Pacific Islanders*: 3% of pastors, and 4% of specialized clergy
 - *Hispanic, Latino, Spanish origin*: 2% of specialized clergy
 - *Native American*: 2% of specialized clergy

How are Presbyterians Changing, Demographically Speaking?

The percentage of members who are female has remained around 60% since 1973. But women have become an increasing share of other groups. In 1973, three in ten elders were women, rising to four in ten in 1984 and plateauing around 50% in the late 1980s. In 1973 only 1% of all pastors were women, a share that steadily increased to 8% in 1984, 13% in 1990, and the current 23%.

The median age of members has not changed significantly in more than 15 years: it was 54 years in 1987 and is 55 years today. It was 49 years in 1973. Among elders, the median age has shown a similar progression, rising from 49 years in 1973 to 55 in both 1990 and 2002. Among pastors, median age has gradually risen, from 46 years in 1973 to 51 years at present.

The racial-ethnic makeup has changed little in the last two decades.

Note: Prior to 1984, the Panel surveyed only within the UPCUSA.

Social and Demographic Characteristics

Marriage and Childbearing

- ✓ Large majorities of members (77%), elders (84%), pastors (87%), and specialized clergy (83%) are currently married. In all, 9% of members, 5% of elders, and 6% of pastors and specialized clergy have *never* married.
- ✓ Among the *ever-married* (that is, those either currently or previously married), 19% of members and of elders, 20% of pastors, and 23% of specialized clergy have been divorced one or more times.
- ✓ Female members in their late 20s to early 40s have similar numbers of children, on average, as compared to Americans in general, but at younger ages female members have fewer average children.

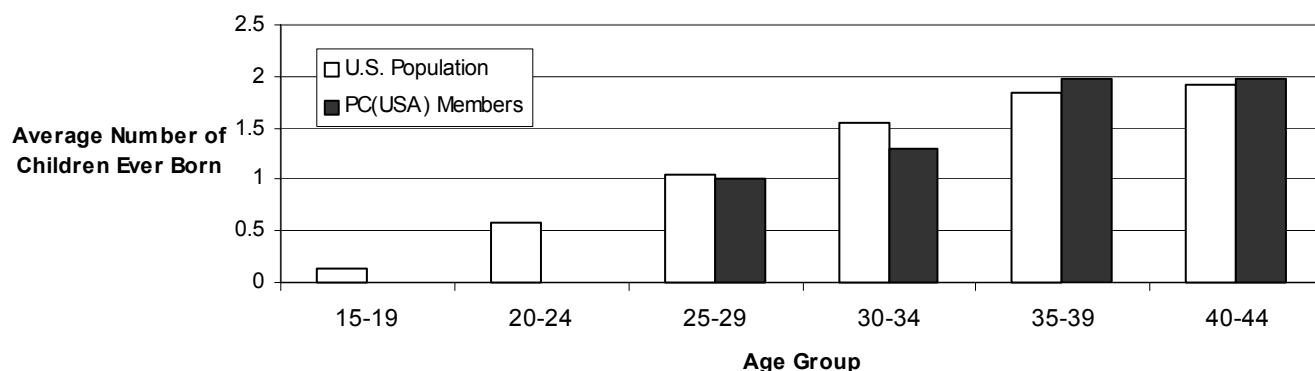


Figure 18
Average Number of Children for Women in the U.S. Population and in the Panel

Education of Laity

- ✓ A large majority of members (62%) and elders (73%) have a college degree. Many of these (members, 25%; elders, 32%) have one or more graduate degrees.
- ✓ Formal education levels among spouses are similar to those of the panelists themselves. Among married panelists, the percentage of spouses with a college degree (or more formal schooling) is 65% among members, 69% among elders, 88% among pastors, and 86% among specialized clergy.

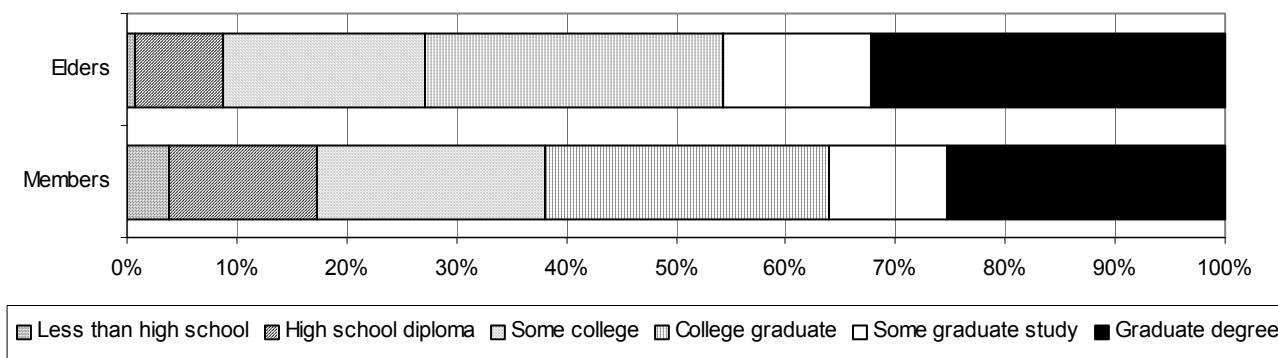


Figure 19
Formal Education of Members and Elders

Social and Demographic Characteristics

Worshiping as Couples

The vast majority of married Presbyterians has a spouse who is also Presbyterian, including 87% of members, 90% of elders, 95% of pastors, and 84% of specialized clergy. Spouses of laity almost always attend worship at the same congregations as panelists, at least occasionally, and most do so regularly: 68% of married members and 82% of married elders have spouses who attend Sunday worship with them *every week, nearly every week, or 2-3 times a month* (not asked of ministers).

The denomination with the largest share of non-Presbyterian spouses is the Catholic Church, home to spouses of 3% of members and elders, 1% of pastors, and 2% of specialized clergy. Another 2% of specialized clergy spouses are Episcopal, and another 2%, United Church of Christ. In addition, 5% of married members, 4% of married elders, and 1% of married pastors and specialized clergy have a spouse with no faith preference.

Living Arrangements and Household Characteristics

- ✓ One in seven members (13%), one in eight elders (12%), one in ten pastors (10%), and one in nine specialized clergy (11%) *live alone*.

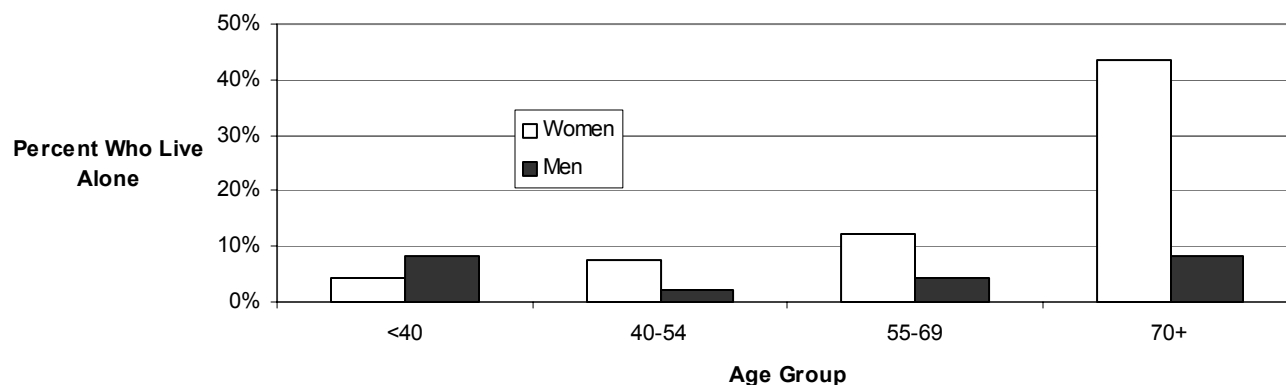


Figure 20
Living Alone by Age and Gender: Members

- ✓ Few Presbyterians live in large households: only around one-fourth of members (25%), elders (24%), and specialized clergy (24%), and three-in-ten pastors (30%), have as many as four persons (including themselves) in their households. The mean household size is 2.6 persons for members, elders, and specialized clergy, and 2.8 for pastors.
- ✓ Around eight in ten member (79%) and elder (82%) households contain a married couple, many with children. Overall, more than a third of both member (36%) and elder (35%) households consist of a married couple with one or more children. Among pastors, 85% live in a married-couple household, including the 46% of pastor household containing a married couple with one or more children. Among specialized clergy, 80% of all households contain a married couple, including the 39% that have a married couple with one or more children.
- ✓ Few single-parent households are found among Presbyterians. Only 4% of members, 3% of elders, 2% of pastors, and 3% of specialized clergy live in households that consist of a (currently) unmarried parent with his or her dependent child(ren).

Social and Demographic Characteristics

Why Do Presbyterian Families Look So Different Demographically from the U.S. Population?

Nowhere is the selective make up of the Presbyterian Church (U.S.A.) more apparent than when we look at family and household composition. Compared to the U.S. population, Presbyterian members are *much more likely* to be married, to live in married-couple households, and to have no children under the age of 18 living at home, and *much less likely* to have ever been divorced. The reason? While many factors play a part, the greatest by far is the drift of young adults away from the church over the last several decades. While some have returned, many have not. As a result, the membership of the church is not only older, on average, than the U.S. population, but many trends in the larger society that have become more common among younger adults over the last generation (e.g., increasing divorce, men and women living together outside of marriage) have disproportionately bypassed the church.

Region and Residence

- ✓ Presbyterian members are distributed across the country in similar fashion to the overall U.S. population, with a small underrepresentation in the West, and a small overrepresentation in the Midwest.

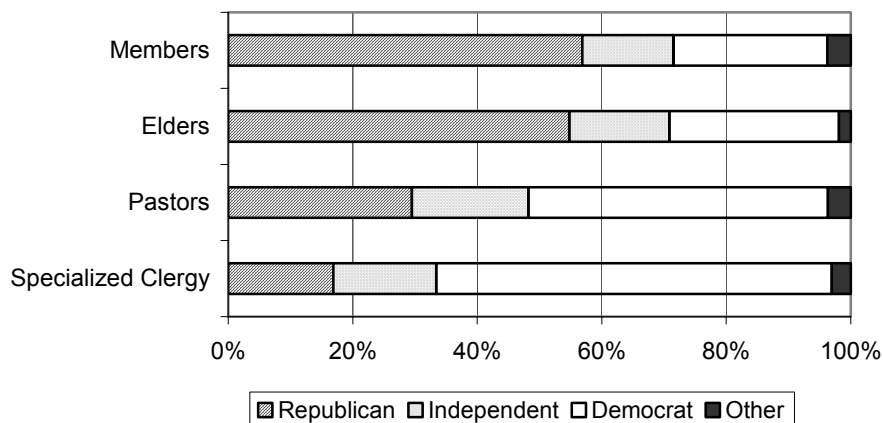
Table 2. Geographical Distribution

Census Region	PCUSA Members	U.S. Population 2001
Northeast	20%	19%
Midwest.....	28%	22%
South	36%	36%
West	16%	23%
Total	100%	100%

- ✓ More than four in ten members (41%) and elders (43%) live in either rural areas, small towns, or cities with less than 50,000 population, a much greater proportion than the 20% of the U.S. population that live in non-metropolitan areas.

