



U.S. RELIGIOUS LANDSCAPE SURVEY

2008



THE PEW
FORUM
ON RELIGION
& PUBLIC LIFE

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Introduction

From the beginning of the Colonial period, religion has been a major factor in shaping the identity and values of the American people. Despite predictions that the United States would follow Europe's path toward widespread secularization, the U.S. population remains highly religious in its beliefs and practices, and religion continues to play a prominent role in American public life.

In recent decades, much high-quality research has been done on the religious makeup of the United States and on the way religion relates to politics and public life. Nevertheless, there are still major gaps in our knowledge of the American religious landscape. For instance, estimates of the size of religious communities in the U.S. – especially the smaller groups – are often contested, basic information on the religious beliefs and practices of many groups is lacking and there is little solid data on the demographic characteristics of many of America's newer faiths. The increasing diversity of the American religious landscape, the remarkable dynamism of its faith communities and the pervasive presence of religion in the American public square all serve to underscore the pressing need for up-to-date, reliable information on these and other questions.

Building on our own work as well as others' previous research, the Pew Forum on Religion & Public Life has conducted a pathbreaking survey on American religion that seeks to address many of these important issues. The U.S. Religious Landscape Survey includes reliable estimates of the size of religious groups in the United States as well as detailed information on their demographic characteristics, religious beliefs and practices, and basic social and political values. Based on interviews with a representative sample of more than 35,000 Americans, this study will serve as the baseline for similar large-scale surveys the Forum plans to conduct periodically.

There are good reasons for the relative absence of authoritative information on American religion. Most importantly, the U.S. Census Bureau has been prevented by law or administrative rules since the late 1950s from collecting even basic information on religious affiliation from the public in its decennial census or other demographic surveys (see Appendix 3), thus excluding religion from America's largest and most authoritative survey instrument. Even when the Census Bureau collected such data, however, it was of very limited value for shedding light on Americans' religious beliefs or practices. The absence of such official statistics is not unique to the U.S. (only about half of the world's countries include questions on religion in their censuses), but the omission is particularly significant in the U.S. because it is among the most religiously dynamic and diverse countries in the world.

Two types of studies have attempted to fill the void created by the absence of census data on American religion. One approach has been to aggregate statistics collected by individual religious bodies. Good examples of this include the *Yearbook of American and Canadian Churches*, produced by the National Council of Churches, and *Religious Congregations & Membership in the United States*, produced by the Glenmary Research Center. Some efforts – including the World Christian

Database – attempt to merge these denominational statistics with other data to produce broader estimates of the size of religious groups.

These collections are quite valuable, but they have their shortcomings. For instance, religious groups and denominations use different methods for counting members, some do not share their counts publicly and others do not collect membership statistics at all. Moreover, relatively few groups collect information on the religious beliefs and practices of their members. In addition, there is a sizeable number of Americans who are not affiliated with any particular religious group but who nonetheless have religious beliefs or engage in a variety of religious practices.

A second approach to collecting data on American religion has been to measure religion through surveys rather than head counts. One kind of survey – such as the General Social Surveys, conducted since 1972 by the National Opinion Research Center at the University of Chicago, and numerous surveys conducted by The Gallup Organization – involves administering fairly lengthy interviews to a small number of Americans on a wide range of topics, including religion. Other surveys – such as the 2001 American Religious Identification Survey, conducted by the Graduate Center of the City University of New York – go in the other direction; they ask a few questions about religion to a large sample of Americans.

These surveys are also a very valuable source of information on religion in the U.S., but they too have their limitations. On the one hand, most in-depth surveys interview relatively few people, making it difficult to analyze smaller religious groups. Large-sample surveys, on the other hand, usually ask relatively few questions on religion and thus do not delve deeply into the particular beliefs and practices of religious groups.

The U.S. Religious Landscape Survey builds on the foundation of these previous studies by combining the advantages of more in-depth surveys based on small samples with the strengths of shorter surveys based on large samples. We believe this combination of multiple questions on religion and large sample size fills an important niche by providing a new basis for enumerating and understanding the country's increasingly diverse religious landscape.

No matter how rigorous, however, all surveys have their limitations, and the Landscape Survey is no exception. We fully acknowledge these and seek to be transparent throughout our analysis. These limitations are particularly apparent when it comes to providing definitive figures on membership in religious groups.

First, the Landscape Survey, like most surveys, was conducted among people who are age 18 and older, so it documents the religious affiliation of adults, who represent only about three-quarters of the U.S. public. Moreover, as the Landscape Survey illustrates, a significant percentage of Americans have only a vague denominational identification (that is, they tell us they are “just a Baptist” or “just a Methodist”). In fact, many Americans are simply unclear about the religious group to which they belong, ensuring a degree of ambiguity in any survey-based measure of affiliation.

Another limitation is related to the relatively high number of foreign-born individuals in the U.S. who are not fluent in English. According to recent U.S. Census figures, of the approximately 225 million adults in the U.S., more than 34 million are foreign born, and approximately half of this group – around 8 percent of the total number of U.S. adults – is not proficient in English. This number is particularly high among Hispanic immigrants, only about one-quarter of whom are fluent in English. Since many surveys are conducted only in English, the number and views of individuals who are unable to complete a survey in English will not be fully represented.

To help address this shortcoming, the Landscape Survey was conducted in both English and Spanish, allowing for a more accurate representation of the religious affiliation of Latinos, who constitute nearly half of foreign-born adults in the U.S. It should be kept in mind, however, that even the Landscape Survey was not truly bilingual in nature. In other words, most interviewers were not able to switch between English and Spanish as necessary. Rather, English-speaking interviewers made note of the households they encountered where there was a Spanish-language barrier. These households were later called back by Spanish-speaking interviewers and asked to participate in the survey.

Although this represents a significant improvement over surveys conducted solely in English, we know from other Pew research that even these efforts fall short of a truly bilingual approach. This has consequences for the survey findings. For example, our previous research shows that Latinos who are able to complete interviews only in Spanish are more likely to be Catholic as compared with Latinos who are fluent in English, and so the Landscape Survey may understate the proportion of Catholics among U.S. Latinos. (For a fuller discussion of the challenge of measuring religious affiliation among Latinos, see page 41.)

Furthermore, although we know from U.S. Census figures that the number of people who are not fluent in English is much lower among non-Latino immigrants, this still means that other religious groups that have a large proportion of foreign-born members will also likely be undercounted by the Landscape and other surveys. For instance, previous Pew research finds that most English-only surveys estimate the Muslim share of the U.S. population to be roughly 0.5%. But Pew's 2007 survey of Muslim Americans, which was conducted in Arabic, Urdu and Farsi in addition to English, estimates the Muslim share of the population to be higher, at 0.6%. Much of this difference is likely attributable to the more complete representation of the Muslim community yielded by conducting the survey in multiple languages. For this reason, Landscape Survey estimates of the size of various religious groups that have disproportionately large numbers of adherents who are foreign born (such as Buddhists, Hindus and members of other world religions) should be viewed as minimum estimates.

This first report based on the Landscape Survey includes basic information on religious affiliation and provides estimates of the size of religious groups that are as small as three-tenths of 1 percent of the adult population. The report describes and analyzes the relationship between religious affiliation and various demographic factors, including age, ethnicity, nativity, educational and income levels, gender, family composition and regional distribution – including for these smaller groups. The report also examines the sources of the shifts in the religious composition of the U.S., including immigration and changes in affiliation.

Groups analyzed in this report include specific denominations such as the Church of God in Christ (a prominent historically black Pentecostal denomination) and the United Church of Christ (the largest Congregationalist denomination) as well as groups such as Jehovah’s Witnesses and Unitarians, each of whom account for between 0.5% and 1% of the total adult population. In typical surveys, such groups would be represented by just a few dozen respondents, making it impossible to draw any statistically valid conclusions about the characteristics of these groups. But the large sample size of the Landscape Survey ensures that even smaller groups than these are represented by at least 100 respondents. This provides unprecedented detail on the characteristics and views of America’s multitude of religious groups. (For definitions of these and other religious groups, we recommend the Religion Newswriters Association’s *Religion Stylebook* and The Associated Press’ *Stylebook* as starting points.)

Other findings from the Landscape Survey – specifically on Americans’ religious beliefs and practices as well as their social and political views – will be released this spring. We will extensively probe such topics as belief in God and the afterlife, attitudes toward the authority of sacred writings, frequency of worship attendance and prayer, views on abortion, attitudes about the proper role of government and opinions on foreign affairs. Using the responses to these and other survey questions on a variety of subjects, we will examine the internal diversity that exists on these questions within the country’s various religious groups, including people who are unaffiliated with any particular religion.

Additionally, the survey findings will serve as the basis for a series of portraits that will provide an easily accessible view of the religious and demographic characteristics, beliefs and practices, and social and political views of American religious groups, including such smaller groups as Buddhists, Hindus, Jews and Muslims.

In conjunction with the release of this report, the Forum is introducing some new features on its website, www.pewforum.org. The online presentation of the findings of the Landscape Survey, available directly at religions.pewforum.org, includes interactive mapping, dynamic charts that illustrate key findings and a variety of other tools that are designed to help users delve deeper into the material. The website will be updated as subsequent analyses are released.

It is our hope that the U.S. Religious Landscape Survey will contribute to a better understanding of the role religion plays in the personal and public lives of most Americans.

Luis Lugo
Director, Pew Forum on Religion & Public Life

Summary of Key Findings

An extensive new survey by the Pew Forum on Religion & Public Life details the religious affiliation of the American public and explores the shifts taking place in the U.S. religious landscape. Based on interviews with more than 35,000 Americans age 18 and older, the U.S. Religious Landscape Survey finds that religious affiliation in the U.S. is both very diverse and extremely fluid.

More than one-quarter of American adults (28%) have left the faith in which they were raised in favor of another religion – or no religion at all. If change in affiliation from one type of Protestantism to another is included, roughly 44% of adults have either switched religious affiliation, moved from being unaffiliated with any religion to being affiliated with a particular faith, or dropped any connection to a specific religious tradition altogether.

The survey finds that the number of people who say they are unaffiliated with any particular faith today (16.1%) is more than double the number who say they were not affiliated with any particular religion as children. Among Americans ages 18-29, one-in-four say they are not currently affiliated with any particular religion.

The Landscape Survey confirms that the United States is on the verge of becoming a minority Protestant country; the number of Americans who report that they are members of Protestant denominations now stands at barely 51%. Moreover, the Protestant population is characterized by significant internal diversity and fragmentation, encompassing hundreds of different denominations loosely grouped around three fairly distinct religious traditions – evangelical Protestant churches (26.3% of the overall adult population), mainline Protestant churches (18.1%) and historically black Protestant churches (6.9%).

While those Americans who are unaffiliated with any particular religion have seen the greatest growth in numbers as a result of changes in affiliation, Catholicism

Major Religious Traditions in the U.S.

	Among all adults... %
Christian	78.4
Protestant	51.3
<i>Evangelical churches</i>	26.3
<i>Mainline churches</i>	18.1
<i>Hist. black churches</i>	6.9
Catholic	23.9
Mormon	1.7
Jehovah's Witness	0.7
Orthodox	0.6
<i>Greek Orthodox</i>	<0.3
<i>Russian Orthodox</i>	<0.3
<i>Other</i>	<0.3
Other Christian	0.3
Other Religions	4.7
Jewish	1.7
<i>Reform</i>	0.7
<i>Conservative</i>	0.5
<i>Orthodox</i>	<0.3
<i>Other</i>	0.3
Buddhist	0.7
<i>Zen Buddhist</i>	<0.3
<i>Theravada Buddhist</i>	<0.3
<i>Tibetan Buddhist</i>	<0.3
<i>Other</i>	0.3
Muslim*	0.6
<i>Sunni</i>	0.3
<i>Shia</i>	<0.3
<i>Other</i>	<0.3
Hindu	0.4
Other world relig.	<0.3
Other faiths	1.2
<i>Unitarians and other liberal faiths</i>	0.7
<i>New Age</i>	0.4
<i>Native American relig.</i>	<0.3
Unaffiliated	16.1
Atheist	1.6
Agnostic	2.4
Nothing in particular	12.1
<i>Secular unaffiliated</i>	6.3
<i>Religious unaffiliated</i>	5.8
Don't Know/Refused	0.8
	100

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

has experienced the greatest net losses as a result of affiliation changes. While nearly one-in-three Americans (31%) were raised in the Catholic faith, today fewer than one-in-four (24%) describe themselves as Catholic. These losses would have been even more pronounced were it not for the offsetting impact of immigration. The Landscape Survey finds that among the foreign-born adult population, Catholics outnumber Protestants by nearly a two-to-one margin (46% Catholic vs. 24% Protestant); among native-born Americans, on the other hand, Protestants outnumber Catholics by an even larger margin (55% Protestant vs. 21% Catholic). Immigrants are also disproportionately represented among several world religions in the U.S., including Islam, Hinduism and Buddhism.

Although there are about half as many Catholics in the U.S. as Protestants, the number of Catholics nearly rivals the number of members of evangelical Protestant churches and far exceeds the number of members of both mainline Protestant churches and historically black Protestant churches. The U.S. also includes a significant number of members of the third major branch of global Christianity – Orthodoxy – whose adherents now account for 0.6% of the U.S. adult population. American Christianity also includes sizeable numbers of Mormons (1.7% of the adult population), Jehovah’s Witnesses (0.7%) and other Christian groups (0.3%).

Like the other major groups, people who are unaffiliated with any particular religion (16.1%) also exhibit remarkable internal diversity. Although one-quarter of this group consists of those who describe themselves as either atheist or agnostic (1.6% and 2.4% of the adult population overall, respectively), the majority of the unaffiliated population (12.1% of the adult population overall) is made up of people who simply describe their religion as “nothing in particular.” This group, in turn, is fairly evenly divided between the “secular unaffiliated,” that is, those who say that religion is not important in their lives (6.3% of the adult population), and the “religious unaffiliated,” that is, those who say that religion is either somewhat important or very important in their lives (5.8% of the overall adult population).

Even smaller religions in the U.S. reflect considerable internal diversity. For instance, most Jews (1.7% of the overall adult population) identify with one of three major groups: Reform, Conservative or Orthodox Judaism. Similarly, more than half of Buddhists (0.7% of the overall adult population) belong to one of three major groups within Buddhism: Zen, Theravada or Tibetan Buddhism. Muslims (0.6% of the overall adult population) divide primarily into two major groups: Sunni and Shia.

A Note on Defining Religious Affiliation

In this survey, we rely on respondents’ self-reported religious identity as the measure of religious affiliation. Catholics, for instance, are defined as all respondents who said they are Catholic, regardless of their specific beliefs and whether or not they attend Mass regularly. Similarly, atheists and agnostics are defined here as all respondents who described themselves as being atheist or agnostic, even though some of them may believe in some notion of God.

For more details on the exact questions used to measure religious affiliation, see the survey topline. For more details on how respondents were grouped into particular religious traditions, see Appendix 2.

A Very Competitive Religious Marketplace

The survey finds that constant movement characterizes the American religious marketplace, as every major religious group is simultaneously gaining and losing adherents. Those that are growing as a result of religious change are simply gaining new members at a faster rate than they are losing members. Conversely, those that are declining in number because of religious change simply are not attracting enough new members to offset the number of adherents who are leaving those particular faiths.

To illustrate this point, one need only look at the biggest gainer in this religious competition – the unaffiliated group. People moving into the unaffiliated category outnumber those moving out of the unaffiliated group by more than a three-to-one margin. At the same time, however, a substantial number of people (nearly 4% of the overall adult population) say that as children they were unaffiliated with any particular religion but have since come to identify with a religious group. This means that more than half of people who were unaffiliated with any particular religion as a child now say that they are associated with a religious group. In short, the Landscape Survey shows that the unaffiliated population has grown despite having one of the lowest retention rates of all “religious” groups.

Another example of the dynamism of the American religious scene is the experience of the Catholic Church. Other surveys – such as the General Social Surveys, conducted by the National Opinion Research Center at the University of Chicago since 1972 – find that the Catholic share of the U.S. adult population has held fairly steady in recent decades, at around 25%. What this apparent stability obscures, however, is the large number of people who have left the Catholic Church. Approximately one-third of the survey respondents who say they were raised Catholic no longer describe themselves as Catholic. This means that roughly 10% of all Americans are former Catholics. These losses, however, have been partly offset by the number of people who have changed their affiliation to Catholicism (2.6% of the adult population) but more importantly by the disproportionately high number of Catholics among immigrants to the U.S. The result is that the overall percentage of the population that identifies as Catholic has remained fairly stable.

In addition to detailing the current religious makeup of the U.S. and describing the dynamic changes in religious affiliation, the findings from the Landscape Survey also provide important clues about the future direction of religious affiliation in the U.S. By detailing the age distribution of different religious groups, for instance, the survey findings show that more than six-in-ten Americans age 70 and older (62%) are Protestant but that this number is only about four-in-ten (43%) among Americans ages 18-29. Conversely, young adults ages 18-29 are much more likely than those age 70 and older to say that they are not affiliated with any particular religion (25% vs. 8%). If these generational patterns persist, recent declines in the number of Protestants and growth in the size of the unaffiliated population may continue.

Major changes in the makeup of American Catholicism also loom on the horizon. Latinos, who already account for roughly one-in-three adult Catholics overall, may account for an even larger share of U.S. Catholics in the future. For while Latinos represent roughly one-in-eight U.S. Catholics age 70 and older (12%), they account for nearly half of all Catholics ages 18-29 (45%).

