NATIONAL SURVEY OF RELIGIOUS LEADERS

CODEBOOK

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Last edited: 20 July 2022

The National Survey of Religious Leaders (NSRL) was funded by the John Templeton Foundation. Data were gathered by NORC at the University of Chicago.

Manuscripts using the NSRL data or codebook should contain the following citation:

Chaves, Mark, Anna Holleman, Joseph Roso, and Mary Hawkins. 2022. *National Survey of Religious Leaders*. Data file and codebook. Durham, North Carolina: Duke University, Department of Sociology.

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Methods

The National Survey of Religious Leaders (NSRL) is a survey of a nationally representative sample of clergy from across the religious spectrum. It contains a wealth of information about congregations' religious leaders. There are questions about respondents' jobs and careers, including job satisfaction; religious beliefs and practices; views about and practices related to mental health; attitudes and practices related to end-of-life issues; community involvement; political attitudes and practices; engagement with the larger religious world; knowledge of and attitudes about science, and how science informs their work; primary information sources; mental and physical health; and demographic characteristics such as gender, race/ethnicity, age, education, birthplace, marital status, and income.

This section of the codebook briefly describes key features of NSRL methodology and data.

Generating the NSRL Sample

Developing a nationally representative sample of clergy from across the religious spectrum requires overcoming the same obstacle faced in developing a nationally representative sample of congregations: the absence of a comprehensive and unbiased sampling frame. There is no comprehensive national list of clergy, and it probably would be impossible to compile one that was adequately unbiased. Overcoming this obstacle requires building on the same insight that inspired the congregations sampling strategy first implemented by the 1998 National Congregations Study (Chaves et al. 1999). That is, just as the congregations attended by a nationally representative sample of individuals constitute a nationally representative sample of congregations, the leaders of congregations attended by a nationally representative sample of individuals constitute a nationally representative sample of congregational leaders. One can therefore bypass the need for a comprehensive list of clergy from which to sample by starting with a nationally representative sample of individuals, generating a nationally representative sample of congregations by asking those individuals who attend religious services to say where they attend, and, finally, identifying the leaders of those congregations. The NSRL pursued this sampling strategy.

The NCS-IV. The NSRL was conducted in conjunction with the fourth wave of the National Congregations Study (NCS-IV) and the 2018 General Social Survey (GSS). The GSS is an in-person survey of a nationally representative sample of non-institutionalized, English- or Spanish-speaking adults conducted by NORC at the University of Chicago (Smith et al. 2019). The 2018 GSS asked respondents who said they attend religious services at least once a year where they attend. The congregations named by GSS participants constitute a nationally representative sample of U.S. congregations. NORC then contacted those congregations and interviewed a key informant, usually a clergyperson or other leader, about the congregation's people, programs, and characteristics. The NCS-IV cooperation rate – the percentage of contacted congregations who agreed to participate – was 74 percent. The response rate, calculated in line with the RR3 response rate developed by the American Association for Public Opinion Research (2016:62), but not taking account of the GSS's own response rate, was 69 percent. The NCS-IV gathered

data from 1,262 congregations. See the NCS codebook for more detailed methodological information about the NCS (Chaves et al. 2020).

Defining, Operationalizing, and Identifying Congregational Leaders. As observers of congregations are well aware, there are many forms of congregational leadership, so defining the population from which the NSRL would sample was conceptually and empirically challenging, especially since we did not want to limit the sample only to a congregation's primary leader. At the broadest level, we wanted a sample of *religious* leaders, meaning those doing a congregation's core religious work of preaching, teaching, leading collective worship services and other rituals, and engaging in pastoral care. Leaders of NCS-IV congregations constitute a nationally representative sample of congregational leaders, but operationalizing exactly which leaders should be included in the NSRL was far from trivial.

We employed a three-stage strategy to identify those doing religious work within congregations. The first stage occurred after a congregation was named by a GSS respondent but before a key informant from that congregation was interviewed for the NCS. In this stage we examined the congregation's website and social media pages, and GSS respondents' reports of their congregation's leader's name, to identify the congregation's leaders. The second stage occurred as part of the NCS interview itself. Specifically, NCS key informants were asked to confirm, correct, and supplement the leader information we found before the NCS interview. When we were not able to find any leader information before the NCS interview, NCS key informants were asked to provide that information. The goal of these first two stages was to generate a roster of religious leaders of NCS-IV congregations who would be invited to participate in the NSRL.

If, after these two stages, we still were not sure whether an individual who worked at a congregation met our definition of being a religious leader, we erred on the side of inviting them to participate in the NSRL. Consequently, the third stage in the process of identifying congregations' religious leaders used information gathered in the NSRL questionnaire itself to refine the leader lists generated in the first two stages. That is, we used responses to questions about the respondent's title, responsibilities to the congregation, whether or not they considered themselves to be a congregation's primary leader, and whether or not they were paid, to confirm or adjust respondents' classifications as primary or non-primary leaders, or to remove them from the sample if they appeared not to be religious leaders as defined by the NSRL.

Many questions had to be addressed to operationalize inclusion in the NSRL sample. We distinguished between primary and non-primary leaders of congregations because the operational issues are different for those two categories of leaders.

Operationalizing Primary Congregational Leaders. Each congregation's primary leader was included in the NSRL sample, whether or not they were paid and whether or not they were ordained clergy. Identifying the primary leader usually was straightforward since the vast majority of congregations (94 percent) have a single person who clearly is the primary religious leader. Most often this person had a title such as Pastor, Senior Pastor, Senior Rabbi, Imam, Bishop, or the like.

Three kinds of situations are worth mentioning even though they did not occur frequently. First, when congregations had equal co-leaders, without one person clearly in charge, all co-leaders were included as primary leaders.[1] Second, in multisite congregations, we had to decide whether to designate as the primary leader a campus pastor or the senior pastor of the multisite congregation as a whole. Our decision hinged on whether a particular campus or the congregation as a whole participated in the NCS, and on how congregational websites and key informants described the leadership structure. Third, in Catholic parishes in which a priest might be present only on the weekend to say mass, while a non-priest carried the bulk of the pastoral duties, we chose between the priest and the non-priest as the primary leader depending on how parish websites and key informants described the leadership situation and, in some cases, on how respondents described themselves and their work on the NSRL questionnaire itself.[2] In the vast majority of cases, the person we identified as the congregation's head clergyperson using online information and NCS interviews also indicated on their NSRL questionnaire that they were, in fact, the primary leader of their congregation.

Operationalizing Secondary Congregational Leaders. Determining which non-primary leaders were in-scope for the NSRL was more challenging. As an initial step, we limited the NSRL secondary leader sample to people who were paid for their work in the congregation. Volunteers of course do much valuable work in congregations and often can be considered religious leaders in their own right, but attempting to include all volunteer leaders was not feasible, and attempting to carve out a subset of volunteers who should be included was intractable. So, unlike the primary-leader NSRL sample, which included both paid and unpaid leaders, the secondary-leader sample was limited to paid leaders.

Among paid secondary leaders, we wanted to limit the sample to those doing religious work, but that line was sometimes difficult to draw in practice. Paid staff who only did administrative, clerical, or custodial work were excluded, as were people whose only responsibilities were performing music or managing technology. As described above, we initially used job titles and online position descriptions to identify the secondary paid staff who were doing religious work. Sometimes job titles clearly signaled someone who should be included, such as Associate Pastor, Parochial Vicar, Associate Rabbi, or Director of Faith Formation. But not always. Should Executive Pastors be included? What about Worship Leaders or Pastoral Assistants? Or "coordinators" of things like volunteers or family ministries? In these cases, we used congregational websites to try to assess the extent to which the person's responsibilities went beyond administration or music performance to include substantive religious work like preaching, leading worship services beyond musical segments, religious education, counseling, or visiting the sick. Executive Pastors were mainly excluded, as were Worship Leaders in large evangelical congregations. Coordinators, Directors, and Assistants within specific ministry areas were assessed on a case-by-case basis, with an eye to whether their responsibilities went beyond administration and logistics to include substantive religious work. Deacons were included in Catholic parishes (if they were paid), but not elsewhere. People with Administrator titles mainly

[1] Only 3 percent of all congregations have co-leaders.

[2] Nearly all (97 percent) of the Catholic primary leaders in the NSRL sample are priests. The few non-priests hold titles such as Parish Director, Parochial Administrator, or Pastoral Coordinator.

were excluded, except in Catholic parishes where it appeared that an Administrator or Parish Administrator was the congregation's primary leader.

As we described above, since we erred on the side of including ambiguous cases in the initial NSRL sample, we later used responses to the NSRL survey itself to screen out people who were not in fact doing the kinds of religious work that would warrant inclusion in the NSRL. Specifically, we removed from the final sample respondents who (1) were not primary leaders and who reported being unpaid; (2) reported doing only work pertaining to administration, communications, technology, or facilities upkeep; or (3) reported they never preached, taught, counseled, or visited people in a pastoral capacity. Only about 100 of the approximately 1,700 initial NSRL respondents were excluded from the final sample because of their self-reported job characteristics, which increased our confidence that our initial assessments of who was doing religious work were mainly on target.

One other feature of the secondary leader sample should be mentioned. Websites of large congregations often do not list all staff by name, and it was not practical to ask NCS key informants from such congregations to name every ministerial staff member. Although we initially invited all of these people to participate in the NSRL by sending a package of questionnaires to the NCS key informant and asking that person to distribute them as appropriate, we soon realized that this impersonal approach, coupled with our inability to send reminders directly to people whose names we did not know, would produce a very low cooperation rate. Rather than accept a very low cooperation rate among secondary ministerial staff at congregations with very large staffs, we redefined the NSRL secondary leader population to exclude secondary leaders at congregations with more than 25 secondary ministerial staff members. Since very few congregations have staffs that large, this exclusion does not significantly limit the NSRL's generalizability. It still represents 94 percent of all secondary ministerial staff in congregations, and it represents the secondary staff in more than 99 percent of all congregations.

In sum, the NSRL surveyed a nationally representative sample of all primary leaders (paid and unpaid) serving congregations, and all paid secondary leaders doing religious work and serving congregations with 25 or fewer secondary ministerial staff members. In the end, we identified 1,281 primary leaders and 3,030 in-scope secondary leaders in the 1,234 NCS-IV congregations that had religious leaders.[3]

[3] Twenty-eight of the 1,262 NCS-IV congregations did not have any religious leaders who we considered in-scope for the NSRL. This included congregations that operated without any leaders, congregations led by a board of lay leaders, and congregations that did not have a leader at that time because they were undergoing a leadership transition.

Collecting NSRL Data

In collaboration with NORC at the University of Chicago, the NSRL gathered data from February 2019 to June 2020 primarily via an online self-administered questionnaire.[4] We did not have the resources to do extensive follow-ups with all initial non-respondents, so we prioritized maximizing the response rate from primary leaders. Secondary leaders who did not initially respond received only emailed reminders, and they received those emailed reminders only if we had names and direct email addresses for them. Primary leaders who did not initially respond were recruited more intensively. They were mailed a paper questionnaire, called on the telephone, and offered enhanced incentives to participate. These efforts produced a much higher cooperation rate among primary leaders than among secondary leaders.

The cooperation rates were 70 percent among primary leaders and 23 percent among secondary leaders, for an overall cooperation rate of 37 percent. Taking into account the NCS-IV's own 69 percent response rate, the NSRL's response rate is approximately 50 percent for primary leaders and 17 percent for secondary leaders.[5] Eighty-two percent of respondents completed the survey online in a self-administered way, 7 percent completed the online survey via an interview, and 11 percent completed and returned a paper questionnaire. The median completion time for the online instrument was 34 minutes. The final NSRL dataset has 1,600 cases, 890 of whom are primary leaders of their congregations. There is at least one leader in the final NSRL sample from 968 of the 1,234 NCS-IV congregations with religious leaders (78 percent).

Non-Response Bias and Sample Weights

Response rates are only a proxy for what we really care about: non-response bias. Looking at the NSRL sample as a whole, the very different response rates for primary and secondary leaders mean that secondary leaders are substantially under-represented relative to primary leaders. Conceptualizing the full NSRL sample as two separate samples – one of primary leaders and one of secondary leaders – we assessed non-response bias within each of those samples by comparing characteristics of congregations from whom we had an NSRL respondent to all relevant NCS-IV congregations. We examined congregation size, religious tradition, geographic location, and political leaning.[6] We discerned essentially no non-response bias in either the primary- or secondary-leader samples with respect to size, geography, or political ideology.

There was some non-response bias with respect to religious tradition in both the primary- and secondary-leader samples. This bias was very slight in the primary-leader sample. In that sample,

[4] Since we collected data almost entirely via online or paper self-administered surveys, the onset of the Covid-19 pandemic in the United States did not cause an abrupt mode change in NSRL data collection.

[5] We report approximate response rates because different assumptions about how many leaders of congregations that did not respond to the NCS-IV would have been out-of-scope for the NSRL shift the response rates up or down by one or two percentage points.

[6] We examined size, location, and religious tradition using the NCS-IV variables NUMADLTS, REGION, and TRAD3. We examined political leaning with the NCS-IV variable LIBCON7,

leaders of predominantly white mainline Protestant denominations are slightly over-represented in the NSRL, and leaders of predominantly white evangelical or conservative Protestant denominations are slightly under-represented. In the NCS-IV, 21.2 percent of congregations that were in-scope for the NSRL (i.e., that had leaders) were mainline Protestant and 38.5 percent were evangelical or conservative Protestant. The analogous percentages in the NSRL are 25.5 and 35.5, respectively.

The religious tradition differences between the full NCS-IV sample and the NSRL sample of secondary leaders are somewhat larger than they are for primary leaders, with secondary leaders from predominantly white mainline Protestant congregations somewhat over-represented and secondary leaders from both predominantly white conservative/evangelical congregations and Black Protestant congregations somewhat under-represented. In the NCS-IV, 13.9 percent of congregations that had any secondary leaders were mainline Protestant, 39.8 percent were evangelical or conservative Protestant, and 9.9 percent were Black Protestant. The analogous percentages in the NSRL are 23.4, 35.2, and 5.2, respectively.[7]

In light of all this, we developed weights that allow analysts to conceptualize and use the NSRL as three distinct samples. It can be conceptualized as (a) a sample only of primary congregational leaders; (b) a sample only of secondary congregational leaders, or (c) a sample of all congregational religious leaders (including both primary and secondary leaders). When analyzing primary leaders as a separate group, analysts should use the NSRL weights that adjust for the slight over-representation of mainline and under-representation of conservative Protestants in that sample. When analyzing secondary leaders as a separate group, analysts should use the NSRL weights that adjust for the somewhat larger religious tradition non-response biases in that sample. And because secondary leaders are substantially under-represented relative to primary leaders, analysts should use NSRL weights that adjust for that when analyzing the sample as a whole.

Since religious leaders enter the NSRL sample by being identified as leaders of congregations that participated in the NCS-IV, and since congregations entered the NCS-IV sample by being named by GSS respondents as the place they attend religious services, the NSRL, like the NCS, is a probability-proportional-to-size sample. Leaders of larger congregations are more likely than leaders of smaller congregations to be in the sample. In addition to weighting the data to focus on primary leaders, secondary leaders, or all leaders, analysts can weight all leaders equally, no matter the size of their congregations, or they can weight leaders proportional to the number of people in their congregations.[8]

Although the NSRL can be used to examine congregations' primary leaders, secondary leaders, or all leaders, we believe that most analysts, for most purposes, will want to focus on primary leaders. The population of primary leaders is more clearly defined, minimal non-response bias in

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which asked key informants whether their congregation would be considered politically more on the conservative side, more on the liberal side, or right in the middle. See the online NCS codebook for details about these variables.

[7] Appendix B contains a detailed assessment of non-response bias.

[8] Appendix A contains a detailed description of NSRL weights.

the primary-leader sample makes it higher-quality than either the sample of secondary leaders or the combined sample of all leaders, and many substantive questions will pertain most directly to the population of congregations' primary leaders. That means that, although the NSRL offers several options to analysts, most will want to focus on primary leaders, weighting them without respect to congregation size.[9]

The NSRL-NCS Linked Data

Because all NSRL respondents served congregations that participated in the NCS-IV, and therefore NCS-IV data can be linked to NSRL data, we did not have to use NSRL survey time to ask questions about a respondent's congregation's characteristics. Because of an enhanced risk of deductive identification of NSRL respondents, the publicly available NSRL dataset contains only four variables drawn from the NCS: religious tradition, region, an aggregated measure of congregational size, and an indicator of the congregation's predominant racial or ethnic group. Access to the fully linked NSRL-NCSIV dataset is possible via a sensitive data-sharing agreement.

References

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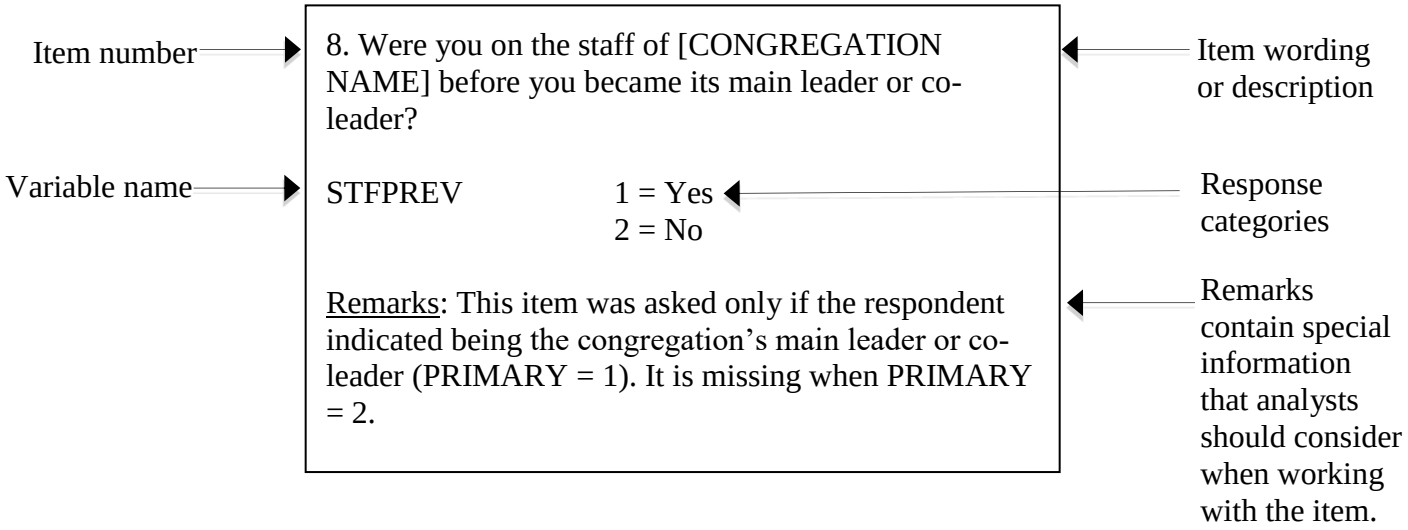
[9] Operationally, this means that, although the NSRL public dataset contains nine weights, most analysts, for most purposes, will want to use WT_NSRL_PRIMARY_DUP.

Variables and Codes in the NSRL Dataset

This section lists and describes items in the NSRL dataset. Items are organized according to broad themes. Item numbers in this section usually correspond to questionnaire numbering. When they are different, we use the item number assigned here and not questionnaire numbering. Items that correspond directly to questions in the instrument usually give the full question wording, but analysts should confirm exact question wordings by checking the questionnaire in Appendix C.

Note on Missing Data. Data might be missing because the respondent declined to answer or did not know the answer, or because of a skip pattern in the questionnaire. The NSRL public dataset uses a period (.) to indicate missing data, whatever the reason for the missing data. We sometimes imputed a non-missing response to a follow-up item if a particular response is implied by the answer to the stem question. Whether or not we did this usually is noted in the remarks to specific items, but users should be sure to check for themselves how responses to follow-up questions have been treated in this dataset.

