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# Barna Group

Examine. Illuminate. Transform.

American Bible Society

## **THE STATE OF THE BIBLE, 2013**

A study of U.S. adults

Research commissioned by:

***American Bible Society***

New York, New York

Research conducted by:

***Barna Group***

Ventura, California

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## INTRODUCTION

This report contains the findings from a nationwide study commissioned by the American Bible Society and conducted by Barna Research (a division of Barna Group). Two research methodologies were used for the study; one included 1,005 telephone interviews with adults in the continental U.S., while the other consisted of 1,078 online surveys conducted using a nationally representative panel.

Most of the questions were asked in the telephone survey while a set of core questions were included online. The use of two methodologies provided a larger sample size for key questions and ensured even greater representation among all age groups. The telephone interviews were conducted from January 16 to January 22, 2013, while the online surveys were conducted January 17 to January 23, 2013.

The primary objectives of this research were to determine:

- perceptions of the Bible
- Bible penetration
- Bible engagement
- the Bible's influence on politics
- interest in Bible-Based content
- views on teaching the Bible in public schools

This report contains the key findings of the telephone and online interviews completed for this research study. Following the *Introduction* is the *Data Analysis* section, a written explanation of the research results that also includes the implications of the data. The *Appendix* contains the data tables, a description of the research methodology, and definitions of terminology used in this report. Copies of the questionnaire and detailed, cross-tabulated data tables are provided separately.

## Note to Reader

Data is also shown with a (↑) or (↓) sign, if applicable, to indicate if the data for that segment is statistically significantly higher or lower than the total response for all adults in the study – as well as to indicate change over time. Where these tests of significance have been performed, differences are statistically significant at the 95% confidence level or higher.

Segmentation of the findings is as follows:

### **Generations:**

Mosaics– those currently ages 18 to 28  
Busters – those currently ages 29 to 47  
Boomers – those currently ages 48 to 66  
Elders – those currently ages 67 or older

**Practicing Protestant, Practicing Catholic:** Practicing faith are those who attend a religious service at least once a month, who say their faith is very important in their lives, and who identify as either Protestant or Catholic.

**Non-Practicing Christian:** Self-identified Christians who are non-practicing as defined above.

**No faith / other Faith:** Individuals who do not consider themselves Christian (including atheists, agnostics, and other faiths) would be classified in this category.

# DATA ANALYSIS

## 1. Bible Perceptions

This first chapter explores perceptions of the Bible and other sacred literature.

### Sacred Literature

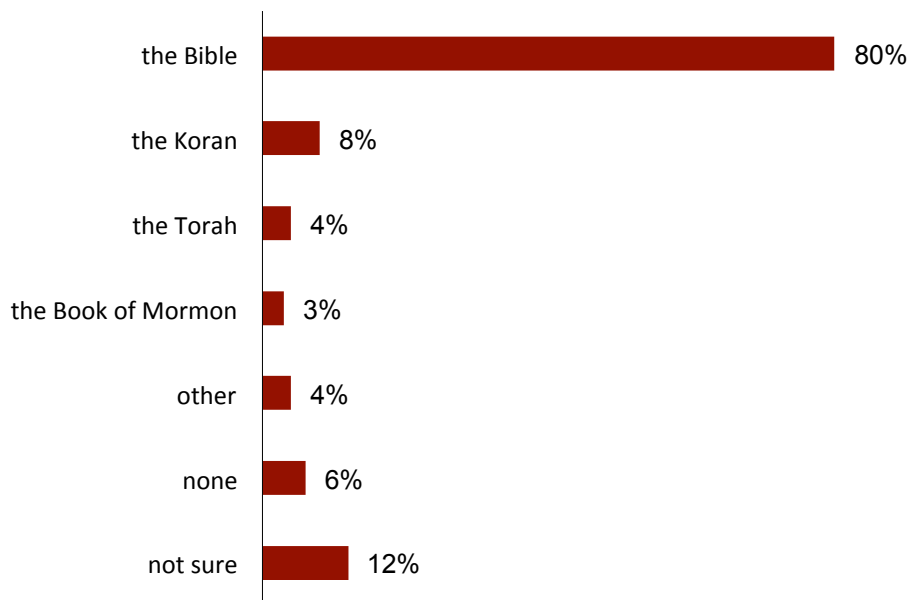
#### [Table 1.1]

Four out of five adults (80%) mention the Bible top-of-mind (i.e., unaided) when asked to name the books they consider to be sacred literature or holy books. This proportion is ten times more than that of the next most frequently mentioned holy book – the Koran – at 8%. While relatively rare, other mentions of books considered to be holy include the Torah (4%) and the Book of Mormon (3%). A total of 12% of adults do not regard any book as sacred text, and another 6% said they were not sure. Compared to 2012, those who mention the Bible as sacred has declined two percentage points this year (from 82% to 80%). While the difference from 2012 to 2013 is not statistically significant, it represents the continuing decline in the mention of the Bible since 2011 (86% in 2011 to 80% in 2013).

Boomers (ages 48 to 66) and Elders (ages 67 plus) are more likely to regard the Bible as sacred. Mosaics (18 to 28) and Busters (ages 29-47), the two youngest adult generations are less likely.

### Books Considered Sacred or Holy

(according to U.S. adults, n=1,005)



## Beliefs about the Bible

### [Table 1.2]

Adults were presented with four concepts about sacred literature and asked whether or not they agree with each statement. In the first concept, nearly half of Americans (47%) strongly agree that the Bible contains everything a person needs to know to live a meaningful life. Elders (ages 67 and older) and Boomers (ages 48-66) are more likely to believe this to be true, while Mosaics (ages 18-28) are less likely to believe this is true. Although the percent who agree with this statement is statistically unchanged from 2012 (48%), agreement with this statement has fallen six percentage points since it was first measured in 2011 (57%).

Next, Americans were asked their views on whether or not they agree that the Bible teaches God helps those who help themselves. In all, 45% of adults inaccurately agree strongly with this statement. Practicing Catholics are even more likely to hold this belief (60%). Mosaics are significantly less likely to hold this view (30%). The percentage of adults who strongly agree with this statement has decreased since 2011 (51% in 2011 to 45% in 2013).

In the third concept, just 16% of Americans strongly agree that the Bible, the Koran, and the Book of Mormon are all different expressions of the same spiritual truths. The percentage of adults in strong agreement with this statement has remained statistically unchanged since 2011 (17% in 2011, 15% in 2012, 16% in 2013). The oldest generation, Elders (ages 67 and older) are least likely to agree strongly with this statement (11%).

Relatively few adults believe the Bible can only be correctly interpreted by people who have years of intense training in theology (8% strongly agree) – suggesting that most adults believe it to be accessible to the common person. Three out of four adults do not consider extensive training a requirement to interpret the Bible (52% strongly disagree, 27% somewhat disagree). While the number of adults who disagree strongly with this statement has remained statistically unchanged, those who disagree (both disagree strongly and disagree somewhat combined) has risen from 73% in 2011 to 79% in 2013. Boomers (ages 48-66) and Elders (ages 67 and older) are more likely to agree with this statement; Busters (ages 29-47) are less likely to do so.

## The Bible's Role in U.S. Society

### [Table 1.3]

More than half of adults (56%) believe the Bible has *too little* influence in U.S. society today – more than four times the proportion of those who think it has *too much* influence (13%). Twenty-six percent of adults consider the Bible's role and influence to be *just right*, while the remaining 5% are not sure. The number of adults who feel the Bible has too much influence has decreased in the past year (from 16% in 2012 to 13% in 2013), so, is on par with the 2011 measurement (13%). Similarly, those who feel the Bible has too little influence has risen from 47% in 2012 to its current level of 56%, a nine percent point increase, to make it level with the percent of adults who believe it had *too little* influence in 2011 (54%).

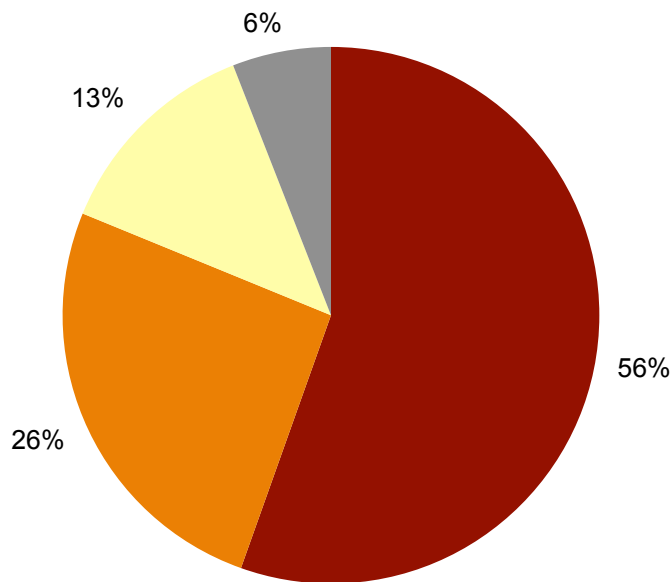


Practicing Protestants and practicing Catholics are more inclined to believe the Bible has too little influence, while those of a non-Christian faith or with no religious faith are far more likely to think the Bible is too influential.

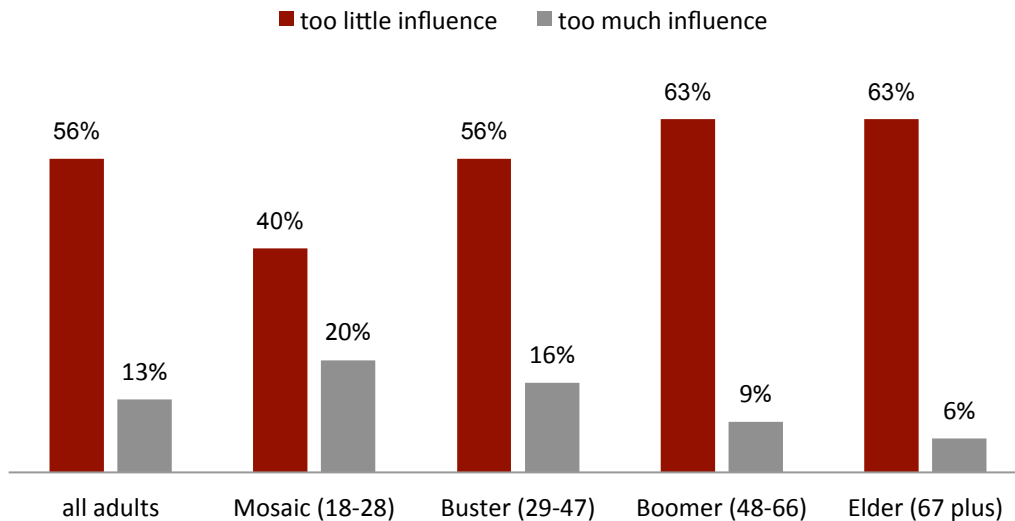
As in previous years, there is a generational gap in how people feel about the influence of the Bible in society. Mosaics (ages 18-28) are far more likely than average to say the Bible has too much of an influence. Boomers (ages 48-66) and Elders (ages 67 and older) say the opposite, that the Bible does not have enough influence.

### Influence of Bible in U.S. Society Today (U.S. adults, n=1,005)

■ too little influence   ■ just right   ■ too much influence   ■ not sure



## Role of the Bible in U.S. Society (among adults, n=1,005)



### Bible Impact and Beliefs

#### [Table 1.4]

Nearly three-quarters (74%) of Bible readers (defined as having read the Bible at least 3-4 times a year) strongly agree that reading the Bible makes you more thankful. This statement resonated most strongly with Boomers (ages 48-66) and practicing Protestants. Non-practicing Christians and those who align themselves with a faith other than Christianity or those who have no faith were less likely to agree strongly with this statement. Yet, despite the fact that these two groups are less likely to be Bible readers, more than half (61%) agree strongly with this statement.

Most adults are not concerned that expressing their biblical views might lead others to consider them intolerant. More than half (53%) of Americans disagree strongly that expressing their biblical views may make others see them as intolerant. Another 24% disagree somewhat with this statement. Elders emerged as the generation most likely to disagree strongly with this statement. Practicing Catholics were twice as likely as all adults (16%) to agree strongly that expressing their biblical views may lead to people considering them intolerant.

### Which is Worse: Being Called Immoral or Intolerant?

#### [Table 1.5]

When asked if it would be more offensive to be called immoral or intolerant, 38% said that being called “immoral” was the most offensive. Just 8% of adults felt that being called “intolerant” is more offensive. One-third of adults (33%) felt that both terms were equally offensive. One in five asserts that they wouldn’t care about being called either.

“Immoral” is more likely to be offensive to Practicing Protestants, while non-practicing Christians were more likely than average to feel “intolerant” is a more offensive term. Practicing Catholics and those associated with a non-Christian faith or who have no faith are more likely to say that they wouldn’t care.

## 2. Bible Penetration

Household Bible ownership – along with versions of the Bible owned – are revealed in this chapter.

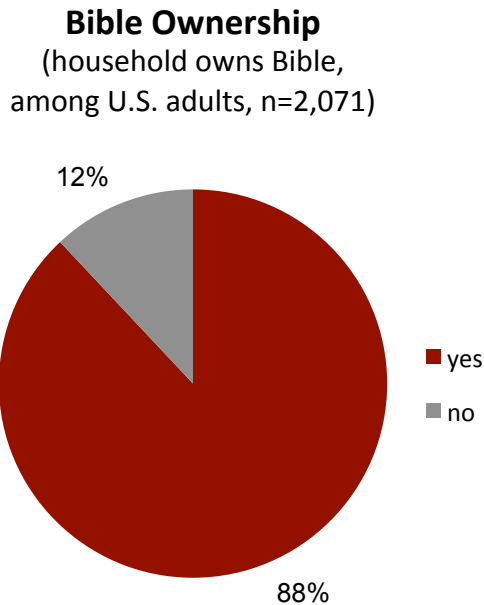
### Bible Ownership

#### [Table 2.1]

The vast majority of adults (88%) say their household owns a Bible. Elders and Boomers are more likely to have a Bible in their homes, while Busters and Mosiacs are less likely. Virtually all practicing Protestants and Catholics responded that they own a Bible. Non-practicing Christians also showed a significantly higher number of households which own a Bible (91%).

Not surprisingly, those who do not consider themselves to be Christians are all far less likely than average to say their household owns a Bible. Bible ownership has increased by three percentage points since 2012, but is statistically equal to the 2011 measurement.

Bible ownership has decreased over the past two decades, from 92% in 1993 to 88% 2013.

