

GREATER GRAND RAPIDS

Study of Congregations

Congregational Life and Leadership in our Urban Area

Introduction

This report traces its origins to a previous study of Kent County congregations that was conducted a decade ago under a partnership between the Doug & Maria DeVos Foundation and the Calvin College Center for Social Research (CSR). The findings of that study, which were published under the title of *Gatherings of Hope: How Religious Congregations Contribute to the Quality of Life in Kent County*, documented the many contributions congregations make to the lives of the residents of Kent County. That study informed the subsequent launch of a major new line of work at the Foundation that took its name from the title of the report.

The current report, which again teams up Foundation and CSR staff, differs from the previous one in two significant ways. First, rather than covering all of Kent County, its geographic focus is exclusively on the greater Grand Rapids area—Grand Rapids, Kentwood, and Wyoming. The reason for this is simple: This urban area defines the boundaries of the Gatherings of Hope initiative, whose mission of serving urban pastors and churches provided the main impetus for the present study. Second, the process of crafting the survey questionnaire that forms the backbone of this report was guided mainly by the issues and concerns that define the day-to-day work of the various programs that form part of the Gatherings of Hope initiative, particularly the recently launched Urban Church Leadership Center. The survey findings, in turn, will help shape the future leadership training opportunities that the Center provides to urban church leaders and their congregations.

In addition to the survey, this report incorporates the findings of an extensive census of congregations in the study area. Conducting the census was, in fact, the first step in the process since we wanted as comprehensive a list of religious congregations as possible to ensure that the follow-up survey included as broad a cross section of congregations as possible within our urban area (see Appendix 1 for details on how the research was conducted). In keeping with the mandate from our Foundation's trustees, Gatherings of Hope works primarily with Black and Hispanic churches. Accordingly, we made a special effort to contact and interview Black and Hispanic leaders.

This project would not have been possible without the guidance of Khary Bridgewater (Director of Gatherings of Hope), Julián Guzmán (Director of the Urban Church Leadership Center), Dr. Neil Carlson (Director of the Calvin College Center for Social Research), and Dr. Laura Luchies (Assistant Director of the Calvin College Center for Social Research).

Special thanks to Lori DeVries (née Verspoor), who served as Research Associate on the 2007 congregational study and as Research Coordinator of the current study. She worked closely with Dr. Luis Lugo, Director of Community Initiatives at the Doug & Maria DeVos Foundation, in overseeing the project and drafting this report.

Dallas Lenear (Consultant, Genesis Consulting Group) and Lorenzo Miguel (Resource Liaison, Urban Church Leadership Center) served as the main liaisons to Black and Hispanic religious leaders, respectively, and helped increase their participation rate in the survey.

We also would like to thank the following Research Assistants at CSR for their thorough work on the congregational census: JJ Adams, India Daniels, Jung Min Hong, Nicole Karl, Judy Kwon, Joshua Nederhood, Adriene Pendery, Ivanna Rodriguez, and Jordan Smith. We appreciate the great contribution of the highly skilled Field Interviewers as well, who also were trained and managed by CSR: Israel Alvarado, Chloe Bergsma-Safar, Rachel Borashko, Emily Cole, Anneke Kapteyn, Isla Peterson, Mary Webster, and Austin Young. Nicole Karl, a Research Specialist at CSR, provided invaluable assistance in data management.

We very much appreciate the work of Spanish-language translators Viviana Calandra and José Riverón; editors, Reinder Van Til, Jack Pillard, and Linsey DeVries; and graphic designer, Penny Grennan, all of whom displayed impressive talents in their respective areas of expertise. Foundation staff Rosie del Valle and Kate Vander Wal also ably assisted in preparing the report for online publication.

We are extremely grateful to our trustees, Doug and Maria DeVos, for their long-term commitment to support urban church leaders and vibrant congregations. Their encouragement and financial generosity made this significant undertaking possible.

Most importantly, we want to extend our deep gratitude to the 348 congregational leaders who so graciously gave of their valuable time to take the survey. This project—quite literally—would not have been possible without your contribution.

ROADMAP TO THE REPORT

The report that follows contains six main sections including a summary of the overall findings and five chapters of more in-depth analysis.

- **Summary of Findings.** This section contains a summary of the main findings of the census for all the congregations in our urban area. It also summarizes the findings for all religious leaders in the study area who participated in the survey as well as for their congregations.
- **Chapter 1: Basic Profile of Congregations.** This chapter discusses changes over time in the congregations that are located in our urban area and provides a basic profile of the congregations that are included in the survey—from their age and gender composition to their size and growth and basic theological beliefs. Unlike the Summary of Findings, however, this and subsequent chapters further break down the main findings by religious tradition as well as race or ethnicity.
- **Chapter 2: Ministries, Staffing, and Governance.** This chapter continues the focus on congregations by looking more specifically at the range of ministries they provide to congregants as well as members of the community. It also includes information on congregations' civic involvement as well as their organizational characteristics including staffing and governance structure. As with Chapter 1, this chapter provides a comparison of immigrant and non-immigrant congregations on a range of characteristics.
- **Chapter 3: Basic Profile of Religious Leaders.** This and the remaining chapters focus specifically on congregational leaders rather than their congregations. The chapter covers the leaders' personal characteristics including their race or ethnicity, age, gender, nativity, and marital status. It also explores their basic theological and social views, educational and vocational backgrounds, workloads—including the incidence of dual vocations—and compensation levels. The chapter includes a special analysis of leaders of immigrant congregations.
- **Chapter 4: Professional Profile of Religious Leaders.** This chapter provides information on the leaders' levels of personal satisfaction, their perception of their own strengths, and the extent of their various networks of support. It also contains information about where religious leaders turn for information on ministry and management practices as well as their interest in receiving additional training to further their professional development in these areas.

- **Chapter 5: Challenges and Opportunities.** This chapter discusses the most important ways in which religious leaders and their congregations serve the spiritual needs of their own members. It also includes information on how leaders understand the spiritual and material needs of people in their area—including the unique challenges facing immigrant congregations—and the limits and barriers their congregations face in responding to these needs. Despite the challenges, which they readily acknowledge, most religious leaders say that in the last few years, the quality of life for people who live in their area has either stayed about the same or has trended in a positive direction.

The report concludes with three appendices. Appendix 1 details how the research was conducted. Appendix 2 explains how we coded all the known churches under the five main Christian religious traditions analyzed in the report. Appendix 3 contains the topline results for every question in the survey, which are broken down by religious tradition, race or ethnicity, and race or ethnicity *within* religious traditions. This allows readers to access the rich survey data generated by this study.

Summary of Overall Findings

This summary presents the major findings of the congregational census and the follow-up survey. Subsequent chapters further analyze congregations by religious tradition as well as by race or ethnicity. On nearly all the findings summarized below, there are important differences between religious traditions as well as by race or ethnicity—including by race or ethnicity *within* religious traditions—so those chapters provide a very rich description of congregational life in our urban area.

As we explain in the report, although the subsequent analysis covers roughly nine-in-ten (94%) of the congregations that agreed to be interviewed, it does not include a breakdown of all the congregations in the survey. The reason is simple: There are only five religious traditions with a sufficiently large number of congregations for us to be able to analyze with a high degree of confidence. The responses of all the religious leaders interviewed, however, are included under the “All” line.

CONGREGATIONS: GROWING AND DIVERSE

- **Growth.** The census that was conducted as part of this study found that presently there are some 518 congregations in the greater Grand Rapids area. This is up from 471 in 2007, about a 10 percent increase. According to data collected by the American Community Survey, an ongoing project of the US Census Bureau, the population of this urban area grew by about three percent during this past decade, so the number of religious congregations has more than kept up with the growth in population.
- **Churn.** Behind the net growth of 47 congregations lies a very dynamic process. The census found that about a quarter (121, or 26%) of the congregations that existed in 2007 no longer operate in our urban area today. But the growth in the number of congregations has more than made up for the losses. Since 2007, 168 new congregations have opened, representing a growth rate of 36 percent. More than seven-in-ten (71%) of these new congregations are either Evangelical or Pentecostal churches and also are disproportionately (57%) Hispanic or Black.
- **Size.** About half (51%) of the congregations included in the survey have fewer than 100 regular attenders. Another third or so (32%) are medium-sized, with between 100-399 regular participants, while the remainder, about one-in-six (16%), are larger congregations of 400 or more regular participants. The average congregation size is about 250 people, though this number is skewed by the presence of some large congregations in our area, including several large Roman Catholic churches and half-a-dozen or so Protestant “mega churches” with more than 2,000 participants. If we look at the median, rather than the mean, we see that the typical congregation has fewer than 100 regular participants. About half (49%) of the congregational leaders interviewed report an increase in the number of adult participants during the last two years.
- **Age.** The average age of the congregations surveyed in the greater Grand Rapids area is 44 years, with the oldest congregation surveyed in the study area being 182 years old. There is a broad range included in this average, however. For example, Roman Catholic churches have the highest average age at 112 years, while Pentecostal congregations are the youngest among the main traditions analyzed with an average age of 22 years.
- **Gender.** Reflecting a larger national trend, according to the survey, fully 60 percent of the regular adult participants in the average congregation are female.

- **Religious Traditions.** The congregational census finds that there are more than 100 religious denominations and associations within the study area, including an increasing number that are associated with world religions other than Christianity. The largest number of congregations, about a third (33%) of the total, are associated with the Evangelical tradition. Pentecostal congregations, however, have experienced the greatest growth in the past 10 years—about a 50% increase—and now represent the second largest group, with about a quarter of all the congregations. Both traditions include a large number—upwards of a third—of independent or nondenominational churches that do not identify with any specific denomination. The other three largest groups of religious congregations are associated with the Dutch Reformed, Mainline, and Roman Catholic traditions.
- **Race/Ethnicity.** Race and ethnicity interact in important ways with religious traditions in our urban area. Using data from the congregational census as well as the follow-up survey, we see that about half of all the congregations in Greater Grand Rapids are comprised primarily of members who are people of color. Predominantly Black congregations account for about half that number, or a quarter of all congregations in the study area. Hispanic congregations represent some 40 percent of minority congregations, or about one-fifth (19%) of all congregations. Meanwhile, although Asian congregations represent only about four percent of the congregations in our urban area, their number has been growing rapidly—more than doubling in the past decade.
- **Multiracial Congregations.** Although the survey finds that most congregations in our area are overwhelmingly comprised of people of one race or ethnicity, it also documents the presence of a significant number of congregations (14%, or 48 congregations) where at least 30 percent of regular participants are of a different race or ethnicity than the predominant group.
- **Immigrant Congregations.** The study also analyzes the nearly three-in-ten (28%), or 98, congregations in the survey where half or more of regular participants are immigrants. As might be expected given broader demographic trends, most of these congregations—nearly two thirds (63%)—are predominantly Hispanic, but a significant number are Black or Asian (20% and 10%, respectively). Most (71%) immigrant congregations are associated with the Pentecostal and Evangelical traditions.
- **Biblical Authority.** Nearly two thirds (64%) of the Christian leaders interviewed say their congregations believe that the Bible is authoritative in all areas of life, including in matters of science, while about a third (32%) say the Bible is authoritative but primarily in matters of faith and morality. Very few (4%) say that the Bible is not authoritative, but it does provide some helpful moral guidelines on how to live your life.
- **Political Orientation.** When it comes to the place of congregations on the political spectrum, a plurality (44%) of the leaders interviewed say their congregations fall in the middle. But more than twice as many say their congregations are politically conservative than say their congregations are politically liberal (40% vs. 16%).
- **Women in Leadership.** A large majority of the leaders interviewed say that women in their congregation are permitted to preach (75%) and to serve as the primary clergy person (64%).

CONGREGATIONAL MINISTRIES

- **Worship.** Four-in-ten (42%) of the religious leaders interviewed report that their congregations hold only one service per week; about a third (31%) say they hold two services per week; and about a quarter (27%) report that they hold three or more services per week. About six-in-ten (61%) of the leaders of congregations that hold multiple services report that their congregations use different worship styles in their services.
- **Small Groups.** In addition to regular worship services, many congregations also meet weekly in small-group gatherings, such as Bible studies or prayer groups. Among the churches included in the survey, the typical congregation averages nearly six of these small-group meetings per week.
- **Religious Education.** On average, the leaders interviewed report that their congregations are more likely to have educational programs for children 12 and under (84%) than for teenagers (71%). More than eight-in-ten (83%) of the congregations offer religious education classes geared toward adults of any age, while only about a third (36%) of the congregations have religious classes specifically geared toward young adults.
- **Evangelism.** A large majority (82%) of religious leaders interviewed say that sharing their faith is very important to their congregations. The number who engage in specific activities related to evangelism, however, is smaller. For example, only about a third of the leaders interviewed report that their churches often hold a class for prospective members (35%) or sponsored events to attract community members (38%).
- **Family Concerns.** The top three family concerns identified by the religious leaders interviewed include financial stress (64%), single-parent families (46%), and divorce (34%).
- **Marriage and Family Ministries.** About three quarters (78%) of the congregational leaders interviewed indicate that their congregations sponsor ministries, services, or programs to strengthen marriages such as premarital counseling and marriage enrichment classes. An even higher number, nearly nine-in-ten (87%), report that their congregations offer ministries, services, or programs specifically geared toward families, including roughly three quarters (78%) that provide ministries to children and youth.
- **Ministry to Other Groups.** In addition to marriage and family services, congregations also provide support to a variety of other groups. These include ministries focused on seniors, immigrants, and prisoners.
- **Other Types of Ministries.** Many congregations also offer housing, job, and financial assistance. They also provide educational programs and engage in various community activities such as neighborhood cleanups or block parties.
- **Civic Engagement.** Fully half of the religious leaders interviewed report that involvement in social and political issues is very important to the members of their congregations. Approximately four-in-ten (42%) of the leaders interviewed also report that it is very important for their congregations that their leaders speak out on these issues. Indeed, about half (48%) of all religious leaders interviewed say they have contacted an elected official at the local, state, or national level about issues of concern to their congregation, and more than four-in-ten (44%) say they have invited public officials or community leaders to speak to their congregation. Nearly half (47%) also indicate that their congregations support special projects or events at local schools.

STAFFING AND GOVERNANCE

- **Staff.** Approximately two thirds (64%) of the leaders interviewed indicate that their congregations have at least one paid, full-time staff member. Half of the religious leaders also indicate that their congregations have at least one unpaid clergy, pastor, or ministerial leader on staff.
- **Volunteers.** More than eight-in-ten (84%) of the religious leaders interviewed indicate that their congregations have at least one person performing staff work as an unpaid volunteer. Nearly six-in-ten (58%) of the leaders report that their congregations formally train their volunteers.
- **Governance.** When asked to indicate which person or group within their congregation has the most influence on major decisions, the most common answer (37%) offered by the religious leaders interviewed is that the governing board or church council as a group has the most influence. About a quarter (26%) indicate that the senior clergy or religious leader has the most influence.
- **Internal Conflicts.** About one-in-six (16%) of the leaders interviewed report that their congregation had experienced a significant internal conflict within the past two years, and an equal number indicate that their church had experienced a split at one time.
- **Budgets.** The median budget size reported by the leaders interviewed is \$124,500. This includes a median budget size of \$45,000 among small congregations (fewer than 100 regular participants) and \$200,000 among medium-sized congregations (100 to 399 regular participants). For larger congregations (400 or more regular participants), the median budget is \$840,000.

RELIGIOUS LEADERS: PERSONAL AND PROFESSIONAL PROFILE

In addition to analyzing religious congregations in Greater Grand Rapids, this study also explored the background as well as the personal and professional characteristics of religious leaders. Given the programmatic focus of Gatherings of Hope, specifically its Urban Church Leadership Center, the survey delved even deeper in this area.

- **Age.** While the average age of the religious leaders interviewed is 52, there is also a wide age range—the youngest leader is 26 and the oldest is 90. Two-in-ten of the leaders are younger than 40, nearly half (48%) are between 40 and 60 years of age, and a third (32%) are 60 years or older.
- **Gender.** A total of 55 (16%) of the leaders interviewed are women, all of whom have prominent roles in their congregations. Of all the leaders interviewed who say they serve as the head or senior clergy person or religious leader, about one-in-ten (13%) of them, or a total of 38 leaders, are women. This number is identical to the number of female clergy who serve as senior pastors of congregations across the United States.
- **Race or Ethnicity.** Approximately half (47%) of the religious leaders interviewed are White, just over one quarter (28%) are Black, slightly more than one fifth (21%) are Hispanic, and three percent are Asian. The predominant race and ethnicity of religious leaders closely matches the race and ethnicity of their congregations.
- **Nativity.** About a third (32%) of the religious leaders interviewed report that they were born outside the continental United States (this number includes seven respondents who were born in Puerto Rico and are thus U.S. citizens). The most commonly listed countries of origin are Mexico (15), Guatemala (14), the Dominican Republic (10), Canada (10), Myanmar/Burma (6), United Kingdom (5), El Salvador (4), and the Democratic Republic of the Congo (4).

- **Education.** Nearly three-in-four (72%) of the leaders interviewed report having completed a bachelor's degree, and about half (52%) report having completed a master's degree in a seminary. Three-in-ten pastors interviewed say they have completed a program at a Bible college or institute, and nearly four-in-ten (38%) report having completed a certificate or correspondence program.
- **Theological Views.** Nearly two thirds (63%) of the Christian leaders interviewed say they believe the Bible is authoritative in all areas of life, including in matters of science, while a third say the Bible is authoritative, but primarily in matters of faith and morality.
- **Religion: Public or Private.** When it comes to the question of whether religion is mainly a private affair, having little to do with public life and politics, a strong majority (87%) of leaders disagree with that statement, with most (59%) expressing strong disagreement.
- **Marriage.** With respect to how they view marriage from a moral standpoint, a strong majority (86%) of the leaders interviewed express the belief that marriage is the union between one man and one woman. A majority (74%) also oppose allowing gays and lesbians to legally marry.
- **Abortion.** A strong majority of all the leaders interviewed express the view that abortion is never morally acceptable (35%) or acceptable only under certain extreme circumstances (59%), such as when there is a threat to the mother's life or in the case of rape or incest. A strong majority also express the view that abortion should be illegal in most or all cases (81%).

SERVICE TO THE CONGREGATION AND PERSONAL SATISFACTION

- **Ordination and Length of Service.** About nine-in-ten (88%) of the leaders interviewed report that they are ordained, and that, on average, they have been with their current congregation for about nine years.
- **Residency and Serving Multiple Congregations.** About half (48%) of the religious leaders interviewed report that they live in the same neighborhood where their place of worship is located. About one-in-seven (14%) also report that they serve more than one congregation.
- **Prior Careers and Bi-Vocationalism.** Upwards of three quarters (77%) of the leaders interviewed indicate that they worked full-time at other occupations before entering ordained ministry. About a third (35%) also say they are bi-vocational, meaning that they balance their work at a congregation with a second job in another field.
- **Workloads and Compensation.** Two thirds of the leaders interviewed indicate that they work full-time (at least 40 hours per week) in their church ministry, and upwards of three quarters (77%) say they are paid for the work they do in their congregations.
- **Other Financial Benefits.** Roughly three quarters (76%) of the leaders who are paid for their work also say they have a pension program or retirement plan, and more than eight-in-ten (83%) of them say they receive health-care benefits or insurance. More than half (54%) also report that they receive some kind of housing support.
- **Days Off and Sabbaticals.** Approximately seven-in-ten (69%) of the leaders interviewed report regularly taking one day off each week, and nearly three quarters (72%) also indicate that they regularly take vacations every year. Far fewer (17%) report having taken a sabbatical leave in the last 10 years.
- **Leaders of Immigrant Congregations.** More than a quarter (28%, or 98 congregations) of the leaders we interviewed minister in congregations where at least 50 percent of the regular adult attendees were born outside the continental United States.

- **Levels of Satisfaction.** The religious leaders interviewed express high levels of overall satisfaction with their profession. Large majorities say they are either somewhat satisfied or very satisfied with their overall effectiveness as pastoral leaders (95%) as well as with their own spiritual (96%) and family lives (97%). They also express general satisfaction, though at somewhat lower levels, with the kinds of support they receive for continuing education (86%), assistance from denominational officials (80%), and salary and benefits (84%).

AREAS OF STRENGTH AND TRAINING INTERESTS

- **Ministry Strengths.** Most religious leaders interviewed characterize their skills as very strong in most major aspects of pastoral ministry including preaching (74%), faith formation (65%), worship and liturgy (55%), and pastoral counseling (54%). The one exception is evangelism, where there is an even split between those who say they believe they are very strong (43%) in this area and those who say they are only somewhat strong (38%); a significant minority also say that they are not very strong when it comes to evangelism (15%).
- **Management Strengths.** Religious leaders express much less confidence when it comes to such management practices as overseeing staff and volunteers (44% characterize this skill as very strong), handling budgets and other financial aspects of their congregations (37%), and dealing with legal issues such as taxation and liability (26%).
- **Sources of Information.** The leaders interviewed indicate that they generally turn to the same sources for information on both ministry and management practices: other congregational leaders (48%, 45%), literature, or online resources (47% for both). This was followed closely by their denomination or religious association (36%, 38%). Fewer say they rely on seminary professors, consultants, or other sources such as conferences or workshops, members of their congregation, and accountants (on financial matters).
- **Ministry Training.** Interest among religious leaders is quite high in furthering their training in three key areas of congregational life: theological or biblical studies, counseling and mental health, and starting a community-service program. About eight-in-ten say they are at least somewhat interested including approximately half who say they are very interested.
- **Management Training.** The religious leaders interviewed express the most interest in strengthening their leadership skills; fully eight-in-ten chose that category among the nine offered. This was followed by other areas that are closely related to leadership development including team-building and collaboration and networking. About two thirds (65%) and upwards of the leaders indicate an interest in receiving further training in these areas.

CLERGY AND CONGREGATIONAL NETWORKS

- **Clergy Contacts.** Among religious leaders overall, roughly two thirds (65%) report the names of at least two other clergy members or religious leaders outside their own congregation and within the local study area with whom they frequently interact, and about a third (37%) list the names of three other leaders.
- **Small Groups.** About nine-in-ten (89%) among all the religious leaders interviewed indicate that they have met regularly in a small group with other ministers or pastoral leaders in the past five years for continuing education and mutual support. Approximately three quarters (74%) also say they currently participate in a mentoring relationship, either as a mentor or a mentee.
- **Religious Associations.** Most religious leaders, nearly six-in-ten (55%), say they participate in at least one religious association. Far fewer, roughly two-in-ten (22%), say they have significant relationships with groups or congregations of another faith tradition.

- ***Cross-Congregational Connections.*** About three quarters (74%) of the leaders interviewed indicate that their congregations regularly interact in some way with at least one other congregation within the study area, for example, by participating in a joint-worship service or in a community-service project.
- ***Multiracial Interactions.*** More than four-in-ten (45%) of the leaders interviewed indicate that their congregation had fellowshipped with a congregation of a predominantly different race or ethnicity in the preceding year.

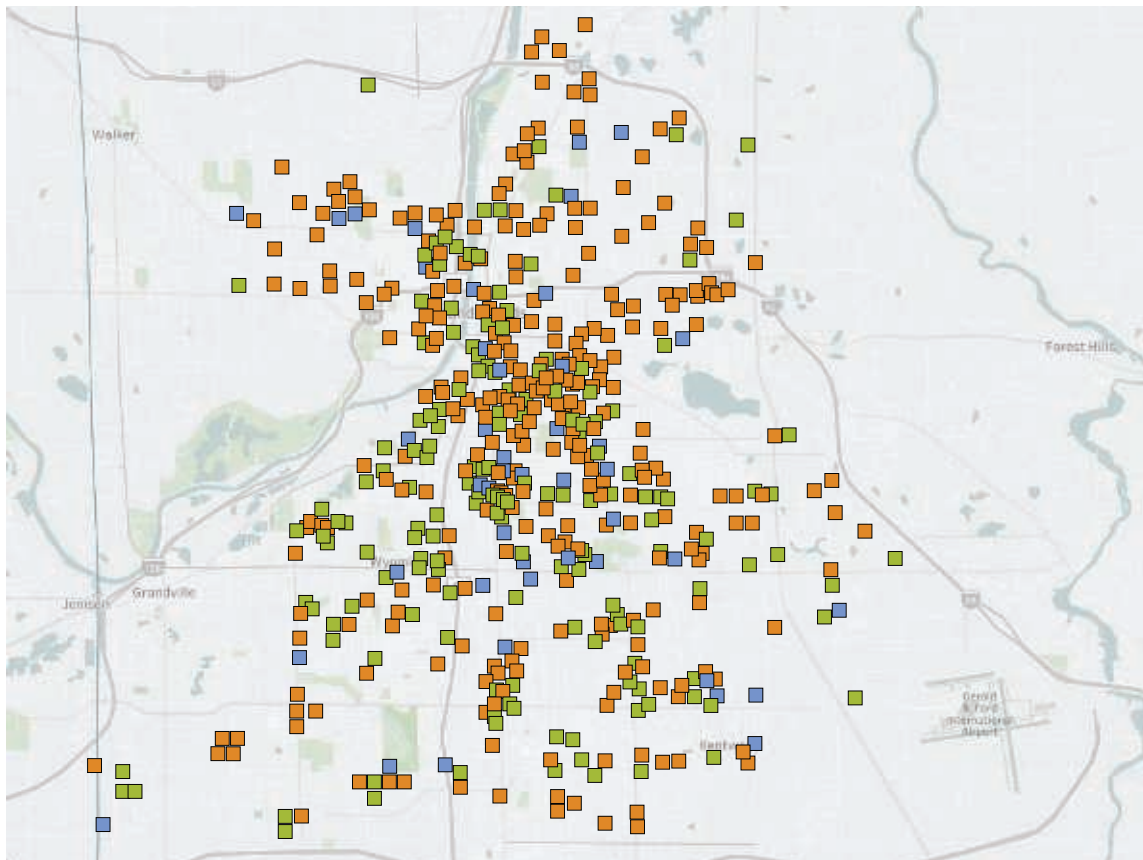
CHALLENGES AND OPPORTUNITIES

- ***Service to the Congregation.*** The survey asked religious leaders to indicate the main ways in which they and their congregations serve their own members. Among leaders overall, worship receives the highest rating: Nearly nine-in-ten (86%) pastors selected that option. This was followed by spiritual or discipleship formation, at about seven-in-ten (72%), and biblical education, at about six-in-ten (61%).
- ***Community Needs.*** Nearly three quarters (72%) of all the religious leaders surveyed rank spiritual and religious needs as among the most important challenges facing people who live in their area. More than four-in-ten also list affordable housing (43%), more job opportunities (41%), and meeting basic needs (40%) as among the most pressing problems, while nearly a third (31%) point to the need for quality schools.
- ***Problems Facing Immigrants.*** Leaders of predominantly immigrant congregations point to unfair treatment because of race and ethnicity as the most pressing problem facing their communities (49%). This is especially true among Hispanic leaders of immigrant congregations, among whom more than half (56%) indicate that this is the most important problem they face.
- ***Barriers to Service.*** About half of the religious leaders interviewed cite a lack of financial resources (46%) and volunteers (44%) as factors that limit their congregations' abilities to serve their communities. Roughly one third of leaders also point to language or cultural barriers (38%) as well as complacency among their own congregants (32%).
- ***Progress.*** Despite the problems faced by people in the neighborhoods where their congregations are located, most religious leaders surveyed see the quality of life for people who live in their area as either having improved (37%) or at least stayed about the same (48%) in the last few years. Many fewer (15%) say things have worsened.

Chapter 1: Basic Profile of Congregations

The area included in the Greater Grand Rapids Study of Congregations represents approximately half of the population of Kent County.¹ According to data collected by the American Community Survey, an ongoing project directed by the U.S. Census Bureau, the population of Greater Grand Rapids has grown by three percent, or more than 8,000 people, in the last decade.² The congregational censuses³ we conducted in 2007 and 2017 show that during this same time period, the number of religious congregations in our urban area has more than kept up with this rate of population growth. The 2007 census identified 471 congregations; the latest census identified 518 congregations. This net growth of 47 congregations represents a 10 percent increase in the number religious congregations in Greater Grand Rapids.⁴

Changes in the Urban Congregational Ecology: 2007 to 2017



■ Stable congregation
 ■ New congregation
 ■ Moved congregation

Stable congregation	59%
New congregation	32%
Moved congregation	9%

¹ According to 2012-2016 ACS estimates, Kent County has a population of 629,352, of whom 319,340 live in the study area.

² United States Census Bureau, *Hispanic and Latino Origin by Race*, (2005-2009); United States Census Bureau, *Hispanic and Latino Origin by Race*, (2012-2016).

³ See Appendix 1 for information on the congregational census.

⁴ Since the congregational censuses relied in part on internet searches, it is possible that some of the increase may be due to the greater online presence of area congregations.

Congregational Census Changes 2007-2017

Behind the net growth in the number of congregations in our urban area lies a very dynamic process. To illustrate, the census found that about a quarter (121, or 26%) of the congregations that existed in 2007 no longer exist today. But the growth in the number of congregations has more than made up for these losses. Since 2007, 168 new congregations have been established in our urban area, representing a growth rate of 36 percent. About two thirds (65%) of these new congregations are comprised primarily of people of color—Hispanic, Black, or Asian.

Greater Grand Rapids is made up of three cities—Grand Rapids, Kentwood, and Wyoming—and when we look more closely within this urban area, some interesting differences emerge. For instance, while Kentwood has seen the most growth in terms of population (an 8% increase since 2007), the number of congregations has grown by only two percent, the lowest among the three municipalities. By comparison, Wyoming, which has experienced a growth in its population similar to Kentwood’s (6%), has seen the number of its congregations increase by nearly 30 percent (29%). Meanwhile, while the population of Grand Rapids has remained fairly stable during the last decade, hovering at just under 200,000, the number of the city’s congregations has grown by six percent.⁵

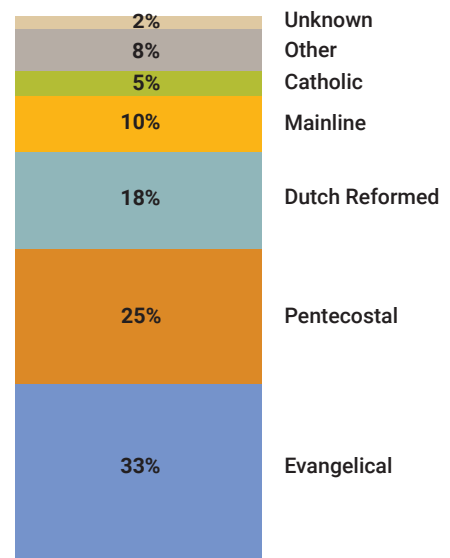
Religious Traditions

More than 100 religious denominations and associations are represented in our urban area. To better understand our local congregations, we sorted all denominations and religious associations included in the census into six groupings: five that represent the largest religious traditions and a catch-all category that includes a diverse number of smaller groups. These groupings include Evangelical, Pentecostal, Mainline, Dutch Reformed, Roman Catholic, and “Other.”

The Evangelical tradition includes a wide array of denominations, from the General Association of Regular Baptist Churches and the Seventh-day Adventist Church to the Evangelical Covenant Order of Presbyterians. It also includes numerous nondenominational congregations. The Pentecostal or Charismatic tradition (hereafter referred to simply as Pentecostal) is also quite diverse and includes denominations such as the Church of God in Christ and the Assemblies of God as well as many nondenominational churches. The Mainline tradition likewise includes several denominations such as the United Methodist Church, the Evangelical Lutheran Church in America, and the United Church of Christ.

In contrast to the other Protestant traditions analyzed in this report, the Dutch Reformed tradition is comprised primarily of two denominations: the Christian Reformed Church and the Reformed Church in America. The report also includes an analysis of Roman Catholic (hereafter simply Catholic) churches in our urban area. Protestantism and Roman Catholicism constitute two of the three major branches of global Christianity. The third branch, the Eastern Orthodox tradition, is also represented in our urban area (five churches), though not in sufficiently large numbers for us to be able to analyze separately. Accordingly, they are grouped under the “Other” category. That category also includes a variety of global religions other

Congregational Groupings by Religious Tradition

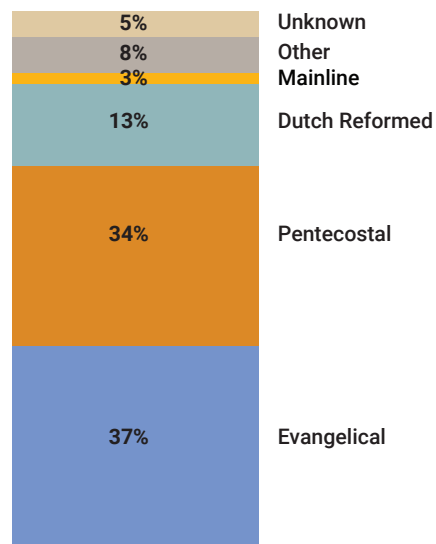


⁵ United States Census Bureau, *Hispanic and Latino Origin by Race*,(2005-2009); United States Census Bureau, *Hispanic and Latino Origin by Race*, (2012-2016).

than Christianity including Islam, Judaism, and Buddhism, as well as groups that historically have emerged from the broad Christian tradition—Jehovah’s Witness and the Church of Jesus Christ of Latter-day Saints (commonly referred to as Mormons)—but that do not fit easily within the five main groups analyzed throughout this report.

The Evangelical tradition has the largest number of churches in the study area—169, or 33 percent, of all the congregations documented. This tradition makes up more than a third (37%) of the new congregations that have been established since 2007. Pentecostal congregations also account for about a third (34%) of the new congregations in our urban area and now make up about 25 percent (128 churches) of all the congregations. Churches in the Dutch Reformed tradition make up an additional 18 percent (91 churches) of the study area’s congregations; about one-in-ten (13%) of the new congregations belong to this tradition. Congregations associated with the Mainline tradition make up 10 percent (53 churches) of the congregations in the study area and account for three percent of the new congregations. Catholic congregations, meanwhile, make up five percent (24 churches) of the study area’s congregations; no new Catholic congregations have been established in the last decade. Congregations in the “Other” category make up eight percent (44 congregations) of the congregations documented in this study, accounting for eight percent of the newly-established congregations.

New Congregations by Religious Tradition



In contrast to the congregational census, which includes all known congregations in our urban area, the survey includes interviews with leaders of 348 of the 532 congregations identified.⁶ That number represents about two thirds of all the congregations in the study area, so it provides us with a good sense of the general state of congregational life. But the results, strictly speaking, are not representative of all the congregations in the study area, only of the congregations we interviewed. In addition, we are not able to report the individual findings on the religious traditions included in the “Other” category, though we always include the responses from all the leaders interviewed in those traditions under the “All” line throughout the report. Although the “Other” category has a sufficiently large combined sample size of congregations, any conclusions we might draw from the data would not fairly represent the views of the disparate groups included under that category.

Religious Identity

The survey asked the leaders interviewed which, if any, of the following six, non-mutually exclusive terms applied to their congregation: evangelical, mainline, reformed, charismatic, pentecostal, or fundamentalist. Among the religious leaders interviewed, a majority (56%) identify their congregation as evangelical while approximately three-in-ten describe their congregation as reformed (31%), mainline (29%), or pentecostal (29%). An additional two-in-ten say their church is charismatic, and one-in-ten say it is fundamentalist. It is noteworthy that about a quarter (26%) of the religious leaders interviewed mention identities other than those listed in the questionnaire including “apostolic” (particularly among Black church leaders) and “biblical.”

Not surprisingly, in most cases the identity that religious leaders use to describe their congregation closely matches the religious tradition with which the congregation is associated. For example, almost all Dutch Reformed leaders (98%) identify their congregations as reformed, and nearly nine-in-ten (87%) of Pentecostal leaders identify their congregations as pentecostal. But that is not always the case in the Mainline tradition.

⁶ See Appendix 1 for more information on how the research was conducted.

Overall, seven-in-ten leaders who are affiliated with Mainline denominations identify their congregations as mainline, but that number drops to only three-in-ten among pastors of Black congregations that are historically associated with Mainline Protestantism. In fact, half of all Black Mainline leaders identify their congregations as evangelical, while four-in-ten identify them as pentecostal.

Looking across all religious traditions, leaders of congregations that are primarily Black and Hispanic are seven times more likely than leaders of White congregations to identify their congregations as pentecostal (52% and 47%, respectively, vs. 7%). Leaders of Black congregations also are more than three times more likely to identify their congregations as charismatic than are leaders of Hispanic and White congregations (40% vs. 12%). Meanwhile, leaders of Asian (55%) and White congregations (48%) are three times more likely to identify their congregations as reformed than are leaders of Black congregations (17%) and four times more likely than leaders of Hispanic congregations (12%).

Nondenominational Congregations

The question on religious identity allows us to better understand the growing number of churches that are not affiliated with any denomination. Over the last few decades, the rise of “nondenominationalism” has been one of the major national trends in American Protestantism. Data from our local area also show a rise in the number of independent or nondenominational churches.

Overall, about a quarter of the leaders of Protestant congregations in the survey indicate that their churches are not formally affiliated with any specific denomination, convention, or association. In terms of religious identification, pastors of nondenominational churches are most likely to identify their congregation as evangelical (65%), pentecostal (45%), or charismatic (39%). Based on these religious identifications, we coded all nondenominational congregations into either the Evangelical or Pentecostal religious traditions. Within these two traditions, more than a third of Evangelical (37%) and Pentecostal (41%) pastors do not identify their congregations with a specific denomination. In terms of race or ethnicity, nondenominational congregations are most heavily represented among Black and Hispanic churches: About one third of all leaders in Black (35%) and Hispanic (33%) churches surveyed do not identify their congregations with any particular denomination.

AGE

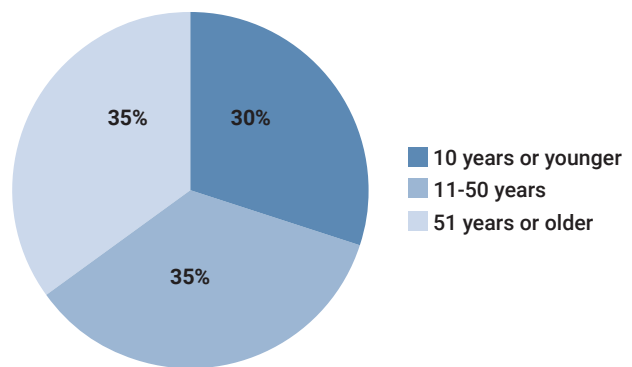
The survey inquired about the age of the congregation as well as the age of the congregants. These are analyzed by religious traditions as well as race or ethnicity.

Age of Congregations

The average or mean age of congregations included in the greater Grand Rapids area is 44 years, but there is a broad range included in this average. Three-in-ten of these congregations are 10 years or younger, about a third (35%) are between 11 and 50 years of age, and the remainder (35%) are 51 years or older. The oldest interviewed congregation in the study area is 182

years old, while churches in the Catholic tradition have the highest average age at 112 years. The average age of Mainline and Dutch Reformed congregations is also on the high end, 81 and 57 years old, respectively. The newest congregations are less than a year old with Pentecostal congregations being the youngest among

The Age of Congregations



the various traditions analyzed with an average age of 22 years. Evangelical congregations are also fairly new with an average age of 30 years.

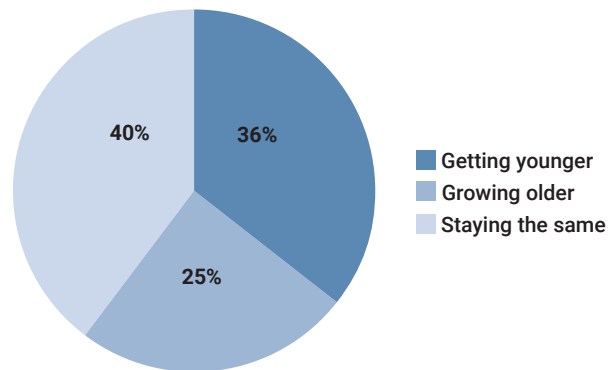
When we look across religious traditions, we find that the average age of congregations differs by their primary race or ethnicity. Including all religious traditions, predominantly White congregations on average are the oldest at 64 years of age. By contrast, Hispanic congregations are the newest at 23 years; Hispanic Evangelical and Pentecostal congregations are especially new with an average age of 10 and 15 years, respectively. The average age among Black churches is also relatively young, at 30 years old; however, there is wide variation by religious tradition. For example, with an average age of 73 years, Black Mainline congregations are about three times older than Black Pentecostal (24 years) and Black Evangelical congregations (27 years). Meanwhile, White Dutch Reformed congregations are more than six times older than Dutch Reformed congregations of color (71 years vs. 11 years).

