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**69% Say Liberals Too Secular, 49% Say Conservatives Too Assertive**  
**MANY AMERICANS UNEASY WITH MIX OF RELIGION AND POLITICS**

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- Fewer now say GOP friendly to religion
- Dems still face big “God problem”
- Poverty, Iraq top pulpit topics
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**69% Say Liberals Too Secular, 49% Say Conservatives Too Assertive**  
**MANY AMERICANS UNEASY WITH MIX OF RELIGION AND POLITICS**

The relationship between religion and politics is a controversial one. While the public remains more supportive of religion’s role in public life than in the 1960s, Americans are uneasy with the approaches offered by both liberals and conservatives. Fully 69% of Americans say that liberals have gone too far in keeping religion out of schools and government. But the proportion who express reservations about attempts by Christian conservatives to impose their religious values has edged up in the past year, with about half the public (49%) now expressing wariness about this.

The Democratic Party continues to face a serious “God problem,” with just 26% saying the party is friendly to religion. However, the proportion of Americans who say the Republican Party is friendly to religion, while much larger, has fallen from 55% to 47% in the past year, with a particularly sharp decline coming among white evangelical Protestants (14 percentage points).

The latest national survey by the Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life, conducted July 6-19 among 2,003 adults, finds that most Americans (59%) continue to say that religion’s influence on the country is declining, and most of those who express this view believe that this is a bad thing. The public is more divided on the question of whether religion’s influence on *government* is increasing (42%) or decreasing (45%). And in contrast to views of religion’s influence on the country, most of those who think that religion is increasing its influence on government leaders and institutions view this as a bad thing.

<b>Religion and Politics</b>		
<i><b>Have Liberals Gone Too Far...</b></i>		
<i>In trying to keep religion out of schools &amp; government?</i>	<u>2005</u>	<u>2006</u>
	%	%
Yes	67	69
No	28	26
Don't know	<u>5</u>	<u>5</u>
	100	100
<i><b>Have Conservative Christians Gone Too Far...</b></i>		
<i>In trying to impose their religious values on the country?</i>	<u>2005</u>	<u>2006</u>
	%	%
Yes	45	49
No	45	43
Don't know	<u>10</u>	<u>8</u>
	100	100
<i><b>Parties' Attitudes Toward Religion</b></i>		
<i>The Republican Party is...</i>	<u>2005</u>	<u>2006</u>
	%	%
Friendly	55	47
Neutral	23	28
Unfriendly	9	13
Don't know	<u>13</u>	<u>12</u>
	100	100
<i>The Democratic Party is...</i>	<u>2005</u>	<u>2006</u>
	%	%
Friendly	29	26
Neutral	38	42
Unfriendly	20	20
Don't know	<u>13</u>	<u>12</u>
	100	100

The survey finds that religious conservatives, and white evangelical Christians specifically, have no equal and opposite group on the religious left. About 7% of the public say they identify with the “religious left” political movement. That is not much smaller than the 11% who identify themselves as members of the “religious right,” but the religious left is considerably less cohesive in its political views than the religious right.

The survey traced the spiritual roots of the religious right and left to two broader faith communities. On the right, white evangelical Christians comprise 24% of the population and form a distinct group whose members share core religious beliefs as well as crystallized and consistently conservative political attitudes.

On the left, a larger share of the public (32%) identifies as “liberal or progressive Christians.” But unlike evangelicals, progressive Christians come from different religious traditions and disagree almost as often as they agree on a number of key political and social issues.

These differences in the makeup of the religious left and right are an important reason why white evangelicals remain a more politically potent force. On issues ranging from the origins of life to Christ’s second coming, evangelicals express distinctly different views from those held by the rest of the public and even other religious groups.

For example, six-in-ten white evangelical Protestants say that the Bible should be the guiding principle in making laws when it conflicts with the will of the people, a view rejected by an equally large majority of Americans, including most Catholics and white mainline Protestants.

Seven-in-ten white evangelicals (69%) believe God gave Israel to the Jewish people and a solid majority (59%) believes that Israel is the fulfilment of biblical prophecy – views rejected by majorities of the rest of the public, including most mainline Protestants and Catholics. Significantly, those who believe that God gave Israel to the Jews and that the state of Israel fulfills biblical prophecy are much more likely than others to sympathize with Israel in its dispute with the Palestinians.

<b>Which Should Have More Influence on U.S. Laws?</b>			
	The will of the American <u>people</u> %	The <u>Bible</u> %	<u>DK</u> %
Total	63	32	5=100
White evangelical	34	60	6=100
White mainline	78	16	6=100
Catholic	72	23	5=100
Secular	91	7	2=100

\*Question: Which should be the more important influence on the laws of the United States? Should it be the Bible or should it be the will of the American people, even when it conflicts with the Bible?

On matters of faith, fully 62% of white evangelicals say the Bible is the actual word of God, to be taken literally. In contrast, only 35% of the public – including just 24% of Catholics and 17% of white mainline Protestants – share this literal view of the scriptures, with most believing that although the Bible is God’s word, not everything in it is literally true.

The survey also finds continuing tension in the public’s views of science and religion, especially in opinions about evolution and the origins of life. However, there is broad agreement across the religious spectrum that scientific advances will help rather than harm mankind. Nearly two-thirds of all Americans (65%) express a positive opinion of scientific advances, compared with 19% who feel such advances harm mankind.

Despite the ongoing conflicts over the role of religion in public life, contemporary policy issues are being widely addressed in churches and other houses of worship. Many who attend services at least monthly say members of the clergy in their place of worship have spoken out about such politically charged issues as abortion (59%), the situation in Iraq (53%), laws regarding homosexuals (52%), and the environment (48%). Smaller proportions report hearing their clergy talking about evolution and intelligent design (40%), the death penalty (31%), embryonic stem cell research (24%) and immigration (21%). But nearly everyone – 92% – says that their clergy has spoken out about poverty and homelessness.

<b>What Americans Are Hearing In Church</b>	
<i>Does your clergy ever speak out on...*</i>	%
Hunger and poverty	92
Abortion	59
Situation in Iraq	53
Laws regarding homosexuals	52
Environment	48
Evolution/intelligent design	40
Death penalty	31
Stem cell research	24
Immigration	21
* Based on those who attend religious services at least monthly.	

Finally, while an overwhelming percentage of Christians (79%) say they believe in the second coming of Jesus Christ, far fewer see Christ’s return as imminent. Overall just 20% of all Christians expect Christ to return to earth in their lifetime; even among those who say that the Bible is the literal word of God, just 37% expect Christ to return to earth in their lifetime.

## **Roadmap to the Report**

*Section I, which begins on page 5, covers public attitudes toward religion's role in the nation, including opinions about whether the Bible or the will of the people should have greater influence on the country's laws. Section II, beginning on page 8, shows continuing differences over issues involving religion, politics and policy. Section III highlights attitudes toward religion and science; it begins on page 15. Section IV, which starts on page 19, focuses on people's religious beliefs. Following the report, beginning on page 23, is a statement on the survey's methodology followed by complete topline results.*

## SECTION I – RELIGION AND PUBLIC LIFE

Americans overwhelmingly consider the U.S. a Christian nation: Two-in-three (67%) characterize the country this way, down just slightly from 71% in March 2005.<sup>1</sup> A decade ago, Americans were somewhat less likely to tie the nation’s identity to Christianity. In 1996, 60% considered the U.S. a Christian nation. By 2002, however, the figure had climbed to 67%, and since then views on this question have remained fairly consistent.

	June <u>1996</u>	Mar <u>2002</u>	Mar <u>2005</u>	July <u>2006</u>
<i>Is the U.S. a Christian nation?</i>	%	%	%	%
Yes	60	67	71	67
No	34	25	26	28
Don’t know	<u>6</u>	<u>8</u>	<u>3</u>	<u>5</u>
	100	100	100	100

Seculars are the only subgroup in which fewer than a majority sees the U.S. as a Christian country, although even among seculars nearly half (48%) view the U.S. this way. More whites than blacks characterize the United States as a Christian country (by 70% to 58%), and people ages 50 and older are more likely to express this view than are younger people (by 74% to 63%). Opinions also differ along party lines, with more Republicans (76%) than either Democrats (63%) or independents (67%) viewing the U.S. a Christian nation.

### ***Religion and American Law***

Although the public clearly sees a strong link between Christianity and the country’s national identity, most Americans think citizen preferences should outweigh the Bible as an influence on American law. When asked which should have more influence over the laws of the country – the Bible or the will of the people, even when it conflicts with the Bible – most Americans (63%) say the people’s will should have more sway. A significant minority (32%), however, believes the Bible should be more important.

Views about the appropriate relationship between scripture and the law vary significantly among demographic groups. Whites overwhelmingly say the people’s will should be more influential (65% to 30%), while blacks are almost evenly divided (50% say the Bible, 48% the will of the people). There also is a modest gender gap, with women (37%) more likely than men (29%) to say the Bible should be more important. Additionally, younger people and highly educated people are more likely to say that the will of the people should have greater influence.

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<sup>1</sup>On the current survey, respondents were asked two versions of this question. The first, which has been asked in previous Pew polls, reads: “Do you consider the United States a Christian nation, or not?” The second reads: “Some people think of the United States as a Christian nation. Others don’t think of the U.S. that way. Which of these comes closest to your view?” Results revealed no significant differences between the two versions. All results presented here are for the first version.

And while there are some partisan differences on this issue, both parties are deeply divided along ideological lines. Roughly half (49%) of conservative Republicans say the Bible should trump popular will, but just 29% of moderate Republicans agree. And 77% of liberal Democrats say the people's will should determine the laws, compared to 60% of moderate and conservative Democrats.

Not surprisingly, religious identities, behaviors, and attitudes influence how people feel about this question. Strong majorities of seculars, mainline white Protestants, and Catholics think popular will should have the greatest impact on law. Among white evangelicals and black Protestants, however, majorities believe the Bible should have more authority.