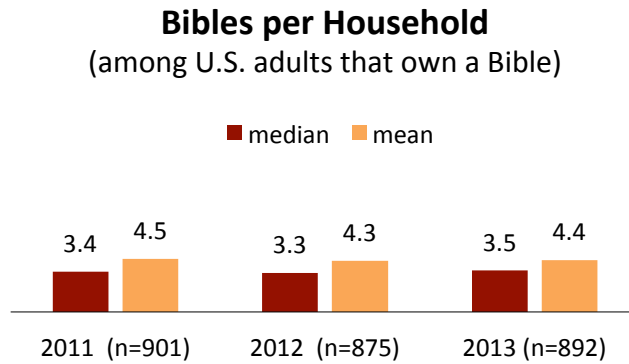


<b>Segmentation Analysis: Household Owns a Bible</b> (average 88%)	
<i>Above average ownership ...</i>	<i>Below average ownership...</i>
<ul style="list-style-type: none"> <li>✓ Bible engagement: engaged (100%)</li> <li>✓ practicing Protestants (100%)</li> <li>✓ evangelicals (100%)</li> <li>✓ non-evangelical born again (99%)</li> <li>✓ adults with an active faith (99%)</li> <li>✓ all born again Christians (99%)</li> <li>✓ practicing Catholics (98%)</li> <li>✓ Protestants (98%)</li> <li>✓ African-Americans (98%)</li> <li>✓ weekly church attenders (98%)</li> <li>✓ Protestant mainline attenders (98%)</li> <li>✓ Protestant non-mainline attenders (98%)</li> <li>✓ adults who attended church in the past month (96%)</li> <li>✓ Bible engagement: Bible friendly (96%)</li> <li>✓ self identified Christians (95%)</li> <li>✓ residents of the South (95%)</li> <li>✓ Elders, ages 67+ (95%)</li> <li>✓ Catholics (93%)</li> <li>✓ Boomers, ages 48-66 (93%)</li> <li>✓ adults who have experienced a divorce (92%)</li> <li>✓ notional Christians (91%)</li> <li>✓ adults w/ some college experience, no degree (91%)</li> <li>✓ households earning less than \$40K annually (90%)</li> <li>✓ married adults (90%)</li> <li>✓ non-practicing Christians (91%)</li> <li>✓ whites (89%)</li> </ul>	<ul style="list-style-type: none"> <li>✓ single adults (85%)</li> <li>✓ never marrieds (84%)</li> <li>✓ Bible engagement: neutral (84%)</li> <li>✓ adults who lack an active faith (84%)</li> <li>✓ Busters, 29-47 (84%)</li> <li>✓ residents of the West (83%)</li> <li>✓ college graduates (82%)</li> <li>✓ non-born again Christians (81%)</li> <li>✓ non-whites (81%)</li> <li>✓ residents of the Northeast (81%)</li> <li>✓ Mosaics, ages 18-28 (79%)</li> <li>✓ unchurched adults (78%)</li> <li>✓ non-Bible readers (77%)</li> <li>✓ those who align with other faith groups (69%)</li> <li>✓ Bible engagement: antagonistic (65%)</li> <li>✓ non-self identified Christians (63%)</li> <li>✓ atheists and adults with no faith (59%)</li> </ul>

All differences listed are statistically significant at the 95% confidence level or higher.

**Number of Bibles Owned**  
**[Table 2.2]**

American Bible owners have an average of 4 Bibles in their home (median of 3.5). A total of 18% of Bible owners have one Bible, 33% have two to three Bibles, 26% have four to five Bibles, and 24% have six or more Bibles in their household. The number of Bibles Americans own has remained unchanged since 2011.



**Bible Purchases**  
**[Table 2.3]**

Among U.S. adults, 15% purchased a Bible in the past 12 months. This is statistically the same as purchases made in 2011. Practicing Protestants are more likely to say they purchased a Bible in 2012. Non-practicing Christians and those who align themselves with a faith other than Christianity or those who are atheist or agnostic were less likely to have purchased a Bible in 2012.

### 3. Bible Engagement

The ways in which adults engage in the Bible are addressed in this chapter. Please note that many of the questions in this section were applicable only to those who read the Bible. “Bible readers” are defined as those who read the Bible anywhere from daily to three or four times a year.

#### Bible Readers

##### [Table 3.1]

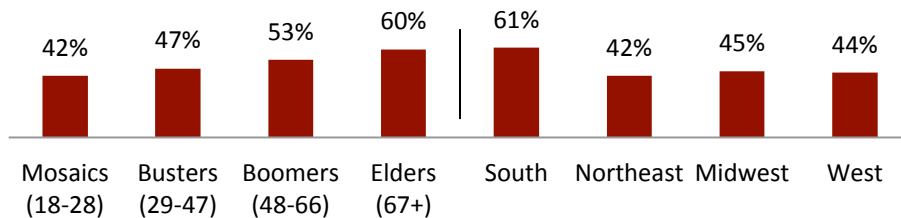
One-fourth of adults (26%) say they never read the Bible, 12% read it less than once a year, and 10% read it only once or twice a year, not including times when they are at a church service or church event. These segments combined represent non-Bible readers.

Thirteen percent say they read the Bible daily. Another 13% spend time in scripture several times per week, 8% read it once a week, 7% read the Bible once a month, and 9% read it three to four times a year. Therefore, the total proportion of Bible readers (read the Bible at least three to four times a year) is 50% of adults.

One in five (20%) Elders (ages 67 plus) report reading the Bible daily. Mosaics (ages 18-28) and Busters (ages 29-47) are less likely than average to read the Bible daily. Residents of the South are more likely to read the Bible at least three or four times a year compared to residents in the Northeast, Midwest and West.

There have been no significant changes in how often people report reading the Bible in the past two years.

#### Bible Readership More Likely in the South and Among Older Americans



<b>Segmentation Analysis: Bible Readers*</b> (average 50%)	
<i>Above average readership ...</i>	<i>Below average readership...</i>
<ul style="list-style-type: none"> <li>✓ Bible engaged adults (100%)</li> <li>✓ evangelicals (97%)</li> <li>✓ adults with an active faith (97%)</li> <li>✓ practicing Protestants (93%)</li> <li>✓ all born again (81%)</li> <li>✓ adults who attended church in the past week (80%)</li> <li>✓ non-evangelical born again Christians (78%)</li> <li>✓ non-mainline Protestants (76%)</li> <li>✓ Protestants (72%)</li> <li>✓ African-Americans (71%)</li> <li>✓ mainline Protestants (67%)</li> <li>✓ Bible friendly adults (65%)</li> <li>✓ residents of the South (61%)</li> <li>✓ Practicing Catholics (61%)</li> <li>✓ self-identified Christians (60%)</li> <li>✓ Elders, 67 years plus (60%)</li> <li>✓ all non-whites (59%)</li> <li>✓ households earning less than \$40K annually (58%)</li> <li>✓ Hispanics (57%)</li> <li>✓ adults who have experienced a divorce (57%)</li> <li>✓ women (55%)</li> <li>✓ adults who have not been to college (53%)</li> </ul>	<ul style="list-style-type: none"> <li>✓ single adults (47%)</li> <li>✓ whites (46%)</li> <li>✓ men (45%)</li> <li>✓ residents of the Midwest (45%)</li> <li>✓ never married adults (44%)</li> <li>✓ households earning \$60Kplus annually (44%)</li> <li>✓ residents of the West (44%)</li> <li>✓ Bible friendly: lite (43%)</li> <li>✓ Mosaics, ages 18-28 (42%)</li> <li>✓ Catholics (42%)</li> <li>✓ residents of the Northeast (42%)</li> <li>✓ college graduates (41%)</li> <li>✓ notional Christians (40%)</li> <li>✓ non-practicing Christians (39%)</li> <li>✓ other faith segmentations (36%)</li> <li>✓ adults who lack an active faith (36%)</li> <li>✓ all non-born again Christians (32%)</li> <li>✓ Bible engagement: neutral (28%)</li> <li>✓ non-practicing other faiths or no faith (24%)</li> <li>✓ unchurched adults (22%)</li> <li>✓ non self-identify Christians (16%)</li> <li>✓ Bible engagement: antagonistic (11%)</li> <li>✓ atheists or agnostics (6%)</li> </ul>

All differences listed are statistically significant at the 95% confidence level or higher.  
 \* Bible readers are defined as those who report reading the Bible at least 3-4 times annually.

**Time Spent Reading the Bible**  
**[Table 3.2]**

The average adult who has a Bible in their household spends 30 minutes reading the Bible at each sitting. Just 15% of adults say they spend less than 15 minutes per sitting reading the Bible. An equal number of adults spend between 15-29 minutes (27%) and 30-44 minutes (26%) reading the Bible. Nearly one-third of adults who own a Bible spend 45 or more minutes per sitting reading the Bible. Surprisingly, Mosaics (ages 18-28), the group least likely to own a Bible (at 79%), is most likely to report reading the Bible for an hour or more at one sitting (37%).

**Bible Reading as Part of Family Traditions**  
**[Table 3.3]**

Bible readers were asked whether or not they spent time reading the Bible as part of their family



traditions for four religious holidays: Christmas, Easter, Good Friday and Passover. More than half turned to the Bible during Christmas and Easter (54% each) as part of their family traditions. Just over one-third (36%) of Bible readers read from the Bible for Good Friday, and another 30% read from the Bible as part of their family traditions for Passover.

Practicing Protestants are more likely than average to read the Bible as part of their family traditions for Christmas. Elders and Catholics are more likely than average to incorporate the Bible as part of their family traditions for Good Friday (45% and 53% respectively).

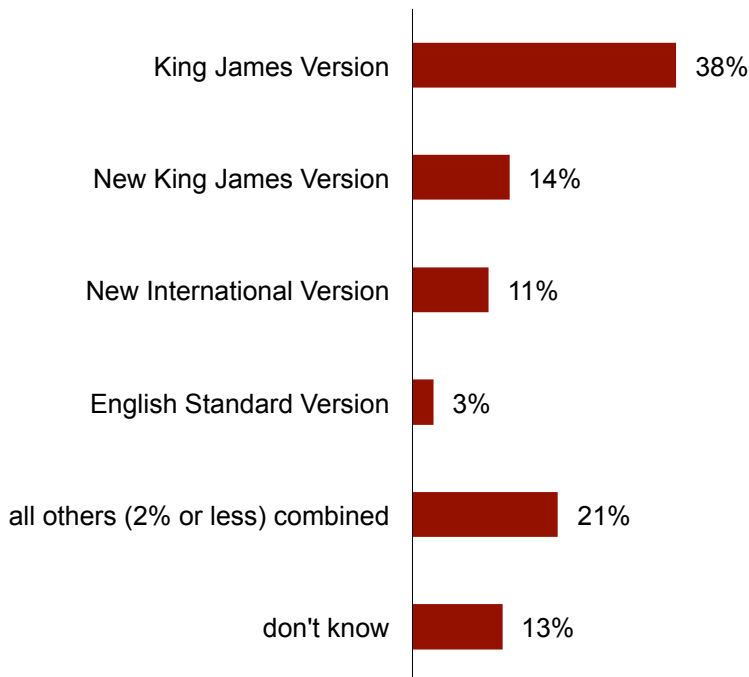
### Bible Version Read

[Table 3.4]

The King James version of the Bible continues to be the version most Bible readers read most often. Nearly four out of ten Bible readers (38%) use the King James Version most often. Far fewer say they read the New King James Version (14%) or the New International Version (11%). All other translations were mentioned by 3% or fewer Bible readers.

### Bible Versions Read Most Often

(among adults who read the Bible at least 3-4 times a year, n=603)



The proportion of those who said they didn't know which version of the Bible they read most often increased from 9% in 2012 to 13% this year. Mentions of NKJV also increased (see Table 3.3 in the *Data Tables* section for details).

### **Favorite Bible Verse**

#### **[Table 3.5]**

When Bible readers were asked to name their favorite Bible verse in a top-of-mind fashion, one in five Bible readers (20%) named John 3:16. Practicing Protestants are more likely than average to favor John 3:16.

Listed by 9% of Bible readers, Psalm 23 was the second most commonly mentioned verse. No other verse was mentioned by more than 2% of adults. One-third (35%) said they did not have a favorite Bible verse or weren't sure what verse to choose as their favorite. Practicing Catholics and non-practicing Christians were more likely to say they do not have a favorite verse.

### **Favorite Book of the Bible**

#### **[Table 3.6]**

Asked to name their favorite book of the Bible, Psalms was mentioned by 15% of Bible readers. Genesis (7%), John (7%), Revelation (6%) and Matthew (6%) were mentioned by about half as many adults. Proverbs (4%), Job (3%), Romans (3%) Luke (3%), and James (3%) accounted for the remainder of responses chosen by at least 3% of Bible readers.

Bible readers who align themselves with a faith other than Christianity and those who say they do not belong to a faith group are more likely than average to mention Revelation as their favorite book in the Bible. Mosaics and Busters are also more likely than average to mention Revelation as their favorite book (11% and 10% respectively), while Boomers and Elders are less likely to favor this book.

One out of four Bible readers (25%) are unable to specify a book they would consider their favorite.

### **Motivations for Reading the Bible**

#### **[Table 3.7]**

Bible readers were presented with a list of possible reasons for reading the Bible. By far, the most common reason for reading the Bible (noted by 53% of Bible readers) is that it brings them closer to God. Far fewer spend time in scripture because they have a problem they need to solve or need direction (18%) or need comfort (14%). Since 2011, the percent of Bible readers who say they read the Bible because it brings them closer to God has decreased by 11 percentage points (64% in 2011, 55% in 2012 and 53% in 2013).

## Desire for Bible Readership

### [Table 3.8, 3.9]

When asked how much they use the Bible today versus how much they used the Bible a year ago, the majority of adults (63%) said their level of use has remained the same. One in four adults (26%) said their personal level of use has increased. Only 9% said their personal level of use has decreased and 3% were unsure.

Three out of five adults (61%) say they wish they read the Bible more, statistically on par with 2012 findings (60%), but a significant decrease from 2011 (67% in 2011).

## Frustrations in Reading the Bible

### [Table 3.10]

When presented with a number of potential frustrations when it comes to reading the Bible, 40% of adults who read the Bible at least once a week say they never seem to have enough time to read it. Along with Bible readers other frustrations that were assessed included: finding the language difficult to relate to (10%), not understanding the background or history of the Bible (7%), never finding the stories or verse they are looking for (4%) and not feeling too excited about reading it (3%).

Three in ten Bible readers (31%) say they have no frustrations in reading the Bible. This is a significant decrease from the last two years (25% in 2012 and 23% in 2011).