Finally, the Landscape Survey documents how immigration is adding even more diversity to the American religious quilt. For example, Muslims, roughly two-thirds of whom are immigrants, now account for roughly 0.6% of the U.S. adult population; and Hindus, more than eight-in-ten of whom are foreign born, now account for approximately 0.4% of the population.

Other Survey Highlights

Other highlights in the report include:

- Men are significantly more likely than women to claim no religious affiliation. Nearly one-in-five men say they have no formal religious affiliation, compared with roughly 13% of women.
- Among people who are married, nearly four-in-ten (37%) are married to a spouse with a different religious affiliation. (This figure includes Protestants who are married to another Protestant from a different denominational family, such as a Baptist who is married to a Methodist.) Hindus and Mormons are the most likely to be married (78% and 71%, respectively) and to be married to someone of the same religion (90% and 83%, respectively).
- Mormons and Muslims are the groups with the largest families; more than one-in-five Mormon adults and 15% of Muslim adults in the U.S. have three or more children living at home.
- The Midwest most closely resembles the religious makeup of the overall population. The South, by a wide margin, has the heaviest concentration of members of evangelical Protestant churches. The Northeast has the greatest concentration of Catholics, and the West has the largest proportion of unaffiliated people, including the largest proportion of atheists and agnostics.
- Of all the major racial and ethnic groups in the United States, black Americans are the most likely to report a formal religious affiliation. Even among those blacks who are unaffiliated, three-in-four belong to the “religious unaffiliated” category (that is, they say that religion is either somewhat or very important in their lives), compared with slightly more than one-third of the unaffiliated population overall.

- Nearly half of Hindus in the U.S., one-third of Jews and a quarter of Buddhists have obtained post-graduate education, compared with only about one-in-ten of the adult population overall. Hindus and Jews are also much more likely than other groups to report high income levels.
- People not affiliated with any particular religion stand out for their relative youth compared with other religious traditions. Among the unaffiliated, 31% are under age 30 and 71% are under age 50. Comparable numbers for the overall adult population are 20% and 59%, respectively.
- By contrast, members of mainline Protestant churches and Jews are older, on average, than members of other groups. Roughly half of Jews and members of mainline churches are age 50 and older, compared with approximately four-in-ten American adults overall.
- In sharp contrast to Islam and Hinduism, Buddhism in the U.S. is primarily made up of native-born adherents, whites and converts. Only one-in-three American Buddhists describe their race as Asian, while nearly three-in-four Buddhists say they are converts to Buddhism.
- Jehovah's Witnesses have the lowest retention rate of any religious tradition. Only 37% of all those who say they were raised as Jehovah's Witnesses still identify themselves as Jehovah's Witnesses.
- Members of Baptist churches account for one-third of all Protestants and close to one-fifth of the total U.S. adult population. Baptists also account for nearly two-thirds of members of historically black Protestant churches.

About the Survey

These are some of the key findings of the Pew Forum's U.S. Religious Landscape Survey, which draws primarily on a new nationwide survey conducted from May 8 to Aug. 13, 2007, among a representative sample of more than 35,000 adults in the U.S., with additional oversamples of Eastern Orthodox Christians, Buddhists and Hindus. The study also takes advantage of the 2007 survey of American Muslims ("Muslim Americans: Middle Class and Mostly Mainstream"), which was conducted by the Forum in partnership with its sister projects, the Pew Research Center for the People & the Press, the Pew Hispanic Center and the Pew Global Attitudes Project. In total, these surveys included interviews with more than 36,000 Americans.

Detailed tables, published as Appendix 1 starting on page 72, provide extensive demographic information on the 14 largest religious traditions, 12 large Protestant denominational families and 25 individual Protestant denominations in the United States.

Chapter 1:

The Religious Composition of the United States

The Landscape Survey details the great diversity of religious affiliation in the U.S. at the beginning of the 21st century. The adult population can be usefully grouped into more than a dozen major religious traditions that, in turn, can be divided into hundreds of distinct religious groups. Overall, nearly eight-in-ten (78.4%) adults report belonging to various forms of Christianity, about 5% belong to other faiths and almost one-in-six (16.1%) are not affiliated with any particular religion.

Members of Protestant churches now constitute only a slim majority (51.3%) of the overall adult population. But Protestantism in the U.S. is not homogeneous; rather, it is divided into three distinct traditions – evangelical Protestant churches (26.3% of the overall adult population and roughly one-half of all Protestants); mainline Protestant churches (18.1% of the adult population and more than one-third of all Protestants); and historically black Protestant churches (6.9% of the overall adult population and slightly less than one-seventh of all Protestants). Protestantism is also comprised of numerous denominational families (e.g., Baptist, Methodist and Pentecostal) that fit into one or more of the traditions.

Catholics account for nearly one-quarter (23.9%) of the adult population and roughly three-in-ten American Christians. Other Christian traditions are much smaller. Members of the Church of Jesus Christ of Latter-day Saints and other Mormon groups account for 1.7% of the adult population, while Jehovah’s Witnesses and members of Orthodox churches each account for slightly less than 1% (0.7% and 0.6%, respectively). A variety of other Christian churches account for an additional 0.3% of the adult population.

Major Religious Traditions in the U.S.

	Among all adults %
Christian	78.4
Protestant	51.3
<i>Evangelical churches</i>	<i>26.3</i>
<i>Mainline churches</i>	<i>18.1</i>
<i>Hist. black churches</i>	<i>6.9</i>
Catholic	23.9
Mormon	1.7
Jehovah’s Witness	0.7
Orthodox	0.6
Other Christian	0.3
Other Religions	4.7
Jewish	1.7
Buddhist	0.7
Muslim*	0.6
Hindu	0.4
Other World Religions	<0.3
Other Faiths	1.2
Unaffiliated	16.1
Don’t know/Refused	0.8
	100

* From “Muslim Americans: Middle Class and Mostly Mainstream,” Pew Research Center, 2007

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

Other major faith traditions in the U.S. include Jews (1.7% of the adult population), Buddhists (0.7%), Muslims (0.6%), Hindus (0.4%) and members of other world religions, including Baha'is, Zoroastrians and others (which together account for less than 0.3% of the population). Members of a variety of other faiths, including Unitarians, New Age groups and Native American religions, combine to make up an additional 1.2% of the population.

Finally, individuals who are not affiliated with any particular religion make up about one-sixth (16.1%) of the adult population. They thus comprise the fourth largest "religious" tradition in the United States, nearly approximating the number of members of mainline Protestant churches.

The following table summarizes the religious affiliation of U.S. adults and provides a sense of the remarkable diversity that characterizes the U.S. religious landscape.

Religious Composition of the U.S.

	% of U.S. Adult Population		% of U.S. Adult Population		% of U.S. Adult Population
Evangelical Protestant Churches	26.3	Mainline Protestant Churches	18.1	Jehovah's Witness	0.7
Baptist in the Evangelical Tradition	10.8	Baptist in the Mainline Tradition	1.9	Orthodox	0.6
Southern Baptist Convention	6.7	American Baptist Churches in USA	1.2	Greek Orthodox	<0.3
Independent Baptist in the Evangelical Tradition	2.5	Other Baptist denomination in the Mainline Tradition	<0.3	Russian Orthodox	<0.3
Baptist Missionary Association	<0.3	Baptist in the Mainline Tradition, not further specified	0.6	Other Orthodox church	<0.3
Free Will Baptist	<0.3	Methodist in the Mainline Tradition	5.4	Orthodox, not further specified	<0.3
General Association of Regular Baptists	<0.3	United Methodist Church	5.1		
Other Baptist denomination in the Evangelical Tradition	<0.3	Other Methodist denomination in the Mainline Tradition	<0.3		
Baptist in the Evangelical Tradition, not further specified	0.9	Methodist in the Mainline Tradition, not further specified	0.4		
Methodist in the Evangelical Tradition	<0.3	Nondenominational in the Mainline Tradition	0.9	Other Christian	0.3
Nondenominational in the Evangelical Tradition	3.4	Interdenominational in the Mainline Tradition	0.3	Metaphysical	<0.3
Nondenominational evangelical	1.2	Other nondenominational group in the Mainline Tradition	<0.3	Spiritualist	<0.3
Nondenominational charismatic	0.5	Nondenominational in the Mainline Trad., not further specified	0.6	Unity; Unity Church; Christ Church Unity	<0.3
Nondenominational fundamentalist	0.3			Other Metaphysical	<0.3
Nondenominational Christian	<0.3	Lutheran in the Mainline Tradition	2.8	Other	<0.3
Interdenominational in the Evangelical Tradition	0.5	Evangelical Lutheran Church in America (ELCA)	2.0		
Community Church in the Evangelical Tradition	<0.3	Other Lutheran denomination in the Mainline Tradition	<0.3		
Other nondenominational group in the Evangelical Tradition	<0.3	Lutheran in the Mainline Tradition, not further specified	0.8		
Nondenominational in the Evang. Trad., not further specified	0.8	Presbyterian in the Mainline Tradition	1.9	Jewish	1.7
Lutheran in the Evangelical Tradition	1.8	Presbyterian Church USA	1.1	Reform	0.7
Lutheran Church, Missouri Synod	1.4	Other Presbyterian denomination in the Mainline Tradition	<0.3	Conservative	0.5
Lutheran Church, Wisconsin Synod	<0.3	Presbyterian in the Mainline Tradition, not further specified	0.7	Orthodox	<0.3
Other Lutheran denomination in the Evangelical Tradition	<0.3			Other Jewish groups	<0.3
Lutheran in the Evangelical Tradition, not further specified	<0.3	Anglican/Episcopal in the Mainline Tradition	1.4	Jewish, not further specified	<0.3
Presbyterian in the Evangelical Tradition	0.8	Episcopal Church in the USA	1.0		
Presbyterian Church in America	0.4	Anglican Church (Church of England)	0.3	Buddhist	0.7
Other Presbyterian denomination in the Evangelical Tradition	<0.3	Other Anglican/Episcopal denomination in the Mainline Trad.	<0.3	Theravada (Vipassana) Buddhism	<0.3
Presbyterian in the Evangelical Tradition, not further specified	<0.3	Anglican/Episcopal in the Mainline Trad., not further specified	<0.3	Mahayana (Zen) Buddhism	<0.3
Pentecostal in the Evangelical Tradition	3.4	Restorationist in the Mainline Tradition	0.4	Vajrayana (Tibetan) Buddhism	<0.3
Assemblies of God	1.4	Disciples of Christ	0.3	Other Buddhist groups	<0.3
Church of God Cleveland Tennessee	0.4	Restorationist in the Mainline Tradition, not further specified	<0.3	Buddhist, not further specified	0.3
Four Square Gospel	<0.3	Congregationalist in the Mainline Tradition	0.7		
Pentecostal Church of God	<0.3	United Church of Christ	0.5	Muslim*	0.6
Pentecostal Holiness Church	<0.3	Congregationalist in the Mainline Trad., not further specified	<0.3	Sunni	0.3
Nondenominational, Independent Pentecostal	<0.3	Reformed in the Mainline Tradition	<0.3	Shia	<0.3
Church of God of the Apostolic Faith	<0.3	Reformed Church in America	<0.3	Other Muslim groups	<0.3
Apostolic Pentecostal in the Evangelical Tradition	<0.3	Other Reformed denomination in the Mainline Tradition	<0.3	Muslim, not further specified	<0.3
Other Pentecostal denomination in the Evangelical Tradition	<0.3	Reformed in the Mainline Tradition, not further specified	<0.3		
Pentecostal in the Evangelical Tradition, not further specified	0.7	Anabaptist in the Mainline Tradition	<0.3	Hindu	0.4
Anglican/Episcopal in the Evangelical Tradition	<0.3	Friends in the Mainline Tradition	<0.3	Vaishnava Hinduism	<0.3
Restorationist in the Evangelical Tradition	1.7	Other/Protestant nonspecific in the Mainline Tradition	2.5	Shaivite Hinduism	<0.3
Church of Christ	1.5			Other Hindu groups	<0.3
Christian Churches and Churches of Christ	<0.3	Historically Black Churches	6.9	Hindu, not further specified	<0.3
Restorationist in the Evangelical Trad., not further specified	<0.3	Baptist in the Historically Black Tradition	4.4		
Congregationalist in the Evangelical Tradition	<0.3	National Baptist Convention	1.8	Other World Religions	<0.3
Conservative Congregational Christian	<0.3	Progressive Baptist Convention	0.3		
Other Congregationalist denomination in the Evangelical Trad.	<0.3	Independent Baptist in the Historically Black Tradition	0.5	Other Faiths	1.2
Congregationalist in the Evangelical Trad., not further specified	<0.3	Missionary Baptist	<0.3	Unitarians and other liberal faiths	0.7
Holiness in the Evangelical Tradition	1.0	Other Baptist denomination in the Historically Black Tradition	<0.3	Unitarian (Universalist)	0.3
Church of the Nazarene	0.3	Baptist in the Historically Black Tradition, not further specified	1.7	Spiritual but not religious	<0.3
Free Methodist Church	0.3	Methodist in the Historically Black Tradition	0.6	Eclectic, "a bit of everything," own beliefs	<0.3
Wesleyan Church	<0.3	African Methodist Episcopal	0.4	Other liberal faith groups	<0.3
Christian and Missionary Alliance	<0.3	African Methodist Episcopal Zion	<0.3	New Age	0.4
Church of God (Anderson, Indiana)	<0.3	Christian Methodist Episcopal Church	<0.3	Wica (Wiccan)	<0.3
Other Holiness denomination in the Evangelical Tradition	<0.3	Other Methodist denomination in the Historically Black Trad.	<0.3	Pagan	<0.3
Holiness in the Evangelical Tradition, not further specified	<0.3	Methodist in the Historically Black Trad., not further specified	<0.3	Other New Age groups	<0.3
Reformed in the Evangelical Tradition	<0.3	Nondenominational in the Historically Black Tradition	<0.3	Native American Religions	<0.3
Christian Reformed Church	<0.3	Pentecostal in the Historically Black Tradition	0.9		
Other Reformed denomination in the Evangelical Tradition	<0.3	Church of God in Christ	0.6	Unaffiliated	16.1
Reformed in the Evangelical Tradition, not further specified	<0.3	Apostolic Pentecostal in the Historically Black Tradition	<0.3	Atheist	1.6
Adventist in the Evangelical Tradition	0.5	United Pentecostal Church International	<0.3	Agnostic	2.4
Seventh-Day Adventist	0.4	Other Pentecostal denomination in the Historically Black Trad.	<0.3	Nothing in particular	12.1
Other Adventist group in the Evangelical Tradition	<0.3	Pentecostal in the Historically Black Trad., not further specified	<0.3		
Anabaptist in the Evangelical Tradition	<0.3	Holiness in the Historically Black Tradition	<0.3	Don't Know	0.8
Pietist in the Evangelical Tradition	<0.3	Protestant nonspecific in the Historically Black Tradition	0.5		
Other Evangelical/Fundamentalist	0.3				
Protestant nonspecific in the Evangelical Tradition	1.9	Catholic	23.9		
		Mormon	1.7		
		Church of Jesus Christ of Latter-day Saints	1.6		
		Community of Christ	<0.3		
		Mormon, not further specified	<0.3		

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

American Protestantism: Diverse, Fragmented and Declining in Number

Protestants account for roughly half (51.3%) of the adult population and nearly two-in-three (65%) Christians in the United States. But American Protestantism is very diverse. It encompasses more than a dozen major denominational families, such as Baptists, Methodists, Lutherans and Pentecostals, all with unique beliefs, practices and histories. These denominational families, in turn, are composed of a host of different denominations, such as the Southern Baptist Convention, the American Baptist Churches in the USA and the National Baptist Convention.

Because of its great diversity, American Protestantism is best understood not as a single religious tradition but rather as three distinct traditions – evangelical Protestant churches, mainline Protestant churches and historically black Protestant churches. Each of these traditions is made up of numerous denominations and congregations that share similar beliefs, practices and histories.

For instance, churches within the evangelical Protestant tradition share certain religious beliefs (such as the conviction that personal acceptance of Jesus Christ is the only way to salvation), practices (such as an emphasis on bringing other people to the faith) and origins (including separatist movements against established religious institutions). In contrast, churches in the mainline Protestant tradition share other doctrines (such as a less exclusionary view of salvation), practices (such as a strong emphasis on social reform) and origins (such as long-established religious institutions). Meanwhile, churches in the historically black Protestant tradition have been uniquely shaped by the experiences of slavery and segregation, which put their religious beliefs and practices in a special context.

The Protestant denominational families include denominations that are associated with different Protestant traditions. For instance, some Baptist denominations (such as the Southern Baptist Convention) are part of the evangelical tradition; some (such as the American Baptist Churches in the USA) are part of the mainline tradition; and still others (such as the National Baptist Convention) are part of the historically black

The Terminology of Affiliation

Denominations

The term “denomination” refers to a set of congregations that belong to a single administrative structure characterized by particular doctrines and practices. Examples of denominations include the Southern Baptist Convention, the American Baptist Churches in the USA and the National Baptist Convention.

Families

A denominational family is a set of religious denominations and related congregations with a common historical origin. Examples of families include Baptist, Methodist and Lutheran. Most denominational families consist of denominations that are associated with more than one of the three Protestant traditions. The Baptist family, for instance, consists of some denominations that fall into the evangelical tradition, others that belong to the mainline tradition and still others that are part of the historically black church tradition.

Traditions

A religious tradition is a set of denominations and congregations with similar beliefs, practices and origins. In this report, Protestant denominations are grouped into three traditions: evangelical churches, mainline churches and historically black churches.

Protestant tradition. Not all families, however, are represented in all three traditions. (For more details, see the “Religious Composition of the U.S.” table on page 12.)