Meanwhile, people who attend religious services frequently are more inclined to consider the Bible the ultimate source of legal authority, with 52% of those who attend at least once a week saying the Bible should be more influential.

Views about Biblical literalism are significantly correlated with this question; among those who believe the Bible is the actual word of God and is literally true, 65% think it should have more influence over law than the will of the people. Among those who believe the Bible is the word of God, but that not everything in it should be taken literally, only 20% think the Bible should have more influence. And only 3% of people who say the Bible is *not* the word of God feel it should be more important than popular will.

	<b>What Should Be the More Important Influence on U.S. Laws?</b>		
	<u>Bible</u> %	<u>The People's will</u> %	<u>DK</u> %
Total	32	63	5=100
Men	29	67	4=100
Women	37	58	5=100
White	30	65	5=100
Black	50	48	2=100
18-29	22	74	4=100
30-49	33	62	5=100
50-64	32	63	5=100
65+	44	50	6=100
College graduate	20	75	5=100
Some college	30	66	4=100
HS graduate	38	58	4=100
Less than HS	46	47	7=100
Conservative Republican	49	45	6=100
Mod/Lib Republican	29	63	8=100
Independent	25	71	4=100
Conserv/Mod Democrat	36	60	4=100
Liberal Democrat	19	77	4=100
Total Protestant	44	51	5=100
White evangelical	60	34	6=100
White mainline	16	78	6=100
Black Protestant	53	44	3=100
Total Catholic	23	72	5=100
White, non-Hispanic	21	75	4=100
Secular	7	91	2=100
<i>Religious attendance</i>			
Weekly or more	52	43	5=100
Monthly or less	25	70	5=100
Seldom or never	12	84	4=100
<i>Biblical literalism</i>			
Take Bible literally	65	31	4=100
Word of God, not literal	20	75	5=100
Not word of God	3	95	2=100

### Religion's Influence

Since the late 1980s, polls have consistently shown that most Americans think religion's influence on the nation is waning. The only exception to this pattern was in the aftermath of the Sept. 11, 2001 attacks, when Americans overwhelmingly felt that religion's influence was on the rise.

Today, roughly six-in-ten (59%) say religion is losing influence on American life, while 34% say it is gaining influence. And, overwhelmingly, Americans favor more, not less, religion in the country. Fully 79% of those who say religion's role is declining – representing 50% of the public overall – believe this is a bad thing. Meanwhile, among the minority who feel religion's influence is growing, more say it is good than bad, by a margin of almost two-to-one.

While most think religion's influence on American *life* is in decline, there is a division of opinion over whether religion's influence on *government* is rising or falling. About as many say religion is losing influence on government leaders and institutions, such as the president, Congress and Supreme Court (45%), as say religion's political influence is on the rise (42%).

Most of those who say that religion's influence on government is declining believe this is a bad thing. But Republicans and Democrats who perceive a growing religious influence on government differ over the impact of this trend. Overall, about a third of Republicans say religion's influence over government is growing, and by a wide margin (23% vs. 10%) they say this is a good thing for the country. Among Democrats, 45% say religion has a greater impact on government today, but they generally say this is a bad thing (28%) rather than a good thing (14%). Independents, for the most part, share the views of Democrats.

#### Religion's Influence: Growing or Shrinking?

	On American <u>life</u> %	On govern- <u>ment</u> %
<b>Increasing</b>	<b>34</b>	<b>42</b>
Good thing	21	15
Bad thing	11	24
<b>Decreasing</b>	<b>59</b>	<b>45</b>
Good thing	6	8
Bad thing	50	36
No change (vol.)	2	6
Don't know	<u>5</u>	<u>7</u>
	100	100
NET: Want more*	71	51
NET: Want less**	17	32

\* Increasing is good or decreasing is bad  
\*\* Increasing is bad or decreasing is good

#### Democrats Split over Religion's Political Role

<i>Religion's influence on government...</i>	<i>Party identity</i>		
	<u>Rep</u> %	<u>Dem</u> %	<u>Ind</u> %
<b>Increasing</b>	<b>35</b>	<b>45</b>	<b>48</b>
Good thing	23	14	12
Bad thing	10	28	32
<b>Decreasing</b>	<b>52</b>	<b>43</b>	<b>42</b>
Good thing	8	9	9
Bad thing	44	33	32
No change (vol.)	6	6	5
Don't know	<u>7</u>	<u>6</u>	<u>5</u>
	100	100	100
NET: Want more*	67	47	44
NET: Want less**	18	37	41

\* Increasing is good or decreasing is bad  
\*\* Increasing is bad or decreasing is good



## SECTION II – RELIGION AND POLITICS

### *Faith and Politics*

There is no consensus regarding whether churches and other houses of worship should express their views on day-to-day social and political questions. Roughly half (51%) say churches and other houses of worship should express their views on such issues, while 46% believe they should keep out of political matters. A year ago public opinion was almost exactly the same (51% should express views, 44% should keep out), and over the last five years these figures have remained remarkably steady.

Blacks, people under age 50, conservative Republicans, and Southerners are particularly likely to believe churches and other houses of worship should speak out on political issues. Meanwhile, whites, people ages 50 and older, liberal Democrats, and people who live in the East are more likely to think such organizations should stay out of politics.

Opinions on the issue also differ according to religious affiliation. White evangelicals and black Protestants tend to favor a vocal role for churches on political issues, while seculars, white mainline Protestants, and Catholics would prefer that churches stay out of the political arena.

While the public is divided over churches speaking out on political and social issues, most Americans view President Bush’s expressions of religious faith as appropriate. Roughly half (52%) say Bush mentions his religious faith the right amount, while another 14% say he talks about his faith too little. Only about a quarter (24%) believe that Bush mentions his faith too much, about the same as in the past two years but much higher when compared with July 2003 (14%).

<b>Houses of Worship and Politics</b>			
<i>Should houses of worship express views on politics?</i>	Keep	Express	
	<u>out</u>	<u>views</u>	<u>DK</u>
	%	%	%
Total	46	51	3=100
July 2005	44	51	5=100
March 2001	43	51	6=100
June 1996	43	54	3=100
Feb 1968*	53	40	7=100
March 1957*	44	48	8=100
<hr/>			
White	47	50	3=100
Black	35	62	3=100
18-29	43	54	3=100
30-49	42	56	2=100
50-64	49	48	3=100
65+	52	44	4=100
Conservative Republican	34	65	1=100
Mod/Lib Republican	49	48	3=100
Independent	48	49	3=100
Conserv/Mod Democrat	45	52	3=100
Liberal Democrat	59	38	3=100
East	53	44	3=100
Midwest	46	52	2=100
South	41	56	3=100
West	46	49	5=100
Total Protestant	39	58	3=100
White evangelical	34	63	3=100
White mainline	52	44	4=100
Black Protestant	29	68	3=100
Total Catholic	52	45	3=100
White, non-Hispanic	54	44	2=100
Secular	59	36	5=100
* 1957 and 1968 figures from Gallup			

***Clergy Address Current Issues***

Although many people have misgivings about organized religion taking stances on political matters, it is clear that political and social issues are being discussed in places of worship. For instance, nearly all respondents (92%) who attend religious services at least once or twice a month report that their clergy speak out on hunger and poverty. And majorities of those who attend services that frequently say their clergy address the issues of abortion (59%), Iraq (53%), and laws regarding homosexuality (52%). Nearly half (48%) say clergy discuss the environment and four-in-ten say they deal with the issue of evolution.

However, different religious groups tend to emphasize different issues. Abortion, for example, is frequently mentioned in Catholic, white evangelical, and black Protestant churches, but is discussed less in white mainline Protestant churches.

For many congregations, laws about homosexuality have become an increasingly prominent theme for sermons over the last decade; in 1996, only 36% reported hearing about this in their house of worship, compared with

41% in 2003 and 52% today. The rise over the last three years has taken place largely among Catholics (25% in 2003 vs. 50% today) and black Protestants (50% in 2003 vs. 62% today).

In no group does a majority say their clergy address the issue of evolution and intelligent design. White evangelicals are among the least likely to believe in the theory of evolution and the most likely to favor teaching creationism in public schools,<sup>2</sup> but only about half of evangelicals (48%) report hearing about this issue from the pulpit. Similarly, in no group does a majority say the death penalty is discussed in church, although black Protestants (41%) and Catholics (41%) are more likely than others to say this is a topic they hear about in sermons. Catholics are also especially likely to say their priests address the issues of stem cell research (38%) and immigration (31%).

	<u>Total</u>	----Religious Affiliation----			
		<u>Evan</u>	<u>White Main</u>	<u>Black Prot</u>	<u>Cath-olic</u>
<i>Does your clergy ever speak out on...</i>	<u>%</u>	<u>%</u>	<u>%</u>	<u>%</u>	<u>%</u>
Hunger and poverty	92	90	91	91	96
Abortion	59	62	37	58	75
Situation in Iraq	53	54	50	65	51
Laws regarding homosexuals	52	54	35	62	50
Environment	48	45	42	60	45
Evolution/intelligent design	40	48	37	45	27
Death penalty	31	26	19	41	41
Stem cell research	24	21	11	18	38
Immigration	21	16	12	24	31

Based on those who attend religious services at least monthly.

<sup>2</sup>See "Religion a Strength and Weakness for Both Parties: Public Divided on Origins of Life," the Pew Research Center For The People & The Press and the Pew Forum on Religion & Public Life, August 30, 2005.

### *A Religious Left?*

In recent years, and particularly in the wake of the 2004 presidential election, politically liberal Christians have been more outspoken in their opposition to the political agenda of religious conservatives, arguing that they, too, are “values voters” who place a premium on such traditionally liberal beliefs as social justice, opposition to war as an instrument of foreign policy, environmental protection and a more accepting view of gays and lesbians. This increasing visibility has led some commentators to announce the emergence of the religious left.

