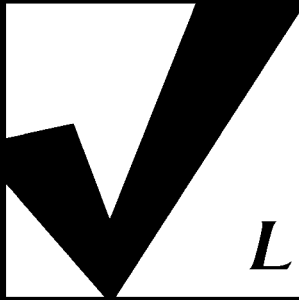


The Presbyterian Panel



*Listening to
Presbyterians*

Religious and Demographic Profile of Presbyterians 2005

***Findings from the Initial Survey of the 2006-2008
Presbyterian Panel***





The Presbyterian Panel

Listening to Presbyterians



REPORT

RELIGIOUS AND DEMOGRAPHIC PROFILE OF PRESBYTERIANS 2005 FINDINGS FROM THE INITIAL SURVEY OF THE 2006–2008 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 2.3 million members, 110,000 elders, and 14,000 active ordained ministers who are part of the 11,000 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 (Appendix A) 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 175 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 2006–2008 period. In October 2005, 5,566 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 two weeks later, followed by two subsequent reminders to non-respondents, one in November (including a replacement copy of the questionnaire) and one in December. Final response rates, by sample, are: members, 58%; elders, 79%; and ordained ministers, 66%.

More detail on the sampling and survey methodology is found in the Technical Appendix (Appendix B).

Panelists had the option to complete the survey on the Web, and 7% of members, 9% of elders, and 14% 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.

Church Activities and Involvement

- ✓ Only a minority of members (44%) and elders (46%) were raised in a Presbyterian church, while 61% of pastors and 69% of specialized clergy grew up Presbyterian.
- ✓ Of other denominational backgrounds, the largest are Methodist (16% of members grew up Methodist, as did 13% of elders, 8% of pastors, and 7% of specialized clergy) and Baptist (10%; 12%; 7%; and 6%).
- ✓ Most members and elders have belonged to only a small number of congregations: the average number is 3.0 and 3.1, respectively, including their current congregation. The average number of Presbyterian congregations they have belonged is 2.0 for both groups.
- ✓ Members joined their current congregation on average 21 years ago; elders, 22. The medians are 16.5 and 18 years.
- ✓ A third of members (32%) and elders (34%) 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 5 years for both pastors and specialized clergy to 16 years for elders and 19 years for members.
- ✓ Members live a median distance of four miles from their congregation; elders, three. Median distances vary somewhat by size of place, tending to be the longest in open country, and the shortest in small and medium-size cities.

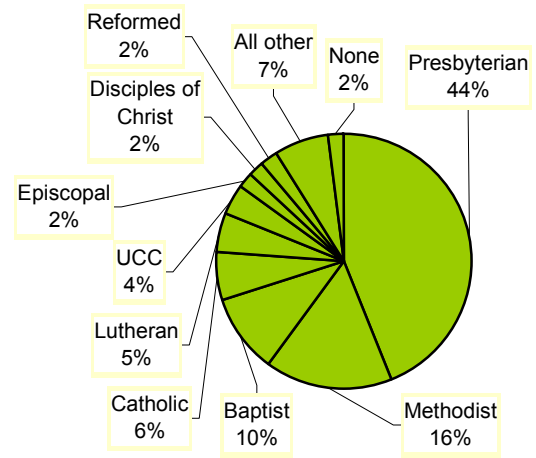


Figure 1
Religious Background of Members

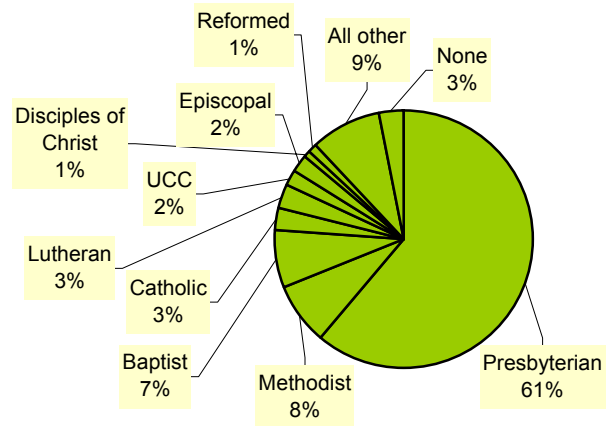


Figure 2
Religious Background of Pastors

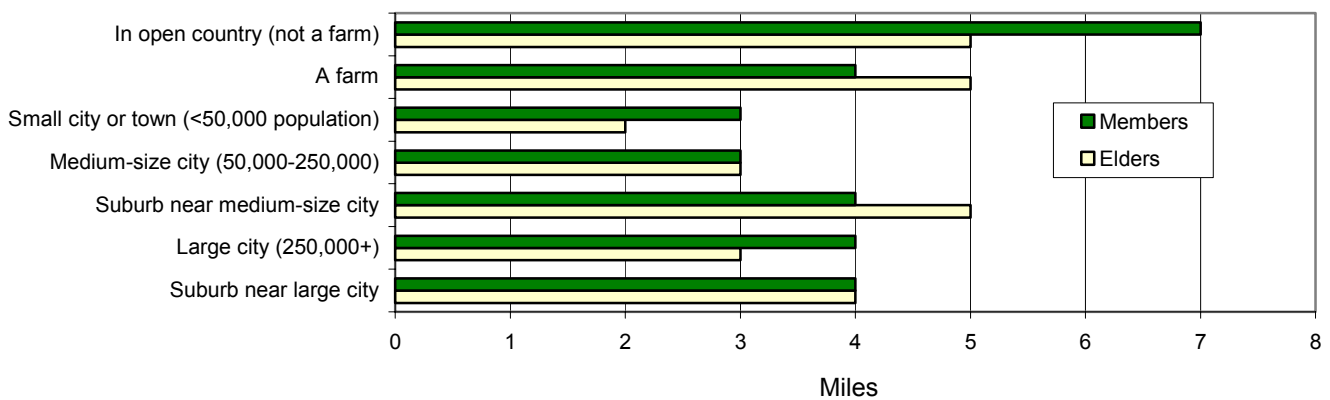


Figure 3
Average Distance that Members and Elders Live from their Congregation, by Size of Place

Church Activities and Involvement

Church Attendance and Other Religious Participation

- ✓ Around two-thirds of members (65%) report attending Sunday worship services “every week” or nearly “every week.” For elders, almost nine in ten (86%) report attending this often.
- ✓ Among married members, 60% have spouses who attend “every week” or “nearly every week.” Among elders, 69% have spouses who attend that often.
- ✓ Outside of worship, more than half of members (55%) and eight in ten elders (81%) participated three or more hours in the prior month in programs or activities of their congregation (e.g., church school, choir, committees), including 10% and 23%, respectively, who participated in such activities more than ten hours. However, more than a quarter of members (27%) and 5% of elders report *no* participation in congregational activities other than worship in the prior month.

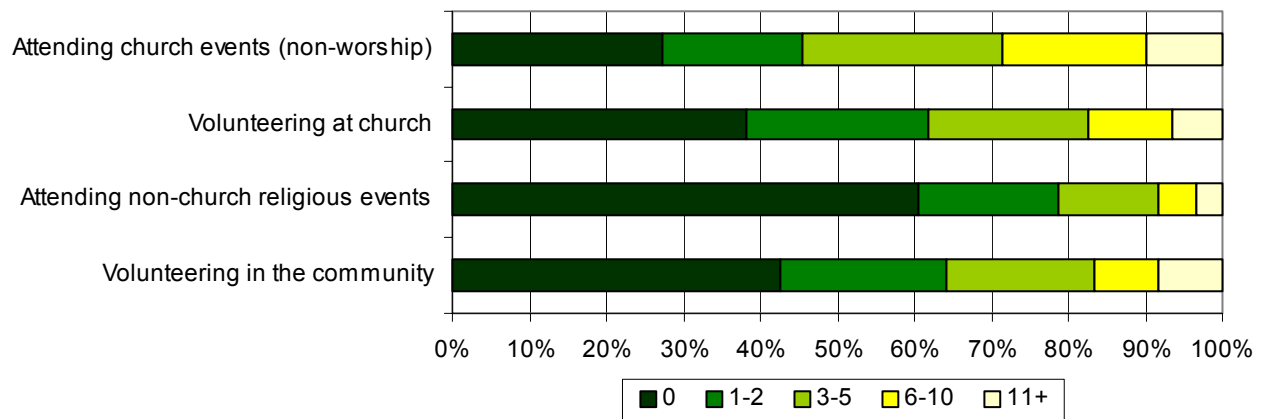


Figure 4
Hours Members Spent in Selected Religious and Volunteer Activities in the Prior Month

- ✓ For members, frequency of worship attendance is related to frequency of participation in other church activities. A majority of members who worship “every week” report that in the prior month they participated six or more hours in other activities at the church (51%), while only 17% 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%) and half of elders (52%) “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 (overall, 18% and 26%, respectively) spent only “1-2 hours” in such activities. Few (overall, 3%; 3%) spent more than ten hours.

Volunteering

- ✓ A majority of members (62%) and almost all elders (95%) 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 donated “1-2 hours” (24% of all members; 20% of all elders) or “3-4 hours” (21%; 35%). Only 6% and 15%, respectively, report volunteering more than ten hours.
- ✓ A similar percentage of members (57%) but more elders (69%) 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 twelve members (8%) and one in ten elders (10%) report volunteering more than ten hours in their community over this period.

Church Activities and Involvement

Church Leadership

- ✓ A majority of members (51%) have previously been ordained: 17% as *both* elders and deacons; 18% as elders only; and 16% as deacons only.
- ✓ More than four in ten elders (44%) and 6% of members currently chair a congregational committee.
- ✓ One in ten elders (10%) and 6% of members serve as officers of a congregational men's, women's, or youth group. Another 21% and 20%, respectively, are members of such groups.

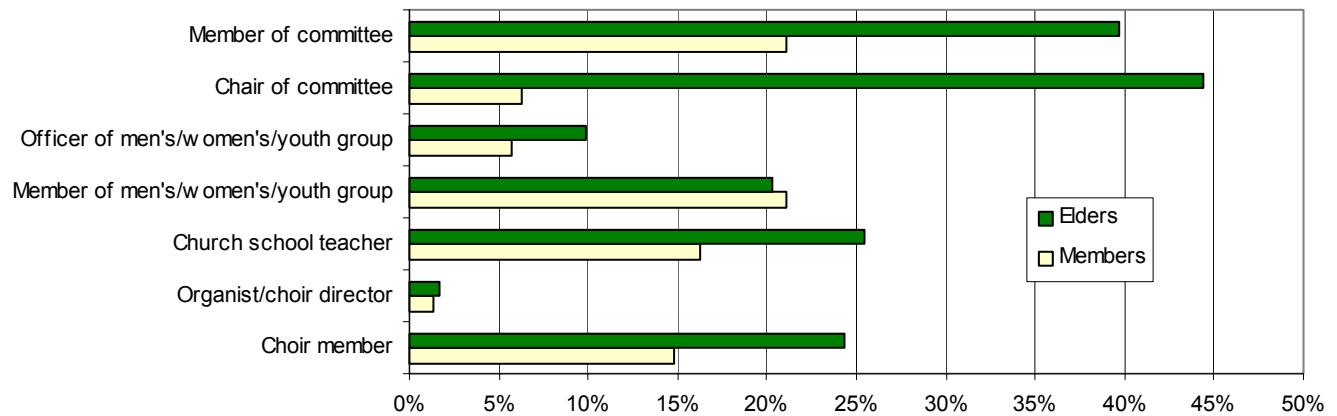


Figure 5
Leadership Activities in Congregations

Comparing Members and Elders

The fact that one-third of members (35%) 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.

Many of the differences are role related, that is, on average elders are more involved in congregational life and more of them hold leadership positions. In general, elders participate more in both worship (86% attend "every week" or "nearly every week," compared to 65% of members) and other congregational activities (23% attended other activities at church ten or more hours in the previous month, compared to 10% of members) and spend more time in religious activities outside of church (50% read the Bible privately at least weekly, compared to 43% of members). Their regular giving in 2004 was higher (a median of \$2,500, compared to \$1,800 for members).

On average, beliefs differ as well, with more elders holding orthodox positions, suggesting that those whose views are in line with church doctrine are more likely to be chosen for leadership. Still, these differences tend to be small. For example, more elders agree that "Jesus will return to earth one day" (78%, compared to 69%) and fewer agree that "all the world's different religions are equally good ways of helping a person find ultimate truth" (32%; 24%).

The two profiles differ the least often on social and demographic characteristics. More members (62%) than elders (51%) are female, and more elders are currently employed (62%, compared to 48% for members). But there are no significant differences when it comes to median age, marital status, political preference, race ethnicity, or average household size.

Church Activities and Involvement

Financial Stewardship

- ✓ For 2004, panelists report their median giving to congregations for all causes (“regular giving,” plus giving to special appeals and to capital campaigns) as:

	Per Household		Per Person	
	Median	Mean	Median	Mean
Members.....	\$2,100	\$4,552	\$1,000	\$2,100
Elders.....	\$3,050	\$5,124	\$1,367	\$2,488
Pastors.....	\$5,100	\$6,121	\$2,000	\$2,597
Specialized clergy.....	\$3,231	\$5,037	\$1,312	\$2,205

- ✓ Of money given to congregations by members in 2004, 62% went as part of “regular giving.” The corresponding figure for elders is 71%. 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.
- ✓ 44% of members, 52% of elders, 57% of pastors, and 63% of specialized clergy report giving money to non-Presbyterian religious causes in 2004. Most gave relatively small amounts (e.g., among members who gave at least \$1, the median amount given is \$250), but a few gave much larger amounts. Of panelists in each sample who gave at least \$1 to religious causes outside the PC(USA), 20% of members, 22% of elders, 35% of pastors, and 45% of specialized clergy gave \$1,000 or more.
- ✓ Around half of members (48%) and six in ten elders (60%) report that in 2004 they made a contribution “to the Presbyterian Church (U.S.A.) directly, for [one or more] of its programs, such as Disaster Assistance, the Hunger Program, missions, or missionaries, etc.” Among those who gave at least \$1, the median amount given was \$100 for both members and elders. (This question was not asked of ministers.)
- ✓ More than seven in ten panelists in every sample gave money in 2004 to a non-religious charity. Median amounts given (among those who gave at least \$1) were members, \$500; elders, \$300; pastors, \$250; and specialized clergy, \$500.

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

In a word, yes! The median “regular giving” of member households to their congregation in 2004 was \$2,500 for those who attend “every week,” compared to \$2,000 for members who attend “nearly every week,” \$1,250 for members who attend “2 to 3 times a month,” and \$1,000 for members who attend “once a month” or less. The pattern among elders is similar, with weekly attenders giving a median of \$3,000 in 2004, those attending “nearly every week” giving \$2,500, and those attending “2-3 times a month” giving \$1,800. Only 17 elders admitted to attending “once a month” or less, and their median “regular giving” to their congregation for 2004 was \$1,500.