When the sample size is expanded to include all adults and not just weekly Bible readers, the proportion of adults who say they have no frustrations in reading the Bible showed a significant increase from 18% in 2012 to 22% in 2013. All other measurements remained statistically unchanged from 2012 to 2013 among all adults when it comes to frustrations in reading the Bible.

## Favorable and Unfavorable Emotions While Reading the Bible

### [Table 3.11, 3.12]

Any adult who had ever read the Bible was presented with possible *favorable* and *unfavorable* emotions they may have experienced the last time they read the Bible. Respondents were asked to choose which emotions they had personally experienced from a list of descriptions (more than one answer was allowed for these questions).

Three in five adults (59%) said they did not experience any *unfavorable* emotions while reading the Bible. Just 10% said they did not feel any *favorable* emotions while reading the Bible. This suggests the general feeling towards the Bible among those who have read it, is more positive than negative. No one group emerged as significantly more or less likely to not have any *unfavorable* emotions while reading the Bible. Busters and other faith groups and atheists or no

faith groups are more likely to say they felt no *favorable* emotions the last time they read the Bible.

The top three unfavorable emotions mentioned were feeling confused (12%), overwhelmed (11%), and doubtful (6%). Mosaics and other faith/no faith adults are more likely to say they felt doubtful (14% and 11% respectively). Catholics are more likely to say they feel confused (23%).

The top three favorable emotions mentioned were feeling at peace (37%), hopeful (30%), and encouraged or inspired (29%). Elders (45%), practicing Protestants (45%) and Boomers (42%) are more likely to say the Bible makes them feel peaceful.

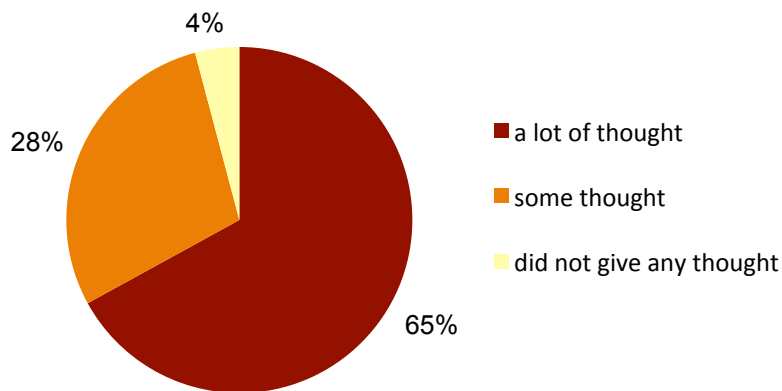
### The Bible's Application to Life [Table 3.13]

In a separate inquiry among those adults who read the Bible in the past week, more than two-thirds (65%) say they gave a lot of thought to how it might apply to their life, while 28% gave some thought to its applicability. Only 4% did not give any thought to how the Bible might apply to their life.

In this year's study, more people said they gave a lot of thought to how the Bible might apply to their life compared to the previous two years (61% in 2011, 59% in 2012, and 65% in 2013).

### Thought Given to How the Bible Might Apply to Your Life

(among adults who read Bible in past week, n=434)



## **Bible Formats Used**

### **[Table 3.14]**

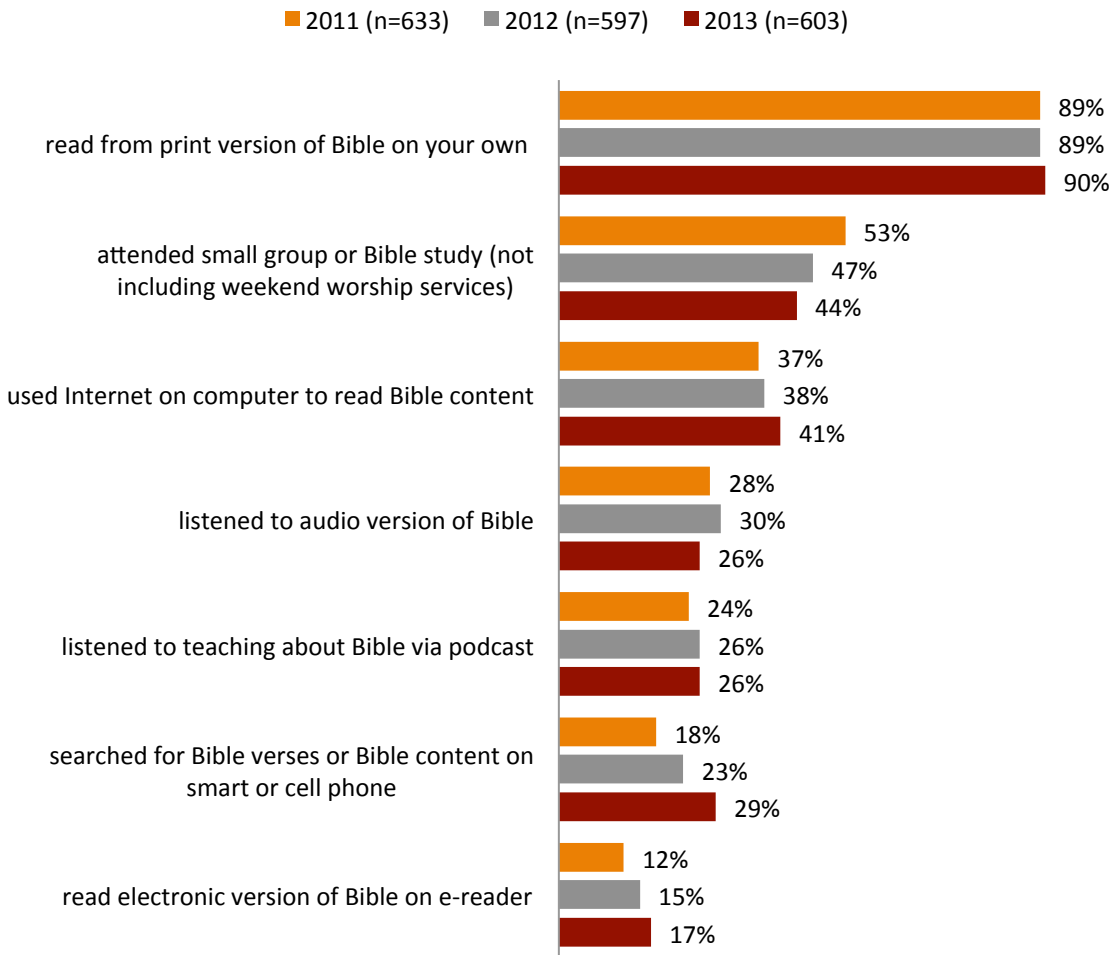
Bible readers were asked about a variety of ways in which the Bible is available and asked whether or not they had used that format in the past year. Nine out of every ten Bible readers (90%) say they read from a print version of the Bible on their own – the most predominant of the formats tested by far. Bible readers also attended a small group or Bible study (44%), where they studied the Bible in a group, not including during weekend church worship services.

Four in ten Bible readers (41%) used the Internet on a computer to read Bible content during the past year, while 29% searched for Bible verses or Bible content on a smart phone or cell phone, 26% listened to an audio version of the Bible, 26% listened to a teaching about the Bible via podcast, and 17% read an electronic version of the Bible on an e-reader such as a Kindle or iPad.

Although the number of Bible readers who read from a print version of the Bible on their own remains high at 90%, the data shows a continual shift to digital content. The number of Bible readers who use their smart phone or cell phone to search for Bible content has increased each year, with a six percent increase in the use of this format from 2012 (18% in 2011, 23% in 2012 and 29% in 2013). Use of the Internet to find Bible content has also increased, up four percent from 2011 (37% in 2011, 38% in 2012 and 41% in 2013). Not surprisingly, the increased use of digital formats is more likely among Mosaics and Busters.

Conversely, use of the Bible via small group studies continue to decrease from a high of 53% in 2011 to its current level of 44%. Listening to audio versions of the Bible has also decreased four percent (30% in 2012 to 26% in 2013).

### Bible Format Used % among Bible Readers



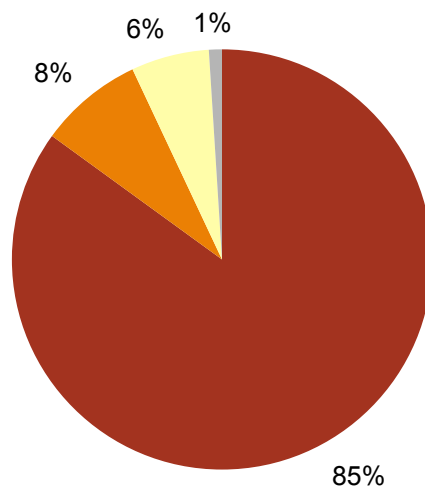
**Use of Bible Apps**  
**[Table 3.15, 3.16]**

Smart phone and mobile phone ownership is high among US adults, with more than three out of four Americans (77%) owning a mobile phone. Of those who have a mobile phone, 15% have downloaded a Bible app on their phone. Not surprisingly, Elders (4%) were less likely than average to have downloaded the app onto their phone as were non-practicing Christians (9%) and other faith and no faith groups (4%). However, nearly three in ten (29%) practicing Protestant cell phone users report downloading a Bible app onto their phones.

**Preferred Bible Format**  
**[Table 3.17]**

Despite the rise in digital technologies, Bible readers overwhelmingly (85%) prefer to read a print version over digital (8%), audio (6%), video (<1%) or other types of Bible formats (1%). Mosaics are more likely than average (18%) to prefer digital formats, while Boomers (4%) and Elders (2%) are least likely to prefer this format.

**Americans Still Prefer Printed Bibles**  
(% among Bible Readers)



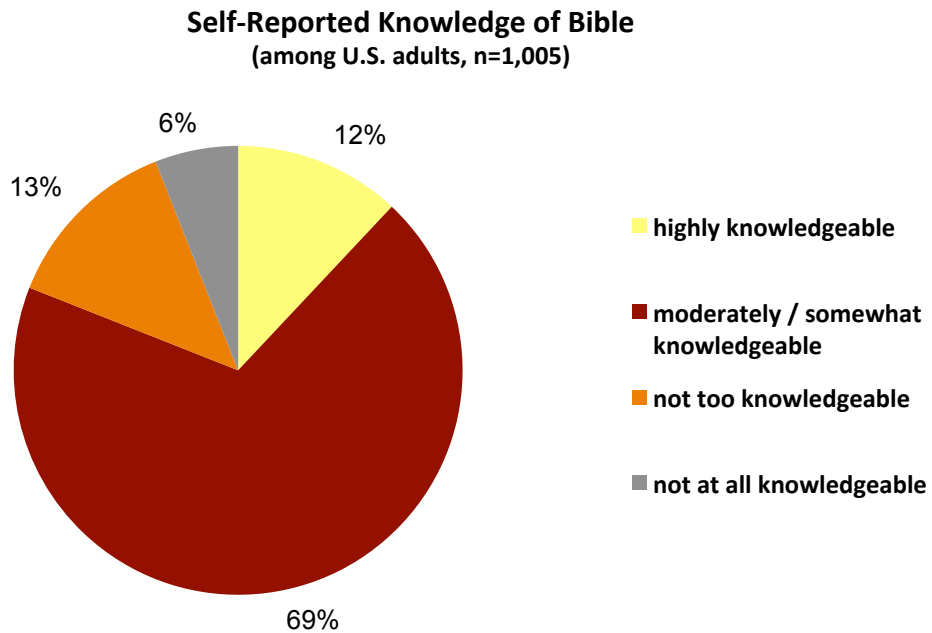
## 4. Bible Literacy

Knowledge of the Bible is explored in this chapter.

### Self-assessment of Biblical Knowledge

#### [Table 4.1]

The majority of adults (69%) consider themselves moderately or somewhat knowledgeable about the Bible. Twelve percent of adults say they are highly knowledgeable; 13% said not too knowledgeable; and only 6% said not at all knowledgeable. These percentages are on par with 2012 findings.





<b>2013 Segmentation Analysis: Highly Knowledgeable about the Bible</b> (average 12%)	
<i>Above average...</i>	<i>Below average ...</i>
<ul style="list-style-type: none"> <li>✓ African-Americans (23%)</li> <li>✓ Bible engaged adults (22%)</li> <li>✓ all non-whites (17%)</li> <li>✓ adults aligning with other faiths / no faith (17%)</li> <li>✓ adults with an active faith (16%)</li> <li>✓ residents of the South (15%)</li> <li>✓ households earning under \$40K annually (15%)</li> <li>✓ high school education, no college (14%)</li> <li>✓ Bible readers (14%)</li> </ul>	<ul style="list-style-type: none"> <li>✓ adults who lack an active faith (10%)</li> <li>✓ whites (9%)</li> <li>✓ married adults (9%)</li> <li>✓ non-Bible readers (8%)</li> <li>✓ adults who attended college, no degree (8%)</li> <li>✓ Catholics (6%)</li> <li>✓ Bible neutral adults (5%)</li> <li>✓ households earning \$40K-\$60K annually (4%)</li> </ul>

All differences listed are statistically significant at the 95% confidence level or higher.

### **Bible as Literal or Inspired Word of God**

#### **[Table 4.2]**

Presented with a number of possible descriptions of the Bible, more adults believe it to be inspired (with some symbolism) than literal. About one-quarter of adults (27%) say the Bible is the inspired word of God and has no errors, although some verses are meant to be symbolic. Another 22% consider the Bible to be the actual word of God that should be taken literally, word for word.

Smaller proportions of adults think the Bible is the inspired word of God – but has some factual or historical errors (15%).

Sixteen percent of adults expressed strong skepticism of scripture, stating that it is just another book of teachings written by men that contains stories and advice; 10% believe that scripture is not inspired by God but just a book that tells how its writers understood the ways and principles of God.

