



American Piety in the 21st Century:

New Insights to the Depth and Complexity of Religion in the US

Selected Findings from **The Baylor Religion Survey**

September 2006

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A Research Project funded by the John M. Templeton Foundation

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INTRODUCTION

Some European observers dismiss American religiosity as “a mile wide and an inch deep.” For example, the late Oxford sociologist Bryan Wilson claimed that “everyone” recognizes the “superficiality of much religious commitment in American society,” contrasting this with the complexity of worship in British churches, albeit among a much smaller clientele. To support such views, Wilson and others point to survey findings that appear to suggest a monolithic, uncritical American religion. For example, 85-90% of Americans routinely respond “yes” when asked “Do you, personally, believe in God?”¹ Eighty-two percent of Americans are Christians (Catholics or Protestants). Nearly three fourths of Americans (71.5%) pray at least once a week and almost half (49.2%) attend church at least once a month.² To the uncritical eye such findings might suggest that not only are Americans religious, but they are all religious in the same way.

American religion merely *appears* to be uniform due to the nature of surveys on the topic. Most survey studies that include questions about religion only have space to ask about basic religious indicators such as church attendance and belief in God. This is understandable, as most surveys are focused on other topics such as crime or politics and space is at a premium. However, since Americans agree on basic religion indicators, American religion seems monolithic. In fact, under the surface American religion is startlingly complex and diverse. Americans may agree that God exists. They do not agree about what God is like, what God wants for the world, or how God feels about politics. Most Americans pray. They differ widely on to whom they pray, what they pray about, and whether or not they say grace. A vast majority of Americans are Christians, but attitudes amongst those Christians regarding the salvation of

¹ 88.4% of respondents to the 1998 GSS reported belief in God; 2000 GSS=84.7%; 2004 GSS=88.8%.

² Findings from the Baylor Religion Survey.

others, the role of religion in government, the reality of the paranormal, and their consumption of media are surprisingly diverse.

The Survey

The Baylor Religion Survey is a new project focused upon improving our understanding of American religion. It is the most extensive and sensitive study of religion ever conducted, linking up with the pioneering surveys conducted by Rodney Stark and Charles Y. Glock in the 1960s. With the Baylor Religion Survey we can dig deeper into American religious attitudes, behaviors and beliefs than previously possible.

After several years devoted to development and pretesting by faculty at Baylor, the Baylor Religion Survey was fielded during the winter of 2005 and the data were made available for analysis in the spring of 2006. The field work was accomplished by the Gallup Organization. It plumbs all facets of American religion and spirituality in depth – nearly 400 items cover such matters as religious beliefs and practices, including religious consumerism, as well as nonstandard beliefs (astrology, “Bigfoot,” alien visitors, etc.) and practices (meditation, New Age therapies, etc).

The Baylor Religion Survey is a nationally representative survey of 1,721 respondents. The survey utilized a mixed-mode sampling design (telephone and self-administered mailed surveys) and demographic measures as well as key religion indicators yields results that look very similar to those produced by other national surveys (e.g., the General Social Survey). The Baylor Religion Survey is merely the first wave of a rich and rewarding new era of religious survey research. Additional waves of the Baylor Religion Survey, with rotating topical modules, will take place every other year.

The hundreds of in-depth religion questions included on the Baylor Religion Survey will produce many findings over the next several years. Indeed, over two dozen different articles and

studies are already in progress. The remainder of this volume provides some key initial findings related to the measurement of religion, the nature of religious belief, the relationship between religion and moral and political attitudes, and religious spending habits.

RELIGIOUS AFFILIATION

Rethinking the American Religious Landscape

Are Americans losing their religion? Prior national studies with questions on religion, such as the General Social Survey and National Election Study, show an increase in the percent of the population with no religion over the past quarter century. For example, the 1988 General Social Survey reports that eight percent of the population have no religion. By 2004, the percentage had risen to 14.3%. This growth in “religious nones” is often used by academics and the press to indicate growing secularization in the United States. But are Americans really that detached from organized religion?

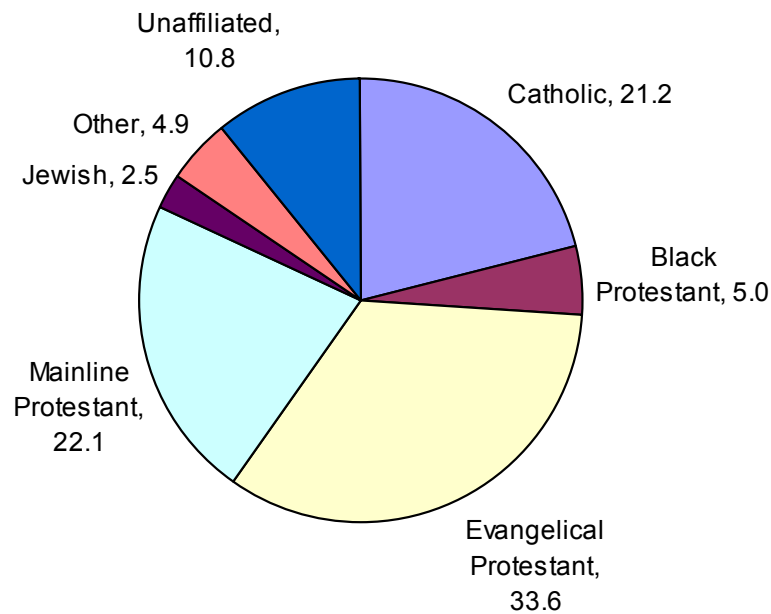
Most surveys determine the religious affiliation of respondents by asking them to select their religious family or denomination from a list. This has become increasingly problematic over the years as more and more Americans are losing a strong denominational identity. The rising number of non-denominational congregations as well as congregations that minimize their denominational ties compound the problem. The declining importance of denomination, however, does not mean that religion itself is on the wane. Rather, Americans may simply be more likely to connect with religion at the local level. Consider the case of popular Southern California megachurch, Saddleback Church. Do the people who attend Saddleback realize that they are denominationally Southern Baptist? They know that they attend Saddleback with Pastor Rick Warren, but they may not know of the ties to the Southern Baptist denomination.

To detect religious affiliation today, it is time to look beyond denomination. In addition to presenting respondents with a standard list of denominations, the Baylor Religion Survey asks respondents to give the name and address of their place of worship. Combining these three measures of religious belonging enables us to more thoroughly and accurately sort persons into broader religious traditions. As Figure 1 demonstrates, this more accurate method of

determining religious preference reveals that the unaffiliated are currently at 10.8% of the population, as opposed to the 14% percent claimed by other surveys. This three to four percent difference is significant. Based on the current population, it means that researchers have previously over-counted the religiously unaffiliated by 10 million Americans, and may have overlooked as many or more Americans who are actually affiliated with Evangelical congregations and denominations.

- Barely one in ten Americans (10.8%) is NOT affiliated with a congregation, denomination, or other religious group (see Figure 1).
- Fewer than five percent of the U.S. population claim a faith outside of the Judeo-Christian mainstream (see Figure 1).
- Fully a third of Americans (33.6%), roughly 100 million people, are Evangelical Protestant by affiliation (see Figure 1).

Figure 1: U.S. Religious Affiliation



Note: N=1687; 34 individuals did not provide sufficient information to be classified into a religious tradition.

Religious traditions represent historic theological groupings. It is the beliefs and culture of the religious group that determines how individuals are categorized. The descriptions to follow represent some of these religious traditions.

Black Protestant: A strand of American Protestantism borne out of and specifically linked to the African American experience in the United States. Prominent denominations are African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Church of God in Christ, and National Baptist Convention of USA.

Evangelical Protestant: Protestant groups that emphasize the authority of the Bible, salvation through a personal relationship with Jesus Christ, personal piety, and the need to share the “Good News” of Jesus Christ with others (i.e., to evangelize). A long list of theologically conservative denominations define this tradition, such as Anabaptist, Assemblies of God, Bible Church, Brethren, Christian Church, Christian and Missionary Alliance, Christian Reformed, Church of Christ, Church of God, Church of the Nazarene, Free Methodist, Lutheran Church Missouri Synod, Mennonite, Pentecostal, Presbyterian Church in America, Seventh-day Adventist, and Southern Baptist.

Mainline Protestant: Historic Protestant denominations that are more accommodating of mainstream culture, including American Baptist, Congregational, Disciples of Christ, Episcopal/Anglican, Evangelical Lutheran Church, Presbyterian Church USA, Quaker, Reformed Church of America, United Methodist, and United Church of Christ.

Catholic: The form of Western Christianity promoted by Roman Catholic and National Catholic churches stressing papal authority and apostolic succession.

Jewish: Religious organizations tied to one of the three major branches of Judaism (Conservative, Orthodox, or Reform).

Other: A collection of non-Christian and smaller Christian groups that do not fit in any other category. Representative groups include Buddhist, Christian Science, Church of Jesus Christ of Latter-day Saints (Mormon), Hindu, Jehovah’s Witnesses, Muslim, Orthodox (Eastern, Russian, Greek), and Unitarian Universalist.

Unaffiliated: Persons without a religious preference, denomination, or place of worship.

Demographic Patterns

Table 1 provides a breakdown of religious traditions by standard demographic indicators.

- Persons aged 18-30 are three times more likely to have no religious affiliation (18.6%) than are persons aged 65 or older (5.4%) (see Table 1).

- The Eastern United States is the only region of the country where Protestants account for less than half (44.1%) of the population. Catholics are the best represented religious tradition in this region; claiming 35.1% of the population (see Table 1).
- The West has the highest percentages of religiously unaffiliated people (17.6%) and people in other religious traditions (10.3%) of any U.S. region (see Table 1).

Table 1: Religious Affiliation by Demographic Characteristics

<i>Religious Affiliation</i>	Black Protestant	Evangelical Protestant	Mainline Protestant	Catholic	Jewish	Other	Unaffiliated
Total Sample *	5.0%	33.6%	22.1%	21.2%	2.5%	4.9%	10.8%
<u>Gender</u>							
Male	2.8%	30.0%	22.1%	23.8%	2.5%	6.0%	12.8%
Female	6.9%	36.7%	22.1%	18.9%	2.4%	3.9%	9.0%
<u>Race</u>							
White	0.0%	35.4%	24.1%	22.8%	2.6%	4.3%	10.8%
African American	62.5%	9.5%	7.7%	5.0%	3.7%	6.0%	5.7%
<u>Age</u>							
18-30	3.8%	39.0%	20.1%	10.1%	2.7%	5.7%	18.6%
31-44	5.4%	34.9%	17.6%	23.0%	1.9%	5.8%	11.4%
45-64	3.9%	31.3%	22.5%	23.7%	2.7%	4.8%	11.1%
65+	7.3%	33.1%	28.1%	19.9%	2.9%	3.5%	5.4%
<u>Education</u>							
High School or less	5.0%	45.4%	18.0%	22.0%	2.3%	2.1%	5.2%
College or more	3.0%	23.5%	29.0%	21.4%	3.6%	6.7%	12.8%
<u>Household Income</u>							
\$35,000 or less	9.9%	39.3%	20.3%	15.2%	2.2%	3.1%	9.9%
More than \$100,000	0.0%	26.9%	22.0%	27.7%	5.1%	7.7%	10.7%
<u>Region</u>							
East	5.0%	13.1%	26.0%	35.1%	4.7%	4.6%	11.6%
South	7.2%	50.3%	19.3%	11.5%	1.9%	2.7%	7.1%
Midwest	5.6%	33.7%	26.0%	22.1%	1.4%	3.0%	8.3%
West	1.3%	31.7%	17.7%	19.2%	2.2%	10.3%	17.6%

* Numbers are rounded to one decimal place in all tables in this document. For example, 41.18 would be rounded up to 41.2 and 31.02 would be rounded down to 31.0. The cumulative effect of such rounding occasionally results in column or row totals slightly smaller (e.g. 99.9) or larger (e.g. 100.1) than 100%.

Note: Differences in percentages across religious groups are significant for all demographic characteristics.

Sample interpretation: Five percent of people in the Eastern United States are affiliated with Black Protestantism.

Unaffiliated But Not Unbelieving

What makes someone religious? Is it a set of beliefs? Is it participation in specific rituals? Is it membership in a religious group? The Baylor Religion Survey contains questions on all these aspects of faith. Examining religious beliefs and practices reveals that for the 10.8% of Americans unaffiliated with organized religion (see *Rethinking the American Religious Landscape*) some traditional forms of faith persist.

- The majority of Americans not affiliated with a religious tradition (62.9%) believe in God or some higher power (see Figure 2).
- Almost a third of those unaffiliated with organized religion (31.6%) pray at least occasionally (see Figure 3).
- Religiously unaffiliated people are unlikely to attend church. Nine out of ten report never attending religious services (see Figure 4).
- At least one in 10 religiously unaffiliated Americans has no doubt in the existence of God (11.6%), believes Jesus is the son of God (11.0%), and prays daily or more (10.1%) (see Table 2).
- The highest and most consistent levels of belief and practice are found within Black Protestant and Evangelical Protestant religious groups (see Table 2).

Figure 2: Beliefs about God Among Those Unaffiliated with a Religious Tradition

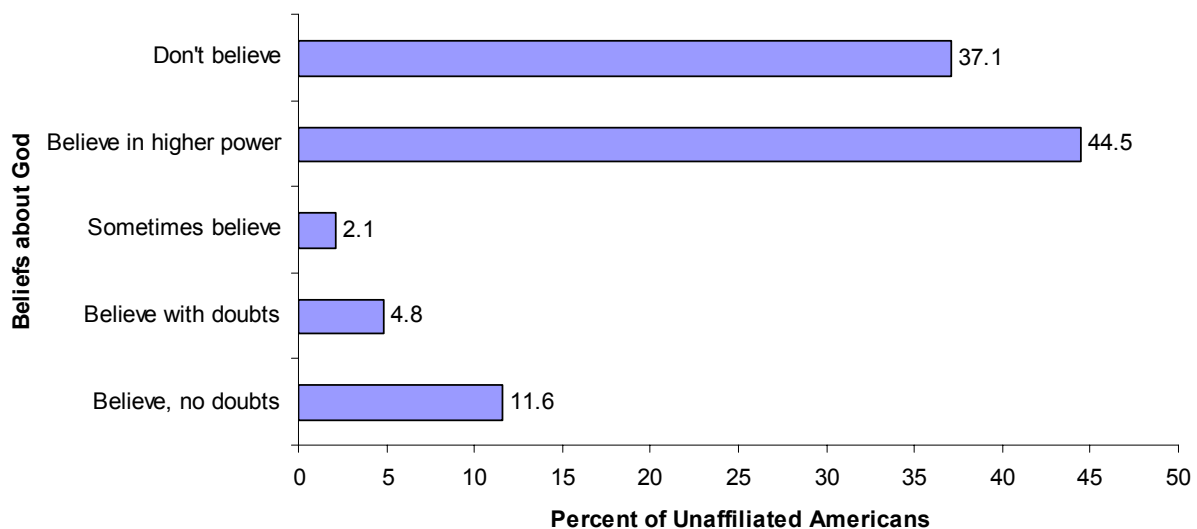


Figure 3: Frequency of Prayer Among Those Unaffiliated with a Religious Tradition

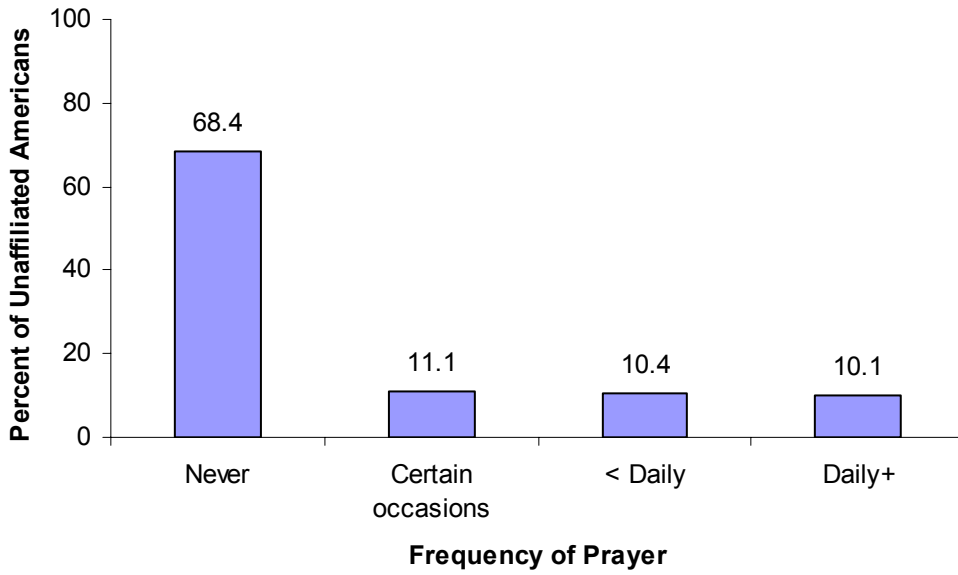


Figure 4: Frequency of Religious Service Attendance Among Those Unaffiliated with a Religious Tradition