The same general pattern holds when we look at other types of church involvement. The median household “regular giving” amount in 2004 by members who report *no* participation in church activities (other than worship) in the prior month is \$1,250, less than the median amount—\$1,580—given by members who participated 1-2 hours in that same month. Interestingly, though, median giving peaks among members who report 11-20 hours of participation (\$2,600), noticeably greater than the median for those who participated more than 20 hours (\$2,000). Elders, however, show uniform increases in average giving with increases in participation, rising from \$1,500 among those who did not participate in church activities in the prior month, to \$3,600 among those who participated 20 or more hours.

Piety and Belief

Prayer

- ✓ Panelists who report that they “pray privately” as frequently as “daily/almost daily” range from 67% of members and 70% of elders to 87% of pastors and 83% of specialized clergy. An overlapping 21%, 18%, 48%, and 40%, respectively, pray “daily/almost daily” with “family or friends.”

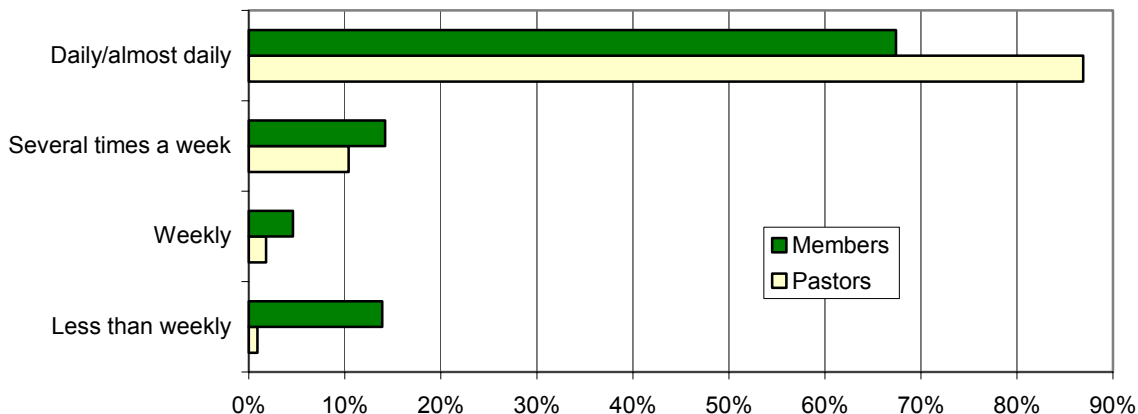


Figure 6
Frequency of Private Prayer

- ✓ Almost half of members (47%) and elders (47%) “say grace before meals” “daily/almost daily,” as do 81% of pastors and 69% of specialized clergy. At the other extreme, 27%, 24%, 2%, and 7%, respectively, do so “once a month” or less.
- ✓ Participation in prayer groups that meet “daily/almost daily,” “several times a week,” or “weekly” is reported by 12% of members, 15% of elders, 42% of pastors, and 24% of specialized clergy.

The Bible

- ✓ Four in ten members (43%) and a majority of elders (50%) read the Bible “daily/almost daily,” “several times a week,” or “weekly.” More than one-half of pastors (54%) and one-third of specialized clergy (33%) read the Bible “daily/almost daily.”

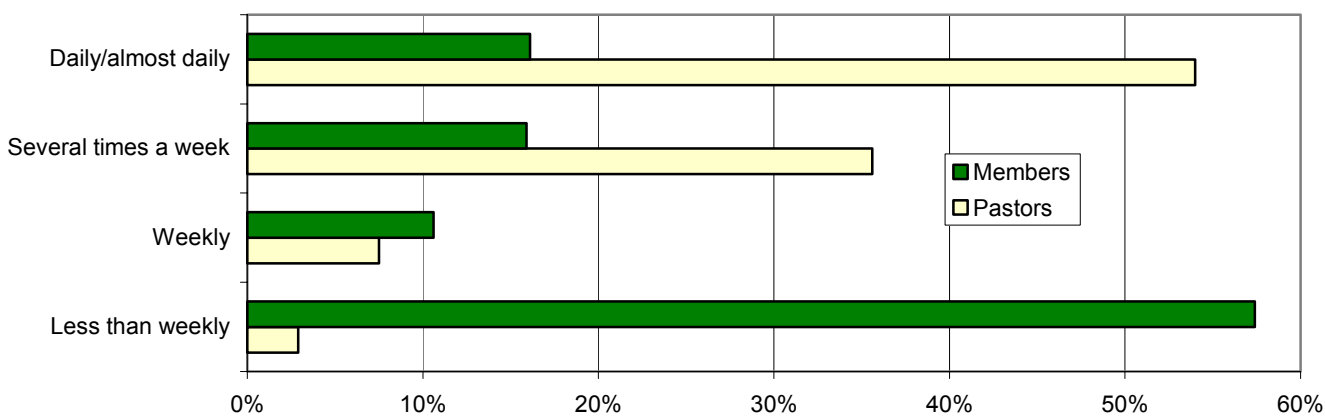


Figure 7
Frequency of Private Bible Reading

- ✓ One in five members (22%), one in four elders (27%), two-thirds of pastors (70%), and one-third of specialized clergy (34%) “attend a Bible study group” that meets “daily/almost daily,” “several times a week,” or “weekly.”

Piety and Belief

The Bible (cont.)

- ✓ One in six laity (members, 18%; elders, 17%) but fewer ministers (pastors, 5%; specialized clergy, 2%) believe the Bible is “to be taken literally, word for word.” Instead, majorities of 71% or more choose one of these two statements to describe the Bible: “[It is] the word of God, to be interpreted in the light of its historical and cultural context” or “[It is] the word of God, to be interpreted in the light of its historical context and the Church’s teachings” (see Table 1).

Table 1. View of the Bible

	Members	Elders	Pastors	Specialized Clergy
The Bible:				
is the word of God, to be taken literally, word for word	18%	17%	5%	2%
is the word of God, to be interpreted in the light of its historical and cultural context.....	38%	43%	56%	53%
is the word of God, to be interpreted in the light of its historical context and the Church’s teachings	33%	32%	32%	36%
is not the word of God, but contains God’s word to us.....	8%	6%	7%	9%
is not the word of God, but is a valuable book	2%	*	*	*
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, 76%; elders, 90%; pastors, 98%; specialized clergy, 93%)
 - “the only absolute Truth for humankind is in Jesus Christ” (63%; 71%; 67%; 50%)
- ✓ Most elders (53%), pastors (81%), and specialized clergy (62%), but 44% 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 belief in Christ for salvation, as Figure 8 shows.
- ✓ Lay panelists (especially members) are split on whether “an individual should arrive at his or her own religious beliefs independent of any church,” with 41% of members and 31% of elders responding “strongly agree” or “agree,” and 38% and 47%, “strongly disagree” or “disagree.” Ministers respond very differently, with 83% of pastors and 74% of specialized clergy responding “strongly disagree” or “disagree,” and only 9% and 15%, “strongly agree” or “agree.”

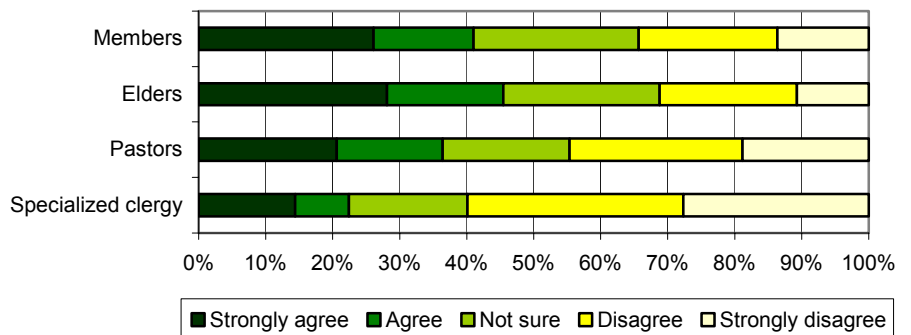


Figure 8
Opinions on “Only Followers of Jesus Christ can be Saved”

Piety and Belief

Faith as Lived

- ✓ 47% of members and 48% of elders report having had a “conversion experience—that is, a turning point in your life when you committed yourself to Christ.” The median age at which this occurred was 16 years for members and 18 years for elders. (Ministers were not asked this question.)
- ✓ Six in ten members (61%) and seven in ten elders (70%) report having “tried to encourage someone to believe in Jesus Christ or accept Him as a personal savior” (not asked of ministers).
- ✓ Similar percentages of members (61%) and elders (77%) report having “in the last year . . . invited someone to attend worship at your congregation.” The median number invited by these respondents was three for members and four for elders.

Liberals and Conservatives

- ✓ Large minorities in all samples (34% to 40%) 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” (34% to 43%). Only among specialized clergy does the largest segment (45%) choose the “liberal” or “very liberal” descriptor.

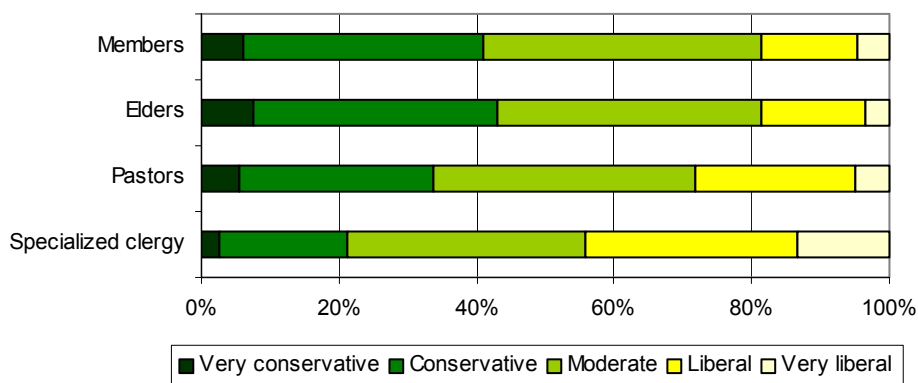


Figure 9
Theological Orientation by Sample

Denominational Attachment

Two in three members (66%) “strongly agree” or “agree” that “being part of the Presbyterian Church (U.S.A.) is an important part of my identity as a Christian,” yet almost as many (58%) “strongly agree” or “agree” that “there are several other denominations where I could belong and be just as satisfied.” In other words, for many members, while it may be *important* to their Christian identity to be Presbyterian, it is not *essential*; switching to another faith group would not be a problem. This conclusion is reinforced by responses to two other statements: “While they may have disagreements from time to time, Christians should remain loyal to one denomination throughout their adult lives” (only 12% of members “strongly agree” or “agree”), and “the Presbyterian Church (U.S.A.) has a clearer understanding of the church’s mission in the world today than do most other denominations” (19%).

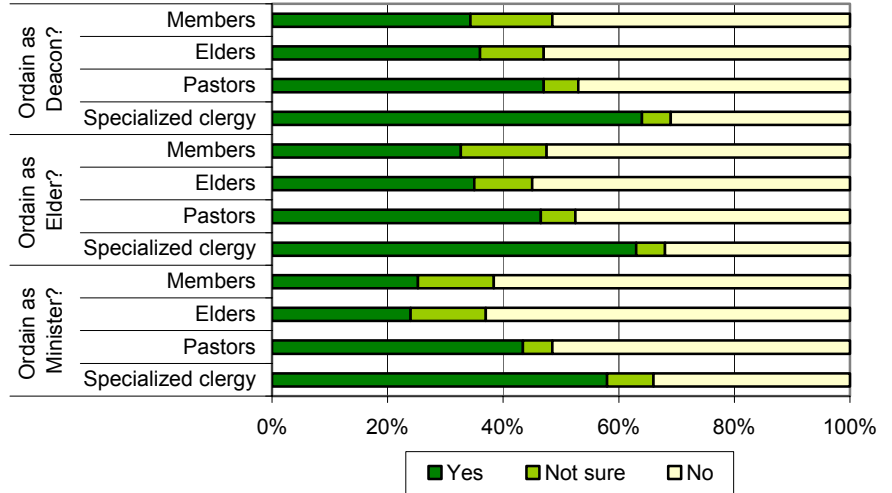
While two-thirds (65%) “have a sense of excitement about the future of my congregation,” one wonders what would happen were they to move to a new area and look for a new congregation. How critical would it be for members to find another congregation affiliated with the PC(USA)? While it seems likely that most would start with, or give serious consideration to, Presbyterian congregations, it also seems likely that the characteristics of the individual congregation, not its denominational affiliation, would be most significant. That scenario is consistent with responses to a final statement on this topic, “I have a sense of excitement about the future of the Presbyterian Church (U.S.A.),” to which only 39% of members reply “strongly agree” or “agree.”

Taken together, the findings indicate that church leaders cannot assume that today’s Presbyterians will remain so. For a denomination that has had net membership losses for four decades, assuming they will not and developing strategies to mitigate that possibility seems a wiser course.

Piety and Belief

Homosexuality and Ordination

- ✓ When asked “would you personally like to see the PC(USA) permit sexually active gay and lesbian persons to be ordained” as deacons, elders, or ministers, a majority of laity respond “no, probably not” or “no, definitely not.” (See Figure 10.)
- ✓ Majorities of pastors respond “no, probably not” or “no, definitely not” to the ordination of ministers (51%), but are more evenly split regarding the offices of elder or deacon.
- ✓ Majorities of specialized clergy respond “yes, definitely” or “yes, probably” regarding ordination to all three offices: deacon, 64%; elder, 63%; minister, 58%.
- ✓ Majorities of members (61%), elders (64%), and pastors (55%) “strongly disagree” or “disagree” that “decisions on ordination to the ministry of the Word and Sacrament of sexually active gay and lesbian persons should be left for each presbytery to make on a case-by-case basis.” Among specialized clergy, 42% “strongly disagree” or “disagree,” while 51% “strongly agree” or “agree.”



Question: Would you personally like to see the PC(USA) permit sexually active gays and lesbians to be ordained to the offices of: Deacon? Elder? Minister?

