

The Presbyterian Panel



*Listening to
Presbyterians*



*1997-1999
Background Report*



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REPORT

BACKGROUND REPORT FOR THE 1997–1999 PRESBYTERIAN PANEL

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Overview

This *Report* profiles Presbyterians *as a people*, describing them in detail both 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 the power of scientific sampling, small but representative numbers of members, elders, and ordained ministers were contacted by mail and asked to answer a set of questions about themselves and their congregations. The results provide a broad look at the 2.6 million members, 111,000 elders, and over 14,000 active ordained ministers who are part of the 11,300 congregations that make up the Presbyterian Church (U.S.A.).

The first half of this *Report* highlights a variety of survey findings. In the more comprehensive second half, comparative tables display percentage responses to every question separately for members, elders, and active ordained ministers (divided in these tables by call into two groups: *pastors*, serving congregations, and *specialized clergy*, serving elsewhere).

The Presbyterian Panel began in 1973 in the United Presbyterian Church in the USA, and continued after that body's reunion with the Presbyterian Church in the U.S. created the Presbyterian Church (U.S.A.) in 1983. Over its 24 year history, approximately 125 surveys have been conducted under the Panel aegis on a variety of topics of interest to the General Assembly, its committees, and other national church entities.

The Panel is re-sampled, or "re-established," every three years. The first survey to new panelists is designed to provide a broad picture of the people who comprise the Presbyterian Church (U.S.A.). This *Report* presents the findings from individuals asked to be part of The Presbyterian Panel for the 1997 – 1999 period. In November, 1996, a total of 6,283 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. Final response rates, by sample, are: members, 64%; elders, 77%; and ordained ministers, 77%.

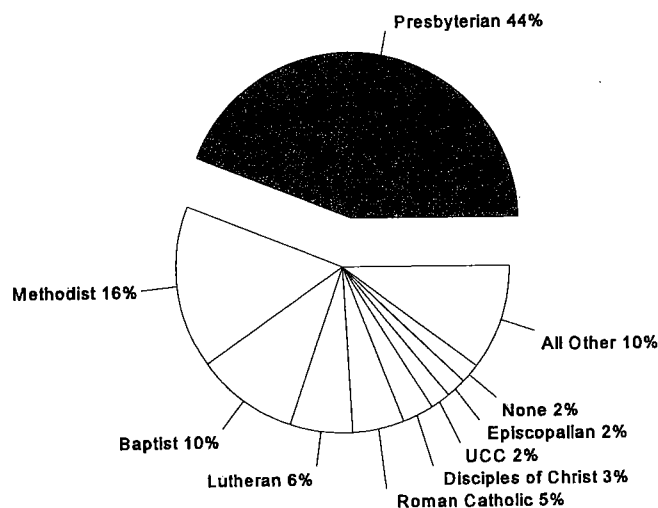
The results reported in these pages are subject to sampling and other errors. As a general guide, percentage differences between samples of 6% or less should be ignored because they may not reflect actual differences in the overall populations from which the samples were drawn.

For detailed information on sampling and other methodological aspects of the Panel re-establishment process, a separate *Technical Appendix for the 1997 – 1999 Panel* is available for \$2 from Research Services.

Church Activities and Involvement

Church Background

- Only a minority of members and elders were raised in the Presbyterian faith, while 63% of pastors and 65% of specialized clergy grew up Presbyterian.



Religious Background of Members

- Just over one-third of current members (34%) were both raised in a Presbyterian church and have never belonged to a church of another denomination. One-half of current members (50%) both grew up in another faith tradition (typically Protestant, but *not* Presbyterian) *and* have belonged to a church affiliated with another denomination.
- On average (median), members joined their current church 14 years ago; elders, 16 years ago.
- Members and elders live an average (median) of three miles from their church.
- Members in rural, but non-farm, locations live the farthest, on average, from their church: 5 miles (median distance). Members in small towns or cities live, on average, the closest to their church: 2 miles. Intermediate average distances are found among members living in the central cities (3 miles) and suburbs of large and medium metropolitan areas (4 miles), and among members living on farms (4 miles).

Is Church Participation "Inherited"?

Yes, in a sense—but the cause is likely environmental, not genetic. In brief, members and elders who attend church with greater regularity *now* are more likely to come from families in which the mother and father (or both) also attended regularly. Results for members illustrate this finding:

- Of members who attend *every week*, 39% had fathers and 46% had mothers who attended *every week*, and another 12% had fathers and 20% had mothers who attended *nearly every week* during the members' teenage years.

Church Activities and Involvement

Church Attendance and Participation

- Just under two in every three members report attending Sunday worship services *every week* or *nearly every week*. For elders, almost nine in ten report attending this often.
- Frequently cited reasons for missing worship at least once during the previous year are *vacations* (reported by 76% of members and 88% of elders) and *illness* (48% and 44%).
- A quarter of members report *no* participation in other activities at their church (other than worship) in the prior month. Among members who participated, the median time spent averaged 3-5 hours.
- A majority of members (55%) and elders (60%) report volunteering time (apart from the church) in the prior month *to help the less fortunate* or *to make their community a better place to live*. In both groups, the median time donated by volunteers was between three and five hours.
- Around three in ten members indicate that they expect to be participating *less* in their church's activities five years hence, and one in ten indicate that they expect *not* to be members at that time. While some cite dissatisfaction with the church as the cause, the most commonly cited factor is an anticipated residential move.

Who Participates More: Men or Women?

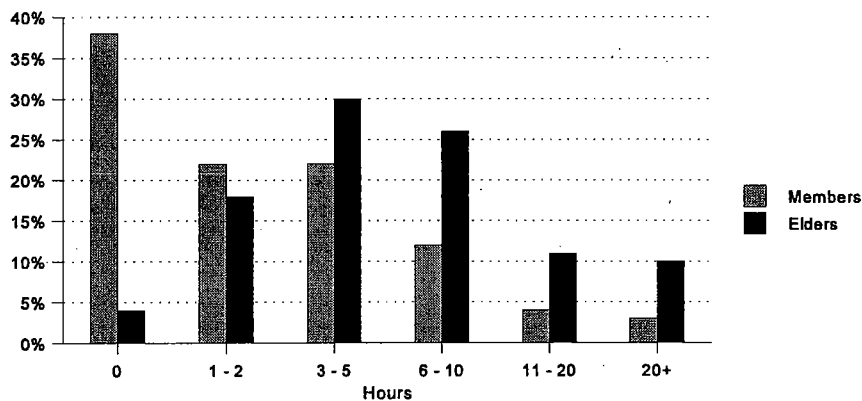
Worship attendance patterns are very similar for men and women, but women on average participate in other church activities at higher rates than men. For example, a third of female members (32%) attended *church programs or events* six hours or more in the prior month, compared to less than a quarter of male members (23%). At the other extreme, 30% of male members reported *no* participation in church activities in the prior month, compared to 22% of female members. A similar pattern exists among elders.

- Members and elders participate in church activities with greater regularity in small (less than 250 members) rather than large (900 or more members) membership churches.
- For members, frequency of worship attendance is related to frequency of participation in other church activities. Over one-half of members who worship *every week* (52%) report that in the prior month they participated *six or more hours* in other activities at the church, while only 13% of members who worship *2-3 times a month* report they participated at least six hours over the same period.
- Members who live in the West and South attend worship more regularly than do members in other regions. In the West, 25% attend *every week*; in the South, 23%; in the Midwest and Northeast, 19%. In the West, 8% attend *less than once a month*; in the South, 11%; in the Northeast, 15%; and in the Midwest, 18%.

Church Activities and Involvement

Church Leadership

- Among members, 14% have previously been ordained as *both* elders and deacons; 17% as elders (but not deacons); and 16% as deacons (but not elders). Half (53%) have never been ordained to either office.
- Over one-half of elders and 15% of members currently chair a congregational committee.
- One-fourth of members and one-fifth of elders serve as officers of a men's, women's, youth, or other congregational group.



Time Spent in Church Leadership in Previous Month

Comparing Members and Elders

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

In general, as compared to members, elders: participate more in both worship and other congregational activities, volunteer more time in the community, and have more orthodox beliefs. The two profiles also differ significantly on a variety of social and demographic characteristics. Six in ten members (61%) are female; a majority of elders (53%) are male. More elders than members are currently employed, partly because elders are more concentrated in the "typical" working ages of 25-64. Elders are also more likely than members to: be married, own their own homes, and to have ever had a child. Members are more likely than elders to live alone. There is little or no difference between members and elders in their political preference, race-ethnicity, or average household size.

Church Activities and Involvement

Financial Stewardship

- In 1995, median giving to congregations for all causes was:
 - For members: \$1,300 per household; \$599 per person
 - For elders: \$2,350 per household; \$1,025 per person
 - For pastors: \$3,334 per household; \$1,212 per person
 - For specialized clergy: . . . \$1,999 per household; \$799 per person
- On average, among both members and elders, about 80% of all money given to congregations went to the regular program and mission; most of the rest went to capital campaigns.
- A cautious estimate indicates that at least 6% of members, 10% of elders, 18% of pastors, and 7% of specialized clergy give at least 10% of their total family incomes to the church. (The actual percentage is likely somewhat higher.)
- 64% of members, 71% of elders, 82% of pastors, and 83% of specialized clergy report giving money to *non-Presbyterian religious causes* in 1995. Most gave small amounts (e.g., of members who gave at least \$1, a majority gave \$100 or less), but others gave much larger amounts. Of panelists in each sample who gave at least \$1 to religious causes outside the PCUSA, 24% of members, 30% of elders, 35% of pastors, and 43% of specialized clergy gave over \$500.
- Over nine in ten panelists in every sample gave money in 1995 to a *non-religious charity*. Average (median) amounts given were between \$101 and \$500 for every sample.

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

In a word, yes! Members who attend worship *every week* report a median household contribution of \$1,550 to their church in 1995, compared to \$1,400 for members who attend *nearly every week*, \$1,000 for members who attend *one to three times a month*, and only \$162 for members who attend *less than once a month*. The pattern among elders is similar, with weekly attenders giving a median of \$2,432 in 1995, those attending nearly every week giving \$2,162, and those attending one-to-three times a month giving \$1,600. (Only 11 elders admitted to attending less than monthly, and their median giving to the church for 1995 was \$550.)

The same pattern holds when we look at other types of church involvement. The median amount given in 1995 by members who report *no* participation in other church activities in the prior month is \$550, less than half the median amount—\$1,168—given by members who participated only 1-2 hours in that same month. Interestingly, median giving plateaus above five hours of participation, with members who participated 6-9 hours giving about as much, on average (\$1,600), as members who participated more than 20 hours (\$1,618). Elders, by contrast, show a much more uniform increase in average giving with increases in participation, rising from \$1,525 among those who had not participated in church activities in the prior month, to \$2,700 among those who participated 20 or more hours.

Faith and Belief

Personal Beliefs

View of the Bible

Perspectives on Holy Scripture provide a broad means of classifying Christians into different theological "camps." At one extreme are those who typically believe that the Bible is without error of any kind (a belief in biblical inerrancy). At the other extreme are persons who believe that the Bible is nothing more than an ancient book of fables and stories (a secular view). Few Mainline Protestants, including Presbyterians, hold views at either extreme. When the Panel asked an opinion question on the Bible in 1990, one in five selected an inerrantist response, while only one in 25 members selected the extreme secular view. Instead, over three in four chose this statement as best summarizing their biblical belief: "The Bible is the inspired word of God but not everything in it should be taken literally, word for word."

To get further insight on this large middle who believe in an inspired Bible, we asked a five-part question on the current survey. As in 1990, almost no members selected the extreme secular response, and only 10% chose the statement describing the Bible as without error of any kind. However, a statement describing the Bible as without error in *faith and morals*, if not necessarily in science and history, was selected by another 19%. Still, the most frequently-selected statement among members was again the one in the middle. Here are the responses for each sample for the three middle categories:

THE BIBLE IS THE:	Members	Elders	Pastors	Specialized Clergy
record of many people's experience with God and is a useful guide for individual Christians in their search for basic moral and religious teaching	28%	18%	5%	17%
Word of God and its stories and teaching a powerful motivation as we work toward God's reign in the world	42%	45%	51%	53%
inspired Word of God that is without error in all that it says about faith and morals	19%	25%	39%	25%

- 72% of members, 77% of elders, 73% of pastors, and 51% of specialized clergy believe that *the only absolute Truth for humankind is in Jesus Christ*.
- More than eight in ten members and elders, six in ten pastors, and about one-half of specialized clergy believe that *Jesus was born of a virgin*.
- At least six in ten in every sample believe that *Jesus will return to earth some day*, including more than eight in ten elders (81%) and pastors (82%).

Faith and Belief

- Large majorities of members (84%), elders (90%), pastors (96%), and specialized clergy (86%) believe *there is a life beyond death*. By way of comparison, a recent Gallup Poll found that 71% of Americans believe in an afterlife.
- More members and elders (over three in four) believe in the existence of *heaven* than in the existence of *hell* (five in ten); belief in the existence of *Satan* is intermediate (six in ten).
- The percentages who believe in heaven, hell, and Satan are similar among members, elders, and pastors (around three-quarters believe in heaven, half believe in hell, and six in ten believe that Satan exists), but are significantly lower among specialized clergy.