The survey finds relatively few Americans identify with either the “religious left political movement” (7%), or the “religious right political movement” (11%). However, there are far more conservatives who identify with the religious right than liberals who identify themselves as belonging to the religious left.

A quarter of conservative Republicans – and 20% of white evangelical Protestants – say they think of themselves as members of the religious right. By comparison, a smaller number of liberal Democrats (15%) identify with the religious left. Fewer than one-in-ten in every major religious group identifies with the religious left.

A relatively high proportion of adults under age 30 (14%) say they think of themselves as a member of the religious left, twice the level of any other age group. However, roughly the same percentage of young people (13%) say they think of themselves as a member of the religious right. Similarly, higher percentages of African Americans than whites say they identify with both the religious right and the religious left.

	<b>The Religious Left and Right</b>	
	<i>Percent</i>	
	<i>considering themselves members of...</i>	
	<u>left</u>	<u>right</u>
	%	%
Total	7	11
White	6	10
Black	14	19
18-29	14	13
30-49	6	10
50-64	6	9
65+	7	15
Conserv Repub	4	25
Mod/Lib Rep	6	7
Independent	7	7
Cons/Mod Dem	9	8
Liberal Democrat	15	8
Total Protestant	8	15
White evangelical	7	20
White mainline	7	6
Total Catholic	6	7
White non-Hisp	4	8
Secular	3	4

***Christian Progressives: Democratic, Not Very Liberal***

The survey finds that about a third of all Christians (32%) identify themselves as “liberal” or “progressive” Christians. By comparison, only a somewhat higher percentage (38%) describe themselves as “born again” or evangelical Christians.

However, these characterizations overlap for many people and are far from being mutually exclusive. For example, more than a third of evangelicals (36%) also describe themselves as liberal or progressive Christians.

On many matters of politics and policy, the views of progressive Christians are not much more liberal than those of the general public. But their attitudes contrast sharply with Christians who do not describe themselves as liberal or progressive. For example, about half of progressive Christians (52%) oppose gay marriage, compared with 56% of all Americans, and 66% of non-progressive Christians.

However, there are smaller differences between progressive and non-progressive Christians in core religious beliefs. A third of progressives say the Bible is the actual word of God and is to be taken literally; among non-progressive Christians, 43% say the Bible is the literal word of God.

Generally, progressive Christians tend to be more moderate than left-of-center politically. Slightly more than one-in-four (27%) report they are politically liberal. Just as many (26%) say they are politically conservative while 45% characterize themselves as moderates. But more than four-in-ten (44%) identify themselves as Democrats, compared with 33% of the public and 29% of non-progressive Christians.

	Total <u>public</u>	<i>Progressive Christian?</i>	
		<u>Yes</u>	<u>No</u>
<i>Views on politics &amp; issues...</i>	%	%	%
Party affiliation (% Democrat)	33	44	29
Bush job approval	36	30	45
Oppose gay marriage	56	52	66
Strict environmental laws are ‘worth the cost’	57	66	46
Iraq war was right decision	43	37	54
<i>Religious beliefs</i>			
Religion ‘very important’	60	64	68
Bible is literal word of God	35	33	43

### ***The Parties and Religion***

The survey finds that the Republican Party is viewed less positively in its approach to religion by a constituency that has played a pivotal role in electoral politics in recent years: white evangelical Protestants. Currently just under half of evangelicals (49%) say the GOP is friendly to religion, a decline of 14 points in the past year. Catholics also are far less likely to view the Republican Party as friendly to religion; just 41% say that today, compared with 55% about a year ago.

<i>% saying GOP is friendly to religion</i>	2005	2006	<i>Change</i>
	%	%	
Total	55	47	-8
Total Protestant	59	47	-12
White evangelical	63	49	-14
White mainline	56	55	-1
Total Catholic	55	41	-14
White non-Hispanic	58	47	-11
Secular	58	57	-1

More broadly, the decline in the proportion of Americans who view the Republican Party as being friendly to religion occurred uniformly across the parties. The proportion of Republicans who say the Republican Party is friendly to religion dropped by eight percentage points, while falling nine points among both Democrats and political independents.

Nonetheless, far fewer Americans see the Democratic Party as friendly to religion. Only about one-in-four (26%) say the party is friendly to religion, while 42% think it is neutral and 20% say it is unfriendly. That is largely unchanged from last year, but 16 points below the proportion who viewed Democrats as friendly toward religion just three years ago (42%).

<i>The Democratic Party is...</i>	Rep	Dem	Ind
	%	%	%
Friendly	14	40	23
Unfriendly	44	5	17
Neutral	31	47	48
Don’t know	<u>11</u>	<u>8</u>	<u>12</u>
	100	100	100

Even most Democrats agree that their party is not particularly friendly to religion, though few believe that their party is hostile. Nearly half (47%) of all Democrats say that the Democratic Party is neutral toward religion, compared with 40% who feel the party is friendly, and just 5% who say it is unfriendly. By contrast, a solid majority of Republicans (61%) say the GOP is friendly to religion.

### ***More Dissatisfaction with Left than Right***

Americans remain conflicted about what the right mix should be between religion and politics. The public, however, is more critical of what it sees as efforts by the political left to diminish the influence of religion in government and the schools than with attempts by conservative Christians to impose their religious values on the country.

Democrats bemoan the influence of Christian conservatives, while Republicans are critical of the influence of liberals. Among independents, 56% say conservative Christians have gone too far in imposing their religious values while 65% are critical of liberals for trying too hard to keep religion out of schools and government.

Overall, nearly seven-in-ten Americans (69%) say liberals have gone too far in trying to keep religion out of the schools and government, essentially unchanged from a year ago.

Significantly, concern over efforts of the political left to limit religion’s influence crosses party lines. Large majorities of Republicans (87%), independents (65%) and Democrats (60%) decry efforts by liberals to limit religious influence in the public sphere, including 70% of conservative and moderate Democrats. But just 38% of liberal Democrats express this view.

<b>Who Has Gone Too Far?</b>		
	Conserv. Christians in imposing their <u>religious values</u> %	Liberals in keeping religion <u>out of government</u> %
<b>Total</b>	<b>49</b>	<b>69</b>
<b>Republican</b>	<b>31</b>	<b>87</b>
Conservative	24	90
Mod/Liberal	46	82
<b>Democrat</b>	<b>59</b>	<b>60</b>
Mod/Conserv	51	70
Liberal	80	38
<b>Independent</b>	<b>56</b>	<b>65</b>

Among major religious groups, white evangelicals are the most critical of liberals in this regard: 86% say liberals have gone too far in trying to exclude religion from schools and the government. Nearly eight-in-ten of all Protestants (78%) and two-thirds of Catholics (67%) share this view. Large majorities of those who attend church – including those who only occasionally attended services – are critical of liberals. But nearly half of those with no religious ties (45%) also think liberals have gone too far in attempting to keep religion out of schools and the government.

At the same time, about half the public (49%) says conservative Christians have gone too far “in trying to impose their religious values on the country,” a slight increase in the past year (from 45%). Majorities of Democrats (59%) and independents (56%) say Christian conservatives have gone too far in attempting to impose their values, a concern shared by nearly a third of Republicans (31%). Not surprisingly, liberal Democrats are particularly critical of conservative Christians in this regard: Eight-in-ten say they have gone too far in imposing their values.

Views about the influence of conservative Christians vary dramatically by religious affiliation. Only about a quarter of white evangelical Christians say that Christian conservatives have gone too far in trying to impose their religious values on the country, compared with about half of all white mainline Protestants and Catholics, and roughly three-quarters of seculars.

***Favorable Views of Christian Conservatives***

In general, the public remains somewhat more positive than negative about the Christian conservative movement, with 44% saying they have a favorable view of the movement and 36% saying their view is unfavorable. These views have changed relatively little over the past year.

White evangelical Protestants (at 71% favorable) and conservative Republicans (75% favorable) – two groups that overlap considerably – have by far the most positive views of the Christian conservative movement. By contrast, liberal Democrats (60% unfavorable) and seculars (68% unfavorable) – two groups that also overlap – are the most negative. Catholics are divided (39% favorable vs. 38% unfavorable), and white mainline Protestants fall at about the national average (44% favorable vs. 33% unfavorable).

<b>Views of Christian Conservative Movement</b>			
	<u>Fav- orable</u> %	<u>Unfav- orable</u> %	<u>Can't rate</u> %
Total	44	36	20=100
July 2005	42	34	24=100
March 2002	45	29	27=100
March 2001	42	31	27=100
<hr/>			
Total Protestant	57	23	20=100
White Evangelical	71	17	12=100
White Mainline	44	33	23=100
Total Catholic	39	38	23=100
White non-Hisp	36	42	22=100
Secular	12	68	20=100
College graduate	34	50	16=100
Some college	36	44	20=100
High school or less	52	25	23=100
Conservative Repub	75	16	9=100
Mod/Lib Repub	47	34	19=100
Independent	37	44	19=100
Conserv/Mod Dem	43	31	26=100
Liberal Democrat	23	60	17=100

### SECTION III – RELIGION AND SCIENCE

Despite recent controversies over issues at the intersection of religion and science, such as evolution and stem cell research, there is broad agreement that scientific advances help mankind. Nearly two-thirds of Americans (65%) take a positive view of scientific advances; just 19% say they harm mankind.

Solid majorities in every major religious group say that scientific advances help rather than harm mankind. The view that science is helping mankind varies from 63% among mainline Protestants to 72% among white Catholics.

But the issue of evolution and the origins of life remains highly divisive. Specifically, the views of white evangelical Protestants are very different from those of other groups, with a majority (65%) rejecting the notion that humans and other living things have evolved over time, and espousing the view that life has existed in its present form since the beginning of time. Just 28% of evangelicals believe in evolution, and only 6% think evolution occurred through natural selection.

Among seculars and most other religious groups, majorities believe in evolution: this includes 59% of white Catholics, 62% of white mainline Protestants and 83% of seculars.