Despite the detailed denominational measures used in the Landscape Survey, many respondents (roughly one-third of all Protestants) were either unable or unwilling to describe their specific denominational affiliation. Some respondents, for instance, describe themselves as “just a Baptist” or “just a Methodist.” In this report, Protestant respondents with this type of vague denominational affiliation were sorted into one of the three traditions in two ways.

First, blacks who gave vague denominational affiliations (e.g., “just a Methodist”) but who said they were members of Protestant families with a sizeable number of historically black churches were coded as members of the historically black church tradition. Black respondents in families without a sizeable number of churches in the historically black tradition were coded as members of the evangelical or mainline traditions depending on their response to a separate question asking whether they would describe themselves as a “born-again or evangelical Christian.”

Second, non-black respondents who gave vague denominational affiliations and who described themselves as a “born-again or evangelical Christian” were coded as members of the evangelical tradition; otherwise, they were coded as members of the mainline tradition. (For more details on the analytical processes used to sort respondents with vague denominational affiliations into Protestant traditions, see Appendix 2.)

The Composition of American Protestantism

The largest of the Protestant families in the U.S. is the Baptist family, which accounts for one-third of all Protestants and close to one-fifth (17.2%) of the overall adult population. Baptists are concentrated within the evangelical tradition, making up a plurality (41%) of this tradition. Baptists also account for nearly two-thirds (64%) of members of historically black churches. However, they constitute a much smaller share (10%) of mainline Protestantism.

The largest Baptist denomination, and the largest Protestant denomination overall, is the Southern Baptist Convention. The Southern Baptist Convention accounts for more than a quarter (26%) of the membership in evangelical Protestant churches and nearly 7% of the overall adult population. The National Baptist Convention is the largest of the historically black Baptist denominations, while the American Baptist Churches in the USA is the largest mainline Baptist denomination. (For details, see the “Religious Composition of the U.S.” table on page 12.)

Methodists represent the second largest Protestant family, accounting for more than one-in-ten of all Protestants (12.1%) and 6.2% of the overall adult population. Methodists are particularly well represented within mainline Protestantism, accounting for nearly one-third (30%) of all members of mainline churches, as well as within the historically black church tradition, where they account for nearly one-in-ten (9%) of all members. Most Methodists within mainline Protestantism are members of the United Methodist Church, while most Methodists in the historically black church

The Composition of American Protestantism

	Total Population	All Protestants	Evangelical Protestant Churches	Mainline Protestant Churches	Historically Black Protestant Churches
	%	%	%	%	%
Baptist	17.2	33.5	41	10	64
Methodist	6.2	12.1	1	30	9
Lutheran	4.6	9.0	7	16	0
Nondenominational	4.5	8.9	13	5	3
Pentecostal	4.4	8.5	13	0	14
Presbyterian	2.7	5.2	3	10	0
Restorationist	2.1	4.0	6	2	0
Anglican/Episcopal	1.5	3.0	<0.5	8	0
Holiness	1.2	2.2	4	0	2
Congregationalist	0.8	1.5	<0.5	4	0
Adventist	0.5	0.9	2	0	0
Reformed	0.3	0.5	1	1	0
Anabaptist	<0.3	0.4	1	<0.5	0
Pietist	<0.3	<0.3	<0.5	0	0
Friends/Quakers	<0.3	<0.3	0	1	0
Other Evangelical/Fundamentalist	0.3	0.5	1	0	0
Protestant nonspecific	4.9	9.5	7	14	8
	51.3% PROTESTANT	100	100	100	100

Due to rounding, figures may not add to 100.

tradition are affiliated with the African Methodist Episcopal denomination. Methodists represent a very small share (1%) of the evangelical Protestant tradition.

Nearly 5% of the adult population consists of Protestants who attend nondenominational churches, that is, churches that are not affiliated with any specific denomination. Members of these churches are particularly well represented within the evangelical tradition; 13% of all members of evangelical churches belong to nondenominational congregations. By contrast, only 5% of the members of mainline churches and 3% of the members of historically black churches belong to nondenominational congregations.

Like nondenominational Protestants, the Lutheran and Pentecostal¹ families each account for slightly less than 5% of the overall adult population (4.6% and 4.4%, respectively). Lutherans are

¹ For more detailed information about American Pentecostals, see "Spirit and Power: A 10-Country Survey of Pentecostals," Pew Forum on Religion & Public Life, 2006.

Ten Largest Protestant Denominations

	Percent of Total Population	Percent of Total Protestants
	%	%
Southern Baptist Convention (Evangelical Tradition)	6.7	13.1
United Methodist Church (Mainline Tradition)	5.1	9.9
Evangelical Lutheran Church in America (Mainline Tradition)	2.0	3.8
National Baptist Convention (Historically Black Tradition)	1.8	3.5
Church of Christ (Evangelical Tradition)	1.5	3.0
Assemblies of God (Evangelical Tradition)	1.4	2.8
Lutheran Church, Missouri Synod (Evangelical Tradition)	1.4	2.7
American Baptist Churches in the USA (Mainline Tradition)	1.2	2.4
Presbyterian Church USA (Mainline Tradition)	1.1	2.2
Episcopal Church in the USA (Mainline Tradition)	1.0	2.0
Total	23.2	45.3

Note: The Protestant tradition to which each denomination belongs is indicated in parentheses.

highly represented within mainline Protestantism and less so within evangelicalism. More than one-in-ten members of evangelical churches and historically black churches are affiliated with the Pentecostal family (13% and 14%, respectively).

The Presbyterian family is the next most numerous Protestant denominational family (2.7% of the overall adult population), followed by the Restorationist family (2.1% of the adult population). The Anglican/Episcopal and Holiness families each account for slightly more than 1% of the adult population. Episcopalians and Anglicans account for nearly 10% of the mainline Protestant tradition, while the Holiness family is distributed among the evangelical and historically black church traditions. None of the remaining Protestant families account for more than 1% of the overall adult population.

Finally, Protestants who do not identify with any particular family, including those who describe themselves as “just a Protestant,” account for nearly 10% of all Protestants and roughly 5% of the overall adult population.

Protestant Traditions and Denominational Families

Although most denominational families include denominations that belong to different Protestant traditions, it is also true that certain denominational families tend to fall primarily into one of the three traditions. For example, the Baptist, Pentecostal, Restorationist, Holiness and Adventist families as well as nondenominational churches are primarily associated with the evangelical tradition. The denominational families that consist primarily of members of mainline Protestant

churches include the Methodist, Lutheran, Presbyterian, Anglican/Episcopal and Congregationalist families. No Protestant denominational family consists primarily of historically black churches, though the Baptist, Methodist, Pentecostal and Holiness families all include a sizable number of members of historically black churches.

Classification of Protestant Traditions by Denominational Family

	Evangelical Protestant Churches	Mainline Protestant Churches	Historically Black Protestant Churches	
	%	%	%	
Total Protestants	51	35	13	=100
<i>Largely Evangelical Families</i>				
Reformed	56	44	0	=100
Baptist	63	11	26	=100
Nondenominational	75	20	5	=100
Pentecostal	79	0	21	=100
Restorationist	83	17	0	=100
Holiness	88	0	12	=100
Adventist	100	0	0	=100
<i>Largely Mainline Families</i>				
Lutheran	39	61	0	=100
Presbyterian	30	70	0	=100
Congregationalist	14	86	0	=100
Methodist	2	88	10	=100
Anglican/Episcopal	6	94	0	=100
Protestant nonspecific	38	50	11	=100

Due to rounding, figures may not add to 100.

The Decline of American Protestantism

The detailed religious composition of the United States provided in the Landscape Survey raises an important question: How does the current religious makeup of the United States differ from previous years?

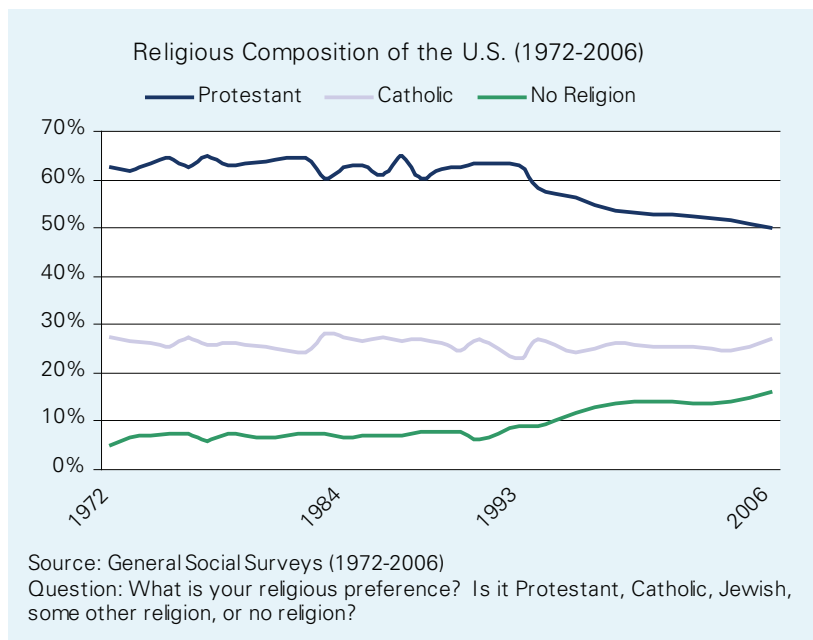
Although the questions on religious affiliation in the Landscape Survey are not directly comparable to those in previous surveys, there is a rich body of research that looks at the question of change

over time in the religious affiliation of the U.S. population. Although scholars contributing to this research have adopted a variety of definitions of major religious groups and pursued various approaches to measuring change over time, this research arrives at a similar conclusion: The proportion of the population that is Protestant has declined markedly in recent decades while the proportion of the population that is not affiliated with any particular religion has increased significantly.

This trend is clearly apparent, for example, in the findings of the General Social Surveys (GSS), conducted between 1972 and 2006 by the National Opinion Research Center at the University of Chicago. Over this period, the GSS have asked the same basic religious identification question each time the survey was conducted: "What is your religious preference? Is it Protestant, Catholic, Jewish, some other religion, or no religion?" Through the 1970s and 1980s, between 60% and 65% of respondents described themselves as Protestant. In the early 1990s, however,

the proportion of adults identifying as Protestant began a steady decline. By 2006, the GSS registered Protestant affiliation at 50%, an estimate that is very similar to the one produced by the Landscape Survey.

The decline in the Protestant share of the U.S. population raises another important question, namely, whether the decline in Protestantism has occurred across all three traditions or has been concentrated in one or another of the traditions. What scholars who have analyzed the GSS data have found is that the proportion of the population identifying with the large mainline Protestant denominations has declined significantly in recent decades, while the proportion of Protestants identifying with the large evangelical denominations has increased.



Catholicism

Unlike Protestants, who have seen their ranks dwindle as a share of the population, the GSS findings suggest that the proportion of the adult population that identifies itself as Catholic has held fairly steady, at around 25%, in recent decades. But the Landscape Survey makes clear that this apparent stability obscures a great deal of change in the makeup of Catholicism in the U.S.

An analysis of changes in religious affiliation (discussed in detail in Chapter 2) finds that Catholicism has lost more people to other religions or to no religion at all than any other single religious group. These losses, however, have been offset partly by people who have switched their affiliation to Catholicism, but mostly by the significant number of Catholics who have immigrated to the U.S. in recent decades, primarily from Latin America. The Landscape Survey finds, for example, that nearly half of all immigrants (46%) are Catholic, compared with 21% of the native-born

Religious Composition of the Native Born and Foreign Born

	Total Population	Born in U.S.	Born in a Foreign Country*
	%	%	%
Christian	78	79	74
Protestant	51	55	24
Catholic	24	21	46
Mormon	2	2	1
Jehovah's Witness	1	1	1
Orthodox	1	<0.5	2
Other Christian	<0.5	<0.5	<0.5
Other Religions	5	4	9
Jewish	2	2	1
Muslim	1	<0.5	2
Buddhist	1	1	2
Hindu	<0.5	<0.5	3
Other world religions	<0.5	<0.5	<0.5
Other faiths	1	1	1
Unaffiliated	16	16	16
Don't Know/Refused	1	1	1
Total	100	100	100
<i>Share of Total Population</i>	<i>(100%)</i>	<i>(88%)</i>	<i>(12%)</i>

* Includes respondents who were born in U.S. territories (Guam, U.S. Virgin Islands, etc.) and Puerto Rico

Due to rounding, figures may not add to 100.

population. (Differences in the native-born and foreign-born Catholic population are discussed further in Chapter 3.)

In addition to helping keep the Catholic share of the U.S. population steady, immigrants are also fueling the growth of many non-Christian religious groups in America. For instance, immigrants are roughly four times as likely as native-born adults to be Muslim (2% vs. less than 0.5%), twice as likely to be Buddhist (2% vs. 1%), more than six times as likely to be Hindu (3% vs. less than 0.5%) and roughly four times as likely to be affiliated with Orthodox churches (2% vs. less than 0.5%).

The Unaffiliated

According to the Landscape Survey, more than one-in-six American adults (16.1%) are not currently affiliated with any particular religious group. Through the 1980s, the GSS consistently found that between 5% and 8% of the public was not affiliated with any particular religion. By 2006, however, the GSS showed that 16% of U.S. adults reported no religious affiliation.

The Landscape Survey finds that the unaffiliated population is quite diverse and that it is simply not accurate to describe this entire group as nonreligious or “secular.” Roughly one-quarter of the unaffiliated population identifies itself as atheist (1.6% of the overall adult population) or agnostic (2.4% of the adult population). But the remaining three-quarters (12.1% of the adult population) consists of people who describe their religion as “nothing in particular.” (A fuller discussion of the religious beliefs and practices of the unaffiliated population will be included in a subsequent report.)

This latter group consists of two smaller, fairly distinct subgroups. About half of people who describe their religion as nothing in particular (6.3% of the overall adult population) say that religion is not too important or not at all important in their lives. Thus, they can be thought of as being mostly secular in their orientation. But the other half of this group (5.8% of adults) says that religion is somewhat important or very important in their lives, despite their lack of affiliation with any particular religious group. Thus, this group can be thought of as the “religious unaffiliated.” (Differences in the demographic characteristics of the religious unaffiliated and their more secular counterparts are discussed in more detail in Chapter 3.)

Makeup of the Unaffiliated

<i>Among all adults...</i>	
	%
Unaffiliated	16.1
Atheist	1.6
Agnostic	2.4
No particular religion	12.1
<i>Secular unaffiliated</i>	<i>6.3</i>
<i>Religious unaffiliated</i>	<i>5.8</i>
Affiliated with a religion	83.1
Don't know/Refused	0.8
	100

Due to rounding, nested figures may not add to the subtotal indicated.

Diversity Within Smaller Religious Traditions

Even smaller religious traditions in the U.S. exhibit considerable internal diversity. For example, members of the Orthodox Christian tradition, who account for 0.6% of the adult population, come from a number of different Orthodox churches, including the Greek and Russian Orthodox churches as well as at least a dozen other Orthodox churches mentioned by respondents in the survey, such as the Armenian Orthodox, Syrian Orthodox, Ukrainian Orthodox and Ethiopian Orthodox churches.

Judaism (1.7% of the overall adult population) also consists of several distinct groups. More than four-in-ten Jews (43%) describe themselves as Reform Jews. Nearly one-in-three (31%) describe themselves as Conservative Jews and 10% say they are Orthodox Jews. The Buddhist tradition (0.7% of the adult population), too, is made up of several distinct groups, the largest of which is Zen Buddhism. Muslims (0.6% of the adult population) fall primarily into two traditions: Half of the Muslims in the U.S. identify as Sunni and 16% are Shia; one-in-three, however, either say they are affiliated with a different Muslim group or describe themselves as “just a Muslim.”

Makeup of Smaller U.S. Religious Traditions

<i>Among all adults...</i>	
	<i>%</i>
Orthodox	0.6
Greek Orthodox	<0.3
Russian Orthodox	<0.3
Others	<0.3
Jewish	1.7
Reform	0.7
Conservative	0.5
Orthodox	<0.3
Others	0.3
Muslim*	0.6
Sunni	0.3
Shia	<0.3
Others	<0.3
Buddhist	0.7
Zen Buddhism	<0.3
Theravada Buddhism	<0.3
Tibetan Buddhism	<0.3
Others	0.3
Other Faiths	1.2
Unitarians and other liberal faiths	0.7
New Age	0.4
Native American relig.	<0.3

* From “Muslim Americans: Middle Class and Mostly Mainstream,” Pew Research Center, 2007

Due to rounding, nested figures may not add to the subtotal indicated.

Chapter 2:

Changes in Americans' Religious Affiliation

Religion in the United States is often described as a vibrant marketplace where individuals pick and choose religions that meet their needs, and religious groups are compelled to compete for members. The Landscape Survey confirms that, indeed, there is a remarkable amount of movement by Americans from one religious group to another. Together with other sources of change in religious affiliation, such as immigration and fertility rates, this shifting helps account for the great dynamism of American religion. Looking only at changes from one major religious tradition to another (e.g., from Protestantism to Catholicism, or from Judaism to no religion), more than one-in-four U.S. adults (28%) have changed their religious affiliation from that in which they were raised.

If change of affiliation within religious traditions (e.g., from one type of Protestantism to another) is included, roughly 44% of Americans now profess a religious affiliation that is different from the religion in which they were raised.

If anything, these figures may understate the extent of religious movement taking place in the U.S. For instance, they do not include individuals who have changed affiliation within a particular denominational family, say from the American Baptist Churches in the USA to the Southern Baptist Convention. Nor do they include people who changed religious affiliation at some point in their lives but then returned to their childhood affiliation. Moreover, these figures do not capture multiple changes in affiliation on the part of individuals.

