



Knowledge to navigate a changing world

Welborn Baptist Foundation: Target Market Report

Executive Report 2016

Research conducted among adult residents of
Vanderburgh, IN, Warrick, IN, & Henderson, KY.

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Introduction

Welborn Baptist Foundation commissioned Barna Group to create an expanded report on the demographics and theographics® of Vanderburgh County, IN, Henderson County, KY, and Warrick County, IN. In addition Welborn Baptist Foundation included a set of custom questions which are unique to the area.

Barna designed a survey to be conducted via phone interviews, including both landline and cell phone interviews, among adults living in these three counties. A total of 1,828 interviews were conducted from February into early March.

Interviews were evenly split between the three counties: 612 were conducted in Vanderburgh County, IN; 615 in Henderson County, KY; and 601 in Warrick County, IN. The sample error for each county is approximately +/- 4 percent points at the 95% confidence level.

The US data found throughout this report consolidates data from nationwide studies conducted by the Barna Group to create an accurate profile of adults in the US. In contrast to other research firms, Barna's focus is not just demographics but also *theographics*®, the art of assessing and analyzing spiritual beliefs and practices. For more than 30 years, we have studied the relationships between theographics, demographics, values, consumption behavior and interpersonal relationships—and we believe the spiritual elements that shape an individual are among the most significant.

The comprehensive data you find here can help you paint a detailed portrait of the adults and families who call your area home. Whether you are a church or ministry leader, an outreach director for a nonprofit or a marketing professional in for---profit business, knowing your local “market” is an important dimension of formulating an outreach or communications strategy.

How to Read Your County's Profile

Following this Introduction, you'll find the market profile of your city, divided into six sections:

- Part 1 | Faith Identity & Allegiance
- Part 2 | Activity & Religious Behavior
- Part 3 | Faith Views & Beliefs
- Part 4 | Demographics/Psychographics
- Part 5 | Practicing Christian Profile
- Part 6 | Unchurched Profile

The following counties are included as column headings in this report:

Vanderburgh, IN

Henderson, KY

Warrick, IN

In addition this report includes US national data for comparison.

FAQs

What's the difference between population and category percent?

There are many different ways to portray research data. This Report provides a mix of both population and category percentages.

Population percent refers to the proportion of the total adult population in your city with that particular characteristic. For example, in Part 1 of the profile for Vanderburgh, IN, 70% agree strongly that their religious faith is very important in their life. This means that 70 out of every 100 residents in Vanderburgh County, IN can be described in this way. Population percentages are used in Parts 1, 2, and 3 of your city's profile.

Category percent refers to the proportion of a demographic group that fits a given characteristic. For example, Vanderburgh, IN is described in Part 5 as having 16% Catholic males. This means that, among the entire male population of the county, 16% of the men are Catholic, compared to 20% of all men nationally. Category percentages are used in Parts 4, 5 and 6 of your city's profile.

Why doesn't the percentage total always add up to 100?

There are several situations when this can happen. Like most market statisticians, Barna rounds to the nearest whole number; this occasionally leads to percentage totals of 99, 101 or even 102.

Other times, only select characteristics for a segment are shown, rather than an exhaustive list. For example, only major denominations (Baptist, Methodist, Lutheran, non-denominational) are listed in Part 1 of your city's profile; adults who belong to smaller denominations are not included in the total.

In other cases, respondents who selected "not sure" or "don't know" from the answer options are not included in the total.

What does "NA" mean?

The data in this report comes directly from Barna—conducted surveys. In some markets, the population is small enough that we have not yet collected a data set that is statistically reliable. Rather than reporting unreliable stats, we report the data as not available, "NA."

Glossary of Theographics®

Below are detailed definitions of the population segments Barna uses for each section of your city's profile.

Part 1 | Faith Identity & Allegiance

Overall Faith Importance | Respondents were asked to describe the importance of their religious faith.

- *Agree strongly*: those who selected the highest level of agreement on the scale
- *Total agree*: those who agree strongly combined with those who agree somewhat

Faith Identity | Respondents were asked to specify personal faith or affiliation.

- *Catholic*: self-identify as Catholic
- *Protestant*: self-identify as Protestant
- *Christian*: self-identify as Christian
- *Non-Christian*: do not self-identify as Christian
- *Other faith*: self-identify as faith other than Christianity
- *No faith*: self-identify as atheist, agnostic or no faith

Denomination | Respondents were asked to identify the denomination or affiliation of the church they attend most often.

- *Baptist*: name some type of Baptist affiliation
- *Methodist*: name some type of Methodist affiliation
- *Lutheran*: name some type of Lutheran affiliation
- *Non-denominational*: identify non-denominational affiliation
- *Mainline*: includes American Baptist Churches, Episcopal, Evangelical Lutheran Church of America, United Church of Christ, United Methodist and Presbyterian Church, USA
- *Non-mainline*: includes Protestant churches not included in mainline denominations
- *Charismatic/Pentecostal*: includes Assemblies of God, Church of God (Cleveland), Foursquare, United Pentecostal and Vineyard

Commitment to Christianity | Self-identified Christian respondents were asked to describe their level of commitment to Christianity.

- *Absolutely committed*: highest level of commitment on the scale
- *Moderately committed*: midpoint on the commitment scale
- *Not too/not at all committed*: lowest levels of commitment on the scale

Faith “Tribe” | These are categories based on *The Seven Faith Tribes: Who They Are, What They Believe, and Why They Matter* by George Barna.

- *Casual Christian*: consider themselves Christian but do not meet the criteria for Captive Christian
- *Captive Christian*: consider themselves Christian, describe themselves as very committed to the Christian faith, read from the Bible outside of a church service in the past week, prayed to God within the past week, attended church within the past week, say their religious faith is very important in their life today, hold an orthodox view of God (“God is all powerful, all-knowing, perfect creator of the universe who rules the world today”), have made a personal commitment to Jesus Christ and believe they will go to heaven because they have confessed their sins and accepted Jesus as their savior
- *Jewish*: identify as Jewish
- *Mormon*: identify as Mormon/Church of Jesus Christ of Latter-Day Saints
- *Pantheist*: includes a range of faith groups such as Buddhists, Hindus, Confucians and others that fall under the New Age and Eastern religion banner
- *Muslim*: identify as Muslim or Islamic
- *Skeptic*: atheists or agnostics

Christianized | Respondents are identified as Christianized based on their responses to 17 criteria. For this report, county data only used 15 of the 17 criteria. Criteria used is indicated with a star (*).

1. * Agree strongly that their religious faith is very important in their life
2. * Identify as Christian
3. * Attended church in the past month
4. * Pray to God (past week)
5. * Read from the Bible (past week)
6. * Volunteered at church (past week)
7. * Attended an adult Sunday school (past week)
8. * Attended a small group (past week)
9. Attended a house church (past month)
10. Donated to a church (past 12 months)
11. * Have an orthodox view of God (“God is the all-powerful, all-knowing, perfect creator of the universe who rules the world today”)
12. * Agree strongly that the Bible is accurate in all of its teachings
13. * Have a personal faith in Jesus
14. * Believe they will go to heaven when they die because they have confessed their sins and accepted Jesus as their savior
15. * Bible engagement scale: high (read the Bible in the past week and agree strongly that the Bible is accurate)
16. * Meet criteria for born again (made a personal commitment to Jesus and believe they will go to heaven when they die; respondents are not asked to describe themselves as “born again”)
17. * Meet criteria for evangelical (meet the born again criteria described above plus seven other conditions. These 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 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 on church attendance or the denominational affiliation of the church attended and respondents are not asked to describe themselves as “evangelical.”)

- *Christianized: high:*

- ✓ **(for each county)** meet at least 12 of the 15 starred criteria above
- ✓ **(for US data)** meet at least 15 of the 17 criteria above

- *Christianized: moderate:*
 - ✓ **(for each county)** meet at least 9 of the starred criteria above
 - ✓ **(for US data)** meet at least 10 of the criteria above
- *Christianized: low:*
 - ✓ **(for each county)** meet fewer than 9 of the starred criteria above
 - ✓ **(for US data)** meet fewer than 10 of the criteria above

Secularized | Respondents are defined as Secularized based on their responses to 17 criteria. For this report, county data only used 13 of the 17 criteria. Criteria used is indicated with a star (*).

1. * Disagree strongly or somewhat that their faith is important in their life
2. * Identify as atheist or agnostic
3. * Faith Tribe: Skeptic
4. * Unchurched (have not attended a Christian church in the past six months)
5. * Have not prayed to God (past week)
6. * Have not read the Bible (past week)
7. * Have not volunteered at church (past week)
8. * Have not attended an adult Sunday school (past week)
9. * Have not attended a small group (past week)
10. Have not donated any money to a church (past 12 months)
11. Do not participate in a house church
12. * Do not believe in God
13. * Disagree strongly or somewhat that the Bible is accurate
14. * Have never made a personal commitment to Jesus
15. Agree strongly or somewhat that Jesus committed sins
16. Disagree strongly or somewhat that they have a responsibility to share their faith
17. * Bible engagement scale: low (have not read the Bible in the past week and disagree strongly or somewhat that the Bible is accurate)

- *Secularized: high:*
 - ✓ **(for each county)** meet at least 11 of the 13 starred criteria above
 - ✓ **(for US data)** meet at least 14 of the criteria above
- *Secularized: moderate:*
 - ✓ **(for each county)** meet at least 8 of the starred criteria above
 - ✓ **(for US data)** meet at least 10 of the criteria above
- *Secularized: low:*
 - ✓ **(for each county)** meet fewer than 8 of the starred criteria above
 - ✓ **(for US data)** meet fewer than 10 of the criteria above

Part 2 | Activity & Religious Behavior

Church Attendance | Respondents were asked to indicate how often they attend church.

- *Churched: very active:* attended a church service in the past seven days, not including a special event such as a wedding or a funeral
- *Churched: somewhat active:* attended a service within the past month (but not within the past week)
- *Churched: minimally active:* attended a service within the past six months (but not within the past month)
- *Unchurched: dechurched:* formerly churched (very, somewhat or minimally active) but have not attended a service in the past six months
- *Unchurched: never churched:* have never attended a church service besides a special event such as a wedding or a funeral

Church Size | Respondents who identify with a Christian denomination were asked to indicate the number of adults who attend their church in an average week.

Faith Engagement | Respondents were asked to identify which of the following activities they had done in the previous seven days:

- *Pray to God*
- *Read the Bible* (not including when attending a church or synagogue)
- *Volunteer at church*
- *Volunteer at non-profit*
- *Attend adult Sunday school*
- *Attend small group* (meets regularly for Bible study, prayer and/or Christian fellowship, not including a Sunday school or 12-step group.)

Donations | Respondents were asked to indicate if they had made donations during the previous year.

- *Donated to non-profits:* percentage who donated any money to charities and non-profit organizations, including churches and religious organizations, in the previous year

Homeschooling (% of parents) | Respondents with children under 18 who report *currently* educating any of their children five and older at home full time

Active Faith (past week) | Respondents who report participating in *all* of the following in the past seven days: attending a church service, not including a special event such as a wedding or a funeral; praying to God; and reading from the Bible, not including at a church or synagogue

Practicing Faith | Respondents who identify as Christian (or another faith), say their faith is very important in their life and who attended a religious service or gathering in the past month

- *Practicing Christians*: meet criteria for practicing faith and described themselves as Christian
- *Practicing Catholic*: meet criteria for practicing faith and described themselves as Catholic
- *Practicing Protestant*: meet criteria for practicing faith and attend a church affiliated with a Protestant denomination
- *Practicing Mainline Protestant*: meet criteria for practicing faith and attend a Protestant church affiliated with a mainline denomination
- *Practicing Non-Mainline Protestant*: meet criteria for practicing faith and attend a Protestant church not affiliated with a mainline denomination
- *Practicing "Other" Christian*: meet criteria for practicing faith, described themselves as Christian and attend a church of unspecified denomination
- *Practicing other faith*: meet criteria for practicing faith and identify with a faith other than Christianity

Part 3 | Faith Views & Beliefs

Belief About God | Respondents were asked to identify which one of the following six descriptions comes closest to what they believe about God:

- *Orthodox view of God*: believe that God is the all-powerful, all-knowing, perfect creator of the universe who rules the world today
- *Do not believe in God*: say there is no such thing as God

Bible Has Accurate Principles | Respondents were asked if they agree or disagree that the Bible is totally accurate in all of the principles it teaches.