Figure 10
Opinions on Ordaining Gays and Lesbians to Church Offices

Other Same-Sex Issues

- ✓ To the statement “Same-sex couples should be allowed to marry,” most specialized clergy (51%) but many fewer members (23%), elders (22%), and pastors (35%) respond “strongly agree” or “agree.” More “strongly agree” or “agree” to the statement “Gay partners who make a legal commitment to each other should be entitled to the same rights and benefits as couples in traditional marriages” (36%; 36%; 57%; 70%).
- ✓ Half of pastors (51%) and almost two-thirds of specialized clergy (65%) “strongly agree” or “agree” that “same-sex couples should be allowed to adopt children.” Laity are split, with a few more responding “strongly disagree” or “disagree” (members, 43%; elders, 45%) than “strongly agree” or “agree” (34%; 36%).
- ✓ Around half of members (48%), elders (52%), and pastors (47%), but only a third of specialized clergy (32%), “strongly agree” or “agree” that “Presbyterian ministers should be prohibited from performing ceremonies that bless the union between two people of the same sex.” Similar but slightly larger percentages (members, 57%; elders, 61%; pastors, 51%; specialized clergy, 33%) “strongly disagree” or “disagree” that “it should be OK for two people of the same sex to hold a union ceremony in a Presbyterian church.”
- ✓ Most members (59%) and elders (59%) “strongly disagree” or “disagree” with the statement “I would be comfortable with a pastor who is gay or lesbian.” A fourth of both groups (26%; 27%) “strongly agree” or “agree”; the rest are “neutral or not sure” (15%; 14%).
- ✓ Around half of members (48%), elders (54%), and pastors (48%), but only a third of specialized clergy (32%), “strongly agree” or “agree” that “in general, a person who has sex with someone of the same sex is committing a sin.” Around three in ten laity (29%; 27%), four in ten pastors (38%), and a majority of specialized clergy (53%) “strongly disagree” or “disagree.” Many are “neutral or not sure” (23%; 19%; 13%; 14%).

Calls and Careers

Current Calls

... for Pastors

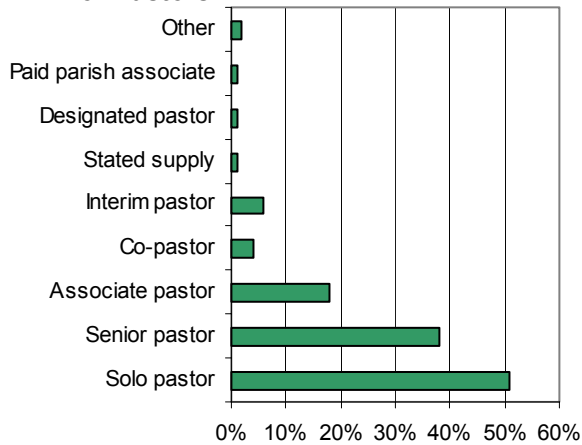
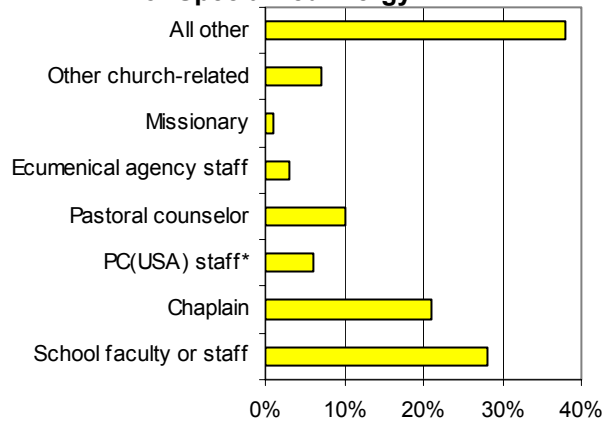


Figure 11
Pastors by Call

(Totals 122% because some listed more than one.)

- ✓ More than half of pastors label themselves as “solo pastor” (51%); another 18% choose “associate pastor,” and 4%, “co-pastor.”
- ✓ 3% of pastors serve more than one congregation, three-fourths of them in a yoked parish.
- ✓ Almost all pastors (94%) consider their current call as full-time.
- ✓ The median size of pastors’ congregations is 280 members.

... for Specialized Clergy



*National and middle governing body

Figure 12
Specialized Clergy by Call

(Totals 115% because some listed more than one.)

- ✓ More than one in four specialized clergy are faculty or staff at a seminary or other school (28%), and one in five are chaplains (21%), most of them in hospitals (12% overall). Another 10% are “professional pastoral counselors.”
- ✓ One in five specialized clergy (22%) work in a for-profit business.
- ✓ Overall, 23% of specialized clergy work for a PC(USA)-related entity, including 6% who serve as national or middle governing body staff.

Education of Ministers

- ✓ More than four in ten pastors (44%) and specialized clergy (44%) received their bachelor’s degree from a church-related college or university, about half of them (21% and 23% overall) graduating from a PC(USA)-related school.
- ✓ More than two-thirds of pastors (70%) and specialized clergy (70%) received their B.D. or M.Div. degree from a PC(USA)-affiliated seminary. Overall, 19% graduated from Princeton; 8%, Columbia; 8%, Louisville; 8%, Union-PSCE; 7%, Pittsburgh; 7%, San Francisco; 5%, Austin; 5%, McCormick; 1%, Johnson C. Smith; and 0.3%, Evangelical Seminary of Puerto Rico. (See Figure 13, pg. 11.)
- ✓ Of the 30% of ministers who received their B.D. or M.Div. degree from a non-PC(USA) school, the largest percentage graduated from Fuller Theological Seminary (9% of all ministers). Another 3% graduated from Gordon-Conwell, and 1%, Union Theological Seminary in New York. No more than 1% graduated from any other single school.

Calls and Careers

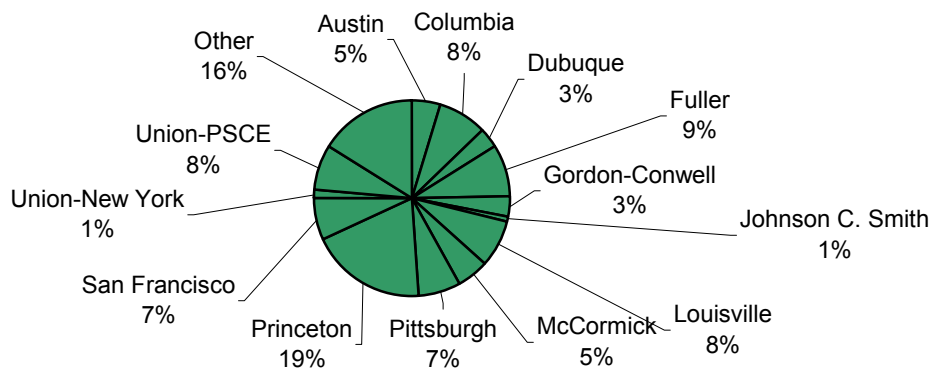


Figure 13
Where Ministers Earned Their M.Div./B.D. Degree

- ✓ Around four in ten ministers (42%) have one or more graduate degrees in theology or Christian education in addition to the M.Div./B.D. More than a quarter of all ministers (27%) have a doctoral degree in theology. Typically that degree is the D.Min., earned by 23% of pastors and 17% of specialized clergy. Seven in ten ministers with a D.Min. degree (70%) received it from a PC(USA)-affiliated school.
- ✓ 10% of pastors and 5% of specialized clergy are currently enrolled in a graduate school, seminary, or theological school. More than nine in ten of these (90%) are pursuing a doctoral degree, typically the D.Min. (76%).
- ✓ One in five ministers have either a master's degree (16%) or a doctoral degree (2%) in a field other than theology or Christian education.

Career Background

- ✓ 94% 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, one in four were ordained in another Presbyterian denomination (1% of all ministers) and one in five in a Baptist church (1%).
- ✓ Three in ten ministers were ordained from 1960 to 1979 (31%) and during the 1980s (31%), with relatively more from 1990 to 2005 (38%). Only 1% were ordained prior to 1960. (Note that ministers known to be retired at the time of sampling are excluded from the Panel.)
- ✓ More than four in ten ministers (42%) report having been in a “long-term secular job or career” prior to their entering seminary. These second-career ministers worked in their earlier field a median of eight years.

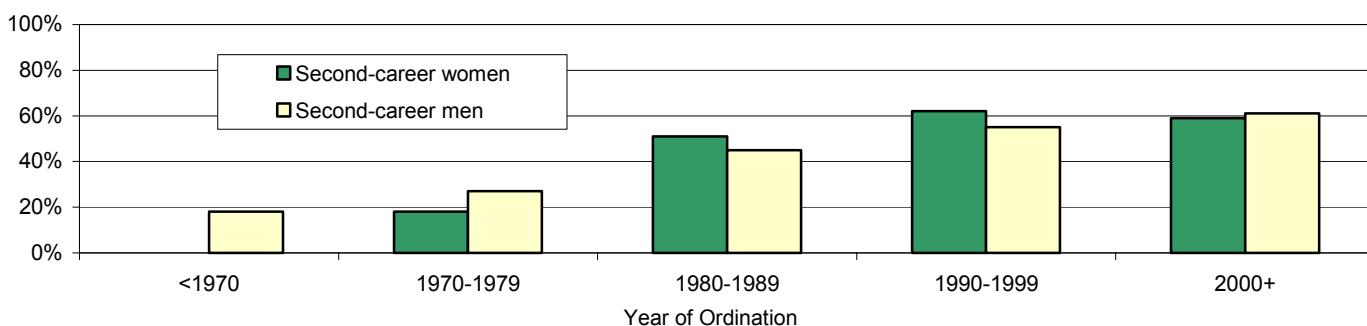


Figure 14
Percent of Pastors Who Are in Second Careers, by Gender and Year of Ordination

Comparing Men and Women in Ministry

Prior to 1970, few women had been ordained to the ministry in either of the predecessor denominations of the PC(USA). The result? Most women who are ministers were ordained to that office relatively recently. In fact, 67% of female pastors and 50% of female specialized clergy were ordained between 1990 and 2005. By contrast, 33% of male pastors and 21% of male specialized clergy were ordained in the 1990-2005 period.

As Figure 14 on pg. 11 shows, pastors in the PC(USA) are increasingly trained and called *after* employment in another field of 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 (55%) describe themselves as *second-career*, compared to 42% of men; among specialized clergy, the corresponding figures are 46% and 30%.

Male and female pastors differ, on average, in their beliefs. For example, while 44% of female pastors label themselves theologically as “very liberal” or “liberal,” only 23% of male pastors do so. Similarly, while 58% of female specialized clergy see themselves theologically as “very liberal” or “liberal,” that compares to 35% of male specialized clergy.

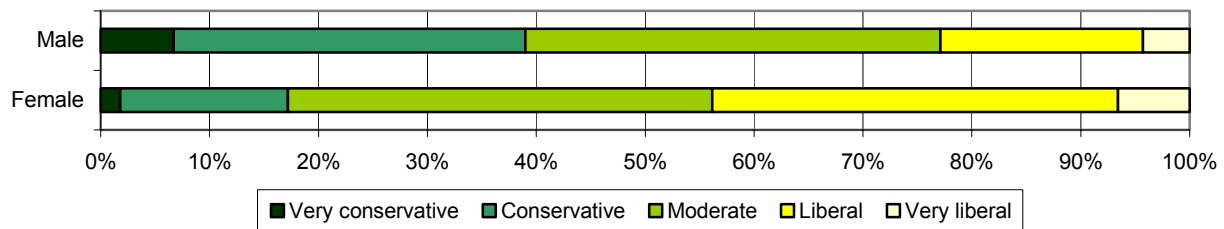


Figure 15
Pastors' Theological Stance by Gender

Employment Status and Income

- ✓ 48% of members and 62% of elders are currently employed, most full-time. More than one-third of members (39%) and elders (35%) are retired, while 11% of members and 6% of elders classify themselves as full-time homemakers. Only 2% in each group are unemployed.
- ✓ Members employed full-time work a median of 45 hours per week; elders, 42 hours. Members employed part-time work a median of 22.5 hours per week; elders, 24 hours.
- ✓ Among married members, 53% have employed spouses; among married elders, 60%; among married pastors, 68%; and among married specialized clergy, 59%.
- ✓ Median family income in Panel samples for 2004 was approximately: members, \$73,200; elders, \$72,100; pastors, \$72,900; and specialized clergy, \$76,900.
- ✓ A third of members (32%), elders (31%), and specialized clergy (32%), and one in five pastors (21%) report total household income for 2004 of \$100,000 or more. That compares to 7%, 4%, 1%, and 3%, respectively, who report total household income for 2004 of less than \$20,000.

Social and Demographic Characteristics

Sex, Age, and Race Ethnicity

- ✓ Women are a majority of members (62%) and elders (51%), a quarter of pastors (24%), and four in ten of specialized clergy (41%).
- ✓ The median age for members and elders is 58 years; for pastors, 52 years; and for specialized clergy, 55 years.
- ✓ The age distribution of members is much older than that for the United States population aged 14 and older.

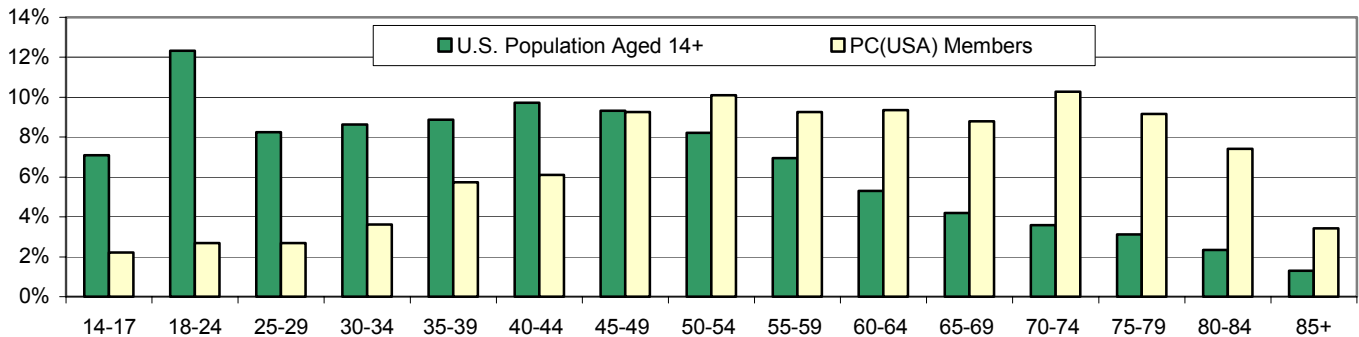


Figure 16
Age Comparison of Presbyterian Members and U.S. Population

- ✓ Almost all panelists list their race ethnicity as “white,” including 97% of members, 96% of elders, 93% of pastors, and 90% 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 American: 2% of elders and pastors, and 4% of specialized clergy
 - Asian and Pacific Islander: 2% of members, and 4% of both pastors and 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. Only 1% of all pastors were women in 1973, a share that has steadily increased to 8% in 1984, 13% in 1990, 22% in 1999, and the current 24%. Similarly, the female share of specialized clergy has increased from 4% in 1979 (the first time specialized clergy were surveyed) to 17% in 1990 to 40% in 2005.