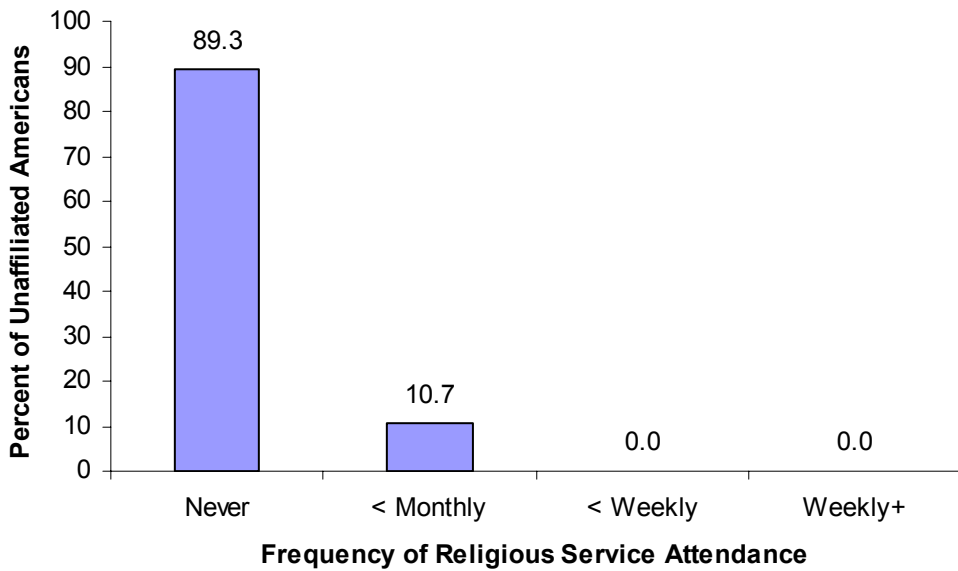


Table 2: Religious Beliefs and Practices by Religious Tradition

<i>Religious Affiliation</i>	Black Protestant	Evangelical Protestant	Mainline Protestant	Catholic	Jewish	Unaffiliated
<u>Belief about God</u>						
No doubts that God exists	100.0%	86.5%	63.6%	74.8%	42.9%	11.6%
Don't believe in anything beyond the physical world	0.0%	0.4%	0.7%	1.1%	7.2%	37.1%
<u>Belief about Jesus</u>						
Jesus is the son of God	95.1%	94.4%	72.2%	84.9%	9.6%	11.0%
Jesus is a fictional character	0.0%	0.0%	0.9%	0.2%	2.3%	13.7%
<u>Belief about Bible</u>						
Literally true	40.6%	47.8%	11.2%	11.8%	8.9%	1.0%
Ancient book of history and legends	1.5%	6.5%	22.0%	19.8%	52.6%	82.3%
<u>Pray</u>						
Once a day or more	74.1%	67.1%	44.1%	46.1%	32.8%	10.1%
Never	3.7%	3.6%	11.6%	6.9%	16.6%	68.4%
<u>Read Scripture</u>						
Weekly or more	54.4%	42.1%	16.0%	7.1%	1.4%	1.5%
Never	3.7%	9.3%	21.9%	33.1%	27.0%	67.3%
<u>Attend Religious Services</u>						
Weekly or more	43.1%	45.2%	24.3%	32.8%	7.3%	0.0%
Never	10.6%	11.8%	13.5%	9.3%	28.9%	89.3%

Note: Differences in percentages for all beliefs and practices are significant across religious traditions. Sample interpretation: Three-fourths of Catholics (74.8%) have no doubt that God exists.

By Any Other Name: Religious Labels in America

Sorting people by where they attend worship is one way to create religious groups. Another way is to ask people to sort themselves. We give respondents this option. From a list of 14 religious terms, we ask respondents to select the terms which describe their religious identity and which label is the best description. It turns out that there is a clear disconnect between how the media and academics identify American believers and how they identify themselves.

- Nearly half of Americans (47.2%) identify themselves as “Bible-believing” (see Table 3).
- Only 15 percent of the population use the term “Evangelical” to describe their religious identity and barely two in 100 Americans say it is the best description (see Table 3).
- Just a third of persons in Evangelical Protestant congregations and denominations (32.6%) refer to themselves as “Evangelical” (see Table 4).
- Persons with household incomes of more than \$100,000 a year are twice as likely to describe themselves as “Theologically Liberal” than are persons with household incomes of \$35,000 or less a year (Table 4).
- “Born Again” is the favored religious label for those with ties to Black Protestant and Evangelical Protestant religious groups, while “Mainline Christian” is the term of preference for Mainline Protestants and Catholics (see Figures 5B and 5D).
- More people in Mainline Protestant denominations describe themselves best as “Evangelical” than do persons affiliated with Evangelical Protestant denominations (see Figure 5C).

Table 3: Percent of Population Identifying with Selected Religious Labels

	Percent Identifying with Label ^a	Percent Indicating Label as <u>Best Description</u> of Their Religious Identity
<u>Religious Identity Labels</u>		
Bible-Believing	47.2%	20.5%
Born Again	28.5%	18.6%
Mainline Christian	26.1%	12.9%
Theologically Conservative	17.6%	5.3%
Evangelical	14.9%	2.2%
Theologically Liberal	13.8%	9.1%
Moral Majority	10.3%	1.7%
Seeker	8.5%	3.9%
Religious Right	8.3%	1.2%
Fundamentalist	7.7%	1.0%
Charismatic	7.3%	0.3%
Pentecostal	5.8%	1.7%
None of these	---	21.8%

^a Respondents answered Yes/No to each label. Categories were not mutually exclusive, therefore, reported percentages do not add to 100.

Table 4: Religious Identity Labels by Religious and Demographic Characteristics

<i>Do the following terms describe your religious identity?</i>	Bible Believing	Born Again	Theologically Conservative	Evangelical	Mainline Christian	Theologically Liberal
Total Sample	47.2%	28.5%	17.6%	14.9%	26.1%	13.8%
<u>Religious Tradition</u>						
Black Protestant	69.5%	57.3%	7.3%	16.0%	14.8%	7.3%
Evangelical Protestant	68.6%	62.4%	27.3%	32.6%	23.1%	5.6%
Mainline Protestant	48.1%	16.8%	14.5%	12.3%	44.3%	20.5%
Catholic	38.4%	4.7%	21.0%	2.8%	34.9%	13.9%
<u>Gender</u>						
Male	41.7%	23.6%	21.1%	12.1%	28.1% ⁺	14.7% ⁺
Female	52.0%	32.8%	14.6%	17.3%	24.4% ⁺	13.0% ⁺
<u>Race</u>						
White	45.7%	27.2%	18.5% ⁺	15.3% ⁺	27.5%	13.8% ⁺
African American	63.0%	43.9%	11.0% ⁺	13.7% ⁺	17.4%	12.6% ⁺
<u>Education</u>						
High School or less	54.9%	33.7%	13.4%	11.8% ⁺	19.5%	6.1%
College or more	41.5%	22.9%	20.6%	15.2% ⁺	31.0%	22.2%
<u>Household Income</u>						
\$35,000 or less	49.9%	34.4%	12.4%	12.9% ⁺	20.6%	9.4%
More than \$100,000	37.8%	20.5%	22.9%	14.1% ⁺	32.6%	21.7%
<u>Region</u>						
East	36.4%	14.5%	13.1%	8.5%	27.3% ⁺	16.3% ⁺
South	52.8%	43.9%	20.7%	19.2%	24.8% ⁺	11.5% ⁺
Midwest	54.2%	28.3%	19.2%	17.3%	30.0% ⁺	13.5% ⁺
West	42.9%	22.0%	16.5%	12.8%	22.6% ⁺	14.9% ⁺

Note: Differences in percentages are significant for all demographic characteristics, except where noted by plus-sign (+). Sample interpretation: Half of persons with a household income of \$35,000 or less (49.9%) report “Bible-believing” as a term that describes their religious identity.

Figures 5A-D: Label Best Describing Religious Identity Among Those Affiliated with Major Christian Traditions

Figure 5A

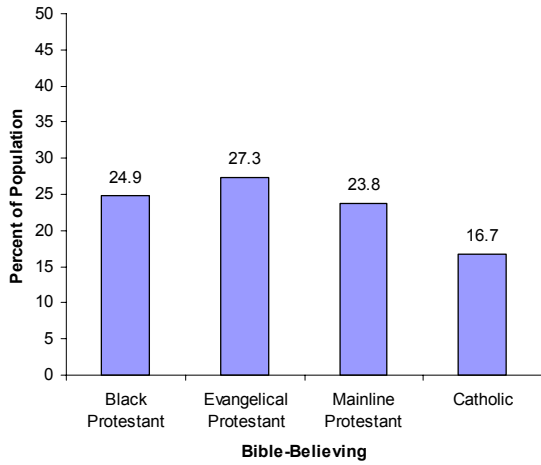


Figure 5B

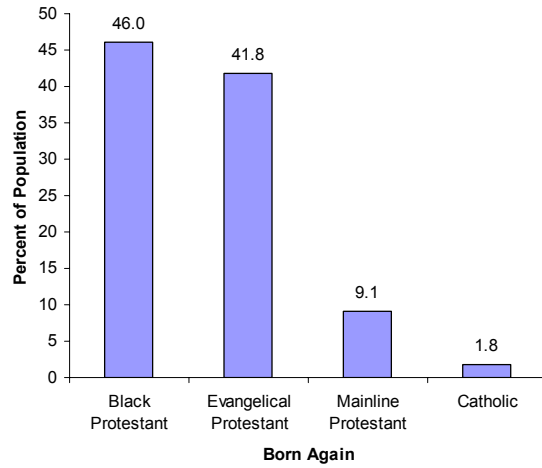


Figure 5C

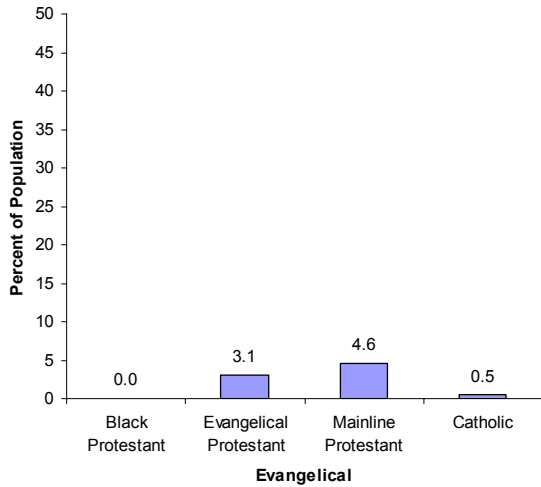
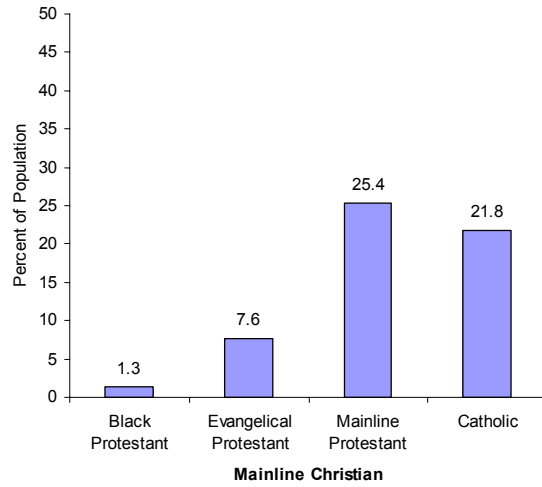


Figure 5D



The Religious Marketplace

The Baylor Religion Survey includes a topical module on the consumption of religious goods. Respondents were asked how much they spend on religious goods, the type of religious goods they purchase, which religiously themed television shows and movies they have seen, and which popular, religiously based books they have read.

- Approximately one-fifth of the U.S. population have read a book in the *Left-Behind* series (19.0%) and/or the *Purpose-Driven Life* by Rick Warren (19.0%). More than a quarter (28.5%) have read *The Da Vinci Code* by Dan Brown (see Figure 6).
- The most widely seen television show or movie related to religion was *Touched By an Angel*, seen by more than half (56.9%) of respondents. Slightly less than half of Americans (44.3%) have seen *Passion of the Christ* (see Figure 7)
- Of those who spend more than \$50 a month on religious products, more than half (54.0%) are Evangelical Christians (See Figure 8).
- African Americans are more likely to have seen the *Passion of the Christ* (52.6%) than whites (42.9%) (see Table 5).

Figure 6: Consumption of Books Related to Religion in the United States

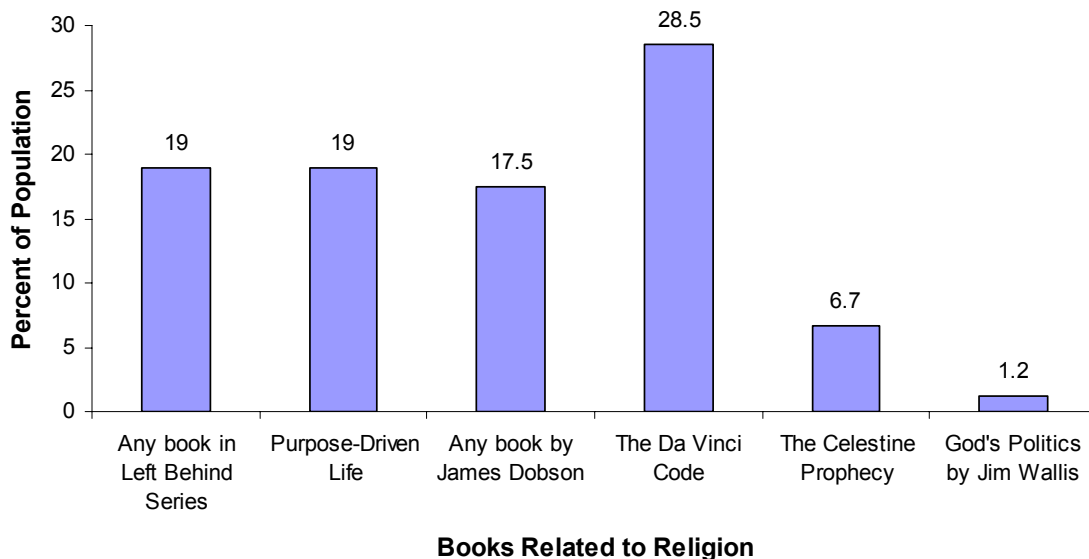


Figure 7: Consumption of Movies and Television Shows Related to Religion

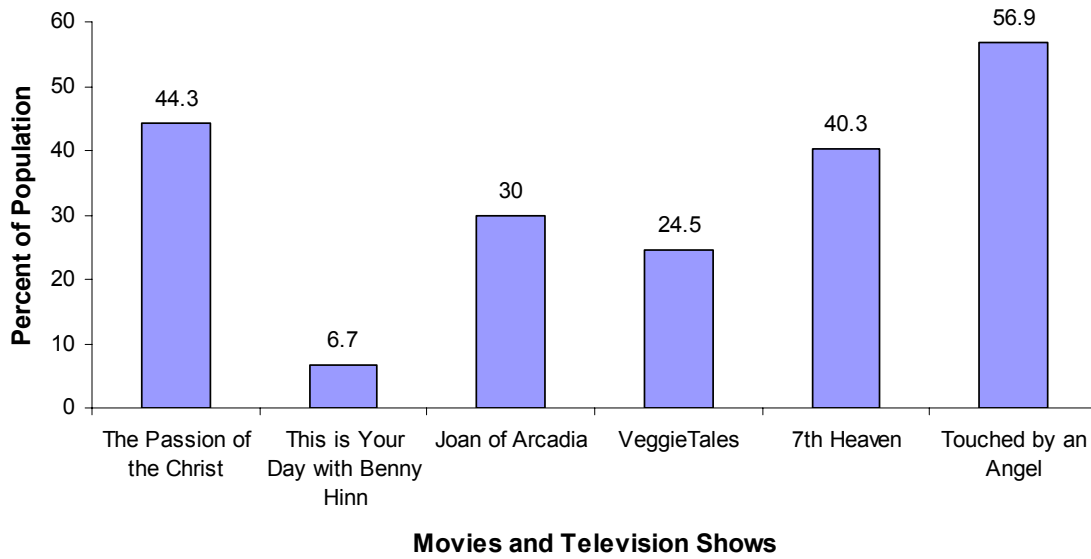
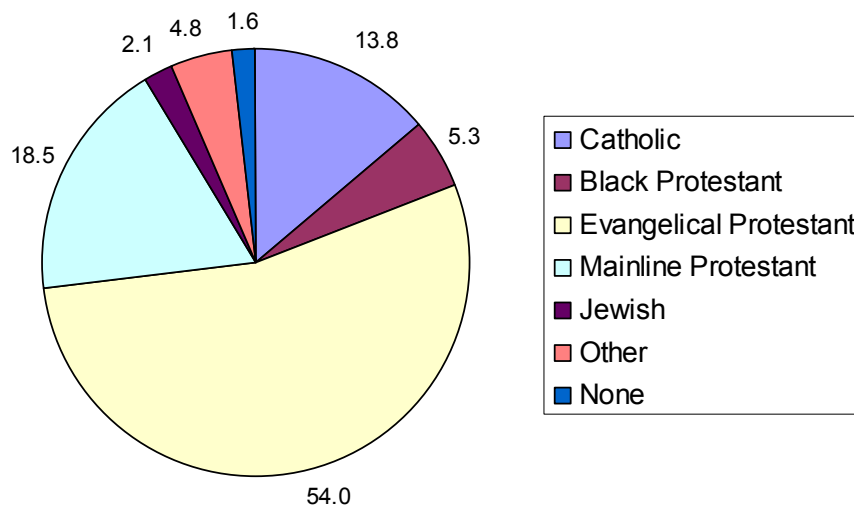


Figure 8: Religious Tradition of Those Spending More than \$50 a Month on Religious Products



Sample interpretation: Of those who spend more than \$50 a month on religious products, 18.5% are mainline Protestants.