Although there are net “winners” and “losers” in the U.S. religious marketplace, the survey underscores the fact that all groups are gaining and losing individual adherents. Even groups that are net losers are attracting new members – just not enough to offset the number who are leaving. Conversely, groups that are net winners are also losing some adherents, but these losses are more than offset by the number of people who are joining these groups.

This chapter closely examines the net winners and losers from changes in religious affiliation and documents the high degree of turnover among American religious groups. It also analyzes the patterns of membership gain, loss and retention among religious groups and describes the demographic characteristics of the many Americans who are “on the move” religiously.

Net Winners and Losers

Which groups are the net winners and losers in the dynamic process of shifting religious affiliation? By comparing the distribution of the current religious affiliations of U.S. adults with their childhood religious affiliations, the Landscape Survey is able to provide a clear sense of the net effect of these movements within American religion.

The biggest gains due to changes in religious affiliation have been among those who say they are not affiliated with any particular religious group or tradition. Overall, 7.3% of the adult population says they were unaffiliated with any particular religion as a child. Today, however, 16.1% of adults say they are unaffiliated, a net increase of 8.8 percentage points. Sizeable numbers of those raised in all religions – from Catholicism to Protestantism to Judaism – are currently unaffiliated with any particular religion.

Another group that shows a net gain is nondenominational Protestants, whose share of the population has more than tripled as a result of changes in affiliation; 1.5% of the population was raised within nondenominational Protestantism, compared with 4.5% who currently report such an affiliation.

Groups that have experienced a net loss from changes in affiliation include Baptists (net loss of 3.7 percentage points) and Methodists (2.1 percentage points). However, the group that has experienced the greatest net loss by far is the Catholic Church. Overall, 31.4% of U.S. adults say that they were raised Catholic. Today, however, only 23.9% of adults identify with the Catholic Church, a net loss of 7.5 percentage points.

How can this decline in the percentage of Catholics be reconciled with the findings from the General Social Surveys discussed in Chapter 1 that show that roughly the same proportion of the population is Catholic today as was Catholic in the early 1970s? Part of the answer is that the Catholic Church has also attracted a good number of converts. But the main answer is immigration. The many people who have left the Catholic Church over the years have been replaced, to a great extent, by the large number of Catholic immigrants coming to the U.S. (The religious composition of immigrants is explored further in Chapter 3.)

The significant effect of immigration on the size of the U.S. Catholic population underscores the fact that while changes in affiliation are a major factor contributing to the size of religious groups, they are by no means the only factor. In addition to immigration, other factors – such as differential fertility and death rates – also contribute to these shifts.

Childhood Versus Current Affiliation of U.S. Adults

	Childhood Religion	Current Religion	Net Change
	%	%	
Protestant	53.9	51.3	- 2.6
Baptist	20.9	17.2	- 3.7
Methodist	8.3	6.2	- 2.1
Nondenominational	1.5	4.5	3.0
Lutheran	5.5	4.6	- 0.9
Presbyterian	3.4	2.7	- 0.7
Pentecostal	3.9	4.4	0.5
Anglican/Episcopal	1.8	1.5	-0.3
Restorationist	2.3	2.1	- 0.2
Congregationalist	0.8	0.8	0
Holiness	0.8	1.2	0.4
Reformed	0.3	0.3	0
Adventist	0.4	0.5	0.1
Anabaptist	0.3	<0.3	N/A
Pietist	<0.3	<0.3	N/A
Friends/Quakers	<0.3	<0.3	N/A
Other Evangelical/Fundamentalist	<0.3	0.3	N/A
Protestant, nonspecific	3.4	4.9	1.5
Catholic	31.4	23.9	- 7.5
Mormon	1.8	1.7	- 0.1
Jehovah's Witness	0.6	0.7	0.1
Orthodox	0.6	0.6	0
Other Christian	<0.3	0.3	N/A
Jewish	1.9	1.7	- 0.2
Muslim	0.3	0.4*	0.1
Buddhist	0.4	0.7	0.3
Hindu	0.4	0.4	0
Other world religions	<0.3	<0.3	N/A
Other faiths	0.3	1.2	0.9
Unaffiliated	7.3	16.1	8.8
Atheist	0.5	1.6	1.1
Agnostic	<0.3	2.4	N/A
Nothing in particular	6.6	12.1	5.5
Don't Know/Refused	0.7	0.8	0.1
Total	100	100	

* This figure is from the Landscape Survey and differs from the number used throughout the rest of the report, which is from the May 2007 Pew survey "Muslim Americans: Middle Class and Mostly Mainstream" (see page 3 for more details). Because the question on childhood religion was not asked in the earlier survey, however, this analysis requires use of the Landscape Survey number.

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

The Dynamics of Religious Change

As stated above, although there are net winners and losers in the process of religious change, no group is simply losing members or simply gaining members. Rather, each religious group is simultaneously gaining and losing members. To get the most complete picture of the dynamism of the American religious landscape, one must look at the total number of people entering and leaving each religion.

The unaffiliated group provides a good example of the high degree of religious movement that has taken place in the U.S. Overall, 3.9% of the adult population reports being raised without any particular religious affiliation but later affiliating with a religious group. However, more than three times as many people (12.7% of the adult population overall) were raised in a particular faith but have since become unaffiliated with any religious group.

A similar dynamic is at work within Catholicism, but with very different results. Overall, 2.6% of the U.S. adult population has switched their affiliation to Catholic after being raised in another faith or in no faith at all. But nearly four times as many people (10.1% of the adult population overall) were raised in the Catholic Church but have since left for another faith or for no faith at all.

Other groups that have experienced high levels of change include Baptists and Methodists. Some 8.3% of the U.S. adult population was raised Baptist but is no longer Baptist, and 4.4% of the adult population was raised Methodist but has since moved away. But Baptists and Methodists also have attracted a significant number of new adherents from other faiths. Some 4.5% of the adult population was raised as something other than Baptist but is now Baptist; the number for Methodists is 2.4%.

Percentage of Adults Entering and Leaving Each Group

	Childhood Religion	Entering Group	Leaving Group	Current Religion
	%	%	%	%
Protestant	53.9	+ 8.4	- 11.0	= 51.3
Baptist	20.9	+ 4.5	- 8.3	= 17.2
Methodist	8.3	+ 2.4	- 4.4	= 6.2
Nondenominational	1.5	+ 3.9	- 0.8	= 4.5
Lutheran	5.5	+ 1.4	- 2.3	= 4.6
Presbyterian	3.4	+ 1.3	- 2.0	= 2.7
Pentecostal	3.9	+ 2.6	- 2.0	= 4.4
Anglican/Episcopal	1.8	+ 0.7	- 1.0	= 1.5
Restorationist	2.3	+ 1.0	- 1.2	= 2.1
Congregationalist	0.8	+ 0.4	- 0.5	= 0.8
Holiness	0.8	+ 0.7	- 0.5	= 1.2
Reformed	0.3	+ <0.3	- <0.3	= 0.3
Adventist	0.4	+ 0.3	- <0.3	= 0.5
Anabaptist	0.3	+ <0.3	- <0.3	= <0.3
Pietist	<0.3	+ <0.3	- <0.3	= <0.3
Friends/Quakers	<0.3	+ <0.3	- <0.3	= <0.3
Other Evangelical/Fundamentalist	<0.3	+ <0.3	- <0.3	= 0.3
Protestant nonspecific	3.4	+ 3.6	- 2.1	= 4.9
Catholic	31.4	+ 2.6	- 10.1	= 23.9
Mormon	1.8	+ 0.4	- 0.5	= 1.7
Jehovah's Witness	0.6	+ 0.5	- 0.4	= 0.7
Orthodox	0.6	+ <0.3	- <0.3	= 0.6
Other Christian	<0.3	+ 0.3	- <0.3	= 0.3
Jewish	1.9	+ 0.3	- 0.5	= 1.7
Muslim	0.3	+ <0.3	- <0.3	= 0.4
Buddhist	0.4	+ 0.5	- <0.3	= 0.7
Hindu	0.4	+ <0.3	- <0.3	= 0.4
Other world religions	<0.3	+ <0.3	- <0.3	= <0.3
Other faiths	0.3	+ 1.1	- <0.3	= 1.2
Unaffiliated	7.3	+ 12.7	- 3.9	= 16.1
Atheist	0.5	+ 1.4	- 0.3	= 1.6
Agnostic	<0.3	+ 2.3	- <0.3	= 2.4
Nothing in particular	6.6	+ 9.6	- 4.1	= 12.1
Don't Know/Refused	0.7			0.8
	100			100

Affiliation Patterns: Coming, Going and Staying Put

In addition to documenting the high degree of religious movement in the U.S. population and the net winners and losers from changes in affiliation, analysis of the Landscape Survey also details which groups are most heavily comprised of people who have changed their affiliation, what faiths these people came from and which religious groups are most successful at retaining their childhood members.

The religious traditions most heavily comprised of people who have switched affiliation include the unaffiliated, Buddhists, Jehovah's Witnesses, members of the "other faiths" category (e.g., Unitarians, members of New Age groups and members of Native American religions) and members of the "other Christian" tradition (including metaphysical Christians). For instance, more than two-thirds of Jehovah's Witnesses were raised in some other faith or were not affiliated with any particular religion as a child, as were nearly three-quarters of Buddhists. Among people who are currently unaffiliated with any particular religion, nearly eight-in-ten were raised as members of one religion or another.

Hindus, Catholics and Jews are the groups with the lowest proportion of members who have switched affiliation to these respective faiths. Overall, nine-in-ten Hindus were raised Hindu, 89% of Catholics were raised Catholic and 85% of Jews were raised Jewish.

Percentage of People Changing Affiliation Within Major Religious Groups

<i>Current religion...</i>	Switched Affiliation	Raised as Member	
	%	%	
Hindu	10	90	=100
Catholic	11	89	=100
Jewish	15	85	=100
Orthodox	23	77	=100
Mormon	26	74	=100
Muslim	40	60	=100
Jehovah's Witness	67	33	=100
Buddhist	73	27	=100
Other Christian	90	10	=100
Other Faiths	91	9	=100
Unaffiliated	79	21	=100

Due to rounding, figures may not add to 100.

Overall, fewer than one-in-five Protestants (16%) were raised outside of Protestantism. This means that more than eight-in-ten Protestants were raised either in the same Protestant family (e.g., Baptist, Methodist, Lutheran, etc.) with which they are currently affiliated (54%) or have switched from one Protestant family to another (29%). About one-third of both evangelical and mainline Protestants have switched their affiliation from other Protestant families (31% and 30%, respectively), and nearly one-in-five have changed affiliation from outside of Protestantism (18% and 16%). Members of historically black Protestant churches, by comparison, are much less likely to have moved either from another Protestant family (21%) or from outside Protestantism (10%).

Percentage of People Changing Affiliation Within Protestant Traditions

	% who switched affiliation from...		% raised as member	
	Outside Protestantism	Another Prot. family		
Protestant	16	29	54	=100
Evangelical churches	18	31	51	=100
Mainline churches	16	30	54	=100
Hist. black churches	10	21	69	=100

Due to rounding, figures may not add to 100.

Source of New Members

It is also interesting to see which childhood faiths people leave behind. Most people who have changed their affiliation to one of the Protestant traditions, for instance, are people who were raised in another Protestant denominational family. But overall nearly one-in-ten Protestants were raised in the Catholic Church.

Among those who are currently unaffiliated with any particular religion, nearly half (44%) were raised as Protestant and more than one-in-four (27%) were raised as Catholic. Jehovah's Witnesses and Buddhists both draw large numbers of people who switch their affiliation from Protestantism and Catholicism, as do members of other faiths, including Unitarians and members of New Age religions. For example, more than one-in-three of all Jehovah's Witnesses (33%) were raised Protestant, while 26% were raised Catholic; the comparable numbers for Buddhists are 32% and 22%, respectively.

What Groups are People Switching From?

	% who were raised...					
	Protestant	Catholic	All other faiths/DK	Unaffiliated	Non-converts	
<i>Current religion...</i>						
Hindu	2	4	2	2	90	=100
Catholic	8	N/A	1	2	89	=100
Jewish	5	3	2	5	85	=100
Orthodox	12	5	1	4	77	=100
Mormon	13	7	1	5	74	=100
Muslim	24	4	4	8	60	=100
Jehovah's Witness	33	26	1	8	33	=100
Buddhist	32	22	6	12	27	=100
Other faiths	50	23	7	11	9	=100
Other Christian	53	23	8	7	10	=100
Unaffiliated	44	27	8	N/A	21	=100
	% who were raised...					
	In other Prot. family	Catholic	All other faiths/DK	Unaffiliated	Non-converts	
Protestant	29	9	2	6	54	=100
Evangelical churches	31	11	2	6	51	=100
Mainline churches	30	9	2	5	54	=100
Hist. black churches	21	4	1	4	69	=100

Due to rounding, figures may not add to 100.

Retention of Childhood Members

Finally, the Landscape Survey makes it possible to look at which groups are most successful in retaining their childhood members. Hinduism exhibits the highest overall retention rate, with more than eight-in-ten (84%) adults who were raised as Hindu still identifying themselves as Hindu. The Mormon, Orthodox and Jewish traditions all have retention rates of at least 70%, while the retention rate for Catholics is 68%.

As mentioned previously, the group that has exhibited the strongest growth as a result of changes in affiliation is the unaffiliated population. Nevertheless, the overall retention rate of the unaffiliated population is relatively low (46%) compared with other groups. This means that more than half (54%) of those who were not affiliated with any particular religion as a child now identify themselves as members of one religion or another.

Two of the religious groups with the lowest retention rates are Jehovah's Witnesses and Buddhists. Only slightly more than a third (37%) of adults who were raised as Jehovah's Witnesses still identify themselves as Jehovah's Witnesses. Half of all of those who were raised as Buddhists (50%) are still Buddhists.

Retention of Childhood Members Among Groups

	Non-converts	Converted to another group/DK	Converted to no religion	
	%	%	%	
Total population	56.5	30.1	13.4	=100
<i>Among those raised...</i>				
Hindu	84	8	8	=100
Jewish	76	9	14	=100
Orthodox	73	21	7	=100
Mormon	70	15	14	=100
Catholic	68	18	14	=100
Buddhist	50	22	28	=100
Jehovah's Witness	37	30	33	=100
Unaffiliated	46	54	N/A	=100

Due to rounding, figures may not add to 100.

Roughly half of those raised as Protestant (52%) retain their childhood religious affiliation, but this comparatively low number relative to other groups is largely due to the fact that the change figures reported here include movement between Protestant denominational families. In fact, of the 48% of people who were raised Protestant but now belong to something other than the denomination in which they were raised, the majority of them now belong to another Protestant denomination. Overall, then, 80% of those who were raised as Protestant are still Protestant, either within the same denominational family in which they were raised (52%) or within another Protestant family (28%). So only one-in-five (20%) adults who were raised as Protestant have left Protestantism altogether (7% for a non-Protestant religion and 13% for no religion at all).

Of all of the Protestant families, Baptists, Adventists and Lutherans have the highest retention rates, at roughly 60% each. The Holiness, Anabaptist and Congregationalist families, by contrast, have much lower retention rates, below 40% each. All Protestant denominational families lose a considerable number of childhood adherents to the ranks of the unaffiliated (ranging from 7% among those raised Anabaptist to 20% among those raised in Congregationalist and Anglican/Episcopal churches).

Retention of Childhood Members Among Protestant Religious Groups

	Did not change	Changed to ...						No religion	
		New Prot. family	Evangelical churches	Main-line churches	Hist. black churches	Non-Prot. religion/DK			
<i>Among those raised ...</i>	%	%	%	%	%	%	%		
Protestant	52	28	15	10	3	7	13	=100	
<i>Largely Evangelical Families</i>									
Baptist	60	23	12	8	4	6	11	=100	
Nondenominational	44	27	16	11	1	10	19	=100	
Pentecostal	47	35	23	8	3	6	12	=100	
Restorationist	46	35	21	13	1	6	13	=100	
Holiness	32	51	36	9	5	4	13	=100	
Adventist	59	23	10	6	6	7	10	=100	
Anabaptist	40	51	29	20	2	2	7	=100	
<i>Largely Mainline Families</i>									
Methodist	47	32	19	11	3	8	12	=100	
Lutheran	59	19	10	9	*	9	13	=100	
Presbyterian	40	36	16	18	1	9	14	=100	
Anglican/Episcopal	45	23	10	11	2	12	20	=100	
Congregationalist	37	35	15	17	2	9	20	=100	

Due to rounding, figures may not add to 100.

The data also show that among those who have left largely evangelical denominational families for other Protestant families, more have become members of other largely evangelical families compared with the number who have become members of largely mainline families. By contrast, those leaving largely mainline denominational families are more evenly divided, with approximately equal numbers joining other largely mainline families and largely evangelical families.

Who Changes Affiliation?