Prior to 2005, the median age of members had not changed significantly in more than 15 years; it was 54 years in 1987 and 55 years in 2002. But it increased to 58 years in 2005. (It was 47 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 before increasing to 58 years in 2005. Among ministers, median age has gradually risen, from 46 years in 1973 to 52 years at present for pastors, and from 50 years in 1979 to 55 years currently for specialized clergy.

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

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

Social and Demographic Characteristics

Marriage and Childbearing

- ✓ Among panelists aged 25 or older, most members (80%), elders (81%), pastors (86%), and specialized clergy (81%) are currently married, and 6%, 5%, 6%, and 8% have never married.
- ✓ Among the ever-married (that is, those either currently or previously married), 21% of members, 24% of elders, 20% of pastors, and 30% of specialized clergy have been divorced one or more times.
- ✓ Female members in their early 30s to early 40s have similar numbers of children, on average, as compared to Americans in general, but at younger ages female members have fewer children.

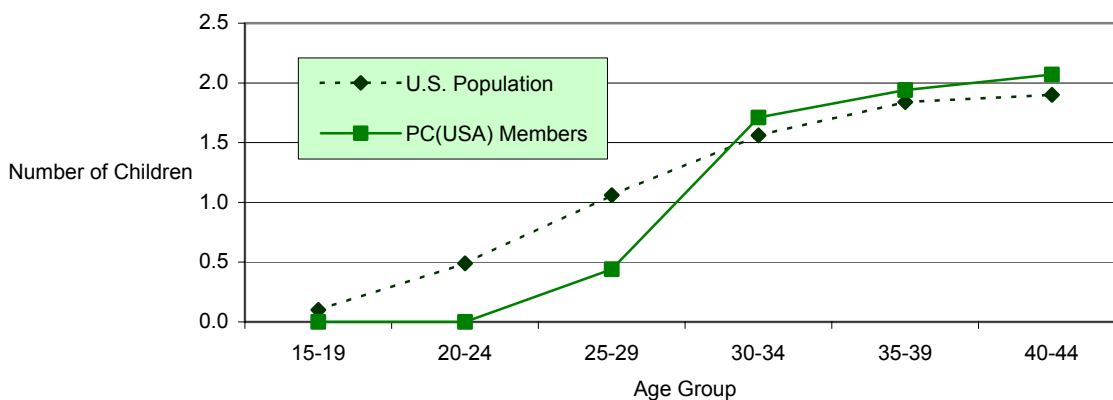


Figure 17
Average Number of Children for Women in the U.S. Population and in the Panel

Education of Laity

- ✓ A large majority of members (61%) and elders (65%) have a bachelor's degree. Many of these (members, 27%; elders, 31%) 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 bachelor's degree (including those with additional formal schooling) is 65% among members, 55% among elders, 86% among pastors, and 87% among specialized clergy.

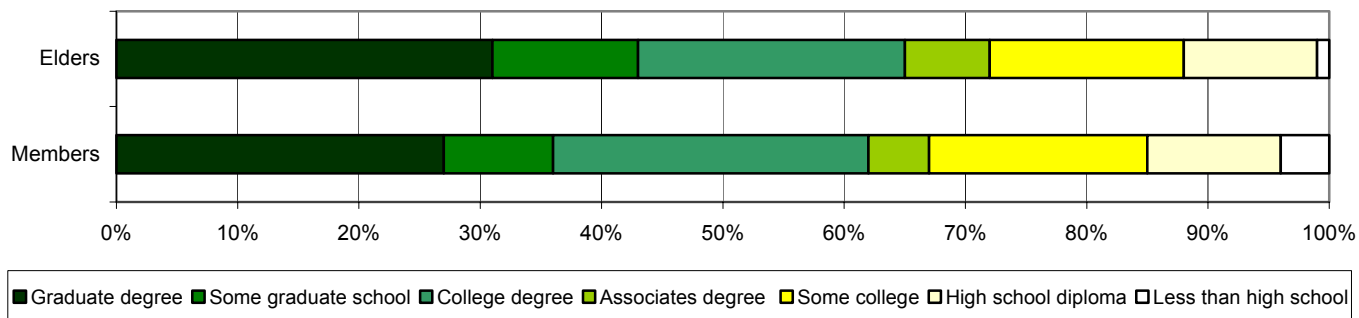


Figure 18
Formal Education of Members and Elders

Social and Demographic Characteristics

Living Arrangements and Household Characteristics

- ✓ One in six members (17%), one in seven elders (15%), one in ten pastors (10%), and one in eight specialized clergy (13%) live alone.
- ✓ Few Presbyterians live in large households: only around one in five members (21%), one in six elders (16%), three in ten pastors (30%), and one in four specialized clergy (25%) have as many as four persons (including themselves) in their households. The mean (average) household size is 2.4 persons for members and elders, 2.8 for pastors, and 2.6 for specialized clergy.
- ✓ Around three in four member (77%) and elder (77%) households contain a married couple, many with children (32%; 27%). Among pastors, 83% live in a married-couple household, including the 44% of pastor households containing a married couple with one or more children. Among specialized clergy, 77% of all households contain a married couple, including the 36% that have a married couple with one or more children.
- ✓ Few single-parent households are found among Presbyterians. Only 3% of elders and 2% of members, pastors, and specialized clergy live in households that consist of a (currently) unmarried parent with his or her dependent child(ren).

Region and Residence

- ✓ Presbyterian members are distributed across the country in broadly similar fashion to the overall U.S. population, with an under-representation in the West, and small over-representations in the South and Midwest.

Table 2. Geographical Distribution

Census Region	PC(USA) Members	U.S. Population 2005
Northeast.....	17%	18%
Midwest	26%	22%
South	42%	36%
West	15%	23%
Total	100%	99%*

*Does not total 100% because of rounding error

- ✓ Almost half of members (46%) and a clear majority of elders (60%) 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 lived in non-metropolitan areas at the time of the 2000 Census.

- ✓ In general, the distribution of congregations by size of place is similar to the distribution of members' homes by size of place. The largest exceptions are for non-farm open country (11% of members live in this setting, but only 5% of their congregations are located there) and small cities or towns (while 32% of members live in such places, 39% of their congregations are located there).

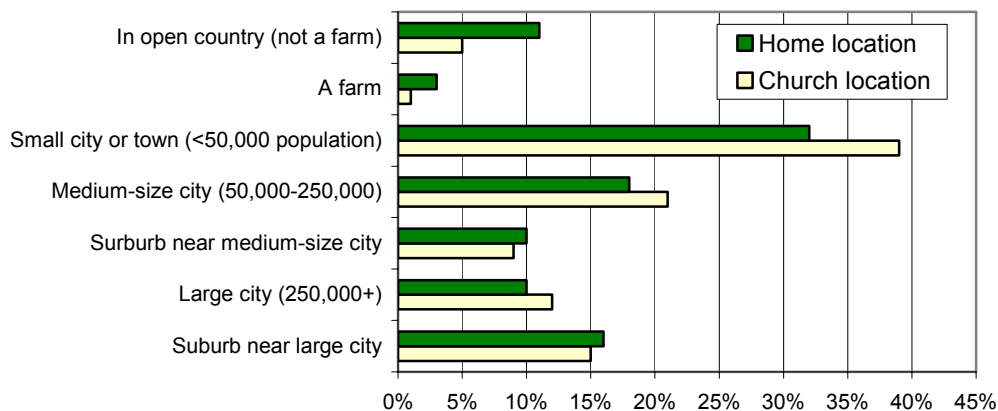


Figure 19
Locations of Members' Homes and Congregations

Social and Demographic Characteristics

Political Preference

- ✓ Majorities of members (53%) and elders (51%), but only 26% of pastors and 17% of specialized clergy describe their political preference as Republican. The Democrat label is chosen by 27%, 30%, 49%, and 64%, respectively. Around one in six in each sample choose the label Independent.

Internet Use

- ✓ Majorities access the Internet “daily/almost daily” (members, 57%; elders, 59%; pastors, 77%; specialized clergy, 72%). Many of the rest do so “several times a week” (13%; 14%; 14%; 15%). Only 17%, 13%, 2%, and 2% do so “never.”
- ✓ Similar percentages in each group “send and receive email” either “daily/almost daily” (members, 56%; elders, 62%; pastors, 83%; specialized clergy, 76%) or “several times a week” (13%; 12%; 10%; 12%).
- ✓ Relatively fewer, especially among laity, “use the Internet for religious/spiritual purposes” “daily/almost daily.” The percentages who do so range from 4% among members and 5% among elders to 35% among pastors and 20% among specialized clergy. Another 6%, 8%, 25%, and 19% report doing so “several times a week.” A majority of members (55%), a third of elders (36%), 5% of pastors, and 18% of specialized clergy “never” do so.
- ✓ Internet use is strongly and inversely related to age. Among members, for example, almost half of those aged 70 or older (47%) “never” use the Internet, while only 24% in that age category use it “daily/almost daily.” The corresponding numbers for members less than 40 years of age are 2% and 78%. The pattern is the same among elders, although the differences are less extreme: among elders aged 70 or older, 34% “never” use the Internet, and 40% use it “daily/almost daily; among elders aged less than 40 years, 4% “never” use the Internet, and 69% use it “daily/almost daily.” Among pastors, the age differences are even more attenuated: among those 60 years and older, 9% “never” use the Internet, while 63% use it “daily/almost daily”; among those aged 40 years or less, all use the Internet at least occasionally, including 87% who use it “daily/almost daily.”

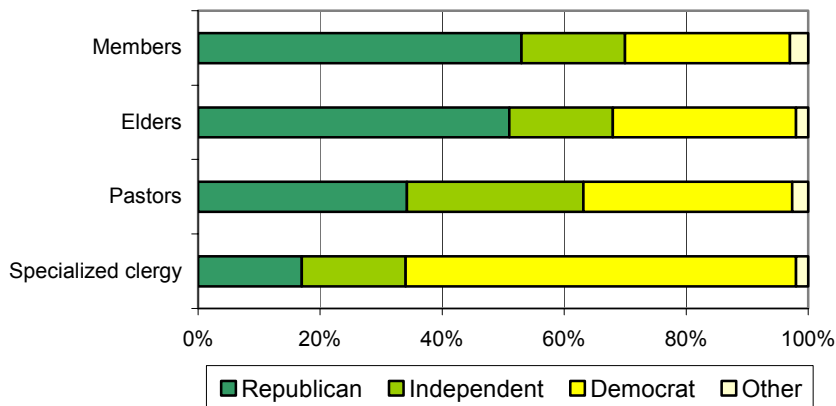


Figure 20
Political Preferences

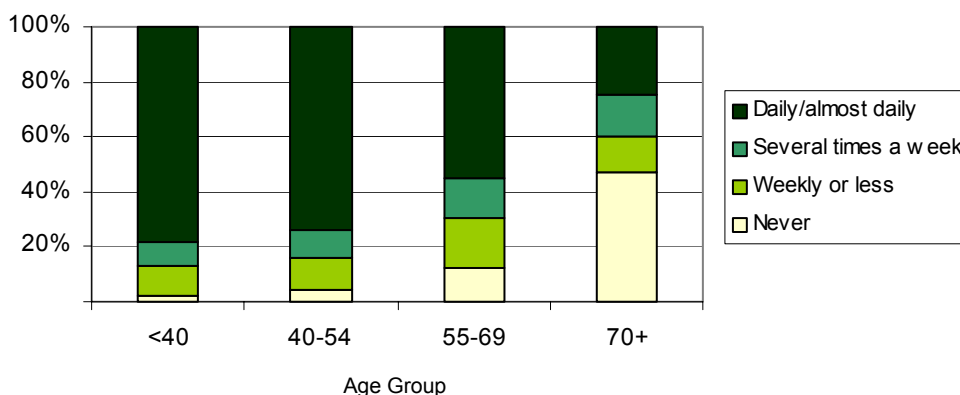


Figure 21
Frequency of Internet Use by Age: Member Sample

APPENDIX A: DATA APPENDIX

PRESBYTERIAN PANEL QUESTIONNAIRE

2006 — 2008 BACKGROUND SURVEY

FALL 2005

	Members	Elders	Ministers
Number in Sample	1,892	1,471	2,203
Number Responding	1,099	1,163	1,474 ‡
Percentage Responding.....	58%	79%	66%
‡ 967 pastors; 507 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.....	8%	7%		
	4 – 5 years.....	10%	10%		
	6 – 10 years.....	16%	16%		
	11 – 15 years.....	11%	11%		
	16 – 25 years.....	18%	19%		
	26 years or more.....	33%	36%		
	mean	21.1	22.1		
	median	16.5	18.0		
2.	How far do you live from your congregation? _____ mile(s)				
M/E					
	1 mile or less.....	19%	25%		
	2 – 3 miles	30%	27%		
	4 – 5 miles	19%	19%		
	6 – 10 miles	20%	18%		
	11 – 15 miles	5%	7%		
	16 – 25 miles	4%	3%		
	26 miles or more.....	3%	2%		
	mean	10.7	5.8		
	median	4.0	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.....	35%	100%	
	no.....	65%	*	

[If “yes,”] Are you serving now on session? If “yes,” ✓ here:

		n=380	n=1148	
	checked.....	15%	94%	
	not checked.....	85%	6%	

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

M/E	yes.....	33%	38%	
	no.....	67%	62%	

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

		n=347	n=429	
	checked.....	18%	3%	
	not checked.....	82%	97%	

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

M/E		◆	◆	
	chair of congregational committee or task force	6%	44%	
	member of congregational committee or task force	21%	40%	
	member of presbytery, synod, or General Assembly committee or task force	2%	8%	
	officer of men’s, women’s, or youth group	6%	10%	
	member of men’s, women’s, or youth group	21%	20%	
	organist or choir director	1%	2%	
	member of choir	15%	24%	
	church school or Sunday school teacher/leader.....	16%	26%	
	other (specify): _____	23%	25%	
	[none checked]	38%	10%	

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

M/E	never	2%	*	
	less than once a year	2%	—	
	about once or twice a year	4%	*	
	several times a year	7%	1%	
	about once a month.....	5%	1%	
	2 – 3 times a month	15%	11%	
	nearly every week.....	40%	50%	
	every week.....	25%	36%	

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

8. Which of the following aspects of your congregation do you personally *most value*? (✓ up to *three* options.)

M/E	◆	◆
wider community care or social justice emphasis	17%	19%
reaching those who do not attend church	7%	9%
traditional style of worship or music	48%	42%
contemporary style of worship or music	11%	8%
sharing in the Lord's Supper	28%	33%
social activities or meeting new people.....	16%	14%
sermons/preaching.....	55%	54%
Bible study or prayer groups, other discussion groups.....	18%	23%
ministry for children or youth.....	18%	18%
prayer ministry for one another	11%	12%
practical care for one another in times of need.....	23%	27%
the congregation's school or pre-school.....	2%	2%
openness to social diversity	8%	9%
your church school or Sunday school class.....	14%	16%

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

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.....	27%	5%
1 – 2 hours.....	18%	15%
3 – 5 hours.....	26%	28%
6 – 10 hours.....	19%	30%
11 – 20 hours.....	8%	18%
more than 20 hours.....	2%	5%
b. given volunteer time at your church to teach, lead, serve on a committee, or help with some program or event		
0 hours.....	38%	5%
1 – 2 hours.....	24%	20%
3 – 5 hours.....	21%	35%
6 – 10 hours.....	11%	24%
11 – 20 hours.....	4%	9%
more than 20 hours.....	2%	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%	48%
1 – 2 hours.....	18%	26%
3 – 5 hours.....	13%	17%
6 – 10 hours.....	5%	6%
11 – 20 hours.....	2%	2%
more than 20 hours.....	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

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

(Cont.)