Table 5: Percent of Population that Have Read or Seen Selected Religiously Themed Movies and Books by Selected Demographics

	<i>The Passion of the Christ</i>	<i>Left Behind Series</i>	<i>Purpose-Driven Life</i>	<i>The Da Vinci Code</i>	<i>Dianetics</i>
Total Sample	44.3%	19.0%	19.0%	28.5%	4.6%
<u>Gender</u>					
Male	41.6%	13.6%	11.5%	27.3% ⁺	4.9% ⁺
Female	46.7%	23.7%	25.6%	29.7%	4.3%
<u>Race</u>					
White	42.9%	19.3% ⁺	18.8%	29.4%	4.0%
African American	52.6%	15.6%	24.4%	14.1%	5.2%
<u>Marital Status</u>					
Never Married	41.6% ⁺	16.0%	13.3%	30.2% ⁺	3.4% ⁺
Currently Married	45.8%	21.6%	22.1%	29.3%	3.9%
<u>Education</u>					
High School or less	51.2%	16.9% ⁺	11.8%	13.5%	4.7% ⁺
College or more	42.1%	19.9%	21.4%	34.1%	4.4%
<u>Household Income</u>					
< \$35,000	47.1% ⁺	18.6%	16.8%	20.3%	4.4% ⁺
> \$100,000	44.5%	24.6%	23.6%	45.9%	5.7%
<u>Age</u>					
18-30	54.9%	25.8%	20.8% ⁺	32.4% ⁺	0.0%
31-44	47.5%	21.9%	20.9%	28.2%	4.8%
45-64	43.1%	18.8%	18.8%	30.3%	6.9%
65+	36.9%	11.7%	16.1%	23.9%	3.3%

Note: Percentage differences are significant unless noted by a + symbol. For example, males and females significantly differ in their likelihood of viewing the Passion of the Christ, but not in their likelihood of having read The Da Vinci Code. Sample interpretation: Approximately 42 percent (41.6) of male respondents have seen The Passion of the Christ.

The *Da Vinci Code* and Religion

The potential impact on traditional religion was a popular topic of conversation and media coverage as *The Da Vinci Code* increased in popularity. Would the book, with its conspiratorial view of Christian history have a detrimental effect on churches? The Baylor Religion Survey finds little evidence for such an effect.

- As church attendance increases, the likelihood of having read *The Da Vinci Code* significantly decreases (see Figure 9).
- Those in non-Judeo-Christian religious groups were the most likely to have read *The Da Vinci Code* (53.0%). Black Protestants (7.1%) and Evangelical Protestants (16.0%) were the least likely to have read the book (see Figure 10).
- People who read *The Da Vinci Code* show a tendency to believe in paranormal. Using the paranormal beliefs scale (See *Paranormal America*), we find that *Da Vinci Code* readers express significantly greater belief in paranormal phenomena than non-readers (see Figure 11).

Figure 9: Reading of *The Da Vinci Code* by Church Attendance

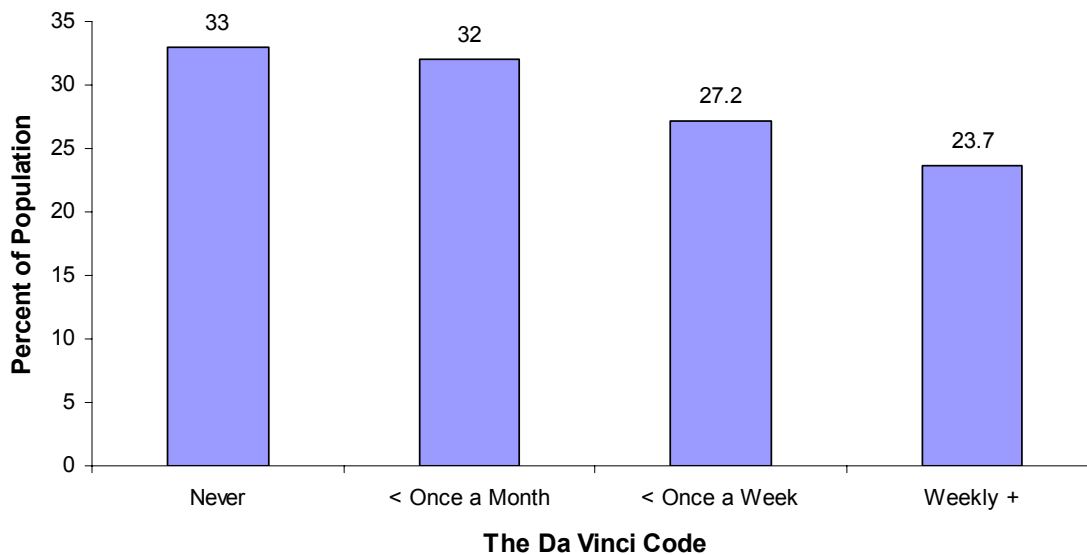


Figure 10: Reading of *The Da Vinci Code* by Religious Tradition

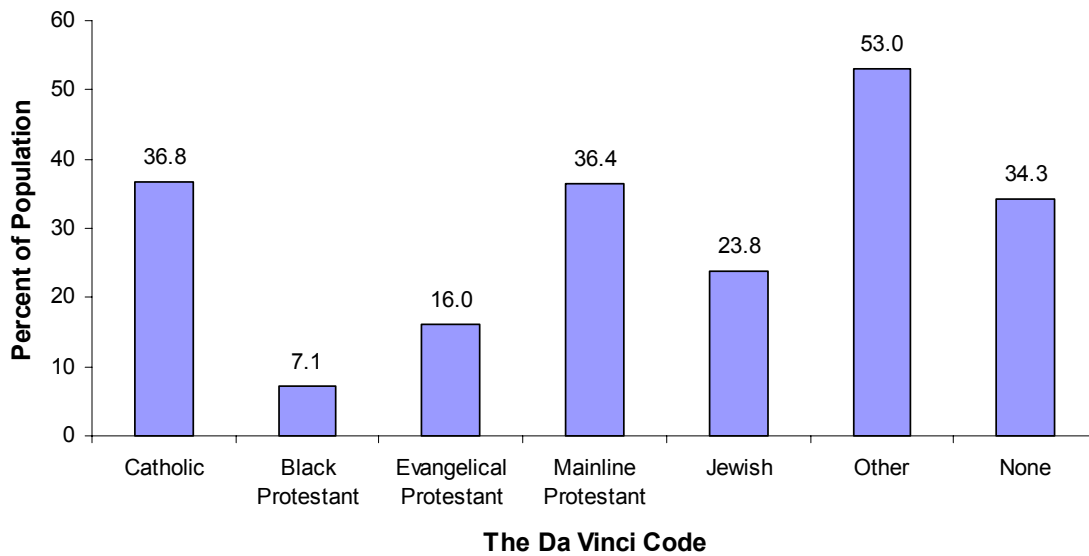
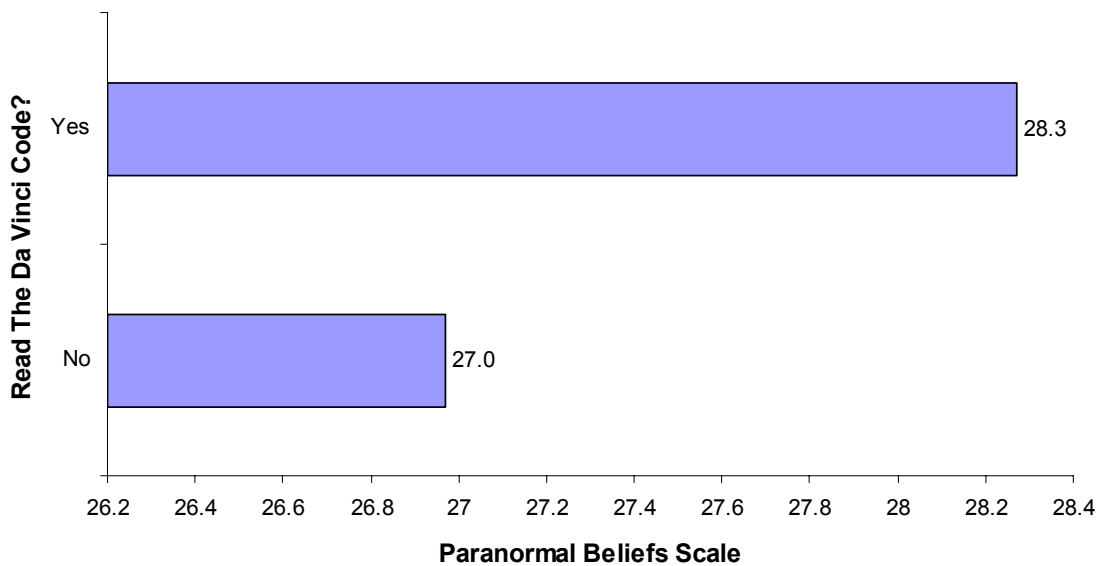


Figure 11: Scores on Paranormal Beliefs Scale by Reading of *The Da Vinci Code*



Religion and Politics

What is it about religion that most influences political opinions? We find that broad religious categories alone tend to mask the political import of religion.

- Only Evangelical Protestants show a consistency in political opinions. They agree with conservative agenda items and disagree with liberal items. Being Mainline Protestant tells us nothing about someone’s political views on these ten items (see Table 6).
- Biblical literalism and religious service attendance are better predictors of political opinions than are Mainline Protestant or Catholic religious traditions (see Table 6).

Table 6: Correlations of Religious Indicators and Political Opinions

	Biblical Literalism	Religious Attendance	Evangelical Protestant	Mainline Protestant	Catholic
Should the Government?					
<u>Conservative Agenda Items</u>					
Spend more on the military	.317*	.176*	.187*	-.005	.027
Advocate Christian values	.508*	.450*	.349*	-.046	-.040
Punish criminals more harshly	.293*	.115*	.228*	-.041	.044
Fund faith-based organizations	.461*	.304*	.239*	-.048	-.037
Allow prayer in schools	.590*	.404*	.307*	-.035	.046
<u>Liberal Agenda Items</u>					
Abolish the death penalty	-.137*	.010	-.187*	-0.15	-.007
Distribute wealth more evenly	-.086*	-.130*	-.110*	-.037	-.032
Regulate business more closely	-.103*	-.056*	-.079*	-.020	-.005
Protect the environment more	-.200*	-.174*	-.139*	.012	-.053*
Promote affirmative action	-.003	-.008	-.093*	.014	-.089*

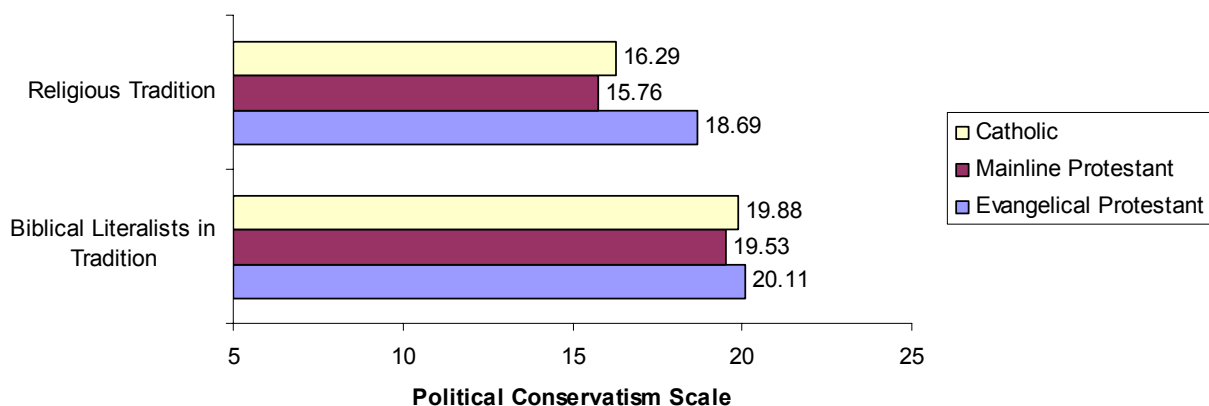
Note: All political attitude items are scored on a 5-point scale, where 1=strongly disagree and 5=strongly agree. Biblical literalism is a 4-point scale measuring respondents personal belief about the Bible, from 1=The Bible is an ancient book of history and legends and 4=The Bible means exactly what it says; it should be taken literally, word-for-word, on all subjects. Attendance is a 9-point scale, ranging from 1=never to 9=several times a week or more. Religious tradition variables are all dichotomous indicators of whether a person is affiliated with the tradition (coded 1) or not (coded 0). Correlation values indicate the strength and direction of a relationship between variables; zero signifies no relationship and values closer to ±1.0 suggest a stronger relationship. Statistically significant correlations are marked with an asterisk. Sample interpretation: More literal views of the Bible are strongly associated with a belief that government should allow prayer in schools (r=.590), while persons with literal views of the Bible are less likely to want the government to abolish the death penalty (r=-.137).

Combined Effects of Religious Affiliation and Belief

Religious affiliation does not exist in isolation from belief and behavior. Religious belief and belonging work in tandem to shape political opinion. Given the attention paid to religion and conservative politics, we create a “political conservatism scale” to explore combined religious effects. We construct the scale by adding the five conservative agenda items from Table 6. The scale has a range from 5 to 25, with higher scores corresponding to more conservative political views. Figure 12 displays political conservatism scores by religion tradition and for the subset of believers in these traditions that hold literal views of the Bible.

- Evangelical Protestants are the most politically conservative Christian tradition (mean=18.69) (see Figure 12).
- Within each tradition, those with literal views of the Bible are more politically conservative than is their tradition overall. For example, Catholics that are Biblical literalists hold more conservative political views than does the Catholic population in general. An identical pattern appears in all three traditions (see Figure 12).
- Comparing biblical literalists across traditions uncovers that political differences by tradition disappear. The Biblical literalist Catholic is as politically conservative as the Biblical literalist who is Evangelical or Mainline Protestant (see Figure 12).