Faith as Lived

- 46% of members and 47% of elders report having had a *conversion experience*. (Ministers were not asked this question.)
- 30% of members, 34% of elders, 62% of pastors, and 49% of specialized clergy consider themselves to be *born-again Christians*. A recent Gallup Poll of the U.S. adult population found that 39% consider themselves born-again Christians.

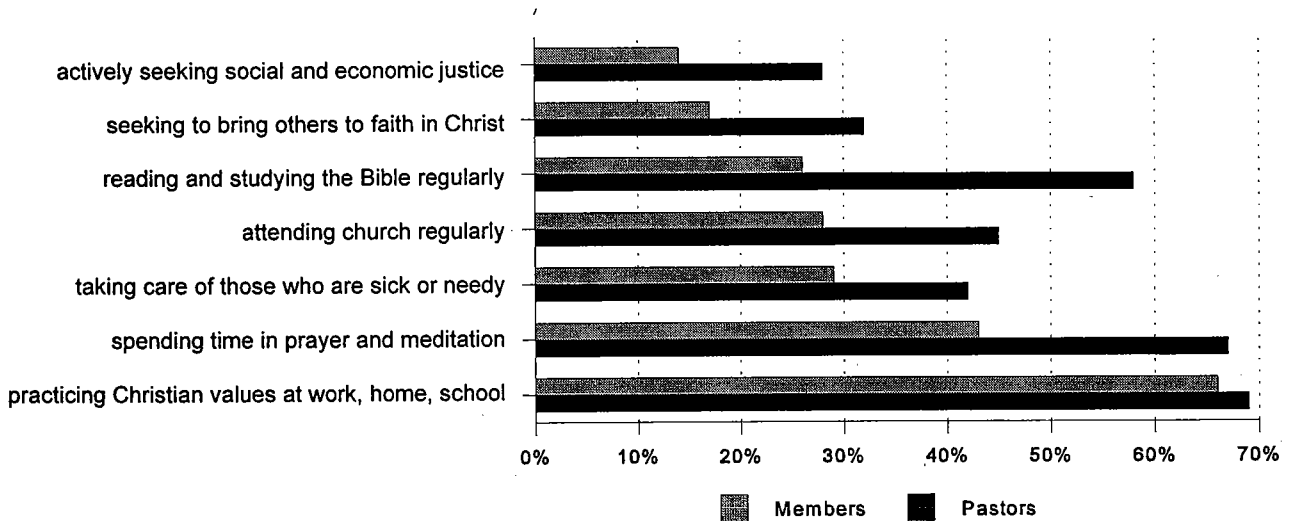
Amendment B

In July 1996, the General Assembly approved the following amendment to the church's constitution, pending a vote of the presbyteries: "Those who are called to office in the church are to lead a life in obedience to Scripture and in conformity to the historic confessional standards of the church. Among these standards is the requirement to live either in fidelity within the covenant of marriage of a man and a woman, or in chastity in singleness. Persons refusing to repent of any self-acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons, elders, or ministers of the Word and Sacrament." We asked members and elders (but not ministers) how they would like presbyteries to vote. Majorities of over 60% support approval, including just under one-half of members (44%) and elders (48%) who *definitely favor approval*. That compares to about one in four overall in both groups who oppose the amendment, including 10% and 16%, respectively, who *definitely do not favor approval*. Around one in ten in both samples are *not sure*.

- Large majorities of members (80%) and elders (91%), and virtually all pastors (98%) and specialized clergy (94%), believe it is important to *share their faith with other people*.
- 61% of members and 72% of elders report that they have *tried to encourage someone to believe in Jesus Christ or to accept Him as a personal savior*.

Faith and Belief

Essential Qualities of a Good Christian Life



- Majorities of Presbyterians regard a variety of activities as either *essential* or *very important* priorities for their congregations' ministries. From a list of six activities, *providing aid and services to people in need* ranked at the top, labeled essential or very important by over nine in ten in every sample. At the bottom in every list was preparing people for the world to come, rated as essential or very important by 54% of members and elders, 32% of pastors, and 22% of specialized clergy.

Judging Behavior

In our diverse and increasingly individualistic society, there is much freedom to live one's life. A question on the fit between Christianity and some everyday behaviors and goals found that members had the most admiration for these characteristics:

- lives one's faith quietly (35% admire)
- is satisfied with one's lot in life (33%)
- is very ambitious (30%)

Members' disapproval rates were highest for these other characteristics:

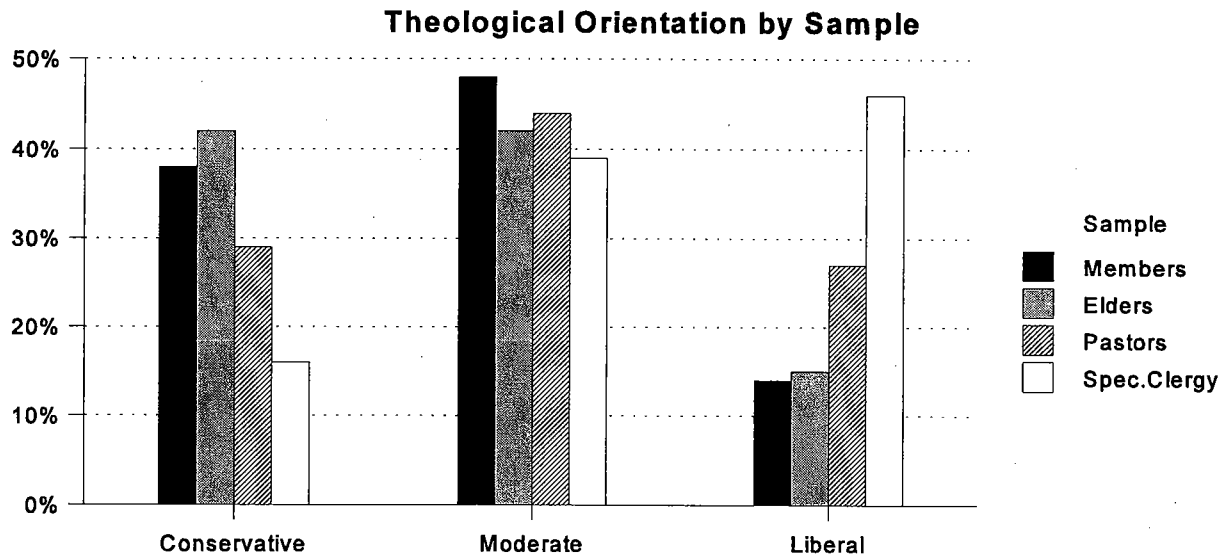
- cheats on one's income tax (76% highly disapprove)
- thinks one is better than others (72%)
- is openly, actively gay or lesbian (56%)
- is openly, actively gay or lesbian as part of a committed couple (54%)
- lives together in a heterosexual relationship outside of marriage (43%)

One other behavior is neither admired nor disapproved of by most members; in fact, 72% indicate that they "think it is all right" when someone *drinks alcohol in moderation*.

Faith and Belief

Liberals and Conservatives

- Large segments in all samples describe their own theological views as *moderate*. Among members and elders, especially, and to a lesser extent among pastors, other large segments describe their theology as *conservative*. Only among specialized clergy is the largest segment (45%) under the *liberal* descriptor.



- Self-chosen theological labels are related to a variety of other factors. Compared to moderate or liberal members, more of the conservative members: attend worship regularly, report a likelihood of being a member of their congregation in five years, have ever encouraged someone to accept Jesus as personal savior, and view the Bible as inerrant. Also, the conservative label is chosen by more male than female members and more older (60+) than younger (<40) members.

“Born-Again” Christians

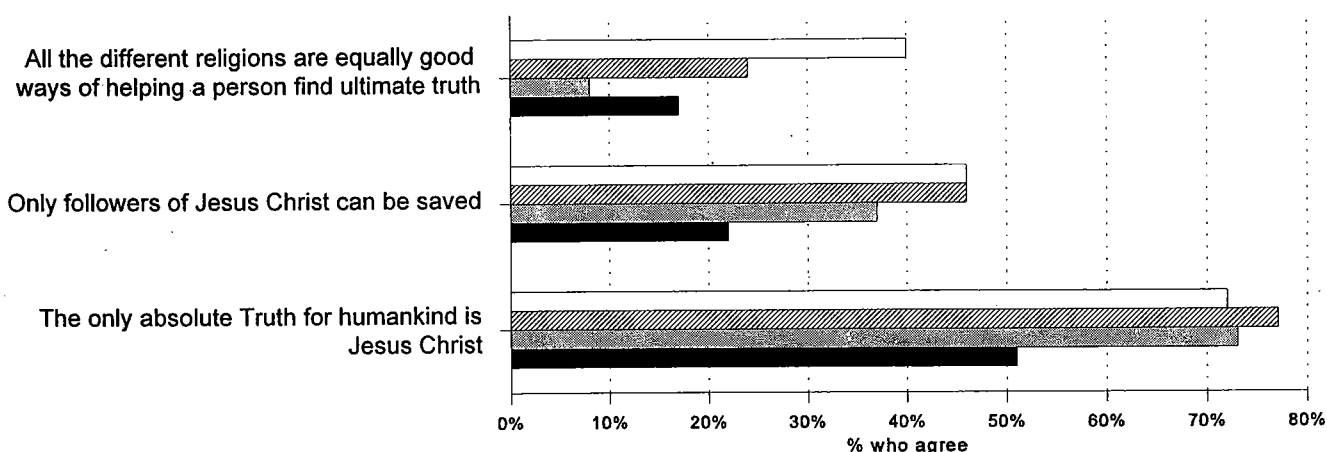
Like many religious labels, the term *born-again Christian* lacks a clear and universal definition. It has become generally associated with evangelical Christianity, a tendency echoed in the Panel results. For example, six in ten members who claim the born-again label also view themselves as theologically conservative; that compares to less than half that number (29%) among members who do not view themselves as born-again. Also, compared to members who reject the born-again label, those who accept it are much more likely:

- to report a conversion experience (86%, compared to 24%); to have ever encouraged someone to accept Jesus as savior (90%; 45%); to view the Bible as completely inerrant (26%; 3%); to see prayer (65%; 32%) and Bible reading (49%; 15%) as *essential* for living a good Christian life; to believe in Satan (90%; 45%); and to acknowledge Jesus as the only absolute Truth for humanity (95%; 58%).

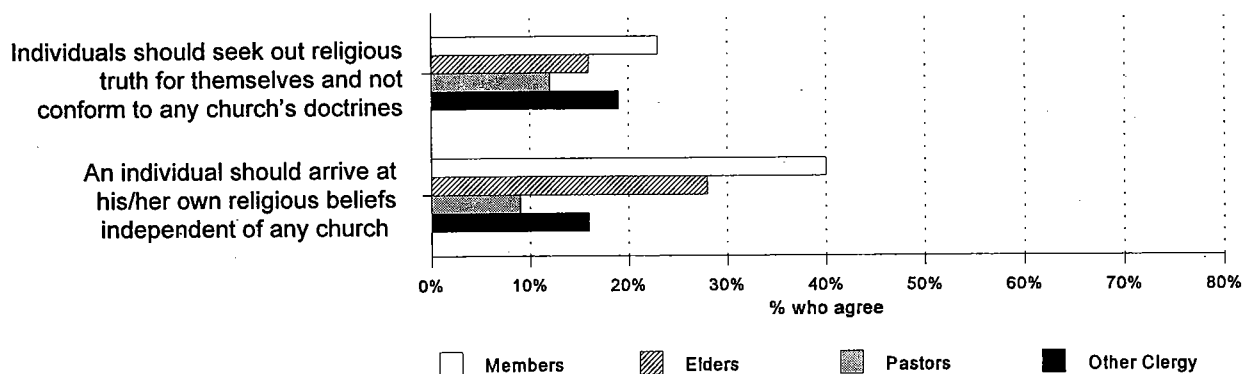
Faith and Belief

God's Revelation in Jesus Christ and the Importance of the Church

Is Christianity Unique?



Is the Church Necessary?

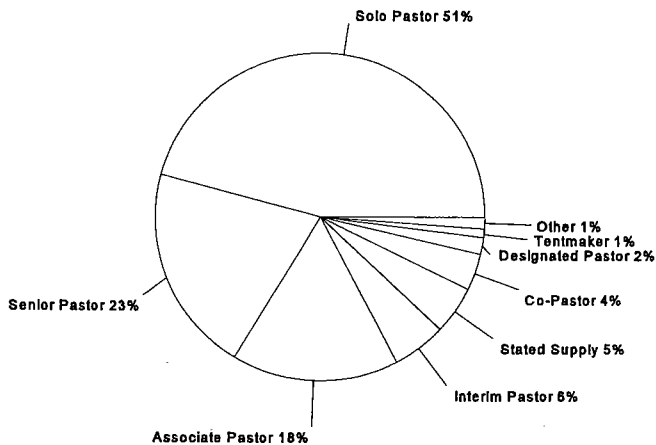


Lay Liberals and Golden Rule Christians

Recent research has found a sizable number of Mainline Protestants who place more emphasis on "right behavior" than on "right belief." They tend to reject the uniqueness of God's revelation in Jesus Christ, place less emphasis on church involvement, and see morality as more central than spirituality. At least two terms have been applied to this group: *lay liberals* and *Golden Rule Christians*. The Panel survey repeated questions developed in earlier research to explore this issue. Results suggest that over one-half and perhaps as many as two-thirds of members and elders fit this category.