M/E 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.....	43%	31%
1 – 2 hours.....	22%	28%
3 – 5 hours.....	19%	20%
6 – 10 hours.....	8%	11%
11 – 20 hours.....	4%	5%
more than 20 hours.....	4%	5%

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	6%	11%
	1970 – 1979	21%	25%
	1980 – 1989	32%	29%
	1990 – 1999	26%	25%
	2000 to present	15%	7%

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=61	n=33
	Baptist.....	20%	15%
	Christian Church (Disciples of Christ).....	8%	—
	Lutheran.....	2%	3%
	Methodist.....	12%	12%
	Presbyterian.....	5%	3%
	Other Presbyterian.....	18%	33%
	Reformed.....	5%	3%
	United Church of Christ.....	7%	12%
	other.....	25%	18%

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

C	yes.....	10%	5%
	no.....	90%	95%

	[If “yes,”] degree sought: _____	n=97	n=27
	M.A.	3%	12%
	Th.M./S.T.M.....	1%	4%
	D.Min.	87%	38%
	Ph.D./S.T.D./Th.D.....	8%	42%
	other.....	1%	4%

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

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

(Cont.)
C

	n=97	n=27
[If “yes,”] school: _____	+	+
Austin	3%	—
Columbia	13%	25%
Dubuque	2%	—
Evangelical in Puerto Rico	—	—
Fuller	16%	—
Johnson C. Smith/ITC	—	—
Louisville.....	7%	—
McCormick.....	10%	6%
Pittsburgh	8%	—
Princeton.....	2%	—
San Francisco	7%	12%
Union (Virginia).....	3%	12%
other.....	30%	44%

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.....	46%	36%
no.....	54%	64%
[If “yes,”] How long were you in that job or career? _____ years	n=437	n=180
	+	+
1 – 3 years	21%	19%
4 – 5 years	16%	12%
6 – 9 years	17%	23%
10 – 14 years.....	18%	20%
15 – 19 years.....	11%	11%
20 years or more	17%	15%
mean.....	10.4 yrs.	10.4 yrs.
median.....	8.0 yrs.	9.0 yrs.

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

C

_____ year	n=955	n=496
prior to 1960	1%	5%
1960 – 1969	22%	31%
1970 – 1979	38%	36%
1980 – 1989	25%	20%
1990 – 1999	13%	8%
2000 to present	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

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

C

5a. What school awarded this degree?

	n=955	n=496
a Presbyterian-related college or university (name of school: _____)	21%	23%
another church-related college or university (name of school: _____)	23%	21%
other college or university (name of school: _____)	56%	56%

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

C

School awarding degree: _____

Austin.....	5%	4%
Columbia.....	8%	8%
Dubuque.....	3%	3%
Evangelical in Puerto Rico.....	*	*
Fuller.....	10%	6%
Gordon Conwell.....	4%	3%
Johnson C. Smith/ITC.....	*	1%
Louisville.....	8%	7%
McCormick.....	5%	6%
Pittsburgh.....	8%	5%
Princeton.....	19%	20%
San Francisco.....	5%	10%
Union/Virginia.....	8%	6%
other _____.....	16%	21%

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

prior to 1960.....	*	2%
1960 – 1969.....	6%	13%
1970 – 1979.....	23%	24%
1980 – 1989.....	32%	34%
1990 – 1999.....	27%	23%
2000 to present.....	11%	4%

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

C

M.C.E./M.R.E.....	2%	2%
M.A.	5%	8%
Th.M./S.T.M.....	5%	7%
D.Min.	23%	17%
Ph.D./S.T.D./Th.D.....	4%	10%
other (specify: _____).....	2%	2%

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.C.E./M.R.E. received:	n=15	n=8
prior to 1960	—	12%
1960 – 1969	20%	25%
1970 – 1979	20%	38%
1980 – 1989	33%	12%
1990 – 1999	20%	—
2000 to present	7%	12%
 School awarding M.C.E./M.R.E. degree:	 n=15	 n=8
PCUSA schools	60%	75%
non-PCUSA schools	40%	25%
 Year M.A. received:	 n=43	 n=38
prior to 1960	—	3%
1960 – 1969	—	10%
1970 – 1979	35%	29%
1980 – 1989	37%	34%
1990 – 1999	19%	18%
2000 to present	9%	5%
 School awarding M.A. degree:	 n=43	 n=38
PCUSA schools	26%	32%
non-PCUSA schools	74%	68%
 Year Th.M./S.T.M. received:	 n=53	 n=36
prior to 1960	—	6%
1960 – 1969	2%	17%
1970 – 1979	21%	33%
1980 – 1989	40%	17%
1990 – 1999	25%	19%
2000 to present	12%	8%
 School awarding Th.M./S.T.M. degree:	 n=53	 n=36
PCUSA schools	57%	66%
non-PCUSA schools	43%	34%
 Year D.Min. degree received:	 n=216	 n=87
prior to 1960	—	—
1960 – 1969	1%	1%
1970 – 1979	10%	15%
1980 – 1989	28%	34%
1990 – 1999	38%	30%
2000 to present	24%	20%

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

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

School awarding D.Min. degree:	n=216	n=87
PCUSA schools	70%	74%
non-PCUSA schools	30%	26%
Year Ph.D./S.T.D./Th.D. degree received:	n=34	n=52
prior to 1960	—	—
1960 – 1969	—	8%
1970 – 1979	12%	15%
1980 – 1989	32%	25%
1990 – 1999	26%	35%
2000 to present	29%	17%
School awarding Ph.D./S.T.D./Th.D. degree:	n=35	n=52
PCUSA schools	17%	26%
non-PCUSA schools	83%	74%
Year all other degrees received:	n=15	n=8
prior to 1960	—	—
1960 – 1969	—	—
1970 – 1979	20%	25%
1980 – 1989	20%	12%
1990 – 1999	27%	12%
2000 to present	33%	50%
School awarding other degrees:	n=15	n=8
PCUSA schools	40%	12%
non-PCUSA schools	60%	88%

8. List any other graduate degrees you have earned:	n=139	n=110
C Master's degree	96%	86%
Doctoral degree	9%	26%
other	3%	2%
Year degree received:	n=139	n=110
prior to 1960	1%	2%
1960 – 1969	13%	15%
1970 – 1979	45%	31%
1980 – 1989	34%	29%
1990 – 1999	19%	28%
2000 to present	5%	14%

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8. List any other graduate degrees you have earned:

(Cont.) C		n=139	n=110
	Major or subject:	◆	◆
	Business/finance/accounting/management	12%	11%
	Education	12%	14%
	English/humanities/languages	15%	4%
	Fine arts/music	7%	2%
	Journalism/communication/speech	4%	1%
	Medical/health	2%	8%
	Natural science/engineering/math/computer science	7%	4%
	Philosophy/religion/theology	3%	8%
	Social and behavioral science/history	41%	49%
	other	14%	16%

9. Which category(-ies) below describes your current paid employment? (✓ all that apply.)

C		◆	◆
	pastor, co-pastor, associate, or other pastor in a congregation	100%	19%
	other position in a congregation (specify): _____	*	9%
	non-parish job or ministry	1%	59%
	unemployed	—	12%
	retired from active ministry	—	11%

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?

C		n=135	n=135
	full-time (35 or more hours per week)	94%	31%
	part-time	6%	69%
	[If “part-time,”] specify hours per week: _____	n=54	n=73
		+	+
	1 – 9	—	10%
	10 – 19	3%	28%
	20 – 29	49%	52%
	30 – 39	38%	10%
	40 or more	10%	—
	mean	28.5	18.5
	median	26.0	20.0

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- [vol.] = volunteered response

11. How many congregations do you currently serve as pastor? (Include here congregations you are serving as stated or temporary supply.)

C				n=135
				+
	one → → → Skip to question 12	97%		90%
	two or more yoked congregations	2%		3%
	two or more non-yoked congregations	1%		7%
	[If “two or more,”] How many? _____		n=29	n=10
				+
	two	93%		75%
	three	4%		12%
	four or more	4%		12%

3, 12. **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

checked	22%	6%
not checked	78%	94%

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

	n=861	n=1,095		n=135
				+
49 or fewer members	3%	7%	1%	16%
50 – 99 members	5%	18%	11%	26%
100 – 149 members	10%	18%	12%	15%
150 – 199 members	8%	10%	10%	7%
200 – 299 members	13%	12%	16%	6%
300 – 499 members	16%	19%	19%	10%
500 – 999 members	20%	12%	18%	9%
1,000 or more members	25%	4%	11%	12%
mean	744.7	303.5	487.5	387.7
median	400.0	170.0	280.0	113.0

13. What position(s) do you have in a congregation? (✓ *all* that apply.)

C				n=135
			◆	+ ◆
	solo pastor	52%		14%
	senior pastor	38%		2%
	associate pastor	18%		1%
	co-pastor	4%		—
	stated or temporary supply	1%		48%
	designated pastor	1%		2%
	interim pastor	6%		4%
	tentmaker	*		7%
	paid parish associate	1%		16%
	other (specify): _____	2%		21%

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

C	full-time (35 or more hours per week)	—	n=286 82%
	part-time	100%	18%
	14a. [If “part-time,”] Specify hours per week: _____	n=13	n=51
	1 to 9	42%	6%
	10 to 19	17%	34%
	20 to 29	33%	38%
	30 to 39	8%	8%
	40 or more	—	13%
	mean	13.0	22.1
	median	10.0	20.0

15. What type of non-parish/non-pastoral job or ministry do you currently have? (✓ *all* that apply.)

C		n=13	n=286
	faculty/staff at an educational institution	38%	28%
	chaplain	15%	21%
	missionary/mission co-worker	—	1%
	national staff or middle governing body staff	23%	6%
	staff of an ecumenical or non-denominational agency	8%	3%
	professional pastoral counselor	8%	10%
	other church-related employment (specify): _____	23%	7%
	all other (including “secular” employment (specify): _____)	—	38%

16. For what type of institution do you work? (✓ *all* that apply.)

C		n=13	n=286
	military → → Skip to question 18	—	3%
	civilian government → → Skip to question 18	—	2%
	elementary, middle, or high school	—	6%
	college or university	42%	12%
	seminary or other theological school	8%	15%
	hospital or other medical facility	17%	16%
	church/religious body	50%	14%
	other non-profit organization	8%	18%
	for-profit business	—	22%
	other (specify): _____	—	13%

17. Is this organization affiliated with the Presbyterian Church (U.S.A.)?

C	yes	n=13 46%	n=286 23%
	no	54%	77%

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10,18. How old were you when you first began attending a Presbyterian church? _____ years of age

M/E/C

Less than 1 year	13%	12%	2%	2%
1 – 4 years	15%	18%	48%	46%
5 – 9 years	12%	13%	8%	12%
10 – 17 years	8%	9%	11%	12%
18 – 24 years	10%	10%	15%	13%
25 years or older	41%	39%	17%	15%
mean	20.4	19.4	11.1	10.3
median	10.0	16.0	5.0	5.0

11. Including your current congregation, how many congregations have you ever belonged to?

_____ congregations

M/E

none	2%	4%
1	18%	16%
2	30%	30%
3	22%	19%
4	11%	13%
5	8%	7%
6 – 9	7%	9%
10 – 14	2%	2%
15 or more	1%	*
mean	3.0	3.1
median	2.0	3.0

11a. Of these, how many are/have been Presbyterian?

none	6%	3%
1	42%	46%
2	27%	25%
3	13%	13%
4	5%	7%
5	3%	3%
6 – 9	3%	3%
10 – 14	*	1%
15 or more	*	—
mean	2.0	2.0
median	2.0	2.0

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n = number of respondents eligible to answer this question

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[vol.] = volunteered response

12,19. 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.....	10%	12%	7%	6%
Christian Church (Disciples of Christ).....	2%	2%	1%	*
Episcopal.....	2%	2%	2%	2%
Lutheran.....	5%	4%	3%	2%
Methodist.....	16%	13%	8%	7%
Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA.....	43%	46%	58%	66%
other Presbyterian (specify): _____.....	1%	1%	3%	3%
Reformed.....	2%	2%	1%	1%
Roman Catholic.....	6%	7%	3%	3%
UCC (United Church of Christ/Congregational).....	4%	3%	2%	2%
independent or non-denominational.....	1%	2%	2%	1%
other (specify): _____.....	6%	6%	7%	6%
none.....	2%	2%	3%	1%

13,23. 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.....	16%	20%	54%	33%
several times a week.....	16%	16%	36%	33%
weekly.....	11%	14%	8%	14%
several times a month.....	11%	15%	1%	10%
once a month.....	8%	10%	1%	4%
less than once a month.....	24%	19%	1%	6%
never.....	14%	7%	—	*

b. read the Bible with family or friends

daily/almost daily.....	2%	2%	6%	4%
several times a week.....	4%	4%	22%	14%
weekly.....	15%	21%	40%	28%
several times a month.....	10%	10%	11%	12%
once a month.....	8%	8%	5%	9%
less than once a month.....	21%	24%	11%	21%
never.....	41%	32%	6%	12%

c. attend a Bible study group

daily/almost daily.....	1%	*	2%	2%
several times a week.....	1%	2%	15%	4%
weekly.....	20%	25%	53%	28%
several times a month.....	8%	9%	11%	10%
once a month.....	10%	10%	6%	9%
less than once a month.....	17%	21%	8%	28%
never.....	44%	33%	4%	20%

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n = number of respondents eligible to answer this question

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[vol.] = volunteered response

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

(Cont.)

