



The Presbyterian Panel

Listening to Presbyterians



REPORT

Religious and Demographic Profile of Presbyterians, 2011 Findings from the Initial Survey of the 2012-2014 Presbyterian Panel

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Representing Presbyterians

The Presbyterian Panel is made up of representative samples of ruling elders (“lay” leaders) currently serving on session, other members of congregations, and teaching elders (ministers of Word and Sacrament) who respond to quarterly surveys about issues that are important to the Presbyterian Church (U.S.A.). (The session is the governing body of a Presbyterian congregation.) For reporting and analysis, teaching elders are split into two groups based on current call: *pastors*, serving congregations, and *specialized ministers*, serving elsewhere. Through the use of scientific sampling, the Panel is “re-established” every three years.

The Presbyterian Panel is maintained and directed by the office of Research Services of the PC(USA). The first Panel was created in 1973 to provide a means for informing church leaders about the opinions and activities of people throughout the denomination. Topics and questions for the quarterly Panel surveys 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 for Public Opinion Research guide Panel surveys.

Current Survey

The first survey completed by new panelists is designed to provide a broad picture of the people who comprise the denomination. Unlike with quarterly Panel surveys, Research Services staff develops the topics and questions for this survey. In addition to describing the denomination as a faith community (beliefs, church background, levels of church involvement, etc.) and a social and demographic community (age, sex, marital status, living arrangements, etc.), this profile survey also provides sample characteristics for use with subsequent surveys (to examine differences in survey responses by age, gender, theology, etc.).

This report presents findings about individuals asked to be part of the Presbyterian Panel for the 2012-2014 period. In September 2011, 6,493 Presbyterians were sent an initial questionnaire and invited to complete and return the questionnaire and, in so doing, to become part of the Panel for the next three years. Two weeks later a postcard reminder was sent to all sampled individuals who had not yet responded, followed by two subsequent reminders to non-respondents, one in October and the other in November. Both of these reminders included replacement copies of the questionnaire. Panelists had the option of completing the survey on the web, and 19% of members, 30% of ruling elders, and 42% of teaching elders who completed the survey did so.

Final response rates, by sample, are: members, 55%; ruling elders, 74%; and teaching elders, 65%.

The first half of the report uses text and graphics to highlight important and useful findings. A summary that displays the percentage distribution of responses to every survey 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 smaller than 8% are not statistically meaningful. More detail on the sampling and survey methodology is found in the Technical Notes (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 age 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

Sources for U.S. Data

Data on age, educational attainment, and geographic distribution for the U.S. population come from the U.S. Census Bureau: www.census.gov. Fertility data come from the National Center for Health Statistics: www.cdc.gov/nchs.

Suggested Citation

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Author Note

Perry Chang developed the questionnaire and wrote this report and was assisted by other members of the Research Services staff.

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Additional copies of this *Report* may be purchased for \$10 from Presbyterian Distribution Services (PDS)—call 800-524-2612 and request item #2005612315. This *Report* is also available on the web for free download in Adobe Acrobat format; go to www.pcusa.org/research/panel and click on the appropriate link. Copies of a four-page *Summary* of results are available for \$2 each directly from Research Services, or for free download from the same website. Call for information on quantity discounts on printed copies of either this *Report* or the *Summary* (800-728-7228, ext. 2040).

Panel on the Web

Summaries and *Reports* of Panel surveys since 1993 and a listing of all surveys since the first Panel was created in 1973 are available on the Presbyterian Church (U.S.A.) website: www.pcusa.org/research/panel.

Interested in Learning More about *Your* Congregation or Presbytery?

- ✓ *10-Year Trend Report for Congregations*—available for free: www.pcusa.org/tenyeartrends.
- ✓ *10-Year Trend Report for Presbyteries*—available for free: 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 800-728-7228, ext. 2040, and ask about the *U.S. Congregational Life Survey* or visit: www.uscongregations.org.
- ✓ *2010 U.S. Religious Census*—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

- ✓ More than three in five pastors (63%) and specialized ministers (65%)—but only two in five members (42%) and ruling elders (42%)—were raised in a Presbyterian congregation (PC(USA) or other) (p. 1).
- ✓ Five in six ruling elders (84%) and five in nine members (57%) report that they attended Sunday worship services *every week* or *nearly every week* during the past year (p. 1).
- ✓ Almost all ruling elders (95%) and three in five members (58%) volunteered time to help lead events for their congregation in the past month (p. 2).
- ✓ A small majority of members (51%) have previously been ordained: 17% as *both* ruling elders and deacons; 19% as ruling elders only; and 15% as deacons only (p. 2).
- ✓ Ruling elders are generally more involved than members in congregational life and hold more orthodox religious views than members (p. 3).
- ✓ Median household giving to congregations in 2010 (including those giving \$0) was \$2,100 in member households, \$3,400 in ruling-elder households, \$5,200 in pastor households, and \$3,000 in specialized-minister households (p. 3).
- ✓ Median financial contributions to congregations per household were about 3% of median household income for members, 3% for ruling elders, 6% for pastors, and 3% for specialized ministers (p. 4).
- ✓ Majorities of Presbyterians from each group (members, 56%; ruling elders, 62%; pastors, 80%; specialized ministers, 72%) report that they prayed privately *daily/almost daily* during the past year (p. 5).
- ✓ More than three-quarters of teaching elders (pastors, 95%; specialized ministers, 78%)—but only two in five members (39%) and half of ruling elders (49%)—report reading the Bible privately at least weekly in the past year (p. 5).
- ✓ At least five in six 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, 85%; ruling elders, 84%; pastors, 92%; specialized ministers, 96%). One in eight members (14%) and ruling elders (15%) believe the Bible should be *taken literally word for word*. Only 6% of pastors and 2% of specialized ministers believe in such a literal interpretation (p. 6).
- ✓ About two-thirds of teaching elders (pastors, 70%; specialized ministers, 66%) have had a conversion experience—“a turning point” when they committed themselves to Christ. About half of members (47%) and ruling elders (50%) have experienced such a transformation (p. 7).
- ✓ At least half of members and ruling elders have ever tried to encourage someone to believe in Jesus Christ (members, 58%; ruling elders, 69%), or in the past year have invited people to attend worship at their congregation (members, 50%; ruling elders, 75%) (p. 7).
- ✓ Presbyterians are somewhat divided along the theological spectrum. Two in five members and ruling elders describe themselves as *very conservative* or *conservative* (members, 39%; ruling elders, 40%) or as *moderate* (39%; 38%). Almost half of specialized ministers (48%) describe themselves as *very liberal* or *liberal*. Pastors are more evenly split into three groups: *very conservative* or *conservative*, 33%; *moderate*, 33%; *very liberal* or *liberal*, 34% (p. 7).
- ✓ Four in nine pastors (44%) and five in nine specialized ministers (56%)—but only about one-third of members (30%) and ruling elders (33%)—believe the denomination should allow PC(USA) teaching elders to perform same-sex marriage ceremonies without restriction in U.S. states and territories where same-sex marriage is legal (p. 8).

HIGHLIGHTS

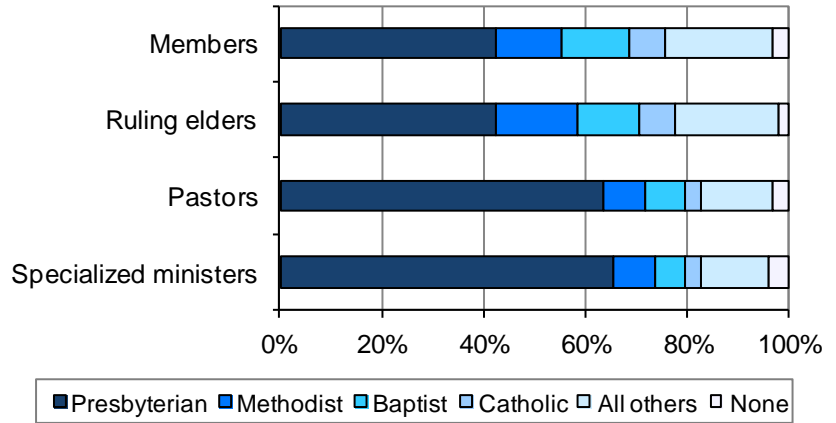
- ✓ Pastors spend a median of 50 hours per week doing their work (p. 9).
- ✓ Three in ten specialized ministers (31%) are *chaplains*, and one-quarter (24%) are *faculty or staff* at a seminary or other type of school (p. 9).
- ✓ Two-thirds of pastors (66%) and specialized ministers (66%) earned their B.D. or M.Div. degree from a PC(USA)-related seminary (p. 9).
- ✓ Two in five teaching elders (42%) had a long-term job in the secular world before entering the ministry. At least half of male and female teaching elders who were ordained in the 1990s (men, 54%; women, 55%) or more recently (men, 50%; women, 63%) had a previous secular job (p. 10).
- ✓ Majorities of female teaching elders (pastors, 54%; specialized ministers, 61%)—compared with only one-quarter of male pastors (27%) and one-third of male specialized ministers (36%)—are theologically *very liberal or liberal* (p. 11).
- ✓ About half of members (48%) and three in five ruling elders (58%) are currently employed, including those who are self-employed. About two in five members (43%) and ruling elders (42%) are retired, while 7% of members and 4% of ruling elders are full-time homemakers (p. 11). (Percentages total more than 100% because panelists could list more than one employment status.)
- ✓ Median family household income in 2010 for Presbyterians was greater than \$75,000 in each group (member households, \$76,302; ruling-elder households, \$88,610; pastor households, \$79,947; specialized-minister households, \$88,071) (p. 11).
- ✓ Small majorities of members (60%) and ruling elders (51%) are women, while seven in ten pastors (71%) are men. More than half of specialized ministers (56%) are men (p. 12).
- ✓ The median age of members increased from 60 to 63 between 2008 and 2011 and, among ruling elders, from 60 to 62. The median age of teaching elders (pastors, 55; specialized ministers, 57) is lower than that of members and ruling elders (p. 12).
- ✓ Most Presbyterians are *white* (members, 94%; ruling elders, 94%; pastors, 91%; specialized ministers, 89%) (p. 12).
- ✓ More than seven in ten panelists in each group are married (members, 73%; ruling elders, 82%; pastors, 87%; specialized ministers, 80%) (p. 13).
- ✓ Female members in their late 30s and early 40s average about the same number of children as American women of the same age. Female members in their 20s, however, average fewer children (p. 13).
- ✓ Among those 25 or older, about two-thirds of members (64%) and ruling elders (70%) have a bachelor's degree (p. 13).
- ✓ The mean size of pastors' households is 2.6 persons. Mean household size for members, ruling elders, and specialized ministers is 2.4 each (p. 14).
- ✓ Four in ten members (39%) live in the South, and three in ten (30%) live in the Midwest. Only one in six live in the Northeast (18%) or in the West (14%) (p. 14).
- ✓ More than two in five members (43%) and ruling elders (42%)—but only one in five pastors (20%) and one in eight specialized ministers (14%)—are *Republicans* (p. 14).
- ✓ Half of pastors (50%) and six in ten specialized ministers (61%)—but only about three in ten members (28%) and ruling elders (33%)—are *Democrats* (p. 14).

CHURCH ACTIVITIES AND INVOLVEMENT

Religious Background

- ✓ Only two in five members (42%) and ruling elders (42%) were raised in a Presbyterian congregation (PC(USA) or other), while about three in five pastors (63%) and specialized ministers (65%) grew up Presbyterian (see Figure 1).
- ✓ Of other denominational backgrounds, the most common are Methodist (13% of members grew up Methodist, as did 16% of ruling elders, 8% of pastors, and 8% of specialized ministers) and Baptist (13%; 12%; 8%; 6%) (see Figure 1).

Figure 1. Religious Background

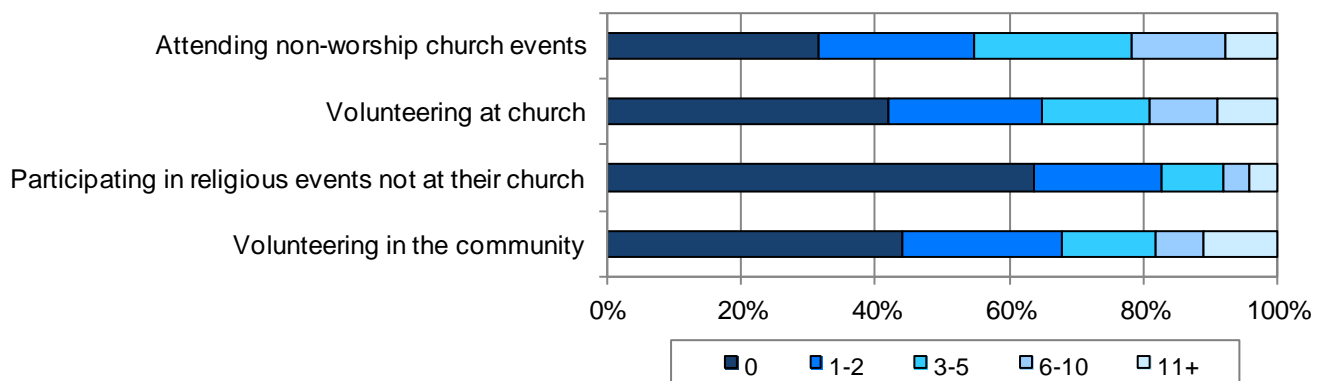


- ✓ Members and ruling elders joined their current congregation on average 22 years ago. The median for members is 17 years; for ruling elders, 18 years.

Church Attendance and Other Religious Participation

- ✓ Five in nine members (57%) report attending Sunday worship at their congregation *every week* or *nearly every week* during the past year. Among ruling elders, five in six (84%) report attending this often.
- ✓ The percentage of members who report that they attend Sunday worship *every week* or *nearly every week* dropped from 64% to 57% between 2008 and 2011. However, the exact wording of the worship attendance question also changed, from “how often do you generally attend” to “over the past year, how often have you attended.” It is not clear whether frequency of attendance actually declined or the change in the question wording encouraged members to report attendance frequency differently. The share of ruling elders who report that they attend worship weekly was stable.
- ✓ Outside of worship, about four in nine members (46%) and seven in ten ruling elders (70%) attended programs or events (including Sunday school) at their congregation for three or more hours in the past month, including 22% and 40%, respectively, who spent six or more hours in such activities (see Figure 2). However, one-third of members (32%) and one in 12 ruling elders (8%) report *no* participation in congregational activities other than worship during the past month.

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



CHURCH ACTIVITIES AND INVOLVEMENT

Church Attendance and Other Religious Participation (cont.)

- ✓ During the past month, about two in five members (37%) and ruling elders (44%) “participated in a religious event, program, or group sponsored by a church or other religious organization that took place in a home or other facility away from” their congregation (see Figure 2, previous page). About half of these participants (overall, 19% and 22%, respectively) spent only one or two hours in such activities. A few (overall, 8%; 9%) spent six or more hours.