Age of Congregants

To get a sense of the trend in the age of those who participate in worship services in our local congregations, the survey asked religious leaders whether, over the last five years, their congregations have been growing older, getting younger, or staying about the same. About a third (36%) of the religious leaders interviewed report that their congregations have been getting younger. Catholic churches, especially, seem to have the youngest-trending congregations: Roughly half (53%) of Catholic leaders report that their congregations are getting younger. By contrast, Mainline congregations appear to be aging the fastest with about four-in-ten (43%) Mainline leaders reporting that their congregations have been getting older. This trend is most pronounced among White Mainline congregations: More than half (54%) the leaders report that their congregations have been growing older.

About four-in-ten Pentecostal (39%) and Dutch Reformed (40%) leaders, and approximately three-in-ten Evangelical (29%) and Mainline (27%) leaders, report that their congregations have been getting younger. When we take the primary race or ethnicity of congregations into account, there are some differences. For example, Hispanic Evangelical congregations are almost twice as likely as their Black counterparts (43% vs. 24%), and one-and-a-half times more likely than their White counterparts (43% vs. 28%), to have a younger-trending congregation.

Congregational Membership: Trending Younger, Older, or Staying About the Same?



Note: Figures may not add to 100% due to rounding.

GENDER COMPOSITION

In the United States, worship service attendance rates for women generally have been higher than attendance rates for men.⁷ Reflecting this larger national trend, according to our survey, fully 60 percent of the regular adult participants in the average congregation are female. Although this pattern holds true across religious traditions, we find some differences among religious traditions on this score. Pentecostal congregations, for example, report the highest average of female participants (66%); this is especially pronounced in Black Pentecostal congregations where, on average, women account for nearly three-in-four (73%) of regularly participating adults. But women also account for a majority of regularly participating members among Mainline (63%), Evangelical (58%), Catholic (57%), and Dutch Reformed (56%) congregations.

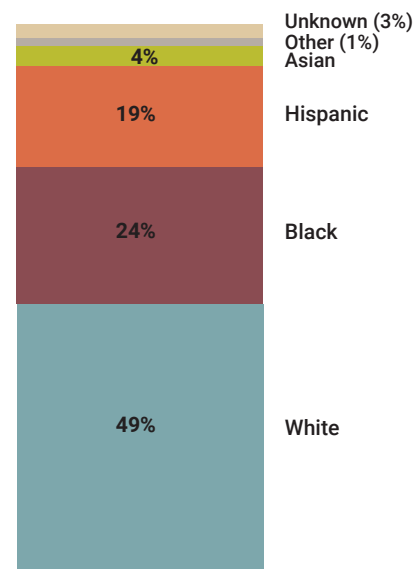
PRIMARY RACE OR ETHNICITY

Using data from the census and the follow-up survey, we grouped all congregations in Greater Grand Rapids by their primary racial or ethnic group. About half (48%) of all the congregations in Greater Grand Rapids are comprised primarily of members who are people of color. It is important to keep in mind that 20 of the Black congregations interviewed are comprised primarily of immigrants who may identify simply as “African.”

Black Congregations

While Blacks make up about 16 percent of the study area’s population,⁸ 24 percent (or 126) of the congregations in the study area are predominantly Black, as the accompanying chart shows. The concentration is highest in the city of Grand Rapids where about three-in-ten (29%, or 106) of the congregations are predominantly Black. In the last few years, however, the greatest growth in the number of Black residents has occurred in the city of Kentwood where the Black population has increased by more than 80 percent (from 5,044 in 2007 to 9,215 in 2016). And, while the overall growth in the number of congregations in Kentwood has been smaller than in other parts of our study area, as we pointed out above, Black congregations account for one third of the 18 new congregations that have been established in Kentwood in the last decade.

The Primary Racial or Ethnic Makeup of Religious Congregations



⁷ Pew Landscape Study: <http://www.pewforum.org/religious-landscape-study/gender-composition/>

⁸ United States Census Bureau, *Hispanic and Latino Origin by Race*, (2012-2016).

Hispanic Congregations

Hispanic residents in the greater Grand Rapids urban area now make up about 16 percent of the population, about the same percentage as Black residents, and predominantly Hispanic churches now make up about one fifth (19%) of the congregations in the study area. Wyoming has seen the largest growth in terms of the Hispanic population as well as in the number of Hispanic churches. Since 2007, the Hispanic population of Wyoming has increased by more than a third (from 11,549 in 2007 to 15,623 in 2016, or 21% of the total population). Meanwhile, Hispanic churches now comprise more than a quarter (27%) of all the congregations in Wyoming and nearly four-in-ten (38%) of all the new congregations in that city. Wyoming has seen the highest level of congregational growth in our urban area, and that is due in large part to the rapid growth of Hispanic churches.

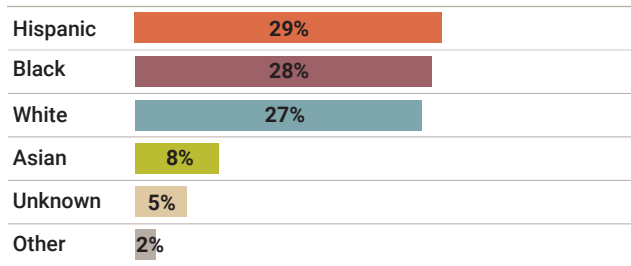
Asian Congregations

Asian residents make up about three percent of the population in the survey study area, while predominantly Asian churches make up four percent of the study area’s congregations. Since 2007, the Asian population in Greater Grand Rapids has grown by about 24 percent (from 8,315 in 2007 to 10,308 in 2016). Reflecting this population growth, the number of predominantly Asian congregations in the greater Grand Rapids area has more than doubled since 2007, from nine to 21 congregations. Asian congregations account for eight percent of the new congregations in the study area and 17 percent of the new congregations in Kentwood.

White Congregations

White residents make up about six-in-ten (61%) of the population of Greater Grand Rapids, while primarily White congregations comprise about half (49%) of our urban area’s congregations. Although since 2007 the White population in Greater Grand Rapids has decreased by about three percent (from 200,399 in 2007 to 194,835 in 2016), more than a quarter (27%) of the new congregations established in our urban area are White. In Kentwood, which has seen the largest decline in percentage terms in the number of White residents (9%, from 33,480 in 2007 to 30,315 in 2016), primarily White churches account for a third of the new congregations.⁹

The Primary Race or Ethnicity of New Congregations



Note: Figures may not add to 100% due to rounding.

⁹United States Census Bureau, *Hispanic and Latino Origin by Race*,(2005-2009); United States Census Bureau, *Hispanic and Latino Origin by Race*,(2012-2016).

Multiracial Congregations

The survey finds that most congregations in our urban area are overwhelmingly made up of people of one race or ethnicity. However, a significant number (14%, or 48 congregations) can be classified as multiracial, which for purposes of this study include those where at least 30 percent of regular participants are of a race or ethnicity different than that of the predominant group in the congregation. (Leaders of five of the congregations classified as multiracial in this report say that no one group predominates in their congregation.)

Characteristics of Multiracial vs. Non-Multiracial Congregations

	Multiracial Congregation	Non-Multiracial Congregation
Congregation mean (average) size	150	85
Congregation median age	36	45
Percent reporting increase in regularly participating adults	63%	47%
New participants as percentage of congregation	29%	19%

More than half (56%) of the multiracial congregations included in the survey are primarily White, about three-in-ten (29%) are primarily Black, one-in-ten are primarily Hispanic, and two percent are primarily Asian. In terms of religious traditions, the Evangelical tradition is most heavily represented among multiracial churches: More than four-in-ten (44%) multiracial congregations fall within this tradition. The Pentecostal religious tradition comes in second with more than a quarter (27%) of the multiracial congregations falling into this category.

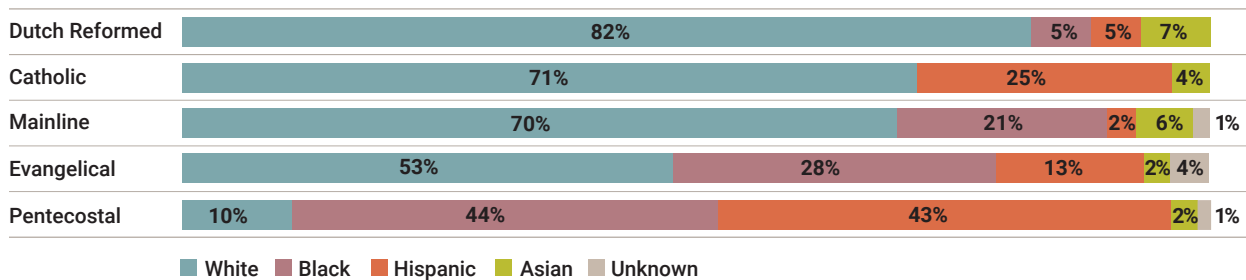
With an average age of 36 years, multiracial congregations are nearly 10 years younger than non-multiracial churches. These congregations also tend to be larger, with a median size of 150 regularly participating persons, compared to 85 among non-multiracial churches. They also appear to be growing faster: Nearly two thirds (63%) of the leaders of multiracial congregations report an increase in their number of regularly participating adults compared to about half (47%) among non-multiracial churches. In addition, multiracial congregations are more likely to attract new participants who were not previously associated with any other congregation. On average, nearly three-in-ten (29%) of the regularly attending adults in multiracial congregations are new participants compared to fewer than two-in-ten (19%) among non-multiracial churches.

RACE, ETHNICITY, AND RELIGIOUS TRADITIONS

When we look at the census findings on the racial or ethnic composition of religious traditions, about eight-in-ten of Dutch Reformed (82%) congregations and seven-in-ten Catholic (71%) and Mainline (70%) churches are primarily White. By contrast, among Pentecostal churches, only one-in-ten are White, while four-in-ten (44 percent) are primarily Black, and a similar percentage (43 percent) are Hispanic; the remaining two percent are Asian.

Approximately half of the Evangelical congregations are primarily White (53%), but nearly one-in-three (28%) are Black, 13 percent are Hispanic, and two percent are Asian. In addition to the Pentecostal and Evangelical traditions, other traditions also have a significant number of congregations with a membership that is comprised primarily of people of color. For instance, a quarter of Catholic congregations are Hispanic and about a fifth (21%) of Mainline congregations are Black. Meanwhile, fewer than half (47%) of the congregations that fall into the “Other” category are White, while nearly two-in-ten (16%) are Hispanic and one-in-ten (9%) are primarily Black. (The race or ethnicity of the rest is either unknown or fall into another category.)

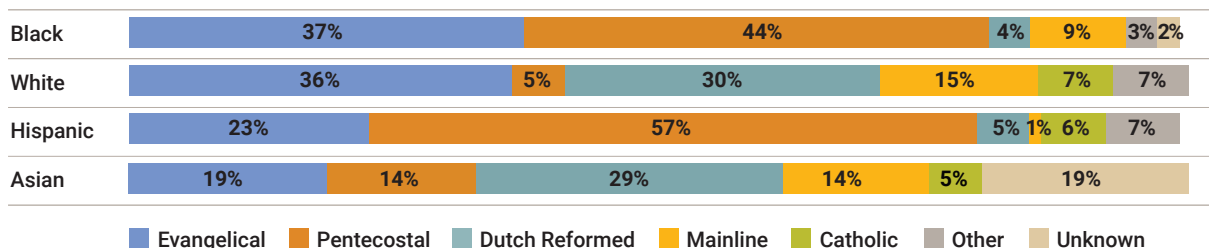
Primary Race or Ethnicity of Religious Traditions



Note: Figures may not add to 100% due to rounding.

When we reverse the angle and analyze race or ethnicity by religious traditions, we see that the growth in the Pentecostal tradition has been especially pronounced among Black and Hispanic congregations with a 37 percent and 72 percent increase, respectively. As a result, the Pentecostal tradition now represents nearly half (44%) of all the Black congregations and more than half (57%) of all the Hispanic congregations in our urban area. The Evangelical tradition also is heavily represented among Black (37%) and Hispanic congregations (23%). By contrast, most White congregations fall either into the Evangelical (36%) or Dutch Reformed (30%) traditions. While there is more religious variety within primarily Asian congregations, the Dutch Reformed (29%) and Evangelical (19%) traditions are most heavily represented.

Religious Traditions of Asian, Black, Hispanic, and White Congregations

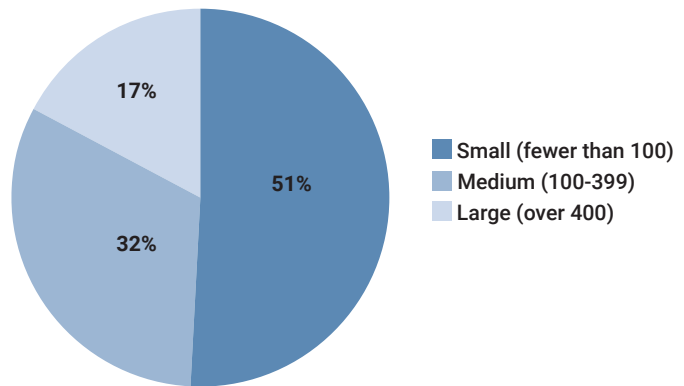


Note: Figures may not add to 100% due to rounding.

SIZE AND GROWTH

To estimate the size of congregations in our urban area, the survey queried religious leaders about the approximate number of congregants—including adults and children—who regularly participate in the religious life of their church. In this study, we define regular attenders as those who attend worship services or other church activities at least two to three times per month. To gauge the rate of growth or decline, we also asked these leaders whether the number of regularly participating adults has increased, decreased, or remained about the same in the last two years.

Congregation Size



Congregation Size

Approximately half (51%) of the congregations included in the survey are relatively small with fewer than 100 regular participants. Another third (32%) are medium-sized, with between 100 and 399 regular participants. The remainder, or one-in-six (17%), are large congregations with 400 or more regularly participating adults.

We calculate the typical size of congregations using two values: the mean (or average) and the median. We calculate the mean value by simply adding up all reported regular attendees and dividing that figure by the number of congregations surveyed. By this measure, the average congregation has 253 regular participants. However, since our study area includes several very large Catholic churches as well as half-a-dozen or so Protestant congregations with a reported size of more than 2,000 people, this can easily skew the mean value. Therefore, we also took the median value, which might be a better measure of typical congregation size. The median represents the midway point among congregations when they are ranked in terms of size. Using that measure, we find that the median congregation in Greater Grand Rapids that participated in the survey has 90 regular participants, a figure that is significantly lower than the mean.

As the accompanying chart shows, Catholic congregations have the highest median size, at 1,000 regular attendees. Next are Dutch Reformed congregations, with a median size of 145 people. The Mainline congregations included in the survey have a median size of 120 attendees. However, there is significant variation among Mainline churches based on the primary race of the congregants: Black Mainline congregations have a median size of 78 regular attendees while White Mainline congregations have a median size of 155 regular attendees.

Median Size of Congregations

Religious Traditions

ALL	90
Catholic	1,000
Dutch Reformed	145
Mainline	120
Evangelical	85
Pentecostal	53

Race or Ethnicity

White	163
Asian	90
Black	60
Hispanic	56

The median Evangelical congregation has 85 regular attendees, but the size of Evangelical congregations also varies considerably by primary race or ethnicity. White Evangelical congregations have a median size of 128 attendees, while Black and Hispanic Evangelical churches are smaller with a median size of 70 and 55 regular attendees, respectively. While the number of Pentecostal congregations has experienced the most growth in the last 10 years, their median size is the smallest among the five main groups analyzed with 53 regular attendees per congregation.

When we look at the size of congregations in terms of race or ethnicity, we see that the median among White congregations (163) is almost twice as large as the median among Asian congregations (90) and almost three times as large as the median of Black (60) and Hispanic (56) congregations.

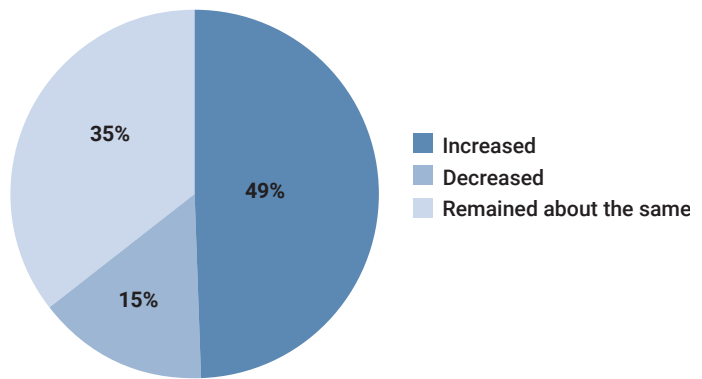
Growth Patterns

Religious leaders also were asked whether the number of regularly participating adults has increased, decreased, or remained about the same in the last two years. About half (49%) of the congregational leaders interviewed report an increase in adult participation during that time. There is not much variation across religious traditions on that score. However, when we look at primary race or ethnicity within religious traditions, we see significant variation.

Pastors of predominantly Black Mainline congregations are two times more likely than their White counterparts to report growing congregations (60% vs. 29%). It is also

worth noting that pastors of Black Mainline congregations are twice as likely as pastors of Black Pentecostal congregations to report an increase in adult participation (60% vs. 30%). In addition, approximately three fourths of pastors of Dutch Reformed congregations of color (77%), White Pentecostal congregations (70%), and Hispanic Evangelical congregations (71%) report an increase in the number of adult participants.

Trends in Congregational Growth
(in number of regularly participating adults)



IMMIGRANT CONGREGATIONS

According to the American Community Survey, foreign-born residents make up approximately 11 percent of the overall population in the greater Grand Rapids area.¹⁰ Reflecting that broader demographic trend, immigrant congregations are a growing and vital part of the religious fabric of our local community. This study classifies a congregation as an immigrant congregation if at least half its regularly participating adults are immigrants. By that definition, about three-in-ten (28%, or 98) of the congregations that took part in the survey can be classified as immigrant congregations. In addition, of all the congregations interviewed, nearly two-in-ten (17%) report that at least one predominantly immigrant congregation uses their building for worship services or other activities.

Nearly two thirds (63%) of the immigrant-serving congregations interviewed in the study area are primarily Hispanic, while two-in-ten (20%) are primarily Black (mostly African), and one-in-ten are primarily Asian (10%). The rest are either primarily White (3%) or another ethnicity (3%). The most commonly mentioned

countries of origin of immigrant groups in the local congregations surveyed are Mexico, Guatemala, the Dominican Republic, the Democratic Republic of the Congo, and Myanmar (Burma).

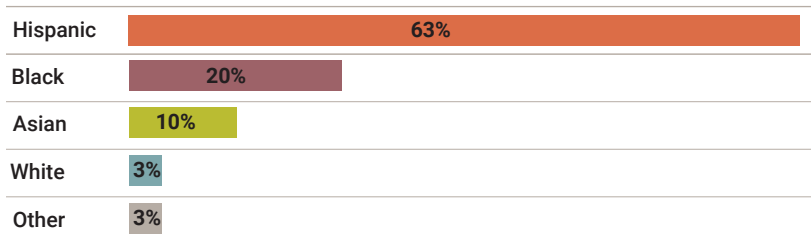
Among religious traditions, Pentecostal churches make up the largest proportion of immigrant congregations, four-in-ten (40%), followed closely by Evangelical congregations, at three-in-ten (31%). Of the remainder, 12 percent are Dutch Reformed, six percent are Mainline, five percent are Catholic, and the rest (6%) are classified under “Other.”

With an average age of 19 years, immigrant-serving congregations on average are more than 30 years younger than non-immigrant congregations. Although immigrant congregations are smaller than other congregations included in this survey, with a median size of 60 regular participants, about two thirds (65%) of the religious leaders interviewed report an increase in the number of adult participants in these congregations. Moreover, about four-in-ten (43%) of the leaders of immigrant churches also say that their congregations are getting younger. Immigrant congregations also are more likely to attract new participants who have not previously been associated with another congregation. On average, about a quarter (27%) of the regularly attending adults in immigrant congregations are new participants, which is nine percentage points higher than in non-immigrant churches.

Languages

More than a third (37%) of the worship services in immigrant congregations are held in Spanish, and about a quarter (27%) are held in both English and Spanish. The rest use a variety of languages. The most common include Arabic, Kinyarwanda (an official language spoken in Rwanda and the eastern part of the Democratic Republic of the Congo), and several languages spoken in Myanmar (Burma).

Primary Race or Ethnicity of Immigrant Congregations



Note: Figures may not add to 100% due to rounding.

¹⁰ United States Census Bureau, *Place of Birth by Nativity and Citizenship Status*, (2012-2016).

Characteristics of Immigrant vs. Non-Immigrant Congregations

	Immigrant Congregation	Non-Immigrant Congregation
Congregation mean (average) size	60	115
Congregation median age	19	53
Percent reporting increase in regularly participating adults	65%	44%
New participants as percentage of congregation	27%	18%
Percentage reporting members getting younger	43%	33%

Diversity and Conflicts

To explore the unique challenges and opportunities that immigrant congregations face, the survey posed a series of questions to pastors of congregations with significant immigrant populations. Immigrant congregations tend to be very diverse ethnically with seven-in-ten of the religious leaders interviewed reporting that their congregations include groups of people from different ethnic backgrounds. This diversity, however, does not appear to create conflicts within the congregations. All the leaders of congregations that include groups of people from diverse ethnic backgrounds report that the ethnic groups are getting along well. Harmonious relations also appear to be maintained when more recent immigrants come into the church. When asked whether recent immigrants get along well with those in the congregation who have lived in the United States for a long period time, more than nine-in-ten (94%) of the leaders interviewed respond affirmatively.

The Second Generation

The survey also asked pastors of immigrant congregations a series of questions about the second generation, that is, the U.S.-born children of immigrants who attend their congregations. Roughly nine-in-ten (89%) of the leaders interviewed who lead immigrant congregations indicate that those in the second generation generally prefer to worship in a different language than those of the first generation. In those congregations that have a separate English-speaking worship service, about seven-in-ten (72%) leaders indicate that members of the second generation prefer to attend that service. This is especially prevalent among Black immigrant congregations, where more than nine-in-ten (92%) of the leaders say that the second generation prefers the services in English. More than eight-in-ten (83%) of the leaders of Asian congregations and about six-in-ten (62%) of leaders of Hispanic immigrant congregations also indicate that second generation congregants prefer English-language services.

A relatively small number of pastors who lead immigrant congregations report that the second generation is switching congregations (9%) or converting to another faith (7%). However, when asked whether some members of the second generation stop attending worship services altogether, a quarter of the religious leaders of immigrant congregations interviewed indicate that they do. This trend seems especially prevalent in Hispanic Catholic congregations: Eight-in-ten Catholic congregational leaders indicate that members of the second generation stop attending worship services altogether.

THEOLOGICAL AND POLITICAL ORIENTATION

Views of the Bible

According to the religious leaders interviewed, approximately three quarters of both Evangelical (79%) and Pentecostal (74%) churches believe that the Bible is authoritative in all areas of life, including in matters of science. Only about half (55%) of Dutch Reformed churches share that view, though the percentage is much higher (80%) among the combined total of minority congregations—Hispanic, Black, and Asian—within that faith tradition. A significant minority (43%) of congregations within the Dutch Reformed tradition believe that the Bible is authoritative but primarily in matters of faith and morality. A substantial majority of Catholic churches (87%) also share that point of view, as do a plurality of Mainline churches (49%).

Women in Ministry

On the question of women in ministry, strong majorities in some traditions permit otherwise qualified women to preach at a main worship service or serve as the head clergy person in their congregation. This is particularly true within Mainline (95% and 92%, respectively), Pentecostal (93%, 77%), and Dutch Reformed (80%, 73%) congregations. By contrast, strong majorities of the leaders of Catholic churches (87%, 93%) express the opposite view. Evangelical churches are more evenly divided on these questions. According to their leaders, 58 percent permit and 42 percent do not permit women to preach, and 46 percent permit and 54 percent do not permit women to serve as the head pastor.

Tradition Versus Contemporary Trends

Religious leaders report that majorities of congregations in their traditions are influenced more by their theological beliefs than by contemporary ideas and trends in American culture. This is particularly true of Evangelical (79%) and Pentecostal (72%) churches. A third of Catholic leaders and more than a quarter (27%) of Mainline leaders report that their congregations are influenced equally by both.

Place on the Political Spectrum

When it comes to where congregations fall on the political spectrum, a plurality (44%) of the leaders interviewed say that their congregation falls in the middle. But more than twice as many say their congregations are politically conservative than say their congregations are politically liberal (40% vs. 16%).

The Role of Race and Ethnicity

There are important differences by race and ethnicity on both theology and politics. With respect to biblical authority, for example, leaders of Asian (91%), Black (81%), and Hispanic (68%) congregations are much more likely than White (48%) leaders to say their congregations believe the Bible is authoritative in all areas of life including in matters of science. These differences are reflected within religious traditions. For instance, leaders of Black Mainline churches are much more likely than leaders of White Mainline churches (80% vs. 9%) to say their congregations hold this view. The differences are also stark within the Dutch Reformed tradition with leaders of color much more likely to say this about their congregations than White leaders (80% vs. 48%).

We see racial or ethnic differences as well when it comes to political orientation. In general, leaders of Asian (57%) and Hispanic (52%) congregations are much more likely to describe their congregations as politically conservative than leaders of White (39%) and Black (30%) congregations. These differences are reflected within religious traditions. For example, only about three-in-ten (29%) Black Evangelical congregations are described by their leaders as conservative, compared to double that number (62%) for Hispanic and White Evangelical congregations. Meanwhile, while about two thirds (67%) of leaders of White Pentecostal churches and six-in-ten (59%) leaders of Hispanic Pentecostal churches describe their churches as politically conservative, only about three-in-ten (29%) leaders of Black Pentecostal churches say the same about their congregations.

Chapter 2: Ministries, Staffing, and Governance

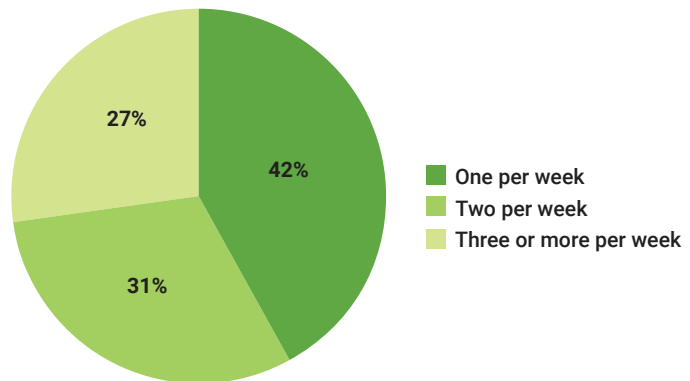
This chapter discusses the ministries that congregations in the greater Grand Rapids area provide to their communities and their own members. The analysis covers such areas as worship services, religious education, evangelism, and civic involvement. It also explores the prevalence of ministries for immigrants, families, children and youth, seniors, and prisoners. In addition, the chapter covers the staffing and governing structures that make these ministries possible.

WORSHIP SERVICES

The experience of communal worship is central to most religious traditions. Accordingly, we asked religious leaders about the number of worship services their congregations hold in a typical week. Approximately four-in-ten (42%) of the leaders interviewed report that their congregations hold only one service per week; about a third (31%) say they hold two services per week; and about a quarter (27%) report that their churches hold three or more services per week. Across religious traditions, Catholic churches hold the most services per week, with nearly nine-in-ten (87%) of the congregations holding three or more. About a third (35%) of Pentecostal congregations also hold three or more services per week; however, that number climbs to nearly six-in-ten (59%) among Hispanic Pentecostal congregations.

Roughly one fifth (22%) of congregations in the Evangelical tradition hold three or more services per week, though again, Hispanic congregations within that tradition are much more likely (41%) than Evangelical churches in general to hold that many services per week. Meanwhile, Mainline (19%) and Dutch Reformed (9%) congregations report lower levels of multiple weekly worship services. We see some variation along racial lines in the Mainline tradition, however. None of the pastors of predominantly Black Mainline congregations interviewed, compared to a quarter of the pastors of White Mainline congregations, report holding three or more weekly services. Taking all religious traditions into account, Hispanic congregations hold the most services per week (51% hold three or more), while primarily Black congregations hold the fewest (15% hold three or more).

Number of Weekly Worship Services



Worship Styles

Worship styles differ from religious tradition to religious tradition and sometimes between congregations within the same denomination. Worship styles can even differ within congregations. We asked the leaders of those congregations that hold multiple weekly services if their services have different worship styles. About six-in-ten (61%) of the leaders report that their services have different worship styles, with Mainline congregations (79%) the most likely to report this. But about two thirds of Dutch Reformed (67%) and Evangelical (66%) leaders also say they pastor congregations that hold services with different worship styles. Pentecostal (56%) and Catholic (50%) leaders are less likely to report this.

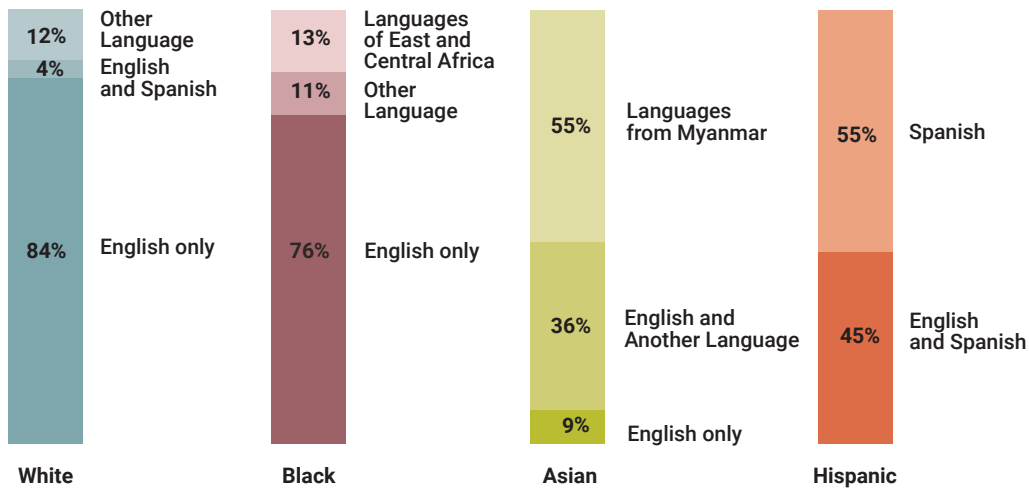
In terms of racial or ethnic differences, nearly nine-in-ten (86%) Asian congregations that hold multiple worship services have different worship styles. Two thirds of the leaders of Black congregations, and about an equal number (63%) of leaders of Hispanic congregations, report the same, as do more than half (55%) of the leaders of primarily White congregations. We also see some differences by race or ethnicity within religious traditions. For example, leaders of Dutch Reformed congregations of color are nearly twice as likely (100% vs. 55%) to report multiple worship styles as those of White Dutch Reformed congregations.

Languages Used in Worship

Six-in-ten of all the congregations included in the survey report conducting worship services in English only. About one-in-ten (12%) conduct worship services in Spanish only, while an equal number have worship services in both Spanish and English. An additional one-in-six (16%) of the religious leaders interviewed indicate that their churches’ services are held in other languages, the most common among them being Kinyarwanda, Swahili, Arabic, and Korean.

More than half (55%) of all the predominantly Hispanic congregations included in the survey hold their worship services in Spanish only, while the others hold services in both Spanish and English. More than half (55%) of all the predominantly Asian congregations included in the survey hold their services in languages spoken in Myanmar (Burma), while about a third (36%) hold their worship services in English and another language, Korean being the most common; only one Asian congregation holds their services just in English. Meanwhile, three-in-four of the leaders of primarily Black congregations say their churches hold services in English only, while an even higher number—more than eight-in-ten (84%)—of the leaders of primarily White congregations say their churches hold their worship services in English only.

Worship Language by Primary Race or Ethnicity of Congregations



Small Groups

In addition to regular worship services, many congregations also meet weekly for small-group gatherings such as Bible studies or prayer groups. Among the churches included in the survey, the typical congregation averages nearly six small-group meetings per week. Evangelical, Dutch Reformed, and Catholic congregations report the highest number of weekly small groups, with an average of about seven per week. Mainline and Pentecostal congregations hold fewer small groups per week, about four each. White congregations hold the most small-group meetings—an average of nine per week—compared to three small groups per week among congregations of color. Leaders of White Evangelical churches report holding almost 13 small-group meetings per week, the highest among all religious traditions and racial or ethnic groups.

RELIGIOUS EDUCATION

Regardless of religious tradition or racial or ethnic background, congregations take seriously the matter of passing down their religious faith, values, and traditions to younger generations. An important way to do so is through religious education classes, which often meet before or after the weekly worship services. While serving a similar function, these classes go by many names such as Sunday school, children’s church, and catechesis.

A majority of congregations interviewed in Greater Grand Rapids offer religious education classes for children as well as youth through their teen years. On average, however, these congregations are somewhat more likely to have religious education programs for children 12 and younger (84%) than they are for teenagers (71%). By contrast, only about a third (36%) of the congregations surveyed indicate they have religious education classes specifically geared toward young adults or college students. More than eight-in-ten (83%) of the congregations surveyed offer religious education classes for adults of any age, including young adults and college students.

Religious Education Classes

	Percentage who say their congregations offer classes at least weekly
For children 12 years and younger	84%
For adults of any age	83%
For teenagers	71%
For young adults or college students	36%

Children

Most congregations hold weekly classes for children, with little variation across religious traditions, although Catholic congregations rate particularly high on this measure (93%). Including all religious traditions, primarily Hispanic (88%) and primarily White (86%) congregations are the most likely to hold classes for children, but the other two racial or ethnic groups—Asian (80%) and Black (77%)—are not far behind. Of the congregations that hold children’s classes, a large majority—more than eight-in-ten (83%)—use a formal curriculum in their instruction.

Teenagers

Catholic leaders (87%) most often report holding classes for teenagers in their congregations. Pentecostal leaders report holding these classes less often, although nearly two thirds (64%) say their churches hold classes specifically for this age group. In terms of race and ethnic differences, three quarters (76%) of all leaders of Hispanic churches interviewed, and an equal number of the leaders of White congregations, report holding classes for teenagers. More than six-in-ten (62%) of the leaders of primarily Black congregations and half the leaders of Asian congregations also report that their congregations have classes for teenagers. Of the congregations that hold classes for teenagers, most (71%) use a formal curriculum.

Young Adults

As mentioned above, only about a third (36%) of religious leaders interviewed indicate that their congregation holds classes for young adults or college students, apart from regular youth group meetings. Catholic churches (53%) are the most likely to report holding classes for this age group, while Dutch Reformed congregations (27%) are the least likely to report holding such classes. There is not much variation across racial or ethnic groups on this question, although congregations of color are slightly more likely (39% vs. 30%) to hold religious education classes for young adults than their White counterparts. Of the congregations that hold classes for this age group, nearly half (46%) report using a formal curriculum.

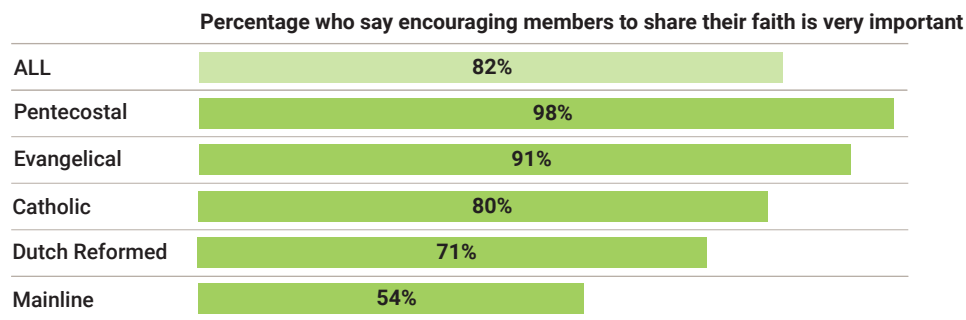
Adults

There is very little variation across religious traditions when it comes to their congregations offering classes for adults. We see a little more variation when we look at the primary race or ethnicity of congregations, although a strong majority among all groups report offering such classes. For example, pastors of primarily Black congregations are the most likely (88%) to report holding classes for this age group, while pastors of primarily Asian congregations are the least likely (70%) to do so. Of the more than eight-in-ten congregations that hold classes for adults of any age, most of them (71%) use a formal curriculum.

EVANGELISM

The goal of evangelism is to bring others into a relationship with Christ and the church. This can include a range of activities, from preaching and teaching to missionary work and discipling. A large majority (82%) of religious leaders interviewed say that sharing their faith is very important to their congregations. Indeed, seven-in-ten encourage their members to invite others to their congregation. The number who engage in specific activities related to evangelism is smaller, however. For example, only about a third of the leaders interviewed report that their churches often hold a class for prospective members (35%) or sponsored events to attract community members (38%). But there is wide variation on these questions by religious tradition as well as race or ethnicity.

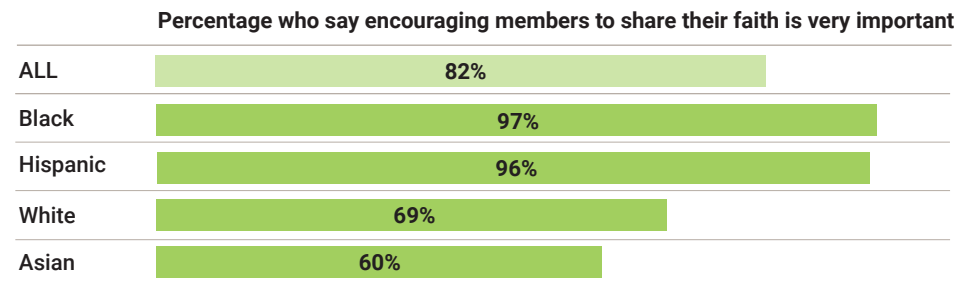
Evangelism



Sharing the Faith

Across religious traditions, Pentecostal (98%) and Evangelical (91%) leaders are the most likely to say that encouraging members to share their faith is very important. Eight-in-ten leaders of Catholic congregations and about seven-in-ten (71%) leaders of Dutch Reformed congregations say the same. Though a majority of leaders in the Mainline tradition also say that encouraging their members to share their faith is very important, the number is somewhat smaller (54%). But there is great variation within the Mainline tradition by race or ethnicity: Leaders of Black Mainline congregations are twice as likely as leaders of White Mainline congregations (80% vs. 38%) to say that sharing their faith is very important to their congregation.

Evangelism

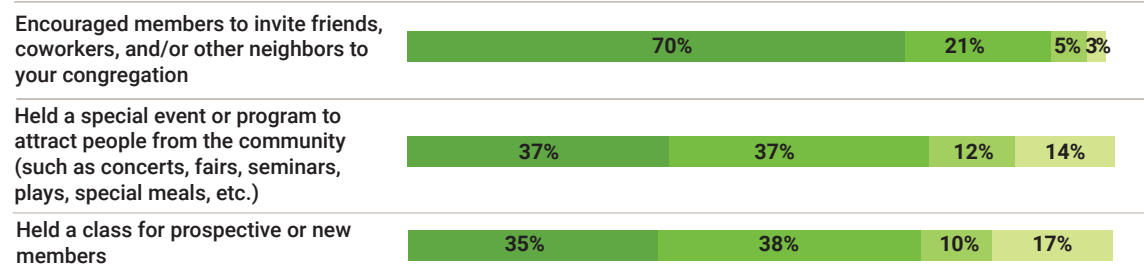


Including all religious traditions, leaders of Black (97%) and Hispanic (96%) congregations are more likely than their White (69%) and Asian (60%) counterparts to indicate that encouraging members to share their faith is very important to their congregations.