M/E/C d. read other devotional materials or religious books [asked of members and elders only]

daily/almost daily	14%	16%
several times a week	10%	13%
weekly	9%	10%
several times a month	14%	19%
once a month	12%	15%
less than once a month	25%	20%
never	17%	7%

e.d. pray privately

daily/almost daily	67%	70%	87%	83%
several times a week	14%	16%	10%	11%
weekly	5%	4%	2%	2%
several times a month	7%	5%	1%	3%
once a month	2%	1%	*	*
less than once a month	3%	2%	*	1%
never	2%	1%	—	*

f.e. pray with family or friends

	+			
daily/almost daily	21%	18%	48%	40%
several times a week	12%	15%	30%	23%
weekly	19%	26%	13%	15%
several times a month	11%	12%	4%	8%
once a month	6%	5%	1%	2%
less than once a month	12%	12%	3%	7%
never	19%	11%	2%	4%

g.f. attend a prayer group

	+	+		
daily/almost daily	*	*	3%	3%
several times a week	1%	1%	8%	4%
weekly	10%	14%	31%	17%
several times a month	3%	5%	10%	6%
once a month	6%	6%	10%	10%
less than once a month	12%	21%	21%	25%
never	67%	52%	16%	34%

h.g. used the Internet, in general

	+			
daily/almost daily	57%	59%	77%	72%
several times a week	13%	14%	14%	15%
weekly	5%	5%	3%	4%
several times a month	5%	5%	2%	4%
once a month	2%	2%	1%	1%
less than once a month	2%	3%	1%	3%
never	17%	13%	2%	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

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[vol.] = volunteered response

13,23. Approximately how frequently do you engage in the following activities? (✓ one □ on each line.)

		Members	Elders	Pastors	Specialized Clergy
(Cont.)					
M/E/C	i.h. send and receive email	+			
	daily/almost daily	56%	62%	83%	76%
	several times a week	13%	12%	10%	12%
	weekly	4%	5%	2%	4%
	several times a month	5%	5%	2%	2%
	once a month	2%	1%	1%	1%
	less than once a month	2%	3%	*	2%
	never	17%	12%	2%	3%
	j.i. use the Internet for religious/spiritual purposes	+			
	daily/almost daily	4%	5%	34%	20%
	several times a week	6%	8%	25%	19%
	weekly	4%	8%	12%	11%
	several times a month	6%	15%	10%	11%
	once a month	6%	7%	5%	6%
	less than once a month	19%	21%	9%	16%
	never	55%	36%	5%	18%
	k.j. say grace before meals				
	daily/almost daily	47%	47%	81%	69%
	several times a week	11%	14%	12%	14%
	weekly	4%	5%	2%	3%
	several times a month	10%	10%	3%	6%
	once a month	5%	4%	1%	2%
	less than once a month	16%	15%	1%	4%
	never	6%	5%	*	1%
	k. meet with other ministers in a pastoral support group or peer group [asked of pastors and specialized clergy only]				
	daily/almost daily			4%	4%
	several times a week			3%	4%
	weekly			18%	10%
	several times a month			15%	11%
	once a month			34%	18%
	less than once a month			20%	29%
	never			6%	25%

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

14,20. Which of the following terms best describes your current stand on *theological* issues?

M/E/C	very conservative.....	6%	8%	6%	2%
	conservative.....	35%	35%	28%	19%
	moderate.....	40%	39%	38%	34%
	liberal.....	14%	15%	23%	31%
	very liberal.....	5%	4%	5%	14%

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[vol.] = volunteered response

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

M/E	yes	61%	70%
	no	39%	30%

16. 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	47%	48%
	no	53%	52%

[If “yes, ”] How old were you when this happened? _____ years

	n=496	n=551
10 or younger	13%	11%
11 or 12	12%	13%
13 or 14	16%	13%
15 or 16	10%	9%
17 – 25	19%	20%
26 – 39	16%	20%
40 or older	13%	14%
don’t know	1%	1%
mean	21.6	22.5
median	16.0	18.0

17. In the last year, have you invited someone to attend worship at your congregation?

M/E	yes	61%	77%
	no	39%	23%

[If “yes, ”] How many people would you estimate you have invited in the last year?
Write the number on the line: _____

	n=655	n=883
	+	
1	13%	7%
2	29%	23%
3	16%	15%
4	11%	14%
5	10%	13%
6 – 9	11%	13%
10	6%	9%
11 – 14	2%	2%
15 – 19	1%	1%
20	1%	2%
21 or more	2%	2%
many; several; a few; a lot [vol.]	*	*
don’t know [vol.]	*	1%
mean	4.1	5.0
median	3.0	4.0

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- n = number of respondents eligible to answer this question
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- [vol.] = volunteered response

18,21. 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	18%	17%	5%	2%
	The Bible is the word of God, to be interpreted in the light of its historical and cultural context	38%	43%	56%	53%
	The Bible is the word of God, to be interpreted in the light of its historical context and the Church's teachings	33%	32%	32%	36%
	The Bible is not the word of God, but contains God's word to us	8%	6%	7%	9%
	The Bible is not the word of God but is a valuable book	2%	*	*	*
	The Bible is an ancient book with little value today	*	—	—	—
	Don't know	2%	1%	—	*

19,22. Please indicate the extent to which you agree or disagree with each of the following statements.

M/E/C	a. There is a life beyond death.				
	strongly agree	66%	74%	85%	74%
	agree	20%	18%	12%	18%
	neutral or not sure	13%	7%	2%	7%
	disagree	1%	1%	*	1%
	strongly disagree	*	*	*	*
	b. Jesus will return to earth someday.				
	strongly agree	51%	58%	60%	45%
	agree	18%	20%	20%	22%
	neutral or not sure	26%	19%	14%	25%
	disagree	4%	3%	4%	6%
	strongly disagree	2%	1%	2%	2%
	c. An individual should arrive at his or her own religious beliefs independent of any church.				
	strongly agree	15%	10%	2%	5%
	agree	26%	21%	7%	10%
	neutral or not sure	21%	22%	8%	11%
	disagree	28%	33%	50%	48%
	strongly disagree	10%	14%	33%	26%
	d. All the different religions are equally good ways of helping a person find ultimate truth.				
	strongly agree	9%	5%	1%	7%
	agree	23%	19%	6%	14%
	neutral or not sure	25%	23%	12%	17%
	disagree	24%	29%	37%	35%
	strongly disagree	20%	24%	44%	27%

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+ = 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

19,22. Please indicate the extent to which you agree or disagree with each of the following statements.

(Cont.)

M/E/C e. The only absolute Truth for humankind is in Jesus Christ.

strongly agree.....	39%	47%	44%	29%
agree.....	24%	24%	23%	21%
neutral or not sure	20%	17%	11%	13%
disagree	12%	9%	16%	28%
strongly disagree	5%	2%	5%	9%

f. Only followers of Jesus Christ can be saved.

strongly agree.....	26%	28%	21%	14%
agree.....	15%	17%	16%	8%
neutral or not sure	25%	23%	19%	18%
disagree	21%	20%	26%	32%
strongly disagree	14%	11%	19%	28%

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

strongly agree.....	33%	42%	66%	46%
agree.....	44%	48%	32%	47%
neutral or not sure	18%	8%	1%	6%
disagree	4%	2%	*	1%
strongly disagree	2%	*	*	*

20,24. Listed below are a number of statements concerning church membership. For each, indicate your level of agreement or disagreement by checking the box in the appropriate column.

M/E/C

a. Being part of the Presbyterian Church (U.S.A.) is an important part of my identity as a Christian

strongly agree.....	24%	30%	43%	46%
agree.....	42%	46%	41%	38%
neutral or not sure	19%	13%	8%	5%
disagree	10%	9%	6%	9%
strongly disagree	4%	2%	1%	2%

b. While they may have disagreements from time to time, Christians should remain loyal to one denomination throughout their adult lives

strongly agree.....	2%	3%	4%	5%
agree.....	10%	12%	22%	21%
neutral or not sure	31%	34%	31%	27%
disagree	45%	44%	38%	37%
strongly disagree	11%	8%	7%	10%

c. There are several other denominations where I could belong and be just as satisfied

strongly agree.....	11%	9%	8%	10%
agree.....	47%	49%	43%	39%
neutral or not sure	27%	24%	21%	22%
disagree	12%	15%	24%	24%
strongly disagree	3%	3%	5%	5%

Note: Percentages may not add to 100 due to rounding

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20,24. Listed below are a number of statements concerning church membership. For each, indicate your level of agreement or disagreement by checking the box in the appropriate column.

(Cont.)
M/E/C

d. The Presbyterian Church (U.S.A.) has a clearer understanding of the church's mission in the world today than do most other denominations				
strongly agree.....	4%	4%	5%	5%
agree.....	15%	21%	20%	22%
neutral or not sure	55%	48%	30%	29%
disagree	22%	23%	35%	34%
strongly disagree	5%	4%	9%	10%
e. I have a sense of excitement about the future of my congregation				
strongly agree.....	19%	23%	38%	20%
agree.....	46%	45%	46%	36%
neutral or not sure	24%	18%	8%	26%
disagree	8%	11%	6%	14%
strongly disagree	3%	3%	2%	5%
f. I have a sense of excitement about the future of the Presbyterian Church (U.S.A.)				
strongly agree.....	7%	7%	6%	6%
agree.....	32%	35%	26%	24%
neutral or not sure	48%	40%	30%	32%
disagree	10%	14%	28%	28%
strongly disagree	4%	4%	10%	11%

Next, we'd like your opinions on issues of sexuality and the church.

21,26. Would you personally like to see the PC(USA) permit sexually active gay and lesbian persons to be ordained to the office of:

M/E/C

a. deacon?				
yes, definitely.....	17%	17%	35%	51%
yes, probably.....	17%	19%	12%	13%
not sure.....	14%	11%	6%	5%
no, probably not.....	17%	16%	11%	8%
no, definitely not.....	34%	37%	36%	23%
b. elder?				
yes, definitely.....	17%	16%	35%	51%
yes, probably.....	16%	19%	12%	12%
not sure.....	15%	10%	6%	5%
no, probably not.....	17%	16%	11%	9%
no, definitely not.....	36%	39%	37%	23%
c. minister of the Word and Sacrament?				
yes, definitely.....	15%	13%	32%	46%
yes, probably.....	10%	11%	11%	12%
not sure.....	13%	13%	5%	8%
no, probably not.....	17%	14%	11%	7%
no, definitely not.....	44%	49%	40%	27%

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22,25. Please indicate whether you agree or disagree with each statement.

M/E/C	a.	Gay partners who make a legal commitment to each other should be entitled to the same rights and benefits as couples in traditional marriages.				
		strongly agree.....	15%	15%	30%	42%
		agree.....	21%	21%	28%	28%
		neutral or not sure	16%	15%	9%	7%
		disagree	19%	17%	15%	8%
		strongly disagree	30%	31%	19%	14%
	b.	Presbyterian ministers should be prohibited from performing ceremonies that bless the union between two people of the same sex.				
		strongly agree.....	33%	36%	32%	23%
		agree.....	15%	16%	15%	9%
		neutral or not sure	17%	16%	10%	11%
		disagree	16%	14%	20%	23%
		strongly disagree	19%	17%	23%	35%
	c.	It should be OK for two people of the same sex to hold a union ceremony in a Presbyterian church.				
		strongly agree.....	12%	10%	20%	32%
		agree.....	15%	14%	19%	23%
		neutral or not sure	16%	15%	10%	12%
		disagree	20%	20%	16%	11%
		strongly disagree	37%	41%	34%	22%
	d.	In general, a person who has sex with someone of the same sex is committing a sin.				
		strongly agree.....	30%	33%	31%	20%
		agree.....	18%	21%	17%	12%
		neutral or not sure	23%	19%	13%	14%
		disagree	15%	15%	20%	22%
		strongly disagree	14%	12%	18%	32%
	e.	Same-sex couples should be allowed to marry.				
		strongly agree.....	10%	9%	18%	31%
		agree.....	13%	13%	17%	20%
		neutral or not sure	17%	16%	13%	11%
		disagree	21%	19%	19%	14%
		strongly disagree	40%	43%	32%	24%

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22,25. Please indicate whether you agree or disagree with each statement.
(Cont.)

M/E/C f. Decisions on ordination to the ministry of the Word and Sacrament of sexually active gay and lesbian persons should be left for each presbytery to make on a case-by-case basis.				
strongly agree.....	4%	5%	18%	25%
agree.....	16%	14%	20%	26%
neutral or not sure.....	18%	17%	6%	8%
disagree.....	23%	20%	18%	15%
strongly disagree.....	38%	44%	38%	27%
g. Same-sex couples should be allowed to adopt children.				
strongly agree.....	13%	13%	25%	37%
agree.....	21%	23%	26%	28%
neutral or not sure.....	22%	20%	15%	10%
disagree.....	17%	15%	15%	8%
strongly disagree.....	26%	30%	20%	17%
h. I would be comfortable with a pastor who is gay or lesbian.				
strongly agree.....	12%	11%	23%	35%
agree.....	14%	16%	22%	24%
neutral or not sure.....	15%	14%	12%	11%
disagree.....	17%	15%	15%	9%
strongly disagree.....	42%	44%	29%	21%

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

23,27. What is your sex?

M/E/C	female.....	62%	51%	24%	41%
	male.....	38%	49%	76%	59%

24,28. What is your present age? _____ years

M/E/C	less than 20 years of age.....	3%	1%	—	—
	20 – 24 years of age.....	2%	*	—	—
	25 – 29 years of age.....	3%	1%	2%	*
	30 – 34 years of age.....	4%	2%	5%	3%
	35 – 39 years of age.....	6%	4%	7%	5%
	40 – 44 years of age.....	6%	7%	11%	8%
	45 – 49 years of age.....	9%	10%	16%	12%
	50 – 54 years of age.....	10%	14%	23%	18%
	55 – 59 years of age.....	9%	16%	20%	22%
	60 – 64 years of age.....	9%	11%	12%	16%
	65 – 69 years of age.....	9%	12%	4%	10%
	70 – 74 years of age.....	10%	11%	*	2%
	75 – 79 years of age.....	9%	8%	*	1%
	80 – 84 years of age.....	7%	3%	*	1%
	85 years of age or older.....	3%	1%	—	—
	mean.....	57.6	58.6	50.7	54.5
	median.....	58.0	58.0	52.0	55.0

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25,29. Which of the categories below most closely describe the place in which you currently live (first column) and where your congregation is located (second column)?

M/E/C

Live:

in open country, but not on a farm	11%	16%	7%	5%
on a farm.....	3%	6%	1%	1%
in a small city or town (under 50,000 population)	32%	38%	36%	23%
in a medium-size city (50,000 – 250,000 population).....	18%	15%	14%	18%
in a suburb near a medium-size city	10%	8%	8%	8%
in a large city (over 250,000 population)	10%	8%	13%	20%
in a suburb near a large city.....	16%	11%	22%	25%

Congregation located:

in open country, but not on a farm	5%	7%	5%	4%
on a farm.....	1%	1%	*	1%
in a small city or town (under 50,000 population)	39%	49%	38%	26%
in a medium-size city (50,000 – 250,000 population).....	21%	18%	16%	20%
in a suburb near a medium-size city	9%	6%	6%	6%
in a large city (over 250,000 population)	12%	9%	15%	22%
in a suburb near a large city.....	15%	10%	20%	20%

26,30. What is your present marital status?

