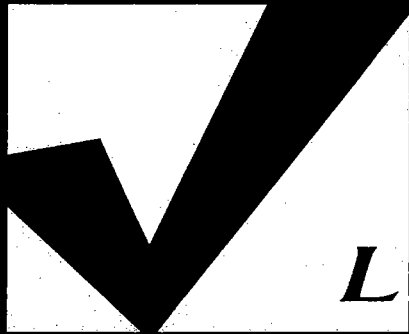


# The Presbyterian Panel



*Listening to  
Presbyterians*

## 2000-2002 Background Report





# The Presbyterian Panel

*Listening to Presbyterians*

**REPORT**

## BACKGROUND REPORT FOR THE 2000–2002 PRESBYTERIAN PANEL

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- Additional Copies:** Additional copies of this *Report* may be purchased for \$5 from PDS—call 1-800-524-2612 and request item number 65100-99263. Copies of a four-page *Summary* of results are available for \$1.50 each directly from Research Services.
- Panel on the Web:** A catalogue of Panel topics and *Summaries* of recent surveys are available on-line at the Presbyterian Church (U.S.A.) Web site: <<http://www.pcusa.org>>. Use the A to Z topic list to select *Presbyterian Panel*. Select *Research Services* to learn more about our work.

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

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## Overview

This *Report* profiles Presbyterians *as a people*, describing them as a faith community (beliefs, church backgrounds, and levels of church involvement) and as a social and demographic community (age, sex, marital status, living arrangements, etc.). Using scientific sampling, small but representative numbers of members, elders, and ordained ministers were contacted by mail and asked to answer a set of questions about themselves and their congregations. The results provide a broad look at the 2.5 million members, 110,000 elders, and over 14,000 active ordained ministers who are part of the 11,200 congregations that make up the Presbyterian Church (U.S.A.).

This *Report* highlights a variety of survey findings, using text and figures. A longer “Data Appendix” presents comparative tables that display percentage responses to every question separately for members, elders, and active ordained ministers. Ministers are further divided for analysis into two groups: *pastors*, serving congregations, and *specialized clergy*, serving elsewhere.

The Presbyterian Panel began in 1973 in the United Presbyterian Church in the USA, and continued after that body’s reunion with the Presbyterian Church in the U.S. created the Presbyterian Church (U.S.A.) in 1983. Over its 27 year history, approximately 140 surveys have been conducted under the Panel aegis on a variety of topics of interest to the General Assembly, its committees, and other national church entities.

The Panel is re-sampled, or “re-established,” every three years. The first survey to new panelists is designed to provide a broad picture of the people who comprise the Presbyterian Church (U.S.A.). This *Report* presents the findings from individuals asked to be part of The Presbyterian Panel for the 2000 – 2002 period. In September, 1999, a total of 5,825 Presbyterians were sent an initial questionnaire, inviting them to complete and return it, and in so doing to become part of the Panel for the next three years. Final response rates, by sample, are: members, 60%; elders, 70%; and ordained ministers, 68%.

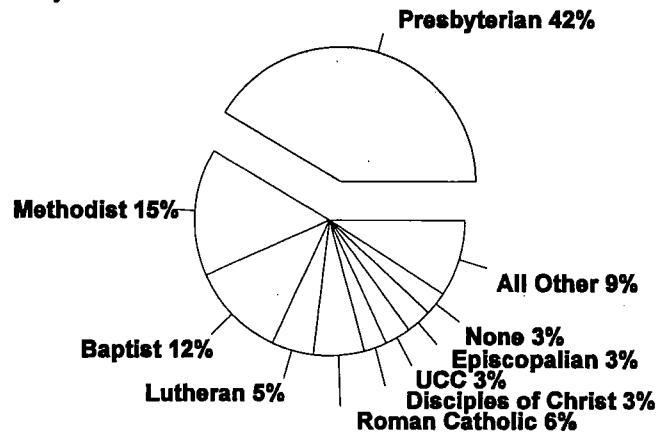
The results reported in these pages are subject to sampling and other errors. As a general guide, percentage differences between samples of 8% or less should be ignored because they may not reflect actual differences in the overall populations from which the samples were drawn.

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

# Church Activities and Involvement

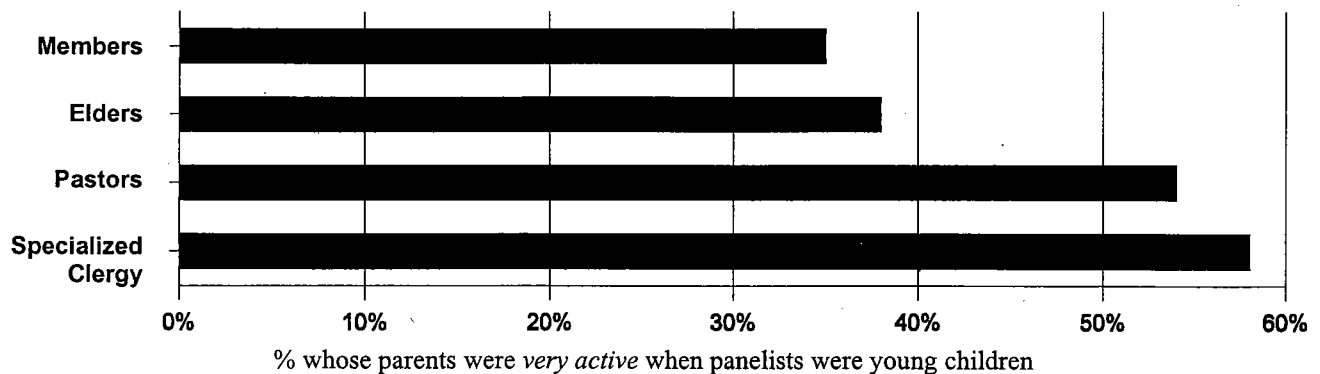
## Church Background

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



**Religious Background of Members**

- ✓ Four of every five members (78%) and elders (80%) belonged to another congregation before becoming a member of the Presbyterian church where they now belong. For almost one-half of these transfers, the immediately prior church was also Presbyterian. For around one in six of the transfers, the most recent previous church was Methodist, and for another 8%, it was Baptist.
- ✓ On average (median), members joined their current church 14 years ago; elders, 16 years ago.
- ✓ Members and elders live an average (median) of three miles from their church.
- ✓ A majority of both pastors (54%) and specialized clergy (54%) report that their parents were *very active* in church participation when the respondents were children. About one in ten report that their parents were *not active at all*.
- ✓ A little more than one-third of members (35%) and elders (38%) report that their parents were *very active* in church when the respondents were children. Around one in six report that their parents were *not active at all*.



**Church Activity of Childhood Family**

## Church Activities and Involvement

### Church Attendance and Participation

- ✓ A little less than two in every three members (63%) report attending Sunday worship services *every week* or *nearly every week*. For elders, almost nine in ten report attending this often (87%).
- ✓ Almost all members and elders (98% of both groups) report at least one absence from Sunday worship in the prior year. The median number of absences reported is six.
- ✓ Frequently cited reasons for missing worship at least once during the previous year are *vacations* (reported by 76% of members and 85% of elders) and *illness* (45% and 40%)

#### Why Folks Aren't at Church Some Sundays

The most frequent reasons cited for one or more absences from Sunday worship over the prior year include:

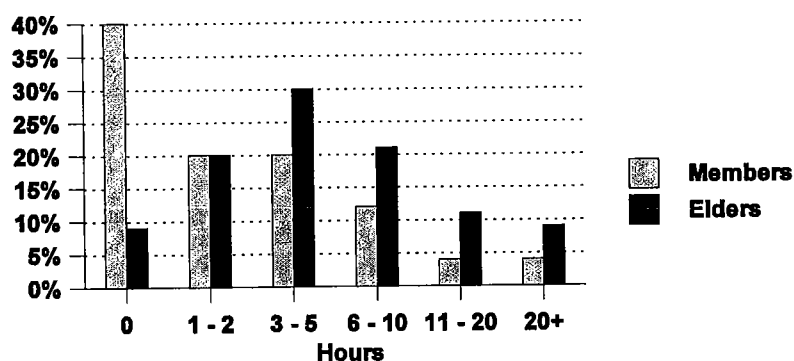
	Members	Elders
• vacation .....	76%	85%
• illness .....	45%	40%
• family responsibilities .....	30%	26%
• out-of-town guests .....	27%	24%
• employment .....	21%	16%
• didn't feel like going .....	20%	10%
• decided to do something else .....	17%	12%

- ✓ A majority of members and elders participate three or more hours per week in programs or activities of their congregation (e.g., church school). However, almost one-third of members (30%) report *no* participation in other activities at their church (other than worship) in the prior month.
- ✓ A majority of members (52%) and elders (65%) report volunteering time (apart from the church) in the prior month "to help the less fortunate" or "to make their community a better place to live." For both groups, the median time donated by volunteers per month was between one and two hours.
- ✓ Members and elders participate in church activities with greater frequency in small (less than 250 members) rather than very large (2,600 or more members) membership churches.
- ✓ For members, frequency of worship attendance is related to frequency of participation in other church activities. Almost one-half of members who worship *every week* (45%) report that in the prior month they participated *six or more hours* in other activities at the church, while only 13% of members who worship *2-3 times a month* report they participated at least six hours over the same period.

## Church Activities and Involvement

### Church Leadership

- ✓ Among members, 14% have previously been ordained as *both* elders and deacons; 17% as elders (but not deacons); and 17% as deacons (but not elders). More than half (52%) have never been ordained to either office.
- ✓ Four in ten elders and 14% of members currently chair a congregational committee.
- ✓ One in seven members and one in six elders serve as officers of a men's, women's, youth, or other congregational group.



Time Spent in Church Leadership in Previous Month

### Comparing Members and Elders

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

In general, as compared to members, elders: participate more in both worship and other congregational activities, volunteer more time in the community, and have more orthodox beliefs. The two profiles also differ significantly on a variety of social and demographic characteristics. Six in ten members (60%) are female; a majority of elders (52%) are male. More elders than members are currently employed, partly because elders are more concentrated in the "typical" working ages of 25-64. Elders are also more likely than members to: be married, own their own homes, and have ever had a child. There is little or no difference between members and elders in their political preference, race-ethnicity, or average household size.

## Church Activities and Involvement

### Financial Stewardship

- ✓ For 1998, panelists report their median giving to congregations for all causes as:
  - Members: ..... \$1,880 per household; \$800 per person
  - Elders: ..... \$3,100 per household; \$1,350 per person
  - Pastors: ..... \$4,500 per household; \$1,600 per person
  - Specialized clergy: ..... \$2,550 per household; \$1,100 per person
- ✓ On average, among both members and elders, about two-thirds of all money given to congregations went to the regular program and mission; most of the rest went to capital campaigns.
- ✓ Median church contributions per household are about 3% of median family income for members. Median church contributions per household are about 4% for elders, 7% for pastors, and 4% among specialized clergy.
- ✓ 67% of members, 73% of elders, and 82% of pastors and specialized clergy report giving money to non-Presbyterian religious causes in 1998. Most gave small amounts (e.g., of members who gave at least \$1, half gave \$100 or less), but others gave much larger amounts. Of panelists in each sample who gave at least \$1 to religious causes outside the PC(USA), 24% of members, 29% of elders, 37% of pastors, and 43% of specialized clergy gave over \$500.
- ✓ Over nine in ten panelists in every sample gave money in 1998 to a non-religious charity. Average (median) amounts given were between \$101 and \$500 for every sample.

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

In a word, yes! Members who attend worship *every week* report a median household contribution of \$2,590 to their church in 1998, compared to \$2,260 for members who attend *nearly every week*, \$1,400 for members who attend *two to three times a month*, and \$675 for members who attend *once a month*. The pattern among elders is similar, with weekly attenders giving a median of \$3,988 in 1998, those attending nearly every week giving \$3,000, and those attending two-to-three times a month giving \$2,600. Only nine elders admitted to attending around once a month, and their median giving to the church for 1998 was \$2,300.

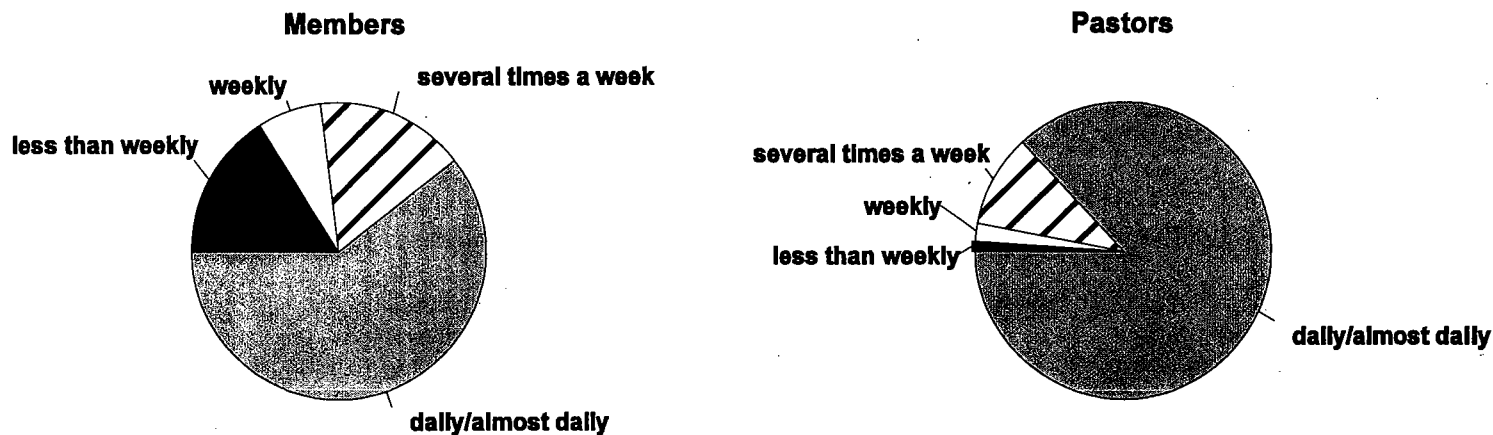
The same pattern holds when we look at other types of church involvement. The median amount given in 1998 by members who report *no* participation in other church activities in the prior month is \$1,100, less than two-thirds the median amount—\$1,800—given by members who participated 1-2 hours in that same month. Interestingly, median giving plateaus above two hours of participation, with members who participated 3-5 hours giving about as much, on average (median is \$2,355) as members who participated more than 20 hours (\$2,590). Elders, with the exception of those who report zero participation, show a uniform increase in average giving with increases in participation, rising from \$2,290 among those who participated 1-2 hours in church activities in the prior month, to \$4,700 among those who participated 20 or more hours. Those elders who participated zero hours contributed a median amount of \$2,520.