- *Agree strongly*: those who selected the highest level of agreement on the scale
- *Total agree*: those who agree strongly combined with those who agree somewhat
- *Disagree strongly*: those who selected the highest level of disagreement on the scale
- *Total disagree*: those who disagree strongly combined with those who disagree somewhat

Good Works Result in Heaven | Respondents were asked if they agree or disagree that, if a person is generally good, or does enough good things for others during their life, they will earn a place in heaven.

- *Agree strongly*: those who selected the highest level of agreement on the scale

- *Total agree*: those who agree strongly combined with those who agree somewhat
- *Disagree strongly*: those who selected the highest level of disagreement on the scale
- *Total disagree*: those who disagree strongly combined with those who disagree somewhat

Commitment to Jesus Christ | Respondents were asked if they have ever made a personal commitment to Jesus Christ that is still important in their life today.

Born Again Segments | People who are born again say they have made a personal commitment to Jesus Christ that is still important in their life today and believe that, when they die, they will go to heaven because they have confessed their sins and accepted Jesus as their savior. Respondents are *not* asked to describe themselves as “born again,” and being classified as “born again” does not depend on church or denominational affiliation or involvement.

Belief Segments

- *Evangelical Christian*: meet the born again criteria described above plus seven other conditions. These 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 Satan exists; believing that eternal salvation is possible only through grace, not works; believing that Jesus Christ lived a sinless life on earth (*not asked in county data*); 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 on church attendance or the denominational affiliation of the church attended and respondents are *not* asked to describe themselves as “evangelical.”
- *Non-evangelical born again Christian*: meet the born again criteria above but not all of the seven other criteria to be classified as an evangelical Christian
- *Notional Christian*: identify as Christian, but do not meet the born again criteria
- *Other faith*: identify with a non-Christian faith, or identify as Christian but report beliefs not aligned with historic, orthodox Christianity
- *No faith*: identify as agnostic or atheist, or as having no faith

Bible-Minded Segments | These categories are the aggregate of respondents’ beliefs about and reading habits of the Bible.

- *Read Bible + accurate (agree strongly)*: read the Bible within the past seven days *and* who agree strongly that the Bible is accurate

- *Read Bible + less accurate:* read the Bible within the past seven days *but* do not agree strongly that the Bible is accurate
- *Do not read Bible + accurate:* have not read the Bible within the past seven days *but* who agree strongly or somewhat that the Bible is accurate
- *Do not read Bible + less accurate:* have not read the Bible within the past seven days *and* who disagree strongly or somewhat that the Bible is accurate

Practicing Christian Families | Practicing Christians by the following:

- *Moms:* women, married or unmarried, with children under 18 at home
- *Dads:* men, married or unmarried, with children under 18 at home
- *Single parents:* unmarried men or women with children under 18 at home
- *One or both parents previously divorced:* households with children under 18 where at least one parent, whether currently single or married, has been divorced
- *Married, no children under 18:* married couples with no kids under 18 at home

Part 4 | Demographics / Psychographics

This section includes information on the percent of residents who fit each of the categories as defined below.

Male | Category (male) percent who meet the following criteria:

- *Catholic:* percent (of males) in the market who identify as Catholic
- *Mainline:* percent (of males) affiliated with a Protestant mainline denomination
- *Non-mainline:* percent (of males) affiliated with non-mainline Protestant churches
- *Charismatic:* percent (of males) who attend Assembly of God, Pentecostal or Foursquare churches
- *Non-Christian:* percent (of males) who do not identify as Christian
- *Unchurched:* percent (of males) who have not attended a church service other than for a special event such as a wedding or funeral, in the past six months
- *Practicing Christian:* percent (of males) who identify as Christian, say their faith is very important and attended a religious service or gathering in the past month

Female | Category (female) percent who meet the defined criteria

Age – Under 40 | Category (under 40) percent who meet the defined criteria

Age – 40 Plus | Category (40 and older) percent who meet the criteria above

Married | Category (married) percent who meet the criteria above

Have Children Under 18 | Category (parents with children under 18 living at home) percent who meet the criteria above

Ethnicity – White | Category (white) percent who meet the criteria above

Ethnicity – Non-White | Category (non-white) percent who meet the criteria above

Part 5 | Practicing Christian Profile

This section provides category/demographic breakdowns for practicing Christians (identify as Christian, say their faith is very important and attended church in the past month).

Gender | Practicing Christians by male vs. female

Generation | Practicing Christians by generational segment

- *Millennials*: born between 1984 and 2002
- *Busters (Gen-X)*: born between 1965 and 1983
- *Boomers*: born between 1946 and 1964
- *Elders*: born between 1945 or earlier

Family Profile | Practicing Christians by marital segment

- *Married*
- *Never married*
- *Currently divorced*
- *Widowed*
- *Have ever been divorced*: currently divorced or have been divorced in the past
- *Have children under 18*: parents of children under 18 living in household
- *No children under 18*: do not have children under 18 living in household

Ethnicity | Practicing Christians by ethnicity

- White/Caucasian
- Black/African-American
- Hispanic/Latino
- All non-white

Education | Practicing Christians by highest level of education attained

- *High school or less*: high school graduates, those who attended high school but did not graduate and those who attended a trade or vocational school as an alternative to college
- *Some college*: attended college but did not graduate
- *College graduate (four-year degree)*: graduated from a four-year college, have done some graduate studies or received a graduate degree

Household Income | Practicing Christians by annual household income, before taxes

- *Low income (under \$30K)*
- *Middle income (\$30K to \$75K)*
- *Upper income (\$75K+)*

Key Faith Characteristics | Practicing Christians by key faith segments

- *Born again*: say they have made a personal commitment to Jesus Christ that is still important in their life today and believe that, when they die, they will go to heaven because they have confessed their sins and accepted Jesus as their savior
- *Notional Christian*: identify as Christian, but do not meet the born again criteria

Part 6 | Unchurched Profile

This section provides category/demographic breakdowns for unchurched adults (those who have not attended a church service, other than a special event such as a wedding or funeral, in the past six months).

Gender | Unchurched by male vs. female

Generation | Unchurched by generational segment

- *Millennials*: born between 1984 and 2002
- *Busters (Gen-X)*: born between 1965 and 1983
- *Boomers*: born between 1946 and 1964
- *Elders*: born between 1945 or earlier

Family Profile | Unchurched by marital segment

- *Married*
- *Never married*
- *Currently divorced*
- *Widowed*
- *Have ever been divorced*: currently divorced or have been divorced in the past

- *Have children under 18:* parents of children under 18 living in household
- *No children under 18:* do not have children under 18 living in household

Ethnicity | Unchurched by ethnicity

- White/Caucasian
- Black/African-American
- Hispanic/Latino
- All non-white

Education | Unchurched by highest level of education attained

- *High school or less:* high school graduates, those who attended high school but did not graduate and those who attended a trade or vocational school as an alternative to college
- *Some college:* attended college but did not graduate
- *College graduate (four-year degree):* graduated from a four-year college, have done some graduate studies or received a graduate degree

Household Income | Unchurched by annual household income, before taxes

- *Low income (under \$30K)*
- *Middle income (\$30K to \$75K)*
- *Upper income (\$75K+)*

Key Faith Characteristics | Unchurched by key faith segments

- *Born again:* say they have made a personal commitment to Jesus Christ that is still important in their life today and believe that, when they die, they will go to heaven because they have confessed their sins and accepted Jesus as their savior
- *Notional Christian:* identify as Christian, but do not meet the born again criteria

County Comparison: 2016

Part 1: Faith Identity & Allegiance

Religious faith is of more importance to residents of Vanderburgh, IN; Henderson, KY; and Warrick, IN than it is to U.S. adults overall. Just over six in ten U.S. adults on average strongly agree that their religious faith is very important in their lives (62%), while roughly three in four residents from each of these three counties say the same. Religious faith is most important among residents of Henderson, with more than eight in ten agreeing strongly that it is very important to them (82%) and nine in ten agreeing overall (91%). About eight in ten residents in Vanderburgh and Warrick agree overall (82% and 84% respectively). This is in line with the national average (81%).

The proportion of Vanderburgh, Henderson, and Warrick residents who self-identify as Christian is on par with the national average of 82%. Residents of the three counties, particularly Henderson, are less likely than average to identify as Catholic. Nearly two-thirds of Henderson residents identify as Protestant (64%), compared to less than half of all U.S. adults (47%). Roughly one in ten of all respondents identify as some other type of Christian (~11%), and another one in ten do not identify with a faith (~11%). Fourteen percent of Vanderburgh residents identify as no faith, compared to just 10% nationally.

More than one-third of Henderson residents are Baptist (35%), compared to just 18% in Vanderburgh and 20% in Warrick. Additionally, nearly half of Henderson residents attend a non-mainline church (48%), a much higher proportion than the other counties (35% of Vanderburgh and 39% of Warrick residents). One in seven Warrick residents attend a non-denominational church (14%), compared to just 8% in Vanderburgh and Henderson. Vanderburgh and Henderson residents are twice as likely as the national average to attend a Charismatic or Pentecostal church (~7% vs. 3%).

Overall, residents of Vanderburgh, Henderson, and Warrick are more likely to express commitment to Christianity than average Americans. More than seven in ten self-identified Christians in all three counties say they are absolutely committed to Christianity, compared to just over five in 10 nationally. Similarly, they are less likely than average to classify as casual Christians (62% vs. 73% nationally) and are at least twice as likely as the average American to be captive Christians.

Henderson is the most Christianized of the three counties, with nearly three in ten Henderson residents being highly Christianized (29%), compared to 25% in Warrick and 21% in Vanderburgh. About half of Vanderburgh and Warrick residents have low Christianization, compared to 41% of Henderson residents. All three counties are drastically more likely than the national average to have low secularization (~85% vs. 56%, respectively). Consistent with the Christianized data, Henderson is the least secularized county with only 4% residents highly secularized.

Part 2: Activity & Religious Behavior

Overall, Henderson is the most churched of the three counties (70%). Warrick residents are also above average in their church attendance (66%), while Vanderburgh residents fall slightly below the national average (60% vs. 62%). More than four in ten residents in all three counties attend church weekly. In Vanderburgh, residents are more likely than the national average to be dechurched, meaning they have not attended in the past six months.

In all three counties, the vast majority of self-identified Christians attend churches of less than 500 adults, which is consistent with national trends. Vanderburgh self-identified Christians are more likely to attend churches of 100-499 adults (52%), and Henderson self-identified Christians are more likely to attend smaller churches of less than 100 (48%). Those in Warrick are split evenly between churches of less than 100 versus 101-499 adults. Large churches of 1,000 or more adults are most common among self-identified Christians living in Warrick (13%).

Generally speaking, residents of the three counties, particularly Henderson, are more engaged in their faith than the national average. About half of Vanderburgh and Warrick residents and two-thirds of Henderson residents read the Bible weekly on their own, compared to just 40% nationally. Nearly nine in ten Henderson residents report praying to God within the past week (87%). However, prayer is less frequent in Vanderburgh than the national average (75% vs. 81%, respectively). About one in three Henderson and Warrick residents and one in four Vanderburgh residents volunteer at church weekly, compared to about one in five nationally. Henderson residents are also much more likely than average to have attended adult Sunday school (27%) or a small group (31%) within the past week. One in five Vanderburgh and Warrick residents have attended adult Sunday school in the past week, while approximately one in four of their residents have attended small group in the past week.

Although in many respects faith engagement is higher than average in these three counties, the proportions of those with an overall active faith (attend church, pray, and read the Bible weekly) are on par with or just slightly above the national average (33% vs 30% nationally)

Residents of Henderson and Warrick are much more likely than average to be practicing Christians, particularly practicing non-mainline Protestants (31% and 26%, respectively, vs. 18% nationally). Henderson has the largest proportion of practicing Christians overall (52%), followed by Warrick, where 49% of residents are practicing Christians. Vanderburgh's proportion of practicing Christians is on par with the national average (44% vs. 43%, respectively).