Political Preference

- ✓ Majorities of members (57%) and elders (55%), but only 30% of pastors and 17% of specialized clergy, describe their political preference as *Republican*. The label *Democrat* is chosen by 25%, 27%, 48%, and 64%, respectively. Around one in six in each sample chooses the label *Independent*.



**Figure 21
Panelists' Political Preferences**

Internet Use

- ✓ Half of members (49%) and a majority of elders (56%) access the Internet *daily or more often*. Only 20% and 12%, respectively, *never* access the Internet. (Not asked of ministers.)

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[inside back cover]



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APPENDIX A

PRESBYTERIAN PANEL QUESTIONNAIRE
 2003 — 2005 BACKGROUND SURVEY
 FALL 2002

Members Elders Pastors Specialized Clergy

	Members	Elders	Clergy
Number of Panelists	1,952	1,701	2,200
Number Responding	1,102	1,315	1,435 ‡
Percentage Responding	56%	77%	65%
‡ 948 pastors; 487 specialized clergy			

NOTE: QUESTIONS ASKED ON MEMBERS' AND ELDERS' QUESTIONNAIRES ARE NOTED WITH AN **M/E**.
 QUESTIONS ASKED ON CLERGY QUESTIONNAIRES ARE NOTED WITH A **C**.
 QUESTIONS ASKED ON ALL QUESTIONNAIRES ARE NOTED WITH AN **M/E/C**.

First of all, we'd like to ask a few questions about you and your congregation.

	Members	Elders	Pastors	Specialized Clergy
1. How many years have you been a member of your current congregation? _____ year(s) (if less than 1 year, _____ months)				
M/E				
1 year or less	4%	1%		
2 - 3 years	11%	6%		
4 - 5 years	10%	10%		
6 - 10 years	19%	17%		
11 - 15 years	11%	15%		
16 - 25 years	15%	21%		
26 years or more	30%	31%		
mean	19.4	20.7		
median	13.0	17.0		
2. How far do you live from your congregation? _____ mile(s)				
M/E				
1 mile or less	22%	21%		
2 - 3 miles	31%	30%		
4 - 5 miles	19%	20%		
6 - 10 miles	17%	19%		
11 - 15 miles	6%	6%		
16 - 25 miles	4%	2%		
26 miles or more	2%	1%		
mean	6.8	5.0		
median	3.0	3.0		

Note: Percentages may not add to 100 due to rounding

- * = less than 0.5%; rounds to zero
- = zero (0.0); no cases in this category
- + = nonresponses of 10% or more for this sample on this question
- n = number of respondents eligible to answer this question
- ◆ = percentages may add to more than 100 because respondents could make more than one response
- [vol.] = volunteered response

4. Have you ever been ordained an *elder* in the Presbyterian Church? (✓ one □)

M/E	yes.....	31%	99%
	no.....	69%	1%

[If “yes,”] Are you serving now on session? (✓ one □)

		n=337	n=1299
	yes.....	12%	96%
	no.....	88%	4%

5. Have you ever been ordained a *deacon* in the Presbyterian Church? (✓ one □)

M/E	yes.....	28%	42%
	no.....	72%	58%

[If “yes,”] Are you currently serving on the board of deacons?

		n=298	n=541
	yes.....	18%	2%
	no.....	82%	98%

6. Which other positions, if any, do you hold in church? (✓ *all* that apply.)

M/E		◆	◆
	chair of congregational committee or task force	5%	45%
	member of congregational committee or task force	20%	44%
	member of presbytery, synod, or General Assembly committee or task force	2%	8%
	officer of men’s, women’s, or youth group	8%	11%
	member of men’s, women’s, or youth group	20%	26%
	organist or choir director	2%	2%
	member of choir	13%	19%
	Church School or Sunday School teacher/leader	16%	27%
	other (specify): _____	23%	27%
	none checked	38%	7%

7. How often do you generally attend Sunday worship at your congregation? (Check (✓) the appropriate □.)

M/E	never	2%	*
	less than once a year	2%	*
	about once or twice a year	2%	*
	several times a year	7%	*
	about once a month.....	8%	1%
	2-3 times a month.....	17%	8%
	nearly every week.....	38%	52%
	every week.....	24%	38%

Note: Percentages may not add to 100 due to rounding

- * = less than 0.5%; rounds to zero
- = zero (0.0); no cases in this category
- + = nonresponses of 10% or more for this sample on this question
- n = number of respondents eligible to answer this question
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- [vol.] = volunteered response

8. How many hours, if any, during the last month have you . . . ?

		Members	Elders	
M/E	a. attended programs or events at your church (besides worship; if you attended Sunday or Church School, include those hours here.)			
	0 hours.....	30%	4%	
	1 – 2 hours.....	21%	14%	
	3 – 5 hours.....	24%	30%	
	6 – 10 hours.....	15%	31%	
	11 – 20 hours.....	7%	16%	
	more than 20 hours.....	3%	6%	
	b. given volunteer time at your church to teach, lead, serve on a committee, or help with some program or event			
	0 hours.....	40%	3%	
	1 – 2 hours.....	25%	18%	
	3 – 5 hours.....	18%	32%	
	6 – 10 hours.....	10%	27%	
	11 – 20 hours.....	4%	13%	
	more than 20 hours.....	4%	6%	
	c. participated in religious events, programs, or groups sponsored by a church or other religious organization which took place in a home or other facility away from your church			
	0 hours.....	60%	43%	
	1 – 2 hours.....	21%	28%	
	3 – 5 hours.....	11%	18%	
	6 – 10 hours.....	5%	7%	
	11 – 20 hours.....	1%	3%	
	more than 20 hours.....	2%	2%	
	d. given volunteer time, apart from church programs, to help the less fortunate or to help make your own community a better place to live (e.g., through volunteer or committee work)			
	0 hours.....	41%	33%	
	1 – 2 hours.....	25%	27%	
	3 – 5 hours.....	15%	20%	
	6 – 10 hours.....	9%	11%	
	11 – 20 hours.....	4%	5%	
	more than 20 hours.....	6%	3%	

First, we'd like to ask you about your background as a minister.

	1. In what year were you ordained as a minister of the Word and Sacrament? _____		
C	prior to 1960	*	2%
	1960 — 1969	11%	16%
	1970 — 1979	23%	25%
	1980 — 1989	30%	33%
	1990 — 1999	28%	21%
	2000 to present	7%	2%

Note: Percentages may not add to 100 due to rounding

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

+ = nonresponses of 10% or more for this sample on this question

n = number of respondents eligible to answer this question

◆ = percentages may add to more than 100 because respondents could make more than one response

[vol.] = volunteered response

2. If you were ordained by a denomination other than the Presbyterian Church (U.S.A.) or one of its predecessor denominations, name that body: _____

C		n=41	n=27
	Baptist.....	27%	33%
	Christian Church (Disciples of Christ).....	5%	—
	Episcopalian.....	2%	—
	Lutheran.....	5%	—
	Methodist.....	10%	11%
	Other Presbyterian.....	7%	19%
	Reformed.....	7%	7%
	Roman Catholic.....	2%	7%
	United Church of Christ.....	12%	19%
	other.....	22%	4%

3. Are you currently enrolled in a graduate school, seminary, or theological school? (Check (✓) the appropriate)

C	yes.....	9%	9%
	no.....	91%	91%

		n=83	n=44
	[If “yes,”] degree sought: _____		+
	M.A.	3%	3%
	Th.M./S.T.M.....	—	3%
	D.Min.....	78%	55%
	Ph.D./S.T.D./Th.D.....	15%	38%
	other.....	4%	—

		n=83	n=44
	[If “yes,”] school _____	+	+
	Austin.....	—	6%
	Columbia.....	18%	11%
	Dubuque.....	2%	—
	Fuller.....	14%	6%
	Gordon Conwell.....	4%	—
	Louisville.....	—	6%
	McCormick.....	9%	11%
	Pittsburgh.....	4%	6%
	Princeton.....	4%	6%
	San Francisco.....	14%	—
	Union/Virginia.....	—	6%
	other.....	30%	44%

Note: Percentages may not add to 100 due to rounding

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n = number of respondents eligible to answer this question

◆ = percentages may add to more than 100 because respondents could make more than one response

[vol.] = volunteered response

4. Before entering seminary for your B.D. or M.Div., were you engaged in any long-term secular job or career?
(Check (✓) the appropriate)

C	yes.....	38%	32%
	no.....	62%	68%
	[If “yes, ”] How long were you in that job or career?		
		n=362	n=154
	1-3 years.....	18%	22%
	4-5 years.....	19%	16%
	6-9 years.....	17%	17%
	10-14 years.....	25%	25%
	15-19 years.....	10%	8%
	20 years or more	12%	12%
	mean.....	9.9	9.4
	median.....	8.0	7.5

5. In what year did you receive your BA., B.S., or other bachelor’s degree (if no bachelor’s degree, ✓ this)?

C	19_____		
	not checked.....	99%	100%
	checked.....	1%	*
		n=939	n=486
	prior to 1960	2%	10%
	1960-1969.....	28%	33%
	1970-1979.....	37%	33%
	1980-1989.....	23%	19%
	1990-1999.....	10%	5%

5a. What school awarded this degree?

		n=939	n=486
	a Presbyterian-related college or university (name of school: _____)	26%	25%
	another church-related college or university (name of school: _____)	21%	19%
	other college or university (name of school: _____).....	54%	56%

6. From what school and in what year did you receive your M.Div. or B.D. degree?

C	School awarding degree: _____		
	Austin.....	4%	4%
	Columbia.....	9%	5%
	Dubuque.....	4%	3%
	Fuller.....	7%	6%
	Gordon Conwell.....	5%	3%
	Louisville	8%	8%
	McCormick.....	6%	7%
	Pittsburgh.....	6%	6%
	Princeton	16%	18%

Note: Percentages may not add to 100 due to rounding

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+ = nonresponses of 10% or more for this sample on this question

n = number of respondents eligible to answer this question

◆ = percentages may add to more than 100 because respondents could make more than one response

[vol.] = volunteered response

6. From what school and in what year did you receive your M.Div. or B.D. degree?

(Cont.)