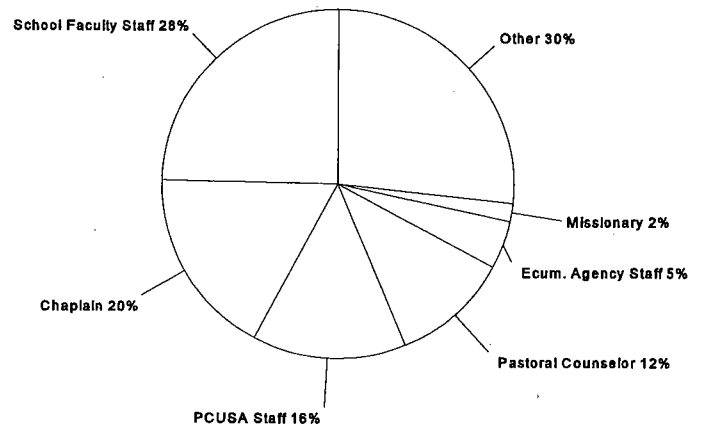
Calls and Careers

Current Call



Pastors by Call

(Totals 111% because some have more than one.)



Specialized Clergy by Call*

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

- 6% of pastors serve more than one congregation, one-half of them in a yoked parish.
- Over one in ten pastors consider their current call as part time.

Stress on the Job

It's the affliction of the 1990s, and Presbyterian ministers are not exempt:

- 12% of pastors, 15% of specialized clergy experience stress at work *almost every day*
- 18% of pastors, 17% of specialized clergy experience work stress *several days a week*
- 40% of pastors, 38% of specialized clergy experience work stress *once or twice a week*.

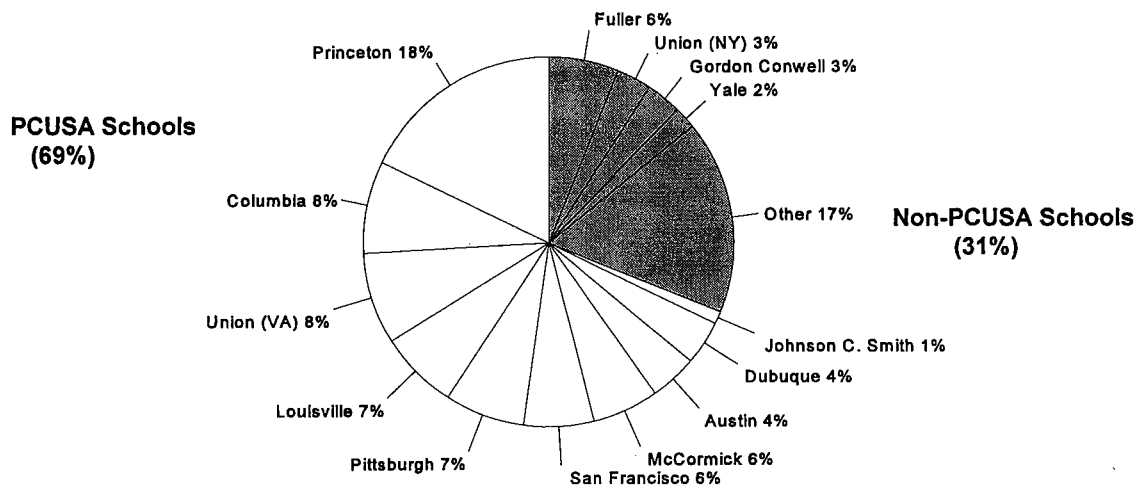
In short, large majorities of Presbyterian clergy—whether in the parish or not—experience job-related stress at least weekly, and around one in seven do so on a daily or near-daily basis.

Specific factors contributing to their stress, in order of importance for pastors (as a group, although not necessarily for any one minister) are:

- burnout, overwork, and unrealistic demands from others;
- problems with the session and/or congregation;
- lack of fit between their personalities and work demands; and
- sexual harassment.

Calls and Careers

Education



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

- 98% of pastors and specialized clergy have either the B.D. or M.Div. degree.
- Just over two-thirds of all ministers received their B.D. or M.Div. degree from a Presbyterian Church (U.S.A.)-affiliated seminary, included 18% who graduated from Princeton Theological Seminary.
- Around four in ten of all ministers have at least one graduate degree in addition to the B.D./M.Div., including over one-fourth who have a doctoral degree (typically the D.Min.—23% of pastors and 15% of specialized clergy have this degree). Overall, 71% of ministers with the D.Min. degree received it from a PCUSA-affiliated school; one-quarter received it from McCormick Theological Seminary.
- 11% of pastors and 7% of specialized clergy are currently enrolled in a graduate school, seminary, or theological school. Among these students, nine in ten pastors and seven in ten specialized clergy are pursuing a doctoral degree, typically the D.Min.

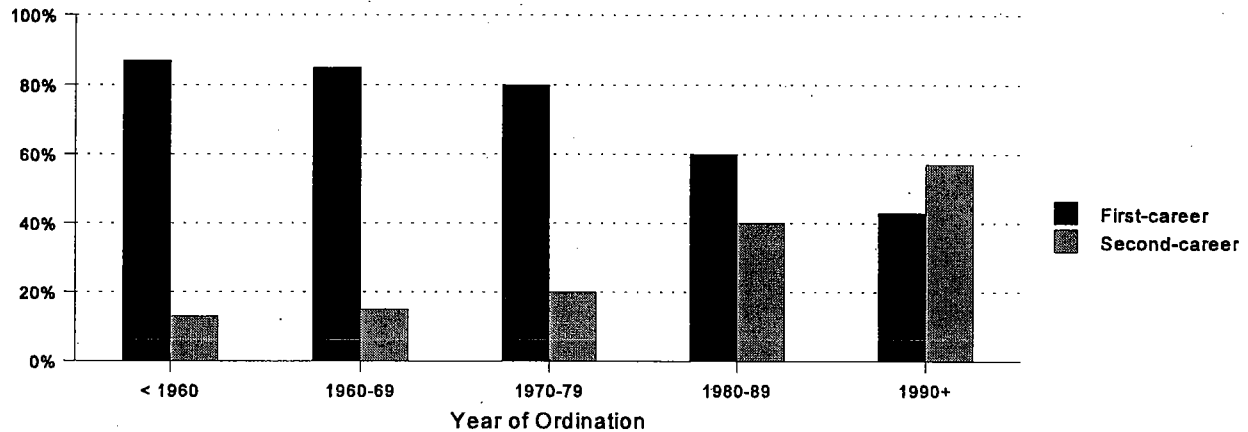
Career Background

- Nine in ten ministers of the Word and Sacrament were ordained for that office in the Presbyterian Church (U.S.A.) or one of its predecessor denominations. Of the rest, over 40% (about 4% of all clergy) were ordained in another Presbyterian or Reformed denomination.
- Exactly one-half of pastors were ordained in either the 1980s or the 1990s. Just over one-third of specialized clergy (35%) were ordained during the same period.

Calls and Careers

- Almost one-third of all clergy see themselves as *second-career ministers*, having worked a median of six years (specialized clergy) to eight years (pastors) in their prior careers.

Recent Ordinations Show a Trend Toward More Second-Career Pastors



Comparing Men and Women in Ministry

Prior to 1970, few women were ordained to the ministry in either the PCUS or the UPCUSA. The result? Most women who are ministers were ordained to that office relatively recently. In fact, 50% of female pastors and 27% of female specialized clergy were ordained *in the 1990s*. By contrast, 13% of male pastors and 5% of male specialized clergy were ordained in the 1990-1997 period.

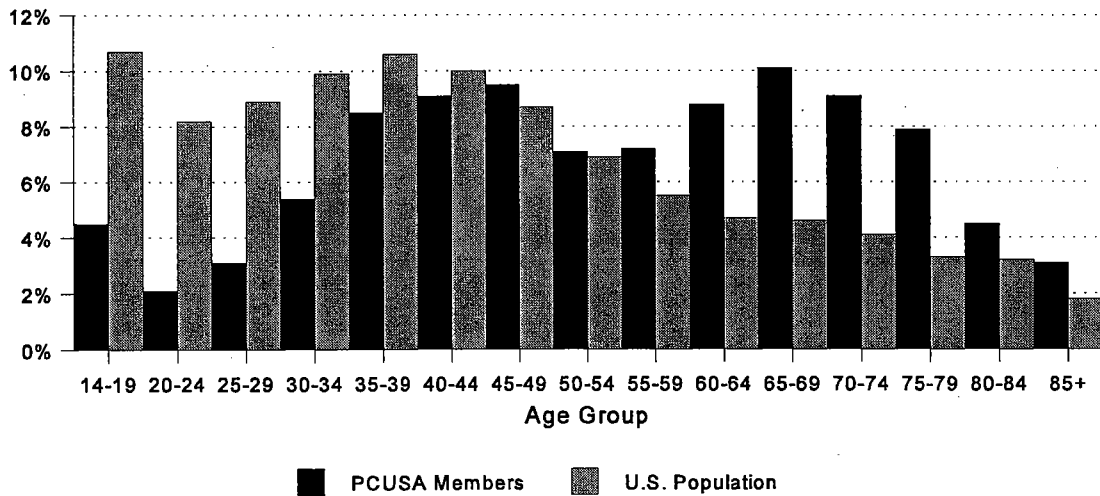
As the figure above shows, pastors in the PCUSA are increasingly trained and called *after* employment in another field or service. This pattern is especially descriptive of women (many of whom, of course, faced obstacles to the ministry when they were at the age of entering into a first career). Among pastors, a slight majority of women (52%) describe themselves as *second-career*, compared to only 28% of men. However, the trend toward second careers is also clear among male pastors: 53% of those ordained in 1990 or more recently describe themselves as second career.

Male and female pastors differ, on average, in their beliefs, too. While 44% of female pastors label themselves as *theologically liberal*, only 23% of male pastors label themselves *liberal*. Similarly, only 13% of female pastors describe themselves as *theologically conservative*, compared to 33% of male pastors who choose that label for themselves. Other male-female belief differences among pastors follow this pattern, e.g., fewer women (25%) than men (47%) select one of the two inerrant choices to describe their view of the Bible, and fewer women (43%) than men (66%) label themselves as *born-again Christians*.

Social and Demographic Characteristics

Sex, Age, and Race-Ethnicity

Age Comparison of Presbyterian Members and U. S. Population



- Women make up a large majority of members (61%), but are only 47% of elders, 18% of pastors, and 24% of other clergy.
- The median age for members and elders is 55 years; for pastors, 48 years; and for specialized clergy, 53 years.
- Almost all Presbyterians list their race-ethnicity as white, including 98% of members, 97% of elders, 94% of pastors, and 92% of specialized clergy. The largest other category among members (1%), elders (1%), and specialized clergy (3%) is *African American*; among pastors it is *Asian and Pacific Islander* (3%).

How are Presbyterians Changing?

The percentage of members who are female has remained around 60% since 1973. Women *have* become an ever increasing share of other groups. In 1973, three in ten elders were women, rising to four in ten in 1984 and plateauing below 50% in the late 1980s. In 1973 only 1% of all pastors were women, a share that steadily increased to 8% in 1984, and the current 18%.

The median age of members has not changed significantly in the last decade: it was 54 years in 1987, 55 years today. It was 49 years in 1973. Among elders, the median age increased to 55 years in 1990 and 1996, from 49 years in 1973. Among pastors, changes have been insignificant, from 46 years in 1973 to 48 years at present.