<b>Views on Evolution</b>					
	<u>Total</u>	White <u>Evang</u>	White <u>Mainline Catholic</u>	Total	<u>Secular</u>
<i>Humans and other living things have...</i>	%	%	%	%	%
Existed in present form only	42	65	32	33	12
Evolved over time	51	28	62	59	83
<i>Guided by supreme being</i>	21	20	26	31	9
<i>Through natural selection</i>	26	6	31	25	69
<i>Don't know how evolved</i>	4	2	5	3	5
Don't know	<u>7</u>	<u>7</u>	<u>6</u>	<u>8</u>	<u>5</u>
	100	100	100	100	100

But mainline Protestants and Catholics who believe in evolution are themselves

divided over the question of whether evolution occurred through natural selection or was guided by a supreme being for the purpose of creating human life in its present form. Overall, 31% of mainline Protestants believe in natural selection, while 26% believe a supreme being guided the process. Among Catholics, 25% subscribe to the idea of natural selection and 31% think evolution was divinely guided. Only among seculars does a majority accept natural selection: 69% of respondents with no religious affiliation believe that life evolved through natural selection.



The rejection of evolution is not entirely a result of a lack of awareness of the scientific consensus on the subject. More people believe that scientists agree on evolution (62%) than accept the idea themselves (51%), and this is true even among white evangelical Protestants (43% think scientists agree on evolution but only 28% believe in evolution). Nor is the rejection of evolution a result of political or ideological beliefs. While Republicans and conservatives are more apt than Democrats or liberals to deny that evolution occurs, this correlation is mostly a result of the large number of evangelicals with creationist views in the Republican Party and among conservatives.

	<u>Yes</u> %	<u>No</u> %	<u>DK</u> %
Total	62	28	10=100
July 2005	54	33	13=100
White Protestant	54	33	13=100
Evangelical	43	42	15=100
Mainline	67	23	10=100
Total Catholic	67	23	10=100
White Non-Hisp	73	23	4=100
Secular	82	15	3=100

**Global Warming**

Religious differences are somewhat smaller on the facts related to another controversial issue, global warming. An overwhelming majority of those polled (79%) believe that there is solid evidence that the average temperature of the earth has been increasing over the past few decades; just 17% say there is no solid evidence for this. Sizable majorities of every religious group agree: 77% of Catholics; 79% of white mainline Protestants; and 70% of white evangelicals.

<i>Is there solid evidence that the earth is getting warmer?</i>	Total	White Evang.	White Mainline	Total Catholic	Secular
	%	%	%	%	%
Yes	79	70	79	77	88
<b>Result of human activity</b>	<b>50</b>	<b>37</b>	<b>48</b>	<b>52</b>	<b>62</b>
<i>Result of natural causes</i>	23	27	24	21	20
<i>Don't know cause</i>	6	6	7	4	6
No	17	25	18	19	9
Don't know/mixed	<u>4</u>	<u>5</u>	<u>3</u>	<u>4</u>	<u>3</u>
	100	100	100	100	100

Most of those who believe that the earth is getting hotter also believe that human activity such as the burning of fossil fuels is responsible: based on the total sample, 50% say this, and 23% say it is mostly a result of natural patterns in the earth's environment. But there are somewhat larger differences across religious groups on this question: 52% of Catholics and 48% of white mainline Protestants believe the earth is getting hotter and think this is because of human activity, while fewer evangelicals think this (37%). Fully 62% of seculars feel that global warming is occurring because of human activity.

Some of the difference between evangelicals and other religious groups regarding the

existence of global warming are a result of the more Republican and conservative political views of evangelicals. But after these factors are taken into account, white evangelicals remain slightly less likely than others to believe that global warming is occurring or that it is the result of human activity.

There are also differences among religious groups in the perception that there is a scientific consensus on global warming. Overall, 59% of the public says that scientists agree that global warming is occurring and that it is caused by human activity; 29% think there is no scientific consensus. White evangelicals are less likely than other religious groups to see scientific agreement: 51% of evangelicals believe there is agreement, compared with 58% of mainline Protestants and 59% of Catholics. Fully 72% of seculars think scientists agree on this issue.

	<u>Yes</u> %	<u>No</u> %	<u>DK</u> %
Total	59	29	12=100
White Protestant	54	34	12=100
Evangelical	51	37	12=100
Mainline	58	30	12=100
Total Catholic	59	31	10=100
White Non-Hisp	61	33	6=100
Secular	72	15	13=100

These differences are mirrored in views of whether global warming is a serious problem, requiring immediate government action. Only about three-in-ten white evangelicals (29%) view global warming as a very serious problem, compared with four-in-ten white mainline Protestants and nearly half (48%) of Catholics.

<i>How serious a problem is global warming?</i>	<u>Total</u> %	<u>White Evang.</u> %	<u>White Mainline</u> %	<u>Total Catholic</u> %	<u>Secular</u> %
Serious (net)	79	68	78	86	88
<b>Very serious</b>	<b>43</b>	<b>29</b>	<b>40</b>	<b>48</b>	<b>48</b>
<i>Somewhat serious</i>	36	39	38	38	40
Not too serious	11	16	14	7	7
Not at all serious	9	15	8	6	4
Don't know	<u>1</u>	<u>1</u>	*	<u>1</u>	<u>1</u>
	100	100	100	100	100

While most Americans see global warming as a problem that requires immediate government action (61%), this view is not shared as widely among white evangelical Protestants and mainline Protestants (49% and 53%, respectively).

On the more general question of how environmental regulations affect the country, a majority of Americans (57%) continue to say

	<u>Hurt the economy</u> %	<u>Are worth the cost</u> %	<u>Both/Neither/DK</u> %
Total	31	57	12=100
White Protestant	34	53	13=100
Evangelical	38	47	15=100
Mainline	30	61	9=100
Total Catholic	33	57	10=100
White Non-Hisp	34	57	9=100
Secular	14	76	10=100

that stricter laws are worth the cost, while 31% say they cost too many jobs and hurt the economy. Religious groups vary in their opinions, with support for the pro-environmental regulation view ranging from 76% among seculars down to 47% among evangelicals. Much of the difference between evangelicals and other groups can be explained by the large number of Republicans and conservatives among the evangelical population.

This point is underscored by the fact that very few people say that their religious views are the most important influence on their thinking about environmental regulations. Asked to choose among a list of five possible influences – what they have seen in the news, a personal experience, their education, their religious beliefs, or their friends and family – just 8% said religion was the most important influence. And the number who chose religion was basically the same for those who said environmental regulations are worth the cost as for those who said regulations hurt the economy.

Overall, 63% of the public has a favorable opinion of the environmental movement, while 25% view it unfavorably. But evangelicals are less positive than the public as a whole, while Catholics and seculars are more positive. Opinion about the environmental movement also varies considerably by political leaning, with 78% of liberal Democrats holding a favorable opinion compared with just 43% among conservative Republicans.

**Religion Not a Major Influence on Environmental Views**

<i>Biggest influence on this issue</i>	<i>Environmental regulations...</i>	
	<u>Hurt</u>	<u>Help</u>
	%	%
Seen on news	26	24
Personal experience	24	22
Education	18	30
Religious beliefs	9	7
Friends/family	8	6
Something else	14	10
Don't know	<u>1</u>	<u>1</u>
	100	100
Number of cases	(599)	(1154)

**Views of the Environmentalist Movement**

	<u>Fav-orable</u>	<u>Unfav-orable</u>	<u>Can't rate</u>
	%	%	%
Total	63	25	12=100
Total Protestant	56	31	13=100
White Evangelical	49	40	11=100
White Mainline	62	25	13=100
Total Catholic	70	18	12=100
White non-Hispanic	71	22	7=100
Secular	78	13	9=100
Conserv. Republican	43	50	7=100
Mod/Lib Repub	54	29	17=100
Independent	71	20	9=100
Conserv/Mod Dem	72	15	13=100
Liberal Democrat	78	17	5=100

## SECTION IV – RELIGIOUS BELIEFS

Most Americans (78%) continue to view the Bible as the word of God, though there is disagreement over whether everything in the Bible is literally true; 35% say it is the actual word of God and is to be taken literally, while 43% say the Bible is the word of God, but not everything in it should be taken literally. These numbers have remained largely unchanged since Pew began asking the question in 1996.

The view that the Bible is literally true is more widely held among women than men (39% vs. 31%) and is more prevalent among blacks compared to whites (58% vs. 31%). There is also a geographic component to opinions on this question. Nearly half of those in the South (48%) say the Bible is literally true, compared with much smaller percentages in the Midwest (34%), West (24%), and East (24%).

Among religious groups, more than six-in-ten black Protestants (64%) and white evangelical Protestants (62%) express the view that the Bible is literally true. Among white Catholics and white mainline Protestants, by contrast, majorities (64% and 59%, respectively) view the

Bible as the word of God but reject the notion that every word should be taken literally. And most seculars (59%) believe that the Bible is a book written by men, and is not the word of God.

	<i>The Bible is...</i>			
	<u>Literal</u> <u>word of God</u>	<u>God's word,</u> <u>not literal</u>	<u>Not word</u> <u>of God</u>	<u>Other/</u> <u>DK</u>
Total	35	43	18	4=100
Men	31	43	23	3=100
Women	39	43	14	4=100
White	31	46	19	4=100
Black	58	30	7	5=100
18-29	29	44	24	3=100
30-49	35	44	17	4=100
50-64	32	45	18	5=100
65+	44	38	13	5=100
College graduate	19	51	26	4=100
Some college	29	46	20	5=100
High school or less	45	38	14	3=100
East	24	49	24	3=100
Midwest	34	46	17	3=100
South	48	36	12	4=100
West	24	45	25	6=100
Total Protestant	47	42	8	3=100
White evangelical	62	35	2	1=100
White mainline	17	59	19	5=100
Black Protestant	64	27	4	5=100
Total Catholic	24	58	15	3=100
White, non-Hisp	18	64	16	2=100
Secular	5	29	59	7=100

### ***Israel and Biblical Prophecy***

A substantial minority of the public views the state of Israel through a religious lens. Indeed, a plurality of the public (42%) believes that Israel was given to the Jewish people by God. Similarly, more than one-in-three Americans (35%) say that Israel is part of the fulfillment of biblical prophecy about the second coming of Jesus. These numbers are largely unchanged since 2003.