Figure 12: Political Conservatism by Religious Characteristics



Note: Political Conservatism Scale (alpha=.78). Differences in means are significant for religious groups Means are not significantly different for religious traditions when limiting comparisons to biblical literalists in each tradition.

RELIGIOUS BELIEF

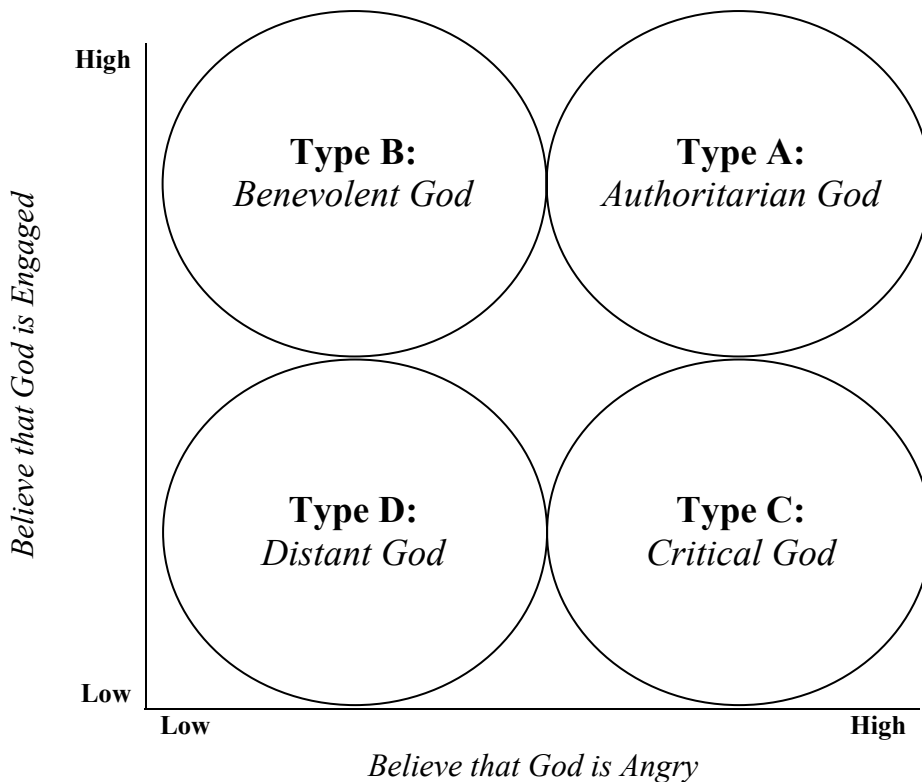
America's Four Gods

The Baylor Religion Survey contains 29 questions about God's character and behavior. On these items, we performed a factor analysis (a statistical test of conceptual unity) to reveal two clear and distinct dimensions of belief in God. These dimensions are:

1. **God's level of engagement** – the extent to which individuals believe that God is directly involved in worldly and personal affairs.
2. **God's level of anger** – the extent to which individuals believe that God is angered by human sins and tends towards punishing, severe, and wrathful characteristics.

From these dimensions, we split the population into four types of believers (see Figure 13).

Figure 13: Categories of America's Four Gods



Note: Belief in God's engagement is an additive scale compiled from eight items ($\alpha = .91$). Belief in God's anger is an additive scale compiled from six items ($\alpha = .85$). The mean scores of angry and active scales were used to divided the population into four groups – above the mean on both (type A); below the mean on both (type D); above the mean on engagement but below the mean on anger (type B); and above the mean on anger but below the mean on engagement (type C).

Individuals in each of the groups of believers express very different views of who God is and what God does in the world (see Figure 14 for percentage breakdown).

Type A: Authoritarian God: Individuals who believe in the Authoritarian God tend to think that God is highly involved in their daily lives and world affairs. They tend to believe that God helps them in their decision-making and is also responsible for global events such as economic upturns or tsunamis. They also tend to feel that God is quite angry and is capable of meting out punishment to those who are unfaithful or ungodly.

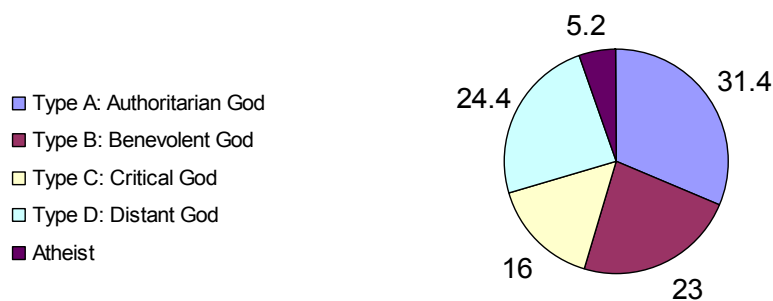
Type B: Benevolent God: Like believers in the Authoritarian God, believers in a Benevolent God tend to think that God is very active in our daily lives. But these individuals are less likely to believe that God is angry and acts in wrathful ways. Instead, the Benevolent God is mainly a force of positive influence in the world and is less willing to condemn or punish individuals.

Type C: Critical God: Believers in a Critical God feel that God really does not interact with the world. Nevertheless, God still observes the world and views the current state of the world unfavorably. These individuals feel that God’s displeasure will be felt in another life and that divine justice may not be of this world.

Type D: Distant God: Believers in a Distant God think that God is not active in the world and not especially angry either. These individuals tend towards thinking about God as a cosmic force which set the laws of nature in motion. As such, God does not “do” things in the world and does not hold clear opinions about our activities or world events.

Atheists: Atheists are certain that God does not exist. Nevertheless, atheists may still hold very strong perspectives concerning the morality of human behavior and ideals of social order but have no place for the supernatural in their larger worldview.

Figure 14: Percent of American Population which believes in each Type of God



These four types of God are related to demographic and religious differences in the population.

Demographic Relationships (see Table 7):

- There is a strong gender effect in belief in God. Women tend towards very engaged images of God (Types A and B) while men tend towards less engaged images (Type D) and are more likely to be atheists.
- African-Americans believe overwhelmingly (52.8%) in an Authoritarian God. And no African-Americans in our sample purported to be atheists.
- Individuals with lower educations and lower incomes tend towards more engaged images of God (Types A and B). Those with college degrees and who earn more than \$100,000 disproportionately believe in a Distant God or are atheists.
- Region of the country is significantly related to the four types of God. Easterners disproportionately tend towards belief in a Critical God. Southerners tend towards an Authoritarian God. Midwesterners tend towards a Benevolent God and West Coasters tend towards belief in a Distant God.

Religious Effects (see Table 8):

- Individuals with more engaged images of God (Types A and B) are more likely to attend church weekly and pray several times a day.
- God's anger alone (Type C) does little to inspire religious participation such as prayer and church attendance.
- Catholics and Mainline Protestants tend towards more belief in a more Distant God.
- Evangelical Protestants and Black Protestants tend towards belief in a more Authoritarian God.
- Jews tend towards belief in a Distant God and over 8% of Jews in our sample report being atheists.
- Over 40% of Americans who are not affiliated with a church, synagogue or mosque are atheists.
- Individuals who feel strongly that God is a "he" tend towards belief in an Authoritarian God.

Table 7: America's Four Gods and Demographics

	Type A Authoritarian God	Type B Benevolent God	Type C Critical God	Type D Distant God	Atheist
Total Sample	31.4%	23.0%	16.0%	24.4	5.2
<u>Gender</u>					
Male	28.9%	15.4%	19.9%	28.0%	7.8%
Female	33.6%	30.4%	12.3%	21.0%	2.7%
<u>Race</u>					
White	29.6%	24.5%	15.3%	25.1%	5.4%
African American	52.8%	13.5%	30.3%	3.4%	0.0%
<u>Age</u>					
18-30	40.2%	13.4%	14.9%	25.3%	6.2%
31-44	33.3%	20.9%	13.9%	26.4%	5.5%
45-64	27.4%	27.2%	16.0%	24.3%	5.1%
65+	28.8%	25.6%	20.0%	21.4%	4.2%
<u>Education</u>					
High School or less	40.4%	24.0%	18.6%	14.7%	2.2%
College or more	23.9%	22.2%	14.7%	32.5%	6.7%
<u>Household Income</u>					
< \$35,000	41.4%	20.8%	16.7%	16.4%	4.7%
> \$100,000	23.6%	19.8%	13.6%	36.8%	6.2%
<u>Region</u>					
East	25.5%	19.9%	21.2%	25.8%	7.5%
South	43.5%	16.6%	15.9%	21.5%	2.6%
Midwest	32.5%	28.8%	13.8%	21.2%	3.7%
West	20.8%	27.4%	13.6%	30.3%	7.9%

Note: Differences in percent agreement are significant for all groups. Sample interpretation: 29 percent of male respondents (28.9%) believe in an Authoritarian God.

Table 8: America’s Four Gods and Religiosity

	Type A Authoritarian God	Type B Benevolent God	Type C Critical God	Type D Distant God	Atheist
Total Sample	31.4%	23.0%	16.0%	24.4%	5.2%
<u>Church Attendance</u>					
Attends Weekly	50.9%	31.5%	9.8%	7.8%	0.0%
Never Attends	13.5%	8.2%	16.7%	41.5%	20.2%
<u>Prayer</u>					
Prays several times a day	54.8%	31.7%	6.5%	7.0%	0.0%
Never Prays	1.8%	2.5%	18.4%	38.7%	38.7%
<u>Religious Tradition</u>					
Catholic	22.6%	28.2%	18.6%	29.2%	1.3%
Black Protestant	68.0%	12.0%	20.0%	0.0%	0.0%
Evangelical Protestant	52.3%	23.6%	12.8%	10.8%	0.5%
Mainline Protestant	23.7%	26.6%	19.7%	29.3%	0.7%
Jewish	19.4%	13.9%	16.7%	41.7%	8.3%
Unaffiliated	2.9%	5.0%	15.7%	35.7%	40.7%
<u>The Bible</u>					
Biblical Literalist	60.8%	26.5%	10.2%	2.5%	0.0%
Believes that “Jesus is the son of God”	41.3%	27.8%	14.4%	16.0%	0.0%
Strongly believes that God is a “He”	56.1%	29.7%	9.6%	4.5%	0.0%
	Type A Authoritarian God	Type B Benevolent God	Type C Critical God	Type D Distant God	Atheist

Note: Differences in percent agreement are significant for all groups. Sample interpretation: 51 percent of respondents who attend church weekly (50.9%) believe in an Authoritarian God.

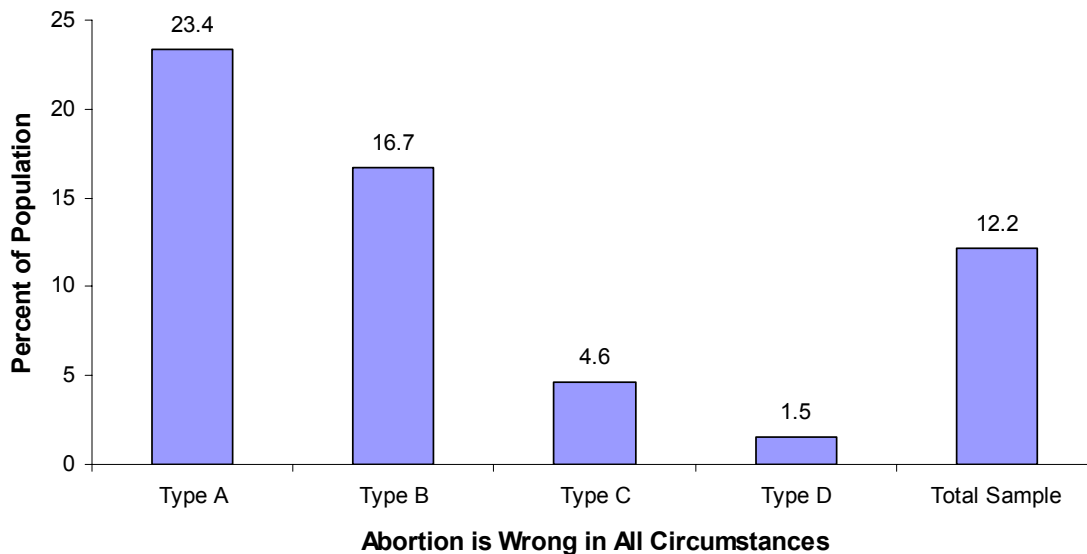
The Morality of God

If a person believes God to be judgmental is he or she more likely, in turn, to condemn others? Will a believer in a distant God allow others more latitude in their behaviors?

We find that the type of God Americans believe in has a dramatic impact upon their moral attitudes.³

- The Four Gods have a significant effect upon abortion attitudes. Approximately 12 percent (12.2%) of the American public believe that abortion is wrong in all circumstances.⁴ Those who believe in an Authoritarian God (Type A) are nearly twice as likely (23.4%) to believe that abortion is always wrong. Those who believe in a Distant God (Type D) are much less likely to condemn abortion (1.5%) (see Figure 15).
- The Four Gods are significantly related to other issues related to marriage, such as gay marriage, premarital sex, divorce (see Table 9).

Figure 15: The Four Gods and Abortion Attitudes



Note: N = 1402; 319 individuals did not respond to one or more of the questions used in this analysis.

³ This section refers to the concept of America's Four Gods (see page 26).

⁴ The Baylor Religion Survey asks respondents their opinion about abortion under several circumstances, including when the child has a serious defect, when the woman's health is in danger, in the case of rape, when the family cannot afford the child and if the woman does not want the child. Respondents indicate if they think abortion is "always wrong," "almost always wrong," "only wrong sometimes," or "not wrong at all" in each circumstance. For the analysis above we compare respondents who believe abortion is always wrong in all of the above situations to other respondents.

Table 9: The Four Gods and Sexual Morality

<i>The following behaviors are always wrong?</i>	Type A: Authoritarian	Type B: Benevolent	Type C: Critical	Type D: Distant	Total Sample
<u>Abortion when...</u>					
baby may have a serious defect	48.1%	34.6%	13.8%	7.4%	27.1%
woman's health is in danger	24.7%	19.5%	6.9%	3.1%	14.1%
pregnancy is result of rape	41.5%	31.7%	12.6%	4.6%	23.5%
family cannot afford child	80.8%	69.2%	41.7%	22.9%	54.1%
woman does not want the child	81.3%	67.5%	44.2%	26.2%	55.2%
<u>Marital Issues</u>					
Gay marriage	80.6%	65.8%	54.8%	30.7%	57.0%
Pre-marital sex	58.7%	35.9%	18.8%	7.5%	31.5%
Extra-marital sex	93.2%	82.6%	62.4%	50.8%	72.6%
Divorce	7.7%	6.5%	6.4%	2.7%	5.6%
Cohabitation	50.3%	26.8%	10.1%	4.5%	24.7%
<u>Other Issues</u>					
The viewing of pornography	66.5%	54.5%	28.9%	13.3%	41.4%

Note: Differences in percent in agreement are significant for all groups. Sample interpretation: 48 percent (48.1%) of respondents who hold an Authoritarian (Type A) image of God believe that abortion is always wrong when the baby may have a serious defect.

A series of questions on the Baylor Religion Survey ask respondents about the role of government in society (see Table 10).

- Believers in a Critical God are the most likely to favor the equal distribution of wealth (58.7%), the closer regulation of businesses (70.6%), affirmative action programs (54.4) and protection of the environment (89%)
- Differences between believers in the Authoritarian God and Distant God are pronounced. For example, Type D respondents are more than twice as likely (27.3%) to want the government to abolish the death penalty as Type A respondents (12.1%). Type A respondents are more than three times as likely (47.2%) to desire government funding for faith-based organizations than Type D respondents (12.7%).

Table 10: The Four Gods and the Role of Government

<i>Percent Agree/Strongly Agree that the federal government should...</i>	Type A: Authoritarian	Type B: Benevolent	Type C: Critical	Type D: Distant	Total Sample
abolish the death penalty	12.1%	17.3%	14.2%	27.3%	18.4%
distribute wealth more evenly	56.8%	53.2%	58.7%	62.5%	57.8%
regulate businesses more closely	60.3%	63.5%	70.6%	68.7%	65.1%
protect the environment better	75.9%	81.2%	89.0%	87.2%	82.9%
promote affirmative action	46.1%	39.5%	54.4%	43.9%	45.3%
spend more on the military	62.7%	55.3%	45.8%	33.8%	48.7%
expand authority to fight terror	76.2%	62.7%	64.0%	40.4%	59.5%
fund faith-based organizations	47.2%	24.6%	32.3%	12.7%	28.9%
allow prayer in schools	90.9%	79.0%	69.4%	46.5%	69.9%

Note: Differences in percent in agreement are significant for all groups. Sample interpretation: Approximately 12 percent (12.1%) of respondents who hold an Authoritarian image of God agree or strongly agree that the government should abolish the death penalty.