C School awarding degree: _____

San Francisco	6%		9%	
Union/Virginia	9%		5%	
other _____	20%		25%	

Year received M.Div. or B.D. degree: _____

prior to 1960.....	1%		2%	
1960 to 1969	11%		18%	
1970 to 1979	24%		28%	
1980 to 1989	32%		33%	
1990 to 1999	27%		19%	
2000 to present.....	4%		1%	
mean.....	1983		1979	
median.....	1984		1980	

7. Indicate any other graduate degrees you have earned in theology, Christian education, or religion (if none, this).

C

not checked.....	72%		72%	
checked.....	28%		28%	

	n=679		n=351	
	◆		◆	

M.C.E./M.R.E.....	1%		3%	
M.A.	7%		10%	
Th.M./S.T.M.....	8%		10%	
D.Min.	34%		22%	
Ph.D./S.T.D./Th.D.....	5%		17%	
other (specify: _____).....	4%		6%	

Year M.C.E./M.R.E. received:	n=7		n=9	
prior to 1960	—		—	
1960 to 1969	14%		44%	
1970 to 1979	29%		22%	
1980 to 1989	—		11%	
1990 to 1999	57%		22%	
2000 to present	—		—	

School awarding M.C.E./M.R.E. degree:	n=7		n=9	
PCUSA schools	29%		78%	
non-PCUSA schools.....	71%		22%	

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

+ = nonresponses of 10% or more for this sample on this question

n = number of respondents eligible to answer this question

◆ = percentages may add to more than 100 because respondents could make more than one response

[vol.] = volunteered response

7. Indicate any other graduate degrees you have earned in theology, Christian education, or religion (if none, ✓ this
(Cont.)).

C

Year M.A. received:	n=45	n=37
prior to 1960	—	—
1960 to 1969	8%	17%
1970 to 1979	26%	28%
1980 to 1989	34%	44%
1990 to 1999	30%	11%
2000 to present	2%	—
School awarding M.A. degree:	n=45	n=37
PCUSA schools	37%	16% +
non-PCUSA schools	63%	84%
Year Th.M./S.T.M. received:	n=52	n=34
prior to 1960	—	6%
1960 to 1969	21%	18%
1970 to 1979	28%	21%
1980 to 1989	17%	52%
1990 to 1999	30%	3%
2000 to present	4%	—
School awarding Th.M./S.T.M. degree:	n=52	n=34
PCUSA schools	68%	64%
non-PCUSA schools	32%	36%
Year D.Min. degree received:	n=232	n=78
prior to 1960	—	—
1960 to 1969	—	1%
1970 to 1979	16%	14%
1980 to 1989	32%	47%
1990 to 1999	39%	33%
2000 to present	13%	4%
School awarding D.Min. degree:	n=232	n=78
PCUSA schools	66%	71%
non-PCUSA schools	34%	29%
Year Ph.D./S.T.D./Th.D. degree received:	n=31	n=60
prior to 1960	—	2%
1960 to 1969	6%	12%
1970 to 1979	10%	29%
1980 to 1989	32%	29%
1990 to 1999	32%	19%
2000 to present	19%	9%

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

+ = nonresponses of 10% or more for this sample on this question

n = number of respondents eligible to answer this question

◆ = percentages may add to more than 100 because respondents could make more than one response

[vol.] = volunteered response

7. Indicate any other graduate degrees you have earned in theology, Christian education, or religion (if none, ✓ this (Cont.)).

C	School awarding Ph.D./S.T.D./Th.D. degree:	n=31	n=60
	PCUSA schools	23%	22%
	non-PCUSA schools	77%	78%
		n=27	n=22
	Year all other degrees received:	+	+
	prior to 1960	—	—
	1960 to 1969	4%	6%
	1970 to 1979	32%	38%
	1980 to 1989	18%	—
	1990 to 1999	32%	31%
	2000 to present	14%	25%
		n=27	n=22
	School awarding other degrees:	+	+
	PCUSA schools	28%	22%
	non-PCUSA schools	72%	78%
8.	List any other graduate degrees you have earned:	n=125	n=108
C	Master's Degree	100%	87%
	Doctoral Degree	7%	16%
	other	2%	6%
		n=125	n=108
	Year degree received:	◆	◆
	prior to 1960	2%	6%
	1960 to 1969	11%	13%
	1970 to 1979	40%	44%
	1980 to 1989	34%	21%
	1990 to 1999	23%	27%
	2000 to present	2%	3%
		n=125	n=108
	Graduate degree received:	◆	◆
	business	16%	10%
	education	12%	14%
	English/languages	7%	5%
	fine arts/music	7%	3%
	journalism/communication	3%	—
	medical/health	13%	21%
	natural science/engineering	6%	12%
	social science/history	29%	30%
	other	19%	17%

Note: Percentages may not add to 100 due to rounding

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	Members	Elders	Pastors	Specialized Clergy
9.	Which category(-ies) below describes your current paid employment? (<i>✓ all that apply.</i>)			
C			◆	◆
	pastor, co-pastor, associate, or other pastor in a congregation		100%	20%
	other position in a congregation (specify): _____		1%	11%
	non-parish job or ministry		3%	64%
	unemployed		—	9%
	retired from active ministry		—	8%
	(if you ✓ “4” or “5”, skip to question 18.)			

If you currently serve as a pastor, co-pastor, associate, or other pastor in one or more congregations, proceed to question 10. (If not a pastor, skip to question 14.)

10.	Do you consider yourself a full-time or part-time parish pastor?			n=99
C				+
	full-time	92%	43%	
	part-time	8%	57%	
	[If “part-time,”] (specify hours per week: _____)	n=80	n=48	
	1 to 9	1%	13%	
	10 to 19	5%	31%	
	20 to 29	47%	42%	
	30 to 39	38%	13%	
	40 or more	8%	—	
	mean	27.2	18.7	
	median	25.0	20.0	

11.	What position(s) do you have in a congregation? (<i>✓ all that apply.</i>)			n=99
C				◆
	solo pastor	54%	21%	
	senior pastor	24%	10%	
	associate pastor	18%	2%	
	co-pastor	4%	2%	
	stated or temporary supply	2%	39%	
	designated pastor	1%	2%	
	interim pastor	7%	6%	
	tentmaker	1%	13%	
	paid parish associate	1%	11%	
	other (specify): _____	2%	19%	

12.	How many congregations do you currently serve as pastor? (Include here congregations you are serving as stated or temporary supply.)			n=99
C				
	one → → → Skip to question 13	95%	93%	
	two or more yoked congregations	4%	4%	
	two or more non-yoked congregations	1%	4%	

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	Members	Elders	Pastors	Specialized Clergy
[If “two or more,”] How many? _____			n=47	n=10
			+	
two.....			84%	100%
three.....			7%	—
four or more.....			9%	—
mean.....			2.3	2.0
median.....			2.0	2.0

3, 13. **Members and Elders:** What is the approximate number of members in your congregation? (If you don't know, leave the line blank and ✓ here: .)

M/E/C Clergy: What is the approximate membership of the congregation(s) you serve? (Write the *combined* membership if you serve two or more.)

	Members	Elders	Pastors	Specialized Clergy
				n=99
49 or fewer members.....	4%	3%	2%	26%
50 - 99 members.....	7%	5%	9%	27%
100 - 149 members.....	6%	5%	14%	13%
150 - 199 members.....	5%	7%	11%	2%
200 - 299 members.....	14%	15%	18%	5%
300 - 499 members.....	17%	20%	18%	4%
500 - 999 members.....	23%	22%	18%	8%
1000 or more members.....	24%	23%	11%	11%
mean.....	171.6	756.9	472.5	501.7
median.....	425.0	400.0	260.0	111.5

If you are currently employed in one or more non-parish jobs or ministries, or have a non-pastoral position in a congregation, proceed to question 14. (Others skip to question 18.)

14. Is your non-parish job or ministry full-time or part-time? (If you have more than one, answer in terms of the combined hours.)

	Members	Elders	Pastors	Specialized Clergy
				n=307
full-time.....			—	84%
part-time.....			100%	16%

	Members	Elders	Pastors	Specialized Clergy
14a. [If “part-time,”] Specify hours per week _____			n=27	n=46
				+
1 to 9.....			32%	10%
10 to 19.....			28%	22%
20 to 29.....			36%	49%
30 to 39.....			4%	15%
40 or more.....			—	5%

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	Members	Elders	Pastors	Specialized Clergy
15. What type of non-parish/non-pastoral job or ministry do you currently have? (✓ <i>all</i> that apply.)				
C			n=27	n=307
			◆	◆
faculty/staff at an educational institution			22%	23%
chaplain			33%	26%
missionary/mission co-worker.....			—	2%
national staff or middle governing body staff			7%	16%
staff of an ecumenical or non-denominational agency			4%	5%
professional pastoral counselor			—	5%
other employment (specify):			41%	36%
16. For what type of institution do you work? (✓ <i>all</i> that apply.)			n=27	n=307
C			◆	◆
military → → Skip to question 18			11%	3%
civilian government → → Skip to question 18			—	6%
elementary, middle, or high school			4%	2%
college or university			26%	15%
seminary or other theological school.....			4%	11%
hospital or other medical facility			7%	18%
church/religious body			26%	21%
other non-profit organization.....			15%	16%
for-profit business.....			4%	10%
other (specify):			15%	13%
17. Is this organization affiliated with the Presbyterian Church (U.S.A.)?			n=24	n=280
C				
yes.....			33%	37%
no.....			67%	63%
18. How old were you when you decided God was calling you into ministry? _____ years of age				
C				
less than 15 years of age.....			11%	12%
15 to 19 years of age.....			22%	29%
20 to 24 years of age.....			36%	32%
25 to 29 years of age.....			11%	9%
30 to 34 years of age.....			7%	6%
35 years of age or more			13%	11%
mean			23.7	22.6
median			21.0	20.0
19. How large was the congregation you belonged to at that time? _____ members				
C				
less than 50 members			1%	2%
50 to 99 members			5%	6%
100 to 149 members			7%	8%
150 to 199 members			6%	6%

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		Members	Elders	Pastors	Specialized Clergy
19.	How large was the congregation you belonged to at that time? _____ members				
(Cont.)					
C	200 to 299 members			13%	14%
	300 to 499 members			18%	19%
	500 to 749 members			15%	13%
	750 to 999 members			6%	6%
	1,000 to 1,249 members			11%	9%
	1,250 members or more.....			18%	17%
	don't know [vol.].....			*	1%
	not a church member then [vol.].....			*	1%
	mean			786.9	733.1
	median			475.0	400.0
20.	How important was that congregation in your overall discernment of a call?				
C	very important			43%	43%
	important			37%	36%
	not very important			15%	16%
	not at all important			5%	6%
20a.	[If "very important" or "important,"] What person/feature there most influenced your sense of call?				
				n=752	n=374
	pastor			49%	48%
	other staff person			8%	9%
	lay leader			8%	9%
	other member			3%	4%
	congregational program/activity.....			13%	11%
	worship			5%	5%
	overall culture or "feel"			14%	14%
21.	Was this the same congregation you were raised in?				
C	yes.....			53%	56%
	no.....			47%	44%
	If "no," how large was the congregation you grew up in? _____ members			n=440	n=210
				+	+
	less than 50 members			2%	4%
	50 to 99 members			4%	8%
	100 to 149 members			9%	12%
	150 to 199 members			5%	13%
	200 to 299 members			16%	12%
	300 to 499 members			16%	14%
	500 to 749 members			13%	14%
	750 to 999 members			5%	6%
	1,000 to 1,249 members			10%	7%
	1,250 members or more.....			14%	7%

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	Members	Elders	Pastors	Specialized Clergy
If "no," how large was the congregation you grew up in? _____ members			n=440	n=210
(Cont.)			+	+
don't know [vol.].....			3%	2%
not a church member then [vol.].....			3%	3%
mean			720.5	456.9
median			400.0	250.0

Next, we'd like some information about your religious background.