M/E/C

married [Members and Elders]: skip to question 28				
[Clergy]: skip to question 32	76%	80%	86%	81%
not married	24%	20%	14%	19%

27,31. If **not** currently married; have you ever been married?

		n=246	n=225	n=129	n=94
M/E/C					
no, never married.....	43%	32%	48%	46%	
yes, am now widowed	34%	36%	7%	3%	
yes, am now divorced.....	20%	28%	42%	48%	
yes, am both widowed and divorced	2%	4%	2%	3%	

**[Members and Elders] If not currently married, skip to question 31,
[Clergy] If not currently married, skip to question 38.**

28,32. If currently married: have you had a previous marriage (or marriages)?

		n=796	n=901	n=829	n=397
M/E/C					
no.....	78%	76%	83%	74%	
yes, was widowed.....	3%	2%	1%	2%	
yes, was divorced	18%	20%	16%	24%	
yes, was both widowed and divorced	1%	1%	*	*	

34. Is your husband or wife an ordained minister?

			n=829	n=397
C				
yes.....			12%	22%
no.....			88%	78%

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29,37. Please indicate the faith or denomination 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.

M/E/C

a. Raised	n=796	n=901	n=829	n=397
Baptist	13%	12%	13%	7%
Christian Church (Disciples of Christ).....	2%	3%	1%	1%
Episcopal.....	3%	2%	3%	5%
Lutheran.....	7%	6%	5%	5%
Methodist.....	16%	15%	13%	13%
Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA	31%	32%	37%	39%
other Presbyterian	—	*	2%	2%
Reformed	2%	1%	2%	1%
Roman Catholic	16%	13%	8%	9%
UCC (United Church of Christ/Congregational)	5%	5%	3%	3%
independent or non-denominational	*	1%	2%	2%
other (specify):	4%	7%	10%	9%
none.....	2%	3%	3%	5%
b. Current	n=796	n=901	n=829	n=397
	+			
Baptist	*	*	*	1%
Christian Church (Disciples of Christ).....	*	*	*	*
Episcopal.....	*	*	1%	2%
Lutheran.....	*	*	1%	1%
Methodist.....	1%	1%	1%	3%
Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA	89%	88%	94%	82%
other Presbyterian	—	—	—	1%
Reformed	*	—	—	—
Roman Catholic	3%	3%	1%	2%
UCC (United Church of Christ/Congregational)	*	*	1%	2%
independent or non-denominational	*	*	*	1%
other (specify):	1%	2%	1%	3%
none.....	4%	5%	1%	3%

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

a. at your congregation	n=796	n=901
never.....	4%	3%
less than once a year	3%	2%
about once or twice a year	6%	6%
several times a year.....	10%	6%
about once a month.....	4%	5%
2-3 times a month	14%	12%
nearly every week	33%	38%
every week.....	25%	29%

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[vol.] = volunteered response

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

(Cont.)

M/E

	n=796	n=901		
b. at another congregation	+	+		
never.....	50%	43%		
less than once a year	14%	14%		
about once or twice a year	14%	20%		
several times a year.....	11%	9%		
about once a month	1%	3%		
2-3 times a month	3%	3%		
nearly every week	3%	4%		
every week.....	5%	4%		

31,38. 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	16%	13%	14%	18%
one child	11%	12%	11%	15%
two children.....	37%	43%	44%	37%
three children.....	23%	21%	22%	21%
four children	10%	7%	7%	7%
five children.....	3%	2%	1%	1%
six or more children.....	2%	2%	1%	1%
mean	2.2	2.1	2.0	1.9
median	2.0	2.0	2.0	2.0

32,35. [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.....	34%	45%		
employed part-time	9%	10%		
self-employed.....	8%	10%		
unemployed.....	2%	2%		
retired.....	39%	35%		
full-time homemaker.....	11%	6%		
student.....	6%	1%		
other (specify): _____	2%	1%		

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

32,35. [Members and Elders] Please indicate your employment status and, if married, the employment of your spouse.
(Cont.) [Clergy] Please indicate your spouse's employment status. (✓ *all* that apply in each column.)

M/E/C

	n=796	n=901	n=829	n=397
b. spouse's employment	◆	◆	◆	◆
employed full-time.....	40%	42%	50%	56%
employed part-time.....	8%	12%	21%	12%
self-employed.....	11%	9%	11%	9%
unemployed.....	2%	1%	3%	2%
retired.....	36%	32%	4%	15%
full-time homemaker.....	10%	9%	14%	7%
student.....	1%	*	2%	1%
other (specify): _____.....	2%	1%	2%	2%

33,36. [Members and Elders] If you (and your spouse, if married) are employed full-time, part-time, or self-employed, please indicate the average *hours worked per week over the last year*.

[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=520	n=713		
9 or fewer.....	4%	2%		
10 – 19.....	4%	4%		
20 – 39.....	21%	19%		
40 or more.....	71%	75%		
It varies, don't know [vol.].....	*	*		
mean.....	40.1	40.8		
median.....	40.0	40.0		
b. your spouse's hours worked per week on average	n=409	n=575	n=678	n=296
9 or fewer.....	3%	3%	1%	1%
10 – 19.....	5%	5%	8%	5%
20 – 39.....	16%	21%	28%	18%
40 or more.....	76%	72%	63%	76%
mean.....	40.7	40.8	38.2	43.6
median.....	40.0	40.0	40.0	45.0

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[vol.] = volunteered response

34,33. [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? (✓ one □.)

M/E/C

a. your highest level of education completed				
8 th grade or less	1%	*		
some high school	3%	1%		
high school diploma.....	11%	11%		
some college, but no degree.....	18%	16%		
associate's degree.....	5%	7%		
bachelor's degree	26%	22%		
some graduate work.....	9%	12%		
graduate degree	27%	31%		
b. spouse's highest level of education completed	n=796	n=901	n=829	n=397
8 th grade or less	1%	*	—	—
some high school	2%	2%	*	—
high school diploma.....	12%	16%	2%	2%
some college, but no degree.....	14%	17%	8%	7%
associate's degree.....	7%	9%	4%	2%
bachelor's degree	28%	25%	25%	18%
some graduate work.....	8%	8%	12%	9%
graduate degree	29%	22%	49%	62%

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

C	yes.....	20%	6%
	no.....	80%	94%

35,40. 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	17%	15%	10%	13%
two of us	50%	55%	42%	46%
three of us	13%	14%	19%	16%
four of us	14%	12%	19%	16%
five of us.....	6%	3%	8%	7%
six of us	1%	1%	2%	1%
seven or more of us	*	*	1%	1%
not applicable (I live in a dormitory, nursing home or other institutional housing).....	1%	*	—	*
mean	2.4	2.4	2.8	2.6
median	2.0	2.0	2.0	2.0

Members and Elders: If you ✓ “8,” skip to question 38.

Clergy: If you ✓ “8,” skip to question 43.

Note: Percentages may not add to 100 due to rounding

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[vol.] = volunteered response

36,41. 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

aged under 6 years?				
none/blank.....	91%	94%	63%	74%
one.....	6%	4%	22%	16%
two	3%	2%	12%	8%
three or more.....	*	*	3%	2%
aged 6 – 12 years?				
none/blank.....	87%	89%	55%	59%
one.....	9%	7%	28%	28%
two	4%	3%	14%	11%
three or more.....	1%	*	3%	3%
aged 13 – 17 years?				
none/blank.....	86%	87%	49%	61%
one.....	9%	10%	36%	28%
two	4%	3%	14%	10%
three or more.....	1%	*	2%	1%
aged 18 – 24 years?				
none/blank.....	92%	92%	74%	77%
one.....	6%	7%	22%	20%
two	2%	1%	4%	2%
three or more.....	—	—	—	1%
aged 25 years and over?				
none/blank.....	3%	2%	1%	—
one.....	17%	16%	12%	15%
two	74%	76%	82%	80%
three or more.....	5%	6%	5%	5%

37,42. 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 ✓ “4.”)

M/E/C

a single adult, living alone.....	16%	15%	10%	13%
a single parent, living with one or more children.....	2%	3%	2%	2%
a married couple, no children in household.....	45%	50%	39%	41%
a married couple, living with one or more children	32%	27%	44%	36%
some other arrangement (please describe your household here):.....	5%	5%	5%	8%

38,43. Generally speaking, do you think of yourself as a Democrat, Independent, Republican, or other?

M/E/C

Democrat	27%	30%	49%	64%
Independent	17%	17%	22%	17%
Republican.....	53%	51%	26%	17%
other (specify):	3%	2%	2%	2%

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	Members	Elders	Pastors	Specialized Clergy
39,44. What is your race or origin? (✓ <i>all</i> that apply.)				
M/E/C				
white or Caucasian	97%	96%	93%	90%
black or African American	1%	2%	2%	4%
Indian (American) or Alaska Native	1%	1%	1%	2%
Asian or Pacific Islander	2%	1%	4%	4%
Hispanic, Latino/a, or Spanish origin	1%	1%	1%	2%
some other race (specify): _____	*	*	1%	*

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

M/E	Members	Elders	Pastors	Specialized Clergy
yes.....	78%	80%		
no.....	19%	19%		
don't know.....	3%	1%		
congregation does not use pledge cards [vol.].....	*	*		

41,45. Which of these categories best describes your total *family* income from *all* sources, before taxes, during 2004? (If you live alone, or with non-relatives, answer in terms of your own personal income.)

M/E/C	Members	Elders	Pastors	Specialized Clergy
	+			
less than \$10,000	2%	1%	*	1%
\$10,000 – \$14,999	2%	1%	*	1%
\$15,000 – \$19,999	3%	2%	*	1%
\$20,000 – \$29,999	7%	7%	2%	4%
\$30,000 – \$39,999	7%	9%	7%	9%
\$40,000 – \$49,999	7%	9%	10%	11%
\$50,000 – \$59,999	9%	10%	14%	9%
\$60,000 – \$69,999	9%	9%	12%	9%
\$70,000 – \$79,999	8%	8%	13%	7%
\$80,000 – \$89,999	7%	7%	9%	7%
\$90,000 – \$99,999	6%	6%	11%	9%
\$100,000 – \$124,999	11%	13%	11%	14%
\$125,000 – \$149,999	6%	6%	7%	7%
\$150,000 – \$199,999	7%	6%	2%	5%
\$200,000 – \$249,999	2%	3%	*	2%
\$250,000 or more	6%	3%	1%	4%

42,46. During the calendar year 2004, 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	Members	Elders	Pastors	Specialized Clergy
a. <i>to your congregation, in regular giving</i> (not including special offerings or contributions to a capital campaign)				
yes.....	96%	99%	84%	82%
no.....	4%	1%	16%	18%

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

42,46. During the calendar year 2004, did you or other family members in your household contribute any money to each (Cont.) of the following? Write your best estimate on the lines provided.

M/E/C

a1. Write your best estimate of the amount given	n=1001	n=1119	n=811	n=398
	+	+		+
\$499 or less.....	12%	5%	2%	6%
\$500 - \$999.....	13%	9%	2%	6%
\$1,000 - \$1,499.....	18%	14%	6%	12%
\$1,500 - \$1,999.....	9%	10%	3%	7%
\$2,000 - \$2,999.....	15%	17%	11%	18%
\$3,000 - \$3,999.....	9%	13%	15%	14%
\$4,000 - \$4,999.....	7%	8%	14%	10%
\$5,000 - \$7,499.....	9%	15%	28%	15%
\$7,500 - \$9,999.....	2%	4%	9%	4%
\$10,000 or more	6%	5%	10%	8%
don't know [vol.].....	1%	1%	*	—
mean	\$3,101	\$3,568	\$5,083	\$4,138
median	\$1,658	\$2,500	\$4,500	\$3,000

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.....	49%	55%	46%	39%
no	51%	45%	54%	61%

b1. Write your best estimate of the amount given	n=479	n=592	n=426	n=179
	+	+	+	+
\$99 or less.....	7%	6%	1%	2%
\$100 - \$249.....	20%	25%	14%	19%
\$250 - \$499.....	8%	10%	9%	13%
\$500 - \$999.....	15%	22%	20%	20%
\$1,000 - \$2,499.....	24%	21%	36%	28%
\$2,500 - \$4,999.....	10%	5%	11%	8%
\$5,000 or more	11%	10%	9%	9%
don't know [vol.].....	4%	1%	*	1%
mean	\$3,427	\$3,016	\$1,915	\$1,807
median	\$650	\$500	\$1,000	\$600

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.....	74%	88%	75%	75%
no	26%	12%	25%	25%

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

42,46. During the calendar year 2004, 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

	n=719	n=971	n=713	n=354
	+	+		+
\$24 or less.....	7%	5%	1%	3%
\$25 - \$49.....	9%	9%	2%	2%
\$50 - \$99.....	16%	17%	7%	9%
\$100 - \$249.....	44%	41%	38%	31%
\$250 - \$499.....	9%	11%	19%	16%
\$500 - \$999.....	9%	10%	22%	20%
\$1,000 or more	4%	6%	11%	17%
don't know [vol.].....	2%	1%	1%	1%
mean	\$245	\$277	\$459	\$662
median	\$100	\$100	\$250	\$300

d. **to the Presbyterian Church (U.S.A.)** directly, for any of its programs, such as Disaster Assistance, the Hunger Program, missions or missionaries, etc. [asked of members and elders only]

	+	
yes.....	48%	60%
no	52%	40%

	n=451	n=637
	+	+
\$24 or less	10%	9%
\$25 - \$49	11%	11%
\$50 - \$99	17%	18%
\$100 - \$249	40%	44%
\$250 - \$499	8%	8%
\$500 - \$999	6%	6%
\$1,000 or more	6%	2%
don't know [vol.].....	2%	2%
mean.....	\$256	\$170
median.....	\$100	\$100

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

	+			
yes.....	44%	52%	57%	63%
no	56%	48%	43%	37%

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

42,46. 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

e1., d1. Write your best estimate of the amount given	n=413	n=558	n=535	n=290
	+	+	+	+
\$24 or less	5%	4%	2%	1%
\$25 - \$49	3%	5%	1%	1%
\$50 - \$99	11%	11%	5%	6%
\$100 - \$249	29%	33%	28%	24%
\$250 - \$499	11%	11%	12%	7%
\$500 - \$999	18%	13%	17%	14%
\$1,000 or more	20%	22%	35%	45%
don't know [vol.].....	2%	1%	1%	2%
mean	\$1,046	\$1,097	\$956	\$1,862
median.....	\$250	\$200	\$500	\$550

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

yes	89%	90%	74%	78%
no	11%	10%	26%	22%

f1.,e1., Write your best estimate of the amount given	n=899	n=994	n=695	n=374
	+	+		+
\$24 or less	2%	2%	1%	*
\$25 - \$49	3%	2%	1%	2%
\$50 - \$99	9%	8%	8%	5%
\$100 - \$249	22%	28%	36%	24%
\$250 - \$499	9%	15%	16%	9%
\$500 - \$999	18%	17%	19%	16%
\$1,000 or more	34%	28%	18%	43%
don't know [vol.]	2%	1%	1%	2%
mean	\$1,736	\$1,605	\$656	\$1,895
median.....	\$500	\$300	\$250	\$500

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

[not tabulated]

Region of residents [imputed from mailing address]

Northeast	17%	21%	21%	23%
Midwest	26%	25%	26%	18%
South.....	42%	39%	34%	38%
West.....	15%	15%	19%	21%

Response form:

Web	7%	9%	15%	12%
Paper.....	93%	91%	85%	88%

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

APPENDIX B

TECHNICAL NOTES

ESTABLISHMENT OF THE 2006-2008 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 2004, the total active membership of the PC(USA) was 2,362,136. Subtracting the 106,419¹ active elders, the approximate population for the member sample was 2,255,717.