This example identifies the information given for each variable.



Job and Career

1. Case number

CASEID

2. Are you a member of a religious order?

ORDER
1 = Yes
2 = No

Remarks: This item was asked only of leaders from Catholic congregations. It is missing for leaders of other congregations.

2a. What religious order are you a member of?

Remarks: This item was asked only if ORDER = 1. These responses are not included in the public dataset.

2b. Respondent is a Catholic priest.

PRIEST
1 = Yes
0 = No

Remarks: This item was constructed through a combination of respondent answers to the NSRL questionnaire and congregational websites. It was constructed only for leaders of Catholic congregations. It is missing for leaders of other congregations.

3. What is your position or job title at [CONGREGATION NAME]?

POSITION
1 = Primary Congregational Leader
2 = General Congregational Leader (not primary)
3 = Music
4 = Education
5 = Youth & Young Adults
6 = Adult/Family/Outreach
7 = Sick/Bereaved
8 = Missions
9 = Spanish-Speaking/Hispanic
10 = Administration
11 = Lay Leader
13 = Other
14 = Multiple Roles

Remarks: This question was open-ended. Verbatim responses were coded into the above categories. These categories represent areas or types of ministry rather than specific job titles.

4. Are you the head or principal clergy person or religious leader at [CONGREGATION NAME]?

PRIMARY
1 = Yes
2 = No

Remarks: Respondent answers to this question sometimes were adjusted using information from congregational websites and respondent values on the variables POSITION, PREACH, CLASS, VISIT, and COUNSEL. It is coded 1 for all co-leaders in congregations with equal co-leaders.

5. Are you paid for your work in this congregation?

PAID
1 = Yes
2 = No

6. In your position at [CONGREGATION NAME], do you mainly focus on a specific area such as youth, children, music, worship, adult education, outreach, administration, or some other specific area?

AREA
1 = Yes
2 = No

Remarks: This item was asked only if PRIMARY = 2. It is missing if PRIMARY = 1.

6a1. What specific area or areas do you focus on?

Administration.

SPADMIN
1 = Yes
2 = No

Remarks: If PRIMARY = 2 and AREA = 1, items 6a1-6a19 were presented to the respondent, who was asked to check all that applied. These items are missing for other respondents.

6a2. Children's ministry.

SPCHILD
1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a3. Community engagement.

SPCOMM 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a4. Family ministry.

SPFAMILY 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a5. Media or communications.

SPMEDIA 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a6. Music.

SPMUSIC 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a7. Outreach.

SPOUT 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a8. Pastoral care.

SPCARE 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a9. Preaching.

SPPREACH 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a10. Psychological counseling.

SPPSYCH 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a11. Religious education/Teaching.

SPRELED 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a12. Spiritual growth.

SPSPIRIT 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a13. Technology other than worship-related technology.

SPTECH 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a14. Volunteer coordinator.

SPVOLCOR 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a15. Worship leader.

SPWORLEAD 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a16. Worship-related technology.

SPWORTECH 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a17. Young adult ministry.

SPYADULT 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a18. Youth ministry.

SPYOUTH 1 = Yes
2 = No

Remarks: See remarks for item SPADMIN.

6a19. Other area of ministry. Please specify.

SPOTHER 1 = Yes
2 = No

Remark: Up to three open-ended responses were recoded into existing categories (items 6a1-6a19) when appropriate. SPOTHER is missing for respondents who did not indicate an area of ministry other than the listed ones. It equals 1 for respondents who named at least one area of ministry that did not correspond to one of the listed categories.

6b. Respondent is either a general congregational leader (primary or secondary) or a specialist secondary leader.

GENLEAD
0 = Specialist Secondary Leader
1 = General Leader (Primary or Secondary)

Remarks: For some substantive purposes, researchers may want to focus on an analytical sample that includes both primary leaders and secondary leaders who are much like primary leaders in that they mainly have the same education and training, engage in the same range of religious work (preaching, teaching, pastoral care), and often will be primary leaders of a congregation later in their careers. GENLEAD was constructed using job titles and information about work responsibilities to identify that subset of respondents. All primary leaders, except the very small number of female leaders of priestless Catholic parishes, are coded 1 on GENLEAD, as are associates, assistants, and others whose job titles and reported responsibilities indicated a range of religious work similar to what we typically would see among primary leaders. Those reporting a specialization only in religious education, youth work, or some other area are coded 0. Researchers who want to focus on this analytical sample should selecting cases for which GENLEAD = 1 and weight the data using one of the weights designed to allow analysis of all leaders, such as WT_NSRL_ALL_DUP.

7. In what year did you start serving at [CONGREGATION NAME] as the congregation's main leader or co-leader?

YEARLEAD
1 = 1970-1979
2 = 1980-1989
3 = 1990-1999
4 = 2000-2009
5 = 2010-2019

Remarks: This item was asked only if the respondent indicated they were the congregation's main leader or co-leader (PRIMARY = 1). It is missing when PRIMARY = 2. Respondents answered with exact years, which were collapsed into decades to protect respondent identity.

8. Were you on the staff of [CONGREGATION NAME] before you became its main leader or co-leader?

STFPREV
1 = Yes
2 = No

Remarks: This item was asked only if the respondent indicated being the congregation's main leader or co-leader (PRIMARY = 1). It is missing when PRIMARY = 2.

9. In what year did you start serving at [CONGREGATION NAME] as a paid staff member, full- or part-time?

YEARSTF
1 = 1970-1979
2 = 1980-1989
3 = 1990-1999
4 = 2000-2009
5 = 2010-2019

Remarks: This item was asked only if the respondent indicated they were *not* the congregation's main leader or co-leader (PRIMARY = 2). It is missing when PRIMARY = 1. Respondents answered with exact years, which were collapsed into decades to preserve anonymity.

10. Were you a member or regular participant in [CONGREGATION NAME] before you started serving there as a full- or part-time religious leader or staff member?

MBRPREV
1 = Yes
2 = No

11. Overall, including your time at [CONGREGATION NAME], how many years have you served in *any* congregation as a paid ministerial staff member, full- or part-time, or as the congregation's main leader, even if you weren't paid?

TIMESERV Number of years

12. Did you work full-time in a *different career or occupation* before serving in a congregation, not counting summer or other temporary work?

DIFFOCC
1 = Yes
2 = No

Remarks: Respondents were instructed to answer "no" if their previous career was as a chaplain, campus minister, or other occupation in which they did ministerial or pastoral work.

13. In a typical week, how many hours do you spend in activities related to your position at [CONGREGATION NAME]?

HRCONG Number of hours

14. Do you serve any other congregations besides this one?

SERVOTH
1 = Yes
2 = No

14a. In a typical week, how many hours do you spend in activities related to your work with any other congregations over and above the time you spend in your work with [CONGREGATION NAME]?

HROTHCNG Number of hours

Remarks: This item was asked only if the respondent indicated they served at other congregations (SERVOTH = 1). It is missing when SERVOTH = 2.

15. In addition to your service in [CONGREGATION NAME], do you currently have an official role as a chaplain or minister in a hospital, nursing home, college, prison, or other kind of institution or setting?

CHAPLAIN 1 = Yes
2 = No

15a1. In what kind of institution or setting do you serve as chaplain?

College/university.

CHAPUNI 1 = Yes
2 = No

Remarks: If CHAPLAIN = 1, items 15a1-15a6 were presented to the respondent, who was asked to check all that applied. These items are missing when CHAPLAIN = 2.

15a2. Hospital.

CHAPHOSP 1 = Yes
2 = No

Remarks: See remarks for item CHAPUNI.

15a3. Nursing homes.

CHAPNURS 1 = Yes
2 = No

Remarks: See remarks for item CHAPUNI.

15a4. Prison/jail.

CHAPJAIL 1 = Yes
2 = No

Remarks: See remarks for item CHAPUNI.

15a5. Police or fire department.

CHAPPOL 1 = Yes
2 = No

Remarks: See remarks for item CHAPUNI.

15a6. Other institution or setting. Please specify.

CHAPOTH 1 = Yes
2 = No

Remark: Open-ended responses were re-coded into existing categories (items 15a1-15a6) when appropriate. CHAPOTH is missing for respondents who did not indicate an institution or setting other than the listed ones.

15b. In a typical week, about how many hours do you spend in activities related to your official role as a chaplain over and above the time you spend in your work for [CONGREGATION NAME]?

HRCHAP Number of hours

Remarks: This item was asked only if the respondent indicated they served as a chaplain (CHAPLAIN = 1). It is missing when CHAPLAIN = 2.

16. Respondent has another job besides working at a congregation or as a chaplain.

OTHERJOB 1 = Yes
2 = No

Remarks: This item was constructed from a set of questions with various wordings that depended on the respondent's answers to SERVOTH and CHAPLAIN. It indicates respondents who have a job beyond working in any congregation or as a chaplain. See the questionnaire for the exact questions.

16a. In a typical week, how many hours do you spend in activities related to this other job or jobs?

HROTHJOB Number of hours

Remarks: This item was asked only if the respondent indicated they had another job (OTHERJOB = 1).

17. Total number of hours spent on work activities during a typical week.

HRTOTAL Number of hours

Remarks: This number was calculated by the survey software from responses to HRCONG, HROTHCNG, HRCHAP, and HROTHJOB, and it was presented to the respondent. The respondent then either confirmed the calculated number or provided an alternative they thought was more accurate. The value given by the respondent was substituted for the calculated value when appropriate.

18a. Within the past 12 months, how often did you . . .

Preach or serve as the principal worship leader during a religious service?

PREACH
8 = Several times a week
7 = About once a week
6 = Nearly every week
5 = Two to three times a month
4 = About once a month
3 = Several times but less than once a month
2 = Once or twice
1 = Not at all

18b. Lead a class or group of some sort within your congregation?

CLASS
8 = Several times a week
7 = About once a week
6 = Nearly every week
5 = Two to three times a month
4 = About once a month
3 = Several times but less than once a month
2 = Once or twice
1 = Not at all

18c. Visit people who are sick, in the hospital or another care facility, or housebound?

VISIT
8 = Several times a week
7 = About once a week
6 = Nearly every week
5 = Two to three times a month
4 = About once a month
3 = Several times but less than once a month
2 = Once or twice
1 = Not at all

18d. Engage in pastoral counseling, spiritual direction, or offer other kinds of guidance or advice in a private setting, not including meetings with other congregational staff?

COUNSEL
8 = Several times a week
7 = About once a week
6 = Nearly every week
5 = Two to three times a month
4 = About once a month
3 = Several times but less than once a month
2 = Once or twice
1 = Not at all

19a. Within the past 12 months, in your role as a religious leader, have you personally collaborated on any sort of event, program, or project with . . .

Congregations other than your own?

COTHCONG
1 = Yes
2 = No

19b. An office or program of your denomination or religious group?

CDEN
1 = Yes
2 = No

19c. An office or program of a denomination or religious group other than your own?

COTHDEN
1 = Yes
2 = No

19d. A nonprofit social service organization?

CNONPRFT
1 = Yes
2 = No

19e. A public elementary, middle, or high school?

CPUBSCHL
1 = Yes
2 = No

19f. A religious or other private elementary, middle, or high school?

CPRVSCHL
1 = Yes
2 = No

19g. A college or university?

CCOLLEGE
1 = Yes
2 = No

19h. A seminary or theological school?

CSEM
1 = Yes
2 = No

19i. A business?

CBIZ
1 = Yes
2 = No

19j. A hospital?

CHOSP
1 = Yes
2 = No

19k. A local, state, or federal government agency or program?

CGOV
1 = Yes
2 = No

19l. An advocacy organization?

CADVOC
1 = Yes
2 = No

20. On the whole, how satisfied are you with the work you do as a religious leader?

WORKSAT
4 = Very satisfied
3 = Moderately satisfied
2 = Only a little satisfied
1 = Not satisfied at all

21. In the past 12 months, how often, if ever, have you considered leaving congregational work to do some other sort of religious work?

LVCNGWRK
4 = Very often
3 = Fairly often
2 = Once in a while
1 = Never

22. In the past 12 months, how often, if ever, have you considered leaving congregational work to do something that does *not* involve religious work?

LVRELWRK
4 = Very often
3 = Fairly often
2 = Once in a while
1 = Never

Religious Beliefs and Practices

23. Which statement comes closest to expressing what you believe about God?

GOD
1 = I know God really exists, and I have no doubts about it
2 = While I have doubts, I do believe in God
3 = I find myself believing in God some of the time, but not at others
4 = I don't believe in a personal God, but I do believe in a higher power of some kind
5 = I don't know whether there is a God, and I don't believe there is any way to find out
6 = I don't believe in God

Remarks: This item is nearly identical to the GOD item on the General Social Survey.

24. How often, if ever, do you have doubts about your religious faith?

DOUBT
4 = All the time
3 = Frequently
2 = Sometimes
1 = Never
5 = I do not have a religious faith

25a. Do you believe in . . .

Life after death?

POSTLIFE
5 = Yes, definitely
4 = Yes, probably
3 = Not sure
2 = No, probably not
1 = No, definitely not

25b. Heaven?

HEAVEN
5 = Yes, definitely
4 = Yes, probably
3 = Not sure
2 = No, probably not
1 = No, definitely not

25c. Hell?

HELL
5 = Yes, definitely
4 = Yes, probably
3 = Not sure
2 = No, probably not
1 = No, definitely not

25d. Miraculous healing?

MIRAHEAL
5 = Yes, definitely
4 = Yes, probably
3 = Not sure
2 = No, probably not
1 = No, definitely not

25e. God giving financial wealth and good physical health to those with enough faith?

PROSPER
5 = Yes, definitely
4 = Yes, probably
3 = Not sure
2 = No, probably not
1 = No, definitely not

25f. Reincarnation (that people will be reborn in this world again and again)?

REINCAR
5 = Yes, definitely
4 = Yes, probably
3 = Not sure
2 = No, probably not
1 = No, definitely not

25g. Astrology (that the position of the stars/planets can affect people's lives)?

ASTROL
5 = Yes, definitely
4 = Yes, probably
3 = Not sure
2 = No, probably not
1 = No, definitely not

25h. Jesus' bodily resurrection?

RESURECT
5 = Yes, definitely
4 = Yes, probably
3 = Not sure
2 = No, probably not
1 = No, definitely not

Remarks: This item was asked only of respondents from Christian congregations.

25i. Adam and Eve as literal historical people?

ADAMEVE
5 = Yes, definitely
4 = Yes, probably
3 = Not sure
2 = No, probably not
1 = No, definitely not

Remarks: This item was asked only of respondents from Christian and Jewish congregations.

26. Which of the following comes closest to your personal beliefs about the Bible?

BIBLE
1 = The Bible is the actual word of God and is to be taken literally, word-for-word.
2 = The Bible is the inspired word of God, without errors. Some parts are meant to be symbolic, but all of it applies today.
3 = The Bible is the inspired word of God that still speaks to us today, but not all of it is historically accurate, and some parts reflect the culture in which it was written and do not apply today.
4 = The Bible is *not* the inspired word of God, but its stories and wisdom contain much that is true and relevant today.
5 = The Bible contains a mix of legends, stories, and moral precepts with little relevance for today.

Remarks: This item was only asked of respondents from Christian congregations.

27a. In the past month, how often have you . . .

Said a prayer before or after a meal?

GRACE
6 = More than once a day
5 = Every day
4 = Two or three times a week, but not every day
3 = Once a week
2 = Sometimes, but less than once a week
1 = Not at all

27b. Prayed or meditated when you were *by yourself*, not including praying before or after a meal?

PRAYSOLO
6 = More than once a day
5 = Every day
4 = Two or three times a week, but not every day
3 = Once a week
2 = Sometimes, but less than once a week
1 = Not at all

28a. To what extent to you agree or disagree with these statements:

All the great religions of the world are equally good and true.

ALLTRUE
7 = Completely agree
6 = Mainly agree
5 = Slightly agree
4 = Neither agree nor disagree
3 = Slightly disagree
2 = Mainly disagree
1 = Completely disagree

28b. My religion would be the best one for all people no matter their background or current religion.

MINEBEST
7 = Completely agree
6 = Mainly agree
5 = Slightly agree
4 = Neither agree nor disagree
3 = Slightly disagree
2 = Mainly disagree
1 = Completely disagree

28c. It is important for me to try to persuade people in other religions to accept my religion instead of their own.

CONVERT
7 = Completely agree
6 = Mainly agree
5 = Slightly agree
4 = Neither agree nor disagree
3 = Slightly disagree
2 = Mainly disagree
1 = Completely disagree

28d. Ideally, people in my congregation should avoid developing close friendships with people who do not share their religious views.

NOFRIEND
7 = Completely agree
6 = Mainly agree
5 = Slightly agree
4 = Neither agree nor disagree
3 = Slightly disagree
2 = Mainly disagree
1 = Completely disagree

28e. All religious leadership positions should be open to women.

LDRWOMEN
7 = Completely agree
6 = Mainly agree
5 = Slightly agree
4 = Neither agree nor disagree
3 = Slightly disagree
2 = Mainly disagree
1 = Completely disagree

28f. All religious leadership positions should be open to people regardless of their sexual orientation.

ORIENT
7 = Completely agree
6 = Mainly agree
5 = Slightly agree
4 = Neither agree nor disagree
3 = Slightly disagree
2 = Mainly disagree
1 = Completely disagree

29. Would you perform the wedding of a same-sex couple if your religious group allowed it?

GAYMARRY
5 = Definitely yes
4 = Probably yes
3 = Not sure
2 = Probably not
1 = Definitely not
6 = I am not credentialed to officiate weddings

Mental Illness

31. In the past 12 months, in your professional role as a religious leader, has anyone come to you for help because they or a family member had what might be described as a mental illness?

MIHELP
1 = Yes
2 = No

31a. How often did this happen in the past 12 months?

MIHELP2
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

Remarks: This item was asked only if the respondent reported being asked to help someone with mental illness (MIHELP = 1). MIHELP2 was set to 1 if a respondent reported that no one came to them in the past 12 months to get help with a mental illness (MIHELP = 2).

32a. In the past 12 months, how often have you . . .

Encouraged someone to seek help from a psychiatrist, psychologist, or other mental health professional?

MIPSYCH
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

32b. Preached a sermon that focused on mental illness?

MISERM
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

32c. Led a prayer or healing service that focused on mental illness?

MIPRAY
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

32d. Organized or led a class or study group that focused on mental illness?

MICLASS
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

32e. Read a book, attended a class or seminar, or searched for resources on the internet about mental illness?

MILEARN
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

33. Below we describe a person you might encounter, followed by a few questions about what you think about this person. Please remember, there are no right or wrong answers to these questions. We are interested in what you think might be going on with this person, and how you might respond to her.

For the past month a forty-year-old woman in your congregation has been feeling really down. She wakes up in the morning with a flat heavy feeling that sticks with her all day long. She isn't enjoying things the way she normally would. In fact, nothing gives her pleasure. Even when good things happen, they don't make her happy. She pushes on through her days, but it is really hard. The smallest tasks are difficult to accomplish. She finds it hard to concentrate on anything. She feels out of energy and out of steam. And even though she feels tired, when night comes she can't go to sleep. She feels worthless and discouraged.

How serious would you consider this person's problem to be?

SERIOUS
4 = Very serious
3 = Moderately serious
2 = A little bit serious
1 = Not at all serious

Remark: This is an adapted version of a vignette used in the 2006 General Social Survey.

34a. In your opinion how likely is it that this person's situation might be caused by . . .

A chemical imbalance in her brain?

CHEM
4 = Very likely
3 = Moderately likely
2 = A little bit likely
1 = Not at all likely

34b. A genetic or inherited problem?

GENES
4 = Very likely
3 = Moderately likely
2 = A little bit likely
1 = Not at all likely

34c. A traumatic experience?

TRAUMA
4 = Very likely
3 = Moderately likely
2 = A little bit likely
1 = Not at all likely

34d. Demon possession?