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

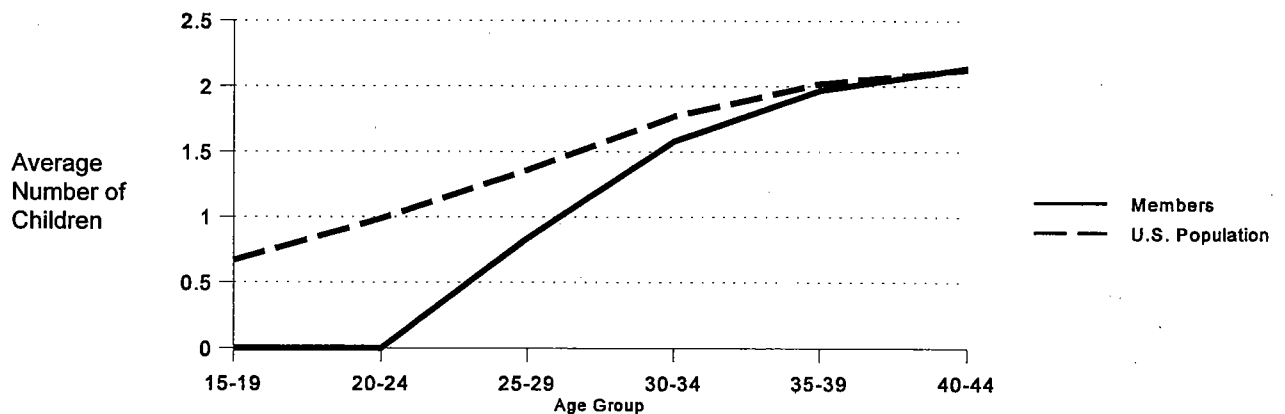
Note: Prior to 1984, the Panel surveyed only within the UPCUSA.

Social and Demographic Characteristics

Marriage and Childbearing

- Large majorities of members (77%), elders (87%), pastors (89%), and specialized clergy (88%) are currently married. In all, 11% of members, 3% of elders, 5% of pastors, and 6% of specialized clergy have *never* been married.
- Among the *ever-married* (that is, those either currently or previously married), 18% of members, 17% of elders, 20% of pastors, and 30% of specialized clergy have been divorced one or more times.

**Average Number of Children Ever Born for Ever-Married Women:
Presbyterian Members and the U. S. Population**



Worshipping: All in the Family

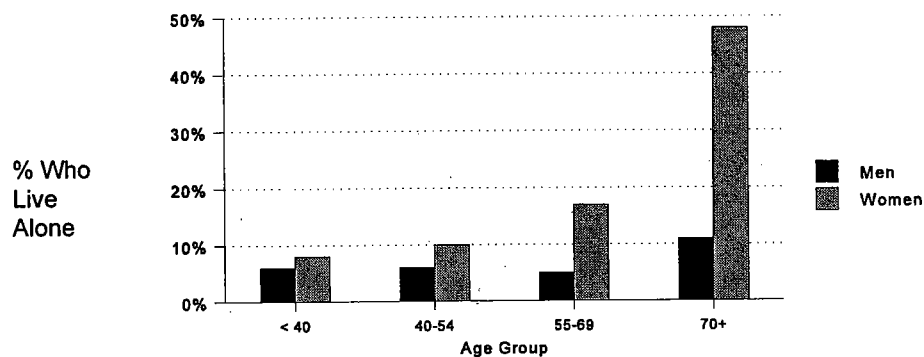
The vast majority of married Presbyterians have a spouse who is also Presbyterian, including 90% of members, 94% of elders, 93% of pastors, and 81% of specialized clergy. Similarly large shares of married Presbyterians *belong to* or *serve* the same congregation as their spouse, including 88% of members, 91% of elders, and 79% of pastors. Among pastors, the figure drops from 93% (the percentage with a Presbyterian spouse) to 79% (the percentage with a Presbyterian spouse who belongs to the same congregation that he or she serves) largely because 12% of all married pastors have a spouse who is also a minister and, thus, cannot belong to a particular congregation. Among these married pastor couples, one-third share a co-pastorate and another one-third hold pastoral positions at different Presbyterian congregations.

Social and Demographic Characteristics

Living Arrangements and Household Characteristics

- One in seven members, one in ten elders and pastors, and one in eight specialized clergy live alone.

For Members, Living Alone is More Common Among Older Women



- Few Presbyterians live in large households: less than one-fourth of members, elders, and specialized clergy, and around one-third of pastors, have as many as four persons (including themselves) in their households. The average (mean) household size is 2.6 persons for members and elders, 3.0 for pastors, and 2.5 for specialized clergy.
- Around eight in ten member and elder households contain a married couple, and around one-half of married-couple households have at least one child under the age of 18. Among pastors, more than eight in ten households have a married couple, and of these, the majority (59%) have at least one child under age 18. Among specialized clergy, a similar percentage of all households (81%) contain a married couple, but the majority of married-couple households (60%) have no children under age 18 living in them.
- Few single parent households are found among Presbyterians; the households of only 3% of members, 3% of elders and specialized clergy, and 1% of pastors consist of a (currently) unmarried parent with his or her dependent child(ren).

Region and Residence

- Presbyterian members are distributed across the country in similar fashion to the overall U.S. population:

Census Region	PCUSA Members		U.S.
	at birth	current	Population 1996
Northeast	19%	14%	19%
Midwest	41%	35%	23%
South	29%	35%	35%
West	9%	16%	22%
Other country	2%	---	---
Total*	100%	100%	99%

*May not total to 100% due to rounding

Social and Demographic Characteristics

- Almost one-half of members and elders (46% of both groups) live in rural areas, small towns, or cities with under 50,000 population, a much greater proportion than the 20% of the U.S. population that lives in non-metropolitan areas.

Employment Status, Income, and Other Characteristics

- Six in ten members and elders are currently employed, most full time. Around one-third of members and elders are retired, and another one in ten classify themselves as homemakers.
- Almost four in ten retirees report at least some household income from wages; around one-half of these have spouses who are employed.
- Median family income for members and pastors is between \$50,000 and \$59,999, and for elders and specialized clergy, between \$60,000 and \$69,999.
- A fifth of members, a fourth of elders, 14% of specialized clergy, and 8% of pastors report total household income for 1995 of \$100,000 or more. That compares to 12%, 5%, 4%, and 2%, respectively, who report total household income for 1995 of less than \$20,000.
- 55% of members and 57% of elders describe themselves as Republicans. A majority of pastors (53%) and over two-thirds of specialized clergy (69%) label themselves as Democrats.
- Most Presbyterians have lived all of their lives in the United States. The percentage that has lived in another country ranges from 13% (members) and 17% (elders) among the laity to 26% (pastors) and 35% (specialized clergy) among ministers.

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

Nowhere is the selective make up of the Presbyterian Church (U.S.A.) more apparent than when we look at family and household composition. Compared to the U.S. population, Presbyterian members are *much more likely* to be married, to live in married-couple households, and to have no children under the age of 18 living at home, and *much less likely* to have ever been divorced. The reason? While many factors play a part, the greatest by far is the drift of young adults away from the church over the last 30 years. While some have returned, many have not. As a result, the membership of the church is not only older, on average, than the U.S. population, but many trends in the larger society that have become more common among younger adults over the last generation (e.g., increasing divorce, men and women living together outside of marriage) have disproportionately bypassed the church. Since this relative dearth of younger adults has occurred during a period when birth rates in general have declined from their peak "baby boom" years of the late 1950s, we have *fewer* young adults having *fewer* babies than was true a generation ago. One consequence is the steady net membership loss among Presbyterian churches over the last 30 years. Furthermore, the social and demographic momentum of these changes will make it difficult to reverse membership decline.

Appendix A

Presbyterian Panel Questionnaire

Reestablishment 1996

	Members	Elders	Clergy
Number of Panelists:	2,163	1,759	2,530
Number Responding:	1,361	1,316	1,889
Percentage Responding:	63%	75%	75%

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

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

	Members	Elders	Pastors	Specialized Clergy
1. How many years have you been a member of your current congregation? <i>M/E</i>				
1 year or less	6%	1%		
2 to 3	11%	6%		
4 to 5	9%	10%		
6 to 10	17%	20%		
11 to 15	11%	13%		
16 to 25	15%	20%		
26 or more	30%	31%		
2. How far do you live from your congregation? <i>M/E</i>				
1 mile or less	24%	24%		
2 to 3 miles	31%	32%		
4 to 5 miles	19%	19%		
6 to 10 miles	15%	16%		
11 to 15 miles	6%	5%		
16 to 25 miles	2%	3%		
26 or more miles	2%	1%		
3. How often do you attend your congregation's <i>Sunday</i> worship services? (Check (✓) the appropriate box.) <i>M/E</i>				
never	1%	1%		
less than once a year	2%	-		
about once or twice a year	3%	*		
several times a year	8%	*		
about once a month	6%	1%		
2-3 times a month	16%	9%		
nearly every week	43%	54%		
every week	21%	35%		

* = 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 (reported percentages for all questions omit nonresponses)
 n = number of respondents eligible to answer this question
 ♦ = percentages add to more than 100 because respondents could make more than one response
 vol. = volunteered response

	Members	Elders	Pastors	Specialized Clergy
5.	Have you ever been ordained an <i>elder</i> in the Presbyterian Church?			
<i>M/E</i>				
	no	69%	1%	
	yes	31%	99%	
	[If yes,] Are you serving now on session?	n=407	n=1292	
	no	90%	11%	
	yes	10%	89%	
6.	Have you ever been ordained a <i>deacon</i> in the Presbyterian Church?			
<i>M/E</i>				
	no	69%	58%	
	yes	31%	42%	
	[If yes,] Are you currently serving on a board of deacons?	n=403	n=543	
	no	78%	98%	
	yes	22%	2%	
7.	Which other positions, if any, do you hold in church? (<input checked="" type="checkbox"/> <i>all</i> that apply.)			
<i>M/E</i>				
	chair of congregational committee or task force	9%	45%	◆
	member of congregational committee or task force	27%	51%	
	member of presbytery, synod, or General Assembly committee or task force	4%	9%	
	officer of men's, women's, or youth group	16%	18%	
	organist or choir director	2%	2%	
	member of choir	16%	18%	
	Sunday school teacher [vol.]	9%	6%	
	other	11%	12%	
8.	Please take a few moments to think back over the last year. Have there been any Sundays, any at all, when you were unable to attend or happened not to attend worship at your congregation? Answer by indicating whether or not you have missed attending worship in the last year at least once for any of the following reasons: (<input checked="" type="checkbox"/> the box for <i>all</i> that apply.)			
<i>M/E</i>				
	my job/business required me to be at work on Sunday	21%	19%	◆
	I was traveling on business over a weekend and didn't get back home in time	18%	26%	
	I was ill	47%	43%	
	I had family responsibilities (e.g., caring for an ill or disabled child or parent)	26%	25%	
	I was away on vacation	75%	87%	
	I needed the time to catch up on other responsibilities	23%	15%	
	I just didn't feel like going	24%	15%	
	the weather was bad	17%	12%	
	I overslept	8%	3%	
	I had guests from out of town	27%	23%	
	I decided to do something else that day	22%	16%	
	other	4%	2%	

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

M/E

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

0 hours	26%	5%
1 - 2 hours	20%	12%
3 - 5 hours	26%	30%
6 - 10 hours	16%	31%
11 - 20 hours	9%	16%
more than 20 hours	3%	8%

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

0 hours	38%	4%
1 - 2 hours	22%	18%
3 - 5 hours	22%	30%
6 - 10 hours	12%	26%
11 - 20 hours	4%	11%
more than 20 hours	3%	10%

c. participated in religious events, programs, or groups sponsored by a church or other religious organization which took place in a home or other facility away from your church

0 hours	58%	48%
1 - 2 hours	21%	22%
3 - 5 hours	13%	18%
6 - 10 hours	5%	7%
11 - 20 hours	1%	2%
more than 20 hours	2%	3%

d. given volunteer time, apart from church programs, to help the less fortunate or to help make your own community a better place to live (e.g., through volunteer or committee work)

0 hours	45%	40%
1 - 2 hours	21%	23%
3 - 5 hours	16%	19%
6 - 10 hours	8%	9%
11 - 20 hours	4%	5%
more than 20 hours	5%	4%

10. Compared to 2 years ago, do you think you participate in church activities more, less, or about the same amount as you did then?

M/E

participate more	22%	46%
about the same participation	46%	44%
participate less	29%	10%
not applicable (been a member less than 2 years)	2%	*

11. How likely is it that you will be a part of your current congregation five years from now?

M/E

very likely	58%	71%
likely	18%	16%
not sure	13%	8%
not at all likely	5%	2%
not very likely	6%	3%

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12. If "not very" or "not at all likely," rate the importance of each factor below in your likelihood of leaving. (✓ one □ per item.)

	+	+
a. moving away from this area/community	n=145	n=72
very important	65%	66%
important	14%	8%
not very important	5%	7%
not at all important	16%	20%
b. too much conflict in the congregation	n=145	n=72
very important	19%	23%
important	14%	17%
not very important	22%	19%
not at all important	44%	42%
c. I don't really fit in with most people here	n=145	n=72
very important	19%	6%
important	27%	22%
not very important	14%	20%
not at all important	40%	52%
d. I'm marrying and will switch to my spouse's church	n=145	n=72
very important	4%	5%
important	6%	-
not very important	6%	2%
not at all important	84%	93%
e. I don't like the programs that it currently offers	n=145	n=72
very important	7%	11%
important	21%	23%
not very important	16%	17%
not at all important	56%	49%
f. the worship services often do not satisfy spiritual needs	n=145	n=72
very important	32%	29%
important	17%	14%
not very important	6%	8%
not at all important	44%	49%
g. I don't appreciate the pastor(s)	n=145	n=72
very important	21%	16%
important	18%	20%
not very important	12%	4%
not at all important	49%	59%

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**Specialized
Clergy**

Members Elders Pastors

12. (cont.) If "not very" or "not at all likely," rate the importance of each factor below in your likelihood of leaving. (✓ one □ per M/E item.)

