



The Presbyterian Panel

Listening to Presbyterians



REPORT

Religious and Demographic Profile of Presbyterians, 2008 Findings from the Initial Survey of the 2009-2011 Presbyterian Panel

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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 elders (lay leaders) currently serving on session, other members, and ordained ministers were contacted by mail and asked to respond to a set of questions about themselves and their congregations. (The session is the governing body of Presbyterian congregations.) For analysis, ministers are split into two groups based on current call: *pastors*, serving in congregations, and *specialized clergy*, serving elsewhere.

The Presbyterian Panel is maintained and directed by the office of Research Services of the Presbyterian Church (U.S.A.). The first Panel was created in 1973 to provide a means for informing leaders of the opinions and activities of the rank and file across the church. Survey topics and questions are usually developed at the request of, and in consultation with, staff or elected members of national church entities. However, ultimate decisions on content and the disposition of Panel data are those of Research Services. Standards developed by the American Association of Public Opinion Research guide Panel surveys.

The Panel is re-sampled, or “re-established,” every three years. The first survey sent to or completed by new panelists is designed to provide a broad picture of the people who comprise the Presbyterian Church (U.S.A.). Although the Research Services staff develops most Panel questionnaires together with staff or elected members of national church entities, the Research Services staff develops this first survey without such requests or consultation. In addition to profiling the denomination, the survey also provides sample characteristics for use with subsequent surveys (to examine differences in survey responses by age, sex, theology, etc.).

This report presents findings from individuals asked to be part of the Presbyterian Panel for the 2009-2011 period. In October and November 2008, 5,188 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 and the other in December. Both of these reminders included replacement copies of the questionnaire. Panelists had the option to complete the survey on the Web, and 10% of members, 14% of elders, and 22% of ordained ministers who completed the survey did so in this manner.

Final response rates, by sample, are: members, 59%; elders, 79%; and ministers, 70%.

The first half of the report uses text and graphics to highlight important and useful findings. A summary of survey questions and responses that displays the percentage distribution of responses to every question for each of the four Panel groups follows in Appendix A.

Technical Issues

Results are subject to sampling and other errors. As a general rule, differences of less than 8% are not statistically meaningful.

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

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 arithmetic 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.

OVERVIEW

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Author Note

Perry Chang wrote this report and was assisted by John Marcum, Rebecca Moody, Ida Smith-Williams, and the other staff members of the office of Research Services. John Marcum developed the questionnaire.

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Panel on the Web

A catalogue of Panel topics, and *Summaries* and *Reports* of surveys since 1993, is available online at: www.pcusa.org/research/panel/index. A catalogue of all surveys since the first Panel was created in 1973 is available here: www.pcusa.org/research/panel/catalog.htm.

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- ✓ *10-Year Trend Report for Presbyteries*—available for free (in winter 2009-2010): www.pcusa.org/tenyeartrends.
- ✓ *Neighborhood Demographic Report*—provides a quick look at the people who live in the area around your church or another location; available for free: www.pcusa.org/research/demographics.
- ✓ Research Services can help you conduct a congregational survey to learn more about your worshipers and identify your congregation's strengths. Call 1-888-728-7228, ext. 2040, and ask about the *U.S. Congregational Life Survey* or visit: www.USCongregations.org.
- ✓ *Religious Congregations & Membership Study*—provides information about the religious affiliations of people who live in any county in the country, including yours; available for free: www.thearda.com.

HIGHLIGHTS

- ✓ Three in five pastors (60%) and specialized clergy (60%)—but only two in five members (40%) and elders (42%)—were raised in a Presbyterian congregation (p. 1).
- ✓ Seven in eight elders (87%)—but only two-thirds of members (65%)—attend Sunday worship services “every week” or “nearly every week” (p. 1).
- ✓ Almost all elders (93%) and three in five members (62%) volunteered time to help lead events for their congregation in the previous month (p. 2).
- ✓ A majority of members (57%) have been ordained, about one in five each as both elders and deacons (16%), as elders only (21%), and as deacons only (19%) (p. 2).
- ✓ Elders are generally more involved than members in congregational life and hold more orthodox views than members (p. 3).
- ✓ Median household giving to the congregation in 2007 was \$2,110 per member household, \$3,500 per elder household, \$5,000 per pastor household, and \$3,004 per specialized clergy household (p. 3).
- ✓ At least three in five Presbyterians from each group (members, 59%; elders, 67%; pastors, 82%; specialized clergy, 75%) pray privately daily or almost daily (p. 5).
- ✓ At least four in five ministers (pastors, 96%; specialized clergy, 81%)—but only one-third of members (37%) and half of elders (49%)—read the Bible privately at least weekly (p. 5).
- ✓ At least four in five Presbyterians from each group believe that the Bible is either “the word of God, to be interpreted in light of its historical and cultural context” or “the word of God, to be interpreted in light of its historical context and the Church’s teachings” (members, 80%; elders, 83%; pastors, 95%; specialized clergy, 96%). One in six laypeople (members, 16%; elders, 16%) believe the Bible should be taken literally, word for word. Only 5% of pastors and 3% of specialized clergy believe this (p. 6).
- ✓ Almost half of laypeople (members, 44%; elders, 48%) have had a conversion experience—“a turning point” when they committed themselves to Christ (p. 7).
- ✓ At least three in five laypeople have tried to encourage people to believe in Jesus Christ (members, 60%; elders, 71%) or in the prior year have invited people to attend worship at their congregation (members, 60%; elders, 77%) (p. 7).
- ✓ Presbyterians are somewhat divided along the theological spectrum. Two in five elders (42%) and one-third of members (34%) describe themselves as very conservative or conservative. Half of specialized clergy (52%) describe themselves as very liberal or liberal. Pastors are more evenly split (p. 7).
- ✓ Half of elders (50%) support the 2009 decision by presbyteries to maintain the denomination’s policy of ordaining as ministers of the Word and Sacrament, elders, or deacons only those who are in heterosexual marriages or not sexually active. A majority of specialized clergy (60%) oppose this decision. Members and pastors are more evenly split (p. 8).
- ✓ Half of pastors (49%) serve in solo pastorates. Another one-third (35%) are heads of staff in congregations with multiple pastors (p. 9).
- ✓ One-third each of specialized clergy are chaplains (32%) or faculty or staff at seminaries or colleges (31%). Others work on PC(USA) national or middle governing body staff (13%) or as professional pastoral counselors (8%) (p. 9).

HIGHLIGHTS

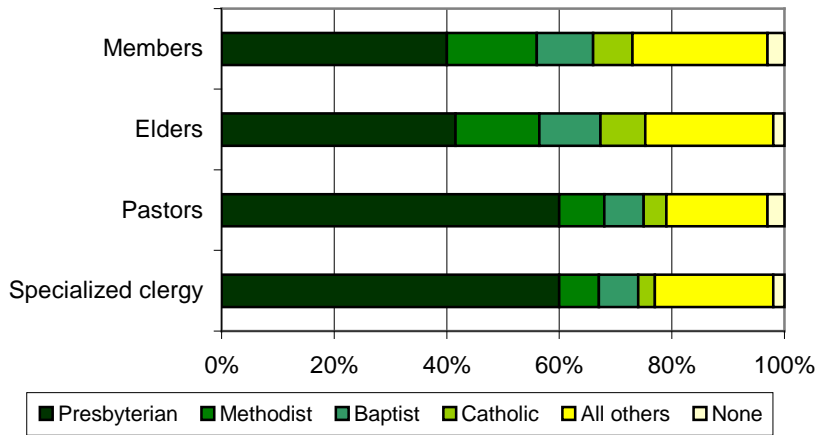
- ✓ Two-thirds of pastors (68%) and specialized clergy (66%) earned their B.D. or M.Div. degree from Presbyterian Church (U.S.A.)-related seminaries (p. 9).
- ✓ A few pastors (8%) and specialized clergy (9%) are currently students (p. 10).
- ✓ Two in five ministers (40%) had a long-term job in the secular world before entering the ministry. At least half of male and female ministers who were ordained in the 1990s (men, 53%; women, 58%) or ordained in 2000 or thereafter (men, 50%; women, 62%) had secular jobs earlier (p. 10).
- ✓ Majorities of female ministers (pastors, 51%; specialized clergy 62%)—compared with only one-quarter of male pastors (23%) and 45% of male specialized clergy—are theologically liberal or very liberal (p. 11).
- ✓ Half of members (51%) and elders (49%) are currently employed, including those who are self-employed. About two in five members (39%) and one-third of elders (35%) are retired, while 9% of members and 7% of elders classify themselves as full-time homemakers (p. 11).
- ✓ Median family income in 2007 for Presbyterians in each group is greater than \$75,000 (member families, \$81,904; elder families, \$84,856; pastor families, \$76,869; specialized clergy families, \$88,510) (p. 11).
- ✓ The median age of members and elders increased from 58 to 60 between 2005 and 2008. The median age of ministers is slightly lower (pastors, 53; specialized clergy, 56) (p. 12).
- ✓ Most Presbyterians are white (members, 96%; elders, 95%; pastors, 92%; specialized clergy, 89%) (p. 12).
- ✓ Majorities of laypeople are women (members, 64%; elders, 52%), while three-quarters of pastors (73%) are men. A small majority of specialized clergy (55%) are men (p. 12).
- ✓ At least three-quarters of panelists in each group (members, 77%; elders, 79%; pastors, 84%; specialized clergy, 76%) are married (p. 13).
- ✓ Female members in their late 30s and early 40s have about the same number of children as American women of the same age as a whole. Female members in their late 20s, however, have fewer children (p. 13).
- ✓ About two-thirds of members (64%) and elders (65%) have a bachelor's degree (p. 13).
- ✓ The mean size of pastors' households is 2.7 persons and of specialized clergy is 2.5. Mean household size for members and elders is 2.4 (p. 14).
- ✓ Two in five members (39%) live in the South, and one-quarter (27%) live in the Midwest. One in six live in the Northeast (18%) or in the West (17%) (p. 14).
- ✓ Majorities of ministers (pastors, 50%; specialized clergy, 65%)—but only three in ten members (31%) and elders (29%)—are Democrats (p. 14).
- ✓ Nearly half of laypeople (members, 46%; elders, 49%)—but only one-quarter of pastors (23%) and one in eight specialized clergy (13%)—are Republicans (p. 14).
- ✓ About one in five Presbyterians in each group (members, 20%; elders, 20%; pastors, 25%; specialized clergy, 25%) are political Independents (p. 14).

CHURCH ACTIVITIES AND INVOLVEMENT

Religious Background

- ✓ Only two in five members (40%) and elders (42%) were raised in a Presbyterian congregation, while three in five pastors (60%) and specialized clergy (60%) grew up Presbyterian.
- ✓ Of other denominational backgrounds, the most common are Methodist (16% of members grew up Methodist, as did 15% of elders, 8% of pastors, and 7% of specialized clergy) and Baptist (10%; 11%; 7%; 7%).

Figure 1. Religious Background

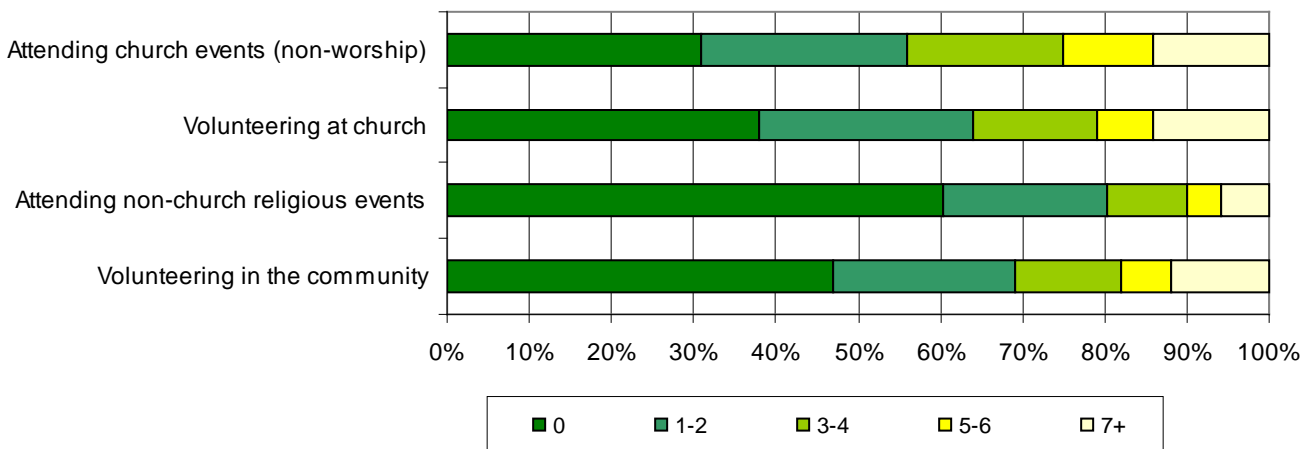


- ✓ Members and elders joined their current congregation on average 22 years ago. The median for both groups is 18 years.

Church Attendance and Other Religious Participation

- ✓ Around two-thirds of members (65%) report attending Sunday worship “every week” or “nearly every week.” For elders, almost nine in ten (87%) report attending this often.
- ✓ Among married members, 56% have a spouse who attends worship at the same congregation “every week” or “nearly every week,” while 8% have a spouse who attends worship at a different congregation that often. Among elders, 69% and 5%, respectively, have a spouse who attends worship that often.
- ✓ Outside of worship, about two in five members (44%) and seven in ten elders (69%) attended programs or events besides worship (including Sunday school) at their congregation for three or more hours in the prior month, including 14% and 26%, respectively, who attended such events for more than six hours. However, three in ten members (31%) and one in ten elders (9%) report *no* participation in congregational activities other than worship in the prior month.

Figure 2. Hours Members Spent in Selected Religious and Volunteer Activities in the Prior Month



CHURCH ACTIVITIES AND INVOLVEMENT

Church Attendance and Other Religious Participation (cont.)

- ✓ In the month prior to the survey, two in five members (39%) and half of elders (49%) “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, 20% and 25%, respectively) spent only “1-2 hours” in such activities. Few (overall, 6%; 8%) spent more than six hours.