The most significant demographic differences in rates of affiliation change are found among the different racial and ethnic groups in the U.S. For example, about a third (35%) of Latinos and a

Demographic Patterns of Religious Change

	Converts (NET)	Changed within tradition	Changed to another tradition	Not Converts	
<i>Among ...</i>	%	%	%	%	
Men	45	14	30	55	=100
Women	42	17	25	58	=100
<hr/>					
Ages 18-29	42	11	32	58	=100
Ages 30-39	44	13	31	56	=100
Ages 40-49	45	15	29	55	=100
Ages 50-59	45	18	27	55	=100
Ages 60-69	43	19	24	57	=100
Age 70+	40	22	18	60	=100
<hr/>					
<i>Education</i>					
High school or less	41	15	26	59	=100
Some college	46	17	30	54	=100
College graduate	45	17	28	55	=100
Post-grad degree	47	16	31	53	=100
<hr/>					
<i>Race/Ethnicity</i>					
Non-Latino whites	45	17	28	55	=100
Non-Latino blacks	42	20	22	58	=100
Non-Latino Asians	37	9	29	63	=100
Non-Latino mixed/other	54	18	36	46	=100
Latinos	35	4	31	65	=100

Due to rounding, figures may not add to 100.

similar number of Asians (37%) report having changed their religious affiliation from that in which they were raised. These rates are significantly lower than those seen for both blacks (42%) and whites (45%).

Though the rates of change in affiliation among the different age groups are fairly comparable, there are interesting generational differences in the types of affiliation changes people undergo. Among people age 70 and older, for instance, more than half of people who have changed affiliation have switched affiliation from one family to another within a religious tradition (e.g., from one Protestant denominational family to another). Among those under age 30, by contrast, roughly three-quarters of those who have changed affiliation left one religious tradition for another (e.g., left Protestantism for Catholicism) or for no religion at all.

With respect to other demographic characteristics, the Landscape Survey reveals few major demographic differences in the rates of religious change. For instance, men are only slightly more likely to switch affiliation than women (45% vs. 42%). Similarly, there are few differences among adults with different educational backgrounds. Americans with a high school education or less are only somewhat less likely to have switched affiliation from the religion in which they were raised (41%) than people with at least some college education, college graduates and people with a post-graduate education (46%, 45% and 47%, respectively).

Religiously Mixed Marriages and Changes in Affiliation

The Landscape Survey finds that 27% of married people are in religiously mixed marriages. If marriages between people of different Protestant denominational families are included, the number of married people in religiously mixed marriages is nearly four-in-ten (37%). Among married couples, young people are more likely to be in religiously mixed marriages as compared with their older counterparts.

Among all the major religious traditions, Hindus and Mormons are most likely to have a spouse with the same religion (90% and 83%, respectively). Nearly four-in-five Catholics (78%) and seven-in-ten Jews (69%) are also married to someone with the same religious affiliation. By contrast, majorities of the unaffiliated population, members of the “other faiths” category and Buddhists are married to someone of a different religious background than their own. For example, only four-in-ten (41%) unaffiliated adults are married to a spouse who is also unaffiliated.

Intermarriage Patterns

	Spouse is...						
	Same religion	Different religion	Protestant	Catholic	All other/DK/REF	Unaffiliated	
<i>Among married...</i>	%	%	%	%	%	%	
Hindus	90	10	1	2	3	3	=100
Mormons	83	17	5	5	2	5	=100
Catholics	78	22	14	N/A	3	5	=100
Jews	69	31	7	12	3	8	=100
Orthodox	65	35	12	16	4	3	=100
Jehovah's Witnesses	65	35	9	6	5	15	=100
Buddhists	45	55	15	7	6	27	=100
Other faiths	33	67	28	11	8	19	=100
Unaffiliated	41	59	28	22	9	N/A	=100

Due to rounding, figures may not add to 100.

Note: See table on page 35 for intermarriage patterns within Protestantism.

About six-in-ten married Protestants (63%) are affiliated with the same Protestant denominational family as their spouse, and an additional 18% have a spouse who belongs to a Protestant family different from their own. In total, 81% of all married Protestants are married to other Protestants, while 10% are married to Catholics, 6% to spouses who are not affiliated with any religion and 3% to people who belong to other religious groups.

Intermarriage Patterns Within Protestantism

	Spouse is...						
	Same religion	Different religion	Different Prot. family	Catholic	All other/DK/REF	Unaffiliated	
<i>Among married...</i>	%	%	%	%	%	%	
Protestants	63	37	18	10	3	6	=100
Evangelical churches	68	32	17	8	2	5	=100
Mainline churches	55	45	19	15	3	8	=100
Historically black churches	69	31	19	5	3	4	=100

Due to rounding, figures may not add to 100.

These patterns vary significantly among the three Protestant traditions, however. Members of evangelical Protestant churches (68%) and historically black Protestant churches (69%) are more likely than members of mainline Protestant churches (55%) to have the same affiliation as their spouse. Among married members of evangelical and historically black churches, only 15% and 12%, respectively, are married to non-Protestants. By contrast, more than one-in-four (26%) married members of mainline churches are married to non-Protestants. Of these, 15% are married to Catholics, 8% to people not affiliated with any particular religion and 3% to members of other religious groups.

The Landscape Survey findings also make it possible to gauge, at least indirectly, the importance of marriage in changes in religious affiliation.

To the extent that people change their religious affiliation to match that of their spouse, one would expect to find lower rates of religiously mixed marriages among people who have changed affiliation than among those who have not switched. In fact, the survey finds just the opposite to be true: The incidence of religiously mixed marriages is much higher among people who have switched affiliation (50%) than among married people who have retained the religious affiliation of their youth (28%).

Intermarriage and Change in Affiliation

	Spouse has...		
	Same Religion	Different Religion	
<i>Among...</i>	%	%	
All married people	63	37	=100
Married, has not changed religion	72	28	=100
Married, has changed religion	50	50	=100

Chapter 3:

Religious Affiliation and Demographic Groups

Change in religious affiliation is not the only factor shaping the contours of the American religious landscape. Important demographic factors such as immigration and generational replacement are also contributing in a major way to this dynamic process. The Landscape Survey finds, for example, that immigrants and young adults are significantly less Protestant than are native-born and older Americans. But while immigrants are much more likely to be Catholic, young adults are much more likely to be unaffiliated with any particular religion. If these patterns continue, the decline of Protestantism and the increase in the size of the unaffiliated population are likely to persist.

The Landscape Survey finds significant variation in the religious affiliation of these and other U.S. demographic groups. The religious affiliation of immigrants, for instance, differs markedly from the affiliation of those born in the U.S.; nearly half of all immigrants are Catholic, more than twice the rate seen among the native born. Similarly, there are major differences in the religious affiliation of various racial and ethnic groups. More than three-quarters (78%) of blacks are Protestant, for example, compared with just over half of whites (53%) and about a quarter of Asians (27%) and Latinos (23%).

Important generational differences in religious affiliation are also evident. For example, one-quarter of all adults under age 30 are not affiliated with any particular religion, which is more than three times the number of unaffiliated adults who are age 70 and older, and nine percentage points higher than in the overall adult population. The ethnic composition of religious groups also varies across generations. While about half of all Catholics under age 30 are Hispanic (45%), for instance, the vast majority of Catholics age 70 and older (85%) are white.

This chapter examines the complex relationship between religion and other demographic characteristics. Each section first looks at the religious composition of major demographic groups, from age and ethnicity to family composition and geographic location. Each section then looks at the relationship from the opposite direction, breaking down and examining the key demographic features of the major religious traditions.

Age Differences

The survey finds significant differences between the religious affiliation of younger and older Americans. Overall, younger Americans tend to be considerably less Protestant and far less religiously affiliated than older Americans; older groups are both more affiliated and more Protestant.

Religious Composition of Age Groups

	Total Pop.	18-29	30-39	40-49	50-59	60-69	70+
	%	%	%	%	%	%	%
Christian	78	68	76	80	80	84	88
Protestant	51	43	47	52	54	57	62
<i>Evangelical churches</i>	26	22	26	28	27	29	30
<i>Mainline churches</i>	18	12	16	17	20	21	26
<i>Historically black churches</i>	7	8	6	7	7	7	6
Catholic	24	22	25	25	23	24	23
Mormon	2	2	2	2	1	2	1
Jehovah's Witness	1	1	1	1	1	1	1
Orthodox	1	1	1	1	1	<0.5	1
Other Christian	<0.5	<0.5	<0.5	<0.5	<0.5	1	<0.5
Other Religions	5	6	5	4	5	5	4
Jewish	2	2	1	1	2	2	2
Muslim	1	1	1	<0.5	<0.5	<0.5	<0.5
Buddhist	1	1	1	1	1	1	<0.5
Hindu	<0.5	<0.5	1	<0.5	<0.5	<0.5	<0.5
Other world religions	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5
Other faiths	1	2	1	1	1	1	1
Unaffiliated	16	25	19	15	14	10	8
<i>Atheist</i>	2	3	2	1	1	1	1
<i>Agnostic</i>	2	4	2	2	2	2	1
<i>Secular unaffiliated</i>	6	9	7	6	6	4	3
<i>Religious unaffiliated</i>	6	9	7	6	5	3	3
Don't Know/Refused	1	1	1	1	1	1	1
	100	100	100	100	100	100	100
<i>Share of Total Population</i>	(100%)	(20%)	(19%)	(20%)	(18%)	(12%)	(12%)

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

While a majority of Americans age 70 and older (62%) are Protestant, only 43% of young adults ages 18-29 are Protestant, a 19-point difference; the overall population is somewhere in the middle, at 51% Protestant. Middle-aged Americans also fall toward the middle: Approximately half (52%) of Americans in their 40s are Protestant. This is about 9 points higher than adults under age 30, but 10 points lower than Americans age 70 and older. These differences are especially pronounced among members of mainline Protestant churches.

Major differences are also apparent in the proportion of each age group that has no formal religious affiliation. Adults under age 30 are more than three times as likely as those age 70 and older to be unaffiliated with any particular religion (25% vs. 8%). The younger group is also more likely than the adult population as a whole to be atheist or agnostic (7% vs. 4%). It is important to note, however, that more than a third (35%) of young adults who have no particular religious affiliation are in the “religious unaffiliated” category, that is, they say that religion is somewhat important or very important in their lives.

Age Distribution of Religious Traditions

The relatively older makeup of the membership of mainline Protestant churches becomes even clearer when the survey looks at the age distribution within Protestantism compared with the overall adult population. Approximately half (51%) of the members of mainline Protestant churches are age 50 and older. Among the population as a whole, by contrast, only 41% fall in this age group. Jews, too, tend to be older than other religious groups, with 51% age 50 and older.

At the other end of the spectrum, the unaffiliated tend to be younger than other groups. Nearly one-in-three (31%) are under age 30, and the large majority (71%) are under age 50.

Age Distribution of Major Religious Traditions

	18-29	30-49	50-64	65+	
	%	%	%	%	
Total Population	20	39	25	16	=100
Protestant	17	38	26	20	=100
<i>Evangelical churches</i>	17	39	26	19	=100
<i>Mainline churches</i>	14	36	28	23	=100
<i>Historically black churches</i>	24	36	24	15	=100
Catholic	18	41	24	16	=100
Mormon	24	42	19	15	=100
Jehovah's Witness	21	39	25	14	=100
Orthodox	18	38	27	17	=100
Jewish	20	29	29	22	=100
Muslim*	23	40	30	7	=100
Buddhist	23	40	30	7	=100
Hindu	18	58	19	5	=100
Unaffiliated	31	40	20	8	=100
<i>Atheist</i>	37	36	16	12	=100
<i>Agnostic</i>	34	34	22	9	=100
<i>Secular unaffiliated</i>	29	41	21	8	=100
<i>Religious unaffiliated</i>	30	43	20	7	=100

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated. Results have been repercentaged to exclude nonresponse.

Race and Ethnicity

Of all the major racial and ethnic groups in the U.S., blacks are the most likely to report a formal religious affiliation. Even among black adults who are unaffiliated (12%), more than two-thirds

Religious Affiliation of Racial and Ethnic Groups

	Total Pop.	Non-Latino				
		White	Black	Asian	Other/ Mixed Race	Latino
	%	%	%	%	%	%
Christian	78	78	85	45	69	84
Protestant	51	53	78	27	51	23
<i>Evangelical churches</i>	26	30	15	17	34	16
<i>Mainline churches</i>	18	23	4	9	15	5
<i>Hist. black churches</i>	7	<0.5	59	<0.5	2	3
Catholic	24	22	5	17	14	58
Mormon	2	2	<0.5	1	2	1
Jehovah's Witness	1	<0.5	1	<0.5	1	1
Orthodox	1	1	<0.5	<0.5	1	<0.5
Other Christian	<0.5	<0.5	<0.5	<0.5	1	<0.5
Other Religions	5	5	2	30	9	2
Jewish	2	2	<0.5	<0.5	1	<0.5
Muslim	1	<0.5	1	4	1	<0.5
Buddhist	1	1	<0.5	9	1	<0.5
Hindu	<0.5	<0.5	<0.5	14	1	<0.5
Other world religions	<0.5	<0.5	<0.5	2	<0.5	<0.5
Other faiths	1	1	<0.5	1	5	<0.5
Unaffiliated	16	16	12	23	20	14
<i>Atheist</i>	2	2	<0.5	3	1	1
<i>Agnostic</i>	2	3	1	4	3	1
<i>Secular unaffiliated</i>	6	7	3	11	7	4
<i>Religious unaffiliated</i>	6	5	8	5	9	8
Don't Know/Refused	1	1	1	2	2	1
	100	100	100	100	100	100
<i>Share of Total Population</i>	<i>(100%)</i>	<i>(70%)</i>	<i>(11%)</i>	<i>(2%)</i>	<i>(3%)</i>	<i>(12%)</i>

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

(70%) say that religion is somewhat or very important in their lives and, thus, are classified in the “religious unaffiliated” group; only 1% of blacks identify as atheist or agnostic. About six-in-ten (59%) black adults are affiliated with historically black Protestant churches; however, only about two-in-ten are members of predominantly white evangelical (15%) and mainline (4%) Protestant churches.

Asians are the ethnic group most likely to be unaffiliated. Roughly a quarter (23%) of Asians have no religious affiliation, and more than three-in-four of these are either secular (11% overall), atheist (3% overall) or agnostic (4% overall). Catholics and members of evangelical churches are equally well represented among Asians, with 17% identifying with each group; 14% of Asians identify as Hindu.

In the Landscape Survey, a solid majority of Hispanics (58%) identify as Catholic, but nearly one-in-four are members of evangelical (16%) or other (8%) Protestant churches. Hispanics are about as likely as blacks to say they have no religious affiliation, and very few (2%) say they are atheist or agnostic. (See the section below on Measuring Religious Affiliation Among Latinos for more analysis.)

Nearly a third (30%) of all whites are members of evangelical churches, almost twice the number who identify as unaffiliated (16%). About one-in-five (22%) whites are Catholic and a similar number (23%) are members of mainline Protestant churches.

Measuring Religious Affiliation Among Latinos

The number of Latinos in the Landscape Survey who identify themselves as Catholic (58%) is considerably lower than in a major survey of Latinos the Forum conducted in 2006 with the Pew Hispanic Center (PHC), where more than two-thirds (68%) identified as Catholic. In the Landscape Survey, most of the corresponding increase takes place among unaffiliated Latinos (14% vs. 8%) and, to a lesser extent, Latino Protestants (26% vs. 22%). What accounts for this discrepancy?

Further analysis by the Forum shows that there are two likely explanations for these different results: variation in wording of the religious affiliation question in the two surveys, and differences between the two samples. Interestingly, question wording primarily seems to account for the higher percentage of unaffiliated Latinos in the Landscape Survey compared with the earlier Forum/PHC survey. But it is sampling differences that apparently account for the significant variation in the percentage identifying as Catholic in the two surveys.

To assess the relative impact of each of these explanations, in January 2008 the Forum included the Landscape Survey’s religious affiliation question on a monthly bilingual omnibus

survey of Latinos conducted by International Communications Research (ICR), which fielded the earlier Forum/PHC survey. Telephone interviews were conducted between Jan. 8 and Jan. 21, 2008, among a representative sample of 1,009 Latinos in the United States.

The findings suggest that the way the affiliation question is worded has a major effect on the number of Latinos who say they are unaffiliated with any particular religion. The Forum/PHC survey did not explicitly offer respondents specific choices associated with being unaffiliated with any particular religion. The Landscape Survey, which sought to obtain as accurate a measure as possible of the U.S. population that is unaffiliated with any particular religion, explicitly asked respondents: "What is your present religion, *if any*? Are you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, *atheist*, *agnostic*, something else, or *nothing in particular*?" It is not surprising that respondents, whether Latinos or other members of the general public, are more likely to select answers when they are explicitly offered as opposed to when they have to volunteer the answers.

Although question wording seems to matter most in explaining the higher number of Latinos in the Landscape Survey who say they are unaffiliated with any particular religion, the main explanation for the different results with respect to the lower number of Catholics appears to lie elsewhere. After all, the omnibus survey using the Landscape's affiliation question found only slightly fewer Catholics than the Forum/PHC survey (65% vs. 68%). The main reason for the difference between the two estimates (from the Forum/PHC survey and the Landscape Survey) of the proportion of Latinos who are Catholic seems to be that the respective surveys reached a somewhat different sample of Latinos due to the language options in which they were conducted.

Religious Affiliation Among Latinos

	2006 Pew Forum/Pew Hispanic Center ¹	2008 ICR Omnibus ²	Landscape Survey ²
	%	%	%
Catholic	68	65	58
Protestant/Other Christian	22	19	26
Unaffiliated	8	15	14
Other/Don't Know	2	1	2
	100	100	100
<i>N</i>	(4,016)	(1,009)	(3,151)

¹ Question: "What is your religion – Catholic, evangelical or Protestant Christian, Jehovah's Witness, Mormon, Jewish, Muslim, or an Orthodox church such as the Greek or Russian Orthodox Church?"

² Question: "What is your present religion, *if any*? Are you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, *atheist*, *agnostic*, something else, or *nothing in particular*?"