Inviting Others to Church

Seven-in-ten congregations encourage their members to invite others to their congregation. And this strategy seems to be bearing some fruit: The leaders report that, on average, 20 percent of regularly participating adults in their congregations are new participants who were not previously associated with another congregation. Moreover, about one-in-five (19%) of the leaders interviewed indicate that their congregation has intentionally planted a new congregation within the past two years.

Evangelistic Activities of Congregations



■ Very often
 ■ Sometimes
 ■ Rarely
 ■ Never

Note: Figures may not add to 100% due to rounding.

In terms of religious traditions, Pentecostal (90%) and Evangelical (81%) leaders say their churches very often encourage their members to invite friends to attend their congregation. The number who say the same is lower among leaders in the Dutch Reformed (49%), Mainline (49%), and Catholic (40%) traditions. However, here again, the primary race or ethnicity of the congregation matters tremendously.

The survey shows, for example, that leaders of Black Mainline congregations are about twice as likely than those of White Mainline congregations (80% vs. 38%) to encourage their members very often to invite others to their congregations. We see a similar pattern among Dutch Reformed churches, where leaders of congregations of color are much more likely than their White counterparts (73% vs. 42%) to encourage their members this way. Including all religious traditions, leaders of Black and Hispanic congregations (88% each) are one-and-a-half times more likely than leaders of primarily White congregations (55%), and more than three times as likely as those of Asian congregations (27%), to very often encourage their members to invite friends, coworkers, and neighbors to their congregations.

Classes and Community Events

About two thirds (67%) of Catholic congregations report often holding classes for new members, the highest percentage among the five traditions analyzed. Approximately half of all Pentecostal congregations (47%) also report holding classes for new members, as do about a third of all Evangelical (36%) and Mainline (32%) churches. Meanwhile, only about one-in-seven (14%) leaders of Dutch Reformed congregations indicate that they often hold new-member classes. Again, we see wide variation on this question based on the primary race or ethnicity of the congregation.

Including all religious traditions, Hispanic (48%) and Black (45%) congregations are nearly twice as likely as White congregations (26%), and five times more likely than Asian congregations (9%), to hold classes for prospective members. These racial or ethnic differences are reflected within religious traditions. For example, Black Mainline congregations are two-and-a-half times more likely to hold classes for new members than are White Mainline congregations (60% vs. 25%).

There is not much variation across religious traditions when it comes to congregations holding events or programs for people in their community, such as concerts, fairs, seminars, plays, or special meals. When we look at the primary race or ethnicity of congregations, however, some differences emerge: Pastors of Black and White congregations (40% each) are more likely to report holding events in their communities than their Hispanic (32%) and Asian (18%) counterparts.

Attracting the Unchurched

When it comes to the number of regular attenders at worship services who are new participants not previously associated with other congregations, Pentecostal and Evangelical leaders report the highest percentages. On average, about a quarter of the regular participants in the Pentecostal (25%) and Evangelical (22%) traditions are new participants; the number is about one-in-five (18%) in Dutch Reformed churches. Leaders of Mainline churches report that one-in-ten of their regular attenders are new participants, while in Catholic congregations the proportion of new participants is four percent.

When looked at from the standpoint of the primary race or ethnicity of congregations, Asian and Hispanic congregations have the highest average proportion of new participants, about one-in-three each, reflecting at least in part the relatively high proportion of new immigrants in those groups. They are followed by about a quarter (23%) among primarily Black congregations and about one-in-seven (14%) among primarily White congregations.

Congregations that emphasize evangelism among their members tend to have a higher proportion of new participants regularly attending worship services. Among congregations that often encourage members to share their faith or invite others to their congregation, on average about a quarter (22% and 23%, respectively) of their adult attendees are new participants who were not previously associated with another congregation, compared to about one-in-ten (11% and 12%) among those that do not.

Planting New Churches

Planting new churches is one marker of evangelistic outreach. Leaders of about a quarter of Evangelical congregations (24%) and of two-in-ten Dutch Reformed and Pentecostal congregations report that their congregations have planted or helped start at least one new congregation within the past two years. Fewer than one-in-ten (8%) Mainline and no Catholic leaders say the same. When looking at the primary race or ethnicity of congregations, we see that primarily Hispanic congregations are the most likely (22%) to plant new congregations, while primarily Asian congregations are the least likely (10%) to do so.

MARRIAGE AND FAMILY

During the interview, religious leaders received a list of the many types of social services congregations provide their members and others in the community. They were then asked to list the social services their congregations provided within the past 12 months. These activities had to meet at least one of the following three criteria: They are provided on an ongoing basis, they are organized at some level, or they use space in the buildings owned or rented by the congregation.

Nearly nine-in-ten (87%) of the religious leaders interviewed report that their congregations offer ministries, services, or programs for families. The Dutch Reformed (92%) and Evangelical (90%) traditions report the highest percentage of congregations having at least one family ministry, but about eight-in-ten among the other traditions also report having at least one ministry for families. The most commonly mentioned family programs are “counseling” (65%) and “family meals” (62%). Hispanic Catholic congregations (83%) and White Mainline congregations (58%) also list “support groups” among their most common family ministries.

Percentage of Congregations That Offer Ministries to Various Groups

Families	87%
Marriage	78%
Children and Youth	78%
Seniors	44%
Immigrants	42%
Prisoners	32%

About three quarters (78%) of the congregational leaders interviewed also indicate that their church sponsors ministries, services, or programs to strengthen marriage, including premarital counseling and marriage enrichment classes. That number rises to nearly nine-in-ten (87%) among Catholic congregations, but at least three quarters of the congregations in all the other traditions also sponsor marriage ministries. In terms of race or ethnicity, in general, Black and White congregations are the most likely (at 83% and 80%, respectively) to report offering marriage ministries, but seven-in-ten (71%) Hispanic congregations and half of Asian congregations do so as well.

Concerns About Marriage and Family

We provided the religious leaders we interviewed with a list of eight family concerns that churches often experience and asked them to check off the top three that pertain to their congregations. The top three concerns they identify include financial stress (64%), single-parent families (46%), and divorce (34%). Many Black Mainline (60%), Black Pentecostal (33%), and Black Evangelical (32%) congregations also identify few employment opportunities among their top three concerns. Meanwhile, substance abuse is among the top three concerns of White Catholic (44%), White Pentecostal (40%), White Dutch Reformed (36%), and White Mainline congregations (33%). Many fewer, about one-in-ten overall, identify the other three issues on the list: families with incarcerated individuals, school drop-out rates, and gang-related activities. About a quarter (23%) of the primarily Hispanic congregations cite other concerns, the most common being immigration status and fear of deportation.

Sources of Concern for Families in the Congregation

Financial stress	64%
Single-parent families	46%
Divorce	34%
Employment opportunities	26%
Substance abuse	24%
Incarcerated individuals	11%
School drop-out rate	10%
Gang-related activities	7%

Leaders were also asked about the biggest challenges they face in developing a meaningful and effective family ministry. They were provided with a list of five common challenges congregations face and were asked to select the top three. The top three challenges the leaders identify include: a lack of staff and volunteers (66%), competing with children’s extracurricular activities (49%), and providing good role models (24%). Leaders of Black Pentecostal (27%) and Black Evangelical (26%) congregations also include the lack of a relevant curriculum among their top three challenges. Meanwhile, leaders of White Dutch Reformed (42%), White Catholic (33%), White Mainline (33%), and White Evangelical (22%) congregations include being inclusive toward marginalized individuals, such as single parents or childless couples, as among their top three challenges. A quarter of the respondents also cite other challenges that were not on the list, the most common being a lack of finances.

MINISTRIES TO OTHER GROUPS

In addition to marriage and family services, congregations also provide support to a variety of other groups. These include children and youth, seniors, immigrants, and prisoners.

Children and Youth

Approximately three quarters (78%) of religious leaders report that their congregations offer ministries, services, or programs to children and youth. Dutch Reformed (83%), Evangelical (82%), and Catholic (80%) congregations are the most likely to report at least one program, but Mainline (73%) and Pentecostal (72%) churches are not far behind. The most commonly listed programs include counseling (47%) and character formation classes (39%). Leaders of Catholic congregations, however, most commonly list prevention of child abuse (67%) and before- or after-school care (53%) programs. About a third (36%) of the pastors interviewed also mention programs not listed in the questionnaire, the most common being Vacation Bible School and other summer day camps.

Seniors

More than four-in-ten (44%) of the religious leaders interviewed report that their congregations offer ministries to seniors, including providing meals and transportation. Catholic congregations are the most likely (73%) to offer these kinds of services, while Pentecostal congregations are less likely (37%) to do so. In general, White congregations are more likely (55%) than Hispanic (36%), Black (32%), and Asian (18%) congregations to offer ministries, services, and programs for seniors.

Immigrants

More than four-in-ten (42%) of the leaders interviewed say their congregations offer ministries, services, or programs to immigrants. The most commonly mentioned services include economic assistance (22%), translation (17%), legal assistance (16%), and housing (16%). About one-in-six (16%) of the leaders also mention other types of services, including refugee assistance. Across religious traditions, Catholic congregations are the most likely (67%) to report offering immigrant-oriented services. This is especially true among Hispanic Catholic congregations, more than eight-in-ten (83%) of which offer such services. More than half (55%) of the Dutch Reformed and Mainline (54%) congregations also offer services to immigrants. However, there is some variation on this question based on the primary race or ethnicity of the congregation.

White Mainline congregations are one-and-a-half times more likely than Black Mainline congregations to offer these services (63% vs. 40%). Meanwhile, Hispanic Evangelical congregations are one-and-a-half times more likely than White Evangelical congregations (55% vs. 33%), and nearly twice as likely than Black Evangelical congregations (55% vs. 29%), to offer services to immigrants. When we include all religious traditions, Asian and Hispanic congregations top the list, with more than half their churches (55% and 51%, respectively) offering services to immigrants. The number of White congregations that offer services to immigrants approaches half (45%), and about a quarter (28%) among Black congregations.

Prisoners

About a third (32%) of the religious leaders interviewed indicate that their congregations offer prison and reentry ministries. Examples of such ministries include prison chaplaincy and services to families of prisoners. Across religious traditions, leaders of Catholic (47%) and Dutch Reformed (42%) congregations are the most likely to report offering such ministries, with Hispanic Catholic congregations offering the highest level of support (83%). Leaders of Mainline congregations report offering these services less often; about one-in-ten (11%) say their churches provide such ministries.

OTHER SERVICES OFFERED

The services, programs, and ministries offered vary from congregation to congregation depending on the needs of congregants and of community members. While by no means exhaustive, the services discussed below are provided by many congregations.

Congregational Ministries

Educational programs	61%
Financial assistance	60%
Community assistance in neighborhood activities	46%
Housing assistance	34%
Job assistance	30%

Housing

About a third (34%) of the religious leaders interviewed report that their congregations offer housing-assistance programs, including home rehabilitation and home repairs. Leaders of Dutch Reformed (48%) and Mainline (41%) congregations most often indicate that their churches offer these services. About a third of Catholic (33%) and Evangelical (32%) congregations also offer housing services, and the number is only somewhat lower (26%) among Pentecostal congregations.

There are differences by race or ethnicity on this question. When we take all religious traditions into account, we see that leaders of Black (43%) and White (37%) congregations most often report offering housing services, compared to a smaller percentage among leaders of Asian (18%) and Hispanic (17%) congregations. These differences are reflected within traditions. Within the Evangelical tradition, for example, Black (44%) and White (35%) congregations are at least four times more likely to offer housing-assistance programs than Hispanic congregations (9%). Meanwhile, within the Mainline tradition, leaders of Black congregations are much more likely to report offering housing-assistance programs in their churches than their White counterparts (60% vs. 38%).

Job Assistance

Three-in-ten of the religious leaders interviewed report that their congregations offer job-assistance programs, such as career counseling and job placement. Catholic leaders (53%) are especially likely to report having such programs in their churches. But one third of Evangelical leaders interviewed and about an equal number (31%) of Dutch Reformed leaders also say their churches offer job-assistance programs. The number is about a quarter among Pentecostal (27%) and Mainline (24%) congregations. Once again, though, we see significant variation according to the primary race or ethnicity of the congregation. When we include all religious traditions, primarily Asian (45%) and Black (43%) congregations are the most likely to report offering job-assistance programs, though a good number of predominantly White (27%) and Hispanic (19%) congregations also offer such programs.

We see even more pronounced differences by race or ethnicity within religious traditions. For example, within the Evangelical tradition, Black congregations are one-and-a-half times more likely than White congregations (50% vs. 30%), and about five times more likely than Hispanic congregations (50% vs. 9%), to report having job-assistance programs. We also see major differences within the Dutch Reformed tradition: Congregations of color are more than twice as likely than White Reformed congregations (53% vs. 24%) to offer job-assistance programs. Meanwhile, Black Mainline congregations are nearly four times more likely than White congregations within that tradition (50% vs. 13%) to offer this kind of assistance.

Financial Assistance

Six-in-ten of the leaders interviewed report that their congregations offer some kind of financial-assistance program. These programs may include anything from clothing donations and food pantries to shelters or soup kitchens. Leaders of Catholic (80%), Dutch Reformed (69%), and Mainline (68%) congregations most often report offering financial-assistance programs. But six-in-ten Evangelical congregations and half of all Pentecostal congregations also report offering this kind of assistance.

In terms of race or ethnicity, when we include all religious traditions, we see that leaders of White congregations (72%) most often report having financial-service programs. However, a substantial number of leaders of Black (56%), Hispanic (43%), and Asian (36%) congregations report the same. We see these racial or ethnic differences reflected within religious traditions. For example, White Mainline congregations are twice as likely as Black Mainline congregations (83% vs. 40%) to sponsor such financial-assistance programs.

Educational Programs

Approximately six-in-ten (61%) of the religious leaders interviewed report that their congregations offer educational programs that benefit their members as well as their communities, including summer (33%) and tutoring (30%) programs. Catholic leaders (80%) are the most likely to report at least one educational program, but most leaders across all traditions report that their congregations offer such programs. There are no major differences by race or ethnicity on this question.

Community or Neighborhood Activities

Nearly half (46%) of the religious leaders interviewed report that their congregations offer various community activities such as neighborhood cleanups or block parties. About half or more of leaders of Dutch Reformed (60%), Catholic (53%), Evangelical (49%), and Mainline (46%) congregations report such services. Approximately one third (35%) of Pentecostal leaders also say their churches offer these kinds of neighborhood or community services.

Including all religious traditions, leaders of primarily White (56%) and Black (46%) congregations most often report involvement with these kinds of community activities. This compares to about three-in-ten among Hispanic (30%) and Asian (27%) congregations. Again, we see some differences by race or ethnicity within traditions. Pastors of White Mainline congregations, for instance, are twice as likely as pastors of Black Mainline congregations (58% vs. 30%) to report holding these types of community activities.

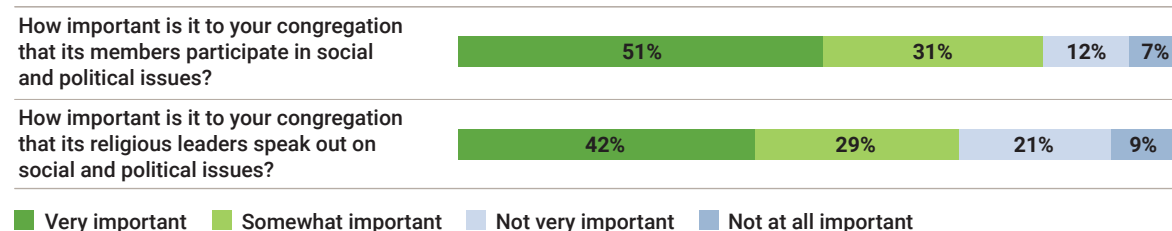
CIVIC INVOLVEMENT

The effect of religious beliefs and practices on civic involvement has been widely documented, and the research indicates that high levels of individual religious commitment are closely related to many measures of civic and social engagement.¹ But does the degree of civic or social engagement also vary depending on the religious tradition of congregations? What about their primary race or ethnicity? This section addresses the importance that religious leaders and congregations—across traditions as well as by race or ethnicity—place on various forms of civic involvement.

The Importance of Civic Involvement

Fully half of the religious leaders interviewed report that involvement in social and political issues is very important to members of their congregations. Leaders of Catholic congregations are the most likely (80%) to report this, followed by leaders of Mainline (53%), Pentecostal (52%), Evangelical (51%), and Dutch Reformed (40%) congregations. We see differences as well by race or ethnicity. When we include all religious traditions, leaders of primarily Black congregations are the most likely (62%) to emphasize the importance their members place on social and political participation, compared to nearly half of Hispanic (49%) and White (45%) leaders and roughly a third (36%) of Asian leaders.

The Importance of Civic Involvement



Note: Figures may not add to 100% due to rounding.

These differences by race or ethnicity are reflected within traditions as well. For example, leaders of primarily Black Pentecostal (64%) and Black Evangelical (65%) congregations are more likely to report that involvement in social and political issues is very important to members of their congregations than their White (30% for Pentecostals; 46% for Evangelicals) and Hispanic (45% for Pentecostals; 43% for Evangelicals) counterparts. There are no such differences, however, within the Catholic and Mainline traditions.

Religious Leaders Speaking Out

The survey also asked pastors how important it is to members of their congregation that religious leaders speak out on social and political issues. Approximately four-in-ten (42%) of the leaders interviewed report it is very important for their congregations that their leaders speak out on these issues. This includes nearly three fourths (73%) of Catholic leaders and about half of the leaders of Pentecostal (49%) and Mainline (46%) churches. More than four-in-ten (43%) Evangelical and a quarter of Dutch Reformed leaders also say it is very important for their congregations that their pastors speak out on these issues.

¹ See Lewis, Valerie A., Carol Ann Macgregor, and Robert D. Putnam. 2013. "Religion, Networks, and Neighborliness: The Impact of Religious Social Networks on Civic Engagement." *Social Science Research* 42 (2): 331–46.

When we include all religious traditions, leaders of primarily Black congregations (63%) are the most likely to report the importance for their churches of their pastors speaking out on social and political issues. They are followed by leaders of primarily Hispanic (46%), White (29%), and Asian (18%) congregations. We see these differences by race or ethnicity reflected within religious traditions. For example, leaders of Black Mainline congregations are about one-and-a-half times (60% vs. 38%) more likely than those of White Mainline congregations to indicate the importance of religious leaders speaking out on these issues. By almost identical percentages, leaders of Black Evangelical congregations are about one-and-a-half times more likely than those of Hispanic and White Evangelical congregations (62% vs. 38% and 34%, respectively) to emphasize the importance their churches place on their leaders speaking out.

Leaders' Involvement in Neighborhood and Civic Organizations

Overall, about one-third (32%) of all the religious leaders interviewed report that they are part of a neighborhood organization. Leaders within the Mainline (44%), Dutch Reformed (41%), and Catholic (40%) traditions most often report being involved in such organizations. About three-in-ten (29%) Evangelical (29%) and Pentecostal (28%) leaders also report an involvement with a neighborhood or civic organization.

When we include all religious traditions, Black and White religious leaders are about twice as likely as Hispanic leaders (40% and 36%, respectively, vs. 19%) to report involvement in neighborhood or local civic organizations. Of the Asian leaders interviewed, none report that they belong to a neighborhood or local civic organization. These racial or ethnic differences are reflected within religious traditions. For example, Black Mainline leaders are about twice as likely than their White counterparts (67% vs. 32%) to belong to a neighborhood organization. We see differences in other traditions as well. White and Black Pentecostal leaders, for instance, are at least three times more likely to report neighborhood association involvement than are Hispanic leaders within that tradition (50% and 38%, respectively, vs. 12%). Similarly, within the Evangelical tradition, Black and White leaders are at least three times more likely to report neighborhood association involvement than are their Hispanic counterparts (37% and 32%, respectively, vs. 10%).

Congregational Involvement in Local Schools

Overall, nearly half (47%) of the leaders interviewed indicate that their congregations support special projects or events at local schools. Catholic leaders are the most likely to indicate this, with more than nine-in-ten (93%) saying their congregations support local schools in these ways. About two thirds (68%) of Mainline leaders and more than half (58%) of Dutch Reformed leaders also report this kind of congregational involvement, as do more than four-in-ten (43%) Evangelical leaders and a third of Pentecostal leaders.

There are important differences by race or ethnicity on this question. Leaders of primarily White congregations (60%) report the highest level of congregational involvement in this area, followed by Black (45%), Hispanic (27%), and Asian (10%) congregations. These differences are reflected within religious traditions. For example, leaders of primarily White and primarily Black Pentecostal congregations are about twice as likely to report congregational involvement with local schools than their Hispanic counterparts (50% and 40%, respectively, vs. 22%). Leaders of primarily White and primarily Black Evangelical congregations are about two-and-a-half times more likely to report this type of involvement than their Hispanic counterparts (50% each vs. 18%). Meanwhile, White Dutch Reformed congregations are also two-and-a-half times more likely to support projects or events for local schools than Dutch Reformed congregations of color (68% vs. 27%).

Contacting Elected Officials

The survey also asked congregational leaders whether they have ever contacted an elected official at the local, state, or national level about issues of concern to their congregation. About half (48%) of all religious leaders interviewed say they have contacted an elected official. At roughly seven-in-ten (71%), Catholic leaders are the most likely to have done so. About six-in-ten leaders of Mainline (62%) and Dutch Reformed (60%) congregations also report having contacted elected officials, as have nearly half (47%) of Evangelical leaders. About a quarter (28%) of leaders of Pentecostal congregations report having contacted elected officials.

We see significant differences by race or ethnicity on this question. When we include all religious traditions, White leaders (59%) are the most likely to report having contacted an elected official on issues of concern, followed by about half (51%) of Black leaders, three-in-ten Hispanic leaders, and nearly two-in-ten (17%) Asian leaders. We see these differences reflected within religious traditions. For example, Black Evangelical pastors are more than twice as likely (63% vs. 29%) as Hispanic Evangelical pastors to report that they have contacted elected officials. And Black Pentecostal pastors are two-and-a-half times (42% vs. 12%) more likely than Hispanic Pentecostal pastors to say they have contacted elected officials.

Inviting Public Officials to Speak at a Congregation

More than four-in-ten (44%) of the religious leaders interviewed say they have invited public officials or community leaders to speak to their congregation. Mainline leaders (62%) are the most likely to have done so, followed closely by Dutch Reformed (54%) and Catholic (53%) leaders. Evangelical and Pentecostal leaders report lower numbers on this question, though at least a third (38% and 33%, respectively) say they have invited a civic leader to speak to their congregation.

When we include all religious traditions, White (54%) and Black (48%) leaders are about twice as likely as Hispanic leaders (22%), and about five times more likely than Asian leaders (9%), to indicate they have invited public officials or community leaders to speak to their congregations. Looking at racial or ethnic differences within traditions, we see that White Dutch Reformed pastors are two times more likely than Dutch Reformed pastors of color (63% vs. 33%) to have invited civic leaders to speak at their church. Meanwhile, within the Pentecostal tradition, fully half of all White pastors and nearly half (47%) of all Black pastors say they have invited a public official or community leader to speak in their churches; 15 percent of those who pastor Hispanic Pentecostal congregations say the same.

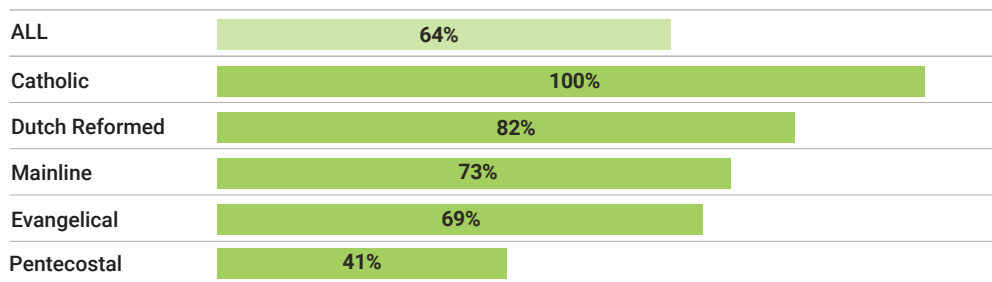
STAFF SIZE

In addition to senior clergy and other religious leaders, many congregations have other staff—ministry coordinators, music/worship leaders, religious education coordinators, etc.—that help carry out the day-to-day work of ministry and management. The survey asked religious leaders how many people currently work in their congregations as full-time and part-time paid staff as well as volunteer staff. The congregational leaders interviewed indicate that, on average, their churches have two people serving as full-time paid staff (including the senior pastor), four as part-time paid staff, and 10 as unpaid staff.

Full-Time Paid Staff

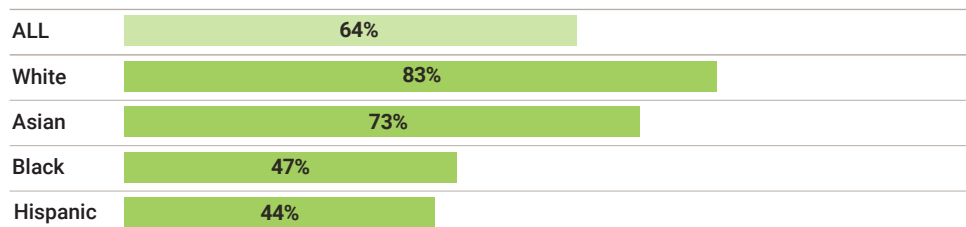
Approximately two thirds (64%) of the leaders interviewed indicate that their congregations have paid full-time staff, with nearly all saying they have at least one full-time clergy person, pastor, or ministerial leader. Since Pentecostal congregations tend to be smaller, it is not surprising to find that a majority of their congregations (59%) have no full-time paid staff. That is also true of about a third (31%) of all Evangelical congregations, though within the Evangelical tradition, leaders of Hispanic and Black churches are much more likely than leaders of White Evangelical churches to report that their congregations have no full-time paid staff (55% and 44%, respectively, vs. 11%). Roughly a quarter (27%) of Mainline leaders indicate that their congregation has no full-time paid staff.

Percentage of Congregations That Have Full-Time Paid Staff, by Religious Tradition



But we see differences by ethnicity within Mainline churches as well; fully half of all Black Mainline congregations have no full-time paid staff, compared to only about one fifth (21%) of White congregations. Indeed, when we look at all religious traditions, more than half of all leaders of Hispanic (56%) and Black (53%) congregations report having no full-time paid staff, compared to about a quarter (27%) among leaders of Asian congregations and fewer than two-in-ten (17%) among leaders of White congregations.

Percentage of Congregations That Have Full-Time Paid Staff, by Race or Ethnicity



Part-Time Paid Staff

About a third (36%) of all religious leaders interviewed indicate that their congregations have no part-time paid staff. A majority (62%) of Pentecostal congregations have no part-time staff. A third of Evangelical (33%) congregations, 16 percent of Mainline congregations, and 14 percent of Dutch Reformed congregations also have no part-time paid staff. Except among Catholic congregations, all of whom report having at least one part-time paid staff, there is significant racial or ethnic variation within the different religious traditions. In general, predominantly White congregations among the five main traditions analyzed are one-and-a-half times more likely than Black congregations (85% vs. 53%), and more than two times more likely than Hispanic (39%) and Asian (36%) congregations, to have at least one part-time paid staff.

Unpaid Clergy and Other Staff

More than eight-in-ten (84%) of the religious leaders interviewed indicate that their congregations have at least one person performing staff work as an unpaid volunteer. Volunteer staff are particularly prevalent in Pentecostal and Catholic congregations: More than nine-in-ten (94% and 93%, respectively) leaders in these traditions report having at least one volunteer staff member in their congregations. But more than eight-in-ten Mainline (86%) and Evangelical (84%) church leaders also report having at least one staff volunteer in their congregations, as do two thirds of Dutch Reformed leaders. When we include all religious traditions, Hispanic and Black congregations are the most likely to have at least one volunteer staff (94% and 92%, respectively).

Fully half (50%) of all religious leaders interviewed report at least one volunteer clergyperson, pastor, or ministerial leader in their congregation. Pentecostal leaders (80%) are the most likely to report having volunteer pastors in their congregations. Almost half (48%) of Evangelical leaders, about a third of Mainline leaders (35%), and more than a quarter of Dutch Reformed (28%) leaders say the same. At only two-in-ten, Catholic congregations are the least likely to report this. Overall, Black and Hispanic leaders are the most likely to say they have volunteer religious leaders in their congregations (70%), a significantly larger percentage than among Asian (36%) and White (30%) congregations.

Training and Screening Volunteers

Religious leaders were asked whether their congregations have a formal process in place for training and screening volunteers, those performing staff work as well as others. Nearly six-in-ten (58%) of the leaders interviewed report that their congregations formally train volunteers. Catholic (73%) and Pentecostal (67%) congregations most often report this, while approximately six-in-ten Evangelical churches (59%), and half of Mainline (54%) and Dutch Reformed (48%) churches also report having a training system in place. Including all religious traditions, predominantly Black congregations (68%) most often report having a formal system for training volunteers in their congregations; Asian congregations (36%) report this least often.

A large majority (70%) of religious leaders report that they perform formal background checks on volunteers before they can serve in their congregations. This includes all Catholic congregations, eight-in-ten (80%) Dutch Reformed churches, and about three quarters of all Mainline (76%) and Evangelical (72%) churches. About six-in-ten (59%) leaders of Pentecostal congregations also report that their churches perform background checks on volunteers.

We see some variation on this question by race or ethnicity. Within the Pentecostal tradition, for example, predominantly White congregations (90%) are almost one-and-a-half times more likely than Black congregations (64%), and about two times more likely than Hispanic congregations (46%), to perform background checks on church volunteers. Including all religious traditions, leaders of White congregations are the most likely (81%) to report performing background checks on volunteers, while leaders of Asian congregations are far less likely (36%) to report this. More than half (57%) of Hispanic leaders and more than two thirds (68%) of Black leaders say their congregations also perform background checks on volunteers.

GOVERNANCE AND BUDGETS

When pastors were asked to indicate which person or group within their congregation has the most influence on major decisions, the most common answer (37%) among the religious leaders interviewed is that the governing board or church council as a group has the most influence, while about a quarter (26%) indicate that the senior clergy or religious leader has the most influence. Approximately two-in-ten (21%) of the religious leaders say that the clergy and staff as a group have the most influence on major decisions, while about one-in-ten (13%) indicate that the congregation as a body has the most influence. The rest point to denominational, diocesan, or other supervisory leadership, or to a non-clergy executive or other lay individual.

When we look across religious traditions, Catholic (47%) and Pentecostal (35%) congregations most often report that senior clergy have the most influence on major decisions. By contrast, Dutch Reformed (68%), Mainline (47%), and Evangelical (31%) congregations are more likely to report that the governing board or council has the most influence on major decisions. Here as well we see some variation within religious traditions based on the primary race or ethnicity of the congregations. For example, Hispanic Pentecostal congregations are about as equally likely to report that senior clergy and the governing board or council have the most influence on major decisions (32% vs. 29%), while White Pentecostals more often report (40%) that the clergy or staff as a group have the most influence. By way of comparison, within the Evangelical tradition, Black congregations are more likely (41%) to report that the senior clergy has the most influence on major decisions in their congregations, while by an identical percentage (41%), Hispanic congregations are more likely to report that the congregational members as a body have the most influence.

Including all religious traditions, primarily White and Asian congregations are especially likely to report that the governing board or council as a group has the most influence on major decisions (48% and 45%, respectively). Primarily Black congregations, on the other hand, most often report that the senior clergy or religious leader has the most influence (40%). Meanwhile, primarily Hispanic congregations ascribe the most influence in almost equal measure to the governing board or council (27%), the senior clergy or religious leader (26%), and the congregational membership as a body (22%).

Internal Church Conflicts

Every congregation occasionally experiences internal disagreements and conflicts. To better understand this issue, the survey asked religious leaders whether their congregation had experienced a significant internal conflict within the last two years as well as whether there had ever been a split in their congregation. About one-in-six (16%) of the leaders interviewed report that their congregation had experienced a significant internal conflict within the past two years, and about an equal number (16%) indicate that their church had experienced a split at one time.

None of the leaders of Catholic congregations interviewed report any significant internal conflicts. By comparison, approximately one-in-five Dutch Reformed (20%) and Evangelical (19%) congregations report having experienced such conflicts. Fewer Pentecostal and Mainline pastors (15% and 11%, respectively) report a significant internal conflict in their congregations within the past two years.

None of the Catholic congregations included in the survey report that they have ever experienced a congregational split. By contrast, more than a third (35%) of Mainline congregations report that a split had occurred in the past. While the incidence of congregational splits is higher across the board among Mainline congregations, it is especially high among Black Mainline churches: Fully half report that they have had a split in their congregations at one time.

Budgets

Eight-in-ten of the congregations included in the survey have formal, written annual budgets, according to the leaders interviewed. All or nearly all Catholic (100%), Mainline (97%), and Dutch Reformed (95%) congregations report operating with a formal, written budget. Leaders of Pentecostal congregations are the least likely to say their churches have written budgets, though a majority (58%) report that they do.

Again, we see differences by race or ethnicity on this question. Black Pentecostal congregations, for instance, are one-and-a-half times more likely than Hispanic Pentecostal congregations to report operating with a formal budget (72% vs. 44%). We also see racial or ethnic differences within the Evangelical tradition: Altogether, eight-in-ten congregations (81%) report operating with a formal written budget, but only about half (55%) of Hispanic Evangelical churches report having a formal budget. When we look at race or ethnicity across religious traditions, Asian and Hispanic congregations are the least likely to indicate operating with a formal budget, though a majority of them do (64% and 57%, respectively). By comparison, eight-in-ten Black congregations and more than nine-in-ten (93%) White congregations operate with a written budget.

The survey also asked religious leaders about the approximate size of their total congregational budget for the most recent fiscal year. The median budget size reported by the leaders interviewed is \$124,500. This includes a median budget of \$45,000 among small congregations (fewer than 100 regular participants) and \$200,000 among medium-sized congregations (100 to 399 regular participants). The median budget for larger congregations (400 or more regular participants) is much higher at \$840,000.

Chapter 3: Basic Profile of Religious Leaders

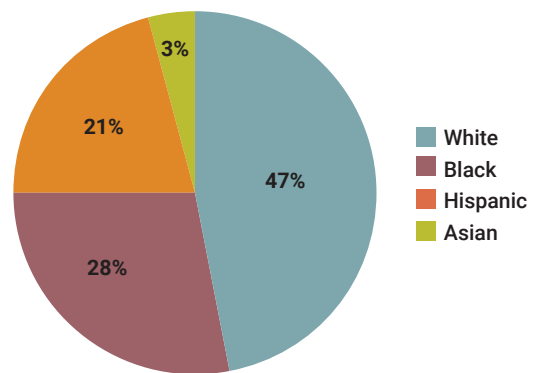
In addition to documenting the basic characteristics of religious congregations in Greater Grand Rapids, this study also analyzes the background and views of religious leaders in our urban area. Among the topics covered are their personal characteristics including race or ethnicity, age, gender, nativity, and marital status; their basic theological and social views; their educational background; other vocations prior to their current leadership roles; the incidence of dual vocations; and their workloads. The chapter also includes a special analysis of leaders of immigrant congregations.

PERSONAL CHARACTERISTICS

Race and Ethnicity

Approximately half (47%) of the religious leaders interviewed are White, just over one quarter (28%) are Black, slightly more than two-in-ten (21%) are Hispanic, and three percent are Asian. For the most part, the predominant race and ethnicity of religious leaders matches the race and ethnicity of their congregations. For example, all primarily Asian congregations—as well as nearly all (96%) of primarily Black congregations—have religious leaders whose race matches that of the congregation. The same is also true of roughly nine-in-ten of predominantly White (93%) and predominantly Hispanic (86%) congregations.

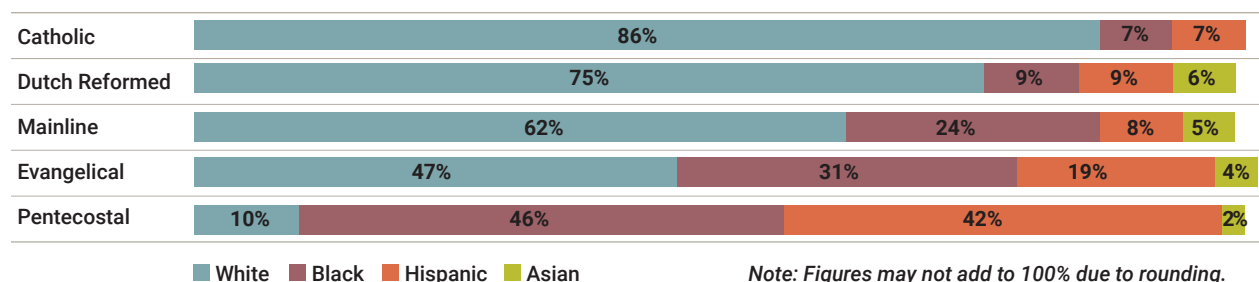
Race or Ethnicity of Religious Leaders



Note: Figures may not add to 100% due to rounding.

When we look at the breakdown of religious traditions by the leaders' race or ethnicity, we see that 12 of the 15 Catholic congregations in the survey are led by White religious leaders including five of the six that are predominantly Hispanic. Three quarters of the Dutch Reformed leaders interviewed are White, while fewer than two-in-ten are either Black (9%) or Hispanic (9%), and six percent are Asian. (Because no single minority group within the Dutch Reformed tradition is large enough to analyze separately, we group them into the combined category of "pastors of color" or "leaders of color" for purposes of analysis.) The Evangelical, Mainline, and Pentecostal traditions have more racial or ethnic diversity among their leaders. For example, approximately half (47%) of the Evangelical leaders interviewed are White, while about three-in-ten (31%) are Black, about two-in-ten (19%) are Hispanic, and four percent are Asian. There is a roughly even balance between Black and Hispanic leaders within the Pentecostal tradition (46% and 42%, respectively); an additional one-in-ten are White and two percent are Asian. Meanwhile, within the Mainline tradition, approximately six-in-ten (62%) congregations have White religious leaders, about a quarter (24%) have Black leaders, nearly one-in-ten (8%) have Hispanic leaders, and five percent have Asian religious leaders.

Leaders' Race or Ethnicity, by Religious Tradition

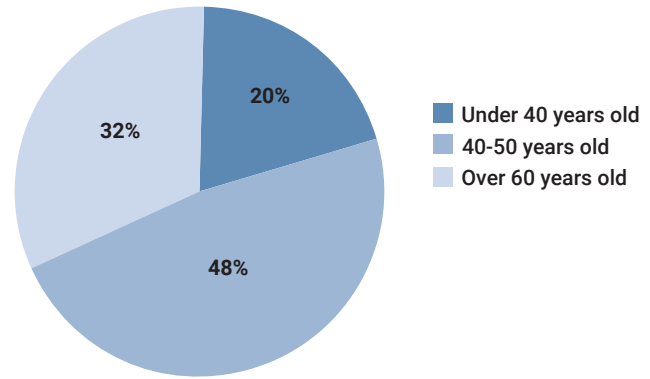


Note: Figures may not add to 100% due to rounding.

Age

While the average religious leader interviewed is 52 years old, there is a wide range of age groups represented with the youngest leader being 26 and the oldest 90. Two-in-ten of the leaders are younger than 40, nearly half (48%) are between 40 and 60 years of age, and a third (32%) are 60 years or older. On average, Catholic religious leaders are the oldest, at 67 years of age, while Dutch Reformed leaders are the youngest with an average age of 46 years. By comparison, Mainline, Pentecostal, and Evangelical leaders are about 50 years old on average. Taking all religious traditions into account, Asian leaders (42) are, on average, 10 years younger than Hispanic (51), White (52), and Black (54) leaders. We see some differences by race or ethnicity as well within religious traditions. For example, the average age of Black Mainline leaders is more than 10 years younger than that of their White counterparts (46 vs. 59 years).