In the South, a solid majority (56%) believes that Israel was given to the Jewish people by God, and nearly half (45%) say that Israel fulfills biblical prophecy about the second coming of Jesus. In other regions of the country, there is much less support for these points of view.

Among religious groups, white evangelical Protestants stand out for their widespread belief that Israel was given by God to the Jews (69%), and that Israel is the fulfillment of biblical prophecy (59%). Majorities of black Protestants also share these points of view. White mainline Protestants and Catholics, by contrast, are much less likely to see a religious dimension to the establishment of the state of Israel.

Not surprisingly, beliefs about the Bible are closely related to views about the state of Israel. Large majorities of those who view the Bible as the literal word of God say that Israel was given by God to the Jews and that Israel is the fulfillment of prophecy (70% and 62%, respectively). These figures are much lower among those who do not believe the Bible is the actual word of God.

<b>Views of God, Biblical Prophecy and Israel</b>		
	<i>Believe that Israel...</i>	
	<u>Was given by God to the Jews</u>	<u>Fulfills prophecy of second coming</u>
	<u>%</u>	<u>%</u>
Total	42	35
White	40	33
Black	55	49
East	24	22
Midwest	40	36
South	56	45
West	37	29
Total Protestant	53	47
White evangelical	69	59
White mainline	27	19
Black Protestant	60	56
Total Catholic	27	22
White, non-Hisp	29	21
<i>Bible is...</i>		
Literal word of God	70	62
Word of God, not literal	34	26
Not word of God	10	6

**Religious Views Shape Mideast Sympathies**

The July survey also shows that many more Americans say they sympathize more with Israel (44%) than the Palestinians (9%). A subsequent Pew survey, conducted Aug. 9-13, found even broader support for Israel; 52% said they sympathized more with Israel, compared with 11% who sympathized more with the Palestinians. (See “American Attitudes Hold Steady in Face of Foreign Crises,” Aug. 17 <http://people-press.org/reports/display.php3?ReportID=285>).

An analysis of the July survey finds that support for Israel is even stronger among those who see religious implications in the state of Israel. Indeed, a large majority (63%) of those who believe Israel was given by God to the Jewish people say they sympathize more with Israel, as do a majority (60%) of those who see Israel as the fulfillment of biblical prophecy. By contrast, among those who do not share these beliefs far fewer say they sympathize more with Israel than the Palestinians.

**Second Coming of Jesus Christ**

The survey asked Christians whether or not they believe in the second coming of Jesus Christ. Reflecting the great importance of this teaching in most Christian traditions, fully 79% of Christians say they believe that Christ will return to earth someday.

This belief is nearly unanimously expressed by white evangelical Protestants (95%) and black Protestants (92%). Smaller majorities of Catholics (70%) and white mainline Protestants (60%) say they believe in the second coming of Christ.

However, there is less agreement among Christians over the timing and circumstances of Jesus Christ’s return. Just 33% say that the specific timing of Christ’s return to earth is revealed in biblical prophecies. Even fewer (20%) say they believe Jesus will return to earth in their lifetime.

As is the case with overall belief in the second coming, white evangelicals and black Protestants, as well as those who say that the Bible is the literal word of God, are much more likely than other Christians to say that the specific time of Christ’s return to earth is revealed in biblical prophecies, and that Christ will return in their lifetime. Even among these groups, however, those

<b>Support for Israel – the Biblical Connection</b>				
	<i>Sympathize more with...</i> (vol.)			
	<u>Israel</u>	<u>Pales-</u>	<u>Both/</u>	<u>DK</u>
	<u>%</u>	<u>tinians</u>	<u>neither</u>	<u>%</u>
	%	%	%	%
Total	44	9	25	22=100
<i>Israel was given by God to the Jews?</i>				
Yes	63	4	16	17=100
No	36	18	30	16=100
<i>Israel is the fulfillment of biblical prophecy?</i>				
Yes	60	7	14	19=100
No	38	14	32	16=100

who see Christ's return as imminent are greatly outnumbered by those who say Christ will not return in their lifetimes or that it is impossible to know when Jesus will return.

***Circumstances of Christ's Return***

Just as they are divided over the timing of Christ's return, Christians also differ over the circumstances surrounding the second coming. About a third (34%) say that this will occur after the world situation worsens and reaches a low point, a view often referred to as pre-millennialism. But 37% say that it is impossible to know the circumstances that will precede Christ's return to earth. Very few (4%) say that Christ will return after the world situation improves and reaches a high point.

Despite the prominence in evangelical circles of pre-millennialist views concerning the rapture, white evangelicals are divided over the circumstances that will precede Christ's

return. Among white evangelicals, half (48%) express a pre-millennialist view, while nearly as many (40%) say that it is impossible to know the circumstances that will precede Christ's return.

Most Christians reject the notion that the timing of Christ's return can be influenced by the actions of people or nations on earth. Indeed, about one-in-five Christians (23%) say that human actions can affect the timing of Christ's return, while more than twice as many (50%) take the opposite point of view. There are few differences across religious groups on this question.

	Believe in 2 <sup>nd</sup> <u>coming</u> %	<i>Time of Christ's return...</i>	
		Is revealed <u>in Bible</u> %	In your <u>lifetime</u> %
Total	79	33	20
Total Protestant	83	36	23
White evangelical	95	39	33
White mainline	60	19	7
Black Protestant	92	53	34
Total Catholic	70	27	12
White non-Hispanic	69	23	8
<i>Bible is...</i>			
Literal word of God	95	52	37
Word of God, not literal	76	24	11

## ABOUT THE SURVEY

Results for this survey are based on telephone interviews conducted under the direction of Schulman, Ronca, & Bucuvalas, Inc. among a nationwide sample of 2,003 adults, 18 years of age or older, from July 6-19, 2006. For results based on the total sample, one can say with 95% confidence that the error attributable to sampling is plus or minus 2.5 percentage points. For results based on Form 1 (N=996) or Form 2 (N=1,007) only, the error attributable to sampling is plus or minus 3.5 percentage points.

In addition to sampling error, one should bear in mind that question wording, sequencing and other practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

## ABOUT THE PROJECTS

This report is a joint effort of the Pew Forum on Religion & Public Life and the Pew Research Center for the People & the Press. Both organizations are sponsored by the Pew Charitable Trusts and are projects of the Pew Research Center, a nonpartisan “fact tank” that provides information on the issues, attitudes and trends shaping America and the world.

**The Pew Forum on Religion & Public Life** provides opinion leaders with timely, impartial information on issues at the intersection of religion and public affairs. It also serves as a neutral venue for discussion of these important issues. As an independent, non-partisan and non-advocacy organization, the Forum does not take positions on policy debates. Based in Washington, D.C., the Forum is directed by Luis Lugo.

**The Pew Research Center for the People & the Press** is an independent opinion research group that studies attitudes toward the press, politics and public policy issues. The Center's purpose is to serve as a forum for ideas on the media and public policy through public opinion research. In this role it serves as an important information resource for political leaders, journalists, scholars, and public interest organizations. All of the Center's current survey results are made available free of charge.

This report is a collaborative product based on the input and analysis of the following individuals:

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**PEW RESEARCH CENTER FOR THE PEOPLE & THE PRESS  
AND PEW FORUM ON RELIGION & PUBLIC LIFE  
JULY 2006 RELIGION AND PUBLIC LIFE SURVEY  
FINAL TOPLINE  
July 6-19, 2006  
N=2,003**

**QUESTIONS 1-5 RELEASED PREVIOUSLY**

**ASK FORM 2 ONLY:**

Now a different kind of question...

Q.6F2 In the long run, do you think the scientific advances we are making will help or harm mankind?

65 Will help  
19 Will harm  
10 Some of each (VOL.)  
6 Don't know/refused (VOL.)  
100

Q.7F2 I'd like to get your opinion of some groups and organizations in the news. Is your overall opinion of...  
**[INSERT ITEM; RANDOMIZE AND ROTATE ITEMS IN BLOCKS, FIRST a THRU c, THEN d THRU f]** very favorable, mostly favorable, mostly UNfavorable, or very unfavorable?  
**[INTERVIEWERS: PROBE TO DISTINGUISH BETWEEN NEVER HEARD OF AND CAN'T RATE.]**

		-----Favorable-----			-----Unfavorable-----			(VOL)	(VOL)
		Total	Very	Mostly	Total	Very	Mostly	Never	Can't
								Heard of	Rate/Ref
a.F2	The Christian conservative movement	44	12	32	36	16	20	8	12=100
	July, 2005	42	11	31	34	13	21	8	16=100
	Late March, 2005	41	15	26	34	15	19	9	16=100
	March, 2002	45	10	35	29	11	18	12	15=100
	March, 2001	42	9	33	31	11	20	11	16=100
b.F2	The environmentalist movement	63	15	48	25	8	17	4	8=100
c.F2	The Supreme Court	63	7	56	27	8	19	1	9=100
	February, 2006	60	16	44	28	10	18	*	12=100
	Late October, 2005	62	12	50	27	10	17	*	11=100
	July, 2005	61	12	49	28	10	18	*	11=100
	June, 2005	57	8	49	30	8	22	*	13=100
	July, 2001	70	15	55	20	6	14	*	10=100
	March, 2001	72	15	57	20	5	15	*	8=100
	January, 2001	68	18	50	21	8	13	1	10=100
	October, 1997	77	13	64	18	6	12	*	5=100
	May, 1997	72	16	56	22	5	17	0	6=100
	July, 1994	80	18	62	16	3	13	*	4=100
	May, 1993	73	17	56	18	4	14	0	9=100
	November, 1991	72	18	54	21	5	16	0	7=100
	May, 1990	65	10	55	25	7	18	1	9=100
	January, 1988	79	14	65	13	2	11	*	8=100
	May, 1987	76	13	63	17	2	15	*	7=100
	March 1985 (Roper)	64	17	47	28	7	21	--	8=100