A final set of questions asks respondents what it means to be a good person. Must one take care of the sick and needy to be a good person? Should one serve in the military or consume fewer goods? People with different conceptions of God significantly differ in their ideas of what it means to be a good person (see Table 11).

- The most commonly held value was taking care of the sick and needy with a majority of respondents of all God types saying it is very important.
- Believers in a Distant God (0.3%) are 72 times less likely to believe converting others is a very important part of being a good person than those who believe in an Authoritarian God (21.5%).

Table 11: The Four Gods and Social Values

<i>To be a good person it is very important to...</i>	Type A: Authoritarian	Type B: Benevolent	Type C: Critical	Type D: Distant	Total Sample
actively seek social and economic justice	34.6%	38.0%	31.3%	39.7%	36.8%
take care of the sick and needy	65.9%	68.1%	57.1%	56.7%	62.9%
teach others your morals	37.1%	20.8%	24.7%	10.9%	23.5%
convert others to your religious faith	21.5%	11.7%	3.7%	0.3%	10.1%
serve in the military	16.7%	13.0%	18.3%	10.3%	13.9%
consume or use fewer goods	15.8%	14.3%	13.5%	19.1%	16.6%

Note: Differences in percent in agreement are significant for all groups. Sample interpretation: Approximately 35 percent (34.6%) of respondents who hold an Authoritarian believe that it is very important to actively seek social and economic justice if one wishes to be a good person.

Religion and the War on Terror

In the fall of 2005, we find that opinions about issues concerning the war on terror differed dramatically in the United States (see Figures 16A-D).

Figures 16A-D: Opinions about the War on Terror

Figure 16 A

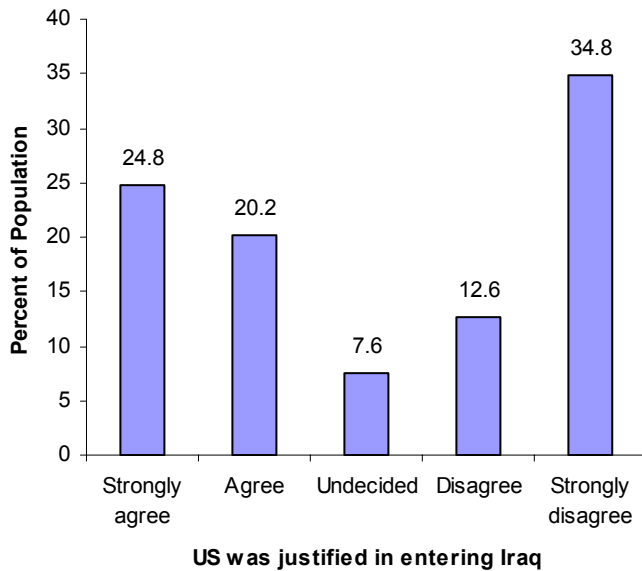


Figure 16 B

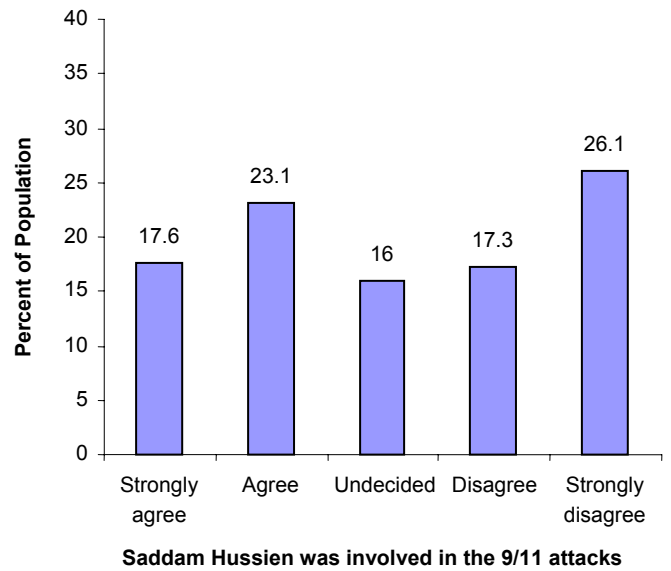


Figure 16 C

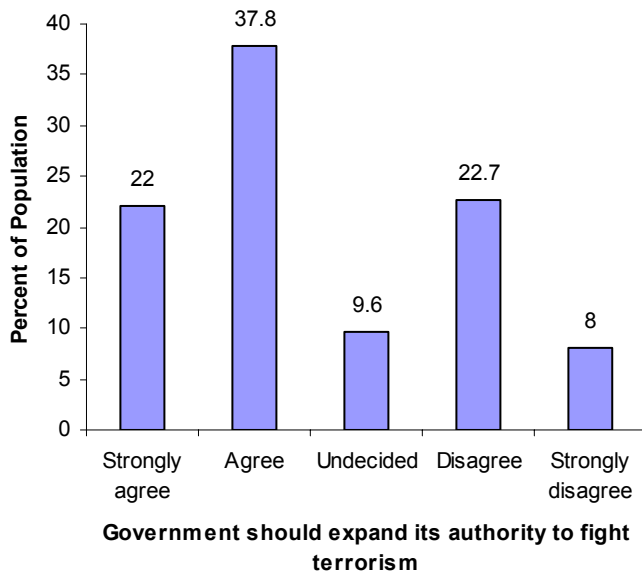
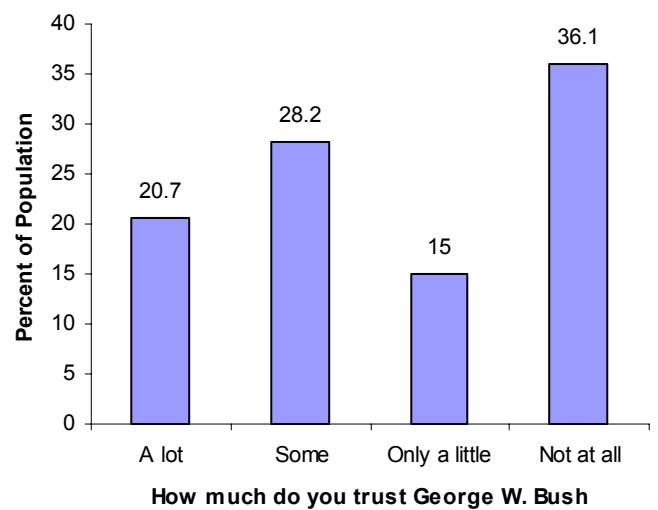


Figure 16 D



The relationships between distinct issues concerning the war on terror are strongly correlated (see Table 12).

- Trust in Bush is the strongest predictor of whether someone felt that the Iraq War was justified.
- A strong relationship exists between the belief that Saddam Hussein was involved in the 9/11 attacks.

Table 12: Correlations between Opinions on War on Terror

	Iraq War Justified	Hussein involved in 9/11	Patriot Act support
Hussein involved in 9/11	.580**		
Patriot Act support	.478**	.456**	
Trust in Bush	.785**	.507**	.460**

Note: All correlations are significant at the .001 level.

The relationship between religion and opinions about the war on terror are powerful and universal.

- Those who attend church more are much more likely to support the Patriot Act, and believe that Hussein was behind the 9/11 attacks.
- Evangelical Protestants (60.3%) are the religious group most likely to approve of the Iraq War, followed by Catholics (46.7%) (see Table 13).
- Beliefs about God are strongly related to views on the war on terror and trust of Bush's leadership (see Table 13).
- The belief that God favors the United States is the single strongest predictor of whether an individual trusts Bush, approves of the Patriot Act, thinks Hussein was involved in 9/11, and approves of the Iraq War (see Table 13)
- Race is a powerful predictor of support for the Iraq war. Whites (48%) are nearly four times more likely to believe the war is justified than African Americans (see Table 14).

Table 13: Religion and the War on Terror

	Agree that Iraq War is Justified	Believe that Hussein involved in 9/11	Supports Expansion of Government authority to fight terror	Trust Bush "a lot"
Total Sample	45.0%	40.7%	59.8%	20.7%
<u>Church Attendance</u>				
Attends Weekly	54.8%	48.5%	68.6%	32.2%
Never Attends	30.5%	24.4%	44.8%	8.4%
<u>Religious Tradition</u>				
Catholic	46.7%	46.2%	63.0%	23.7%
Evangelical Protestant	60.3%	51.9%	71.9%	31.7%
Mainline Protestant	44.6%	38.4%	59.8%	17.9%
Unaffiliated	25.8%	18.0%	31.8%	6.8
<u>Four God Types</u>				
Type A: Authoritarian	63.1%	53.7%	76.4%	32.0%
Type B: Benevolent	46.9%	43.5%	58.6%	22.7%
Type C: Critical	37.5%	32.4%	57.5%	12.0%
Type D: Distant	29.1%	23.5%	37.8%	9.3
<u>God Favors U.S?</u>				
Those who agree	79.2%	64.5%	82.3%	48.7%
Those who disagree	37.3%	32.8%	52.8%	13.7%

Note: Percentage differences are significant across all groups. Sample interpretation: Approximately 55 percent (54.8%) of those who attend church weekly agree that the war in Iraq was justified.

Table 14: Demographics and the War on Terror

	Agree that Iraq War is Justified	Believe that Hussein involved in 9/11	Supports Expansion of Government authority to fight terror	Trust Bush "a lot"
Total Sample	45.0%	40.7%	59.8%	20.7%
<u>Gender</u>				
Male	49.0%	34.1%	58.3%	21.2% ⁺
Female	41.4%	46.6%	61.1%	20.3%
<u>Race</u>				
White	48.0%	42.0%	59.4%	22.3%
African American	12.6%	28.8%	67.2%	2.3%
<u>Marital Status</u>				
Never Married	41.5%	39.2% ⁺	48.4%	16.6%
Currently Married	51.7%	43.3%	62.5%	23.8%
<u>Education</u>				
High School or less	44.0%	49.3%	68.6%	21.2%
College or more	41.8%	33.0%	52.1%	20.8%
<u>Household Income</u>				
< \$35,000	40.7% ⁺	44.3%	66.1%	17.6%
> \$100,000	46.2%	35.4%	57.6%	25.8%
<u>Region</u>				
East	36.7%	40.6%	60.5%	16.6%
South	53.5%	47.9%	68.7%	23.1%
Midwest	45.6%	43.7%	58.5%	22.1%
West	41.4%	28.1%	48.8%	20.1%

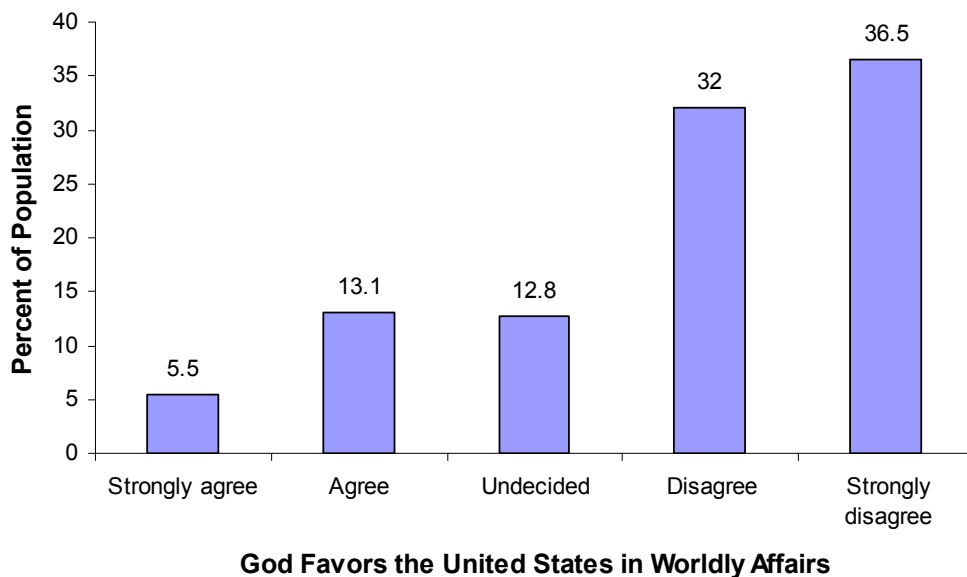
Note: Percentage differences are significant unless noted by a + symbol. For example, males and females significantly differ in their views on the Iraq War but do not differ significantly in their trust of George W. Bush. Sample interpretation: 49 percent of male respondents believe the war in Iraq was justified.

Does God Play Favorites?

To what extent do Americans think that God favors the United States in international politics or God favors a political party in the United States? We asked all respondents to consider these questions.

- Nearly one fifth of Americans thought that God does favor the United States in worldly affairs (see Figure 17).
- Believers in an Authoritarian God are most likely to believe God favors the United States while believers in a Distant God are least likely (see Table 15).
- Evangelical Protestants (26.0%) are most likely to believe that God favors the United States, followed by Catholics (20.1%) (see Table 15).
- Gender, race, education, household income and region are all significantly related to believe in God's favoritism towards the United States (see Table 16).

Figure 17: Does God Favor the U.S.A?



Note: N = 1677; 44 individuals did not respond to this question.

Table 15: God Favors the United States (by Religion and Political Identity)

<i>God favors the United States?</i>	Strongly Agree and Agree	Undecided	Strongly Disagree and Disagree
Total Sample	18.6%	12.8%	68.5%
<u>Religious Tradition</u>			
Catholic	20.1%	9.1%	70.8%
Evangelical Protestant	26.0%	13.9%	60.1%
Mainline Protestant	16.9%	15.0%	68.1%
Unaffiliated	4.2%	8.5%	87.3%
<u>Four God Types</u>			
Type A: Authoritarian	32.1%	13.5%	54.3%
Type B: Benevolent	22.0%	9.7%	68.3%
Type C: Critical	12.4%	17.5%	70.1%
Type D: Distant	6.9%	6.9%	86.1%
<u>Political Identity</u>			
Republican	30.2%	12.9%	56.9%
Independent	13.3%	17.0%	69.6%
Democrat	8.3%	10.6%	81.1%
<u>Supported in 2004</u>			
George W. Bush	30.1%	12.6%	57.3%
John Kerry	7.1%	10.6%	82.3%

Note: Differences in percent in agreement are significant for all groups. Sample interpretation: 20 percent (20.1%) of Catholic respondents strong agree or agree that God favors the United States in worldly affairs.

Table 16: God Favors the United States (by Demographic Characteristics)

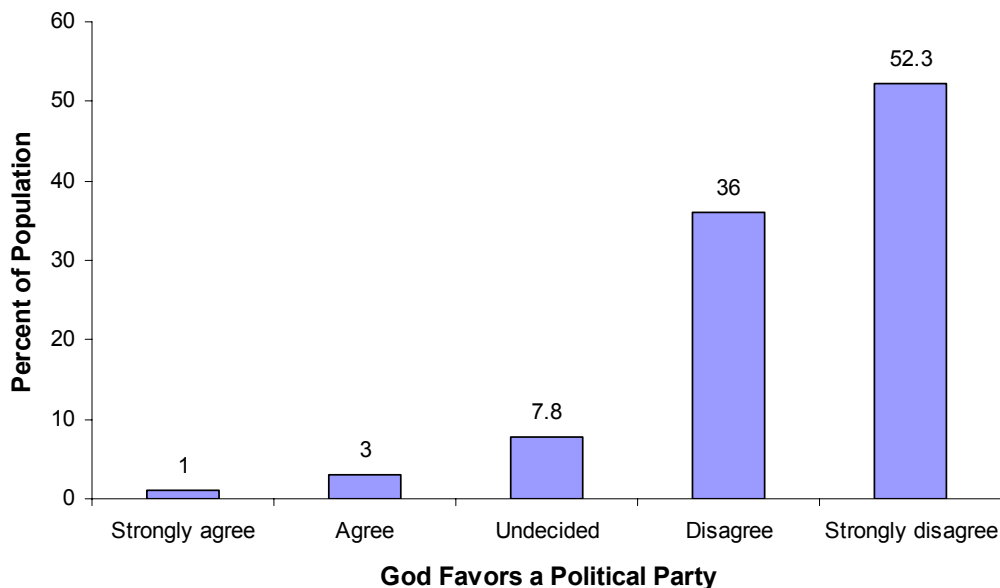
<i>God favors the United States?</i>	Strongly Agree and Agree	Undecided	Strongly Disagree and Disagree
Total Sample	18.6%	12.8%	68.5%
<u>Gender</u>			
Male	20.3%	10.2%	69.5%
Female	17.1%	15.2%	67.8%
<u>Race</u>			
White	19.2%	11.7%	69.2%
African American	14.7%	21.7%	63.6%
<u>Marital Status</u>[†]			
Never Married	21.9%	12.9%	65.3%
Currently Married	18.7%	12.3%	69.0%
<u>Education</u>			
High School or less	28.4%	16.0%	61.5%
College or more	16.2%	10.0%	73.9%
<u>Household Income</u>			
< \$35,000	22.5%	16.7%	60.8%
> \$100,000	20.8%	6.4%	72.9%
<u>Region</u>			
East	15.7%	13.8%	70.6%
South	22.7%	15.4%	61.8%
Midwest	18.2%	11.3%	70.5%
West	16.2%	10.1%	73.8%

Note: Differences in percent in agreement are statistically significant for all groups, with the exception of marital status. Sample interpretation: 20 percent (20.3%) of male respondents agree or strongly agree that God favors the United States in worldly affairs.

