



Churchgoers Exhibit Significant Changes in Political and Religious Beliefs and Lifestyles

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Release Date: November 13, 2025

(GLENDALE, AZ) A new report describing the continuing ideological and spiritual shift among Americans shows how traditional biblical beliefs are being pushed aside by people who consistently attend Christian churches. That transition is leading to more churchgoers abandoning traditional conservative perspectives on social and political issues amid a firm disinterest in their worldview.

These findings come from a national survey of 1,000 regular churchgoers, commissioned by Family Research Council and conducted by the Cultural Research Center at Arizona Christian University under the direction of veteran researcher Dr. George Barna.

This is the second of two news summaries based on the national study that focused on political views and engagement, worldview perspectives, attitudes related to family and abortion, and support for Israel. The full report, “Worldview and Social Issues: A National Survey of Churchgoing Americans,” is available at FRC’s Center for Biblical Worldview [website](#) or at the [Cultural Research Center](#).

Churchgoers and Political Engagement

The survey among adults who attend a Christian church at least once a month revealed that a small plurality (34%) considers themselves to be conservative on fiscal and social issues, compared to nearly as many (29%) describing themselves as moderate, and 19% self-identifying as liberal or progressive. One out of 10 regularly churchgoers (10%) said they determine their ideological view on an issue-by-issue basis, and 8% said they do not pay much attention to the issues or that they were not sure where they usually fall on the ideological spectrum.

Compared to the results from a similar political ideology question asked of an equivalent sample of churchgoers two years ago, the regularly churchgoers population may have moved closer to the ideological middle. People embracing the “moderate” self-description jumped from 19% to 29%. Meanwhile, those who self-identified as liberal or progressive rose by three percentage points and those who self-selected the conservative designation increased by five percentage points.

Researchers cautioned that some of that shift might be due to a more detailed series of response options offered in the new survey, while also suggesting that the intense political controversies and hostilities of the past few years may have contributed to the shift.

The survey also indicated that churchgoers are paying more attention to sociopolitical news than before. Three out of every five regular churchgoers (60%) said they currently pay either “a lot” or “quite a bit” of attention to news related to government and politics, up from 54% in 2023. Most of that increase relates to a higher percentage claiming to pay “a lot” of attention to such news reports (an increase from 27% to 32%).

Similar to the 2023 outcome, one-third of regularly churched adults (32%) said they prefer socialism to capitalism. Slightly less than one-half of the survey respondents (46%) said they rejected that preference, with a substantial share of church regulars (22%) saying they did not know whether they prefer socialism to capitalism. Two years ago, 30% had opted for socialism rather than capitalism.

A huge majority of regular churchgoers (93%) said they are registered to vote. Most (84%) also described themselves as consistent voters, with close to half (43%) claiming they vote in every election (including both primaries and general elections), about one-fifth (21%) claiming they vote in all general elections and most primaries, and about one in six (16%) saying they vote in most general elections and some primary elections. This was nearly identical to the voting self-report recorded in the 2023 survey.

How churchgoers decide who or what to vote for is a different matter, though. Less than half of regular churchgoers (46%) said they determine who and what to vote for mainly based upon what the Bible teaches about the issues and candidate character. That represents a decline from 51% in 2023.

Previous research from the Cultural Research Center at Arizona Christian University (CRC) indicated that self-identified Christians were largely responsible for the re-election of Donald Trump in 2024.

According to [CRC's post-election survey](#), President Trump won a 56% share of the vote among self-identified Christians. His vote share was even larger among the more committed Christian segments such as 64% support from theologically-identified born-again Christians, 75% among adults with a biblical worldview, and 90% among SAGE Cons.

Self-identified Christians represented 72% of all voters who turned out (compared to just 27% of the voters who did not identify as Christian.) The combination of high turnout and decisive candidate preference made the ultimate difference in the Trump-Harris contest.

Given that data, it was not surprising to discover that every SAGE Con (i.e., Spiritually Active Governance Engaged Conservative Christians) who was interviewed in the new survey claimed to determine their voting preferences based on biblical principles. That stood in stark contrast to the mere 38% who made such a claim among regular churchgoers who are born-again Christians, but who align at the other end of the political-engagement or ideological spectrums (a segment known as the Disengaged).