Part 3: Faith Views & Beliefs

Roughly seven in ten Vanderburgh and Warrick residents hold an orthodox view of God, which is relatively on par with the national average. Henderson residents, however, are much more likely to have an orthodox view of God (82%). About half of Vanderburgh and Warrick residents and six in ten Henderson residents strongly agree that the Bible has accurate principles, compared to just four in ten nationally.

Overall, residents of the three counties are less likely than average to believe that good works will gain entrance into heaven. Vanderburgh residents are the most likely to believe this (44%), but still fall well below the national average of 54%.

Consistent with other trends seen thus far, Henderson residents are significantly more likely than average to claim a personal commitment to Jesus Christ (85% vs. 68% nationally) and classify as born-again (69% vs. 41% nationally). Vanderburgh and Warrick also fall above the national average in these categories. Henderson and Warrick residents are both twice as likely as the national average to classify as evangelical Christian (~16% vs. 7%). Roughly half of residents in all three counties classify as non-evangelical born again Christian, compared to about one-third of all U.S. adults. Similarly, they are half as likely as the average US adult to be notional Christians (~20% vs. 42% nationally).

Nearly half of those living in Henderson read the Bible and agree strongly in its accuracy (47%), compared to only 27% of adults nationally. Vanderburgh and Warrick residents are also more Bible-minded than U.S. adults overall.

Practicing Christian families in these three counties have relatively the same make-up as those in the U.S. overall. However, compared to U.S. averages, residents of Henderson are at least twice as likely to be practicing Christian single parents (6% vs. 3%) and to live in a practicing Christian household with one or both parents previously divorced (8% vs. 3%). This trend aligns with the higher prevalence overall of practicing Christians in Henderson.

Part 4: Demographics / Psychographics

A majority of parents in Henderson with children under the age of 18 are practicing Christians (55%), compared to 49% in Warrick and just 42% in Vanderburgh. Over half of parents in Henderson are non-mainline Protestants (53%), compared to only 32% nationally. Nearly a quarter of Vanderburgh parents are non-Christians (23%) and one-third are unchurched (35%).

Not surprisingly, the proportion of Henderson residents who are non-mainline Protestants is significantly higher than average among almost all segments across ethnicity, gender, and marital status. However, non-mainline Protestants are not significantly more common among Henderson residents under the age of 40 (32% vs. 27% nationally), making this age group the only non-mainline Protestant segment in Henderson county relatively on par with the national average. Among those over 40 years old, 57% of Henderson residents are non-mainline Protestants, compared to 32% nationally.

In Vanderburgh, non-whites are significantly more likely to be non-mainline Protestants than whites (48% vs. 33%), whereas whites are more commonly non-Christian (23% vs. 9%) and unchurched (41% vs. 29%).

In Vanderburgh, males are drastically more likely than females to be non-Christian (31% vs. 11%) and unchurched (47% vs. 31%), and similarly are less likely to be practicing Christians (39% vs. 50% of females). In Warrick, females are more likely to be charismatic (7% vs. 1%) and practicing Christian (57% vs. 42%), whereas males are more likely to be non-Christian (20% vs.

11%) and unchurched (38% vs. 29%). However, in Henderson, there are no major differences between genders. Although females are slightly more likely than males to be practicing Christians (56% vs. 48%) and males are somewhat more likely to be non-Christian (18% vs. 12%), these differences are consistent with national norms.

In all three counties, those under 40 are drastically more likely to be non-Christian than their over 40 counterparts (~31% vs. ~8%), a larger generational gap than the national average (26% vs. 14%). Similarly, these three counties also have a larger than average generational gap in the proportions of each age group who are unchurched. The largest gap appears in Warrick, where 48% of those under 40 years old classify as unchurched, compared to just 26% of those over 40.

Part 5: Practicing Christian Profile

In all three counties as well as nationally, practicing Christians are more likely to be female than male. The largest gender gap is in Henderson, where three in five practicing Christians are female (59%). In all three cases, about one-third of practicing Christians are Gen-Xers, one-third are Boomers, and the remaining third are either Millennials or Elders. Perhaps surprisingly, one in five practicing Christians in Vanderburgh are Millennials (19%), about twice the national average.

Nearly seven in ten practicing Christians in Warrick are currently married (69%), compared to less than 6 in 10 in Henderson (59%) and Vanderburgh (56%). Practicing Christians in Vanderburgh are most likely among practicing Christians in all three counties to have never married (21%). This is likely due to the higher concentration of practicing Christian Millennials in Vanderburgh County. Divorce is most common among Henderson practicing Christians, where more than one-third have been divorced at some point (35%). In all cases, roughly a third of practicing Christians have children under the age of 18 and two-thirds do not.

In all three counties, the vast majority of practicing Christians are white, which is consistent with the overall demographic in each county. There are no trends among practicing Christians in these counties that seem to be unusual given their demographic profile.

Education level is highest among practicing Christians in Warrick; approximately one-third are college graduates (32%), compared to 25% in Vanderburgh and 22% in Henderson. Similarly, annual income is highest in Warrick, with two in five practicing Christian households earning \$75,000 or more annually (39%) and just one in five earning less than \$30,000 (21%). In Henderson approximately one in four practicing Christian households have an annual income of \$75,000 or more (27%) compared to one in five in Vanderburgh (21%).

Among practicing Christians, the vast majority in all three counties are also born again—meaning they have made a personal commitment to Jesus Christ that is still important to their life today and they say their faith is very important to them—as opposed to notional Christians (~84% born again vs. ~16% notional). Although notional Christians are slightly more common among practicing Christians in Vanderburgh, the proportion is still well below average (19% vs. 33% nationally).

Part 6: Unchurched Profile

In Vanderburgh and Warrick, about three in five unchurched adults are male. In Henderson, however, the unchurched adults are split more evenly among genders (48% males vs. 52% females).

Millennials represent a higher proportion unchurched population in these three counties than the national average. This is especially true in Vanderburgh where two in five unchurched adults are between the ages of 18 and 31 (41% vs. 18% nationally). Similarly, smaller than average proportions of the unchurched in these three counties are over the age of 50 (~30% vs. 48% nationally).

In all three cases, marriage is much less common among unchurched adults than among practicing Christians. In each county, well under half of – and in Vanderburgh just three in ten – unchurched adults are currently married, compared to roughly six in ten practicing Christians in each county. In Warrick, unchurched adults are twice as likely as practicing Christians to be currently divorced (15% vs. 7%). However, the overall proportions of those who have ever been divorced are only slightly higher among the unchurched than among practicing Christians in each county. Unchurched adults in Warrick are also more likely than average to have children under 18 (40% vs. 30% nationally).

Similar to the practicing Christian profile, the vast majority of unchurched adults in each county are white, which reflects the overall white demographic. In Vanderburgh, the proportion of whites among unchurched adults is slightly higher than the proportion of whites among practicing Christians (89% vs. 83%). The proportion of blacks among practicing Christians is double that of the proportion of blacks among unchurched adults in Vanderburgh (13% vs. 7%).

In each county, the education level among unchurched adults is well below average, where roughly only one in eight is a college graduate (~13% vs. 26% nationally). Fifty-five percent of the unchurched in Henderson have a high school degree or less. In each case practicing Christians are much more likely to have a higher level of education than the unchurched.

Perhaps not surprisingly due to the education level, the unchurched in Vanderburgh and Henderson are much more likely than the national average to have an annual household income of less than \$30,000 and much less likely than average to earn more than \$75,000. In Warrick, however, 29% earn more than \$75,000 annually, which is on par with the national average.

Nationally, about one in five unchurched adults classify as born again Christian and nearly half as notional Christians (18% and 46%, respectively). In all three counties, unchurched residents are much more likely than average to be born again Christians and drastically less likely to be notional Christians. This is especially true in Henderson, where half of unchurched residents still classify as born again Christians and where just one in five are notional Christians. In Vanderburgh and Warrick, roughly three in ten unchurched adults fall into each category.

Part 1 | Faith Identity & Allegiance

POPULATION PERCENT (% of entire market)

Overall Faith Importance	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Agree strongly	70%	82%	71%	62%
Total agree (strongly/somewhat)	82	91	84	81

Faith Identity	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Self-identified Christian	79	85	84	82
<i>Catholic</i>	18	10	15	21
<i>Protestant</i>	51	64	58	47
<i>Other Christian</i>	10	10	12	14
Self-identified non-Christian	21	15	16	18
<i>Other faith</i>	4	6	5	6
<i>No faith</i>	14	9	10	10
<i>Not sure</i>	4	2	2	3

Denomination	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Baptist	18	35	20	17
Methodist	5	7	7	5
Lutheran	3	<1	2	4
Non-denominational	8	8	14	6
Mainline	15	15	17	15
Non-mainline	35	48	39	30
Charismatic/Pentecostal	6	8	4	3

Commitment to Christianity*	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Absolutely committed	70	73	73	55
Moderately committed	23	21	22	35
Not too / not at all committed	6	4	5	10

* among self-identified Christians

Faith "Tribe"	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Casual Christian	61	63	61	73
Captive Christian	22	25	27	11
Jewish	<1	1	<1	2
Mormon	1	<1	<1	1
Pantheist	<1	1	1	2
Muslim	<1	<1	<1	1
Skeptic	15	10	11	10

Christianized*	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
High	21	29	25	21
Moderate	26	30	25	32
Low	53	41	51	48

Secularized*	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
High	11	4	7	12
Moderate	9	7	8	32
Low	80	89	85	56

* modified from national data

Part 2 | Activity & Religious Behavior

POPULATION PERCENT (% of entire market)

Church Attendance	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Churched	60%	70%	66%	62%
<i>very active (weekly)</i>	41	46	46	42
<i>somewhat active (monthly)</i>	9	14	12	11
<i>minimally active (past 6 months)</i>	10	10	8	9
Unchurched	39	30	34	38
<i>dechurched (not in past 6 months)</i>	33	26	27	29
<i>never churched</i>	6	4	6	9

Church Size*	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
less than 100	35	48	40	39
100-499	52	39	39	41
500-999	7	8	8	10
1000+	7	5	13	10

* among self-identified Christians

Faith Engagement (past week)	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Pray to God	75	87	82	81
Read the Bible	50	64	53	40
Volunteer at church	25	34	32	19
Volunteer at non-profit	19	22	20	19
Attend adult Sunday school	20	28	20	18
Attend small group	23	31	24	18

Donations	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Donated to non-profits (%)	79	80	83	80

Homeschooling (% of parents)	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Homeschool at least one child	5	9	5	8

Active Faith (past week)	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Attend church + pray + read Bible	30	34	34	30

Practicing Faith	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
All practicing Christians	44	52	49	43
Practicing Catholic	10	8	10	10
Practicing Protestant	33	44	40	29
Practicing mainline Protestant	8	9	10	7
Practicing non-mainline Protestant	21	31	26	18
Practicing other Christian	4	4	4	4
Practicing other faith	2	2	2	3

Part 3 | Faith Views & Beliefs

POPULATION PERCENT (% of entire market)

Belief About God	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Orthodox view of God	68%	82%	72%	67%
Do not believe in God	9	6	7	5

Bible Has Accurate Principles	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Agree strongly	49	60	51	41
Total agree	68	78	75	63
Disagree strongly	18	10	14	16
Total disagree	30	20	23	33

Good Works Result in Heaven	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Agree strongly	25	21	20	29
Total agree	44	39	39	54
Disagree strongly	37	42	42	28
Total disagree	52	56	57	41

Commitment to Jesus Christ	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Have personal commitment	73	85	77	68
No personal commitment	27	15	23	32

Born Again Segments	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
All born again	56	69	61	41
All non-born again	44	31	39	60

Belief Segments	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Evangelical Christian	8	15	17	7
Non-evangelical born again Christian	48	54	44	35
Notional Christian	24	18	23	42
Other faith	3	4	4	7
No faith	17	9	12	10

Bible-Minded Segments	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Read Bible + accurate (strongly)	35	47	35	27
Read Bible + less accurate	15	18	18	13
Do not read Bible + accurate	25	21	28	30
Do not read Bible + less accurate	25	15	19	31

Practicing Christian Families	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Moms	8	11	10	7
Dads	7	7	8	6
Single parents	4	6	3	3
1 or both parents previously divorced	3	8	4	3
Married, no children under 18	14	18	19	14