## Piety and Belief

### Prayer

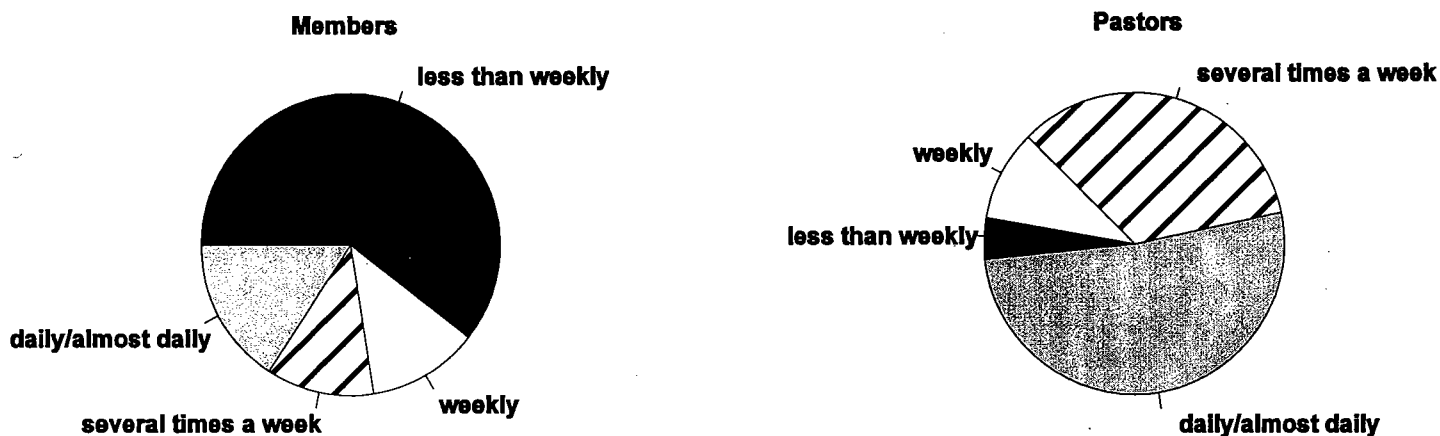
- ✓ Panelists who report that they “pray privately” *daily* or *almost daily* range from 61% of members and 67% of elders to 87% of pastors and 81% of specialized clergy.
- ✓ Participation in prayer groups that meet weekly (or more often) is reported by 9% of members, 14% of elders, half of pastors, 46% of pastors, and 20% of specialized clergy.



### Frequency of Private Prayer

### The Bible

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



### Frequency of Private Bible Reading

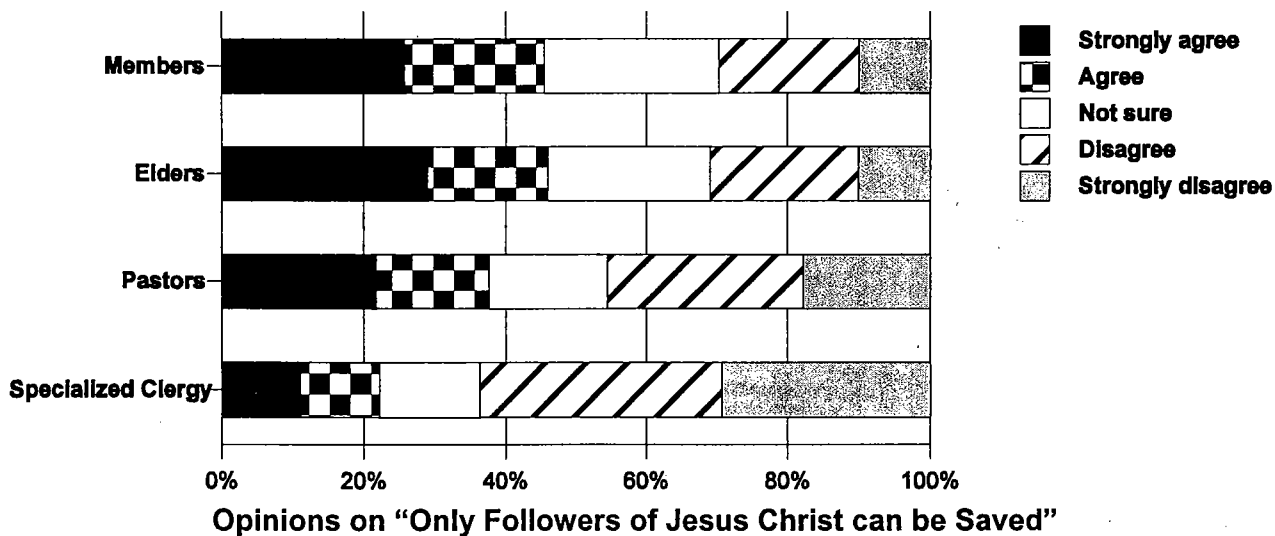
- ✓ One in five members, one in three elders and specialized clergy, and two-thirds of pastors “attend a Bible study group” that meets at least *weekly*.
- ✓ Almost all panelists believe the Bible “was inspired by God,” but few members (8%), elders (8%), pastors (3%), or specialized clergy (<0.5%) believe “the account of Creation presented in Genesis” is *literally true*.

## Piety and Belief

**Table 1. Overall View of the Bible**

THE BIBLE:	Members	Elders	Pastors	Specialized Clergy
is entirely accurate without error of any kind . . . . .	27%	28%	13%	8%
is without error of any kind in spiritual matters, but there are problems in other areas such as science and history . . . . .	48%	50%	56%	46%
contains errors in both spiritual and secular matters . . .	25%	22%	30%	45%

- ✓ Majorities in every sample *agree* or *strongly agree* that:
  - there is a life beyond death (members, 86%; pastors, 97%)
  - it is important to share my faith with other people (84% and 97%, respectively)
  - the only absolute Truth for humankind is in Jesus Christ (73% and 73%)
  - Jesus was born of a virgin (78% and 66%)
  
- ✓ Additionally, majorities among all but specialized clergy *agree* or *strongly agree* that:
  - the Devil (Satan) really exists (members, 66%; pastors, 62%)
  
- ✓ Majorities of elders (59%), pastors (90%), and specialized clergy (83%), but only 48% of members, *disagree* or *strongly disagree* that “all the different religions are equally good ways of helping a persons find ultimate truth.”
  
- ✓ Panelists are divided on the centrality of the Christian message for salvation, as the figure shows.



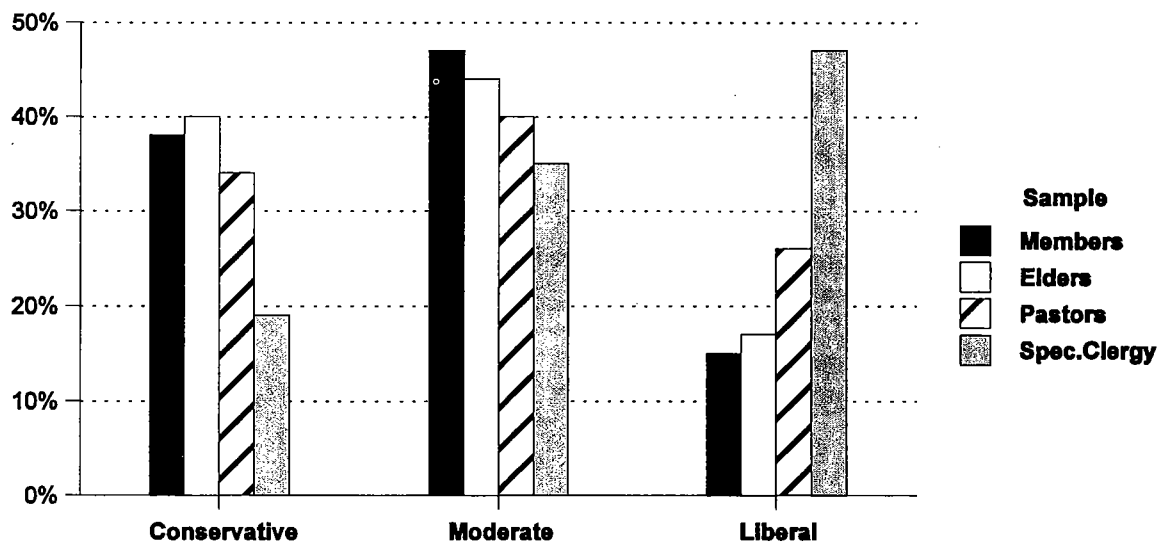
## Piety and Belief

### Faith as Lived

- ✓ 46% of members and 47% of elders report having had a *conversion experience*. (Ministers were not asked this question.)
- ✓ About two-thirds of members (63%) and elders (72%) report having “tried to encourage someone to believe in Jesus Christ or accept Him as a personal savior.”
- ✓ Few pastors (8%) or specialized clergy (13%) but larger minorities of members (39%) and elders (29%) *agree* or *strongly agree* that “an individual should arrive at his or her own religious beliefs independent of any church.”

### Liberals and Conservatives

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



Theological Orientation by Sample

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

## Piety and Belief

### Y2K=OK

A small section of the survey asked panelists about the impending transition to the year 2000. Some findings include:

- ✓ While most panelists (e.g., members, 68%; pastors, 80%) believe that Jesus will return to earth some day, almost none of them (members, 2%; pastors, 1%) think it more likely in 2000 than in any other year.
- ✓ Around a third of pastors indicate that their congregations were planning services on New Year's Eve or New Year's Day to mark the transition to 2000.
- ✓ At the time they completed the survey, in the fall of 1999, fewer than half of members and elders had plans to celebrate the transition to 2000. Among those with plans, the most common activities included parties (members, 37%; elders, 36%), time with family (20%; 19%), and attending church (11%; 24%).
- ✓ Almost no panelists were expecting any major disruptions in the U.S., whether nationally or locally, as a result of the Y2K computer bug.

### Lay Liberals

Previous research has identified a sizable minority in Presbyterian and other Mainline Protestant denominations known as "lay liberals." More concerned with right behavior than with right belief, these individuals are less certain of the uniqueness of the Christian message and more open to the truth claims of other faiths. The table below provides evidence on the size of this group in the Presbyterian Church (U.S.A.), based on responses to this question: "Please indicate the extent to which you agree or disagree with the following statement . . . All the different religions are equally good ways of helping a person find ultimate truth." Few pastors agree with this statement, but progressively more specialized clergy, elders, and members do. Overall, around one in ten pastors, one in six specialized clergy, and one in three members and elders hold lay liberal beliefs. While there have been small fluctuations in response patterns on this issue from survey to survey and sample to sample over the last decade, as the table shows, the basic pattern of response has remained relatively constant. Lay liberals, at least as measured by this one indicator, were a stable component of the PC(USA) in the 1990s.

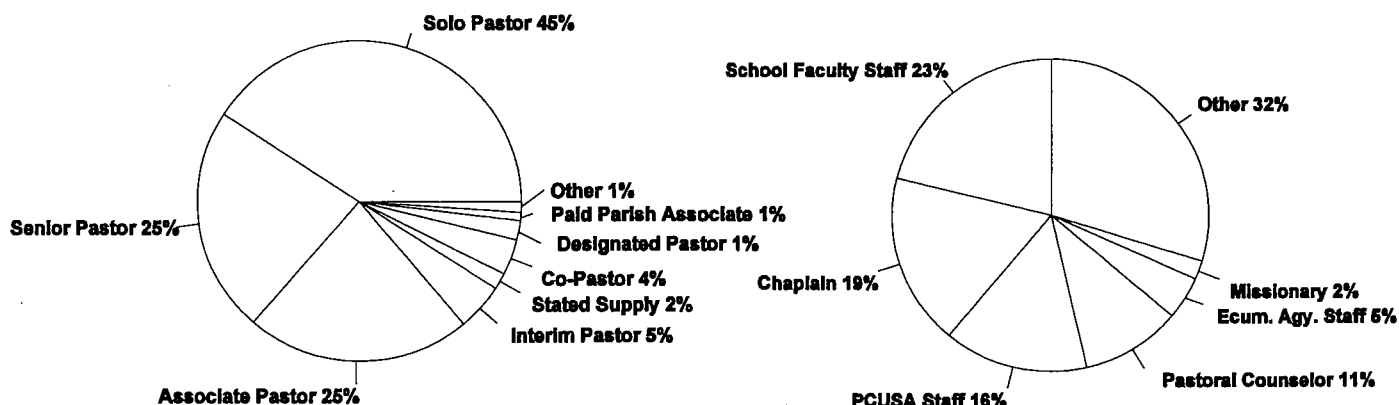
Year of Survey  
1990    1993    1996    1999

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

Panel group	<i>percent who agree/strongly agree</i>			
	1990	1993	1996	1999
members .....	32%	35%	40%	35%
elders .....	23%	28%	24%	30%
pastors .....	6%	9%	7%	9%
specialized clergy .....	13%	9%	16%	16%

## Calls and Careers

### Current Call



### Pastors by Call

(Totals 109% because some have more than one.)

### Specialized Clergy by Call

(Totals 108% because some have more than one.)

- ✓ 6% of pastors serve more than one congregation, one-half of them in a yoked parish.
- ✓ One in twelve pastors consider their current call as part time.
- ✓ One in five specialized clergy serve in parishes, most part time.