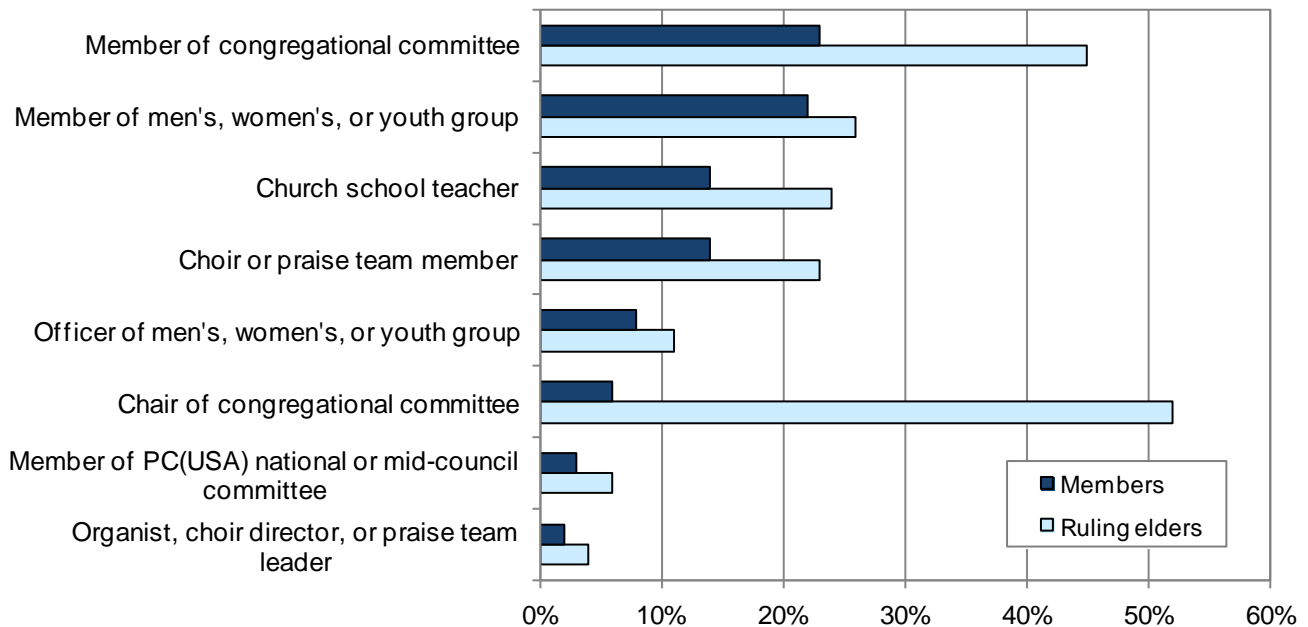
Volunteering

- ✓ Three in five members (58%) and almost all ruling elders (95%) volunteered time in the past month “to teach, lead, serve on a committee, or help with some program or event” in their congregation (see Figure 2, previous page). Many donated one or two hours (23% of all members; 23% of all ruling elders) or three to five hours (16%; 31%). One in five members (19%) and two in five ruling elders (40%) report volunteering six or more hours.
- ✓ Smaller percentages (but still majorities) of members (56%) and ruling elders (65%) volunteered time in the past month outside their church to “help the less fortunate or to help make your community a better place to live” (see Figure 2, previous page). One in five members (18%) and ruling elders (22%) report volunteering six or more hours in their community over this period.

Church Leadership

- ✓ A small majority of members (51%) have previously been ordained: 17% as *both* ruling elders and deacons; 19% as ruling elders only; and 15% as deacons only.
- ✓ More than half of ruling elders (52%)—but only 6% of members—currently chair a congregational committee or task force (see Figure 3).
- ✓ One in ten members (8%) and ruling elders (11%) serve as officers of congregational men’s, women’s, or youth groups (see Figure 3). An additional one-quarter (22%; 26%) are members of such groups.

Figure 3. Leadership Activities in Congregations



CHURCH ACTIVITIES AND INVOLVEMENT

Comparing Members and Ruling Elders

The fact that a small majority of members (51%) have previously been ordained as ruling elders or deacons suggests that members and ruling 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, ruling elders are more involved in congregational life and more of them hold leadership positions. In general, ruling elders participate more both in worship (84% report attending *every week* or *nearly every week* in the past year, compared with 57% of members) and in other congregational activities (40% attended other activities at church six or more hours in the past month, compared with 22% of members). More ruling elders are involved in outreach (75% invited someone to attend worship at their congregation in the past year, compared with 50% of members) and in religious activities outside of church (49% read the Bible privately at least weekly in the past year, compared with 39% of members).

Ruling-elder households' 2010 giving to congregations (a median of \$3,400, when counting households not giving as having given \$0) was greater than member households' giving (a median of \$2,100).

On average, beliefs differ as well, with more ruling elders holding orthodox positions. This suggests 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 ruling elders than members agree that "Jesus will return to earth some day" (79%, compared with 70%) and fewer agree that "all the world's different religions are equally good ways of helping a person find ultimate truth" (members, 37%; ruling elders, 30%).

In addition, being part of the PC(USA) is *very important* or *important* to more ruling elders (82%) than members (72%).

The two groups differ little on social and demographic characteristics. More members (60%) than ruling elders (51%) are female, and more ruling elders (58%) than members (48%) are employed (including those who are self-employed). But there are no significant differences when it comes to median age, political preference, race ethnicity, or household size.

Financial Stewardship

- ✓ Seven in ten members (69%) and eight in ten ruling elders (78%) are part of a household that filled out a pledge card regarding church giving for 2011.
- ✓ For 2010, panelists report their giving to their congregation for all causes ("regular giving," plus giving to special appeals and to capital campaigns, with no giving as \$0) as summarized in the following table:

Table 1. Annual Giving to Congregations for All Causes

	Per Household		Per Person	
	Median	Mean	Median	Mean
Members.....	\$2,100	\$3,424	\$875	\$1,427
Ruling elders.....	\$3,400	\$5,016	\$1,417	\$2,090
Pastors.....	\$5,200	\$6,014	\$2,000	\$2,313
Specialized ministers.....	\$3,000	\$4,279	\$1,250	\$1,783

- ✓ Of money given to congregations by members in 2010, 59% went as part of "regular giving." The parallel figure for ruling elders is 66%. Most other giving for both samples went to capital campaigns.

CHURCH ACTIVITIES AND INVOLVEMENT

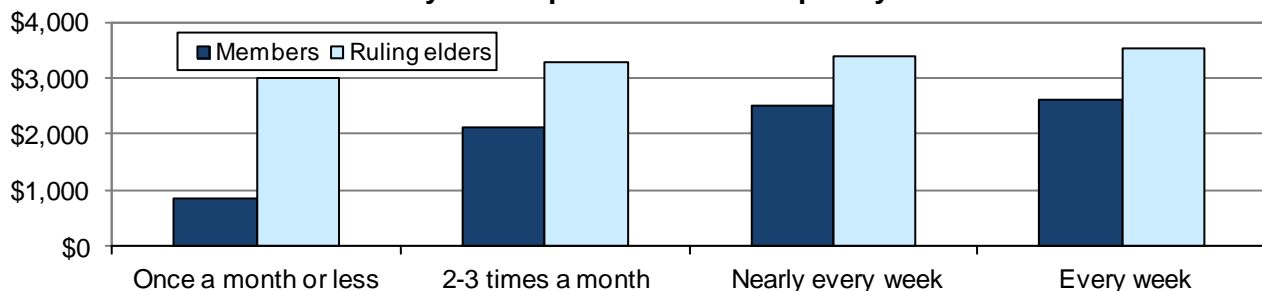
Financial Stewardship (cont.)

- ✓ Median church contributions per household were about 3% of median household income for members, 3% for ruling elders, 6% for pastors, and 3% for specialized ministers.
- ✓ In addition, 38% of members, 38% of ruling elders, 61% of pastors, and 66% of specialized ministers indicate they gave money to non-Presbyterian religious causes in 2010. Most gave relatively small amounts (for example, among members who gave, the median amount given was \$225), but a few gave much larger amounts. Of panelists in each sample who gave to religious causes outside the PC(USA), 24% of members, 29% of ruling elders, 33% of pastors, and 45% of specialized ministers gave \$1,000 or more.
- ✓ Only one in five members (20%) and about one-third of ruling elders (33%), pastors (36%), and specialized ministers (36%) report that in 2010 they made a contribution directly “to the Presbyterian Church (U.S.A.) or one of its ministries, such as Presbyterian Disaster Assistance.” Among those who gave, the median amount given was \$50 for members, \$55 for ruling elders, \$100 for pastors, and \$200 for specialized ministers.
- ✓ More than three-quarters of panelists in each group gave money in 2010 to non-religious charities. Median amounts given (among those who gave) were, for members and ruling elders, \$400; for pastors, \$300; and for specialized ministers, \$500.

Stewardship of Time and Money: Are They Related?

Stewardship of time and money are positively related. Members who attended worship *every week* in the past year report a median household contribution of \$2,600 to their congregation (for all causes) in 2010, compared with \$2,500 for members who attended nearly every week, \$2,100 for members who attended two or three times a month, and \$850 for those who attended about once a month or less often (see Figure 4). The pattern is similar among ruling elders. Those who attended every week gave a median amount of \$3,550, those who attended nearly every week gave \$3,400, and those who attended two or three times a month gave \$3,300. Those who attended no more than about once a month gave the least (\$3,000).

Figure 4. Median Congregational Giving (for All Causes) Per Household for 2010, by Worship Attendance Frequency



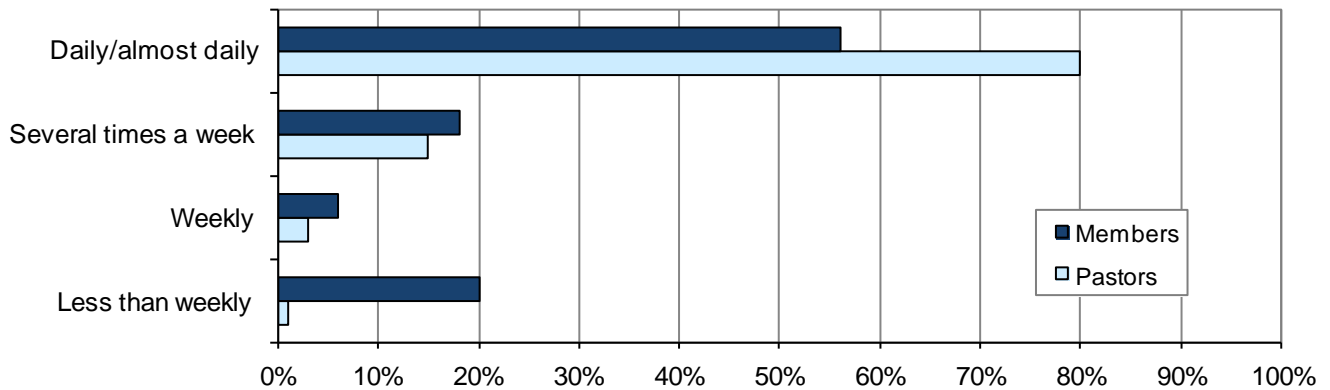
When we look at another type of church involvement—participation in non-worship church activities—giving and involvement are also positively related. Members’ median household congregational giving for 2010 increases from \$1,500 for those who report that they did not participate at all in the past month in church activities other than worship to \$2,150 for those who participated in non-worship activities for one or two hours and to \$2,600 for those who participated for three to five hours. It is about the same, \$2,500, for those who participated for six or more hours. Median 2010 household giving for ruling elders who report that they did not participate in church activities other than worship and for those who report spending one or two hours on such activities is the same: \$3,100. Median giving among those who participated for three to five hours is \$3,400. Median giving peaks at \$3,600 among those with six or more hours of participation.

PIETY AND BELIEF

Prayer

- ✓ The percentage of panelists who report that they “prayed privately” in the past year as frequently as *daily/almost daily* ranges from 56% of members and 62% of ruling elders to 80% of pastors and 72% of specialized ministers (see Figure 5).

Figure 5. Frequency of Private Prayer

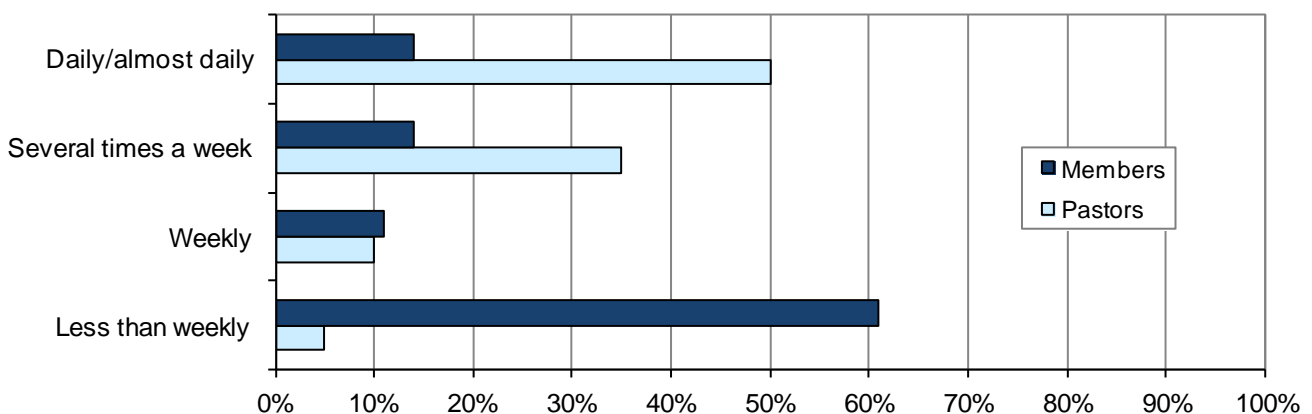


- ✓ Two in five members (38%) and four in nine ruling elders (46%) “said grace before meals” *daily/almost daily* during the past year, as did 76% of pastors and 66% of specialized ministers. At the other extreme, 33%, 23%, 2%, and 9%, respectively, did so *once a month* or less often (including *never*).
- ✓ *Daily/almost daily*, *several times a week*, or *weekly* participation in a Bible study or prayer group during the past year is reported by 23% of members, 29% of ruling elders, 68% of pastors, and 32% of specialized ministers.

The Bible

- ✓ Over the past year, about one in six members (14%) and ruling elders (17%) read the Bible privately *daily/almost daily*. Half of pastors (50%) and one-third of specialized ministers (33%) read the Bible that frequently during the same period (see Figure 6).

Figure 6. Frequency of Private Bible Reading



PIETY AND BELIEF

The Bible (cont.)