Age of Congregational Leaders



Gender

In the survey, a total of 55, or 16 percent, of the leaders we interviewed are women, all of whom have prominent roles in their congregations. Of those who specifically report serving as the head or senior clergyperson or religious leader, about one-in-ten (13%), or a total of 38 leaders, are women. This number is very similar to the number of female clergy who serve as senior pastors of congregations across the United States (11%).¹

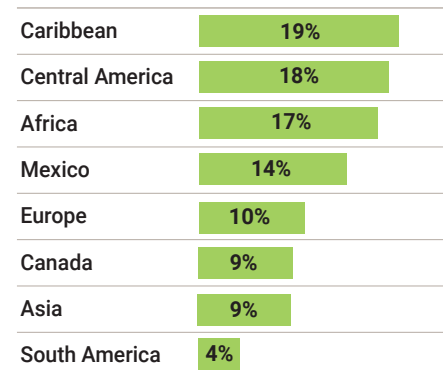
Female senior clergy are most common in the Mainline tradition where more than one quarter (27%) of the senior clergy interviewed are women. Fifteen percent of the Dutch Reformed senior clergy interviewed are women as are about one-in-ten (13%) Pentecostal and fewer than one-in-ten (6%) Evangelical senior clergy. Across racial and ethnic groups, female senior clergy are twice as likely to be in predominantly Black and White congregations than in predominantly Hispanic (15% each vs. 8%) congregations. There are no female senior clergy among the primarily Asian congregations interviewed.

Nativity

About a third (32%) of the religious leaders interviewed report that they were born outside the continental United States (this number includes seven respondents who were born in Puerto Rico and thus are U.S. citizens). The most commonly listed countries of origin are Mexico (15), Guatemala (14), the Dominican Republic (10), Canada (10), Myanmar (Burma) (6), United Kingdom (5), El Salvador (4), and the Democratic Republic of the Congo (4).

Leaders in the Pentecostal and Dutch Reformed traditions are the most likely to report being born outside the United States: about four-in-ten-pastors (42% and 38%, respectively).

Region of Birth of Religious Leaders Born Outside the United States



¹ Mark Chaves and Alison Eagle. *Religious Congregations in 21st Century America*, (National Congregations Study, 2015).

About a quarter (27%) of Evangelical leaders and about one fifth of Mainline (22%) and Catholic (20%) leaders also report being born outside the United States. We see even more significant differences on this question by race or ethnicity. When we include all religious traditions, Hispanic (81%) and Asian (75%) leaders are about four times more likely than Black leaders (21%), and six times more likely than White leaders (13%), to be born outside the United States. These differences are reflected within religious traditions. For example, more than eight-in-ten Hispanic Pentecostal (85%) leaders report that they were born outside the United States compared to only about one-in-ten leaders among their White and Black counterparts (10% and 9%, respectively). Meanwhile, within the Dutch Reformed tradition, pastors of color are two-and-a-half times more likely to report being born outside the United States than are White leaders (69% vs. 27%).

Marital Status

The Roman Catholic Church believes in a celibate priesthood, so none of the religious leaders we interviewed in that tradition are married. Among the rest, more than nine-in-ten (95%) of the religious leaders interviewed report that they are married. There is very little variation on this question among the other four Christian religious traditions analyzed.

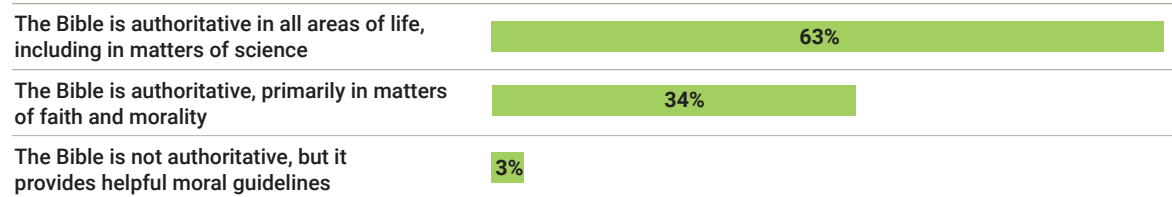
THEOLOGICAL AND SOCIAL VIEWS

The survey asked religious leaders about their personal views on a variety of questions including the authority of the Bible, whether religion is primarily a private affair, and two hotly contested moral and legal issues in contemporary American culture: marriage and abortion.

Theological Issues

With respect to their beliefs regarding biblical authority, the views of the religious leaders interviewed tend to closely resemble those of their congregations. Roughly three quarters of Pentecostal (77%) and Evangelical (74%) leaders express the view that the Bible is authoritative in all areas of life including matters of science; approximately half of Dutch Reformed leaders (54%) say the same. There is a roughly even split in the Mainline tradition between leaders who hold this view (40%) and those who say that the Bible is authoritative but primarily in matters of faith and morality (46%). Catholic leaders, meanwhile, strongly lean toward the latter position with almost nine-in-ten (86%) expressing this view.

Views on the Authority of the Bible



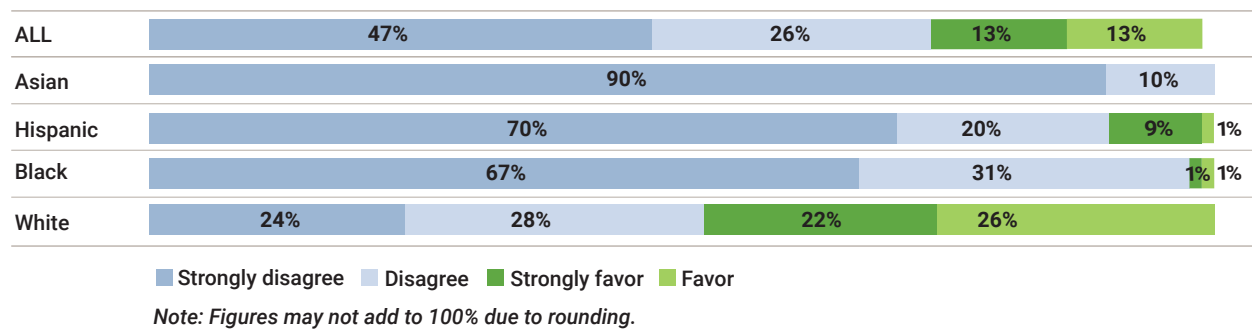
When it comes to the question of whether religion is mainly a private affair, having little to do with public life and politics, a strong majority of leaders in the five traditions analyzed disagree with that statement. Disagreement with that view is particularly strong among Dutch Reformed leaders, about three-in-four (74%) of whom say they strongly disagree with that statement. Approximately two thirds of Catholic (67%) and Evangelical (61%) leaders also express strong disagreement with that view. The gap between those who disagree and strongly disagree is smaller—a little more than 10 percentage points—among Mainline and Pentecostal leaders.

Social Issues: Moral and Legal Aspects

With respect to how they view marriage from a moral standpoint, a strong majority of leaders in all the Christian traditions, except the Mainline tradition, express the belief that marriage is the union between one man and one woman. That includes virtually all Pentecostal (99%) and Evangelical (99%) leaders surveyed as well as solid majorities of Catholic (87%) and Dutch Reformed (77%) leaders. Only among Mainline leaders do a majority (57%) express the view that marriage is a union between two consenting adults regardless of gender or sexual orientation; however, a significant minority of Mainline leaders (43%) agree with the more traditional view.

When we turn to the question of whether gays and lesbians should be allowed to legally marry, the Mainline leaders surveyed again stand out. A strong majority of Mainline leaders either favor (17%) or strongly favor (47%) allowing same-sex marriage. By contrast, an even stronger majority of Pentecostal leaders either oppose (24%) or strongly oppose (72%) the legality of same-sex marriage. Evangelical leaders are not far behind with more than a third (38%) opposing and about a half (52%) strongly opposing same-sex marriage. Dutch Reformed leaders are almost evenly split on this question with nearly half expressing opposition (30% strongly oppose and 21% oppose) and an almost equal number expressing support (20% strongly favor and 30% favor). Catholic leaders also are divided on this question. Roughly four-in-ten say they either strongly oppose (29%) or oppose (14%) allowing gays and lesbians to marry, and about half (50%) say they favor it.

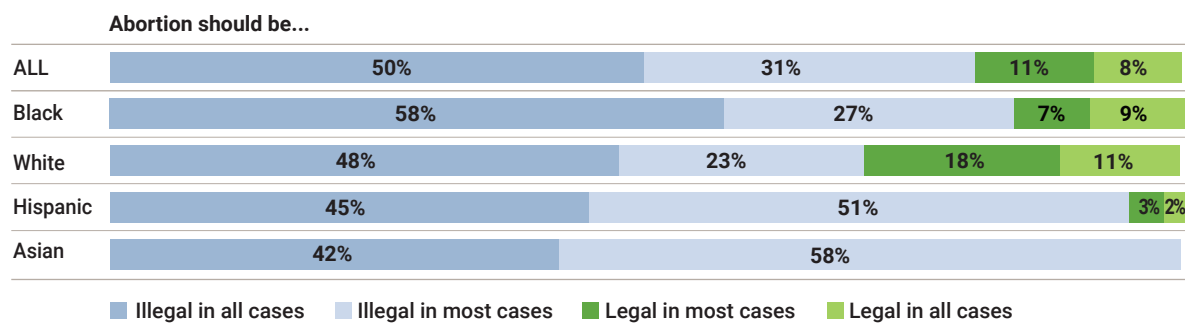
Should Same-Sex Marriage be Legal?



Hardly anyone surveyed expresses the view that abortion is always morally acceptable, though about three-in-ten (31%) of the Mainline leaders interviewed say that abortion is morally acceptable under most circumstances. Instead, the balance of opinion across all traditions, including among Mainline leaders, favors the view that abortion is acceptable only under certain extreme circumstances such as when there is a threat to the mother’s life or in the case of rape or incest. In addition, significant minorities among some traditions—including Catholic (47%), Evangelical (45%), and Pentecostal (44%)—express the view that abortion is never morally acceptable.

When it comes to the legality of abortion, Mainline leaders again stand out for their view that abortion should be legal in all (31%) or most (31%) cases. By contrast, strong majorities in all the other religious traditions express the view that abortion should be illegal in most or all cases. Catholic (50%) and Pentecostal (46%) leaders, in particular, support the view that abortion should be illegal in all circumstances, though about an equal number within both traditions—43 percent among Catholics and 48 percent among Pentecostals—believe that abortion should be illegal only in most cases. The latter view is also held by majorities of Evangelical (61%) and Dutch Reformed (55%) leaders.

Views on the Legality of Abortion



Note: Figures may not add to 100% due to rounding.

The Role of Race and Ethnicity

Just as there are differences among traditions on these theological and social issues, there are important racial or ethnic differences as well. For instance, a much larger percentage of Asian, Black, and Hispanic Christian leaders than their White counterparts say that the Bible is authoritative in all areas of life, including matters of science. While half of White religious leaders say they agree with that position, nine-in-ten Asian (92%), eight-in-ten Black, and about two thirds of Hispanic (64%) leaders hold that view.

As stated above, a strong majority of leaders in the five traditions analyzed disagree with the statement that religion is mainly a private affair, having little to do with public life and politics. But White and Black leaders express the strongest disagreement with this statement: About seven-in-ten (69%) among the former and nearly six-in-ten (58%) among the latter say they strongly disagree. By contrast, only about four-in-ten Hispanic (37%) and Asian (42%) leaders say the same.

We see even more pronounced differences by race or ethnicity on questions relating to marriage. While some seven-in-ten (71%) White religious leaders agree with the position that marriage is a union between one man and one woman, nearly all Black, Hispanic, and Asian leaders interviewed agree with this view. The differences are even more pronounced on the question of allowing gays and lesbians to legally marry. Whereas about half of White leaders (48%) favor this position, large majorities among Black, Hispanic, and Asian leaders oppose it with two thirds or more of these leaders saying they strongly oppose it.

We see these racial or ethnic differences reflected within religious traditions. For example, all Mainline Black pastors interviewed believe that marriage is between one man and one woman compared with fewer than two-in-ten (17%) among White Mainline leaders. All the Black Mainline religious leaders interviewed also oppose granting legal recognition to same-sex marriage, whereas about nine-in-ten (91%) of their White Mainline counterparts favor it.

There is more agreement across racial or ethnic lines on the question of abortion. A large majority of Black and White religious leaders (68% and 61%, respectively) say that abortion is acceptable only under certain extreme circumstance, while a significant minority within each group (29% each) say that abortion is never acceptable. The views of Asian and Hispanic leaders, meanwhile, are roughly split between these two positions. Views on the legality of abortion show only slightly more variation: About one-in-three (29%) White leaders and one-in-seven (16%) Black leaders say that abortion should be legal in most or all cases, but strong majorities in these two groups believe that abortion should be illegal in most or all cases. Opposition to legalized abortion is particularly strong among Hispanic and Asian leaders, about half or more (51% and 58%, respectively) of whom say abortion should be illegal in all cases.

EDUCATIONAL BACKGROUND

The survey asked religious leaders about their educational background, including general and biblical studies, and we find some commonalities and differences on that score. Most have followed the more traditional path toward ordination, namely, a bachelor’s degree followed by a seminary education. But a significant number have followed less traditional routes especially within some religious traditions.

Bachelor’s Degree

Nearly three-in-four (72%) of the leaders interviewed report having completed a bachelor’s degree. This includes all 15 Catholic leaders, approximately nine-in-ten Mainline (89%) and Dutch Reformed (91%) leaders, about seven-in-ten (70%) Evangelical pastors, and nearly half (47%) of Pentecostal pastors. We also see important differences by race or ethnicity on this question. When we include all religious traditions, Asian (92%) and White (86%) pastors are much more likely than Black (61%) and Hispanic (47%) pastors to report having completed a bachelor’s degree.

Leaders’ Educational Background

	Percentage who have completed...
Bachelor’s Degree	72%
Seminary Master’s Degree	52%
Certificate or Correspondent Program	38%
Bible College/Institute Program	30%
Post-Master’s Seminary Degree	11%

We see these differences reflected within religious traditions as well. Among Evangelical leaders interviewed, for example, about half (52%) of Hispanic and about six-in-ten (62%) Black pastors report having completed a bachelor’s degree compared to about eight-in-ten (81%) of their White counterparts. Less stark differences exist within the Dutch Reformed and Pentecostal traditions. Meanwhile, there are no substantial differences within the Mainline tradition and no gap at all within the Catholic tradition.

Seminary Master's Degree

A master's degree from a seminary may include certification in a variety of areas including a Master of Divinity, Master of Arts in Counseling, or a Master of Theology. About half (52%) of the leaders interviewed report having completed a master's degree in a seminary. All Catholic leaders and nearly nine-in-ten (86%) Mainline pastors report that they have completed a Master of Divinity degree as do about three quarters (74%) of Dutch Reformed and about half (51%) of all Evangelical pastors. About two-in-ten (18%) Pentecostal pastors also report having obtained this degree.

When we include all religious traditions, Asian pastors (75%) and White pastors (72%) are twice as likely as Black pastors (36%), and more than three times as likely as Hispanic pastors (22%), to report completion of a seminary master's degree. We see high levels of aspiration among Black and Hispanic pastors, however, with 33% and 40%, respectively, of those who do not currently hold a master's degree planning to begin a program at a seminary. Except for Catholic leaders, there are significant differences by race or ethnicity on this question within the religious traditions analyzed. For example, White Dutch Reformed pastors are nearly twice as likely to have completed this degree than Dutch Reformed pastors of color (83% vs. 44%).

Post-Master's Seminary Degree

Examples of post-master's seminary degrees include a Doctor of Ministry (D. Min.) or a Doctor of Philosophy (Ph.D.) degree. Roughly one-in-ten (11%) of the religious leaders interviewed indicate they have completed such a program. Catholic leaders are the most likely to report this: Six of the 15 leaders interviewed, or 40 percent, report having attained a post-master's degree at a seminary; two-in-ten Mainline leaders say the same. By contrast, fewer than one-in-ten Evangelical (8%), Pentecostal (7%), and Dutch Reformed leaders (5%) report that they have completed a post-master's seminary degree.

While the completion rates for these advanced degrees are fairly low across all racial and ethnic groups, Asian (20%) and Black (15%) pastors are the most likely to report this; the comparable number among White and Hispanic leaders is 10 and six percent, respectively. The survey shows that aspirations to begin a post-master's seminary program are particularly high among Hispanic and Black pastors: Approximately four-in-ten (41%) and three-in-ten (28%), respectively, are planning to enroll in a post-master's seminary degree program.

Bible College or Institute

Three-in-ten pastors interviewed report that they have completed a program at a Bible college or institute. The pastors most likely to report completing one of these programs are Pentecostals (47%) and Evangelicals (32%). Dutch Reformed (20%), Mainline (15%), and Catholic (13%) leaders are less likely to report this.

When we take all religious traditions into account, Hispanic pastors (59%) are twice as likely as Black pastors (30%), and more than three times as likely as White and Asian pastors (18% each), to report that they have completed a program at a Bible college or institute. These racial or ethnic differences are reflected within traditions. For example, Hispanic Pentecostal (68%) and Hispanic Evangelical (50%) pastors are twice as likely as their Black and White counterparts within those respective religious traditions to report having completed such a program. Meanwhile, within the Dutch Reformed tradition, Black and Hispanic pastors are about six times more likely to have completed this type of program than their White counterparts (67% and 60%, respectively, vs. 10%).

Certificate or Correspondence Programs

Nearly four-in-ten (38%) religious leaders interviewed report having completed a certificate or correspondence program. Pentecostal pastors are the most likely to have completed such a program with approximately two thirds (64%) reporting this. Altogether, about a third of Evangelical (31%) and Mainline (36%) pastors indicate they have completed a certificate program. Dutch Reformed (16%) and Catholic (13%) leaders are less likely to report completion of such a program.

When we include all religious traditions, Hispanic (58%) and Black (50%) religious leaders are twice as likely as White leaders (23%) to report having completed a certificate program. Within the Mainline tradition, for example, Black pastors are more than twice as likely as White pastors (56% vs. 26%) to report having completed such a program. Meanwhile, Dutch Reformed pastors of color are five times more likely (40% vs. 8%) than White Dutch Reformed pastors to report having completed a certificate program.

Continuing Theological Education

In addition to inquiring about their formal educational background, the survey also asked congregational leaders how often during the past year they have taken part in some form of continuing theological education lasting at least one full day. Roughly half (49%) of all leaders indicate that they have participated in such forms of theological training at least three times in the past year, while about two-in-ten (21%) indicate they have not taken part in any ongoing training during the past year. The number who have never participated is especially high among Hispanic Pentecostal pastors (53%) and Hispanic Evangelical pastors (38%). Overall, Hispanic pastors are more than twice as likely as Black and White pastors (42% vs. 19% and 14%, respectively) to indicate that they had not taken part in any form of continuing theological education in the past year.

SERVICE TO THE CHURCH

Ordination

Altogether, about nine-in-ten (88%) of the leaders interviewed report that they are ordained. Mainline congregations are the most likely to report this with virtually all (97%) of the congregational leaders interviewed reporting they are ordained. More than nine-in-ten Catholic (93%) and Pentecostal (93%) leaders also report that they are ordained. Nearly as many (87%) Evangelical leaders say the same, and Dutch Reformed leaders (80%) are not far behind. When we include all religious traditions, Black leaders are the most likely to report being ordained (93%), followed closely by White (89%) and Hispanic (83%) leaders; about two thirds (67%) of Asian leaders report the same.

Length of Time With Their Congregation

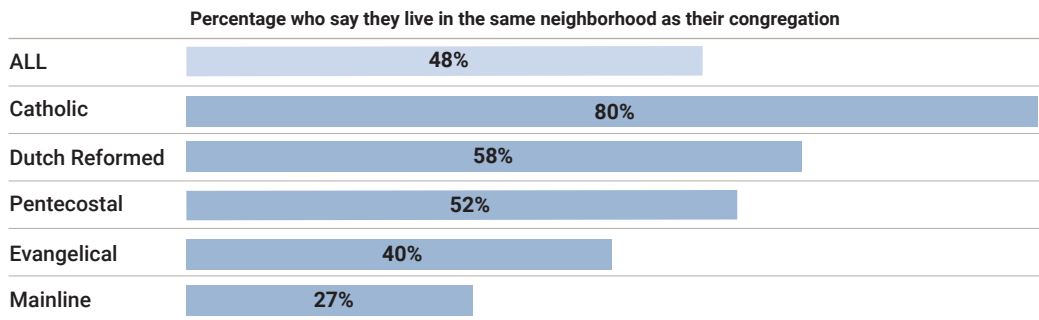
The survey asked religious leaders how long they have been with their current congregation. The religious leaders interviewed report that, on average, they have been with their current congregation for about nine years. Pentecostal leaders report the longest average time with their current congregation—nearly 12 years. Catholic leaders report an average of 10 years, while Evangelical pastors report an average of nine years. Meanwhile, Dutch Reformed and Mainline leaders say they have been in their current positions for about seven years.

When we include all religious traditions, Black religious leaders have been with their congregations the longest average time, 11 years, compared to nine years among White and Hispanic leaders, and five years among Asian leaders. We see these differences reflected within traditions. For example, within the Evangelical tradition, Black (11 years) and White (10 years) leaders on average have been with their congregations longer than their Hispanic counterparts (five years).

Place of Residence

About half (48%) of the religious leaders interviewed report that they live in the same neighborhood where their places of worship are located. Catholic religious leaders (80%) are most likely to report this. But roughly six-in-ten (58%) Dutch Reformed leaders say the same as do about half (52%) of all Pentecostal leaders. Meanwhile, four-in-ten Evangelical leaders and about a quarter (27%) of Mainline leaders also report living in their congregations’ neighborhoods.

Leaders’ Place of Residence



When we look across racial and ethnic groups, we see that Hispanic leaders (56%) are somewhat more likely to live in the neighborhoods in which their congregations are located than do their White (47%), Black (44%), and Asian (42%) counterparts. As an example of racial or ethnic differences within religious traditions on this question, Black Pentecostal pastors are less likely to live in their congregations’ neighborhoods than their White and Hispanic counterparts (40% vs. 70% and 61%, respectively).

Serving Multiple Congregations

About one-in-seven (14%) of the leaders interviewed report that they serve more than one congregation. This is especially true within the Catholic tradition: More than a quarter (27%) of the leaders interviewed say they also serve another congregation. About two-in-ten (19%) Evangelical leaders and more than one-in-ten (13%) Pentecostal leaders also report serving another congregation. Mainline (8%) and Dutch Reformed (6%) leaders are much less likely to say the same. When asked how many other congregations they serve, a large majority (72%) mention just one additional congregation. When we include all religious traditions, Hispanic religious leaders (21%) are much more likely to serve more than one congregation than are White (14%) and Black (10%) leaders; no Asian pastors interviewed indicate they serve multiple congregations.

PRIOR CAREERS AND DUAL VOCATIONS

The majority of religious leaders interviewed report that they had a prior career before entering the ministry. A significant number also say they are bi-vocational, balancing their work at a congregation with a second job in another field.

Prior Careers

Among the more than three fourths (77%) of religious leaders who indicate they had prior careers, on average they worked about 15 years in those careers before they entered the ordained ministry. The most commonly listed previous fields of work include education, manufacturing or factory work, and business or sales. While the fields of construction and social services—such as counseling, psychology, and social work—were not as prevalent, they were also frequently listed by religious leaders.

Among religious traditions analyzed, Pentecostal pastors are the most likely to report having had a prior career: Nearly nine-in-ten (88%) report this. About eight-in-ten (81% each) Evangelical and Mainline pastors also say they had a career prior to entering the ministry. Six-in-ten Dutch Reformed pastors say the same as do nearly half (47%) of Catholic leaders.

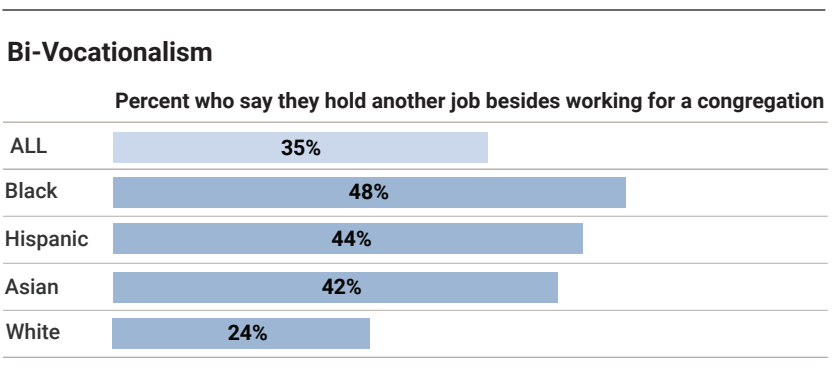
When we include all religious traditions, Black and Hispanic pastors are the most likely to report a prior career with nearly nine-in-ten (87% and 88%, respectively) indicating this. About two thirds of White (67%) and Asian (67%) leaders say the same. These differences are reflected within religious traditions. For example, Dutch Reformed pastors of color are significantly more likely than their White counterparts (88% vs. 50%) to report having had a prior career.

Bi-Vocational Religious Leaders

For a good number of religious leaders, there is not necessarily a sharp break between ordained ministry and other occupations. In fact, about a third (35%) of all the religious leaders interviewed say they are bi-vocational, meaning they balance their work at a congregation with a second job in another field. These bi-vocational leaders indicate that, on average, they work about 30 hours per week at other jobs along with also working an average of 30 hours per week at their congregations. Roughly four-in-ten Evangelical (43%) and Pentecostal (41%) pastors report holding an additional job. By comparison, two-in-ten or more of Dutch Reformed (23%), Mainline (22%), and Catholic (20%) leaders report holding another job.

In terms of the five major religious traditions analyzed, leaders of color are nearly twice as likely as White leaders (46% vs. 24%) to hold an additional job. Within the Evangelical tradition, for example, Hispanic and Black pastors are about two-to-three times more likely to be bi-vocational than their White counterparts (67% and 57%, respectively, vs. 23%).

Meanwhile, within the Mainline tradition, Black pastors are about six times more likely to be bi-vocational than their White counterparts (56% vs. 9%).



Workloads

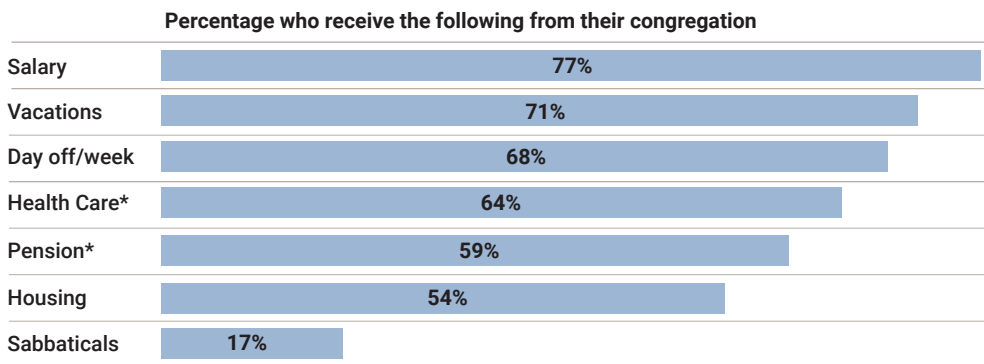
Two thirds of the pastors interviewed indicate that they work full-time, that is, at least 40 hours per week, in their church ministry. The full-time pastors interviewed report that, on average, they devote 52 hours per week to their church work; part-time pastors say they work an average of 20 hours per week. All Catholic leaders report being employed full-time in their congregational work, and approximately eight-in-ten Dutch Reformed (81%) and Mainline (76%) leaders report the same. Meanwhile, about six-in-ten Evangelical (63%) and just over half of the Pentecostal (54%) pastors interviewed report working for their church full-time. In terms of the race or ethnicity of religious leaders, approximately three-in-four White (77%) and Asian (75%) leaders interviewed report working full-time with their congregations as do about half of the Black (58%) and Hispanic (50%) leaders. We see these differences reflected within religious traditions. For example, White Evangelical pastors are more than twice as likely to work full-time than their Hispanic counterparts (77% vs. 33%).

COMPENSATION AND OTHER BENEFITS

Compensation

Upwards of three quarters (77%) of the religious leaders interviewed say they are paid for their congregational work. All or nearly all Catholic (100%), Mainline (92%), Dutch Reformed (92%), and Evangelical (84%) pastors are paid for their work. By contrast, just over half (55%) of Pentecostal leaders report receiving payment for the work they do in their congregations. We see major differences by race or ethnicity on this question. When we include all religious traditions, White (91%) and Asian (83%) religious leaders are much more likely to be paid than Hispanic (63%) and Black (61%) leaders.

Salary and Benefits



*Asked only of those who receive a salary from their congregation

Pensions and Retirement Plans

Roughly three quarters (76%) of the leaders interviewed who are paid for their work also say they have a pension program or retirement plan. Of these, more than two thirds (69%) indicate that their congregation or a higher religious body provides the retirement plans. All Catholic leaders report receiving retirement or pension benefits as do roughly nine-in-ten Mainline (91%) and Dutch Reformed (85%) pastors. Fewer Evangelical (75%) and, especially, Pentecostal (53%) pastors report receiving such retirement benefits.

When we include all religious traditions, White and Black religious leaders (88% and 73%, respectively) are more likely to report having pension programs or retirement plans. This compares to roughly half (51%) among Hispanic pastors and only one fifth among Asian pastors. We see these differences reflected within

traditions. For example, White Dutch Reformed pastors interviewed are almost twice as likely to receive retirement benefits as pastors of color within that tradition (94% vs. 50%). Meanwhile, within the Pentecostal tradition, White (71%) and Black (70%) pastors are more than twice as likely to report receiving these benefits as Hispanic pastors (33%).

Health-Care Benefits

More than eight-in-ten (83%) of the leaders interviewed who are paid for their church work also report that they receive health-care benefits or insurance. Of these, a majority (61%) indicate that their congregations or a higher religious body provide the primary component of their health-care benefits. All the Catholic leaders interviewed report that they receive health-care benefits as do more than nine-in-ten Mainline (94%) and Dutch Reformed (92%) pastors. About eight-in-ten (81%) Evangelical pastors also report this coverage. Pentecostal pastors are less likely to say they receive health-care benefits or insurance (63%). This is especially pronounced among Hispanic Pentecostal pastors, only three-in-ten of whom say they receive such benefits. When we include all religious traditions, Hispanic and Asian pastors are less likely to report receiving health-care benefits (59% and 70%, respectively) compared to more than eight-in-ten (81%) Black and more than nine-in-ten (91%) White religious leaders.

About two thirds (64%) of the leaders interviewed indicate that their health is excellent or very good. Eight-in-ten Catholic leaders report being in excellent or very good health. By contrast, just over half (55%) of Pentecostal leaders report excellent or very good health; leaders of other traditions fall somewhere in the middle. When we look across racial or ethnic groups, we see that about three quarters (76%) of White pastors, six-in-ten Black leaders, and nearly half of all Hispanic (48%) and Asian (45%) pastors indicate being in very good or excellent health.

Housing Allowance

More than half (54%) of the leaders interviewed report that they receive some kind of housing allowance, which might include a parsonage or rectory. All Catholic leaders indicate they receive this benefit as do upwards of three quarters of all Mainline (76%) and Dutch Reformed (77%) pastors. About half (53%) of all Evangelical pastors, and a much lower percentage of Pentecostal pastors (29%), say the same.

When we include all religious traditions, White leaders (77%) are almost twice as likely as Black (39%) or Asian leaders (42%), and three times more likely than Hispanic leaders (26%), to report receiving some form of housing allowance. Except within the Catholic tradition, we see major differences by race and ethnicity across the board on this question.

Regular Days Off and Vacations

Approximately seven-in-ten (69%) of the leaders interviewed report regularly taking one day off each week, including roughly three quarters or more among Catholic (73%), Dutch Reformed (77%), and Mainline (78%) leaders. This compares to about two thirds among Pentecostal (64%) and Evangelical (64%) pastors. We see some differences by race or ethnicity on this question. Within the Mainline tradition, for example, White pastors are about three times more likely than Black pastors (96% vs. 33%) to report taking a day off each week. Meanwhile, White Evangelical pastors (81%) are much more likely than their Black (54%) and Hispanic (43%) counterparts to report taking a day off each week.

Nearly three quarters (72%) of the religious leaders interviewed also indicate that they regularly take vacations every year. Dutch Reformed pastors (88%) are the most likely to report this, and Pentecostal pastors (52%) the least likely to do so. About nine-in-ten (91%) White leaders, roughly six-in-ten (59%) Black leaders, and half or nearly half of Hispanic (50%) and Asian (45%) leaders say they regularly take vacations every year. In all religious traditions analyzed, except for the Catholic tradition, there are major differences by race or ethnicity on this question.

Sabbaticals

Congregations sometimes offer their leaders sabbatical leaves, typically every six or seven years. This affords religious leaders time for rest, rejuvenation, or to further their theological training. Fewer than two-in-ten (17%) of the leaders interviewed report having taken a sabbatical leave in the last 10 years; of those who did, on average, their leaves lasted three-and-a-half months. Dutch Reformed pastors are the most likely to indicate having taken a sabbatical leave (29%), and Pentecostal pastors are the least likely to report this (8%). Again, we see differences by race or ethnicity on this question. White pastors, for example, are more than twice as likely as Black pastors (28% vs. 12%) to have taken a sabbatical leave in the past 10 years. And only one Hispanic and Asian pastor interviewed report having taken a sabbatical leave in the past 10 years.

LEADERS OF IMMIGRANT CONGREGATIONS

Personal Characteristics

More than a quarter (28%, or 98 congregations) of the leaders interviewed minister in congregations where at least 50 percent of the regular adult attendees were born outside the continental United States. About eight-in-ten (81%) of these leaders were themselves born outside the continental U.S., a number which rises to nearly nine-in-ten (89%) among leaders of color who lead immigrant congregations.

Across religious traditions, all or nearly all Mainline and Dutch Reformed pastors (92%) of immigrant congregations report being born outside the continental United States. About three quarters or more of Evangelical (73%) and Pentecostal (85%) leaders report the same as do four-in-ten Catholic leaders. The most common countries of origin among pastors of immigrant congregations are, in order of prevalence, Guatemala, Mexico, the Dominican Republic, Myanmar (Burma), and the Democratic Republic of the Congo. More than half (54%) of the leaders of immigrant congregations are Hispanic, nearly two-in-ten are White (15%) or Black (18%), and about one-in-ten (10%) are Asian.

Service to the Church

Leaders of immigrant congregations closely resemble those of non-immigrant congregations in some of the areas discussed above. But there are significant differences on many of the others.

Educational Background

Six-in-ten of the leaders of immigrant congregations report having completed a bachelor's degree compared to about three quarters (76%) of the leaders of non-immigrant congregations. Leaders of immigrant congregations also are less likely to have completed a seminary master's degree (40% vs. 56%) and a post-master's seminary degree (9% vs. 12%). However, they are about twice as likely as leaders of non-immigrant congregations to report having completed a program at a Bible college (46% vs. 24%), and nearly one-and-a-half times more likely (48% vs. 34%) to say they have completed a certificate program.

In terms of taking part in continuing theological education, nearly half (45%) of immigrant congregation leaders say that they do so at least three times a year. However, about three-in-ten (31%) immigrant pastors, compared to roughly two-in-ten (18%) non-immigrant pastors, report having never participated in continuing theological education. This is particularly true among leaders of immigrant congregations in the Pentecostal (42%) and Evangelical (38%) religious traditions.

Workloads and Bi-Vocationalism

Leaders of immigrant congregations are much more likely than pastors of non-immigrant congregations (50% vs. 30%) to report currently holding another job in addition to the work they do in their congregations. This is especially true among Black Evangelical pastors of immigrant congregations, all of whom report being bi-vocational. Leaders of immigrant congregations also are about twice as likely to report serving another congregation in a ministerial capacity than leaders of non-immigrant congregations (20% vs. 12%).

Approximately half (51%) of the leaders of immigrant congregations, including only a third of Black leaders and nearly a third (30%) of Evangelical pastors of immigrant congregations, report working full-time at their congregations. This compares to about three-in-four (72%) among leaders of non-immigrant congregations. By contrast, all Catholic leaders of immigrant churches report working full-time at their congregations.

Compensation and Benefits

Approximately two thirds (64%) of leaders of immigrant congregations are paid for their work, compared to more than eight-in-ten (82%) of non-immigrant congregation leaders. In addition, about half (52%) of the leaders of immigrant congregations who are paid for their work report having a pension program or other retirement plan, compared to, again, more than eight-in-ten (83%) of non-immigrant congregation leaders. In terms of health-care benefits, about six-in-ten (63%) leaders of immigrant congregations who are paid for their work report receiving these, compared to about nine-in-ten (89%) leaders of non-immigrant congregations. When it comes to housing support, about a third (35%) of immigrant congregations provide their leaders with a housing allowance, compared to more than six-in-ten (62%) of non-immigrant congregations.

Only five percent of religious leaders of immigrant congregations say they have taken a sabbatical leave in the past 10 years, compared to nearly a quarter (22%) of leaders of non-immigrant congregations. About six-in-ten (57%) of the leaders of immigrant congregations report taking a day off each week and regular vacations each year, compared to about three quarters (73% and 78%, respectively) among leaders of non-immigrant congregations. Leaders of Black immigrant congregations are the least likely (18%) to report regularly taking a day off each week; these leaders also are the most likely (78%) to say they hold at least one other job in addition to serving their congregations.

Foreign-Born Leaders of Non-Immigrant Congregations

Thirty-three, or about one-in-ten (13%), of the leaders of non-immigrant congregations were born outside the continental United States (this number includes four respondents who were born in Puerto Rico and are thus U.S. citizens). Canada is the country of origin of about a third (30%, or 10 pastors) of these leaders. The others originate from a variety of countries including the United Kingdom (5), the Dominican Republic (2), El Salvador (2), and Mexico (2).

Leader Characteristics: Immigrant vs. Non-Immigrant Congregations

	Leaders of Immigrant Congregations	Leaders of Non-Immigrant Congregations
Percent born outside the U.S.	81%	13%
Percent who are paid	64%	82%
Percent who work full-time	51%	72%
Percent who currently hold another job	50%	30%
Percent serving another congregation	20%	12%
Percent who have taken a sabbatical leave in the past ten years	5%	22%
Percent who regularly take a day off each week	57%	73%
Percent who regularly take vacations every year	57%	78%
Percent with housing allowance	35%	62%
Completed Certificate or Correspondent Program	48%	34%
Completed a program at a Bible College or Institute	46%	24%
Completed a Bachelor's Degree	60%	76%
Completed a Seminary Master's Degree	40%	56%
Completed a Post-Master's Seminary Degree	9%	12%

Chapter 4: Professional Profile of Religious Leaders

The survey sought to draw a general picture of the professional profile of religious leaders by posing a series of questions related to their work. These questions covered such issues as levels of personal satisfaction, a self-assessment of their own strengths, and the extent of their various networks of support. The survey also inquired about where religious leaders turn for information on ministry and management practices as well as their interest in receiving additional training to further their professional development in these areas.

LEVELS OF SATISFACTION

The religious leaders interviewed express high levels of overall satisfaction with their profession. Large majorities say they are either somewhat satisfied or very satisfied with their overall effectiveness as pastoral leaders as well as with their own spiritual and family lives. They also express general satisfaction, though at somewhat lower levels, with the kinds of support they receive for continuing education, assistance from denominational officials, and salary and benefits.

Leaders' Level of Satisfaction

	Percent who say "very satisfied"
Family life	72%
Salary and benefits	53%
Spiritual life	53%
Opportunities for continuing education	49%
Support from denominational officials*	48%
Overall effectiveness as a pastoral leader	46%

*This question was asked only of those leaders whose congregation is affiliated with a denomination.