DEMON
4 = Very likely
3 = Moderately likely
2 = A little bit likely
1 = Not at all likely

34e. Lack of community or social support?

NOSUPP
4 = Very likely
3 = Moderately likely
2 = A little bit likely
1 = Not at all likely

34f. Lack of faith?

NOFAITH
4 = Very likely
3 = Moderately likely
2 = A little bit likely
1 = Not at all likely

34g. Stressful circumstances in her life?

STRESS
4 = Very likely
3 = Moderately likely
2 = A little bit likely
1 = Not at all likely

35a. How likely are you to . . .

Encourage this person to seek help from a mental health professional?

SEEKHELP
4 = Very likely
3 = Moderately likely
2 = A little bit likely
1 = Not at all likely

35b. Encourage this person to take medicine for her condition if it was prescribed by a doctor?

TAKEMEDS
4 = Very likely
3 = Moderately likely
2 = A little bit likely
1 = Not at all likely

35c. Encourage this person to address her situation through prayer, scripture study, or other religious activity?

RELIGACT
4 = Very likely
3 = Moderately likely
2 = A little bit likely
1 = Not at all likely

Science

37. In the past 12 months, how often, if at all, have you discussed any of the following in your sermons, teachings, writings, or other messages to your congregation, or as part of a class or group that you led within your congregation?

37a. Astronomy.

DISASTRO
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

37b. Climate change.

DISCLIMA
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

37c. Environmental science other than concerning climate change.

DISENVIR
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

37d. Human origins or evolution.

DISEVOLU
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

37e. Psychology or neuroscience.

DISPSYCH
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

37f. Results of surveys or public opinion polls.

DISPOLLS
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

37g. Stem cell research.

DISSTEM
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

37h. Vaccines.

DISVAX
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

37i. Medical science concerning subjects other than stem cells or vaccines.

DISMED
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

37j. Some other science issue. Please specify.

DISOTH
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

Remark: Respondents could name up to three additional issues. These open-ended responses were recoded into the issues asked about explicitly, if applicable. If respondents indicated that they discussed two or three issues beyond the ones asked about explicitly, DISOTH was set to whichever frequency was higher. DISOTH is missing when respondents did not report discussing any other issue.

38. We are interested in your views on the origins and development of the universe and life on Earth. Below are some statements on that subject. In your view, how likely is it that each is true or false?

38a. God created the world in six 24-hour days.

SIXDAYS
5 = Definitely true
4 = Probably true
3 = Not sure
2 = Probably false
1 = Definitely false

38b. The Earth is less than 10,000 years old.

YNGEARTH
5 = Definitely true
4 = Probably true
3 = Not sure
2 = Probably false
1 = Definitely false

38c. God directly created humans through a miraculous process.

CREMIRAC
5 = Definitely true
4 = Probably true
3 = Not sure
2 = Probably false
1 = Definitely false

38d. Humans evolved from non-human life forms.

EVOLVED
5 = Definitely true
4 = Probably true
3 = Not sure
2 = Probably false
1 = Definitely false

Remarks: This item is similar to the General Social Survey variable of the same name.

38e. All life, including humans, evolved over millions of years according to the design of God or an Intelligent Force.

GODEVOLV
5 = Definitely true
4 = Probably true
3 = Not sure
2 = Probably false
1 = Definitely false

38f. God or an Intelligent Force created the laws of nature, which led to the emergence of humans over millions of years of evolution, but ***without any guidance*** from God or an Intelligent Force.

LAWEVOLV
5 = Definitely true
4 = Probably true
3 = Not sure
2 = Probably false
1 = Definitely false

38g. All life, including humans, evolved over millions of years; no God or Intelligent Force was involved in either the creation or evolution of life.

EVNOGOD
5 = Definitely true
4 = Probably true
3 = Not sure
2 = Probably false
1 = Definitely false

39. Which of the following statements best represents your opinion about climate change?

CLIMCHNG
1 = The climate is changing, and human actions are a major cause of the change.
2 = The climate is changing, but human actions are only a minor cause of the change.
3 = The climate is changing, but not because of human actions.
4 = The climate is not changing.

40. To what extent do you feel that scientific findings conflict with your religious beliefs?

SCICONFL
5 = Very much
4 = Quite a bit
3 = A moderate amount
2 = A little bit
1 = Not at all

41. How important is it for your religious beliefs to be consistent with established scientific knowledge?

SCIRELIG
4 = Very important
3 = Pretty important
2 = A little bit important
1 = Not at all important

42. How open are you to the possibility of changing your religious beliefs in light of new scientific findings?

RELICHNG
4 = Very open
3 = Pretty open
2 = A little bit open
1 = Not at all open

43. To what extent do you agree or disagree with this statement:

"Most scientists are hostile to religion."

SCIHOSTL
7 = Completely agree
6 = Moderately agree
5 = Slightly agree
4 = Neither agree nor disagree
3 = Slightly disagree
2 = Moderately disagree
1 = Completely disagree

44a. Have you come across any research studies about . . .

Character development or moral formation?

RESCHAR
1 = Yes
2 = No
3 = Maybe, but I'm not sure

44b. How to forgive, or the benefits of forgiveness?

RESFORGV
1 = Yes
2 = No
3 = Maybe, but I'm not sure

44c. How to be humble, or the benefits of humility

RESHMBL
1 = Yes
2 = No
3 = Maybe, but I'm not sure

44d. How to be grateful, or the benefits of gratitude?

RESGRAT
1 = Yes
2 = No
3 = Maybe, but I'm not sure

44e. How to be generous, or the benefits of generosity?

RESGENER
1 = Yes
2 = No
3 = Maybe, but I'm not sure

44f. How to be self-controlled, or the benefits of self-control?

RESCNTL
1 = Yes
2 = No
3 = Maybe, but I'm not sure

44g. Prayer or meditation?

RESPRAY
1 = Yes
2 = No
3 = Maybe, but I'm not sure

45. Have you discussed any of these studies in a sermon, teaching, writing, or other message to your congregation, or as part of a class or group that you led within your congregation?

RESDISC
1 = Yes
2 = No

Remarks: This item was asked only if the respondent indicated they had come across research studies on at least one of the listed topics. If respondents indicated they had not come across research studies about any of the listed topics, RESDISC was set to 2. If the respondent indicated they may have come across these studies, but were unsure, RESDISC was left missing.

End of Life Issues

46. Within the past 12 months, have you visited anyone in your capacity as a congregational leader who was sick and very likely to die within six months?

VSTDYING
1 = Yes
2 = No

46a. Within the past 12 months, how often have you visited someone who was sick and very likely to die?

VSTOFTN
5 = More than once a month
4 = About once a month
3 = More than once or twice, but less than monthly
2 = Once or twice
1 = Not at all

Remarks: This item was asked only if the respondent indicated they had visited someone who was very likely to die soon (VSTDYING = 1). VSTOFTN was set to 1 if a respondent reported they had not visited someone who was sick and very likely to die within the last 12 months (VSTDYING = 2).

47a. To what extent do you agree or disagree with the following statements?

In some circumstances a patient should be allowed to die by withholding possible treatments.

ALLOWDIE
7 = Completely agree
6 = Moderately agree
5 = Slightly agree
4 = Neither agree nor disagree
3 = Slightly disagree
2 = Moderately disagree
1 = Completely disagree

47b. In some circumstances, a patient should be allowed to end his or her own life by taking a physician-supplied overdose of drugs.

EUTHA
7 = Completely agree
6 = Moderately agree
5 = Slightly agree
4 = Neither agree nor disagree
3 = Slightly disagree
2 = Moderately disagree
1 = Completely disagree

48a. If you were visiting someone with cancer, whom doctors say will die in six months or less, how likely are you to . . .

Encourage them to hope for a miracle physical cure?

HOPEMIRA
4 = Very likely
3 = Moderately likely
2 = A little bit likely
1 = Not at all likely

48b. Encourage them to stop aggressive medical treatment and instead pursue care to minimize pain and make them as comfortable as possible in the time they have left?

PALIATIVE
4 = Very likely
3 = Moderately likely
2 = A little bit likely
1 = Not at all likely

Politics

49. Seven-point scale of political party identification

PARTYID7
1 = Strong Democrat
2 = Not very strong Democrat
3 = Independent closer to Democratic Party
4 = Independent closer to neither party
5 = Independent closer to Republican Party
6 = Not very strong Republican
7 = Strong Republican

Remarks: This variable was constructed from answers to a set of questions about political identification. See the questionnaire for the exact questions. PARTYID7 was set to missing for respondents who indicated affiliation with a party other than the Republican or Democrats parties. PARTYID7 replicates the PARTYID variable on the General Social Survey.

50. We hear a lot of talk these days about liberals and conservatives. Below is a seven-point scale on which the political views that people might hold are arranged from extremely liberal to extremely conservative. Where would you place yourself on this scale?

POLVIEWS
1 = Extremely liberal
2 = Liberal
3 = Slightly liberal
4 = Moderate, middle of the road
5 = Slightly conservative
6 = Conservative
7 = Extremely conservative

Remarks: POLVIEWS replicates the General Social Survey variable of the same name.

51a. In the past *two years*, how often have you engaged in the following activities?

Organized or led a group in your congregation to work on advancing a social or political goal.

POLGROUP
3 = More than twice
2 = Once or twice
1 = Not at all

51b. Took a stand on a controversial public issue while preaching, speaking, or writing to your congregation.

TOOKSTND
3 = More than twice
2 = Once or twice
1 = Not at all

51c. Prayed out loud about a controversial political issue during a worship service at your congregation.

PRAYISSUE
3 = More than twice
2 = Once or twice
1 = Not at all

51d. Urged people in your congregation to vote.

URGEVOTE
3 = More than twice
2 = Once or twice
1 = Not at all

51e. Urged people in your congregation to get involved in some type of political action beyond voting.

URGEACT
3 = More than twice
2 = Once or twice
1 = Not at all

51f. Contacted or lobbied a public official in your capacity as a congregational leader.

LOBBIED
3 = More than twice
2 = Once or twice
1 = Not at all

51g. Participated in a protest, march, or demonstration in your capacity as a congregational leader.

PROTEST
3 = More than twice
2 = Once or twice
1 = Not at all

51a1a. When you have been involved in these sorts of activities in your capacity as a congregational leader within the past *two years*, which of the following issues, if any, did those activities address?

Abortion.

ACTABORT 1 = Addressed
2 = Did not address

Remarks: Items ACTABORT-ACTOTH were asked only if the respondent indicated involvement in any type of political activity beyond urging people to vote (i.e., if POLGROUP, TOOKSTND, PRAYISSUE, URGEACT, LOBBIED, or PROTEST = 2 or 3). Such respondents were shown a list of issues and asked to select all that applied. If respondents indicated no participation in any political activity beyond urging people to vote (i.e., if POLGROUP, TOOKSTND, PRAYISSUE, URGEACT, LOBBIED, and PROTEST = 1), items ACTABORT-ACTOTH were set to 2.

51a1b. Capital punishment.

ACTCAPUN 1 = Addressed
2 = Did not address

Remarks: See remarks for item ACTABORT.

51a1c. Economic issues.

ACTECON 1 = Addressed
2 = Did not address

Remarks: See remarks for item ACTABORT.

51a1d. Education.

ACTEDUC 1 = Addressed
2 = Did not address

Remarks: See remarks for item ACTABORT.

51a1e. Environmental issues.

ACTENVIR 1 = Addressed
2 = Did not address

Remarks: See remarks for item ACTABORT.

51a1f. Foreign policy.

ACTFORGN 1 = Addressed
2 = Did not address

51a1g. Gay, lesbian, or transgender issues.

ACTLGBT 1 = Addressed
2 = Did not address

Remarks: See remarks for item ACTABORT.

51a1h. Gun laws.

ACTGUN 1 = Addressed
2 = Did not address

Remarks: See remarks for item ACTABORT.

51a1i. Health care.

ACTHEAL 1 = Addressed
2 = Did not address

Remarks: See remarks for item ACTABORT.
51a1j. Hunger or poverty.

ACTHUNGR 1 = Addressed
2 = Did not address

Remarks: See remarks for item ACTABORT.

51a1k. Immigration.

ACTIMM 1 = Addressed
2 = Did not address

Remarks: See remarks for item ACTABORT.

51a1l. Police-community relations.

ACTPOLIC 1 = Addressed
2 = Did not address

Remarks: See remarks for item ACTABORT.

51a1m. Race relations.

ACTRACE
1 = Addressed
2 = Did not address

Remarks: See remarks for item ACTABORT.

51a1n. Some other issue. Please specify:

ACTOTH
1 = Mentioned another issue

Remarks: See remarks for item ACTABORT. Up to three open-ended responses were coded into pre-existing categories (items ACTABORT-ACTOTH) when appropriate. If the respondent did not indicate that they engaged politically on some other issue, ACTOTH was left missing. It equals 1 for respondents who named at least one issue that did not correspond to one of the listed categories.

51a2. Have you ever endorsed or opposed a political candidate while preaching, speaking, or writing to your congregation?

ENDORSE
1 = Yes
2 = No

51b1. Do you think you would endorse a candidate if tax laws allowed it?

TAXENDRS
5 = Yes, definitely
4 = Yes, probably
3 = I'm not sure
2 = No, probably not
1 = No, definitely not

Remarks: This item was asked only if the respondent indicated they had *not* endorsed a candidate while preaching, speaking, or writing to their congregation (ENDORSE = 2). It is missing for respondents who indicated they had endorsed a candidate (ENDORSE = 1).

52. When it comes to politics, how would you compare your own political views to those held by most people in your congregation?

POLCOMP
1 = I am much more politically conservative
2 = I am somewhat more politically conservative
3 = I am about the same as most people in my congregation
4 = I am somewhat more politically liberal
5 = I am much more politically liberal

53. Did you vote in the 2016 Presidential election?

VOTE
1 = Yes
2 = No
3 = Not sure

53a. Who did you vote for?

VOTEWHO
1 = Hillary Clinton
2 = Donald Trump
3 = Someone else
4 = I prefer not to say
5 = Did not vote in the 2016 Presidential election

Remarks: This item was asked only if the respondent indicated they voted in the 2016 presidential election (VOTE = 1). VOTEWHO was set to 5 for respondents who reported not voting (VOTE = 2).

Information Sources

54a. In a *typical month*, how often do you obtain information or resources for your work at [CONGREGATION NAME] from each of the following sources:

Books other than the Bible or other sacred texts?

INFOBOOK
6 = Every day
5 = Almost every day
4 = Two or three times a week
3 = About once a week
2 = Once or twice
1 = Never

54b. Magazines or journals (either in print or online)?

INFOZINE
6 = Every day
5 = Almost every day
4 = Two or three times a week
3 = About once a week
2 = Once or twice
1 = Never

54c. Websites?

INFOWEB
6 = Every day
5 = Almost every day
4 = Two or three times a week
3 = About once a week
2 = Once or twice
1 = Never

54d. Podcasts?

INFOPOD
6 = Every day
5 = Almost every day
4 = Two or three times a week
3 = About once a week
2 = Once or twice
1 = Never

54e. Individuals or groups you follow on Facebook, Twitter, YouTube, or other social media?

INFOSOC
6 = Every day
5 = Almost every day
4 = Two or three times a week
3 = About once a week
2 = Once or twice
1 = Never

54a1a. Which books, magazines, websites, podcasts, people, or groups have you found most helpful as sources of information or resources for your work at [CONGREGATION NAME]?

Remarks: This item was asked only if the respondent indicated obtaining information or resources from at least one of the sources asked about (i.e., INFOBOOK, INFOZINE, INFOWEB, INFOPOD, or INFOSOC $\geq$ 2). Open-ended responses to this question are not included in the public dataset.

Demographics

55. How do you describe yourself?

GENDER
1 = Male
2 = Female

Remarks: To protect respondent identity, those who said something other than male or female are coded as missing along with those who did not answer.

56. What race or ethnicity are you?

RACE
1 = White/American Indian or Alaska Native (non-Hispanic)
2 = Black or African American
3 = Hispanic/Latino
4 = Asian/Native Hawaiian or other Pacific Islander

Remarks: Respondents were offered seven response categories: White, Black or African American, Hispanic/Latino, American Indian or Alaska Native, Asian, Native Hawaiian or other Pacific Islander, and Other. They also were allowed to select more than one. Very few respondents selected more than category; those who did were coded into just one. Also, because of very small numbers in some categories, the seven original categories were collapsed into the four listed above.

57. In what year were you born?

YEARBORN
1 = 1930-1939
2 = 1940-1949
3 = 1950-1959
4 = 1960-1969
5 = 1970-1979
6 = 1980-1989
7 = 1990-1999

Remarks: Original four-digit numerical responses were collapsed into decades.

58b. Born in US/Canada or Outside US/Canada

WHEREBRN
1 = US or Canada
2 = Other

Remarks: This item was constructed from answers to a pair of questions about place of birth. A full list of birth countries was collapsed into these categories to protect respondent identity. See the questionnaire for the exact questions.

60. Educational attainment

EDUC
1 = No college or formal pastoral or ministerial training
2 = Some formal pastoral or ministerial training (e.g., Bible College)
3 = Bachelor's degree
4 = Graduate degree (but not an MDiv or equivalent)
5 = MDiv or equivalent

Remarks: This item was constructed from responses to a set of questions about educational attainment. See the questionnaire for the exact questions. Respondents with an MDiv or equivalent professional ministerial degree are coded 5 even if they also have a "higher" degree such as a PhD or DMin.

61. Are you currently attending a seminary, divinity or theological school, or engaged in some other kind of training for pastoral work?

ATSEM
1 = Yes
2 = No

Remarks: This item was not asked if the respondent indicated they had a Master of Divinity or equivalent (EDUC = 5). If the respondent indicated they had a Master of Divinity or equivalent, ATSEM was left missing.

62. What is your current marital status?

MARSTAT
1 = Never married
2 = Married
3 = Divorced or separated
4 = Widowed

62a. Are you currently in a committed romantic relationship?

ROMANCE
1 = Yes
2 = No

Remarks: This item was asked only of respondents who were not currently married (MARSTAT = 1, 3, or 4). ROMANCE is missing for currently married respondents (MARSTAT = 2).

63. Number of children living at home

NUMKID Number

Remarks: This item was constructed from a pair of questions. See the questionnaire for the exact questions.

Health and Well-Being

64. In general, would you say your health is:

HEALTH
1 = Excellent
2 = Very Good
3 = Good
4 = Fair
5 = Poor

Remarks: This item is widely used in health research. It is included in major surveys such as the General Social Survey, the National Health and Nutrition Examination Survey, and the National Health Interview Survey.

65. To what extent do you feel truly cared for by people in your congregation?

CAREDFOR
5 = Very much
4 = Quite a bit
3 = A moderate amount
2 = A little bit
1 = Not at all

66a. Over the past *two weeks*, how often have you been bothered by…

Little interest or pleasure in doing things.

LACKINT
4 = Nearly every day
3 = More than half the days
2 = Several days
1 = Not at all

Remarks: This item and item 66b (DEPRESS) together constitute the Patient Health Questionnaire (PHQ-2). The PHQ-2 is a validated subset of the nine-item PHQ-9, which is included in major surveys such as the National Health and Nutrition Examination Survey and the National Health Interview Survey. For more about the validity of the PHQ-2, see Kurt Kroenke, "The Patient Health Questionnaire-2: Validity of a Two-Item Depression Screener," *Medical Care* 41(2003): 1284-1294, or Brooke Levis et al, "Accuracy of the PHQ-2 Alone and in Combination With the PHQ-9 for Screening to Detect Major Depression: Systematic Review and Meta-analysis," *The Journal of the American Medical Association* 323(2020): 2290-2230.

66b. Feeling down, depressed or hopeless.