Part 4 | Demographics / Psychographics

CATEGORY PERCENT (% of each category)

Have Children Under 18	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Catholic	18%	9%	14%	22%
Mainline	13	13	13	13
Non-mainline	36	53	40	32
Charismatic	6	9	3	4
Non-Christian	23	14	16	18
Unchurched	35	28	36	35
Practicing Christian	42	55	49	45

Ethnicity – White	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US%
Catholic	18	11	15	20
Mainline	14	16	18	17
Non-mainline	33	49	39	30
Charismatic	6	8	4	3
Non-Christian	23	14	16	17
Unchurched	41	30	34	35
Practicing Christian	44	52	50	47

Ethnicity – Non-White	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US%
Catholic	14	8	NA	30
Mainline	17	9	NA	8
Non-mainline	48	42	NA	22
Charismatic	8	5	NA	4
Non-Christian	9	21	NA	24
Unchurched	29	28	NA	41
Practicing Christian	43	54	NA	46

NA=not shown due to limited sample size

Part 4 | Demographics / Psychographics

CATEGORY PERCENT (% of each category)

Male	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Catholic	16%	8%	13%	20%
Mainline	11	17	16	14
Non-mainline	29	45	35	28
Charismatic	6	8	1	3
Non-Christian	31	18	20	22
Unchurched	47	31	38	41
Practicing Christian	39	48	42	38

Female	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Catholic	20	12	17	21
Mainline	18	14	19	16
Non-mainline	41	50	43	32
Charismatic	7	8	7	4
Non-Christian	11	12	11	15
Unchurched	31	28	29	35
Practicing Christian	50	56	57	48

Age – Under 40	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Catholic	16	10	20	19
Mainline	11	11	11	11
Non-mainline	27	32	25	27
Charismatic	6	6	1	4
Non-Christian	33	32	28	26
Unchurched	47	43	48	42
Practicing Christian	32	38	34	38

Age – 40-Plus	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Catholic	19	11	13	21
Mainline	18	18	21	18
Non-mainline	43	57	46	32
Charismatic	6	9	6	3
Non-Christian	10	5	8	14
Unchurched	32	22	26	36
Practicing Christian	55	60	57	48

Married	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Catholic	23	11	16	22
Mainline	16	16	19	16
Non-mainline	38	49	43	32
Charismatic	4	6	4	3
Self-ID non-Christian	13	12	11	15
Unchurched	26	23	25	33
Practicing Christian	57	62	59	49

Part 5 | Practicing Christian Profile

CATEGORY PERCENT (% of all practicing Christians)

Gender	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Male	44%	41%	43%	43%
Female	56	59	59	57

Generation	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Millennials (ages 18 to 31)	19	13	14	10
Gen-Xers (ages 32 to 50)	34	34	33	30
Boomers (ages 51 to 69)	33	35	34	36
Elders (ages 70+)	14	18	19	24

Family Profile	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Married	56	59	69	62
Never married	21	14	12	17
Currently divorced	11	14	7	8
Widowed	6	10	9	9
Have ever been divorced	27	35	26	24
Have children under 18	34	36	37	34
No children under 18	66	64	63	66

Ethnicity	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
White / Caucasian	83	88	94	65
Black / African-American	13	8	4	17
Hispanic / Latino	2	1	<1	14
All non-White	17	12	5	33

Education	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
High school or less	41	46	38	44
Some college	34	33	31	29
College graduate (4-year degree)	25	22	32	28

Household Income	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Low income (under \$30K)	32	35	21	28
Middle income (\$30K to \$75K)	47	38	40	47
Upper income (\$75K+)	21	27	39	25

Key Faith Characteristics	Vander-burgh, IN	Hender-son, KY	Warrick, IN	US %
Born again	81	86	86	66
Notional Christian	19	14	14	33

Part 6 | Unchurched Profile

CATEGORY PERCENT (% of all unchurched)

Gender	Vander- burgh, IN	Hender- son, KY	Warrick, IN	US %
Male	60%	48%	58%	53%
Female	40	52	42	47

Generation	Vander- burgh, IN	Hender- son, KY	Warrick, IN	US %
Millennials (ages 18 to 31)	41	33	31	18
Gen-Xers (ages 32 to 50)	32	37	38	34
Boomers (ages 51 to 69)	20	22	22	34
Elders (ages 70+)	8	9	9	14

Family Profile	Vander- burgh, IN	Hender- son, KY	Warrick, IN	US %
Married	29	39	44	48
Never married	35	24	26	29
Currently divorced	17	16	15	11
Widowed	9	12	5	6
Have ever been divorced	30	38	27	27
Have children under 18	32	31	40	30
No children under 18	68	69	60	70

Ethnicity	Vander- burgh, IN	Hender- son, KY	Warrick, IN	US %
White / Caucasian	89	88	95	69
Black / African-American	7	3	1	10
Hispanic / Latino	2	4	2	14
All non-White	11	11	5	30

Education	Vander- burgh, IN	Hender- son, KY	Warrick, IN	US %
High school or less	49	55	48	46
Some college	39	29	39	28
College graduate (4-year degree)	12	15	13	26

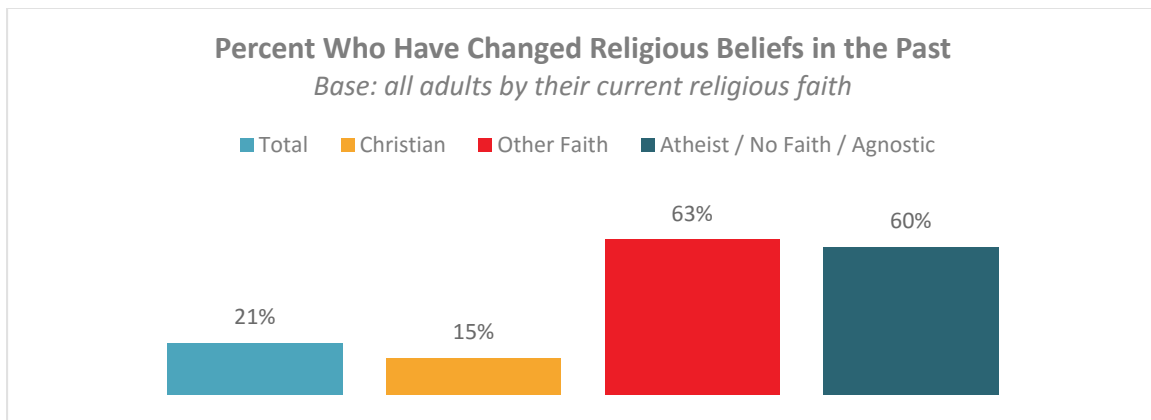
Household Income	Vander- burgh, IN	Hender- son, KY	Warrick, IN	US %
Low income (under \$30K)	40	54	35	31
Middle income (\$30K to \$75K)	48	35	37	41
Upper income (\$75K+)	12	11	29	28

Key faith characteristics	Vander- burgh, IN	Hender- son, KY	Warrick, IN	US %
Born again	31	50	34	18
Notional Christian	26	19	28	46

Custom Analysis

Personal Faith Identity

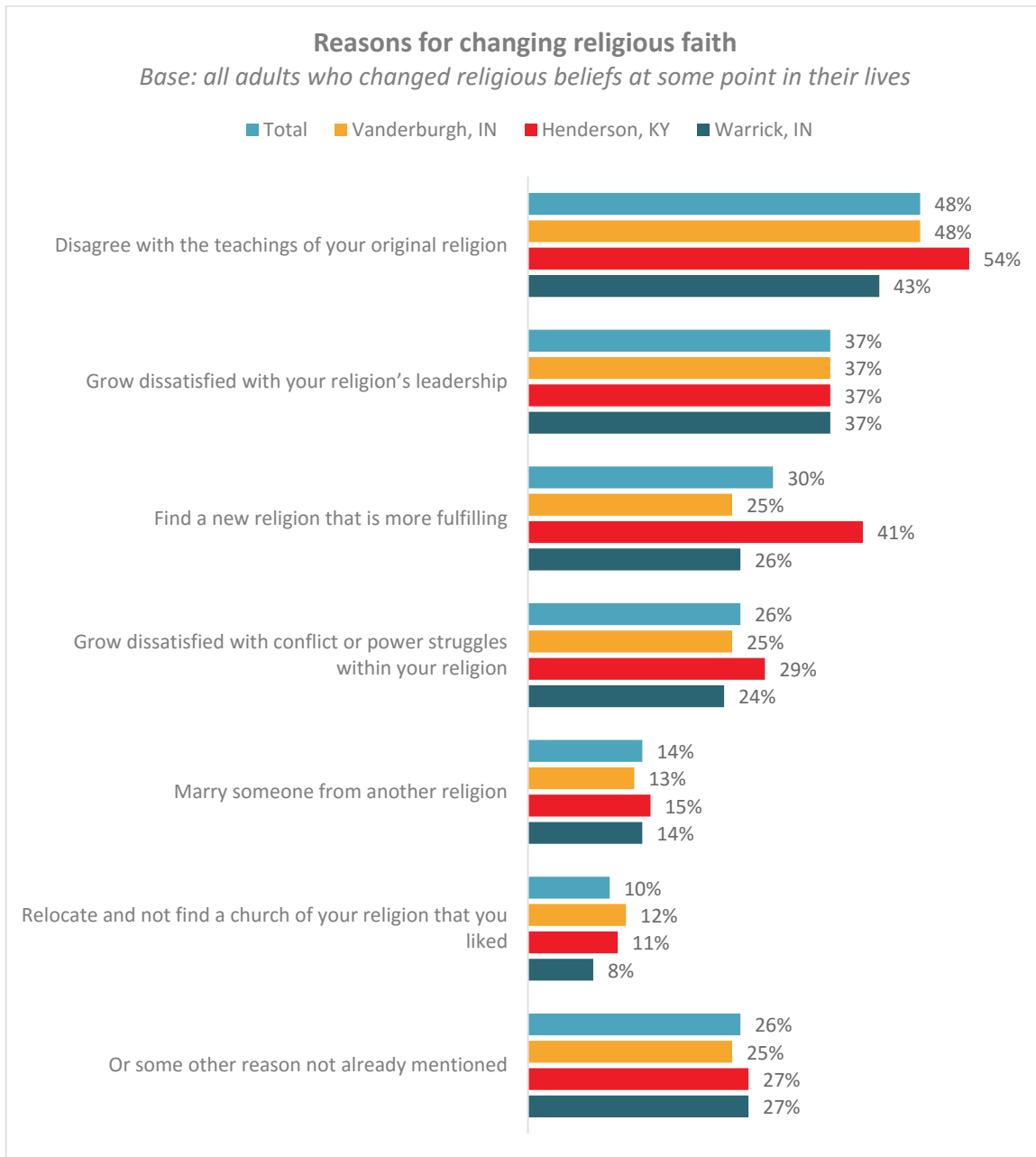
More than four in five of those interviewed for this study currently consider themselves to be Christian (83%). Among Christians, just over one in seven say they changed their religious beliefs at some point during their lives (15%) and indicated there was a time in their lives when they did not identify as Christian. Among those with no faith or those with a faith other than Christianity, approximately three in five have changed their religious beliefs in the past (60% and 63%, respectively).



About half of those who have changed their religion are now Christian (56%). Another one-third are atheists (21%) or agnostics (10%). Conversion to atheism (23%) or agnosticism (15%) is highest in Vanderburgh.

Those who report having changed their religious beliefs were asked *why* this changed occurred. Nearly half say it is because they disagree with the teachings of their original religion (48%). This is especially true among those who have converted to atheism (70%) or agnosticism (82%). The next most common explanation was that they grew dissatisfied with their religion's leadership (37%), and three in ten found a new religion that they find more fulfilling (30%).

Henderson residents are much more likely than Vanderburgh or Warrick residents to report having found a new religion more fulfilling (41%, 25%, and 26% respectively) to explain changing their religious faith.



Similarly, those who currently identify with a Christian denomination were asked if they had ever changed their denominational affiliation. About one-quarter reports having changed denominations (23%), and another six percent says they've changed denominations more than once. However, a strong majority has only ever belonged to one denomination (70%). This data is consistent among residents across all three counties.