### Is the Ministry "Inherited"?

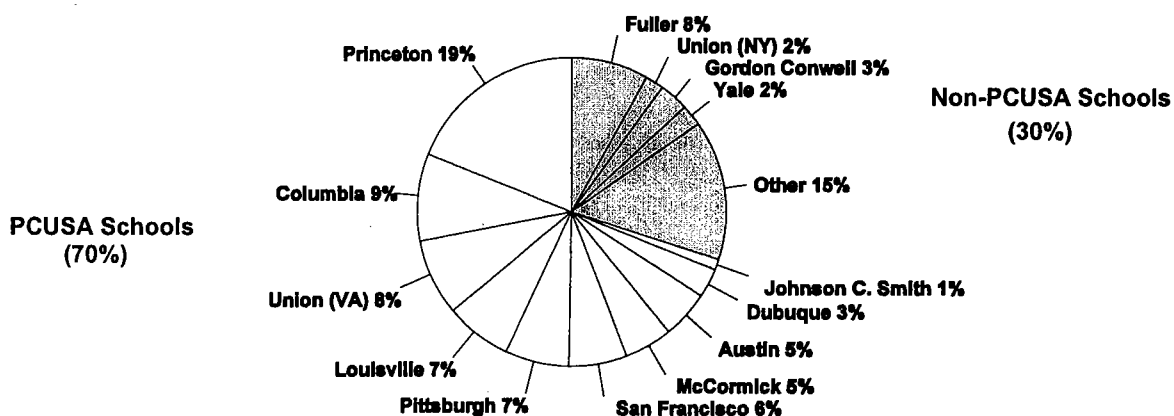
The literal answer is "no." But a fair percentage of pastors have one or more ministers in their family trees. In all, 47% of current pastors have at least one family member who currently or in the past served as a pastor, Christian educator, or mission worker, or in other full-time ministry for a church, whether Presbyterian or non-Presbyterian. These include 19% whose father serves or served as a pastor or other church professional, and 6% whose mothers do or did so.

It's also interesting that a sizable share of laity have ministers in the family tree. Around one in five members (21%) and a third of elders (32%) have currently or in the past had a family member who served the church as a pastor or other full-time professional.

### Education of Ministers

- ✓ 99% of pastors and specialized clergy have either the B.D. or M.Div. degree.
- ✓ Seven in ten ministers received their B.D. or M.Div. degree from a Presbyterian Church (U.S.A.)-affiliated seminary, including 19% who graduated from Princeton Theological Seminary. Fuller Theological Seminary graduated 8% of all ministers, or more than one-fourth of the graduates from non-PC(USA) schools.

## Calls and Careers

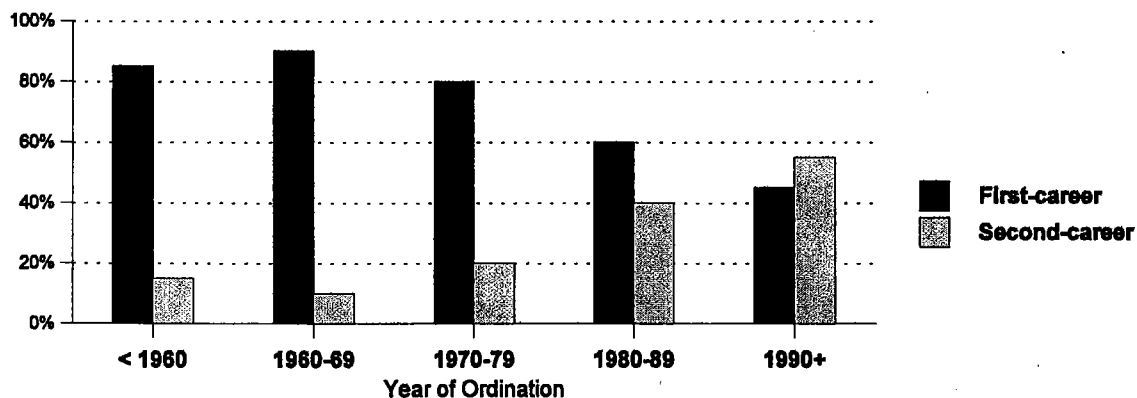


### Where Ministers Earned B.D./M.Div. Degree

- ✓ Around four in ten ministers have one or more graduate degrees in theology or Christian Education in addition to the B.D./M.Div. A quarter of all ministers have a doctoral degree. Typically that degree is the D.Min., earned by 21% of pastors and 13% of specialized clergy who have a doctorate. Three in four ministers with the D.Min. degree received it from a PC(USA)-affiliated school.
- ✓ 9% of pastors and 7% of specialized clergy are currently enrolled in a graduate school, seminary, or theological school. Nine in ten of these students are pursuing a doctoral degree, typically the D.Min.

### Career Background

- ✓ 6% of ministers of the Word and Sacrament were ordained for that office in the Presbyterian Church (U.S.A.) or one of its predecessor denominations. Of the rest, around one-third, or about 2% of all clergy, were ordained in a Baptist denomination.
- ✓ Six in ten pastors were ordained in the 1980s or the 1990s. Somewhat fewer than one-half of specialized clergy (46%) were ordained during the same period.
- ✓ One-third of all clergy see themselves as *second-career ministers*.



### Recent Ordinations Show a Trend Toward More Second-Career Pastors

## Calls and Careers

### Comparing Men and Women in Ministry

Prior to 1970, few women were ordained to the ministry in either the PCUS or the UPCUSA. The result? Most women who are ministers were ordained to that office relatively recently. In fact, 50% of female pastors and 28% of female specialized clergy were ordained *in the 1990s*. By contrast, 18% of male pastors and 7% of male specialized clergy were ordained in the 1990-1999 period.

As the figure above shows, pastors in the PC(USA) are increasingly trained and called *after* employment in another field or service. This pattern is especially descriptive of women (many of whom, of course, faced obstacles to the ministry when they were at the age of entering into a first career). Among pastors, a small majority of women (53%) describe themselves as *second-career*, compared to only 29% of men. However, the trend toward second careers is also clear among male pastors: 49% of those ordained in the 1990s describe themselves as second career.

Male and female pastors differ, on average, in their beliefs, too. While 44% of female pastors label themselves as *theologically liberal*, only 21% of male pastors label themselves as *liberal*. Similarly, only 14% of female pastors describe themselves as *theologically conservative*, compared to 39% of male pastors who choose that label for themselves. Other male-female belief differences among pastors follow this pattern, for example, fewer women (4%) than men (16%) believe that "the Bible is entirely accurate without error of any kind."

### Employment Status, Occupation, and Income

✓ 53% of members and 63% of elders are currently employed, most full time. Around one-third of members and elders are retired, and another one in ten classify themselves as full time homemakers.

✓ The occupations where Presbyterians are concentrated include the following:

	Members	Elders
• Education, training, and library	18%	15%
• Management	12%	16%
• Sales and related occupations	11%	10%
• Office and administrative support	11%	9%
• Healthcare and technical	9%	6%
• Business and financial operations	6%	9%

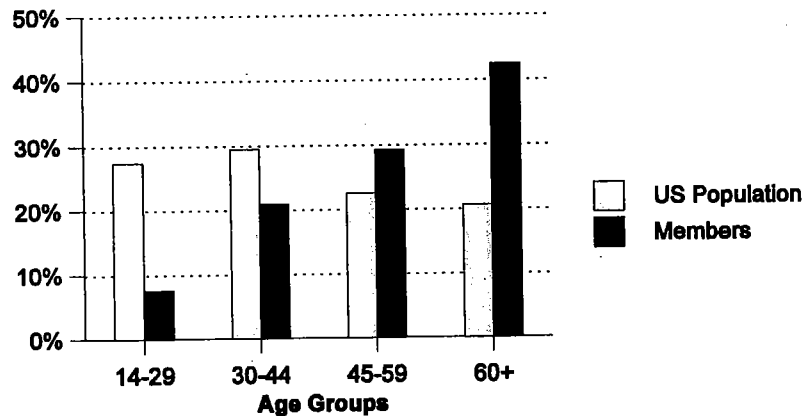
✓ Median family income is approximately:

- members, \$61,000
- elders, \$71,500
- pastors, \$62,500
- specialized clergy, \$67,000

✓ A quarter of members, three in ten elders, 16% of specialized clergy, and 14% of pastors report total household income for 1998 of \$100,000 or more. That compares to 9%, 4%, 1%, and 1%, respectively, who report total household income for 1998 of less than \$20,000.

## Social and Demographic Characteristics

### Sex, Age, and Race-Ethnicity



### Age Comparison of Presbyterian Members and U. S. Population

- ✓ Women are a majority of members (60%), around half of elders (48%), 22% of pastors, and 29% of other clergy.
- ✓ The median age for members is 55 years; for elders, 56 years; for pastors, 48 years; and for specialized clergy, 53 years.
- ✓ Almost all Presbyterians list their race-ethnicity as *white*, including 96% of members, 95% of elders and pastors, and 91% of specialized clergy. Other groups comprising 2% or more of any Panel group include:
  - *African Americans*: 2% of members, 3% of elders, and 3% of specialized clergy
  - *Asian and Pacific Islanders*: 2% of members, 2% of pastors, and 3% of specialized clergy
  - *Hispanic, Latino, Spanish origin*: 2% of pastors, 3% of specialized clergy

### How are Presbyterians Changing, Demographically Speaking?

The percentage of members who are female has remained around 60% since 1973. But women have become an increasing share of other groups. In 1973, three in ten elders were women, rising to four in ten in 1984 and plateauing just below 50% in the late 1980s. In 1973 only 1% of all pastors were women, a share that steadily increased to 8% in 1984, 13% in 1990, and the current 22%.

The median age of members has not changed significantly in more than a decade: it was 54 years in 1987, 55 years today. It was 49 years in 1973. Among elders, the median age has shown a similar progression, rising from 49 years in 1973 to 55 in 1990 and 56 in 1999. Among pastors, age changes have been insignificant, from 46 years in 1973 to 48 years at present.

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

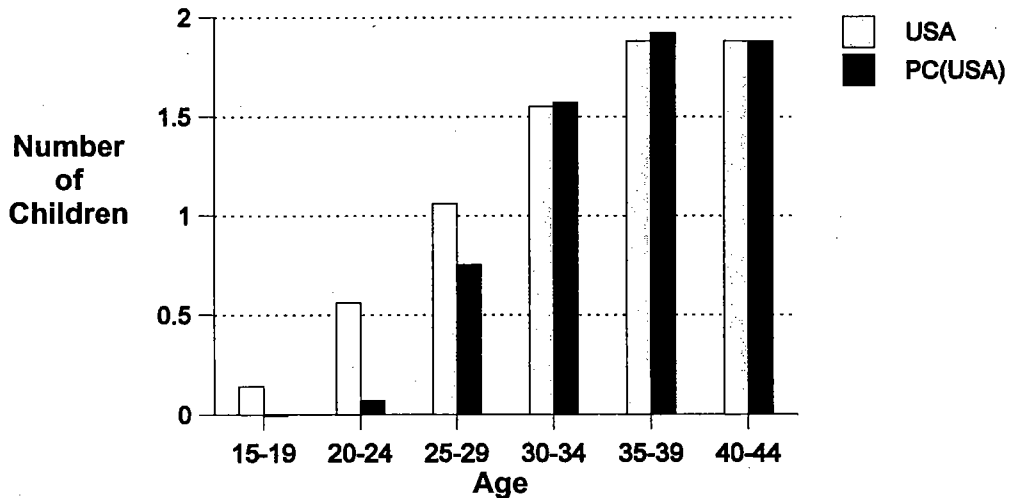
*Note: Prior to 1984, the Panel surveyed only within the UPCUSA.*



## Social and Demographic Characteristics

### Marriage and Childbearing

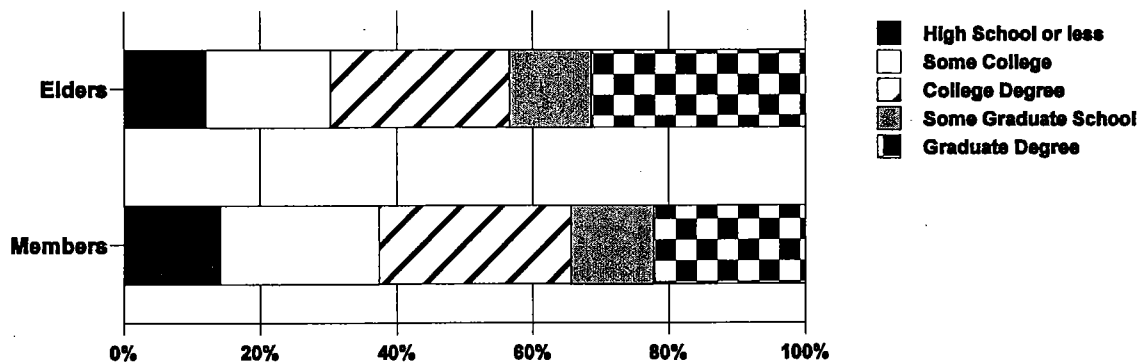
- ✓ Large majorities of members (76%), elders (84%), pastors (89%), and specialized clergy (85%) are currently married. In all, 9% of members and 6% of elders, pastors, and specialized clergy have *never* married.
- ✓ Among the *ever-married* (that is, those either currently or previously married), 19% of members, 18% of elders, 18% of pastors, and 25% of specialized clergy have been divorced one or more times.



**Average Number of Children for Women in the U.S. and in the Panel**

### Education of Laity

- ✓ A large majority of Presbyterians in all Panel groups have a college degree. Around a quarter of members, a third of elders, and almost all ministers have one or more graduate degrees.



**Formal Education of Members and Elders**

## Social and Demographic Characteristics

- ✓ Formal education levels among spouses are similar to those of the panelists themselves. Among married panelists, the percentage of spouses with a college degree is 60% among members, 66% among elders, 86% among pastors, and 88% among specialized clergy.