Effectiveness as a Pastoral Leader

While levels of satisfaction are high across the board, there are differences of intensity by religious tradition as well as race or ethnicity. In general, we find the highest levels of satisfaction among Catholic and Hispanic religious leaders. Regarding their satisfaction with their effectiveness as pastoral leaders, for example, eight-in-ten Catholic leaders and two thirds of Hispanic leaders overall say they are very satisfied. Overall, Hispanic leaders are at least 25 percentage points more likely than pastors in other racial or ethnic groups to indicate that they are very satisfied with their pastoral effectiveness.

A majority of Pentecostal religious leaders (56%) also say they are very satisfied with their effectiveness as a pastoral leader, though that number is driven in large part by the high percentage of Hispanic Pentecostal leaders (80%) who say they are very satisfied. By comparison, only roughly a third (38%) of Black Pentecostal leaders say they are very satisfied, while six-in-ten say they are somewhat satisfied. In terms of the other religious traditions where we have sufficient numbers to report, Mainline and Dutch Reformed leaders are basically split between those who say they are somewhat satisfied and those who say they are very satisfied. The balance among Evangelical religious leaders on this question—except for Hispanics where there is an even split—tilts toward being somewhat satisfied rather than very satisfied (57% versus 37%).

Spiritual Life

Pentecostal leaders interviewed express the highest levels of satisfaction with their spiritual lives: Approximately three quarters (73%) say they are very satisfied with this area of their lives. About half of Catholic and Mainline leaders (53% each) also say they are very satisfied. The balance among Evangelical and Dutch Reformed leaders tilts toward being somewhat, rather than very, satisfied, especially among the latter group.

Following the general pattern, Hispanic leaders express the highest level of satisfaction on this measure, though the gap with Black and Asian religious leaders is narrower here—10 to 25 percentage points—than on the question regarding ministry effectiveness. The gap with White leaders, however, is still large, more than 30 percentage points. These differences are reflected within religious traditions. For example, Hispanic pastors express the highest level of satisfaction among Evangelical leaders (71%), while Black pastors are much more likely than their White Mainline counterparts (78% vs. 32%) to say they are very satisfied with their spiritual lives. Within the Dutch Reformed tradition, meanwhile, leaders of color are almost twice as likely (50% vs. 27%) as their White counterparts to say they are very satisfied with this aspect of their lives.

Family Life

Levels of satisfaction with family life among religious leaders is high across the board: A strong majority in all traditions, as well as racial or ethnic groups, say that they are very satisfied with this aspect of their lives. Hispanic Pentecostal and Black Mainline leaders are especially likely to report very high levels of satisfaction with family life (90% and 89%, respectively). However, Black Evangelical leaders report somewhat lower levels of satisfaction on this question than do their White and Hispanic counterparts. All ethnic groups in the Dutch Reformed tradition report similarly high levels of satisfaction with their family life.

SATISFACTION WITH MINISTRY SUPPORTS

Though still generally positive, religious leaders' levels of satisfaction with ministry supports are not as high overall as in the areas covered above. There is also some degree of dissatisfaction with the level of support they receive in some areas.

Continuing Education

When it comes to opportunities for continuing education, approximately half (49%) of all leaders across religious traditions say they are very satisfied, a figure that climbs to about seven-in-ten (71%) among Catholic leaders. The level of satisfaction among Black leaders is lower on this question: Only about four-in-ten Black pastors in the Mainline (44%), Pentecostal (40%), and Evangelical (40%) traditions say they are very satisfied with the professional development opportunities afforded to them, but approximately one-in-five say they are somewhat or very dissatisfied. About one-in-five (23%) White Mainline religious leaders and about one-in-seven (17%) White Evangelical leaders also say they are somewhat dissatisfied with the opportunities afforded to them for continuing education.

Denominational Support

We see a similar pattern with respect to the level of support religious leaders receive from denominational officials. (As Chapter 1 points out, a significant number of Pentecostal and Evangelical churches are nondenominational, so this question is not applicable to them.) Again, we see that approximately half (48%) of respondents across religious traditions whose congregations are affiliated with a denomination say that they are very satisfied with the level of support they receive. The level of satisfaction among Catholic leaders is again somewhat higher—at about two thirds (67%)—than the other traditions analyzed.

Within the Dutch Reformed tradition, only about a quarter (27%) of the White leaders interviewed report being very satisfied with the level of denominational support; by contrast, among leaders of color within that tradition, about six-in-ten (60%) say they are very satisfied. Approximately one-in-five (21%) Dutch Reformed leaders interviewed also say they are either somewhat or very dissatisfied with the level of denominational support they receive, while a third of Black Pentecostal clergy whose churches are affiliated with a denomination say the same. And even though more than half (56%) of Mainline church leaders say they are very satisfied with the level of denominational support, more than one third (38%) of Black and nearly one quarter (23%) of White leaders within that tradition report being somewhat dissatisfied with the assistance they receive from their denomination.

Salary and Benefits

Responses to the question regarding salary and benefits once again show that, overall, about half (53%) of the religious leaders interviewed are very satisfied with their level of compensation. That number is especially high among Catholic and Dutch Reformed leaders with about three quarters (73%) and two thirds (63%), respectively, saying they are very satisfied. When it comes to differences by race or ethnicity, even though most Black respondents say they are generally satisfied with their level of compensation, only a third say they are very satisfied; this is about half the number who say the same among the other three racial or ethnic groups. A significant number of Black leaders interviewed also express dissatisfaction with their level of salary and benefits including a third or more of Black Evangelical (44%), Mainline (38%), and Pentecostal (34%) pastors.

MINISTRY AND MANAGEMENT STRENGTHS

The survey asked religious leaders to assess their own strengths in various areas of ministry and management. Most religious leaders interviewed characterize their skills as very strong in most aspects of pastoral ministry including preaching, faith formation, worship and liturgy, and pastoral counseling. The one exception is evangelism, where there is an even split between those who say they are very strong in this area and those who say they are only somewhat strong; a significant minority also say they are not very strong when it comes to evangelism. Religious leaders express much less confidence when it comes to such management practices as overseeing staff and volunteers, handling budgets and other financial aspects of their congregations, and dealing with legal issues such as taxation and liability.

Ministry Strengths

	Percent who say "very strong"
Preaching	74%
Faith formation	65%
Worship and liturgy	55%
Pastoral counseling	54%
Evangelism	43%

Preaching

About three quarters (74%) of all the religious leaders interviewed, including at least two thirds in all religious traditions, say they consider themselves very strong when it comes to preaching. Within the Evangelical tradition, Black and Hispanic preachers are more likely—by about 20 percentage points—than their White counterparts to say they are very strong in this area, though about six-in-ten (62%) White Evangelical ministers also consider themselves very strong when it comes to preaching. By contrast, within the Mainline tradition, there is no gap between what Black and White leaders report with respect to their strength in this area; in each case, about three quarters (75% and 78%, respectively) rate themselves as being very strong.

Faith Formation

Faith formation aims to deepen congregants' knowledge and expression of their traditions' beliefs and practices. It may take many forms and could involve religious education classes, small group meetings, and even mission trips. About two thirds (65%) of the leaders interviewed say they are very strong in this aspect of ministry. But we see much more variation in this area among religious traditions, as well as among racial or ethnic groups, than is the case with preaching.

Approximately eight-in-ten (79%) of Pentecostal pastors interviewed, and about seven-in-ten (71%) of Evangelical leaders, say that they are very strong in the area of faith formation. About half of Dutch Reformed (52%) and Catholic (47%) leaders say the same as do a little more than one third (38%) of Mainline congregational leaders. Roughly six-in-ten (59%) Mainline leaders say they are only somewhat strong in this area while about four-in-ten Catholic (40%) and Dutch Reformed (42%) leaders say the same.

When we look at the area of faith formation in terms of race or ethnicity, Black, Hispanic, and Asian respondents generally rate themselves much more highly in this area than do White clergy: Seven-in-ten or more of the leaders in each group say they are very strong in this area compared to half of White leaders who say the same. The differences are particularly stark within the Dutch Reformed tradition: Pastors of color are more than twice as likely (94% vs. 40%) than their White counterparts to say they are very strong in this area.

Pastoral Counseling

The overall ratings for the area of pastoral counseling as well as worship and liturgy are similar: Approximately half of the leaders surveyed say they are very strong in these two areas (54% and 55%, respectively), while about a third (37% and 32%, respectively) report they are somewhat strong. Very few—fewer than one-in-ten (7% and 8%, respectively)—say they are not very strong in these areas. But while the overall numbers are similar, differences across religious traditions are much more pronounced in worship and liturgy than they are in the area of pastoral counseling. As in the case of faith formation, we also see significant differences in these areas by race or ethnicity.

About two thirds (67%) of Pentecostal leaders interviewed report being very strong when it comes to pastoral counseling as do nearly six-in-ten (57%) Mainline leaders and roughly half of Evangelical (53%) and Catholic (47%) leaders. Only slightly more than a third (38%) of Dutch Reformed leaders interviewed report being very strong in this area while about half (48%) say that they are somewhat strong. Here, too, there are important differences by race or ethnicity.

Overall, Black and Hispanic leaders closely resemble each other on this measure: 70% and 64%, respectively, report being very strong on this measure. These figures are much higher—by at least 25 percentage points—than for their White and Asian counterparts. The differences are reflected within religious traditions. For example, within the Dutch Reformed tradition, more than half (56%) of the leaders of color interviewed say they are very strong in this area compared to one third of White leaders. Black church leaders within the Evangelical and Mainline traditions also report much higher numbers in this area than do their White counterparts—roughly 30 percentage points.

Worship and Liturgy

There is a much greater spread among religious traditions when it comes to the area of worship and liturgy. Eight-in-ten Catholic leaders say they see themselves as being very strong in this area while only about half that number (39%) of Evangelical leaders say the same. About three quarters (76%) of Mainline leaders and roughly two thirds (64%) of Pentecostal leaders also say they are very strong when it comes to worship and liturgy. By contrast, there is an even split among Dutch Reformed leaders between those who say they are very strong (45%) and those who say they are only somewhat strong (43%) in this area of congregational life.

There are important differences by race or ethnicity in this area as well. Overall, leaders of color are more than 10 percentage points more likely than their White counterparts to say they are very strong in this area. But the gap is wider within some religious traditions. For example, leaders of color within the Dutch Reformed tradition are nearly 25 percentage points more likely than their White counterparts to say they are very strong when it comes to worship and liturgy. Meanwhile, Black leaders within the Mainline tradition also rate themselves significantly higher in this area than do their White counterparts, by 15 percentage points (89% vs. 74%).

The racial or ethnic picture is a bit more complicated within the Evangelical tradition where more than half (54%) of Black respondents say that they are very strong in the area of worship and liturgy, compared to about a third of Hispanic and White leaders (33% and 32%, respectively) who say the same. A significant percentage among these last two groups within the Evangelical tradition also say they are not very strong in this area including about a quarter (24%) of Hispanic pastors and about one fifth (19%) of White pastors.

Evangelism

As noted above, evangelism is the one area of ministry covered in the survey in which fewer than half of all religious leaders interviewed see themselves as being very strong. On this measure, there is roughly an even split between those who say they are very strong (43%) and those who say they are only somewhat strong (38%). This also is the one area of pastoral ministry in which about one-in-seven (15%) say they are not very strong. But there is wide variation among religious traditions, as well as among racial or ethnic groups, on this issue.

About seven-in-ten (71%) Catholic leaders interviewed say that they are very strong in the area of evangelism while approximately half of Pentecostal (54%) and Evangelical (46%) leaders say the same. By contrast, only about a quarter (23%) of Dutch Reformed leaders say they are very strong in this area, while an equal number say they are not very strong; about half (51%) say they are somewhat strong. Meanwhile, roughly four-in-ten (43%) Mainline leaders report being very strong in this area.

We see major differences on this question along racial or ethnic lines. Black and Hispanic leaders are much more likely than their White and Asian counterparts (61% and 51% vs. 30% and 36%, respectively) to say they are very strong when it comes to evangelism. These differences are reflected within religious traditions. For instance, many more Black leaders within the Mainline and Evangelical traditions report being very strong in this area than do their White counterparts: The gap is more than 50 percentage points in the Mainline tradition and nearly 40 percentage points in the Evangelical tradition. The gap between White and Hispanic leaders in the Evangelical tradition is smaller but still significant—14 percentage points—than that between White and Black leaders within that tradition. Meanwhile, pastors of color within the Dutch Reformed tradition are about three times more likely than their White counterparts (44% vs. 17%) to report that they are very strong in the area of evangelism.

MANAGEMENT STRENGTHS

Religious leaders report they are not nearly as strong when it comes to certain management areas as they are in the core pastoral areas discussed above.

Staff and Volunteers

Of the three management areas explored in the survey, religious leaders report they are strongest in managing staff and volunteers. Still, just slightly more than four-in-ten (44%) report they are very strong in this area while about an equal number (40%) say they are only somewhat strong. There is very little variation on this question among religious traditions, but there are some differences by race or ethnicity.

Overall, about half or more of Black (58%) and Hispanic (51%) leaders interviewed say they are very strong in this area compared to about a third of White (34%) and roughly a quarter (27%) of Asian leaders. Within the Mainline and Evangelical traditions, for example, Black pastors report much higher levels—between 20 and 40 percentage points higher—of being very strong in this area than do their White counterparts. Similarly, Hispanic leaders within the Evangelical tradition report higher numbers on this question than White leaders do, a gap of more than 15 percentage points (50% vs. 34%).

Financial Aspects

Levels of reported strength decline considerably when religious leaders are asked about managing the financial aspects of their congregations. Slightly more than a third (37%) of respondents overall say they are very strong in this area while an additional nearly one-in-five (18%) say they are only somewhat strong; more than one-in-ten (13%) offer that they are not very strong. A significant percentage—approximately one third (32%) of all the leaders interviewed—did not rate themselves on this question; Catholic leaders are the only exception. In most instances, the leaders interviewed say simply that someone else in the congregation handles this aspect of congregational life.

In terms of differences across religious traditions, Catholic and Pentecostal leaders are some 20 to 25 points more likely than those in the Dutch Reformed and Evangelical traditions to say they are very strong in this area. There are no major racial or ethnic differences on this question within religious traditions. Overall, however, a higher percentage of Hispanic and Black leaders indicate they are very strong in this area than do their White and Asian counterparts (the gap is about 10 and 25 percentage points, respectively).

Legal Matters

Self-reported levels of strength decline even further when it comes to the question of managing the legal aspects of the congregation including such matters as taxation of nonprofits and liability in cases of child abuse. Only about a quarter (26%) of all the religious leaders interviewed say they are very strong in this area, and an additional one-in-five (21%) say they are only somewhat strong; approximately one-in-seven (15%) say they are not very strong. But once again, a high percentage of leaders—nearly four-in-ten overall (38%)—did not offer a self-assessment on this question.

The differences that exist among religious traditions on this question are relatively small. Dutch Reformed leaders rate themselves particularly low in this area, however, with fewer than one-in-ten (6%) saying that they are very strong in these legal areas, while fully a quarter (25%) say they are not very strong. However, roughly half (49%) of the Dutch Reformed leaders interviewed indicate that this question is not applicable to them, the highest percentage of any tradition. In terms of racial or ethnic differences, White Evangelical leaders tend to rate themselves lower on this question than do their Hispanic and Black counterparts (by about 20 and 15 percentage points, respectively).

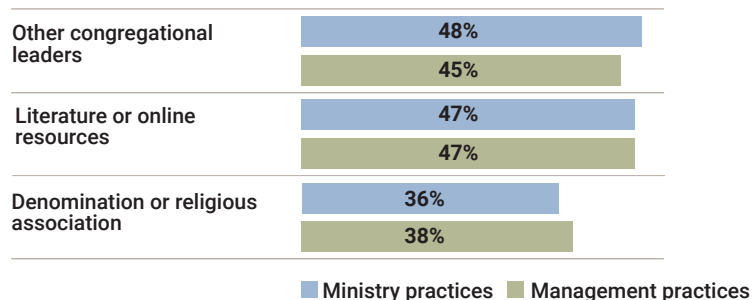
Management Strengths

	Percent who say “very strong”
Managing the work of staff and volunteers	44%
Managing the financial aspects of the congregation	37%
Managing the legal aspects of the congregation	26%

INFORMATION ON MINISTRY AND MANAGEMENT PRACTICES

Where do religious leaders turn to for information on ministry and management practices? The leaders interviewed indicate that they mainly turn to the same two sources in both instances: other congregational leaders and literature or online resources. This was followed closely by their denomination or religious association. Fewer say they rely on seminary professors, consultants, or other sources such as conferences and workshops, members of their congregations, and accountants (on financial matters).

Sources of Information on Ministry and Management Practices



Ministry Practices

Although the overall pattern is similar, there are some differences across denominational lines in these two areas. For instance, on the question of where they receive information about ministry practices, Catholic leaders interviewed say they rely much more heavily on denominational sources of support than do leaders in other traditions: Roughly three quarters (73%) of Catholic leaders say they rely on this source compared to only about a third (36%) among religious leaders in general. By contrast, Mainline, Evangelical, and Dutch Reformed leaders tend to rely more heavily on other congregational leaders and on literature or online resources—about half or slightly higher in each group say this. Meanwhile, Pentecostal leaders tend to rely on all three resources about equally.

With respect to differences by race or ethnicity, White congregational leaders in general tend to rely more heavily on literature or online resources for ministry practices than do their Hispanic, Asian, and Black counterparts. Meanwhile, Hispanic leaders as a whole tend to rely more heavily on denominational sources of information, and less on other congregational leaders, than leaders of the other groups. There are some differences by race or ethnicity as well within traditions. For example, Black Mainline leaders are much more likely than their White counterparts (56% vs. 35%) to rely on their denominational or religious associations for ministry information. Meanwhile, leaders of color within the Dutch Reformed tradition are more than twice as likely (50% vs. 23%) as their White counterparts to rely on their denomination for information about ministry practices.

Management Practices

When it comes to where they turn for information on management practices, Catholic leaders again report that they rely heavily on denominational support; nearly nine-in-ten (87%) cite this as their primary source of information. A majority (54%) of Mainline leaders interviewed also cite this as their main source of management information, though the percentage within that tradition who rely on other congregational leaders and on literature or online resources is nearly as high. Meanwhile, Pentecostal leaders in general say they rely on these three sources at about the same rate. Black and White leaders within that tradition, however, are some 20 to 30 percentage points more likely than their Hispanic counterparts to rely on other congregational leaders as a source of information on management practices.

The overall pattern within the Evangelical and Dutch Reformed traditions is very similar in this area: Half or nearly half say they rely on other congregational leaders (42% and 55%, respectively) and on literature or online resources (53% and 49%, respectively), while about one third (32% and 34%, respectively) indicate that they rely on their denomination or religious association. However, there are some differences by race or ethnicity within both traditions. For example, Hispanic Evangelical leaders say they are much more unlikely to turn to other congregational leaders for information than are Evangelical leaders overall (19% vs. 42%), while Black and White Evangelical leaders are more likely than Hispanic leaders, by at least 25 percentage points, to turn to literature or online resources for information on this aspect of their vocation.

PARTICIPATION IN RELIGIOUS NETWORKS

Their stated reliance for information from other pastors and congregational leaders, as well as on denominations or religious associations, raises a broader question concerning the various networks with which these religious leaders and their congregations are connected.

Clergy and Congregations' Participation in Religious Networks

Participates regularly in clergy small groups	89%
Is in a mentoring relationship as mentor or mentee	74%
Interacted with two or more other local clergy on a regular basis	65%
Participates in at least one religious association	55%
Congregation interacts with two or more other local congregations	51%
Congregation has recently fellowshiped with a congregation of a different race or ethnicity	45%
Clergy has significant relationships with groups from another faith tradition, such as Islam or Judaism	22%

Other Clergy

Among religious leaders overall, roughly two thirds (65%) report the names of at least two other clergy members or religious leaders in the study area with whom they interact frequently, and about a third (37%) list the names of three other leaders. Since the survey only asked respondents to list up to three names, as well as the name of the congregations, it is highly likely that many religious leaders regularly interact with an even greater number of fellow clergy.

We see a similar pattern on this question across the five religious traditions analyzed. Nearly nine-in-ten Dutch Reformed (88%) and Catholic (87%) leaders report having at least one contact, the highest among the traditions analyzed. However, in terms of multiple contacts, leaders from the Dutch Reformed, Pentecostal, and Mainline traditions report the highest number—more than four-in-ten in each tradition say they have at least three contacts with whom they regularly interact.

In terms of race and ethnicity, Black and White leaders generally report a higher number of contacts than do Hispanic leaders, though the differences are not that pronounced, especially for pastors within the Pentecostal tradition. Asian leaders interviewed report having fewer connections with clergy outside their own congregations than other leaders, with about four-in-ten (42%) reporting having no connections; however, half the leaders (50%) report at least two such connections.

Small Groups and Mentoring Relationships

Some of the interactions with fellow clergy involve more intensive gatherings such as small support groups or mentoring relationships. A high percentage, roughly nine-in-ten (89%) among all the religious leaders interviewed, indicate that they have met regularly in the past five years in a small-group setting with other ministers or pastoral leaders for continuing education and mutual support. There are no significant differences on this question across the five religious traditions analyzed, nor among three of the four racial or ethnic groups we analyzed. However, Asian leaders indicate meeting in these groups somewhat less frequently.

Approximately three quarters (74%) of all the leaders interviewed also say they currently participate in a mentoring relationship either as a mentor or a mentee. Though only about a quarter (26%) of the leaders overall say they are not involved in such a mentoring relationship, that number is somewhat higher among Catholic (40%) and Mainline (35%) leaders. When we look at differences by race or ethnicity, Black and Asian leaders overall report somewhat higher levels of involvement in mentoring relationships (87% and 83%, respectively) than do either White (69%) or Hispanic (68%) leaders. The racial or ethnic gap can be more pronounced within some religious traditions, however. For instance, while about four-in-ten (43%) White Mainline leaders say they are either a mentee or a mentor, all Black leaders in that tradition say they participate in such mentoring relationships.

Religious Associations and Interreligious Relations

More than half (55%) of the religious leaders interviewed say they participate in at least one religious association. But the number who say they participate in two or three such organizations declines markedly: a quarter for those who list at least two associations and fewer than one-in-ten (7%) among those who list three. The percentages on this question are very similar across the religious traditions analyzed as well as among racial or ethnic groups, except for Asian leaders, who report many fewer interactions of this kind.

To what extent do religious leaders have significant relationships with groups or congregations of another faith tradition? Among all religious leaders interviewed, roughly two-in-ten (22%) say they have such relationships. Among the five groups analyzed, all of which fall within the larger Christian tradition, the question specifically asked about interactions with other world religions such as Islam and Judaism. The number responding affirmatively to this question ranges from nearly a third (32%) among Mainline leaders to about half that number among Evangelical (14%) and Pentecostal (17%) leaders interviewed.

Perhaps due at least in part to language and cultural barriers, Hispanic and Asian leaders report much lower levels of interreligious interactions than their Black and White counterparts, a gap of about 20 percentage points. We also see significant differences by race or ethnicity within various religious traditions. Within the Pentecostal tradition, for example, about a third of Black leaders (38%) report having significant interactions across religious lines, while none of the White and Hispanic Pentecostal leaders interviewed indicate they have had such interactions. Meanwhile, within the Mainline tradition, White leaders are about twice as likely as Black leaders (43% vs. 22%) to indicate that they have had interactions across religious lines.

Cross-Congregational Connections

The survey also asked respondents about the number of other congregations with which their own congregations most often interact in some way, for example, by participating in a joint-worship service or in a community-service project. The number who report at least one such interaction resembles the answer in the preceding question—about three quarters (74%)—but the number of those who report multiple interactions of this kind is much lower: about half (51%) for those who report at least two such interactions and about a quarter (27%) for those who report three interactions.

The differences across religious traditions on this question are a bit more pronounced than on the question about the leaders' number of interactions with other clergy. Dutch Reformed (86%), Mainline (84%), and Catholic (80%) leaders report the highest number on this measure. Nearly three quarters (73%) of Evangelical leaders say the same about their churches as do nearly two thirds (63%) of Pentecostal leaders.

In terms of racial or ethnic differences, the pattern is very similar to the preceding question. The overall percentage for Black and White congregations is about the same and, once again, somewhat higher—typically by about 10 to 20 percentage points—than for Hispanic congregations. Meanwhile, leaders of Asian congregations report many fewer cross-congregational interactions than the other groups with about half (55%) reporting no such connections, and close to an equal number (45%) reporting only one such connection.

Cross-Cultural Connections Among Congregations

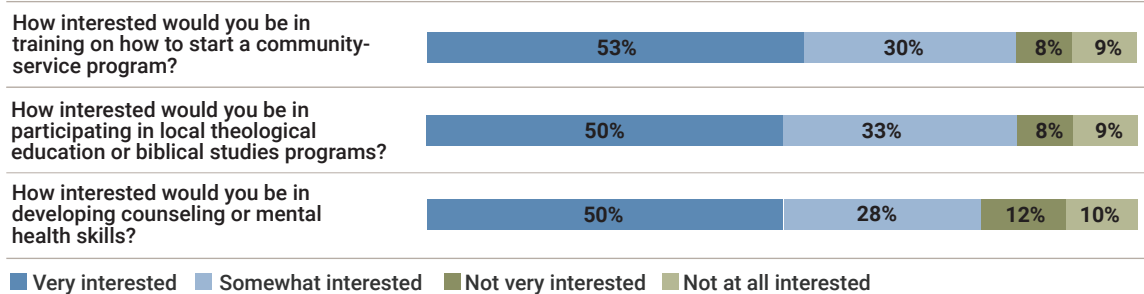
The survey further asked leaders whether their congregations had fellowship with a congregation of a predominantly different race or ethnicity during the preceding year. More than four-in-ten (45%) of the leaders interviewed indicate that was the case for their congregations. That number is highest among Dutch Reformed leaders; about six-in-ten of them (61%) report this. About half (51%) of Mainline religious leaders say the same. The number is lower in the Evangelical and Pentecostal traditions as well as in predominantly White Catholic churches.

With respect to racial or ethnic differences, in general, leaders of primarily Black and primarily White congregations tend to report higher levels of cross-racial or cross-ethnic interactions of this kind than do their Hispanic and, to a lesser extent, their Asian counterparts. Again, this may be due at least in part to the fact that language differences may present a barrier to such interactions among Hispanic and Asian immigrant populations. We do not see this pattern playing out within the Catholic tradition, however, where leaders of predominantly Hispanic congregations report a higher level of such interactions than leaders of mainly White churches (50% vs. 33%).

TRAINING INTERESTS

The survey asked religious leaders to express their level of interest in pursuing further training in three areas of congregational life: theological or biblical studies, counseling and mental health, and starting a community-service program. We also asked them about their interest in strengthening their management abilities in nine different areas.

Training Interests



Ministry Training

Among religious leaders in general, interest in furthering their training in the three areas of congregational life mentioned above is quite high, with about eight-in-ten overall saying they are at least somewhat interested, including approximately half who say they are very interested. The level of interest is particularly high among Pentecostal leaders, about seven-in-ten (69%) of whom say they are very interested in receiving training in all three areas. By contrast, interest in further training in these areas is much lower among Catholic leaders, ranging from a high of about three-in-ten (29%) for theological education to slightly more than one-in-ten (13%) for starting a community-service program. Moreover, a significant percentage of Catholic leaders say they are not at all or not very interested in receiving further training in these areas.

Religious leaders from the Mainline and Evangelical traditions closely resemble each other in terms of the percentage of those who say that they are very interested in receiving further training in these areas. They range from more than four-in-ten among those who say they are interested in further training in theological education to nearly six-in-ten in starting a community-service program. Meanwhile, Dutch Reformed leaders express lower levels of interest in receiving training in the areas of starting a community-service program and further developing their counseling skills. Only about a third (35% and 36%, respectively) say they are very interested in further training in these areas; however, about half (48%) express an interest in participating in continuing theological education or biblical studies programs.

There are important racial or ethnic differences overall in these three areas as well as within religious traditions. Pastors of color—Black, Hispanic, and Asian—express the most interest in training opportunities in these areas. Overall, about two thirds of the pastors say that they are very interested. By contrast, a much smaller percentage of White leaders—only about a third—say they are very interested in pursuing further training in these areas. These differences are reflected within religious traditions. For example, there is about a 40-point gap between Black and White leaders within the Mainline tradition, and upwards of a 20-point gap between Black and Hispanic leaders, on the one hand, and their White counterparts, on the other, within the Evangelical tradition. That gap within the Pentecostal tradition grows to about 50 percentage points between Black and Hispanic leaders, on the one hand, and White leaders, on the other.

Management Training

Of the nine management areas from which respondents could choose, the religious leaders interviewed express the most interest in strengthening their leadership skills: Fully eight-in-ten chose that category. This was followed by other areas that are closely related to leadership development including team-building as well as collaboration and networking: About two thirds (65%) and upwards of the leaders indicate an interest in receiving further training in these two areas. Approximately six-in-ten (61%) of the leaders interviewed also express an interest in honing their skills in communications technology, and roughly half say the same regarding staff supervision (52%), time management (51%), financial management (47%), and succession planning (44%). The area in which the religious leaders express the least level of interest is in improving their skills in facilities management: Only three-in-ten express interest in that category.

Interest in Improving Management Abilities

	Percent who indicate an interest
Leadership development	80%
Team building	72%
Collaboration and networking	65%
Communication technology	61%
Staff supervision	52%
Time management	51%
Financial management	47%
Succession planning	44%
Facilities management	30%

In terms of the five religious traditions analyzed, Catholic leaders tend to express a lower level of interest in management training than do leaders in the other traditions, though at least half the Catholic leaders interviewed express an interest in honing their skills in such areas as leadership development, team-building, and staff supervision. In terms of race and ethnicity, in general, Black religious leaders express the highest level of interest across most categories with Asian leaders close behind. Hispanics also indicate relatively high levels of interest, although in some categories they more closely resemble their White than their Black and Asian counterparts.

These racial and ethnic differences are reflected within religious traditions. For example, across all categories, Black leaders within the Mainline tradition consistently express a higher level of interest than their White counterparts. And, except for the categories of leadership development and succession planning, Black Pentecostal leaders also express significantly higher interest than their Hispanic and White counterparts. By contrast, there were few significant differences between racial or ethnic groups within the Evangelical tradition with respect to most of the training categories.

Chapter 5: Challenges and Opportunities

Large majorities of the religious leaders surveyed indicate that their congregations have a written statement of mission or purpose. There is also widespread agreement about the most important ways in which they as religious leaders as well as their congregations serve the spiritual needs of their own members. But religious leaders also point to the many needs—spiritual and material—of people in their neighborhoods, and they readily acknowledge the limits and barriers their congregations face in responding to these needs. Despite these challenges, most religious leaders see the quality of life of people who live in their area either staying about the same or trending in the right direction in the last few years.

MISSION AND MINISTRY

Nearly nine-in-ten (86%) of all the religious leaders interviewed, including at least eight-in-ten leaders in the five major traditions analyzed, say that their congregations have a written statement of mission or purpose. Although seven-in-ten leaders of Hispanic congregations indicate their congregations have a mission statement, there is about a 20-point gap between Hispanics and the leaders of other racial or ethnic groups on this question. This is particularly evident within the Pentecostal and Evangelical traditions, where the gap between Hispanic and other congregations in those traditions is between 20 and 30 percentage points. There is no difference by race or ethnicity on this question within the Catholic tradition.

The survey also asked the religious leaders to choose up to three main ways in which they and their congregations serve their own members. Among leaders overall, worship receives the highest rating: Nearly nine-in-ten (86%) pastors selected that option. This is followed by spiritual or discipleship formation, at about seven-in-ten (72%), and biblical education, at about six-in-ten (61%). Biblical education ranks particularly high among Pentecostal (88%) and Evangelical (73%) leaders. Meanwhile, providing a supportive community was chosen by more than four-in-ten (45%) respondents overall. That number is particularly high among Catholic leaders (80%), though about seven-in-ten Mainline (70%) and Dutch Reformed (68%) leaders also chose that option. Ranking much lower among all the pastors interviewed are counseling or guidance services (20%) and providing economic support (4%).

Most Important Ways Congregations Serve Their Members

Worship	86%
Spiritual or discipleship formation	72%
Biblical education	61%
Providing a supportive community	45%
Counseling and guidance	20%

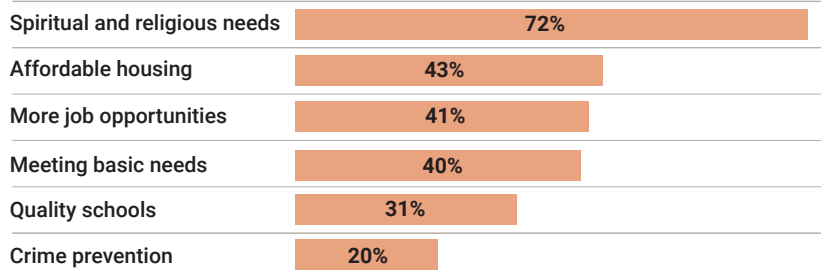
There is significant variation in some areas by race or ethnicity. With respect to biblical education, for instance, leaders of primarily Black and primarily Hispanic congregations are about twice as likely as their White counterparts to say this is one of the most important ways they and their congregations serve their members (84% and 78%, respectively, vs. 40%). By contrast, leaders of White congregations are nearly three times more likely than their Black, Hispanic, and Asian counterparts to rate providing a supportive community as among the most important services they provide their congregants (68% vs. 25%, 25%, and

18%, respectively). Meanwhile, about one quarter (27%) of the leaders of Asian congregations interviewed indicate that providing economic support is among the most important ways their congregations serve their members, a far higher number than among the other racial or ethnic groups. The differences in the other areas are not nearly as pronounced.

COMMUNITY NEEDS: SPIRITUAL AND PHYSICAL

Nearly three quarters (72%) of all the religious leaders surveyed rank spiritual and religious needs as among the most important challenges facing people who live in their area. About four-in-ten also list affordable housing (43%), meeting basic needs (40%), and more job opportunities (41%) as among the most pressing problems. Meanwhile, about three-in-ten (31%) point

Most Important Needs of People in the Neighborhood



to quality schools and two-in-ten to crime prevention as among the most pressing problems. Other needs mentioned include affordable health care, mental-health counseling, and issues related to immigration status.

Most leaders across all religious traditions cite spiritual and religious needs as among the most pressing priorities. That number is particularly high among Evangelical and Pentecostal leaders: Roughly eight-in-ten (82% and 76%, respectively) of the leaders indicate that these are among the most important needs. About seven-in-ten (71%) Dutch Reformed leaders also cite spiritual and religious needs as most significant. By contrast, Mainline leaders put a greater emphasis on affordable housing, with seven-in-ten choosing that as the most important area of need, while approximately two thirds (67%) of Catholic leaders place a greater emphasis on the need for more job opportunities.

Strong majorities among leaders of congregations of all racial or ethnic groups also rate spiritual and religious needs as of foremost importance, but there are some differences when it comes to other areas. For example, leaders of Hispanic congregations express much greater concern than other leaders about crime prevention: Nearly half (47%) of leaders of Hispanic congregations mention this as a major problem compared to two-in-ten leaders of Black congregations and fewer than one-in-ten among leaders of White (9%) and Asian (0%) congregations.

Racial or ethnic differences are particularly evident within individual faith traditions. Within the Evangelical tradition, for example, leaders of primarily Black (56%) and Hispanic (45%) congregations are 20 to 30 percentage points more likely than their White counterparts (24%) to list more job opportunities as among the most important needs. Meanwhile, leaders of Hispanic Catholic congregations are more than 20 percentage points more likely than leaders of White Catholic congregations to list affordable housing and quality schools (67% vs. 44% for each) as among the most important needs.

Specific Problems Facing Immigrant Congregations

The survey asked religious leaders who serve predominantly immigrant congregations (nearly 30% of all the congregations surveyed) specifically about the most important problems facing immigrants in their local communities. More than half of all the leaders of predominantly immigrant Hispanic congregations (56%)—including Catholic (60%), Pentecostal (56%), and Evangelical (53%) churches—identify unfair treatment because of their race or ethnicity as among the three most important problems facing immigrants in their communities.

Approximately one third of the leaders of Hispanic Pentecostal and Hispanic Evangelical immigrant congregations also list unemployment and affordable health care as among the most important problems facing immigrants in their communities. About one third (32%) of leaders of Hispanic Evangelical congregations also list affordable housing as among the most important problems, and a slightly higher percentage (40%) of leaders of Hispanic Catholic congregations do the same with respect to problems related to drugs and alcohol. Among the other major problems mentioned by leaders of Hispanic immigrant congregations are language barriers and issues related to immigration such as fear of deportation and culture shock: About four-in-ten (42%) of these leaders mention such problems.

Leaders of Asian immigrant congregations closely resemble those of Hispanic immigrant churches on several of these measures including unemployment, affordable housing, affordable health care, and issues related to immigration. However, there are some differences as well. For example, leaders of Hispanic immigrant congregations are much more likely—by about 20 percentage points or more—than their Asian counterparts to identify problems such as unfair treatment because of race or ethnicity, drugs and alcohol, and poverty and homelessness as among the most important challenges facing immigrants in their communities.

Leaders of Black immigrant congregations closely resemble leaders of Hispanic immigrant congregations on some of these measures—for example, on the issue of unfair treatment due to race or ethnicity and the problem of drugs and alcohol—but differ from them, as well as leaders of Asian immigrant congregations, on several other measures. For example, leaders of Black congregations are twice as likely as leaders of Hispanic and Asian congregations (60% vs. 32% and 30%, respectively) to cite unemployment as among the three most important problems facing immigrants in their local communities. They are also about twice as likely as leaders from the other two groups (55% vs. 23% and 20%, respectively) to cite affordable housing as among the top problems. By contrast, leaders of predominantly Black immigrant congregations are only about half as likely as leaders of Hispanic and Asian congregations (15% vs. 32% and 30%, respectively) to point to affordable health care as among the top problems.

Most Important Problems Facing Immigrants Today
(asked of immigrant congregations only)

Unfair treatment because of their race or ethnicity	49%
Unemployment	38%
Affordable housing	31%
Affordable healthcare	29%
Drugs and alcohol	18%
Poverty and homelessness	15%
Crime	8%

BARRIERS AND PROGRESS

The religious leaders interviewed readily acknowledge the limits and barriers their congregations face in serving the people who live in their area. Foremost among the limitations they cite are a lack of financial resources and volunteers: Nearly half of all leaders mention these two factors (46% and 44%, respectively). More than one third (38%) of leaders overall also point to

language or cultural barriers as well as complacency among their own congregants (32%) as factors that limit their congregations' ability to serve their communities. Other challenges these pastors mention range from an aging membership to the increasing distances between where the members live and their place of worship.

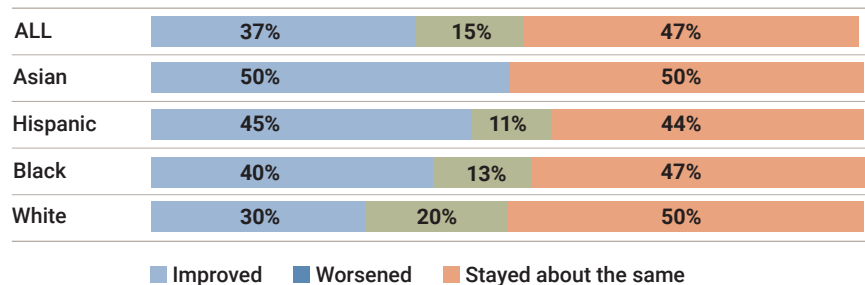
In terms of differences among religious traditions and racial or ethnic groups, about six-in-ten (63%) Pentecostal and Catholic (60%) leaders cite the lack of financial resources as a major barrier, roughly double the number who say the same among leaders of Mainline, Dutch Reformed, and White Evangelical congregations. In general, leaders of Black (64%) and Hispanic (61%) congregations are about twice as likely to cite the lack of financial resources as their White counterparts. By contrast, leaders of White Evangelical and White Mainline congregations are much more likely to cite complacency as a factor that limits their congregations' ability to serve their communities; about half of these leaders cite this as a major factor. Meanwhile, leaders who serve primarily immigrant congregations also point to language and other cultural barriers: Nearly half (47%) of the leaders of Hispanic immigrant congregations and seven-in-ten of the leaders of Asian immigrant congregations say this is a significant factor limiting their congregations' ability to be of greater service.