Serving the Community

The Role of the Church

Churched adults (i.e., those who have attended church within the past six months) were presented with a list of ways that Christian churches can influence their communities and asked to indicate how important it was to them, personally, that their church take on these particular roles in the community. Across the board, churched adults believe it is most important for churches to be a good example of the Christian faith to the community. Nine in ten say this is very important, and nearly all agree it is at least somewhat important (91% and 98% respectively). Other church roles that churched adults consider highly important include evangelizing, creating community understanding and harmony, and collaborating with other local churches to meet community needs together.

Residents of Henderson are the most likely to consider creating community understanding and harmony to be very important (74%), and Warrick residents are least likely to think so (65%). Still, in all three counties approximately nine in ten agree that it is at least somewhat important for churches to create harmony within the community.

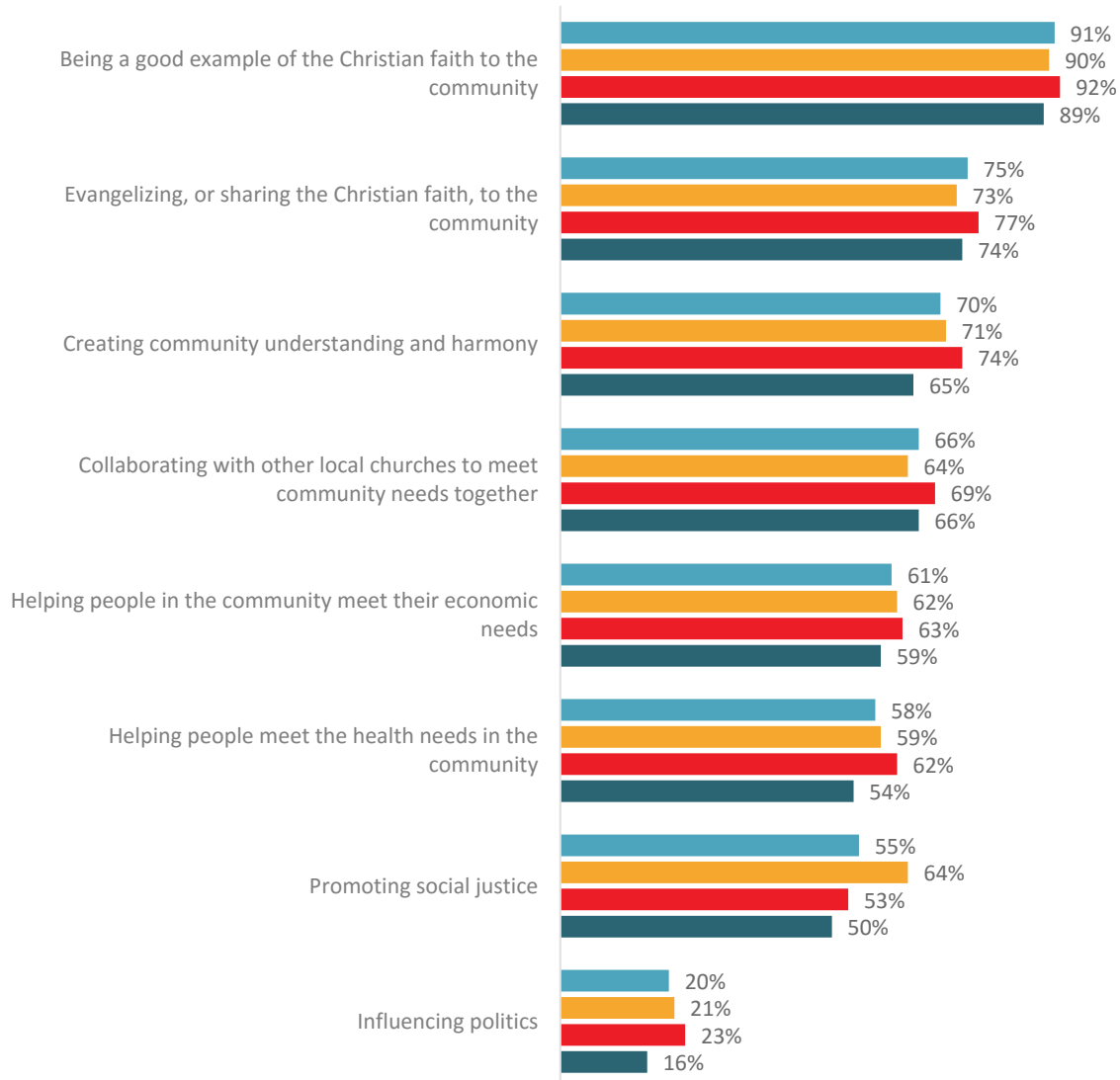
Churched adults in the three counties find it least important for the church they attend to play a role in promoting social justice or influencing politics. These are the only two responsibilities that were listed where less than nine in ten residents believe them to be somewhat or very important. In fact, approximately half consider promoting social justice to be a very important role of the church, and a similar proportion say influencing politics is *not* an important role (48%).

Vanderburgh residents are more likely to say promoting social justice is very important (64%) compared Henderson and Warrick residents (53% and 50%, respectively). Vanderburgh is the only county that ranks promoting social justice as more important than helping people meet health needs.

'Very important' roles of the church in the community

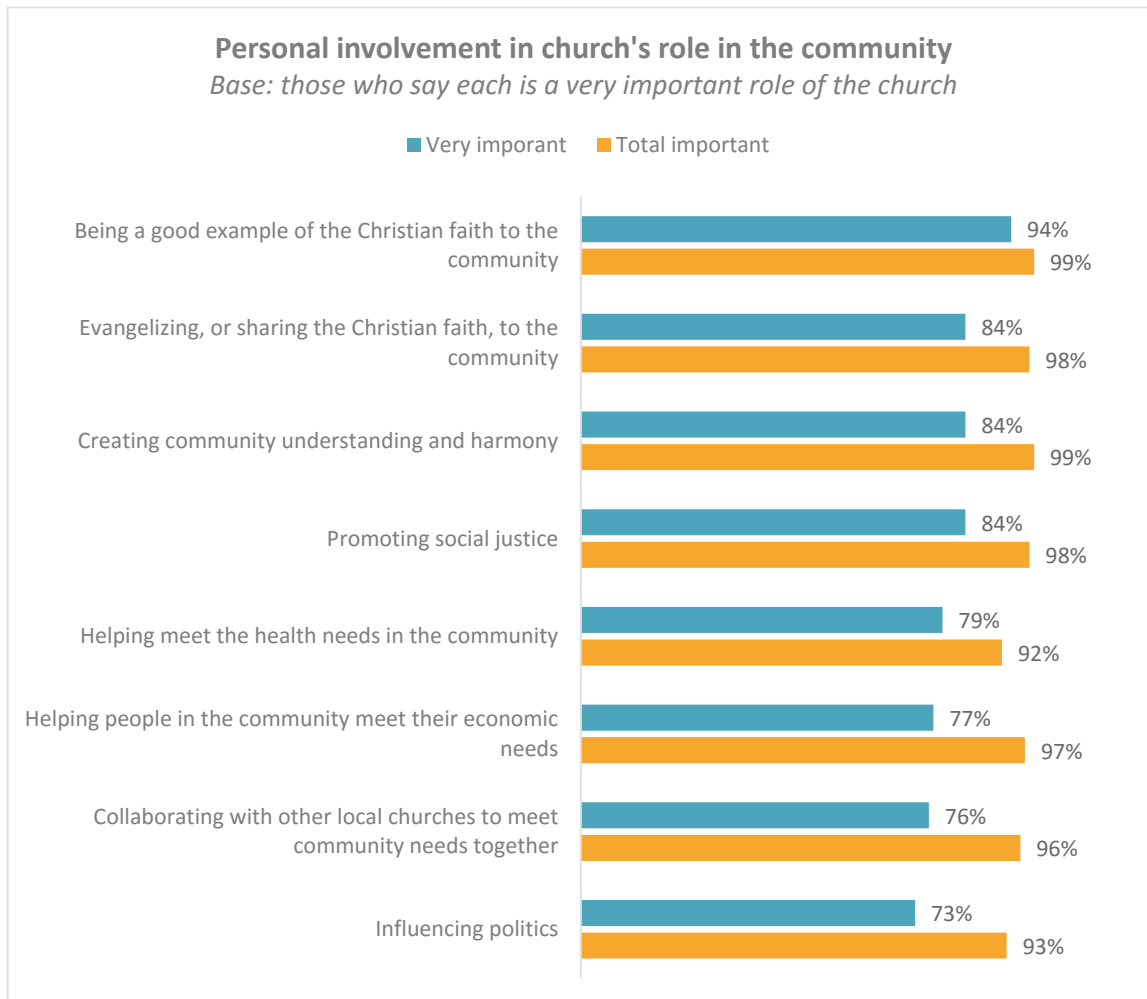
Base: *churched adults*

■ Total ■ Vanderburgh, IN ■ Henderson, KY ■ Warrick, IN



Personal Role

For each of the statements in the chart above, those who believed the role was a *very important* responsibility of the church were then asked how important their personal involvement was with that role or responsibility in their church. The top three roles remained in place—being a good example of Christian faith, evangelizing, and creating harmony and understanding—and influencing politics remained least important. However, promoting social justice rose significantly. This suggests that overall, most churched adults do not believe promoting social justice should be a top priority of the church, but those who *do* prioritize this role of the church are likely to be very committed to the issue personally. This personal commitment is generally mirrored across the board; for each responsibility in the list, over 90% of those who believe it is a very important role of the church also say their own personal involvement is at least somewhat important.