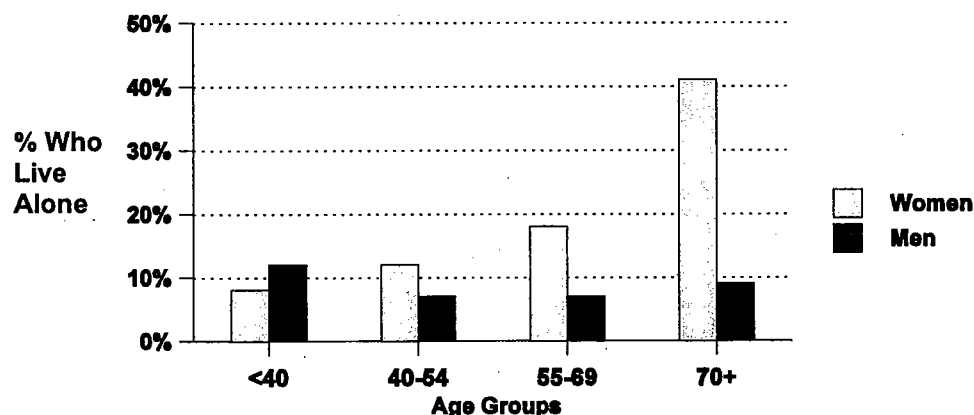
### Worshipping as Couples

The vast majority of married Presbyterians have a spouse who is also Presbyterian, including 89% of members, 91% of elders, 96% of pastors, and 86% of specialized clergy. Spouses almost always attend worship at the same congregations as panelists, at least occasionally, and most do so regularly: 75% of married members and specialized clergy, 84% of married elders, and 91% of married pastors have spouses who attend Sunday worship with them *every week, nearly every week, or 2-3 times a month*.

Around one in six pastors (14%) and specialized clergy (16%) have a spouse who is also an ordained minister. More than half of these spouses serve as pastors themselves, typically at the same (as co-pastor) or another PC(USA) congregation.

### Living Arrangements and Household Characteristics

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



### For Members, Living Alone is More Common Among Older Women

- ✓ Few Presbyterians live in large households: less than one-fourth of members, elders, and specialized clergy, and around one-third of pastors, have as many as four persons (including themselves) in their households. The average (mean) household size is 2.5 persons for members and elders, 2.9 for pastors, and 2.6 for specialized clergy.
- ✓ Around three in four member and elder households contain a married couple, many with children. Overall, more than a third of both member and elder households have at least one child under the age of 18. Among pastors, 85% live in a married-couple household, and of these, the majority contain one or more children. Overall, 50% of pastors have a child in their households. Among specialized clergy, a similar percentage of all households (83%) contain a married couple. Overall, 43% of specialized-clergy households have one or more children under age 18 living in them.

## Social and Demographic Characteristics

- ✓ Few single-parent households are found among Presbyterians. Only 4% of members, 3% of elders, 1% of pastors, and 2% of specialized clergy live in households that consist of a (currently) unmarried parent with his or her dependent child(ren).

### Region and Residence

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

Census Region	Percentage Distribution		U.S. Population 1999
	PCUSA Members at birth	current	
Northeast	21%	17%	19%
Midwest	36%	24%	23%
South	30%	38%	35%
West	9%	21%	22%
Other country	4%	—	—
Total*	100%	100%	99%

\*May not total to 100% due to rounding

- ✓ More than four in ten members (42%) and elders (44%) live in either rural areas, small towns, or cities with less than 50,000 population, a much greater proportion than the 20% of the U.S. population that lives in non-metropolitan areas.
- ✓ Large majorities of members (71%) and elders (84%) live in the same house where they lived five years prior to the survey. Only 6% and 2%, respectively, lived in a different state five years before, and only 1% in a different country.
- ✓ About one half of pastors (47%) and specialized clergy (50%) live in the same house as they did five years previously. A third of pastors (31%) and a fourth of other clergy (24%) lived in another state five years before.

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

Nowhere is the selective make up of the Presbyterian Church (U.S.A.) more apparent than when we look at family and household composition. Compared to the U.S. population, Presbyterian members are *much more likely* to be married, to live in married-couple households, and to have no children under the age of 18 living at home, and *much less likely* to have ever been divorced. The reason? While many factors play a part, the greatest by far is the drift of young adults away from the church over the last several decades. While some have returned, many have not. As a result, the membership of the church is not only older, on average, than the U.S. population, but many trends in the larger society that have become more common among younger adults over the last generation (e.g., increasing divorce, men and women living together outside of marriage) have disproportionately bypassed the church. Since this relative dearth of younger adults has occurred during a period when birth rates in general have declined from their peak “baby boom” years of the late 1950s, we have *fewer* young adults having *fewer* babies than was true a generation ago. One consequence is the steady net membership loss among Presbyterian churches over the last 35 years. Furthermore, the social and demographic momentum of these changes will make it difficult to reverse membership decline.

APPENDIX A

PRESBYTERIAN PANEL QUESTIONNAIRE

2000 — 2002 BACKGROUND SURVEY

FALL 1999

	Members	Elders	Clergy
Number of Panelists .....	1,994	1,634	2,197
Number Responding .....	1,206	1,145	1,502 *
Percentage Responding .....	60%	70%	68%
*1,145 pastors; 357 specialized clergy			

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

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

	Members	Elders	Pastors	Specialized Clergy
1. How many years have you been a member of your current congregation? _____ year(s) (if less than 1 year, _____ months)				
M/E				
1 year or less .....	6%	1%		
2 - 3 years .....	10%	2%		
4 - 5 years .....	9%	8%		
6 - 10 years .....	17%	22%		
11 - 15 years .....	12%	14%		
16 - 25 years .....	16%	21%		
26 years or more .....	29%	32%		
2. How far do you live from your congregation? _____ mile(s)				
M/E				
1 mile or less .....	19%	24%		
2 - 3 miles .....	28%	30%		
4 - 5 miles .....	22%	19%		
6 - 10 miles .....	20%	18%		
11 - 15 miles .....	7%	5%		
16 - 25 miles .....	2%	3%		
26 miles or more .....	2%	1%		

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

		Members	Elders	Pastors	Specialized Clergy
4.	Have you ever been ordained an <i>elder</i> in the Presbyterian Church? (✓ one □)				
M/E	yes .....	32%	99%		
	no .....	68%	1%		
	[If "yes,"] Are you serving now on session? (✓ one □)				
		n=374	n=1118		
	yes .....	8%	60%		
	no .....	92%	40%		
5.	Have you ever been ordained a <i>deacon</i> in the Presbyterian Church? (✓ one □)				
M/E	yes .....	32%	39%		
	no .....	68%	61%		
	[If "yes,"] Are you currently serving on the board of deacons?				
		n=370	n=438		
	yes .....	19%	3%		
	no .....	81%	97%		
6.	Which other positions, if any, do you hold in church? (✓ <i>all</i> that apply.)				
M/E	chair of congregational committee or task force .....	14%	41%		
	member of congregational committee or task force .....	32%	52%		
	member of presbytery, synod, or General Assembly committee or task force .....	4%	8%		
	officer of men's, women's, or youth group .....	13%	17%		
	member of men's, women's, or youth group .....	25%	29%		
	organist or choir director .....	2%	2%		
	member of choir .....	18%	22%		
	church school teacher/leader .....	24%	32%		
	other (specify): _____ .....	4%	6%		
	none checked .....	32%	10%		
7.	How often do you generally attend Sunday worship at your congregation? (Check (✓) the appropriate □.)				
M/E	never .....	2%	*		
	less than once a year .....	1%	*		
	about once or twice a year .....	2%	*		
	several times a year .....	7%	1%		
	about once a month .....	5%	1%		
	2-3 times a month .....	20%	11%		
	nearly every week .....	43%	58%		
	every week .....	20%	29%		

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vol. = volunteered response

8. In the last year, have there been any Sundays, any at all, when you were unable to attend or happened not to attend worship at your congregation?

M/E

yes .....	98%	98%
no .....	2%	2%

[If "yes,"] Approximately how many Sundays have you missed attending worship over the last year (52 weeks)? Estimate the number of Sundays you were absent from worship in the last year on the line:  
\_\_\_\_\_ total number of Sunday absences

	n=1097	n=1065
1 absence .....	1%	2%
2 - 3 absences .....	11%	15%
4 - 5 absences .....	15%	25%
6 - 10 absences .....	28%	39%
11 - 15 absences .....	17%	11%
16 - 25 absences .....	14%	6%
26 or more absences .....	15%	3%
don't know .....	—	*

[If "yes,"] What factors led you to miss church during the last year? Answer by putting a ✓ in the  beside each reason for why you missed one or more Sundays.

	n=1097	n=1065
	◆	◆
My job/business required me to be at work on Sunday	21%	16%
I was traveling on business and didn't get home in time	13%	20%
I was ill .....	45%	40%
I had family responsibilities (e.g., caring for an ill or disabled child or parent) .	30%	26%
I was away on vacation .....	76%	85%
I needed the time to catch up on other responsibilities .	24%	16%
I just didn't feel like going .....	20%	10%
The weather was bad .....	11%	8%
I overslept .....	9%	3%
I had guests from out of town .....	27%	24%
I decided to do something else that day .....	17%	12%
I wasn't interested in the theme of the service .....	2%	1%
I didn't want to hear a particular preacher/speaker .....	7%	5%
Conflict in the congregation .....	3%	2%
Worked at another church [vol.] .....	1%	*
I was out of town and visited another church [vol.] . . . .	1%	*
I am a seasonal migrant [vol.] .....	1%	*
I visited another local church [vol.] .....	2%	*
I was in the process of leaving [vol.] .....	*	—
I tried to go but something unexpected occurred [vol.] .	1%	—
All other [vol.] .....	4%	4%

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 vol. = volunteered response

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

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

0 hours . . . . .	30%	10%
1 – 2 hours . . . . .	19%	13%
3 – 5 hours . . . . .	26%	31%
6 – 10 hours . . . . .	14%	26%
11 – 20 hours . . . . .	6%	14%
more than 20 hours . . . . .	4%	7%

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

0 hours . . . . .	40%	9%
1 – 2 hours . . . . .	20%	20%
3 – 5 hours . . . . .	20%	30%
6 – 10 hours . . . . .	12%	21%
11 – 20 hours . . . . .	4%	11%
more than 20 hours . . . . .	4%	9%

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

0 hours . . . . .	62%	50%
1 – 2 hours . . . . .	20%	20%
3 – 5 hours . . . . .	12%	16%
6 – 10 hours . . . . .	4%	7%
11 – 20 hours . . . . .	1%	2%
more than 20 hours . . . . .	2%	4%

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

0 hours . . . . .	48%	35%
1 – 2 hours . . . . .	20%	24%
3 – 5 hours . . . . .	13%	20%
6 – 10 hours . . . . .	8%	11%
11 – 20 hours . . . . .	4%	4%
more than 20 hours . . . . .	6%	6%

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

1. When were you ordained as a minister of the Word and Sacrament? 19 \_\_\_\_\_

<b>C</b>	prior to 1960 . . . . .	2%	7%
	1960 — 1969 . . . . .	15%	23%
	1970 — 1979 . . . . .	22%	25%
	1980 — 1989 . . . . .	31%	31%
	1990 — present . . . . .	29%	15%

---

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 n = number of respondents eligible to answer this question  
 ◆ = percentages may add to more than 100 because respondents could make more than one response  
 vol. = volunteered response

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

C		n=61	n=28
	Baptist .....	24%	36%
	Christian Church (Disciples of Christ) .....	5%	—
	Episcopalian .....	2%	—
	Lutheran .....	2%	—
	Methodist .....	12%	14%
	Other Presbyterian .....	7%	14%
	Reformed .....	9%	14%
	United Church of Christ .....	5%	11%
	other .....	34%	11%
	not applicable .....	2%	—

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

C	yes .....	9%	7%
	no .....	91%	93%

		n=103	n=26
	[If "yes,"] degree: _____	+	+
	M.C.R./M.R.E. ....	—	5%
	M.A. ....	1%	—
	Th.M./S.T.M. ....	2%	—
	D.Min .....	81%	47%
	Ph.D./S.T.D./Th.D. ....	9%	37%
	other .....	7%	10%

		n=103	n=26
	[If "yes,"] school _____	+	+
	Austin .....	6%	—
	Columbia .....	27%	15%
	Dubuque .....	1%	—
	Fuller .....	14%	8%
	Gordon Conwell .....	1%	—
	Louisville .....	3%	8%
	McCormick .....	9%	8%
	Pittsburgh .....	3%	8%
	Princeton .....	4%	8%
	San Francisco .....	6%	8%
	Union Seminary/Virginia .....	3%	—
	other .....	23%	38%

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 vol. = volunteered response



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

<b>C</b>	yes .....	34%	30%
	no .....	66%	70%

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

[not tabulated]

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

<b>C</b>	Year received B.D. or M.Div. degree: 19_____		
	prior to 1960 .....	2%	8%
	1960 to 1969 .....	16%	25%
	1970 to 1979 .....	24%	26%
	1980 to 1989 .....	32%	27%
	1990 to present .....	25%	13%
	do not have this degree .....	1%	1%

School awarding degree: \_\_\_\_\_

Austin .....	5%	4%
Columbia .....	10%	8%
Dubuque .....	3%	2%
Fuller .....	9%	4%
Gordon Conwell .....	3%	3%
Johnson C. Smith .....	1%	—
Louisville .....	7%	6%
McCormick .....	5%	7%
Pittsburgh .....	6%	10%
PSCE .....	*	—
Princeton .....	19%	17%
San Francisco .....	5%	6%
Union Seminary/Virginia .....	9%	8%
other .....	19%	26%

6. Do you have one or more other graduate degrees from a seminary or other school of theological education (besides your B.D. or M.Div.)? (✓one □.)