	+	+
h. I've been drifting away from church and I think that will continue	n=145	n=72
very important	24%	11%
important	18%	9%
not very important	8%	4%
not at all important	49%	76%
	+	+
i. other:	n=145	n=72
age/health concerns [vol.]	51%	38%
denomination [vol.]	33%	38%
all else	16%	24%

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

1.	When were you ordained as a minister of the Word and Sacrament?		
C	prior to 1960	5%	19%
	1960-1969	19%	24%
	1970-1979	24%	22%
	1980-1989	31%	25%
	1990-present	20%	10%

2.	If you were ordained by a denomination other than the Presbyterian Church (U.S.A.) or one of its predecessor denominations, name that body.		
C		n=129	n=62
	Baptist	22%	23%
	Christian Church (Disciples of Christ)	5%	-
	Episcopalian	1%	-
	Friends (Quaker)	-	-
	Lutheran	2%	-
	Methodist	7%	10%
	Other Presbyterian	33%	47%
	Reformed	6%	3%
	Roman Catholic	1%	2%
	United Church of Christ	8%	8%
	other	10%	6%
	more than one	3%	-
	not applicable	3%	2%

3.	Are you presently enrolled in a graduate school, seminary, or theological school? (Check (✓) the appropriate □.)		
C	no	89%	93%
	yes	11%	7%
	[If yes,] degree:	n=133	n=45
	M.A.	2%	5%
	Th.M./S.T.M.	2%	2%
	D.Min.	75%	40%
	Ph.D./S.T.D./Th.D.	14%	31%
	other	7%	21%

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

C	[If yes,] school:	n=133	n=45
	Austin	4%	-
	Columbia	17%	2%
	Dubuque	2%	-
	Fuller	10%	4%
	Gordon Conwell	4%	-
	Johnson C. Smith	1%	-
	Louisville	5%	9%
	McCormick	2%	9%
	Pittsburgh	5%	-
	Princeton	7%	-
	San Francisco	9%	2%
	Union Seminary/Virginia	3%	-
	other	31%	74%

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

C	no	68%	73%
	yes	32%	27%

5. [If yes,] How long were you in that job or career?

C		n=406	n=168
	1 year	2%	1%
	2 to 3 years	17%	21%
	4 to 5 years	17%	23%
	6 to 10 years	34%	29%
	11 to 15 years	15%	12%
	16 to 25 years	11%	10%
	26 years or more	4%	4%

6. Please indicate the year and the school from which you received your B.D. or M.Div. degree. (If you do not have this degree, skip to question 7.)

C	Year received B.D. or M.Div. degree:		
	prior to 1960	5%	19%
	1960 to 1969	20%	25%
	1970 to 1979	25%	23%
	1980 to 1989	31%	24%
	1990 to 1996	17%	7%
	do not have degree	2%	2%
	PCUSA school awarding B.D. or M.Div. degree:		
	Austin	4%	3%
	Columbia Seminary	8%	8%
	Dubuque	4%	3%
	Johnson C. Smith/Interdenominational Theological Seminary	1%	1%
	Louisville	8%	6%
	McCormick	5%	8%

6. (cont.) Please indicate the year and the school from which you received your B.D. or M.Div. degree. (If you do not have this

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	Members	Elders	Pastors	Specialized Clergy
C degree, skip to question 7.)				
PCUSA school awarding B.D. or M.Div. degree (cont.):				
Pittsburgh			7%	7%
Princeton			18%	17%
San Francisco			6%	6%
Union Theological Seminary (VA)			8%	7%
PCUSA [subtotal]			69%	66%
Non-PCUSA school awarding degree:				
Fuller			7%	5%
Gordon Conwell			4%	1%
Union-Auburn			2%	5%
Yale			1%	4%
other			17%	19%
non-PCUSA [subtotal]			31%	34%
7. Do you have one or more other graduate degrees from a seminary or other school of theological education (besides your B.D. or M.Div.)?				
C no			61%	59%
yes			39%	41%
8. Please indicate the degree(s), year(s) received, and school(s):				
C			n=482	n=256
M.C.E./M.R.E			4%	3%
M.A.			17%	20%
Th.M./S.T.M			21%	32%
D.Min.			60%	36%
Ph.D./S.T.D./Th.D			10%	28%
other			7%	11%
Year M.C.E./M.R.E received:				
prior to 1960			n=18	n=8
1960 to 1969			-	25%
1970 to 1979			44%	25%
1980 to 1989			22%	38%
1990 to present			17%	12%
School awarding M.C.E./M.R.E. degree:				
			+	
PSCE			n=18	n=8
other PCUSA school			56%	25%
non-PCUSA school			19%	38%
			25%	38%
Year M.A. received:				
prior to 1960			n=83	n=51
1960 to 1969			2%	10%
1970 to 1979			21%	24%
1980 to 1989			28%	29%
1990 to present			36%	24%
			12%	10%

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8. (cont.) Please indicate the degree(s), year(s) received, and school(s):

School awarding M.A. degree:			n=83	n=51
PSCE			18%	8%
other PCUSA school			14%	10%
non-PCUSA school			68%	82%
Year Th.M./S.T.M. received:			n=101	n=81
prior to 1960			1%	12%
1960-1969			34%	25%
1970-1979			22%	35%
1980-1989			33%	23%
1990-present			10%	4%
PCUSA school awarding Th.M./S.T.M. degree:			n=101	n=81
Columbia			12%	1%
Dubuque			5%	5%
Pittsburgh			3%	4%
Princeton			38%	32%
Union Theological Seminary (VA)			11%	6%
other PCUSA school			9%	5%
PCUSA school [subtotal]			78%	55%
Non-PCUSA school awarding Th.M./S.T.M. degree:				
Union Auburn			4%	8%
Yale			4%	12%
other			16%	27%
non-PCUSA [subtotal]			22%	46%
Year D.Min. degree received:			n=289	n=93
1970 to 1979			23%	32%
1980 to 1989			43%	51%
1990 to present			34%	17%
PCUSA school awarding D.Min degree:			n=289	n=93
Austin			5%	2%
Columbia			9%	10%
Louisville			3%	4%
McCormick			26%	22%
Pittsburgh			6%	4%
Princeton			4%	3%
San Francisco			10%	16%
Union Theological Seminary (VA)			9%	10%
other PCUSA school			*	-
PCUSA school [subtotal]			72%	71%
Non-PCUSA school awarding D.Min degree:				
Drew			4%	1%
Fuller			7%	1%
other			17%	27%
non-PCUSA [subtotal]			28%	29%

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

+ = nonresponses of 10% or more for this sample on this question (reported percentages for all questions omit nonresponses)

n = number of respondents eligible to answer this question

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

vol. = volunteered response

	Members	Elders	Pastors	Specialized Clergy
8. (cont.) Please indicate the degree(s), year(s) received, and school(s):				
Year Ph.D./S.T.D./Th.D. degree received:				
prior to 1960			n=50	n=73
1960-1969			-	8%
1970-1979			14%	21%
1980-1989			24%	19%
1990-present			42%	32%
			20%	19%
PCUSA schools awarding Ph.D./S.T.D./Th.D. degree:				
Columbia			n=50	n=73
Princeton			-	6%
San Francisco			4%	16%
Union Theological Seminary (Virginia)			6%	-
other PCUSA school			12%	4%
PCUSA schools [subtotal]			2%	-
			24%	26%
Non-PCUSA schools awarding Ph.D./S.T.D./Th.D. degree:				
Claremont			2%	4%
Duke University			8%	1%
Harvard University			2%	4%
Union Auburn			2%	4%
Vanderbilt			2%	9%
Yale			4%	4%
Emory			2%	4%
other			54%	44%
non-PCUSA [subtotal]			76%	74%
Year all other degrees received:				
prior to 1960			n=34	n=28
1960 to 1969			3%	4%
1970 to 1979			6%	23%
1980 to 1989			34%	35%
1990 to present			38%	12%
			19%	27%
PCUSA school awarding other degrees:				
			+	
Columbia			n=34	n=28
PSCE			-	7%
Union Theological Seminary (VA)			-	4%
other PCUSA school			3%	4%
PCUSA schools [subtotal]			9%	-
			13%	15%
Non-PCUSA school awarding other degrees:				
Regent			+	+
Vanderbilt			7%	-
other			-	4%
non-PCUSA schools [subtotal]			79%	82%
			86%	86%

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

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vol. = volunteered response

9. What is the highest level of formal education you have attained *besides your theological or Christian education training*?

C	some high school or less	-	-
	completed high school	*	*
	some college	1%	*
	graduated from college	58%	44%
	some graduate work	18%	19%
	a graduate degree	22%	36%

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

C		◆	◆
	pastor in a congregation	100%	9%
	non-parish job or ministry	4%	81%
	unemployed	*	9%
	retired from active ministry	1%	14%

If you serve one or more congregations as a pastor proceed to question 11. (Others skip to question 16.)

11. Do you consider yourself a full-time or part-time parish pastor?

C		n=1265	n=57
	full-time	88%	7%
	part-time	12%	93%
	[If part-time] specify hours per week	+	+
		n=146	n=50
	1 to 9	5%	21%
	10 to 19	9%	45%
	20 to 29	38%	31%
	30 to 39	37%	2%
	40 or more	12%	-

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

C		◆	◆
		n=1265	n=57
	solo pastor	51%	18%
	senior pastor	23%	-
	assistant/associate pastor	18%	-
	co-pastor	4%	-
	stated or temporary supply	5%	66%
	designated pastor	2%	-
	interim pastor	6%	6%
	tentmaker	1%	18%
	paid parish associate	1%	9%
	other	1%	6%

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 vol. = volunteered response

13. How many congregations do you currently serve as pastor (include congregations you are serving as stated or temporary supply)?

	Members	Elders	Pastors	Specialized Clergy
one			n=1265 94%	n=57 93%
two or more			6%	7%
[If two or more] How many?				
two			n=75 83%	n=4 67%
three or more			17%	33%

14. If you serve two or more congregations: Are all or some of these congregations yoked as a larger parish?

	Members	Elders	Pastors	Specialized Clergy
no			n=75 47%	n=4 75%
yes			53%	25%

4.15. What is the approximate membership of the congregation(s) you attend [M/E]/serve [C]? [Members/Elders: If you don't M/E/C know, leave the line blank and ✓ here: □.] [Clergy: Write the *combined* membership if you serve two or more.]

	Members	Elders	Pastors	Specialized Clergy
0 to 49	1%	1%	n=1265 3%	n=57 29%
50 to 99	5%	4%	9%	42%
100 to 149	6%	6%	12%	17%
150 to 199	5%	5%	10%	2%
200 to 299	9%	13%	15%	4%
300 to 499	16%	17%	18%	-
500 to 999	20%	24%	16%	4%
1,000 or more	19%	27%	18%	2%
don't know	21%	4%	-	-

If you are currently employed in one or more non-parish jobs or ministries, proceed to question 16. (Others skip to question 20.)

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

	Members	Elders	Pastors	Specialized Clergy
full-time			n=57 11%	n=500 83%
part-time			89%	17%
[If part-time] specify hours:				
1 to 9			n=49 21%	n=82 15%
10 to 19			37%	28%
20 to 29			28%	32%
30 to 39			14%	17%
40 or more			-	8%

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	Members	Elders	Pastors	Specialized Clergy
17. In what type(s) of non-parish jobs or ministries are you currently employed? C (✓ all that apply.)			◆ n=57	◆ n=500
faculty/staff at an educational institution			27%	28%
chaplain			26%	20%
missionary/mission co-worker			-	2%
national staff or middle governing body staff			14%	16%
staff of an ecumenical or non-denominational agency			-	5%
professional pastoral counselor			11%	12%
other employment			34%	30%
18. For what type of institution do you work? (✓ all that apply.) C			◆ n=57	◆ n=500
military			11%	2%
civilian government			2%	5%
elementary, middle, or high school			2%	3%
college or university			24%	17%
seminary or other theological school			2%	10%
hospital or other medical facility			15%	14%
church/religious body			26%	21%
other non-profit organization			9%	20%
for-profit business			19%	13%
other			9%	8%
19. Is this organization affiliated with the Presbyterian Church (U.S.A.)? C			+ n=57	n=500
no			59%	62%
yes			41%	38%
20. In general, how often are you bothered by stress in your job situation? C			n=1266	+ n=623
never (skip to 22)			4%	8%
less than once a week			27%	22%
once or twice a week			40%	38%
several days a week			18%	17%
almost every day			12%	15%
21. To what extent, if any, is each of the following a source of stress in your work? C (✓ one □ for each item. NA/NS is not applicable or not sure.)				+ n=306
a. an unsupportive session			n=1199	
great extent			2%	2%
some extent			10%	2%
a little			28%	6%
none			56%	14%
not applicable/not sure			3%	76%
				+ n=306

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	Members	Elders	Pastors	Specialized Clergy
21.(cont.) To what extent, if any, is each of the following a source of stress in your work? C (✓ one □ for each item. NA/NS is not applicable or not sure.)				
b. an unsupportive congregation			n=1199	n=306
great extent			2%	2%
some extent			10%	2%
a little			35%	8%
none			51%	16%
not applicable/not sure			2%	72%
c. conflict with others in organization			n=1199	n=306
great extent			7%	4%
some extent			18%	15%
a little			44%	44%
none			28%	21%
not applicable/not sure			3%	16%
d. doing too many different things			n=1199	n=306
great extent			26%	24%
some extent			38%	34%
a little			26%	26%
none			9%	11%
not applicable/not sure			1%	4%
e. feeling "burned out"			n=1199	n=306
great extent			9%	7%
some extent			25%	20%
a little			37%	32%
none			27%	36%
not applicable/not sure			2%	4%
f. feeling my work doesn't count			n=1199	n=306
great extent			2%	4%
some extent			12%	8%
a little			27%	19%
none			56%	62%
not applicable/not sure			2%	7%
g. having different views or values from most others in organization			n=1199	n=306
great extent			5%	6%
some extent			17%	18%
a little			36%	34%
none			40%	35%
not applicable/not sure			2%	6%

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vol. = volunteered response

21.(cont.) To what extent, if any, is each of the following a source of stress in your work?