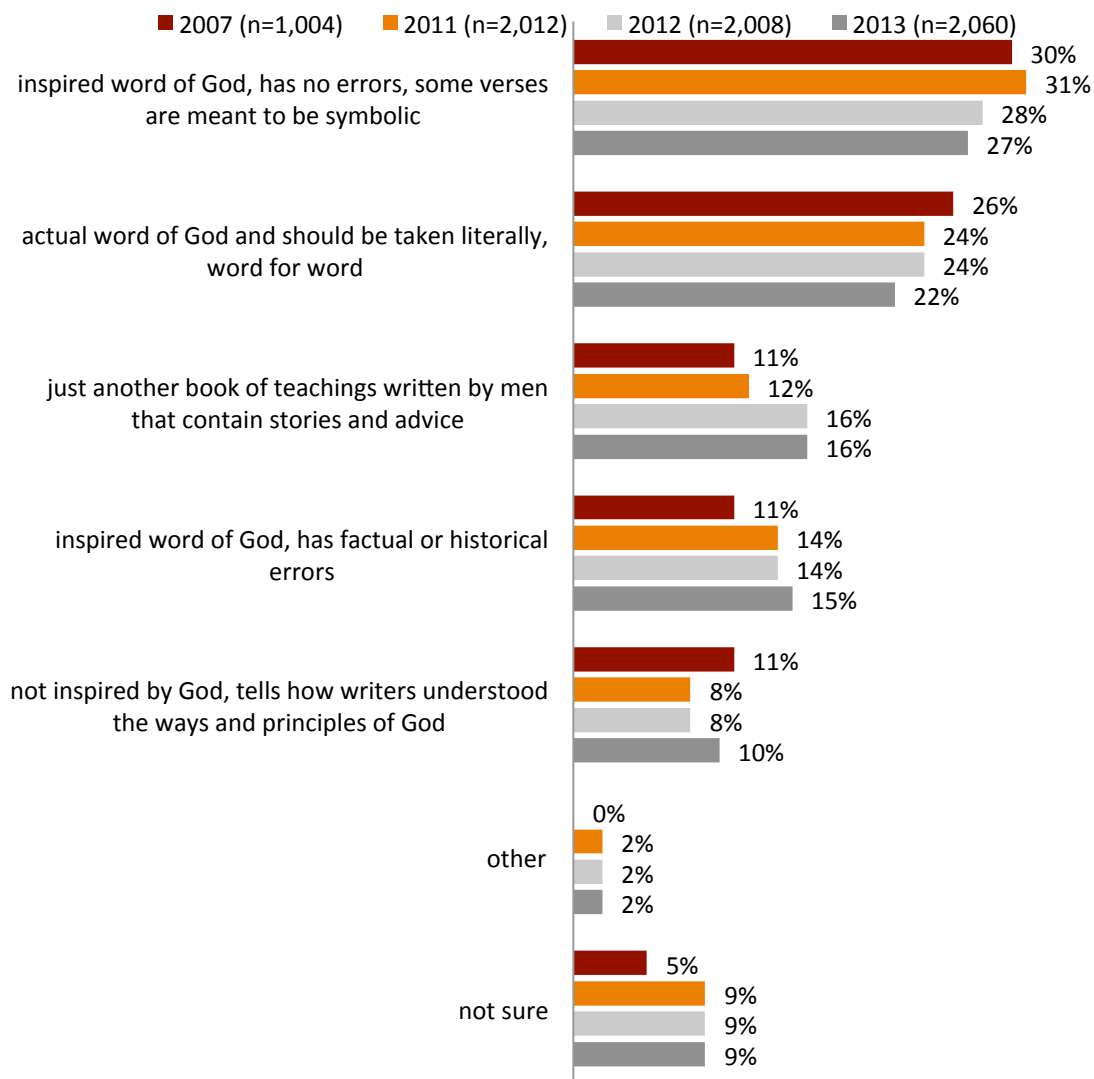
In total, 9% of adults answered “don’t know,” being unable to select from the five descriptions presented a response that matched their opinion.

Both practicing Protestants (41%) and Catholics (44%) are more inclined to believe the Bible is the inspired Word of God with some symbolism, yet practicing Protestants are also more likely than average to consider the Bible to be the actual, literal Word of God (44%). Non-practicing Christians are more likely to believe that scripture is inspired but has errors (21%). Those of non-Christian faiths or no faith are more likely to believe the Bible is just another book of teachings written by men (48%). Non-practicing Christians (14%) and adults associated with non-Christian faith or no faith (12%) were also more likely than average to believe that the Bible was not inspired and tells how writers understood the ways and principles of God.

The 2013 study reveals that slightly fewer adults believe the Bible is the actual word of God and should be taken literally, word for word when compared to 2011 and 2012 results (24% in 2011 and 2012, 22% in 2013). Data from a 2007 study conducted by Barna Group also shows a 4-percentage point drop in those who believe the Bible is the actual word of God (26% in 2007).

In addition, slightly more people believe the Bible is not inspired but tells how writers understood the ways and principles of God (8% in 2011 and 2012, 10% in 2013).

### 2013 Beliefs of Bible as Literal or Inspired Word of God (among U.S. adults, n=2,060)



## **Bible Literacy** **[Table 4.3, 4.4]**

To assess knowledge of content, teachings or structure of the Bible, a series of questions were asked of adults. These results are presented below.

### *First Five Books of the Bible*

One in four U.S. adults (42%) correctly named “Genesis, Exodus, Leviticus, Numbers, Deuteronomy” as the first five books of the Bible. This number rises to 61% among practicing Protestants who answered correctly. The percent of adults who correctly named the first five books of the Bible has decreased four percent from 2012 (46%). Three out of ten adults (30%) were unsure.

### *Knowledge of Bible Stories*

To determine how well U.S. adults are familiar with Bible stories, four statements were presented and respondents were asked whether or not each is true or false. The results suggest that the majority of adults are somewhat familiar with biblical stories.

A large portion of adults (78%) correctly answered that the statement “Noah was married to Joan of Arc” is false. For this statement even if the respondent knows nothing about the Bible, he or she may know who Joan of Arc is and therefore be able to correctly answer the question.

Fewer adults were able to correctly respond to the other three statements, but correct responses still represent the majority. Most (64%) know that Sodom and Gomorrah were not married. More than half of U.S. adults (55%) correctly answered that the statement, “The apostle Paul was also known as Saul” is true. And although, Americans struggled most with the statement “John the Baptist was one of the 12 apostles,” half of adults (48%) were still able to correctly answer that the statement is false.

Practicing Protestants were more likely to correctly respond to the four statements than were practicing Catholics with the exception of the statement “John the Baptist was one of the 12 apostles.”

Mosaics (ages 18-28) were less likely than average to correctly identify which statements were true or false. For example, 70% of Mosaics identified “Noah was married to Joan of Arc” as false (compared to 78% of all adults); 52% of Mosaics knew that “Sodom and Gomorrah were married” is false (52% of Mosaics vs. 64% all adults); 38% of Mosaics identified “John the Baptist was one of the 12 apostles” as false (compared to 48% of all adults); and 44% of Mosaics correctly identified that the apostle Paul was also known as Saul (compared to 55% of all adults).

## 5. Politics and the Bible

This chapter focuses on how the Bible and faith play a role in politics. It addresses how the Bible influences U.S. adults' views on political issues.

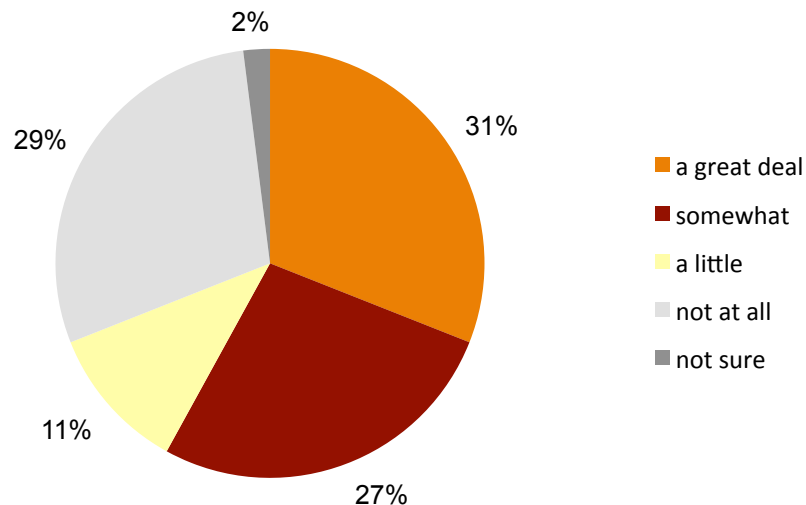
### Influence of Faith on Politics

[Table 5.1, 5.2]

More than two-thirds of adults (69%) say their personal faith has at least a little influence on political issues. Three out of ten (31%) of adults feel that their political views are greatly influenced by their faith; another 27% responded that their faith is somewhat influential, and 11% say their faith influences views on politics a little. Only 29% said their faith has no influence on political issues, while 2% were unsure.

The percent of adults who believe their faith influences their views on political issues “a great deal” has increased since 2012 (27% in 2012, 31% in 2013). Boomers (ages 48-66) and Elders (ages 67 and older) were more likely to say their faith influences them a great deal, while Mosaics (ages 18-28) were more likely to say their faith does not influence them at all (41%). Practicing Protestants were also more likely to say their faith influences them a great deal (50%).

**Influence of Faith on Voting**  
(among all U.S. adults, n=1,005)



Adults were also asked if they agreed or disagreed with the statement “the Bible and politics do not mix.” More than half (54%) of adults agreed with this statement. This is up five percent from 2012 (49% in 2012). Mosaics (ages 18-28) are more likely to agree with this statement (65%) as are those associated with other faith groups and no faith (76%). Elders (ages 67 and older) (44%) and practicing Protestants (37%) were less likely to do so.

## 6. Interest in Bible-Based Content

This chapter focuses on how interested Americans would be in seeing a movie featuring stories or events from the Bible as well as their interest in receiving more input and wisdom from the Bible on family and marriage.

### Interest in Movies

#### [Table 6.1]

Respondents were asked whether or not they would go see a major motion picture featuring stories or events from the Bible that was playing at their local movie theater. Overall, just 11% of adults said they would definitely go see it. While another 31% said they would probably go see it, the majority of adults would either probably not go see it (40%) or definitely not go see it (18%).

### Interest in Biblical Insight

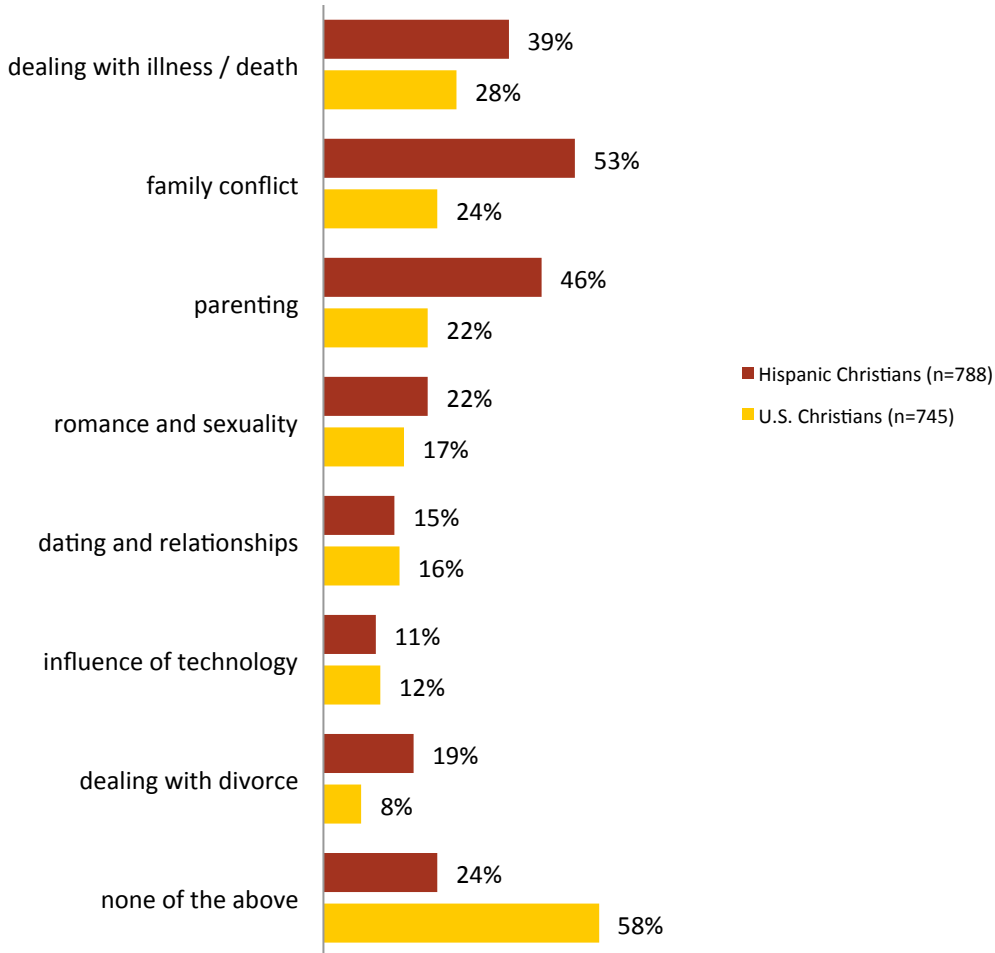
#### [Table 6.2]

The survey also tested the level of interest Americans have in biblical insight. As a rule, U.S. adults show little interest in receiving input and wisdom from the Bible on various aspects of family life, with a majority of respondents who say they are not interested in receiving input and wisdom of any of the topics listed (58%). Only one issue garners interest from more than one-quarter (28%) of adults - dealing with illness or death. Addressing family conflict (24%) and parenting issues (22%) are of interest to just under one-quarter of adults. Biblical insight pertaining to romance and sexuality (17%), dating and relationships (16%), the influence of technology (12%), and dealing with divorce (8%) are of interest to relatively few.

Boomers (ages 48-66) and Elders (ages 67 and older) emerged as the group least likely to express interest in receiving Biblical input, while the two younger generations Mosaics (ages 18-28) and Busters (ages 29-47) express more interest in receiving input as it relates to family and relationship issues. Practicing Protestants also show more interest than Catholics in biblical insight for each of these areas. Mosaics, in particular, expressed the most interest in parenting (42%), addressing family conflict (40%), dating and relationships (35%), romance and sexuality (30%) and dealing with divorce (15%).

Similar research was also conducted in 2012 in the *Hispanic America: Faith, Values & Priorities* study, a collaboration of American Bible Society, Barna Hispanics, the National Hispanic Christian Leadership Conference and OneHope. Overall, the general U.S. adult population is less interested in receiving input and wisdom from the Bible than are U.S. Hispanics.

### Interest in Biblical Insight (% among self-identified Christians)



## 7. Moral Decline and Social Impact

This chapter focuses on whether or not Americans believe the values and morals of America are declining and what they attribute to be the cause of such decline. This chapter also examines the degree to which the Bible is perceived to impact the lives of American youth.

### **Morality in America is on the Decline**

**[Table 7.1, 7.2]**

The vast majority (77%) of Americans believe that morality is on the decline. Although highest among Elders (ages 67 and older), no less than seven out of ten adults, from each generation, see a decline. Practicing Protestants are also more likely to agree that morality is declining in American (87%).