<b>C</b>	yes .....	37%	40%
	no → → → Skip to question 8 .....	63%	60%

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

	Members	Elders	Pastors	Specialized Clergy
7. Please indicate the degree(s), year(s) received, and school(s):			n=416	n=139
			◆	◆
C M.C.E./M.R.E. ....			3%	4%
M.A. ....			16%	20%
Th.M./S.T.M. ....			18%	23%
D.Min. ....			58%	32%
Ph.D./S.T.D./Th.D. ....			10%	39%
other (specify: _____)			5%	11%
Year M.C.E./M.R.E. received:			n=11	n=5
prior to 1960 .....			9%	—
1960 to 1969 .....			27%	60%
1970 to 1979 .....			18%	40%
1980 to 1989 .....			27%	—
1990 to present .....			18%	—
School awarding M.C.E./M.R.E. degree:			n=11	n=5
PCUSA schools .....			73%	80%
non-PCUSA schools .....			27%	20%
Year M.A. received:			n=63	n=34
prior to 1960 .....			—	9%
1960 to 1969 .....			16%	24%
1970 to 1979 .....			24%	29%
1980 to 1989 .....			40%	32%
1990 to present .....			19%	6%
School awarding M.A. degree:			n=63	n=34
PCUSA schools .....			54%	26%
non-PCUSA schools .....			46%	74%
Year Th.M./S.T.M. received:			n=67	n=30
prior to 1960 .....			2%	7%
1960 to 1969 .....			26%	47%
1970 to 1979 .....			29%	20%
1980 to 1989 .....			23%	17%
1990 to present .....			21%	10%
School awarding Th.M./S.T.M. degree:			n=67	n=30
PCUSA schools .....			64%	63%
non-PCUSA schools .....			36%	37%
Year D.Min. degree received:			n=242	n=49
prior to 1960 .....			—	—
1960 to 1969 .....			1%	—
1970 to 1979 .....			14%	26%
1980 to 1989 .....			40%	53%
1990 to present .....			44%	21%

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

	Members	Elders	Pastors	Specialized Clergy
7. Please indicate the degree(s), year(s) received, and school(s):				
(Cont.)				
(C) School awarding D.Min. degree:			n=242	n=49
PCUSA schools			78%	72%
non-PCUSA schools			22%	28%
Year Ph.D./S.T.D./Th.D. degree received:			n=38	n=54
prior to 1960			—	2%
1960 to 1969			3%	17%
1970 to 1979			22%	27%
1980 to 1989			30%	33%
1990 to present			46%	21%
School awarding Ph.D./S.T.D./Th.D. degree:			n=38	n=54
PCUSA schools			24%	23%
non-PCUSA schools			76%	77%
Year all other degrees received:			n=21	n=16
prior to 1960			10%	—
1960 to 1969			11%	8%
1970 to 1979			16%	17%
1980 to 1989			21%	25%
1990 to present			42%	75%
School awarding other degrees:			n=21	n=16
PCUSA schools			17%	21%
non-PCUSA schools			83%	79%
8. What is the highest level of formal education you have attained <i>besides your theological or Christian education training</i> ?				
(C)				
some high school or less			—	—
completed high school			1%	*
some college			*	*
graduated from college			65%	46%
some graduate work			16%	18%
a graduate degree			19%	35%
9. Which category(-ies) below describes your current paid employment? (✓ all that apply.)				
(C)				
pastor in a congregation			100%	21%
non-parish job or ministry			1%	76%
unemployed			—	6%
retired from active ministry			*	11%
(if you ✓ “4”—and only “4”—skip to question 19.)				

\* = less than 0.5%; rounds to zero

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

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

n = number of respondents eligible to answer this question

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

vol. = volunteered response

*If you currently serve as a pastor in one or more congregations, proceed to question 10. (If not a pastor, skip to question 15.)*

10.	Do you consider yourself a full-time or part-time parish pastor?		n=1135	n=75
C	full-time .....	92%		14%
	part-time .....	8%		86%
	[If "part-time,"] (specify hours per week: _____)		n=85	n=61
	1 to 9 .....	—		9%
	10 to 19 .....	15%		32%
	20 to 29 .....	37%		52%
	30 to 39 .....	42%		5%
	40 or more .....	7%		2%
11.	What position(s) do you have in a congregation? (✓ all that apply.)		n=1135	n=75
C	solo pastor .....	45%	◆	22%
	senior pastor .....	25%		1%
	assistant/associate pastor .....	25%		3%
	co-pastor .....	4%		1%
	stated or temporary supply .....	2%		53%
	designated pastor .....	1%		3%
	interim pastor .....	5%		8%
	tentmaker .....	*		11%
	paid parish associate .....	1%		15%
	other (specify): _____ .....	1%		4%
12.	How many congregations do you currently serve as pastor? (Include here congregations you are serving as stated or temporary supply.)			
C	one → → → Skip to question 14 .....	94%	n=1135	n=75
	two or more .....	6%		6%
	[If "two or more,"] How many? _____		n=63	n=4
	two .....	71%	+	100%
	three .....	22%		—
	four or more .....	8%		—
13.	If you serve two or more congregations: Are all or some of these congregations yoked as a larger parish?			
C	yes .....	46%	n=63	n=4
	no .....	54%	+	+

\* = less than 0.5%; rounds to zero  
 — = zero (0.0); no cases in this category  
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 n = number of respondents eligible to answer this question  
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 vol. = volunteered response

3,14. What is the approximate membership of the congregation(s) you attend [M/E]/serve [C]? [Members/Elders]: If you don't know, leave the line blank and ✓ here: □. [Clergy]: Write the **combined** membership if you serve M/E/C two or more.

	Members	Elders	Pastors	Specialized Clergy
49 or fewer members .....	3%	4%	1%	19%
50 - 99 members .....	3%	5%	8%	35%
100 - 149 members .....	5%	6%	9%	15%
150 - 199 members .....	5%	6%	8%	3%
200 - 299 members .....	11%	12%	13%	4%
300 - 499 members .....	13%	16%	19%	10%
500 - 999 members .....	19%	23%	20%	6%
1000 or more members .....	20%	24%	22%	8%
don't know .....	21%	4%	*	—

**If you are currently employed in one or more non-parish jobs or ministries, proceed to question 15. (Others skip to question 19.)**

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

C	n=14	n=267
	+	
full-time .....	—	82%
part-time .....	100%	18%
	n=12	n=48
		+
15a. [If "part-time,"] Specify hours per week _____		
1 to 9 .....	36%	7%
10 to 19 .....	27%	19%
20 to 29 .....	27%	44%
30 or more .....	9%	30%

16. In what type of non-parish job or ministry are you currently employed? (✓ **all** that apply.)

C	n=14	n=267
	◆	◆
faculty/staff at an educational institution .....	38%	23%
chaplain .....	15%	19%
missionary/mission co-worker .....	—	2%
national staff or middle governing body staff .....	8%	16%
staff of an ecumenical or non-denominational agency .....	—	5%
professional pastoral counselor .....	8%	11%
other employment (specify): _____ .....	38%	32%

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vol. = volunteered response

	Members	Elders	Pastors	Specialized Clergy
17. For what type of institution do you work? (✓ <i>all</i> that apply.)			n=14	n=267
C military → → Skip to 19			◆ 8%	◆ 3%
civilian government → → Skip to 19			—	2%
elementary, middle, or high school			15%	6%
college or university			15%	14%
seminary or other theological school			15%	9%
hospital or other medical facility			8%	14%
church/religious body			38%	20%
other non-profit organization			8%	18%
for-profit business			8%	14%
other (specify): _____			—	10%
18. Is this organization affiliated with the Presbyterian Church (U.S.A.)?			n=14	n=254
C yes			46%	37%
no			54%	63%

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

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

M/E	yes	78%	80%
	no	22%	20%
	not sure	*	*

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

	n=911	n=893
Baptist	8%	8%
Christian Church (Disciples of Christ)	2%	2%
Episcopal	3%	4%
Lutheran	7%	5%
Methodist	16%	15%
Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA	44%	46%
other Presbyterian (specify): _____	2%	2%
Reformed	2%	2%
Roman Catholic	5%	4%
UCC (United Church of Christ/Congregational)	4%	5%
independent or non-denominational	2%	3%
other (specify): _____	6%	4%

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11,21. In what religious denomination were you raised? (✓ only one □. If you were part of more than one denomination as a child, answer by putting a ✓ by the one that influenced you most.)

	Members	Elders	Pastors	Specialized Clergy
<b>M/E/C</b>				
Baptist .....	12%	10%	7%	9%
Christian Church (Disciples of Christ) .....	3%	3%	*	1%
Episcopal .....	3%	3%	2%	2%
Lutheran .....	5%	5%	2%	2%
Methodist .....	15%	14%	7%	5%
Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA ..	41%	42%	64%	63%
other Presbyterian (specify): _____ .....	1%	2%	1%	3%
Reformed .....	2%	1%	2%	2%
Roman Catholic .....	6%	5%	4%	3%
UCC (United Church of Christ/Congregational) .....	3%	4%	2%	2%
independent or non-denominational .....	2%	2%	2%	2%
none .....	3%	2%	*	*
other (specify): _____ .....	5%	5%	6%	6%

12,19. How old were you when you first became a member of a Presbyterian church? \_\_\_\_\_ years

<b>M/E/C</b>	10 years of age or younger .....	10%	8%	11%	23%
	11 - 12 years of age .....	15%	16%	28%	24%
	13 - 14 years of age .....	10%	14%	17%	14%
	15 - 16 years of age .....	5%	4%	8%	5%
	17 - 25 years of age .....	12%	16%	18%	20%
	26 - 39 years of age .....	31%	29%	15%	10%
	40 years of age or above .....	16%	14%	3%	3%
	don't know .....	*	*	1%	—

13,20. When you were growing up, say ages 10 to 12, how active were your parents in church?

<b>M/E/C</b>	very active .....	35%	38%	54%	58%
	generally active .....	20%	20%	16%	18%
	somewhat active .....	15%	14%	10%	7%
	not very active .....	12%	12%	8%	8%
	not active at all .....	17%	15%	12%	9%
	don't know/not applicable .....	2%	1%	*	*

14,22. Do any of your relatives currently serve as pastors, Christian educators, or mission workers, or in other full-time ministry for a Presbyterian or other church?

<b>M/E/C</b>	yes .....	17%	13%	25%	23%
	no .....	83%	87%	75%	77%

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14,22. Do any of your relatives currently serve as pastors, Christian educators, or mission workers, or in other full-time (Cont.) ministry for a Presbyterian or other church?

M/E/C

[If "yes,") How many relatives are currently serving the church in full-time paid positions? \_\_\_\_\_ number

	n=197	n=195	n=281	n=79
one relative .....	61%	68%	61%	60%
two relatives .....	26%	22%	26%	24%
three or four relatives .....	9%	7%	10%	13%
five or more relatives .....	4%	2%	3%	3%

[If "yes,") How are they related to you? (✓ the □ for *all* that apply.)

	n=197	n=195	n=281	n=79
my father .....	◆ 20%	◆ 6%	◆ 24%	◆ 18%
my mother .....	16%	5%	4%	—
my grandfather .....	3%	—	1%	3%
my grandmother .....	3%	2%	—	3%
my son .....	9%	27%	9%	6%
my daughter .....	25%	16%	5%	9%
a brother or sister .....	44%	48%	66%	70%
a grandchild [vol.] .....	4%	2%	2%	1%
a distant ancestor [vol.] .....	2%	1%	1%	1%
an uncle or aunt [vol.] .....	14%	8%	11%	6%
a niece or nephew [vol.] .....	15%	13%	4%	5%
a cousin [vol.] .....	21%	29%	18%	30%
a stepparent [vol.] .....	1%	—	*	—
my spouse [vol.] .....	4%	6%	11%	19%
an in-law [vol.] .....	12%	12%	21%	13%
all other/not specified .....	—	1%	29%	24%

15,23. Have any other relatives, whether living or dead, such as grandparents or great-grandparents, served *in the past* as pastors, Christian educators, mission workers, or in other full-time ministry for a Presbyterian or other church?

M/E/C

yes .....	21%	20%	35%	38%
no .....	79%	80%	65%	62%

[If "yes,") How many relatives in the past served the church in full-time paid positions?  
\_\_\_\_\_ (approximate number)

	n=244	n=229	n=365	n=126
one relative .....	60%	57%	59%	48%
two relatives .....	21%	26%	21%	26%
three or four relatives .....	8%	12%	15%	18%
five or more relatives .....	10%	5%	6%	8%
don't know .....	—	—	—	—

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15,23. Have any other relatives, whether living or dead, such as grandparents or great-grandparents, served *in the past* (Cont.) as pastors, Christian educators, mission workers, or in other full-time ministry for a Presbyterian or other church?  
M/E/C

[If “yes,”) How are they related to you? (✓ the □ for *all* that apply.)

	n=244	n=229	n=365	n=126
	◆	◆	◆	◆
my father .....	31%	29%	40%	49%
my mother .....	20%	24%	17%	19%
my grandfather .....	46%	44%	45%	48%
my grandmother .....	18%	17%	14%	12%
my son .....	2%	3%	2%	3%
my daughter .....	8%	3%	1%	1%
a brother or sister .....	17%	20%	13%	14%
a grandchild [vol.] .....	*	2%	*	—
a distant ancestor [vol.] .....	22%	17%	26%	24%
an uncle or aunt [vol.] .....	24%	22%	24%	25%
a niece or nephew [vol.] .....	1%	1%	*	1%
a cousin [vol.] .....	6%	7%	4%	4%
my spouse [vol.] .....	2%	2%	1%	3%
an in-law [vol.] .....	6%	7%	5%	6%
all other/not specified .....	—	1%	34%	33%

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

16,24. Which of the following terms best describes your current stand on *theological* issues?

M/E/C		5%	5%	4%	2%
	very conservative .....				
	conservative .....	33%	35%	30%	17%
	moderate .....	47%	44%	40%	35%
	liberal .....	12%	14%	22%	31%
	very liberal .....	3%	3%	4%	16%

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

M/E		63%	72%
	yes .....		
	no .....	37%	28%

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

M/E		47%	49%
	yes .....		
	no .....	53%	51%

19,25. Do you believe that some or all of the Bible was inspired by God?