Lukewarm Toward Israel

To better understand how churchgoers apply their faith to a real-world challenge, the survey asked respondents how they believe Christians should respond to the current plight of Israel. Overall, the perspective was one of lukewarm support for Israel.

The greatest show of support for Israel by churchgoing Christians was the six out of 10 who said it is “very important” for American Christians to pray for Israel. While 60% support is a majority, it is a surprisingly small proportion of Christians expressing such a fundamental means of spiritually supporting Israel.

That level of support was highest among Integrated Disciples (i.e. people who have a biblical worldview, 91% support) and theologically-identified born-again Christians (72%). Protestants were more likely than Catholics to claim praying for Israel is very important (69% versus 57%, respectively). Churchgoers living in the Midwest (65%) or South (66%) were much more likely than residents in the Northeast (54%) or West (48%) to believe in the importance of praying for Israel. Whites were more likely than any non-white segment to support prayer for Israel (63%, compared to 56% among blacks, 53% of Hispanics, and 43% of Asians).

Attitudes of Christian Churchgoers About Ways to Support Israel									
Very Important Support for Israel	All Church-Going Adults	Born-Again	Not Born-Again	Catholic	Protestant	Age 18-49	Age 50+	White	Non-White
Consistent prayer	60%	72%	53%	57%	69%	56%	63%	63%	53%
Personal verbal	44	45	44	45	47	47	41	47	38
Urge U.S. government backing	40	42	39	45	39	41	39	43	34
Personal financial	37	36	38	43	34	44	30	38	35
Source: Center for Biblical Worldview, Family Research Council; national sample of 1,000 adults 18 or older who attend Christian church services at least once a month; conducted July 2025.									

The other three forms of support for Israel were each deemed to be “very important” by a minority of the churchd population. Just 44% said it is very important for American Christians to provide verbal support; 40% said urging the U.S. government to support Israel was very important; and only 37% described providing personal financial support to Israel as very important.

Support for Israel across all four actions tested was most common among SAGE Cons, political conservatives, political activists, voters who make their candidate choices based on biblical criteria, adults with a biblical worldview, adults attending a Pentecostal church, highly spiritually

active individuals, parents of young children, and whites. Generational support was fragmented, with Millennials the most supportive regarding verbal and financial support; Boomers most supportive in prayer; and Gen Z generally at the low end of support on each of the four fronts.

Choosing Socialism

Despite a plurality of regular churchgoers claiming to be conservative, and a majority of regular churchgoers having supported Donald Trump in 2024 election, a shockingly large number of churchgoers stated they prefer socialism to capitalism. In total, one out of three adults who regularly attend a Christian church (32%) indicated their preference for socialism. That result was statistically similar to the 2023 outcome (30%). Equally interesting insights were that only a minority of regular churchgoers (46%) said they reject socialism in favor of capitalism, and that nearly one-quarter (22%) said they did not know which they prefer.

What types of adults are most likely to favor socialism? Among the most supportive are churchgoing individuals who identify as LGBTQ: 60% of them, nearly double the national average, said they'd prefer socialism. People under 50 years of age were almost twice as likely as older adults to prefer socialism. Other people well above the norm in supporting socialism included those with a graduate degree; blacks; people with a household income exceeding \$100,000 annually; and churchgoers who lack a biblical worldview.

Worldview Perspectives

Every adult possesses a worldview, although apparently many are unaware of it. The survey among regular churchgoers discovered that roughly half of them (45%) either said they do not have a worldview or they do not know if they possess one. That breadth of unawareness about their worldview represents an increase from 38% in two years. The groups most likely to claim having a worldview were upscale adults (83%); SAGE Cons (71%); college graduates (69%); men (66%); liberals (66%); Pentecostals (66%); and people under 50 (63%).

The 55% of churchgoers who contend they have a worldview were most likely to identify their primary philosophy of life as a biblical worldview. That perspective, referred to by theologians as Biblical Theism, was cited by close to half of regular churchgoers who claimed to possess a worldview (46%). That means just three out of 10 adults who regularly attend a Christian church—30%—believe they have a biblical worldview. The annual *American Worldview Inventory* conducted by CRC indicates that only 11% of regular churchgoers actually have a biblical worldview, reflecting the widespread ignorance of churched adults regarding the substance of Biblical Theism—and their own worldview status.