10. Did you belong to any other churches before the one you now belong to?

M/E	yes.....	76%	80%
	no.....	24%	19%
	not sure	1%	1%

[If "yes,"] What denomination was the church you belonged to immediately prior to the church you are now a member of? (only one)

	n=809	n=1037
Baptist.....	10%	11%
Christian Church (Disciples of Christ).....	2%	2%
Episcopal	4%	4%
Lutheran	8%	5%
Methodist.....	18%	15%
Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA.....	40%	42%
other Presbyterian (specify): _____.....	2%	1%
Reformed	1%	1%
Roman Catholic.....	4%	5%
UCC (United Church of Christ/Congregational).....	4%	4%
independent or non-denominational	2%	4%
other (specify): _____.....	5%	6%

11,23. In what religious denomination were you raised? (only one . If you were part of more than one denomination as a child, answer by putting a by the one that influenced you most.)

M/E/C					
	Baptist.....	11%	11%	8%	6%
	Christian Church (Disciples of Christ).....	2%	1%	1%	1%
	Episcopal	2%	3%	1%	1%
	Lutheran.....	5%	5%	3%	2%
	Methodist.....	16%	14%	7%	7%
	Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA	44%	43%	61%	62%
	other Presbyterian (specify): _____.....	2%	1%	2%	4%
	Reformed	2%	1%	2%	1%
	Roman Catholic.....	6%	7%	4%	3%
	UCC (United Church of Christ/Congregational).....	2%	3%	2%	3%
	independent or non-denominational	1%	2%	2%	3%
	none	3%	2%	1%	1%
	other (specify): _____.....	5%	6%	6%	7%

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		Members	Elders	Pastors	Specialized Clergy
12,22.	How old were you when you first began attending a Presbyterian church?	_____ years			
M/E/C	less than 1 year of age	11%	13%	32%	31%
	1 to 4 years of age.....	18%	16%	17%	19%
	5 to 9 years of age.....	12%	12%	10%	10%
	10 to 17 years of age.....	8%	10%	11%	13%
	18 to 24 years of age.....	13%	12%	15%	14%
	25 years of age or more	38%	38%	15%	12%
	mean	19.3	18.5	10.1	9.7
	median	18.0	18.0	5.0	4.0

Please answer the following questions on matters of faith and belief.

13,24. Which of the following terms best describes your current stand on *theological* issues?

M/E/C	very conservative.....	5%	7%	4%	3%
	conservative.....	33%	36%	29%	15%
	moderate.....	43%	40%	38%	36%
	liberal.....	14%	14%	22%	32%
	very liberal.....	4%	3%	6%	14%

14. Have you ever tried to encourage someone to believe in Jesus Christ or to accept Him as a personal savior?

M/E	yes	57%	73%
	no	43%	27%

15. Would you say you have had a conversion experience—that is, a turning point in your life when you committed yourself to Christ?

M/E	yes	43%	52%
	no.....	57%	48%

16,25. Which statement comes closest to your view of the Bible? (**✓ only one.**)

M/E/C	The Bible is the word of God, to be taken literally word for word	15%	17%	4%	2%
	The Bible is the word of God, to be interpreted in the light of its historical and cultural context.....	37%	45%	58%	51%
	The Bible is the word of God, to be interpreted in the light of its historical context and the Church's teachings	37%	32%	32%	35%
	The Bible is not the word of God, but contains God's word to us.....	8%	4%	6%	10%
	The Bible is not the word of God but is a valuable book.....	2%	1%	*	1%
	The Bible is an ancient book with little value today	*	—	—	—
	Don't know.....	2%	1%	*	*

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17,26. The account of Creation presented in Genesis: (✓ the one ☐ that best describes your view)

M/E/C	is literally true, exactly as we find it in the Bible—that is, it took six 24-hour periods for God to create the world.....	8%	7%	2%	1%
	is a true account of how God created the world	54%	64%	59%	42%
	reflects human feelings about how the world might have been created.....	38%	30%	39%	58%

18,27. Please indicate the extent to which you agree or disagree with each of the following statements.

M/E/C	a. An individual should arrive at his or her own religious beliefs independent of any church.				
	strongly agree.....	13%	8%	1%	4%
	agree.....	31%	23%	5%	10%
	not sure.....	15%	10%	4%	7%
	disagree	32%	42%	54%	56%
	strongly disagree	8%	16%	35%	23%
	b. All the different religions are equally good ways of helping a person find ultimate truth.				
	strongly agree.....	8%	4%	1%	4%
	agree.....	27%	18%	7%	17%
	not sure.....	19%	14%	6%	8%
	disagree	28%	31%	40%	43%
	strongly disagree	18%	32%	46%	28%
	c. There is a life beyond death.				
	strongly agree.....	62%	72%	78%	71%
	agree.....	24%	20%	18%	20%
	not sure.....	12%	7%	3%	8%
	disagree	1%	1%	*	1%
	strongly disagree	*	*	1%	1%
	d. The only absolute Truth for humankind is in Jesus Christ.				
	strongly agree.....	41%	51%	45%	34%
	agree.....	28%	24%	26%	21%
	not sure.....	17%	12%	7%	10%
	disagree	10%	10%	17%	24%
	strongly disagree	3%	3%	5%	11%
	e.g. Jesus will return to earth someday.				
	strongly agree.....	42%	54%	52%	34%
	agree.....	24%	24%	28%	32%
	not sure.....	27%	18%	14%	23%
	disagree	4%	3%	4%	5%
	strongly disagree	2%	1%	2%	6%

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18.27. Please indicate the extent to which you agree or disagree with each of the following statements.

(Cont.)

M/E/C f,e. Only followers of Jesus Christ can be saved.

strongly agree.....	23%	33%	22%	14%
agree.....	20%	17%	17%	10%
not sure.....	23%	22%	17%	17%
disagree.....	23%	20%	28%	30%
strongly disagree.....	11%	8%	17%	29%

g.f. It is important to share my faith with other people.

strongly agree.....	30%	45%	61%	45%
agree.....	49%	46%	39%	51%
not sure.....	12%	5%	*	2%
disagree.....	8%	3%	*	2%
strongly disagree.....	1%	*	*	—

h. The Devil (Satan) really exists.

strongly agree.....	32%	43%	36%	23%
agree.....	33%	30%	26%	27%
not sure.....	22%	16%	16%	15%
disagree.....	9%	7%	14%	22%
strongly disagree.....	4%	3%	8%	14%

i. Jesus was born of a virgin.

strongly agree.....	44%	54%	39%	28%
agree.....	35%	30%	28%	25%
not sure.....	15%	12%	18%	22%
disagree.....	4%	2%	10%	14%
strongly disagree.....	3%	1%	6%	10%

j. We should respect other world religions and quit trying to impose Christianity on them.

strongly agree.....	14%	11%		
agree.....	33%	27%		
not sure.....	24%	22%		
disagree.....	22%	28%		
strongly disagree.....	6%	12%		

k. There is a heaven.

strongly agree.....	57%	66%		
agree.....	33%	27%		
not sure.....	9%	6%		
disagree.....	1%	1%		
strongly disagree.....	1%	*		

l. There is a hell.

strongly agree.....	44%	54%		
agree.....	28%	24%		
not sure.....	21%	18%		
disagree.....	4%	3%		
strongly disagree.....	3%	2%		

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9.28. Approximately how frequently do you engage in the following activities? (✓ one □ on each line)

M/E/C	a.	read the Bible privately				
		daily/almost daily.....	14%	22%	56%	36%
		several times a week.....	12%	18%	33%	35%
		weekly.....	9%	14%	8%	15%
		several times a month.....	12%	16%	2%	6%
		once a month.....	8%	7%	*	3%
		several times a year.....	19%	15%	1%	4%
		once a year or less.....	14%	6%	—	1%
		never.....	12%	3%	—	*
	b.	read the Bible with family or friends				
		daily/almost daily.....	2%	2%	6%	8%
		several times a week.....	3%	5%	24%	15%
		weekly.....	11%	22%	36%	28%
		several times a month.....	7%	11%	11%	14%
		once a month.....	6%	7%	6%	5%
		several times a year.....	15%	18%	9%	16%
		once a year or less.....	15%	13%	2%	5%
		never.....	40%	22%	4%	9%
	c.	attend a Bible study group				
		daily/almost daily.....	1%	1%	2%	2%
		several times a week.....	2%	2%	17%	7%
		weekly.....	18%	28%	50%	28%
		several times a month.....	5%	10%	11%	10%
		once a month.....	7%	8%	6%	7%
		several times a year.....	8%	11%	8%	21%
		once a year or less.....	12%	12%	2%	10%
		never.....	48%	28%	4%	15%
	d.	pray privately				
		daily/almost daily.....	64%	73%	88%	82%
		several times a week.....	17%	16%	10%	13%
		weekly.....	5%	4%	2%	2%
		several times a month.....	6%	4%	*	2%
		once a month.....	2%	1%	—	1%
		several times a year.....	4%	2%	*	1%
		once a year or less.....	1%	*	—	*
		never.....	1%	*	—	*

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	Members	Elders	Pastors	Specialized Clergy
9,28. Approximately how frequently do you engage in the following (Cont.)				
M/E/C e. pray with family or friends	+			
daily/almost daily.....	22%	26%	45%	41%
several times a week.....	12%	15%	32%	24%
weekly.....	13%	18%	13%	14%
several times a month.....	10%	12%	6%	7%
once a month.....	5%	6%	1%	3%
several times a year.....	14%	12%	2%	6%
once a year or less.....	4%	3%	*	2%
never.....	19%	8%	1%	2%
f. attend a prayer group	+			
daily/almost daily.....	1%	1%	3%	3%
several times a week.....	1%	1%	9%	5%
weekly.....	6%	10%	34%	20%
several times a month.....	2%	5%	10%	7%
once a month.....	4%	7%	11%	7%
several times a year.....	7%	11%	14%	17%
once a year or less.....	12%	15%	7%	13%
never.....	67%	50%	12%	28%

Now, we'd like you to tell us about yourself.

19,29. What is your sex?