M/E/C		98%	98%	99%	98%
	yes .....				
	no .....	2%	2%	1%	2%

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19,25. Do you believe that some or all of the Bible was inspired by God?

(Cont.)

M/E/C Q19a.,25a. [If "yes,"] How much of what the Bible contains do you believe was inspired by God?

	n=1120	n=1086	n=1083	n=325
all of it	48%	56%	69%	56%
almost all of it	18%	16%	12%	14%
most of it	22%	19%	13%	18%
some of it	8%	5%	4%	10%
only a very small amount	1%	*	*	*
not sure	4%	3%	1%	2%

20,26. The account of Creation presented in Genesis: (✓the one □ that best describes your view)

M/E/C					
	is literally true, exactly as we find it in the Bible—that is, it took six 24-hour periods for God to create the world	8%	8%	3%	*
	is a true account of how God created the world	55%	56%	61%	48%
	reflects human feelings about how the world might have been created	37%	36%	36%	52%

21,27. Which statement best summarizes your view of the Bible? (✓one □)

M/E/C					
	The Bible is entirely accurate without error of any kind.	27%	28%	13%	8%
	The Bible is without error of any kind in spiritual matters, but there are problems in other areas such as science and history.	48%	50%	56%	46%
	The Bible contains errors in both spiritual and secular matters.	25%	22%	30%	45%

22,28. Please indicate the extent to which you agree or disagree with each of the following statements.

M/E/C	a. An individual should arrive at his or her own religious beliefs independent of any church.				
	strongly agree	11%	8%	2%	3%
	agree	28%	21%	6%	10%
	not sure	14%	12%	3%	4%
	disagree	37%	42%	49%	58%
	strongly disagree	11%	17%	41%	25%
	b. All the different religions are equally good ways of helping a person find ultimate truth.				
	strongly agree	7%	5%	2%	3%
	agree	28%	25%	7%	13%
	not sure	18%	17%	5%	10%
	disagree	29%	30%	38%	42%
	strongly disagree	18%	23%	48%	33%
	c. There is a life beyond death.				
	strongly agree	62%	69%	83%	66%
	agree	24%	23%	14%	21%
	not sure	12%	7%	3%	11%
	disagree	1%	1%	*	2%
	strongly disagree	1%	1%	*	—

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22,28. Please indicate the extent to which you agree or disagree with each of the following statements.  
(Cont.)

<b>M/E/C d. The only absolute Truth for humankind is in Jesus Christ.</b>				
strongly agree	46%	50%	50%	34%
agree	27%	25%	23%	22%
not sure	15%	14%	6%	8%
disagree	9%	8%	17%	25%
strongly disagree	2%	2%	4%	10%
<b>e. Only followers of Jesus Christ can be saved.</b>				
strongly agree	26%	29%	22%	11%
agree	20%	17%	16%	11%
not sure	25%	23%	17%	14%
disagree	20%	21%	28%	34%
strongly disagree	10%	10%	18%	29%
<b>f. It is important to share my faith with other people.</b>				
strongly agree	34%	43%	67%	45%
agree	50%	50%	32%	51%
not sure	10%	4%	*	2%
disagree	6%	3%	*	1%
strongly disagree	1%	*	*	*
<b>g. The Devil (Satan) really exists.</b>				
strongly agree	36%	40%	35%	21%
agree	30%	32%	27%	26%
not sure	21%	18%	13%	14%
disagree	9%	8%	17%	23%
strongly disagree	4%	3%	8%	16%
<b>h. Jesus was born of a virgin.</b>				
strongly agree	50%	51%	40%	25%
agree	28%	32%	26%	26%
not sure	17%	13%	18%	22%
disagree	3%	2%	10%	16%
strongly disagree	2%	1%	5%	11%

23,29. Approximately how frequently do you engage in the following activities? (✓one □ on each line)

<b>M/E/C a. read the Bible privately</b>				
daily/almost daily	16%	19%	53%	37%
several times a week	12%	17%	34%	29%
weekly	12%	16%	10%	15%
several times a month	14%	16%	2%	10%
once a month	6%	6%	1%	4%
several times a year	20%	19%	1%	4%
once a year or less	14%	6%	*	1%
never	7%	2%	*	—

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23,29. Approximately how frequently do you engage in the following activities? (✓one □ on each line)  
(Cont.)

	Members	Elders	Pastors	Specialized Clergy
<b>M/E/C b. read the Bible with family or friends</b>				
daily/almost daily	2%	2%	9%	4%
several times a week	3%	4%	23%	11%
weekly	14%	23%	32%	29%
several times a month	10%	12%	13%	13%
once a month	7%	7%	4%	6%
several times a year	16%	18%	11%	22%
once a year or less	17%	12%	4%	6%
never	30%	20%	4%	9%
<b>c. attend a Bible study group</b>				
daily/almost daily	1%	1%	3%	1%
several times a week	1%	1%	14%	4%
weekly	18%	28%	49%	27%
several times a month	6%	7%	12%	8%
once a month	9%	9%	7%	9%
several times a year	11%	15%	9%	21%
once a year or less	16%	16%	2%	16%
never	38%	25%	3%	13%
<b>d. pray privately</b>				
daily/almost daily	61%	68%	87%	81%
several times a week	16%	17%	10%	11%
weekly	7%	4%	2%	2%
several times a month	7%	5%	1%	2%
once a month	2%	1%	*	1%
several times a year	5%	3%	*	2%
once a year or less	1%	*	—	—
never	1%	*	*	*
<b>e. pray with family or friends</b>				
daily/almost daily	20%	24%	50%	37%
several times a week	13%	16%	29%	24%
weekly	17%	20%	11%	14%
several times a month	11%	12%	5%	6%
once a month	6%	5%	1%	4%
several times a year	17%	11%	2%	8%
once a year or less	4%	4%	*	2%
never	13%	8%	1%	4%
<b>f. attend a prayer group</b>				
daily/almost daily	1%	1%	4%	2%
several times a week	1%	1%	8%	1%
weekly	7%	12%	34%	17%
several times a month	4%	4%	10%	7%
once a month	4%	6%	10%	6%
several times a year	8%	13%	15%	22%
once a year or less	15%	18%	8%	16%
never	60%	44%	11%	29%

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		Members	Elders	Pastors	Specialized Clergy
24,30. Do you believe that Jesus will return to earth some day?					
M/E/C	yes	68%	75%	80%	59%
	no	8%	6%	7%	18%
	not sure	23%	19%	13%	23%

24a,30a. [If "yes,"] Do you think Jesus's return is more likely in 2000, less likely in 2000, or about as likely then as in any other year?

	n=775	n=811	n=889	n=195
more likely in 2000	2%	2%	1%	1%
about as likely in 2000 as in any other year	65%	65%	72%	71%
less likely in 2000	4%	3%	4%	5%
no opinion	30%	30%	23%	24%

25,31. Do you currently have any plans for this coming New Year's Eve (Dec. 31, 1999)?

M/E/C	yes	no
	27%	73%
	29%	71%
	43%	57%
	30%	70%

25a,31a. [If "yes,"] Will you be celebrating or commemorating the end of 1999 and the beginning of 2000 in a way different from how you would usually mark the end of one year and the beginning of a new one?

	n=311	n=327	n=484	n=106
yes	45%	41%	63%	57%
no	55%	59%	37%	43%

[If "yes,"] What do you plan to do? \_\_\_\_\_

	n=134	n=126	n=293	n=57
nothing special/stay home	5%	6%	4%	12%
spend time with family	20%	19%	6%	12%
party/celebrate	37%	36%	11%	19%
work	13%	7%	1%	12%
attend church	11%	24%	72%	28%
vacation/travel	11%	3%	5%	10%
other	4%	7%	1%	5%

26,32. Does your congregation plan to hold a worship service on New Year's Eve or New Year's Day to mark the transition to 2000?

M/E/C	yes, definitely	yes, probably	no, probably not	no, definitely not	don't know
	7%	10%	10%	2%	70%
	10%	12%	21%	4%	54%
	19%	12%	40%	16%	13%
	8%	11%	22%	7%	52%

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27,33. What sort of disruptions, if any, do you think the Y2K computer problem will cause in early 2000 . . . :

M/E/C a. in U.S. society generally?

very major	1%	*	—	*
major	4%	3%	2%	1%
minor	42%	39%	51%	48%
very minor	35%	42%	39%	37%
none at all	9%	10%	6%	8%
no opinion	9%	7%	3%	6%

b. in your local community?

very major	—	*	—	*
major	2%	1%	1%	1%
minor	37%	34%	45%	43%
very minor	40%	43%	42%	39%
none at all	13%	15%	9%	10%
no opinion	8%	7%	3%	6%

c. in your local church?

very major	—	*	*	*
major	*	*	1%	—
minor	20%	17%	21%	24%
very minor	32%	34%	37%	34%
none at all	38%	42%	39%	34%
no opinion	10%	6%	2%	8%

d. in your own personal life?

very major	*	*	*	*
major	1%	*	1%	*
minor	24%	21%	24%	28%
very minor	36%	38%	44%	42%
none at all	30%	35%	29%	24%
no opinion	8%	6%	2%	5%

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

28,34. What is your sex?

M/E/C	female	60%	48%	22%	29%
	male	40%	52%	78%	71%

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	Members	Elders	Pastors	Specialized Clergy
29,30. What is your present age? _____ years				
M/E/C less than 20 years of age . . . . .	3%	*	—	—
20 - 24 years of age . . . . .	2%	*	—	—
25 - 29 years of age . . . . .	2%	*	1%	*
30 - 34 years of age . . . . .	4%	1%	6%	2%
35 - 39 years of age . . . . .	8%	6%	11%	6%
40 - 44 years of age . . . . .	9%	11%	16%	15%
45 - 49 years of age . . . . .	10%	14%	20%	13%
50 - 54 years of age . . . . .	10%	13%	16%	17%
55 - 59 years of age . . . . .	9%	12%	14%	17%
60 - 64 years of age . . . . .	8%	12%	11%	14%
65 - 69 years of age . . . . .	10%	12%	4%	11%
70 - 74 years of age . . . . .	9%	10%	1%	3%
75 - 79 years of age . . . . .	9%	6%	*	*
80 years of age or above . . . . .	7%	3%	*	1%

30,36. Which of the categories below most closely describes the place in which you currently live?

M/E/C in open country, but not on a farm . . . . .	12%	11%	6%	9%
on a farm . . . . .	4%	6%	*	1%
in a small city or town (under 50,000) . . . . .	28%	27%	32%	21%
in a medium-size city (50,000–250,000) . . . . .	15%	15%	14%	21%
in a suburb near a medium-size city . . . . .	8%	10%	8%	9%
in a large city (over 250,000) . . . . .	12%	12%	17%	20%
in a suburb near a large city . . . . .	20%	19%	23%	19%

31,37. What is your present marital status?

M/E/C married [Members and Elders]: skip to question 33, [Clergy]: skip to question 39) . . . . .	76%	84%	89%	85%
not married . . . . .	24%	16%	11%	15%

32,38. If *not* currently married; have you ever been married?

	n=281	n=175	n=128	n=52
M/E/C no, never married . . . . .	40%	26%	52%	37%
yes, am now widowed . . . . .	29%	44%	7%	10%
yes, am now divorced . . . . .	27%	25%	39%	51%
yes, am both widowed and divorced . . . . .	4%	5%	2%	2%

\* = less than 0.5%; rounds to zero

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

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

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vol. = volunteered response

If not currently married, Members and Elders skip to question 36, Clergy skip to question 48.

33,40. If currently married: Have you had a previous marriage (or marriages)?

		n=893	n=954	n=1006	n=299
M/E/C	no	83%	83%	84%	78%
	yes, was widowed	3%	2%	*	1%
	yes, was divorced	14%	15%	15%	20%
	yes, was both widowed and divorced	*	*	*	*

34,44. How often does your *husband or wife* attend Sunday worship at your congregation?

		n=893	n=954	n=1006	n=299
M/E/C	never	6%	3%	2%	4%
	less than once a year	3%	1%	1%	1%
	about once or twice a year	5%	3%	2%	5%
	several times a year	9%	4%	2%	8%
	about once a month	5%	4%	2%	8%
	2-3 times a month	19%	12%	4%	6%
	nearly every week	38%	50%	17%	27%
	every week	16%	22%	70%	42%

35,43. Please indicate the faith in which your husband or wife was *raised* (if more than one, select the one in which she or he was most involved), and his or her *current* religious affiliation.

M/E/C	Raised	n=893	n=954	n=1006	n=299
		+	+		
	Baptist	13%	12%	11%	10%
	Christian Church (Disciples of Christ)	2%	2%	1%	1%
	Episcopal	4%	4%	5%	4%
	Lutheran	6%	6%	5%	3%
	Methodist	14%	16%	11%	13%
	Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA	30%	31%	43%	42%
	other Presbyterian	2%	2%	2%	3%
	Reformed	2%	1%	2%	1%
	Roman Catholic	12%	10%	6%	8%
	UCC (United Church of Christ/Congregational)	3%	4%	4%	3%
	independent or non-denominational	2%	3%	3%	2%
	none	5%	4%	—	—
	other (specify): _____	7%	5%	7%	9%

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vol. = volunteered response



35,43. Please indicate the faith in which your husband or wife was *raised* (if more than one, select the one in which she (Cont.) or he was most involved), and his or her *current* religious affiliation.