Amazingly, less than half of all regular churchgoers (47%) say it is “very important” for Christians to have a biblical worldview, with another three out of 10 (29%) saying it is “somewhat important.” The decline from two years earlier, when six out of 10 (59%) said a biblical worldview is very important, is a significant shift in the thinking of regular churchgoers.

Attitudes of Christian Churchgoers About Worldview									
Church-goer says:	All Church-Going Adults	Born-Again	Not Born-Again	Catholic	Protestant	Age 18-49	Age 50+	White	Non-White
They have a worldview	55%	55%	55%	58%	54%	63%	48%	56%	54%
They have a biblical worldview	30	45	22	27	38	32	28	30	30
Very important for Christians to have a biblical worldview	47	56	42	43	53	51	43	48	42
Source: Center for Biblical Worldview, Family Research Council; national sample of 1,000 adults 18 or older who attend Christian church services at least once a month; conducted July 2025.									

The absence of depth and clarity of understanding about worldview indicates that churchgoers would benefit from more extensive education on the matter. When churchgoers were asked about their interest in receiving such knowledge, the reactions further reflected the indifference of churchgoers about the application of biblical principles to their thoughts and actions.

Of the five worldview-related teaching topics offered for consideration, a majority of regular churchgoers showed interest in just one of those topics. Overall, a slight majority (55%) expressed interest in more education regarding religious liberty. Topics with far less appeal included social and personal responsibility (38%); human sexuality (29%); abortion and the value of life (28%); and euthanasia and physician-assisted suicide (25%).

Interest in worldview education related to three of those topics was also tested in the 2023 survey. In each case, the 2025 data revealed substantially lower levels of interest. Overall, the proportion of churchgoers interested in further biblical teaching about social and political responsibility declined six points; dropped seven points related to human sexuality; and plummeted by 16 points in relation to abortion and the value of life.

Churchgoers also demonstrated a declining level of belief that the Bible speaks clearly and decisively on each of five current social issues. A majority of respondents said that for three of the five issues evaluated—the definition of legitimate marriage (65%), religious liberty (59%), and the morality of killing an unborn child (51%)—the Bible provides unambiguous direction. However, less than half of adults concluded that the Bible is definitive in its teaching related to whether homosexuality and transgenderism are morally acceptable.

All five of those points of views saw the percentage of churchgoers contending that the Bible is clear and decisive decline by double-digit margins compared to two years earlier. Specifically, there were 10-point drops in alleged clarity related to both marriage and religious liberty, a 12-point decrease concerning homosexuality, a 14-point decline related to killing the unborn, and a 16-point decrease concerning transgenderism.

**Percentages of Christian Churchgoers Who Believe
the Bible Is “Clear and Decisive” Regarding Specified Issues**

Issue for which the Bible is “clear and decisive”	All Church- Going Adults	Born- Again	Not Born- Again	Catholic	Protestant	Age 18-9	Age 50+	White	Non- White
Definition of legitimate marriage	65%	80%	57%	67%	70%	62%	69%	66%	64%
Religious liberty	59	69	53	60	63	57	60	61	55
Morality of aborting an unborn child	51	61	46	52	56	52	51	52	51
Morality of homosexuality	47	60	39	39	55	44	49	48	44
Morality of transgenderism	39	50	34	36	46	41	38	41	37

Source: Center for Biblical Worldview, Family Research Council; national sample of 1,000 adults 18 or older who attend Christian church services at least once a month; conducted July 2025.

Specific Religious Beliefs

Shockingly, only one-half of adult churchgoers (54%) believe the Bible is either the actual, true word of God that should be taken literally, word for word, or that it is the inspired word of God that has no errors, although some verses are meant to be symbolic rather than literal. The other half of churchgoers were most likely to say the Bible is just one of the many holy books that provide religious teaching but it is neither more nor less reliable than the sacred literature of other religious traditions (16%); it is the inspired word of God but with some factual or historical errors (15%); or it is a widely read and influential text that has religious content but is not divinely inspired (7%).