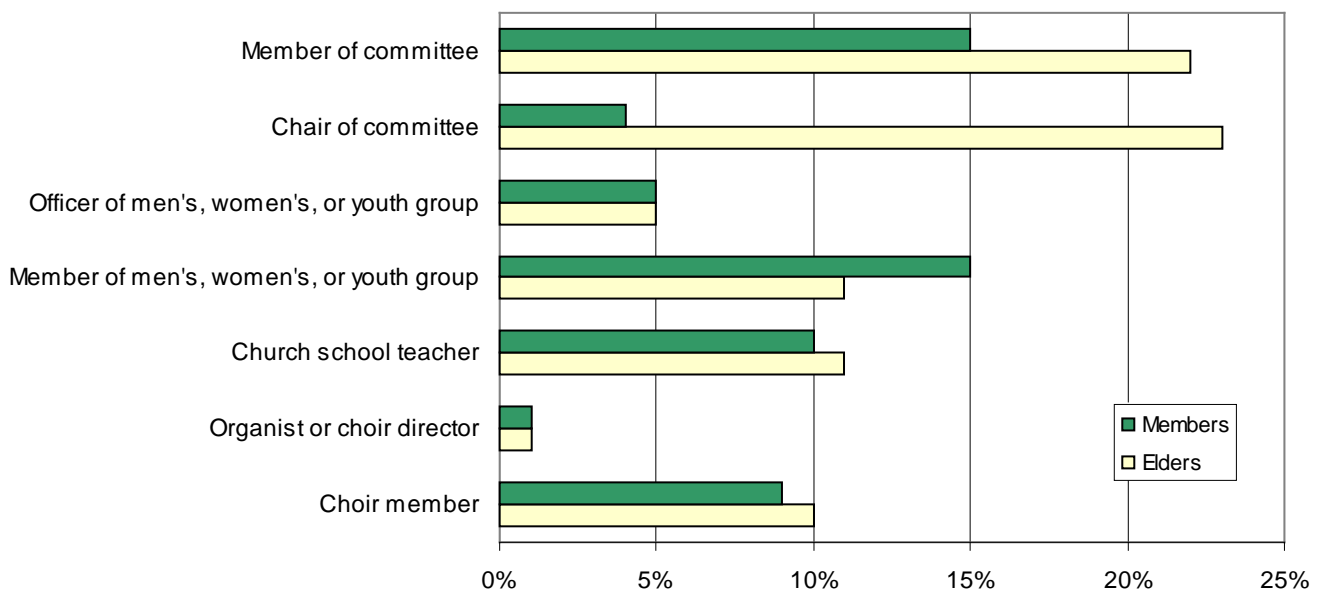
Volunteering

- ✓ A majority of members (62%) and almost all elders (93%) 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” (26% of all members; 25% of all elders) or “3-4 hours” (15%; 27%). Only 14% and 26%, respectively, report volunteering more than six hours.
- ✓ Smaller percentages (but still majorities) of members (53%) and elders (65%) report volunteering time in the prior month outside their church to “help the less fortunate or to help make [their] community a better place to live.” One in eight members (12%) and elders (14%) report volunteering more than six hours in their community over this period.

Church Leadership

- ✓ A majority of members (57%) have previously been ordained: 16% as *both* elders and deacons; 21% as elders only; and 19% as deacons only.
- ✓ A quarter of elders (23%)—but only 4% of members—currently chair congregational committees or task forces.
- ✓ Very few members (5%) and elders (5%) serve as officers of congregational men’s, women’s, or youth groups. Another 15% and 11%, respectively, are members of such groups.

Figure 3. Leadership Activities in Congregations



CHURCH ACTIVITIES AND INVOLVEMENT

Comparing Members and Elders

The fact that more than half of members (57%) have previously been ordained as elders or deacons suggests strongly that 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 both in worship (87% attend “every week” or “nearly every week,” compared with 65% of members) and in other congregational activities (26% attended other activities at church seven or more hours in the previous month, compared with 14% of members). More elders are involved in outreach (77% invited someone to attend worship at their congregation in the prior year, compared with 60% of members) and in religious activities outside of church (49% read the Bible privately at least weekly, compared with 37% of members).

Elders’ regular household giving to their congregation in 2007 was greater (a median of \$2,955, compared with \$2,000 for members).

On average, beliefs differ as well, with more elders holding orthodox positions, suggesting that those whose views are more in line with church doctrine are more likely to be chosen for leadership or that being a congregational leader results in adopting more orthodox positions. Still, these differences tend to be small. For example, more elders than members agree that “Jesus will return to earth some day” (77%, compared with 68%) and fewer agree that “all the world’s different religions are equally good ways of helping a person find ultimate truth” (members, 37%; elders, 29%).

In addition, more elders agree with the vote of the presbyteries to maintain the ban on ordaining sexually active gay and lesbian people and others who are sexually active but not in married heterosexual couples (50%, compared with 39%).

The two groups differ the least on social and demographic characteristics. More members (64%) than elders (52%) are female. But there are no significant differences when it comes to median age, marital status, employment, political preferences, race ethnicity, or household size.

Financial Stewardship

- ✓ Three-quarters of members (73%) and five in six elders (83%) were part of a household that filled out a pledge card regarding church giving for 2008.
- ✓ For 2007, panelists report their giving to their congregation for all causes (“regular giving,” plus giving to special appeals and to capital campaigns) as summarized in the following table:

Table 1. Congregational Giving to All Causes

	Per Household		Per Person	
	Median	Mean	Median	Mean
Members.....	\$2,110	\$3,729	\$879	\$1,554
Elders.....	\$3,500	\$6,860	\$1,458	\$2,858
Pastors.....	\$5,000	\$6,799	\$1,851	\$2,518
Specialized clergy.....	\$3,004	\$4,166	\$1,202	\$1,666

CHURCH ACTIVITIES AND INVOLVEMENT

Financial Stewardship (cont.)

- ✓ Of money given to congregations by members in 2007, 75% went as part of “regular giving.” The corresponding figure for elders is 62%. Most of the rest for both samples went to capital campaigns.
- ✓ Median church contributions per household are about 3% of median family income for members, 4% for elders, 7% for pastors, and 3% for specialized clergy.
- ✓ In addition, 40% of members, 45% of elders, 59% of pastors, and 59% of specialized clergy report giving money to non-Presbyterian religious causes in 2007. Most gave relatively small amounts (e.g., among members who gave at least \$1, the median amount given is \$200), but a few gave much larger amounts. Of panelists in each sample who gave at least \$1 to religious causes outside the PC(USA), 26% of members, 23% of elders, 35% of pastors, and 44% of specialized clergy gave \$1,000 or more.
- ✓ Only about one-third of members (32%), elders (37%), pastors (31%), and specialized clergy (37%) report that in 2007 they made a contribution “to the Presbyterian Church (U.S.A.) or one of its ministries, 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 members, elders, and pastors, and \$200 for specialized clergy.
- ✓ Three-quarters or more of panelists in each group gave money in 2007 to non-religious charities. Median amounts given (among those who gave at least \$1) were, for members, \$300; for elders, \$500; for pastors, \$250; and for specialized clergy, \$500.

Stewardship of Time and Money: Are They Related?

Stewardship of time and money are only somewhat positively related. On the one hand, in 2007 the median “regular giving” of households of members who attend worship at their congregation at least “2 to 3 times a week” (\$2,000) was quite a bit larger than median giving of households of members who attend worship only “once a month” or less often (\$800). On the other hand, within this more generous group, the median giving of households of members who attend “every week,” “nearly every week,” or “2 to 3 times a month” was all the same (\$2,000). Differentiating among them by frequency of worship attendance made no difference for giving.

Giving among elders is not at all related to worship attendance. Weekly attenders, those attending “nearly every week,” and those attending “once a month” or less often all gave the same median amount (\$2,955) in 2007. Among elders who report attending worship “2-3 times a month,” 2007 median “regular giving” to their congregation was \$2,500.

When we look at other types of church involvement, giving varies somewhat more uniformly. Members’ median household “regular giving” for 2007 increases from \$1,500 for those who report participating in church activities other than worship less than one hour a month to \$2,000 for those who participate in non-worship activities for “1-2 hours,” “3-4 hours,” or “5-6 hours.” It increases to \$2,400 for those who participate for seven or more hours.

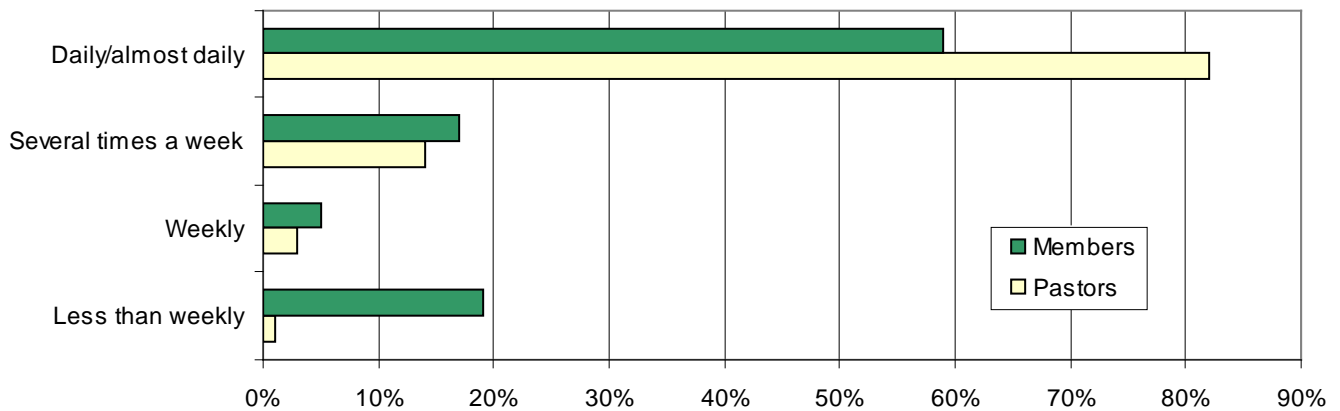
Median 2007 household giving for elders who report no participation was \$2,100 and rose to \$2,955 among elders who report “1-2 hours” of participation. Median giving remained constant at \$2,955 among elders who report “3-4 hours” of participation and “5-6 hours” of participation. Giving peaked, at \$3,000, among households of elders who report “7+ hours” of participation.

PIETY AND BELIEF

Prayer

- ✓ The percentage of panelists who report that they “pray privately” as frequently as “daily/almost daily” ranges from 59% of members and 67% of elders to 82% of pastors and 75% of specialized clergy.

Figure 4. Frequency of Private Prayer

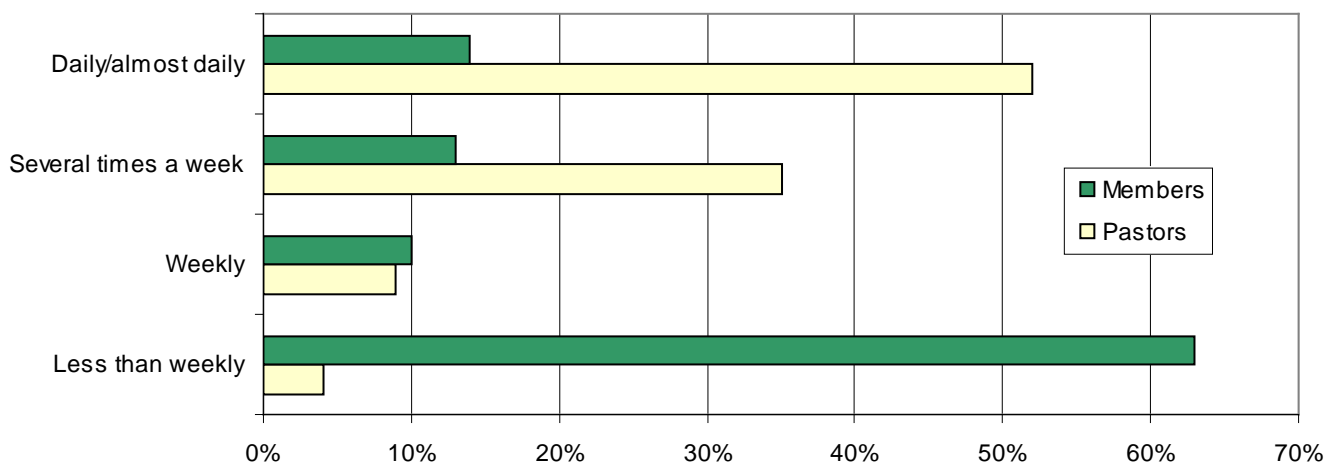


- ✓ Two in five members (42%) and half of elders (49%) “say grace before meals” “daily/almost daily,” as do 77% of pastors and 65% of specialized clergy. At the other extreme, 30%, 25%, 3%, and 10%, respectively, do so “once a month” or less.
- ✓ Participation in Bible study or prayer groups that meet “daily/almost daily,” “several times a week,” or “weekly” is reported by 24% of members, 30% of elders, 71% of pastors, and 38% of specialized clergy.

The Bible

- ✓ About one-third of members (37%) and half of elders (49%) read the Bible privately “daily/almost daily,” “several times a week,” or “weekly.” Almost all pastors (96%) and four in five specialized clergy (81%) read the Bible that frequently.

Figure 5. Frequency of Private Bible Reading



PIETY AND BELIEF

The Bible (cont.)

- ✓ One in six laypeople (members, 16%; elders, 16%) but fewer ministers (pastors, 5%; specialized clergy, 3%) believe the Bible is “to be taken literally, word for word.” Instead, majorities of 80% or more choose one of these two statements to describe the Bible: it is “the word of God, to be interpreted in 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 2).