- ✓ One in eight members (14%) and ruling elders (15%) but fewer teaching elders (pastors, 6%; specialized ministers, 2%) believe the Bible *is to be taken literally word for word*. Instead, majorities of more than 80% 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).

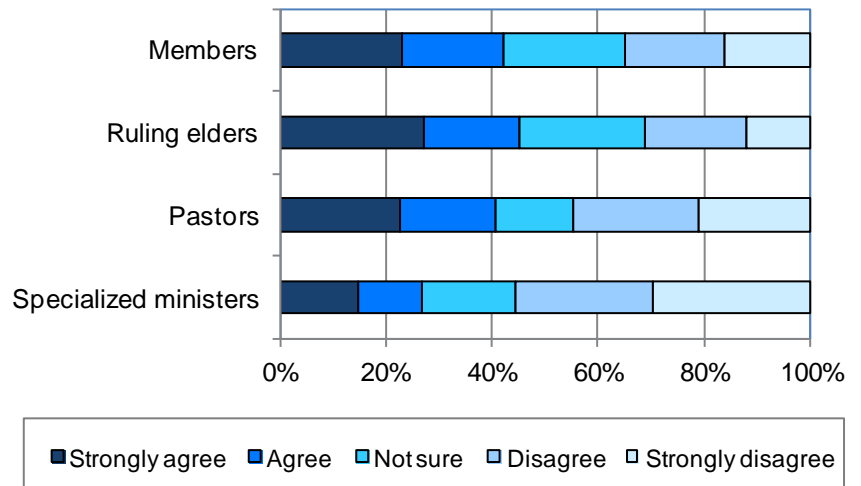
Table 2. View of the Bible

The Bible:	Members	Ruling Elders	Pastors	Specialized Ministers
is the word of God, to be taken literally word for word.....	14%	15%	6%	2%
is the word of God, to be interpreted in the light of its historical and cultural context.....	50%	49%	62%	60%
is the word of God, to be interpreted in the light of its historical context and the Church's teachings.....	35%	35%	30%	36%
is not the word of God.....	2%	1%	1%	2%

Particular Beliefs

- ✓ More than five in six in each group (members, 86%; ruling elders, 93%; pastors, 96%; specialized ministers, 91%) *strongly agree* or *agree* that “There is a life beyond death.” Somewhat fewer *strongly agree* or *agree* that “Jesus will return to Earth some day” (70%; 79%; 81%; 64%).
- ✓ Majorities of teaching elders (pastors, 77%; specialized ministers, 62%) but fewer members (42%) and ruling elders (46%) *strongly disagree* or *disagree* that “all the world’s different religions are equally good ways of helping a person find ultimate truth.”
- ✓ Majorities of pastors (76%) and specialized ministers (64%) *strongly disagree* or *disagree* that “an individual should arrive at his or her own religious beliefs independent of any church.” More ruling elders also disagree (42%) than agree (34%) with this statement. On the other hand, more members agree (46%) than disagree (32%).
- ✓ More members and ruling elders agree than disagree that “only followers of Jesus Christ can be saved.” Four in nine members (42%) and ruling elders (45%) *strongly agree* or *agree* and one-third of members (35%) and ruling elders (31%) *strongly disagree* or *disagree* (see Figure 7).
- ✓ Among pastors, almost identical proportions *strongly disagree* or *disagree* (45%) and *strongly agree* or *agree* (41%) that following Christ is necessary for salvation. A majority of specialized ministers (56%) *strongly disagree* or *disagree*.

Figure 7. Opinions on “Only Followers of Jesus Christ Can Be Saved”



PIETY AND BELIEF

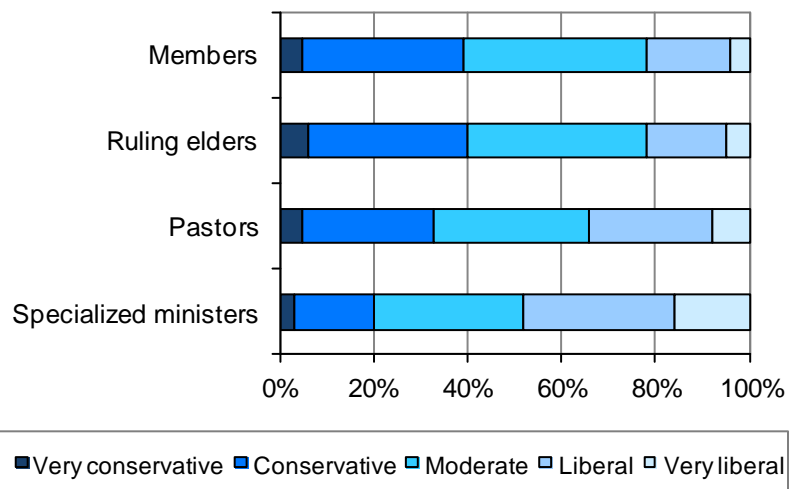
Faith as Lived

- ✓ At least two-thirds of teaching elders (pastors, 70%; specialized ministers, 66%) but only half or fewer members (47%) and ruling elders (50%) report having had a “conversion experience—that is, a turning point in your life when you committed yourself to Christ.” The median age at which this occurred was 16 years for members, pastors, and specialized ministers, and 17 years for ruling elders.
- ✓ Three in five members (58%) and seven in ten ruling elders (69%) indicate that they have “tried to encourage someone to believe in Jesus Christ or accept Him as a personal savior” (not asked of teaching elders).
- ✓ Half of members (50%) and three-quarters of ruling elders (75%) state that they have “in the past year . . . invited someone to attend worship at your congregation” (not asked of teaching elders). The median number invited by these respondents was three for both members and ruling elders.

Liberals and Conservatives

- ✓ Four in five members and ruling elders place their views on the conservative-to-moderate end of the theological spectrum. Half of these say they are *very conservative* or *conservative* (members, 39%; ruling elders, 40%), and the other half, *moderate* (39%; 38%) (see Figure 8).
- ✓ Pastors are split evenly among those who identify their theological orientation as *very conservative* or *conservative* (33%), *moderate* (33%), and *very liberal* or *liberal* (34%).

Figure 8. Theological Orientation



- ✓ Almost half of specialized ministers (48%) indicate that they are *liberal* or *very liberal*; only one-third (32%) are *moderate* and one in five (20%) *very conservative* or *conservative*.

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 weekly, read the Bible privately daily or almost daily, pray privately daily or almost daily, have invited someone to worship at their congregation in the past year, and have had a conversion experience.

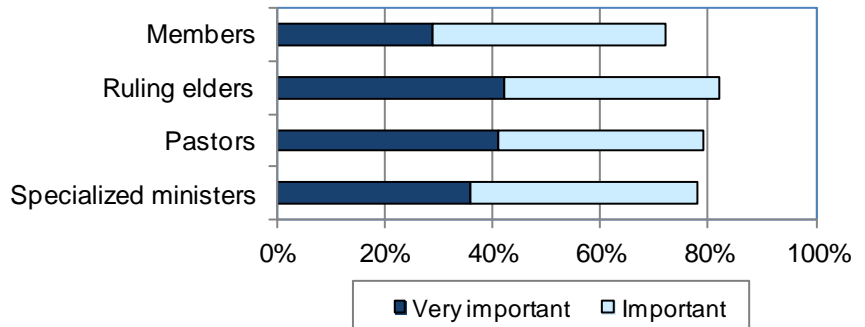
More of the theologically *very conservative* or *conservative* members, compared with other members, believe that the Bible is literally true and that salvation comes only through Jesus, and do not believe that all the world’s religions are equally good ways of finding truth. Permitting PC(USA) ministers to perform same-sex marriage ceremonies in U.S. states and territories where same-sex marriage is legal is supported by fewer theologically *very conservative* or *conservative* members than other members.

In addition, in relative terms, the theologically *very conservative* and *conservative* labels are chosen by more *male* than *female* members and by more *Republican* than *Democratic* and *Independent* members.

Denominational Issues

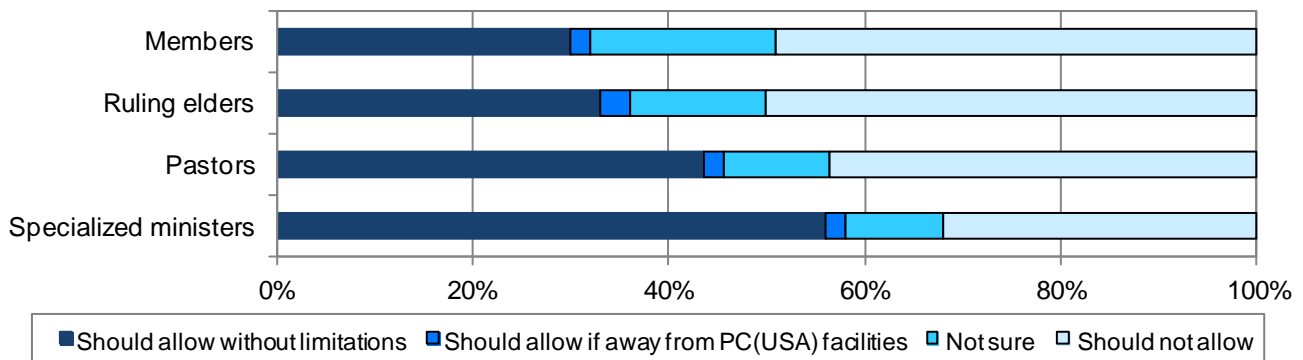
- ✓ When asked “how important is being part of the Presbyterian Church (U.S.A.) to you,” four in five ruling elders (82%), pastors (79%), and specialized ministers (78%) respond *very important* or *important* (see Figure 9).
- ✓ Slightly fewer members (72%) believe being part of the denomination is *very important* or *important*.

Figure 9. Importance of Being Part of the PC(USA)



- ✓ When asked “should the PC(USA) permit Presbyterian ministers to perform same-sex marriages in U.S. states and territories where same-sex marriage is legal,” more members and ruling elders respond *no* (members, 49%; ruling elders, 50%) than *yes* (30%; 33%). Equal percentages of pastors respond affirmatively (44%) and negatively (44%). A majority of specialized ministers (56%) respond *yes* (see Figure 10).

Figure 10. Opinions About Allowing PC(USA) Ministers to Perform Same-Sex Marriage Ceremonies in U.S. States and Territories Where Same-Sex Marriage Is Legal



- ✓ Very few panelists (members, 2%; ruling elders, 3%; pastors, 2%; specialized ministers, 2%) believe same-sex marriage ceremonies should be permitted only if they are held away from PC(USA) church facilities.

Age and Opinions About Same-Sex Marriage Ceremonies

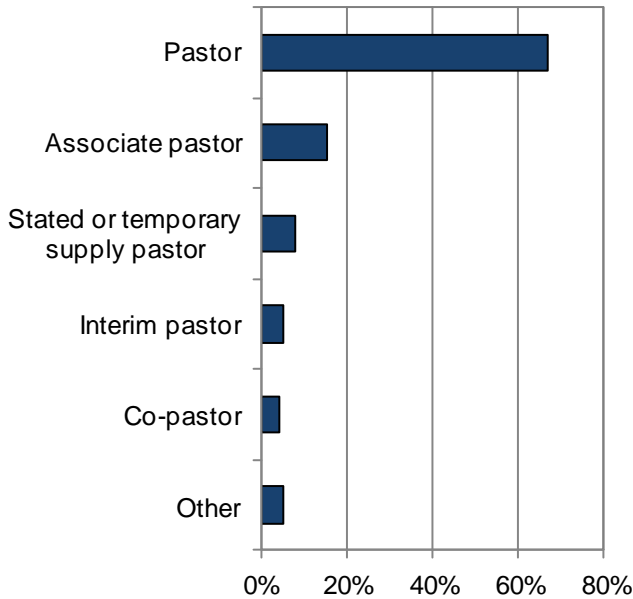
Age is linked with support for allowing teaching elders to perform same-sex marriage ceremonies in U.S. states and territories in which same-sex marriage is legal. More members who are younger than 40 (53%) than those who are between ages 40 and 69 (41%) support allowing it. More members in both of these age groups support allowing it than do those age 70 or older (29%). The pattern is similar among ruling elders, as 57%, 42%, and 27%, respectively, support allowing it. (Reported percentages exclude panelists who are *not sure* whether they support performing same-sex marriage ceremonies.)

On the broader issue of same-sex marriage, surveys have found a similar connection between age and support for legalizing same-sex marriage in the general population. Researchers attribute the greater support among young Americans to more exposure of young people to gays and lesbians of all ages, including in schools, neighborhoods, and the media.

Current Calls

For Pastors

Figure 11. Pastors by Call

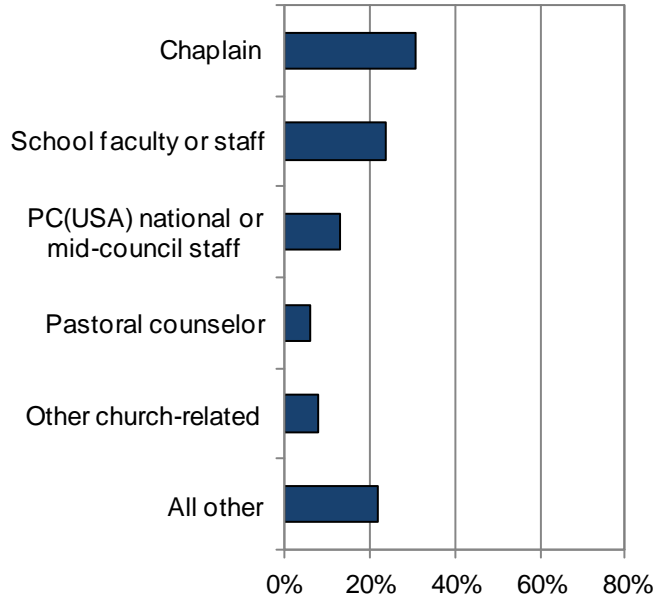


Note: Totals 104% because some listed more than one.

- ✓ Two-thirds of pastors (67%) label themselves simply as *pastor*; 15% choose *associate pastor*; 8%, *stated or temporary supply pastor*; and 5%, *interim pastor* (see Figure 11).
- ✓ A few pastors (4%) serve more than one congregation, half of them in yoked parishes.
- ✓ Pastors spend a median of 50 hours per week doing their work.
- ✓ The median size of pastors' congregations is 196 members.

For Specialized Ministers

Figure 12. Specialized Ministers by Call



Note: Totals 107% because some listed more than one.