DEPRESS
4 = Nearly every day
3 = More than half the days
2 = Several days
1 = Not at all

Remarks: This item and item 66a (LACKINT) together constitute the Patient Health Questionnaire (PHQ-2). The PHQ-2 is a validated subset of the nine-item PHQ-9, which is included in major surveys such as the National Health and Nutrition Examination Survey and the National Health Interview Survey. For more about the validity of the PHQ-2, see Kurt Kroenke, "The Patient Health Questionnaire-2: Validity of a Two-Item Depression Screener," *Medical Care* 41(2003): 1284-1294, or Brooke Levis et al, "Accuracy of the PHQ-2 Alone and in Combination With the PHQ-9 for Screening to Detect Major Depression: Systematic Review and Meta-analysis," *The Journal of the American Medical Association* 323(2020): 2290-2230.

67a. During the past *month*, how often did you feel…

Happy?

HAPPY
6 = Every day
5 = Almost every day
4 = Two or three times a week
3 = About once a week
2 = Once or twice
1 = Never

Remarks: This item and item 67b (SATLIFE) together constitute the Mental Health Continuum-Short Form (MHC-SF). The MHC-SF was used in the "Midlife in the United States" (MIDUS) national survey. For more information see C. L. M. Keyes, "The Mental Health Continuum: From Languishing to Flourishing in Life," *Journal of Health and Social Behavior* 43(2002):207–222.

67b. Satisfied with life?

SATLIFE
6 = Every day
5 = Almost every day
4 = Two or three times a week
3 = About once a week
2 = Once or twice
1 = Never

Remarks: This item and item 67a (HAPPY) together constitute the Mental Health Continuum-Short Form (MHC-SF). The MHC-SF was used in the "Midlife in the United States" (MIDUS) national survey. For more information see C. L. M. Keyes, "The Mental Health Continuum: From Languishing to Flourishing in Life," *Journal of Health and Social Behavior* 43(2002):207–222.

68. To what extent do you agree with this statement:

"In most ways my life is close to my ideal."

LIFEGOOD
7 = Completely agree
6 = Moderately agree
5 = Slightly agree
4 = Neither agree nor disagree
3 = Slightly disagree
2 = Moderately disagree
1 = Completely disagree

Remarks: This question is from "The Satisfaction with Life Scale." For more information about that scale, see E. Diener, R. A. Emmons, R. J. Larsen, and S. Griffin, "The Satisfaction with Life Scale," *Journal of Personality Assessment* 49(1985):71-75.

69. Body Mass Index

BMI Numerical value

Remarks: Respondents were asked their height and weight. See the questionnaire for the exact questions. BMI was calculated as weight (in kilograms) / height^2 (in meters).

70. Body Mass Index (categories)

BMICAT
1 = Underweight (BMI < 18.5)
2 = Healthy Weight (BMI >= 18.5 and BMI < 25.0)
3 = Overweight (BMI >= 25.0 and BMI < 30.0)
4 = Obese (BMI >= 30.0)

Remarks: This variable was constructed using the numerical values in BMI, with categories defined by the Centers for Disease Control and Prevention ("Defining Adult Overweight & Obesity," Centers for Disease Control and Prevention, 7 June 2021, https://www.cdc.gov/obesity/basics/adult-defining.html.).

Finances

71. What is your current annual salary for your work at [CONGREGATION NAME], including compensation that might be designated as a housing allowance?

CONGSAL Amount in dollars

1 = $0 - $9,999
2 = $10,000 – $14,999
3 = $15,000 – $19,999
4 = $20,000 – $24,999
5 = $25,000 – $34,999
6 = $35,000 – $49,999
7 = $50,000 – $74,999
8 = $75,000 – $99,999
9 = $100,000 – $124,999
10 = $125,000 – $149,999
11 = $150,000 – $174,999
12 = $175,000 – $199,999
13 = $200,000 or more

Remarks: This item was asked only of respondents who were paid by their congregation (PAID = 1). Respondents were asked for an exact dollar value. If they did not offer a dollar value, they were asked to pick one of these categories. Respondents who offered exact responses were included in the appropriate category. If the respondent reported not being paid by their congregation (PAID = 2), CONGSAL was left missing.

72. Are you currently living rent-free in a parsonage, manse, rectory, or other living arrangement provided by your congregation, denomination, or some other organization?

CONGLIVE
1 = Yes
2 = No

73. In the past 12 months, did you receive personal income from sources other than [CONGREGATION NAME], such as from another job, a retirement account, investment income, fees from weddings or funerals, or other sources?

OTHINC
1 = Yes
2 = No

73a. How much income did you receive from these other sources in the past 12 months before taxes?

OTHAMT Amount in dollars

0 = $0
1 = $1 - $9,999
2 = $10,000 – $14,999
3 = $15,000 – $19,999
4 = $20,000 – $24,999
5 = $25,000 – $34,999
6 = $35,000 – $49,999
7 = $50,000 – $74,999
8 = $75,000 – $99,999
9 = $100,000 – $124,999
10 = $125,000 – $149,999
11 = $150,000 – $174,999
12 = $175,000 – $199,999
13 = $200,000 or more

Remarks: This item was asked only of respondents with income from other sources (OTHINC = 1). Respondents were asked for an exact dollar value. If they did not offer a dollar value, they were asked to pick one of these categories. Respondents who offered exact responses were included in the appropriate category.

74. Still thinking about the past 12 months, what was your total *household* income, from all sources, before taxes?

HHINCOME Amount in dollars

1 = $0 - $9,999
2 = $10,000 – $14,999
3 = $15,000 – $19,999
4 = $20,000 – $24,999
5 = $25,000 – $34,999
6 = $35,000 – $49,999
7 = $50,000 – $74,999
8 = $75,000 – $99,999
9 = $100,000 – $124,999
10 = $125,000 – $149,999
11 = $150,000 – $174,999
12 = $175,000 – $199,999
13 = $200,000 or more

Remarks: Respondents were asked for an exact dollar value. If they did not offer a dollar value, they were asked to pick one of these categories. Respondents who offered exact responses were included in the appropriate category.

75. Did you take out any student loans to help pay for your own education?

STULOAN 1 = Yes
2 = No

75a. How much overall did you borrow in student loans to help pay for your own education?

LOANAMT Amount in dollars

0 = $0
1 = $1 - $9,999
2 = $10,000 – $14,999
3 = $15,000 – $19,999
4 = $20,000 – $24,999
5 = $25,000 – $34,999
6 = $35,000 – $49,999
7 = $50,000 – $74,999
8 = $75,000 – $99,999
9 = $100,000 – $124,999
10 = $125,000 – $149,999
11 = $150,000 – $174,999
12 = $175,000 – $199,999
13 = $200,000 or more

Remarks: This item was asked only of respondents who had taken student loans (STULOAN = 1). Respondents were asked for an exact dollar value. If they did not offer a dollar value, they were asked to pick one of these categories. Respondents who offered exact responses were included in the appropriate category.

75b. So far as you and your family are concerned, how satisfied would you say that you are with your present financial situation?

FINSATIS 3 = Pretty well satisfied
2 = More or less satisfied
1 = Not satisfied at all

Speakers and Challenges

76. If cost was no object, who would you most want to invite to speak to your congregation? Please list up to three people. If you list someone who is not a well-known public figure, please briefly describe who the person is by saying something like “author of….”; “leader of….”; or “expert in…”.

Remark: Responses to this question are not included in the public dataset.

77. Please tell us the most important practical challenge(s) you currently face in your work at [CONGREGATION NAME].

Remarks: Free-form open-ended responses to this question were coded into a series of dichotomous variables, each of with indicates whether a respondent mentioned a challenge of that sort. Respondents might mention several challenges, and particular challenges might be coded 1 on more than one of these variables.

1 = Mentions at least one challenge of this type
0 = No challenge of this type named

CHALWELL	Challenges regarding respondent well-being, including health, stress, finances, and burnout.
CHALTECH	Challenges regarding incorporating technology into congregational worship and functioning.
CHALRACE	Challenges regarding racial issues, whether within the congregation or in the larger community or society.
CHALLGBT	Challenges regarding navigating LGBTQ issues.
CHALLEAD	Challenges regarding leadership transitions within the congregation, including retirement, new leaders, or new co-workers.
CHALGEN	Challenges regarding generational change in the congregation, including aging congregations and struggles engaging teens and young adults.
CHALCASH	Challenges regarding congregational finances.
CHALFEM	Challenges regarding being a female pastor at the congregation.
CHALFACIL	Challenges regarding congregation facilities, including updates, repairs, and expansions.
CHALDENOM	Challenges regarding the congregation's denomination or denominational leaders.
CHALCOVID	Challenges regarding COVID-19 and its impact on the congregation.
CHALCOMIT	Challenges regarding commitment to religion in either the congregation or the wider society, including lack of faith vitality among parishioners, struggles recruiting new members, shrinking congregational attendance, societal secularization, and cultural trends that cause individuals distress or problems.
CHALOTH	Any other challenge.

Congregational Variables

Remark: These items contain information about the congregation that the NSRL respondent serves. They are taken from the 2018-2019 National Congregations Study (NCS-IV), but collapsed into fewer categories to protect respondent identity. See the NCS codebook for more information about each of these variables.

78. Region in which congregation is located

CONG_REGION
1 = New England or Mid-Atlantic
2 = East North Central or West North Central
3 = South Atlantic, East South Central, or West South Central
4 = Mountain or Pacific

Remarks: This is a collapsed version of REGION in the NCS data. See *Statistical Abstracts* (any edition), U.S. Bureau of the Census, for a list of states within regions.

79. Number of adults – people 18 years or older – who regularly participate in the religious life of the congregation

CONG_SIZE
1 = 50 or fewer
2 = 51-150
3 = 151-350
4 = 351-1000
5 = 1001 or more

Remarks: This is a collapsed version of NUMADLTS in the NCS data. These categories correspond to the distinctions between family, pastoral, program, corporate, and large corporate congregations developed Arlin Routhage, *Sizing Up a Congregation for New Member Ministry* by Arlin Rothauge (New York: The Episcopal Church Center, 1986). See the NCS codebook for more information about NUMADLTS.

80. Racial composition

CONG_RACE
1 = at least 80% white
2 = at least 80% Black
3 = at least 80% Hispanic
4 = at least 80% other race
5 = No group is at least 80% of the congregation

Remarks: This variable was constructed using WHITEPCT, BLACKPCT, LATINPCT, ASIANPCT, and OTHPCT in the NCS data. See the NCS codebook for more information about these variables.

81. Religious tradition of corresponding NCS congregation

CONG_TRAD
1 = Roman Catholic
2 = White conservative, evangelical, or fundamentalist
3 = Black Protestant
4 = White liberal or moderate
6 – Non-Christian

Remarks: CONG_TRAD corresponds to TRAD3 in the NCS data. “Black Protestant” (CONG_TRAD=3) means that a congregation is affiliated with one of the seven major denominations that are predominantly African American or that the congregation is Protestant with a membership that is at least 80% African American (CONG_RACE = 2). See the NCS codebook for more details about how TRAD3 is constructed.

Process Variables

82. Data collection mode

MODE_NSRL
1 = Self-administered online questionnaire
2 = Telephone interview
3 = Self-administered paper questionnaire

83. Length of self-administered online questionnaire or telephone interview.

DURATION Number of minutes

Remarks: This value is missing for data collected via a telephone interview or via a self-administered hard copy questionnaire (MODE_NSRL = 2 or 3).

84. Survey date.

SURVEYDATE MM/DD/YY

85. Survey year.

SURVEYYEAR 4-digit year

Remarks: This variable was constructed from SURVEYDATE.

86. Data gathered after the onset of the COVID-19 pandemic.

COVID 1 = Yes
2 = No

Remarks: This variable is coded 1 for surveys completed on or after 13 March 2020, the day that COVID-19 was declared a National Emergency in the United States.

Weights

87. WT_NSRL_ALL_IGN

Weight for all religious leaders (primary and non-primary), ignoring GSS nominations of duplicate congregations. This weight allows users to analyze the data at the congregation level.

Remarks: See Appendix A for details.

88. WT_NSRL_ALL_DUP

Weight for all religious leaders (primary and non-primary), taking account of duplicate nominations. This weight allows users to analyze the data at the congregation level.

Remarks: See Appendix A for details.

89. WT_NSRL_ALL_ATTENDEE

Weight for all religious leaders (primary and non-primary), which allows users to analyze the data at the attendee level.

Remarks: See Appendix A for details.

90. WT_NSRL_PRIMARY_IGN

Weight for all primary religious leaders, ignoring GSS nominations of duplicate congregations. This weight allows users to analyze the data at the congregation level.

Remarks: See Appendix A for details.

91. WT_NSRL_PRIMARY_DUP

Weight for all primary religious leaders, taking account of duplicate nominations. This weight allows users to analyze the data at the congregation level. **Most analysts for most purposes probably will want to use this weight.**

Remarks: See Appendix A for details.

92. WT_NSRL_PRIMARY_ATTENDEE

Weight for all primary religious leaders, which allows users to analyze the data at the attendee level.

Remarks: See Appendix A for details.

93. WT_NSRL_NONP_IGN

Weight for all non-primary religious leaders, ignoring GSS nominations of duplicate congregations. This weight allows users to analyze the data at the congregation level.

Remarks: See Appendix A for details.

94. WT_NSRL_NONP_DUP

Weight for all non-primary religious leaders, taking account of duplicate nominations. This weight allows users to analyze the data at the congregation level.

Remarks: See Appendix A for details.

95. WT_NSRL_NONP_ATTENDEE

Weight for all non-primary religious leaders, which allows users to analyze the data at the attendee level.

Remarks: See Appendix A for details.

Appendix A: Weighting the NSRL Data

National Survey of Religious Leaders
Weights Documentation for NSRL 2019
Last edited: 7 December 2020

Steven Pedlow, NORC at the University of Chicago
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Key NSRL Features Relevant for Weighting:

- Religious Leaders enter the NSRL sample by being identified as leaders of congregations that participated in the Fourth Wave of the National Congregations Study (NCS-IV). Congregations were nominated for the NCS-IV by General Social Survey (GSS) respondents as the place they attend religious services. Since larger congregations were more likely to be named by GSS respondents than smaller congregations, the NCS-IV and NSRL are probability-proportional-to-size samples.
- NSRL base weights are the final NCS-IV weights for a congregation. Using different weights, the data can be analyzed at the congregation level or at the attendee level.
- Leaders are designated as Primary Leaders (usually one per congregation, but co-leaders are identified in some congregations) or Non-Primary Leaders.
- There are three populations of interest: only Primary Leaders (whether or not they are paid), only paid Non-Primary Leaders, and all Leaders (both these groups together).
- Just as there are for the NCS-IV, there are three weights for each population of interest: two that allow users to analyze data at the congregation level (one that ignores duplicate GSS nominations and one that takes account of duplicate nominations) and one that allows users to analyze data at the attendee level.

    1. If you are interested in leaders in the average congregation, then use a congregation-level weight.
    2. If you are interested in leaders in the congregation of the average attendee, use the attendee-level weight.

- Therefore, there are 3 x 3 = 9 weights provided for the NSRL.
- Most weights have two main components:

    1. a base weight based upon the NCS-IV final weight; and
    2. a non-response adjustment step to adjust for response bias.

- Non-primary leaders in the twenty-seven congregations with more than 25 in-scope non-primary leaders have been declared out of scope for the NSRL because of the difficulties of achieving completes among them. Only 43 of the 1,561 non-primary leaders in these congregations completed the survey. All 1,561 non-primary leaders in these congregations were declared out of scope. Primary Leaders in these twenty-seven congregations remain in-scope. This means that the populations to which the NSRL sample can be generalized are all primary congregational leaders, non-primary leaders in

congregations with 25 or fewer non-primary leaders, and all primary leaders plus all non-primary leaders in congregations with 25 or fewer non-primary leaders (the first two groups combined).

1. Among all leaders, response rates were 69.5% for primary leaders, 16.4% for non-primary leaders, and 28.0% for all leaders.
2. New response rates, after reclassifying as out of scope the non-primary leaders in the twenty-seven congregations with more than 25 in-scope non-primary leaders, were 23.4% for non-primary leaders and 37.1% all leaders.
3. Full details justifying excluding non-primary leaders in very large congregations and other weighting decisions are available in a separate non-response analysis report.

- Two variables are used in non-response bias adjustments.

    1. Data collection efforts were focused on primary leaders, leading to a much higher response rate among primary leaders (69.5%) than among non-primary leaders (23.4%). To correct the under-representation of non-primary leaders when generalizing to all leaders, we weight up the non-primary leaders in the all-leader weights.

    2. Black Protestant and Evangelical/Conservative non-primary leaders were somewhat under-represented in the non-primary leader sample, so we use the TRAD3 variable from the NCS – which classifies each congregation into the broad religious tradition categories of Catholic, Evangelical/Conservative Protestant, Black Protestant, Mainline Protestant, and Non-Christian – to correct for this in the non-primary-leader and all-leader weights. There is less non-response bias with respect to religious tradition (or any other variable we examined) in the primary leader sample, but for consistency we also implement a correction for TRAD3 in the primary leader weights.

SHORTCUT:

THE PRIMARY-LEADER SAMPLE IS A HIGHER QUALITY SAMPLE OF A MORE WELL-DEFINED POPULATION THAN EITHER THE NON-PRIMARY-LEADER OR ALL-LEADER SAMPLES, SO ANALYSTS MAY WANT TO FOCUS ON JUST THE PRIMARY-LEADER SAMPLE. IN THAT CASE:

- **USE WT_NSRL_PRIMARY_DUP TO DESCRIBE THE PRIMARY LEADERS IN THE AVERAGE CONGREGATION.**

- **USE WT_NSRL_PRIMARY_ATTENDEE TO DESCRIBE THE PRIMARY LEADERS IN CONGREGATIONS OF THE AVERAGE ATTENDEE.**

FOR MOST PURPOSES THESE WILL BE THE ONLY WEIGHTS NEEDED.

This document contains:

Part 1. Which weights are appropriate for different populations/analyses of interest?
Part 2. Details of the weights

Part 1. WHICH WEIGHTS ARE APPROPRIATE FOR DIFFERENT POPULATIONS/ANALYSES OF INTEREST?

a. Population of interest: Only Primary Religious Leaders

These three weights are positive for all responding primary religious leaders:

WT_NSRL_PRIMARY_IGN: Weight for all primary religious leaders, ignoring GSS nominations of duplicate congregations. This weight allows users to analyze the data at the congregation level.

WT_NSRL_PRIMARY_DUP: Weight for all primary religious leaders, taking account of duplicate nominations. This weight allows users to analyze the data at the congregation level.

WT_NSRL_PRIMARY_ATTENDEE: Weight for all primary religious leaders, which allows users to analyze the data at the attendee level.

b. Population of interest: Only Non-Primary Religious Leaders

These three weights are positive for all responding non-primary religious leaders:

WT_NSRL_NONP_IGN: Weight for all non-primary religious leaders, ignoring GSS nominations of duplicate congregations. This weight allows users to analyze the data at the congregation level.

WT_NSRL_NONP_DUP: Weight for all non-primary religious leaders, taking account of duplicate nominations. This weight allows users to analyze the data at the congregation level.

WT_NSRL_NONP_ATTENDEE: Weight for all non-primary religious leaders, which allows users to analyze the data at the attendee level.

c. Population of interest: All Religious Leaders

These three weights are positive for all responding religious leaders:

WT_NSRL_ALL_IGN: Weight for all religious leaders (primary and non-primary), ignoring GSS nominations of duplicate congregations. This weight allows users to analyze the data at the congregation level.

WT_NSRL_ALL_DUP: Weight for all religious leaders (primary and non-primary), taking account of duplicate nominations. This weight allows users to analyze the data at the congregation level.

WT_NSRL_ALL_ATTENDEE: Weight for all religious leaders (primary and non-primary), which allows users to analyze the data at the attendee level.