The Forum/PHC survey and omnibus survey were conducted with fully bilingual interviewers who could switch between English and Spanish on the spot, while the Landscape Survey

was conducted in English with a Spanish option. This means that when a Spanish-speaking respondent was encountered in the Landscape Survey, the interviewer arranged for a Spanish-speaking interviewer to recontact that household. Although this approach is preferable to English-only surveys, it falls short of a truly bilingual approach. In particular, samples obtained with fully bilingual interviewers typically include more recently arrived immigrants and respondents who are not proficient in English.

The impact of language on measuring the religious affiliation of Latinos can be seen by comparing the pattern of religious affiliation that results from these three types of surveys. The Landscape Survey, conducted in English with a Spanish option, yields significantly fewer Latino Catholics (58%) and more Latino Protestants (26%) than the fully bilingual survey using the same question (65% Catholic and 19% Protestant). An analysis of Pew Research Center surveys that were conducted in late 2007 finds that English-only interviewing using the identical question produces an even smaller percentage of Latinos identifying as Catholic (49%) and a noticeably higher percentage identifying as Protestant (33%).

Which estimates are the most accurate? English-only surveys, and even English surveys with a Spanish option, are likely biased in that their samples do not sufficiently represent the full spectrum of Latinos, many of whom are recent immigrants and are unable to complete a telephone survey in English. Thus, estimates derived from truly bilingual surveys, which find that roughly two-thirds of Latinos are Catholic, are probably the most accurate. This means that the Landscape Survey underestimates the proportion of Latinos who are Catholic. By extension, it may also slightly underestimate the proportion of the U.S. Catholic population that is Latino and marginally underestimate the proportion of the U.S. population that is Catholic.

This suggests that caution is also in order when estimating the number of adherents of other religious groups that are disproportionately composed of immigrants, such as Hindus, Muslims, Buddhists and members of other world religions. Although the percentage among these groups that is not fluent in English is much lower compared with Latinos, these other groups also have many members who are unable to complete telephone surveys in English. So just as utilizing anything other than fully bilingual interviewers may understate the degree of Catholicism within the Latino community (and the number of Catholics in the U.S. population overall), estimates of the size of other religious groups many of whose adherents may not be able to complete interviews in English may be low as well.

Racial and Ethnic Distribution of Religious Traditions

When the survey breaks down the major religious traditions by race and ethnicity, rather than vice versa, it finds that Jews and members of mainline Protestant churches are the groups most heavily comprised of whites (95% and 91%, respectively), followed closely by Orthodox Christians (87%) and Mormons (86%).

Muslims are the most racially diverse group in the U.S. Approximately one-in-three (37%) are white, roughly one-in-four (24%) are black, one-in-five (20%) are Asian and 19% are of other races.

Racial and Ethnic Distribution of Religious Traditions

	Non-Latino					
	White	Black	Asian	Other/ Mixed Race	Latino	
	%	%	%	%	%	
Total Population	71	11	3	3	12	=100
Protestant	74	16	1	3	5	=100
<i>Evangelical churches</i>	81	6	2	4	7	=100
<i>Mainline churches</i>	91	2	1	3	3	=100
<i>Historically black churches</i>	2	92	0	1	4	=100
Catholic	65	2	2	2	29	=100
Mormon	86	3	1	3	7	=100
Jehovah's Witness	48	22	0	5	24	=100
Orthodox	87	6	2	3	1	=100
Other Christian	77	11	0	8	4	=100
Jewish	95	1	0	2	3	=100
Muslim*	37	24	20	15	4	=100
Buddhist	53	4	32	5	6	=100
Hindu	5	1	88	4	2	=100
Other faiths	80	2	1	13	5	=100
Unaffiliated	73	8	4	4	11	=100
<i>Atheist</i>	86	3	4	2	5	=100
<i>Agnostic</i>	84	2	4	4	6	=100
<i>Secular unaffiliated</i>	79	5	4	4	8	=100
<i>Religious unaffiliated</i>	60	16	2	5	17	=100

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated. Results have been repercentaged to exclude nonresponse.

Hindus are predominantly Asian (88%). But, surprisingly, only about a third (32%) of Buddhists in the U.S. are Asian; a majority (53%) are white, and, as noted in Chapter 2, most are converts to Buddhism.

The survey also shows that nearly a third (29%) of Catholics are Hispanic, the largest Latino proportion of any tradition. Hispanics also make up a significant proportion of Jehovah's Witnesses (24%); blacks comprise nearly a quarter (22%) of Jehovah's Witnesses.

The unaffiliated population more closely resembles the racial composition of the general public than do most other religious groups. More than seven-in-ten unaffiliated adults are white (73%), and nearly a fifth of the group is Hispanic (11%) or black (8%). However, there are significant racial and ethnic differences among the unaffiliated subgroups. For instance, a vast majority of atheists and agnostics are white (86% and 84% respectively), but whites represent a smaller share (60%) of the "religious unaffiliated" population. Roughly a third of this religious unaffiliated group is comprised of Hispanics (17%) and blacks (16%).

Looking at the intersection of age, ethnicity and religion among the country's two largest religious groups, the survey finds that close to half of all adult Catholics under age 40 are Hispanic. Among older cohorts, the overwhelming majority of Catholics are white (85% of those age 70 and older). As noted previously, the stability in the proportion of Catholics among the general public obscures the significant ethnic shift that is occurring among younger Catholics.

Age and Racial Composition of Catholicism and Protestantism

	All Catholics	Among Catholics ages...					
		18-29	30-39	40-49	50-59	60-69	70+
% who are...	%	%	%	%	%	%	%
White	65	47	51	68	75	78	85
Black	2	3	2	2	2	3	1
Latino	29	45	44	26	20	17	12
Other/Mixed	4	5	3	4	4	2	2
	100	100	100	100	100	100	100

	All Protestants	Among Protestants ages...					
		18-29	30-39	40-49	50-59	60-69	70+
% who are...	%	%	%	%	%	%	%
White	74	61	71	73	77	80	83
Black	16	23	16	16	16	14	12
Latino	5	10	9	6	3	3	2
Other/Mixed	4	6	5	5	4	3	2
	100	100	100	100	100	100	100

Due to rounding, figures may not add to 100. Results have been repercentaged to exclude nonresponse.

Although not nearly as pronounced, a similar racial and ethnic shift is happening among Protestants as well. For instance, among Protestants age 50 and older, more than three-in-four are white (including 83% of Protestants age 70 and older). Among Protestants under age 30, by contrast, only six-in-ten (61%) are white, while nearly four-in-ten (39%) are non-white.

Religion and Immigration

As discussed briefly in Chapter 1, the starkly different religious composition of immigrants and the native born is contributing in a major way to the changes in the American religious landscape.

Religious Composition of the Native Born and Foreign Born

	Total Population	Born in U.S.	Born in Foreign Country*
	%	%	%
Christian	78	79	74
Protestant	51	55	24
<i>Evangelical churches</i>	26	28	15
<i>Mainline churches</i>	18	20	7
<i>Historically black churches</i>	7	8	2
Catholic	24	21	46
Mormon	1.7	1.8	0.9
Jehovah's Witness	0.7	0.7	1.0
Orthodox	0.6	0.4	1.8
Other Christian	0.3	0.4	<0.3
Other Religions	5	4	9
Jewish	1.7	1.8	1.5
Muslim	0.6	0.3	1.7
Buddhist	0.7	0.6	1.6
Hindu	0.4	<0.3	3.0
Other world religions	<0.3	<0.3	<0.3
Other faiths	1.2	1.3	0.5
Unaffiliated	16	16	16
<i>Atheist</i>	2	2	1
<i>Agnostic</i>	2	2	2
<i>Secular unaffiliated</i>	6	6	5
<i>Religious unaffiliated</i>	6	6	7
Don't Know/Refused	1	1	1
	100	100	100
<i>Share of Total Population</i>	<i>(100%)</i>	<i>(88%)</i>	<i>(12%)</i>

* Includes respondents who were born in U.S. territories (Guam, U.S. Virgin Islands, etc.) and Puerto Rico

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

Like the U.S. population as a whole, the large majority (74%) of immigrants are Christian. But the internal composition of this group is markedly different. Nearly half (46%) of immigrants are Catholic, more than twice the proportion of adult Catholics who were born in the U.S. (21%). By contrast, foreign-born adults are only about half as likely to be Protestant (25%) as U.S.-born adults (55%).

Not surprisingly, members of several non-Western religions, including Islam, Buddhism and Hinduism, are much more highly represented among the foreign-born population than among the native-born population. Interestingly, the proportion of unaffiliated Americans is the same (16%) for both groups.

In the Landscape Survey, more than six-in-ten (61%) adult immigrants to the United States say they are from Latin America (including the Caribbean), with more than half of this group (34% of all immigrants) coming from just one country – Mexico. In fact, Mexico accounts for a plurality (34%) of all immigrants coming to the United States. Nearly three-quarters (72%) of Mexican immigrants are Catholic; among immigrants from the other Latin American countries, only half (51%) are Catholic. Immigrants from Mexico and other Latin American countries are also the least likely to be atheist or agnostic; only 1% of all Latin American immigrants describe themselves in these terms.

Religious Affiliation of Immigrants by Region of Origin

	Canada	Mexico	Other Latin America	Western Europe	Eastern Europe	East Asia	South-Central Asia	N. Africa/Middle East
	%	%	%	%	%	%	%	%
Christian	65	88	82	70	65	57	16	43
Protestant	41	14	29	37	18	29	11	12
<i>Evang. churches</i>	19	11	19	15	13	18	9	3
<i>Mainline churches</i>	19	2	5	22	5	11	2	9
<i>Hist. black churches</i>	3	1	5	1	<0.5	<0.5	<0.5	<0.5
Catholic	19	72	51	28	27	27	3	9
Mormon	3	1	1	2	<0.5	1	<0.5	<0.5
Jehovah's Witness	<0.5	1	1	1	<0.5	<0.5	<0.5	<0.5
Orthodox	2	<0.5	<0.5	3	19	<0.5	2	21
Other Christian	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1
Other Religions	10	<0.5	2	8	15	15	71	43
Jewish	4	<0.5	<0.5	3	12	<0.5	1	18
Muslim	2	<0.5	<0.5	1	2	<0.5	12	24
Buddhist	<0.5	<0.5	<0.5	1	1	14	1	1
Hindu	<0.5	<0.5	1	1	<0.5	1	55	<0.5
Other world rel.	1	<0.5	<0.5	<0.5	<0.5	<0.5	3	<0.5
Other faiths	3	<0.5	<0.5	2	<0.5	1	<0.5	1
Unaffiliated	24	11	15	21	19	27	11	14
<i>Atheist</i>	6	<0.5	<0.5	4	4	2	2	4
<i>Agnostic</i>	7	<0.5	1	4	3	5	2	1
<i>Secular unaffiliated</i>	7	3	3	8	7	13	7	6
<i>Religious unaffiliated</i>	5	8	10	5	5	7	<0.5	3
Don't Know/Ref.	1	1	<0.5	1	<0.5	1	1	1
	100	100	100	100	100	100	100	100
<i>Share of Immigrant (3%) Population</i>		(34%)	(28%)	(11%)	(4%)	(9%)	(4%)	(2%)
N	N=134	N=881	N=702	N=488	N=165	N=315	N=256	N=105

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

Catholics also represent a significant percentage of immigrants who come from outside Latin America. For instance, about one-in-five immigrants from Canada (19%) are Catholic, as are roughly a quarter of immigrants from Western Europe (28%), Eastern Europe (27%) and East Asia (27%).

Immigrants from Canada are the group with the highest proportion of atheists and agnostics (13%). Nearly one-in-ten immigrants from Western Europe (8%) and Eastern Europe (7%) also describe themselves as atheist or agnostic. Meanwhile, about four-in-ten immigrants from Canada and Western Europe are Protestant, as are nearly one-in-five immigrants from Eastern Europe.

Of the immigrants coming from North Africa and the Middle East, about one-in-ten (12%) are Protestant and one-in-three are either Orthodox (21%) or Catholic (9%). Muslims represent 24% of this group, Jews are 18% and the unaffiliated population accounts for 14%.

The majority (57%) of immigrants from East Asia are Christian, with 27% identifying as Catholic, 18% as members of evangelical Protestant churches and 11% as members of mainline Protestant churches. Buddhists account for 14%; roughly a quarter of immigrants from this region are not affiliated with any particular religion. By comparison, more than half (55%) of all immigrants from South-Central Asia identify as Hindu, while an additional 12% are Muslim.

The religious composition of the immigrant population has changed over time. Catholics constitute a plurality of the immigrant population both among those who have arrived recently and among those who have been in the U.S. for decades. But Catholics constitute a larger share of recent immigrants (48%) compared with those who arrived in the 1970s (39%). The difference with regard to Protestant immigrants is much more pronounced. Among immigrants who came to the U.S. before 1960, 19%

Religious Affiliation of Immigrants by Time of Arrival

	1910-1959	1960-1969	1970-1979	1980-1989	1990-1999	2000-2007
	%	%	%	%	%	%
Christian	78	78	68	76	74	74
Protestant	33	30	24	27	21	22
<i>Evangelical churches</i>	13	15	15	17	13	13
<i>Mainline churches</i>	19	14	7	7	5	5
<i>Historically black churches</i>	1	1	1	3	3	3
Catholic	42	44	39	45	49	48
Mormon	1	1	2	1	1	1
Jehovah's Witness	1	1	1	1	1	1
Orthodox	2	2	2	2	2	2
Other Christian	<0.5	1	<0.5	<0.5	<0.5	<0.5
Other Religions	7	8	12	10	8	8
Jewish	3	3	3	2	1	1
Muslim	<0.5	<0.5	2	2	1	2
Buddhist	1	2	2	2	1	1
Hindu	<0.5	2	3	3	4	4
Other world religions	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5
Other faiths	1	1	1	1	<0.5	<0.5
Unaffiliated	13	14	19	14	18	16
<i>Atheist</i>	1	2	1	1	2	1
<i>Agnostic</i>	2	2	3	2	2	1
<i>Secular unaffiliated</i>	5	6	8	4	5	6
<i>Religious unaffiliated</i>	5	4	9	6	9	8
Don't Know/Refused	2	<0.5	1	<0.5	<0.5	1
	100	100	100	100	100	100
<i>Share of Immigrant Pop.</i>	(6%)	(8%)	(12%)	(20%)	(28%)	(19%)
N	N=346	N=340	N=432	N=608	N=798	N=536

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

are members of mainline Protestant denominations; among those who immigrated after 1999, however, only 5% say they are affiliated with a mainline Protestant church.

Like Catholics, Hindus are much better represented among the recently immigrated than among those who arrived earlier. More than four times as many Hindus are found among those immigrating after 1989 than among those who arrived before 1960. Conversely, Jews are relatively less well represented among the more recent arrivals. There are three times as many Jews among immigrants coming before 1960 than among those coming after 1989.

Nativity by Religious Tradition

When the survey breaks down the various religious traditions by nationality, it finds that Hindus, Muslims and members of Orthodox churches are the groups most heavily comprised of immigrants; 86%, 65% and 38% of these groups, respectively, were born in another country. For instance, more than one-third (38%) of Orthodox immigrants are from Eastern Europe, and an additional 33% are from either Africa or the Middle East.

Nativity Distribution of Major Religious Traditions

	U.S. Born	Foreign Born	Don't Know	
	%	%	%	
Total Population	88	12	0	=100
Protestant	94	6	0	=100
<i>Evangelical churches</i>	94	7	0	=100
<i>Mainline churches</i>	95	5	0	=100
<i>Historically black churches</i>	95	4	1	=100
Catholic	76	23	0	=100
Mormon	93	6	0	=100
Jehovah's Witness	83	17	0	=100
Orthodox	62	38	0	=100
Jewish	89	10	0	=100
Muslim*	35	65	0	=100
Buddhist	74	26	0	=100
Hindu	14	86	0	=100
Unaffiliated	88	12	0	=100

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

Members of all Christian traditions are predominantly native born, while people belonging to world religions such as Islam and Hinduism are more likely to be foreign born. Among Mormons and members of all three Protestant traditions, for example, more than nine-in-ten were born in the U.S. Conversely, Hindus are comprised overwhelmingly of immigrants; fully 86% were born outside the U.S., almost exclusively in South-Central Asia. A majority of Muslims (65%) are also foreign born. Buddhists, by contrast, are predominantly native born, with only 26% born in another country.

Catholics also stand out for their comparatively large share of immigrants; more than one-in-five Catholics (23%) were born outside the U.S. Of these, more than four-in-five (82%) are from Latin America and the Caribbean, a fact reflected in the relatively high concentration of Hispanics in the U.S. Catholic Church.

Region of Origin of Foreign-Born Members of Major Religious Traditions

	— Protestant —		Cath- olic	Orth- odox	Muslim*	Hindu	Unaf- filiated
	Evan- geli- cal	Main- line					
	%	%	%	%	%	%	%
Canada	4	8	1	3	<0.5	<0.5	4
Mexico	25	11	52	1	<0.5	<0.5	24
Other Latin America	37	20	30	1	3	8	26
Western Europe	11	33	6	18	2	2	14
Eastern Europe	3	2	2	38	8	<0.5	4
Pacific/Australia	<0.5	1	<0.5	<0.5	1	2	2
East Asia	12	14	5	<0.5	1	3	16
South-Central Asia	3	1	<0.5	5	28	81	3
N. Africa/Middle East	1	3	<0.5	25	50	<0.5	2
Sub-Saharan Africa	2	5	1	8	8	1	1
Other/Don't Know	3	3	1	2	1	3	3
	100	100	100	100	100	100	100
N	N=412	N=296	N=1,273	N=138	N=750	N=227	N=490

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, figures may not add to 100.