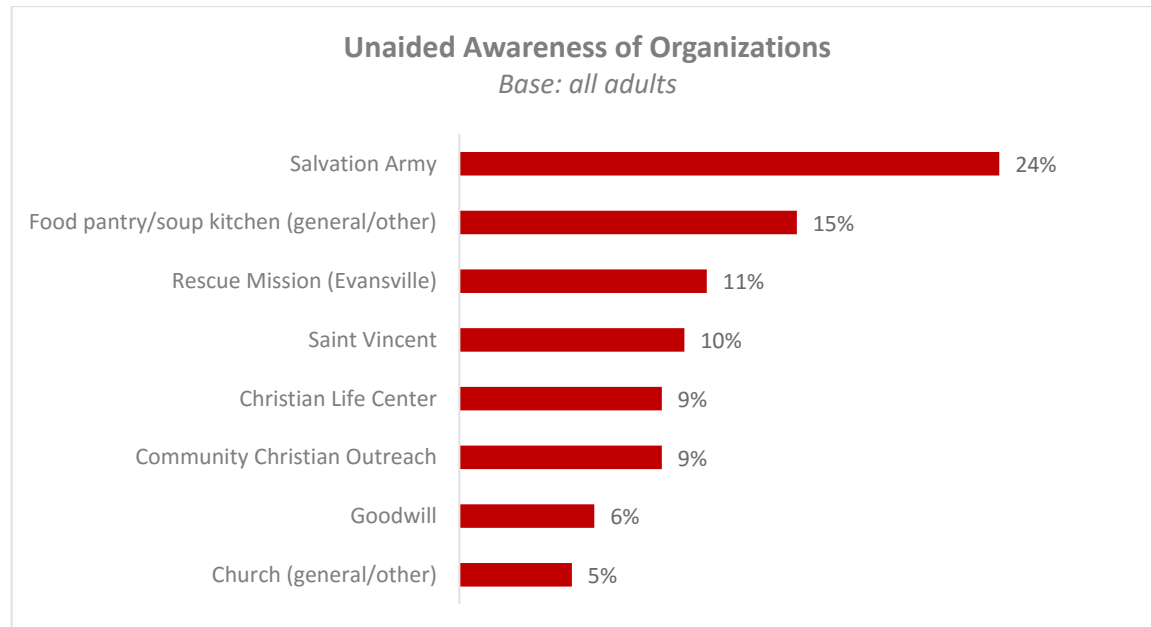


Awareness and Favorability of Local Organizations

Unaided Awareness

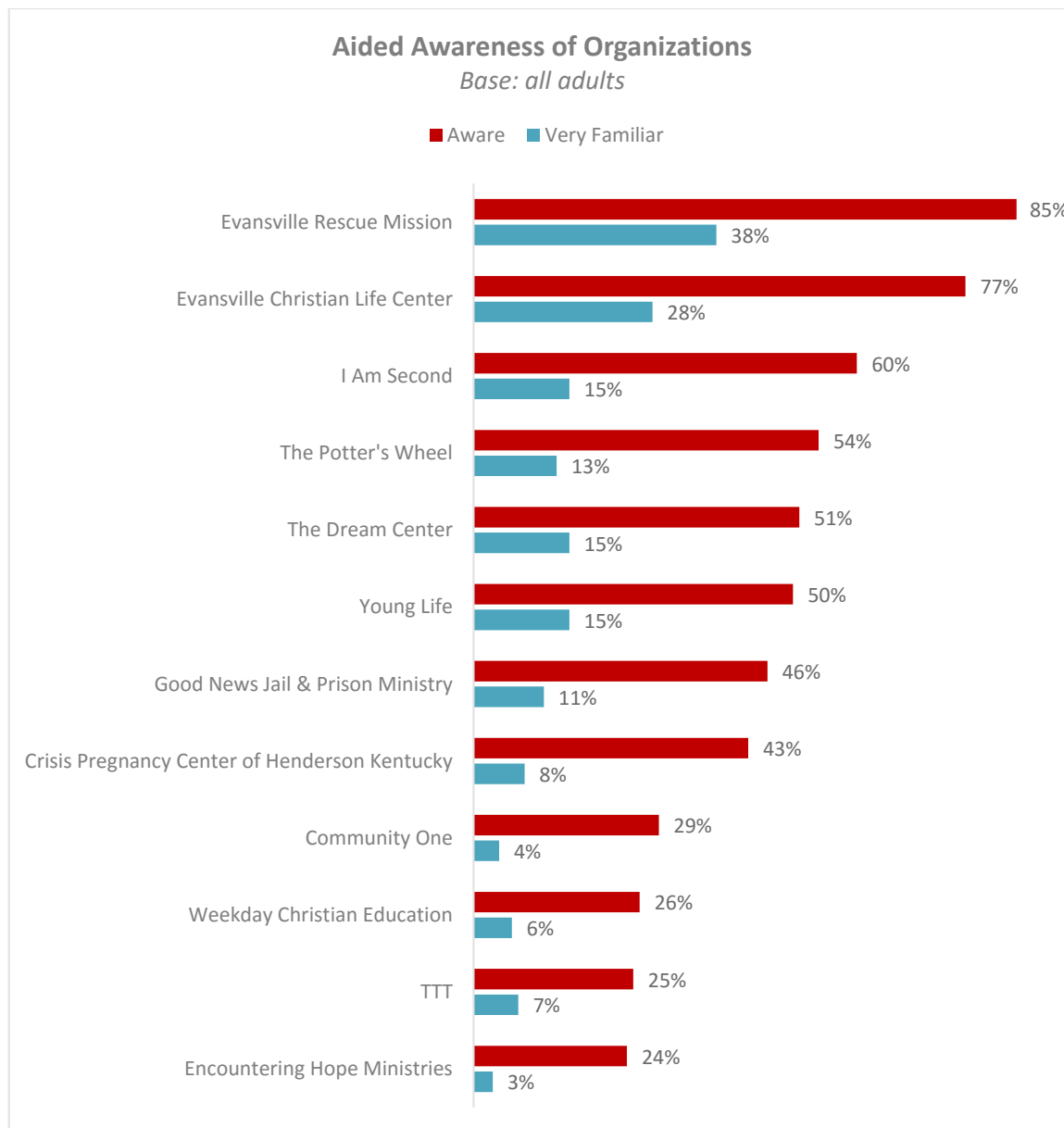
Respondents were asked about their awareness of local nonprofits or social service organizations who are specifically Christian in their mission and who deliver services to meet human needs (e.g., providing clothing to the poor or offer programs for youth). Without the aid of a list, respondents most commonly recalled the Salvation Army (24%). Nearly four in 10 Henderson residents recalled the Salvation Army (37%), compared to just 17% of Vanderburgh and Warrick residents. Other common organizations include Rescue Mission (Evansville), Saint Vincent, Christian Life Center, and Community Christian Outreach, with about one in 10 respondents stating each. Another fifteen percent recalled other food pantries or soup kitchens.

The Rescue Mission in Evansville is significantly less well-known among Henderson residents; only 2% recalled it unaided. Similarly, just 1% of Henderson residents cite the Christian Life Center, compared to 18% of Vanderburgh and 8% of Warrick residents. On the other hand, nearly a quarter of Henderson residents have unaided awareness of Community Christian Outreach, while virtually none of the other residents recall that organization.



Aided Awareness & Favorability

When presented with a list, respondents were most likely to be familiar with Evansville Rescue Mission. Nearly two in five are very familiar with it (38%), and 85% are aware of the organization overall. Three-quarters of respondents are aware of Evansville Christian Life Center (77%), and a majority are aware of I Am Second and The Potter's Wheel. In general, Henderson residents are less aware of most of the organizations, but they are much more likely than average to be aware of the Good News Jail & Prison Ministry and not surprisingly, the Crisis Pregnancy Center of Henderson, Kentucky. Vanderburgh residents are much more likely to be aware of the Dream Center, and Warrick residents have higher than average awareness of Young Life.



Faith Engagement & Beliefs

Four in five respondents say they have prayed outside of church within the past seven days. This proportion is even higher among Henderson residents (87%), but somewhat lower in Vanderburgh (75%). This trend remains true across the board of faith engagement; Henderson residents are the most likely to have engaged in each of a series of Christian activities within the past week. They are particularly more likely to witness to friends and strangers, read the Bible, and provide discipleship.

Among self-identified Christians in the three counties, nearly two-thirds have witnessed or shared their faith with friends within the past week (64%), but just one-third witnessed to strangers in the same timeframe (34%). More than two in five provided discipleship or mentored another Christian within the past week (43%).

[See chart on page 33]

Two-thirds of respondents agree that hell is a real place where people will go after death if they do not have a relationship with Jesus Christ (66%), and this belief is highest among Henderson residents (73%). More than four in five believe heaven is a real place where people will go after death (82%), where Henderson residents are again the most likely to agree (86%). Those living in Warrick are the least likely to believe they have a responsibility to help meet the needs of other human beings as a part of their faith (79%); more than nine in ten residents of the other two counties agree.

[See chart on page 34]

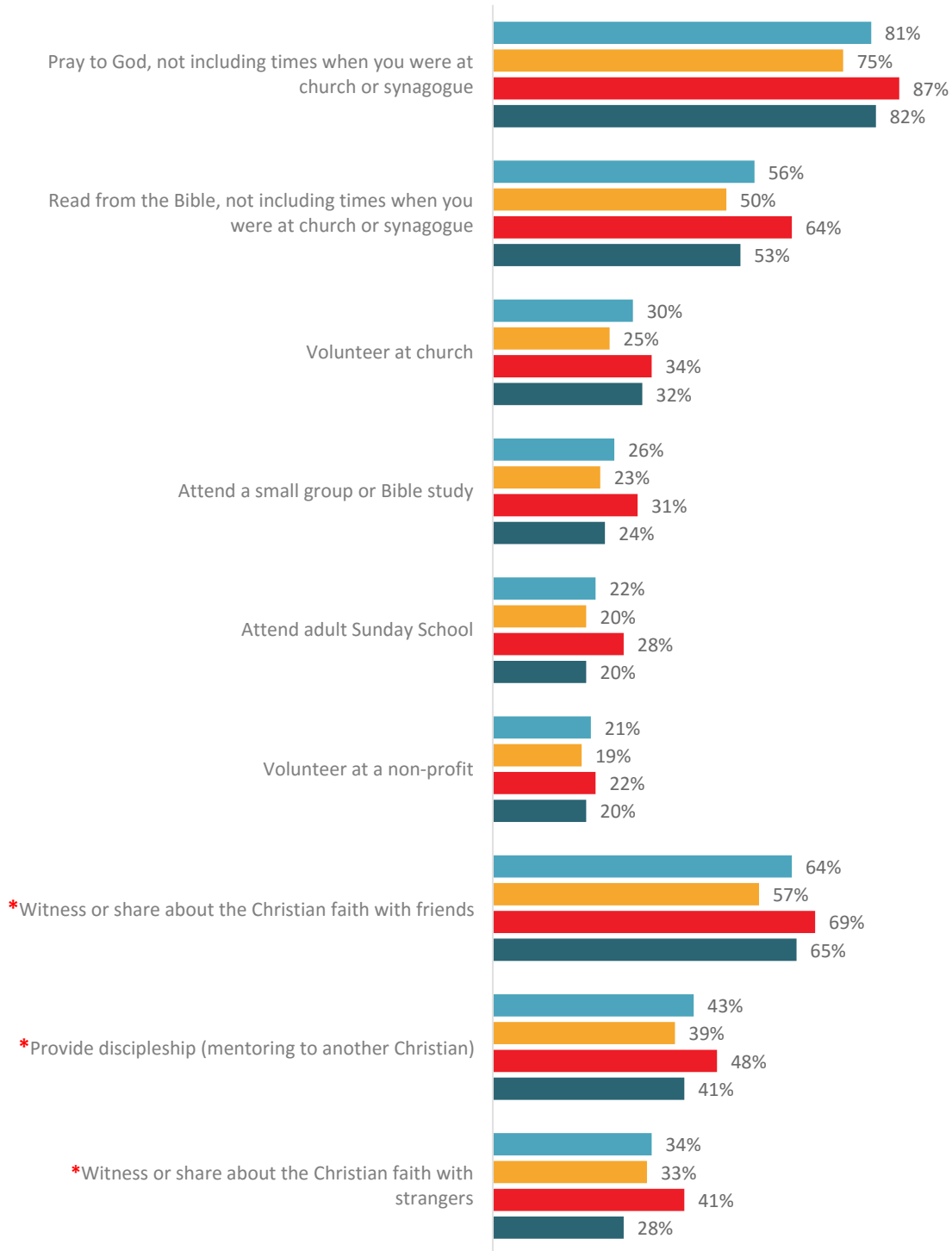
When asked about their beliefs regarding Jesus, the vast majority says Jesus is the son of God (79%). The next most common answer is that Jesus was a messenger or prophet, but only 6% of respondents ascribe to this belief. Henderson residents are most likely to believe Jesus is the son of God (85%), and Vanderburgh residents are least likely to think so (73%). About one in ten Vanderburgh residents say that Jesus was a good teacher and person but was not the son of God (9%). In general, however, beliefs about Jesus are relatively consistent across counties.