Despite the problems people face in the neighborhoods where their churches are located and the limits on their congregations' ability to respond to community needs, most religious leaders surveyed see the quality of life for people who live in their area as having improved or at least stayed about the same in the last few years. About half (47%) of the leaders interviewed say the situation has stayed about the same, while those who say things have improved outnumber those who say things have gotten worse by more than two-to-one (37% vs. 15%).

Main Barriers to Congregational Service

Lack of financial resources	46%
Lack of volunteers	44%
Language and/or cultural barriers	38%
Complacency within the congregation	32%

Quality of Life in the Neighborhood



In terms of racial or ethnic differences, four-in-ten leaders of Black congregations, more than four-in-ten (45%) leaders of Hispanic congregations, and fully half of the leaders of Asian congregations say things have improved. Leaders of Hispanic Catholic congregations are particularly positive: About two thirds (67%) of the leaders say the quality of life for people in their area has improved in the last few years. By contrast, leaders of White congregations are not as positive in their assessment: While three-in-ten say things have improved, two-in-ten say things have gotten worse for people in their communities.

We see some of these racial or ethnic differences reflected within religious traditions. For instance, pastors of Hispanic Evangelical congregations are more than twice as likely (45% vs. 20%) than their White counterparts to say that things have improved. Within the Mainline tradition, however, leaders of White congregations are about twice as likely as leaders of Black congregations (39% vs. 20%) to say that the quality of life for people who live in their area has improved in the last few years.

Appendix I: How the Research Was Conducted

STUDY AREA

We defined the study area for this project based on the geographic scope of the Gatherings of Hope initiative of the Doug & Maria DeVos Foundation (see the Introduction for a description of that initiative). This means that the focus is on congregations in the greater Grand Rapids urban area—Grand Rapids, Kentwood, and Wyoming—that minister predominantly to people of color.

CONGREGATIONAL CENSUS

To construct a current, comprehensive list of congregations, during the summer and fall of 2016 we canvassed approximately 90 square miles of the defined urban area. The goal was to verify the existence of those urban congregations we had identified in a 2009 census as well as any new congregations that had been established since that time.

The nature of a street-by-street census places limits on the number of congregations that can be counted, since it includes only those with marked and visible signage. However, there are congregations that share space with other congregations or meet in hotels, movie theaters, or houses. To locate those congregations, we also undertook a thorough online search as well as gathered lists through existing pastoral and denominational networks. After consolidating these lists, verifying congregations through website searches and phone calls, and cross-referencing and eliminating duplicates, we produced a list of 501 congregations in our study area.

We made further adjustments to the list of congregations as the interviewing phase of the survey progressed. In the process of scheduling interviews during the spring and summer of 2017, for instance, field interviewers confirmed additional congregation closures; accordingly, we deleted those from the overall list. During our interviews, we also were able to identify additional congregations in our study area when we asked religious leaders about the local pastors and congregations with whom they interact in some way. By the end of the summer of 2017, our master list of confirmed congregations had increased to 518. We also added 14 primarily Black or Hispanic congregations that are located directly adjacent to the study area, bringing our final list to 532 congregations.

SURVEY PRIORITIES AND REPRESENTATIVENESS

While the field interviewers attempted to contact all 532 study-eligible congregations, in keeping with the main focus of the study, we gave priority to contacting congregations of color. For purposes of analysis, we classified congregations into three groups.

Group 1 consists of all congregations of color, including those that are predominantly Asian, Black, and Hispanic. After reviewing the results of the interview, we filtered out of Group 1 all those congregations that reported 50 percent or fewer congregants of color. Altogether, Group 1 includes 262 congregations. Group 2 consists of 100 congregations. These are

Group 1	Congregations of Color	262 congregations
Group 2	Unknown Predominant Ethnicity Prioritized White Congregations	100 congregations
Group 3	Remaining White Congregations	170 congregations

congregations where the predominant ethnicity was unknown. The group also includes: a subset of White congregations that were identified as new in the 2009 and 2016 censuses, congregations that are part of the

Gatherings of Hope initiative, White congregations that are led by pastors of color, and congregations that are affiliated with religious traditions other than Christianity. Group 3, which consists of 170 congregations, includes all the remaining White congregations.

The findings in this report represent the views and characteristics of 65 percent of all the congregations and religious leaders in the study area. Although they constitute a diverse cross-segment of congregations, because we did not interview all congregations or scientifically select a representative sample of congregations, readers should avoid making inferences from the data about all congregations in the study area.

SURVEY IMPLEMENTATION

Questionnaire Design

The process of developing the questionnaire involved conducting background research on a host of topics related to urban and immigrant congregations. Many of the questionnaire items either came directly from or were influenced by surveys from prior studies of religious congregations and leadership. Some of the most notable studies include: The National Congregations Study, directed by Dr. Mark Chaves; the U.S. Religious Landscape Survey, conducted by the Pew Research Center; the U.S. Congregational Life Survey, directed by Dr. Susan Barnett; and the previously mentioned Kent County Congregations Study, directed by Dr. Edwin Hernández and Dr. Neil Carlson.

Multiple review sessions with Gatherings of Hope and Calvin College Center for Social Research staff greatly enhanced the design of the questionnaire. In addition, a round of pretesting with eight pastors of color—four Black and four Hispanic—further improved the quality of the survey instrument.

Contacting Religious Leaders

Throughout the spring and summer of 2017, we contacted pastors and religious leaders to set up face-to-face interviews. We first sent an introductory letter to all religious leaders in the study area explaining the purpose and timeline of the survey. We then called religious leaders' office numbers, cell phone numbers, and home phone numbers. We also texted, emailed, and "Facebooked" religious leaders. If it proved difficult to reach pastors, we often left messages with congregation members or family members. We made special efforts to reach religious leaders of congregations in our prioritized groups. This included networking with religious leaders and interdenominational groups to gain additional contact information. When necessary, we visited congregations' church offices, attended Bible studies, and joined worship services.

Face-to-Face Interviews

Field interviewers hired and trained by the Calvin College Center for Social Research conducted most of the interviews. The eight interviewers were students or recent college graduates representing an array of institutions including Aquinas College, Calvin College, Calvin Theological Seminary, Grand Valley State University, Morehouse College, and the University of Michigan. About half of the field interviewers had some level of Spanish fluency and 60 of the interviews were conducted in Spanish. One interview was conducted with the aid of a Kinyarwanda translator, and the rest of the interviews (83%) were conducted in English.

Throughout the interviewing phase, our aim was to interview the head or senior clergyperson or religious leader in each congregation. Indeed, nearly nine-in-ten (87%) of those we interviewed identified themselves as senior religious leaders. There were times, however, when a senior religious leader was unavailable to participate in an interview. As a result, we conducted 47 of the interviews with other congregational leaders such as associate pastors, co-pastors, or deacons. During the interview, the interviewer read all questions out loud, while respondents would often read through the questionnaire alongside the interviewer.

Interviewing congregation leaders involves using a tool in organizational research called key-informant methodology. Key-informant interviews rely on one person to describe an organization (in this case, the congregation) and provide information about its members. The reader should keep in mind that the findings represent what the leaders reported about their congregations; we did not survey members of the congregations.

Length of Interviews

The survey instrument included a total of 176 questions. However, one section of the survey comprised of nine questions was administered only to pastors who lead immigrant congregations, so most leaders responded to a total of 167 questions. It took this latter group an average of 60 minutes to complete the survey, compared to an average of 76 minutes for leaders of immigrant congregations.

RESPONSE RATES

Altogether, we surveyed religious leaders from 348 of the 532 congregations from the master list, representing approximately two thirds (65%) of the congregations in our study area. We had higher participation from the key groups we targeted, including 72 percent among primarily Black congregations and 75 percent among primarily Hispanic congregations. Among primarily White congregations, 64 percent participated in the survey, as did 52 percent of primarily Asian congregations.

In terms of the five main religious traditions that are separately analyzed, the highest participation rate in the survey was among Pentecostal or Charismatic congregations, with nearly three quarters (73%) participating in interviews. Among these Pentecostal congregations, roughly a quarter of primarily White (77%), primarily Black (73%), and primarily Hispanic (73%) churches participated.

About seven-in-ten (71%) Dutch Reformed congregations in Greater Grand Rapids also participated in the interviews. About two thirds (67%) of primarily White Dutch Reformed congregations took part in interviews, as did all primarily Black and primarily Hispanic Dutch Reformed congregations. Roughly two thirds (67%) of primarily Asian Dutch Reformed congregations also participated in the survey.

Seven-in-ten Mainline congregations participated in interviews for this study. This included about two thirds (65%) of the White Mainline congregations and roughly nine-in-ten (91%) of the Black Mainline congregations.

About two thirds (65%) of the study-eligible Evangelical congregations participated in interviews. Among those Evangelical churches that participated, six-in-ten are primarily White, about seven-in-ten (69%) are primarily Black, and more than eight-in-ten (85%) are primarily Hispanic.

A similar percentage (63%) of the Catholic congregations within the study area participated in interviews, including about half (53%) of primarily White Catholic congregations and all the primarily Hispanic Catholic congregations.

American Community Survey

In Chapter 1 of this report we use data from the American Community Survey (ACS), an ongoing project directed by the U.S. Census Bureau, to summarize population shifts in Greater Grand Rapids since 2007. Specifically, we use ACS five-year population estimates for municipal-level figures. The earliest available five-year estimate is from 2005-2009, and thus centers on the year 2007. The latest available five-year estimate is from 2012-2016, and thus centers on the year 2014.

Appendix II: How We Coded Religious Traditions

Drawing on *The Handbook of Denominations in the United States, Eleventh Edition* as well as recent studies in religion,¹ we coded all Christian denominations into five broad religious traditions. In the cases where a religious denomination's place in this coding scheme was not immediately apparent, we carefully researched each denomination to ascertain the best category under which they fit. Nondenominational congregations were coded based on religious self-identities from the survey data. We would welcome any feedback from local religious leaders on how we coded their denomination or religious association.

We differ from the classification scheme of many congregational studies in three main ways. First, because West Michigan has a relatively high number of Dutch Reformed congregations, we created a separate category for denominations that are historically associated with this tradition. In national studies, Dutch Reformed denominations would be coded into either the Mainline or Evangelical traditions. In this study they are coded into one "Dutch Reformed" tradition.

Second, many national studies code all historically Black denominations into one "Black Protestant" category. In this study we classified historically Black denominations into two main traditions: Pentecostal and Evangelical. To code these denominations, we researched the history and/or theology of each historically Black denomination represented in our area to determine the most relevant religious tradition into which they fall.

Third, we created a separate category for Pentecostal denominations and/or congregations. In many national studies, Pentecostal denominations are included within the Evangelical religious tradition. Because of the relatively large growth in the number of Pentecostal congregations in our local area, we grouped all Pentecostal congregations and denominations into one Pentecostal religious tradition.

Dutch Reformed

Christian Reformed Church in North America
 Free Reformed Churches of North America
 Heritage Reformed Congregations
 Netherlands Reformed Congregations in North America
 Protestant Reformed Churches in America
 Reformed Church in America
 United Reformed Churches in North America

Evangelical

American Baptist Association
 Asamblea Cristiana Nacional
 Association of Reformed Baptist Churches of America
 Baptist Missionary Association of America
 Baptist – Other
 Calvary Chapel
 Christian and Missionary Alliance
 Christian Life Fellowship Ministries International

¹ Dougherty, Kevin D., Byron R. Johnson, and Edward C. Polson. 2007. "Recovering the Lost: Remeasuring U.S. Religious Affiliation." *Journal for the Scientific Study of Religion* 46 (4): 483–99.

Woodberry, Robert D., Jerry Z. Park, Lyman A. Kellstedt, Mark D. Regnerus, and Brian Steensland. 2012. "The Measure of American Religious Traditions: Theoretical and Measurement Considerations." *Social Forces* 91 (1): 65–73.

Church of God (Anderson, Indiana)
Church of God General Conference
Church of the Nazarene
Converge
Covenant Connections International
Evangelical Covenant Church
Evangelical Covenant Order of Presbyterians
Evangelical Free Church of America
Evangelical Presbyterian Church
Evangelical – Other
Free Methodist Church
General Association of Regular Baptist Churches (GARBC)
Independent Baptist Churches
Independent Fundamentalist Churches of America
Lutheran Church – Missouri Synod
National Baptist Convention of America, Inc.
Nondenominational Churches (Evangelical)
Orthodox Presbyterian Church
Plymouth Brethren
Presbyterian Church in America
Reformed Presbyterian Church of North America
Salvation Army
Seventh Day Baptist General Conference
Seventh-day Adventist – Lake Region Conference
Seventh-day Adventist Church
Southern Baptist Convention
Wesleyan Church
Wisconsin Evangelical Lutheran Synod

Mainline

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Churches in the USA
Anglican Catholic Church
Christian Churches and Churches of Christ
Christian Church (Disciples of Christ)
Episcopal Church
Evangelical Lutheran Church in America
Friends (Quakers)
Latvian Evangelical Lutheran Church
National Baptist Convention USA, Inc.

Presbyterian Church (USA)
Progressive National Baptist Convention, Inc.
United Church of Christ/Congregational
United Methodist Church

Pentecostal (or Charismatic)

Alpha y Omega Inc
Apostolic Church of God
Apostolic Churches – Other
Asamblea Apostólica de la fe en Cristo Jesús
Asamblea de Iglesias Pentecostales de Jesucristo
Assemblies of God
Church of God (Cleveland, Tennessee)
Church of God in Christ
Church of God in Christ United
Church of God Prophecy
Church of God – Other
Faith Christian Fellowship International
Full Gospel Fellowship of Churches and Ministries, International
Iglesia de Cristo Misionera
Iglesia de Dios "Nueva Jerusalem"
Iglesia de Dios Pentecostal M.I.
Iglesia Pentecostes Unida Internacional
International Church of the Four Square Gospel
Maranatha Christian Churches
Ministerios Elim
Movimiento Misionero Mundial Inc.
Nondenominational Churches (Pentecostal)
Pentecostal Assemblies of the World, Inc.
Pentecostal Church of God
Pentecostal Churches of the Apostolic Faith, Inc
Pentecostal – Other
Redeemed Christian Church of God (RCCG)
United Pentecostal Church International
Worldwide Assemblies of Restoration

Roman Catholic

Roman Catholic Church
Ukrainian Catholic

Other

Antiochian Orthodox Christian Archdiocese of North America
Baha'i Faith
Bible Students
Buddhist Temples, Zen
Church of Jesus Christ of Latter-day Saints
Community of Christ-Latter-day Saints
Ethiopian Orthodox
Greek Orthodox Archdiocese of North America
Islamic Community of North American Bosniaks
Jehovah's Witness
Judaism – Chabad Movement
Judaism – Conservative (USCJ)
Judaism – Reform (URJ)
Muslim – Sunni
Muslim – Unclassified
Nation of Islam/Black Muslim
National Spiritualist Association of Churches
Russian Orthodox Church
Self-Realization Fellowship
Unitarian Universalist Association
Unity School of Christianity and Association of Unity Churches

Appendix III: Survey Results

This appendix includes data for the survey questions we asked religious leaders. The results are broken down by race or ethnicity as well as by religious tradition. The first line (All) aggregates the answers for all the 348 religious leaders interviewed. The second section breaks down every question by race or ethnicity (Asian, Black, Hispanic, and White), irrespective of religious tradition. Primary race or ethnicity references either the congregation or the religious leader, depending on whether the specific question asked about the congregation generally or the religious leader more specifically. (In most cases the primary race or ethnicity of the congregation closely matches that of its leader, and vice versa; there are times, however, when the overlap between the two is not as pronounced.)

The third section breaks down each question by the five major religious traditions analyzed—Mainline, Pentecostal, Evangelical, Dutch Reformed, and Catholic—and then by race or ethnicity within each of these traditions. In this way the reader can compare, for example, responses for Pentecostal congregations or leaders who are Black, Hispanic, or White. Not all religious traditions are broken down by all four races or ethnicities analyzed in this study because there simply are not enough cases to analyze all the groups separately within each religious tradition. To be analyzed separately, a racial or ethnic category must make up at least 10 percent of congregations or religious leaders in any given religious tradition. The analysis of the Dutch Reformed tradition is unique in that, to meet that threshold, we combined congregations or leaders of color into one category.

Q.2.2 Is your congregation formally affiliated with a particular denomination, convention, or some similar kind of association?

	Yes	No
ALL	75%	25%
Asian	91	9
Black	65	35
Hispanic	67	33
White	84	16
Catholic	100	-
White	100	-
Hispanic	100	-
Dutch Reformed	100	-
Cong. of Color	100	-
White	100	-
Evangelical	63	37
Black	59	41
White	67	33
Hispanic	59	41
Mainline	100	-
Black	100	-
White	100	-
Pentecostal	59	41
Black	58	42
White	50	50
Hispanic	60	40

Note: Tables may not add to 100% due to rounding.

Q.2.2a *Is your congregation formally affiliated with a particular denomination, convention, or some similar kind of association?*

	Evangelical	Pentecostal	Reformed	Mainline	Catholic	Other
ALL	32%	28%	19%	11%	4%	6%
Asian	27	18	36	18	-	-
Black	35	47	5	10	-	2
Hispanic	29	53	8	1	8	1
White	34	6	31	15	6	9
Catholic	-	-	-	-	100	-
White	-	-	-	-	100	-
Hispanic	-	-	-	-	100	-
Dutch Reformed	-	-	100	-	-	-
Cong. of Color	-	-	100	-	-	-
White	-	-	100	-	-	-
Evangelical	100	-	-	-	-	-
Black	100	-	-	-	-	-
White	100	-	-	-	-	-
Hispanic	100	-	-	-	-	-
Mainline	-	-	-	100	-	-
Black	-	-	-	100	-	-
White	-	-	-	100	-	-
Pentecostal	-	100	-	-	-	-
Black	-	100	-	-	-	-
White	-	100	-	-	-	-
Hispanic	-	100	-	-	-	-

Q.2.2b *[If answered no on 2.2] Is your congregation nondenominational (asked of Christian respondents)?*

	Yes	No
ALL	88%	12%
Asian	100	-
Black	97	3
Hispanic	92	8
White	77	23
Evangelical	86	14
Black	93	7
White	78	22
Hispanic	89	11
Pentecostal	95	5
Black	100	-
White	80	20
Hispanic	93	7

Q.2.2c [If answered no on 2.2] What is your congregation's religion or religious group (asked of non-Christian respondents)?

	Islam	Sunni Muslim	Nondenominational	Buddhist
ALL	33%	33%	17%	17%
Black	-	100	-	-
White	33	-	33	33
Evangelical	-	-	100	-
White	-	-	100	-

Q.2.3 Please tell me which of the following terms, if any, you would say best describe this congregation (asked of Christian respondents). [Note: respondents could choose more than one option.]

	Evangelical	Mainline	Reformed	Charismatic	Pentecostal	Fundamentalist	Other	None of the above
ALL	56%	29%	31%	20%	29%	10%	26%	2%
Asian	82	27	55	9	18	18	9	-
Black	51	21	17	40	52	10	30	1
Hispanic	60	18	12	12	47	13	13	1
White	57	39	48	12	7	8	30	2
Catholic	13	67	-	13	7	-	47	-
White	22	67	-	11	11	-	44	-
Hispanic	-	67	-	17	-	-	50	-
Dutch Reformed	57	31	98	11	6	2	15	-
Cong. of Color	73	20	93	13	13	7	7	-
White	52	34	100	10	4	-	18	-
Evangelical	76	24	28	19	5	15	29	1
Black	59	26	21	35	12	9	38	-
White	85	24	39	13	2	19	28	2
Hispanic	77	23	14	9	5	18	18	-
Mainline	43	70	19	8	11	5	46	-
Black	50	30	20	20	40	10	40	-
White	38	92	21	4	-	-	50	-
Pentecostal	54	15	5	36	87	14	13	-
Black	44	16	7	51	91	13	22	-
White	70	30	10	60	80	20	10	-
Hispanic	59	10	-	12	83	15	5	-

Q.2.4 In what year was your congregation officially founded?

	1800s	1901-49	1950s	1960s	1970s	1980s	1990s	2000s	2010s
ALL	10%	14%	7%	6%	5%	4%	12%	19%	23%
Asian	-	-	-	-	-	9	9	18	64
Black	3	11	4	3	5	4	23	24	22
Hispanic	4	4	1	3	-	7	15	33	33
White	19	22	11	9	8	2	4	8	17
Catholic	47	40	13	-	-	-	-	-	-
White	44	33	22	-	-	-	-	-	-
Hispanic	50	50	-	-	-	-	-	-	-
Dutch Reformed	15	25	8	9	5	2	2	11	25
Cong. of Color	-	-	-	7	7	-	7	27	53
White	20	32	10	10	4	2	-	6	16
Evangelical	4	10	2	10	5	5	14	20	30
Black	3	12	-	6	6	3	26	18	26
White	6	13	4	17	7	4	13	11	26
Hispanic	-	-	-	-	-	10	-	48	43
Mainline	30	16	27	-	3	5	-	8	11
Black	20	30	10	-	10	-	-	20	10
White	38	13	38	-	-	4	-	-	8
Pentecostal	-	4	4	2	5	5	25	30	25
Black	-	5	7	2	2	7	30	30	18
White	-	20	-	-	40	-	-	20	20
Hispanic	-	-	2	2	-	5	27	34	29

Q.2.5 Does your congregation/parish have a separate 501(c)(3) not-for-profit organization designation for its community ministries?

	Yes	No
ALL	54%	46%
Asian	73	27
Black	65	35
Hispanic	45	55
White	49	51
Catholic	60	40
White	67	33
Hispanic	50	50
Dutch Reformed	45	55
Cong. of Color	43	57
White	46	54
Evangelical	51	49
Black	61	39
White	48	52
Hispanic	43	57
Mainline	47	53
Black	60	40
White	39	61
Pentecostal	62	38
Black	70	30
White	88	13
Hispanic	50	50

Note: Tables may not add to 100% due to rounding.

Q.2.6 Has your congregation ever changed its name?

	Yes	No
ALL	26%	74%
Asian	20	80
Black	32	68
Hispanic	17	83
White	28	72
Catholic	20	80
White	-	100
Hispanic	50	50
Dutch Reformed	23	77
Cong. of Color	33	67
White	20	80
Evangelical	31	69
Black	39	61
White	36	64
Hispanic	9	91
Mainline	22	78
Black	20	80
White	21	79
Pentecostal	25	75
Black	33	67
White	50	50
Hispanic	12	88

Q. 2.7 Has your congregation ever merged with another congregation?

	Yes	No
ALL	6%	94%
Asian	-	100
Black	7	93
Hispanic	4	96
White	8	93
Catholic	7	93
White	11	89
Hispanic	-	100
Dutch Reformed	5	95
Cong. of Color	7	93
White	4	96
Evangelical	11	89
Black	9	91
White	13	87
Hispanic	9	91
Mainline	3	97
Black	-	100
White	4	96
Pentecostal	4	96
Black	7	93
White	-	100
Hispanic	2	98

Note: Tables may not add to 100% due to rounding.

Q. 2.8 *Has there ever been a split in your congregation?*

	Yes	No
ALL	16%	84%
Asian	9	91
Black	21	79
Hispanic	16	84
White	12	88
Catholic	-	100
White	-	100
Hispanic	-	100
Dutch Reformed	8	92
Cong. of Color	-	100
White	10	90
Evangelical	13	87
Black	18	82
White	7	93
Hispanic	18	82
Mainline	35	65
Black	50	50
White	29	71
Pentecostal	16	84
Black	18	82
White	10	90
Hispanic	17	83

Q. 2.9 *In every congregation, disagreements and conflicts occasionally arise. Within the last two years, has your congregation experienced a significant internal conflict?*

	Yes	No
ALL	16%	84%
Asian	18	82
Black	15	85
Hispanic	18	82
White	16	84
Catholic	-	100
White	-	100
Hispanic	-	100
Dutch Reformed	20	80
Cong. of Color	27	73
White	18	82
Evangelical	19	81
Black	12	88
White	22	78
Hispanic	23	77
Mainline	11	89
Black	10	90
White	13	88
Pentecostal	15	85
Black	18	82
White	-	100
Hispanic	17	83

Note: Tables may not add to 100% due to rounding.

Q.2.10 If you had to choose, which person or group would you say has the most influence on major decisions in your congregation?

	The governing board or council as a group	The senior clergy or religious leader	The clergy and/or staff as a group	The congregational membership as a body	Denominational, diocesan or other supervisory leadership	A non-clergy executive or other lay individual
ALL	37%	26%	21%	13%	2%	1%
Asian	45	9	18	27	-	-
Black	23	40	28	7	-	1
Hispanic	27	26	17	22	3	5
White	48	20	19	11	3	-
Catholic	7	47	33	-	13	-
White	11	44	22	-	22	-
Hispanic	-	50	50	-	-	-
Dutch Reformed	68	11	11	6	3	2
Cong. of Color	60	7	7	13	7	7
White	70	12	12	4	2	-
Evangelical	31	27	22	18	1	2
Black	12	41	32	15	-	-
White	44	20	22	11	2	-
Hispanic	23	18	9	41	-	9
Mainline	47	11	19	22	-	-
Black	60	20	20	-	-	-
White	48	9	22	22	-	-
Pentecostal	24	35	28	11	-	2
Black	20	44	31	4	-	-
White	20	10	40	30	-	-
Hispanic	29	32	20	15	-	5

Note: Tables may not add to 100% due to rounding.

Q. 2.11 Does the building where your congregation meets belong to your congregation, or does it belong to another group that loans or rents space to you?

	Belongs to congregation or denomination	Belongs to another group
ALL	69%	31%
Asian	9	91
Black	61	39
Hispanic	58	42
White	82	18
Catholic	100	-
White	100	-
Hispanic	100	-
Dutch Reformed	71	29
Cong. of Color	47	53
White	78	22
Evangelical	66	34
Black	65	35
White	80	20
Hispanic	45	55
Mainline	89	11
Black	80	20
White	100	-
Pentecostal	56	44
Black	56	44
White	70	30
Hispanic	56	44

Q. 2.12 Some congregations have worship services that take place every week at more than one location, but all locations are considered part of the same congregation. Does this describe your congregation?

	Yes	No
ALL	11%	89%
Asian	9	91
Black	11	89
Hispanic	10	90
White	10	90
Catholic	7	93
White	11	89
Hispanic	-	100
Dutch Reformed	11	89
Cong. of Color	13	87
White	10	90
Evangelical	15	85
Black	15	85
White	15	85
Hispanic	14	86
Mainline	3	97
Black	-	100
White	4	96
Pentecostal	9	91
Black	11	89
White	-	100
Hispanic	10	90

Note: Tables may not add to 100% due to rounding.

Q.2.12a Including your location, how many locations does your congregation have?

	0	1 or 2	3 to 5	11 to 20
ALL	3%	56%	39%	3%
Asian	-	100	-	-
Black	-	80	10	10
Hispanic	13	50	38	-
White	-	38	63	-
Catholic	-	100	-	-
White	-	100	-	-
Dutch Reformed	-	57	43	-
Cong. of Color	-	100	-	-
White	-	40	60	-
Evangelical	6	47	41	6
Black	-	60	20	20
White	-	38	63	-
Hispanic	33	33	33	-
Mainline	-	-	100	-
White	-	-	100	-
Pentecostal	-	75	25	-
Black	-	100	-	-
Hispanic	-	50	50	-

Q. 2.12b Is your location a satellite or branch, or is it the main campus?

	Satellite/ Branch	Main campus
ALL	21%	79%
Asian	-	100
Black	20	80
Hispanic	-	100
White	33	67
Catholic	-	100
White	-	100
Dutch Reformed	29	71
Cong. of Color	-	100
White	40	60
Evangelical	19	81
Black	20	80
White	25	75
Hispanic	-	100
Mainline	100	-
White	100	-
Pentecostal	13	88
Black	25	75
Hispanic	-	100

Q. 3.1 Which of these statements, in your view, comes closest to describing your congregation's basic views about the authority of the Bible?

	The Bible is authoritative in all areas of life, including in matters of science.	The Bible is authoritative, primarily in matters of faith and morality.	The Bible is not authoritative, but it does provide helpful moral guidelines on how to live your life.	The Bible is an ancient book of fables and legends.
ALL	64%	32%	4%	-%
Asian	91	9	-	-
Black	81	16	3	-
Hispanic	68	32	-	-
White	48	45	6	1
Catholic	13	87	-	-
White	11	89	-	-
Hispanic	17	83	-	-
Dutch Reformed	55	43	2	-
Cong. of Color	80	13	7	-
White	48	52	-	-
Evangelical	79	20	1	-
Black	82	15	3	-
White	78	22	-	-
Hispanic	73	27	-	-
Mainline	37	49	14	-
Black	80	20	-	-
White	9	68	23	-
Pentecostal	74	26	-	-
Black	84	16	-	-
White	60	40	-	-
Hispanic	66	34	-	-

Q. 3.2 *Would you say your congregation is influenced mainly by contemporary ideas and trends in American culture or by its theological beliefs?*

	Contemporary ideas and trends in American culture	Traditions and theological beliefs	Both contemporary ideas and trends and traditions and theological beliefs
ALL	13%	71%	16%
Asian	18	64	18
Black	6	72	22
Hispanic	17	76	7
White	14	69	17
Catholic	-	67	33
White	-	56	44
Hispanic	-	83	17
Dutch Reformed	18	66	15
Cong. of Color	33	60	7
White	14	68	18
Evangelical	10	79	11
Black	12	74	15
White	8	85	8
Hispanic	14	81	5
Mainline	14	59	27
Black	-	70	30
White	21	50	29
Pentecostal	11	72	16
Black	5	68	27
White	20	70	10
Hispanic	17	76	7

Q. 3.3 *Theologically speaking, would you say your congregation is more on the conservative side, more on the liberal side, or in the middle?*

	Conservative	Middle	Liberal
ALL	53%	35%	12%
Asian	60	40	-
Black	48	42	10
Hispanic	64	35	1
White	52	30	18
Catholic	29	64	7
White	38	50	13
Hispanic	17	83	-
Dutch Reformed	47	42	11
Cong. of Color	50	50	-
White	46	40	14
Evangelical	73	22	5
Black	53	34	13
White	81	15	4
Hispanic	77	23	-
Mainline	27	35	38
Black	60	20	20
White	13	38	50
Pentecostal	55	40	5
Black	44	49	7
White	60	30	10
Hispanic	66	32	2

Q. 3.4 *And what about politically speaking? Would you say your congregation is more on the conservative side, more on the liberal side, or in the middle?*

	Conservative	Middle	Liberal
ALL	40%	44%	16%
Asian	57	43	-
Black	30	51	19
Hispanic	52	38	10
White	39	43	18
Catholic	23	69	8
White	29	71	-
Hispanic	17	67	17
Dutch Reformed	26	52	21
Cong. of Color	31	46	23
White	25	54	21
Evangelical	53	38	9
Black	29	58	13
White	62	32	6
Hispanic	62	24	14
Mainline	25	44	31
Black	50	30	20
White	17	43	39
Pentecostal	46	43	11
Black	29	50	21
White	67	22	11
Hispanic	59	38	3

Note: Tables may not add to 100% due to rounding.

Q. 3.5 *If they are otherwise qualified, are women in your congregation permitted to preach at a main worship service?*

	Yes	No
ALL	75%	25%
Asian	82	18
Black	85	15
Hispanic	73	27
White	70	30
Catholic	13	87
White	11	89
Hispanic	17	83
Dutch Reformed	80	20
Cong. of Color	79	21
White	80	20
Evangelical	58	42
Black	71	29
White	52	48
Hispanic	50	50
Mainline	95	5
Black	80	20
White	100	-
Pentecostal	93	7
Black	96	4
White	90	10
Hispanic	90	10

Q. 3.6 *If they are otherwise qualified, are women in your congregation permitted to be the head clergy person or primary religious leader of your congregation?*

	Yes	No
ALL	64%	36%
Asian	55	45
Black	67	33
Hispanic	64	36
White	63	37
Catholic	7	93
White	11	89
Hispanic	-	100
Dutch Reformed	73	27
Cong. of Color	71	29
White	73	27
Evangelical	46	54
Black	56	44
White	38	62
Hispanic	45	55
Mainline	92	8
Black	80	20
White	100	-
Pentecostal	77	23
Black	69	31
White	90	10
Hispanic	83	17

Note: Tables may not add to 100% due to rounding.

Q. 4.1 What is your race or ethnicity?

	White	Black/ African- American	Hispanic/ Latino	Asian/Pacific Islander	Other
ALL	47%	25%	21%	2%	8%
Asian	-	-	-	50	50
Black	1	88	-	-	12
Hispanic	1	1	100	-	3
White	98	-	-	-	4
Catholic	80	-	7	-	13
Dutch Reformed	72	6	9	3	11
White	98	-	-	-	4
Leader of Color	-	25	38	13	31
Evangelical	48	27	19	1	8
Black	-	89	-	-	11
White	100	-	-	-	2
Hispanic	5	-	100	-	5
Mainline	62	22	8	3	5
Black	-	89	-	-	11
White	100	-	-	-	-
Pentecostal	11	44	42	2	3
Black	2	96	-	-	4
White	100	-	-	-	-
Hispanic	-	-	100	-	2

Q.4.2 Where were you born?

	In the United States	Outside the United States
ALL	68%	32%
Asian	25	75
Black	79	21
Hispanic	19	81
White	87	13
Catholic	80	20
Dutch Reformed	62	38
White	73	27
Leader of Color	31	69
Evangelical	73	27
Black	77	23
White	94	6
Hispanic	19	81
Mainline	78	22
Black	67	33
White	91	9
Pentecostal	58	42
Black	91	9
White	90	10
Hispanic	15	85

Note: Tables may not add to 100% due to rounding.

Q.4.3 How old are you?

	21 to 30	31 to 40	41 to 50	51 to 60	61 to 70	71 to 80	81 to 90
ALL	2%	20%	21%	28%	21%	6%	2%
Asian	-	58	25	17	-	-	-
Black	-	12	26	32	22	6	2
Hispanic	4	18	18	39	14	6	
White	3	22	18	23	26	5	2
Catholic	-	-	13	7	40	33	7
Dutch Reformed	3	34	28	22	14	-	-
White	4	33	29	19	15	-	-
Leader of Color	-	31	25	31	13	-	-
Evangelical	4	29	18	25	20	2	2
Black	-	17	31	31	14	3	3
White	4	28	15	23	26	2	2
Hispanic	14	43	-	24	19	-	-
Mainline	-	14	22	25	33	6	-
Black	-	25	50	13	13	-	-
White	-	9	9	26	48	9	-
Pentecostal	1	8	19	42	20	9	1
Black	-	9	11	38	31	11	-
White	10	20	10	50	-	-	10
Hispanic	-	3	30	45	13	10	-

Q.4.4 Are you currently married?

	Yes	No
ALL	91%	9%
Asian	92	8
Black	92	8
Hispanic	93	7
White	88	12
Catholic	-	100
Dutch Reformed	97	3
White	98	2
Leader of Color	94	6
Evangelical	97	3
Black	94	6
White	100	-
Hispanic	100	-
Mainline	95	5
Black	100	-
White	91	9
Pentecostal	91	9
Black	89	11
White	90	10
Hispanic	93	7

Note: Tables may not add to 100% due to rounding.

Q. 4.5 Are you an ordained clergy member in your congregation, denomination, or religious group?

	Yes	No
ALL	88%	12%
Asian	67	33
Black	93	7
Hispanic	83	17
White	89	11
Catholic	93	7
Dutch Reformed	80	20
White	85	15
Leader of Color	63	38
Evangelical	87	13
Black	97	3
White	87	13
Hispanic	76	24
Mainline	97	3
Black	89	11
White	100	-
Pentecostal	93	7
Black	93	7
White	100	-
Hispanic	90	10

Q. 4.6 Did you work full-time at other occupations before entering the ministry?

	Yes	No
ALL	77%	23%
Asian	67	33
Black	87	13
Hispanic	88	13
White	67	33
Catholic	47	53
Dutch Reformed	60	40
White	50	50
Leader of Color	88	13
Evangelical	81	19
Black	80	20
White	77	23
Hispanic	90	10
Mainline	81	19
Black	89	11
White	78	22
Pentecostal	88	12
Black	93	7
White	90	10
Hispanic	85	15

Note: Tables may not add to 100% due to rounding.

Q. 4.6a For how long did you work full-time at other occupations before entering the ministry?
Number of years:

	1 or 2	3 to 5	6 to 10	11 to 20	21 to 30	31 to 40	41 to 50
ALL	6%	12%	24%	35%	19%	3%	1%
Asian	14	14	43	14	14	-	-
Black	5	8	23	32	26	6	-
Hispanic	-	10	14	48	24	5	-
White	11	17	29	31	10	1	2
Catholic	-	29	57	14	-	-	-
Dutch Reformed	11	22	19	32	14	3	-
White	17	22	13	39	9	-	-
Leader of Color	-	23	23	23	23	8	-
Evangelical	6	15	36	28	13	2	-
Black	7	14	25	21	25	7	-
White	8	18	45	24	5	-	-
Hispanic	-	11	32	47	11	-	-
Mainline	13	3	20	50	13	-	-
Black	-	-	50	25	25	-	-
White	17	6	11	56	11	-	-
Pentecostal	2	7	13	41	31	6	-
Black	5	2	17	41	29	5	-
White	-	33	22	11	33	-	-
Hispanic	-	6	6	49	31	9	-

Q. 4.7a Certificate or correspondent program

	Completed	In Progress	Planned	Not Planned
ALL	38%	3%	1%	58%
Asian	18	-	-	82
Black	50	4	-	46
Hispanic	58	6	6	31
White	23	1	-	76
Catholic	13	-	-	87
Dutch Reformed	16	-	2	83
White	8	-	-	92
Leader of Color	40	-	7	53
Evangelical	31	4	1	64
Black	31	9	-	60
White	26	-	-	74
Hispanic	43	10	5	43
Mainline	36	-	-	64
Black	56	-	-	44
White	26	-	-	74
Pentecostal	64	4	2	30
Black	64	2	-	33
White	60	10	-	30
Hispanic	68	5	5	22

Note: Tables may not add to 100% due to rounding.

Q.4.7b Bible College/Institute

	Completed	In Progress	Planned	Not Planned
ALL	30%	3%	3%	64%
Asian	18	-	9	73
Black	30	8	6	55
Hispanic	59	-	3	38
White	18	2	1	80
Catholic	13	-	-	87
Dutch Reformed	20	2	3	75
White	10	-	-	90
Leader of Color	53	7	13	27
Evangelical	32	3	2	64
Black	24	6	3	68
White	31	2	2	65
Hispanic	50	-	-	50
Mainline	15	-	3	82
Black	22	-	11	67
White	14	-	-	86
Pentecostal	47	7	5	40
Black	34	11	7	48
White	30	20	-	50
Hispanic	68	-	5	27

Q.4.7c Bachelor's Degree

	Completed	In Progress	Planned	Not Planned
ALL	72%	3%	8%	18%
Asian	92	-	-	8
Black	61	3	14	22
Hispanic	47	6	16	31
White	86	2	1	10
Catholic	100	-	-	-
Dutch Reformed	91	-	2	8
White	96	-	-	4
Leader of Color	73	-	7	20
Evangelical	70	5	5	20
Black	62	3	12	24
White	81	4	2	13
Hispanic	52	10	5	33
Mainline	89	3	3	5
Black	78	11	11	-
White	91	-	-	9
Pentecostal	47	4	18	31
Black	58	2	14	26
White	40	10	10	40
Hispanic	35	5	25	35

Note: Tables may not add to 100% due to rounding.