M/E/C	female.....	61%	50%	23%	34%
	male.....	39%	50%	77%	66%

20,30. What is your present age? _____ years

M/E/C	less than 20 years of age.....	4%	1%	—	—
	20 - 24 years of age.....	2%	—	—	—
	25 - 29 years of age.....	1%	1%	2%	—
	30 - 34 years of age.....	4%	3%	6%	3%
	35 - 39 years of age.....	6%	5%	8%	5%
	40 - 44 years of age.....	10%	10%	12%	10%
	45 - 49 years of age.....	12%	13%	18%	15%
	50 - 54 years of age.....	9%	16%	19%	18%
	55 - 59 years of age.....	8%	14%	18%	20%
	60 - 64 years of age.....	8%	10%	13%	18%
	65 - 69 years of age.....	9%	11%	3%	9%
	70 - 74 years of age.....	9%	8%	1%	2%
	75 - 79 years of age.....	8%	6%	*	*
	80 - 84 years of age.....	5%	2%	—	*
	85 years of age or above.....	3%	1%	—	*
	mean.....	55.6	55.7	49.8	53.2
	median.....	55.0	55.0	51.0	54.0

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	Members	Elders	Pastors	Specialized Clergy	
21,31. Which of the categories below most closely describes the place in which you currently live?					
M/E/C					
	in open country, but not on a farm	7%	10%	6%	6%
	on a farm.....	4%	4%	*	*
	in a small city or town (under 50,000)	29%	28%	34%	26%
	in a medium-size city (50,000–250,000)	16%	16%	16%	16%
	in a suburb near a medium-size city	11%	9%	8%	9%
	in a large city (over 250,000)	12%	11%	14%	22%
	in a suburb near a large city.....	20%	21%	21%	21%

22,32. What is your present marital status?

M/E/C	married [Members and Elders]: skip to question 24,				
	[Clergy]: skip to question 34	77%	84%	87%	83%
	not married	23%	16%	13%	17%

23,33. If *not* currently married; have you ever been married?

	n=244	n=208	n=122	n=81	
M/E/C					
	no, never married.....	42%	32%	44%	40%
	yes, am now widowed	30%	38%	7%	5%
	yes, am now divorced	26%	26%	46%	54%
	yes, am both widowed and divorced	3%	4%	2%	1%

If not currently married, Members and Elders skip to question 27, Clergy skip to question 40.

24,35. If currently married: Have you had a previous marriage (or marriages)?

	n=821	n=1089	n=824	n=402	
M/E/C					
	no.....	81%	81%	83%	82%
	yes, was widowed.....	2%	2%	1%	2%
	yes, was divorced	16%	17%	16%	16%
	yes, was both widowed and divorced	*	1%	*	*

36. Is your husband or wife an ordained minister?

C	yes.....	14%	18%
	no.....	86%	82%

25,39. Please indicate the faith in which your husband or wife was *raised* (if more than one, select the one in which she or he was most involved), and his or her *current* religious affiliation.

	n=821	n=1089	n=824	n=402	
M/E/C					
a. Raised					
	Baptist	13%	14%	12%	9%
	Christian Church (Disciples of Christ).....	3%	3%	2%	2%
	Episcopal.....	3%	4%	3%	6%
	Lutheran	6%	6%	5%	3%
	Methodist	15%	16%	10%	13%

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

+ = nonresponses of 10% or more for this sample on this question

n = number of respondents eligible to answer this question

◆ = percentages may add to more than 100 because respondents could make more than one response

[vol.] = volunteered response

25,39. Please indicate the faith in which your husband or wife was *raised* (if more than one, select the one in which she (Cont.) or he was most involved), and his or her *current* religious affiliation.

M/E/C

a. Raised (Cont.)		n=821	n=1089	n=824	n=402
Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA	30%		31%	44%	43%
other Presbyterian	—		*	*	*
Reformed	1%		1%	2%	2%
Roman Catholic	15%		11%	10%	8%
UCC (United Church of Christ/Congregational)	3%		3%	2%	4%
independent or non-denominational	1%		1%	2%	1%
none.....	2%		3%	2%	2%
other (specify): _____	8%		8%	7%	7%
		n=821	n=1089	n=824	n=402
b. Current		+			
Baptist	1%		*	1%	1%
Christian Church (Disciples of Christ).....	*		*	1%	1%
Episcopal.....	*		*	*	2%
Lutheran.....	*		*	*	1%
Methodist	1%		1%	1%	1%
Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA	87%		90%	95%	84%
other Presbyterian	*		*	*	—
Reformed	*		*	—	*
Roman Catholic	3%		3%	1%	2%
UCC (United Church of Christ/Congregational)	*		*	1%	2%
independent or non-denominational	*		*	*	—
none.....	5%		4%	1%	1%
other (specify): _____	2%		2%	1%	4%

26. How often does your *husband or wife* attend Sunday worship?

M/E	a. at your congregation	n=821	n=1089
	never.....	4%	3%
	less than once a year	3%	1%
	about once or twice a year	7%	4%
	several times a year.....	8%	5%
	about once a month.....	9%	5%
	2-3 times a month	14%	10%
	nearly every week	34%	42%
	every week.....	20%	30%

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

+ = nonresponses of 10% or more for this sample on this question

n = number of respondents eligible to answer this question

◆ = percentages may add to more than 100 because respondents could make more than one response

[vol.] = volunteered response

	Members	Elders	Pastors	Specialized Clergy
26. How often does your <i>husband or wife</i> attend Sunday worship?				
(Cont.)	n=821	n=1089		
M/E b. at another congregation	+	+		
never.....	40%	45%		
less than once a year	10%	8%		
about once or twice a year	16%	18%		
several times a year.....	13%	11%		
about once a month.....	4%	4%		
2-3 times a month.....	4%	4%		
nearly every week.....	6%	3%		
every week.....	6%	6%		

27,37. [Members and Elders] Please indicate your employment status and, if married, the employment of your spouse. [Clergy] Please indicate your spouse's employment status. (✓ *all* that apply in each column.)

M/E/C				
a. your employment	◆	◆		
employed full-time.....	36%	47%		
employed part-time.....	11%	11%		
self-employed.....	8%	10%		
unemployed.....	2%	1%		
retired.....	34%	29%		
full-time homemaker.....	11%	8%		
student.....	5%	2%		
other (specify): _____	2%	2%		
	n=821	n=1089	n=824	n=402
b. spouse's employment	+◆	+◆	◆	◆
employed full-time.....	45%	44%	46%	57%
employed part-time.....	9%	12%	25%	13%
self-employed.....	10%	10%	8%	7%
unemployed.....	1%	1%	4%	3%
retired.....	29%	24%	5%	11%
full-time homemaker.....	9%	14%	13%	8%
student.....	1%	1%	3%	1%
other (specify): _____	1%	1%	3%	5%

28,38. [Members and Elders]: If you (and your spouse, if married) are: [Clergy]: If your husband or wife is: employed full-time, part-time, or self-employed, please indicate the average *hours worked per week over the last year*.

M/E/C		
a. your hours worked per week on average	n=542	n=800
9 or fewer.....	4%	3%
10 - 19.....	5%	5%
20 - 39.....	24%	18%
40 or more.....	67%	74%

Note: Percentages may not add to 100 due to rounding

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

+ = nonresponses of 10% or more for this sample on this question

n = number of respondents eligible to answer this question

◆ = percentages may add to more than 100 because respondents could make more than one response

[vol.] = volunteered response

28,38. [Members and Elders]: If you (and your spouse, if married) are: [Clergy]: If your husband or wife is: employed full-time, part-time, or self-employed, please indicate the average *hours worked per week over the last year*.

M/E/C

b. your spouse's hours worked per week on average	n=458	n=627	n=635	n=309
9 or fewer	2%	2%	2%	3%
10 - 19	4%	5%	8%	5%
20 - 39	17%	22%	28%	18%
40 or more	77%	71%	61%	74%
don't know [vol.]	—	—	*	*

29,34. [Members and Elders]: What is the highest level of education completed by you and, if married, by your spouse? (✓ one □ in each column.) [Clergy]: What is the highest level of education completed by your spouse?

M/E/C

a. your highest level of education completed				
less than 8 years of formal education.....	*	—		
completed 8 th grade	1%	—		
some high school	3%	1%		
high school diploma.....	13%	8%		
some college	21%	18%		
graduated from college	26%	27%		
some graduate work	11%	14%		
a graduate degree	25%	32%		
b. spouse's highest level of education completed	n=821	n=1089	n=824	n=402
less than 8 years of formal education.....	—	*	*	—
completed 8 th grade	*	*	—	—
some high school	2%	1%	*	—
high school diploma.....	12%	12%	2%	3%
some college	21%	18%	10%	11%
graduated from college	31%	31%	28%	22%
some graduate work	7%	10%	13%	10%
a graduate degree	27%	28%	47%	54%

30,40. How many children do you have? (If none, write 0.) **Include** any legally adopted children; **exclude** stepchildren unless legally adopted. _____ number of children

M/E/C

none	15%	11%	15%	15%
one child	11%	11%	12%	14%
two children.....	40%	43%	42%	41%
three children.....	21%	24%	22%	19%
four children	9%	9%	6%	6%
five children.....	3%	2%	2%	2%
six or more children.....	1%	1%	1%	2%
mean	2.1	2.2	2.0	2.1
median	2.0	2.0	2.0	2.0

Note: Percentages may not add to 100 due to rounding
 * = less than 0.5%; rounds to zero
 — = zero (0.0); no cases in this category
 + = nonresponses of 10% or more for this sample on this question
 n = number of respondents eligible to answer this question
 ♦ = percentages may add to more than 100 because respondents could make more than one response
 [vol.] = volunteered response

41. Do you currently live in a manse or other housing provided by your congregation?

C	yes.....	28%		8%
	no.....	72%		92%

31,42. How many persons, *including yourself*, live in your household? (Do not count students who live elsewhere while they attend college or university.) (✓ only one.)

M/E/C

I live alone.....	13%	12%	10%	11%
two of us.....	48%	50%	42%	46%
three of us.....	15%	14%	18%	19%
four of us.....	17%	16%	19%	18%
five of us.....	5%	6%	9%	4%
six of us.....	1%	1%	2%	1%
seven or more of us.....	1%	1%	1%	1%
not applicable (I live in a dormitory, nursing home or other institutional housing).....	1%	*	—	*

[Members and Elders]: (If you ✓ “8,” skip to question 34.)

[Clergy]: (If you ✓ “8,” skip to question 45.)

32,43. Of the total number of persons, *including yourself*, in your household, how many are: (Write the appropriate number on each line; if none, write zero (0).)

M/E/C

under 6 years of age				
none/blank.....	90%	93%	87%	90%
one.....	7%	5%	8%	8%
two.....	3%	2%	4%	1%
three or more.....	1%	*	1%	*
6 - 12 years of age				
none/blank.....	84%	84%	80%	81%
one.....	10%	10%	13%	13%
two.....	5%	5%	6%	5%
three or more.....	1%	1%	1%	1%
13 - 17 years of age				
none/blank.....	83%	82%	76%	80%
one.....	12%	13%	16%	16%
two.....	5%	4%	7%	4%
three or more.....	1%	*	*	*
18 - 24 years of age				
none/blank.....	93%	92%	89%	91%
one.....	6%	7%	9%	8%
two.....	1%	1%	2%	1%
three or more.....	1%	*	*	*

Note: Percentages may not add to 100 due to rounding

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

+ = nonresponses of 10% or more for this sample on this question

n = number of respondents eligible to answer this question

◆ = percentages may add to more than 100 because respondents could make more than one response

[vol.] = volunteered response

32,43. Of the total number of persons, *including yourself*, in your household, how many are: (Write the appropriate (Cont.) number on each line; if none, write zero (0).)