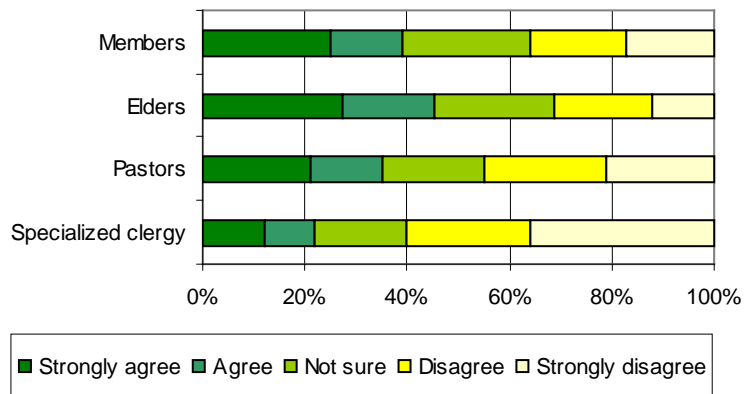
Table 2. View of the Bible

	Members	Elders	Pastors	Specialized Clergy
The Bible:				
is the word of God, to be taken literally, word for word.....	16%	16%	5%	3%
is the word of God, to be interpreted in the light of its historical and cultural context.....	46%	51%	61%	63%
is the word of God, to be interpreted in the light of its historical context and Church teachings.....	34%	32%	34%	33%
is not the word of God.....	4%	2%	1%	1%

Particular Beliefs

- ✓ Majorities in every sample “agree” or “strongly agree” with these statements:
 - “There is life beyond death” (members, 86%; elders, 91%; pastors, 97%; specialized clergy, 92%).
 - “Jesus will return to earth some day” (68%; 77%; 82%; 63%).
- ✓ Majorities of members (60%), elders (68%), and pastors (66%) but fewer specialized clergy (45%) “agree” or “strongly agree” that “the only absolute truth for humankind is in Jesus Christ.”
- ✓ At least half of elders (50%), pastors (75%), and specialized clergy (58%) but fewer members (43%) “disagree” or “strongly disagree” that “all the world’s religions are equally good ways of helping a person find ultimate truth.”
- ✓ Majorities of pastors (76%) and specialized clergy (69%) “disagree” or “strongly disagree” that “an individual should arrive at his or her own religious beliefs independent of any church.” More elders also disagree (44%) than agree (34%) with this statement. On the other hand, more members agree (42%) than disagree (34%).
- ✓ Members are divided about the necessity of belief in Christ for salvation, as Figure 6 shows. Two in five members (39%) “agree” or “strongly agree” and 36% “disagree” or “strongly disagree” that “only followers of Jesus Christ can be saved.” More elders “agree” or “strongly agree” (45%) than “disagree” or “strongly disagree” (31%) with the statement. More pastors disagree (45%) than agree (35%). A majority of specialized clergy (60%) disagree.

Figure 6. Opinions on “Only Followers of Jesus Christ Can Be Saved”



PIETY AND BELIEF

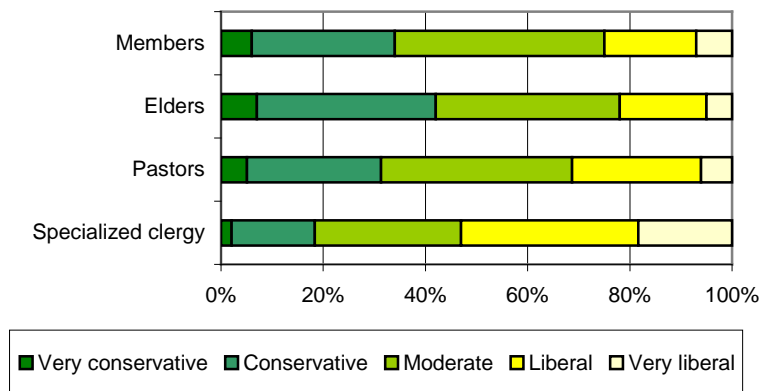
Faith as Lived

- ✓ Less than half of members (44%) and elders (48%) report having had a “conversion experience—that is, a turning point in [their] life when [they] committed [themselves] to Christ.” The median age at which this occurred was 17 years for members and 18 years for elders. (Ministers were not asked this question.)
- ✓ Three in five members (60%) and seven in ten elders (71%) 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 (60%) and elders (77%) report having “in the past year . . . invited someone to attend worship at your congregation.” The median number invited by these respondents was three for both members and elders.

Liberals and Conservatives

- ✓ Large minorities of members, elders, and pastors (36% to 41%) describe their own theological views as “moderate.” Among members and elders, especially, and to a lesser extent among pastors, similar percentages (31% to 42%) describe their theology as “conservative” or “very conservative.” Among specialized clergy a majority (52%) choose the “liberal” or “very liberal” descriptor.

Figure 7. Theological Outlook



Theological Orientation and Other Characteristics: What Is Linked?

Self-chosen theological labels are related to a variety of other factors. Compared with theologically moderate, liberal, or very liberal members, more of the very conservative and conservative members: attend worship regularly, spend at least three hours a month attending other church events, read the Bible privately daily or almost daily, pray daily or almost daily, have ever encouraged someone to accept Jesus as personal savior, and have had a conversion experience.

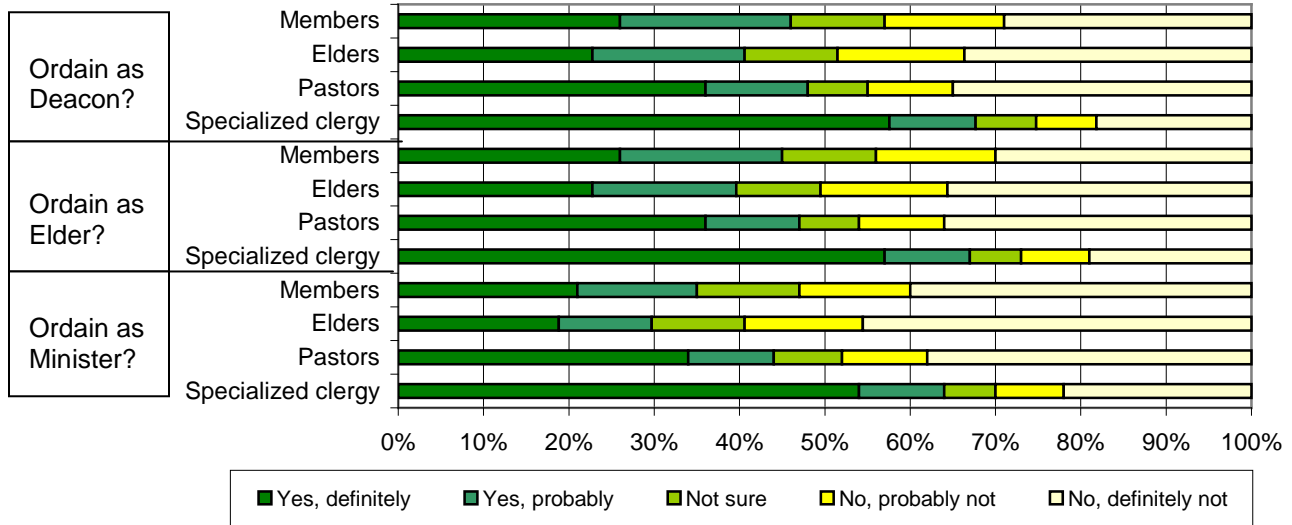
More theologically conservative members, compared with other members, believe that the Bible is literally true and that salvation comes only through Jesus and do not believe that all the world’s religions are equally good ways of finding the truth. More conservatives agree with the presbyteries’ decision to retain the denomination’s policy that only people who are not sexually active or who are married and part of a heterosexual couple can be ordained.

In addition, in relative terms, the conservative label is chosen by more male than female members, by more older (at least 65 years old) than younger (less than 40 years old) members, by more members without than with college degrees, and by more Republican members than Democratic and Independent members.

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 ministers, small majorities of laypeople (members, 53%; elders, 60%) respond “no, probably not” or “no, definitely not.” More elders oppose than support the ordination of sexually active gays and lesbians as deacons (49% oppose; 41% support) and as elders (51% oppose; 40% support) also.

Figure 8. Opinions on Ordaining Sexually Active Homosexuals to Church Offices

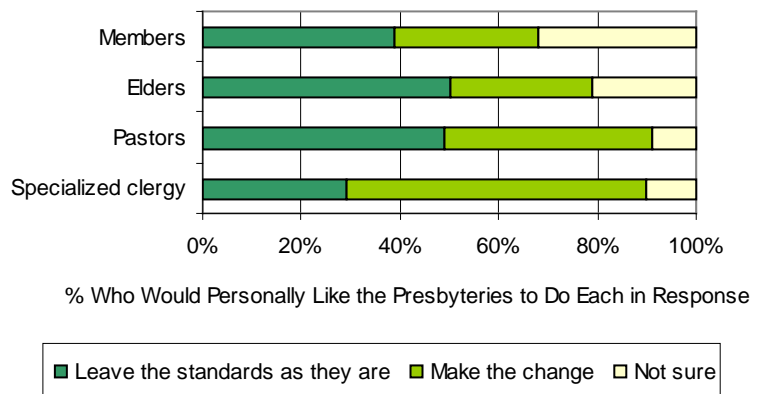


Question: Would you personally like to see the PC(USA) permit sexually active gay and lesbian persons to be ordained to the offices of deacon? . . . elder? . . . minister?

- ✓ Pastors are split regarding the ordination of sexually active gays and lesbians as deacons or elders. More pastors oppose (48%) than support (44%) ordination of gays and lesbians as ministers. Two-thirds of specialized clergy support the ordination of gays and lesbians to all three offices: deacon, 67%; elder, 67%; and minister, 64%.

- ✓ Half of elders (50%) would like the presbyteries to do exactly what they did in spring 2009: reject a constitutional amendment that would have eliminated the requirement that Presbyterians be in heterosexual marriages or be celibate if they are to be ordained as deacons, elders, or ministers. A majority of specialized clergy (60%) opposes this decision. More members and pastors support (members, 39%; pastors, 49%) than oppose (members, 29%; pastors, 42%) this decision.

Figure 9. Opinions about How Presbyteries Should Respond to a Proposed Change in Ordination Standards Approved by the 2008 General Assembly

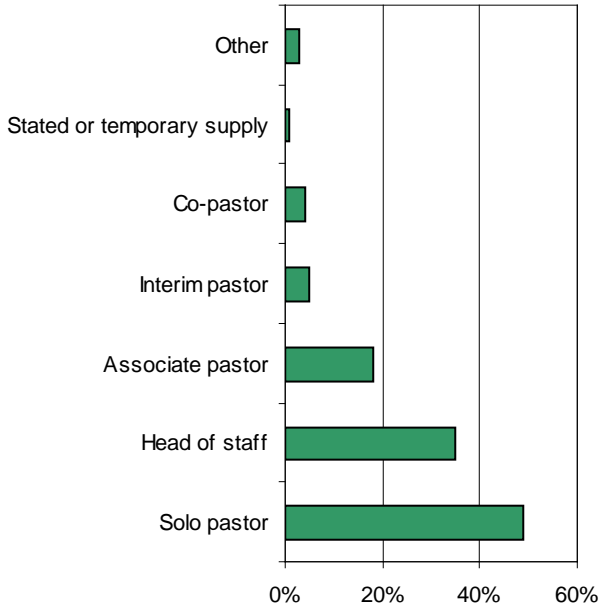


CALLS AND CAREERS

Current Calls

For Pastors

Figure 10. Pastors by Call

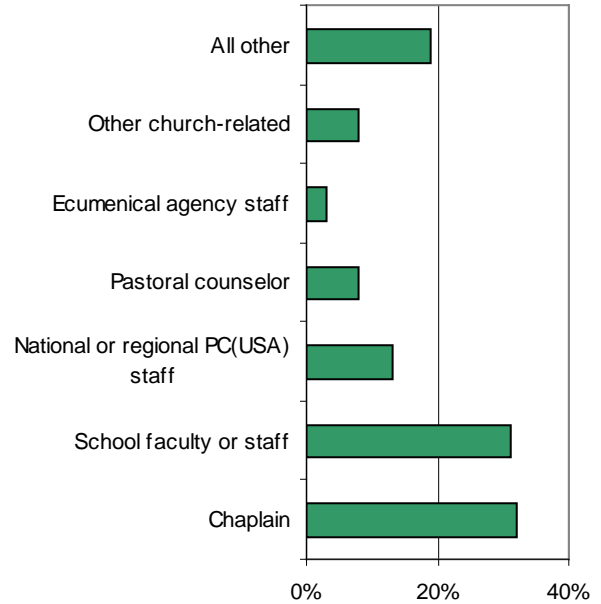


(Totals 115% because some listed more than one.)

- ✓ Half of pastors (49%) label themselves as “solo pastor”; another 35% choose “head of staff”; and 18%, “associate pastor.”
- ✓ A few pastors (4%) serve more than one congregation, half of them in yoked parishes.
- ✓ Almost all pastors (95%) consider their current call to be full-time.
- ✓ The median size of pastors’ congregations is 250 members.

For Specialized Clergy

Figure 11. Specialized Clergy by Call



(Totals 114% because some listed more than one.)

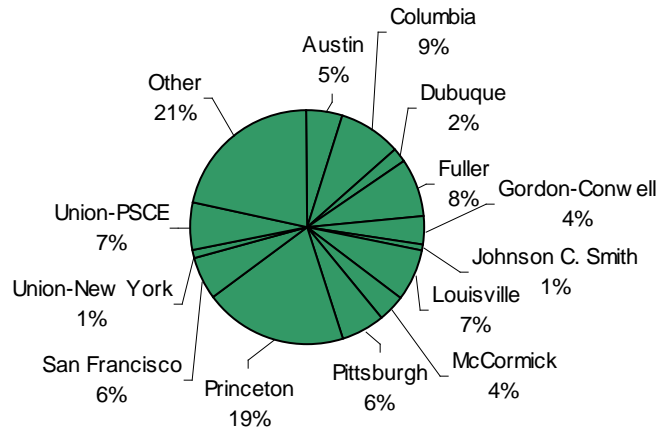
- ✓ One-third of specialized clergy (32%) are chaplains, including 16% who serve at health care facilities.
- ✓ One in three (31%) are faculty or staff at seminaries or other schools.
- ✓ One in eight specialized clergy (13%) work as national, synod, or presbytery PC(USA) denominational staff.
- ✓ One in twelve (8%) are “professional pastoral counselors.”

Education of Ministers

- ✓ Two-thirds of pastors (68%) and specialized clergy (66%) received their B.D. or M.Div. degree from a PC(USA)-related seminary. Overall, 20% graduated from Princeton; 9%, Columbia; 8%, Union-PSCE; 7%, Louisville; 6%, Austin; 6%, Pittsburgh; 6%, San Francisco; 4%, McCormick; 2%, Dubuque; 1%, Johnson C. Smith; and 0.1%, Evangelical Seminary of Puerto Rico. (See Figure 12, p. 10.)
- ✓ Of the 33% 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 (8% of all ministers). Another 4% graduated from Gordon-Conwell, and 1% from Union Theological Seminary in New York.