Given the growing perception that the Bible does not provide direction on many current cultural challenges and lifestyle choices, it was not surprising to see a serious reduction in the numbers of churchgoers who possess biblical perspectives regarding foundational Christian beliefs.

For instance, one might assume that attending a Christian church is based on belief in the God featured in the Bible. However, just three out of five regular churchgoers (61%) concur with the existence of God as depicted in the pages of Scripture: an all-powerful, all-knowing, perfect and just creator of the universe who rules that universe today. That belief was held by 68% of regular churchgoers in 2023.

Overall, a minority of churchgoers indicated they have adopted scriptural perspectives related to basic biblical teachings:

- Only one out of every four (25%) believes that success is best defined as “consistent obedience to God.” Alarming, that low figure reflects a 14-point decline in the past two years.
- Less than one-third of regular churchgoers (31%) described the human condition as all people being born into sin and can only be saved from sin’s consequences by Jesus Christ. That represents a significant decline from two years earlier, when a plurality of regular church attenders (41%) gave that response.
- Barely one-third of the people who regularly attend Christian church services (36%) believes they will live in eternity with God after they die on earth only because they have confessed their sins and accepted Jesus Christ as their personal savior.
- Fewer than two out of five churchgoers (37%) listed “knowing, loving, and serving God with all your heart, mind, strength, and soul” as the general purpose of life for all people, regardless of their culture. That is a large drop from the 53% measured two years earlier.
- Fewer than four out of 10 regular churchgoing adults said their primary moral guide in life is the Bible (39%), a startling dip from the majority who made such a claim two years earlier (56%).
- Most adults who consistently attend a Christian church do not believe that euthanasia is “morally wrong”—just 43% claim that viewpoint.
- Not quite half believe in the existence of moral absolutes that apply to everyone, all the time. Despite the Bible teaching that God is the embodiment of truth, and that the Bible provides a description of His truth principles for human lives, just 49% believe this teaching. This outcome is statistically identical to what was measured two years earlier.

Applications for Americans

Dr. George Barna, Senior Research Fellow at the Family Research Council’s Center for Biblical Worldview and director of the research project, highlighted the immense opportunity the survey results identify for parents, teachers, and pastors.

“We have seen these faith patterns taking shape over the course of the past three decades,” Barna commented, alluding to the data from the annual [*American Worldview Inventory*](#) and related studies. “It is embarrassing how poorly informed the Christian community is about the foundational perspectives and applications of its faith. The all-too-common dismissal by Christians of the importance of worldview reflects their indifference to their palette of religious beliefs and its integration into their lives.”

But Barna also suggested that the dismal statistics offer the possibility of better times to come. “The combination of ignorance and apathy represents a tremendous opportunity to committed followers of Christ and church leaders to clearly and unapologetically address the fundamentals of the Christian faith in ways that will lead to transformed lives in our spiritually confused society.”

According to Dr. David Closson, Director of the [Center for Biblical Worldview](#) at FRC, “Overall, this report is deeply sobering. On one hand, I’m grateful to see that so many churchgoers remain engaged politically, value religious liberty, and recognize the importance of prayer—especially prayer for Israel. These are good signs that believers still care about the moral and spiritual direction of our country.”

“But the larger picture is alarming. The data reveals widespread confusion about the most basic truths of the Christian faith—about who God is, what sin is, and how someone is saved. Only a third of regular churchgoers affirm that salvation is by grace through faith in Jesus Christ alone, and fewer than four in ten say their primary moral guide in life is the Bible. That tells us we have not just a cultural problem, but a discipleship problem in the church.”

“When half of churchgoing adults say they don’t even know if they have a worldview, it underscores how urgently pastors and parents must recommit to teaching biblical truth from the pulpit and around the dinner table. The answer to these trends is not despair, but a return to the faithful proclamation of God’s Word. We must help Christians connect their zeal for God with the knowledge of God, as Scripture commands in Romans 10:2.”