**Q.7F2 CONTINUED...**

	-----Favorable-----			-----Unfavorable-----			(VOL)	(VOL)
	Total	Very	Mostly	Total	Very	Mostly	Never Heard of	Can't Rate/Ref
f.F2 The United Nations	53	12	41	36	12	24	2	9=100
May, 2006 <sup>3</sup>	51	15	36	38	19	19	--	11=100
Late October, 2005	48	9	39	39	15	24	1	12=100
Late March, 2005	59	14	45	32	11	21	*	9=100
Late February, 2004	55	14	41	35	15	20	--	10=100
Early September, 2001	77	23	54	18	6	12	1	4=100
August, 1999	76	19	57	19	5	14	*	5=100
June, 1999	70	19	51	23	7	16	0	7=100
Early September, 1998	69	14	55	23	7	16	*	8=100
September, 1997	64	11	53	28	9	19	*	8=100
February, 1996	65	19	46	29	9	20	1	5=100
June, 1995	67	14	53	28	8	20	*	5=100
February, 1995	62	13	49	26	8	18	*	12=100
July, 1994	76	21	55	19	5	14	1	4=100
May, 1993	73	21	52	17	4	13	0	10=100
May, 1990	70	15	55	19	6	13	1	10=100

**QUESTIONS 8-18 RELEASED PREVIOUSLY**

**ASK ALL:**

And on another subject...

Q.19 Which comes closer to your view **[READ IN ORDER]**?

	Stricter environmental laws and regulations cost too many <u>jobs and hurt the economy</u>	Stricter environmental laws and regulations <u>are worth the cost</u>	(VOL.) Neither/ Both equally/ Don't know/ <u>Refused</u>
July, 2006	31	57	12=100
March, 2006	29	65	6=100
December, 2005	37	56	7=100
December, 2004	31	60	9=100
September, 2000	31	61	8=100
August, 1999	28	65	7=100
October, 1996	30	63	7=100
October, 1995	35	61	4=100
April, 1995	39	57	4=100
October, 1994	32	62	6=100
July, 1994	33	62	5=100

<sup>3</sup>

In May 2006 the question was asked, "Please tell me if you have a very favorable, somewhat favorable or somewhat unfavorable or very unfavorable opinion of the United Nations?"

**ASK IF Q.19=1,2 [N=1,753]:**

Q.20 Which one of the following has had the biggest influence on your thinking on the issue of the environment...**[READ IN ORDER]**

23	A personal experience
6	The views of your friends and family
25	What you have seen or read in the media
8	Your religious beliefs
26	Your education
11	OR something else
<u>1</u>	Don't know/refused (VOL.)
100	

**ASK FORM 2 ONLY [N=1,007]:**

Q.21F2 From what you've read and heard, is there solid evidence that the average temperature on earth has been getting warmer over the past few decades, or not?

**IF "YES" (1 IN Q.21F2) ASK:**

Q.22F2 Do you believe that the earth is getting warmer **[READ AND ROTATE]**?

		June <u>2006</u>
79	Yes	70
50	Mostly because of human activity such as burning fossil fuels, OR	41
23	Mostly because of natural patterns in the earth's environment	21
6	Don't know/Refused	8
17	No	20
1	Mixed/some evidence (VOL.)	1
<u>3</u>	Don't know/Refused (VOL.)	<u>9</u>
100		100

**ASK FORM 2 ONLY [N=1,007]:**

Q.23F2 In your view, is global warming a very serious problem, somewhat serious, not too serious, or not a problem?

		June <u>2006</u>
43	Very serious	41
36	Somewhat serious	33
11	Not too serious	13
9	Not a problem	11
<u>1</u>	Don't know/Refused (VOL.)	<u>2</u>
100		100

**IF SEE GLOBAL WARMING AS PROBLEM (Q.23F2=1,2,3), ASK:**

Q.24F2 Do you think global warming is a problem that requires immediate government action, or don't you think it requires immediate government action?

**BASED ON TOTAL FORM 2 [N=1,007]:**

61	Yes, it is a problem that requires immediate government action
26	No, don't think global warming requires immediate government action
3	Don't know/Refused (VOL.)
<u>10</u>	(Global warming not a problem/DK) [4 and 9 in Q.23F2]
100	

**ASK FORM 2 ONLY [N=1,007]:**

Q.25F2 From what you've heard or read, is there general agreement among scientists that the earth is getting warmer because of human activity, or not?

59 Yes, scientists agree that the earth is getting warmer because of human activity  
 29 No, there is not agreement among scientists  
12 Don't know/Refused (**VOL.**)  
 100

**ASK FORM 1 ONLY [N=996]:**

Turning to another subject...

Q.26F1 In the dispute between Israel and the Palestinians, which side do you sympathize with more, Israel or the Palestinians?

	<u>Israel</u>	<u>Palestinians</u>	<u>Both (VOL.)</u>	<u>Neither (VOL.)</u>	<u>Don't know Refused</u>
August, 2006 <sup>4</sup>	52	11	5	15	17=100
July, 2006	44	9	5	20	22=100
July, 2005	37	12	5	19	27=100
July, 2004	40	13	7	18	22=100
Late February, 2004	46	12	8	15	19=100
Mid-July, 2003	41	13	8	18	20=100
April, 2002	41	13	6	21	19=100
Mid-October, 2001	47	10	8	18	17=100
Early September, 2001	40	17	6	23	14=100
September, 1997	48	13	5	16	18=100
September, 1993	45	21	3	18	12=100
<i>Chicago CFR 1990</i>	34	13	7	26	20=100
<i>Chicago CFR 1978</i>	38	12	8	15	13=100

**QUESTION 27 RELEASED PREVIOUSLY  
 NO QUESTIONS 28-33**

**ASK ALL:**

On a different subject...

Q.34 In your opinion, should churches and other houses of worship keep out of political matters – or should they express their views on day-to-day social and political questions?

	<u>July 2005</u>	<u>Aug 2004</u>	<u>Mid-July 2003</u>	<u>March 2001</u>	<u>Sept 2000<sup>5</sup></u>	<u>June 1996</u>	<u>— Gallup —</u>	
							<u>Feb 1968</u>	<u>March 1957</u>
46 Should keep out	44	44	44	43	45	43	53	44
51 Should express views	51	51	52	51	51	54	40	48
<u>3</u> No opinion	<u>5</u>	<u>5</u>	<u>4</u>	<u>6</u>	<u>4</u>	<u>3</u>	<u>7</u>	<u>8</u>
100	100	100	100	100	100	100	100	100

<sup>4</sup> This question was asked more recently, August 9-13 (N=1506). For full details of the more recent survey see: "American Attitudes Hold Steady in Face of Foreign Crises" August 17, 2006.

<sup>5</sup> September 2000 results are based on registered voters. In 2000 and earlier, the question did not include "and other houses of worship."

Q.35 Do you think George W. Bush mentions his religious faith and prayer too much, too little, or about the right amount?

		July <u>2005</u>	Aug <u>2004</u>	Mid-July <u>2003</u>
24	Too much	28	24	14
14	Too little	10	11	11
52	About the right amount	52	53	62
<u>10</u>	Don't know/Refused (VOL.)	<u>10</u>	<u>12</u>	<u>13</u>
100		100	100	100

**ASK FORM 1 ONLY [N=996]:**

Q.36F1 At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

	Increasing <u>Influence</u>	Losing <u>Influence</u>	Same <u>(VOL)</u>	No <u>Opinion</u>
July, 2006	34	59	2	5=100
Mid-July, 2003	30	56	5	9=100
March, 2002	37	52	3	8=100
December, 2001 ( <i>Gallup</i> )	71	24	2	3=100
Mid-November, 2001	78	12	3	7=100
March, 2001	37	55	4	4=100
March, 2000 ( <i>Gallup</i> )	37	58	0	5=100
June, 1998 ( <i>Gallup</i> )	37	56	4	3=100
March, 1994 ( <i>Gallup</i> )	27	69	2	2=100
March, 1988 ( <i>Gallup</i> )	36	49	6	9=100
June, 1984 ( <i>Gallup</i> )	42	39	14	6=100
December, 1978 ( <i>Gallup</i> )	37	48	10	5=100
December, 1974 ( <i>Gallup</i> )	31	56	8	5=100
April, 1968 ( <i>Gallup</i> )	19	67	8	7=100
February, 1965 ( <i>Gallup</i> )	33	45	13	8=100
February, 1962 ( <i>Gallup</i> )	45	32	17	7=100
March, 1957 ( <i>Gallup</i> )	69	14	10	6=100

**IF GAVE RESPONSE IN Q.36F1 (Q.36F1=1,2,3), ASK:**

Q.37F1 All in all, do you think this is a good thing or a bad thing?

<b>BASED ON TOTAL FORM 1 [N=996]:</b>		March <u>2002</u>
34	Increasing influence	37
21	Good thing	31
11	Bad thing	4
1	Both/Neither/Depends (VOL)	1
1	Don't know/Refused	1
59	Losing influence	52
6	Good thing	5
50	Bad thing	44
2	Both/Neither/Depends (VOL)	2
1	Don't know/Refused	1
2	Same (VOL)	3
<u>5</u>	No opinion	<u>8</u>
100		100

**ASK FORM 2 ONLY [N=1,007]:**

Q.38F2 At the present time, do you think religion as a whole is increasing its influence on government leaders and institutions such as the President, Congress, and the Supreme Court, or losing its influence?

**IF GAVE RESPONSE IN Q.38F2 (Q.38F2=1,2,3), ASK:**

Q.39F2 All in all, do you think this is a good thing or a bad thing?