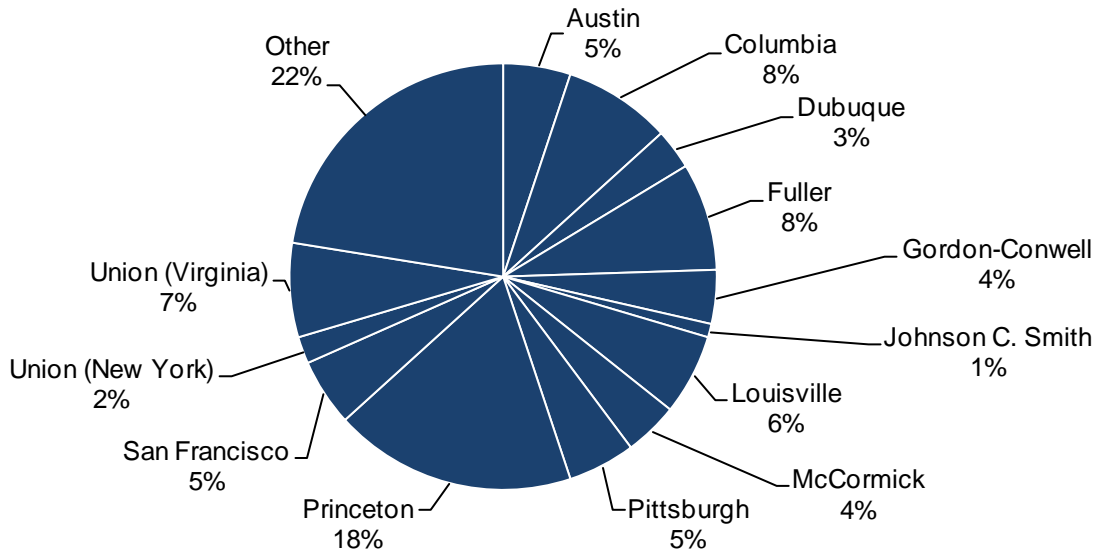
- ✓ Three in ten specialized ministers (31%) are *chaplains*, including 20% who serve at a health-care facility (see Figure 12).
- ✓ One-quarter (24%) are *faculty or staff* at a seminary or other type of school.
- ✓ One in eight specialized ministers (13%) work as *PC(USA) national, synod, or presbytery staff*.
- ✓ One in 20 (6%) are *professional pastoral counselors*.

Education of Teaching Elders

- ✓ Two-thirds of pastors (66%) and specialized ministers (66%) received their M.Div. or B.D. degree from a PC(USA)-related seminary. Overall, 18% graduated from Princeton; 8%, Columbia; 7%, Union (Virginia); 6%, Louisville; 5%, Austin; 5%, Pittsburgh; 5%, San Francisco; 4%, McCormick; 3%, Dubuque; 2%, Union (New York); 1%, Johnson C. Smith; and 0.4%, Evangelical Seminary of Puerto Rico (see Figure 13, next page).
- ✓ Of the 34% of teaching elders who received their M.Div. or B.D. degree from a non-PC(USA) school, the largest percentage graduated from Fuller Theological Seminary (8% of all teaching elders). Half as many (4%) graduated from Gordon-Conwell.

CALLS AND CAREERS

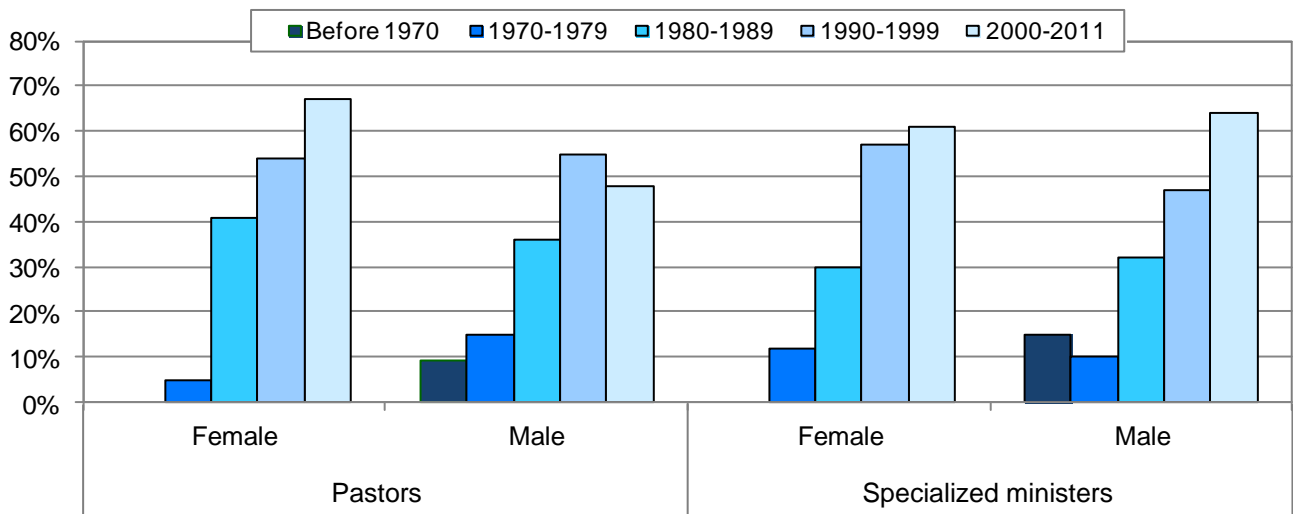
Figure 13. Where Teaching Elders Earned Their M.Div./B.D. Degree



Career Background of Teaching Elders

- ✓ Most teaching elders (91%) were ordained for that office in the PC(USA) or one of its predecessor denominations.
- ✓ Two in five teaching elders (42%) report having been in a “long-term secular job or career” prior to entering seminary.
- ✓ One in five teaching elders (20%) were ordained before 1980. One-quarter each were ordained during the 1980s (26%) and the 1990s (24%), and three in ten (30%) were ordained between 2000 and 2011. (Note that teaching elders known to be retired at the time of sampling are excluded from the Panel.)
- ✓ Larger proportions of teaching elders ordained in recent years had a secular career before entering seminary than did teaching elders ordained in earlier years, both among pastors and specialized ministers and among women and men (see Figure 14).

Figure 14. Teaching Elders Who Are in a Second Career, by Gender and Type of Call



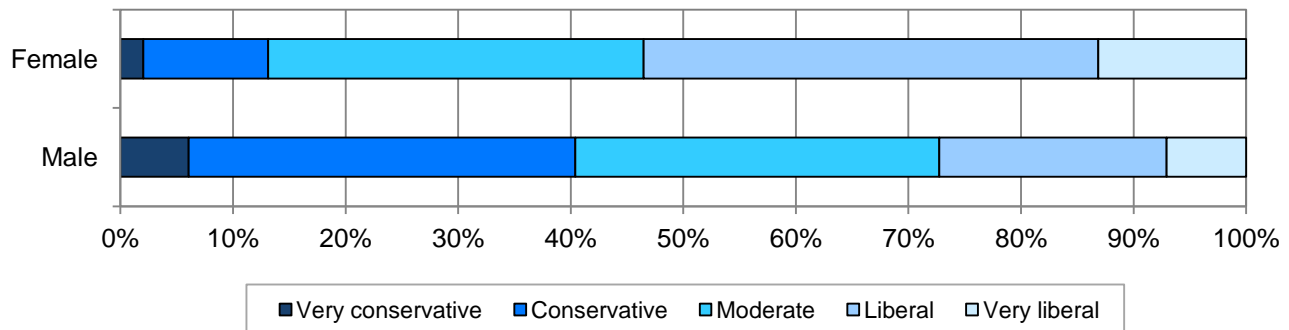
Comparing Men and Women in Ministry

Prior to 1980, few women had been ordained as teaching elders in either of the predecessor denominations of the PC(USA). The result? Most women who are teaching elders were ordained to that office relatively recently. In fact, 74% of female pastors and 69% of female specialized ministers were ordained between 1990 and 2011. By contrast, only 47% of male pastors and 33% of male specialized ministers were ordained in the 1990-2011 period.

Teaching elders in the PC(USA) are increasingly trained and called *after* employment in another field. This pattern is especially descriptive of women ordained since the 1990s, 65% of whom are second-career teaching elders (see Figure 14, previous page). Among all pastors, a majority of women (54%) describe themselves as second-career, compared with 38% of men; among specialized ministers, the corresponding figures are 48% and 31%.

Male and female teaching elders also differ, on average, in their theological beliefs. While 54% of female pastors label themselves theologically as *very liberal* or *liberal*, only 27% of male pastors do so (see Figure 15). Similarly, 61% of female specialized ministers see themselves as theologically *very liberal* or *liberal*, compared with 36% of male specialized ministers.

Figure 15. Pastors' Theological Orientation, by Gender



Employment Status and Income

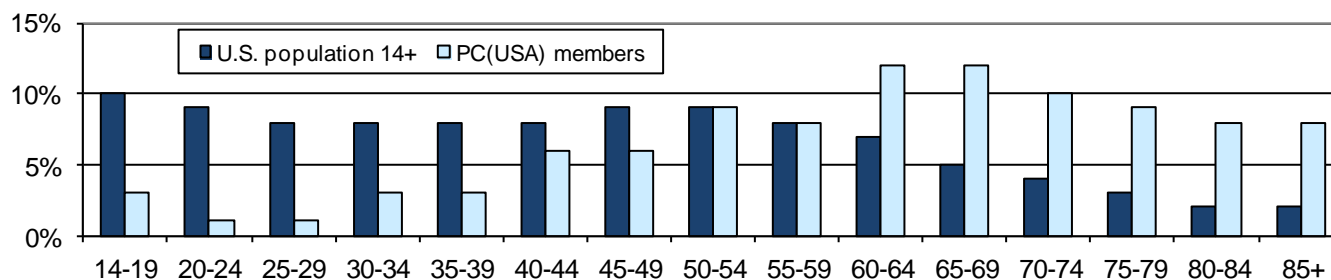
- ✓ Half of members (48%) and three in five ruling elders (58%) are currently employed, including those who are self-employed. About two in five members (43%) and ruling elders (42%) are retired, while 7% of members and 4% of ruling elders classify themselves as full-time homemakers. Only 3% of members and 2% of ruling elders are unemployed. (Respondents could select more than one response.)
- ✓ Members employed full-time (including those who are self-employed) work a median of 44 hours per week; ruling elders, 45 hours. Members and ruling elders employed part-time (including those who are self-employed) each work a median of 20 hours per week.
- ✓ Median total household income for 2010 among panelists was: members, \$76,302; ruling elders, \$88,610; pastors, \$79,947; and specialized ministers, \$88,071.
- ✓ One-third of members (34%), four in ten ruling elders (41%) and specialized ministers (39%), and three in ten pastors (29%) report total household income for 2010 of \$100,000 or more. That compares with 5%, 3%, 1%, and 3%, respectively, who report total household income for 2010 of less than \$20,000.

SOCIAL AND DEMOGRAPHIC CHARACTERISTICS

Sex, Age, Race Ethnicity, and Citizenship

- ✓ Women are a majority of members (60%) and ruling elders (51%), three in ten pastors (29%), and 44% of specialized ministers.
- ✓ The median age for members is 63 years; for ruling elders, 62 years; for pastors, 55 years; and for specialized ministers, 57 years.
- ✓ The age distribution of members is much older than that for the comparable U.S. population (ages 14 or older; see Figure 16).

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



Source for U.S. data: U.S. Census Bureau, "Age Groups and Sex: 2010," at factfinder2.census.gov.

- ✓ Almost all panelists list their race ethnicity as *white or Caucasian* (members, 94%; ruling elders, 94%; pastors, 91%; specialized ministers, 89%). Other racial-ethnic groups comprising 2% or more of any Panel sample (note that respondents could indicate more than one racial-ethnic category) include:
 - *African American*: 3% of members, 4% of ruling elders, 2% of pastors, and 4% of specialized ministers.
 - *Asian or Pacific Islander*: 2% of members, 4% of pastors, and 5% of specialized ministers.
 - *Hispanic, Latino/a, or Spanish origin*: 3% of specialized ministers.
- ✓ More than nine in ten panelists were born U.S. citizens (members, 96%; ruling elders, 97%; pastors, 94%; specialized ministers, 92%).

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 ruling elders were women. This rose to four in ten 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 29%. Similarly, the female share of specialized ministers has increased from 4% in 1979 to 17% in 1990 to 44% in 2011.

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, to 60 years in 2008, and to 63 years in 2011. (It was 48 years in 1973.) Among ruling 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 in 2005, to 60 in 2008, and to 62 in 2011. Among teaching elders, median age has gradually risen, from 46 years in 1973 to 55 years at present for pastors, and from 50 years in 1979 to 57 years currently for specialized ministers.

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

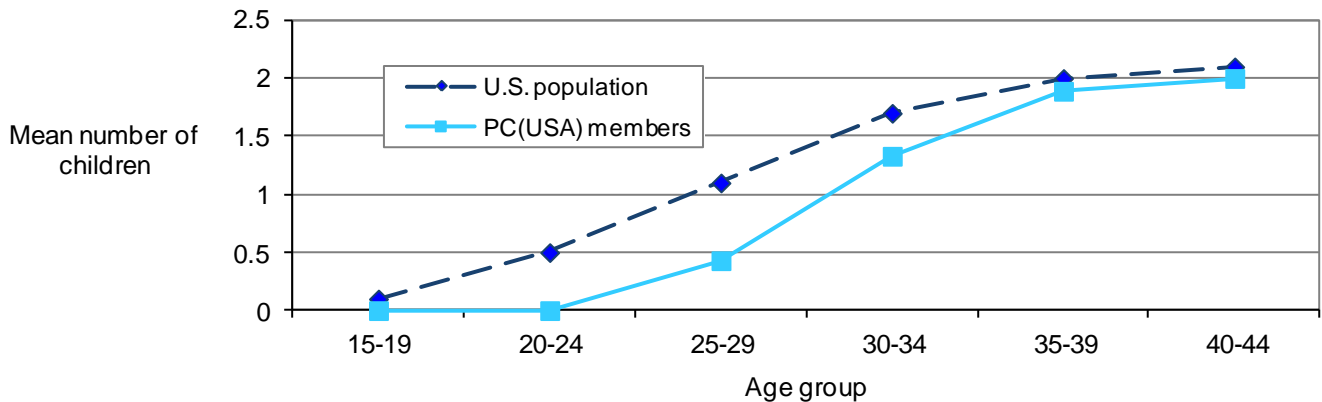
Note: Before 1984, the Panel surveyed only the United Presbyterian Church in the United States of America.

SOCIAL AND DEMOGRAPHIC CHARACTERISTICS

Marriage and Childbearing

- ✓ Most members (73%), ruling elders (82%), pastors (87%), and specialized ministers (80%) are currently married, while 8%, 5%, 6%, and 9%, respectively, have never married.
- ✓ Among the ever married (that is, those either currently or previously married), 17% of members, 21% of ruling elders, 21% of pastors, and 26% of specialized ministers 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 20s have fewer children (see Figure 17).