M/E/C

Current	n=893	n=954	n=1006	n=299
	+	+		
Baptist .....	1%	*	*	—
Christian Church (Disciples of Christ) .....	—	*	—	—
Episcopal .....	1%	*	*	1%
Lutheran .....	*	*	1%	1%
Methodist .....	1%	1%	1%	3%
Presbyterian Church (U.S.A.), PCUS, UPCUSA, or UPCNA ..	88%	90%	96%	86%
other Presbyterian .....	1%	1%	*	—
Reformed .....	—	—	*	—
Roman Catholic .....	3%	2%	1%	3%
UCC (United Church of Christ/Congregational) .....	*	*	*	3%
independent or non-denominational .....	1%	—	*	2%
none .....	4%	3%	—	—
other (specify): _____ .....	2%	1%	1%	3%

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

M/E/C

your employment .....	◆	◆		
employed full-time .....	36%	42%		
employed part-time .....	9%	8%		
self-employed .....	8%	13%		
unemployed .....	1%	1%		
retired .....	32%	31%		
full-time homemaker .....	12%	9%		
student .....	5%	1%		
other (specify): _____ .....	2%	1%		
	n=893	n=954	n=1006	n=299
spouse's employment .....	◆	◆	◆	◆
employed full-time .....	42%	40%	46%	55%
employed part-time .....	8%	10%	22%	16%
self-employed .....	8%	10%	10%	10%
unemployed .....	1%	1%	4%	2%
retired .....	32%	25%	6%	11%
full-time homemaker .....	10%	15%	17%	12%
student .....	1%	1%	4%	2%
other (specify): _____ .....	2%	2%	1%	1%

\* = less than 0.5%; rounds to zero

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

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

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vol. = volunteered response

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

M/E/C

your average number of hours worked per week

9 or fewer .....	8%	6%
10 - 19 .....	8%	5%
20 - 29 .....	9%	7%
30 - 39 .....	10%	10%
40 or more .....	29%	71%
don't know .....	*	1%

spouse's average number of hours worked per week

	n=893	n=954	n=1006	n=299
9 or fewer .....	2%	1%	+	+
10 - 19 .....	3%	5%	4%	6%
20 - 29 .....	6%	9%	8%	4%
30 - 39 .....	10%	10%	14%	8%
40 or more .....	10%	10%	13%	13%
40 or more .....	78%	74%	61%	68%
don't know .....	*	*	—	—

38. What is your usual occupation (title/kind of work) and, if married, your spouse's usual occupation (title/kind of work)?

M/E

your usual occupation	+	+
management .....	12%	16%
business and financial operations .....	6%	9%
computer and math .....	3%	3%
architecture and engineering .....	3%	4%
life-physical and social science .....	2%	2%
community and social services .....	3%	3%
legal .....	2%	4%
education/training/library .....	18%	15%
arts/design/entertainment/sports/media .....	4%	3%
healthcare and technical .....	9%	6%
healthcare support .....	1%	1%
protective service .....	1%	1%
food preparation .....	—	*
building and grounds cleaning .....	*	*
personal care .....	1%	1%
sales and related occupations .....	11%	10%
office and administrative support .....	11%	9%
farming/fishing/forestry .....	1%	2%
construction .....	2%	2%
installation/maintenance/repair .....	1%	1%
production occupations .....	3%	2%
transportation .....	1%	1%
military .....	—	1%
homemaker .....	5%	4%

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n = number of respondents eligible to answer this question

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vol. = volunteered response

38. What is your usual occupation (title/kind of work) and, if married, your spouse's usual occupation (title/kind of work)?

M/E	n=893	n=954
spouse's usual occupation	+	+
management .....	14%	13%
business and financial operations .....	8%	6%
computer and math .....	3%	3%
architecture and engineering .....	4%	4%
life-physical and social science .....	1%	1%
community and social services .....	3%	3%
legal .....	3%	2%
education/training/library .....	10%	18%
arts/design/entertainment/sports/media .....	2%	3%
healthcare and technical .....	7%	8%
healthcare support .....	1%	1%
protective service .....	1%	*
food preparation .....	—	—
building and grounds cleaning .....	1%	—
personal care .....	1%	1%
sales and related occupations .....	12%	11%
office and administrative support .....	9%	10%
farming/fishing/forestry .....	1%	1%
construction .....	2%	2%
installation/maintenance/repair .....	3%	2%
production occupations .....	5%	3%
transportation .....	2%	2%
military .....	1%	*
homemaker .....	6%	6%

39,39. [Members and Elders]: What is the highest level of education completed by you and, if married, by your spouse?  
[Clergy]: What is the highest level of education completed by your spouse? (✓ one □ in each column.)

M/E/C		
your highest level of education completed		
less than 8 years of formal education .....	*	—
completed 8 <sup>th</sup> grade .....	—	*
some high school .....	3%	1%
high school diploma .....	11%	11%
some college .....	23%	18%
graduated from college .....	28%	26%
some graduate work .....	12%	12%
a graduate degree .....	22%	31%

\* = less than 0.5%; rounds to zero

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

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

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vol. = volunteered response

39,39. [Members and Elders]: What is the highest level of education completed by you and, if married, by your spouse?  
(Cont.) [Clergy]: What is the highest level of education completed by your spouse? (✓ one □ in each column.)

M/E/C

spouse's highest level of education completed			n=1006	n=299
less than 8 years of formal education	..... *	—	—	—
completed 8 <sup>th</sup> grade	..... 1%	1%	—	—
some high school	..... 1%	2%	*	—
high school diploma	..... 16%	14%	2%	1%
some college	..... 22%	16%	11%	11%
graduated from college	..... 29%	30%	28%	24%
some graduate work	..... 7%	10%	14%	10%
a graduate degree	..... 24%	26%	44%	54%

45. Is your husband or wife a *member* of the same congregation which you serve or attend?

		n=1006	n=299
C	yes	80%	55%
	no	20%	45%

46. Is your husband or wife an ordained minister?

		n=1006	n=299
C	yes	14%	16%
	no → → → Skip to question 48	86%	84%

47. Which statements below, if any, apply to his or her current call? (✓ *all* that apply.)

		n=140	n=49
C	is a co-pastor with me	32%	2%
	serves in a pastoral position at another Presbyterian Church (U.S.A.) congregation	32%	54%
	is on the staff of a presbytery, synod, or the General Assembly	3%	4%
	serves in another PC(USA)-affiliated institution (e.g., college, seminary, retirement home)	4%	7%
	serves in a pastoral position at a congregation of another denomination	9%	9%
	serves in a church-related non-parish ministry of another denomination	2%	2%
	has a secular job or position	2%	7%
	other (specify): _____	21%	25%

40,48. How many children do you have? (If none, write 0.) *Include* any legally adopted children; *exclude* stepchildren unless legally adopted. \_\_\_\_\_ number of children

M/E/C

none	..... 16%	10%	14%	19%
one child	..... 12%	11%	11%	12%
two children	..... 39%	41%	43%	37%
three children	..... 22%	26%	22%	21%
four children	..... 7%	8%	8%	7%
five children	..... 2%	2%	2%	3%
six or more children	..... 2%	1%	1%	1%

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 — = zero (0.0); no cases in this category  
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41,50. How many persons, *including yourself*, live in your household? (Do not count students who live elsewhere while they attend college or university.) (✓ only one □.)

M/E/C

I live alone .....	15%	12%	10%	11%
two of us .....	49%	50%	38%	45%
three of us .....	13%	16%	19%	20%
four of us .....	15%	14%	22%	17%
five of us .....	5%	6%	9%	6%
six of us .....	1%	1%	2%	*
seven or more of us .....	1%	*	*	1%
not applicable (I live in a dormitory, nursing home or other institutional housing) .....	1%	*	—	—

[Members and Elders]: (If you ✓ “8,” skip to question 44)

[Clergy]: (If you ✓ “8,” skip to question 54.)

42,51 Of the total number of persons, *including yourself*, in your household, how many are: (Write the appropriate number on each line; if none, write zero (0).)

M/E/C

under 6 years of age				
none/blank .....	89%	93%	85%	89%
one .....	8%	4%	10%	8%
two .....	2%	2%	4%	3%
three or more .....	1%	*	1%	*
6 - 12 years of age				
none/blank .....	84%	85%	78%	85%
one .....	10%	9%	14%	9%
two .....	6%	5%	7%	6%
three or more .....	1%	1%	2%	*
13 - 17 years of age				
none/blank .....	86%	82%	76%	82%
one .....	10%	13%	18%	13%
two .....	3%	5%	6%	4%
three or more .....	*	—	1%	1%
18 - 24 years of age				
none/blank .....	92%	92%	92%	89%
one .....	6%	7%	6%	8%
two .....	2%	1%	2%	2%
three or more .....	1%	*	—	—
25 years of age and over				
none/blank .....	16%	13%	8%	9%
one .....	12%	10%	10%	12%
two .....	67%	71%	79%	73%
three or more .....	4%	6%	4%	5%

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43,52. From the list below, select the choice which best describes *all of the people in the household* in which you live. (For example, a teenager living with both parents would check "4.")

M/E/C

a single adult, living alone . . . . .	14%	11%	10%	10%
a single parent, living with one or more children . . . . .	4%	3%	1%	2%
a married couple, no children in household . . . . .	46%	48%	37%	42%
a married couple, living with one or more children . . . . .	32%	36%	49%	41%
some other arrangement (please describe your household here):	4%	2%	3%	6%

53. Is the home in which you currently live:

C	rented by you . . . . .		8%	12%
	owned by you free and clear of mortgage . . . . .		5%	14%
	owned by you with a mortgage . . . . .		66%	64%
	owned by your congregation . . . . .		20%	6%
	other . . . . .		1%	6%

44,54 Where did you live 5 years ago, in October 1994?

M/E/C	same house I live in now . . . . .	71%	84%	47%	50%
	a different house, but in the same county . . . . .	16%	11%	10%	14%
	in a different county, but in the same state . . . . .	5%	2%	11%	11%
	in a different state . . . . .	6%	2%	31%	24%
	in a different <i>country</i> . . . . .	1%	*	1%	2%

45,55. In what state were you born? If you were not born in the United States, in what country were you born? \_\_\_\_\_

M/E/C	Northeast . . . . .	21%	25%	24%	26%
	Midwest . . . . .	36%	33%	26%	24%
	South . . . . .	30%	31%	30%	31%
	West . . . . .	9%	7%	14%	12%
	Foreign . . . . .	4%	4%	6%	6%

46,49. Generally speaking, do you think of yourself as a Democrat, Independent, Republican, or other?

M/E/C	Democrat . . . . .	25%	28%	50%	60%
	Independent . . . . .	17%	18%	19%	19%
	Republican . . . . .	55%	53%	28%	18%
	other (specify): _____ . . . . .	3%	1%	2%	3%

47,56. What is your race or origin? (✓ *all* that apply.)

M/E/C	white or Caucasian . . . . .	96%	95%	95%	91%
	black or African American . . . . .	2%	3%	1%	3%
	Indian (American) or Alaska Native . . . . .	1%	1%	1%	1%
	Asian or Pacific Islander . . . . .	2%	1%	2%	3%
	Hispanic, Latino/a, Spanish origin . . . . .	1%	1%	2%	3%
	some other race (specify): _____ . . . . .	*	—	*	1%

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 vol. = volunteered response

Members      Elders      Pastors      **Specialized  
Clergy**

48,57 Which of these categories best describes your total *family* income from *all* sources, before taxes, during 1998?  
(If you live alone, or with non-relatives, answer in terms of your own personal income.)

M/E/C

	+			
less than \$10,000 .....	2%	*	—	—
\$10,000–\$14,999 .....	3%	2%	*	*
\$15,000–\$19,999 .....	4%	2%	*	1%
\$20,000–\$29,999 .....	8%	7%	4%	5%
\$30,000–\$39,999 .....	12%	8%	12%	11%
\$40,000–\$49,999 .....	9%	10%	15%	12%
\$50,000–\$59,999 .....	12%	10%	16%	12%
\$60,000–\$69,999 .....	8%	8%	14%	12%
\$70,000–\$79,999 .....	6%	8%	11%	13%
\$80,000–\$89,999 .....	7%	8%	9%	10%
\$90,000–\$99,999 .....	6%	6%	6%	7%
\$100,000–\$124,999 .....	10%	10%	8%	8%
\$125,000–\$149,999 .....	5%	6%	3%	3%
\$150,000 or more .....	9%	14%	3%	5%
don't know .....	*	—	—	—

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

M/E

yes .....	76%	84%
no .....	22%	15%
don't know .....	3%	*

50,58. During the last year, approximately how much money did you and other family members in your household contribute to each of the following? Write your best estimate on the lines provided.

M/E/C

a. to your congregation, in regular giving (not including special offerings or contributions to a capital campaign)	+			
none .....	2%	1%	1%	5%
\$1 - \$499 .....	17%	6%	2%	9%
\$500 - \$999 .....	18%	11%	4%	10%
\$1,000 - \$1,999 .....	27%	25%	14%	19%
\$2,000 - \$2,999 .....	13%	18%	17%	21%
\$3,000 - \$3,999 .....	8%	12%	18%	14%
\$4,000 - \$4,999 .....	4%	6%	14%	8%
\$5,000 or more .....	9%	21%	31%	13%
don't know .....	2%	—	1%	*

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50,58. During the last year, approximately how much money did you and other family members in your household (Cont.) contribute to each of the following? Write your best estimate on the lines provided.

M/E/C

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

	+	+	+	+
none .....	32%	20%	24%	40%
\$1 - \$499 .....	35%	31%	24%	24%
\$500 - \$999 .....	11%	13%	17%	11%
\$1,000 - \$1,999 .....	10%	16%	18%	15%
\$2,000 - \$2,999 .....	3%	7%	7%	5%
\$3,000 or more .....	7%	13%	9%	5%
don't know .....	2%	*	*	1%

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

	+	+	+	+
none .....	12%	7%	8%	12%
\$1 - \$99 .....	32%	27%	11%	17%
\$100 - \$249 .....	36%	40%	39%	33%
\$250 - \$499 .....	8%	9%	16%	13%
\$500 - \$749 .....	5%	9%	14%	12%
\$750 - \$999 .....	*	1%	1%	1%
\$1,000 or more .....	4%	7%	9%	12%
don't know .....	2%	*	1%	1%

51,59. During the last year, approximately how much money did you and your family contribute to all **religious** groups or **religious** causes *outside the Presbyterian Church (U.S.A.)*?