CALLS AND CAREERS

Figure 12. Where Ministers Earned Their M.Div./B.D. Degree

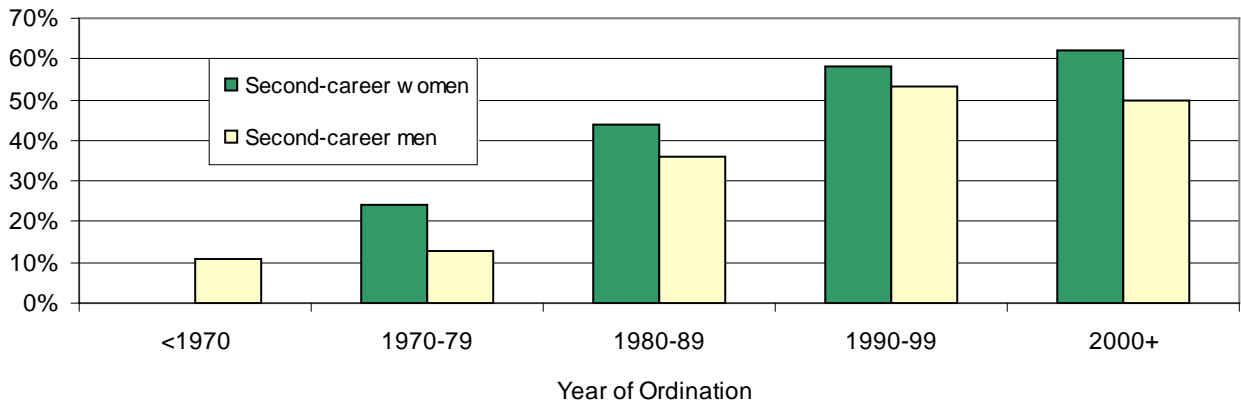


- ✓ Around three in five ministers (63%) have one or more graduate degrees in addition to the M.Div./B.D. More than a quarter of all ministers (27%) have doctoral degrees. Typically that degree is the D.Min., earned by 24% of pastors and 17% of specialized clergy. Three-quarters of ministers with a D.Min. degree (73%) received that degree from a PC(USA)-related school.
- ✓ A few ministers (pastors, 8%; specialized clergy, 9%) are currently students. More than seven in ten of these (72%) are pursuing a doctoral degree, typically a D.Min. (56% of those in school).

Career Background

- ✓ Most ministers of the Word and Sacrament (94%) were ordained for that office in the Presbyterian Church (U.S.A.) or one of its processor denominations. Of the rest, one-third were ordained in another Presbyterian denomination (2% of all ministers) and one in six in a Baptist church (1% of all ministers).
- ✓ Three in ten ministers (29%) were ordained during the 1980s. About one-quarter were ordained before 1980 (24%), during the 1990s (24%), or between 2000 and 2008 (22%). (Note that ministers known to be retired at the time of sampling are excluded from the Panel.)
- ✓ Two in five ministers (40%) report having been in a “long-term secular job” prior to entering seminary.

Figure 13. Percent of Ministers Who Are in Second Careers, by Gender and Year of Ordination



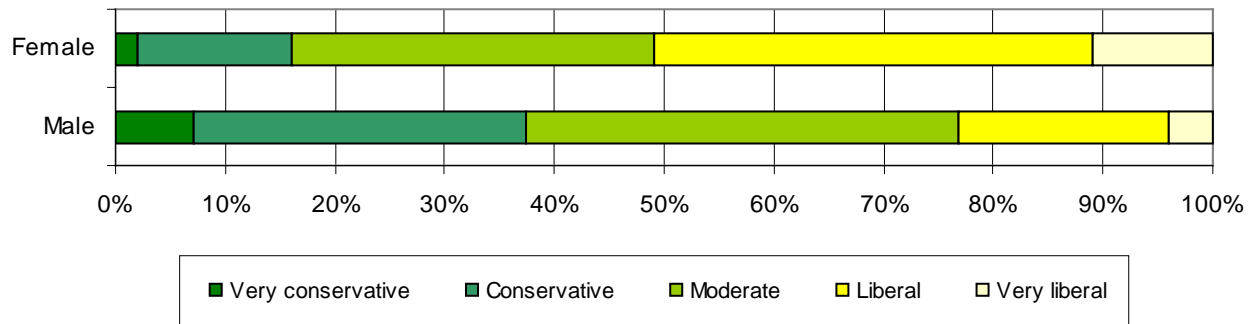
Comparing Men and Women in Ministry

Prior to 1970, few women had been ordained to the ministry of the Word and Sacrament 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, 75% of female pastors and 59% of female specialized clergy were ordained between 1990 and 2008. By contrast, 39% of male pastors and 29% of male specialized clergy were ordained in the 1990-2008 period.

As Figure 13 on page 10 shows, ministers in the PC(USA) are increasingly trained and called *after* employment in another field of service. This pattern is especially descriptive of women ordained since the 1970s (many of whom, of course, faced obstacles to entering the ministry when they were at the age of entering a first career). Among pastors, a majority of women (56%) describe themselves as *second-career*, compared with 35% of men; among specialized clergy, the corresponding figures are 50% and 31%.

Male and female pastors differ, on average, in their theological beliefs. While 51% of female pastors label themselves theologically as “very liberal” or “liberal,” only 23% of male pastors do so. Similarly, while 62% of female specialized clergy see themselves as theologically “very liberal” or “liberal,” that compares with 45% of male specialized clergy.

Figure 14. Pastors’ Theological Orientation, by Gender



Employment Status and Income

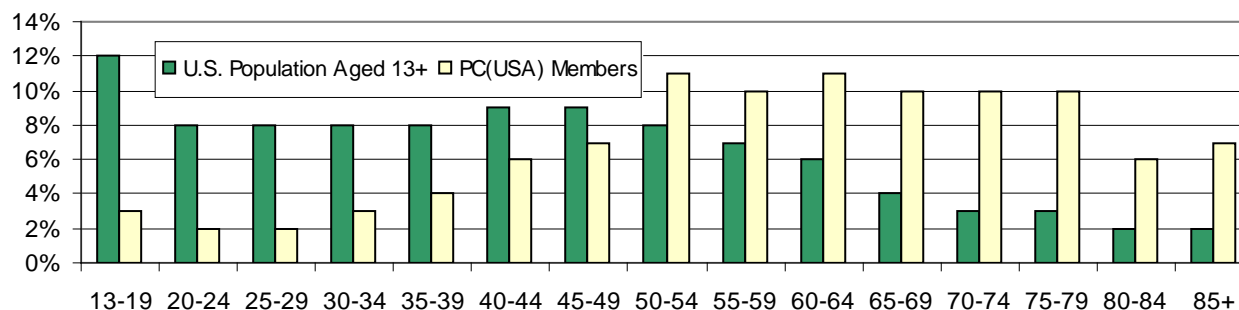
- ✓ Half of members (51%) and elders (49%) are currently employed, including those who are self-employed. About two in five members (39%) and one-third of elders (35%) are retired, while 9% of members and 7% of elders classify themselves as full-time homemakers. Only 2% in each group are unemployed.
- ✓ Members employed full-time work a median of 44 hours per week; elders, 45 hours. Members employed part-time work a median of 24 hours per week; elders, 20 hours.
- ✓ Median family income in Panel samples for 2007 was approximately: members, \$81,904; elders, \$84,856; pastors, \$76,869; and specialized clergy, \$88,510.
- ✓ Two in five members (38%), elders (40%), and specialized clergy (39%), and one-quarter of pastors (26%) report total household income for 2007 of \$100,000 or more. That compares with 6%, 3%, 1%, and 2%, respectively, who report total household income for 2007 of less than \$20,000.

SOCIAL AND DEMOGRAPHIC CHARACTERISTICS

Sex, Age, and Race Ethnicity

- ✓ Women are a majority of members (64%) and elders (52%), a quarter of pastors (27%), and 45% of specialized clergy.
- ✓ The median age for members and elders is 60 years; for pastors, 53 years; and for specialized clergy, 56 years.
- ✓ The age distribution of members is much older than that for the United States population aged 13 or older.

Figure 15. Age Comparison of Presbyterian Members and the U.S. Population



- ✓ Almost all panelists list their race ethnicity as “white,” including 96% of members, 95% of elders, 92% of pastors, and 89% 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: 3% of elders, 2% of pastors, and 5% of specialized clergy.
 - Asian or Pacific Islander: 2% of members, and 4% of both pastors and specialized clergy.
 - Hispanic, Latino/a, or Spanish origin: 2% of both pastors and 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. This rose to two in five in 1984 and plateaued 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 27%. Similarly, the female share of specialized clergy has increased from 4% in 1979 to 17% in 1990 to 45% in 2008.

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 and to 60 years in 2008. (It was 48 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 and to 60 years in 2008. Among ministers, median age has gradually risen, from 46 years in 1973 to 53 years at present for pastors, and from 50 years in 1979 to 56 years currently for specialized clergy.

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

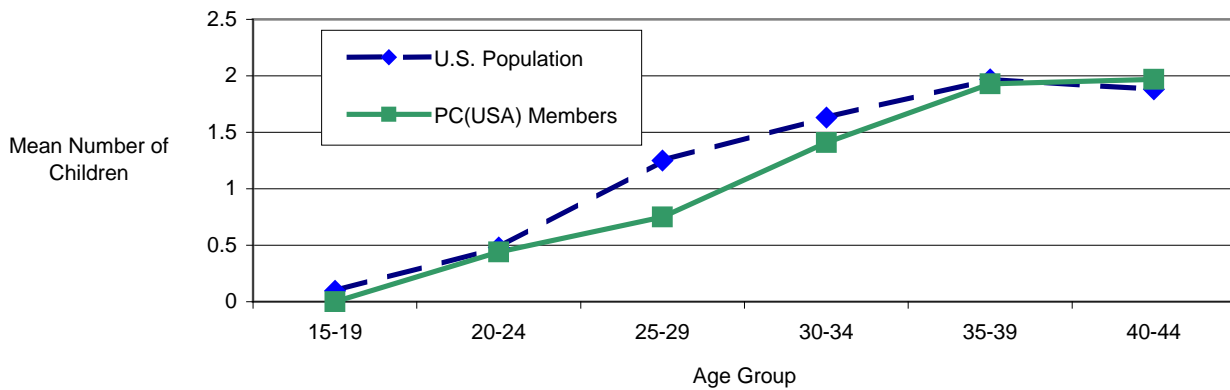
Note: Prior to 1984, the Panel surveyed only in the UPCUSA.

SOCIAL AND DEMOGRAPHIC CHARACTERISTICS

Marriage and Childbearing

- ✓ Among panelists aged 25 or older, most members (77%), elders (81%), pastors (86%), and specialized clergy (78%) are currently married, and 4%, 3%, 5%, and 7%, respectively, have never married.
- ✓ Among the ever married (that is, those either currently or previously married), 20% of members, 23% of elders, 21% of pastors, and 29% of specialized clergy have been divorced one or more times.
- ✓ Female members in their late 30s and early 40s have similar numbers of children, on average, when compared with American women in general of the same age, but female members in their late 20s have fewer children.

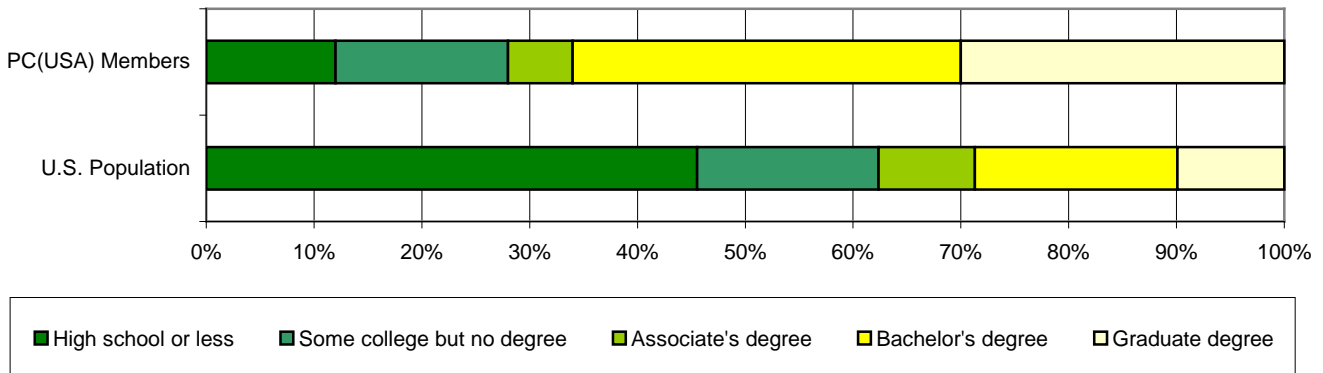
Figure 16. Average Number of Children for Women in the U.S. Population and in the Panel



Education of Laypeople

- ✓ Majorities of members age 25 or older (66%) and elders age 25 or older (65%) have a bachelor's degree. Many of these (members, 30%; elders, 30%) also have one or more graduate degrees.
- ✓ Formal education levels among members are much higher than among the U.S. population as a whole (see Figure 17).

Figure 17. Formal Education of PC(USA) Members and the U.S. Population Age 25 or Older



SOCIAL AND DEMOGRAPHIC CHARACTERISTICS

Living Arrangements and Household Characteristics

- ✓ One in six members (15%), one in seven elders (14%), one in ten pastors (11%), and one in seven specialized clergy (14%) live alone.
- ✓ Few Presbyterians live in large households: only around one in six members (17%) and elders (17%), three in ten pastors (28%), and one in five specialized clergy (22%) have as many as four persons (including themselves) in their household. The mean (average) household size is 2.4 persons for members and elders, 2.7 for pastors, and 2.5 for specialized clergy.
- ✓ Around three-quarters of members (77%) and elders (79%) are married and live with their spouse, many of them also with children (30%; 28%). Among pastors, 84% live in married-couple households, including the 43% of pastor households containing married couples with one or more children. Among specialized clergy, 76% of all households contain married couples, including the 33% that have married couples with one or more children.
- ✓ Few single-parent households are found among Presbyterians. Only 3% of members, elders, and specialized clergy and 2% of pastors live in households that consist of a (currently) unmarried parent with his or her child(ren).

Region

- ✓ 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-representation in the South and Midwest.