Part 2. DETAILS OF THE WEIGHTS

For each weight variable, we outline the calculation steps, using the following notation:

$$WtLi_{<step>}$$

where: WtL refers to an NSRL weight rather than an NCS weight
i refers to the weight variable being calculated (i=1, 2… 9), and
step refers to the step in the calculation (0, 1… final)

$Wi_{<NCS-IVfinal>}$ is the final NCS-IV weight used as the base weight.

WT_NSRL_PRIMARY_IGN: Weight for all 890 Primary Leader respondents, ignoring duplicate nominations. This weight allows users to analyze the data at the congregation level. We use the shorthand WtL1 for WT_NSRL_PRIMARY_IGN in the formulas below.

Here are the steps followed in NSRL for WtL1:

1. Calculate the base weight as the final NCS-IV weight for all primary leaders:

$$WtL1_1 = W1_{<NCS-IVfinal>}$$

2. Perform a non-response adjustment by TRAD3=Religious Tradition (collapsed):

$$WtL1_2 = \frac{\sum_{all \in NRcell} WtL1_1}{\sum_{resp \in NRcell} WtL1_1} WtL1_1$$

This ratio is the sum of all Step 1 weights within a non-response cell divided by the sum of all respondent Step 1 weights within a non-response cell.

3. Rescale the sum of the weights by sample size

Many data analysis programs assume that the sum of the weights is equal to the sample size. Thus it is good practice to rescale the weights to the total number of cases to ensure correct calculation of standard errors and confidence intervals. Without changing the relative weights between the cases, we will rescale the weights so that the sum of the weights is equal to the number of cases.

$$WtL1_{final} = \frac{\sum_{resp} 1}{\sum_{resp} WtL1_2} * WtL1_2$$

WT_NSRL_PRIMARY_DUP: Weight for all 890 Primary Leader respondents, taking account of duplicate nominations. This weight allows users to analyze the data at the congregation level. We use the shorthand WtL2 for WT_NSRL_PRIMARY_DUP in the formulas below.

Here are the steps followed in NSRL for WtL2:

1. Calculate the base weight as the final NCS-IV weight for all primary leaders:

$$WtL2_1 = W2_{<NCS-IVfinal>}$$

2. Perform a non-response adjustment by TRAD3=Religious Tradition (collapsed):

$$WtL2_2 = \frac{\sum_{all \in NRcell} WtL2_1}{\sum_{resp \in NRcell} WtL2_1} WtL2_1$$

   This ratio is the sum of all Step 1 weights within a non-response cell divided by the sum of all respondent Step 1 weights within a non-response cell.

3. Rescale the sum of the weights by sample size

   Many data analysis programs assume that the sum of the weights is equal to the sample size. Thus, it is good practice to rescale the weights to the total number of cases to ensure correct calculation of standard errors and confidence intervals. Without changing the relative weights between the cases, we will rescale the weights so that the sum of the weights is equal to the number of cases.

$$WtL2_{final} = \frac{\sum_{resp} 1}{\sum_{resp} WtL2_2} * WtL2_2$$

WT_NSRL_PRIMARY_ATTENDEE: Weight for all 890 Primary Leader respondents, which allows users to analyze the data at the attendee level. This weight allows users to analyze the data at the congregation level. We use the shorthand WtL3 for WT_NSRL_PRIMARY_ATTENDEE in the formulas below.

Here are the steps followed in NSRL for WtL3:

1. Calculate the base weight as the final NCS-IV weight for all primary leaders:

$$WtL3_1 = W3_{<NCS-IVfinal>}$$

2. Perform a non-response adjustment by TRAD3=Religious Tradition (collapsed):

$$WtL3_2 = \frac{\sum_{all \in NRcell} WtL3_1}{\sum_{resp \in NRcell} WtL3_1} WtL3_1$$

This ratio is the sum of all Step 1 weights within a non-response cell divided by the sum of all respondent Step 1 weights within a non-response cell.

3. Rescale the sum of the weights by sample size

Many data analysis programs assume that the sum of the weights is equal to the sample size. Thus it is good practice to rescale the weights to the total number of cases to ensure correct calculation of standard errors and confidence intervals. Without changing the relative weights between the cases, we will rescale the weights so that the sum of the weights is equal to the number of cases.

$$WtL3_{final} = \frac{\sum_{resp} 1}{\sum_{resp} WtL3_2} * WtL3_2$$

WT_NSRL_NONP_IGN: Weight for all 710 Non-Primary Leader respondents, ignoring duplicate nominations. This weight allows users to analyze the data at the congregation level. We use the shorthand WtL4 for WT_NSRL_NONP_IGN in the formulas below.

Here are the steps followed in NSRL for WtL4:

1. Calculate the base weight as the final NCS-IV weight for all leaders in the same congregation:

$$WtL4_1 = W1_{<NCS-IVfinal>}$$

2. Perform a non-response adjustment by TRAD3=Religious Tradition (collapsed):

$$WtL4_2 = \frac{\sum_{all \in NRcell} WtL4_1}{\sum_{resp \in NRcell} WtL4_1} WtL4_1$$

This ratio is the sum of all Step 1 weights within a non-response cell divided by the sum of all respondent Step 1 weights within a non-response cell.

3. Rescale the sum of the weights by sample size

Many data analysis programs assume that the sum of the weights is equal to the sample size. Thus it is good practice to rescale the weights to the total number of cases to ensure correct calculation of standard errors and confidence intervals. Without changing the

relative weights between the cases, we will rescale the weights so that the sum of the weights is equal to the number of cases.

$$WtL4_{final} = \frac{\sum_{resp} 1}{\sum_{resp} WtL4_2} * WtL4_2$$

WT_NSRL_NONP_DUP: Weight for all 710 Non-Primary Leader respondents, taking account of duplicate nominations. This weight allows users to analyze the data at the congregation level. We use the shorthand WtL5 for WT_NSRL_NONP_DUP in the formulas below.

Here are the steps followed in NSRL for WtL5:

1. Calculate the base weight as the final NCS-IV weight for all leaders in the same congregation:

$$WtL5_1 = W2_{<NCS-IVfinal>}$$

2. Perform a non-response adjustment by TRAD3=Religious Tradition (collapsed):

$$WtL5_2 = \frac{\sum_{all \in NRcell} WtL5_1}{\sum_{resp \in NRcell} WtL5_1} WtL5_1$$

This ratio is the sum of all Step 1 weights within a non-response cell divided by the sum of all respondent Step 1 weights within a non-response cell.

3. Rescale the sum of the weights by sample size

Many data analysis programs assume that the sum of the weights is equal to the sample size. Thus it is good practice to rescale the weights to the total number of cases to ensure correct calculation of standard errors and confidence intervals. Without changing the relative weights between the cases, we will rescale the weights so that the sum of the weights is equal to the number of cases.

$$WtL5_{final} = \frac{\sum_{resp} 1}{\sum_{resp} WtL5_2} * WtL5_2$$

WT_NSRL_NONP_ATTENDEE: Weight for all 710 Non-Primary Leader respondents, which allows users to analyze the data at the attendee level. This weight allows users to analyze the data at the congregation level. We use the shorthand WtL6 for WT_NSRL_NONP_ATTENDEE in the formulas below.

Here are the steps followed in NSRL for WtL6:

1. Calculate the base weight as the final NCS-IV weight for all leaders in the same congregation:

$$WtL6_1 = W3_{<NCS-IVfinal>}$$

2. Perform a non-response adjustment by TRAD3=Religious Tradition (collapsed):

$$WtL6_2 = \frac{\sum_{all \in NRcell} WtL6_1}{\sum_{resp \in NRcell} WtL6_1} WtL6_1$$

   This ratio is the sum of all Step 1 weights within a non-response cell divided by the sum of all respondent Step 1 weights within a non-response cell.

3. Rescale the sum of the weights by sample size

   Many data analysis programs assume that the sum of the weights is equal to the sample size. Thus it is good practice to rescale the weights to the total number of cases to ensure correct calculation of standard errors and confidence intervals. Without changing the relative weights between the cases, we will rescale the weights so that the sum of the weights is equal to the number of cases.

$$WtL6_{final} = \frac{\sum_{resp} 1}{\sum_{resp} WtL6_2} * WtL6_2$$

WT_NSRL_ALL_IGN: Weight for all 1,600 Leader respondents, ignoring duplicate nominations. This weight allows users to analyze the data at the congregation level. We use the shorthand WtL7 for WT_NSRL_ALL_IGN in the formulas below.

Here are the steps followed in NSRL for WtL7:

1. Calculate the base weight as the final NCS-IV weight for all leaders in the same congregation:

$$WtL7_1 = W1_{<NCS-IVfinal>}$$

2. Perform a non-response adjustment by Primary Leader Status and TRAD3:

$$WtL7_2 = \frac{\sum_{all \in NRcell} WtL7_1}{\sum_{resp \in NRcell} WtL7_1} WtL7_1$$

   This ratio is the sum of all Step 1 weights within a non-response cell divided by the sum of all respondent Step 1 weights within a non-response cell.

3. Rescale the sum of the weights by sample size

Many data analysis programs assume that the sum of the weights is equal to the sample size. Thus it is good practice to rescale the weights to the total number of cases to ensure correct calculation of standard errors and confidence intervals. Without changing the relative weights between the cases, we will rescale the weights so that the sum of the weights is equal to the number of cases.

$$WtL7_{final} = \frac{\sum_{resp} 1}{\sum_{resp} WtL7_2} * WtL7_2$$

WT_NSRL_ALL_DUP: Weight for all 1,600 Leader respondents, taking account of duplicate nominations. This weight allows users to analyze the data at the congregation level. We use the shorthand WtL8 for WT_NSRL_ALL_DUP in the formulas below.

Here are the steps followed in NSRL for WtL8:

1. Calculate the base weight as the final NCS-IV weight for all leaders in the same congregation:

$$WtL8_1 = W2_{<NCS-IVfinal>}$$

2. Perform a non-response adjustment by Primary Leader Status and TRAD3=Religious Tradition (collapsed):

$$WtL8_2 = \frac{\sum_{all \in NRcell} WtL8_1}{\sum_{resp \in NRcell} WtL82_1} WtL8_1$$

This ratio is the sum of all Step 1 weights within a non-response cell divided by the sum of all respondent Step 1 weights within a non-response cell.

3. Rescale the sum of the weights by sample size

Many data analysis programs assume that the sum of the weights is equal to the sample size. Thus it is good practice to rescale the weights to the total number of cases to ensure correct calculation of standard errors and confidence intervals. Without changing the relative weights between the cases, we will rescale the weights so that the sum of the weights is equal to the number of cases.

$$WtL8_{final} = \frac{\sum_{resp} 1}{\sum_{resp} WtL8_2} * WtL8_2$$

WT_NSRL_ALL_ATTENDEE: Weight for all 1,600 Leader respondents, which allows users to analyze the data at the attendee level. This weight allows users to analyze the data at the congregation level. We use the shorthand WtL9 for WT_NSRL_ALL_ATTENDEE in the formulas below.

Here are the steps followed in NSRL for WtL9:

1. Calculate the base weight as the final NCS-IV weight for all leaders in the same congregation:

$$WtL9_1 = W3_{<NCS-IVfinal>}$$

2. Perform a non-response adjustment by Primary Leader Status and TRAD3=Religious Tradition (collapsed):

$$WtL9_2 = \frac{\sum_{all \in NRcell} WtL9_1}{\sum_{resp \in NRcell} WtL9_1} WtL9_1$$

   This ratio is the sum of all Step 1 weights within a non-response cell divided by the sum of all respondent Step 1 weights within a non-response cell.

3. Rescale the sum of the weights by sample size

   Many data analysis programs assume that the sum of the weights is equal to the sample size. Thus it is good practice to rescale the weights to the total number of cases to ensure correct calculation of standard errors and confidence intervals. Without changing the relative weights between the cases, we will rescale the weights so that the sum of the weights is equal to the number of cases.

$$WtL9_{final} = \frac{\sum_{resp} 1}{\sum_{resp} WtL9_2} * WtL9_2$$

Appendix B: Assessing Non-Response Bias

National Survey of Religious Leaders
Non-Response Analyses
Last edited: 22 June 2022

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This report contains analyses assessing nonresponse bias in the NSRL data. Section I compares response rates for various subgroups of respondents. Sections II –IV compare two different distributions of leaders across several characteristics: distributions if we had achieved 100 percent response – that is, if every leader of a congregation in the Fourth Wave of the National Congregations Study (NCS-IV) participated in the NSRL – and distributions in the actual NSRL sample. Section II focuses on primary leaders in a nearly final dataset; Section III focuses on non-primary leaders in a preliminary dataset before we dropped those in congregations with more than 25 non-primary leaders; and Section IV focuses on non-primary leaders in a nearly final dataset, after we dropped non-primary leaders in congregations with more than 25 non-primary leaders. Overall these analyses support our decisions to (a) limit the scope of the non-primary leader sample to congregations with 25 or fewer leaders; (b) incorporate a correction for primary- versus non-primary-leader status into the all-leader weights; and (c) incorporate a correction using TRAD3 into all the weights. Section I incorporates dataset corrections made in December 2020; Sections II-IV do not incorporate those last corrections.

SECTION I: COMPARING RESPONSE RATES

For the NSRL, response rates differed for sub-categories of leaders.

A1. Primary vs. Non-Primary Leaders for all 5,978 Leaders

	Respondents (Unweighted Response Rate)	Non-Respondents	Screened Out	**TOTAL**
Primary Leaders	890 (69.5%)	391	3	**1,284**
Non-Primary Leaders	753 (16.5%)	3,826	115	**4,694**
TOTAL	**1,643 (28.0%)**	**4,217**	118	**5,978**

A2. Primary vs. Non-Primary Leaders after elimination of Non-Primary Leaders in Congregations with more than 25 in-scope Non-Primary Leaders

	Respondents (Unweighted Response Rate)	Non-Respondents	Screened Out	**TOTAL**
Primary Leaders	890 (69.5%)	391	3	**1,284**
Non-Primary Leaders	710 (23.4%)	2,320	103	**3,133**
In-Scope TOTAL	**1,600 (37.1%)**	**2,711**	**106**	**4,417**
Eliminated	43 (2.6%)	1,506	12	**1,561**
TOTAL	**1,643 (28.0%)**	**4,217**	**118**	**5,978**

We have eliminated 1,561 non-primary leaders in congregations with more than 25 in-scope non-primary leaders. Eliminating them brings the overall (unweighted) NSRL response rate up to 37.1 percent and the unweighted NRSL response rate for non-primary leaders up to 23.4 percent.

The difference in response rates for primary leaders and non-primary leaders means that separate non-response adjustments for primary and non-primary leaders for the All Religious Leaders weights are necessary. Otherwise, the results will be biased towards Primary Leaders.

All remaining analyses exclude the eliminated non-primary leaders, so there are 4,417 leaders in all remaining tables.

B. Leader Name Available

	Respondents (Unweighted Response Rate)	Non-Respondents	Screened Out	**TOTAL**
Primary Leaders				
With Name	890 (70.0%)	381	3	**1,274**
Without Name	0 (0.0%)	10	0	**10**
Non-Primary Leaders				
With Name	699 (27.3%)	1,865	98	**2,662**
Without Name	11 (2.4%)	455	5	**471**
TOTAL	**1,600 (37.1%)**	**2,711**	**106**	**4,417**

It is not a good idea to consider leader name availability as a variable for non-response adjustment because we would need to multiply the "without name" non-primary leader subgroup by 40, which would cause instability in our estimates. However, other variables can be a proxy for leader name availability because other subgroups of congregations have lower percentages of names available and therefore lower response rates.

C. Religious Tradition (collapsed) -TRAD3

	Respondents (Unweighted Response Rate)	Non-Respondents	Screened Out	**TOTAL**
Primary Leaders				
Catholic	183 (66.8%)	91	0	**274**
Evangelical	317 (64.3%)	176	1	**494**
Black Protestant	117 (62.9%)	69	1	**187**
Mainline	229 (84.5%)	42	1	**272**
Non-Christian	44 (77.2%)	13	0	**57**
Non-Primary Leaders				
Catholic	248 (25.1%)	739	69	**1,056**
Evangelical	256 (21.2%)	951	18	**1,225**
Black Protestant	32 (10.7%)	268	7	**307**
Mainline	159 (37.8%)	261	7	**427**
Non-Christian	15 (12.9%)	101	2	**118**
TOTAL	**1,600 (37.1%)**	**2,711**	**106**	**4,417**

Most noticeable here is the low response rate among Black Protestant and Non-Christian Non-Primary Leaders and the much higher response rates for the Mainline Leaders, leading us to use TRAD3 for a non-response weight adjustment for the All Leaders and Non-Primary Leader weights. The case for a TRAD3 adjustment for the Primary Leader weights is a little weaker, with the adjustments ranging from 1/.845 = 1.18 to 1/.629 = 1.59, but we make that adjustment anyway for consistency.

D1. Congregation Size (equal numbers of CONGREGATIONS in each size group) – better for Primary Leaders

Congregations were split into three size groups so that there were an equal number of congregations in each group: Large Congregations (NUMADLTS 500-30,000), Medium (120-495), and Small (7-119). Here are the response rates by size group:

NUMADLTS size category	Respondents (Unweighted Response Rate)	Non-Respondents	Screened Out	**TOTAL**
Primary Leaders				
Large (500-30,000)	281 (64.7%)	153	1	**435**
Medium (120-495)	313 (73.8%)	111	1	**425**
Small (7-119)	296 (70.0%)	127	1	**424**
Non-Primary Leaders				
Large (500-30,000)	500 (24.1%)	1,577	70	**2,147**
Medium (120-495)	188 (24.9%)	568	25	**781**
Small (7-119)	22 (11.2%)	175	8	**205**
TOTAL	**1,600 (37.1%)**	**2,711**	**106**	**4,417**

No non-response adjustment is necessary for primary leaders. For non-primary leaders, the smallest congregations have half the response rate of the larger congregations, but the next table has a better comparison for non-primary leaders (since two-thirds of the non-primary leaders are in the Large category and only 200 are in the Small category).

D2. Congregation Size (equal numbers of LEADERS in each size group) – better for Non-Primary Leaders

Congregations were split into three size groups so that there were an equal number of leaders in each group: Large Congregations (NUMADLTS 1,450-30,000), Medium (330-1,400), and Small (7-325). Here are the response rates by size group:

NUMADLTS size category	Respondents (Unweighted Response Rate)	Non-Respondents	Screened Out	**TOTAL**
Primary Leaders				
Large (1,450-30,000)	115 (58.7%)	81	1	**197**
Medium (330-1,400)	230 (69.9%)	99	0	**329**
Small (7-325)	545 (72.1%)	211	2	**758**
Non-Primary Leaders				
Large (1,450-30,000)	256 (20.9%)	967	46	**1,269**
Medium (330-1,400)	301 (27.1%)	808	30	**1,139**
Small (7-325)	153 (21.9%)	545	27	**725**
TOTAL	**1,600 (37.1%)**	**2,711**	**106**	**4,417**

Among primary leaders, the largest congregation primary leaders do have a lower response rate, but this is a much smaller group, so table D1 is better to compare primary leaders. Among the non-primary leaders, the medium congregation non-primary leaders have a higher response rate, but since we are going to use TRAD3, we looked to see if the differences remain after adjusting for TRAD3.