Q.4.7d Seminary Master's Degree

	Completed	In Progress	Planned	Not Planned
ALL	52%	6%	22%	21%
Asian	75	-	17	8
Black	36	5	33	25
Hispanic	22	10	40	28
White	72	4	7	16
Catholic	100	-	-	-
Dutch Reformed	74	5	9	12
White	83	2	2	13
Leader of Color	44	13	31	13
Evangelical	51	7	23	19
Black	41	6	32	21
White	62	8	13	17
Hispanic	33	10	33	24
Mainline	86	6	8	-
Black	63	-	38	-
White	96	4	-	-
Pentecostal	18	5	40	37
Black	27	7	33	33
White	10	-	30	60
Hispanic	10	5	49	37

Q. 4.7e Post-Master's Seminary Degree (such as Doctor of Ministry, Doctor of Philosophy)

	Completed	In Progress	Planned	Not Planned
ALL	11%	8%	21%	60%
Asian	20	10	10	60
Black	15	5	28	52
Hispanic	6	6	41	48
White	10	10	10	71
Catholic	40	7	-	53
Dutch Reformed	5	10	23	62
White	4	9	17	70
Leader of Color	7	7	43	43
Evangelical	8	11	18	62
Black	12	6	18	65
White	4	12	10	75
Hispanic	10	20	40	30
Mainline	20	14	9	57
Black	22	22	33	22
White	14	14	-	73
Pentecostal	7	1	33	59
Black	14	2	31	52
White	10	-	10	80
Hispanic	-	-	43	58

Note: Tables may not add to 100% due to rounding.

Q.4.7f Other, specify

	Completed	In Progress	Planned	Not Planned
ALL	72%	8%	2%	19%
Asian	67	17	-	17
Black	79	3	3	15
Hispanic	83	17	-	-
White	63	8	2	27
Catholic	80	-	-	20
Dutch Reformed	71	4	-	25
White	60	-	-	40
Leader of Color	88	13	-	-
Evangelical	86	3	6	6
Black	94	-	6	-
White	73	9	9	9
Hispanic	100	-	-	-
Mainline	33	22	-	44
Black	-	50	-	50
White	50	-	-	50
Pentecostal	67	5	-	29
Black	69	-	-	31
White	50	-	-	50
Hispanic	100	-	-	-

Q. 4.8 How often during the past year did you take part in some form of continuing theological education lasting at least a full day?

	Never	Once or twice	Three to five times	Six or more times
ALL	21%	30%	28%	21%
Asian	9	45	9	36
Black	19	24	28	29
Hispanic	42	20	24	14
White	14	37	30	19
Catholic	-	40	40	20
Dutch Reformed	14	37	28	22
White	15	42	29	15
Leader of Color	13	25	25	38
Evangelical	21	30	28	22
Black	17	20	37	26
White	15	37	25	23
Hispanic	38	24	24	14
Mainline	8	35	35	22
Black	11	22	22	44
White	9	39	43	9
Pentecostal	33	23	24	21
Black	20	27	22	31
White	20	30	30	20
Hispanic	53	15	23	10

Note: Tables may not add to 100% due to rounding.

Q. 4.9 Are you the head or senior clergyperson or religious leader in your congregation?

	Yes	No
ALL	87%	13%
Asian	75	25
Black	89	11
Hispanic	97	3
White	81	19
Catholic	100	-
Dutch Reformed	83	17
White	81	19
Leader of Color	88	13
Evangelical	88	12
Black	94	6
White	79	21
Hispanic	100	-
Mainline	89	11
Black	89	11
White	87	13
Pentecostal	88	12
Black	84	16
White	70	30
Hispanic	95	5

Q. 4.9b Is there some other person who is the head or senior clergyperson or religious leader in your congregation?

	Yes	No
ALL	67%	33%
Asian	100	-
Black	64	36
Hispanic	100	-
White	63	37
Dutch Reformed	55	45
White	44	56
Leader of Color	100	-
Evangelical	64	36
Black	50	50
White	64	36
Mainline	50	50
Black	-	100
White	67	33
Pentecostal	83	17
Black	71	29
White	100	-
Hispanic	100	-

Note: Tables may not add to 100% due to rounding.

Q. 4.10 In what year did you assume your current position with this congregation?

	1970s	1980s	1990s	2000s	2010s
ALL	2%	3%	13%	28%	54%
Asian	-	-	8	17	75
Black	2	4	18	32	44
Hispanic	-	3	11	31	56
White	2	2	11	26	58
Catholic	-	-	13	47	40
Dutch Reformed	2	2	8	22	68
White	2	2	4	25	67
Leader of Color	-	-	19	13	69
Evangelical	1	4	14	27	54
Black	3	3	20	31	43
White	-	6	15	28	51
Hispanic	-	-	5	19	76
Mainline	3	-	8	14	76
Black	-	-	-	22	78
White	4	-	13	13	70
Pentecostal	1	5	17	36	41
Black	-	7	22	36	36
White	10	-	10	20	60
Hispanic	-	5	15	41	39

Q. 4.12 Do you live in the neighborhood in which your congregation is located?

	Yes	No
ALL	48%	52%
Asian	42	58
Black	44	56
Hispanic	56	44
White	47	53
Catholic	80	20
Dutch Reformed	58	42
White	62	38
Leader of Color	50	50
Evangelical	40	60
Black	46	54
White	31	69
Hispanic	48	52
Mainline	27	73
Black	33	67
White	30	70
Pentecostal	52	48
Black	40	60
White	70	30
Hispanic	61	39

Note: Tables may not add to 100% due to rounding.

Q. 4.13 Do you hold other jobs besides working for this congregation or other congregations?

	Yes	No
ALL	35%	65%
Asian	42	58
Black	48	52
Hispanic	44	56
White	24	76
Catholic	20	80
Dutch Reformed	23	77
White	21	79
Leader of Color	31	69
Evangelical	43	57
Black	57	43
White	23	77
Hispanic	67	33
Mainline	22	78
Black	56	44
White	9	91
Pentecostal	41	59
Black	42	58
White	40	60
Hispanic	39	61

Q. 4.13a How many hours a week do you work in other jobs?

	1 or 2	3 to 5	6 to 10	11 to 20	21 to 30	31 to 40	41 to 50	51 to 60
ALL	2%	6%	12%	16%	8%	40%	14%	3%
Asian	-	-	-	20	-	80	-	-
Black	-	4	13	13	7	49	9	4
Hispanic	-	3	3	13	9	47	22	3
White	6	11	20	23	9	17	14	-
Catholic	33	-	-	-	33	33	-	-
Dutch Reformed	-	23	15	23	8	23	8	-
White	-	33	22	33	-	11	-	-
Leader of Color	-	-	-	-	25	50	25	-
Evangelical	2	2	20	16	7	38	13	2
Black	-	5	26	-	5	47	11	5
White	10	-	40	40	-	-	10	-
Hispanic	-	-	-	21	14	43	21	-
Mainline	-	-	13	25	-	63	-	-
Black	-	-	-	20	-	80	-	-
White	-	-	-	50	-	50	-	-
Pentecostal	-	5	5	18	8	45	15	5
Black	-	5	5	26	5	42	11	5
White	-	-	25	-	25	25	25	-
Hispanic	-	6	-	6	6	56	19	6

Note: Tables may not add to 100% due to rounding.

Q. 5.1 Are you paid for your work in this congregation?

	Yes	No
ALL	77%	23%
Asian	83	17
Black	61	39
Hispanic	63	38
White	91	9
Catholic	87	13
Dutch Reformed	92	8
White	98	2
Leader of Color	75	25
Evangelical	84	16
Black	71	29
White	98	2
Hispanic	71	29
Mainline	92	8
Black	67	33
White	100	-
Pentecostal	55	45
Black	53	47
White	70	30
Hispanic	51	49

Q. 5.1a Do you have a pension program or retirement plan?

	Yes	No
ALL	76%	24%
Asian	20	80
Black	73	27
Hispanic	51	49
White	88	12
Catholic	100	-
Dutch Reformed	85	15
White	94	6
Leader of Color	50	50
Evangelical	75	25
Black	72	28
White	83	17
Hispanic	67	33
Mainline	91	9
Black	83	17
White	96	4
Pentecostal	53	47
Black	70	30
White	71	29
Hispanic	33	67

Note: Tables may not add to 100% due to rounding.

Q. 5.1a1 Who provides the primary component of your retirement plan?

	The congregation or a higher religious body	Another employer	Self	Spouse or spouse's employer
ALL	69%	14%	13%	3%
Asian	50	50	-	-
Black	30	37	30	2
Hispanic	57	26	17	-
White	83	5	8	5
Catholic	92	8	-	-
Dutch Reformed	80	10	6	4
White	86	7	2	5
Leader of Color	33	33	33	-
Evangelical	62	13	21	4
Black	33	33	33	-
White	72	2	19	7
Hispanic	70	20	10	-
Mainline	81	10	6	3
Black	20	40	40	-
White	91	5	-	5
Pentecostal	36	36	25	4
Black	25	44	25	6
White	80	-	20	-
Hispanic	29	43	29	-

Q. 5.1b Do you receive health-care benefits or insurance?

	Yes	No
ALL	83%	17%
Asian	70	30
Black	81	19
Hispanic	59	41
White	91	9
Catholic	100	-
Dutch Reformed	92	8
White	96	4
Leader of Color	75	25
Evangelical	81	19
Black	72	28
White	83	17
Hispanic	87	13
Mainline	94	6
Black	83	17
White	96	4
Pentecostal	63	37
Black	87	13
White	100	-
Hispanic	30	70

Note: Tables may not add to 100% due to rounding.

Q.5.1b1 Who provides the primary component of your health-care benefits or insurance?

	The congregation or a higher religious body	Another employer	Self	Spouse or spouse's employer
ALL	61%	12%	9%	19%
Asian	33	17	-	50
Black	30	26	19	26
Hispanic	44	36	8	12
White	76	2	6	16
Catholic	100	-	-	-
Dutch Reformed	75	4	4	18
White	80	-	2	18
Leader of Color	44	22	11	22
Evangelical	55	19	11	16
Black	28	44	6	22
White	67	5	12	16
Hispanic	50	33	17	-
Mainline	63	9	6	22
Black	-	20	20	60
White	77	5	5	14
Pentecostal	31	19	22	28
Black	26	16	32	26
White	57	-	14	29
Hispanic	17	50	-	33

Q. 5.2 Are you furnished with a parsonage or rectory, or provided a housing allowance (either by your congregation or parish, denomination, or some other organization)?

	Yes	No	Question not applicable
ALL	54%	44%	1%
Asian	42	50	8
Black	39	61	-
Hispanic	26	72	1
White	77	21	2
Catholic	100	-	-
Dutch Reformed	77	18	5
White	85	10	4
Leader of Color	50	44	6
Evangelical	53	46	1
Black	40	60	-
White	72	28	-
Hispanic	29	67	5
Mainline	76	24	-
Black	44	56	-
White	87	13	-
Pentecostal	29	71	-
Black	30	70	-
White	70	30	-
Hispanic	17	83	-

Note: Tables may not add to 100% due to rounding.

Q. 5.3 Have you taken a sabbatical leave from a congregation or ministry organization in the past 10 years?

	Yes	No
ALL	17%	83%
Asian	8	92
Black	12	88
Hispanic	1	99
White	28	72
Catholic	13	87
Dutch Reformed	29	71
White	40	60
Leader of Color	-	100
Evangelical	19	81
Black	23	77
White	25	75
Hispanic	-	100
Mainline	16	84
Black	-	100
White	26	74
Pentecostal	8	92
Black	9	91
White	30	70
Hispanic	2	98

Q. 5.3a How long was your sabbatical leave?

	0.01 to 0.99	1 or 2	3 to 5	6 to 10	11 to 20	31 to 40
ALL	7%	40%	40%	8%	3%	2%
Asian	-	-	100	-	-	-
Black	17	58	8	17	-	-
Hispanic	-	-	-	-	-	100
White	4	36	49	7	4	-
Catholic	-	-	100	-	-	-
Dutch Reformed	-	21	74	5	-	-
White	-	21	74	5	-	-
Evangelical	9	59	18	5	9	-
Black	13	63	13	13	-	-
White	8	62	15	-	15	-
Mainline	-	50	50	-	-	-
White	-	50	50	-	-	-
Pentecostal	25	38	-	25	-	13
Black	25	50	-	25	-	-
White	33	33	-	33	-	-
Hispanic	-	-	-	-	-	100

Note: Tables may not add to 100% due to rounding.

Q. 5.4 Do you regularly take a day off each week?

	Yes	No
ALL	69%	31%
Asian	42	58
Black	55	45
Hispanic	64	36
White	81	19
Catholic	73	27
Dutch Reformed	77	23
White	85	15
Leader of Color	56	44
Evangelical	64	36
Black	54	46
White	81	19
Hispanic	43	57
Mainline	78	22
Black	33	67
White	96	4
Pentecostal	64	36
Black	60	40
White	60	40
Hispanic	68	32

Q. 5.5 Do you regularly take vacations every year?

	Yes	No
ALL	72%	28%
Asian	45	55
Black	59	41
Hispanic	50	50
White	91	9
Catholic	80	20
Dutch Reformed	88	12
White	96	4
Leader of Color	63	38
Evangelical	78	22
Black	74	26
White	94	6
Hispanic	48	52
Mainline	76	24
Black	22	78
White	96	4
Pentecostal	52	48
Black	53	47
White	90	10
Hispanic	41	59

Note: Tables may not add to 100% due to rounding.

Q. 5.6 In general, would you say your health is...

	Excellent	Very good	Good	Fair	Poor
ALL	24%	40%	26%	9%	1%
Asian	9	36	55	-	-
Black	19	41	30	9	1
Hispanic	31	17	33	18	1
White	25	51	19	5	-
Catholic	40	40	13	7	-
Dutch Reformed	23	42	29	6	-
White	25	44	25	6	-
Leader of Color	19	38	38	6	-
Evangelical	23	45	24	7	1
Black	9	46	34	11	-
White	25	55	17	4	-
Hispanic	48	14	24	10	5
Mainline	16	46	27	11	-
Black	22	33	44	-	-
White	17	57	13	13	-
Pentecostal	23	32	31	13	1
Black	24	38	24	11	2
White	10	70	20	-	-
Hispanic	24	17	39	20	-

Q. 5.7 Have you met regularly with other ministers or pastoral leaders in a small group in the past five years, such as for continuing education or support?

	Yes	No
ALL	89%	11%
Asian	64	36
Black	90	10
Hispanic	83	17
White	92	8
Catholic	93	7
Dutch Reformed	94	6
White	96	4
Leader of Color	88	13
Evangelical	88	13
Black	91	9
White	91	9
Hispanic	81	19
Mainline	94	6
Black	100	-
White	95	5
Pentecostal	85	15
Black	89	11
White	70	30
Hispanic	83	17

Note: Tables may not add to 100% due to rounding.

Q. 5.8 Are you in a mentor/mentee relationship? (check all that apply)

	Yes, as a mentee	Yes, as a mentor	No
ALL	46%	65%	26%
Asian	50	67	17
Black	58	80	13
Hispanic	40	53	32
White	41	61	31
Catholic	13	47	40
Dutch Reformed	52	69	25
White	50	69	27
Leader of Color	56	69	19
Evangelical	57	67	19
Black	71	77	11
White	51	72	17
Hispanic	48	43	38
Mainline	41	49	35
Black	78	78	-
White	26	30	57
Pentecostal	41	69	26
Black	49	82	16
White	40	60	40
Hispanic	32	56	34

Q. 5.9a What is your level of satisfaction with your overall effectiveness as a pastoral leader?

	Very dissatisfied	Somewhat dissatisfied	Somewhat satisfied	Very satisfied
ALL	-%	5%	49%	46%
Asian	-	-	64	36
Black	-	4	55	41
Hispanic	-	4	30	66
White	1	5	53	41
Catholic	-	-	20	80
Dutch Reformed	-	5	56	39
White	-	4	54	42
Leader of Color	-	-	67	33
Evangelical	-	6	57	37
Black	-	6	53	41
White	-	6	64	30
Hispanic	-	10	43	48
Mainline	3	6	47	44
Black	-	11	44	44
White	5	5	50	41
Pentecostal	-	2	42	56
Black	-	2	60	38
White	-	-	60	40
Hispanic	-	3	18	80

Note: Tables may not add to 100% due to rounding.

Q. 5.9b What is your level of satisfaction with your spiritual life?

	Very dissatisfied	Somewhat dissatisfied	Somewhat satisfied	Very satisfied
ALL	-%	4%	43%	53%
Asian	-	8	42	50
Black	-	3	36	61
Hispanic	-	1	25	74
White	-	6	56	38
Catholic	-	-	47	53
Dutch Reformed	-	12	55	32
White	-	17	56	27
Leader of Color	-	-	50	50
Evangelical	-	4	52	44
Black	-	6	54	40
White	-	2	60	38
Hispanic	-	-	29	71
Mainline	-	3	44	53
Black	-	-	22	78
White	-	5	64	32
Pentecostal	-	2	24	73
Black	-	2	24	73
White	-	-	40	60
Hispanic	-	2	20	78

Q.5.9c What is your level of satisfaction with your family life?

	Very dissatisfied	Somewhat dissatisfied	Somewhat satisfied	Very satisfied
ALL	1%	2%	25%	72%
Asian	-	-	42	58
Black	1	3	27	69
Hispanic	1	1	15	82
White	-	2	27	71
Catholic	-	-	15	85
Dutch Reformed	-	2	38	60
White	-	-	40	60
Leader of Color	-	6	31	63
Evangelical	1	1	33	65
Black	3	3	40	54
White	-	-	26	74
Hispanic	-	-	33	67
Mainline	-	6	14	81
Black	-	-	11	89
White	-	9	18	73
Pentecostal	1	2	15	82
Black	-	4	20	76
White	-	-	20	80
Hispanic	2	-	7	90

Note: Tables may not add to 100% due to rounding.

Q. 5.9d What is your level of satisfaction with opportunities for continuing professional education?

	Very dissatisfied	Somewhat dissatisfied	Somewhat satisfied	Very satisfied
ALL	3%	11%	37%	49%
Asian	-	25	42	33
Black	7	13	40	40
Hispanic	-	9	37	54
White	2	11	35	52
Catholic	7	7	14	71
Dutch Reformed	-	8	46	46
White	-	4	44	52
Leader of Color	-	19	56	25
Evangelical	4	15	33	49
Black	11	9	40	40
White	-	17	27	56
Hispanic	-	11	32	58
Mainline	-	19	31	50
Black	-	22	33	44
White	-	23	32	45
Pentecostal	3	10	39	48
Black	5	15	40	40
White	10	-	30	60
Hispanic	-	7	41	51

Q. 5.9e What is your level of satisfaction with support from denominational officials?

	Very dissatisfied	Somewhat dissatisfied	Somewhat satisfied	Very satisfied	Not affiliated with denomination
ALL	4%	11%	25%	37%	23%
Asian	9	-	27	36	27
Black	4	15	20	27	34
Hispanic	4	7	11	47	30
White	3	12	34	37	14
Catholic	-	-	33	67	-
Dutch Reformed	5	16	45	34	-
White	6	15	52	27	-
Leader of Color	-	20	20	60	-
Evangelical	4	8	23	27	39
Black	-	11	29	17	43
White	4	8	25	31	33
Hispanic	5	5	10	38	43
Mainline	-	22	19	53	6
Black	-	33	11	44	11
White	-	23	27	50	-
Pentecostal	6	9	17	34	34
Black	9	12	16	26	37
White	-	-	30	30	40
Hispanic	5	8	13	44	31

Note: Tables may not add to 100% due to rounding.

Q. 5.9f What is your level of satisfaction with your salary and benefits?

	Very dissatisfied	Somewhat dissatisfied	Somewhat satisfied	Very satisfied
ALL	6%	10%	31%	53%
Asian	9	9	27	55
Black	12	24	31	33
Hispanic	7	9	25	59
White	3	2	34	61
Catholic	-	-	27	73
Dutch Reformed	6	3	27	63
White	4	-	21	74
Leader of Color	13	13	40	33
Evangelical	6	10	36	49
Black	19	25	44	13
White	-	4	38	58
Hispanic	-	5	14	81
Mainline	9	6	37	49
Black	13	25	13	50
White	9	-	45	45
Pentecostal	8	18	26	48
Black	8	26	24	42
White	-	10	40	50
Hispanic	11	11	26	53

Q.6.1 Which of these statements comes closest to describing your basic views about the authority of the Bible?

	The Bible is authoritative in all areas of life, including in matters of science.	The Bible is authoritative, primarily in matters of faith and morality.	The Bible is not authoritative, but it does provide helpful moral guidelines on how to live your life.
ALL	63%	33%	3%
Asian	92	8	-
Black	80	18	2
Hispanic	64	36	-
White	50	44	6
Catholic	14	86	-
Dutch Reformed	54	45	2
White	50	50	-
Leader of Color	63	31	6
Evangelical	74	26	-
Black	74	26	-
White	75	25	-
Hispanic	67	33	-
Mainline	40	46	14
Black	89	11	-
White	10	67	24
Pentecostal	77	23	-
Black	89	11	-
White	70	30	-
Hispanic	63	37	-

Note: Tables may not add to 100% due to rounding.

Q. 6.2 Do you strongly disagree, disagree, agree, or strongly agree with the following statement? Religion is mainly a private affair, having little to do with public life and politics.

	Strongly Disagree	Disagree	Agree	Strongly Agree
ALL	59%	28%	10%	2%
Asian	42	25	33	-
Black	58	25	14	2
Hispanic	37	43	14	6
White	69	25	5	1
Catholic	67	33	-	-
Dutch Reformed	74	18	6	2
White	79	19	2	-
Leader of Color	56	19	19	6
Evangelical	61	29	9	1
Black	52	39	9	-
White	77	17	6	-
Hispanic	38	43	14	5
Mainline	54	40	6	-
Black	67	22	11	-
White	57	43	-	-
Pentecostal	47	32	16	4
Black	63	18	18	3
White	40	60	-	-
Hispanic	34	41	17	7

Q. 6.3 Which of the following statements comes closest to your moral views about marriage?

	Marriage is a union between one man and one woman.	Marriage is a union between two consenting adults, regardless of gender or sexual orientation.
ALL	86%	14%
Asian	100	-
Black	100	-
Hispanic	96	4
White	71	29
Catholic	87	13
Dutch Reformed	77	23
White	68	32
Leader of Color	100	-
Evangelical	99	1
Black	100	-
White	98	2
Hispanic	100	-
Mainline	43	57
Black	100	-
White	17	83
Pentecostal	99	1
Black	100	-
White	90	10
Hispanic	100	-

Note: Tables may not add to 100% due to rounding.

Q. 6.4 Do you strongly oppose, oppose, favor, or strongly favor allowing gays and lesbians to legally marry?

	Strongly Oppose	Oppose	Favor	Strongly Favor
ALL	48%	26%	13%	13%
Asian	90	10	-	-
Black	67	31	1	1
Hispanic	70	20	9	1
White	24	28	22	26
Catholic	29	14	50	7
Dutch Reformed	30	21	30	20
White	20	20	35	26
Leader of Color	57	29	14	-
Evangelical	52	38	7	4
Black	65	35	-	-
White	33	49	12	6
Hispanic	71	19	5	5
Mainline	19	17	17	47
Black	56	44	-	-
White	-	9	17	74
Pentecostal	72	24	2	2
Black	68	28	3	3
White	40	40	10	10
Hispanic	83	18	-	-

Q. 6.5 Which of the following statements comes closest to your moral views about abortion?

	Abortion is always acceptable.	Abortion is acceptable under most circumstances.	Abortion is acceptable only under certain extreme circumstances.	Abortion is never acceptable.
ALL	1%	5%	59%	35%
Asian	-	-	50	50
Black	1	2	68	29
Hispanic	-	1	43	56
White	1	8	61	29
Catholic	-	-	53	47
Dutch Reformed	-	2	75	23
White	-	2	81	17
Leader of Color	-	-	63	38
Evangelical	1	1	53	45
Black	3	3	66	29
White	-	-	49	51
Hispanic	-	-	38	62
Mainline	3	31	56	9
Black	-	11	78	11
White	5	42	53	-
Pentecostal	-	-	56	44
Black	-	-	71	29
White	-	-	60	40
Hispanic	-	-	39	61

Note: Tables may not add to 100% due to rounding.

Q. 6.6 Do you think that abortion should be legal in all cases, legal in most cases, illegal in most cases, or illegal in all cases?

	Legal in all cases	Legal in most cases	Illegal in most cases	Illegal in all cases
ALL	8%	11%	50%	31%
Asian	-	-	42	58
Black	9	7	58	27
Hispanic	2	3	45	51
White	11	18	48	23
Catholic	-	7	43	50
Dutch Reformed	5	18	55	22
White	6	23	54	17
Leader of Color	-	6	56	38
Evangelical	6	4	61	30
Black	9	12	65	15
White	4	-	60	36
Hispanic	6	-	56	39
Mainline	31	31	26	11
Black	22	-	56	22
White	41	45	14	-
Pentecostal	3	3	48	46
Black	8	5	56	31
White	-	10	60	30
Hispanic	-	-	36	64

Q. 7.1 How many people currently work in this congregation as full-time paid staff?

	0	1 or 2	3 to 5	6 to 10	11 to 20	31 to 40	41 to 50	51 to 60
ALL	36%	45%	10%	6%	2%	1%	-%	-%
Asian	27	73	-	-	-	-	-	-
Black	53	35	10	1	-	-	-	-
Hispanic	56	38	1	5	-	-	-	-
White	17	51	16	9	4	2	1	1
Catholic	-	33	-	47	7	13	-	-
White	-	22	-	44	11	22	-	-
Hispanic	-	50	-	50	-	-	-	-
Dutch Reformed	18	62	17	3	-	-	-	-
Cong. of Color	40	60	-	-	-	-	-	-
White	12	62	22	4	-	-	-	-
Evangelical	31	50	11	4	2	2	-	1
Black	44	47	9	-	-	-	-	-
White	11	56	17	7	4	4	-	2
Hispanic	55	45	-	-	-	-	-	-
Mainline	27	46	5	14	8	-	-	-
Black	50	40	-	10	-	-	-	-
White	21	42	8	17	13	-	-	-
Pentecostal	59	30	9	1	-	-	1	-
Black	60	24	16	-	-	-	-	-
White	40	40	10	-	-	-	10	-
Hispanic	66	29	2	2	-	-	-	-

Note: Tables may not add to 100% due to rounding.

Q. 7.1a Of those full-time staff, how many are clergy, pastors, or ministerial leaders?

	0	1 or 2	3 to 5	6 to 10	11 to 20	21 to 30
ALL	-%	86%	10%	1%	1%	-%
Asian	-	100	-	-	-	-
Black	2	96	2	-	-	-
Hispanic	-	97	3	-	-	-
White	-	80	16	1	2	1
Catholic	-	67	27	7	-	-
White	-	56	33	11	-	-
Hispanic	-	83	17	-	-	-
Dutch Reformed	-	88	12	-	-	-
Cong. of Color	-	100	-	-	-	-
White	-	86	14	-	-	-
Evangelical	-	85	12	1	1	1
Black	-	100	-	-	-	-
White	-	75	19	2	2	2
Hispanic	-	100	-	-	-	-
Mainline	-	89	7	-	4	-
Black	-	100	-	-	-	-
White	-	84	11	-	5	-
Pentecostal	3	92	3	-	3	-
Black	6	89	6	-	-	-
White	-	83	-	-	17	-
Hispanic	-	100	-	-	-	-

Q. 7.2 How many people currently are part-time paid employees of this congregation, including people who receive regular fees for singing or other work?

	0	1 or 2	3 to 5	6 to 10	11 to 20	21 to 30	31 to 40	61 to 70	151 to 250
ALL	36%	24%	22%	13%	3%	1%	-%	-%	-%
Asian	64	18	18	-	-	-	-	-	-
Black	47	21	21	11	-	-	-	-	-
Hispanic	61	29	8	3	-	-	-	-	-
White	15	24	31	20	6	2	1	1	1
Catholic	-	13	67	7	13	-	-	-	-
White	-	11	67	-	22	-	-	-	-
Hispanic	-	17	67	17	-	-	-	-	-
Dutch Reformed	14	20	34	28	5	-	-	-	-
Cong. of Color	47	27	20	7	-	-	-	-	-
White	4	18	38	34	6	-	-	-	-
Evangelical	33	32	20	10	4	-	-	1	1
Black	47	21	18	15	-	-	-	-	-
White	13	35	30	11	7	-	-	2	2
Hispanic	55	45	-	-	-	-	-	-	-
Mainline	16	16	35	24	3	5	-	-	-
Black	30	20	40	10	-	-	-	-	-
White	4	13	38	33	4	8	-	-	-
Pentecostal	62	20	10	6	-	-	1	-	-
Black	49	20	20	11	-	-	-	-	-
White	60	20	-	10	-	-	10	-	-
Hispanic	76	22	2	-	-	-	-	-	-

Note: Tables may not add to 100% due to rounding.

Q. 7.2a Of the part-time paid staff, how many are clergy, pastors, or ministerial leaders?

	0	1 or 2	3 to 5	6 to 10	11 to 20
ALL	46%	44%	9%	1%	-%
Asian	-	75	25	-	-
Black	53	33	12	2	-
Hispanic	29	64	7	-	-
White	48	43	7	1	1
Catholic	80	7	13	-	-
White	89	-	11	-	-
Hispanic	67	17	17	-	-
Dutch Reformed	31	51	15	4	-
Cong. of Color	14	43	43	-	-
White	33	52	10	4	-
Evangelical	41	53	5	-	1
Black	44	50	6	-	-
White	43	49	6	-	2
Hispanic	30	70	-	-	-
Mainline	60	40	-	-	-
Black	71	29	-	-	-
White	59	41	-	-	-
Pentecostal	42	42	14	3	-
Black	52	26	17	4	-
White	50	25	25	-	-
Hispanic	11	89	-	-	-

Q. 7.3a Of the unpaid staff volunteers, how many are clergy, pastors, or ministerial leaders?

	0	1 or 2	3 to 5	6 to 10	11 to 20	21 to 30	31 to 40
ALL	40%	36%	15%	7%	2%	-%	-%
Asian	56	44	-	-	-	-	-
Black	24	43	26	6	-	1	-
Hispanic	24	39	17	11	7	-	1
White	58	29	7	5	1	-	-
Catholic	79	21	-	-	-	-	-
White	75	25	-	-	-	-	-
Hispanic	83	17	-	-	-	-	-
Dutch Reformed	55	33	8	3	3	-	-
Cong. of Color	25	58	8	8	-	-	-
White	68	21	7	-	4	-	-
Evangelical	41	37	16	4	-	1	-
Black	26	39	29	3	-	3	-
White	56	37	5	2	-	-	-
Hispanic	37	32	21	11	-	-	-
Mainline	59	28	6	6	-	-	-
Black	56	22	11	11	-	-	-
White	57	33	5	5	-	-	-
Pentecostal	15	47	23	10	4	-	1
Black	20	46	27	7	-	-	-
White	22	44	22	11	-	-	-
Hispanic	8	48	20	13	10	-	3

Note: Tables may not add to 100% due to rounding.

Q. 7.4 Is there a formal process by which your congregation trains volunteers?

	Yes	No
ALL	58%	42%
Asian	36	64
Black	68	32
Hispanic	61	39
White	54	46
Catholic	73	27
White	67	33
Hispanic	83	17
Dutch Reformed	48	52
Cong. of Color	40	60
White	51	49
Evangelical	59	41
Black	74	26
White	56	44
Hispanic	50	50
Mainline	54	46
Black	60	40
White	50	50
Pentecostal	67	33
Black	71	29
White	70	30
Hispanic	63	37

Q. 7.5 Do you perform formal background checks on volunteers before allowing them to serve in your congregation?

	Yes	No
ALL	70%	30%
Asian	36	64
Black	68	32
Hispanic	57	43
White	81	19
Catholic	100	-
White	100	-
Hispanic	100	-
Dutch Reformed	80	20
Cong. of Color	73	27
White	82	18
Evangelical	72	28
Black	76	24
White	81	19
Hispanic	50	50
Mainline	76	24
Black	70	30
White	79	21
Pentecostal	59	41
Black	64	36
White	90	10
Hispanic	46	54

Note: Tables may not add to 100% due to rounding.

Q. 7.7 Does your congregation operate with a formal, written annual budget?

	Yes	No
ALL	80%	20%
Asian	64	36
Black	80	20
Hispanic	57	43
White	93	7
Catholic	100	-
White	100	-
Hispanic	100	-
Dutch Reformed	95	5
Cong. of Color	87	13
White	98	2
Evangelical	81	19
Black	85	15
White	91	9
Hispanic	55	45
Mainline	97	3
Black	100	-
White	100	-
Pentecostal	58	42
Black	72	28
White	60	40
Hispanic	44	56

Q. 8.4 Compared with two years ago—that is, this time of year in 2015—has the number of regularly participating adults increased, decreased, or remained about the same?

	Increased	Decreased	Remained about the same
ALL	49%	15%	35%
Asian	90	10	-
Black	44	18	38
Hispanic	58	16	26
White	45	14	40
Catholic	47	20	33
White	56	11	33
Hispanic	33	33	33
Dutch Reformed	54	8	38
Cong. of Color	77	8	15
White	48	8	44
Evangelical	53	14	33
Black	53	15	32
White	44	17	39
Hispanic	71	5	24
Mainline	43	24	32
Black	60	10	30
White	29	33	38
Pentecostal	45	20	35
Black	30	25	45
White	70	-	30
Hispanic	53	20	28

Note: Tables may not add to 100% due to rounding.

Q. 9 Of the regular adult participants in your congregation, what percent are:

	Female	White and non-Hispanic	Black or African American	Asian or Pacific Islander	Hispanic or Latino
ALL	60%	30%	3%	-%	3%
Asian	60	-	-	99	-
Black	70	3	95	-	1
Hispanic	60	1	-	-	99
White	55	90	3	1	2
Catholic	55	78	2	1	12
White	55	85	2	1	5
Hispanic	58	30	2	1	68
Dutch Reformed	55	87	2	1	1
Cong. of Color	60	5	-	-	1
White	55	90	3	1	1
Evangelical	60	39	5	-	4
Black	65	5	93	-	-
White	55	90	5	1	3
Hispanic	60	1	-	-	100
Mainline	60	90	2	-	1
Black	70	1	99	-	-
White	60	92	2	1	2
Pentecostal	65	2	20	-	13
Black	75	3	95	-	1
White	58	61	18	4	15
Hispanic	60	-	-	-	100

Q. 9.8 Does your congregation hold a separate worship service that many immigrants attend?

	Yes	No
ALL	8%	92%
Asian	9	91
Black	4	96
Hispanic	9	91
White	9	91
Catholic	27	73
White	-	100
Hispanic	67	33
Dutch Reformed	11	89
Cong. of Color	13	87
White	10	90
Evangelical	8	92
Black	3	97
White	9	91
Hispanic	9	91
Mainline	11	89
Black	10	90
White	13	88
Pentecostal	2	98
Black	2	98
White	10	90
Hispanic	-	100

Q. 9.10 Over the last five years, has your congregation been growing older, getting younger, or staying about the same?

	Older	Younger	About the same
ALL	25%	36%	40%
Asian	20	10	70
Black	31	33	37
Hispanic	11	44	45
White	29	35	36
Catholic	13	53	33
White	11	56	33
Hispanic	17	50	33
Dutch Reformed	26	40	34
Cong. of Color	27	33	40
White	26	42	32
Evangelical	23	29	48
Black	27	24	48
White	25	28	47
Hispanic	10	43	48
Mainline	43	27	30
Black	30	40	30
White	54	21	25
Pentecostal	20	39	41
Black	29	38	33
White	10	40	50
Hispanic	13	43	45

Note: Tables may not add to 100% due to rounding.

Q. 10.1 Does your congregation include groups of people from different ethnic backgrounds?

	Yes	No
ALL	70%	30%
Asian	30	70
Black	75	25
Hispanic	77	23
White	33	67
Catholic	100	-
Dutch Reformed	58	42
Evangelical	67	33
Black	100	-
Hispanic	58	42
Mainline	33	67
Pentecostal	82	18
Black	80	20
Hispanic	81	19

Q. 10.1a Would you say that these different ethnic groups get along well, or not?

	Yes	No
ALL	100%	-%
Asian	100	-
Black	100	-
Hispanic	100	-
White	100	-
Catholic	100	-
Dutch Reformed	100	-
Evangelical	100	-
Black	100	-
Hispanic	100	-
Mainline	100	-
Pentecostal	100	-
Black	100	-
Hispanic	100	-

Q. 10.2 And what about recent immigrants? Do they get along well with those in your congregation who have lived in the United States for a long time, or not?

	Yes	No	Does not apply
ALL	95%	2%	3%
Asian	80	-	20
Black	95	-	5
Hispanic	97	3	-
White	100	-	-
Catholic	100	-	-
Dutch Reformed	82	9	9
Evangelical	93	3	3
Black	100	-	-
Hispanic	95	5	-
Mainline	83	-	17
Pentecostal	100	-	-
Black	100	-	-
Hispanic	100	-	-

Q. 10.3a Generally speaking, do members of the second generation prefer to use a different language than the first generation?

	Yes	No
ALL	89%	11%
Asian	90	10
Black	100	-
Hispanic	84	16
White	100	-
Catholic	80	20
Dutch Reformed	100	-
Evangelical	93	7
Black	100	-
Hispanic	89	11
Mainline	83	17
Pentecostal	82	18
Black	100	-
Hispanic	78	22

Q. 10.3b Generally speaking, do members of the second generation prefer to attend an English-speaking service in your church?

	Yes	No	Does not apply to this congregation
ALL	42%	17%	41%
Asian	50	10	40
Black	60	5	35
Hispanic	34	21	44
White	33	33	33
Catholic	40	40	20
Dutch Reformed	58	17	25
Evangelical	52	10	38
Black	71	14	14
Hispanic	44	11	44
Mainline	33	33	33
Pentecostal	31	13	56
Black	20	-	80
Hispanic	28	16	56

Q. 10.3c Generally speaking, do members of the second generation mainly attend a different church?

	Yes	No
ALL	9%	91%
Asian	-	100
Black	21	79
Hispanic	5	95
White	33	67
Catholic	-	100
Dutch Reformed	17	83
Evangelical	4	96
Black	-	100
Hispanic	6	94
Mainline	-	100
Pentecostal	13	87
Black	60	40
Hispanic	6	94

Q. 10.3d Generally speaking, do members of the second generation convert to a different denomination or religion?

	Yes	No
ALL	7%	93%
Asian	-	100
Black	5	95
Hispanic	10	90
White	-	100
Catholic	20	80
Dutch Reformed	8	92
Evangelical	8	92
Black	-	100
Hispanic	12	88
Mainline	-	100
Pentecostal	8	92
Black	20	80
Hispanic	6	94

Q. 10.3e Generally speaking, do members of the second generation stop attending religious services?

	Yes	No
ALL	25%	75%
Asian	11	89
Black	15	85
Hispanic	31	69
White	33	67
Catholic	80	20
Dutch Reformed	33	67
Evangelical	21	79
Black	14	86
Hispanic	22	78
Mainline	33	67
Pentecostal	21	79
Black	20	80
Hispanic	22	78

Q. 10.4 What do you think are the most important problems facing immigrants in your local community today? Choose no more than 3 options.