Education

Nearly one-in-three (31%) adults with less than a high school education are members of evangelical Protestant churches, while almost one-in-ten (9%) are members of historically black Protestant churches. These religious groups are more highly represented among adults with a high school

Religious Affiliation of Educational Groups

	Total Pop.	Less than High School	High School Grad	Some College	College Grad	Post-Grad
	%	%	%	%	%	%
Christian	78	83	81	78	76	68
Protestant	51	51	55	52	48	43
<i>Evangelical churches</i>	26	31	29	27	22	16
<i>Mainline churches</i>	18	11	17	18	22	23
<i>Historically black churches</i>	7	9	8	7	5	3
Catholic	24	29	24	22	24	21
Mormon	2	1	1	2	2	2
Jehovah's Witness	1	1	1	1	<0.5	<0.5
Orthodox	1	<0.5	<0.5	1	1	1
Other Christian	<0.5	<0.5	<0.5	<0.5	<0.5	1
Other Religions	5	2	3	5	6	13
Jewish	2	<0.5	1	1	3	6
Muslim	1	<0.5	<0.5	1	1	1
Buddhist	1	<0.5	<0.5	1	1	2
Hindu	<0.5	<0.5	<0.5	<0.5	1	2
Other world religions	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5
Other faiths	1	1	1	1	1	2
Unaffiliated	16	15	15	16	16	19
<i>Atheist</i>	2	1	1	1	2	3
<i>Agnostic</i>	2	1	2	3	4	5
<i>Secular unaffiliated</i>	6	4	6	6	7	8
<i>Religious unaffiliated</i>	6	9	6	5	4	3
Don't Know/Refused	1	1	1	1	1	1
	100	100	100	100	100	100
<i>Share of Total Population</i>	<i>(100%)</i>	<i>(14%)</i>	<i>(36%)</i>	<i>(23%)</i>	<i>(16%)</i>	<i>(11%)</i>

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

education or less than among those with higher levels of education. For instance, among people who have obtained a college degree, fewer than one-in-four (22%) belong to the evangelical tradition, and only 5% belong to historically black churches. Among those who have obtained post-graduate education, the comparable figures are 16% and 3%, respectively.

The opposite pattern is seen among members of mainline Protestant churches. Nearly one-in-four adults (23%) with a post-graduate education are members of mainline churches, compared with only 11% of those with less than a high school education. People with less than a high school education are also somewhat more likely to be Catholic as compared with those with higher levels of education.

Between 15% and 19% of members of all educational groups say they are unaffiliated with any particular religion. But among the most well-educated groups, the unaffiliated tend to be more secular than among the less well-educated. For example, among those with less than a high school degree, more than half of the unaffiliated (9% of all those with this level of education) are in the “religious unaffiliated,” category, while a much smaller number (2% of those with this level of education) describe themselves as either atheist or agnostic. By contrast, among those with a post-graduate education, less than one-sixth of the unaffiliated population (3% of all those with this level of education) are “religious unaffiliated,” while many more describe themselves as either atheist or agnostic (8%).

Educational Levels of Religious Traditions

Looking at the educational makeup of religious groups reveals significant differences by tradition. The findings show, for example, that Jews, Hindus and Buddhists tend to have higher levels of education than members of other religious traditions, and they are also the most likely to have a post-graduate degree. Nearly half (48%) of Hindus, more than one-third (35%) of Jews and a quarter (26%) of Buddhists have a post-graduate education.

Among Protestants, members of evangelical and historically black churches tend to have lower levels of education compared with those belonging to mainline churches. For instance, nearly six-in-ten members of evangelical (56%) and historically black (59%) churches have a high school education or less, compared with 42% among members of mainline churches. Catholics and the unaffiliated closely resemble the general population in terms of education.

Educational Levels of Religious Groups

	Less than High School	High School Grad	Some College	College Grad	Post-Grad	
	%	%	%	%	%	
Total Population	14	36	23	16	11	=100
Protestant	14	38	24	15	9	=100
<i>Evangelical churches</i>	16	40	24	13	7	=100
<i>Mainline churches</i>	8	34	24	20	14	=100
<i>Historically black churches</i>	19	40	25	11	5	=100
Catholic	17	36	21	16	10	=100
Mormon	9	30	32	18	10	=100
Jehovah's Witness	19	51	22	6	3	=100
Orthodox	6	26	22	28	18	=100
Jewish	3	19	19	24	35	=100
Muslim*	21	32	23	14	10	=100
Buddhist	3	23	26	22	26	=100
Hindu	4	12	10	26	48	=100
Unaffiliated	13	34	24	16	13	=100
<i>Atheist</i>	8	28	23	21	21	=100
<i>Agnostic</i>	5	22	29	23	20	=100
<i>Secular unaffiliated</i>	10	35	24	17	13	=100
<i>Religious unaffiliated</i>	21	40	22	11	6	=100

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated. Results have been repercentaged to exclude nonresponse.

Although the educational makeup of the unaffiliated group overall resembles that of the general public, this again obscures major differences within this group. For instance, while six-in-ten of the “religious unaffiliated” (61%) have a high school education or less, only about a third (36%) of atheists have a high school education or less. At the other end of the educational spectrum, more than four-in-ten atheists (42%) and a similar number of agnostics (43%) have a college degree or post-graduate education, a rate more than twice as high as among the “religious unaffiliated” (17%).

Income

The religious affiliation patterns of different income groups largely mirror the differences among educational groups. For example, approximately four-in-ten Americans making less than \$30,000 per year belong to evangelical Protestant churches (29%) or historically black Protestant churches

Religious Affiliation by Income

	Total Pop.	Under \$30,000	\$30,000-\$49,999	\$50,000-\$74,999	\$75,000-\$99,999	\$100,000+
	%	%	%	%	%	%
Christian	78	81	79	79	78	74
Protestant	51	54	54	52	49	45
<i>Evangelical churches</i>	26	29	29	29	24	20
<i>Mainline churches</i>	18	15	17	19	21	22
<i>Historically black churches</i>	7	10	8	5	4	3
Catholic	24	24	21	22	25	26
Mormon	2	1	2	2	2	2
Jehovah's Witness	1	1	1	1	<0.5	<0.5
Orthodox	1	<0.5	1	1	1	1
Other Christian	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5
Other Religions	5	3	4	5	5	8
Jewish	2	1	1	2	1	4
Muslim	1	<0.5	<0.5	1	1	<0.5
Buddhist	1	1	1	1	1	1
Hindu	<0.5	<0.5	<0.5	<0.5	1	1
Other world religions	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5
Other faiths	1	1	1	1	1	1
Unaffiliated	16	15	17	16	16	18
<i>Atheist</i>	2	1	1	2	2	3
<i>Agnostic</i>	2	2	3	3	3	4
<i>Secular unaffiliated</i>	6	5	7	6	7	7
<i>Religious unaffiliated</i>	6	8	6	5	5	4
Don't Know/Refused	1	1	<0.5	1	1	1
	100	100	100	100	100	100
<i>Share of Total Population</i>	<i>(100%)</i>	<i>(31%)</i>	<i>(22%)</i>	<i>(17%)</i>	<i>(13%)</i>	<i>(18%)</i>

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

(10%). Close to a quarter (24%) are Catholic and 15% are unaffiliated. However, half of the unaffiliated in this income group (8%) are in the “religious unaffiliated” category.

Catholics make up about an equal proportion of adults making over \$100,000 per year and of those making under \$30,000 per year. But there are proportionally many fewer members of historically black churches (3%) and evangelical churches (20%) in the top income bracket. More than twice the proportion of people making at least \$100,000 per year are atheist or agnostic (7% total) compared with those making \$30,000 or less (3%).

Income Levels of Religious Traditions

When the survey breaks down individual religious traditions into income categories, the results show that Hindus and Jews report higher incomes than others, not surprising given their high levels of education. More than four-in-ten (43% and 46%, respectively) of these groups make more than \$100,000 per year. Mainline Protestants, Mormons, Buddhists and Orthodox Christians also tend to have higher income levels, with pluralities of each of these groups making more than \$50,000 per year.

By contrast, majorities of members of evangelical churches, historically black churches, Jehovah's Witnesses and Muslims earn less than \$50,000 per year. Catholics and the unaffiliated population fairly closely resemble the general population in terms of income.

Income Levels of Major Religious Traditions

	Less than \$30,000	\$30,000- under \$50,000	\$50,000- under \$100,000	\$100,000+	
	%	%	%	%	
Total Population	31	22	30	18	=100
Protestant	32	23	29	15	=100
<i>Evangelical churches</i>	34	24	29	13	=100
<i>Mainline churches</i>	25	21	33	21	=100
<i>Historically black churches</i>	47	26	19	8	=100
Catholic	31	20	30	19	=100
Mormon	26	21	38	16	=100
Jehovah's Witness	42	23	26	9	=100
Orthodox	20	24	29	28	=100
Jewish	14	11	29	46	=100
Muslim*	35	24	25	16	=100
Buddhist	25	19	34	22	=100
Hindu	9	10	37	43	=100
Unaffiliated	29	23	29	19	=100
<i>Atheist</i>	21	20	31	28	=100
<i>Agnostic</i>	18	22	35	25	=100
<i>Secular unaffiliated</i>	25	24	30	21	=100
<i>Religious unaffiliated</i>	40	24	25	12	=100

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated. Results have been repercentaged to exclude nonresponse.

The income breakdown within the unaffiliated population is similar to the educational breakdown within this group. Four-in-ten of the “religious unaffiliated” make less than \$30,000 per year; this is roughly twice the number of atheists and agnostics who earn this amount (21% and 18%, respectively). By contrast, about a quarter of atheists and agnostics make more than \$100,000 per year, more than double the rate among the “religious unaffiliated.”

Gender

The Landscape Survey finds that men are significantly more likely to claim no religious affiliation than are women. Nearly one-in-five (19.6%) men have no formal religious affiliation, almost seven points more than women, 12.8% of whom say they are unaffiliated. Moreover, men are twice as likely to say they are atheist or agnostic as compared with women (5.5% vs. 2.6%).

Religious Affiliation of Men and Women

	Total Population	Men	Women
	%	%	%
Christian	78.4	74.2	82.4
Protestant	51.3	48.5	53.8
<i>Evangelical churches</i>	26.3	25.6	26.9
<i>Mainline churches</i>	18.1	17.1	19.0
<i>Historically black churches</i>	6.9	5.8	8.0
Catholic	23.9	22.7	25.0
Mormon	1.7	1.5	1.8
Jehovah's Witness	0.7	0.6	0.8
Orthodox	0.6	0.6	0.6
Other Christian	0.3	0.3	0.3
Other Religions	4.7	5.2	4.2
Jewish	1.7	1.8	1.6
Muslim	0.6	0.5	0.4
Buddhist	0.7	0.8	0.7
Hindu	0.4	0.5	0.3
Other world religions	<0.3	<0.3	<0.3
Other faiths	1.2	1.4	1.1
Unaffiliated	16.1	19.6	12.8
<i>Atheist</i>	1.6	2.3	0.9
<i>Agnostic</i>	2.4	3.2	1.7
<i>Secular unaffiliated</i>	6.3	7.9	4.8
<i>Religious unaffiliated</i>	5.8	6.3	5.4
Don't Know/Refused	0.8	0.9	0.7
	100	100	100
<i>Share of Total Population</i>	<i>(100%)</i>	<i>(48%)</i>	<i>(52%)</i>

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

Women are more likely than men to be affiliated with nearly every major Christian group; nearly 54% of women are Protestant, for instance, compared with 49% of men. But men are slightly more likely than women to associate with other religious traditions, including Judaism, Islam, Buddhism and Hinduism.

Gender and Religious Traditions

A closer look at the gender makeup of specific religious groups shows that while women make up a greater proportion of nearly every Christian group, there is significant variation among them. For example, members of Protestant churches are eight percentage points more likely to be women than men (54% to 46%); a similar gap is seen among Catholics. Among historically black Protestant churches and Jehovah's Witnesses, however, women constitute a somewhat higher percentage (60%).

Gender Distribution of Major Religious Traditions

	Male	Female	
	%	%	
Total Population	48	52	=100
Protestant	46	54	=100
<i>Evangelical churches</i>	47	53	=100
<i>Mainline churches</i>	46	54	=100
<i>Historically black churches</i>	40	60	=100
Catholic	46	54	=100
Mormon	44	56	=100
Jehovah's Witness	40	60	=100
Orthodox	46	54	=100
Jewish	52	48	=100
Muslim*	54	46	=100
Buddhist	53	47	=100
Hindu	61	39	=100
Unaffiliated	59	41	=100
<i>Atheist</i>	70	30	=100
<i>Agnostic</i>	64	36	=100
<i>Secular unaffiliated</i>	60	40	=100
<i>Religious unaffiliated</i>	52	48	=100

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, figures may not add to 100.

The situation is reversed for many non-Christian religious groups. Jews, Muslims and Buddhists are composed of slightly more men than women. Among Hindus, the difference is much greater; more than six-in-ten (61%) Hindus are men.

Men also make up a significantly larger share of the unaffiliated population. Overall 59% of this group are men, compared with 41% who are women. Among agnostics and atheists, the gender gap is even larger; seven-in-ten atheists and nearly two-thirds (64%) of agnostics are men.

Family Composition

The religious profile of married people looks very similar to that of the U.S. generally, with a few exceptions. For example, members of evangelical Protestant churches make up a slightly larger

Religious Affiliation by Marital Status

	Total Pop.	Married	Living with Partner	Divorced/ Separated	Widowed	Never Married
	%	%	%	%	%	%
Christian	78	81	68	79	89	69
Protestant	51	52	40	56	64	45
<i>Evangelical churches</i>	26	29	19	28	30	19
<i>Mainline churches</i>	18	19	14	19	24	14
<i>Historically black churches</i>	7	4	7	9	10	12
Catholic	24	25	26	21	22	21
Mormon	2	2	1	1	1	1
Jehovah's Witness	1	1	<0.5	1	1	1
Orthodox	1	1	<0.5	<0.5	1	1
Other Christian	<0.5	<0.5	1	1	<0.5	<0.5
Other Religions	5	5	5	4	3	6
Jewish	2	2	2	1	2	2
Muslim	1	<0.5	<0.5	1	<0.5	1
Buddhist	1	1	1	1	<0.5	1
Hindu	<0.5	1	<0.5	<0.5	<0.5	<0.5
Other world religions	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5
Other faiths	1	1	2	2	1	2
Unaffiliated	16	14	26	16	7	24
<i>Atheist</i>	2	1	3	1	1	3
<i>Agnostic</i>	2	2	4	2	1	5
<i>Secular unaffiliated</i>	6	6	10	6	3	8
<i>Religious unaffiliated</i>	6	5	9	6	3	8
Don't Know/Refused	1	1	1	1	1	1
	100	100	100	100	100	100
<i>Share of Total Population</i>	<i>(100%)</i>	<i>(54%)</i>	<i>(6%)</i>	<i>(12%)</i>	<i>(8%)</i>	<i>(19%)</i>

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

Question: Are you currently married, living with a partner, divorced, separated, widowed or have you never been married?

percentage of married people than of the population overall (29% to 26%), and members of historically black Protestant churches make up a smaller proportion of married people (4%) than of the overall population (7%).

People who have never been married or who are living with a partner are much more likely than their married counterparts to be unaffiliated with any particular religion. Among those who have never been married, roughly one-in-four (24%) are not affiliated with any particular religious group, and one-third of these (8% of the never married) describe themselves as atheist or agnostic. Among married people, by contrast, only 14% are not affiliated with any particular religion, and fewer than one-in-four of these (3% of married people overall) are atheist or agnostic.

Marital Status of Religious Traditions

When the survey breaks down the various religious groups by marital status, the findings show that Hindus (78%) and Mormons (71%) are the most likely to be married. These two traditions, along with members of evangelical churches, also have the lowest rates of never-married members. Hindus also have the lowest divorce rate of any group; only 5% have been divorced.

Members of historically black churches are the least likely to be married; only a third (33%) are married, compared with a similar percentage (34%) who have never been married. This group is also most likely to be divorced (16%). Muslims (28%), Buddhists (31%) and the unaffiliated (28%) also have high rates of members who have never married, with atheists (37% never married) and agnostics (38% never married) especially unlikely to have ever been married.

Marital Status of Religious Traditions

	Married	Living with partner	Divorced/ Separated	Widowed	Never married	
	%	%	%	%	%	
Total Population	54	6	12	8	19	=100
Protestant	55	5	13	10	17	=100
<i>Evangelical churches</i>	59	5	13	9	14	=100
<i>Mainline churches</i>	57	5	12	11	15	=100
<i>Historically black churches</i>	33	6	16	11	34	=100
Catholic	58	7	10	8	17	=100
Mormon	71	3	9	5	12	=100
Jehovah's Witness	53	1	14	11	20	=100
Orthodox	58	3	9	7	22	=100
Jewish	57	6	9	8	19	=100
Muslim*	60	N/A	9	3	28	=100
Buddhist	45	8	12	4	31	=100
Hindu	78	0	5	2	14	=100
Other faiths	44	9	15	5	26	=100
Unaffiliated	46	10	12	4	28	=100
<i>Atheist</i>	39	11	10	3	37	=100
<i>Agnostic</i>	41	10	10	3	36	=100
<i>Secular unaffiliated</i>	49	11	11	3	26	=100
<i>Religious unaffiliated</i>	47	10	13	4	25	=100

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated. Results repercentaged to exclude nonresponse.

Question: Are you currently married, living with a partner, divorced, separated, widowed or have you never been married? In the 2007 Pew survey of Muslims, respondents were asked, "Are you married, divorced, separated, widowed, or never been married?"