D3. Religious Tradition (collapsed) and Appropriate Congregation Size

	Respondents (Unweighted Response Rate)	Non-Respondents	Screened Out	**TOTAL**
Primary Leaders				
Catholic	183 (66.8%)	91	0	**274**
Large (500-30,000)	145 (68.4%)	67	0	212
Medium (120-495)	31 (60.8%)	20	0	51
Small (7-119)	7 (63.6%)	4	0	11
Evangelical	317 (64.3%)	176	1	**494**
Large (500-30,000)	72 (56.7%)	55	0	127
Medium (120-495)	130 (71.8%)	51	0	181
Small (7-119)	115 (62.2%)	70	1	186
Black Protestant	117 (62.9%)	69	1	**187**
Large (500-30,000)	19 (50.0%)	19	1	39
Medium (120-495)	33 (66.0%)	17	0	50
Small (7-119)	65 (66.3%)	33	0	98
Mainline	229 (84.5%)	42	1	**272**
Large (500-30,000)	34 (77.3%)	10	0	44
Medium (120-495)	106 (86.2%)	17	1	124
Small (7-119)	89 (85.6%)	15	0	104
Non-Christian	44 (77.2%)	13	0	**57**
Large (500-30,000)	11 (84.6%)	2	0	13
Medium (120-495)	13 (68.4%)	6	0	19
Small (7-119)	20 (80.0%)	5	0	25
Non-Primary Leaders				
Catholic	248 (25.1%)	739	69	**1,056**
Large (1,450-30,000)	131 (22.5%)	451	41	623
Medium (330-1,400)	98 (29.5%)	234	21	353
Small (7-325)	19 (26.0%)	54	7	80
Evangelical	256 (21.2%)	951	18	**1,225**
Large (1,450-30,000)	77 (19.8%)	311	4	392
Medium (330-1,400)	116 (23.7%)	373	6	495
Small (7-325)	63 (19.1%)	267	8	338
Black Protestant	32 (10.7%)	268	7	**307**
Large (1,450-30,000)	19 (11.0%)	153	1	173
Medium (330-1,400)	8 (12.5%)	56	2	66
Small (7-325)	5 (7.8%)	59	4	68
Mainline	159 (37.9%)	261	7	**427**
Large (1,450-30,000)	26 (41.9%)	36	0	62
Medium (330-1,400)	72 (37.7%)	119	1	192
Small (7-325)	61 (36.5%)	106	6	173
Non-Christian	15 (12.9%)	101	2	**118**
Large (1,450-30,000)	3 (15.8%)	16	0	19
Medium (330-1,400)	7 (21.2%)	26	0	33
Small (7-325)	5 (7.8%)	59	2	66
TOTAL	**1,600 (37.1%)**	**2,711**	**106**	**4,417**

Table D3 shows that while there are small differences, they are not larger than the differences we saw among the TRAD3 categories AND the sample sizes are smaller. Table D3 suggests that using only Primary Leader Status and TRAD3 for the non-response weight adjustment is sufficient.

E. Region

Here are the response rates by region:

	Respondents (Unweighted Response Rate)	Non-Respondents	Screened Out	**TOTAL**
Primary Leaders				
Midwest	244 (75.3%)	80	0	**324**
Northeast	126 (73.3%)	46	1	**173**
South	369 (67.2%)	180	2	**551**
West	151 (64.0%)	85	0	**236**
Non-Primary Leaders				
Midwest	190 (26.8%)	520	25	**735**
Northeast	82 (23.2%)	271	13	**366**
South	300 (22.7%)	1,020	36	**1,356**
West	138 (21.3%)	509	29	**676**
TOTAL	**1,600 (37.1%)**	**2,711**	**106**	**4,417**

For both Primary and Non-Primary Leaders, there are higher response rates in the Northwest and Midwest than there are in the South and West, but not enough to warrant a non-response weight adjustment by Region.

SECTION II: COMPARING PRIMARY LEADER DISTRIBUTIONS

These distributions were computed using a nearly final NSRL dataset that does not incorporate corrections made in December 2020.

NCS-IV congregations in scope for NSRL (N of congregations = 1234)					
Weighted by:	*number of total in-scope primary leaders*		*number of primary leaders who completed NSRL*		
NUMADLTS	n	%	n	%	diff in % pts.
0-49	166	12.96%	114	12.62%	-0.33
50-99	196	15.30%	140	15.50%	0.20
100-249	303	23.65%	232	25.69%	2.04
250-499	182	14.21%	129	14.29%	0.08
500-999	166	12.96%	120	13.29%	0.33
1,000-2,499	153	11.94%	104	11.52%	-0.43
2,500-4,999	73	5.70%	41	4.54%	-1.16
5,000-9,999	30	2.34%	19	2.10%	-0.24
10,000+	12	0.94%	4	0.44%	-0.49
Total	**1281**	**100.00%**	**903**	**100.00%**	
1,000+	268	20.92%	168	18.60%	-2.32

NCS-IV congregations in scope for NSRL (N of congregations = 1234)					
Weighted by:	*number of total in-scope primary leaders*		*number of primary leaders who completed NSRL*		
TRAD3	n	%	n	%	diff in % pts.
Catholic	274	21.39%	187	20.71%	-0.68
Evangelical	493	38.49%	325	35.99%	-2.49
Black Protestant	186	14.52%	117	12.96%	-1.56
Mainline	271	21.16%	230	25.47%	4.32
Non-Christian	57	4.45%	44	4.87%	0.42
Total	**1281**	**100.00%**	**903**	**100.00%**	

NCS-IV congregations in scope for NSRL (N of congregations = 1234)					
Weighted by:	*number of total in-scope primary leaders*		*number of primary leaders who completed NSRL*		
DENCODE3	n	%	n	%	diff in % pts.
Catholic	274	21.39%	187	20.71%	-0.68
Baptist	232	18.11%	160	17.72%	-0.39
Methodist	123	9.60%	94	10.41%	0.81
Lutheran	79	6.17%	66	7.31%	1.14
Presbyterian	78	6.09%	64	7.09%	1.00
Pentecostal	115	8.98%	74	8.19%	-0.78
Other Mainline	24	1.87%	20	2.21%	0.34
Episcopal	27	2.11%	24	2.66%	0.55
Other Conservative	84	6.56%	59	6.53%	-0.02
Other Christian	188	14.68%	111	12.29%	-2.38
Non-Christian	57	4.45%	44	4.87%	0.42
Total	**1281**	**100.00%**	**903**	**100.00%**	

NCS-IV congregations in scope for NSRL (N of congregations = 1234)					
Weighted by:	*number of total in-scope primary leaders*		*number of primary leaders who completed NSRL*		
REGION	n	%	n	%	diff in % pts.
New England/ Mid Atlantic	171	13.35%	127	14.06%	0.72
East North Central/ West North Central	325	25.37%	249	27.57%	2.20
South Atlantic/ East South Central/ West South Central	548	42.78%	371	41.09%	-1.69
Mountain/ Pacific	237	18.50%	156	17.28%	-1.23
Total	**1281**	**100.00%**	**903**	**100.00%**	

NCS-IV congregations in scope for NSRL (N of congregations = 1234)					
Weighted by:	*number of total in-scope primary leaders*		*number of primary leaders who completed NSRL*		
LIBCON7	n	%	n	%	diff in % pts.
Extremely Conservative	105	8.76%	67	7.87%	-0.89
Moderately Conservative	372	31.05%	252	29.61%	-1.44
Slightly Conservative	48	4.01%	32	3.76%	-0.25
Right in the Middle	511	42.65%	366	43.01%	0.35
Slightly Liberal	19	1.59%	18	2.12%	0.53
Moderately Liberal	110	9.18%	92	10.81%	1.63
Extremely Liberal	33	2.75%	24	2.82%	0.07
Total	**1198**	**100.00%**	**851**	**100.00%**	

NCS-IV congregations in scope for NSRL (N of congregations = 1234)					
Weighted by:	*number of total in-scope primary leaders*		*number of primary leaders who completed NSRL*		
BLACKPCT	n	%	n	%	diff in % pts.
Greater than or equal to 90% Black social composition	174	13.94%	117	13.18%	-0.77%
Less than 90% Black social composition	1074	86.06%	771	86.82%	0.77%
Total	**1248**	**100.00%**	**888**	**100.00%**	

SECTION III: COMPARING NON-PRIMARY LEADER DISTRIBUTIONS BEFORE DROPPING THOSE IN CONGREGATIONS WITH MORE THAN 25 LEADERS

These distributions were computed using a preliminary NSRL dataset.

This bias analysis compares distributions of several variables that would have occurred with a 100 percent response rate with the distributions we observe in the NSRL sample, looking only at congregations that reported at least one non-primary leader. These tables examine the effects on bias by removing congregations that have very large numbers of non-primary leaders, as the NSRL data collection process did not pursue secondary staff members of congregations with very large staffs in the same way as secondary staff members of congregations with smaller staffs. We examined the distributions under four conditions: (1) total preliminary dataset, (2) removing secondary leaders from the sample if the congregation had more than 25 in-scope secondary leaders, (3) removing secondary leaders from the sample if the congregation had more than 20 in-scope secondary leaders, and (4) removing secondary leaders from the sample if the congregation had more than 15 in-scope secondary leaders. This analysis supported our decision to drop non-primary leaders from the sample if they worked in congregations with more than 25 in-scope secondary leaders, thus producing the final dataset used in other sections of this bias analysis document.

SIZE:

NCS-IV congregations (in scope for NSRL) that reported at least 1 non-primary leader (N of congregations = 1240)					
Weighted by:	*number of total in-scope secondary leaders*		*number of secondary leaders who completed NSRL*		
NUMADLTS	n	%	n	%	diff in % pts.
0-49	37	0.80%	4	0.52%	-0.28
50-99	103	2.23%	17	2.23%	-0.01
100-249	384	8.33%	93	12.19%	3.86
250-499	439	9.52%	98	12.84%	3.32
500-999	740	16.05%	147	19.27%	3.22
1,000-2,499	810	17.57%	219	28.70%	11.14
2,500-4,999	1135	24.62%	129	16.91%	-7.71
5,000-9,999	399	8.65%	44	5.77%	-2.89
10,000+	564	12.23%	12	1.57%	-10.66
Total	**4611**	**100.00%**	**763**	**100.00%**	
1,000+	2908	63.07%	404	52.95%	-10.12

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 25 secondary leaders (N of congregations = 1213)					
Weighted by:	*number of total in-scope secondary leaders*		*number of secondary leaders who completed NSRL*		
NUMALTS	n	%	n	%	diff in % pts.
0-49	37	1.21%	4	0.55%	-0.66
50-99	103	3.36%	17	2.35%	-1.01
100-249	384	12.54%	93	12.86%	0.32
250-499	439	14.34%	98	13.55%	-0.78
500-999	525	17.15%	141	19.50%	2.36
1,000-2,499	752	24.56%	217	30.01%	5.45
2,500-4,999	501	16.36%	107	14.80%	-1.56
5,000-9,999	281	9.18%	40	5.53%	-3.64
10,000+	40	1.31%	6	0.83%	-0.48
Total	**3062**	**100.00%**	**723**	**100.00%**	
1,000+	1574	51.50%	370	51.18%	-0.32

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 20 secondary leaders (N of congregations = 1206)					
Weighted by:	*number of total in-scope secondary leaders*		*number of secondary leaders who completed NSRL*		
NUMADLTS	n	%	n	%	diff in % pts.
0-49	37	1.27%	4	0.57%	-0.70
50-99	103	3.54%	17	2.43%	-1.11
100-249	384	13.21%	93	13.30%	0.10
250-499	439	15.10%	98	14.02%	-1.08
500-999	525	18.06%	141	20.17%	2.11
1,000-2,499	752	25.87%	217	31.04%	5.18
2,500-4,999	435	14.96%	94	13.45%	-1.52
5,000-9,999	214	7.36%	33	4.72%	-2.64
10,000+	18	0.62%	2	0.29%	-0.33
Total	**2907**	**100.00%**	**699**	**100.00%**	
1,000+	1419	48.81%	346	49.50%	0.69

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 15 secondary leaders (N of congregations = 1191)					
Weighted by:	*number of total in-scope secondary leaders*		*number of secondary leaders who completed NSRL*		
NUMADLTS	n	%	n	%	diff in % pts.
0-49	37	1.40%	4	0.61%	-0.79
50-99	103	3.91%	17	2.61%	-1.30
100-249	365	13.86%	93	14.26%	0.40
250-499	421	15.98%	97	14.88%	-1.10
500-999	525	19.93%	141	21.63%	1.70
1,000-2,499	735	27.90%	214	32.82%	4.92
2,500-4,999	308	11.69%	66	10.12%	-1.57
5,000-9,999	122	4.63%	18	2.76%	-1.87
10,000+	18	0.68%	2	0.31%	-0.37
Total	**2634**	**100.00%**	**652**	**100.00%**	
1,000+	1183	44.91%	300	46.01%	1.10

TRAD3:

NCS-IV congregations (in scope for NSRL) that reported at least 1 non-primary leader (N of congregations = 1240)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
TRAD3	n	%	n	%	diff in % pts.
Catholic	1270	27.54%	261	34.21%	6.66
Evangelical	2173	47.13%	271	35.52%	-11.61
Black Protestant	326	7.07%	33	4.33%	-2.75
Mainline	554	12.01%	176	23.07%	11.05
Non-Christian	288	6.25%	22	2.88%	-3.36
Total	**4611**	**100.00%**	**763**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 25 secondary leaders (N of congregations = 1213)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
TRAD3	n	%	n	%	diff in % pts.
Catholic	991	32.36%	258	35.68%	3.32
Evangelical	1208	39.45%	255	35.27%	-4.18
Black Protestant	300	9.80%	33	4.56%	-5.23
Mainline	423	13.81%	161	22.27%	8.45
Non-Christian	140	4.57%	16	2.21%	-2.36
Total	**3062**	**100.00%**	**723**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 20 secondary leaders (N of congregations = 1206)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
TRAD3	n	%	n	%	diff in % pts.
Catholic	966	33.23%	255	36.48%	3.25
Evangelical	1145	39.39%	247	35.34%	-4.05
Black Protestant	233	8.02%	20	2.86%	-5.15
Mainline	423	14.55%	161	23.03%	8.48
Non-Christian	140	4.82%	16	2.29%	-2.53
Total	**2907**	**100.00%**	**699**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 15 secondary leaders (N of congregations = 1191)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
TRAD3	n	%	n	%	diff in % pts.
Catholic	858	32.57%	228	34.97%	2.60
Evangelical	1019	38.69%	227	34.82%	-4.64
Black Protestant	213	8.09%	20	3.07%	-6.73
Mainline	423	16.06%	161	24.69%	10.88
Non-Christian	121	4.59%	16	2.45%	-2.12
Total	**2634**	**100.00%**	**652**	**100.00%**	

DENCODE3:

NCS-IV congregations (in scope for NSRL) that reported at least 1 non-primary leader (N of congregations = 1240)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
DENCODE3	n	%	n	%	diff in % pts.
Catholic	1270	27.54%	261	34.21%	6.66
Baptist	460	9.98%	96	12.58%	2.61
Methodist	305	6.61%	63	8.26%	1.64
Lutheran	164	3.56%	49	6.42%	2.87
Presbyterian	153	3.32%	67	8.78%	5.46
Pentecostal	261	5.66%	36	4.72%	-0.94
Other Mainline	65	1.41%	12	1.57%	0.16
Episcopal	33	0.72%	18	2.36%	1.64
Other Conservative	385	8.35%	37	4.85%	-3.50
Other Christian	1227	26.61%	102	13.37%	-13.24
Non-Christian	288	6.25%	22	2.88%	-3.36
Total	**4611**	**100.00%**	**763**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 25 secondary leaders (N of congregations = 1213)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
DENCODE3	n	%	n	%	diff in % pts.
Catholic	991	32.36%	258	35.68%	3.32
Baptist	407	13.29%	95	13.14%	-0.15
Methodist	237	7.74%	60	8.30%	0.56
Lutheran	128	4.18%	39	5.39%	1.21
Presbyterian	153	5.00%	67	9.27%	4.27
Pentecostal	261	8.52%	36	4.98%	-3.54
Other Mainline	38	1.24%	10	1.38%	0.14
Episcopal	33	1.08%	18	2.49%	1.41
Other Conservative	169	5.52%	32	4.43%	-1.09
Other Christian	505	16.49%	92	12.72%	-3.77
Non-Christian	140	4.57%	16	2.21%	-2.36
Total	**3062**	**100.00%**	**723**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 20 secondary leaders (N of congregations = 1206)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
DENCODE3	n	%	n	%	diff in % pts.
Catholic	966	33.23%	255	36.48%	3.25
Baptist	385	13.24%	91	13.02%	-0.23
Methodist	216	7.43%	57	8.15%	0.72
Lutheran	128	4.40%	39	5.58%	1.18
Presbyterian	153	5.26%	67	9.59%	4.32
Pentecostal	240	8.26%	32	4.58%	-3.68
Other Mainline	38	1.31%	10	1.43%	0.12
Episcopal	33	1.14%	18	2.58%	1.44
Other Conservative	169	5.81%	32	4.58%	-1.24
Other Christian	439	15.10%	82	11.73%	-3.37
Non-Christian	140	4.82%	16	2.29%	-2.53
Total	**2907**	**100.00%**	**699**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 15 secondary leaders (N of congregations = 1191)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
DENCODE3	n	%	n	%	diff in % pts.
Catholic	858	32.57%	228	34.97%	2.40
Baptist	385	14.62%	91	13.96%	-0.66
Methodist	198	7.52%	56	8.59%	1.07
Lutheran	128	4.86%	39	5.98%	1.12
Presbyterian	153	5.81%	67	10.28%	4.47
Pentecostal	220	8.35%	32	4.91%	-3.44
Other Mainline	38	1.44%	10	1.53%	0.09
Episcopal	33	1.25%	18	2.76%	1.51
Other Conservative	129	4.90%	25	3.83%	-1.06
Other Christian	371	14.09%	70	10.74%	-3.35
Non-Christian	121	4.59%	16	2.45%	-2.14
Total	**2634**	**100.00%**	**652**	**100.00%**	

REGION

NCS-IV congregations (in scope for NSRL) that reported at least 1 non-primary leader (N of congregations = 1240)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
REGION	n	%	n	%	diff in % pts.
New England/ Mid Atlantic	390	8.46%	83	10.88%	2.42
East North Central/ West North Central	1137	24.66%	208	27.26%	2.60
South Atlantic/ East South Central/ West South Central	1802	39.08%	314	41.15%	2.07
Mountain/ Pacific	1282	27.80%	158	20.71%	-7.10
Total	**4611**	**100.00%**	**763**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 25 secondary leaders (N of congregations = 1213)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
REGION	n	%	n	%	diff in % pts.
New England/ Mid Atlantic	359	11.72%	83	11.48%	-0.24
East North Central/ West North Central	722	23.58%	193	26.69%	3.11
South Atlantic/ East South Central/ West South Central	1325	43.27%	303	41.91%	-1.36
Mountain/ Pacific	656	21.42%	144	19.92%	-1.51
Total	**3062**	**100.00%**	**723**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 20 secondary leaders (N of congregations = 1206)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
REGION	n	%	n	%	diff in % pts.
New England/ Mid Atlantic	334	11.49%	80	11.44%	-0.04
East North Central/ West North Central	701	24.11%	190	27.18%	3.07
South Atlantic/ East South Central/ West South Central	1282	44.10%	296	42.35%	-1.75
Mountain/ Pacific	590	20.30%	133	19.03%	-1.27
Total	**2907**	**100.00%**	**699**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 15 secondary leaders (N of congregations = 1191)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
REGION	n	%	n	%	diff in % pts.
New England/ Mid Atlantic	315	11.96%	80	12.27%	0.31
East North Central/ West North Central	644	24.45%	175	26.84%	2.39
South Atlantic/ East South Central/ West South Central	1170	44.42%	283	43.40%	-1.01
Mountain/ Pacific	505	19.17%	114	17.48%	-1.69
Total	**2634**	**100.00%**	**652**	**100.00%**	