C (✓ one □ for each item. NA/NS is not applicable or not sure.)

	Members	Elders	Pastors	Specialized Clergy
				+
h. having to make decisions			n=1199	n=306
great extent			2%	3%
some extent			16%	16%
a little			40%	39%
none			41%	38%
not applicable/not sure			2%	3%
i. having to meet deadlines			n=1199	n=306
great extent			7%	9%
some extent			26%	26%
a little			43%	44%
none			23%	19%
not applicable/not sure			1%	2%
j. little or no input into decisions that affect me in important ways			n=1199	n=306
great extent			3%	6%
some extent			9%	19%
a little			24%	30%
none			61%	39%
not applicable/not sure			3%	6%
k. needing more time for myself			n=1199	n=306
great extent			21%	18%
some extent			32%	29%
a little			31%	29%
none			14%	20%
not applicable/not sure			1%	3%
l. not being paid well enough			n=1199	n=306
great extent			10%	16%
some extent			21%	19%
a little			29%	24%
none			38%	36%
not applicable/not sure			2%	4%
m. not enough time for my family			n=1199	n=306
great extent			19%	14%
some extent			30%	24%
a little			32%	27%
none			16%	28%
not applicable/not sure			3%	7%

+

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	Members	Elders	Pastors	Specialized Clergy
21. (cont.) To what extent, if any, is each of the following a source of stress in your work? C (✓ one □ for each item. NA/NS is not applicable or not sure.)				
n. experiencing sexual harassment			n=1199	n=306
great extent			*	-
some extent			1%	1%
a little			2%	4%
none			88%	86%
not applicable/not sure			9%	10%
				+
o. too many meetings			n=1199	n=306
great extent			13%	11%
some extent			30%	19%
a little			36%	34%
none			20%	33%
not applicable/not sure			1%	4%
				+
p. unclear or continually changing expectations from others			n=1199	n=306
great extent			6%	8%
some extent			19%	16%
a little			37%	35%
none			36%	36%
not applicable/not sure			1%	5%
				+
q. unrealistic expectations from others			n=1199	n=306
great extent			10%	8%
some extent			24%	19%
a little			37%	35%
none			28%	33%
not applicable/not sure			1%	4%
				+
r. working too many hours			n=1199	n=306
great extent			22%	16%
some extent			32%	30%
a little			32%	29%
none			12%	22%
not applicable/not sure			1%	3%

13,22. During your life, have you ever been a member of a congregation affiliated with a denomination *other than* Presbyterian?
M/E/C

no (skip to 16, 25)	41%	40%	60%	62%
yes	59%	60%	40%	38%

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	Members	Elders	Pastors	Specialized Clergy
14,23. How many years have you been a Presbyterian?				+
<i>M/E/C</i>	n=797	n=783	n=507	n=234
1 or less	3%	*	*	1%
2 to 3	6%	3%	1%	1%
4 to 5	7%	5%	1%	3%
6 to 10	13%	11%	8%	4%
11 to 15	9%	11%	13%	9%
16 to 25	14%	18%	33%	26%
26 to 49	32%	37	39%	44%
50 or more	17%	15	4%	12%

15,24. Please indicate other denomination(s) to which you have belonged. (✓ *all* that apply.)

	◆	◆	◆	◆
<i>M/E/C</i>	n=797	n=783	n=507	n=234
Baptist	19%	18%	30%	29%
Christian Church (Disciples of Christ)	5%	4%	6%	4%
Episcopalian	4%	6%	7%	11%
Friends (Quaker)	1%	1%	1%	1%
Lutheran	11%	10%	6%	9%
Methodist	30%	30%	27%	24%
Reformed	3%	3%	7%	7%
Roman Catholic	7%	6%	7%	3%
United Church of Christ	7%	8%	10%	18%
other	12%	13%	25%	21%

17,25. In what religious denomination were you raised? (✓ only one. If you were part of more than one denomination during your youth, answer by selecting the one in which you were most involved.)

Baptist	10%	11%	9%	8%
Christian Church (Disciples of Christ)	3%	2%	2%	1%
Episcopalian	2%	3%	2%	2%
Friends (Quaker)	*	*	*	-
Lutheran	6%	6%	2%	3%
Methodist	16%	15%	7%	5%
Presbyterian	44%	45%	63%	65%
Reformed	1%	1%	2%	3%
Roman Catholic	5%	4%	3%	1%
United Church of Christ	2%	3%	2%	4%
none	2%	3%	3%	2%
other	8%	7%	7%	6%
more than one	1%	*	1%	1%

18. Were you raised in the congregation you currently belong to?

<i>M/E</i>		
no	82%	84%
yes	18%	16%

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	Members	Elders	Pastors	Specialized Clergy
16,26. When you were a teenager, how often did your <i>parents</i> attend religious services?				
<i>M/E/C</i>				
mother				
never	8%	8%	5%	6%
less than once a year	2%	3%	1%	2%
about once or twice a year	6%	6%	5%	3%
several times a year	8%	8%	4%	5%
about once a month	5%	5%	3%	5%
2-3 times a month	10%	11%	7%	7%
nearly every week	31%	32%	21%	22%
every week	28%	26%	53%	50%
don't know/not applicable	2%	1%	*	1%
father				
never	15%	14%	9%	10%
less than once a year	4%	4%	3%	3%
about once or twice a year	10%	9%	6%	8%
several times a year	8%	9%	6%	4%
about once a month	5%	3%	4%	5%
2-3 times a month	7%	9%	6%	7%
nearly every week	23%	25%	16%	20%
every week	23%	22%	48%	42%
don't know/not applicable	4%	4%	3%	3%

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

19,27. Which of the following terms best describes your current stand on *theological* issues?

M/E/C

very conservative	8%	7%	3%	1%
conservative	31%	36%	26%	15%
moderate	48%	42%	44%	39%
liberal	11%	13%	21%	32%
very liberal	3%	2%	5%	14%

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

M/E

no	39%	28%
yes	61%	72%

21. 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

no	54%	53%
yes	46%	47%

23,28. Do you think there is a heaven, where people who have led good lives are eternally rewarded?

M/E/C

no	6%	8%	16%	27%
yes	78%	79%	74%	52%
not sure	16%	13%	9%	20%
other [vol.]	*	-	1%	1%

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	Members	Elders	Pastors	Specialized Clergy
24,29. Do you think there is a hell, to which people who have led bad lives and die without being sorry are eternally damned? M/E/C				
no	18%	17%	32%	50%
yes	51%	50%	46%	26%
not sure	32%	32%	21%	23%
other [vol.]	*	-	*	*

	Members	Elders	Pastors	Specialized Clergy
22,30. Which statement best describes your view of the Bible? (✓ only one.) M/E/C				
It is an important piece of literature, but is largely irrelevant to our lives today	*	*	-	*
It is the record of many people's experience with God and is a useful guide for individual Christians in their search for basic moral and religious teachings	28%	18%	5%	17%
It is the Word of God and its stories and teaching provide a powerful motivation as we work toward God's reign in the world	42%	45%	51%	53%
It is the inspired, authoritative Word of God that is without error in all that it says about faith and morals	18%	25%	38%	25%
It is the inspired Word of God, without error not only in matters of faith, but also in historical, scientific, geographic and other secular matters	10%	11%	4%	3%
[more than one selected]	1%	1%	1%	1%

	Members	Elders	Pastors	Specialized Clergy
25,31. When you think about the qualities of a good Christian life, how important is each of the following to you? M/E/C (Rate each one.)				
a. reading and studying the Bible regularly				
essential	26%	34%	58%	36%
very important	36%	39%	36%	42%
somewhat important	33%	25%	6%	21%
not at all important	5%	2%	*	2%
b. spending time in prayer and meditation				
essential	43%	52%	67%	49%
very important	37%	36%	28%	38%
somewhat important	19%	12%	5%	12%
not at all important	1%	*	*	*
c. actively seeking social and economic justice				
essential	14%	12%	28%	36%
very important	38%	45%	52%	47%
somewhat important	40%	37%	19%	17%
not at all important	7%	6%	1%	1%
d. taking care of those who are sick or needy				
essential	29%	27%	42%	42%
very important	58%	60%	53%	52%
somewhat important	13%	12%	5%	6%
not at all important	*	*	*	-
e. attending church regularly				
essential	28%	37%	45%	27%
very important	45%	50%	47%	46%
somewhat important	24%	12%	8%	23%
not at all important	3%	1%	1%	3%

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25,31.(cont.) When you think about the qualities of a good Christian life, how important is each of the following to you?
M/E/C (Rate each one.)

	Members	Elders	Pastors	Specialized Clergy
f. seeking to bring others to faith in Christ				
essential	17%	24%	32%	21%
very important	42%	46%	46%	35%
somewhat important	34%	28%	20%	36%
not at all important	6%	2%	2%	8%
g. practicing Christian values in work, home and school				
essential	66%	72%	69%	65%
very important	29%	27%	30%	33%
somewhat important	4%	1%	1%	2%
not at all important	1%	*	*	-

27,32. Please indicate the extent to which you agree or disagree with each of the following statements.
M/E/C

a. An individual should arrive at his or her own religious beliefs independent of any church				
strongly agree	12%	7%	2%	4%
agree	28%	21%	7%	12%
not sure	15%	12%	4%	5%
disagree	35%	44%	49%	52%
strongly disagree	10%	16%	38%	27%
b. All the different religions are equally good ways of helping a person find ultimate truth				
strongly agree	9%	4%	1%	2%
agree	31%	20%	6%	15%
not sure	18%	19%	7%	10%
disagree	25%	32%	40%	46%
strongly disagree	18%	26%	46%	28%
c. There is a life beyond death				
strongly agree	57%	66%	78%	56%
agree	27%	24%	18%	31%
not sure	14%	8%	3%	11%
disagree	1%	1%	*	2%
strongly disagree	1%	*	1%	1%
d. The only absolute Truth for humankind is in Jesus Christ				
strongly agree	43%	52%	44%	28%
agree	29%	26%	29%	23%
not sure	17%	13%	8%	13%
disagree	8%	9%	15%	28%
strongly disagree	3%	2%	4%	9%
e. Only followers of Jesus Christ can be saved				
strongly agree	27%	30%	20%	11%
agree	19%	17%	17%	11%
not sure	25%	26%	23%	18%
disagree	20%	18%	27%	31%
strongly disagree	8%	9%	14%	28%

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27, 32. (cont.) Please indicate the extent to which you agree or disagree with each of the following statements.