Table 3. Geographical Distribution

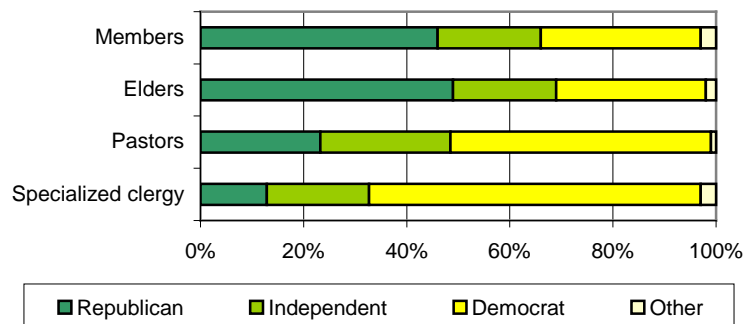
Census Region	PC(USA) Members	U.S. Population 2008
Northeast	18%	18%
Midwest.....	27%	22%
South	39%	37%
West.....	17%	23%
Total.....	101%*	100%

* Does not total 100% because of rounding

Political Preference

- ✓ Almost half of members (46%) and elders (49%) describe their political preference as Republican. Fewer ministers (pastors, 23%; specialized clergy, 13%) are Republican. The Democratic label is chosen by 31%, 29%, 50%, and 65%, respectively. Around one in five in each sample choose the label Independent.

Figure 18. Political Preferences



Appendix A: Data Appendix

Presbyterian Panel Questionnaire 2009-2011 Background Survey Fall 2008

	Members	Elders	Ministers
Number of surveys mailed	1,594	1,394	2,200
Number returned as undeliverable	33	16	120
Number ineligible or incapable of responding.....	22	6	17
Number of completed surveys	909	1,088	1,453 ‡
Percentage responding	59%	79%	70%
‡ 982 pastors; 471 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, 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, write the number of months here: _____ months)				
M/E				
1 year or less	4%	1%		
2-3 years.....	9%	6%		
4-5 years.....	8%	8%		
6-10 years.....	15%	18%		
11-15 years.....	12%	13%		
16-25 years.....	17%	20%		
26-35 years.....	12%	14%		
36-50 years.....	15%	15%		
51 or more years.....	8%	6%		
mean.....	21.9	21.7		
median.....	18.0	18.0		
2. How far do you live from your congregation? _____ mile(s)				
M/E				
1 mile or less	18%	23%		
2-3 miles	26%	27%		
4-5 miles	21%	20%		
6-10 miles	21%	20%		
11-15 miles.....	6%	6%		
16-25 miles.....	4%	4%		
26 miles or more	3%	1%		
mean.....	13.4	6.0		
median.....	4.0	4.0		

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

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

M/E		+	+
	49 or fewer members	4%	6%
	50-99 members.....	6%	13%
	100-149 members.....	4%	14%
	150-199 members.....	5%	9%
	200-299 members.....	14%	16%
	300-499 members.....	20%	16%
	500-799 members.....	15%	10%
	800-1,199 members.....	12%	8%
	1,200 or more members	20%	10%
	mean.....	808.6	447.3
	median.....	418.5	220.0

4. Have you ever been ordained an *elder* in a Presbyterian church? (Check (✓) the appropriate .)

M/E			
	yes	38%	99%
	no	62%	1%
	[If "yes,"] Are you currently serving on session?	n=339	n=1079
	yes.....	11%	95%
	no.....	89%	5%

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

M/E			
	yes	36%	37%
	no	64%	63%
	[If "yes,"] Are you currently serving on the board of deacons?	n=318	n=402
	yes.....	21%	3%
	no.....	79%	97%

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

M/E		◆	◆
	chair of congregational committee or task force.....	4%	23%
	member of congregational committee or task force.....	15%	22%
	member of presbytery, synod, or General Assembly committee or task force	2%	3%
	officer of men's, women's, or youth group	5%	5%
	member of men's, women's, or youth group	15%	11%
	organist or choir director.....	1%	1%
	member of choir.....	9%	10%
	church school or Sunday school teacher/leader	10%	11%
	other (specify): _____	12%	9%
	[none checked]	28%	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

7. How often do you generally attend Sunday worship at your congregation? (✓ one □.)
M/E

never.....	1%	1%
less than once a year	2%	—
about once or twice a year	3%	*
several times a year.....	6%	*
about once a month.....	6%	2%
2-3 times a month.....	16%	10%
nearly every week	38%	48%
every week	26%	38%

8. How many hours, if any, *during the past month* have you . . . ? (✓ one □ on *each* line.)
M/E

a. attended programs or events at your church (besides worship; if you attended Sunday school, include those hours here)

0 hours.....	31%	9%
1-2 hours	25%	22%
3-4 hours	19%	25%
5-6 hours	11%	18%
7 or more hours	14%	26%

b. given volunteer time at your church to teach, lead, serve on a committee, or help with some program or event

	+	
0 hours.....	38%	7%
1-2 hours	26%	25%
3-4 hours	15%	27%
5-6 hours	7%	16%
7 or more hours	14%	26%

c. 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 your church

	+	+
0 hours.....	61%	51%
1-2 hours	20%	25%
3-4 hours	10%	12%
5-6 hours	4%	4%
7 or more hours	6%	8%

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 community work)

	+	
0 hours.....	47%	35%
1-2 hours	22%	29%
3-4 hours	13%	14%
5-6 hours	6%	7%
7 or more hours	12%	14%

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

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.....*			1%
	1960-1969	2%		7%
	1970-1979	19%		21%
	1980-1989	29%		28%
	1990-1999	23%		28%
	2000 to the present	26%		15%
2.	In what denomination were you ordained? (Check (✓) the appropriate <input type="checkbox"/>)			
C				
	Presbyterian Church (U.S.A.) or one of its predecessor organizations.....	93%		95%
	other (specify): _____.....	7%		5%
	[If "other,"]	n=65		n=20
	Baptist.....	17%		5%
	Christian Church (Disciples of Christ)	6%		5%
	Episcopal, Anglican.....	—		—
	Lutheran.....	2%		—
	Methodist.....	9%		—
	other Presbyterian.....	35%		50%
	Reformed.....	8%		10%
	Roman Catholic.....	—		—
	United Church of Christ	6%		10%
	independent or nondenominational	—		—
	none	—		—
	all other.....	16%		20%
3.	Before entering seminary for your B.D. or M.Div., were you engaged in any long-term secular job or career? (✓ one <input type="checkbox"/>)			
C				
	yes	41%		40%
	no	59%		60%
	[If "yes,"] How long were you in that job or career? _____ years	n=398		n=186
	1-3 years	17%		21%
	4-5 years	19%		16%
	6-9 years	16%		15%
	10-14 years	22%		18%
	15-19 years	11%		13%
	20 years or more	15%		16%
	mean	10.2 yrs.		10.4 yrs.
	median	9.0 yrs.		8.0 yrs.

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. In what year did you receive your B.A., B.S., or other bachelor's degree? (If no bachelor's degree, ✓ here:)

C

prior to 1970.....	15%	24%
1970-1979	38%	40%
1980-1989	24%	24%
1990-1999	18%	10%
2000 to the present	4%	2%
no bachelor's degree	2%	—

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

C

School awarding degree: _____	n=961	n=461
Austin	6%	3%
Columbia	10%	7%
Dubuque	2%	2%
Evangelical in Puerto Rico	*	*
Fuller	9%	5%
Gordon Conwell	4%	3%
Johnson C. Smith/ITC	1%	1%
Louisville.....	7%	7%
McCormick.....	4%	5%
Pittsburgh.....	5%	6%
Princeton.....	20%	20%
San Francisco	4%	9%
Union/Virginia.....	7%	5%
other.....	20%	26%

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

prior to 1970	3%	10%
1970-1979.....	20%	23%
1980-1989.....	30%	30%
1990-1999.....	24%	26%
2000 to the present	22%	10%

6. Please indicate any other graduate degrees you have earned, as well as the year each was received, your major field, and the school attended (if none, ✓ this)

C

No other degree.....	40%	30%
	n=590	n=330
Graduate degree:	◆,+	◆,+
M.C.E./M.R.E.	5%	2%
M.A.	30%	40%
Th.M./S.T.M.	11%	14%
D.Min.	52%	28%
Ph.D./S.T.D./Th.D.	9%	28%
other (specify degree): _____	16%	23%

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

6. Please indicate any other graduate degrees you have earned, as well as the year each was received, your major [Cont.] field, and the school attended (if none, ✓ this).

C

Year M.C.E./M.R.E. received:	n=22	n=6
prior to 1970.....	9%	17%
197-1979	18%	17%
1980-1989	18%	33%
1990-1999	32%	17%
2000 to the present.....	23%	17%

Major or subject for M.C.E./M.R.E. degree:

Not tabulated

School awarding M.C.E./M.R.E. degree:

Presbyterian Church (U.S.A.)-affiliated school	54%	50%
all others.....	46%	50%

Year M.A. received:	n=132	n=105
prior to 1970.....	2%	9%
1970-1979	30%	31%
1980-1989	34%	32%
1990-1999	22%	18%
2000 to the present.....	12%	10%

Major or subject for M.A. degree:

Not tabulated

School awarding M.A. degree:

Presbyterian Church (U.S.A.)-affiliated school	19%	14%
all others.....	81%	86%

Year Th.M./S.T.M. received:	n=48	n=36
prior to 1970.....	8%	17%
1970-1979	17%	28%
1980-1989	15%	28%
1990-1999	35%	22%
2000 to the present.....	25%	6%

Major or subject for Th.M/S.T.M degree:

Not tabulated

School awarding Th.M./S.T.M. degree:

Presbyterian Church (U.S.A.)-affiliated school	71%	57%
all others.....	29%	43%

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

6. Please indicate any other graduate degrees you have earned, as well as the year each was received, your major [Cont.] field, and the school attended (if none, ✓ this).

Year D.Min. received:	n=232	n=72
prior to 1970.....	—	—
1970-1979	7%	14%
1980-1989	24%	21%
1990-1999	33%	28%
2000 to the present.....	36%	38%
Major or subject for D.Min. degree:		
Not tabulated		
School awarding D.Min. degree:		
Presbyterian Church (U.S.A.)-affiliated school.....	71%	81%
all others.....	29%	19%
Year Ph.D./S.T.D./Th.D. received:		
prior to 1970.....	n=38	n=77
1970-1979	3%	4%
1980-1989	5%	16%
1990-1999	18%	25%
2000 to the present.....	40%	31%
2000 to the present.....	34%	25%
Major or subject for Ph.D./S.T.D./Th.D. degree:		
Not tabulated		
School awarding Ph.D./S.T.D./Th.D. degree:		
Presbyterian Church (U.S.A.)-affiliated school.....	16%	17%
All others.....	84%	83%
Year all other degrees received:		
prior to 1970.....	n=71	n=60
1970-1979	2%	—
1980-1989	30%	22%
1990-1999	33%	27%
2000 to the present.....	22%	32%
2000 to the present.....	13%	20%
School awarding other degrees:		
Presbyterian Church (U.S.A.)-affiliated school.....	12%	8%
all others.....	88%	92%

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[vol.] = volunteered response

7. C	Are you currently a student?			
	yes	8%		9%
	no	92%		91%

[If "yes,"] Please list the degree you are seeking; if none, write "none." _____

	n=74	n=42
M.A.	6%	10%
Th.M./S.T.M.....	—	3%
D.Min.	75%	23%
Ph.D./S.T.D./Th.D.....	10%	26%
other.....	3%	23%
none	6%	15%

8. C	Which category(-ies) below describes your current paid employment? (✓ <i>all</i> that apply.)		
	pastor, co-pastor, associate, interim, or other pastor in a congregation	98%	15%
	other position in a congregation (specify): _____	1%	6%
	non-parish job or ministry	1%	68%
	unemployed.....	—	12%
	retired from active ministry	—	11%

If you currently serve as a *pastor, co-pastor, associate, interim, or other pastor in one or more* congregations, **proceed to Q9.** (If **not currently a pastor**, skip to the box before Q13.)

9. C	Do you consider yourself a full-time or part-time parish pastor?	n=981	n=97
	full-time (35 or more hours per week)	95%	34%
	part-time	5%	66%
	[If "part-time,"] Specify average paid hours per week: _____ hours	n=53	n=49
	1-9	—	17%
	10-19	10%	26%
	20-29	65%	33%
	30-39	25%	22%
	40 hours or more	—	2%
	mean.....	23.8	18.9
	median.....	22.0	20.0

10. C	How many congregations do you currently serve as pastor? (Include here congregations you are serving as stated or temporary supply.)	n=981	n=97
	one	96%	93%
	two or more yoked congregations.....	2%	3%
	two or more non-yoked congregations.....	2%	4%

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

[If “two or more yoked congregations,”) How many? _____	n=24	n=2
	+	
two	71%	50%
three	12%	50%
four or more	18%	—
 [If “two or more non-yoked congregations,”) How many? _____	 n=16	 n=3
		+
two	56%	100%
three	31%	—
four or more	12%	—

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

C		n=981	n=97
			+
49 or fewer members		3%	10%
50-99 members.....		12%	24%
100-149 members.....		12%	17%
150-199 members.....		12%	7%
200-299 members.....		17%	8%
300-499 members.....		15%	11%
500-749 members.....		12%	8%
750-999 members.....		5%	4%
1,000-1,249 members.....		3%	6%
1,250 or more members		9%	4%
mean.....		511.7	344.0
median.....		250.0	146.0

12. What is the pastoral position(s) that you currently occupy in a congregation? (✓ **all** that apply.)

C		n=981	n=97
			◆,+
solo pastor		49%	18%
head of staff.....		35%	13%
associate pastor		18%	10%
co-pastor.....		4%	1%
stated or temporary supply.....		1%	41%
interim pastor		5%	4%
other (specify):_____		3%	30%

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 Q13. (Others skip to Q15.)

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- [vol.] = volunteered response

		Members	Elders	Pastors	Specialized Clergy
13.	What type of non-parish/non-pastoral job or ministry do you currently have? (✓ <i>all</i> that apply.)				
C				n=12	n=313
	faculty/staff at a seminary or theological school.....			◆	◆
	faculty/staff at another educational institution (college, university, high school, etc.).....	18%			14%
	chaplain in the military	9%			17%
	chaplain in a hospital or other medical facility	9%			3%
	other chaplain.....	36%			16%
	national staff or middle governing body staff.....	9%			13%
	staff of an ecumenical or non-denominational agency	—			13%
	professional pastoral counselor.....	9%			3%
	other employment with a religious organization (specify): _____	9%			8%
	all other (including secular) employment (specify): _____	9%			8%
		18%			19%
14.	Is the organization where you are employed affiliated with the Presbyterian Church (U.S.A.)?				
C				n=12	n=313
	yes			36%	35%
	no			64%	65%

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

9,15. How old were you when you first began regularly attending a Presbyterian church? _____ years old (If less than one year old, write 0 (zero).)