M/E/C

25 years of age and over				
none/blank.....	10%	7%	2%	1%
one.....	13%	12%	12%	14%
two.....	74%	76%	81%	81%
three or more.....	3%	6%	5%	5%

33,44. From the list below, select the choice which best describes *all of the people in the household* in which you live. (For example, a teenager living with both parents would check “4.”)

M/E/C

a single adult, living alone.....	13%	11%	9%	10%
a single parent, living with one or more children.....	4%	3%	2%	3%
a married couple, no children in household.....	43%	47%	38%	42%
a married couple, living with one or more children.....	36%	35%	46%	39%
some other arrangement (please describe your household here):....	4%	3%	4%	6%

34,45. Generally speaking, do you think of yourself as a Democrat, Independent, Republican, or other?

M/E/C

Democrat.....	25%	27%	48%	64%
Independent.....	15%	16%	19%	16%
Republican.....	57%	55%	30%	17%
other (specify): _____.....	4%	2%	4%	3%

35. How often do you:

M/E

a. access the Internet?				
daily/more often.....	49%	56%		
few times a week.....	19%	20%		
once a week.....	4%	3%		
less than weekly.....	8%	8%		
never.....	20%	12%		
b. send/receive e-mail?				
daily/more often.....	50%	58%		
few times a week.....	19%	21%		
once a week.....	3%	2%		
less than weekly.....	8%	6%		
never.....	20%	12%		

36,47. What is your race or origin? (✓ *all* that apply.)

M/E/C

white or Caucasian.....	97%	96%	93%	91%
black or African American.....	1%	2%	2%	2%
Indian (American) or Alaska Native.....	*	1%	1%	2%
Asian or Pacific Islander.....	1%	1%	3%	4%
Hispanic, Latino/a, Spanish origin.....	1%	1%	1%	2%
some other race (specify): _____.....	*	*	1%	1%

Note: Percentages may not add to 100 due to rounding

- * = less than 0.5%; rounds to zero
- = zero (0.0); no cases in this category
- + = nonresponses of 10% or more for this sample on this question
- n = number of respondents eligible to answer this question
- ◆ = percentages may add to more than 100 because respondents could make more than one response
- [vol.] = volunteered response

37,46. Which of these categories best describes your total *family* income from *all* sources, before taxes, during 2001? (If you live alone, or with non-relatives, answer in terms of your own personal income.)

M/E/C	+			
less than \$10,000	2%	*	—	*
\$10,000–\$14,999	2%	1%	*	*
\$15,000–\$19,999	2%	1%	*	1%
\$20,000–\$29,999	7%	4%	3%	4%
\$30,000–\$39,999	9%	7%	10%	8%
\$40,000–\$49,999	9%	7%	14%	9%
\$50,000–\$59,999	10%	9%	16%	11%
\$60,000–\$69,999	7%	9%	14%	8%
\$70,000–\$79,999	8%	9%	11%	15%
\$80,000–\$89,999	7%	7%	10%	10%
\$90,000–\$99,999	6%	7%	7%	10%
\$100,000–\$124,999	11%	15%	10%	11%
\$125,000–\$149,999	7%	7%	2%	5%
\$150,000 or more	13%	16%	3%	8%

38. Did you or any other family member in your household fill out a pledge card regarding church giving for the current year?

M/E	yes.....	75%	86%
	no.....	23%	14%
	don't know.....	2%	*

39,48. During the last 12 months, did you or other family members in your household contribute any money to each of the following? Write your best estimate on the lines provided.

M/E/C	a. <i>to your congregation, in regular giving</i> (not including special offerings or contributions to a capital campaign)				
	yes	94%	99%	99%	91%
	no	6%	1%	1%	8%
	a1. Write your best estimate of the amount given	n=989	n=1291	n=931	n=435
		+			
	\$1 - \$499.....	17%	5%	2%	7%
	\$500 - \$999.....	16%	10%	4%	10%
	\$1,000 - \$1,499.....	15%	12%	6%	12%
	\$1,500 - \$1,999.....	9%	8%	5%	6%
	\$2,000 - \$2,999.....	14%	18%	16%	15%
	\$3,000 - \$3,999.....	9%	14%	17%	18%
	\$4,000 - \$4,999.....	4%	8%	14%	8%
	\$5,000 - \$7,499.....	8%	12%	25%	15%
	\$7,500 - \$9,999.....	3%	4%	5%	4%
	\$10,000 or more	3%	9%	5%	5%
	don't know [vol.].....	2%	1%	*	*
	mean	\$2,347.45	\$4,122.71	\$4,228.06	\$3,851.68
	median	\$1,500.00	\$2,600.00	\$3,800.00	\$3,000.00

Note: Percentages may not add to 100 due to rounding

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- = zero (0.0); no cases in this category
- + = nonresponses of 10% or more for this sample on this question
- n = number of respondents eligible to answer this question
- ◆ = percentages may add to more than 100 because respondents could make more than one response
- [vol.] = volunteered response

39,48. During the last 12 months, did you or other family members in your household contribute any money to each of the following? Write your best estimate on the lines provided.

(Cont.)
M/E/C

b. *to your congregation*, in giving to a special *capital campaign*, for example for a new or remodeled building, or for a new program for the church

	+			
yes	45%	52%	43%	36%
no	55%	48%	57%	64%

b1. Write your best estimate of the amount given	n=443	n=645	n=383	n=161
	+	+		
\$99 or less.....	13%	7%	2%	5%
\$100 - \$249.....	20%	16%	14%	25%
\$250 - \$499.....	11%	10%	13%	10%
\$500 - \$999.....	16%	18%	19%	20%
\$1,000 - \$2,499.....	20%	26%	36%	26%
\$2,500 - \$4,999.....	5%	8%	9%	7%
\$5,000 or more	9%	12%	6%	7%
don't know [vol.].....	5%	2%	1%	1%
mean	\$1,953.28	\$4,378.46	\$1,371.53	\$1,409.41
median	\$500.00	\$720.00	\$1,000.00	\$500.00

c. *to your congregation*, in response to a *special appeal* for a ministry supported by the congregation, presbytery, or Presbyterian Church (U.S.A.), including the denomination-wide special offerings—One Great Hour of Sharing, Pentecost, Peacemaking, and Christmas Joy

yes	72%	83%	82%	73%
no	28%	17%	18%	27%

c1. Write your best estimate of the amount given	n=728	n=1046	n=756	n=330
	+	+		
\$24 or less.....	12%	6%	1%	2%
\$25 - \$49.....	12%	8%	4%	2%
\$50 - \$99.....	20%	17%	11%	11%
\$100 - \$249.....	35%	39%	46%	40%
\$250 - \$499.....	6%	12%	17%	16%
\$500 - \$999.....	8%	10%	14%	16%
\$1,000 or more	2%	7%	6%	13%
don't know [vol.].....	5%	2%	1%	1%
mean	\$184.76	\$385.19	\$327.86	\$517.50
median	\$100.00	\$100.00	\$200.00	\$200.00

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

+ = nonresponses of 10% or more for this sample on this question

n = number of respondents eligible to answer this question

◆ = percentages may add to more than 100 because respondents could make more than one response

[vol.] = volunteered response

39,48. During the last 12 months, did you or other family members in your household contribute any money to each of the following? Write your best estimate on the lines provided.

(Cont.)

M/E/C

d. to all *religious* groups or *religious* causes *outside the Presbyterian Church (U.S.A.)*?

yes	40%	48%	64%	67%
no	60%	52%	36%	33%

d1. Write your best estimate of the amount given	n=388	n=589	n=567	n=310
	+	+		
\$24 or less.....	7%	2%	1%	*
\$25 - \$49.....	6%	5%	3%	1%
\$50 - \$99.....	14%	10%	7%	5%
\$100 - \$249.....	27%	31%	28%	22%
\$250 - \$499.....	12%	11%	18%	9%
\$500 - \$999.....	9%	13%	17%	19%
\$1,000 or more	22%	26%	27%	42%
don't know [vol.].....	4%	2%	—	1%
mean	\$1,002.07	\$1,969.45	\$870.39	\$1,964.28
median	\$200.00	\$250.00	\$300.00	\$500.00

e. to *non-religious* charities, community organizations, or social causes?

yes	82%	91%	84%	90%
no	12%	9%	16%	10%

e1. Write your best estimate of the amount given	n=901	n=1156	n=772	n=421
	+	+		
\$24 or less.....	3%	1%	*	1%
\$25 - \$49.....	3%	2%	2%	1%
\$50 - \$99.....	8%	7%	10%	6%
\$100 - \$249.....	28%	25%	42%	24%
\$250 - \$499.....	11%	13%	15%	14%
\$500 - \$999.....	18%	20%	17%	21%
\$1,000 or more	26%	30%	15%	32%
don't know [vol.].....	3%	2%	1%	*
mean	\$1,208.30	\$2,935.67	\$562.60	\$1,541.82
median	\$300.00	\$500.00	\$200.00	\$500.00

If you have additional comments, please write them in the space below.

[not tabulated]

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

+ = nonresponses of 10% or more for this sample on this question

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[vol.] = volunteered response

APPENDIX B

TECHNICAL NOTES

ESTABLISHMENT OF THE 2003-2005 PRESBYTERIAN PANEL

POPULATIONS

The Panel consists of three samples, each drawn from a separate constituency group, or population, of persons affiliated with the Presbyterian Church (U.S.A.). The PC(USA) consists of congregations in all 50 states, the District of Columbia, and the Commonwealth of Puerto Rico.

Members

The member sample was drawn from the population of all active members of congregations affiliated with the Presbyterian Church (U.S.A.) (i.e., persons listed on the active membership rolls of these congregations; see *PC(USA) Book of Order*, G-5.0202), with the following exclusions: elders currently serving on session and persons unable to complete a mailed survey.

At the end of 2001, the total active membership of the PC(USA) was 2,493,781. Subtracting the 111,276¹ active elders, the approximate population for the member sample was 2,383,505.

Elders

The population of elders is defined as the subset of active members of Presbyterian Church (U.S.A.) congregations: (1) who have been ordained to the office of elder by a PC(USA) church (or a church affiliated with one of its predecessor denominations) and (2) who are currently serving on the session of a PC(USA) congregation. (See *Book of Order*, G-6.0101 through G-6.0108, and G-6.0300 through G-6.0304.) At the end of 2001, the population of elders serving on session was 111,276 (see footnote 1).

Ministers of the Word and Sacrament

The population of ministers of the Word and Sacrament is defined as those persons who have been ordained to this office and continue to hold it as members of a presbytery of the Presbyterian Church (U.S.A.). (See *Book of Order*, G-6.0200 through G-6.0204.) Retired or emeritus ministers are excluded. At the end of 2001, the population of active ministers totaled 13,935.

SAMPLING

Three representative samples were drawn, one from each of the three populations, using probability techniques.