[See chart on page 35]

Faith Engagement

Base: all adults, *unless otherwise noted

■ Total ■ Vanderburgh, IN ■ Henderson, KY ■ Warrick, IN

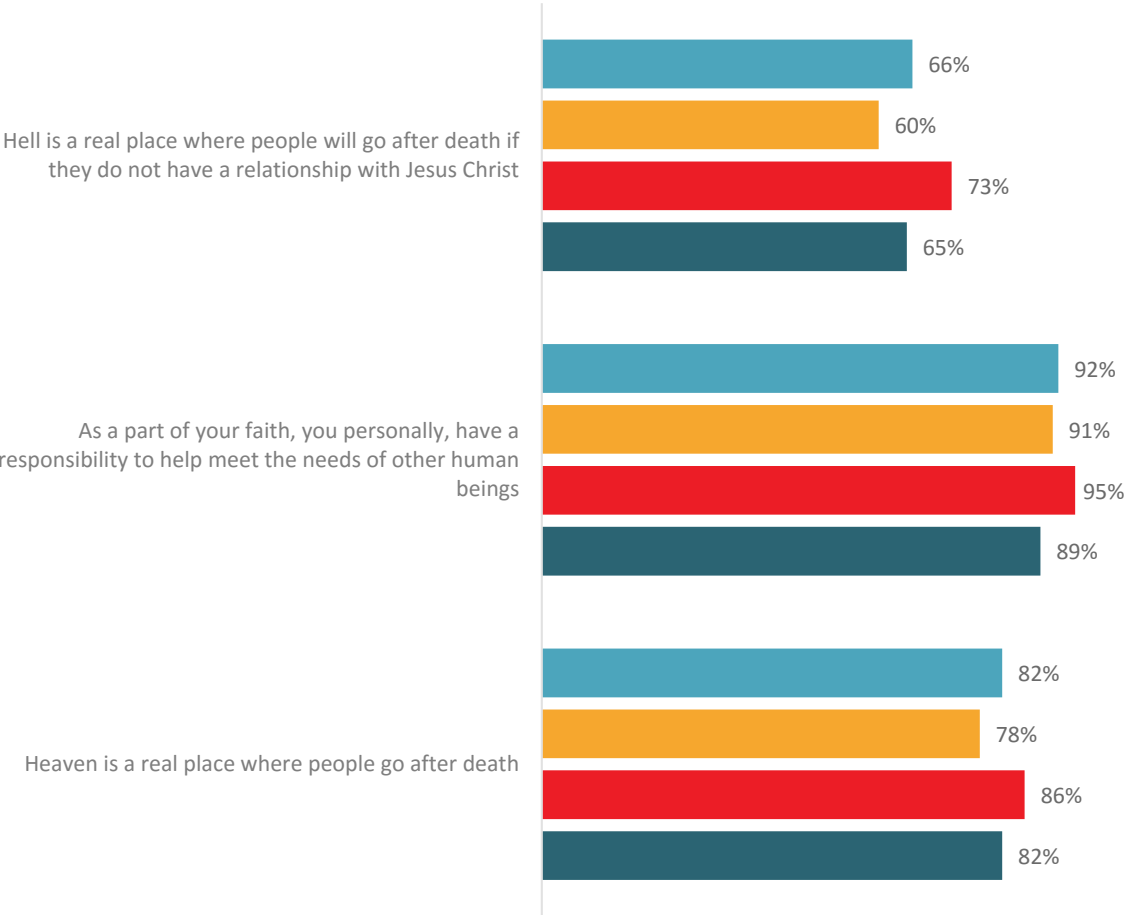


*% among self-identified Christians

Agreement with Personal Belief Statements

Base: all adults
% total agree

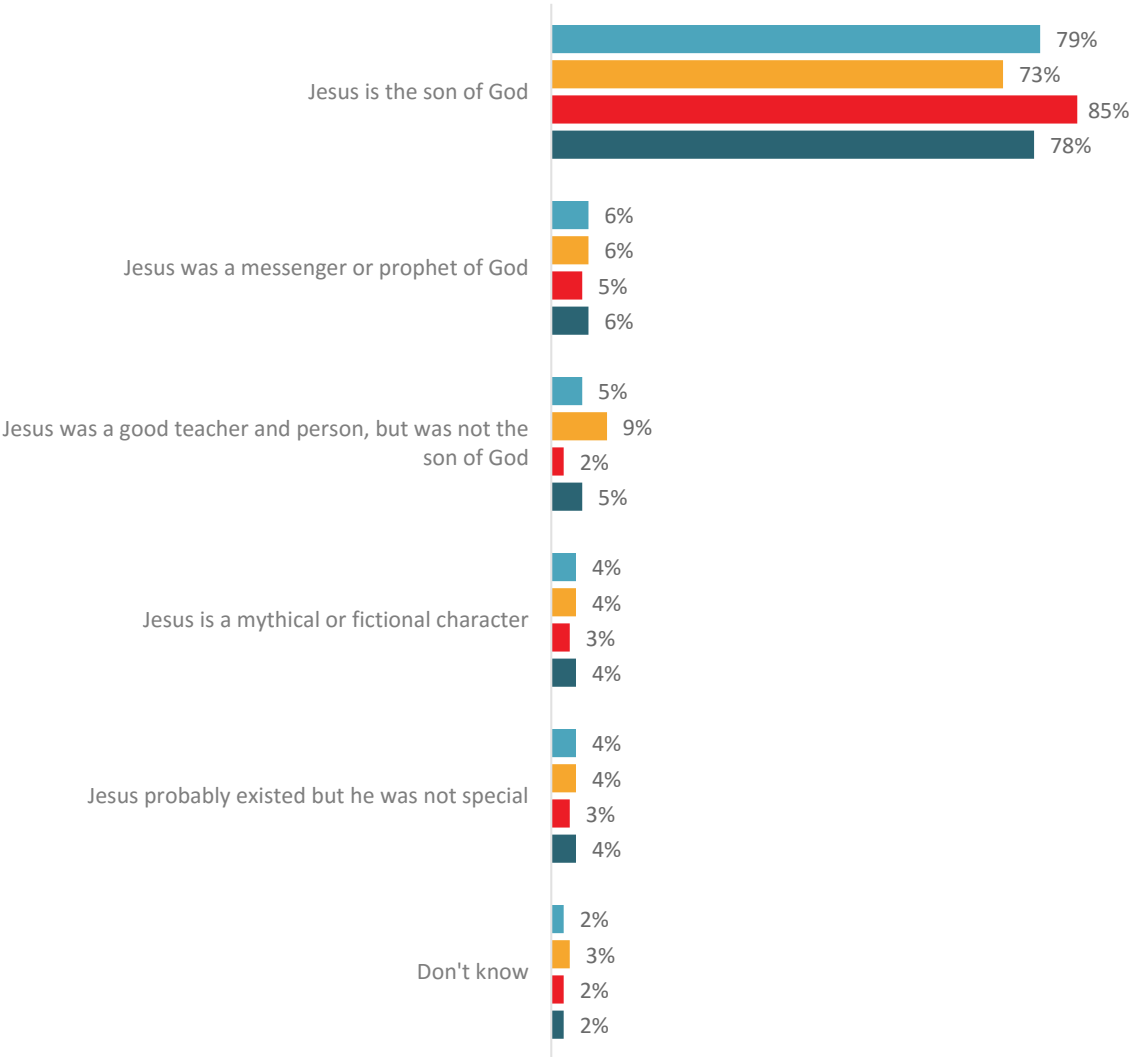
Total Vanderburgh, IN Henderson, KY Warrick, IN



Agreement with Belief Statements about Jesus

Base: all adults

■ Total ■ Vanderburgh, IN ■ Henderson, KY ■ Warrick, IN



Data Tables for Custom Analysis

	Total	Vanderburgh, IN	Henderson, KY	Warrick, IN
Has there ever been a time in your life when you changed religious beliefs? In other words, was there ever a time when you were not [current religious faith] ?				
Yes	22%	25%	18%	21%
No	78	74	81	78
Current Religious Faith Base: those who changed religious beliefs at some point in their lives				
Christian	56%	49%	60%	60%
atheist / no faith	21	23	19	20
agnostic	10	15	6	8
other faith	4	5	6	1
Buddhist	3	1	2	5
Jewish	2	1	4	0
Muslim	<1	0	1	0
Hindu	<1	0	1	0
Here are some of the reasons why people change their religious faith or leave religion altogether. For each reason I mention, please say whether or not it is true for you. Did you...				
Base: those who changed religious beliefs at some point in their lives				
Disagree with the teachings of your original religion	48%	48%	54%	43%
Grow dissatisfied with your religion's leadership	37	37	37	37
Find a new religion that is more fulfilling	30	25	41	26
Grow dissatisfied with conflict or power struggles within your religion	26	25	29	24
Marry someone from another religion	14	13	15	14
Relocate and not find a church of your religion that you liked	10	12	11	8
Or some other reason not already mentioned	26	25	27	27

	Total	Vanderburgh, IN	Henderson, KY	Warrick, IN
Has there ever been a time in your life when you changed which Christian denomination you identify with?				
Base: those who identify with a Christian denomination				
Yes, once	23%	24%	23%	23%
Yes, more than once	6	5	6	7
No	70	71	71	69
	Total	Vanderburgh, IN	Henderson, KY	Warrick, IN
Next I am going to read to you a list of ways that Christian churches can influence their communities. For each role or responsibility that I read, please tell me how important it is to you, personally, that the church you attend take on this role in your community.				
Base: churched (i.e., have attended within the past 6 months)				
Being a good example of the Christian faith to the community				
Very important	91%	90%	92%	89%
Very + Somewhat important	98	98	97	99
Not at all important	1	1	1	<1
Not at all + not too important	2	2	2	1
Evangelizing, or sharing the Christian faith, to the community				
Very important	75%	73%	77%	74%
Very + Somewhat important	94	94	92	96
Not at all important	2	3	3	1
Not at all + not too important	6	6	7	4
Creating community understanding and harmony				
Very important	70%	71%	74%	65%
Very + Somewhat important	94	94	93	94
Not at all important	1	1	2	1
Not at all + not too important	5	5	5	5

	Total	Vanderburgh, IN	Henderson, KY	Warrick, IN
<p>Next I am going to read to you a list of ways that Christian churches can influence their communities. For each role or responsibility that I read, please tell me how important it is to you, personally, that the church you attend take on this role in your community.</p> <p>Base: churchd (i.e., have attended within the past 6 months)</p>				
Collaborating with other local churches to meet community needs together				
Very important	66%	65%	69%	66%
Very + Somewhat important	93	93	92	93
Not at all important	2	2	3	2
Not at all + not too important	7	6	7	7
Helping people in the community meet their economic needs				
Very important	61%	62%	63%	59%
Very + Somewhat important	93	92	95	94
Not at all important	2	3	1	1
Not at all + not too important	5	6	5	5
Helping meet the health needs in the community				
Very important	58%	59%	62%	54%
Very + Somewhat important	91	91	91	91
Not at all important	2	3	1	2
Not at all + not too important	7	7	7	8
Promoting social justice				
Very important	55%	64%	53%	50%
Very + Somewhat important	84	85	86	81
Not at all important	5	4	5	6
Not at all + not too important	13	11	12	15
Influencing politics				
Very important	20%	21%	23%	16%
Very + Somewhat important	49	50	50	46
Not at all important	27	28	25	28
Not at all + not too important	48	47	45	52

	Total	Vanderburgh, IN	Henderson, KY	Warrick, IN
<p>Now I would like to go through the same list with you again, but only for the items where you rated the church role or responsibility as very important to the community. For each item I read, please tell me how personally involved you are with this role or responsibility in your church. How important is it for you to take on this role- very, somewhat, not too or not at all important?</p> <p>Base: those who rated each church role as very important to the community</p>				
Being a good example of the Christian faith to the community				
Very important	94%	92%	94%	96%
Very + Somewhat important	99	99	98	100
Not at all important	<1	<1	1	0
Not at all + not too important	1	1	1	<1
Evangelizing, or sharing the Christian faith, to the community				
Very important	84%	81%	88%	83%
Very + Somewhat important	98	98	99	97
Not at all important	<1	<1	0	1
Not at all + not too important	2	2	1	3
Creating community understanding and harmony				
Very important	84%	83%	86%	83%
Very + Somewhat important	99	98	99	98
Not at all important	1	1	<1	1
Not at all + not too important	1	1	1	2
Promoting social justice				
Very important	84%	87%	85%	79%
Very + Somewhat important	98	99	96	99
Not at all important	<1	0	<1	1
Not at all + not too important	1	1	1	2

	Total	Vanderburgh, IN	Henderson, KY	Warrick, IN
<p>Now I would like to go through the same list with you again, but only for the items where you rated the church role or responsibility as very important to the community. For each item I read, please tell me how personally involved you are with this role or responsibility in your church. How important is it for you to take on this role- very, somewhat, not too or not at all important?</p> <p>Base: those who rated each church role as very important to the community</p>				
Helping meet the health needs in the community				
Very important	79%	81%	80%	77%
Very + Somewhat important	97	96	99	97
Not at all important	<1	<1	0	1
Not at all + not too important	3	4	1	3
Helping people in the community meet their economic needs				
Very important	77%	77%	80%	75%
Very + Somewhat important	97	98	98	96
Not at all important	<1	0	0	1
Not at all + not too important	3	2	2	4
Collaborating with other local churches to meet community needs together				
Very important	76%	71%	82%	73%
Very + Somewhat important	96	96	96	95
Not at all important	1	1	1	1
Not at all + not too important	4	3	3	5
Influencing politics				
Very important	73%	73%	76%	70%
Very + Somewhat important	93	92	93	95
Not at all important	3	5	2	2
Not at all + not too important	6	8	5	5