Figure 17. Average Number of Children Per Woman in the U.S. Population and Among Panel PC(USA) Members, by Age

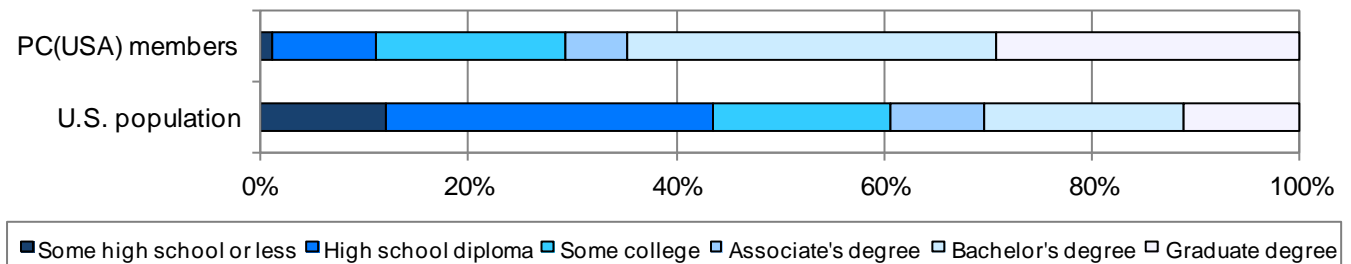


Source for U.S. data: Gladys Martinez, Kimberly Daniels, and Anjani Chandra, "Fertility of Men and Women Aged 15-44 Years in the United States: National Survey of Family Growth, 2006-2010," *National Health Statistics Reports* 51 (12 April 2012), at www.cdc.gov/nchs.

Education of Members and Ruling Elders

- ✓ Among those age 25 or older, majorities of members (64%) and ruling elders (70%) have a bachelor's degree. Many (members, 29%; ruling elders, 35%) 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 18).

Figure 18. Formal Education of PC(USA) Members and the U.S. Population Age 25 or Older



Source for U.S. data: U.S. Census Bureau, "Educational Attainment of the Population 25 Years and Over, by Selected Characteristics: 2011," at www.census.gov/hhes/socdemo/education.

SOCIAL AND DEMOGRAPHIC CHARACTERISTICS

Living Arrangements and Household Characteristics

- ✓ About one in six members (18%), ruling elders (15%), and specialized ministers (14%) and one in ten pastors (11%) live alone.
- ✓ Few Presbyterians live in large households: only around one in six members (18%) and ruling elders (16%), one-quarter of pastors (25%), and one in five specialized ministers (19%) have as many as four persons (including themselves) in their household. The mean (average) household size is 2.4 persons for members, ruling elders, and specialized ministers and 2.6 for pastors.
- ✓ At least three-quarters of members (75%) and ruling elders (80%) are married and live with their spouse, many of them also with children (28%; 26%). Among pastors, 83% live in married-couple households, including the 38% of pastor households containing married couples with one or more children. Among specialized ministers, 77% of all households contain married couples, including the 30% that have married couples with one or more children.
- ✓ Few single-parent households are found among Presbyterians. Only 3% of members and specialized ministers and 2% of ruling elders and pastors live in households that consist of a (currently) unmarried parent with one or more children.

Region

- ✓ Presbyterian members are distributed across the country in broadly similar fashion to the overall U.S. population, with an underrepresentation in the West and an overrepresentation in the Midwest (see Table 3).

Table 3. Geographic Distribution of Presbyterian Members and the U.S. Population

Census Region	PC(USA) Members	U.S. Population 2011
Northeast	18%	18%
Midwest.....	30%	22%
South	39%	38%
West.....	14%	24%
Total	101%*	102%*

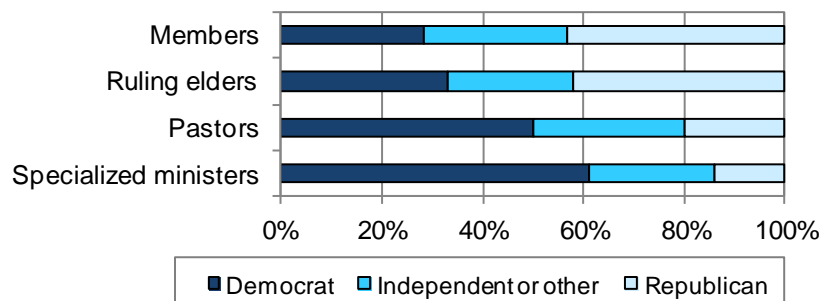
* Does not total 100% because of rounding

Source for U.S. data: U.S. Census Bureau, "Annual Estimates of the Population for the United States, Regions, States, and Puerto Rico: April 1, 2010 to July 1, 2011," at www.census.gov/popest.

Political Preference

- ✓ Around two in five members (43%) and ruling elders (42%) describe their political preference as *Republican* (see Figure 19). Fewer teaching elders (pastors, 20%; specialized ministers, 14%) are *Republican*. The *Democrat* label is chosen by 28%, 33%, 50%, and 61%, respectively. About one-quarter of panelists in each group choose the label *Independent*.

Figure 19. Political Preference



Appendix A: Survey Questions and Responses 2012-2014 Presbyterian Panel Profile Survey Fall 2011

	Members	Ruling Elders	Teaching Elders
Number of surveys mailed	1,913	1,942	2,368
Number returned as undeliverable	40	31	50
Number ineligible or incapable of responding	21	7	5
Number of completed surveys	1,036	1,424	1,512‡
Percentage responding	55%	74%	65%
‡ 1,088 pastors; 424 specialized ministers			

NOTE: QUESTIONS ASKED ON MEMBERS' AND RULING ELDERS' QUESTIONNAIRES ARE NOTED WITH **M/R**.
 QUESTIONS ASKED ON TEACHING ELDERS' QUESTIONNAIRES ARE NOTED WITH **T**.
 QUESTIONS ASKED ON ALL QUESTIONNAIRES ARE NOTED WITH **M/R/T**.

	Members	Ruling Elders	Pastors	Specialized Ministers
<i>First, we'd like to ask a few questions about you and your congregation.</i>				
1. How many years have you been a member of your current congregation? _____ year(s) (If less than one year, write 0 (zero).)				
M/R				
1 year or less	4%	1%		
2-3 years	7%	6%		
4-5 years	7%	10%		
6-10 years	15%	17%		
11-15 years	13%	12%		
16-25 years	18%	20%		
26-35 years	13%	14%		
36-50 years	15%	14%		
51 or more years	7%	8%		
Mean	27.0	22.4		
Median	17.0	18.0		
2. How far do you live from your congregation? _____ mile(s)				
M/R				
1 mile or less	18%	18%		
2-3 miles	27%	28%		
4-5 miles	21%	19%		
6-10 miles	20%	21%		
11-15 miles	7%	7%		
16-25 miles	4%	5%		
26 miles or more	3%	2%		
Mean	8.8	5.9		
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

	Members	Ruling Elders	Pastors	Specialized Ministers
3. Have you ever been ordained an <i>elder</i> (known as a ruling elder in the new Form of Government) in a Presbyterian church? (Check (✓) the appropriate box (□).)				
M/R				
Yes	36%	98%		
No.....	64%	2%		
3a. [If “yes,”] Are you currently serving on session?				
	n=372	n=1,394		
Yes	10%	98%		
No.....	90%	2%		
4. Have you ever been ordained a <i>deacon</i> in a Presbyterian church?				
M/R				
Yes	32%	38%		
No.....	68%	62%		
4a. [If “yes,”] Are you currently serving as a deacon?				
	n=332	n=527		
Yes, on a board of deacons	16%	5%		
Yes, as an independent deacon commissioned for service	2%	*		
No.....	82%	94%		
5. Which other positions, if any, do you <i>currently</i> hold in the church? (✓ <i>all</i> that apply.)				
M/R	◆	◆		
Chairperson of a congregational committee or task force	6%	52%		
Member of a congregational committee or task force	23%	45%		
Member of a presbytery, synod, or General Assembly committee or task force	3%	6%		
Officer of a men’s, women’s, or youth group	8%	11%		
Member of a men’s, women’s, or youth group	22%	26%		
Organist or other musician, choir director, or praise team leader	2%	4%		
Member of a choir or praise team	14%	23%		
Church school or Sunday school teacher or leader	14%	24%		
Other (specify): _____	20%	18%		
[None checked]	38%	7%		
6, 13. Over the past year, how often have you [led or] attended Sunday worship [at your congregation]? (✓ one □.)				
M/R/T				
Every week.....	15%	20%	58%	25%
Nearly every week	42%	64%	40%	40%
2-3 times a month.....	18%	12%	1%	14%
About once a month	7%	1%	*	5%
Several times, but less than once a month	8%	1%	1%	9%
Once or twice	5%	*	*	4%
Never.....	5%	1%	*	3%

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

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

n = number of respondents eligible to answer this question

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

[vol.] = volunteered response

		Members	Ruling Elders	Pastors	Specialized Ministers
T	13a. [If any except “never” on p. 2] Have you worshiped at a PC(USA) congregation a majority of times?			n=1,083	n=406
				+	
	Yes			97%	73%
	No.....			3%	27%

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

M/R

Yes	50%	75%
No.....	50%	25%

7a. [If “yes,”] How many people would you estimate you have invited in the past year? Write the number on the line: _____

	n=518	n=1,067
1	12%	8%
2	26%	26%
3	16%	16%
4	15%	17%
5	10%	11%
6-9	10%	10%
10	6%	6%
11-14	3%	2%
15-19	1%	1%
20 or more	1%	3%
Mean	4.2	4.7
Median	3.0	3.0

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

M/R

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

0 hours.....	32%	8%
1-2 hours	24%	22%
3-5 hours	24%	30%
6-10 hours	14%	26%
11-20 hours	5%	10%
21 or more hours	3%	4%

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

0 hours.....	42%	5%
1-2 hours	23%	23%
3-5 hours	16%	31%
6-10 hours	10%	23%
11-20 hours	5%	10%
21 or more hours	4%	7%

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

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

n = number of respondents eligible to answer this question

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

[vol.] = volunteered response

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

[Cont.]

M/R c. Participated in a religious event, program, or group sponsored by a church or other religious organization that took place in a home or other facility away from your church

	Members	Ruling Elders
	+	
0 hours.....	63%	56%
1-2 hours	19%	22%
3-5 hours	9%	13%
6-10 hours	4%	5%
11-20 hours	2%	2%
21 or more hours	2%	2%

d. Given volunteer time, apart from church programs, to help the less fortunate or to help make your own community a better place to live (that is, through volunteer or community work)

	Members	Ruling Elders
0 hours.....	44%	35%
1-2 hours	24%	24%
3-5 hours	14%	19%
6-10 hours	7%	12%
11-20 hours	4%	4%
21 or more hours	7%	6%

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 (also known as a teaching elder in the new Form of Government)? _____ (yyyy)

T

Prior to 1960	*	1%
1960-1969	1%	5%
1970-1979	17%	21%
1980-1989	27%	24%
1990-1999	23%	25%
2000 to the present	32%	24%
Mean	1992	1989
Median	1991	1989

2. In what denomination were you ordained? (Check (✓) the appropriate box (□).)

T

Presbyterian Church (U.S.A.) or one of its predecessor denominations.....	90%	93%
Other (specify): _____	10%	7%

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

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

n = number of respondents eligible to answer this question

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

[vol.] = volunteered response

	Members	Ruling Elders	Pastors	Specialized Ministers
3.	Before entering seminary for your M.Div. or B.D. degree, were you engaged in any long-term secular job or career? (✓ one □.)			
T				
	Yes		43%	39%
	No.....		57%	61%
3a.	[If “yes,”] How long were you in that job or career? _____ years		n=466	n=162
	1-3 years.....		16%	16%
	4-5 years.....		15%	12%
	6-9 years.....		18%	18%
	10-14 years.....		20%	25%
	15-19 years.....		11%	10%
	20 years or more		19%	18%
	Mean		11.1	11.1
	Median		10.0	10.0
4.	From what seminary or other school did you receive your M.Div. or B.D.?			
T				
	Auburn/Union (New York).....		2%	3%
	Austin.....		5%	4%
	Columbia.....		8%	8%
	Dubuque.....		4%	3%
	Evangelical Seminary of Puerto Rico	*		1%
	Fuller.....		8%	9%
	Gordon Conwell.....		4%	3%
	Johnson C. Smith		1%	1%
	Louisville		6%	6%
	McCormick		4%	5%
	Pittsburgh		6%	5%
	Princeton		18%	19%
	San Francisco		5%	6%
	Union (Virginia).....		8%	5%
	Other (specify): _____		22%	22%
5.	In what year did you receive your M.Div. or B.D.? _____ (yyyy)			
T				
	Prior to 1970		2%	7%
	1970-1979		19%	22%
	1980-1989		28%	27%
	1990-1999		24%	25%
	2000 to the present.....		28%	19%
	Mean		1991	1987
	Median		1990	1987

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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[vol.] = volunteered response

	Members	Ruling Elders	Pastors	Specialized Ministers
6. Are you currently employed?				
T				
	Yes		100%	74%
	No—not employed → <i>Skip to the top of p. 2 [Q8]</i>		*	12%
	No—retired → <i>Skip to the top of p. 2 [Q8]</i>		*	13%
	No—disabled [vol.] → <i>Skip to the top of p. 2 [Q8]</i>		—	1%
7. Which category(-ies) best describes your current employment? (✓ <i>all</i> that apply.)			n=1,081	n=312
T			◆	◆
	Pastor, co-pastor, associate pastor, interim pastor, supply pastor, or other pastoral leader of a congregation		100%	11%
	A non-pastoral position in a congregation		*	1%
	Faculty or staff at a seminary or theological school		1%	9%
	Faculty or staff at another educational institution		1%	15%
	Chaplain in the military		—	3%
	Chaplain in a hospital or other health-care facility		1%	20%
	Other chaplain		1%	8%
	PC(USA) national, synod, or presbytery staff		1%	13%
	Staff of an ecumenical or non-denominational agency		*	2%
	Professional pastoral counselor		*	6%
	Other employment with a religious organization (specify): _____		1%	8%
	All other (including secular) employment (specify): _____		2%	22%

If you currently serve as a *pastor, co-pastor, associate pastor, interim pastor, supply pastor, or other pastoral leader of one or more congregations, proceed to Q8. If not currently a pastor, skip to Q12.*

8. How many congregations do you currently serve as pastor? (Include congregations you are serving as a stated or temporary supply pastor.)				
T			n=1073	n=35
	One		96%	97%
	Two or more yoked congregations		2%	—
	Two or more non-yoked congregations		2%	3%
8a. [If “two or more yoked congregations,”] How many?			n=23	n=0
T				
	Two		78%	—
	Three		17%	—
	Four		4%	—
	Mean		2.3	
	Median		2.0	
8b. [If “two or more non-yoked congregations,”] How many?			n=22	n=1
T				
	Two		86%	100%
	Three		14%	—
	Mean		2.1	2.0
	Median		2.0	2.0