Members and Elders

Lacking exhaustive, national lists of all active members and active elders in PC(USA) congregations, we implemented a two-stage sampling process. First, using proportional stratified sampling, we drew a sample of 900 congregations from the national total of 11,142. Congregational strata were based on region, race-ethnicity, and membership size. Half of the congregations in each stratum were randomly assigned to the member sample, and half to the elder sample. Each congregation in the member sample was then asked to draw eight member names, using a random process, as described below. The same procedure was followed to sample elders.

¹ Estimated; 1,309 (11.7%) of congregations did not report their number of elders.

Region: Region strata were the four major U.S. Census regions (see Table 1). Sample sizes and return rates are shown in Table 2.

Table 1. States by Region

<u>Northeast</u>	<u>Midwest</u>	<u>South</u>	<u>West</u>
Connecticut	Illinois	Alabama	Alaska
Delaware	Indiana	Arkansas	Arizona
Maine	Iowa	Florida	California
Massachusetts	Kansas	Georgia	Colorado
New Hampshire	Michigan	Kentucky	Hawaii
New Jersey	Minnesota	Louisiana	Idaho
New York	Missouri	Maryland	Montana
Pennsylvania	Nebraska	Mississippi	Nevada
Rhode Island	North Dakota	North Carolina	New Mexico
Vermont	Ohio	Oklahoma	Oregon
	South Dakota	South Carolina	Utah
	Wisconsin	Tennessee	Washington
		Texas	Wyoming
		Virginia	
		West Virginia	
		District of Columbia	
		Puerto Rico	

Table 2. Sample Sizes and Returns by Region for Congregations Asked to Provide Names of Laity

<i>Region</i>	<u>Members</u>			<u>Elders</u>		
	<i>Number of Congregations*</i>	<i>Returns</i>	<i>Response Rate</i>	<i>Number of Congregations*</i>	<i>Returns</i>	<i>Response Rate</i>
Northeast.....	91	52	57%	92	55	59%
Midwest.....	115	67	58%	115	91	79%
South (incl. Puerto Rico).....	175	93	53%	175	123	70%
West.....	69	37	53%	68	45	66%
total.....	450	249	55%	450	314	69%

*Two congregations, one predominantly Native American and one predominantly Hispanic, were sampled without regard to region, as described below; they are included in this table based on the region in which the sampled congregation happened to be located.

Race-Ethnicity: Race ethnicity strata were the five categories for which data are requested annually from all congregations: African American, Asian, Hispanic, Native American, and White/Other, plus a residual category (Unknown/Multicultural). Data for 2001, if available, or if not, for the most recent year reported, were used. Congregations that had never reported the race ethnicity of members were classified based on comparisons with lists of congregations kept by each racial-ethnic ministry office in the National Ministries Division of the General Assembly Council. A small number (n = 31) that could not be thus classified were included in the Unknown/Multicultural category.

Congregations with 80% or more of members in a single racial-ethnic category were assigned to that racial-ethnic stratum. The very small number of congregations with 80% or more of members in the “other” category, mostly of Middle Eastern ethnicity, are included with whites. The residual category includes congregations in which the race ethnicity of members is unknown and those in which the membership is multicultural, i.e., less than 80% belongs to any single racial ethnic group.

Table 3. Sample Sizes and Returns by Race Ethnicity for Congregations Asked to Provide Names of Laity

Race Ethnicity	Members			Elders		
	Number of Congregations	Returns	Response Rate	Number of Congregations	Returns	Response Rate
African American.....	9	2	22%	9	2	22%
Asian American	8	1	12%	8	1	12%
Hispanic American.....	3	0	0%	3	0	0%
Native American	1	0	0%	1	0	0%
White/Other.....	421	244	57%	421	305	72%
Unknown/Multicultural.....	8	2	25%	8	6	75%
total	450	282	55%	450	314	69%

Membership Size: Congregations were sampled by membership size *only* within each unique region-race stratum, as described below. Nationally this resulted in the distributions shown in Table 4.

Table 4. Sample Sizes and Returns by Membership Size for Congregations Asked to Provide Names of Laity

Members				Elders			
Size Range*	Number of Congregations	Returns	Response Rate	Size Range*	Number of Congregations	Returns	Response Rate
1-96	56	17	30%	1-98	56	28	50%
97-191	56	29	51%	99-185	56	39	69%
192-289	56	27	48%	186-285	56	41	73%
290-414	57	33	57%	286-408	57	42	73%
415-590	56	35	62%	409-585	56	33	58%
591-825	56	35	62%	586-807	56	42	75%
826-1,351	56	41	73%	808-1,480	56	44	78%
1,352+	57	32	55%	1,481+	57	45	78%
total.....	450	249	55%	total	450	314	69%

*Based on octiles

Congregations were first sampled proportional to the number of members in each of sixteen unique region-race ethnicity strata. The resulting number of congregations in each stratum is shown in Table 5.

Table 5. Sample Sizes and Returns by Region and Race Ethnicity For Congregations Asked to Provide Names of Laity

1. MEMBERS														
	African American		Asian		Hispanic*		Native American*		White/Other		Unknown/Multicultural		Total	
	n	r	n	r	n	r	n	r	n	r	n	r	n	r
Northeast	2	2	2	0	—	—	—	—	84	50	3	1	91	52
Midwest	1	0	1	1	—	—	—	—	112	65	1	1	115	67
South	5	0	2	0	—	—	—	—	164	93	2	0	173	93
West	1	0	3	0	1	0	1	0	61	36	2	0	69	37
Puerto Rico**	—	—	—	—	2	0	—	—	—	—	—	—	2	0
Total	9	2	8	1	3	0	1	0	421	244	8	2	450	249

Table 5. (cont'd.) Sample Sizes and Returns by Region and Race Ethnicity for Congregations Asked to Provide Names of Laity

2. ELDERS														
	African American				Native American*				White/Other		Unknown/Multicultural		Total	
	<i>n</i>	<i>r</i>	<i>n</i>	<i>r</i>	<i>n</i>	<i>r</i>	<i>n</i>	<i>r</i>	<i>n</i>	<i>r</i>	<i>n</i>	<i>r</i>	<i>n</i>	<i>r</i>
Northeast	2	0	2	0	—	—	—	—	84	54	3	1	91	55
Midwest	1	1	1	0	—	—	—	—	112	89	1	1	115	91
South	5	1	2	0	—	—	—	—	164	119	2	2	173	123
West	1	0	3	1	1	0	1	0	61	43	2	2	69	45
Puerto Rico**	—	—	—	—	2	0	—	—	—	—	—	—	2	0
	9	2	8	1	3	0	1	0	421	305	8	6	450	314

*One Hispanic and one Native American congregation were sampled without regard to region, and are included here based on the region in which each one happened to be located.

**Treated as a separate stratum for Hispanic Presbyterians, since over one-half of all Hispanic Presbyterians live there.

The table below shows the resulting sample size for each region and racial-ethnic category. Within each unique region-race stratum, if the sample size was two or more, congregations were rank-ordered by membership size from lowest to highest and divided into equal-sized categories based on number of members. If $n = 2$, for example, as in the Northeast-African American stratum, congregations were rank-ordered by size and divided into two groups, each one containing one-half of the members in that region-race stratum. The process was repeated in the other region-race strata, with a maximum of eight equal-sized categories identified. Within each of the resulting region-race-size stratum, individual congregations were sampled randomly.

Table 6. Sample Size and Returns by Region, Race Ethnicity, and Membership Size for Congregations Asked to Provide Names of Laity

	Members			Elders			
	<i>Number of Congregations</i>	<i>Returns</i>	<i>Response Rate</i>	<i>Number of Congregations</i>	<i>Returns</i>	<i>Response Rate</i>	<i>As Reduced*</i>
Combined region/race ethnicity/ size strata							
Northeast-African American							
1-211	1	1	100%	1	0	0%	0
212+	1	1	100%	1	0	0%	0
Northeast-Asian American							
1-181	1	0	0%	1	0	0%	0
182+	1	0	0%	1	0	0%	0
Northeast-White/Other							
1-121	10	2	20%	10	5	50%	5
122-195	11	6	54%	10	5	46%	5
196-273	10	6	60%	10	6	60%	6
274-376	11	5	45%	11	7	63%	7
377-505	10	6	60%	10	8	80%	5
506-719	11	9	81%	11	8	72%	7
720-1,217	10	10	100%	10	7	70%	5
1,218+	11	6	54%	11	8	72%	5
Northeast-Unknown/Multicultural							
1-160	1	1	100%	1	1	100%	1
161-264	1	0	0%	1	0	0%	0
265+	1	0	0%	1	0	0%	1

Table 6. (cont'd.) Size and Returns by Region, Race Ethnicity, and Membership Size for Congregations Asked to Provide Names of Laity

	Members			Elders			
	<i>Number of Congregations</i>	<i>Returns</i>	<i>Response Rate</i>	<i>Number of Congregations</i>	<i>Returns</i>	<i>Response Rate</i>	<i>As Reduced*</i>
<i>Combined region/race ethnicity/ size strata</i>							
Midwest-African American							
all	1	0	0%	1	1	100%	1
Midwest-Asian American							
all	1	1	100%	1	0	0%	0
Midwest-White/Other							
1-114	14	7	50%	14	8	57%	7
115-192	14	8	57%	14	14	100%	8
193-280	14	4	28%	13	10	76%	7
281-399	14	12	85%	14	12	85%	8
400-548	14	8	57%	14	12	85%	8
549-824	14	10	71%	14	11	78%	8
825-1,454	14	8	57%	14	11	78%	7
1,455+	14	8	57%	14	11	78%	7
Midwest-Unknown/Multicultural							
all	1	1	100%	1	1	100%	1
South-African American							
1-76	1	0	0%	1	0	0%	0
77-124	1	0	0%	1	1	100%	1
125-223	1	0	0%	1	0	0%	0
224-336	1	0	0%	1	0	0%	0
337+	1	0	0%	1	0	0%	0
South-Asian American							
1-165	1	0	0%	1	0	0%	0
166+	1	0	0%	1	0	0%	0
South-White/Other							
1-133	21	6	28%	21	11	52%	11
134-233	20	12	60%	20	17	85%	11
234-349	21	14	66%	21	18	85%	11
350-516	20	10	50%	20	10	50%	10
517-719	21	12	57%	21	14	66%	10
720-1,038	20	15	75%	20	14	70%	8
1,039-1,768	21	14	66%	21	20	95%	11
1,769+	20	10	50%	20	15	75%	11
South-Unknown/Multicultural							
1-322	1	0	0%	1	1	100%	1
323+	1	0	0%	1	1	100%	1

Table 6. (cont'd.) Size and Returns by Region, Race Ethnicity, and Membership Size for Congregations Asked to Provide Names of Laity

	Members			Elders			
	Number of Congregations	Returns	Response Rate	Number of Congregations	Returns	Response Rate	As Reduced*
<i>Combined region/race ethnicity/ size strata</i>							
West-African American							
all	1	0	0%	1	0	0%	0
West-Asian American							
1-131	1	0	0%	1	0	0%	0
132-300	1	0	0%	1	1	100%	1
301+	1	0	0%	1	0	0%	0
West-White/Other							
1-156	8	3	37%	8	4	50%	4
157-271	7	5	71%	7	7	100%	4
272-386	8	4	50%	8	5	62%	4
387-518	7	4	57%	7	4	57%	4
519-706	8	3	37%	8	5	62%	4
707-1,134	7	4	57%	7	6	85%	4
1,135-1,781	8	8	100%	9	6	66%	4
1,782+	8	5	62%	7	6	85%	5
West-Unknown/Mixed							
1-172	1	0	0%	1	0	0%	0
173+	1	0	0%	1	1	100%	1
US Mainland, Hispanic							
all	1	0	0%	1	0	0%	0
Puerto Rico, Hispanic							
1-132	1	0	0%	1	0	0%	0
133+	1	0	0%	1	0	0%	0
US Nationally, Native American							
all	1	0	0%	1	0	0%	0

*For explanation, see p. B-7.