	Total	Vanderburgh, IN	Henderson, KY	Warrick, IN
<p>Next, I'd like to ask you about your awareness of local nonprofits or social service organizations that are specifically Christian in their mission. I'd like you to think about local organizations who deliver services to meet human needs such as providing food or clothing to the poor or offer programs for youth- but specifically those who provide such services along with sharing a Christian message. These organizations are not churches, but they may be connected with Christian faith-oriented churches. Do any local organizations like this come to mind?</p>				
Salvation Army	24%	17%	37%	17%
Food pantry/soup kitchen (general/other)	15	16	10	21
Rescue Mission (Evansville)	11	18	2	15
Saint Vincent	10	12	14	4
Christian Life Center	9	18	1	8
Community Christian Outreach	9	1	24	<1
Goodwill	6	3	9	7
Church (general/other)	5	6	5	5
YMCA/YWCA	5	8	2	6
Bread of Life	4	1	0	12
Marsha's Place	4	<1	11	0
Red Cross	5	5	6	4
Potter's Wheel	3	4	1	3
Answer Center	3	0	7	0
Habitat for Humanity	2	2	2	2
Catholic Charities	2	4	1	2

	Total	Vanderburgh, IN	Henderson, KY	Warrick, IN
Now I am going to read a list of local Christian service organizations. Please tell me how familiar you are with each organization I mention. If you have never heard of the organization, just tell me that. Are you very, somewhat, or not too familiar with this organization? Or have you never heard of it?				
Evansville Rescue Mission				
Aware of	85%	89%	75%	90%
Very familiar	38	49	22	44
Evansville Christian Life Center				
Aware of	77%	84%	64%	84%
Very familiar	28	38	15	31
I Am Second				
Aware of	60%	68%	45%	67%
Very familiar	15	18	8	18
The Potter's Wheel				
Aware of	54%	64%	41%	57%
Very familiar	13	20	7	10
The Dream Center				
Aware of	51%	67%	34%	51%
Very familiar	15	25	7	14
Young Life				
Aware of	50%	45%	44%	61%
Very familiar	15	13	12	20
Good News Jail & Prison Ministry				
Aware of	46%	37%	58%	42%
Very familiar	11	8	18	8
Crisis Pregnancy Center of Henderson Kentucky				
Aware of	43%	36%	59%	32%
Very familiar	8	4	18	3

	Total	Vanderburgh, IN	Henderson, KY	Warrick, IN
Now I am going to read a list of local Christian service organizations. Please tell me how familiar you are with each organization I mention. If you have never heard of the organization, just tell me that. Are you very, somewhat, or not too familiar with this organization? Or have you never heard of it?				
Community One				
Aware of	29%	30%	25%	33%
Very familiar	4	4	3	4
Weekday Christian Education				
Aware of	26%	32%	18%	27%
Very familiar	6	9	3	7
TTT				
Aware of	25%	30%	15%	31%
Very familiar	7	8	4	8
Encountering Hope Ministries				
Aware of	24%	27%	21%	25%
Very familiar	3	3	2	3

	Total	Vanderburgh, IN	Henderson, KY	Warrick, IN
Please tell me which, if any, of these activities you have done during the past week. In the last 7 days, did you ...?				
% 'yes'				
Pray to God, not including times when you were at church or synagogue	81%	75%	87%	82%
Witness or share about the Christian faith with friends *	64	57	69	65
Read from the Bible, not including times when you were at church or synagogue	56	50	64	53
Provide discipleship (mentoring to another Christian) *	43	39	48	41
Witness or share about the Christian faith with strangers *	34	33	41	28
Volunteer at church	30	25	34	32
Attend a small group or Bible study	26	23	31	24
Attend adult Sunday School	22	20	28	20
Volunteer at a non-profit	21	19	22	20

* among self-identified Christians

	Total	Vanderburgh, IN	Henderson, KY	Warrick, IN
Now I'm going to read some statements about people's beliefs. People have a variety of beliefs on these matters, so please tell me whether you, personally, agree or disagree with each statement, no matter what you think other people may believe.				
Hell is a real place where people will go after death if they do not have a relationship with Jesus Christ				
Agree strongly	53%	48%	59%	53%
Total agree	66	60	73	65
Disagree strongly	19	20	15	20
Total disagree	27	33	21	28
As a part of your faith, you personally, have a responsibility to help meet the needs of other human beings				
Agree strongly	72%	72%	75%	70%
Total agree	92	91	95	89
Disagree strongly	4	5	3	3
Total disagree	7	7	5	9
Heaven is a real place where people go after death				
Agree strongly	70%	64%	77%	70%
Total agree	82	78	86	82
Disagree strongly	9	10	6	10
Total disagree	14	17	11	15

	Total	Vanderburgh, IN	Henderson, KY	Warrick, IN
There are many different beliefs about Jesus Christ. Please choose which one of the following descriptions comes closest to what you, personally believe about Jesus.				
Jesus is the son of God	79%	73%	85%	78%
Jesus was a messenger or prophet of God	6	6	5	6
Jesus was a good teacher and person, but was not the son of God	5	9	2	5
Jesus is a mythical or fictional character	4	4	3	4
Jesus probably existed but he was not special	4	4	3	4
Don't know	2	3	2	2

About Barna

Barna Group has been conducting and analyzing primary research to understand cultural trends related to values, beliefs, attitudes and behaviors since 1984, when George Barna founded the company.

Barna Group is a leader in the execution of faith-focused research, pioneering methodologies and language in that field and performing numerous ground-breaking studies in an extensive range of areas related to faith and ministry. During its three decades of work, Barna has carefully and strategically tracked the role of faith in the United States, developing one of the nation's most comprehensive databases on spiritual indicators.

In recent years, Barna has applied its expertise outside the U.S., offering ministries, NGOs and for-profit companies credible knowledge and clear thinking to navigate their complex and changing cultural context. Along with ministries in England, the company is currently working with Christian leaders in Scotland, South Africa, South Korea, Latin America, Australia and Canada.

Barna's findings are regularly quoted by major media and by faith leaders from pulpits and platforms. Its research team provides leading-edge market and social analysis to diverse clients such as Alpha, the Billy Graham Evangelistic Association, the Bill and Melinda Gates Foundation, DreamWorks Animation, Paramount Studios, the One Campaign and World Vision. Barna also works alongside a variety of denominations, church networks and individual congregations, such as Timothy Keller's Redeemer Church.

Appendix: Sampling and Sample Design

Welborn Baptist Foundation commissioned Barna Group to create an expanded report on the demographics and theographics® of Vanderburgh County, IN, Henderson County, KY, and Warrick County, IN. In addition Welborn Baptist Foundation included a set of custom questions which are unique to the area.

Barna designed a survey to be conducted via phone interviews, including both landline and cell phone interviews, among adults living in these three counties. A total of 1,828 interviews were conducted from February into early March.

Interviews were evenly split between the three counties: 612 were conducted in Vanderburgh County, IN; 615 in Henderson County, KY; and 601 in Warrick County, IN. The sample error for each county is approximately +/- 4 percent points at the 95% confidence level.

Minimal statistical weighting was applied based on known population percentages, according to the Census Bureau for the following: age, ethnicity, gender, education and county.

Phone Interviews were conducted by Braun Research, Incorporated. A detailed review of the sampling and sample design used for this research study by Braun is provided below.

Braun's Philosophy and Approach:

Braun's sampling expertise is essential in our quest for balance, proportionality and representativeness. We are sampling, protocol and surveys experts, worldwide (Our Chief Methodologist has Ph.D. in Economics.).

We start with language and geography and, then, proceed to ferret out other details by asking ourselves questions such as the below:

- *Whom are we interviewing?*
- *How many qualified respondents are there?*
- *How are these respondents divided?*
- *What is the geography?*
- *How and when should they be contacted and interviewed?*

In any study we cannot ensure a representative sample without knowing the population on which the study is based. This can be a geographic region, a population of businesses, a membership list, or even a hard to reach population. Our goal is to understand the population

being surveyed and to find reliable and corroborating information that leads us to quotas and goals. Additionally, this information allows us to know the best methods of reaching our respondent pool.

In the United States we depend on the decennial Census for reference, and, particularly, with consumer samples, utilize internal sample techniques to blend landline and cell sampling in proportions to ensure wide coverage and projectable residential samples.

With any study execution is reviewed throughout data collection to watch regional cooperation, completion rates among sub-groups and demographic checks.

As with all sample files, we do not rely upon the past. We keep up to date with the latest news, files, and other information about statistics that have been published – both at home and abroad. We ensure that any sample we pull is the most updated and the most relevant to your study.

Sampling

For this Welborn Baptist Survey Braun Research used a dual-frame landline and cell phone sample with RDD probability sample for the best, most reliable and projectable outcome.

Per recent FCC actions all cell phones must be and are dialed by hand, digit by digit. All cell phone surveys are started by addressing the respondents who pick up the call and first asking if the respondent is driving or distracted in any way (e.g., in school, or unable to communicate, etc.) and, if so, we immediately reschedule the call. The latest FCC rules by which we must adhere for cell-dialing are noted via the below link:

https://c.ymcdn.com/sites/www.casro.org/resource/resmgr/government_affairs/lettertofccre_tcpa6.10.15_ca.pdf

Because it is the ‘Gold Standard’ in terms of research sample frames, for the Welborn Baptist study, we purchased RDD sample from Survey Sampling, Inc. (SSI). Also, Braun Research owns access to the Neustar ported number identification that allows us the ability to purge all ported cell phones from landline lists to ensure compliance with all laws and regulations.

When drawing the sample for this study, and, when executing the study, we ensured to remain cognizant of the demographics in reality of each region (i.e., Vanderburgh, Indiana; Henderson, Kentucky; and Warrick, Indiana) and of the overall, combined geography based on U.S. Census statistics.

To help boost our Hispanic sample, we used RDD sample for both landline and in n=11 specific census tracts where the Hispanic population was the largest. These Census tracts were:

- Tract - 2010 Census - 18163 003701 Vanderburgh, IN
- Tract - 2010 Census - 18163 003600 Vanderburgh, IN
- Tract - 2010 Census - 18163 000900 Vanderburgh, IN
- Tract - 2010 Census - 18163 001800 Vanderburgh, IN
- Tract - 2010 Census - 18163 002500 Vanderburgh, IN
- Tract - 2010 Census - 18163 000600 Vanderburgh, IN
- Tract - 2010 Census - 18163 001400 Vanderburgh, IN
- Tract - 2010 Census - 18163 002100 Vanderburgh, IN
- Tract - 2010 Census - 18163 003801 Vanderburgh, IN
- Tract - 2010 Census - 18163 000500 Vanderburgh, IN
- Tract - 2010 Census - 18163 001000 Vanderburgh, IN

Study Execution

For this study we employed an 8- call design. That is, we called back every number that warranted such effort at least eight (8) times before retiring that number. This is a typical practice with RDD probability sample design execution.

Numbers were loaded into a queue and divided into regions to ensure quota controls were in place.

Samples were divided further into replicates. Each replicate was, in itself, a microcosm of the entire sample. A replicate usually contains between 100 or 200 phone numbers. We dialed through a replicate at least 4 times before determining how many additional replicates needed to be released throughout a study. By doing this, we ensured that the entire sample, and not just the first few replicates, received equal treatment and dialing opportunities.

Our CATI system manages samples by prioritizing the most important numbers and forcing them to the front of the queue. A callback with a known respondent is always the top priority for a queue. Samples, which were busy signals on earlier attempts are second priorities and were tried repeatedly as we knew that the number was in use and was likely to be connectable to a respondent. No answers and other non-contact numbers, such as fax lines, are the third priority. They were attempted, minimally, eight (8) times throughout the study, both day and evening until it was deemed that a sufficient number of attempts were made to call the number exhausted. New numbers were the final priority as we believe in working the sample – in other words, that new sample should not be released until the other numbers are attempted. Of course, when a study is first underway, we only have new numbers with which to begin.

Typically all numbers were attempted in staggered time slots to ensure households with shift workers, or with alternate life styles and at-home patterns would have an opportunity to

participate. Times for attempts range from 9am local time until 9pm local time on weekdays, and 11am till 9pm on weekends and holidays.

Lastly, refusal conversions were successful using the proper techniques and with interviewers trained to minimize repeated hang-ups.