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	Members	Ruling Elders	Pastors	Specialized Ministers
9.	In your service as a pastor of a congregation or congregations, approximately how many hours per week: (If you serve more than one congregation, provide the combined total hours.)			
T				
a.	Do you spend in your work as a pastor? _____ hours per week		n=1,078	n=35
	9 hours or fewer	*	34%	
	10-19 hours	2%	31%	
	20-39 hours	11%	26%	
	40-49 hours	24%	3%	
	50-59 hours	40%	—	
	60 hours or more	22%	6%	
	Yes or full-time [vol.]	1%	—	
	Mean	48.6	17.1	
	Median	50.0	10.0	
b.	Are you paid to work as a pastor? _____ hours per week		n=1,078	n=35
	9 hours or fewer	2%	37%	
	10-19 hours	4%	33%	
	20-39 hours	15%	20%	
	40-49 hours	54%	3%	
	50-59 hours	19%	—	
	60 hours or more	4%	7%	
	Yes or full-time [vol.]	4%	—	
	Mean	42.0	16.1	
	Median	40.0	10.0	
10.	Do you currently live in a manse or other housing provided by your congregation?		n=885	n=35
T				
	Yes	19%	6%	
	No.....	81%	94%	
11.	What is the pastoral position(s) that you currently occupy in a congregation? (✓ <i>all</i> that apply.)		n=1,078	n=35
T				
	Pastor	67%	9%	
	Associate pastor	15%	6%	
	Co-pastor.....	4%	—	
	Stated or temporary supply pastor	8%	41%	
	Interim pastor	5%	—	
	Designated pastor.....	2%	—	
	Parish associate	1%	29%	
	Other (specify): _____	2%	15%	

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	Members	Ruling Elders	Pastors	Specialized Ministers
12. Is the congregation (or other organization) with which you are employed affiliated with the Presbyterian Church (U.S.A.)?				
T				
Yes			96%	45%
No.....			2%	47%
I am employed with two or more congregations or organizations and at least one of them is affiliated with the PC(USA) and at least one is not			2%	1%
Not employed [web only]			*	7%

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

9, 14. In what faith or denomination were you raised? (If you were part of more than one faith or denomination as a child, respond by marking the **one** in which you were **most involved**.)

M/R/T					
	Baptist	13%	12%	8%	6%
	Christian Church (Disciples of Christ).....	2%	3%	1%	—
	Episcopal.....	3%	3%	1%	1%
	Lutheran	7%	6%	3%	2%
	Methodist	13%	16%	8%	8%
	Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA.....	40%	40%	60%	59%
	Other Presbyterian	2%	2%	3%	6%
	Reformed	2%	2%	3%	3%
	Roman Catholic	7%	7%	3%	3%
	UCC (United Church of Christ/Congregationalist).....	3%	2%	1%	2%
	Independent or non-denominational	2%	2%	2%	3%
	Other Christian (specify): _____	5%	5%	4%	3%
	Other non-Christian (specify): _____	*	*	*	*
	None.....	3%	2%	3%	4%

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

M/R/T					
	Birth to 1 year	19%	22%	41%	41%
	2-4 years.....	5%	6%	6%	6%
	5-9 years.....	11%	9%	9%	13%
	10-17 years.....	8%	8%	10%	10%
	18-24 years.....	11%	11%	13%	14%
	25-49 years.....	35%	34%	18%	14%
	50 years or older.....	11%	10%	2%	1%
	Mean	22.4	21.6	11.9	10.5
	Median	22.0	22.0	5.0	5.0

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Please respond to the following questions on matters of faith and belief.

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

M/R/T

Very conservative	5%	6%	5%	3%
Conservative	34%	34%	28%	17%
Moderate	39%	38%	33%	32%
Liberal	18%	17%	26%	32%
Very liberal	4%	5%	8%	16%

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

M/R/T

Yes	47%	50%	70%	66%
No.....	53%	50%	30%	34%

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

	n=469	n=689	n=753	n=278
10 or younger	10%	10%	13%	15%
11 or 12	17%	17%	9%	12%
13 or 14	15%	14%	14%	14%
15-17	14%	11%	25%	23%
18-24	15%	15%	26%	21%
25-39	17%	19%	11%	12%
40 or older	12%	15%	1%	3%
Mean	21.3	22.4	17.0	17.4
Median	16.0	17.0	16.0	16.0

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

M/R

Yes	58%	69%
No.....	42%	31%

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

M/R/T

a. There is a life beyond death.

Strongly agree	62%	72%	83%	72%
Agree.....	24%	21%	13%	19%
Neutral or not sure	12%	6%	3%	8%
Disagree	1%	1%	*	1%
Strongly disagree	1%	*	*	1%

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

M/R/T

b. Jesus will return to Earth some day.

Strongly agree	46%	55%	61%	43%
Agree.....	24%	24%	20%	21%
Neutral or not sure	24%	18%	13%	25%
Disagree	4%	3%	4%	5%
Strongly disagree	2%	1%	2%	5%

c. An individual should arrive at his or her own religious beliefs independent of any church.

Strongly agree	17%	12%	4%	6%
Agree.....	29%	22%	8%	14%
Neutral or not sure	22%	24%	12%	16%
Disagree	26%	32%	49%	46%
Strongly disagree	6%	10%	27%	18%

d. All the world's different religions are equally good ways of helping a person find ultimate truth.

Strongly agree	11%	8%	2%	6%
Agree.....	26%	22%	9%	17%
Neutral or not sure	22%	24%	12%	15%
Disagree	25%	28%	35%	35%
Strongly disagree	17%	18%	42%	27%

e. Only followers of Jesus Christ can be saved.

Strongly agree	23%	27%	23%	15%
Agree.....	19%	18%	18%	12%
Neutral or not sure	23%	24%	15%	18%
Disagree	19%	19%	24%	26%
Strongly disagree	16%	12%	21%	30%

15, 19. Over the past year, approximately how often have you engaged in the following activities? (✓ *one* □ on *each* line.)

M/R/T

a. Read the Bible privately

Daily/almost daily	14%	17%	50%	33%
Several times a week.....	14%	16%	35%	26%
Weekly	11%	16%	10%	19%
Several times a month.....	14%	19%	3%	10%
Once a month	9%	11%	1%	4%
Less than once a month.....	24%	18%	1%	7%
Never.....	14%	4%	*	1%

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15, 19. Over the past year, approximately how often have you engaged in the following activities? (✓ *one* □ on *each* line.)

[Cont.]

M/R/T

b. Prayed privately

Daily/almost daily	56%	62%	80%	72%
Several times a week.....	18%	19%	15%	18%
Weekly	6%	8%	3%	4%
Several times a month.....	9%	7%	1%	4%
Once a month	4%	2%	*	1%
Less than once a month.....	4%	2%	*	1%
Never.....	3%	1%	*	1%

c. Attended a Bible study or prayer group

Daily/almost daily	1%	1%	4%	2%
Several times a week.....	2%	3%	16%	3%
Weekly	20%	25%	48%	27%
Several times a month.....	9%	11%	13%	14%
Once a month	9%	13%	8%	12%
Less than once a month.....	17%	22%	10%	22%
Never.....	42%	26%	2%	19%

d. Otherwise read the Bible with or prayed with family or friends

Daily/almost daily	8%	8%	19%	17%
Several times a week.....	7%	9%	25%	17%
Weekly	10%	14%	23%	18%
Several times a month.....	12%	15%	15%	11%
Once a month	9%	11%	5%	9%
Less than once a month.....	23%	24%	10%	18%
Never.....	31%	18%	3%	9%

e. Read devotional materials or religious books

Daily/almost daily	13%	14%	29%	23%
Several times a week.....	9%	12%	32%	24%
Weekly	7%	12%	19%	16%
Several times a month.....	13%	18%	13%	17%
Once a month	13%	14%	4%	7%
Less than once a month.....	26%	22%	3%	10%
Never.....	20%	8%	*	4%

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15, 19. Over the past year, approximately how often have you engaged in the following activities? (✓ one □ on *each* line.)

[Cont.]
M/R/T

f. Used the Internet for religious or spiritual purposes

Daily/almost daily	3%	3%	28%	14%
Several times a week.....	4%	6%	32%	22%
Weekly	4%	7%	15%	15%
Several times a month.....	8%	14%	11%	16%
Once a month	9%	12%	4%	9%
Less than once a month.....	19%	23%	7%	11%
Never.....	53%	36%	3%	12%

g. Said grace before meals

Daily/almost daily	38%	46%	76%	66%
Several times a week.....	12%	14%	14%	14%
Weekly	5%	5%	3%	5%
Several times a month.....	12%	13%	4%	6%
Once a month	7%	5%	1%	2%
Less than once a month.....	19%	14%	1%	5%
Never.....	7%	4%	*	2%

h. Met with other ministers in a pastoral support or peer group

T

Daily/almost daily	2%	3%
Several times a week.....	3%	2%
Weekly	14%	12%
Several times a month.....	16%	8%
Once a month	33%	20%
Less than once a month.....	26%	28%
Never.....	6%	26%

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

M/R/T

The Bible is the word of God, to be taken literally word for word.....	14%	15%	6%	2%
The Bible is the word of God, to be interpreted in the light of its historical and cultural context	50%	49%	62%	60%
The Bible is the word of God, to be interpreted in the light of its historical context and the Church's teachings.....	35%	35%	30%	36%
The Bible is not the word of God.....	2%	1%	1%	2%
Other [vol.].....	—	—	*	*

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	Members	Ruling Elders	Pastors	Specialized Ministers
17, 21. How important is being part of the Presbyterian Church (U.S.A.) to you?				
M/R/T				
Very important	29%	42%	41%	36%
Important.....	43%	40%	38%	42%
Slightly important	15%	11%	14%	15%
Not important.....	9%	5%	6%	6%
Not sure.....	5%	2%	1%	1%
18, 22. In states and territories of the United States where same-sex marriage is legal, should the PC(USA) permit Presbyterian ministers to perform same-sex marriage ceremonies? (<input checked="" type="checkbox"/> <i>only one</i> <input type="checkbox"/>)				
M/R/T				
Yes	30%	33%	44%	56%
Yes, as long as the ceremony takes place away from PC(USA) property and facilities	2%	3%	2%	2%
No.....	49%	50%	44%	32%
Not sure.....	19%	14%	11%	10%
<i>Now, we'd like you to tell us about yourself.</i>				
19, 23. What is your gender?				
M/R/T				
Female.....	60%	51%	29%	44%
Male	40%	49%	71%	56%
20, 24. Were you born a U.S. citizen?				
M/R/T				
Yes	96%	97%	94%	92%
No.....	4%	3%	6%	8%
21, 25. What is your current age? _____ years old				
M/R/T				
Less than 20 years of age	3%	*	—	—
20-24 years of age.....	1%	*	—	—
25-29 years of age.....	1%	1%	2%	1%
30-34 years of age.....	3%	3%	6%	3%
35-39 years of age.....	3%	3%	6%	4%
40-44 years of age.....	6%	4%	8%	7%
45-49 years of age.....	6%	8%	10%	10%
50-54 years of age.....	9%	10%	16%	15%
55-59 years of age.....	8%	15%	22%	22%
60-64 years of age.....	12%	16%	21%	22%
65-69 years of age.....	12%	15%	8%	11%
70-74 years of age.....	10%	11%	1%	5%
75-79 years of age.....	9%	8%	1%	1%
80-84 years of age.....	8%	4%	*	1%
85 years of age or older.....	8%	1%	—	—
Mean	61.2	60.3	52.6	55.9
Median	63.0	61.5	55.0	57.0

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	Members	Ruling Elders	Pastors	Specialized Ministers
22, 26. What is your race or origin? (✓ all that apply.)				
M/R/T	◆	◆	◆	◆
White or Caucasian.....	94%	94%	91%	89%
Black or African American.....	3%	4%	2%	4%
Indian (American) or Alaska Native.....	1%	1%	1%	1%
Asian or Pacific Islander.....	2%	1%	4%	5%
Hispanic, Latino/a, or Spanish origin.....	1%	1%	1%	3%
Some other race (specify): _____	*	*	1%	1%

23, 27. Generally speaking, do you think of yourself as a Democrat, Independent, Republican, or other?				
M/R/T				
Democrat.....	28%	33%	50%	61%
Independent.....	24%	22%	26%	22%
Republican.....	43%	42%	20%	14%
Other (specify): _____	4%	3%	4%	3%

24, 28. What is your marital status?				
M/R/T				
Not married.....	27%	18%	13%	20%
Married.....	73%	82%	87%	80%

a. [If “not married, ”] Have you ever been married? (✓ all that apply.)				
	n=274	n=260	n=141	n=84
M/R/T	◆	◆	◆	◆
No, never married.....	29%	26%	45%	46%
Yes, am now divorced.....	23%	32%	49%	44%
Yes, am now widowed.....	49%	45%	7%	10%

If you are not currently married, skip to Q26/Q31.