M/E/C

birth to 1 year.....	20%	23%	44%	38%
2-4 years.....	6%	6%	6%	8%
5-9 years.....	10%	10%	7%	12%
10-17 years.....	9%	7%	13%	12%
18-24 years.....	10%	11%	12%	16%
25 years or older.....	44%	44%	18%	14%
mean.....	21.0	21.1	11.4	10.9
median.....	21.0	20.0	5.0	6.0

10,16. In what faith or denomination were you raised? If you were part of more than one faith or denomination as a child, answer by writing the *one* in which you were *most involved*. _____

M/E/C

Baptist.....	10%	11%	7%	7%
Christian Church (Disciples of Christ).....	2%	2%	1%	1%
Episcopal.....	2%	2%	2%	2%
Lutheran.....	4%	6%	2%	4%
Methodist.....	16%	15%	8%	7%
Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA.....	40%	41%	59%	59%
other Presbyterian	1%	1%	1%	1%
Reformed	2%	2%	2%	1%
Roman Catholic	7%	8%	4%	3%
UCC (United Church of Christ/Congregational)	5%	5%	2%	3%
independent or non-denominational.....	1%	1%	2%	2%
other	7%	6%	7%	7%
none.....	3%	2%	3%	2%

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

11,19. Approximately how often do you engage in the following activities? (✓ one □ on *each* line.)

M/E/C

a. read the Bible privately				
daily/almost daily.....	14%	17%	52%	33%
several times a week	13%	18%	35%	30%
weekly	10%	14%	9%	18%
several times a month.....	12%	15%	2%	9%
once a month.....	8%	10%	1%	3%
less than once a month.....	25%	20%	*	6%
never.....	17%	6%	1%	1%
b. pray privately				
daily/almost daily.....	59%	67%	82%	75%
several times a week	17%	16%	14%	16%
weekly	5%	5%	3%	4%
several times a month.....	8%	6%	1%	2%
once a month.....	3%	2%	—	1%
less than once a month.....	4%	2%	*	2%
never.....	4%	1%	—	*
c. attend a Bible study or prayer group				
daily/almost daily.....	1%	2%	4%	2%
several times a week	3%	3%	18%	7%
weekly	20%	25%	50%	30%
several times a month.....	7%	8%	10%	8%
once a month.....	9%	12%	7%	10%
less than once a month.....	14%	18%	8%	25%
never.....	46%	32%	3%	19%
d. otherwise read the Bible or pray with family or friends				
daily/almost daily.....	11%	13%	20%	22%
several times a week	8%	9%	26%	17%
weekly	10%	14%	23%	16%
several times a month.....	11%	12%	13%	14%
once a month.....	8%	8%	4%	7%
less than once a month.....	19%	20%	9%	14%
never.....	34%	25%	4%	11%
e. read devotional materials or religious books				
daily/almost daily.....	14%	17%	32%	29%
several times a week	9%	10%	30%	24%
weekly	7%	11%	19%	14%
several times a month.....	15%	16%	12%	15%
once a month.....	8%	12%	3%	7%
less than once a month.....	24%	22%	4%	9%
never.....	23%	11%	1%	3%

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[vol.] = volunteered response

11,19. Approximately how often do you engage in the following activities? (✓ one □ on *each* line.)
[Cont.]

f. use the Internet for religious or spiritual purposes				
daily/almost daily.....	4%	4%	28%	15%
several times a week	4%	5%	27%	17%
weekly	5%	5%	16%	13%
several times a month.....	7%	11%	12%	14%
once a month.....	7%	9%	4%	9%
less than once a month.....	18%	23%	9%	15%
never.....	56%	43%	5%	16%
g. say grace before meals				
daily/almost daily.....	42%	49%	77%	65%
several times a week	13%	12%	13%	13%
weekly	4%	5%	3%	4%
several times a month.....	12%	10%	4%	9%
once a month.....	5%	5%	1%	2%
less than once a month.....	15%	12%	2%	5%
never.....	9%	8%	—	2%

C h. meet with other ministers in a pastoral support or peer group [asked of clergy only]				
daily/almost daily.....			2%	4%
several times a week			3%	2%
weekly			16%	9%
several times a month.....			21%	9%
once a month.....			31%	21%
less than once a month.....			21%	29%
never.....			7%	27%

12,17. Which one of the following terms best describes your current stand on *theological* issues?

M/E/C				
very conservative	6%	7%	5%	2%
conservative	28%	35%	26%	16%
moderate.....	41%	36%	37%	28%
liberal	18%	17%	25%	34%
very liberal	7%	5%	6%	18%
varies, cannot choose [vol.]	—	—	1%	1%

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

M/E		
yes	60%	71%
no	40%	29%

14. 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	44%	48%
no	56%	52%
don't know [vol.]	—	*

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

[If “yes, ”] How old were you when this happened? _____ years old	n=382	n=517
10 or younger	14%	10%
11 or 12	14%	12%
13 or 14	11%	13%
15-17	16%	12%
18-24	15%	16%
25-39	16%	23%
40 or older	14%	13%
mean.....	21.9	23.1
median.....	17.0	18.0

15. In the past year, have you invited someone to attend worship at your congregation?
M/E

yes	60%	77%
no	40%	23%

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

	n=540	n=827
1	14%	9%
2	26%	24%
3	18%	17%
4	14%	12%
5	10%	13%
6 – 9	10%	10%
10	4%	7%
11 – 14	1%	2%
15 – 19	1%	1%
20 or more	2%	3%
a few; several [vol.].....	1%	*
a lot; many [vol.].....	*	—
don't know [vol.]	*	1%
mean.....	4.1	4.9
median.....	3.0	3.0

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[vol.] = volunteered response

	Members	Elders	Pastors	Specialized Clergy
16,20. Which statement comes closest to your view of the Bible? (✓ one □.)				
M/E/C				
the Bible is the word of God, to be taken literally word for word	16%	16%	5%	3%
the Bible is the word of God, to be interpreted in the light of its historical and cultural context.....	46%	51%	61%	63%
the Bible is the word of God, to be interpreted in the light of its historical context and the Church's teachings	34%	32%	34%	33%
the Bible is not the word of God	4%	2%	1%	1%
varies; cannot choose [vol.]	—	—	*	*
17,18. Please indicate the extent to which you agree or disagree with each of the following statements. (✓ one □ on <i>each</i> line.)				
M/E/C				
a. there is a life beyond death.				
strongly agree.....	64%	74%	84%	74%
agree.....	21%	17%	13%	18%
neutral or not sure	12%	8%	3%	7%
disagree	2%	1%	*	1%
strongly disagree	1%	*	—	*
b. Jesus will return to earth some day.				
strongly agree.....	48%	58%	59%	42%
agree.....	20%	19%	23%	22%
neutral or not sure	24%	18%	13%	25%
disagree	5%	4%	4%	7%
strongly disagree	2%	1%	1%	5%
c. an individual should arrive at his or her own religious beliefs independent of any church.				
strongly agree.....	15%	12%	4%	4%
agree.....	26%	23%	9%	13%
neutral or not sure	24%	21%	12%	15%
disagree	26%	34%	51%	49%
strongly disagree	8%	10%	25%	20%
d. all the world's different religions are equally good ways of helping a person find ultimate truth.				
strongly agree.....	11%	8%	3%	6%
agree.....	26%	21%	9%	21%
neutral or not sure	19%	21%	12%	15%
disagree	24%	29%	37%	34%
strongly disagree	19%	21%	38%	24%
varies, cannot choose [vol]	—	—	*	—
e. the only absolute truth for humankind is in Jesus Christ.				
strongly agree.....	38%	44%	42%	25%
agree.....	21%	24%	24%	19%
neutral or not sure	20%	17%	12%	15%
disagree	13%	11%	17%	25%
strongly disagree	7%	4%	5%	15%
varies, cannot choose [vol]	—	—	*	—

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[vol.] = volunteered response

17,18. Please indicate the extent to which you agree or disagree with each of the following statements. (✓ one □ on [Cont.] *each* line.)

M/E/C

f. only followers of Jesus Christ can be saved.				
strongly agree.....	25%	27%	21%	12%
agree.....	14%	18%	14%	10%
neutral or not sure	25%	23%	20%	18%
disagree	19%	19%	24%	24%
strongly disagree	17%	12%	21%	36%
varies, cannot choose [vol]	—	—	*	—

Next, we'd like your opinions on issues of sexuality and the Presbyterian Church (U.S.A.).

Since 1996, the PC(USA)'s *Book of Order* has had a provision stating that church officers (elders, deacons, and ministers) are to live "in conformity to the historic confessional standards of the church," including "to live either in fidelity within the covenant of marriage between a man and a woman, or chastity in singleness." The 218th General Assembly (June 2008) approved a constitutional amendment that, if also approved by a majority of presbyteries, would replace this provision with more general language about officers declaring "their fidelity to the standards of the church."

18,21. Are you familiar with this action of the General Assembly?

M/E/C

yes	60%	76%	98%	96%
no	40%	24%	2%	4%

19,22. What would you personally like the presbyteries to do with regard to this proposed change?

M/E/C

reject the new amendment and keep the <i>Book of Order</i> as it is				
now on this issue.....	39%	50%	49%	29%
approve the new amendment and change the <i>Book of Order</i>	29%	29%	42%	60%
not sure	32%	21%	9%	10%

20,23. Would you personally like to see the PC(USA) permit sexually active gay and lesbian persons to be ordained to the office of: (✓ *one* □ on *each* line.)

M/E/C

a. deacon?				
yes, definitely	26%	23%	36%	57%
yes, probably	20%	18%	12%	10%
not sure.....	11%	11%	7%	7%
no, probably not	14%	15%	10%	7%
no, definitely not	29%	34%	35%	18%
b. elder?				
yes, definitely	26%	23%	36%	57%
yes, probably	19%	17%	11%	10%
not sure.....	11%	10%	7%	6%
no, probably not	14%	15%	10%	8%
no, definitely not	30%	36%	36%	19%

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

20,23. Would you personally like to see the PC(USA) permit sexually active gay and lesbian persons to be ordained to
[Cont.] the office of: (✓ *one* □ on *each* line.)

M/E/C

c. minister of Word and Sacrament?

yes, definitely.....	21%	19%	34%	54%
yes, probably.....	14%	11%	10%	10%
not sure.....	12%	11%	8%	6%
no, probably not.....	13%	14%	10%	8%
no, definitely not.....	40%	46%	38%	22%

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

21,24. What is your gender?

M/E/C

female.....	64%	52%	27%	45%
male.....	36%	48%	73%	55%

22,25. What is your current age? _____ years old

M/E/C

less than 20 years of age.....	3%	1%	—	—
20-24 years of age.....	2%	1%	—	—
25-29 years of age.....	2%	1%	2%	1%
30-34 years of age.....	3%	1%	6%	2%
35-39 years of age.....	4%	3%	8%	4%
40-44 years of age.....	6%	6%	7%	8%
45-49 years of age.....	7%	9%	12%	12%
50-54 years of age.....	11%	13%	21%	18%
55-59 years of age.....	10%	14%	22%	23%
60-64 years of age.....	11%	16%	15%	18%
65-69 years of age.....	10%	11%	5%	9%
70-74 years of age.....	10%	12%	1%	4%
75-79 years of age.....	10%	7%	*	1%
80- 84 years of age.....	7%	4%	*	1%
85 years of age or older.....	6%	1%	*	*
mean.....	59.5	59.2	51.4	54.9
median.....	60.0	60.0	53.0	56.0

23,26. What is your current marital status?

M/E/C

not married.....	26%	20%	14%	22%
married.....	74%	80%	86%	78%

[If “not currently married”] Have you ever been married? (✓ *all* that apply.)

	n=236	n=216	n=132	n=103
no, never married.....	30%	21%	40%	34%
yes, am now widowed.....	48%	42%	12%	11%
yes, am now divorced.....	24%	38%	47%	54%

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[vol.] = volunteered response

[Members and Elders] If you are not currently married, skip to question 27.

[Clergy] If not currently married, skip to question 33.

24,27. If currently married, have you had a previous marriage (or marriages)? (✓ *all* that apply.)

M/E/C

	n=670	n=866	n=848	n=364
	◆	◆	◆	◆
yes, was widowed	3%	4%	2%	2%
yes, was divorced	18%	19%	16%	21%
no	80%	78%	83%	77%

25,32. Please list the faith or denomination in which your spouse was **raised** (if more than one, list the one in which s/he was **most involved**), and his/her **current** faith or denomination.

M/E/C

a. raised:	n=670	n=866	n=848	n=364
Baptist	13%	14%	10%	10%
Christian Church (Disciples of Christ)	1%	2%	2%	1%
Episcopal	2%	3%	4%	4%
Lutheran	6%	6%	5%	6%
Methodist	14%	15%	13%	11%
Presbyterian Church (U.S.A.), PCUS, UPCUSA, UPCNA	33%	32%	41%	37%
Other Presbyterian	1%	*	1%	1%
Reformed	2%	1%	1%	2%
Roman Catholic	12%	12%	8%	10%
UCC (United Church of Christ/Congregational)	4%	4%	2%	3%
independent or non-denominational	1%	1%	2%	2%
other	9%	6%	9%	9%
none	3%	4%	2%	3%

b. current:	n=670	n=866	n=848	n=364
	+	+		
Baptist	*	1%	*	*
Christian Church (Disciples of Christ)	1%	*	*	—
Episcopal	1%	*	1%	5%
Lutheran	1%	*	1%	1%
Methodist	1%	*	1%	2%
Presbyterian Church (U.S.A.), PCUS, UPCUSA, UPCNA	89%	88%	94%	78%
other Presbyterian	—	*	*	1%
Reformed	—	*	*	1%
Roman Catholic	2%	3%	1%	2%
UCC (United Church of Christ/Congregational)	—	1%	1%	2%
independent or non-denominational	1%	*	*	2%
other	2%	1%	1%	4%
none	4%	4%	1%	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

26. How often does your *spouse* attend Sunday (or other weekly) worship? (✓ *one* □ in *each column*.)
M/E

	n=670	n=866
a. at your congregation		
never.....	4%	3%
less than once a year	4%	2%
about once or twice a year	8%	3%
several times a year.....	8%	7%
about once a month.....	6%	4%
2-3 times a month	15%	12%
nearly every week	28%	38%
every week	28%	31%
b. at another congregation	+	+
never.....	44%	42%
less than once a year	11%	12%
about once or twice a year	21%	24%
several times a year.....	11%	10%
about once a month.....	3%	2%
2-3 times a month	1%	4%
nearly every week	5%	2%
every week	3%	3%

27,30. [Members and Elders] Please indicate your employment status and, if married, the employment status of your spouse. (✓ *all* that apply in each column.)