	Unfair treatment because of their race or ethnicity	Crime	Unemployment	Drugs and alcohol	Affordable housing	Affordable health care	Poverty and homelessness	Other, specify	None of the above
ALL	49%	8%	38%	18%	31%	29%	15%	41%	6%
Asian	10	-	30	-	20	30	-	30	30
Black	50	-	60	20	55	15	10	40	-
Hispanic	56	11	32	21	23	32	21	42	5
White	33	33	33	33	33	33	-	67	-
Catholic	60	-	-	40	20	20	20	100	-
Dutch Reformed	50	-	42	8	42	25	8	42	8
Evangelical	50	7	40	13	43	33	17	33	10
Black	71	-	71	-	86	29	-	29	-
Hispanic	53	11	32	21	32	37	26	37	5
Mainline	33	-	50	33	17	-	33	50	-
Pentecostal	51	13	36	21	18	33	15	36	5
Black	40	-	40	40	20	20	-	60	-
Hispanic	56	16	34	19	16	34	19	31	6

Q. 11.1 How interested would you be in participating in local continuing theological education [or biblical studies] programs?

	Not at all interested	Not very interested	Somewhat interested	Very interested
ALL	9%	8%	32%	50%
Asian	-	-	42	58
Black	8	5	17	70
Hispanic	4	7	26	63
White	12	11	44	33
Catholic	36	-	36	29
Dutch Reformed	6	9	36	48
White	8	10	38	44
Leader of Color	-	7	33	60
Evangelical	7	8	36	49
Black	9	6	17	69
White	8	8	49	36
Hispanic	5	14	33	48
Mainline	5	14	41	41
Black	11	-	22	67
White	-	22	52	26
Pentecostal	4	5	24	66
Black	7	4	18	71
White	-	10	70	20
Hispanic	2	5	22	71

Note: Tables may not add to 100% due to rounding.

Q. 11.2 How interested would you be in developing counseling or mental health skills?

	Not at all interested	Not very interested	Somewhat interested	Very interested
ALL	10%	12%	28%	50%
Asian	9	9	27	55
Black	9	2	16	72
Hispanic	3	10	17	71
White	13	20	39	28
Catholic	40	27	13	20
Dutch Reformed	6	20	38	36
White	8	23	44	25
Leader of Color	-	13	13	73
Evangelical	9	13	26	52
Black	11	6	17	66
White	11	19	34	36
Hispanic	-	14	19	67
Mainline	16	11	24	49
Black	11	-	-	89
White	13	17	39	30
Pentecostal	5	4	23	68
Black	9	-	20	71
White	-	11	56	33
Hispanic	2	7	17	73

Q.11.3 How interested would you be in training on how to start a community-service program to meet a pressing need in your neighborhood?

	Not at all interested	Not very interested	Somewhat interested	Very interested
ALL	9%	8%	30%	53%
Asian	-	-	27	73
Black	4	5	16	75
Hispanic	4	1	21	74
White	14	14	41	31
Catholic	40	7	40	13
Dutch Reformed	5	17	43	35
White	6	21	46	27
Leader of Color	-	7	29	64
Evangelical	12	6	24	58
Black	12	6	12	71
White	15	9	34	42
Hispanic	5	-	19	76
Mainline	5	8	30	57
Black	-	-	11	89
White	4	13	39	43
Pentecostal	2	3	23	71
Black	-	4	20	76
White	10	-	60	30
Hispanic	2	2	20	76

Note: Tables may not add to 100% due to rounding.

Q. 11.4 Please indicate if you would be interested in improving your management abilities in the following areas.

	Time management	Financial management	Facilities management	Succession planning	Staff supervision	Leadership development	Team building	Collaboration and networking	Communication technology
ALL	51%	47%	30%	44%	52%	80%	72%	65%	61%
Asian	75	67	42	50	50	75	67	67	67
Black	63	67	45	60	61	83	84	81	72
Hispanic	56	57	29	35	49	81	63	57	63
White	40	30	20	38	48	79	70	59	53
Catholic	20	27	13	33	53	67	53	40	60
Dutch Reformed	52	26	23	38	62	86	74	69	49
White	48	21	17	35	65	92	73	67	48
Leader of Color	63	44	44	50	56	69	75	81	56
Evangelical	52	48	30	42	47	78	73	62	59
Black	57	66	34	51	46	74	80	74	63
White	47	38	30	38	47	83	75	60	57
Hispanic	57	48	29	33	52	76	62	48	67
Mainline	41	51	27	46	43	68	68	65	70
Black	78	78	56	67	78	78	78	89	100
White	26	39	13	43	30	65	70	61	61
Pentecostal	61	67	40	54	57	90	78	74	68
Black	67	78	56	69	73	91	89	87	78
White	50	40	20	70	40	90	80	80	40
Hispanic	56	61	27	32	44	88	63	59	63

Q. 12.2 Do you serve another congregation besides this one in a ministerial capacity?

	Yes	No
ALL	14%	86%
Asian	-	100
Black	10	90
Hispanic	21	79
White	14	86
Catholic	27	73
Dutch Reformed	6	94
White	4	96
Leader of Color	13	87
Evangelical	19	81
Black	14	86
White	21	79
Hispanic	24	76
Mainline	8	92
Black	-	100
White	14	86
Pentecostal	13	87
Black	11	89
White	10	90
Hispanic	17	83

Note: Tables may not add to 100% due to rounding.

Q. 12.2a How many other congregations do you serve?

	1 or 2	3 to 5	11 to 20
ALL	89%	6%	4%
Black	100	-	-
Hispanic	86	-	14
White	91	9	-
Catholic	75	25	-
Dutch Reformed	100	-	-
White	100	-	-
Leader of Color	100	-	-
Evangelical	95	5	-
Black	100	-	-
White	91	9	-
Hispanic	100	-	-
Mainline	100	-	-
White	100	-	-
Pentecostal	83	-	17
Black	100	-	-
White	100	-	-
Hispanic	67	-	33

Q. 12.3 Within the past 2 years, has your congregation intentionally planted or helped start any new congregations, including any new branches of your main congregation or campus?

	Yes	No
ALL	19%	81%
Asian	10	90
Black	17	83
Hispanic	22	78
White	19	81
Catholic	-	100
White	-	100
Hispanic	-	100
Dutch Reformed	20	80
Cong. of Color	21	79
White	20	80
Evangelical	24	76
Black	15	85
White	30	70
Hispanic	27	73
Mainline	8	92
Black	10	90
White	8	92
Pentecostal	20	80
Black	20	80
White	10	90
Hispanic	24	76

Note: Tables may not add to 100% due to rounding.

Q. 12.4 Do any other religious congregations use your building or facilities for worship services or other activities?

	Yes	No
ALL	34%	66%
Asian	73	27
Black	37	63
Hispanic	19	81
White	38	62
Catholic	13	87
White	22	78
Hispanic	-	100
Dutch Reformed	38	62
Cong. of Color	36	64
White	39	61
Evangelical	34	66
Black	45	55
White	32	68
Hispanic	18	82
Mainline	41	59
Black	10	90
White	50	50
Pentecostal	34	66
Black	39	61
White	50	50
Hispanic	24	76

Q. 12.6 In the past 12 months, has your congregation fellowshiped with a congregation of a predominantly different race or ethnicity?

	Yes	No
ALL	45%	55%
Asian	40	60
Black	47	53
Hispanic	32	68
White	50	50
Catholic	40	60
White	33	67
Hispanic	50	50
Dutch Reformed	61	39
Cong. of Color	60	40
White	61	39
Evangelical	42	58
Black	50	50
White	37	63
Hispanic	36	64
Mainline	51	49
Black	40	60
White	58	42
Pentecostal	36	64
Black	44	56
White	60	40
Hispanic	22	78

Note: Tables may not add to 100% due to rounding.

Q. 12.7 Do you have significant relationships with congregations or groups from another faith tradition (such as Islam or Judaism)?

	Yes	No
ALL	22%	78%
Asian	10	90
Black	28	72
Hispanic	6	94
White	26	74
Catholic	27	73
White	33	67
Hispanic	17	83
Dutch Reformed	26	74
Cong. of Color	33	67
White	24	76
Evangelical	14	86
Black	21	79
White	15	85
Hispanic	5	95
Mainline	32	68
Black	20	80
White	42	58
Pentecostal	17	83
Black	36	64
White	10	90
Hispanic	-	100

Q. 12.9 Does your congregation support any special projects or events for local schools?

	Yes	No
ALL	47%	53%
Asian	10	90
Black	45	55
Hispanic	27	73
White	60	40
Catholic	93	7
White	89	11
Hispanic	100	-
Dutch Reformed	58	42
Cong. of Color	27	73
White	68	32
Evangelical	43	57
Black	50	50
White	50	50
Hispanic	18	82
Mainline	68	32
Black	60	40
White	75	25
Pentecostal	33	67
Black	40	60
White	50	50
Hispanic	22	78

Note: Tables may not add to 100% due to rounding.

Q. 12.10 As a religious leader, have you ever contacted an elected official (on the local, state, or national levels) on issues of concern to your congregation or parish and/or community?

	Yes	No
ALL	48%	52%
Asian	17	83
Black	51	49
Hispanic	25	75
White	59	41
Catholic	71	29
Dutch Reformed	60	40
White	67	33
Leader of Color	44	56
Evangelical	47	53
Black	63	37
White	45	55
Hispanic	29	71
Mainline	62	38
Black	78	22
White	61	39
Pentecostal	28	72
Black	42	58
White	30	70
Hispanic	12	88

Q. 12.11 Do you belong to any neighborhood or local civic organizations?

	Yes	No
ALL	32%	68%
Asian	-	100
Black	40	60
Hispanic	19	81
White	36	64
Catholic	40	60
Dutch Reformed	41	59
White	43	57
Leader of Color	38	63
Evangelical	29	71
Black	37	63
White	32	68
Hispanic	10	90
Mainline	44	56
Black	67	33
White	32	68
Pentecostal	28	72
Black	38	62
White	50	50
Hispanic	12	88

Note: Tables may not add to 100% due to rounding.

Q. 12.12 Have you ever invited a public official or community leader to speak at your congregation or parish?

	Yes	No
ALL	44%	56%
Asian	9	91
Black	48	52
Hispanic	22	78
White	54	46
Catholic	53	47
Dutch Reformed	54	46
White	63	38
Leader of Color	31	69
Evangelical	38	63
Black	49	51
White	36	64
Hispanic	29	71
Mainline	62	38
Black	67	33
White	70	30
Pentecostal	33	67
Black	47	53
White	50	50
Hispanic	15	85

Q.12.13 How important is it to your congregation that its members participate in social and political issues? Would you say not at all important, not very important, somewhat important, very important?

	Not at all important	Not very important	Somewhat important	Very important
ALL	7%	12%	31%	50%
Asian	9	-	55	36
Black	7	9	21	62
Hispanic	7	20	24	49
White	6	11	39	45
Catholic	-	7	13	80
White	-	-	22	78
Hispanic	-	17	-	83
Dutch Reformed	3	14	43	40
Cong. of Color	7	7	40	47
White	2	16	44	38
Evangelical	8	11	30	51
Black	6	9	21	65
White	8	8	38	46
Hispanic	10	24	24	43
Mainline	-	17	31	53
Black	-	20	30	50
White	-	17	30	52
Pentecostal	9	13	26	52
Black	7	9	20	64
White	30	-	40	30
Hispanic	8	20	28	45

Note: Tables may not add to 100% due to rounding.

Q. 12.14 How important is it to your congregation that its religious leaders speak out on social and political issues?

	Not at all important	Not very important	Somewhat important	Very important
ALL	9%	21%	29%	42%
Asian	27	9	45	18
Black	7	17	14	63
Hispanic	12	15	27	46
White	6	27	38	29
Catholic	-	13	13	73
White	-	11	22	67
Hispanic	-	17	-	83
Dutch Reformed	6	22	47	25
Cong. of Color	7	7	40	47
White	6	27	49	18
Evangelical	8	22	27	43
Black	6	18	15	62
White	4	30	32	34
Hispanic	19	10	33	38
Mainline	3	22	30	46
Black	-	30	10	60
White	-	21	42	38
Pentecostal	11	18	22	49
Black	7	16	16	62
White	20	20	40	20
Hispanic	13	21	23	44

Q. 13.1 In a typical week, how many worship services does your congregation hold?

	0.01 to 0.99	1 or 2	3 to 5	6 to 10	11 to 20	21 to 30	31 to 40
ALL	-%	73%	21%	3%	2%	-%	1%
Asian	-	64	36	-	-	-	-
Black	-	85	10	3	-	-	1
Hispanic	-	49	45	3	1	1	-
White	1	79	15	3	2	-	-
Catholic	-	13	13	40	33	-	-
White	-	11	-	44	44	-	-
Hispanic	-	17	33	33	17	-	-
Dutch Reformed	-	89	11	-	-	-	-
Cong. of Color	-	87	13	-	-	-	-
White	-	90	10	-	-	-	-
Evangelical	-	79	19	1	-	1	-
Black	-	82	15	3	-	-	-
White	-	85	15	-	-	-	-
Hispanic	-	59	36	-	-	5	-
Mainline	3	78	19	-	-	-	-
Black	-	100	-	-	-	-	-
White	4	71	25	-	-	-	-
Pentecostal	-	65	33	2	-	-	-
Black	-	84	11	4	-	-	-
White	-	80	20	-	-	-	-
Hispanic	-	41	59	-	-	-	-

Note: Tables may not add to 100% due to rounding.

Q. 13.1a Do these worship services have different worship styles?

	Yes	No
ALL	61%	39%
Asian	86	14
Black	66	34
Hispanic	63	37
White	55	45
Catholic	50	50
White	44	56
Hispanic	60	40
Dutch Reformed	67	33
Cong. of Color	100	-
White	55	45
Evangelical	66	34
Black	71	29
White	54	46
Hispanic	85	15
Mainline	79	21
Black	100	-
White	75	25
Pentecostal	56	44
Black	59	41
White	40	60
Hispanic	53	47

Q. 13.2 How important is it to your congregation to encourage members to share their faith? Would you say not at all important, not very important, somewhat important, very important?

	Not at all important	Not very important	Somewhat important	Very important
ALL	1%	4%	12%	82%
Asian	-	-	40	60
Black	-	2	1	97
Hispanic	-	1	3	96
White	3	6	22	69
Catholic	-	20	80	-
White	-	11	89	-
Hispanic	-	33	67	-
Dutch Reformed	5	25	71	-
Cong. of Color	-	13	87	-
White	6	28	66	-
Evangelical	1	8	91	-
Black	-	-	100	-
White	2	13	85	-
Hispanic	-	-	100	-
Mainline	16	30	54	-
Black	10	10	80	-
White	21	42	38	-
Pentecostal	2	-	98	-
Black	2	-	98	-
White	-	-	100	-
Hispanic	2	-	98	-

Note: Tables may not add to 100% due to rounding.

Q. 13.3a During the past 12 months, how often has your congregation encouraged members to invite friends, coworkers, and/or neighbors to your congregation?

	Never	Rarely	Sometimes	Very Often
ALL	3%	5%	21%	70%
Asian	-	-	73	27
Black	2	-	10	88
Hispanic	3	-	9	88
White	4	12	30	55
Catholic	7	-	53	40
White	11	-	56	33
Hispanic	-	-	50	50
Dutch Reformed	2	11	38	49
Cong. of Color	7	-	20	73
White	-	14	44	42
Evangelical	-	2	17	81
Black	-	-	15	85
White	-	4	17	80
Hispanic	-	-	14	86
Mainline	3	16	32	49
Black	-	-	20	80
White	4	25	33	38
Pentecostal	2	1	7	90
Black	2	-	7	91
White	-	10	20	70
Hispanic	2	-	2	95

Q. 13.3b During the past 12 months, how often has your congregation held a class for prospective or new members?

	Never	Rarely	Sometimes	Very Often
ALL	17%	10%	38%	35%
Asian	18	9	64	9
Black	17	11	27	45
Hispanic	16	5	31	48
White	18	11	46	26
Catholic	13	-	20	67
White	11	-	11	78
Hispanic	17	-	33	50
Dutch Reformed	16	13	58	14
Cong. of Color	7	13	53	27
White	18	12	59	10
Evangelical	17	7	40	36
Black	15	12	24	50
White	17	7	46	30
Hispanic	18	-	45	36
Mainline	22	11	35	32
Black	20	-	20	60
White	21	17	38	25
Pentecostal	15	12	26	47
Black	16	16	27	42
White	20	20	20	40
Hispanic	15	7	24	54

Note: Tables may not add to 100% due to rounding.

Q. 13.3c During the past 12 months, how often has your congregation held a special event or program to attract people from the community (such as concerts, fairs, seminars, plays, special meals, etc.)?

	Never	Rarely	Sometimes	Very Often
ALL	14%	12%	37%	38%
Asian	27	-	55	18
Black	11	14	36	40
Hispanic	18	12	38	32
White	13	11	36	40
Catholic	-	27	40	33
White	-	33	33	33
Hispanic	-	17	50	33
Dutch Reformed	11	15	35	38
Cong. of Color	27	33	27	13
White	6	10	38	46
Evangelical	14	9	35	42
Black	3	12	38	47
White	17	9	30	43
Hispanic	23	5	36	36
Mainline	14	11	41	35
Black	10	20	30	40
White	17	8	42	33
Pentecostal	14	10	39	36
Black	11	9	41	39
White	10	10	40	40
Hispanic	20	12	37	32

Q. 13.4a Does your congregation have religious education classes that meet at least weekly for children 12 years and younger?

	Yes	No
ALL	84%	16%
Asian	80	20
Black	77	23
Hispanic	88	12
White	86	14
Catholic	93	7
White	89	11
Hispanic	100	-
Dutch Reformed	83	17
Cong. of Color	73	27
White	86	14
Evangelical	81	19
Black	71	29
White	85	15
Hispanic	86	14
Mainline	84	16
Black	80	20
White	88	13
Pentecostal	85	15
Black	82	18
White	80	20
Hispanic	88	12

Note: Tables may not add to 100% due to rounding.

Q. 13.4a1 Does your congregation use a formal curriculum for children 12 years and younger?

	Yes	No
ALL	83%	17%
Asian	50	50
Black	83	17
Hispanic	82	18
White	86	14
Catholic	100	-
White	100	-
Hispanic	100	-
Dutch Reformed	82	18
Cong. of Color	64	36
White	87	13
Evangelical	86	14
Black	88	12
White	90	10
Hispanic	80	20
Mainline	83	17
Black	89	11
White	87	13
Pentecostal	78	22
Black	80	20
White	56	44
Hispanic	79	21

Q. 13.4b Does your congregation have religious education classes that meet at least weekly for teenagers?

	Yes	No
ALL	71%	29%
Asian	50	50
Black	62	38
Hispanic	76	24
White	76	24
Catholic	87	13
White	89	11
Hispanic	83	17
Dutch Reformed	81	19
Cong. of Color	73	27
White	84	16
Evangelical	70	30
Black	67	33
White	68	32
Hispanic	81	19
Mainline	70	30
Black	60	40
White	79	21
Pentecostal	64	36
Black	59	41
White	60	40
Hispanic	71	29

Note: Tables may not add to 100% due to rounding.

Q. 13.4b1 Does your congregation use a formal curriculum for teenagers?

	Yes	No
ALL	71%	29%
Asian	50	50
Black	74	26
Hispanic	78	22
White	67	33
Catholic	71	29
White	88	13
Hispanic	50	50
Dutch Reformed	69	31
Cong. of Color	64	36
White	70	30
Evangelical	76	24
Black	91	9
White	68	32
Hispanic	76	24
Mainline	72	28
Black	75	25
White	77	23
Pentecostal	68	32
Black	61	39
White	33	67
Hispanic	85	15

Q. 13.4c Does your congregation have religious education classes that meet at least weekly for young adults or college students, other than regular youth group meetings?

	Yes	No
ALL	36%	64%
Asian	40	60
Black	38	63
Hispanic	39	61
White	33	67
Catholic	53	47
White	56	44
Hispanic	50	50
Dutch Reformed	27	73
Cong. of Color	20	80
White	29	71
Evangelical	42	58
Black	44	56
White	38	62
Hispanic	45	55
Mainline	38	62
Black	50	50
White	33	67
Pentecostal	33	67
Black	29	71
White	30	70
Hispanic	39	61

Note: Tables may not add to 100% due to rounding.

Q. 13.4c1 Does your congregation use a formal curriculum for young adults or college students, other than regular youth group meetings?

	Yes	No
ALL	46%	54%
Asian	25	75
Black	62	38
Hispanic	61	39
White	33	67
Catholic	40	60
White	50	50
Hispanic	25	75
Dutch Reformed	29	71
Cong. of Color	43	57
White	25	75
Evangelical	56	44
Black	76	24
White	45	55
Hispanic	57	43
Mainline	33	67
Black	50	50
White	29	71
Pentecostal	56	44
Black	57	43
White	29	71
Hispanic	70	30

Q. 13.4d Does your congregation have religious education classes that meet at least weekly for adults of any age?

	Yes	No
ALL	83%	17%
Asian	70	30
Black	88	13
Hispanic	84	16
White	82	18
Catholic	80	20
White	78	22
Hispanic	83	17
Dutch Reformed	84	16
Cong. of Color	87	13
White	84	16
Evangelical	84	16
Black	91	9
White	77	23
Hispanic	91	9
Mainline	84	16
Black	80	20
White	88	13
Pentecostal	82	18
Black	84	16
White	70	30
Hispanic	80	20

Note: Tables may not add to 100% due to rounding.

Q. 13.4d1 Does your congregation use a formal curriculum for adults of any age?

	Yes	No
ALL	71%	29%
Asian	44	56
Black	74	26
Hispanic	81	19
White	66	34
Catholic	77	23
White	86	14
Hispanic	67	33
Dutch Reformed	58	42
Cong. of Color	57	43
White	58	42
Evangelical	76	24
Black	73	27
White	73	27
Hispanic	85	15
Mainline	63	37
Black	70	30
White	64	36
Pentecostal	78	22
Black	77	23
White	67	33
Hispanic	83	17

Q. 13.6 Within the past 12 months, has your congregation offered any ministries, services, or programs to immigrants?

	Yes	No
ALL	43%	57%
Asian	55	45
Black	28	72
Hispanic	51	49
White	45	55
Catholic	67	33
White	56	44
Hispanic	83	17
Dutch Reformed	55	45
Cong. of Color	53	47
White	56	44
Evangelical	38	62
Black	29	71
White	33	67
Hispanic	55	45
Mainline	54	46
Black	40	60
White	63	38
Pentecostal	32	68
Black	20	80
White	40	60
Hispanic	39	61

Note: Tables may not add to 100% due to rounding.

Q. 13.6a Exactly what kind of ministries, services, or programs does your congregation/parish offer to immigrants?

	Legal assistance	Translation	Economic assistance	ESL (English as a Second Language)	Citizenship classes	Housing	Other immigrant programs, specify	None of the above
ALL	16%	17%	22%	14%	5%	16%	16%	-%
Asian	9	45	-	-	-	9	27	-
Black	7	13	14	9	4	15	13	-
Hispanic	39	25	21	13	3	10	13	-
White	12	13	28	17	6	20	20	-
Catholic	20	20	47	40	20	20	40	-
White	-	-	44	33	11	22	22	-
Hispanic	50	50	50	50	33	17	67	-
Dutch Reformed	22	18	34	23	8	34	17	-
Cong. of Color	20	20	27	20	7	33	7	-
White	22	18	36	24	8	34	20	-
Evangelical	15	18	19	12	2	12	14	-
Black	9	15	18	15	3	9	12	-
White	6	13	19	11	2	15	17	-
Hispanic	45	23	27	14	-	9	14	-
Mainline	16	22	30	16	14	19	30	-
Black	10	30	10	-	10	20	40	-
White	17	17	38	21	17	21	29	-
Pentecostal	15	12	9	4	-	7	8	-
Black	2	4	9	2	-	13	7	-
White	10	10	30	10	-	-	10	-
Hispanic	32	20	5	5	-	2	5	-

Note: Tables may not add to 100% due to rounding.

Q. 13.7 Within the past 12 months, has your congregation offered any marriage ministries, services, or programs (such as premarital counseling, marriage enrichment, etc.)?

	Yes	No
ALL	78%	22%
Asian	50	50
Black	83	17
Hispanic	71	29
White	80	20
Catholic	87	13
White	89	11
Hispanic	83	17
Dutch Reformed	80	20
Cong. of Color	60	40
White	86	14
Evangelical	79	21
Black	88	12
White	81	19
Hispanic	59	41
Mainline	75	25
Black	67	33
White	79	21
Pentecostal	79	21
Black	86	14
White	80	20
Hispanic	76	24

Q. 13.8 Within the past 12 months, has your congregation offered any of the following ministries, services, or programs for families?

	Counseling/ mentoring for families	Domestic violence prevention	Parenting classes	Family meals	Athletic/ recreational programs	Support groups	Other family programs, specify	None of the above
ALL	65%	22%	37%	62%	30%	39%	18%	13%
Asian	64	9	18	45	18	27	-	27
Black	71	30	36	59	27	41	23	10
Hispanic	68	29	43	51	22	29	9	17
White	60	14	37	70	35	44	20	11
Catholic	60	20	53	67	47	60	20	13
White	44	-	56	67	56	44	22	11
Hispanic	83	50	50	67	33	83	17	17
Dutch Reformed	62	20	28	77	38	45	11	8
Cong. of Color	67	27	33	60	27	20	13	13
White	60	18	26	82	42	52	10	6
Evangelical	70	22	45	61	29	36	26	10
Black	76	32	41	62	29	44	29	3
White	69	15	50	70	31	35	30	9
Hispanic	64	27	45	41	27	23	14	18
Mainline	62	14	30	51	27	54	24	11
Black	60	30	20	50	20	40	30	10
White	58	4	29	54	29	58	25	13
Pentecostal	67	26	38	56	22	32	9	18
Black	69	27	38	62	27	40	16	16
White	70	30	50	60	40	50	10	30
Hispanic	66	24	37	49	15	20	2	17

Note: Tables may not add to 100% due to rounding.

Q. 13.9 Within the past 12 months, has your congregation offered any of the following ministries, services, or programs for children and youth?

	Counseling/ mentoring	Before-or after- school care	Character formation classes	Programs for the prevention of child abuse	Other children and youth programs, specify	None of the above
ALL	47%	19%	39%	21%	36%	22%
Asian	27	36	9	-	18	36
Black	55	24	33	28	35	20
Hispanic	49	16	39	23	16	26
White	43	16	43	18	47	21
Catholic	40	53	40	67	53	20
White	33	56	44	78	56	11
Hispanic	50	50	33	50	50	33
Dutch Reformed	49	18	42	17	43	17
Cong. of Color	40	27	33	7	27	13
White	52	16	44	20	48	18
Evangelical	50	18	38	18	42	18
Black	62	26	38	32	47	9
White	44	13	39	7	54	19
Hispanic	55	18	41	23	9	27
Mainline	35	19	32	22	41	27
Black	50	30	20	30	50	30
White	29	8	38	21	38	29
Pentecostal	51	16	38	24	19	28
Black	56	22	33	27	22	27
White	60	20	70	20	50	20
Hispanic	44	7	37	24	10	29

Note: Tables may not add to 100% due to rounding.

Q.13.10 Within the past 12 months, has your congregation offered any of the following educational ministries, services, or programs?

	Tutoring	Summer programs	Literacy programs	Drop-out prevention	GED (high school equivalency)	Other educational programs, specify:	None of the above
ALL	30%	33%	14%	4%	3%	16%	39%
Asian	18	36	9	9	9	-	36
Black	35	32	19	7	6	15	41
Hispanic	19	32	13	6	1	13	38
White	31	33	11	1	2	19	40
Catholic	40	47	27	13	7	33	20
White	44	56	22	-	11	22	33
Hispanic	33	33	33	33	-	50	-
Dutch Reformed	43	42	14	3	2	12	28
Cong. of Color	40	47	13	13	7	-	20
White	44	40	14	-	-	16	30
Evangelical	25	30	13	4	4	19	46
Black	38	32	18	6	6	21	41
White	20	28	9	2	4	24	46
Hispanic	18	36	18	9	-	9	50
Mainline	22	35	8	-	3	19	35
Black	20	20	10	-	-	20	50
White	25	38	8	-	4	21	33
Pentecostal	27	28	13	5	4	8	44
Black	38	33	20	4	9	9	40
White	30	10	10	10	-	-	70
Hispanic	15	24	7	2	-	10	41

Note: Tables may not add to 100% due to rounding.

Q. 13.11 Please indicate if your congregation has offered any ministries, services, or programs in the following categories within the past 12 months:

	Seniors	Financial Assistance	Job Assistance	Housing Assistance	Community or Neighborhood Activities	Prison and re-entry ministries
ALL	44%	60%	30%	34%	46%	32%
Asian	18	36	45	18	27	-
Black	32	56	44	43	46	35
Hispanic	36	43	19	17	30	30
White	55	72	27	37	56	32
Catholic	73	80	53	33	53	47
White	78	78	44	33	44	22
Hispanic	67	83	67	33	67	83
Dutch Reformed	48	69	31	48	60	42
Cong. of Color	13	47	53	47	33	20
White	58	76	24	48	68	48
Evangelical	42	60	33	32	49	32
Black	32	65	50	44	59	32
White	54	67	30	35	50	35
Hispanic	27	41	9	9	32	27
Mainline	46	68	24	41	46	11
Black	40	40	50	60	30	20
White	54	83	13	38	58	8
Pentecostal	37	50	27	26	35	34
Black	33	53	33	36	40	44
White	50	90	50	30	60	40
Hispanic	37	39	12	15	22	22

Q. 14.1 Does your congregation have a written vision or mission statement?

	Yes	No
ALL	86%	14%
Asian	90	10
Black	94	6
Hispanic	70	30
White	89	11
Catholic	80	20
White	78	22
Hispanic	83	17
Dutch Reformed	94	6
Cong. of Color	93	7
White	94	6
Evangelical	87	13
Black	100	-
White	87	13
Hispanic	68	32
Mainline	92	8
Black	90	10
White	92	8
Pentecostal	81	19
Black	93	7
White	100	-
Hispanic	63	37

Q. 14.1a How integrated is this statement with your congregation's current programs and structures?

	Not at all integrated	Not very integrated	Somewhat integrated	Very integrated
ALL	2%	5%	33%	61%
Asian	-	11	56	33
Black	-	1	25	74
Hispanic	2	4	36	58
White	3	7	35	55
Catholic	-	-	17	83
White	-	-	14	86
Hispanic	-	-	20	80
Dutch Reformed	3	13	32	52
Cong. of Color	-	8	23	69
White	4	15	34	47
Evangelical	1	1	27	71
Black	-	-	18	82
White	2	-	30	68
Hispanic	-	7	33	60
Mainline	-	6	44	50
Black	-	-	33	67
White	-	9	41	50
Pentecostal	3	4	34	59
Black	-	2	32	66
White	10	10	30	50
Hispanic	4	4	42	50

Note: Tables may not add to 100% due to rounding.

Q. 14.2 What, in your view, is the most important way you and your congregation currently serve your own members?

	Worship	Biblical education	Spiritual or discipleship formation	Counseling and/or guidance	Economic support	Providing a supportive community	Other	None of the above
ALL	86%	61%	72%	20%	4%	45%	2%	-%
Asian	82	55	55	18	27	18	-	-
Black	82	84	73	23	9	25	-	-
Hispanic	82	78	78	27	1	25	1	-
White	91	40	71	14	1	68	3	-
Catholic	100	33	67	7	-	80	7	-
White	100	33	56	11	-	89	-	-
Hispanic	100	33	83	-	-	67	17	-
Dutch Reformed	91	35	75	12	2	68	3	-
Cong. of Color	73	60	73	13	7	47	-	-
White	96	28	76	12	-	74	4	-
Evangelical	82	73	73	19	4	39	1	-
Black	82	74	76	26	9	29	-	-
White	81	72	74	6	2	56	2	-
Hispanic	86	86	73	32	-	18	-	-
Mainline	89	30	70	22	5	70	3	-
Black	90	60	70	-	-	70	-	-
White	96	13	71	29	-	75	4	-
Pentecostal	84	88	74	26	7	17	-	-
Black	80	98	71	24	11	13	-	-
White	100	40	70	20	-	60	-	-
Hispanic	83	88	80	29	2	12	-	-

Note: Tables may not add to 100% due to rounding.

Q. 14.3 What do you see as the most important needs of the people who live in your area?

	Spiritual and religious needs	Affordable housing	Quality schools	Meeting basic needs	More job opportunities	Crime prevention	Other	None of the above
ALL	72%	43%	31%	40%	41%	20%	12%	1%
Asian	82	27	18	45	36	-	-	-
Black	69	46	25	46	51	20	8	2
Hispanic	74	34	34	27	40	47	8	-
White	72	47	34	42	36	9	17	1
Catholic	53	53	53	33	67	27	-	-
White	56	44	44	44	78	22	-	-
Hispanic	50	67	67	17	50	33	-	-
Dutch Reformed	71	43	32	37	29	11	23	3
Cong. of Color	73	27	27	40	33	27	13	7
White	70	48	34	36	28	6	26	2
Evangelical	82	44	26	42	37	12	13	-
Black	74	50	24	47	56	6	12	-
White	91	39	26	50	24	9	19	-
Hispanic	82	50	32	18	45	32	5	-
Mainline	51	70	35	43	54	8	11	-
Black	40	60	30	30	60	20	20	-
White	54	79	38	46	50	-	8	-
Pentecostal	76	31	28	44	42	39	6	1
Black	73	42	22	49	49	33	4	2
White	80	30	30	50	40	10	10	-
Hispanic	76	20	32	34	34	54	7	-

Note: Tables may not add to 100% due to rounding.

Q. 14.4 Thinking of the last few years, do you think that the quality of life for people who live in your area has improved, worsened, or stayed about the same?

	Improved	Worsened	Stayed about the same
ALL	37%	15%	47%
Asian	50	-	50
Black	40	13	46
Hispanic	45	11	44
White	30	20	51
Catholic	53	-	47
White	44	-	56
Hispanic	67	-	33
Dutch Reformed	30	20	50
Cong. of Color	46	15	38
White	26	21	53
Evangelical	27	20	53
Black	27	21	52
White	20	25	55
Hispanic	45	9	45
Mainline	36	19	44
Black	20	20	60
White	39	17	43
Pentecostal	48	9	43
Black	49	7	44
White	50	20	30
Hispanic	46	8	46

Q. 14.5 What are the main limits or barriers you perceive to your congregation serving the people who live in your area?

	Lack of volunteers	Lack of financial resources	Language and/or cultural barriers	Complacency within the congregation	Other, specify	None of the above
ALL	44%	46%	38%	32%	19%	2%
Asian	27	45	64	18	18	-
Black	53	64	32	19	15	2
Hispanic	47	61	45	23	8	1
White	38	29	35	46	26	3
Catholic	40	60	47	13	7	7
White	33	56	33	11	11	11
Hispanic	50	67	67	17	-	-
Dutch Reformed	34	29	49	43	28	2
Cong. of Color	27	53	80	13	20	-
White	36	22	40	52	30	2
Evangelical	39	44	32	40	20	2
Black	50	65	32	18	15	-
White	31	30	28	56	30	4
Hispanic	41	50	41	36	9	-
Mainline	41	32	38	41	24	3
Black	40	50	20	30	30	-
White	46	21	38	50	21	4
Pentecostal	58	63	36	18	9	3
Black	64	62	27	20	11	4
White	50	40	50	20	20	-
Hispanic	54	68	41	17	5	2

Note: Tables may not add to 100% due to rounding.

Q. 15.2 (For religious leaders who serve predominantly African-American or Latino congregations):
 Would you be interested in participating in a follow-up study to help the new Urban Church Leadership Center
 develops its programming?

	Yes	No
ALL	90%	10%
Asian	100	-
Black	96	4
Hispanic	87	13
White	80	20
Catholic	100	-
Dutch Reformed	82	18
White	50	50
Leader of Color	92	8
Evangelical	92	8
Black	97	3
White	86	14
Hispanic	86	14
Mainline	100	-
Black	100	-
White	100	-
Pentecostal	91	9
Black	98	2
White	67	33
Hispanic	85	15

Q.16.2 Respondent's gender:

	Male	Female
ALL	84%	16%
Asian	92	8
Black	84	16
Hispanic	92	8
White	80	20
Catholic	87	13
Dutch Reformed	83	17
White	81	19
Leader of Color	88	13
Evangelical	94	6
Black	91	9
White	92	8
Hispanic	100	-
Mainline	68	32
Black	89	11
White	57	43
Pentecostal	83	17
Black	76	24
White	80	20
Hispanic	90	10

Note: Tables may not add to 100% due to rounding.

Q. 16.3 Language of interview

	English	Spanish	Other, specify:
ALL	82%	17%	-%
Asian	100	-	-
Black	99	-	1
Hispanic	18	82	-
White	99	1	-
Catholic	87	13	-
Dutch Reformed	94	5	2
White	100	-	-
Leader of Color	75	19	6
Evangelical	85	15	-
Black	100	-	-
White	100	-	-
Hispanic	19	81	-
Mainline	95	5	-
Black	100	-	-
White	100	-	-
Pentecostal	63	37	-
Black	100	-	-
White	100	-	-
Hispanic	12	88	-

Q. 16.4 How comfortable was the respondent in the interview language?

	Uncomfortable	Somewhat comfortable	Very comfortable
ALL	1%	8%	92%
Asian	17	25	58
Black	-	13	87
Hispanic	1	10	89
White	-	1	99
Catholic	-	-	100
Dutch Reformed	-	5	95
White	-	-	100
Leader of Color	-	19	81
Evangelical	2	6	92
Black	-	11	89
White	-	-	100
Hispanic	-	14	86
Mainline	-	11	89
Black	-	33	67
White	-	-	100
Pentecostal	1	9	90
Black	-	9	91
White	-	-	100
Hispanic	2	10	88

Note: Tables may not add to 100% due to rounding.

Q. 16.5 Did the primary respondent consult anyone else during the interview or refer you to another informant about answers to any questions?

	Yes	No
ALL	18%	82%
Asian	33	67
Black	20	80
Hispanic	20	80
White	15	85
Catholic	20	80
Dutch Reformed	13	87
White	11	89
Leader of Color	19	81
Evangelical	16	84
Black	18	82
White	14	86
Hispanic	10	90
Mainline	14	86
Black	25	75
White	13	87
Pentecostal	26	74
Black	21	79
White	40	60
Hispanic	27	73

Q. 16.6 Did the respondent consult an annual report, financial statement, or any other document to get answers to any questions?

	Yes	No
ALL	11%	89%
Asian	-	100
Black	8	92
Hispanic	4	96
White	18	82
Catholic	27	73
Dutch Reformed	22	78
White	24	76
Leader of Color	19	81
Evangelical	5	95
Black	3	97
White	4	96
Hispanic	10	90
Mainline	14	86
Black	-	100
White	22	78
Pentecostal	8	92
Black	10	90
White	30	70
Hispanic	-	100

Note: Tables may not add to 100% due to rounding.

Q. 16.7 In general, what was the respondent's attitude toward the interview?

	Friendly and interested	Cooperative but not particularly interested	Impatient and restless
ALL	81%	18%	1%
Asian	100	-	-
Black	88	11	1
Hispanic	76	23	1
White	78	21	1
Catholic	87	7	7
Dutch Reformed	80	20	-
White	77	23	-
Leader of Color	88	13	-
Evangelical	86	14	-
Black	94	6	-
White	78	22	-
Hispanic	90	10	-
Mainline	89	11	-
Black	100	-	-
White	83	17	-
Pentecostal	76	22	2
Black	81	16	2
White	90	10	-
Hispanic	66	32	2

Q. 16.8 In general, how informed would you say the respondent is about the congregation?

	Extremely informed	Very informed	Moderately informed	Little informed
ALL	56%	37%	6%	1%
Asian	42	50	8	-
Black	63	32	4	1
Hispanic	51	41	8	-
White	56	37	7	1
Catholic	73	20	7	-
Dutch Reformed	55	39	5	2
White	57	36	4	2
Leader of Color	50	44	6	-
Evangelical	53	44	4	-
Black	69	31	-	-
White	43	51	6	-
Hispanic	55	40	5	-
Mainline	67	22	11	-
Black	75	25	-	-
White	65	17	17	-
Pentecostal	54	36	8	1
Black	53	37	7	2
White	70	30	-	-
Hispanic	49	39	12	-

Note: Tables may not add to 100% due to rounding.