M/E/C

\$0 .....	33%	27%	18%	18%
\$1-\$50 .....	20%	20%	12%	12%
\$51-\$100 .....	13%	14%	12%	9%
\$101-\$500 .....	18%	18%	28%	26%
\$501-\$1,000 .....	5%	6%	12%	10%
\$1,001-\$2,000 .....	5%	6%	6%	8%
more than \$2,000 .....	6%	9%	12%	17%

52,60. During the last year, approximately how much money did you and your family contribute to **non-religious** charities, community organizations, or social causes?

M/E/C

\$0 .....	5%	3%	6%	2%
\$1-\$50 .....	17%	13%	15%	9%
\$51-\$100 .....	16%	16%	19%	14%
\$101-\$500 .....	34%	34%	40%	39%
\$501-\$1,000 .....	12%	13%	11%	15%
\$1,001-\$2,000 .....	7%	9%	4%	10%
more than \$2,000 .....	9%	13%	4%	11%

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vol. = volunteered response



	Members	Elders	Pastors	Specialized Clergy
Region of residence [Imputed from mailing address]				
Northeast .....	17%	19%	19%	21%
Midwest .....	24%	27%	27%	19%
South .....	38%	39%	39%	41%
West .....	21%	15%	15%	19%

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

[not tabulated]

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 — = zero (0.0); no cases in this category  
 + = nonresponses of 10% or more for this sample on this question (reported percentages for all questions omit nonresponses)  
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## APPENDIX B

### TECHNICAL NOTES

#### ESTABLISHMENT OF THE 2000-2002 PRESBYTERIAN PANEL

##### POPULATIONS

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

##### *Members*

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

At the end of 1998, the total active membership of the PC(USA) was 2,587,674. Subtracting the 108,532 active elders, the approximate population for the member sample was 2,479,142.

##### *Elders*

The population of elders is defined as the subset of active members of Presbyterian Church (U.S.A.) congregations (1) who have been ordained to the office of elder by a PC(USA) church (or a church affiliated with one of its predecessor denominations) and (2) who are currently serving on the session of a PC(USA) congregation. (See *Book of Order*, G-6.0101 through G-6.0108, and G-6.0300.) At the end of 1998, the population of elders serving on session was 108,532.

##### *Ministers of the Word and Sacrament*

The population of ministers of the Word and Sacrament is defined as those persons who have been ordained to this office and continue to hold it as members of a presbytery of the Presbyterian Church (U.S.A.). Retired or emeritus ministers are excluded. At the end of 1998, the population of active ministers totaled 14,171.

##### SAMPLING

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

##### *Members*

Lacking an exhaustive list of all active members of PC(USA) congregations, we implemented a two-stage sampling process, first sampling congregations, then members within each of the sampled congregations. Using proportional stratified sampling, 425 congregations were drawn from the list of 11,261 congregations affiliated with the Presbyterian Church (U.S.A.) at the end of 1998. Strata were based on region, race-ethnicity, and membership size.

**Region:** Region strata were the four major Census regions:

<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
		Virginia	Wyoming
		West Virginia	
		District of Columbia	
		Puerto Rico*	

\*Treated as a separate strata in the case of Hispanic Presbyterians, since around one-half of all Hispanic Presbyterians live there.

<i>Region</i>	<i>Number</i>	<i>Returns</i>	<i>Response Rate</i>
Northeast .....	85	53	62%
Midwest .....	115	74	64%
South (incl. Puerto Rico) .....	166	114	68%
West .....	59	41	69%
total .....	425	282	66%

**Race-Ethnicity:** Race ethnicity strata were the five categories for which data are requested annually from all congregations: African American, Asian, Hispanic, Native American, and White/Other. Data for 1998 or the most recent year reported were used. Congregations that had never reported the race ethnicity of members were classified based on comparisons with lists of congregations kept by each racial-ethnic ministry office in the National Ministries Division of the General Assembly Council. A small number (n= 23) that could not be thus classified were included in the White/Other category.

Congregations with 75% or more of members in a single racial-ethnic category were assigned to that racial-ethnic stratum. Remaining congregations (n = 122) were included in the White/Other category.

<i>Race Ethnicity</i>	<i>Number</i>	<i>Returns</i>	<i>Response Rate</i>
African American .....	11	3	27%
Asian .....	8	3	38%
Hispanic .....	4	2	50%
Native American .....	2	1	50%
White/Other .....	400	273	68%
total .....	425	282	66%

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

<i>Size Range*</i>	<i>Number</i>	<i>Returns</i>	<i>Response Rate</i>
1-119 .....	57	27	47%
120-203 .....	53	33	62%
204-305 .....	54	37	68%
306-431 .....	47	29	62%
432-603 .....	57	42	74%
604-885 .....	50	38	76%
886-1,534 .....	56	41	73%
1,535+ .....	51	35	69%
total .....	425	282	66%

\*National octiles

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

<i>Region</i>	<i>African American</i>		<i>Asian</i>		<i>Hispanic</i>		<i>Native American</i>		<i>White/Other</i>		<i>Total</i>	
	<i>n</i>	<i>r</i>	<i>n</i>	<i>r</i>	<i>n</i>	<i>r</i>	<i>n</i>	<i>r</i>	<i>n</i>	<i>r</i>	<i>n</i>	<i>r</i>
Northeast .....	2	0	2	0	—	—	—	—	81	53	85	53
Midwest .....	1	0	2	1	2	—	1	1	111	72	115	74
South .....	7	3	2	2	—	1	—	—	153	107	164	113
West .....	1	0	2	0	—	—	1	0	55	41	59	41
Puerto Rico ...	—	—	—	—	2	1	—	—	—	—	2	1
	11	3	8	3	4	2	2	1	400	273	425	282

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

<i>Combined region/race ethnicity/size strata</i>	<i>Number</i>	<i>Returns</i>	<i>Response Rate</i>
<i>Northeast-African American</i>			
1-220 .....	1	0	0%
221+ .....	1	0	0%
<i>Northeast-Asian</i>			
1-160 .....	1	0	0%
161+ .....	1	0	0%
<i>Northeast-White/Other</i>			
1-123 .....	11	5	45%
124-201 .....	10	6	60%
202-277 .....	10	8	80%
278-380 .....	10	7	70%
381-513 .....	10	5	50%
514-696 .....	10	7	70%
697-1,216 .....	10	7	70%
1,217+ .....	10	8	80%
Midwest-African American .....	1	0	0%

	<i>Number</i>	<i>Returns</i>	<i>Response Rate</i>
Midwest-Asian			
1-295 .....	1	1	100%
296+ .....	1	0	0%
Midwest-White/Other			
1-116 .....	14	5	36%
117-188 .....	14	11	79%
189-291 .....	14	12	86%
292-404 .....	14	6	43%
405-567 .....	14	11	79%
568-824 .....	14	10	71%
825-1,486 .....	14	9	64%
1,487+ .....	13	8	62%
Midwest+Northeast-Native American .....	1	1	100%
South-African American			
1-69 .....	1	1	100%
70-102 .....	1	0	0%
103-149 .....	1	1	100%
150-213 .....	1	0	0%
214-286 .....	1	0	0%
287-418 .....	1	1	100%
419+ .....	1	0	0%
South-Asian			
1-180 .....	1	1	100%
181+ .....	1	1	100%
South-White/Other			
1-131 .....	20	7	35%
132-230 .....	19	13	68%
231-345 .....	19	11	58%
346-506 .....	19	17	89%
507-713 .....	19	15	79%
714-1,023 .....	19	14	74%
1,024-1,752 .....	19	16	84%
1,753+ .....	19	14	74%
West-African American .....	1	0	0%
West-Asian			
1-137 .....	2	0	0%
138+ .....	1	0	0%
West and South-Native American .....	1	0	0%
West-White/Other			
1-146 .....	7	5	71%
147-260 .....	7	5	71%
261-374 .....	7	4	57%
375-523 .....	7	5	71%
524-704 .....	7	5	71%
705-1,099 .....	7	7	100%
1,100-1,922 .....	7	5	71%
1,923+ .....	5	5	71%
Puerto Rico-Hispanic			
1-145 .....	1	1	100%
146+ .....	1	0	0%
Rest of U.S.-Hispanic			
1-121 .....	1	1	100%
122+ .....	1	0	0%

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

The initial mailing to sampled congregations was sent on June 11, 1999, and consisted of a letter to the pastor from Douglas W. Oldenburg, Moderator of the 210th General Assembly (1998-1999), inviting each of the 425 congregations to participate and indicating that a more detailed letter would be forthcoming. The mailing of forms and instructions followed by a week, on June 20, 1999. Both mailings were addressed personally to a pastor for those congregations with a pastor; others were addressed to “Pastor/Clerk of Session.” The Panel provided a response form for submitting the requested eight names and addresses, and a postage-paid return envelope.

The instructions asked the recipient to follow the instructions exactly and to make no substitutions. Besides name, address, and phone number, we also asked congregations to indicate which of the eight members (if any) currently served as elders on session or were unable for health or other reasons to complete and return a mailed questionnaire. Such members were excluded as ineligible (see the description of the member population, above).

Responses were accepted until late 1999, although most congregations responded by the end of September. A postcard reminder and second copy of the form and instructions were sent to non-responding congregations on July 2 and July 20, 1999, respectively. Because congregations with large racial-ethnic (i.e., African American, Hispanic, Asian, or Native American) memberships and those with few total members (less than 100) were less likely to respond, in August Panel staff phoned all non-responding congregations in these categories to encourage participation. In all, 282 congregations (66%) provided completed forms. Detailed information on returns by region, race-ethnicity, and membership-size strata are reported above.

### **Elders**

Elders were sampled from the same 425 congregations drawn for the member sample. A national list of current elders, based on annual reports by congregations to their presbyteries, is maintained by the Office of the General Assembly. At the time of sampling (July 1999) this database contained names of elders from 414 of the 425 sampled congregations. Random sampling was used to draw four names from each of the congregations with five or more elders listed, and the total number if four or fewer elders were listed (14 congregations listed three or fewer names). The total sample of elders equaled 1,634.

### **Pastors and Specialized Clergy**

A list of all ordained ministers of the Word and Sacrament is maintained by the Office of the General Assembly based on reports from stated clerks of presbyteries. A total sample of 2,197 was drawn in two steps. First, all ministers serving as pastors (including associate, interim, stated supply, tentmaker, etc.) at the 425 congregations chosen for the member sample were included (n= 655). The rest were then drawn randomly from the remaining list of all active ministers.

For most analyses, the ordained minister sample is split into two sub-samples: *pastors* and *specialized clergy*. This division is effected from responses to questions on current call (Q10 through Q16) asked on the initial survey.

*Pastors* include ministers who serve full-time in a congregation as head of staff, senior pastor, associate pastor, or interim pastor, or who serve at least half-time in one of these positions if not otherwise employed.

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

## MAILINGS TO INDIVIDUALS

In the initial mailing on September 21, 1999, each sampled individual was sent a letter from Freda Gardner, Moderator of the 211th General Assembly (1999-2000). The letter was printed in black ink on the Moderator's official letterhead, with a facsimile signature printed in blue ink. The letter invited individuals to participate in the Panel survey that would be sent to them shortly.

A week later, on September 28, 1999, each sampled individual was sent a 9"x12" envelope (personally addressed) containing the following materials: a personally-addressed letter (individually signed) from John P. Marcum, Panel Administrator; a tri-fold brochure describing the Panel in a question-and-answer format; a postage-paid, business-reply envelope; a copy of the questionnaire; and a 4"x6" card with information on how to complete the survey on the World Wide Web. (Overall design of the survey and the mailings followed the "Total Design Method"; see Dillman, 1978.)

All individuals were mailed a reminder postcard on October 4, 1999. A second reminder, including a replacement copy of the questionnaire, was sent on October 27, 1999, to all sampled persons who had not yet responded. A third reminder (a postcard) was sent on December 15, 1999, to all remaining non-respondents in the member and minister samples only.

## RESPONSE RATES

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

**Response Rates by Sample for Series 5-10 of the Presbyterian Panel**

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

## SAMPLING ERRORS AND OTHER ERRORS

### *Sampling Error*

Panel samples are probability samples, providing a scientific basis for generalizing from survey results to the larger populations of members, elders, and ministers they represent. Values obtained in a probability sample not only approximate population values, but also do so in useful and predictable ways. In particular, given a sample value, we can calculate to known probabilities the range, or confidence interval, around that sample value in which the true population value is likely to fall. By convention, we usually construct 95% confidence intervals, that is, a range of equal width, centered on the sample value, in which we expect to find the population value 19 out of every 20 times we draw a probability sample from this population.

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

The width of a 95% confidence interval depends on a number of factors, including the number of cases in the sample (the more cases, the smaller the interval) and, with percentages, the proximity to 50% (the closer to 50%, the wider the interval). In general, 95% confidence intervals for Panel results will fall somewhere between  $\pm 3\%$  and  $\pm 5\%$ , although wider intervals are possible, especially in results for specialized clergy (where the maximum possible  $n = 357$ ) and for questions asked only of small subsets of pastors, members, or elders. In comparing results across Panel samples, keep in mind that *each* sample value has its own confidence interval, that is, at a minimum we would expect differences of  $\pm 6\%$  or less to be statistically indistinguishable and differences of  $\pm 7\%$  to  $\pm 10\%$  possibly so. Only with sample differences of  $\pm 10\%$  is it generally likely that the differences are also found in the population, although even in comparisons involving large percentage differences it would be advisable to calculate specific sampling errors. For more detail, including a calculation formula, see Blalock (1972) and Kish (1965).

### Other Error

Other sources of survey error include: individual non-response (i.e., failure to return the survey); item non-response (i.e., failure to provide all the information requested); 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, with more active and involved members somewhat more likely to complete and return by mail the Panel survey. Whether non-response bias of this sort exists for any of the samples in the 1999 survey is unknown, although comparisons with independently-obtained population data for gender composition finds no bias on this demographic dimension (see table below).

### Gender Composition: Panel Sample Data vs. Population Data\*

Source	Percent Female by Sample/Population		
	Members	Elders	Active Ministers
Panel	60%	48%	24%
Congregational Reports	59%	48%	23%

\*As reported by congregations on the 1998 Session Annual Statistical Report;  $n = 11,260$

### REFERENCES

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