LIBCON7

NCS-IV congregations (in scope for NSRL) that reported at least 1 non-primary leader (N of congregations = 1240)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
LIBCON7	n	%	n	%	diff in % pts.
Extremely Conservative	303	7.31%	27	3.70%	-3.61
Moderately Conservative	1419	34.24%	249	34.11%	-0.13
Slightly Conservative	213	5.14%	31	4.25%	-0.89
Right in the Middle	1883	45.44%	335	45.89%	0.45
Slightly Liberal	66	1.59%	16	2.19%	0.60
Moderately Liberal	222	5.36%	60	8.22%	2.86
Extremely Liberal	38	0.92%	12	1.64%	0.73
Total	**4144**	**100.00%**	**730**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 25 secondary leaders (N of congregations = 1213)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
LIBCON7	n	%	n	%	diff in % pts.
Extremely Conservative	167	5.72%	27	3.86%	-1.86
Moderately Conservative	952	32.61%	238	34.00%	1.39
Slightly Conservative	106	3.63%	27	3.86%	0.23
Right in the Middle	1368	46.87%	320	45.71%	-1.15
Slightly Liberal	66	2.26%	16	2.29%	0.02
Moderately Liberal	222	7.61%	60	8.57%	0.97
Extremely Liberal	38	1.30%	12	1.71%	0.41
Total	**2919**	**100.00%**	**700**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 20 secondary leaders (N of congregations = 1206)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
LIBCON7	n	%	n	%	diff in % pts.
Extremely Conservative	167	6.04%	27	3.99%	-2.05
Moderately Conservative	931	33.68%	235	34.76%	1.08
Slightly Conservative	106	3.84%	27	3.99%	0.16
Right in the Middle	1255	45.41%	303	44.82%	-0.58
Slightly Liberal	45	1.63%	12	1.78%	0.15
Moderately Liberal	222	8.03%	60	8.88%	0.84
Extremely Liberal	38	1.37%	12	1.78%	0.40
Total	**2764**	**100.00%**	**676**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 15 secondary leaders (N of congregations = 1191)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
LIBCON7	n	%	n	%	diff in % pts.
Extremely Conservative	167	6.66%	27	4.25%	-2.41
Moderately Conservative	768	30.62%	213	33.49%	2.87
Slightly Conservative	106	4.23%	27	4.25%	0.02
Right in the Middle	1162	46.33%	285	44.81%	-1.52
Slightly Liberal	45	1.79%	12	1.89%	0.09
Moderately Liberal	222	8.85%	60	9.43%	0.58
Extremely Liberal	38	1.52%	12	1.89%	0.37
Total	**2508**	**100.00%**	**636**	**100.00%**	

BLACKPCT

NCS-IV congregations (in scope for NSRL) that reported at least 1 non-primary leader (N of congregations = 1240)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
BLACKPCT	n	%	n	%	diff in % pts.
Greater than or equal to 90% Black social composition	291	6.73%	31	4.15%	-2.58
Less than 90% Black social composition	4031	93.27%	716	95.85%	2.58
Total	**4322**	**100.00%**	**747**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 25 secondary leaders (N of congregations = 1213)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
BLACKPCT	n	%	n	%	diff in % pts.
Greater than or equal to 90% Black social composition	265	8.96%	31	4.37%	-4.59
Less than 90% Black social composition	2694	91.04%	679	95.63%	4.59
Total	**2959**	**100.00%**	**710**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 20 secondary leaders (N of congregations = 1206)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
BLACKPCT	n	%	n	%	diff in % pts.
Greater than or equal to 90% Black social composition	220	7.85%	22	3.21%	-4.64
Less than 90% Black social composition	2584	92.15%	664	96.79%	4.64
Total	**2804**	**100.00%**	**686**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING congregations with more than 15 secondary leaders (N of congregations = 1191)					
weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
BLACKPCT	n	%	n	%	diff in % pts.
Greater than or equal to 90% Black social composition	200	7.79%	22	3.44%	-4.35
Less than 90% Black social composition	2368	92.21%	618	96.56%	4.35
Total	**2568**	**100.00%**	**640**	**100.00%**	

SECTION IV: COMPARING NON-PRIMARY LEADER DISTRIBUTIONS AFTER DROPPING THOSE IN CONGREGATIONS WITH MORE THAN 25 LEADERS

These distributions were computed using a nearly-final NSRL dataset that does not incorporate corrections made in December 2020.

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING secondary leaders from congregations with more than 25 secondary leaders

N of all congregations = 1234
N of congregations with at least 1 non-primary leader in scope = 729

Weighted by:	*number of total in-scope secondary leaders*		*number of secondary leaders who completed NSRL*		
NUMALTS	n	%	n	%	diff in % pts.
0-49	35	1.16%	3	0.42%	-0.74
50-99	100	3.30%	16	2.24%	-1.06
100-249	377	12.45%	92	12.90%	0.45
250-499	439	14.50%	98	13.74%	-0.76
500-999	507	16.75%	139	19.50%	2.75
1,000-2,499	751	24.81%	216	30.29%	5.48
2,500-4,999	499	16.48%	105	14.73%	-1.76
5,000-9,999	279	9.22%	38	5.33%	-3.89
10,000+	40	1.32%	6	0.84%	-0.48
Total	**3027**	**100.00%**	**713**	**100.00%**	
1,000+	1569	51.83%	365	51.19%	-0.64

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING secondary leaders from congregations with more than 25 secondary leaders

N of all congregations = 1234
N of congregations with at least 1 non-primary leader in scope = 729

weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
TRAD3	n	%	n	%	diff in % pts.
Catholic	985	32.54%	252	35.34%	2.80
Evangelical	1206	39.84%	253	35.48%	-4.36
Black Protestant	300	9.91%	33	4.63%	-5.28
Mainline	420	13.88%	160	22.44%	8.57
Non-Christian	116	3.83%	15	2.10%	-1.73
Total	**3027**	**100.00%**	**713**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING secondary leaders from congregations with more than 25 secondary leaders

N of all congregations = 1234
N of congregations with at least 1 non-primary leader in scope = 729

weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
DENCODE3	n	%	n	%	diff in % pts.
Catholic	985	32.54%	252	35.34%	2.80
Baptist	407	13.45%	95	13.32%	-0.12
Methodist	237	7.83%	60	8.42%	0.59
Lutheran	128	4.23%	39	5.47%	1.24
Presbyterian	153	5.05%	67	9.40%	4.34
Pentecostal	261	8.62%	36	5.05%	-3.57
Other Mainline	35	1.16%	9	1.26%	0.11
Episcopal	33	1.09%	18	2.52%	1.43
Other Conservative	168	5.55%	31	4.35%	-1.20
Other Christian	504	16.65%	91	12.76%	-3.89
Non-Christian	116	3.83%	15	2.10%	-1.73
Total	**3027**	**100.00%**	**713**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING secondary leaders from congregations with more than 25 secondary leaders

N of all congregations = 1234
N of congregations with at least 1 non-primary leader in scope = 729

weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
REGION	n	%	n	%	diff in % pts.
New England/ Mid Atlantic	347	11.46%	81	11.36%	-0.10
East North Central/ West North Central	711	23.49%	190	26.65%	3.16
South Atlantic/ East South Central/ West South Central	1318	43.54%	302	42.36%	-1.19
Mountain/ Pacific	651	21.51%	140	19.64%	-1.87
Total	**3027**	**100.00%**	**713**	**100.00%**	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING secondary leaders from congregations with more than 25 secondary leaders

N of all congregations = 1234
N of congregations with at least 1 non-primary leader in scope = 729

weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
LIBCON7	n	%	n	%	diff in % pts.
Extremely Conservative	167	5.79%	27	3.90%	-1.88
Moderately Conservative	947	32.81%	234	33.82%	1.00
Slightly Conservative	106	3.67%	27	3.90%	0.23
Right in the Middle	1355	46.95%	317	45.81%	-1.14
Slightly Liberal	66	2.29%	16	2.31%	0.03
Moderately Liberal	213	7.38%	59	8.53%	1.15
Extremely Liberal	32	1.11%	12	1.73%	0.63
Total	2886	100.00%	692	100.00%	

NCS-IV congregations (in scope for NSRL) who reported at least 1 non-primary leader – REMOVING secondary leaders from congregations with more than 25 secondary leaders

N of all congregations = 1234
N of congregations with at least 1 non-primary leader in scope = 729

weighted:	*by number of in-scope secondary leaders*		*by number of secondary leaders who completed NSRL*		
BLACKPCT	n	%	n	%	diff in % pts.
Greater than or equal to 90% Black social composition	265	9.06%	31	4.43%	-4.63
Less than 90% Black social composition	2659	90.94%	669	95.57%	4.63
Total	2924	100.00%	700	100.00%	

Appendix C: NSRL Questionnaire

This appendix contains the version of the NSRL questionnaire that was used to program the self-administered online instrument. A self-administered paper questionnaire was formatted differently.

I. Congregation and Denomination

1. First, we'd like to make sure that we have matched you correctly with the congregation where you currently serve. Is it [CONGREGATION NAME PRELOADED FROM NCS]?

   Yes (GO TO Q2).....1
   Yes, and I also serve at another congregation (GO TO Q2).....2
   No, I never served at this congregation (GO TO END SURVEY1) 3
   No, I do not currently serve at this congregation, but I did in the past (GO TO END SURVEY1).....4

Thank you for confirming that. Throughout this questionnaire, when we say "this congregation," we mean [CONGREGATION NAME]. When we say "religious leader," we mean you!

Also, please keep in mind that leaders from a wide variety of religious groups will participate in this study. We tried to use language that works for everyone. We apologize if we haven't always succeeded. Please answer each question as best you can.

ONLY ASK ROMAN CATHOLICS Q2

2. Are you a member of a religious order?

   Yes 1
   No [GO TO Q3].....2

   2a. What religious order are you a member of? _____

II. Job and Career

The next questions are about your work situation, career, and some professional activities.

3. What is your position or job title at [CONGREGATION NAME]? _____

4. Are you the *head* or *principal* clergy person or religious leader at [CONGREGATION NAME]? Please answer "yes" if your congregation has equal co-leaders and you are one of the co-leaders. Please also answer "yes" if you are the sole clergy person or religious leader at [CONGREGATION NAME].

Yes 1
No.....2

5. Are you paid for your work in this congregation?

Yes 1
No.....2

IF NOT PRIMARY LEADER AND NOT PAID (I.E., IF Q4 = 2 AND Q5 = 2), GO TO END SURVEY2

IF PRIMARY LEADER (I.E., IF Q4 = 1), GO TO Q7.

6. In your position at [CONGREGATION NAME], do you mainly focus on a specific area such as youth, children, music, worship, adult education, outreach, administration, or some other specific area?

Yes, I do mainly focus on a specific area 2
No, I do not mainly focus on a specific area [GO TO Q9].....1

6a. What specific area or areas do you focus on? (Check all that apply.)

Administration
Children's ministry
Community engagement
Family ministry
Media or communications
Music
Outreach
Pastoral care
Preaching
Psychological counseling
Religious education/Teaching
Spiritual growth
Technology other than worship-related technology
Volunteer coordinator
Worship leader
Worship-related technology
Young adult ministry
Youth ministry
Other
Other
Other

IF Q6a = ONLY MUSIC, ADMINISTRATION, WORSHIP-RELATED TECHNOLOGY, TECHNOLOGY OTHER THAN WORSHIP-RELATED TECHNOLOGY, OR MEDIA OR COMMUNICATIONS, GO TO END SURVEY3.

GO TO Q7 IF Q4 = 1
GO TO Q9 IF Q4 = 2

7. In what year did you start serving at [CONGREGATION NAME] as the congregation's main leader or co-leader? [DROP DOWN LIST OF YEARS, "2019" at top, down to "1950 or earlier" at the bottom]

8. Were you on the staff of [CONGREGATION NAME] before you became its main leader or co-leader?

Yes 1
No.....2

GO TO Q10

9. In what year did you start serving at [CONGREGATION NAME] as a paid staff member, full- or part-time?

Year:

10. Were you a member or regular participant in [CONGREGATION NAME] before you started serving there as a full- or part-time religious leader or staff member?

Yes 1
No.....2

11. Overall, including your time at [CONGREGATION NAME] how many years have you served in *any* congregation as a paid ministerial staff member, full- or part-time, or as the congregation's main leader, even if you weren't paid?

Years:

12. Did you work full-time in a *different career or occupation* before serving in a congregation, not counting summer or other temporary work? (Please answer "no" if your previous career was as a chaplain, campus minister, or other occupation in which you did ministerial or pastoral work.)

Yes 1
No.....2

13. In a typical week, about how many hours do you spend in activities related to your position at [CONGREGATION NAME]?

Hours:

14. Do you serve any other congregations besides this one?

Yes 1
No (GO TO Q15).....2
IF NOT ANSWERED, SKIP TO Q15

14a. In a typical week, about how many hours do you spend in activities related to your work with any other congregations over and above the time you spend in your work with [CONGREGATION NAME]?

Hours:

15. In addition to your service in [CONGREGATION NAME], do you currently have an official role as a chaplain or minister in a hospital, nursing home, college, prison, or any other kind of institution or setting?

Yes 1
No (GO TO BOX 1) 2

15a. In what kind of institution or setting do you serve as a chaplain? (Check all that apply)

College/university
Hospital
Nursing homes
Prison/jail
Police or fire department
Other

15b. In a typical week, about how many hours do you spend in activities related to your official role as a chaplain over and above the time you spend in your work for [CONGREGATION NAME]?

Hours:

BOX 1

IF (Q14 = NO or NA) and (Q15 = NO or NA), GO TO Q16a.
IF (Q14 = YES) and (Q15 = NO or NA), GO TO Q16b
IF (Q14 = NO or NA) and (Q15 = YES), GO TO Q16c
IF Q14 = YES and Q15 = YES, GO TO Q16d

16a. Do you have any other job (full- or part-time) besides serving in [CONGREGATION NAME]?

Yes [GO TO Q16x].....1
No [GO TO Q17].....2

16b. Do you have any other job (full- or part-time) besides serving in [CONGREGATION NAME] and any other congregations?

Yes [GO TO Q16x].....1
No [GO TO Q17].....2

16c. Do you have any other job (full- or part-time) besides serving in [CONGREGATION NAME] and as a chaplain?

Yes [GO TO Q16x].....1
No [GO TO Q17].....2

16d. Do you have any other job (full- or part-time) besides serving in [CONGREGATION NAME] and the other positions you mentioned?

Yes [GO TO Q16x].....1
No [GO TO Q17].....2

16x. In a typical week, about how many hours do you spend in activities related to this other job or jobs?

Hours:

17. Your answers to the previous few questions imply that, in a typical week, you spend [SUM OF Q13, Q14a, Q15b, AND Q16x] hours in work activities overall. Does this sound about right?

Yes [GO TO Q18].....1
No.....2

17a. About how many hours overall do you spend on work activities in a typical week?

Hours:

18. Within the past 12 months, how often did you:

a. Preach or serve as the principal worship leader during a religious service?
b. Lead a class or group of some sort within your congregation?
c. Visit people who are sick, in the hospital or another care facility, or housebound?
d. Engage in pastoral counseling, spiritual direction, or offer other kinds of guidance or advice in a private setting, not including meetings with other congregational staff?

Response options: Several times a week 8
About once a week.....7
Nearly every week 6
Two or three times a month 5
About once a month.....4
Several times but less than once a month 3
Once or twice 2
Not at all.....1

19. Within the past 12 months, in your role as a religious leader, have you personally collaborated on any sort of event, program, or project with:

a. Congregations other than your own?
b. An office or program of your denomination or religious group?
c. An office or program of a denomination or religious group other than your own?
d. A nonprofit social service organization?
e. A public elementary, middle, or high school?
f. A religious or other private elementary, middle, or high school?
g. A college or university?
h. A seminary or theological school?
i. A business?
j. A hospital?
k. A local, state, or federal government agency or program?
l. An advocacy organization?

Response options: Yes 1
No.....2

20. On the whole, how satisfied are you with the work you do as a religious leader?

Very satisfied 4
Moderately satisfied.....3
Only a little satisfied 2
Not satisfied at all 1

21. In the past 12 months, how often, if ever, have you considered leaving congregational work to do some other sort of religious work?

Very often 4
Fairly often.....3
Once in a while 2
Never.....1

22. In the past 12 months how often, if ever, have you considered leaving congregational work to do something that does *not* involve religious work?

Very often 4
Fairly often.....3
Once in a while 2
Never.....1

III. Religious Beliefs and Practices

The next few questions are about your own personal religious and spiritual beliefs and practices.

23. Which statement comes closest to expressing what you believe about God?

I know God really exists, and I have no doubts about it.....1
While I have doubts, I do believe in God 2
I find myself believing in God some of the time, but not at others 3
I don't believe in a personal God, but I do believe in a higher power of some kind 4
I don't know whether there is a God, and I don't believe there is any way to find out 5
I don’t believe in God 6

24. How often, if ever, do you have doubts about your religious faith?

All the time 4
Frequently 3
Sometimes.....2
Never.....1
I do not have a religious faith 5

25. Do you believe in:

a. Life after death?
b. Heaven?
c. Hell?
d. Miraculous healing?
e. God giving financial wealth and good physical health to those with enough faith?
f. Reincarnation (that people will be reborn in this world again and again)?
g. Astrology (that the position of the stars/planets can affect people's lives)?
h. [FOR CHRISTIANS ONLY] Jesus' bodily resurrection?
i. [FOR CHRISTIANS AND JEWS ONLY] Adam and Eve as literal historical people?

Response options: Yes, definitely.....5
Yes, probably.....4
Not sure.....3
No, probably not.....2
No, definitely not.....1

IF CHRISTIAN GO TO Q26. OTHERWISE, GO TO Q27.

26. Which of the following comes closest to your personal beliefs about the Bible?

The Bible is the actual word of God and is to be taken literally, word-for-word. 1
The Bible is the inspired word of God, without errors. Some parts are meant to be symbolic, but all of it applies today. 2
The Bible is the inspired word of God that still speaks to us today, but not all of it is historically accurate, and some parts reflect the culture in which it was written and do not apply today. 3
The Bible is *not* the inspired word of God, but its stories and wisdom contain much that is true and relevant today. 4
The Bible contains a mix of legends, stories, and moral precepts with little relevance for today.....5

27. In the past month, how often have you:

a. Said a prayer before or after a meal?
b. Prayed or meditated when you were *by yourself*, not including praying before or after a meal?

Response options: More than once a day.....6
Every day.....5
Two or more times a week, but not every day.....4
Once a week.....3
Sometimes, but less than once a week.....2
Not at all.....1

28. To what extent do you agree or disagree with these statements:

a. All the great religions of the world are equally good and true.
b. My religion would be the best one for all people no matter their background or current religion.
c. It is important for me to try to persuade people in other religions to accept my religion instead of their own.
d. Ideally, people in my congregation should avoid developing close friendships with people who do not share their religious views.
e. All religious leadership positions should be open to women.
f. All religious leadership positions should be open to people regardless of their sexual orientation.

Response options: Completely agree 7
Mainly agree 6
Slightly agree 5
Neither agree nor disagree 4
Slightly disagree.....3
Mainly disagree.....2
Completely disagree.....1

29. Would you perform the wedding of a same-sex couple if your religious group allowed it?

Response options: Definitely yes.....5
Probably yes.....4
Not sure.....3
Probably not.....2
Definitely not 1
I am not credentialed to officiate at weddings.....6
Completely disagree.....1

IV. Mental Illness

Now we'd like to ask about your beliefs and experiences regarding some important issues. There are no right or wrong answers to any of these questions. We want to know what *you* think, and how you respond when faced with certain kinds of situations.

The first issue has to do with mental illness.

31. In the past 12 months, in your professional role as a religious leader, has anyone come to you for help because they or a family member had what might be described as a mental illness?

Yes 1
No (GO TO Q32) 2

31a. How often did this happen in the past 12 months?

Response options: More than once a month 5
About once a month 4
More than once or twice, but less than monthly 3
Once or twice 2
Not at all 1

32. In the past 12 months, how often have you:

a. Encouraged someone to seek help from a psychiatrist, psychologist, or other mental health professional?
b. Preached a sermon that focused on mental illness?
c. Led a prayer or healing service that focused on mental illness?
d. Organized or led a class or study group that focused on mental illness?
e. Read a book, attended a class or seminar, or searched for resources on the internet about mental illness?