Those who agreed that the values and morals of Americans are declining were asked to identify which of three reasons is most responsible for the decline. One in three adults (32%) say that lack of Bible reading is the primary cause. Negative influences of movies, television and music is believed to most responsible for moral decline among 29% of adults. Another one-quarter of adults (25%) believe that morality is in decline due to corruption from corporate greed. Elders (44%) were more likely to state that lack of Bible reading was the cause, while Mosaics (44%) were more likely to identify corruption from corporate greed as the cause.

### **The Bible's Impact on American Youth**

**[Table 7.3]**

Nearly half (46%) of all adults believe that the Bible does not have much impact on the lives of American youth. Another 8% believe that the Bible has no impact on American youth. Just 12% believe the Bible has a lot of impact on the lives of youth, while 31% believe that the Bible has some impact.

Despite the fact that Mosaics are less Bible friendly<sup>1</sup>, they are more likely than average to say the Bible has had a lot of influence (20%) or some influence (42%) on the lives of American youth. This may suggest that the influence or impact of the Bible has had in their lives is somehow connected with negative experiences.

When comparing the data among the general population of U.S. adults, the *Hispanic America* study revealed that Hispanics are much more optimistic about the influence the Bible has on their youth. More than twice as many Hispanics believe that the Bible has a lot of influence (29%) compared to all U.S. adults (12%).

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<sup>1</sup> less likely to connect the Bible on the influence of politics, less likely to be Bible engaged, less likely to own a Bible, and more likely to say they never read the Bible



## 8. Bible Teaching in Public Schools

This chapter focuses on how Americans feel about teaching about the values found in the Bible in public schools. Valid reasons for teaching about the values in the Bible in public schools are examined as well as reasons for concern.

### Teaching the Values in the Bible in Public Schools

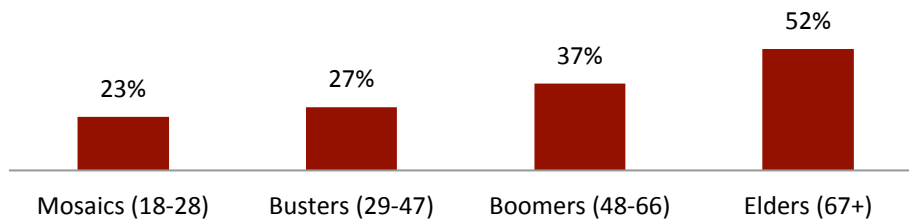
#### [Table 8.1]

Two-thirds of adults (66%) see it as important to teach the values found in the Bible in public schools. Roughly one-third (34%) of adults feel that teaching the Bible is extremely important and another one-third (32%) feel it is somewhat important. Just one-third of adults (35%) believe it is not too or not at all important that public schools teach about the values in the Bible. Elders (52%), practicing Protestants (79%) and practicing Catholics (58%) are more likely to feel it is extremely important. In fact, 97% of practicing Protestants and 88% of practicing Catholics think it is important (extremely and somewhat combined).

Regionally, residents of the South are more likely believe that teaching values found in the Bible in public schools is extremely important (43%), while adults residing in the Northeast (25%) and West (28%) are less likely to see the importance of such teaching.

### Age Has a Strong Impact on the Belief that Public Schools Should Teach Biblical Values

% who believe it is extremely important



## **Valid Reasons for Teaching About the Bible in Public Schools**

### **[Table 8.2]**

When presented with a list of reasons why it might be worth teaching about the Bible in public schools, adults who support such teaching overwhelmingly say that the Bible teaches moral principles that are badly needed in society (75%). Coming in at a distant second is the belief that more people should become familiar with Christianity (25%) and that it is important to be familiar with the Bible in order to be a well-educated person (20%). Just 7% believe that it is important to teach the Bible because the Bible is best understood only as ancient literature. Less than one in ten (9%) believe that there are no valid reasons to teach about the Bible in schools.

## **Concerns About Teaching the Bible in Public Schools**

### **[Table 8.3]**

Among those who believe that it would be worth teaching about the Bible in public schools, 45% believe that the top concern about teaching the Bible in public schools is that it would “favor one religion over another.” Another 38% chose “teaching about the Bible should be the responsibility of churches and families” as a possible concern. Another one-third (32%) believe that “it might offend people,” while 11% say “it would take valuable lesson time away from other subjects.” One in four adults (25%) who support teaching about the Bible in public schools say there is no reason not to teach the Bible in public schools.

## 9. Giving to Non-Profit Organizations

In this chapter we will explore the amount of money Americans donated to non-profit organizations in 2012.

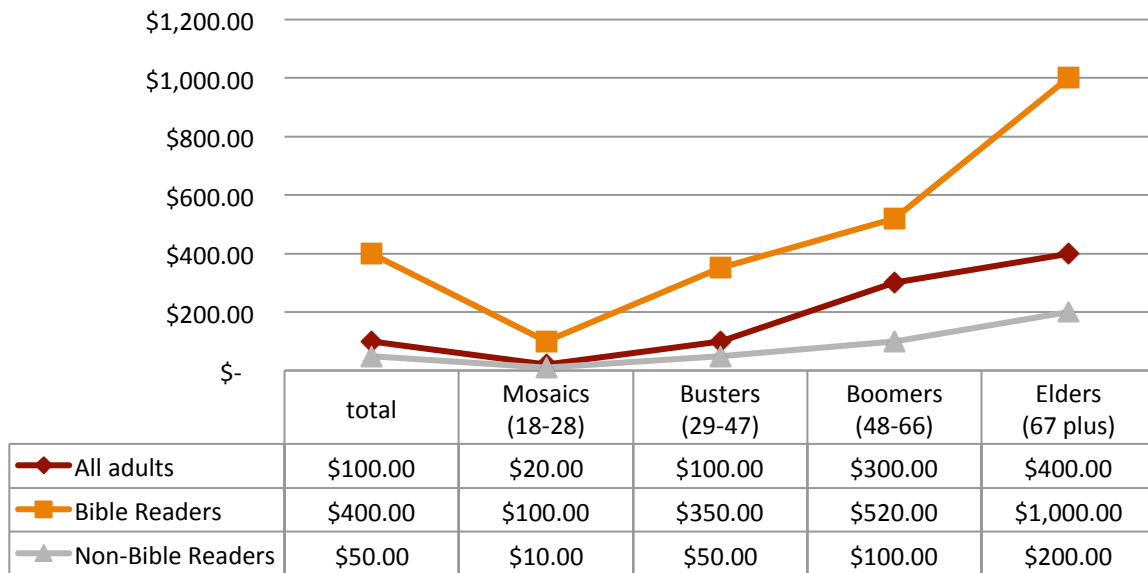
### Donations to Non-Profit Organizations

**[Table 9.1]**

Seven out of ten adults (71%) say they gave to a charity or non-profit organization, including a church or religious organization in the previous year. Mosaics (ages 18-28) and Busters (ages 29-47) were more likely than average to say they had not given any money to a non-profit; Boomers (ages 48-66) and Elders (ages 67 and older) were less likely to say they did not give money to non-profits.

The average (median) adult gave \$100 to such organizations in the previous year. Mosaics (ages 18-28) gave the least amount of money (\$20 on average) as did non-practicing Christians (\$50) and other faith groups and no faith groups (\$50). Practicing Protestants (\$1,000) and practicing Catholics (\$700) are above average in their giving.

**Non-Profit Giving by Age**  
*median giving*



# APPENDIX I

## 1. Bible Perceptions

**TABLE 1.1 BOOKS CONSIDERED TO BE SACRED OR HOLY**

Question: To start with, what books, if any, do you consider sacred literature or holy books? (MULTIPLE RESPONSE)

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
the Bible	80%	72%↓	75%↓	86%↑	87%↑	95%↑	87%	87%↑	48%↓
the Koran	8	11	8	8	5	3↓	15↑	11	13↑
Torah	4	7↑	3	3	4	1↓	8	5	7↑
Book of Mormon	3	4	3	2	4	1↓	6	2	7↑
other	4	5	3	5	2↓	3	1	2	9↑
none	12	18↑	17↑	5↓	6↓	3↓	3↓	6↓	34↑
not sure	6	6	5	5	7	1↓	7	6	8
<i>n=</i>	<i>1,005</i>	<i>200</i>	<i>321</i>	<i>322</i>	<i>141</i>	<i>286</i>	<i>80</i>	<i>274</i>	<i>191</i>

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	2011	2012	2013
the Bible	86%	82%	80%
the Koran	10	10	8
Torah	4	6	4
Book of Mormon	4	5	3
other	3	3	4
none	7	11	12
not sure	3	3	6
<i>n=</i>	<i>1,011</i>	<i>1,020</i>	<i>1,005</i>

**TABLE 1.2 | BELIEFS ABOUT THE BIBLE**

Question: I would like to read some statements about sacred literature and would like to know whether you agree or disagree with each statement?

% agree strongly	all adults	Generation				Practicing faith		Non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Prot-estant	Cath-olic	Chris-tian	other faith / no faith
the Bible contains everything a person needs to know to live a meaningful life	47%	30%↓	44%	53%↑	62%↑	79%↑	61%↑	35%↓	14%
the Bible teaches that God helps those who help themselves	45	30↓	50	49	51	50	60↑	50	27↓
the Bible, the Koran, and the book of Mormon all are different expressions of the same spiritual truths*	16	19	16	16	11↓	11	21	12↓	20↑
the Bible can only be correctly interpreted by people who have years of intense training in theology	8	5	4↓	10↑	12↑	7	9	7	5
<i>*online + telephone sample size=</i>	2,030	381	644	692	292	448	142	789	447
<i>telephone sample size=</i>	1,005	200	321	322	141	286	80	274	191

\* denotes questions asked in the online survey and the telephone survey.

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 1.2 BELIEFS ABOUT THE BIBLE (CONTINUED)**

	2011	2012	2013
<b>the Bible contains everything a person needs to know to live a meaningful life</b>			
agree strongly	53%	48%	47%
agree somewhat	22	21	19
disagree somewhat	11	15	14
disagree strongly	12	12	17
not sure	2	5	3
<b>the Bible teaches that God helps those who help themselves</b>			
agree strongly	51	NA	45
agree somewhat	24	NA	27
disagree somewhat	9	NA	9
disagree strongly	12	NA	14
not sure	3	NA	5
<b>the Bible, the Koran, and the Book of Mormon are all different expressions of the same spiritual truths*</b>			
agree strongly	17	15	16
agree somewhat	33	31	31
disagree somewhat	17	18	19
disagree strongly	28	28	28
not sure	6	8	7
<b>the Bible can only be correctly interpreted by people who have years of intense training in theology</b>			
agree strongly	9	NA	8
agree somewhat	15	NA	10
disagree somewhat	23	NA	27
disagree strongly	50	NA	52
not sure	3	NA	3
<i>*online + telephone sample size=</i>	<i>1,982</i>	<i>1,969</i>	<i>2,030</i>
<i>telephone sample size=</i>	<i>1,011</i>	<i>1,020</i>	<i>1,005</i>

\* denotes questions asked in the online survey and the telephone survey.

**TABLE 1.3 THE ROLE OF THE BIBLE IN U.S. SOCIETY**

Question: Some people believe that the Bible should have a greater role in U.S. society today, while others believe that the Bible should have less influence. Do you think the Bible has too much, too little, or just the right amount of influence in U.S. society today?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
too little influence	56%	40%↓	56%	63%↑	63%↑	76%↑	67%↑	57%	23% ↓
just right	26	36↑	23	23	22	19↓	24	30	27
too much influence	13	20↑	16	9↓	6↓	2↓	4↓	9↓	41↑
not sure	6	4	4	6	9↑	3↓	5	5	9↓
	<i>n</i> = 1,005	200	321	322	141	286	80	274	191

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	2011	2012	2013
too little influence	54%	47%	56%
just right	28	29	26
too much influence	13	16	13
not sure	5	7	6
	<i>n</i> = 1,011	1,020	1,005



**TABLE 1.4 BIBLE IMPACT AND BELIEFS**

Question: I'd like to read a few statements about the Bible. Please tell me if you agree or disagree with each statement??

% among Bible readers	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
<b>reading the Bible makes you more thankful</b>									
agree strongly	74%	73%	68%	79%↑	77%	84%↑	68%	61%↓	61%↓
agree somewhat	19	23	21	14↓	17	11↓	21	35↑	17
disagree somewhat	3	3	2	3	3	2	1	2	3
disagree strongly	4	1	7↑	3	2	1↓	3	2	20↑
not sure	1	0	1	2	1	1	7↑	*	0
<b>you fear expressing your biblical views because you may be considered intolerant</b>									
agree strongly	7	3	7	9	5	6	16↑	5	2
agree somewhat	11	10	13	12	9	12	3↓	16↑	5
disagree somewhat	24	23	27	25	17↓	21	20	29	31
disagree strongly	53	62	51	47↓	60↑	55	52	48	56
not sure	5	2	3	7	8	5	9	2↓	7
	<i>n=</i> 603	89	189	212	101	272	52	142	54

\* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 1.5 WHICH IS WORSE: BEING CALLED IMMORAL OR INTOLERANT**

Question: Would you consider it more offensive to be called immoral or intolerant?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
immoral	38%	40%	39%	33%	43%	45%↑	43%	34%	27%
intolerant	8	7	9	8	8	7	3	12↑	5
both are equally offensive	33	29	36	34	32	35	20	36	29
wouldn't care about being called either	21	24	16	25	18	12↓	34↑	19	39↑
<i>n</i> =	431	74	126	152	74	146	35	174	52

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

## 2. Bible Penetration

**TABLE 2.1 HOUSEHOLDS WHO OWN A BIBLE**

Question: Does your household own a Bible?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Prot-estant	Cath-olic	Chris-tian	other faith / no faith
yes	88%	79%↓	84%↓	93%↑	95%↑	100%↑	98%↑	91%↑	65%↓
no	12	21↑	15↑	7↓	5↓	*↓	2↓	9↓	34↑
<i>online + telephone sample size=</i>	<i>2,071</i>	<i>387</i>	<i>666</i>	<i>704</i>	<i>294</i>	<i>449</i>	<i>142</i>	<i>814</i>	<i>450</i>

\* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	1993*	2011	2012	2013
yes	92%	88%	85%	88%
no	8	12	15	12
<i>n=</i>	<i>601</i>	<i>2,011</i>	<i>2,014</i>	<i>2,071</i>

\* Historical data collected by telephone interviews; 2011-2013 data collected by telephone and online surveys.

**TABLE 2.2 NUMBER OF BIBLES PER HOUSEHOLD**

Question: How many Bibles, in total, does your household own?