[Clergy] Please indicate the employment status of your spouse. (✓ *all* that apply.)

M/E

	n=670	n=866
a. your employment	◆	◆
employed full-time.....	36%	40%
employed part-time	11%	9%
self-employed.....	9%	11%
unemployed.....	2%	2%
retired.....	40%	38%
full-time homemaker.....	10%	8%
student.....	4%	2%
other (specify): _____	1%	1%

M/E/C

	n=670	n=866	n=848	n=364
b. spouse's employment	◆	◆	◆	◆
employed full-time.....	42%	41%	50%	58%
employed part-time	8%	10%	22%	13%
self-employed.....	9%	10%	9%	12%
unemployed.....	1%	1%	3%	2%
retired.....	38%	32%	6%	12%
full-time homemaker.....	7%	11%	14%	8%
student.....	1%	1%	2%	2%
other (specify): _____	1%	1%	2%	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

28,36. [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 past year*.

[Clergy] If your spouse is employed full-time, part-time, or self-employed, please indicate the *average hours s/he worked per week over the past year*.

M/E

a. your hours worked per week	+	+		
9 hours or fewer	4%	3%		
10-19	6%	4%		
20-39	19%	18%		
40-49	45%	42%		
50 hours or more	26%	33%		
it varies; don't know [vol.].....	1%	*		
mean.....	39.2	41.4		
median.....	40.0	40.0		
 b. spouse's hours worked per week	 n=670	 n=866	 n=848	 n=364
	+	+		
9 hours or fewer	1%	3%	2%	1%
10 – 19	5%	5%	8%	5%
20 – 39	12%	20%	28%	21%
40 – 49	46%	46%	36%	34%
50 hours or more	34%	26%	25%	39%
it varies; don't know [vol.].....	1%	*	—	—
mean.....	42.2	40.0	37.6	42.6
median.....	40.0	40.0	40.0	40.0

29. Is your husband or wife an ordained minister?

			n=848	n=364
C				
yes			16%	22%
no			84%	78%

30,28. [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

a. your highest level of education completed				
some high school or less	3%	1%		
high school diploma.....	11%	12%		
some college, but no degree.....	16%	14%		
associate's degree.....	6%	8%		
bachelor's degree	25%	24%		
some graduate work	10%	10%		
graduate degree	29%	32%		

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

30,28. [Members and Elders] What is the highest level of education completed by you and, if married, by your spouse?
[Cont.] (✓ *one* □ in *each column*.)

M/E/C

b. spouse's highest level of education completed	n=670	n=866	n=848	n=364
some high school or less	2%	2%	*	—
high school diploma.....	11%	14%	2%	2%
some college, but no degree.....	14%	15%	9%	6%
associate's degree.....	6%	8%	5%	2%
bachelor's degree	29%	27%	24%	18%
some graduate work.....	6%	6%	10%	6%
graduate degree	32%	28%	50%	65%

29,33. How many children do you have? (If none, write 0 (zero).) **Include** any legally adopted children; **exclude** stepchildren unless legally adopted. _____ number of children

M/E/C

None.....	13%	12%	15%	18%
one child.....	14%	11%	11%	14%
two children	41%	40%	44%	40%
three children	20%	24%	19%	20%
four children.....	7%	10%	7%	5%
five children	3%	2%	1%	2%
six children.....	1%	1%	1%	1%
seven or more children.....	*	1%	*	*
mean.....	2.1	2.2	2.0	1.9
median.....	2.0	2.0	2.0	2.0

31,34. **Including yourself**, how many persons live in your household? (Do not count students who live elsewhere while they attend college or university. If you live in a dormitory, nursing home, or other institutional housing, ✓ this □ and skip to Q33/Q36.) _____ persons **including yourself**

M/E/C

live in institutional housing.....	2%	—	*	1%
	n=890	n=1088	n=981	n=468
1 person	16%	15%	11%	15%
2 people	51%	55%	43%	48%
3 people	15%	14%	18%	15%
4 people	12%	11%	19%	14%
5 people	4%	4%	7%	6%
6 people	1%	1%	2%	1%
7 or more people.....	*	1%	*	1%
mean	2.4	2.4	2.7	2.5
median	2.0	2.0	2.0	2.0

Note: Percentages may not add to 100 due to rounding

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

32,35. From the list below, select the choice that best describes *all of the people in the household* in which you live.
(For example, a young adult living with both parents would ✓ “4.”)

M/E/C

a single adult, living alone	15%	14%	11%	14%
a single parent, living with one or more children.....	3%	3%	2%	3%
a married couple, no children in household	47%	51%	41%	43%
a married couple, living with one or more children	30%	28%	43%	33%
some other arrangement (please describe your household here):	5%	4%	2%	6%

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

C

yes	20%	5%
no	80%	95%

33,38. Generally speaking, do you think of yourself as a Democrat, Independent, Republican, or other?

M/E/C

Democrat.....	31%	29%	50%	65%
Independent.....	20%	20%	25%	20%
Republican	46%	49%	23%	13%
other (specify): _____	3%	2%	1%	3%

35,37. What is your race or origin? (✓ *all* that apply.)

M/E/C

	◆	◆	◆	◆
White or Caucasian.....	96%	95%	92%	89%
Black or African American.....	1%	3%	2%	5%
Indian (American) or Alaska Native.....	1%	1%	*	1%
Asian or Pacific Islander.....	2%	1%	4%	4%
Hispanic, Latino/a, or Spanish origin.....	1%	1%	2%	2%
some other race (specify): _____	*	*	1%	1%

36,39. Which of these categories best describes your *total family income* from *all* sources, before taxes, during 2007?
(If you live alone, or with non-relatives, answer in terms of your own personal income.)

M/E/C

	+			
less than \$20,000.....	6%	3%	1%	2%
\$20,000-\$29,999	8%	4%	2%	4%
\$30,000-\$39,999	8%	7%	5%	5%
\$40,00-\$49,999	6%	7%	9%	8%
\$50,000-\$59,999	8%	9%	12%	7%
\$60,000-\$69,999	6%	7%	12%	10%
\$70,000-\$79,999	7%	9%	12%	6%
\$80,000-\$89,999	6%	7%	10%	9%
\$90,000-\$99,999	7%	7%	10%	9%
\$100,000-\$124,999	12%	13%	14%	17%
\$125,000-\$149,999	8%	6%	5%	7%
\$150,00-\$199,999	6%	7%	4%	6%
\$200,000-\$249,999	4%	5%	2%	4%
\$250,000 or more	8%	9%	1%	5%

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

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

M/E

Yes	73%	83%
No.....	23%	16%
don't know	4%	1%
congregation does not use pledge cards [vol.]	*	*

37,40. Indicate whether, during the 2007 calendar year, you or other household family members contributed any money to each of the following and, if so, give your best estimate of the total amount donated in each category.¹

M/E/C

a. *to your congregation, in regular giving* (not including special offerings or contributions to a capital campaign)

no.....	6%	*	3%	12%
yes.....	94%	100%	97%	88%
a1. If yes, estimate how much:				
	n=818	n=1,064	n=947	n=413
	+	+		+
\$499 or less	14%	5%	2%	6%
\$500-\$999	10%	9%	2%	8%
\$1,000-\$1,499	14%	12%	5%	11%
\$1,500-\$1,999	10%	7%	4%	5%
\$2,000-\$2,999	13%	16%	12%	17%
\$3,000-\$3,999	10%	11%	14%	13%
\$4,000-\$4,999	5%	8%	13%	9%
\$5,000-\$7,499	12%	15%	28%	18%
\$7,500-\$9,999	3%	4%	10%	6%
\$10,000 or more	7%	11%	10%	7%
don't know [vol.]	3%	1%	1%	1%
mean.....	\$3,357	\$4,577	\$5,347	\$3,972
median.....	\$2,000	\$2,955	\$4,800	\$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

no.....	55%	45%	58%	71%
yes.....	45%	55%	42%	29%

¹ Giving information revised in May 2010

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

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

n = number of respondents eligible to answer this question

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

[vol.] = volunteered response

37,40. Indicate whether, during the 2007 calendar year, you or other household family members contributed any money [Cont.] to each of the following and, if so, give your best estimate of the total amount donated in each category.¹

M/E/C

b1. If yes, estimate how much.	n=352	n=544	n=406	n=136
	+	+	+	+
\$99 or less	10%	8%	2%	3%
\$100-\$249	20%	22%	13%	18%
\$250-\$499	8%	9%	10%	12%
\$500-\$999	16%	14%	17%	20%
\$1,000-\$1,249	16%	14%	20%	10%
\$1,250-\$2,499	7%	11%	16%	10%
\$2,500-\$4,999	10%	8%	10%	8%
\$5,000-\$9,999	5%	6%	7%	8%
\$10,000 or more	5%	8%	5%	2%
don't know [vol.]	3%	1%	—	—
mean.....	\$2,461	\$5,662	\$3,632	\$2,277
median.....	\$500	\$600	\$1,000	\$600

c. **to your congregation**, in response to a **special appeal** for a ministry supported by the congregation, presbytery, or PC(USA), including the four churchwide special offerings—One Great Hour of Sharing, Pentecost, Peacemaking, and Christmas Joy

	+			
no.....	30%	12%	20%	36%
yes.....	70%	88%	80%	64%
c1. If yes, estimate how much:	n=560	n=896	n=772	n=295
		+		
\$24 or less	8%	6%	1%	2%
\$25-\$49	8%	8%	1%	2%
\$50-\$99	18%	16%	7%	13%
\$100-\$149	23%	23%	22%	27%
\$150-\$249	14%	17%	27%	18%
\$250-\$499	11%	11%	14%	15%
\$500-\$999	8%	8%	16%	14%
\$1,000 or more	6%	7%	9%	9%
don't know [vol.]	3%	2%	1%	1%
mean.....	\$285	\$347	\$372	\$382
median.....	\$110	\$100	\$200	\$200

¹ Giving information revised in May 2010

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

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

n = number of respondents eligible to answer this question

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

[vol.] = volunteered response

37,40. Indicate whether, during the 2007 calendar year, you or other household family members contributed any money [Cont.] to each of the following and, if so, give your best estimate of the total amount donated in each category.¹

M/E/C

d. *directly to the Presbyterian Church (U.S.A.)* or one of its ministries, such as Disaster Assistance, the Hunger Program, missions or missionaries, etc.

	+	+		
no.....	32%	37%	31%	37%
yes.....	68%	63%	69%	63%
d1. If yes, estimate how much:	n=250	n=354	n=301	n=171
	+	+	+	+
\$24 or less	12%	13%	3%	3%
\$25-\$49	9%	13%	6%	4%
\$50-\$99	25%	21%	13%	13%
\$100-\$149	22%	28%	31%	26%
\$150-\$249	13%	7%	20%	17%
\$250-\$499	5%	5%	9%	9%
\$500-\$999	2%	4%	9%	13%
\$1,000 or more	6%	5%	8%	10%
don't know [vol.]	4%	4%	1%	2%
mean.....	\$264	\$374	\$405	\$796
median.....	\$100	\$100	\$100	\$200

e. *directly to other religious groups or religious causes outside* the PC(USA)

	+	+		
no.....	40%	45%	59%	59%
yes.....	60%	55%	41%	41%
e1. If yes, estimate how much:	n=311	n=443	n=568	n=275
	+	+	+	+
\$24 or less	4%	4%	*	1%
\$25-\$49	8%	5%	1%	2%
\$50-\$99	11%	13%	5%	6%
\$100-\$149	13%	14%	14%	10%
\$150-\$249	15%	13%	15%	6%
\$250-\$499	9%	12%	23%	12%
\$500-\$999	12%	14%	15%	18%
\$1,000 or more	26%	23%	35%	44%
don't know [vol.]	1%	1%	1%	—
mean.....	\$1,625	\$1,549	\$967	\$1,944
median.....	\$200	\$200	\$500	\$518

¹ Giving information revised in May 2010

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

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

n = number of respondents eligible to answer this question

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

[vol.] = volunteered response

37,40. Indicate whether, during the 2007 calendar year, you or other household family members contributed any money [Cont.] to each of the following and, if so, give your best estimate of the total amount donated in each category.¹

M/E/C

f. to *non-religious* charities, community organizations, or social causes (United Way, Red Cross, American Cancer Society, an environmental organization, an arts group, etc.)

no.....	12%	10%	25%	20%
yes.....	88%	90%	75%	80%
 f1. If yes, estimate how much:	 n=738	 n=939	 n=613	 n=375
	+	+	+	+
\$24 or less	3%	2%	1%	1%
\$25-\$49	2%	2%	1%	1%
\$50-\$99	8%	7%	6%	3%
\$100-\$149	13%	11%	17%	12%
\$150-\$249	14%	13%	19%	11%
\$250-\$499	13%	12%	17%	12%
\$500-\$999	16%	18%	19%	21%
\$1,000 or more	28%	32%	17%	38%
don't know [vol.]	3%	2%	*	1%
 mean.....	 \$3,363	 \$1,976	 \$573	 \$2,379
median.....	\$300	\$500	\$250	\$500

If you have additional comments, please write them in the space below.
[not tabulated]

Region of residents [imputed from mailing address]

Northeast	18%	16%	20%	18%
Midwest.....	27%	27%	24%	22%
South.....	39%	42%	39%	41%
West.....	17%	15%	18%	18%

Response form:

Web	10%	14%	23%	19%
Paper.....	90%	86%	77%	81%

¹ Giving information revised in May 2010

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 2009-2011 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 2007, the total active membership of the PC(USA) was 2,209,546. Subtracting the 106,817¹ active elders, the approximate population was 2,102,729 members.

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 2007, the population of elders serving on session was 106,817.¹

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 2007, the population of active ministers totaled 13,615.

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 507 congregations² from the national total of 10,792.³ 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.

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 2007, based on the mean number of elders for congregations of similar membership size.

¹ This figure is estimated; 1,528 congregations (14.2%) did not report their number of elders.

² This number is less than the total number of congregations because there were 28 congregations with no members.

³ The target was 500, but more were chosen because of rounding during the process.

Then, using proportional stratified sampling, we drew a sample of 403 congregations⁴ from the national total of 10,792, based on region, race ethnicity,⁵ 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 (see page B-6).