42	Increasing influence
15	Good thing
24	Bad thing
2	Both/Neither/Depends (VOL)
1	Don't know/Refused
45	Losing influence
8	Good thing
36	Bad thing
*	Both/Neither/Depends (VOL)
1	Don't know/Refused
6	Same (VOL)
<u>7</u>	No opinion
100	

**ASK ALL:**

Q.40 Do you feel that [INSERT ITEM AND RANDOMIZE] is generally friendly toward religion, neutral toward religion, or unfriendly toward religion?

		<u>Friendly</u>	<u>Neutral</u>	<u>Don't Know/ Unfriendly</u>
<u>Refused (VOL)</u>				
a.	The Democratic party	26	42	20
	July, 2005	29	38	20
	August, 2004	40	34	13
	Mid-July, 2003	42	36	12
b.	The Republican party	47	28	13
	July, 2005	55	23	9
	August, 2004	52	24	10
	Mid-July, 2003	52	27	10

**ASK FORM 2 ONLY [N=1,007]:**

**ROTATE Q.41F2 AND Q.42F2:**

Q.41F2 Do you think that Conservative Christians have gone too far in trying to impose their religious values on the country, or don't you think Conservative Christians have gone too far?

		<u>July</u>
		<u>2005</u>
49	Yes, think that Conservative Christians have gone too far	45
43	No, don't think that Conservative Christians have gone too far	45
<u>8</u>	Don't know/Refused (VOL.)	<u>10</u>
100		100

Q.42F2 Do you think that liberals have gone too far in trying to keep religion out of the schools and the government, or don't you think liberals have gone too far?

		July <u>2005</u>
69	Yes, think that liberals have gone too far	<u>67</u>
26	No, don't think that liberals have gone too far	28
<u>5</u>	Don't know/Refused (VOL.)	<u>5</u>
100		100

**QUESTIONS 43 & 45 PREVIOUSLY RELEASED**  
**NO QUESTION 44**

**ASK FORM 1 ONLY [N=996]:**

And on another topic...

Q.46F1 Do you consider the United States a Christian nation, or not?

		March <u>2005</u>	March <u>2002</u>	June <u>1996</u>
67	Yes	<u>71</u>	67	60
28	No	26	25	34
<u>5</u>	Don't know/Refused	<u>3</u>	<u>8</u>	<u>6</u>
100		100	100	100

**ASK FORM 2 ONLY [N=1,007]:**

And on another topic...

Q.47F2 Some people think of the United States as a Christian nation. Others don't think of the U.S. that way. Which of these comes closest to your view?

67	Think of the United States as a Christian nation
29	Don't think of the U.S. that way
<u>4</u>	Don't know/refused (VOL.)
100	

**ASK ALL:**

Q.48 Which should be the more important influence on the laws of the United States? **[READ IN ORDER]**

32	Should it be the Bible
<b>[OR]</b>	
63	Should it be the will of the American people, even when it conflicts with the Bible
<u>5</u>	Don't know/Refused (VOL.)
100	

**QUESTIONS 49-57 PREVIOUSLY RELEASED**  
**NO QUESTION 51**

**ROTATE Q.58F1 AND Q.59F1:**

Turning to another subject...

Q.58F1 Some people believe God gave the land that is now Israel to the Jewish people. Other people do not believe this is literally true. Which comes closer to your view?

		Mid-July <u>2003</u>
42	Believe Israel given to the Jewish people by God	44
37	Don't believe this is literally true	36
<u>21</u>	Don't know/Refused (VOL.)	<u>20</u>
100		100

Q.59F1 Some people say that the state of Israel is a fulfillment of the biblical prophesy about the second coming of Jesus. Do you believe that this is true, or not?

		Mid-July <u>2003</u>
35	Yes, true	36
47	No, not true	46
<u>18</u>	Don't know/Refused (VOL.)	<u>18</u>
100		100

**ASK ALL:**

On another subject...

**ASK Q.61-Q.63 OF RANDOM HALF OF SAMPLE [N=973]:**

Q.61 Which of the following statements comes closest to your belief about God – You believe in God, OR You don't believe in God, but you do believe in a universal spirit or higher power, OR You don't believe in either?

**IF 1 in Q.61, ASK:**

Q.62 Do you think that God was responsible for the creation of life on earth, or don't you believe this?

**IF 2 IN Q.61, ASK:**

Q.63 Do you think that a universal spirit or higher power was responsible for the creation of life on earth, or don't you believe this?

		July <u>2005</u>	<i>Gallup</i> <u>May 2004</u>
83	You believe in God	85	81
76	Yes, believe God was responsible	78	-
5	No, don't believe this	5	-
2	Don't know/refused (VOL.)	2	-
	You don't believe in God, but do believe in a universal spirit/ higher power	11	13
6	Yes, believe universal spirit/higher power was responsible	5	-
5	No, don't believe this	5	-
1	Don't know/refused (VOL.)	1	-
4	You don't believe in either	3	5
*	Other (VOL.)	*	*
<u>1</u>	Don't know/Refused (VOL.)	<u>1</u>	<u>1</u>
100		100	100



**ASK ALL:**

Q.64 Some people think that humans and other living things [INSERT; ROTATE]. Others think that humans and other living things [INSERT; ROTATE]. Which of these comes closest to your view?

		July
		<u>2005</u>
51	Evolved over time	48
42	Existed in their present form since the beginning of time	42
<u>7</u>	Don't know/Refused (VOL.)	<u>10</u>
100		100

**IF EVOLVED (1 in Q.64), ASK:**

Q.65 And do you think that...[READ OPTIONS AND ROTATE]?

		July
		<u>2005</u>
26	Humans and other living things have evolved due to natural processes such as natural selection, [OR] A supreme being guided the evolution of living things for the purpose of creating humans and other life in the form it exists today	26
21		18
<u>4</u>	Don't know/refused (VOL./ DO NOT READ)	<u>4</u>
51%		48%

**ASK FORM 2 ONLY [N=1,007]:**

Q.66F2 From what you've heard or read, is there general agreement among scientists that humans evolved over time, or not?

		July
		<u>2005</u>
62	Yes, there is agreement among scientists that humans evolved over time	54
28	No, there is not agreement among scientists that humans evolved over time	33
<u>10</u>	Don't know/Refused (VOL.)	<u>13</u>
100		100

**ASK ALL:**

RELIG What is your religious preference — Protestant, Roman Catholic, Jewish, Muslim, Mormon, or an orthodox church such as the Greek or Russian Orthodox Church? [INTERVIEWER: IF 'OTHER RELIGION' GIVEN, FOLLOW-UP WITH "And is that a Christian religion, or not?" IF YES, CODE AS 7; IF NOT, CODE AS 8]

56	Protestant
23	Roman Catholic
2	Jewish
1	Mormon
1	Orthodox Church (Greek or Russian)
1	Islam/Muslim
1	Other religion - Christian (SPECIFY)
2	Other religion – non-Christian (SPECIFY)
11	No religion, not a believer, atheist, agnostic
<u>2</u>	Don't know/Refused (VOL.)
100	

**QUESTIONS 67 & 68 PREVIOUSLY RELEASED**

**IF PROTESTANT OR OTHER RELIGION - CHRISTIAN (RELIG=1,7), ASK:**

Q.69 As I read a list, tell me which if any of these denominations you are affiliated with. **(READ LIST)**

**BASED ON TOTAL**

19 Baptist  
 7 Methodist  
 5 Lutheran  
 3 Presbyterian  
 2 Congregational or United Church of Christ  
 7 Nondenominational or Independent Church  
 4 Pentecostal  
 1 Episcopalian  
 1 Reformed, or  
 4 Something else (**SPECIFY**)  
 4 Nothing in particular (**DO NOT READ**)  
 \* Don't Know/Refused (**DO NOT READ**)  
57% Protestant/Other Christian

**IF CHRISTIAN (RELIG=1,2,4,5,7):**

BORN Would you describe yourself as a "born-again" or evangelical Christian, or not?

**BASED ON TOTAL**

38 Yes  
 42 No  
2 Don't Know/Refused  
 82% Christian

Q.70 As I read from a list, please tell me which if any of the following descriptions apply to you. (First,) **(INSERT, ROTATE; FOR CATHOLICS [RELIG=2], INSERT 'CATHOLIC'; FOR OTHER CHRISTIANS [RELIG=1,4,5,7], INSERT 'CHRISTIAN')**... does this apply to you, or not?

**BASED ON TOTAL**

	<u>Yes</u>	<u>No</u>	<u>DK/Ref</u>	<u>Total Christian</u>
a. Pentecostal Christian	13	65	4	=82%
July, 2005	12	64	5	=81%
b. Charismatic	16	57	9	=82%
c. Liberal or Progressive Christian	32	44	6	=82%
July, 2005	30	44	7	=81%

**ASK FORM 2 ONLY [N=1,007]:**

Q.70dF2 Do you think of yourself as a member of the religious right political movement, or not?

	<u>June 1996</u>
11 Yes	7
86 No	88
<u>3</u> Don't know/Refused	<u>5</u>
100	100

**ASK FORM 1 ONLY [N=996]:**

Q.70eF1 Do you think of yourself as a member of the religious left political movement, or not?

7 Yes  
 86 No  
7 Don't know/refused (VOL.)  
 100

**ASK ALL:**

ATTEND Aside from weddings and funerals how often do you attend religious services... more than once a week, once a week, once or twice a month, a few times a year, seldom, or never?