% own a Bible (without don't know)	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes-tant	Cath-olic	Chris-tian	other faith / no faith
one	18%	24%↑	16%	17%	15%	4%↓	25%	22%	28%↑
two to three	33	37	37	26↓	33	20↓	44↑	37	37
four to five	26	21	25	29	26	34↑	14↓	26	23
six or more	24	18	22	29↑	27	43↑	17	16↓	13↓
<i>mean</i>	4.4	3.8	4.5	4.7	4.8	6.2	3.2	3.6	3.6
<i>median</i>	3.5	2.8	3.3	3.9	3.7	5.0	2.6	3.0	2.6
<i>n=</i>	892	163	282	296	136	277	75	255	135

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

% own a Bible (without don't know)	2011	2012	2013
<i>mean</i>	4.5	4.3	4.4
<i>median</i>	3.4	3.3	3.5
<i>n=</i>	901	875	892

**TABLE 2.3 BIBLE PURCHASES**

Question: Did you purchase a Bible in 2012?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes-tant	Cath-olic	Chris-tian	other faith / no faith
yes	15%	17%	14%	16%	15%	27%↑	12%	9%↓	8%↓
no	85	83	86	84	85	72↓	88	91↑	92↑
<i>n=</i>	1,005	200	321	322	141	286	80	274	191

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	2012	2013
yes	14%	15%
no	86	85
<i>n=</i>	1,020	1,005

### 3. Bible Engagement

**TABLE 3.1 HOW OFTEN AMERICANS READ THE BIBLE**

Question: How often, if ever, do you actually read the Bible, not including times when you are at a church service or church event?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Prot-estant	Cath-olic	Chris-tian	other faith / no faith
never	26%	33%↑	32%↑	22%↓	17%↓	2%↓	12%↓	28%	53%↑
less than once a year	12	14	10	13	12	1↓	14	18↑	14
once or twice a year	10	10	10	11	10	4↓	11	14↑	9
three or four times a year	9	9	10	8	7	5↓	8	14↑	4↓
once a month	7	5	9↑	7	7	12↑	13↑	6	3↓
once a week	8	9	7	9	9	13↑	11	7↓	6↓
several times/4+ times a week	13	10	11↓	16↑	16↑	32↑	17	7↓	4↓
every day	13	9↓	10↓	14	20↑	31	12	6↓	7↓
not sure	1	1	1	2	2	*↓	2	1	1
<i>online + telephone sample size n=</i>	<i>2,068</i>	<i>388</i>	<i>664</i>	<i>702</i>	<i>294</i>	<i>449</i>	<i>142</i>	<i>309</i>	<i>450</i>

\* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	2011	2012	2013
never	25%	26%	26%
less than once a year	13	10	12
once or twice a year	11	10	10
three or four times a year	8	9	9
once a month	8	8	7
once a week	8	7	8
several times/4+ times a week	15	13	13
every day	11	13	13
not sure	3	5	1
<i>online + telephone sample size=</i>	<i>2,014</i>	<i>2,011</i>	<i>2,068</i>

**TABLE 3.2 TIME SPENT READING THE BIBLE**

Question: What is the average amount of time you spend reading the Bible at each sitting?

% among households who own a Bible	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
less than 15 minutes	15%	19%	19%	13%	9%↓	14%	11%	16%	27%↑
15-29 minutes	27	17	29	30	27	29	43↑	23	19
30-44 minutes	26	25	21	28	33↑	26	20	30	24
45-59 minutes	8	2	10	8	9	10	8	4	8
1 hour or more	24	37↑	22	21	23	21	18	28	22
<i>mean</i>	36.0	41.9	34.3	34.8	35.1	35.1	29.7	35.6	33.7
<i>median</i>	29.8	30.1	29.6	29.8	30.0	29.8	20.3	29.9	29.7
<i>n=</i>	568	89	180	197	94	259	46	134	53

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 3.3 BIBLE READING AS PART OF FAMILY TRADITIONS**

Question: Is reading the Bible part of your family traditions for (READ HOLIDAY)?

% among Bible readers	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
Christmas	54%	53%	53%	54%	58%	59%↑	64%	52%	33%↓
Easter	54	54	48	56	59	57	55	60	30↓
Good Friday	36	36	33	34	45↑	37	53↑	38	11↓
Passover	30	34	31	28	30	32	28	33	19
<i>n=</i>	603	89	189	212	101	300	52	142	54

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 3.4 VERSIONS READ MOST OFTEN**

Question: There are many versions or translations of the Bible available these days. As far as you know, what is the version or translation of the Bible you read most often?

% Bible reader	all adults	Generation				practicing faith		non-practicing faith		
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith	
King James Version	38%	42%	38%	38%	36%	35%	27%	44%	38%	
New King James Version	14	17	15	13	15	16	6	11	13	
New International Version	11	12	11	10	9	14	1	9	4	
English Standard Version	3	2	4	4	1↓	2	7	4	1	
New American Bible	2	2	1	1	4↑	*↓	9↑	2	1	
New American Standard Bible	1	0	1	2↑	*	2	1	1	0	
New Living Translation	2	3	2	2	1	4	2	0	0	
New Revised Standard Version	2	0	1	3↑	2	2	1	2	0	
Today's New International Version	2	3	2	1	2	4↑	0	1	0	
Amplified Bible	*	0	1	*	0	1	0	0	0	
Contemporary English Version	*	0	0	1↑	0	1	0	0	0	
Holman Christian Standard Bible	*	0	1	0	0	*	0	0	0	
New Century Version	0	0	0	0	0	0	0	0	0	
New International Reader's Version	1	0	3↑	0	1	2	3	0	0	
Good News Translation	*	0	0	*	1	*	1	0	0	
The Message	*	0	0	*	1	*	0	0	0	
other	10	7	6	12	16↑	6↓	15	8	33↑	
don't know, unsure	13	12	14	11	13	10↓	26↑	17	9	
none	1	0	1	2	0	*	2	1	2	
	<i>n</i> =	603	89	189	212	101	272	52	142	54

\* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 3.4 VERSIONS READ MOST OFTEN (CONTINUED)**

% Bible reader	2011	2012	2013
King James Version	45%	39%	38%
New International Version	10	11	11
New King James Version	10	12	14
New American Standard Bible	2	2	1
New Revised Standard Version	1	2	2
English Standard Version	3	6	3
New Living Translation	2	2	2
Amplified Bible	2	1	*
Contemporary English Version	1	1	*
New American Bible	1	2	2
New International Reader's Version	1	1	1
The Message	1	0	*
Good News Translation	*	0	*
New Century Version	*	1	0
Holman Christian Standard Bible	0	1	*
Today's New International Version	0	2	2
other	8	6	10
don't know, unsure	12	9	13
<i>n</i> =	633	597	603

\* indicates less than one-half of one percent



**TABLE 3.5 FAVORITE BIBLE VERSE**

Question: What is your favorite Bible verse?

% among Bible readers	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
don't know / don't have one	35%	32%	39%	33%	35%	26%↓	53%↑	43%↑	35%
John 3:16	20	17	18	21	21	25↑	16	20	12
Psalms 23	9	7	4↓	11	12	9	9	8	8
Jeremiah 29:11	2	4	2	1	0	3↑	0	1	0
Matthew 7:12	1	2	0	2	2	*↓	1	2	2
Philippians 4:13	1	0	2	2	1	1	0	3↑	0
other (less than 1% each)	33	39	35	31	29	37	21↓	24↓	43
	<i>n</i> = 603	89	189	212	101	272	52	142	54

\* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 3.6 FAVORITE BOOK OF THE BIBLE**

Question: What is your favorite book of the Bible?

% among Bible readers	all adults	Generation				practicing faith		non-practicing faith		
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith	
don't have one / not sure	25%	28%	24%	23%	26%	21%↓	33%	29%	21%	
Psalms	15	17	14	16	13	17	3↓	16	21	
Genesis	7	8	7	6	10	7	8	6	5	
John	7	5	5	8	11	8	10	6	6	
Revelation	6	11↑	10↑	3↓	1↓	5	0	7	13↑	
Matthew	6	3	6	6	10	7	4	9	4	
Proverbs	4	5	4	4	5	5	5	3	7	
Job	3	7↑	3	2	0	3	4	2	0	
Romans	3	5	2	3	4	4	0	3	0	
Luke	3	2	3	4	2	2	2	5	4	
James	3	0	5	4	1↓	6↑	0	*↓	0	
Daniel	1	2	0	1	1	1	1	0	2	
Esther	1	1	1	1	1	1	0	1	3	
Corinthians	1	0	1	1	2	1	1	2	0	
Ruth	1	0	0	2	2	1	3	1	0	
Ephesians	1	0	1	1	1	1	1	0	0	
Philippians	1	0	1	1	1	1	0	1	1	
Hebrews	1	0	1	1	1	2	0	*	1	
Acts	1	0	*	2	5↑	3↑	0	0	2	
Paul / Paul's letters (no specific book mentioned)	1	0	0	1	1	*	2	2↑	0	
other (less than 1% each combined)	11	8	14	11	6↓	8↓	23↑	8	12	
	<i>n</i> =	603	89	189	212	101	272	52	142	54

\* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 3.7 MOTIVATIONS FOR READING THE BIBLE**

Question: I'd like to read a few reasons that people may read the Bible. Please tell me which statement is most true for you?

% Bible reader	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
it brings me closer to God	53%	52%	49%	55%	58%	62%↑	59%	43%↓	40%
I have a problem I need to solve or I need direction	18	23	22	16	9↓	19	16	16	20
I need comfort	14	11	11	15	18	12	15	20↑	4↓
I know I'm supposed to	6	5	9	5	5	3↓	4	8	12
it is part of my studies at school	4	6	3	4	4	2↓	2	6	11↑
not sure	6	3	7	6	7	3↓	4	7	14↑
none of these	6	3	7	6	7	3	4	7	14
<i>n</i> =	603	89	189	212	101	272	52	142	54

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

% Bible reader	2011	2012	2013
it brings me closer to God	64%	55%	53%
I need comfort	14	10	14
I have a problem I need to solve or I need direction	12	17	18
I know I'm supposed to	3	5	6
it is part of my studies at school	3	3	4
not sure	4	2	6
none of these	NA	7	6
<i>n</i> =	633	597	603

NA = not tested

**TABLE 3.8 PERSONAL USE OF THE BIBLE**

Question: Would you say that your own personal use of the Bible has increased, decreased, or is about the same as one year ago?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
stayed the same	63%	70%	64%	62%	57%↓	46%↓	70%	69%↑	75%↑
increased	26	23	22	29	31	43↑	29	18↓	13↓
decreased	9	6	13↑	8	10	10	1↓	12	9
not sure	2	1	2	1	3↑	1	0	1	4↑
	<i>n</i> = 1,005	200	321	322	141	286	80	274	191

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	all adults 2012	all adults 2013
stayed the same	58%	63%
increased	27	26
decreased	12	9
not sure	3	2
	<i>n</i> = 1,020	1,005

**TABLE 3.9 DESIRE TO READ BIBLE MORE**

Question: Do you wish that you read the Bible more or not?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
yes	61%	51%↓	60%	64%	69%↑	86%↑	69%	60%	23%↓
no	37	49↑	39	32↓	29↓	12↓	30	38	76↑
don't know	2	0	1	4↑	3	3	1	3	1
	<i>n</i> = 1,005	200	321	322	141	286	80	274	191

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	2011	2012	2013
yes	67%	60%	61%
no	31	38	37
don't know	2	2	2
	<i>n</i> = 1,011	1,020	1,005

**TABLE 3.10 FRUSTRATIONS IN READING THE BIBLE**

Question: Which of the following would you say is your most significant frustration when it comes to reading the Bible?

	Bible readers* 2011	Bible readers* 2012	Bible readers* 2013	all adults 2012	all adults 2013
never have enough time to read it	48%	43%	40%	32%	30%
none / no frustrations	23	25	31	18	22
language is difficult to relate to	10	10	10	12	14
don't understand background or history of the Bible	8	8	7	7	7
can never find the stories or verses you are looking for	4	6	4	6	5
don't feel excited about reading it	4	2	3	11	12
other	2	4	3	3	3
don't know	4	2	2	3	3
<i>n</i> =	449	411	429	1,020	1,005

\*In this table, Bible readers are defined as having read the Bible at least weekly.

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
never have enough time to read it	30%	26%	33%	32%	24%↓	44%↑	36%	28%	9%↓
none / no frustrations	22	14↓	17↓	24	37↑	21	24	20	24
language is difficult to relate to	14	14	13	13	15	11	18	20↑	8↓
don't feel excited about reading it	12	19↑	13	9	3↓	5↓	5↓	13	24↑
don't understand background or history of the Bible	7	6	7	8	7	9	6	7	5
do not read the Bible	6	10↑	6	3↓	6	*↓	2	1↓	18↑
can never find the stories or verses you are looking for	5	9↑	5	5	3	5	5	7	5
other	3	3	3	2	5	3	2	2	4
don't know	3	2	3	3	2	2	2	2	3
<i>n</i> =	1,005	200	321	322	141	286	80	274	191

\*indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 3.11 PRIMARY FAVORABLE EMOTION WHEN READING THE BIBLE**

Question: The last time you read the Bible, what was the primary favorable emotion you experienced, if any? Did you feel... (MULTIPLE RESPONSE)

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
peaceful	37%	29%	31%↓	42%↑	45%↑	45%↑	42%	34%	21%↓
hopeful	30	28	30	31	33	35↑	29	26	21↓
encouraged / inspired	29	25	33	28	30	35↑	28	24	20
a sense of direction	26	27	29	24	25	35↑	26	21↓	14↓
happy	19	16	18	19	26↑	22	28↑	11↓	17
other	2	2	2	2	2	2	2	2	3
none	10	13	15↑	5↓	4↓	1↓	1↓	11	36↑
not sure	3	0	2	4	7↑	3	3	3	2
	<i>n</i> = 775	134	245	263	117	280	67	211	96

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	all adults 2012	all adults 2013
% that have ever read the Bible	34%	37%
peaceful	34%	37%
encouraged / inspired	33	29
hopeful	27	30
a sense of direction	25	26
happy	18	19
other	1	2
none	9	3
not sure	4	3
	<i>n</i> = 786	775

**TABLE 3.12 PRIMARY UNFAVORABLE EMOTION WHEN READING THE BIBLE**

Question: The last time you read the Bible, what was the primary unfavorable emotion you experienced, if any? Did you feel... (MULTIPLE RESPONSE)

% that have ever read the Bible	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
none	59%	53%	58%	59%	66%	64%	57%	54%	57%
confused	12	13	10	12	11	8↓	23↑	11	10
overwhelmed	11	8	14	10	11	13	11	12	6
doubtful	6	14↑	5	4↓	4	4	3	7	11↑
discouraged	5	6	7	5	2	4	3	5	12↑
bored	3	5	3	2	0	2	0	3	4
convicted, guilty, sinful	1	2	0	2	0	1	0	*	1
other	2	0	2	3	1	3	4	1	0
not sure	4	1	3	5	5	4	5	6	1
	<i>n</i> = 775	134	245	263	117	280	67	211	96

\* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

% that have ever read the Bible	all adults 2012	all adults 2013
none	59%	59%
confused	12	12
overwhelmed	11	11
doubtful	8	6
bored	3	3
discouraged	3	5
convicted, guilty, sinful	2	1
other	1	2
not sure	3	4
	<i>n</i> = 786	775



**TABLE 3.13 BIBLE'S APPLICATION TO LIFE**

Question: You mentioned that you read from the Bible in the past week. After reading the Bible, would you say that you: (READ RESPONSES)?