M/E/C

f. In the realm of values, the final authority about good and bad is the individual				
strongly agree	6%	3%	1%	2%
agree	19%	11%	2%	4%
not sure	15%	10%	2%	4%
disagree	31%	34%	37%	45%
strongly disagree	30%	42%	58%	46%
g. Individuals should seek out religious truth for themselves and not conform to any church's doctrines				
strongly agree	4%	2%	1%	3%
agree	19%	14%	10%	16%
not sure	17%	12%	5%	8%
disagree	46%	52%	56%	53%
strongly disagree	14%	20%	28%	20%
h. It is important to share my faith with other people				
strongly agree	24%	32%	49%	31%
agree	55%	58%	50%	63%
not sure	10%	6%	1%	3%
disagree	9%	3%	1%	3%
strongly disagree	1%	1%	-	*
i. All the great religions of the world are equally true and good				
strongly agree	5%	2%	1%	2%
agree	19%	10%	6%	10%
not sure	26%	24%	9%	16%
disagree	30%	36%	43%	44%
strongly disagree	20%	28%	42%	28%
j. Belief in Jesus Christ is only one of many ways to find salvation				
strongly agree	10%	7%	6%	9%
agree	27%	24%	18%	33%
not sure	16%	16%	14%	15%
disagree	25%	24%	32%	25%
strongly disagree	22%	28%	30%	18%
k. The Devil (Satan) really exists				
strongly agree	30%	31%	27%	15%
agree	30%	32%	31%	25%
not sure	26%	23%	17%	16%
disagree	8%	8%	18%	25%
strongly disagree	6%	5%	8%	18%
l. Jesus was born of a virgin				
strongly agree	47%	48%	33%	18%
agree	34%	33%	31%	28%
not sure	15%	15%	21%	25%
disagree	2%	2%	11%	17%
strongly disagree	1%	1%	4%	12%
m. Jesus will return to the earth some day				
strongly agree	45%	51%	46%	27%
agree	30%	30%	36%	36%
not sure	22%	15%	12%	24%
disagree	2%	2%	4%	8%
strongly disagree	1%	1%	2%	5%

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	Members	Elders	Pastors	Specialized Clergy
28,33. Do you consider yourself a "born-again" Christian? <i>M/E/C</i>				
no	56%	56%	32%	45%
yes	30%	34%	62%	49%
not sure	14%	11%	6%	6%

29. People have differing views on how Christians ought to act in their daily lives. Below is a list of various things people do or ways they behave. For each item, please indicate how much you would admire or disapprove of someone who acted in this way by putting a in the appropriate .

a. drinks alcohol in moderation		
admire	2%	1%
think is all right	72%	76%
mildly disapprove	18%	19%
highly disapprove	8%	4%
b. is very ambitious		
admire	30%	22%
think is all right	61%	69%
mildly disapprove	9%	9%
highly disapprove	1%	1%
c. is satisfied with her/his lot in life		
admire	33%	30%
think is all right	57%	60%
mildly disapprove	9%	10%
highly disapprove	1%	1%
d. lives together in a heterosexual relationship outside of marriage		
admire	1%	1%
think is all right	19%	13%
mildly disapprove	37%	41%
highly disapprove	43%	46%
e. thinks s/he is better than others		
admire	*	*
think is all right	2%	*
mildly disapprove	26%	31%
highly disapprove	72%	69%
f. is openly, actively gay or lesbian		
admire	1%	*
think is all right	17%	17%
mildly disapprove	27%	27%
highly disapprove	56%	56%
g. is openly, actively gay or lesbian as part of a committed couple		
admire	2%	2%
think is all right	19%	18%
mildly disapprove	25%	24%
highly disapprove	54%	56%
h. lives her/his faith quietly		
admire	36%	36%
think is all right	57%	56%
mildly disapprove	6%	7%
highly disapprove	1%	1%

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29. (cont.) People have differing views on how Christians ought to act in their daily lives. Below is a list of various things people do *M/E* or ways they behave. For each item, please indicate how much you would admire or disapprove of someone who acted in this way by putting a in the appropriate .

i. cheats on her/his income tax				
admire	*	-		
think is all right	1%	*		
mildly disapprove	22%	21%		
highly disapprove	76%	79%		

30. *M/E* At its 1996 meeting, the General Assembly of the Presbyterian Church (U.S.A.) approved the following amendment to the church's constitution, and sent it to the presbyteries for a vote:

"Those who are called to office in the church are to lead a life in obedience to Scripture and in conformity to the historic confessional standards of the church. Among these standards is the requirement to live either in fidelity within the covenant of marriage of a man and a woman, or chastity in singleness. Persons refusing to repent of any self-acknowledged practice which the confessions call sin shall not be ordained and/or installed as deacons, elders, or ministers of the Word and Sacrament."

What is your opinion on this proposed amendment? Would you like to see it approved by a majority of the presbyteries, or not?

definitely favor approval	44%	48%
probably favor approval	21%	16%
not sure	12%	9%
probably do not favor approval	14%	11%
definitely do not favor approval	10%	16%

26,34. *M/E/C* When you think about priorities for your congregation's activities in the community, how important is each of the following to you? (Rate each one.) [Clergy: If not regularly participating in the life of one or more congregations, here and go to 35.]

a. supporting social action groups and ministries			n=1256	n=520
essential	15%	13%	26%	33%
very important	45%	45%	49%	48%
somewhat important	35%	37%	24%	18%
not at all important	6%	6%	1%	1%
b. encouraging members to share their faith			n=1256	n=520
essential	19%	22%	38%	31%
very important	47%	55%	51%	52%
somewhat important	30%	21%	11%	16%
not at all important	4%	2%	1%	1%
c. providing aid and services to people in need			n=1256	n=520
essential	40%	37%	43%	43%
very important	53%	57%	50%	52%
somewhat important	8%	6%	6%	5%
not at all important	*	*	*	*

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26,34.(cont.) When you think about priorities for your congregation's activities in the community, how important is each of the following to you? (Rate each one.) [Clergy: If not regularly participating in the life of one or more congregations, here and go to 35.]

d. helping members resist the temptations of the world			n=1256	n=520
essential	18%	18%	22%	18%
very important	46%	49%	48%	44%
somewhat important	32%	30%	27%	35%
not at all important	4%	3%	2%	3%
e. an active evangelism program, inviting the unchurched to attend			n=1256	n=520
essential	21%	22%	31%	20%
very important	41%	48%	48%	45%
somewhat important	32%	27%	19%	30%
not at all important	6%	3%	1%	4%
f. preparing people for a world to come, where the cares of this world will be absent			n=1256	n=520
essential	18%	17%	10%	8%
very important	36%	36%	21%	14%
somewhat important	32%	32%	37%	34%
not at all important	15%	14%	31%	44%

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

31,35	What is your sex?				
M/E/C	female	61%	47%	18%	24%
	male	39%	53%	82%	76%

32,36	What is your present age?				
M/E/C	under age 30	10%	1%	2%	*
	30 to 34	6%	2%	6%	3%
	35 to 39	8%	8%	12%	6%
	40 to 44	9%	10%	18%	15%
	45 to 49	10%	15%	18%	13%
	50 to 54	7%	13%	16%	17%
	55 to 59	6%	12%	12%	11%
	60 to 64	9%	10%	12%	19%
	65 to 69	10%	12%	4%	12%
	70 to 74	9%	10%	1%	2%
	75 to 79	8%	6%	*	1%
	80 or older	8%	2%	-	*

33,37.	Which of the categories below most closely describes the place in which you currently live?				
M/E/C	in open country but not on a farm	10%	12%	8%	7%
	on a farm	5%	4%	1%	1%
	in a small city or town (under 50,000)	32%	29%	34%	22%
	in a medium-size city (50,000-250,000)	15%	14%	15%	17%
	in a suburb near a medium-size city	9%	9%	6%	10%
	in a large city (over 250,000)	11%	12%	14%	22%
	in a suburb near a large city	9%	9%	22%	22%

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	Members	Elders	Pastors	Specialized Clergy
34. What is your employment status? (✓ all that apply.)				
<i>M/E</i>	◆	◆		
employed full time	32%	40%		
employed part time	10%	8%		
self-employed	8%	13%		
unemployed	2%	1%		
retired	30%	27%		
full-time homemaker	11%	9%		
student	6%	1%		
other	1%	2%		

35. If you are employed full time, part time, or self-employed, please indicate the <i>average hours worked per week</i> over the last year.				
<i>M/E</i>	n=795	n=845		
1 to 9	4%	2%		
10 to 19	7%	4%		
20 to 29	8%	9%		
30 to 39	13%	10%		
40 or more	68%	75%		

36,38. What is your present marital status?				
<i>M/E/C</i>				
married	77%	87%	89%	83%
not married	23%	13%	11%	17%

37,39. If <i>not</i> currently married; have you ever been married?				
<i>M/E/C</i>	n=304	n=171	n=138	n=105
no, never married	47%	25%	49%	41%
yes, am now widowed	36%	36%	8%	9%
yes, am now divorced	16%	35%	40%	48%
yes, am both widowed and divorced	2%	4%	3%	2%

38,40. If you are now married or have ever been married in the past: How old were you when you first married? (If married more than once, answer in terms of your first marriage.)				
<i>M/E/C</i>	n=1202	n=1265	n=1193	n=572
under 20	15%	11%	4%	4%
20 to 24	54%	58%	56%	55%
25 to 29	25%	23%	30%	29%
30 to 34	4%	5%	8%	9%
35 or older	3%	3%	3%	3%

If not currently married, skip to question 46/49.

39,41. If currently married: Have you had a previous marriage (or marriages)?				
<i>M/E/C</i>	n=1006	n=1123	n=1126	n=514
no	81%	84%	82%	74%
yes, was widowed	3%	2%	1%	1%
yes, was divorced	16%	12%	17%	23%
yes, was both widowed and divorced	*	1%	*	1%

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	Members	Elders	Pastors	Specialized Clergy
44,42. Please indicate your spouse's employment status. (✓ all that apply.)				
M/E/C	◆	◆	◆	◆
	n=1006	n=1123	n=1126	n=514
employed full time	41%	40%	44%	54%
employed part time	8%	12%	25%	16%
self-employed	11%	10%	9%	9%
unemployed	1%	1%	4%	4%
retired	29%	24%	4%	10%
full-time homemaker	13%	17%	18%	12%
student	1%	*	3%	3%
other	1%	1%	1%	2%

45,43. If your husband or wife is employed full time, part time, or self-employed, please indicate the *average hours worked per week* over the last year.

	◆	◆	◆	◆
	n=610	n=706	n=879	n=405
none	3%	4%	*	-
1 to 9	2%	3%	2%	2%
10 to 19	6%	7%	10%	6%
20 to 29	8%	9%	17%	12%
30 to 39	8%	9%	14%	14%
40 or more	72%	68%	56%	67%

43,44. Please indicate the faith in which your husband or wife was *raised*. (If more than one, select the one in which she or he was most involved), and his or her *current* religious affiliation.

	n=1006	n=1123	n=1126	n=514
Raised				
Baptist	12%	13%	11%	12%
Christian Church (Disciples of Christ)	3%	3%	2%	3%
Episcopalian	3%	3%	4%	4%
Friends (Quakers)	*	*	*	-
Lutheran	8%	7%	6%	5%
Methodist	16%	15%	13%	11%
Presbyterian	33%	34%	40%	43%
Reformed	1%	2%	2%	3%
Roman Catholic	11%	10%	8%	7%
United Church of Christ	3%	3%	3%	2%
none	3%	4%	3%	3%
other	6%	6%	8%	8%
	+	+		+
Current	n=1006	n=1123	n=1126	n=514
Baptist	1%	*	*	1%
Christian Church (Disciples of Christ)	*	-	*	*
Episcopalian	*	*	1%	3%
Friends (Quakers)	-	-	*	-
Lutheran	*	*	*	2%
Methodist	2%	*	2%	2%
Presbyterian	90%	94%	93%	81%
Reformed	-	*	*	*
Roman Catholic	2%	2%	1%	2%
United Church of Christ	*	*	*	2%
none	4%	3%	1%	3%
other	1%	*	2%	4%

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	Members	Elders	Pastors	Specialized Clergy
40,45. Overall, how often does your <i>husband or wife</i> attend Sunday worship services? M/E/C	n=1006	n=1123	n=1126	n=514
never	4%	2%	*	2%
less than once a year	2%	1%	*	1%
about once or twice a year	6%	2%	1%	3%
several times a year	8%	4%	2%	7%
about once a month	7%	4%	2%	5%
2-3 times a month	17%	11%	5%	13%
nearly every week	37%	48%	18%	29%
every week	20%	28%	73%	40%
41,46. Is your husband or wife a <i>member</i> of the same congregation which you belong/serve? M/E/C	n=1006	n=1123	n=1126	n=514 +
yes	88%	91%	79%	48%
no	12%	9%	21%	52%
42. If "no," which statement best describes where your husband or wife attends church? M/E	n=123	n=97		
generally attends the same congregation that I do	33%	33%		
generally attends another congregation	16%	20%		
sometimes attends my congregation, sometimes another	5%	7%		
usually does not attend	45%	40%		
47. Is your husband or wife an ordained minister? C			n=1126	n=514
no (skip to 49)			88%	85%
yes			12%	15%
48. [If yes,] Which statements below, if any, apply to his or her current call? (✓ all that apply.) C			n=135 ◆	n=76 ◆
is a co-pastor with me			34%	3%
serves in a pastoral position at another Presbyterian Church (U.S.A.) congregation			34%	37%
is on the staff of a presbytery, synod, or the General Assembly			4%	10%
serves in another PC(USA)-affiliated institution (e.g., college, seminary, retirement home)			4%	3%
serves in a pastoral position at a congregation of another denomination			4%	7%
serves in a church-related non-parish ministry of another denomination			5%	8%
has a secular job or position			8%	15%
other			15%	27%