	<u>July</u> <u>2005</u>	<u>Aug</u> <u>2004</u>	<u>July</u> <u>2003</u>	<u>March</u> <u>2003</u>	<u>March</u> <u>2002</u>	<u>Mid-Nov</u> <u>2001</u>	<u>March</u> <u>2001</u>	<u>Sept</u> <u>2000<sup>6</sup></u>	<u>June</u> <u>1997</u>	<u>June</u> <u>1996</u>
15 More than once a week	14	13	16	15	15	16	17	17	12	14
25 Once a week	27	25	27	24	25	26	26	28	26	25
15 Once or twice a month	14	15	15	15	17	14	17	16	17	17
18 A few times a year	19	20	18	21	18	17	17	17	20	21
14 Seldom	14	15	14	15	15	16	15	13	15	13
12 Never	11	11	10	9	9	10	7	8	10	9
<u>1</u> Don't know/Refused	<u>1</u>	<u>1</u>	<u>*</u>	<u>1</u>	<u>1</u>	<u>1</u>	<u>1</u>	<u>1</u>	<u>*</u>	<u>1</u>
100	100	100	100	100	100	100	100	100	100	100

Q.71 How important would you say religion is in your own life – very important, fairly important, or not very important?

	<u>Very</u> <u>Important</u>	<u>Fairly</u> <u>Important</u>	<u>Not very</u> <u>Important</u>	<u>Don't know/</u> <u>Refused</u>
July, 2006	60	24	15	1=100
July, 2005	60	25	14	1=100
August, 2004	57	26	16	1=100
October, 2003	62	24	13	1=100
Mid-July, 2003	61	24	14	1=100
December, 2002	60	27	12	1=100
March, 2002	63	24	12	1=100
Mid-November, 2001	61	24	14	1=100
March, 2001	64	23	12	1=100
March, 2000 ( <i>Gallup</i> )	61	27	12	*=100
June, 1998 ( <i>Gallup</i> )	62	25	12	1=100
June, 1996	59	26	15	*=100
March, 1994 ( <i>Gallup</i> )	59	29	11	1=100
March, 1988 ( <i>Gallup</i> )	54	31	14	1=100
March, 1984 ( <i>Gallup</i> )	56	30	13	1=100
April, 1978 ( <i>Gallup</i> )	52	32	14	2=100
November, 1965 ( <i>Gallup</i> )	70	22	7	1=100

<sup>6</sup> September 2000 results are based on registered voters.

**IF ATTEND AT LEAST ONCE OR TWICE A MONTH (ATTEND<4), ASK:**

Q.72 Does the clergy at your place of worship ever speak out [**READ AND RANDOMIZE**]

**BASED ON THOSE WHO ATTEND SERVICES  
AT LEAST ONCE OR TWICE A MONTH [N=1,161]**

	<u>Yes</u>	<u>No</u>	<u>DK</u>
a. On the issue of abortion	59	39	2=100
November, 2005	52	45	3=100
October, 2003	63	35	2=100
June, 1996	60	39	1=100
b. On the issue of the situation in Iraq	53	46	1=100
November, 2005	50	47	3=100
October, 2003	53	45	2=100
March, 2003 <sup>7</sup>	57	41	2=100
c. About laws regarding homosexuals	52	47	1=100
October, 2003	41	57	2=100
June, 1996	36	62	2=100
d. About hunger and poverty	92	8	*=100
June, 199	87	12	1=100
e. On the issue of embryonic stem cell research	24	74	2=100
f. About evolution and intelligent design	40	57	3=100
g. About laws regarding immigration	21	77	2=100
h. About the environment	48	50	2=100
i. On the issue of the death penalty	31	67	2=100
November, 2005	27	69	4=100
October, 2003	28	69	3=100
June, 1996	27	70	3=100

<sup>7</sup>

In March 2003 the question was not asked as part of a list and was worded: "Has the clergy at your place of worship spoken recently about the issue of war with Iraq, or not?"

**ASK ALL:**

Q.73 Which of these statements comes closest to describing your feelings about the Bible? **[READ, IN ORDER]**

	July <u>2005</u>	March <u>2004</u> <sup>8</sup>	Mid-July <u>2003</u>	March <u>2001</u>	June <u>1996</u>
35 The Bible is the actual word of God and is to be taken literally, word for word, OR	36	40	35	36	35
43 The Bible is the word of God, but not everything in it should be taken literally, word for word, OR	40	42	43	43	47
18 The Bible is a book written by men and is not the word of God.	18	13	16	14	14
2 Other (VOL.)	2	1	2	3	2
<u>2</u> Don't know/Refused (VOL.)	<u>4</u>	<u>4</u>	<u>4</u>	<u>4</u>	<u>2</u>
100	100	100	100	100	100

**QUESTIONS Q.74 THROUGH Q.76 HELD**

**IF CHRISTIAN (RELIG=1,2,4,5,7), ASK:**

Q.77 Do you believe in the second coming of Jesus Christ – that is, that Jesus will return to earth someday, or don't you believe this?

**BASED ON ALL CHRISTIANS [N=1,670]:**

79 Yes, believe in the second coming  
17 No, don't believe in the second coming  
4 Don't know/refused (VOL.)  
100

**IF BELIEVE IN THE SECOND COMING (Q.77=1), ASK:**

Q.78 Do you believe that Jesus will return to earth in your lifetime?

**BASED ON ALL CHRISTIANS [N=1,670]:**

20 Yes  
39 No  
14 Unknowable/No one knows when Jesus will return (VOL.)  
6 Don't know/refused (VOL.)  
21 (Do not believe in second coming/DK) [2 and 9 in Q.77]  
100

Q.79 Do you believe that the specific time of Jesus Christ's return to earth is revealed in the prophecies contained in the Bible, or don't you think so?

**BASED ON ALL CHRISTIANS [N=1,670]:**

33 Yes, the specific time of Christ's return to earth is revealed in the prophecies in the Bible  
40 Don't think the prophecies in the Bible reveal the specific time of Christ's return  
6 Don't know/refused (VOL.)  
21 (Do not believe in second coming/DK) [2 and 9 in Q.77]  
100

---

<sup>8</sup>

In 2004 and 2003, the response categories were read in reverse order to half of the samples.

Q.80 And which of the following statements comes closest to your view of Jesus' return to earth? [READ; ROTATE]

**BASED ON ALL CHRISTIANS [N=1,670]:**

- 34 The world situation will steadily worsen and when it reaches a low point, Jesus will return to earth
- 4 The world situation will gradually improve and when it reaches a high point, Jesus will return to earth
- 37 It is impossible to know the circumstances that will precede Jesus' return to earth
- 4 Don't know/refused (VOL.)
- 21 (Do not believe in second coming/DK) [2 and 9 in Q.77]
- 100

Q.81 Do you think that peoples and nations of the world can affect when Jesus Christ returns to earth, or is it not possible for humans to affect when Jesus returns to earth?

**BASED ON ALL CHRISTIANS [N=1,670]:**

- 23 Peoples and nations can affect when Jesus Christ returns to earth
- 50 It is not possible for humans to affect when Jesus returns to earth
- 6 Don't know/refused (VOL.)
- 21 (Do not believe in second coming/DK) [2 and 9 in Q.77]
- 100

**ASK ALL:**

PARTY In politics TODAY, do you consider yourself a Republican, Democrat, or Independent?

	<u>Republican</u>	<u>Democrat</u>	<u>Independent</u>	(VOL) No <u>Preference</u>	(VOL) Other <u>Party</u>	Don't <u>know</u>
July, 2006	29	33	31	4	1	2=100
June, 2006	29	34	31	4	*	2=100
April, 2006	29	32	33	3	*	3=100
March, 2006	28	34	30	4	*	4=100
February, 2006	30	33	31	3	*	3=100
January, 2006	28	32	32	5	*	3=100
December, 2005	29	34	31	4	*	2=100
Late November, 2005	27	34	29	5	1	4=100
Early November, 2005	28	34	31	5	*	2=100
Late October, 2005	29	33	31	5	*	2=100
Early October, 2005	26	34	34	4	*	2=100
September 8-11, 2005	31	32	33	3	*	1=100
September 6-7, 2005	27	33	33	4	*	3=100
July, 2005	31	34	29	4	*	2=100
June, 2005	30	32	32	4	*	2=100
<b>Yearly Totals</b>						
2005	30	33	31	4	*	2=100
2004	30	33	30	4	*	3=100
2003	30	31	31	5	*	3=100
2002	30	31	30	5	1	3=100
2001	29	34	29	5	*	3=100
2001 Post-Sept 11	31	32	28	5	1	3=100
2001 Pre-Sept 11	28	35	30	5	*	2=100
2000	28	33	29	6	*	4=100
1999	27	33	34	4	*	2=100
1998	28	33	32	5	*	2=100
1997	28	33	32	4	1	2=100

	<u>Republican</u>	<u>Democrat</u>	<u>Independent</u>	No Preference/ <u>Other/DK</u>
1996	29	33	33	5=100
1995	32	30	34	4=100
1994	30	32	34	4=100
1993	27	34	34	5=100
1992	28	33	35	4=100
1991	31	32	33	4=100
1990	31	33	30	6=100
1989	33	33	34=100	
1987	26	35	39=100	

**IF ANSWERED 3, 4, 5 OR 9 IN PARTY, ASK:**

PARTYLN As of today do you lean more to the Republican Party or more to the Democratic Party?

	<u>Republican</u>	<u>Democrat</u>	<u>Refused to lean</u>
July, 2006	11	14	13=38%
June, 2006	10	16	11=37%
April, 2006	12	17	10=39%
March, 2006	11	14	13=38%
February, 2006	11	16	10=37%
January, 2006	10	16	14=40%
December, 2005	10	16	11=37%
Late November, 2005	9	13	17=39%
Early November, 2005	11	14	13=38%
Late October, 2005	11	15	12=38%
Early October, 2005	11	18	11=40%
September 8-11, 2005	10	18	9=37%
September 6-7, 2005	10	15	15=40%
July, 2005	9	15	11=35%
June, 2005	10	16	12=38%
Mid-May, 2005	9	13	14=36%
Late March, 2005	13	17	9=39%
December, 2004	14	12	9=35%
August, 2003	12	16	14=42%
August, 2002	12	13	13=38%
September, 2000	11	13	15=39%
Late September, 1999	14	15	16=45%
August, 1999	15	15	12=42%