% read Bible in the past seven days	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
gave a lot of thought to how it might apply to your life	65%	61%	69%	65%	65%	70%↑	54%	59%	64%
gave some thought to how it might apply to your life	28	31	26	29	29	26	37	32	22
did not give any thought to how it might apply to your life	4	5	4	4	5	2↓	9	6	14↑
not sure	2	3	2	2	1	2	0	3	1
<i>n=</i>	434	61	116	163	83	218	36	80	39

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

% read Bible in the past seven days	2011	2012	2013
gave a lot of thought to how it might apply to your life	61%	59%	65%
gave some thought to how it might apply to your life	34	35	28%
did not give any thought to how it might apply to your life	4	5	4
not sure	1	1	2
<i>n=</i>	449	446	434

**TABLE 3.14 BIBLE FORMATS USED**

Question: These days, the Bible is available and used in different formats. For each format I read, please tell me whether or not you have used that format in the past year?

% among Bible readers	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
read from a print version of the Bible on your own	90%	90%	91%	89%	89%	92%	75%↓	91%	91%
attended a small group or Bible study, where you studies the Bible in a group, not including weekend worship services	44	51	47	37↓	45	58↑	33	26↓	48
used the Internet on a computer to read Bible content	41	58↑	56↑	31↓	19↓	45↑	35	33↓	55↑
searched for Bible verses or Bible content on a smart phone or cell phone	29	63↑	44↑	15↓	5↓	32	23	23	39
listened to a teaching about the Bible via podcast	26	22	29	25	27	29	20	22	15
listened to an audio version of the Bible	26	21	27	26	31	33↑	21	18↓	33
read an electronic version of the Bible on an e-reader such as Kindle or iPad	17	25	24↑	13↓	8↓	22↑	16	12	20
	<i>n</i> = 603	89	189	212	101	272	52	142	54

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 3.14 BIBLE FORMATS USED (CONTINUED)**

% among Bible readers	2011	2012	2013
read from a print version of the Bible on your own	89%	89%	90%
attended a small group or Bible study, where you studies the Bible in a group, not including weekend worship services	53	47	44
used the Internet on a computer to read Bible content	37	38	41
listened to an audio version of the Bible	28	30	26
listened to a teaching about the Bible via podcast	24	26	26
searched for Bible verses or Bible content on a smart phone or cell phone	18	23	29
read an electronic version of the Bible on an e-reader such as Kindle or iPad	12	15	17
<i>n</i> =	633	597	603

**TABLE 3.15 SMART PHONE OR MOBILE PHONE OWNERSHIP**

Question: Do you have a smart phone or mobile phone?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
yes	77%	94% <sup>↑</sup>	83% <sup>↑</sup>	73% <sup>↓</sup>	51% <sup>↓</sup>	74%	76%	74%	82%
no	23	6 <sup>↓</sup>	17 <sup>↓</sup>	27 <sup>↑</sup>	48 <sup>↑</sup>	26	24	25	18
	<i>n</i> = 1005	200	321	322	141	286	80	274	191

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 3.16 DOWNLOADED BIBLE APPS ON PHONE**

Question: Do you have a Bible app downloaded on your phone?

% among smart phone or mobile phone users	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
no	80%	79%	80%	81%	82%	65% <sup>↓</sup>	86%	87% <sup>↑</sup>	93% <sup>↑</sup>
yes	15	20	18	13	4 <sup>↓</sup>	29 <sup>↑</sup>	11	9 <sup>↓</sup>	6 <sup>↓</sup>
don't own a smart phone	4	2	3	6	14 <sup>↑</sup>	7 <sup>↑</sup>	3	4	2
not sure	*	0	0	1	0	0	0	0	0
	<i>n</i> = 773	188	267	235	71	212	61	203	157

\* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

% among smart phone or mobile phone users	2011	2012	2013
no	86%	85%	80%
yes	13	15	15
not sure / no smart phone	1	1	4
	<i>n</i> = 673	736	773

**TABLE 3.17 PREFERRED BIBLE FORMAT**

Question: All things considered, in what format do you prefer to use the Bible – print, digital, or audio?

% Bible readers	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
print	85%	77%↓	84%	89%↑	86%	88%	83%	82%	85%
digital	8	18↑	11	4↓	2↓	8	11	8	10
audio	6	4	4	6	11↑	4	4	8	3
video	*	0	0	*	0	0	0	0	0
other	1	2	0	2	1	*	0	1	0
not sure	1	0	1	1	1	0	2	1	2
	<i>n</i> = 603	189	189	212	101	272	52	142	54

\* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

% Bible readers	all adults 2012	all adults 2013
print	83%	85%
digital	8	8
audio	7	6
video	*	*
other	*	1
not sure	2	1
	<i>n</i> = 597	603

\* indicates less than one-half of one percent

## 4. Bible Literacy

**TABLE 4.1 SELF ASSESSMENT OF BIBLE KNOWLEDGE**

Question: How knowledgeable do you feel about the Bible?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
highly knowledgeable	12%	9%	12%	11%	14%	12%	8%	9%	17%↑
moderately knowledgeable	31	29	29	31	41↑	41↑	32	27	26
somewhat knowledgeable	38	38	39	40	30↓	38	45	41	29↓
not too knowledgeable	13	13	14	13	10	6↓	7	18↑	15
not at all knowledgeable	6	11↑	5	3↓	4	2↓	7	5	13↑
not sure	1	0	*	1	2	1	1	1	*
	<i>n</i> = 1,005	200	321	322	141	286	80	274	191

\* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	2012	2013
highly knowledgeable	12%	12%
moderately knowledgeable	32	31
somewhat knowledgeable	35	38
not too knowledgeable	16	13
not at all knowledgeable	5	6
not sure	1	1
	<i>n</i> = 1,020	1,005

	2011
completely knowledgeable	5%
highly knowledgeable	18
about average	56
not too knowledgeable	18
not at all knowledgeable	3
not sure	1
	<i>n</i> = 1011

**TABLE 4.2 LITERAL OR INSPIRED WORD OF GOD**

Question: Which of the following statements comes closest to describing what you believe about the Bible?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Prot-estant	Cath-olic	Chris-tian	other faith / no faith
actual word of God and should be taken literally, word for word	22%	18%	18%↓	23%	31%↑	44%↑	27%	17%↓	5%↓
inspired word of God, no errors, some verses symbolic	27	21↓	28	29	27	41↑	44↑	25	9↓
inspired word of God, has factual or historical errors	15	16	16	15	12	9↓	14	21↑	13
not inspired, tells how writers understood the ways and principles of God	10	12	7↓	11	12	3↓	9	14↑	12↑
just another book of teachings written by men that contain stories and advice	16	25↑	17	12↓	9↓	1↓	2↓	8↓	48↑
other	2	0	3	3	2	1↓	3	3	3
not sure	9	9	11↑	8	7	3↓	2↓	12↑	10
<i>online + telephone sample size=</i>	<i>2,060</i>	<i>385</i>	<i>663</i>	<i>698</i>	<i>293</i>	<i>448</i>	<i>142</i>	<i>809</i>	<i>450</i>

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 4.2 LITERAL OR INSPIRED WORD OF GOD (CONTINUED)**

	Barna Research 2007	2011	2012	2013
actual word of God and should be taken literally, word for word	26%	24%	24%	22%
inspired word of God, has no errors, some verses are meant to be symbolic	30	31	28	27
inspired word of God, has factual or historical errors	18	14	14	15
not inspired by God, tells how writers understood the ways and principles of God	11	8	8	10
just another book of teachings written by men that contain stories and advice	11	12	16	16
other	NA	2	2	2
not sure	5	9	9	9
<i>n=</i>	<i>1,004</i>	<i>2,012</i>	<i>2,008</i>	<i>2,060</i>

Note: Historical data collected by telephone interviews; 2011-2013 data collected by telephone and online surveys.



**TABLE 4.3 KNOWLEDGE OF THE FIRST FIVE BOOKS OF THE BIBLE**

Question: What are the first five books of the Bible?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
Genesis, Exodus, Leviticus, Numbers, Deuteronomy	42%	37%	43%	44%	42%	61%↑	33%	34%↓	36%
Genesis, Exodus, Leviticus, Deuteronomy, Joshua	14	16	13	13	13	12↑	19	15↓	13
Matthew, Mark, Luke, John, Acts	8	8	8	7	9	6	5	10↑	6
Matthew, Mark, Luke, John and Revelation	6	7	6	6	3	6	10	6	5
other	1	0	2↑	*	1	1	0	*	2
not sure	30	33	28	30	31	16↓	33	34	39↑
<i>n=</i>	<i>1,005</i>	<i>200</i>	<i>321</i>	<i>322</i>	<i>141</i>	<i>286</i>	<i>80</i>	<i>274</i>	<i>191</i>

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	all adults 2012	all adults 2013
Genesis, Exodus, Leviticus, Numbers, Deuteronomy	46%	42%
Genesis, Exodus, Leviticus, Deuteronomy, Joshua	12	14
Matthew, Mark, Luke, John and Revelation	8	6
Matthew, Mark, Luke, John, Acts	6	8
other	1	1
not sure	28	30
<i>n=</i>	<i>1,020</i>	<i>1,005</i>

**TABLE 4.4 KNOWLEDGE OF BIBLE STORIES**

Question: I'm going to read a couple of statements about the Bible and would like to know if you think these statements are true or false. According to the Bible, (READ STATEMENT)?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
<b>the apostle Paul was also known as Saul</b>									
true	55%	44%↓	54%	59%	64%↑	73%↑	56%	50%	44%↓
false	20	31↑	21	16	11↓	11↓	20	22	24
not sure	25	25	24	25	25	16↓	24	28	32↑
<b>John the Baptist was one of the 12 apostles</b>									
true	40	45	43	37	38	35↓	30↓	48↑	40
false	48	38↓	48	51	54	58↑	64↑	41↓	43
not sure	12	17	10	12	9	8↓	6	11	17↑
<b>Sodom and Gomorrah were married</b>									
true	14	22↑	15	10↓	10	15	8	15	12
false	64	52↓	66	69↑	66	71↑	73	61	65
not sure	22	25	19	21	24	14↓	19	24	24
<b>Noah was married to Joan of Arc</b>									
true	8	15↑	6	7	5	8	5	8	6
false	78	70↓	82↑	78	78	81	83	75	81
not sure	15	14	12	16	17	11↓	12	18	14
<i>n=</i>	1,005	200	321	322	141	286	80	274	191

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

## 5. Politics and the Bible

**TABLE 5.1 INFLUENCE OF FAITH ON POLITICAL ISSUES**

Question: How much would you say your faith influences your views on political issues?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
a great deal	31%	19%↓	27%	38%↑	41%↑	50%↑	36%	25%↓	16%↓
somewhat	27	27	29	26	26	30	34	30	16↓
a little	11	13	12	10	8	7↓	8	17↑	7↓
not at all	29	41↑	31	23↓	21↓	11↓	18↓	26	60↑
not sure	2	0	1	3	5↑	2	3	3	2
	<i>n</i> = 1,005	200	321	322	141	286	80	274	191

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	all adults 2012	all adults 2013
a great deal	27%	31%
somewhat	26	27
a little	14	11
not at all	31	29
not sure	2	2
	<i>n</i> = 1,020	1,005

**TABLE 5.2 BELIEFS ABOUT THE BIBLE AND POLITICS**

Question: People have many different beliefs about the Bible and politics. Please tell me if you agree or disagree with each statement I read.

% agree	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
the Bible and politics do not mix	54%	65%↑	55%	50%	44%↓	37%↓	44%	58%	76%↑
<i>n=</i>	1,005	200	321	322	141	286	80	274	191

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	all adults 2012	all adults 2013
the Bible and politics do not mix	49%	54%
<i>n=</i>	1,020	1,005

## 6. Interest in Bible-Based Content

**TABLE 6.1 INTEREST IN MOVIES**

Question: If there were a major motion picture featuring stories or events from the Bible playing at your local movie theater, would you go see it?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
definitely go see it	11%	9%	12%	10%	10%	32%↑	17%↑	5%↓	4%↓
probably go see it	31	28	30	36↑	29	46↑	55↑	32	16↓
probably not go see it	40	39	37	40	45	19↓	25↓	46↑	45
definitely not go see it	18	24↑	21	14↓	17	3↓	3↓	17	36↑
<i>n=</i>	1,005	188	336	375	151	162	62	534	256

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 6.2 INTEREST IN BIBLICAL ADVICE ON FAMILY AND MARRIAGE**

Question: Would you be interested in receiving input and wisdom from the Bible on (READ RESPONSE)?

% among self-identified Christians	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
dealing with illness or death	28%	33%	32%	26%	24%	51%↑	39%↑	20%↓	NA
addressing family conflict	24	40↑	29↑	18↓	16↓	50↑	37↑	16↓	NA
parenting	22	42↑	35↑	9↓	9↓	40↑	30	15↓	NA
romance and sexuality	17	30↑	26↑	10↓	3↓	33↑	22	10↓	NA
dating and relationships	16	35↑	22↑	9↓	3↓	26↑	17	12↓	NA
the influence of technology	12	14	14	10	12	29↑	22↑	6↓	NA
dealing with divorce	8	15↑	10	5↓	1↓	18↑	12	3↓	NA
none of the above	58	41↓	48↓	69↑	68↑	30↓	49	68↑	NA
<i>n=</i>	745	107	234	281	123	140	60	508	19

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

Other Faith / No Faith not shown due to limited sample size. Note the large number of people who chose to leave this question blank: 333 among all adults and 240 among other faith/no faith adults.