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 2004, the population of elders serving on session was 106,419 (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 2004, the population of active ministers totaled 13,786.

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 in PC(USA) congregations, we implemented a two-stage sampling process for members and elders. For members, we used proportional stratified sampling to draw a sample of 500 congregations from the national total of 11,019. Congregational strata were based on region, race ethnicity, and membership size. Each sampled congregation was then asked to draw eight member names, using a random process, as described below.

¹ This figure is estimated; 1,475 congregations (13.4%) did not report their number of elders.

A similar procedure was followed to sample elders. First, the number of elders was imputed for each congregation that had not reported a number for 2005, based on the mean number of elders for congregations of similar membership size. Then, using proportional stratified sampling, we drew a sample of 401 congregations from the national total of 11,019, based on region, race ethnicity,² and session size (i.e., number of elders currently serving on session). Each sampled congregation was then asked to draw eight elder names, using a random process, as described below.

Region. Region strata were the four major U.S. Census regions (see Table 1), based on the ZIP code of the congregation. 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

Region	Members			Elders		
	Number of Congregations*	Returns	Response Rate	Number of Congregations**	Returns	Response Rate
Northeast.....	98	54	57%	85	43	50%
Midwest.....	125	68	61%	105	51	48%
South (incl. Puerto Rico).....	200	115	50%	159	84	52%
West.....	77	36	48%	52	28	53%
total.....	500	273	54%	401	206	51%

*Three congregations, one predominantly Native American and two 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.

**Five congregations, two predominantly Native American and three 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 for Members. Race-ethnicity strata were derived from five categories for which data are requested annually from all congregations: African American, Asian, Hispanic, Native American, and White. Congregations with 51% or more of members in a single racial-ethnic category were assigned to that racial-ethnic stratum. Data for 2004, 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. Congregations that could not be classified by this

² Based on racial-ethnic composition of the membership, not the session, since not all congregations reported race ethnicity of elders currently on session.

process (n = 41) were included in the White category, as were 40 congregations in which no single racial-ethnic group was a majority of the members and 15 congregations where the majority membership was reported as “other.”³

Race Ethnicity for Elders. An identical process was used to classify congregations for sampling elders. We used the racial-ethnic composition of the membership rather than the session because we did not have a readily available database with previous years’ reports or other information to determine the race ethnicity of these elders. In practice, it likely made little difference: Of congregations that did report the race ethnicity of their elders, less than 1% had a session with a racial-ethnic majority different from that of the majority of the members.

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	12	4	33%	16	5	31%
Asian American	11	3	27%	9	2	22%
Hispanic American	4	0	0%	5	2	40%
Native American	1	0	0%	2	1	50%
White	472	266	56%	369	196	53%
total	500	273	54%	401	206	51%

Membership Size and Session Size. For the member sample, congregations were sampled by membership size within each unique region-race ethnicity stratum, as described below (see pgs. B-4 to B-5). Nationally this resulted in the distribution shown in the left panel of Table 4. For the elder sample, congregations were sampled based on session size within each unique region-race ethnicity stratum (see pgs. B-4 to B-5). Nationally, this resulted in the distribution shown in the right panel of Table 4.

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

Membership Size Range*	Members			Elders			
	Number of Congregations	Returns	Response Rate	Session Size Range*	Number of Congregations	Returns	Response Rate
1-104	62	21	33%	1-5	49	16	32%
105-181	63	34	53%	5.1-7.5	56	27	48%
182-282	63	32	50%	7.6-9.0	66	40	60%
283-404	63	35	55%	9.1-11.0	54	24	44%
405-551	62	38	61%	11.1-12.0	41	23	56%
552-853	63	39	61%	12.1-15.0	46	26	56%
854-1,424	62	36	58%	15.1-18.0	40	24	60%
1,425+	62	38	61%	18.1+	49	26	53%
total	500	273	54%	total	401	206	51%

*Based on octiles; size ranges for elders are not whole numbers because some session sizes had to be estimated.

For the member sample, congregations were first sampled proportional to the number of members in each of sixteen unique region-race ethnicity strata. Then, within each of those strata—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-Asian 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, using session size instead of membership, with a maximum of eight equal-sized categories identified. Within each of the resulting region-race-size stratum, individual congregations were sampled randomly.

³Research indicates that the “other” category is quite heterogeneous, including groups such as Caribbean blacks and Middle Eastern Arabs, as well as a few congregations that do not like the denomination collecting racial-ethnic information.

Table 5. Sample Size and Returns by Region, Race Ethnicity, and Membership Size for Congregations Asked to Provide Names of Laity

	Members			Elders		
	Size Range	Number of Congregations	Returns Response* Rate	Session Size Range	Number of Congregations	Returns Response* Rate
Region; race ethnicity						
Northeast; African American						
1-130	1	0	—	1.0-8.0	1	0 —
131-330	1	1	100%	8.1-11.0	1	0 —
331+	1	1	100%	11.1-12.3	1	1 100%
				12.4+	1	0 —
Northeast; Asian						
1-215	1	0	—	1.0-6.0	1	0 —
216+	1	0	—	6.1+	1	1 100%
Northeast; White/Other						
1-112	12	5	41%	1.0-6.0	10	5 50%
113-183	11	8	72%	6.1-8.0	9	6 66%
184-258	12	6	50%	8.1-9.3	10	7 70%
259-353	12	4	33%	9.4-11.0	10	4 40%
354-499	12	10	83%	11.1-12.2	10	5 50%
500-699	12	5	41%	12.3-15.0	10	4 40%
700-1,181	11	6	54%	15.1-18.0	10	6 60%
1,182+	11	8	72%	19.1+	9	5 55%
Midwest; African American						
1-198	1	0	—	1.0-9.0	1	0 —
199+	1	0	—	9.1+	1	1 100%
Midwest; Asian						
1-215	1	1	100%	all	1	0 —
216+	1	0	—			
Midwest; White/Other						
1-103	16	2	12%	1.0-5.4	13	3 23%
104-177	15	8	53%	5.5-7.5	13	4 30%
178-266	15	11	73%	7.6-8.0	12	5 41%
267-381	15	11	73%	8.1-10.8	13	6 46%
382-544	15	13	86%	10.9-11.0	12	5 41%
545-790	15	8	53%	11.1-14.9	13	8 61%
791-1,429	15	7	46%	15.0-17.0	13	7 53%
1,430+	15	7	46%	17.1+	12	10 83%
South; African American						
1-18	1	0	—	1.0-5.0	1	1 100%
19-32	1	0	—	5.1-5.9	1	0 —
33-48	1	0	—	6.0-7.4	2	1 50%
49-66	1	1	100%	7.5-8.0	1	0 —
67-90	1	0	—	8.1-9.0	1	1 100%
91+	1	1	100%	9.1-11.0	1	0 —
				11.1-13.0	1	0 —
				13.1+	1	0 —
South; Asian						
1-145	1	0	—	1.0-7.5	1	1 100%
146-338	1	0	—	7.6+	1	0 —
339+	1	0	—			

Continued on next page ⇨

Table 5. Sample Size and Returns by Region, Race Ethnicity, and Membership Size for Congregations Asked to Provide Names of Laity (cont.)

	Members			Elders		
	Size Range	Number of Congregations	Returns Response* Rate	Session Size Range	Number of Congregations	Returns Response* Rate
Region; race ethnicity						
South; White/Other						
1-126	24	10	41%	1-5.4	18	6 33%
127-223	24	15	62%	5.5-7.5	18	10 55%
224-348	24	10	41%	7.6-9.5	18	16 88%
349-513	23	13	56%	9.6-11.0	18	7 38%
514-720	24	16	66%	11.1-14.0	18	10 55%
721-1,083	23	18	78%	14.1-17.9	18	12 66%
1,084-1,999	23	17	73%	18.0-21.0	18	8 44%
2,000+	23	14	60%	21.1+	18	9 50%
West; African American						
all	1	0	—	all	1	0 —
West; Asian						
1-111	1	1	100%	1.0-5.4	1	0 —
112-193	1	0	—	5.5-7.5	1	0 —
194-512	1	0	—	7.6-9.5	1	0 —
513+	1	1	100%	9.6+	1	0 —
West; White/Other						
1-141	9	4	44%	1.0-6.0	6	3 50%
142-249	9	6	66%	6.1-8.0	6	4 66%
250-369	9	4	44%	8.1-9.5	6	3 50%
370-501	9	5	55%	9.6-11.0	6	5 83%
502-710	9	3	33%	11.1-12.9	6	5 83%
711-1,149	9	3	33%	13.0-15.0	6	3 50%
1,150-1,880	8	5	62%	15.1-18.0	5	3 60%
1,881+	8	4	50%	18.1+	5	2 40%
All 50 States & D.C.; Hispanic						
1-87	1	0	—	1.0-6.0	1	1 100%
88+	1	0	—	6.1-8.0	1	1 100%
				8.1+	1	0 —
Puerto Rico; Hispanic						
1-133	1	0	—	1.0-7.0	1	0 —
134+	1	0	—	7.1+	1	0 —
All 50 States, D.C., and Puerto Rico; Native American						
all	1	0	—	all	2	1 50%

*— = 0.0%

CONTACTING SAMPLED CONGREGATIONS

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 (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.) Many congregations had fewer than eight elders (n = 105), and one had fewer than eight members; these were asked to submit all names.

The initial mailing to sampled congregations was sent on June 9, 2005, containing: a personal letter of invitation to the pastor from Rick Ufford-Chase, Moderator, 216th General Assembly, 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 2005. A postcard reminder was sent to 422 non-responding member and 313 non-responding elder congregations on June 29. A second copy of the form/instruction sheet was sent to non-responding congregations (member, 325; elder, 240) on July 28. In the member sample only, a final reminder to non-responding congregations was made by telephone in mid-August. A total of 273 congregations returned member forms, and 206 congregations, elder forms.⁴ A total of two member forms were unusable. The member forms contained 1,892 eligible and usable names, and the elder forms, 1,471.

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 probability sample of 2,203 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 56 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). Random sampling was used within strata.

For most analyses, the ordained minister sample is split into the sub-samples of 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 were used to determine which ministers are pastors and which are specialized clergy in this report. *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).

⁴ An additional four member forms and five elder forms were returned too late to use.

Table 6. Ministers' Sample by Region, Race Ethnicity, and Membership Size

Region	Race Ethnicity						Not Reported	Total
	African American	Asian American	Hispanic	Native American	White	Other		
1. Pastors								
number of cases								
Northeast	9	12	—	—	179	—	97	297
Midwest.....	4	7	—	—	198	—	112	321
South*	12	10	7	—	272	—	179	480
West.....	2	15	2	1	136	—	85	241
NE+MW**	—	—	2	—	—	—	—	2
S+W**	—	—	—	1	—	—	—	1
All together.....	—	—	—	—	—	1	—	1
total	27	44	11	2	785	1	473	1,343
2. Specialized Clergy								
number of cases								
Northeast	7	7	3	—	116	—	56	189
Midwest.....	3	4	1	—	106	—	52	166
South*	10	7	10	—	192	1	96	316
West.....	2	13	3	1	107	1	60	187
NE+MW**	—	—	—	—	—	1	—	1
NE+MW+S**	—	—	—	1	—	—	—	1
total	22	31	17	2	521	3	264	860

* Includes Puerto Rico

**Regions were combined in the cases of Native Americans and of Others, since the sample sizes were less than the number of regions.

MAILINGS TO INDIVIDUALS

In the initial mailing on October 21, 2005, each sampled individual was sent a 9"x12" envelope (personally addressed) containing the following materials: a letter encouraging participation from Rick Ufford-Chase, Moderator of the 216th General Assembly, on the moderator's letterhead with pre-printed signature in blue ink (not personally addressed); 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 4, 2005. A second reminder, including cover letter, replacement copy of the questionnaire, Q&A brochure, and postage-paid reply envelope, was sent on November 18, 2005, 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 30, 2005, to all remaining non-respondents.

COMPARATIVE RESPONSE RATES

Response rates for the samples are about the same as the last Panel series, as shown in the table on the next page, suggesting that the declining trend since 1990 may have bottomed out or even begun to reverse.

Table 7. Response Rates by Sample for Series 5-12 of the Presbyterian Panel

Series	Year	Members	Elders	Pastors*	Specialized Clergy*	Ministers of Word & Sacrament*
12	2005	58%	79%			66%
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%	—

*Prior to 1996, pastors and specialized clergy were separate samples. Beginning in 1996, one minister sample was drawn (albeit in 2002 and 2005 with strata based on occupational codes) and pastors or specialized clergy status determined by responses on several questions.

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 will be wrong, and 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 sample size is 507) 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 very 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 2005 survey is unknown, although comparisons with independently-obtained population data for gender composition and region reveal no bias on these demographic dimensions (see Table 8).

Table 8. Panel Sample Data vs. Population Data

1. Gender

Source	Percent Female by Sample/Population		
	Members	Elders	Active Ministers
Panel.....	62%	51%	29%
Denominational Records*.....	59%	49%	29%

2. Regional Distribution

Source	Panel	Members	Elders	Active Ministers
	Northeast.....	17%	21%	22%
	Midwest.....	26%	25%	23%
	South.....	42%	39%	36%
	West.....	15%	15%	20%
	Denominational Records*			
	Northeast.....	20%	21%	20%
	Midwest.....	25%	27%	22%
	South.....	40%	40%	39%
	West.....	15%	13%	19%

*Number, gender, and region of members and elders, as reported by congregations on the 2005 Session Annual Statistical Report; number, gender, and region of ministers, as found in the database of ministers of Word and Sacrament maintained by the Office of the General Assembly.

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