“The good news is that this kind of clarity and conviction can be recovered. As the research shows, there’s still a strong foundation of spiritual interest and participation in local churches. But it’s time for that activity to be grounded once again in truth. Our calling is to turn biblical illiteracy into biblical literacy—and to ensure that the next generation of Christians is equipped to think and live according to a thoroughly biblical worldview.”

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BIBLICAL WORLDVIEW

“Social Issues and Worldview: A National Survey of Churchgoing Americans” is a nationwide survey of 1,000 regular churchgoers, commissioned by Family Research Council and conducted by the Cultural Research Center at Arizona Christian University under the direction of veteran researcher Dr. George Barna.

This is the second of two reports from “Social Issues and Worldview,” focusing on findings related to churchgoers’ views worldview, politics, voting, and Israel. The first report focused on churchgoers’ views on family and abortion. Both are available at [Research Page](#) for the Cultural Research Center at Arizona Christian University.

The full publication, “Social Issues and Worldview: A National Survey of Churchgoing Americans,” can be accessed [here](#).

About the Research

In July of 2025, a national survey was conducted regarding public opinion related to a variety of social issues, as well as responses regarding their worldview. That survey incorporated responses from 1,003 adults, age 18 or older, who attend worship services at a Christian church at least once a month, either in-person or online. Based on national tracking by the Cultural Research Center at Arizona Christian University, that segment of the population constituted 42% of all U.S. adults in 2025.

The survey included 37 questions related to faith and morality (in addition to nine demographic questions) that were part of a similar survey conducted by FRC in June of 2023, allowing direct comparisons. The survey questionnaire designed for the 2025 project was constructed by FRC and the Cultural Research Center, substituting about two dozen questions from the 2023 survey with a similar number of questions of current interest to FRC.

The project was managed by David Closson and Brent Keilen, of the Family Research Council, and by George Barna, who serves as a Senior Research Fellow for Family Research Council (FRC), and as a professor and Director of Research at the Cultural Research Center at Arizona Christian University.

About Dr. George Barna

Dr. George Barna is a Senior Research Fellow for the Family Research Council. He is also the Director of Research at Arizona Christian University's Cultural Research Center and a professor at the University. Author of more than 60 books, Barna's most recent book is [*Raising Spiritual Champions: Nurturing Your Child's Heart, Mind and Soul* \(Arizona Christian University Press, 2023\)](#).

Barna is also the developer of the [ACU Worldview Assessment](#), an online tool that draws on his four decades of research to measure worldview beliefs and behaviors—evaluating five core categories of worldview, as well as the essential “Seven Cornerstones” that determine the likelihood of developing a biblical worldview.

About Family Research Council

Founded in 1983, [Family Research Council](#) is a nonprofit research and educational organization dedicated to articulating and advancing a family-centered philosophy of public life. The mission of FRC is to champion marriage and family as the foundation of civilization, the seedbed of virtue, and the wellspring of society. FRC shapes public debate and formulates public policy that values human life, upholds the institutions of marriage and the family, and defends religious liberty. Believing that God is the author of life, liberty, and the family, FRC promotes the Judeo-Christian worldview as the basis for a just, free, and stable society.

In addition to providing policy research and analysis for the legislative, executive, and judicial branches of the federal government, FRC seeks to inform the news media, the academic community, business leaders, and the general public about family issues that affect the nation from a biblical worldview.

The [Center for Biblical Worldview](#) exists within FRC to equip Christians with a biblical worldview and train them to advance and defend the faith in their families, communities, and the public square. The Center is led by Dr. David Closson.

About the Cultural Research Center

The [Cultural Research Center at Arizona Christian University](#) in Glendale, Arizona, conducts the annual *American Worldview Inventory* as well as other nationwide surveys regarding worldview and cultural transformation. The Cultural Research Center (CRC) developed and implemented the *ACU Student Worldview Inventory*, which is administered to every ACU student at the start of each academic year, and a final time just prior to a student's graduation. The results of that student census enable the University to track and address the worldview development of its students from a longitudinal perspective.

The Center works in cooperation with a variety of Bible-centric, theologically conservative Christian ministries and remains politically non-partisan. Further information about Arizona Christian University is available at www.ArizonaChristian.edu.