A small minority of Americans believed that God favors a political party within the United States.

- Only 4% of Americans think that God picks sides in the partisan politics (see Figure 18).
- Over four fifths of Americans believe that God does not favor a political party (see Figure 18).
- The strongest predictor of whether one thinks God favors a political party is party identification (see Table 17).
- Overwhelming majorities of Catholics (89.6%), Evangelical Protestants (85.5%), Mainline Protestants (88.3%) and the unaffiliated (93.1%) reject the idea that God favors a political party, although Evangelicals are more likely than other groups to agree (8.1%) (see Table 17).
- Conceptions of God are strongly related to beliefs about God’s support for a political party (see Table 17).
- Religious and political characteristics are better predictors of the belief that God favors a political party than demographic characteristics. Of the demographic characteristics only race and region were significant predictors of this belief (see Table 18).

Figure 18: Does God Favor a Political Party?



Note: N = 1671; 50 individuals did not respond to this question.

Table 17: God Favors a Political Party (by Religion and Political Identity)

<i>God favors the United States?</i>	Strongly Agree and Agree	Undecided	Strongly Disagree and Disagree
Total Sample	4.0%	7.8%	88.8%
<u>Religious Tradition</u>			
Catholic (n=344)	3.2%	7.3%	89.6%
Evangelical Protestant (n=532)	8.1%	6.4%	85.5%
Mainline Protestant (n=359)	1.6%	10.0%	88.3%
Unaffiliated (n=188)	0.5%	6.4%	93.1%
<u>Four God Types</u>			
Type A: Authoritarian (n=428)	7.2%	8.4%	84.4%
Type B: Benevolent (n=310)	5.1%	5.8%	89.0%
Type C: Critical (n=217)	2.3%	12.9%	84.8%
Type D: Distant (n=330)	0.9%	3.6%	95.5%
<u>Political Identity</u>			
Republican (n=649)	8.6%	8.0%	83.4%
Independent (n=330)	0.9%	9.4%	89.7%
Democrat (n=580)	0.4%	6.2%	93.4%
<u>Supported in 2004</u>			
George W. Bush (n=803)	7.2%	8.1%	84.7%
John Kerry (n=655)	0.4%	5.8%	94.0%

Note: Differences in percent in agreement are significant for all groups. Sample interpretation: 3 percent (3.2%) of Catholic respondents agree/strongly agree that God favors a political party in the United States.

Table 18: God Favors a Political Party (by Demographic Characteristics)

<i>God favors a Political Party?</i>	Strongly Agree and Agree	Undecided	Strongly Disagree and Disagree
Total Sample	4.0%	7.8%	88.8%
<u>Gender⁺</u>			
Male	3.9%	6.7%	89.4%
Female	4.0%	8.7%	87.4%
<u>Race</u>			
White	4.4%	7.4%	88.3%
African American	0.0%	12.1%	87.9%
<u>Marital Status⁺</u>			
Never Married	7.0%	6.6%	86.4%
Currently Married	4.1%	8.3%	87.7%
<u>Education⁺</u>			
High School or less	3.7%	9.9%	86.3%
College or more	2.7%	7.2%	90.0%
<u>Household Income⁺</u>			
< \$35,000	5.2%	10.0%	84.8%
> \$100,000	5.0%	5.4%	89.6%
<u>Region</u>			
East	2.2%	9.8%	88.0%
South	5.2%	9.2%	78.0%
Midwest	5.3%	6.0%	88.6%
West	3.9%	5.5%	92.1%

Note: Percentage differences are significant unless noted by a + symbol. For example, whites and African Americans significantly differ in their belief that God favors a political party in the United States but differences between males and females are not statistically significant. Sample interpretation: 4 percent (3.9%) of male respondents agree or strongly agree that God favors a political party in the United States.

Paranormal America

The Baylor Religion Survey includes the most comprehensive battery of questions on paranormal beliefs and experiences ever administered to a random, national sample. The survey finds a surprising level of paranormal belief and experience in the United States, although those beliefs and experiences tend to be confined to people outside traditional religion.

- Paranormal beliefs are most prevalent in eastern states, with the highest percentages of agreement on eight of the 10 belief questions. Southerners are the least receptive to the paranormal, with the lowest percentages on six of the 10 items (see Table 19).

Table 19: Paranormal Beliefs in the United States

<i>Percent that agree/strongly agree with the following statements</i>	East	Midwest	South	West	Total
Ancient advanced civilizations, such as Atlantis, once existed (Atlantis)	44.2%	42.0%	40.2%	47.9%	41.2%
Some alternative treatments are at least as effective as traditional medicine (Alt. Medicine)	80.7%	83.3%	69.6%	81.6%	74.5%
It is possible to influence the world through the mind alone (Telekinesis)	34.0%	27.4%	26.1%	32.5%	28.2%
Astrologers, palm readers, tarot card readers, fortune tellers and psychics can foresee the future (Psychics)	15.8%	11.5%	13.3%	12.8%	12.8%
Astrology impacts one's life and personality (Astrology)	19.7%	14.3%	13.7%	13.8%	12.3%
It is possible to communicate with the dead (Talk to the Dead)	29.2%	17.9%	17.8%	19.7%	19.9%
Places can be haunted (Haunted houses)	45.3%	39.0%	34.6%	39.6%	37.2%
Dreams can sometimes foretell the future or reveal hidden truths (Dreams)	60.9%	52.5%	53.8%	51.7%	52.0%
Some UFOs are probably spaceships from other worlds (UFOs)	28.2%	25.1%	25.1%	26.0%	24.6%
Creatures such as Bigfoot and the Loch Ness Monster will one day be discovered by science (Monsters)	20.4%	20.3%	18.5%	15.7%	17.9%

Note: Differences in percent in agreement are significant for all groups. Sample interpretation: 44 percent (44.2%) of respondents in eastern states agree or strongly agree that ancient, advanced civilizations such as Atlantis, once existed.

- The most powerful demographic effect is with gender. Females are approximately twice as likely as males to believe that psychics can foresee the future, astrology impacts one’s life and that it is possible to communicate with the dead. Females have shown the highest percentages of belief on eight of the 10 items (see Table 20).

Table 20: Paranormal Beliefs by Gender

	Male	Female	Total
Atlantis	41.8%	44.9%	41.2%
Alternative Medicine	78.5%	77.8%	74.5%
Telekinesis	28.3%	31.0%	28.2%
Psychics	8.0%	18.2%	12.8%
Astrology	10.1%	19.7%	12.3%
Talk to the Dead	14.0%	27.2%	19.9%
Haunted Houses	32.2%	45.5%	37.2%
Dreams	49.9%	58.9%	52.0%
UFOs	29.1%	23.2%	24.6%
Monsters	17.6%	19.8%	17.9%

Note: Differences in percent in agreement are significant for all groups. Sample interpretation: 42 percent (41.8%) of male respondents agree or strongly agree that ancient, advanced civilizations such as Atlantis, once existed.

Paranormal Experiences

The Baylor Religion Survey also asks respondents if they have had any of seven “paranormal” experiences, including use of a Ouija board, UFO sightings, having a dream that later came true, and several others.

- Paranormal experiences are also most common in eastern states, with easterners being significantly more likely to consult a horoscope (34.6%), call or consult a psychic (19%), use a Ouija board (11%) or have a prophetic dream (44.9%) than respondents in other regions of the country (see Table 21).
- The most common paranormal experience in the United States is having a dream that later came true. More than 40 percent (43%) of Americans claim to have had this experience.

Table 21: Paranormal Experiences in the United States

<i>Percent that report the following experiences</i>	East	Midwest	South	West	Total
Used acupuncture of other forms of alternative medicine	26.9%	26.8%	22.6%	36.4%	27.7%
Consulted a horoscope to get an idea about the course of your life	34.6%	28.6%	23.8%	26.2%	28.0%
Called or consulted a medium, fortune teller or psychic	19.0%	10.5%	8.4%	13.3%	12.5%
Visited or lived in a house or place believed to be haunted	22.8%	18.3%	23.0%	21.3%	21.5%
Consulted a Ouija board to contact a deceased person or spirit	11.0%	5.9%	7.3%	5.6%	7.5%
Had a dream that later came true	44.9%	42.9%	42.7%	41.5%	43.0%
Witnessed an object in the sky that you could not identify (UFO)	15.9%	13.8%	18.0%	21.0%	17.2%

Note: Percentage differences are significant for all groups. Sample interpretation: 27 percent (26.9%) of respondents in eastern states have used acupuncture of some other form of alternative medicine.

Paranormal experiences differ by many demographic categories (see Table 22).

- Females are significantly more likely to report all paranormal experiences with the exception of UFO sightings.
- With the exception of the use of alternative medicines and therapies, the likelihood of reporting paranormal experiences declines with age. Older respondents are less likely to consult horoscopes, visit psychics, use a Ouija board, live or visit a place believed to be haunted, have a prophetic dream and witness a UFO.
- Education explains little of the variation in paranormal experiences. Respondents with a high school degree or less are *less* likely than respondents with at least some college to have witnessed a UFO or used alternative medicines or therapies, but differences for the other paranormal experiences are not statistically significant.

Table 22: Percent Reporting Paranormal Experiences in the United States by Selected Demographics

	Alt. Medicine	Horoscope	Psychic	Haunted Houses	Ouija Board	Prophetic Dream	UFO
Total Sample	27.7%	28.0%	12.5%	21.5%	7.5%	43.0%	17.2%
<u>Gender</u>							
Male	24.8%	19.3%	5.4%	17.3%	4.0%	38.7%	17.9% ⁺
Female	30.3%	35.7%	18.7%	25.1%	10.6%	46.8%	16.5%
<u>Race</u>							
White	27.5%	27.6% ⁺	12.5% ⁺	21.9% ⁺	7.5%	40.5%	16.8% ⁺
African American	22.2%	33.3%	11.1%	18.5%	3.7%	58.5%	16.3%
<u>Marital Status</u>							
Never Married	30.0% ⁺	43.9%	18.3%	34.2%	11.8%	52.1%	23.2%
Currently Married	26.9%	23.7%	10.2%	18.9%	6.3%	38.8%	14.2%
<u>Education</u>							
High School or less	23.1%	27.7% ⁺	11.5% ⁺	20.8% ⁺	8.0% ⁺	45.1% ⁺	14.2%
College or more	29.4%	28.3%	13.1%	22.1%	7.4%	42.1%	18.4%
<u>Household Income</u>							
< \$35,000	26.7% ⁺	31.4% ⁺	14.7% ⁺	27.9%	10.9%	52.7%	22.2%
> \$100,000	32.0%	24.9%	11.0%	15.7%	7.6%	41.3%	12.5%
<u>Age</u>							
18-30	29.7% ⁺	49.1%	19.2%	39.2%	13.6%	52.6%	20.7%
31-44	26.7%	30.3%	12.5%	25.6%	10.0%	45.1%	15.7%
45-64	29.5%	26.3%	13.3%	18.4%	6.9%	43.4%	20.9%
65+	25.0%	16.7%	7.5%	11.4%	2.5%	34.4%	10.8%

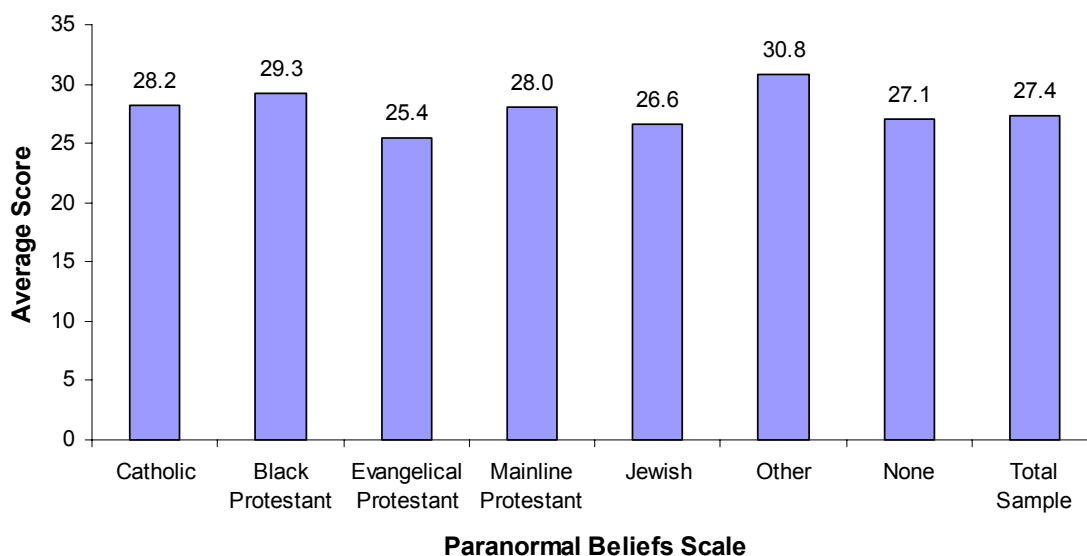
Note: Percentage differences are significant unless noted by a + symbol. For example, whites and African Americans significantly differ in their level of experience with alternative medicine, but not in their likelihood of consulting a horoscope. Sample interpretation: 25 percent (24.8%) of male respondents have used acupuncture of some other form of alternative medicine.

Paranormal Beliefs and Religion

It is possible to create a “paranormal beliefs scale” by adding together responses to the ten paranormal belief items. Scores range from 10 to 50. A respondent who scores a 10 on the paranormal scale exhibits strong disbelief in Atlantis, alternative medicine, telekinesis, psychics, astrology, communication with the dead, haunted houses, prophetic dreams, UFOs and monsters. A respondent who scores a 50 believes strongly in the existence of each. Creating such a scale allows us to easily compare how traditional religion relates to acceptance of the paranormal.