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	Members	Elders	Pastors	Specialized Clergy
46,49. How many children have you given birth to or fathered? (Do not count any stepchildren or adopted children.)				
<i>M/E/C</i>				
none	19%	10%	16%	19%
1	12%	10%	12%	11%
2	34%	38%	38%	36%
3	22%	27%	23%	21%
4	8%	9%	8%	9%
5	3%	4%	2%	3%
6 or more	2%	2%	*	1%
 Q-47. What age were you, approximately, when your first child was born?				
<i>M/E</i>				
	n=1083	n=1172		
15 or younger	*	*		
16 to 19	4%	3%		
20 to 24	32%	32%		
25 to 29	40%	42%		
30 to 34	18%	17%		
35 to 39	4%	5%		
40 or older	1%	1%		
 48,Q-50. Do you have any legally adopted children?				
<i>M/E/C</i>				
no (go to 49, 51)	95%	94%	89%	89%
yes	5%	6%	11%	11%
[If yes,] How many?	n=68	n=85	n=141	n=68
1	57% ⁺	63%	57%	49%
2	38%	30%	31%	34%
3 or more	5%	7%	11%	16%
 49,Q-51. Do you have any stepchildren (that is, did your spouse already have children at the time of your marriage)?				
<i>M/E/C</i>				
no (Go to 50, 52)	88%	90%	89%	83%
yes	12%	10%	11%	17%
[If yes,] How many?	n=149	n=131	n=132	n=100
1	36%	28%	23%	21%
2	31%	41%	44%	53%
3	20%	24%	20%	12%
4	7%	4%	10%	9%
5 or more	6%	3%	4%	5%
 57,Q-52. Generally speaking, do you think of yourself as a Democrat, Independent, Republican, or other?				
<i>M/E/C</i>				
Democrat	25%	26%	53%	69%
Independent	17%	16%	18%	15%
Republican	55%	57%	27%	15%
other	3%	2%	2%	1%

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	Members	Elders	Pastors	Specialized Clergy
47. What age were you, approximately, when your first child was born? M/E	n=1083	n=1172		
15 or younger	*	*		
16 to 19	4%	3%		
20 to 24	32%	32%		
25 to 29	40%	42%		
30 to 34	18%	17%		
35 to 39	4%	5%		
40 or older	1%	1%		
48,50. Do you have any legally adopted children? M/E/C				
no (go to 49, 51)	95%	94%	89%	89%
yes	5%	6%	11%	11%
[If yes,] How many?	n=68	n=85	n=141	n=68
1	57%	63%	57%	49%
2	38%	30%	31%	34%
3 or more	5%	7%	11%	16%
49,51. Do you have any stepchildren (that is, did your spouse already have children at the time of your marriage)? M/E/C				
no (Go to 50, 52)	88%	90%	89%	83%
yes	12%	10%	11%	17%
[If yes,] How many?	n=149	n=131	n=132	n=100
1	36%	28%	23%	21%
2	31%	41%	44%	53%
3	20%	24%	20%	12%
4	7%	4%	10%	9%
5 or more	6%	3%	4%	5%
57,52. Generally speaking, do you think of yourself as a Democrat, Independent, Republican, or other? M/E/C				
Democrat	25%	26%	53%	69%
Independent	17%	16%	18%	15%
Republican	55%	57%	27%	15%
other	3%	2%	2%	1%
53. Which of these terms best describes your usual stand on political issues? C				
very conservative			2%	1%
conservative			18%	10%
moderate			43%	37%
liberal			30%	39%
very liberal			6%	13%

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	Members	Elders	Pastors	Specialized Clergy
53. Which of these terms best describes your usual stand on political issues? C				
very conservative			2%	1%
conservative			18%	10%
moderate			43%	37%
liberal			30%	39%
very liberal			6%	13%

50,54. How many persons, *including yourself*, live in your household? (Do not count students who live elsewhere while they attend college or university.) (✓ only one.)
M/E/C

I live alone	15%	10%	9%	12%
two of us	45%	51%	38%	52%
three of us	16%	16%	17%	14%
four of us	15%	15%	23%	16%
five of us	6%	7%	10%	4%
six of us	1%	1%	2%	1%
seven or more of us	1%	*	1%	*
not applicable (I live in a dormitory, nursing home or other institutional housing)	1%	*	-	*

51,55. Of the total number of persons, *including yourself*, in your household, how many are: (Please write the appropriate number on each line; if none, write zero (0) or leave the line blank.)
M/E/C

aged under 6 years				
0/blank	88%	91%	85%	91%
1	8%	6%	10%	6%
2	4%	2%	4%	3%
3 or more	*	*	1	-
aged 6 - 12 years				
0/blank	72%	82%	74%	85%
1	11%	12%	15%	9%
2	6%	5%	9%	6%
3 or more	1%	1%	2%	*
aged 13 - 17 years				
0/blank	83%	80%	75%	85%
1	12%	15%	18%	12%
2	4%	4%	7%	3%
3 or more	*	*	1%	*
aged 18 - 24 years				
0/blank	83%	92%	91%	92%
1	5%	7%	8%	6%
2	2%	1%	2%	2%
3 or more	*	*	*	-
aged 25 and over				
0/blank	10%	7%	1%	3%
1	15%	11%	11%	14%
2	71%	76%	82%	79%
3 or more	4%	6%	6%	5%

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52,56. From the list below, select the choice which best describes *all of the people in the household* in which you live. (For M/E/C example, a divorced man living with his child would check "b"; a woman living with her sister would check "g" or "h," depending on whether or not there are children in the household.)

a single adult, living alone	13%	9%	9%	11%
a single parent, living with one or more children	3%	3%	2%	3%
a married couple, no children in household	41%	46%	36%	48%
a married couple, living with one or more children	38%	37%	50%	33%
an unmarried couple, no children in household	*	*	*	1%
an unmarried couple, living with one or more children	*	*	-	-
another family arrangement (2 or more related adults), living with no children	2%	3%	1%	1%
another family arrangement (2 or more related adults), % living with one or more children	1%	1%	1%	1%
roommates (2 or more unrelated adults), no children in household	1%	*	1%	2%
roommates (2 or more unrelated adults), living with one or more children	-	-	*	*
some other arrangement	*	*	1%	1%

53,57. Is the home in which you currently live:
M/E/C

rented by you	7%	4%	9%	14%
owned by you free and clear of mortgage	40%	37%	5%	12%
owned by you with a mortgage	48%	58%	59%	64%
owned by your congregation (i.e., a manse)	5%	2%	26%	4%
other	*	*	1%	6%

58. Where did you live approximately five years ago, in October 1991?
C

same home I live in now			43%	55%
a different home, but in the same county			10%	14%
in a different county, but in the same state			12%	8%
in a different state			34%	22%
in a different <i>country</i>			1%	2%

59,59. Thinking now only about your immediate family (the persons in your household to whom you are related by blood or marriage), how many of them—including yourself—earned any money from a job or employment during the last year?
M/E/C

none	22%	17%	2%	3%
1	23%	27%	26%	27%
2	40%	38%	54%	56%
3	8%	11%	12%	8%
4	5%	5%	5%	4%
5 or more	2%	3%	2%	2%

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60,60. Which of these categories best describes your total *family* income from *all* sources, before taxes, during 1995? (If you live *M/E/C* alone, or with non-relatives, answer in terms of your own personal income.)

less than \$10,000	3%	1%	*	2%
\$10,000-\$14,999	4%	2%	*	1%
\$15,000-\$19,999	5%	2%	2%	2%
\$20,000-\$29,999	10%	8%	8%	5%
\$30,000-\$39,999	13%	8%	16%	10%
\$40,000-\$49,999	10%	11%	16%	14%
\$50,000-\$59,999	11%	11%	17%	14%
\$60,000-\$69,999	9%	8%	13%	14%
\$70,000-\$79,999	7%	9%	10%	10%
\$80,000-\$89,999	5%	6%	7%	7%
\$90,000-\$99,999	4%	6%	4%	6%
\$100,000-\$124,999	8%	11%	5%	9%
\$125,000-\$149,999	4%	4%	1%	2%
\$150,000 or more	7%	11%	2%	4%
don't know	-	*	-	-

61,61. What percent of your total family income in 1995 came from job- or employment-related earnings (as opposed to other *M/E/C* sources of income, such as pensions, social security, or investments)?

100% from earnings	33%	32%	54%	46%
90-99% from earnings	20%	23%	31%	25%
75-89% from earnings	7%	8%	8%	11%
50-74% from earnings	5%	5%	5%	8%
25-49% from earnings	3%	4%	1%	3%
1-24% from earnings	8%	9%	1%	4%
none from earnings	24%	18%	*	3%
don't know	-	*	-	-

62,62. During the last year, approximately how much money did you and other family members in your household contribute to *M/E/C* each of the following? Write your best estimate on the lines provided.

to your congregation, in regular giving (not including special offerings or contributions to a capital campaign)	+			+
none	2%	*	1%	5%
\$1 to \$499	22%	7%	4%	12%
\$500 to \$999	19%	14%	6%	13%
\$1,000 to \$1,999	27%	31%	17%	23%
\$2,000 to \$2,999	12%	17%	20%	17%
\$3,000 to \$3,999	8%	10%	18%	12%
\$4,000 to \$4,999	3%	6%	12%	5%
\$5,000 or more	8%	15%	22%	12%

* = 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 (reported percentages for all questions omit nonresponses).

n = number of respondents eligible to answer this question

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

vol. = volunteered response

62,62.(cont.) During the last year, approximately how much money did you and other family members in your household contribute *M/E/C* to each of the following? Write your best estimate on the lines provided.

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

	+	+	+	+
none	35%	24%	27%	39%
\$1 to \$499	40%	36%	30%	30%
\$500 to \$999	12%	12%	17%	12%
\$1,000 to \$1,999	7%	13%	15%	10%
\$2,000 to \$2,999	2%	7%	4%	6%
\$3,000 or more	3%	8%	6%	4%

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

	+	+	+	+
none	13%	7%	6%	12%
\$1 to \$99	38%	32%	18%	17%
\$100 to \$249	33%	38%	44%	37%
\$250 to \$499	7%	10%	14%	13%
\$500 to \$749	6%	8%	12%	14%
\$750 to \$999	*	1%	1%	1%
\$1,000 or more	2%	4%	5%	6%

63,63. During the last year, approximately how much money did you and your family contribute to all *religious* groups or *M/E/C religious causes outside the Presbyterian Church (U.S.A.)?*

\$0	36%	29%	18%	17%
\$1-\$50	22%	19%	15%	10%
\$51-\$100	11%	14%	12%	13%
\$101-\$500	15%	17%	26%	24%
\$501-\$1,000	5%	6%	10%	10%
\$1,001-\$2,000	5%	6%	7%	11%
more than \$2,000	6%	10%	12%	15%
don't know	-	*	-	-

64,64. During the last year, approximately how much money did you and your family contribute to *non-religious* charities, *M/E/C* community organizations, or social causes?

\$0	5%	3%	5%	2%
\$1-\$50	21%	15%	19%	10%
\$51-\$100	18%	16%	22%	15%
\$101-\$500	32%	35%	39%	38%
\$501-\$1,000	11%	14%	10%	16%
\$1,001-\$2,000	6%	7%	4%	8%
more than \$2,000	8%	10%	3%	10%
don't know	-	*	-	-

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Members Elders Pastors **Specialized
Clergy**

54,65. In what state were you born? If you were not born in the United States, in what country were you born?

M/E/C

Northeast	19%	22%	24%	22%
Midwest	41%	36%	28%	27%
South	29%	31%	29%	34%
West	9%	9%	12%	11%
U.S.A. (not otherwise specified)	1%	*	*	*
Puerto Rico	-	*	*	*
Canada	*	*	1%	1%
Latin American and the Caribbean	*	*	1%	*
Europe	1%	1%	2%	1%
Africa	*	*	*	*
Asia	*	1%	3%	3%
Australia	*	-	*	-

55,66. In how many countries *besides the United States* have you lived? (If none, write zero (0) on the line.)

M/E/C

none	87%	83%	74%	65%
1	8%	10%	16%	20%
2	2%	4%	6%	8%
3	1%	2%	3%	3%
4 or more	1%	1%	1%	3%

56,67. In how many states within the United States have you lived?

M/E/C

none	9%	8%	1%	1%
1	26%	22%	4%	3%
2	24%	21%	12%	11%
3	17%	20%	20%	15%
4	9%	12%	20%	21%
5	6%	8%	18%	18%
6	5%	4%	12%	15%
7	2%	3%	6%	7%
8 or more	2%	3%	8%	9%

58,68. What is your race or origin?

M/E/C

white or Caucasian	98%	97%	94%	92%
black or African American	1%	1%	1%	3%
Indian (American) or Alaska Native	-	1%	*	1%
Asian or Pacific Islander	1%	1%	3%	2%
Hispanic, Latino, or Spanish origin	*	*	1%	1%
multiracial or biracial	*	*	1%	1%
some other race	*	*	*	1%

Region of Residence [imputed from mailing address]

Northeast	14%	18%	19%	20%
Midwest	35%	31%	29%	20%
South	36%	38%	36%	42%
West	16%	14%	16%	17%

G:RESEARCH/PANEL/APPENDIX/BACKPAN.APP

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