25, 29. Have you had a previous marriage (or marriages)? (✓ all that apply.)				
	n=741	n=1,157	n=939	n=328
M/R/T	◆, +	◆	◆	◆
No.....	80%	77%	82%	80%
Yes, was divorced.....	16%	20%	17%	20%
Yes, was widowed.....	3%	3%	2%	*

30. Is your husband or wife an ordained minister?				
T			n=939	n=328
Yes.....			17%	22%
No.....			83%	78%

30a. [If “yes, ”] Is he or she a minister in the PC(USA)?				
T			n=149	n=70
Yes.....			84%	89%
No.....			16%	11%

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26, 31. 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/R/T

None.....	15%	11%	18%	22%
One child.....	11%	13%	12%	11%
Two children.....	41%	46%	42%	41%
Three children.....	22%	22%	21%	19%
Four children.....	8%	6%	6%	6%
Five children.....	2%	2%	*	1%
Six children.....	1%	*	1%	1%
Seven or more children.....	*	*	*	*
Mean.....	2.1	2.1	1.9	1.8
Median.....	2.0	2.0	2.0	2.0

27, 32. *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 Q29/34.) _____ persons

M/R/T

Live in institutional housing:				
Not checked.....	98%	100%	100%	100%
Checked.....	2%	*	*	*
Number in household:				
	n=1,019	n=1,424	n=1,087	n=423
1 person.....	18%	15%	11%	14%
2 people.....	51%	57%	47%	52%
3 people.....	13%	13%	16%	15%
4 people.....	13%	11%	17%	13%
5 people.....	4%	4%	6%	5%
6 people.....	1%	1%	2%	1%
7 or more people.....	*	*	*	*
Mean.....	2.4	2.4	2.6	2.4
Median.....	2.0	2.0	2.0	2.0

28, 33. 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/R/T

	n=1,019	n=1,424	n=1,087	n=424
A single adult, living alone.....	17%	15%	10%	14%
A single adult, living with one or more children.....	3%	2%	2%	3%
A married couple, no children in the household.....	47%	54%	45%	47%
A married couple, living with one or more children.....	28%	26%	38%	30%
Some other arrangement (please describe your household here):.....	6%	4%	4%	6%

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	Members	Ruling Elders	Pastors	Specialized Ministers
29. What is the highest level of education you have completed? M/R				
Some high school or less.....	3%	1%		
High school diploma	10%	9%		
Some college, but no degree	18%	14%		
Associate degree	6%	7%		
Bachelor's degree.....	26%	25%		
Some graduate work	9%	10%		
Graduate degree	28%	35%		
30. Please indicate your employment status. (✓ <i>all</i> that apply.) M/R				
	◆	◆		
Employed full-time	31%	39%		
Employed part-time	10%	10%		
Self-employed full-time	5%	7%		
Self-employed part-time	4%	4%		
Unemployed.....	3%	2%		
Retired.....	43%	42%		
Full-time homemaker.....	7%	4%		
Student	3%	1%		
Other (specify): _____	2%	2%		
31. If you are employed full-time or part-time, or self-employed full-time or part-time, please indicate the <i>average hours you worked per week</i> over the past year. _____ hours M/R				
	n=469	n=832		
9 hours or fewer	5%	3%		
10-19	6%	7%		
20-39	23%	22%		
40-49	41%	39%		
50 hours or more	24%	30%		
Mean	38.4	39.5		
Median	40.0	40.0		

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, 34. Which of these categories best describes your **total family income** from **all** sources, before taxes, during 2010? (If you live alone or with non-relatives, answer in terms of your own personal income.)

M/R/T

Less than \$20,000	5%	3%	1%	3%
\$20,000-\$29,999	6%	5%	1%	4%
\$30,000-\$39,999	9%	6%	5%	5%
\$40,000-\$49,999	7%	7%	8%	5%
\$50,000-\$59,999	10%	7%	13%	10%
\$60,000-\$69,999	9%	7%	12%	7%
\$70,000-\$79,999	7%	8%	11%	8%
\$80,000-\$89,999	6%	7%	11%	8%
\$90,000-\$99,999	6%	8%	9%	10%
\$100,000-\$109,999	6%	8%	8%	9%
\$110,000-\$124,999	6%	7%	7%	7%
\$125,000-\$149,999	6%	7%	7%	9%
\$150,00-\$199,999	7%	8%	4%	8%
\$200,000-\$249,999	4%	5%	2%	2%
\$250,000 or more	5%	6%	1%	4%

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

M/R/T

Yes	69%	78%	76%	56%
No.....	27%	20%	23%	43%
Don't know	4%	1%	1%	1%

36, 34. Indicate whether, during the 2010 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:

M/R/T

a. To your congregation, in regular giving (not including special offerings or contributions to a capital campaign)				
No.....	7%	1%	5%	15%
Yes	93%	99%	95%	85%
a1. If yes, estimate how much:	n=916	n=1,381	n=1,026	n=348
	+	+	+	+
\$499 or less.....	13%	5%	2%	9%
\$500-\$999.....	11%	9%	2%	9%
\$1,000-\$1,499.....	15%	11%	7%	9%
\$1,500-\$1,999.....	8%	6%	3%	4%
\$2,000-\$2,999.....	14%	16%	11%	16%
\$3,000-\$3,999.....	10%	13%	10%	11%
\$4,000-\$4,999.....	5%	9%	12%	7%
\$5,000-\$7,499.....	11%	17%	31%	22%
\$7,500-\$9,999.....	3%	5%	10%	5%
\$10,000 or more	7%	8%	12%	8%
Don't know [vol.].....	1%	*	—	*
We tithe [vol.].....	1%	1%	*	*
Mean.....	\$3,342	\$4,358	\$9,951	\$7,611
Median.....	\$2,000	\$3,000	\$5,000	\$3,000

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, 36. Indicate whether, during the 2010 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:

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.....	62%	51%	62%	73%
Yes	38%	49%	38%	27%
b1. If yes, estimate how much:	n=352	n=663	n=396	n=108
	+	+	+	+
\$99 or less.....	10%	9%	3%	—
\$100-\$249.....	24%	22%	15%	26%
\$250-\$499.....	12%	9%	12%	6%
\$500-\$999.....	13%	19%	25%	22%
\$1,000-\$1,249.....	15%	15%	18%	19%
\$1,250-\$2,499.....	8%	8%	10%	11%
\$2,500-\$4,999.....	6%	6%	9%	6%
\$5,000-\$9,999.....	4%	6%	5%	4%
\$10,000 or more	4%	4%	3%	3%
Don't know [vol.].....	3%	2%	—	2%
We tithe [vol.].....	—	—	—	—
Mean.....	\$2,056	\$1,942	\$1,588	\$3,748
Median.....	\$500	\$500	\$600	\$500

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.....	35%	16%	25%	43%
Yes	65%	84%	75%	57%
c1. If yes, estimate how much:	n=610	n=1148	n=797	n=229
	+	+	+	+
\$24 or less.....	6%	7%	1%	4%
\$25-\$49.....	6%	6%	1%	4%
\$50-\$99.....	22%	16%	9%	12%
\$100-\$149.....	23%	25%	17%	23%
\$150-\$249.....	15%	18%	25%	21%
\$250-\$499.....	12%	12%	19%	13%
\$500-\$999.....	8%	9%	20%	15%
\$1,000 or more	6%	6%	8%	6%
Don't know [vol.].....	2%	1%	*	1%
We tithe [vol.].....	—	—	—	—
Mean.....	\$301	\$324	\$350	\$331
Median.....	\$100	\$100	\$200	\$200

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, 36. Indicate whether, during the 2010 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:

d. ***Directly to the Presbyterian Church, (U.S.A.)*** or one of its ministries, such as Presbyterian Disaster Assistance

No.....	80%	67%	64%	64%
Yes	20%	33%	36%	36%
d1. If yes, estimate how much:	n=186	n=436	n=370	n=146
	+	+	+	+
\$24 or less.....	15%	11%	3%	4%
\$25-\$49.....	11%	15%	6%	5%
\$50-\$99.....	27%	24%	18%	14%
\$100-\$149.....	23%	24%	27%	21%
\$150-\$249.....	9%	12%	18%	20%
\$250-\$499.....	2%	4%	9%	8%
\$500-\$999.....	3%	4%	12%	9%
\$1,000 or more	5%	3%	8%	18%
Don't know [vol.].....	2%	2%	*	—
We tithe [vol.].....	—	—	—	—
Mean.....	\$412	\$199	\$318	\$1,694
Median.....	\$50	\$55	\$100	\$200

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

No.....	62%	62%	39%	34%
Yes	38%	38%	61%	66%
e1. If yes, estimate how much:	n=350	n=502	n=645	n=268
	+	+	+	+
\$24 or less.....	3%	4%	1%	2%
\$25-\$49.....	6%	4%	1%	1%
\$50-\$99.....	13%	10%	6%	5%
\$100-\$149.....	16%	14%	11%	8%
\$150-\$249.....	11%	16%	12%	8%
\$250-\$499.....	11%	14%	14%	14%
\$500-\$999.....	13%	15%	21%	16%
\$1,000-\$1,999.....	25%	23%	16%	18%
\$2,000-\$3,999.....	6%	6%	11%	15%
\$4,000 or more	9%	7%	6%	12%
Don't know [vol.].....	1%	*	1%	—
We tithe [vol.].....	—	—	—	—
Mean.....	\$1,144	\$1,434	\$1,368	\$2,073
Median.....	\$225	\$250	\$500	\$500

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, 36. Indicate whether, during the 2010 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:

f. **To non-religious** charities, community organizations, or social causes (United Way, Red Cross, arts group, etc.)

No.....	18%	12%	24%	19%
Yes.....	82%	88%	76%	81%
f1. If yes, estimate how much:				
	n=786	n=1202	n=804	n=332
	+	+	+	+
\$24 or less.....	2%	2%	*	1%
\$25-\$49.....	2%	2%	2%	1%
\$50-\$99.....	5%	6%	7%	5%
\$100-\$149.....	13%	14%	18%	7%
\$150-\$249.....	16%	13%	17%	11%
\$250-\$499.....	13%	14%	12%	18%
\$500-\$999.....	20%	18%	20%	20%
\$1,000 or more	28%	30%	25%	36%
Don't know [vol.].....	1%	1%	*	—
We tithe [vol.].....	—	—	—	—
Mean.....	\$1,420	\$1,490	\$867	\$6,635
Median.....	\$400	\$400	\$300	\$500

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

[Not tabulated]

Region of residents [inputed from mailing addresses]

Northeast	18%	21%	19%	16%
Midwest.....	30%	26%	26%	19%
South.....	39%	41%	40%	42%
West.....	14%	13%	16%	23%

Response from:

Paper	81%	70%	56%	63%
Web.....	19%	30%	44%	37%

Note: Percentages may not add to 100 due to rounding

* = less than 0.5%; rounds to zero

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

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

n = number of respondents eligible to answer this question

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

[vol.] = volunteered response

Appendix B: Technical Notes

Establishment of the 2012-2014 Presbyterian Panel

Populations

The Panel consists of three samples, each drawn from a separate constituency group, or population, of people 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.) (that is, people listed on the active membership rolls of these congregations; see PC(USA) *Book of Order*, G-1.0402), with the exclusion of ruling elders currently serving on session and members unable to complete a mailed survey.

At the end of 2010, the total active membership of the PC(USA) was 2,016,091. Subtracting the 97,338¹ active ruling elders, the approximate population was 1,918,753 members.

Ruling Elders

The population of ruling 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 ruling elder (known simply as elder before July 10, 2011) by a PC(USA) congregation (or a congregation 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-2.0301 through G-2.0407, and G-3.0201 through G-3.0205.) At the end of 2010, the population of ruling elders serving on session was 97,338.¹

Teaching Elders

The population of teaching elders (ministers of Word and Sacrament) is defined as the people 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-2.0501 through G-2.0905.) Retired or emeritus teaching elders are excluded. At the end of 2010, the population of active teaching elders totaled 13,264.

Sampling

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

Members and Ruling Elders

Lacking exhaustive, national lists of all active members of PC(USA) congregations, we implemented a two-stage sampling process for members and ruling elders. For members, we used proportional, stratified sampling to draw a sample of 502 congregations² from 10,536 congregations across the country.³ Congregational strata were based on region, race ethnicity, and membership size. Each sampled congregation was then asked to draw ten member names, using a random process, as described on page B-6.

A similar procedure was followed to sample ruling elders. First, the number of ruling elders was imputed for each congregation that had not reported a number for 2010, based on the number of ruling elders reported most recently (no earlier than 2005). Then, using proportional, stratified sampling, we drew a sample of 500 congregations from the national total of 10,536, based on region, race ethnicity,⁴ and session size (that is, the number of ruling elders currently serving on session). Each sampled congregation was then asked to draw ten ruling elder names, using a random process, as described on page B-6.

¹ This figure is estimated; 1,600 congregations (15.2%) did not report their number of ruling elders.

² The target was 500.

³ This number is less than the total number of congregations (10,560) because there were 24 congregations with no members.

⁴ Based on racial-ethnic composition of the membership, not the session, for reasons explained on the next page.

Region. Region strata were the four major U.S. Census regions (see Table 1). Congregations were placed in a region based on their ZIP code. 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 Members or Ruling Elders

Region	Members			Ruling Elders		
	Number of Congregations*	Returns	Response Rate	Number of Congregations**	Returns	Response Rate
Northeast.....	99	44	44%	104	52	50%
Midwest.....	121	66	54%	131	66	50%
South (incl. Puerto Rico).....	207	99	47%	200	104	52%
West.....	75	32	42%	65	32	49%
Total.....	502	241	48%	500	254	50%

*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 American, Hispanic, Native American, and white. Congregations with 51% or more members in a single racial-ethnic category were assigned to that racial-ethnic stratum. Data for 2010, if available, were used. If these data were not available, data 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 Presbyterian Mission Agency (then known as the General Assembly Mission Council). Congregations that could not be classified by this process (n=38) were included in the white category, as were 46 congregations in which no single racial-ethnic group was a majority of the members and 20 congregations where the majority membership was reported as “other.”⁵ Sample sizes and return rates by race ethnicity are shown in Table 3.

Race Ethnicity for Ruling Elders. A similar process was used to classify congregations for sampling ruling elders. We used the racial-ethnic composition of the membership, instead of the racial-ethnic composition of the session, because the composition of a session can change more quickly than that of the membership. This likely made little difference: Of

⁵ Research indicates that the “other” category is quite heterogeneous, including groups such as Afro-Caribbean Americans and Middle-Eastern Americans, as well as a few congregations that oppose the denomination’s collection of racial-ethnic information.

congregations that reported the race ethnicity of ruling elders, less than 1% had a session with a racial-ethnic majority different from that of the majority of members. Table 3 shows sample sizes and return rates by race ethnicity.

Table 3. Sample Sizes and Congregational Returns by Race Ethnicity for Congregations Asked to Provide Names of Members or Ruling Elders

Race Ethnicity	Members			Ruling Elders		
	Number of Congregations	Returns	Response Rate	Number of Congregations	Returns	Response Rate
African American	13	5	38%	23	12	52%
Asian American	14	4	28%	9	3	33%
Hispanic.....	4	1	25%	5	1	20%
Native American.....	1	0	0%	2	1	50%
White	470	231	49%	461	237	51%
Total	502	241	48%	500	254	50%

Membership Size and Session Size. For the member sample, congregations were sampled by membership size within each unique region-race ethnicity stratum, as described on subsequent pages (see pages B-4 and B-5). Nationally, this resulted in the distribution shown in the left panel of Table 4. For the ruling 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 Members or Ruling Elders

Membership Size Range*	Members			Ruling Elders			
	Number of Congregations	Returns	Response Rate	Session Size Range*	Number of Congregations	Returns	Response Rate
1-96	63	24	38%	1.00-5.99	43	13	30%
97-171	64	26	40%	6.00-6.99	68	28	41%
172-261	62	30	48%	7.00-8.99	40	21	52%
262-372	63	29	46%	9.00-10.99	92	44	47%
373-532	62	25	40%	11.00-11.99	23	12	52%
533-878	64	32	50%	12.00-14.99	102	54	52%
879-1,512	62	36	56%	15.00-17.99	54	30	55%
1,513 or more	62	39	62%	18.00 or more.....	78	52	66%
Total	502	241	48%	Total	500	254	50%

*Based on octiles; size ranges for ruling 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 16 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 Midwest-African American stratum, all the congregations in that stratum were rank-ordered by size and divided into two groups, each one containing about one-half of the members in that region-race-ethnicity stratum. The process was repeated in all the other strata with a sample size of two or more, with a maximum of eight equal-sized categories identified. Within each of the resulting region-race-ethnicity-size stratum, individual congregations were sampled using systematic probability-proportional-to-size sampling.⁶ A similar process was implemented to develop the ruling elder sample, using session size instead of membership.