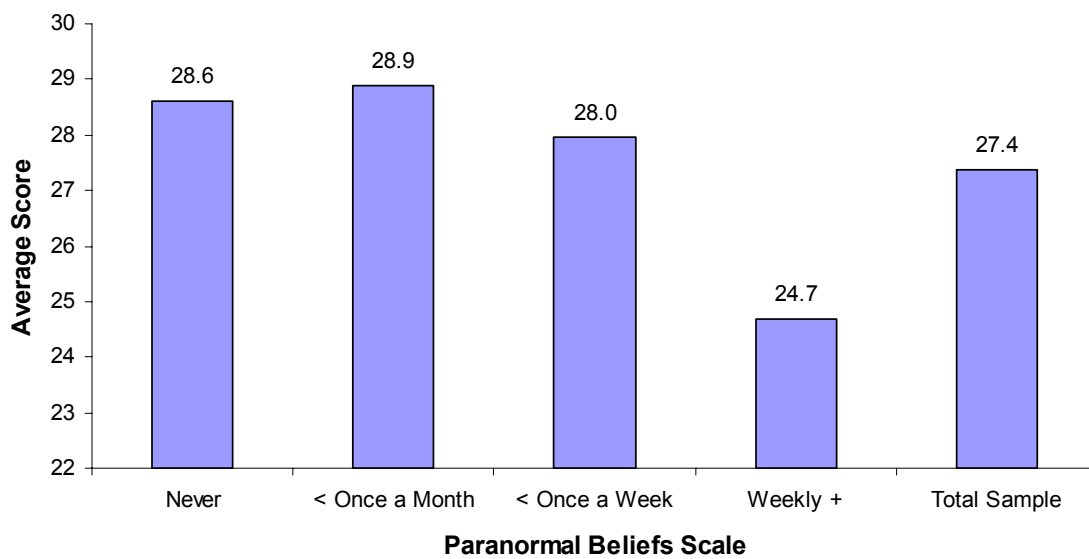
- Evangelicals are the least attracted to paranormal beliefs of all religious groupings (mean=25.43). People who are in “other” religions (non-Christian, non-Jewish) are the most attracted to the paranormal (mean=30.81) (see Figure 19).
- Belief in the paranormal declines with increasing church attendance. People who attend infrequently (less than once a month) demonstrate greater belief in the paranormal (mean=28.88) than those who attend on a semi-weekly basis (mean=27.95). People who attend at least once a week are the least likely to believe in paranormal topics (mean=24.68) (see Figure 20).

Figure 19: Paranormal Beliefs by Religious Tradition



Note: Paranormal Beliefs Scale ($\alpha=.86$). Difference in mean scores significant across categories.

Figure 20: Paranormal Beliefs by Church Attendance



Note: Difference in mean scores significant across categories.

METHODOLOGY AND SURVEY QUESTIONNAIRE

The study was conducted by the Gallup Organization from October 8, 2005 to December 12, 2005. The following provides a description of the survey methodology.

- The survey has 1,721 respondents, and a margin of error of plus or minus four percentage points.
- For this study, Gallup used a mixed-mode sampling design (telephone and self-administered mailed surveys).
- Gallup recruited potential respondents through a nationwide random digit dialing telephone survey.
- 3,702 potential respondents were contacted by the Gallup Organization.
- Of the 3,702 potential respondents contacted, 1,721 returned completed surveys, for an overall participation rate of 46.5%.
- The self-administered mail survey consisted of a 16-page booklet including a cover page entitled, “The Values and Beliefs of the American Public – A National Study.” Gallup did not reveal that Baylor University was the sponsor of the study (see Appendix B).

Appendix A

Biographical Sketches of Research Group

Christopher Bader is an Assistant Professor of Sociology and a research fellow in the Institute for Studies of Religion at Baylor University. His specialties are the sociology of religion and criminology. Recent publications have appeared in journals such as *Journal for the Scientific Study of Religion*, *Sociology of Religion*, *Sociological Perspectives*, *Growth and Change*, *Western Criminology Review* and *Teaching Sociology*. Since 1988 he has been affiliated with the *Association of Religion Data Archives* (www.thearda.com) where he is responsible for adding surveys to its collection.

Kevin Dougherty is an Assistant Professor of Sociology and a research fellow in the Institute for Studies of Religion at Baylor University. His research stands at the intersection of the sociology of religion and organizational sociology. Of particular interest to Dougherty are issues of performance and change in religious congregations. His published work appears in journals such as the *Journal for the Scientific Study of Religion*, *Sociology of Religion*, and the *Review of Religious Research*.

Paul Froese is an Assistant Professor of Sociology and a research fellow in the Institute for Studies of Religion at Baylor University. Froese has published widely in the sociology of religion with articles appearing in journals such as *Social Forces*, *Review of Religious Research* and the *Journal for the Scientific Study of Religion*. He has recently completed a book about religion in the Soviet Union entitled *The Plot to Kill God: Findings from the Soviet Experiment in Secularization*. His research interests range from comparative historical studies of religious change to analyses of the connection between religious and political ideologies. Currently, he is working on a book with Christopher Bader on America's four Gods and how they impact American culture and politics.

Byron Johnson is Professor Sociology and Co-Director of the Institute for Studies of Religion (ISR) as well as director of the Program on Prosocial Behavior, both at Baylor University. He is a Senior Fellow at the Witherspoon Institute in Princeton, New Jersey. Johnson's research focuses on quantifying the effectiveness of faith-based organizations to confront various social problems. Recent publications have examined the efficacy of the "faith factor" in reducing crime and delinquency among at-risk youth in urban communities, and several studies examining the impact of faith-based programs on recidivism reduction and prisoner reentry. Johnson has written extensively on strategic efforts to reduce family violence.

F. Carson Mencken is professor of sociology and a research fellow in the Institute for Studies of Religion, both at Baylor University. He is also Director of Graduate Studies in the Department of Sociology at Baylor. His areas of research expertise include research methods and statistics, economic development, and non-traditional religious movements. He has received competitive grant funding for his research from such sources as the Tennessee Valley Authority, the United States Department of the Interior, and the United States Department of Justice. He is the Project Director for the [*Empirical Study of Religions in China, a three-year, \\$1.7 million research initiative funded by the John Templeton Foundation in March 2006.*](#)

Jerry Park is an Assistant Professor of Sociology and a research fellow in the Institute for Studies of Religion at Baylor University. His specialties are the sociology of religion and race/ethnicity. His current research deals with comparing ethnic and religious identities, consuming popular religious goods, and the role of religion in civic participation. Recent publications have appeared in journals such as *The Journal for the Scientific Study of Religion*, *Social Forces*, *The Sociological Quarterly*, and *The Journal of Asian American Studies*.

Rodney Stark was for many years Professor of Sociology and of Comparative Religion at the University of Washington. Since 2004 he has been University Professor of the Social Sciences at Baylor University, where he also is Co-Director of the Institute for Studies of Religion. Stark is the author of many books, including *The Rise of Christianity, For the Glory of God: How Monotheism Led to Reformations, Science, Witch-Hunts, and the End of Slavery*, and *The Victory of Reason: How Christianity, Freedom, and Capitalism Led to Western Success*. He was co-principal investigator of the first national survey studies ever done of American religion, which resulted in *America Piety: The Nature of Religious Commitment* (Stark and Glock, 1968). Stark currently serves as the immediate past president of the Society for the Scientific Study of Religion, is the founding editor of the *Interdisciplinary Journal of Research on Religion*.

Appendix B

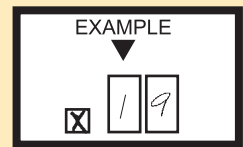
The actual survey instrument used in this study begins on the next page.

THE VALUES AND BELIEFS OF THE AMERICAN PUBLIC
— A NATIONAL STUDY —

INSTRUCTIONS

Please carefully follow the steps below when completing this survey.

- Use a blue or black ink pen that does not soak through the paper.
- Make solid marks that fit in the response boxes (make no stray marks on the survey).



I. RELIGIOUS BEHAVIORS AND ATTITUDES

1 With what religious family do you most closely identify? *(Please mark only one box.)*

- Adventist
- African Methodist
- Anabaptist
- Assemblies of God
- Baha'i
- Baptist
- Bible Church
- Brethren
- Buddhist
- Catholic/Roman Catholic
- Chinese Folk Religion
- Christian & Missionary Alliance
- Christian Reformed
- Christian Science
- Church of Christ
- Church of God
- Church of the Nazarene
- Congregational
- Disciples of Christ
- Episcopal/Anglican
- Hindu
- Holiness
- Jehovah's Witnesses
- Jewish
- Latter-day Saints
- Lutheran
- Mennonite
- Methodist
- Muslim
- Orthodox (Eastern, Russian, Greek)
- Pentecostal
- Presbyterian
- Quaker/Friends
- Reformed Church of America/Dutch Reformed
- Salvation Army
- Seventh-day Adventist
- Unitarian Universalist
- United Church of Christ
- Non-denominational Christian
- No religion → *Skip to Question 3*
- Other *(please specify)*

Don't know

2 If possible, please provide the specific name of your denomination. For example, if you are Baptist, are you Southern Baptist Convention, American Baptist Churches in the USA, or some other Baptist denomination? If you are Lutheran, are you Lutheran Church-Missouri Synod, Evangelical Lutheran Church in America, or some other Lutheran denomination?

Name of denomination:

Don't know

3 Do the following terms describe your religious identity?

	Yes ▼	No ▼
a. Born-Again.....	<input type="checkbox"/>	<input type="checkbox"/>
b. Bible-Believing.....	<input type="checkbox"/>	<input type="checkbox"/>
c. Charismatic.....	<input type="checkbox"/>	<input type="checkbox"/>
d. Theologically Conservative.....	<input type="checkbox"/>	<input type="checkbox"/>
e. Evangelical.....	<input type="checkbox"/>	<input type="checkbox"/>
f. Fundamentalist.....	<input type="checkbox"/>	<input type="checkbox"/>
g. Theologically Liberal.....	<input type="checkbox"/>	<input type="checkbox"/>
h. Mainline Christian.....	<input type="checkbox"/>	<input type="checkbox"/>
i. Pentecostal.....	<input type="checkbox"/>	<input type="checkbox"/>
j. Seeker.....	<input type="checkbox"/>	<input type="checkbox"/>
k. Religious Right.....	<input type="checkbox"/>	<input type="checkbox"/>
l. Moral Majority.....	<input type="checkbox"/>	<input type="checkbox"/>

4 Please indicate the one term that best describes your religious identity. *(Please mark only one box.)*

- Born-Again
- Bible-Believing
- Charismatic
- Theologically Conservative
- Evangelical
- Fundamentalist
- Theologically Liberal
- Mainline Christian
- Pentecostal
- Seeker
- Religious Right
- Moral Majority
- None of these

5 How often do you attend religious services?

- Never → *Skip to Question 13*
- Less than once a year
- Once or twice a year
- Several times a year
- Once a month
- 2-3 times a month
- About weekly
- Weekly
- Several times a week

6 What is the full name of your current place of worship? (Please write your answer in the space below. If you attend more than one place of worship, please refer to the one you attend most often.)

7 Where is this place of worship located? (Please write in whatever information you know. If exact address is not known, please give a description of the location, such as the building name or the nearest street or intersection.)

Street:

City:

State:

ZIP Code:

8 How long have you attended your current place of worship?

- One year or less
- 2-4 years
- 5-9 years
- 10-19 years
- 20 or more years

Continue with Question 9 at the top of the next column

9 On average, how many people attend services at your current place of worship? Just your best estimate will do.

- Less than 100
- 100-299
- 300-799
- 800 or more

10 About what percent of the people at your current place of worship are of the same race/ethnicity as you?

%

11 During the last year, approximately how much money did you and other family members in your household contribute to your current place of worship?

- Under \$500
- \$500 - \$999
- \$1,000 - \$1,999
- \$2,000 - \$2,999
- \$3,000 - \$3,999
- \$4,000 - \$4,999
- \$5,000 - \$5,999
- \$6,000 - \$6,999
- \$7,000 - \$7,999
- \$8,000 - \$8,999
- \$9,000 - \$9,999
- \$10,000 or more

Continue with Question 12 below

12 By your best guess, how would your place of worship feel about the following behaviors? (Please mark only one box for each item a-d.)

	Encourages it ▼	Allows it ▼	Discourages it ▼	Forbids it ▼	Don't know ▼
a. Speaking in tongues.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Raising hands during the service	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Laying on of hands/healing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Members claiming new revelations from God	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

13 How many of your friends...

	All ▼	Most ▼	About half ▼	A few ▼	None ▼	Don't know ▼
a. go to your church?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. go to a different church?.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. are not religious at all?.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

14 How often did you participate in the following religious activities last month?

	Not at all ▼	1-2 times ▼	3-4 times ▼	5 or more times ▼
a. Religious education programs, such as Bible study or Sunday school....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Choir practice or other musical programs.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Church-sponsored counseling programs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Community or missionary outreach programs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Church upkeep and maintenance.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Prayer meetings.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Committee or administrative work at your church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Small group or Discipleship	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Witnessing/sharing your faith with friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Witnessing/sharing your faith with strangers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15 Outside of attending religious services, about how often do you read the Bible, Koran, Torah, or other sacred book?

- Never
- Less than once a year
- Once or twice a year
- Several times a year
- Once a month
- 2-3 times a month
- About weekly
- Weekly
- Several times a week or more often

16 About how often do you pray or meditate outside of religious services?

- Never → *Skip to Question 20 on next page*
- Only on certain occasions
- Once a week or less
- A few times a week
- Once a day
- Several times a day

17 When you pray, to whom do you pray? (Please mark only one box.)

- I pray to God
- I pray to Jesus Christ
- I sometimes pray to God, sometimes to Jesus Christ
- Other (please specify)

18 How often, if at all, do you participate in table prayers or grace before or after meals?

- Never
- Only on certain occasions
- At least once a week
- At least once a day
- At all meals

19 The last time you prayed, did you pray about the following?

	Yes ▼	No ▼
a. Praise or adoration.....	<input type="checkbox"/>	<input type="checkbox"/>
b. General world concerns and affairs.....	<input type="checkbox"/>	<input type="checkbox"/>
c. Confessing sins/asking for forgiveness ..	<input type="checkbox"/>	<input type="checkbox"/>
d. Your family.....	<input type="checkbox"/>	<input type="checkbox"/>
e. Someone you know personally	<input type="checkbox"/>	<input type="checkbox"/>
f. Someone you do <u>not</u> know personally ..	<input type="checkbox"/>	<input type="checkbox"/>
g. People listed in a church bulletin, program, or newsletter	<input type="checkbox"/>	<input type="checkbox"/>
h. Your personal financial security.....	<input type="checkbox"/>	<input type="checkbox"/>
i. Your personal health.....	<input type="checkbox"/>	<input type="checkbox"/>
j. Your spiritual life/relationship with God	<input type="checkbox"/>	<input type="checkbox"/>
k. Other personal needs or concerns	<input type="checkbox"/>	<input type="checkbox"/>

20 Which one statement comes closest to your personal beliefs about the Bible? (Please mark only one box.)

- The Bible means exactly what it says. It should be taken literally, word-for-word, on all subjects.
- The Bible is perfectly true, but it should not be taken literally, word-for-word. We must interpret its meaning.
- The Bible contains some human error.
- The Bible is an ancient book of history and legends.
- I don't know

21 Which one statement comes closest to your personal beliefs about God? (Please mark only one box.)

- I have no doubts that God exists
- I believe in God, but with some doubts
- I sometimes believe in God
- I believe in a higher power or cosmic force
- I don't believe in anything beyond the physical world
- I have no opinion

22 Even if you might not believe in God, based on your personal understanding, what do you think God is like?

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼	Undecided ▼
a. A cosmic force in the universe	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Removed from worldly affairs.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Removed from my personal affairs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Concerned with the well-being of the world	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Concerned with my personal well-being	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Angered by human sin.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Angered by my sins	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Directly involved in worldly affairs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Directly involved in my affairs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. A "He"	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

23 How well do you feel that each of the following words describe God?

	Very well ▼	Somewhat well ▼	Not very well ▼	Not at all ▼	Undecided ▼
a. Absolute.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Critical.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Distant.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Ever-present	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Fatherly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Forgiving	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Friendly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Just.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Kind.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Kingly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Loving.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Motherly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Punishing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. Severe.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
o. Wrathful.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
p. Yielding.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

24 Which one statement comes closest to your personal beliefs about Jesus? (Please mark only one box.)

- Jesus is a fictional character
- Jesus probably existed, but he was not special
- Jesus was an extraordinary person, but he was not a messenger of God
- Jesus was one of many messengers or prophets of God
- Jesus is the son of God
- I have no opinion

25 Which one statement comes closest to your personal view of religious salvation? (Please mark only one box.)

- My religion is the one, true faith that leads to salvation
- Many religions lead to salvation
- I do not believe in religious salvation
- I don't know

26 In your opinion, does each of the following exist?

	Absolutely ▼	Probably ▼	Probably not ▼	Absolutely not ▼
a. God	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Satan.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Heaven.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Hell.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Purgatory.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Angels	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Demons.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Armageddon.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. The Rapture.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Ghosts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

IF YOU DO NOT BELIEVE IN HEAVEN, PLEASE SKIP TO QUESTION 28.

IF YOU DO BELIEVE IN HEAVEN, PLEASE CONTINUE WITH QUESTION 27.