Each sampled congregation was sent a form and a detailed set of instructions for sampling eight names from the active membership list (member sample) or from the list of elders currently on session (the elder sample). These instructions asked each congregation to number consecutively the names on the appropriate list, using a standard ordering (e.g., alphabetical order or zip code order). Next, they were requested to send the Panel the names, addresses, phone numbers, and other information (see below) for the individuals whose numbers in this process corresponded to one of eight random numbers generated for that congregation by the Panel. These random numbers fell between zero and the total membership of the congregation (member sample) or between zero and the total size of the session (elder sample). (We also offered congregations the option of sending the Panel a complete list of members or elders, and letting us draw the sample, but only a small number—fewer than 10 for either sample—opted for this alternative.)

The initial mailing to sampled congregations was sent on June 26, 2002, containing: a personal letter of invitation to the pastor from John Detterick, Executive Director, General Assembly Council, with a pre-printed signature in blue ink; a cover letter from John P. Marcum, Panel Administrator, also with a pre-printed, blue-ink signature; a combination response form/instruction sheet; and a postage-paid return envelope. Where national records indicated no pastor for a congregation, the mailing was addressed to “Pastor/Clerk of Session.”

The instructions asked the recipient to follow the directions exactly and to make no substitutions. Besides name, address, and phone number, we also asked congregations to indicate which of the eight individuals (if any) were unable for health or other reasons to complete and return a mailed questionnaire. These individuals were excluded as ineligible. In addition, congregations in the member sample were asked to indicate if any of the eight individuals were currently serving as elders on session; if so, these individuals were excluded.

Responses were accepted until early October 2002. A postcard reminder was sent to 373 non-responding member and 364 non-responding elder congregations on July 10. A second copy of the form/instruction sheet was sent to non-responding congregations (a total of 512) on August 2. In the member sample only, a final reminder to non-responding congregations was made by telephone in late August and early September. A total of 249 congregations returned member forms, and 304 congregations, elder forms. A total of two and six, respectively, were unusable. The 247 usable member forms contained the usable names of 1,952 members.

In the elder sample, the returned forms yielded more names than could be used. To pare the list, all region-race ethnicity-size strata with a sample size of more than one (a total of 32 strata) were selected and a total of 80 returned forms deleted. A random process was used that deleted forms disproportionately from the higher-responding strata. This process produced a desired n of 230. These 230 forms contained usable names of 1,701 elders.

Pastors and Specialized Clergy

A list of all ordained ministers of the Word and Sacrament is maintained by the Office of the General Assembly based on reports from stated clerks of presbyteries. A total sample of 2,200 ministers was drawn using proportional stratified sampling. All active ministers (i.e., not retired or emeritus) resident in the United States or Puerto Rico were located in one of 48 unique strata based on their region of residence (Northeast, Midwest, South, West), their race ethnicity (African American, Asian American, Hispanic American, Native American, White/Other, Not Known), and their occupational category (pastors, specialized clergy). Pastors are ministers serving congregations, including solo, head of staff, associate, interim, designated, and co-pastor; specialized clergy are ministers serving elsewhere, such as chaplains, denominational staff, counselors, and seminary faculty, as well as those in secular positions. Random sampling was used within strata.

Table 7. Ministers' Sample by Region, Race Ethnicity, and Membership Size

Region	Race Ethnicity						Not Reported	Total
	African American	Asian American	Hispanic	Native American	White	Other		
<i>1. Pastors</i>								
<i>number of cases</i>								
Northeast	7	5	1	—	168	—	85	266
Midwest	4	8	1	—	208	—	103	324
South*	12	12	6	—	307	—	169	506
West	2	15	2	—	146	—	72	237
NE+MW**	—	—	—	1	—	1	—	2
S+W**	—	—	—	1	—	1	—	2
Total	25	40	10	2	829	2	429	1337
<i>2. Specialized Clergy</i>								
<i>number of cases</i>								
Northeast	6	8	4	—	111	—	46	175
Midwest	3	5	1	—	113	—	53	175
South*	13	8	12	—	211	1	84	329
West	2	14	4	—	111	1	50	182
NE+MW**	—	—	—	1	—	—	—	1
S+W**	—	—	—	1	—	—	—	1
Total	24	35	21	2	546	2	233	863

* includes Puerto Rico

**regions were combined in the case of Native Americans, since the sample size (2) was less than the number of regions (4)

For most analyses, the ordained minister sample is split into two sub-samples: *pastors* and *specialized clergy*. To insure the greatest accuracy and most up-to-date classification, responses to Q10 through Q16 on the questionnaire rather than occupational codes on the denominational database are used to determine which ministers are pastors and which are specialized clergy. *Pastors* include ministers who serve full-time in a congregation in an installed position, such as head of staff, solo pastor, senior pastor, associate pastor, or interim pastor, or who serve at least half-time in one of these positions if not otherwise employed.

Specialized clergy include ministers serving full-time in a school or seminary, as a hospital or military chaplain, as staff of a governing body of the PC(USA), in an ecumenical agency, or in any other (church-related or not church-related) job or position. This category also includes persons who work part-time in a non-parish job if they have no parish employment, or if their parish work is part-time (e.g., tentmaker) or is of a limited, temporary capacity (e.g., stated supply).

MAILINGS TO INDIVIDUALS

In the initial mailing on October 21, 2002, each sampled individual was sent a 9"x12" envelope (personally addressed) containing the following materials: a letter from the Reverend Fahed Abu-Akel, Moderator of the 214th General Assembly, on the moderator's letterhead with pre-printed signature in blue ink (not personally addressed), encouraging participation; a personally-addressed cover letter, with pre-printed signature in blue ink, from John P. Marcum, Panel Administrator; a tri-fold brochure describing the Panel in a question-and-answer format; a questionnaire; and a postage-paid, business-reply envelope. (Overall design of the survey and the mailings followed the "Tailored Design Method"; see Dillman, 2000.)

All individuals who had not yet responded were mailed a reminder postcard on November 1, 2002. A second reminder, including cover letter, replacement copy of the questionnaire, Q&A brochure, and a postage-paid reply envelope, was sent on November 22, 2002, to all sampled persons who had not yet responded. A third reminder, with cover letter, replacement copy of the questionnaire, Q&A brochure, and postage-paid reply envelope was sent on December 13, 2002, to all remaining non-respondents in the member sample and all but 200 non-respondents in the minister samples only (owing to depletion of the supply of blank questionnaires). These 200 ministers and all non-responding elders were sent a final reminder postcard, also on December 13.

COMPARATIVE RESPONSE RATES

Response rates for the samples are slightly lower than the ranges found for recent Panel series, as shown in the table below, but similar to those in the 1980s, at least among laity.

Table 8. Response Rates by Sample for Series 5-11 of the Presbyterian Panel

<i>Series</i>	<i>Year</i>	<i>Members</i>	<i>Elders</i>	<i>Pastors</i>	<i>Specialized Clergy</i>	<i>Ministers of Word & Sacrament</i>
11	2002	56%	77%	—	—	65%
10	1999	60%	70%	—	—	68%
9	1996	63%	75%	—	—	75%
8	1993	68%	73%	82%	76%	—
7	1990	72%	82%	88%	83%	—
6	1987	55%	64%	77%	68%	—
5	1984	62%	74%	80%	73%	—

SAMPLING ERRORS AND OTHER ERRORS

Sampling Error

Panel samples are probability samples, providing a scientific basis for generalizing from survey results to the larger populations of members, elders, and ministers they represent. Values obtained in a probability sample not only

approximate population values, but also do so in useful and predictable ways. In particular, given a sample value, we can calculate to known probabilities the range, or confidence interval, around that sample value in which the true population value is likely to fall. By convention, we usually construct 95% confidence intervals, that is, a range of equal width, centered on the sample value, in which we expect to find the population value 19 out of every 20 times we draw a probability sample from this population.

For example: If the 95% confidence interval around a sample value of 40% is $\pm 3\%$, then we can be fairly confident that the true population value falls somewhere between 37% and 43%. In 5% of the cases we are wrong—the population value will fall outside this range.

The width of a 95% confidence interval depends on a number of factors, including the number of cases in the sample (the more cases, the smaller the interval) and, with percentages, the proximity to 50% (the closer to 50%, the wider the interval). In general, 95% confidence intervals for Panel results will fall somewhere between $\pm 3\%$ and $\pm 5\%$, although wider intervals are possible, especially in results for specialized clergy (where the maximum possible $n = 487$) and for questions asked only of small subsets of pastors, members, or elders. In comparing results across Panel samples, keep in mind that *each* sample value has its own confidence interval, that is, at a minimum we would expect differences of $\pm 6\%$ or less to be statistically indistinguishable and differences of $\pm 7\%$ to $\pm 10\%$ possibly so. Only with sample differences of $\pm 10\%$ is it generally likely that the differences are also found in the population, although even in comparisons involving large percentage differences it would be advisable to calculate specific sampling errors. For more detail, including a calculation formula, see Blalock (1972) and Kish (1965).

Other Error

Other sources of survey error include: individual non-response (i.e., failure to return the survey); item non-response (i.e., failure to provide all the information requested); and incorrect information (whether as provided by the panelist or as processed by the Panel in tabulating returned surveys). While efforts have been taken to ensure accuracy, errors of these sorts undoubtedly remain. During the establishment of the 1997-1999 Panel, a systematic attempt to interview member non-respondents by telephone provided evidence of non-response bias in that sample in the area of church participation, with more active and involved members somewhat more likely to complete and return by mail the Panel survey. However, no bias was found for demographic factors such as age and gender. Whether non-response bias exists for any of the samples in the 2002 survey is unknown, although comparisons with independently-obtained population data for gender composition finds no bias on this demographic dimension (see Table 9).

Table 9. Gender Composition: Panel Sample Data vs. Population Data

Source	Percent Female by Sample/Population		
	Members	Elders	Active Ministers
Panel	61%	50%	24%
Denominational Records*	59%	49%	26%

*Number of members and elders, as reported by congregations on the 2001 Session Annual Statistical Report; number of ministers, database of ministers of Word and Sacrament maintained by the Office of the General Assembly

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