Although the total number of congregations shown in Table 4 is 1,002, only 972 congregations were in the two samples because 30, by chance, were sampled for both the member and ruling elder samples (see also Table 5, next page).

⁶ Systematic probability-proportional-to-size sampling of member congregations involves assembling an implicit list of all members of congregations and then selecting not every nth *congregation*, but every nth *member* and then that member’s congregation. The resulting sample is proportional to size—that is, a congregation with 100 members is twice as likely to be selected as one with 50 members. Here, this technique was used within each region-race-ethnicity-size stratum, as explained above.

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

Membership Size Range*	<u>Members</u>			Session Size Range*	<u>Ruling Elders</u>		
	Number of Congregations	Returns	Response Rate		Number of Congregations	Returns	Response Rate
Region; Race ethnicity				Region; Race ethnicity			
Northeast; African American				Northeast; African American			
1-117	1	1	100%	1.00-7.00	1	1	100%
118-342	1	1	100%	7.01-9.00	0	0	0%
343 or more	1	0	0%	9.01-11.99	1	0	0%
				12.00 or more	2	0	0%
Northeast; Asian American				Northeast; Asian American			
1-178	1	0	0%	1.00-6.00	1	0	0%
179-520	1	0	0%	6.01 or more	1	1	100%
521 or more	1	1	100%				
Northeast; White/Other				Northeast; White/Other			
1-98	11	3	27%	1.00-6.00	13	4	30%
99-160	12	4	33%	6.01-8.00	11	6	54%
161-221	11	5	45%	8.01-9.00	15	8	53%
222-313	11	4	36%	9.01-11.00	10	4	40%
314-455	12	5	41%	11.01-12.00	14	11	78%
456-660	11	5	45%	12.01-14.00	11	4	36%
661-1,127	11	7	63%	14.01-17.00	15	9	60%
1,128 or more	12	8	66%	17.01 or more	8	4	50%
Midwest; African American				Midwest; African American			
1-169	1	0	0%	1.00-7.00	1	0	0%
170 or more	1	1	100%	7.01-9.00	1	0	0%
				9.01-11.99	1	0	0%
				12.00	1	0	0%
				12.01 or more	1	1	100%
Midwest; Asian American				Midwest; Asian American			
1-177	1	0	0%	All	2	1	50%
178 or more	1	0	0%				
Midwest; White/Other				Midwest; White/Other			
1-89	15	6	40%	1.00-5.99	12	3	25%
90-155	14	8	57%	6.00-6.99	22	10	45%
156-229	15	6	40%	7.00-8.99	13	6	46%
230-330	14	9	64%	9.00	12	6	50%
331-484	15	6	40%	9.01-11.99	13	5	38%
485-779	15	9	60%	12.00-13.00	21	12	57%
780-1,290	15	14	93%	13.01-17.00	16	10	62%
1,291 or more	14	7	50%	17.01 or more	15	12	80%
South; African American				South; African American			
1-55	1	0	0%	1.00-4.99	1	0	0%
56-88	1	0	0%	5.00-6.99	2	1	50%
89-132	1	0	0%	7.00	1	1	100%
133-179	1	1	100%	7.01-8.99	1	1	100%
180-262	1	0	0%	9.00	3	3	100%
263-459	1	0	0%	9.01-11.99	1	1	100%
460 or more	1	1	100%	12.00	2	2	100%
				12.01 or more	1	0	0%

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

Continued on 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 Members or Ruling Elders [Cont.]

Membership Size Range*	<u>Members</u>			Session Size Range*	<u>Ruling Elders</u>		
	Number of Congregations	Returns	Response Rate		Number of Congregations	Returns	Response Rate
Region; Race ethnicity				Region; Race ethnicity			
South; Asian American				South; Asian American			
1-132	1	1	100%	All	1	0	0%
133-276	1	0	0%				
277-648	1	0	0%				
649 or more	1	0	0%				
South; White/Other				South; White/Other			
1-112	25	12	48%	1.00-5.99	18	7	38%
113-201	24	8	33%	6.00-8.00	28	11	39%
202-323	24	14	58%	8.01-9.00	25	11	44%
324-483	25	9	36%	9.01-11.00	16	11	68%
484-702	24	11	45%	11.01-13.99	26	13	50%
703-1,016	24	10	41%	14.00-17.99	24	11	45%
1,017-1,835	24	15	62%	18.00-22.99	22	15	68%
1,836 or more	24	16	66%	23.00 or more	22	14	63%
West; African American				West; African American			
All	1	0	0%	All	1	1	100%
West; Asian American				West; Asian American			
1-86	1	1	100%	1.00-4.99	1	0	0%
87-126	1	0	0%	5.00-6.49	1	0	0%
127-243	1	1	100%	6.50-9.00	1	0	0%
244-529	1	0	0%	9.01 or more	1	1	100%
530 or more	1	0	0%				
West; White/Other				West; White/Other			
1-120	9	2	22%	1.00-6.00	10	6	60%
121-215	8	4	50%	6.01-8.99	5	3	60%
216-308	9	4	44%	9.00	9	4	44%
309-442	8	5	62%	9.01-11.99	5	2	40%
443-621	9	5	55%	12.00	9	3	33%
622-1,121	8	3	37%	12.01-14.99	5	2	40%
1,122-1,730	9	2	22%	15.00-18.00	9	6	66%
1,731 or more	8	5	62%	18.01 or more	7	4	57%
All 50 States and D.C.; Hispanic				All 50 States and D.C.; Hispanic			
1-81	1	0	0%	1.00-6.00	1	0	0%
82 or more	1	0	0%	6.01-7.27	1	0	0%
				7.28 or more	1	0	0%
Puerto Rico; Hispanic				Puerto Rico; Hispanic			
1-127	1	0	0%	1.00-6.00	1	0	0%
128 or more	1	1	100%	6.01 or more	1	1	100%
All 50 States, D.C., and Puerto Rico; Native American				All 50 States, D.C., and Puerto Rico; Native American			
All	1	0	0%	1.00-6.00	1	1	100%
				6.01 or more	1	0	0%
Total	502	241	48%	Total	500	254	50%

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

Contacting Sampled Congregations

Each sampled congregation was sent a form and a detailed set of instructions for sampling ten names, as appropriate, from either the active membership list for the member sample or from the list of ruling elders currently on session for the ruling elder sample. These instructions asked each congregation to number consecutively the names on the appropriate list using a standard ordering (for example, alphabetical order or ZIP code order). Next, the congregation was requested to send the Panel the names, addresses, and other information (see below) for each individual whose number in this process corresponded to one of ten 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 and between zero and the total size of the session for the ruling elder sample. (We also offered congregations the option of sending the Panel a complete list of members or ruling 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 ten ruling elders ($n = 218$); these were asked to submit all names.

The initial mailing to sampled congregations was sent by first-class mail on June 14, 2011. It contained a letter of invitation to the pastor from Cynthia Bolbach, Moderator of the 219th General Assembly, with a pre-printed signature in blue ink; a personalized cover letter from Perry Chang, Panel Administrator; a tri-fold brochure describing the Panel in a question-and-answer (Q&A) format; 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.” Congregations were also informed about the option of downloading the form as a Word document, adding the requested information and returning it by email to Research Services.

A follow-up email was sent to all sampled congregations for which an email address was available. The email offered the option of completing the form either as a web survey or as a Microsoft Word form downloaded from the Internet. This invitation was sent on June 28 to 449 congregations that were asked to send names and other information for members and on June 30 to 429 congregations that were asked to send names and other information for ruling elders.

The instructions on the form asked the recipient to follow the directions exactly and to make no substitutions. Besides asking for the name, address, and phone number of each individual sampled, we also asked congregations to indicate which of the ten 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 ten individuals were currently serving as ruling elders on session; if so, these individuals were excluded.

Responses were accepted until early November 2011. A postcard reminder was sent to 461 non-responding member congregations on June 30 and 471 non-responding ruling elder congregations on July 8. A second copy of the form/instruction sheet was sent to non-responding congregations (member, 342; ruling elder, 359) on July 28. A final telephone reminder to all non-responding majority racial-ethnic congregations and to all non-responding congregations with 100 or fewer members was made in mid-September.⁷ A total of 241 congregations supplied member names, and 254 congregations provided ruling elder names. One form returned with member names was unusable. Member congregations sent 1,913 eligible and usable names, and ruling elder congregations sent 1,942.

Majorities of responding congregations (148 member congregations and 151 ruling elder congregations) returned a completed printed form through regular mail. Among other responding congregations, more congregations completed and emailed the Word form (81 member congregations; 87 ruling elder congregations) than completed the web form (11 member congregations; 16 ruling elder congregations). One member congregation faxed a completed form.

Pastors and Specialized Ministers

A list of all teaching elders is maintained by the Office of the General Assembly based on reports from stated clerks of presbyteries. A probability sample of 2,368 teaching elders was drawn using proportional stratified sampling. All active teaching elders (that is, not retired or emeritus) residing 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 ministers; see definitions below). Random sampling was used within strata.

⁷ Before and even after the telephone reminders, response rates for majority racial-ethnic congregations were lower than for majority white congregations. The same was true for congregations of any race ethnicity with 100 or fewer members, compared with larger congregations.

Table 6 shows how many sampled teaching elders fell into each occupational category-region-race-ethnicity stratum.

Table 6. Race Ethnicity and Region of Teaching Elders Sampled

Region	Race Ethnicity					Not Reported	Total
	African American	Asian American	Hispanic	Native American/Other	White		
1. Pastors							
Number of Teaching Elders Sampled							
Northeast.....	7	15	2	1	182	63	270
Midwest	4	11	2	1	221	81	320
South (incl. Puerto Rico)	14	16	8	2	353	133	526
West	3	18	3	2	154	64	244
Total.....	28	60	15	6	910	341	1,360
2. Specialized Ministers							
Number of Teaching Elders Sampled							
Northeast.....	9	12	4	2	112	44	183
Midwest	5	9	3	2	127	52	198
South (incl. Puerto Rico)	19	15	18	2	248	113	415
West	3	20	4	4	118	63	212
Total.....	36	56	29	10	605	272	1,008

For most analyses, the teaching elder sample is split into the sub-samples of pastors and specialized ministers. To ensure the greatest accuracy and most up-to-date classification in this report, responses to Q7, Q8, Q9, and Q11 on the teaching elder questionnaire rather than occupational codes in the denominational database were used to determine which teaching elders are pastors and which are specialized ministers.

Pastors include teaching elders who serve full-time in a congregation in an installed position, such as pastor or associate pastor, or who serve at least half-time in one of these positions if not otherwise employed. Interim pastors are also included in this category. Supply pastors are part of this group only if they have no other religious employment, work substantial hours as a supply pastor, or are paid.

Specialized ministers include teaching elders serving full-time in a school or seminary, as a hospital or military chaplain, as staff of a PC(USA) national agency or mid-council, in an ecumenical agency, or in any other (church-related or not church-related) job or position. This category also includes people who work part-time in a non-parish job if they have no parish employment. People who have both non-parish church-related employment and parish employment are included in this category only if this parish employment does not involve pastoral leadership (for example, director of counseling), is part-time (for example, tentmaker), or is of a limited, temporary nature (for example, stated supply pastor).

Mailings to Individuals

In the initial mailing on September 10, 2011, each sampled individual was sent an envelope with a letter from Cynthia Bolbach, Moderator of the 219th General Assembly, on the moderator’s letterhead with a pre-printed signature in blue ink, encouraging the individual to participate in the Panel when the subsequent mailing and survey arrived.⁸ On September 22, the initial packet was sent out containing the following materials: a personally addressed cover letter from Perry Chang, Panel Administrator; the tri-fold Panel brochure in the Q&A format; an eight-page, booklet-format questionnaire (8½” by 7” pages); and a postage-paid, business-reply envelope. The overall design of the survey and the mailings followed the “Tailored Design Method” (Dillman, Smyth, and Christian 2009). 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 best. The cover letter also gave individuals a website 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 October 10, 2011. A second reminder, including a cover letter, replacement copy of the questionnaire, Q&A brochure, and postage-paid reply envelope, was sent on October 27, 2011, to all sampled individuals who had not yet responded. A third reminder, with a cover letter,

⁸ The envelope was personally addressed; the letter was not.

replacement copy of the questionnaire, and postage-paid reply envelope, was sent on November 28, 2011, to all remaining non-respondents.

Comparative Response Rates

Response rates to the initial survey for the current Panel series and the nine most recent previous series are shown in Table 7. Response rates have been relatively stable in recent years.

Table 7. Response Rates by Sample for Series 5-14 of the Presbyterian Panel

Series	Year	Members	Ruling Elders	Pastors*	Specialized Ministers*	Teaching Elders*
14	2011	55%	74%	N/A	N/A	65%
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 ministers were separate samples. Beginning in 1996, one teaching elder sample was drawn and pastor or specialized minister status was determined by responses to several questions on the survey.

Sampling and Other Error

Sampling Error

Panel samples are probability samples, providing a scientific basis for generalizing from survey results to the larger populations of members, ruling elders, and teaching elders 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 ministers (where the sample size is 424) and for questions asked only of small subsets of members, ruling elders, or pastors. 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 (that is, failure to return the survey); item non-response (that is, 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 2011 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			Ruling Elders	Teaching Elders
Panel	Members			
	Female	60%	51%	33%
Denominational Records*				
	Female	58%**	51%	33%
		2. Regional Distribution		
Source			Ruling Elders	Teaching Elders
Panel	Members			
	Northeast.....	18%	21%	18%
	Midwest	30%	26%	24%
	South	39%	41%	41%
	West	14%	13%	18%
Denominational Records*				
	Northeast.....	20%	21%	19%
	Midwest	27%	27%	21%
	South	40%	39%	40%
	West	13%	13%	19%

* Gender and region of members and ruling elders, as reported by congregations on the 2010 Session Annual Statistical Report; gender and region of teaching elders, as found in the database of teaching elders maintained by the Office of the General Assembly.

** Denominational records reflect the number of female members but not the number of male members reported by PC(USA) congregations. While in most instances the difference between the total number of members and the number of female members is the number of male members, it is possible that in some congregations congregational leaders don't know the gender of some members (for example, they don't know "Dakota Smith" and "Jessie Jones" and don't know whether these persons are female or male). 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 denominational records.

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