27 If you believe in Heaven, how many of the following people do you think will get into Heaven?

	All ▼	Most ▼	About half ▼	A few ▼	None ▼	No opinion ▼
a. Average Americans	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Your personal friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Your neighbors	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Family members.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Christians	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Non-Christians	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

28 Please indicate whether or not you have ever had any of the following experiences:

	Yes ▼	No ▼
a. I witnessed or experienced a miraculous, physical healing	<input type="checkbox"/>	<input type="checkbox"/>
b. I witnessed people speaking in tongues at a place of worship	<input type="checkbox"/>	<input type="checkbox"/>
c. I spoke in tongues at a place of worship	<input type="checkbox"/>	<input type="checkbox"/>
d. I personally had a vision of a religious figure while awake	<input type="checkbox"/>	<input type="checkbox"/>
e. I felt called by God to do something	<input type="checkbox"/>	<input type="checkbox"/>
f. I heard the voice of God speaking to me	<input type="checkbox"/>	<input type="checkbox"/>
g. I had a dream of religious significance	<input type="checkbox"/>	<input type="checkbox"/>
h. I changed profoundly as the result of a religious experience.....	<input type="checkbox"/>	<input type="checkbox"/>
i. I had a religious conversion experience.....	<input type="checkbox"/>	<input type="checkbox"/>

29 Have you ever had an experience where you felt that...

Yes No
 ▼ ▼

- a. you were filled with the spirit?
- b. you were one with the universe?
- c. you left your body for a period of time?
- d. you were in a state of religious ecstasy?

30 How comfortable would you feel talking about religion with...

Very Somewhat Somewhat Not at all
 comfortable comfortable uncomfortable comfortable
 ▼ ▼ ▼ ▼

- a. your neighbors?
- b. your coworkers (if applicable)?
- c. your friends?
- d. your family?
- e. strangers?

31 Please indicate the religious affiliation of your father, mother, and spouse (if married). (Please mark one box for each column a-c.)

a. b. c.
 Father Mother Spouse
 ▼ ▼ ▼

- Protestant (Baptist, Presbyterian, Lutheran, etc.)
- Roman Catholic
- Jewish
- Orthodox
- Muslim
- Other
- Not religious
- I don't know

32 How personally religious were you at age 12?

- Not religious at all
- Not very religious
- Somewhat religious
- Very religious

33 By your best estimate, how often did you attend religious services at age 12?

- Never
- Less than once a year
- Once or twice a year
- Several times a year
- Once a month
- 2-3 times a month
- About weekly
- Weekly
- Several times a week

II. MORAL ATTITUDES

34 How do you feel about abortion in the following circumstances?

	Always wrong ▼	Almost always wrong ▼	Only wrong sometimes ▼	Not wrong at all ▼
a. The baby may have a serious defect.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. The woman's health is in danger.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. The pregnancy is the result of rape	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. The family cannot afford the child	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. The woman does not want the child	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

35 How do you feel about sexual relations in the following circumstances?

	Always wrong ▼	Almost always wrong ▼	Only wrong sometimes ▼	Not wrong at all ▼
a. Before marriage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Between two adults of the same sex.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. With someone other than the marriage partner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

36 How do you feel about the following marriage and family related issues?

	Always wrong ▼	Almost always wrong ▼	Only wrong sometimes ▼	Not wrong at all ▼
a. Divorce.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Living with a partner before marriage.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Having a planned pregnancy outside of marriage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. The adoption of a child by a gay couple.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Adopting a child of a different race.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Gay marriage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

37 How do you feel about the following?

	Always wrong ▼	Almost always wrong ▼	Only wrong sometimes ▼	Not wrong at all ▼
a. The consumption of alcohol	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. The viewing of pornography	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. The use of marijuana	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Physician-assisted suicide.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Embryonic stem cell research.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. War	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

III. POLITICAL ATTITUDES

38 To what extent do you agree or disagree with the following statements about the war in Iraq and the Middle East:

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼	Undecided ▼
a. The United States was justified in entering Iraq	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Saddam Hussein was somehow involved in the 9/11 attacks.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. The U.S. must establish democratic order in the Middle East	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

39 To what extent do you agree or disagree that the federal government should:

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼	Undecided ▼
a. Abolish the death penalty.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Spend more on the military.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Distribute wealth more evenly.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Advocate Christian values.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Defend Christian values.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Regulate business practices more closely.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Do more to protect the environment.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Expand its authority to fight terrorism.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Punish criminals more harshly.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Promote affirmative action programs.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Fund faith-based organizations.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Allow the display of religious symbols in public spaces.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Allow prayer in public schools.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

40 To what extent do you agree or disagree with the following statements about the educational system and the media:

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼	Undecided ▼
a. A <u>racist</u> should be allowed to teach at a high school.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. An <u>atheist</u> should be allowed to teach at a high school.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. An admitted <u>homosexual</u> should be allowed to teach at a high school.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. A <u>Muslim</u> should be allowed to teach at a high school.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. The typical college professor is out of touch with my values.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. The mainstream media is out of touch with my values.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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

	Strongly agree ▼	Agree ▼	Disagree ▼	Strongly disagree ▼	Undecided ▼
a. God favors the United States in worldly affairs.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. God favors one political party in the United States.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

42 How important is it to do the following in order to be a good person?

	Very important ▼	Somewhat important ▼	Not very important ▼	Not at all important ▼
a. Actively seek social and economic justice.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Take care of the sick and needy.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Teach others your morals.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Convert others to your religious faith.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Serve in the military.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Consume or use fewer goods.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

IV. CIVIC ENGAGEMENT AND TRUST

43 In the year leading up to the 2004 presidential election, did you...

	Yes ▼	No ▼
a. read newspaper or magazine stories about the election?	<input type="checkbox"/>	<input type="checkbox"/>
b. visit Internet sites related to the election?	<input type="checkbox"/>	<input type="checkbox"/>
c. give money to a political campaign, party, or candidate?.....	<input type="checkbox"/>	<input type="checkbox"/>
d. write, call, or visit a public official?	<input type="checkbox"/>	<input type="checkbox"/>
e. attend a political rally or meeting?	<input type="checkbox"/>	<input type="checkbox"/>
f. attend a class or lecture about social or political issues?.....	<input type="checkbox"/>	<input type="checkbox"/>
g. participate in a public protest or demonstration?	<input type="checkbox"/>	<input type="checkbox"/>
h. work for a political campaign or voter registration drive?	<input type="checkbox"/>	<input type="checkbox"/>
i. watch or listen to a political debate?	<input type="checkbox"/>	<input type="checkbox"/>

44 Of the final candidates, who did you want to win the 2004 presidential election?

- George W. Bush
- John Kerry
- Ralph Nader
- Somebody else
- No preference

45 Did you vote in the 2004 presidential election?

- Yes
- No

46 How would you describe yourself politically?

- Strong Republican
- Moderate Republican
- Leaning Republican
- Independent
- Leaning Democrat
- Moderate Democrat
- Strong Democrat
- Other (*please specify*)

47 In the past year, has anyone asked you to volunteer your time?

- Yes
- No

48 On average, about how many hours per month do you volunteer...

	None ▼	1-2 hours ▼	3-4 hours ▼	5-10 hours ▼	11 or more hours ▼
a. for the community, through your church?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. for the community, not through your church?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. for your church?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

49 Please indicate your current level of involvement with the following organizations: (Mark all that apply for each item a-o)

	I belong ▼	I contribute ▼	I volunteer ▼	I hold a leadership position ▼
a. Arts or cultural organization.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. An elementary, middle, or high school.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Charitable organization or group.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Church or other religious organization.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Civic or service group.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Ethnic or racial organization.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Internet-based club, group, or chat-room.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Neighborhood group or association.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Political party, club, or association.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. School fraternities, sororities, or alumni association.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Sports, hobby, or leisure club/group.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Therapeutic or counseling group.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Trade union or professional association.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. Youth groups or organizations.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
o. Other group/organization.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

50 How much would you say that you trust the following people or groups?

	A lot ▼	Some ▼	Only a little ▼	Not at all ▼
a. People in general.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Your neighbors.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Your coworkers.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Strangers.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. The United Nations.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. The U.S. government.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. George W. Bush.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. John Kerry.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. The media.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. The police.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Immigrants.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. People of other races.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. People who don't believe in God.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. Protestants.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
o. Catholics.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
p. Mormons.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
q. Muslims.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

V. DEMOGRAPHICS

51 What is your gender?

- Male
- Female

52 What is your date of birth?

<input type="text"/>	/	<input type="text"/>	/	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
M		M		Y	Y	Y	Y

53 Are you a citizen of the United States of America?

- Yes
- No

54 Are you Spanish, Hispanic, or Latino?

- Yes
- No

55 How many children do you have?

56 How many children under the age of 18 currently live in your household?

57 What is your race? (You can mark "yes" to more than one.)

- | | Yes
▼ | No
▼ |
|--|--------------------------|--------------------------|
| a. White | <input type="checkbox"/> | <input type="checkbox"/> |
| b. Black or African-American | <input type="checkbox"/> | <input type="checkbox"/> |
| c. American Indian or Alaska Native | <input type="checkbox"/> | <input type="checkbox"/> |
| d. Asian | <input type="checkbox"/> | <input type="checkbox"/> |
| e. Native Hawaiian or other Pacific Islander | <input type="checkbox"/> | <input type="checkbox"/> |
| f. Some other race (please specify) | <input type="checkbox"/> | <input type="checkbox"/> |

58 What is your current marital status?

- Never married
- Married
- Living as married
- Separated
- Divorced
- Widowed

59 What is the highest level of education you have completed? (Please mark only one box.)

- 8th grade or less
- 9th-12th grade (no high school diploma)
- High school graduate (12)
- Some college
- Trade/Technical/Vocational training
- College graduate
- Postgraduate work/Degree

60 By your best estimate, what was your total household income last year, before taxes?

- \$10,000 or less
- \$10,001 - \$20,000
- \$20,001 - \$35,000
- \$35,001 - \$50,000
- \$50,001 - \$100,000
- \$100,001 - \$150,000
- \$150,001 or more

61 Last week did you do any work for pay or profit?

- Yes
- No

62 How many hours did you work last week?

63 If you are employed, which of the following best describes your employment?

- Employed by a for-profit private company, business or individual
- Employed by a non-profit, tax-exempt or charitable organization
- Employed by the local, state or federal government
- Self-employed
- Working without pay in a family business or farm
- Not currently employed → *Skip to Question 66*

64 If you are currently employed, what is your job title?

65 Is your current employer a locally-owned business?

- Yes
- No
- I'm not sure

IF YOU DID WORK FOR PAY OR PROFIT LAST WEEK, SKIP TO QUESTION 67 ON NEXT PAGE.

IF YOU DID NOT WORK FOR PAY OR PROFIT LAST WEEK, CONTINUE WITH QUESTION 66.

66 If you did not do any work last week for pay or profit, what is the reason?

- I am a homemaker
- I am a student
- I am retired
- I have a disability or injury
- I am looking for work
- I was on vacation or leave

VI. CONSUMPTION OF RELIGIOUS GOODS

67 When you read books about religion, from which source are you most likely to get them? (Please mark only one box.)

- I don't read books about religion
- The public library
- A church library
- A Christian bookstore
- A New Age/metaphysical bookstore
- A general bookstore, such as Barnes & Noble® or Waldenbooks®
- An online retailer, such as Amazon.com®
- I borrow from a friend/family member
- Other (please specify)

68 How many times in the past year did you...

Never 1-3 times 4-6 times 7-11 times 12 or more times
 ▼ ▼ ▼ ▼ ▼

a. visit a general bookstore?.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. visit a Christian bookstore?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. visit a New Age/metaphysical bookstore?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. purchase something from a general bookstore?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. purchase something from a Christian bookstore?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. purchase something from a New Age/metaphysical bookstore?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

69 Have you ever chosen to use a service or business (other than a religious store), because the owner is a member of your religion?

- Yes
- No
- I don't know

70 Religiously-themed items come in many forms, from jewelry, such as crucifixes or crystals, to books, such as the *Left-Behind* series or the *Celestine Prophecy*.

If you purchased any of the following religiously-themed items in the past year, please indicate where you purchased the item. (Please mark all that apply for each item a-m.)

I purchased this item from (mark all that apply):

Online merchant Religious store Non-religious store My place of worship
 ▼ ▼ ▼ ▼

a. Religious jewelry, such as crucifixes or WWJD bracelets.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Religious fiction books, such as the <i>Left Behind</i> series	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Religious non-fiction books, such as the <i>Purpose-Driven Life</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Devotional books, such as books of prayers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. The Bible, Koran, or other sacred books	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Music by Christian/religious artists or bands.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Religious art or pictures, such as portraits of Jesus or statues of religious figures.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Movies with a religious theme or perspective, such as <i>The Passion of the Christ</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Religious education products for children.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Bible-study or small group materials.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Clothing or t-shirts with religious messages.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Bumper stickers/car decals with religious messages or symbols	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Greeting cards with religious messages or symbols	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

71 In the past month, about how much money do you think you spent on religious products (such as items in Question 70), including items purchased from your place of worship?

- None
- Less than \$25
- \$25-\$49
- \$50-\$99
- \$100-\$999
- \$1,000 or more

72 Have you seen any of the following movies/television shows?

Yes No
▼ ▼

- a. *The Passion of the Christ*
- b. *This Is Your Day* with Benny Hinn
- c. *Joan of Arcadia*
- d. Any VeggieTales movies or videos
- e. *7th Heaven*
- f. *Touched by an Angel*

73 Have you read any of the following books?

Yes No
▼ ▼

- a. Any book in the *Left Behind* series
- b. *The Celestine Prophecy* by James Redfield
- c. Any book about *Dianetics*
- d. *God's Politics* by Jim Wallis
- e. *The Da Vinci Code* by Dan Brown
- f. *The Purpose-Driven Life* by Rick Warren
- g. Any book by James Dobson (Focus on the Family)

VII. THE NEW AGE

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

Strongly agree Agree Disagree Strongly disagree Undecided
▼ ▼ ▼ ▼ ▼

- a. We are approaching an entirely new age that will radically change our view of science, spiritual knowledge, or humanity.
- b. Ancient advanced civilizations, such as Atlantis, once existed.
- c. Some alternative treatments are at least as effective as traditional medicine.
- d. It is possible to influence the physical world through the mind alone.
- e. Astrologers, palm-readers, tarot card readers, fortune tellers, and psychics can foresee the future.
- f. Astrology impacts one's life and personality.
- g. It is possible to communicate with the dead.
- h. Places can be haunted.
- i. Dreams sometimes foretell the future or reveal hidden truths.
- j. Some UFOs are probably spaceships from other worlds.
- k. Creatures such as Bigfoot and the Loch Ness Monster will one day be discovered by science.

Continue on back →

75 As an adult, have you ever done any of the following?

Yes
▼

No
▼

- a. Used acupuncture or other forms of non-traditional medicine
- b. Consulted a horoscope to get an idea about the course of your life.....
- c. Called or consulted a medium, fortune teller, or psychic
- d. Visited or lived in a house or place believed to be haunted
- e. Consulted a Ouija board to contact a deceased person or spirit.....
- f. Had a dream that later came true
- g. Witnessed an object in the sky that you could not identify (UFO)

76 Have you ever read a book, consulted a Web site, or researched the following topics?

Yes
▼

No
▼

- a. Alternative medicine
- b. Specific techniques for spiritual development, such as yoga
- c. Mediums, fortune-tellers, or psychics.....
- d. UFO sightings, abductions, or conspiracies
- e. Ghosts, apparitions, haunted houses, or electronic voice phenomena
- f. Mysterious animals, such as Bigfoot or the Loch Ness Monster.....
- g. Astrology
- h. The prophecies of Nostradamus
- i. The new age movement in general.....

77 Which of the statements below best summarizes your opinion of professional astrologers, psychics, palm readers, and other people who claim to foresee the future? (Please mark only one box.)

- At least some really have the power to foresee the future
- They may believe they can tell the future, but they are either mentally ill or deluded
- They know they cannot tell the future and are simply lying to get their client's money
- I have no opinion

This completes the survey. Please make sure you have answered all of the questions relevant to you and then send the survey back in the envelope provided. Thank you for your participation!



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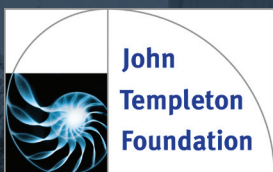
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