Response options: More than once a month 5
About once a month 4
More than once or twice, but less than monthly 3
Once or twice 2
Not at all 1

33. Below we describe a person you might encounter, followed by a few questions about what you think about this person. Please remember, there are no right or wrong answers to these questions. We are interested in what you think might be going on with this person, and how you might respond to her.

For the past month a forty-year-old woman in your congregation has been feeling really down. She wakes up in the morning with a flat heavy feeling that sticks with her all day long. She isn't enjoying things the way she normally would. In fact, nothing gives her pleasure. Even when good things happen, they don't make her happy. She pushes on through her days, but it is really hard. The smallest tasks are difficult to accomplish. She finds it hard to concentrate on anything. She feels out of energy and out of steam. And even though she feels tired, when night comes she can't go to sleep. She feels worthless and discouraged.

How serious would you consider this person's problem to be?

Response options: Very serious 4
Moderately serious 3
A little bit serious 2
Not at all serious 1

34. In your opinion, how likely is it that this person's situation might be caused by:

a. A chemical imbalance in her brain?
b. A genetic or inherited problem?
c. A traumatic experience?
d. Demon possession?
e. Lack of community or social support?
f. Lack of faith?
g. Stressful circumstances in her life?

Response options: Very likely 4
Moderately likely 3
A little bit likely 2
Not likely at all.....1

35. How likely are you to:

a. Encourage this person to seek help from a mental health professional?
b. Encourage this person to take medicine for her condition if it was prescribed by a doctor?
c. Encourage this person to address her situation through prayer, scripture study, or other religious activity?

Response options: Very likely 4
Moderately likely 3
A little bit likely 2
Not likely at all.....1

36. [QUESTION INTENTIONALLY OMITTED]

V. Science

The relationship between religion and science is another important issue. The next few questions are about that. They concern both the natural sciences, like astronomy or biology, and the social sciences, like psychology or sociology. Again, there are no right or wrong answers. We're interested in what *you* think.

37. In the past 12 months, how often, if at all, have you discussed any of the following in our sermons, teachings, writings, or other messages to your congregation, or as part of a class or group that you led within your congregation?

    a. Astronomy
    b. Climate change
    c. Environmental science other than concerning climate change
    d. Human origins or evolution
    e. Psychology or neuroscience
    f. Results of surveys or public opinion polls
    g. Stem cell research
    h. Vaccines
    i. Medical science concerning subjects other than stem cells or vaccines
    j. Some other science issue?
    k. Some other science issue?
    l. Some other science issue?

    Response options: More than once a month 5
    About once a month 4
    More than once or twice, but less than monthly 3
    Once or twice 2
    Not at all 1

38. We are interested in your views on the origins and development of the universe and life on Earth. Below are some statements on that subject. In your view, how likely is it that each is true or false?

a. God created the world in six 24-hour days.
b. The Earth is less than 10,000 years old.
c. God directly created humans through a miraculous process.
d. Humans evolved from non-human life forms.
e. All life, including humans, evolved over millions of years according to the design of God or an Intelligent Force.
f. God or an Intelligent Force created the laws of nature, which led to the emergence of humans over millions of years of evolution, but ***without any guidance*** from God or an Intelligent Force.
g. All life, including humans, evolved over millions of years; no God or Intelligent Force was involved in either the creation or evolution of life.

Response options: Definitely true 5
Probably true 4
Not sure 3
Probably false 2
Definitely false 1

39. Which of the following statements best represents your opinion about climate change?

The climate is changing, and human actions are a major cause of the change..1
The climate is changing, but human actions are only a minor cause of the change 2
The climate is changing, but not because of human actions 3
The climate is not changing 4

40. To what extent do you feel that scientific findings conflict with your religious beliefs?

Very much 5
Quite a bit 4
A moderate amount 3
A little bit 2
Not at all 1

41. How important is it for your religious beliefs to be consistent with established scientific knowledge?

Very important 4
Pretty important 3
A little bit important 2
Not at all important 1

42. How open are you to the possibility of changing your religious beliefs in light of new scientific findings?

Very open 4
Pretty open 3
A little bit open 2
Not at all open 1

43. To what extent do you agree or disagree with this statement:

"Most scientists are hostile to religion."

Completely agree 7
Moderately agree 6
Slightly agree 5
Neither agree nor disagree 4
Slightly disagree 3
Moderately disagree 2
Completely disagree 1

44. Have you come across any research studies about:

a. Character development or moral formation?
b. How to forgive, or the benefits of forgiveness?
c. How to be humble, or the benefits of humility?
d. How to be grateful, or the benefits of gratitude?
e. How to be generous, or the benefits of generosity?
f. How to be self-controlled, or the benefits of self-control?
g. Prayer or meditation?

Response options: Yes 1
No 2
Maybe, but I'm not sure 3

IF ANY OF Q44 a – h = "Yes," GO TO Q45. OTHERWISE, GO TO Q46.

45. Have you discussed any of these studies in a sermon, teaching, writing or other message to your congregation, or as a part of a class or group that you led within your congregation?

Yes 1
No 2

VI. End-of-life issues

Religious leaders often talk with people who are sick and dying. The next few questions ask about your views and experiences around end-of-life issues.

46. Within the past 12 months, have you visited anyone in your capacity as a congregational leader who was sick and very likely to die within six months?

Yes 1
No (GO TO Q47) 2

46a. How often have you done this in the past 12 months?

Response options: More than once a month 5
About once a month 4
More than once or twice, but less than monthly 3
Once or twice 2
Not at all.....1

Note: Q46A: Response options reversed on the web display though numerical codes remain the same.

47. To what extent do you agree or disagree with the following statements:

a. In some circumstances a patient should be allowed to die by withholding possible treatments.
b. In some circumstances a patient should be allowed to end his or her own life by taking a physician-supplied overdose of drugs.

Response options: Completely agree 7
Mainly agree 6
Slightly agree 5
Neither agree nor disagree 4
Slightly disagree.....3
Mainly disagree.....2
Completely disagree.....1

48. If you were visiting someone with cancer, whom doctors say will die in six months or less, how likely are you to…

a. Encourage them to hope for a miracle physical cure?
b. Encourage them to stop aggressive medical treatment and instead pursue care to minimize pain and make them as comfortable as possible in the time they have left?

Response options: Very likely 4
Moderately likely 3
A little bit likely 2
Not likely at all.....1

VII. Politics

The next few questions concern your political views and activities. Some of these questions may be sensitive, but they are important in helping us paint the most accurate possible picture of religious leaders' contributions to their communities. You can of course skip any question that you prefer not to answer.

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

Republican (GO TO Q49a).....1
Democrat (GO TO Q49a) 2
Independent (GO TO Q49b) 3
No Preference (GO TO Q49b).....4
Other (GO TO Q49c).....5

49a. Would you call yourself a strong [Republican/Democrat] or a not very strong [Republican/Democrat]?

Strong.....1
Not very strong 2

GO TO Q50

49b. Do you think of yourself as closer to the Republican or Democratic Party?

Republican 1
Democratic 2
Neither 3

GO TO Q50

49c. Other party affiliation:

50. We hear a lot of talk these days about liberals and conservatives. Below is a seven-point scale on which the political views that people might hold are arranged from extremely liberal to extremely conservative. Where would you place yourself on this scale?

Extremely liberal 1
Liberal 2
Slightly liberal 3
Moderate, middle of the road 4
Slightly conservative 5
Conservative 6
Extremely conservative 7

51. In the past *two years*, how often have you engaged in the following activities?

a. Organized or led a group in your congregation to work on advancing a social or political goal.
b. Took a stand on a controversial public issue while preaching, speaking, or writing to your congregation.
c. Prayed out loud about a controversial political issue during a worship service at your congregation.
d. Urged people in your congregation to vote.
e. Urged people in your congregation to get involved in some type of political action beyond voting.
f. Contacted or lobbied a public official in your capacity as a congregational leader.
g. Participated in a protest, march, or demonstration in your capacity as a congregational leader.

Response options: More than twice 3
Once or twice 2
Not at all 1

IF ANY OF Q51 a, b, c, e, f, or g > "Not at all," GO TO Q51a1. OTHERWISE, GO TO BOX Q51a2.

51a1. When you have been involved in these sorts of activities in your capacity as a congregational leader within the past *two years*, which of the following issues, if any, did those activities address?

We are asking here about the issues addressed by the activities you reported on the previous two screens. *(Check all that apply)*

a. Abortion
b. Capital punishment
c. Economic issues
d. Education
e. Environmental issues
f. Foreign policy
g. Gay, lesbian, or transgender issues
h. Gun laws
i. Health care
j. Hunger or poverty
k. Immigration
l. Police-community relations
m. Race relations
n. Some other issue
o. Some other issue.
p. Some other issue

51a2. Have you ever endorsed or opposed a political candidate while preaching, speaking, or writing to your congregation?

Yes [GO TO Q52] 1
No 2

51b1. Do you think you would do this if tax laws allowed it?

Yes, definitely 5
Yes, probably 4
I'm not sure 3
No, probably not 2
No, definitely not 1

52. When it comes to politics, how would you compare your own political views to those held by most people in your congregation?

I am much more politically conservative 1
I am somewhat more politically conservative 2
I am about the same as most people in my congregation 3
I am somewhat more politically liberal 4
I am much more politically liberal 5

53. Did you vote in the 2016 Presidential election?

Yes 1
No (GO TO Q54) 2
Not sure (GO TO Q54) 3

53a. Who did you vote for?

Hillary Clinton (GO TO Q54).....1
Donald Trump (GO TO Q54) 2
Someone else (GO TO Q53a1) 3
I prefer not to say (GO TO Q54) 4

53a1. Who? _____

VIII. What you Read, Watch, and Listen To

54. In a *typical month*, how often do you obtain information or resources for your work at [CONGREGATION NAME] from each of the following sources:

a. Books other than the Bible or other sacred texts?
b. Magazines or journals (either in print or online)?
c. Websites?
d. Podcasts?
e. Individuals or groups you follow on Facebook, Twitter, YouTube, or other social media?

Response options: Every day 6
Almost every day 5
Two or three times a week 4
About once a week 3
Once or twice 2
Never 1

IF ALL RESPONSES TO Q54 a - e = "Never," GO TO Q55. OTHERWISE, GO TO Q54a1.

54a1. Which books, magazines, websites, podcasts, people, or groups have you found most helpful as sources of information or resources for your work at [CONGREGATION NAME]?

a. Source 1: _____
b. Source 2: _____
c. Source 3: _____
d. None come to mind 4

IX. Demographics

Here are a few basic questions about your demographic characteristics, education, and marital status.

55. How do you describe yourself? (Please check one)

Male 1
Female 2
Other 3

56. What race or ethnicity are you? (You can check more than one if you wish)

White 1
Black or African American 2
Hispanic/Latino 3
American Indian or Alaska Native 4
Asian 5
Native Hawaiian or other Pacific Islander 6
Other 7

57. In what year were you born?

Year:

58. Were you born in the United States?

Yes (GO TO Q59) 1
No 2

58a. In what country were you born?

Country:

59. Do you have a bachelor's degree from a four-year college or university?

Yes 1
No (GO TO Q60) 2
IF NOT ANSWERED, SKIP TO Q59a

59a. Do you have a Master's degree, doctorate, or other professional or graduate degree?

Yes 1
No (GO TO Q60) 2

59a1. Is one of your degrees a Master of Divinity or similar graduate degree from a seminary or divinity school? (By "similar" we mean a graduate degree intended to prepare people to become clergy.)

Yes (GO TO Q62).....1
No.....2

60. Do you have any formal pastoral or ministerial training, such as from a Bible college, seminary, denomination, certificate program, or other training program?

Yes 1
No.....2

61. Are you currently attending a seminary, divinity or theological school, or engaged in some other kind of training for pastoral work?

Yes 1
No.....2

62. What is your current marital status?

Never married (GO TO Q62a).....1
Married (GO TO Q63).....2
Divorced or separated (GO TO Q62a).....3
Widowed (GO TO Q62a).....4

62a. Are you currently in a committed romantic relationship?

Yes 1
No.....2

63. Do you have children living at home?

Yes 1
No (GO TO Q64).....2

63a. How many? [DROP DOWN LIST OF NUMBERS, 1-10]

X. Health and Well-being

The next few questions are about your health. We realize that these questions might be sensitive, but your answers will help us paint the most accurate possible picture of religious leaders' well-being.

64. In general, would you say that your health is:

Excellent 1
Very Good.....2
Good.....3
Fair 4
Poor.....5

65. To what extent do you feel truly cared for by people in your congregation?

Very much 5
Quite a bit 4
A moderate amount 3
A little bit.....2
Not at all 1

66. Over the past *two weeks*, how often have you been bothered by either of the following problems?

a. Little interest or pleasure in doing things
b. Feeling down, depressed or hopeless

Response options: Nearly every day.....4
Several days 3
More than half the days.....2
Nearly every day 1

67. During the past *month*, how often did you feel…

a. Happy?
b. Satisfied with life?

Response options: Every day 6
Almost every day 5
Two or three times a week 4
About once a week.....3
Once or twice 2
Never.....1

68. To what extent do you agree or disagree with this statement:

"In most ways my life is close to my ideal."

Response options: Completely agree 7
Moderately agree 6
Slightly agree 5
Neither agree nor disagree 4
Slightly disagree.....3
Moderately disagree.....2
Completely disagree.....1

69. About how tall are you without shoes?

Height:

70. About how much do you weigh without shoes?

Weight:

XI. Finances

We're almost done! The next few questions are about your finances. Again, we realize that this is a sensitive subject, but we want to paint the most accurate possible picture of religious leaders' financial situation. Your responses will help us do that.

IF R IS PAID BY THE CONGREGATION, (I.E., IF Q5 = 1) OR Q5=No Answer, GO TO Q71.
OTHERWISE, GO TO Q72.

71. What is your current annual salary for your work at [CONGREGATION NAME], including compensation that might be designated as housing allowance?

Salary: _____
Don't know/Prefer not to answer (GO TO Q71a)

71a. How about if we give you some categories? Would you say your annual salary from [CONGREGATION NAME] was...

$0 - $9,999 1
$10,000 - $14,999 2
$15,000 - $19,999 3
$20,000 - $24,999 4
$25,000 - $34,999 5
$35,000 - $49,999 6
$50,000 - $74,999 7
$75,000 - $99,999 8
$100,000 - $149,999 9
$125,000 - $149,999 10
$150,000 - $174,999 11
$175,000 - $199,999 12
$200,000 or more 13

72. Are you currently living rent-free in a parsonage, manse, rectory, or other living arrangement provided by your congregation, denomination, or some other organization?

Yes 1
No 2

73. In the past 12 months, did you receive personal income from sources other than [CONGREGATION NAME], such as from another job, a retirement account, investment income, fees from weddings or funerals, or other sources?

Yes 1
No (GO TO Q74) 2

73a. How much income did you receive from these other sources in the past 12 months before taxes? (It's ok to answer thinking about the most recent calendar year rather than about the past 12 months.)

Income:
Don't know/Prefer not to answer (GO TO Q73a1)

73a1. How about if we give you some categories? Would you say your income from other sources was...

$0.....0
$1 - $9,999.....1
$10,000 - $14,999.....2
$15,000 - $19,999.....3
$20,000 - $24,999.....4
$25,000 - $34,999.....5
$35,000 - $49,999.....6
$50,000 - $74,999.....7
$75,000 - $99,999.....8
$100,000 - $149,999.....9
$125,000 - $149,999.....10
$150,000 - $174,999.....11
$175,000 - $199,999.....12
$200,000 or more.....13

74. Still thinking about the past 12 months, what was your total *household* income, from all sources, before taxes? (It's ok to answer thinking about the most recent calendar year rather than about the past 12 months.)

NUMBER: _____
Don't know/Prefer not to answer (GO TO Q74a)

74a. How about if we give you some categories? Would you say your total household income from all sources was...

$0 - $9,999.....1
$10,000 - $14,999.....2
$15,000 - $19,999.....3
$20,000 - $24,999.....4
$25,000 - $34,999.....5
$35,000 - $49,999.....6
$50,000 - $74,999.....7
$75,000 - $99,999.....8
$100,000 - $149,999.....9
$125,000 - $149,999.....10
$150,000 - $174,999.....11
$175,000 - $199,999.....12
$200,000 or more.....13

75. Did you take out any student loans to help pay for your own education?

Yes.....1
No [GO TO Q75b].....2

75a. How much overall did you borrow in student loans to help pay for your own education?

Amount: _____
Don't know/Prefer not to answer (GO TO Q75a1)

75a1. How about if we give you some categories? Would you say overall you borrowed...

$0.....0
$1 - $9,999.....1
$10,000 - $14,999.....2
$15,000 - $19,999.....3
$20,000 - $24,999.....4
$25,000 - $34,999.....5
$35,000 - $49,999.....6
$50,000 - $74,999.....7
$75,000 - $99,999.....8
$100,000 - $149,999.....9
$125,000 - $149,999.....10
$150,000 - $174,999.....11
$175,000 - $199,999.....12
$200,000 or more.....13

75b. We are interested in how people are getting along financially these days. So far as you and your family are concerned, how satisfied would you say that you are with your present financial situation?

Response options: Pretty well satisfied.....3
More or less satisfied.....2
Not satisfied at all.....1

XII. Speakers and Challenges

Our last two questions ask for information that will help develop resources that might be useful to you. Having come this far, we hope you will take another few minutes to answer these last questions. Most participants will, and we would greatly appreciate it if you would too!

76. If cost was no object, who would you most want to invite to speak to your congregation? Please list up to three people. If you list someone who is not a well-known public figure, please briefly describe who the person is by saying something like "author of…."; "leader of…."; or "expert in…".

1:
2:
3:
No one comes to mind 4

77. Finally, please tell us the most important practical challenge(s) you currently face in your work at [CONGREGATION NAME].

Please also feel free to use this space to tell us anything else you'd like to share about yourself or your work at [CONGREGATION NAME] that this survey did not adequately inquire about.

Response:
Nothing comes to mind [GO TO CLOSING].....1

[If the respondent was eligible for an incentive, the following text was displayed; otherwise, GO TO **CLOSING**:]

As a token of our appreciation for your participation in this important project, we would like to send you or your congregation $[AMOUNT] in the form of a check.

If you would prefer to not receive any sort of token of appreciation, please indicate this.

Please make the token of appreciation payable to…

My congregation
My name
Do not send any monetary token of appreciation.

CLOSING

That's it! Thanks so much for participating in the National Survey of Religious Leaders. Results from this study will be available sometime in 2019. In the meantime, if you have any questions about the progress of this research, please don't hesitate to call us at any of the numbers we have given you. Thanks again for your time.

END SURVEY 1 (FOR OUT OF SCOPE CONGREGATIONS)

We greatly appreciate your willingness to participate in this study, but we are gathering information only from those who currently serve at one of our sampled congregations. We apologize for any inconvenience. Thank you again for your willingness to participate.

END SURVEY 2 (FOR OUT OF SCOPE BECAUSE UNPAID *AND* NOT PRIMARY LEADER)

We greatly appreciate your willingness to participate in this study but, except for a congregation's head or primary leader, we are gathering information only from congregations' paid staff. We know that volunteer leaders are very important to congregations, but available resources do not allow us to extend our research to include them. We apologize for any inconvenience. Thank you again for your willingness to participate.

END OF SURVEY 3 (FOR OUT OF SCOPE BECAUSE MUSICIAN, ADMINISTRATION, TECHNOLOGY, OR COMMUNICATIONS)

We greatly appreciate your willingness to participate in this study, but we are not able to gather information from congregational leaders who specialize in music, administration, technology, or communications. We know that people with these skills are very important to congregations, but available resources do not allow us to extend our research to include them. We apologize for any inconvenience. Thank you again for your willingness to participate.