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 congregational return rates by region 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 Congregational Returns by Region for Congregations Asked to Provide Names of Laypeople

Region	Members			Elders		
	Number of Congregations*	Returns	Response Rate	Number of Congregations**	Returns	Response Rate
Northeast.....	99	44	44%	87	31	36%
Midwest.....	124	65	52%	103	54	52%
South (incl. Puerto Rico).....	205	89	43%	158	84	53%
West.....	79	35	44%	55	25	45%
Total.....	507	233	46%	403	194	48%

*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 was located.

**Five congregations, three 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 was 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 2007, 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 Racial Ethnic and Women’s Ministries/Presbyterian Women ministry area of the General Assembly Council.⁶ Congregations that could not be classified by this process (n = 48) were included in the white category, as were 22

⁴ The target was 400.

⁵ Based on racial-ethnic composition of the membership, not the session, since not all congregations reported the race ethnicity of elders currently on session.

⁶ The PC(USA) mission agency is now known as the General Assembly Mission Council (GAMC).

congregations in which no single racial-ethnic group was a majority of the members and 21 congregations where the majority membership was reported as “other.”⁷ Sample sizes and return rates by race ethnicity are shown in Table 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. Sample sizes and return rates by race ethnicity are shown in Table 3.

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

Race Ethnicity	Members			Elders		
	Number of Congregations	Returns	Response Rate	Number of Congregations	Returns	Response Rate
African American	13	2	15%	15	5	33%
Asian American	13	3	23%	9	2	22%
Hispanic American	4	1	25%	5	1	20%
Native American	1	0	0%	2	0	0%
White	476	227	48%	372	186	50%
Total	507	233	46%	403	194	48%

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 pages B-4 and 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 pages B-4 and B-5). Nationally, this resulted in the distribution shown in the right panel of Table 4.

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

Members				Elders			
Membership Size Range*	Number of Congregations	Returns	Response Rate	Session Size Range*	Number of Congregations	Returns	Response Rate
1-84	69	23	33%	1-6.5	50	20	40%
85-175	69	23	53%	6.6-8.0	51	14	27%
176-276	65	33	51%	8.1-9.0	58	27	47%
277-407	62	28	45%	9.1-11.0	46	20	43%
408-578	61	38	62%	11.1-13.0	62	31	50%
579-866	61	24	39%	13.1-15.0	45	25	56%
867-1,489	60	30	50%	15.1-20.5	41	25	61%
1,490 or more	60	34	57%	20.6 or more	50	32	64%
Total	507	233	46%	Total	403	194	48%

*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 the number of congregations to be sampled was two, 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,

⁷ Research 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.

with a maximum of eight equal-sized categories identified. Within each of the resulting region-race-ethnicity-size stratum, individual congregations were sampled randomly (see Table 5 below and on the next page).

Table 5. Sample Sizes and Congregational Returns by Region, Race Ethnicity, and Membership or Session Size for Congregations Asked to Provide Names of Laypeople

Membership Size Range	<u>Members</u>			Session Size Range	<u>Elders</u>		
	Number of Congregations	Returns	Response Rate		Number of Congregations	Returns	Response Rate
Region; Race ethnicity							
Northeast; African American							
1-73	1	0	0%	1.0-8.37	1	0	0%
74-473	1	0	0%	8.38-10.67	1	0	0%
474 or more	1	0	0%	10.68-14.25	1	0	0%
				14.26 or more	1	0	0%
Northeast; Asian							
1-106	1	0	0%	1.0-7.77	1	0	0%
107-641	1	1	100%	7.78 or more	1	0	0%
642 or more	1	0	0%				
Northeast; White/Other							
1-97	11	0	0%	1.0-7.09	10	0	0%
98-167	12	5	42%	7.10-8.59	10	2	20%
168-247	11	4	36%	8.60-9.11	10	5	50%
248-343	12	6	50%	9.12-10.50	10	3	30%
344-484	12	9	75%	10.51-12.63	10	4	40%
485-681	11	2	18%	12.64-14.75	10	5	50%
682-1,209	12	8	67%	14.76-17.88	10	5	50%
1,210 or more	11	8	73%	17.99 or more	10	7	70%
Midwest; African American							
1-187	1	0	0%	1.0-9.5	1	0	0%
188 or more	1	1	100%	9.6 or more	1	0	0%
Midwest; Asian							
1-47	1	0	0%	All	1	1	100%
48 or more	1	0	0%				
Midwest; White/Other							
1-91	15	7	47%	1.0-6.63	12	6	50%
92-160	15	5	33%	6.64-8.00	13	4	31%
161-254	15	8	53%	8.01-9.06	12	7	58%
255-362	15	8	53%	9.07-10.0	13	6	46%
363-534	15	12	80%	10.01-12.13	13	7	54%
535-800	15	7	47%	12.14-14.75	12	6	50%
801-1,360	16	10	63%	14.76-19.0	14	8	57%
1,361 or more	14	7	50%	19.01 or more	11	9	82%
South; African American							
1-51	1	0	0%	1.0-6.21	1	0	0%
52-100	1	0	0%	6.22-7.65	1	1	100%
101-135	1	0	0%	7.66-7.81	1	0	0%
136-203	1	0	0%	7.82-8.31	1	1	100%
204-305	1	1	100%	8.32-9.58	1	1	100%
306-919	1	0	0%	9.59-10.79	1	1	100%
920 or more	1	0	0%	10.80-14.50	1	0	0%
				14.51 or more	1	1	100%

Continued on next page →

Table 5. Sample Size and Congregational Returns by Region, Race Ethnicity, and Membership or Session Size for Congregations Asked to Provide Names of Laypeople [Cont.]

Membership Size Range	<u>Members</u>			Session Size Range	<u>Elders</u>		
	Number of Congregations	Returns	Response Rate		Number of Congregations	Returns	Response Rate
Region; Race ethnicity							
South; Asian							
1-129	1	0	0%	1.0-5.45	1	0	0%
130-1,171	1	0	0%	5.46 or more.....	1	0	0%
1,172 or more.....	1	0	0%				
South; White/Other							
1-109	24	9	38%	1.0-6.13	18	10	56%
110-204	24	9	38%	6.14-8.23	18	7	39%
205-336	24	13	54%	8.24-9.07	18	8	44%
337-526	23	11	46%	9.08-12.50.....	18	11	61%
527-747	24	14	58%	12.51-14.71.....	18	10	56%
748-1,086	24	9	38%	14.72-18.75.....	18	10	56%
1,087-1,995	24	11	46%	18.76-23.88.....	18	11	61%
1,996 or more.....	24	12	50%	23.89 or more.....	18	11	61%
West; African American							
All	1	0	0%	All	1	0	0%
West; Asian							
1-84	1	1	100%	1.0-3.62	1	0	0%
85-147	1	1	100%	3.63-9.23	1	0	0%
148-380	1	0	0%	9.24-10.40.....	1	0	0%
381-1,621	1	0	0%	10.41 or more.....	1	0	0%
1,622 or more.....	1	0	0%				
West; White/Other							
1-116	9	5	56%	1.0-6.13	6	3	50%
117-230	9	2	22%	6.14-8.25	6	2	33%
231-347	9	7	78%	8.26-9.38	6	3	50%
348-512	9	3	33%	9.39-12.50.....	6	4	67%
513-691	9	3	33%	12.51-13.63.....	6	2	33%
692-1,243	9	5	56%	13.64-15.75.....	6	4	67%
1,244-1,927	9	3	33%	15.76-18.88.....	6	1	17%
1,928 or more.....	9	5	56%	18.89 or more.....	6	5	83%
All 50 States and D.C.; Hispanic							
All	1	1	100%	All	1	0	0%
Puerto Rico; Hispanic							
1-60	1	0	0%	1.0-5.98	1	1	100%
61-174	1	0	0%	5.99-8.44	1	0	0%
175 or more.....	1	0	0%	8.45 or more.....	1	0	0%
All 50 States, D.C., and Puerto Rico; Native American							
All	1	0	0%	All	1	0	0%
Total	507	124	46%				
Total	403	103	48%				

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 for the member sample or from the list of elders currently on session for the elder sample. These instructions asked each congregation to number consecutively the names on the appropriate list using a standard ordering (e.g., alphabetical order or ZIP code order). Next, they were requested to send the Panel the names, addresses, phone numbers, and other information (see below) for the individuals whose numbers in this process corresponded to one of eight random numbers generated for that congregation by the Panel. These random numbers fell between zero and the total membership of the congregation for the member sample or between zero and the total size of the session for the 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 five 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 July 7, 2008, containing: a letter of invitation to the pastor from Joan Gray, Moderator, 217th General Assembly, with a pre-printed signature in blue ink; a personalized cover letter from John P. Marcum, Panel Administrator, also with a pre-printed, blue-ink signature; a brochure with frequently asked questions about the Presbyterian Panel; 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 or Clerk of Session.” Sampled congregations were also given the option of downloading the form, adding the requested information, and returning it by email to the Panel.

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 November 2008. A postcard reminder was sent to 463 non-responding member and 379 non-responding elder congregations on July 17. A second copy of the form/instruction sheet was sent to non-responding congregations (member, 364; elder, 300) on August 12. A final reminder to all non-responding majority racial-ethnic congregations and to all non-responding congregations with 100 or fewer members was made by telephone in September.⁸ A total of 228 congregations returned member forms, and 189 congregations, elder forms.⁹ A total of two member forms were unusable. The member forms contained 1,821 eligible and usable names, and the elder forms, 1,425.

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 2,200 ministers was drawn using proportional stratified sampling. All active ministers (i.e., not retired or emeritus) resident in the United States or Puerto Rico were located in one of 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; see definitions below). 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 ensure the greatest accuracy and most up-to-date classification, responses to Q7 through Q12 on the minister questionnaire rather than occupational codes in 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. This category does not include supply pastors.

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

⁸ Majority racial-ethnic congregations and congregations with 100 or fewer members were among those with the lowest response rates.

⁹ An additional four member forms and five elder forms were returned too late to use.

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) (see Table 6).

Table 6. Race Ethnicity and Region of Ministers Sampled

Region	Race Ethnicity					Not Reported	Total
	African American	Asian American	Hispanic	Native American/Other	White		
1. Pastors							
Number of Ministers Sampled							
Northeast.....	8	15	2	2	168	73	268
Midwest	4	8	1	1	212	91	317
South (incl. Puerto Rico) ...	16	15	8	2	333	149	523
West	2	17	3	1	145	75	244
All regions*	—	—	—	1	—	—	1
Total	30	55	14	7	858	388	1,352
2. Specialized Clergy							
Number of Ministers Sampled							
Northeast.....	5	9	2	1	95	43	155
Midwest	4	6	3	1	103	46	163
South (incl. Puerto Rico)	13	13	11	2	201	102	342
West	2	17	3	2	103	61	188
All regions*	—	—	—	1	—	—	1
Total	24	45	19	7	502	252	848

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

Mailings to Individuals

In the initial mailing on October 24, 2008, each sampled individual was sent a personally addressed 9" x12" envelope containing the following materials: a letter encouraging participation from Bruce Reyes-Chow, Moderator, 218th 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 (Q&A) format; a six-page, booklet-format questionnaire (8½" by 7" pages) with questions about the respondent's theology, congregational involvement, education, age, and gender; and a postage-paid, business-reply envelope. The overall design of the survey and the mailings followed the "Tailored Design Method" (Dillman 2007). Dillman's method makes the survey response process as simple and straightforward as possible to try to ensure that large percentages of those surveyed will respond and is based on extensive research indicating which materials work the best.

The cover letter also gave individuals a Web site address that those with computer access could visit to complete the survey on the Web.

All individuals who had not yet responded were mailed a reminder postcard on November 7, 2008. A second reminder, including cover letter, replacement copy of the questionnaire, Q&A brochure, and postage-paid reply envelope, was sent on December 5, 2008, to all sampled persons who had not yet responded. A third reminder, with cover letter, replacement copy of the questionnaire, and postage-paid reply envelope was sent on December 27, 2008, 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 Table 7 on the next page, suggesting that the declining trend of the 1990s has bottomed out or even begun to reverse.

Table 7. Response Rates by Sample for Series 5-13 of the Presbyterian Panel

Series	Year	Members	Elders	Pastors*	Specialized Clergy*	Ministers of Word and Sacrament*
13	2008	59%	79%	N/A	N/A	70%
12	2005	58%	79%	N/A	N/A	66%
11	2002	56%	77%	N/A	N/A	65%
10	1999	60%	70%	N/A	N/A	68%
9	1996	63%	75%	N/A	N/A	75%
8	1993	68%	73%	82%	76%	N/A
7	1990	72%	82%	88%	83%	N/A
6	1987	55%	64%	77%	68%	N/A
5	1984	62%	74%	80%	73%	N/A

*Prior to 1996, pastors and specialized clergy were separate samples. Beginning in 1996, one minister sample was drawn (albeit since 2002 with strata based on occupational codes) and pastor or specialized clergy status determined by survey responses to 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 size, 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 larger the interval). In general, 95% confidence intervals for Panel results will fall somewhere between $\pm 3\%$ and $\pm 5\%$, although larger intervals are possible, especially in results for specialized clergy (where the maximum possible sample size is 471) 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 2008 survey is unknown, although comparisons with independently obtained population data for gender and region reveal no bias on these demographic dimensions (see Table 8).

Table 8. Panel Sample Data vs. Population Data

		1. Gender		
Source		Members	Elders	Ministers
	Panel			
	Female	64% ¹⁰	52%	33%
	Denominational Records*			
	Female	59%	50%	31%
		2. Regional Distribution		
Source		Members	Elders	Ministers
	Panel			
	Northeast.....	20%	22%	19%
	Midwest.....	24%	26%	22%
	South.....	40%	39%	39%
	West.....	16%	14%	20%
	Denominational Records*			
	Northeast.....	20%	21%	19%
	Midwest.....	27%	27%	22%
	South.....	40%	39%	39%
	West.....	13%	13%	20%

*Number, gender, and region of members and elders, as reported by congregations on the 2007 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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¹⁰ In denominational records, PC(USA) congregations report the number of female members but not the number of male members. While in most instances the difference between the total number of members and the number of females is the number of males, it is possible that in some congregations congregational leaders are not sure of the gender of some members. In this case, this residual approach would overstate the number of male members and understate the true percentage of female members. In addition, larger proportions of women than of men respond to surveys. Collectively, these two factors may account for the difference in the percentage of members who are women in the Panel and in denomination records.