**TABLE 6.2 INTEREST IN BIBLICAL ADVICE ON FAMILY AND MARRIAGE (CONTINUED)**

Question: Would you be interested in receiving input and wisdom from the Bible on (READ RESPONSE)?

% among self-identified Christians	all adults	Hispanics
dealing with illness or death	28%	39%
addressing family conflict	24	53
parenting	22	46
romance and sexuality	17	22
dating and relationships	16	15
the influence of technology	12	11
dealing with divorce	8	19
none of the above	58	24
<i>n</i> =	745	788

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

## 7. Moral Decline and Social Impact

**TABLE 7.1 BELIEF IN THE DECLINE OF MORALITY IN AMERICA**

Question: Do you believe the values and morals of America are declining or not?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
yes	77%	71%↓	76%	80%	84%↑	87%↑	83%	77%	61%↓
no	19	25↑	21	15↓	13↓	11↓	14	19	36↑
not sure	4	4	3	5	3	3	3	5	3
	<i>n</i> = 1,005	200	321	322	141	286	80	274	191

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 7.2 CAUSE OF MORAL DECLINE**

Question: Which of the following do you think is most responsible for the moral decline of America?

% believe values and morals are declining	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
lack of Bible reading	32%	24%↓	32%	32%↑	44%↑	51%↑	24%	31%	12%↓
negative influences of movies, television and music	29	28	26	33	30	26	43↑	28	27
corruption from corporate greed	25	44↑	29	19↓	11↓	15↓	16	27	49↑
something else	8	5	7	11	6↓	5↓	6	7	12
don't think there is a moral decline in America	*	0	0	*	1↑	0	1	*	0
not sure	5	0	6	6	8↑	3↓	10↑	5	1↓
	<i>n</i> = 777	141	244	258	118	248	66	210	116

\* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 7.3 THE BIBLE'S IMPACT ON AMERICAN YOUTH**

Question: How much of an impact do you think the Bible has had on the lives of American youth?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
a lot	12%	20%↑	9%	10%	10%	14%	13%	7%↓	16%
some	31	42↑	31	27	25↓	30	26	33	34
not much	46	31↓	49	51↑	51	47	50	51	37↓
none	8	5	8	8	10	5	9	8	9
not sure	3	2	3	4	4	3	2	2	4
	<i>n</i> = 1,005	200	321	322	141	286	80	274	191

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	all adults	His- panics
a lot	12%	29%
some	32	33
not much	48	31
none	8	7
	<i>n</i> = 1,005*	1,017

\* Not sure has been removed from the base of respondents for comparability with the Hispanic study.



## 8. Teaching the Values in the Bible in Public Schools

**TABLE 8.1 IMPORTANCE OF TEACHING THE VALUES IN THE BIBLE IN PUBLIC SCHOOLS**

Question: Do you think it is extremely important, somewhat important, not too important, or not at all important that public schools in America teach values found in the Bible?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
extremely important	34%	23%↓	27%↓	37%	52%↑	79%↑	58%↑	26%↓	14%↓
somewhat important	32	26	36↑	30	30	18↓	30	42↑	19↓
not too important	16	20	17	17	7↓	2↓	7↓	19↑	22↑
not at all important	19	30↑	20	16↓	11↓	1↓	5↓	14↓	45↑
	<i>n</i> = 1,060	188	344	376	152	162	61	537	254

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

	all adults	Region			
		North- east	South	Mid- west	West
extremely important	34%	25%↓	43%	31%	28%↓
somewhat important	32	35	30	30	32
not too important	16	16	13	17	20
not at all important	19	24↑	14↓	22	20
	<i>n</i> = 1,060	190	395	231	244

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 8.2 VALID REASONS TO TEACH ABOUT THE BIBLE IN PUBLIC SCHOOLS**

Question: Which of these best describes why you think it might be worth teaching about the Bible in public schools? (MULTIPLE RESPONSE)

% who believe teaching values of Bible in public schools is very or somewhat important	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
the Bible teaches moral principles that are badly needed in society	75%	74%	71%	75%	84%↑	85%↑	89%↑	71%↓	71%
more people should become familiar with Christianity	25	38↑	24	19↓	28	34↑	25	22↓	19
important to be familiar with Bible in order to be a well-educated person	20	29↑	17	18	21	24	21	18	22
no valid reasons to teach Bible in schools	9	5	11	10	6	3↓	3	12↑	13
the Bible is best understood only as ancient literature	7	12↑	8	6	5	3↓	10	5↓	19↑
<i>n=</i>	679	93	209	252	125	156	54	357	85

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

**TABLE 8.3 CONCERNS ABOUT TEACHING THE BIBLE IN PUBLIC SCHOOLS**

Question: Which of the following best describes valid concerns people might have about teaching about the Bible in public schools? (MULTIPLE RESPONSE)

% who believe teaching values of Bible in public schools is very or somewhat important	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
it would favor one religion over another	45%	40%	48%	49%	33%↓	40%	48%	47%	54%
teaching about the Bible should be responsibility of churches / families	38	25↓	36	40	44	32	47	38	45
it might offend people	32	38	35	30	30	31	29	36	26
no reason not to teach the Bible in public schools	25	32	22	23	31	36↑	17	23	15↓
it would take valuable lesson time from other subjects	11	11	14	11	7	3↓	15	13	17
<i>n</i> =	681	94	211	252	124	156	54	354	85

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

## 9. Giving to Non-Profit Organizations

**TABLE 9.1 AMOUNT GIVEN TO NON-PROFIT ORGANIZATIONS**

Question: For the year that just ended – 2012 – what was the total amount of money that you donated to all charities and non-profit organizations, including churches and religious organizations, if any?

	all adults	Generation				practicing faith		non-practicing faith	
		Mosaic 18-28	Buster 29-47	Boomer 48-66	Elder 67+	Protes- tant	Cath- olic	Chris- tian	other faith / no faith
none	29%	39%↑	33%↑	24%↓	16%↓	11↓	10↓	37↑	37↑
less than \$100	14	26↑	14	11↓	9↓	6↓	8↓	19↑	14
\$100 to \$199	10	10	9	10	9	9	6	12↑	8
\$200 to \$399	10	10	9	9	15↑	8↓	10	9	13↑
\$400 to \$999	11	6↓	11	13	14	15↑	21↑	9↓	10
\$1,000 to \$1,499	7	1↓	9↑	7	9	10↑	13↑	4↓	6
\$1,500 to \$1,999	3	1↓	1↓	5↑	4	5↑	5	2↓	3
\$2,000 to \$4,999	10	4↓	8↓	12↑	17↑	19↑	19↑	6↓	6↓
\$5,000 or more	7	2↓	7	9↑	7	18↑	9	3↓	3↓
<i>mean</i>	\$989	\$303	\$941	\$1,267	\$1,351	\$2,236	\$1,572	\$506	\$569
<i>median</i>	\$100	\$20	\$100	\$300	\$400	\$1,000	\$700	\$50	\$50
<i>online + telephone sample size</i> *=	1,842	341	618	629	245	386	126	746	424

\* not sure has been removed from the base of the sample

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all adults. Differences are statistically significant at the 95% confidence level or higher.

# APPENDIX II

## DEFINITIONS

### **Generations:**

Mosaics– those currently ages 18 to 28

Busters – those currently ages 29 to 47

Boomers – those currently ages 48 to 66

Elders – those currently ages 67 or older

**Born again Christians** are defined as people who said they have made a personal commitment to Jesus Christ that is still important in their life today and who also indicated they believe that when they die they will go to Heaven because they had confessed their sins and had accepted Jesus Christ as their savior. Respondents are not asked to describe themselves as "born again."

**Evangelicals** meet the born again criteria (described above) plus seven other conditions. Those include saying their faith is very important in their life today; believing they have a personal responsibility to share their religious beliefs about Christ with non-Christians; believing that Satan exists; believing that eternal salvation is possible only through grace, not works; believing that Jesus Christ lived a sinless life on earth; asserting that the Bible is accurate in all that it teaches; and describing God as the all-knowing, all-powerful, perfect deity who created the universe and still rules it today. Being classified as an evangelical is not dependent upon church attendance or the denominational affiliation of the church attended. Respondents were not asked to describe themselves as "evangelical."

**Non-evangelical born again Christians** meet the born again criteria described above, but not the evangelical criteria.

**Notional Christians:** Notional Christians are individuals who identify as Christian, but who do not meet the definition of a born again Christian.

**Mainline Attenders:** Includes Protestants who say they attend one of the following denominations: United Church of Christ, American Baptist, Episcopal, the Presbyterian Church USA, Lutheran, and United Methodist.

**Non-Mainline Attenders:** This category includes any Protestant denominations not covered in the mainline category above. Major groups include Adventist, Assembly of God, Baptist (various types), Church of God, Evangelical, Nazarene, non-denominational churches, Pentecostal, Wesleyan, and so on.

**Active Faith:** A person is labeled as having an active faith if they read the Bible, pray, and attend church in a typical week.

**Geographic Regions:**

Northeast – residents of Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Washington, DC, Vermont

South – residents of Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Oklahoma, Tennessee, Texas, West Virginia, Virginia

Mid-West – residents of Indiana, Illinois, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, Wisconsin

West – residents of Arizona, California, Colorado, Idaho, Oregon, Montana, Nevada, New Mexico, Utah, Washington, Wyoming, Alaska, Hawaii

## METHODOLOGY

Two methods of data collection – telephone interviews and online surveys – were used for this study. Each method is described below.

### *Telephone*

The telephone survey included 1,005 interviews conducted among a representative sample of adults, 18 years of age and older, from within the 48 continental states. The survey was conducted from January 16, 2013 through January 22, 2013. The sampling error for this study is +/-3 percentage points, at the 95% confidence level. The research included 300 interviews by contacting respondents on their cell phone.

The survey calls were made at various times during the day and evening so that every individual selected for inclusion was contacted up to five separate days, at different times of the day, to maximize the possibility of contact. This is a quality control procedure that ensures that those in the sampling frame have an equivalent probability of inclusion within the survey, thereby increasing the survey reliability. All of the interviews were conducted by experienced, trained interviewers; interviewers were supervised at all times; and every interviewer was monitored during the course of their work on this project. The telephone survey was conducted through the use of a CATI (Computer Assisted Telephone Interviewing) system. This process ensures that question skip patterns are properly administered by interviewers and that survey data are recorded accurately.

The cooperation rate for the telephone survey was 82%. A high cooperation rate significantly raises the confidence we may place in the resulting statistics. In every survey there are a variety of ways in which the accuracy of the data may be affected. The cooperation rate is one such potential cause of error in measurement: the lower the cooperation rate, the less representative the respondents interviewed may be of the population from which they were drawn, thereby reducing the accuracy of the results. Other sources of error include question-design bias, question-order bias, interviewer mistakes, sampling error and respondent deception. Many of these types of errors cannot be accurately estimated. However, having a high cooperation rate does enhance the reliability of the information procured.

Based upon U.S. Census data sources, regional and ethnic quotas were designed to ensure that the final group of adults interviewed reflected the distribution of adults nationwide and adequately represented the three primary ethnic groups within the U.S. (those groups which comprise at least 10% of the population: white, black, and Hispanic).



### *Online*

The online portion of the study covered a subset of core questions used in the telephone questionnaire. This study included 1,078 surveys conducted among a representative random sample of adults (18 and older) within all 50 states and was conducted January 17, 2013 through January 23, 2013. The sampling error for a sample of this size is +/-3 percentage points, at the 95% confidence level. The response rate for the online study was 55%.

The online survey was conducted using the web-enabled KnowledgePanel<sup>®</sup> based on probability sampling that covers both the online and offline populations in the U.S. The panel members are randomly recruited by telephone and by self-administered mail and web surveys. Households are provided with access to the Internet and hardware if needed. Unlike other Internet research that covers only individuals with Internet access who volunteer for research, this process uses a dual sampling frame that includes both listed and unlisted phone numbers, telephone and non-telephone households, and cell-phone-only households. The panel is not limited to current Web users or computer owners. All potential panelists are randomly selected to join the KnowledgePanel; unselected volunteers are not able to join.

### *Aggregated Data*

Data for core questions included in both the telephone and online studies was aggregated. The sampling error for the combined data (n=2,083) is +/-2 percentage points at the 95% confidence level.

## GUIDE TO SURVEY DATA

Do you remember reading the results of a survey and noticing the fine print that says that the results are accurate within plus or minus three percentage points (or some similar number)? That figure refers to the "range of sampling error." The range of sampling error indicates the accuracy of the results and is dependent upon two factors: 1) the sample size and 2) the degree to which the result you are examining is close to 50 percent or the extremes, 0 percent and 100 percent.

You can estimate the accuracy of your survey results using the table below. First, find the column heading that is closest to your sample size. Next, find the row whose label is closest to the response percentages observed for a particular question from your survey. The intersection of the row and column displays the number of percentage points that need to be added to, and subtracted from, the observed result to obtain the range of error. There is a 95 percent chance that the true percentage of the group being sampled is in that range.

Result	Sample Size											
	100	200	300	400	500	600	800	1000	1200	1500	2000	2500
05% or 95%	4.4	3.1	2.5	2.2	2.0	1.8	1.5	1.4	1.3	1.1	.96	.87
10% or 90%	6.0	4.3	3.5	3.0	2.7	2.5	2.1	1.0	1.7	1.6	1.3	1.2
15% or 85%	7.1	5.1	4.1	3.6	3.2	2.9	2.5	2.3	2.1	1.9	1.6	1.4
20% or 80%	8.0	5.7	4.6	4.0	3.6	3.3	2.6	2.5	2.3	2.1	1.8	1.6
25% or 75%	8.7	6.1	5.0	4.3	3.9	3.6	3.0	2.8	2.5	2.3	1.9	1.7
30% or 70%	9.2	6.5	5.3	4.6	4.1	3.8	3.2	2.8	2.7	2.4	2.0	1.8
35% or 65%	9.5	6.8	5.5	4.8	4.3	3.9	3.3	3.1	2.8	2.5	2.1	1.9
40% or 60%	9.8	7.0	5.7	4.9	4.4	4.0	3.4	3.1	2.8	2.5	2.2	2.0
45% or 55%	9.9	7.0	5.8	5.0	4.5	4.1	3.5	3.2	2.9	2.6	2.2	2.0
50%	10.0	7.1	5.8	5.0	4.5	4.1	3.5	3.2	2.9	2.6	2.2	2.0

Note that the above statistics only relate to the sampling accuracy of survey results. When comparing the results of two subgroups (e.g., men versus women), a different procedure is followed and usually requires a greater sample size. Further, there is a range of other errors that may influence survey results (e.g. biased question wording, inaccurate data tabulation) -- errors whose influence cannot be statistically estimated.