Family Composition of Religious Groups

Mormons and Muslims are the groups most likely to have large families. More than one-in-five Mormons (21%) and 15% of Muslims have three or more children living at home, and 5% of each group have five or more children at home. Only about half of Mormons (51%) and Muslims (53%) have no children living at home, compared with about seven-in-ten members of mainline Protestant churches, Jews and Buddhists.

Hindus are also less likely than other traditions to have no children living at home (52%). But compared with Muslims and Mormons, they are more likely to have smaller families, with only a small number (3%) having three or more children at home.

Catholics and members of evangelical Protestant churches have about the same number of children living at home as the general population. And, in spite of their much lower rates of marriage, members of historically black churches also closely resemble the general public in this regard.

Number of Children at Home for Religious Traditions

	— Number of children under age 18 living at home —				
	0	1	2	3+	
	%	%	%	%	
Total Population	65	13	13	9	=100
Protestant	66	13	12	8	=100
<i>Evangelical churches</i>	65	13	13	9	=100
<i>Mainline churches</i>	70	12	12	6	=100
<i>Historically black churches</i>	64	15	11	10	=100
Catholic	61	13	15	11	=100
Mormon	51	14	14	21	=100
Jehovah's Witness	63	16	11	10	=100
Orthodox	70	9	14	6	=100
Jewish	72	9	11	8	=100
Muslim	53	13	19	15	=100
Buddhist	70	16	11	4	=100
Hindu	52	21	24	3	=100
Unaffiliated	67	13	13	7	=100
<i>Atheist</i>	75	11	10	5	=100
<i>Agnostic</i>	75	11	9	4	=100
<i>Secular unaffiliated</i>	67	15	13	5	=100
<i>Religious unaffiliated</i>	60	14	14	12	=100

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated. Results have been repercentaged to exclude nonresponse.

Religion and Geography

Each region of the United States displays a distinctive pattern of religious affiliation. For example, the Northeast has more Catholics (37%), and the fewest number of people affiliated with evangelical Protestant churches (13%), than any other region in the U.S. Northeasterners are also much more likely to be Jewish (4% are Jewish) than people living in other regions.

Religious Affiliation of Geographic Regions

	Total Pop.	Northeast	Midwest	South	West
	%	%	%	%	%
Christian	78	76	80	83	71
Protestant	51	37	54	65	38
<i>Evangelical churches</i>	26	13	26	37	20
<i>Mainline churches</i>	18	19	22	17	15
<i>Historically black churches</i>	7	5	6	11	3
Catholic	24	37	24	16	25
Mormon	2	<0.5	1	1	6
Jehovah's Witness	1	1	1	1	1
Orthodox	1	1	<0.5	<0.5	1
Other Christian	<0.5	<0.5	<0.5	<0.5	1
Other Religions	5	7	3	3	6
Jewish	2	4	1	1	2
Muslim	1	1	<0.5	<0.5	<0.5
Buddhist	1	1	<0.5	<0.5	2
Hindu	<0.5	1	<0.5	<0.5	<0.5
Other world religions	<0.5	<0.5	<0.5	<0.5	<0.5
Other faiths	1	1	1	1	2
Unaffiliated	16	16	16	13	21
<i>Atheist</i>	2	2	1	1	3
<i>Agnostic</i>	2	3	2	2	4
<i>Secular unaffiliated</i>	6	7	6	4	9
<i>Religious unaffiliated</i>	6	4	7	6	6
Don't Know/Refused	1	1	1	1	1
	100	100	100	100	100
<i>Share of Total Population</i>	<i>(100%)</i>	<i>(19%)</i>	<i>(23%)</i>	<i>(36%)</i>	<i>(22%)</i>

Due to rounding, figures may not add to 100 and nested figures may not add to the subtotal indicated.

Among Southerners, by contrast, nearly one-in-four (37%) are members of evangelical churches, and more than one-in-ten (11%) are affiliated with a historically black church. Of all the regions, the South has the smallest concentration of Catholics (16%) and the unaffiliated population (13%).

The West has the largest proportion of people unaffiliated with any particular religion (21%), including the largest proportion of atheists and agnostics (7% total). A quarter of Westerners are Catholic, and one-in-five is a member of an evangelical Protestant church. The West also has the smallest number of people affiliated with mainline Protestant churches (15%) and the greatest proportion of Mormons (6%).

Of the four regions, the Midwest most closely resembles the overall religious makeup of the general population. About a quarter (26%) of Midwesterners are members of an evangelical Protestant church, about one-in-five (22%) are members of a mainline Protestant church, nearly a quarter (24%) are Catholic and 16% are unaffiliated. These proportions are nearly identical to what the survey finds among the general public.

Geographic Distribution of Religious Traditions

A look at the regional distribution of religious groups reveals that more Catholics live in the Northeast (28%) than in any other region, and their lowest number lives in the West (23%). By contrast, fully half of members of evangelical Protestant churches live in the South, compared with only 10% in the Northeast and 17% in the West. Among the unaffiliated, the largest number live in the West and the South (29% each). The vast majority of Mormons (76%) live in the West.

Geographic Distribution of Religious Traditions

	Northeast	Midwest	South	West	
	%	%	%	%	
Total Population	19	23	36	22	=100
Protestant	13	25	46	16	=100
<i>Evangelical churches</i>	10	23	50	17	=100
<i>Mainline churches</i>	19	29	34	18	=100
<i>Historically black churches</i>	13	19	60	8	=100
Catholic	29	24	24	23	=100
Mormon	4	7	12	76	=100
Jehovah's Witness	16	19	36	29	=100
Orthodox	33	19	24	25	=100
Other Christian	14	23	22	41	=100
Jewish	41	12	26	21	=100
Muslim*	29	22	32	18	=100
Buddhist	17	15	23	45	=100
Hindu	29	13	32	26	=100
Other Faiths	23	20	26	31	=100
Unaffiliated	19	23	29	29	=100
<i>Atheist</i>	21	20	23	35	=100
<i>Agnostic</i>	20	20	28	32	=100
<i>Secular unaffiliated</i>	21	22	25	32	=100
<i>Religious unaffiliated</i>	15	26	37	22	=100

*From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, figures may not add to 100.

Appendix 1: Detailed Data Tables

Marital Status by Religious Tradition

	Married	Living with Partner	Divorced/ Separated	Widowed	Never Married	N
	%	%	%	%	%	
Total Population	54	6	12	8	19	35,308
Total Protestants	55	5	13	10	17	18,822
Members of Evangelical Prot. Churches	59	5	13	9	14	9,419
Members of Mainline Protestant Churches	57	5	12	11	15	7,421
Members of Hist. Black Prot. Churches	33	6	16	11	34	1,982
Catholic	58	7	10	8	17	8,013
Mormon	71	3	9	5	12	576
Church of Jesus Christ of Latter-day Saints	71	3	9	5	12	552
Jehovah's Witness	53	1	14	11	20	213
Orthodox	58	3	9	7	22	360
Greek Orthodox	61	4	8	9	17	167
Other Christian	49	10	19	6	15	129
Jewish	57	6	9	8	19	676
Reform	61	4	11	6	18	313
Conservative	53	5	7	15	20	217
Muslim*	60	N/A	9	3	28	1,029
Buddhist	45	8	12	4	31	410
Hindu	79	0	5	2	14	256
Other Faiths	44	9	15	5	26	447
Unitarian and Other Liberal Faiths	48	10	14	7	22	296
New Age	38	8	19	1	34	117
Unaffiliated	46	10	12	4	28	5,005
Atheist	39	11	10	3	37	504
Agnostic	41	10	10	3	36	824
Secular Unaffiliated	49	11	11	3	26	1,989
Religious Unaffiliated	47	10	13	4	25	1,688

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, rows may not add to 100.

Question: Are you currently married, living with a partner, divorced, separated, widowed, or have you never been married?

Marital Status by Protestant Family

	Married	Living with Partner	Divorced/ Separated	Widowed	Never Married	N
	%	%	%	%	%	
Total Population	54	6	12	8	19	35,308
Total Protestants	55	5	13	10	17	18,822
Baptist	51	5	14	11	18	5,885
Baptist in the Evangelical Tradition	60	4	13	10	12	3,987
Baptist in the Mainline Tradition	49	8	16	12	16	626
Baptist in the Historically Black Tradition	30	7	16	13	34	1,272
Methodist	58	4	12	12	13	2,646
Methodist in the Mainline Tradition	61	4	11	11	12	2,385
Methodist in the Historically Black Tradition	34	7	15	17	26	207
Nondenominational	60	6	13	4	17	1,537
Nondenominational in the Evangelical Tradition	63	5	12	4	16	1,166
Nondenominational in the Mainline Tradition	53	9	15	3	20	305
Lutheran	60	4	11	12	13	1,918
Lutheran in the Evangelical Tradition	60	5	11	13	12	736
Lutheran in the Mainline Tradition	60	3	11	12	13	1,182
Presbyterian	58	3	11	15	14	1,152
Presbyterian in the Evangelical Tradition	55	2	10	17	17	318
Presbyterian in the Mainline Tradition	60	3	12	14	12	834
Pentecostal	54	4	16	8	17	1,338
Pentecostal in the Evangelical Tradition	58	4	15	8	14	1,084
Pentecostal in the Historically Black Tradition	39	4	19	7	30	254
Anglican/Episcopal	55	4	12	11	17	706
Anglican/Episcopal in the Mainline Tradition	55	4	12	11	18	672
Restorationist	52	6	13	12	18	773
Restorationist in the Evangelical Tradition	51	6	12	11	19	616
Restorationist in the Mainline Tradition	56	3	13	14	14	157
Congregationalist	55	6	11	15	13	342
Congregationalist in the Mainline Tradition	56	6	11	14	13	298
Holiness	56	5	13	12	16	410
Holiness in the Evangelical Tradition	57	5	12	12	14	373
Reformed	58	2	18	10	11	106
Adventist	50	10	11	6	23	151

Due to rounding, rows may not add to 100.

Question: Are you currently married, living with a partner, divorced, separated, widowed, or have you never been married?

Marital Status by Protestant Denomination

	Married	Living with Partner	Divorced/ Separated	Widowed	Never Married	N
	%	%	%	%	%	
Total Population	54	6	12	8	19	35,308
Total Protestants	55	5	13	10	17	18,822
African Methodist Episcopal (Historically Black Tradition)	39	2	16	16	27	125
American Baptist Churches in the USA (Mainline Tradition)	49	9	16	12	14	411
Anglican Church (Mainline Tradition)	55	3	15	14	13	134
Assemblies of God (Evangelical Tradition)	64	5	12	8	10	478
Church of Christ (Evangelical Tradition)	52	6	13	11	18	561
Church of God Cleveland, Tennessee (Evangelical Tradition)	60	0	13	13	13	124
Church of God in Christ (Historically Black Tradition)	39	6	19	6	30	158
Church of the Nazarene (Evangelical Tradition)	65	6	14	12	3	102
Disciples of Christ (Mainline Tradition)	56	2	14	14	14	137
Episcopal Church in the USA (Mainline Tradition)	55	5	11	10	18	474
Evangelical Lutheran Church in America (Mainline Tradition)	63	3	10	13	11	865
Free Methodist Church (Evangelical Tradition)	54	6	15	15	10	103
Independent Baptist (Evangelical Tradition)	62	5	12	9	12	910
Independent Baptist (Historically Black Tradition)	23	6	17	6	48	119
Lutheran Church, Missouri Synod (Evangelical Tradition)	60	5	11	13	11	586
National Baptist Convention (Historically Black Tradition)	35	7	16	15	26	547
Nondenominational Charismatic Churches (Evang. Trad.)	66	6	10	5	13	169
Nondenominational Evangelical Churches (Evang. Trad.)	68	4	9	4	16	412
Nondenominational Fundamentalist Churches (Evang. Trad.)	61	4	18	7	10	103
Presbyterian Church in America (Evangelical Tradition)	57	2	10	16	16	166
Presbyterian Church USA (Mainline Tradition)	62	3	10	14	10	539
Seventh-Day Adventist (Evangelical Tradition)	48	10	11	7	25	135
Southern Baptist Convention (Evangelical Tradition)	61	4	13	10	13	2,525
United Church of Christ (Mainline Tradition)	55	6	11	15	13	246
United Methodist Church (Mainline Tradition)	62	4	11	12	12	2,231

Due to rounding, rows may not add to 100.

Question: Are you currently married, living with a partner, divorced, separated, widowed, or have you never been married?

Race by Religious Tradition

	Non-Hispanic					N
	White	Black	Asian	Other/Mixed	Latino	
	%	%	%	%	%	
Total Population	71	11	3	3	12	35,101
Total Protestants	74	16	1	3	5	18,753
Members of Evangelical Prot. Churches	81	6	2	4	7	9,380
Members of Mainline Protestant Churches	91	2	1	3	3	7,383
Members of Hist. Black Prot. Churches	2	92	0	1	4	1,990
Catholic	65	2	2	2	29	7,987
Mormon	86	3	1	3	7	571
Church of Jesus Christ of Latter-day Saints	87	2	1	3	7	547
Jehovah's Witness	48	22	0	5	24	212
Orthodox	87	6	2	3	1	358
Greek Orthodox	95	3	0	1	2	167
Other Christian	77	11	0	8	4	126
Jewish	95	1	0	2	3	671
Reform	95	0	1	1	3	309
Conservative	96	1	0	1	2	218
Muslim*	37	24	20	15	4	1,030
Buddhist	53	4	32	5	6	405
Hindu	5	1	88	4	2	255
Other Faiths	80	2	1	13	5	436
Unitarian and Other Liberal Faiths	88	2	2	5	4	291
New Age	84	1	0	10	5	113
Unaffiliated	73	8	4	4	11	4,955
Atheist	86	3	4	2	5	499
Agnostic	84	2	4	4	6	817
Secular Unaffiliated	79	5	4	4	8	1,971
Religious Unaffiliated	60	16	2	5	17	1,668

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, rows may not add to 100.

Question: Are you, yourself, of Hispanic origin or descent, such as Mexican, Puerto Rican, Cuban, or some other Spanish background? [IF HISPANIC ASK:] Are you white Hispanic, black Hispanic, or some other race? [IF NON-HISPANIC ASK:] What is your race? Are you white, black, Asian, or some other?

Race by Protestant Family

	White	Black	Non-Hispanic Asian	Other/Mixed	Latino	N
	%	%	%	%	%	
Total Population	71	11	3	3	12	35,101
Total Protestants	74	16	1	3	5	18,753
Baptist	64	29	1	3	3	5,870
Baptist in the Evangelical Tradition	86	5	1	4	3	3,973
Baptist in the Mainline Tradition	83	3	2	6	6	619
Baptist in the Historically Black Tradition	0	97	0	0	3	1,278
Methodist	84	11	1	2	2	2,645
Methodist in the Mainline Tradition	93	2	1	2	2	2,384
Methodist in the Historically Black Tradition	1	95	0	3	2	207
Nondenominational	72	13	3	4	7	1,529
Nondenominational in the Evangelical Tradition	75	9	3	4	8	1,162
Nondenominational in the Mainline Tradition	78	6	4	5	7	300
Lutheran	96	1	0	1	1	1,916
Lutheran in the Evangelical Tradition	95	1	1	2	1	734
Lutheran in the Mainline Tradition	96	1	0	1	2	1,182
Presbyterian	90	3	2	1	3	1,160
Presbyterian in the Evangelical Tradition	88	4	3	1	4	319
Presbyterian in the Mainline Tradition	91	3	2	2	2	841
Pentecostal	56	20	1	5	18	1,333
Pentecostal in the Evangelical Tradition	67	7	1	6	19	1,079
Pentecostal in the Historically Black Tradition	14	68	1	3	13	254
Anglican/Episcopal	90	6	1	1	1	695
Anglican/Episcopal in the Mainline Tradition	92	5	1	1	1	661
Restorationist	76	13	2	3	6	772
Restorationist in the Evangelical Tradition	75	14	2	3	6	615
Restorationist in the Mainline Tradition	79	9	0	3	9	157
Congregationalist	93	3	0	3	1	343
Congregationalist in the Mainline Tradition	93	3	0	3	1	298
Holiness	78	15	1	6	1	410
Holiness in the Evangelical Tradition	87	5	1	5	1	373
Reformed	87	6	0	5	2	106
Adventist	45	21	4	4	26	150

Due to rounding, rows may not add to 100.

Question: Are you, yourself, of Hispanic origin or descent, such as Mexican, Puerto Rican, Cuban, or some other Spanish background? [IF HISPANIC ASK:] Are you white Hispanic, black Hispanic, or some other race? [IF NON-HISPANIC ASK:] What is your race? Are you white, black, Asian, or some other?

Race by Protestant Denomination

	Non-Hispanic					N
	White	Black	Asian	Other/Mixed	Latino	
	%	%	%	%	%	
Total Population	71	11	3	3	12	35,101
Total Protestants	74	16	1	3	5	18,753
African Methodist Episcopal (Historically Black Tradition)	1	93	0	5	1	125
American Baptist Churches in the USA (Mainline Tradition)	81	4	2	6	7	406
Anglican Church (Mainline Tradition)	92	6	2	0	0	130
Assemblies of God (Evangelical Tradition)	72	2	2	6	19	477
Church of Christ (Evangelical Tradition)	76	13	2	3	6	561
Church of God Cleveland, Tennessee (Evangelical Tradition)	83	2	1	3	11	124
Church of God in Christ (Historically Black Tradition)	11	71	1	4	13	158
Church of the Nazarene (Evangelical Tradition)	95	2	0	1	2	103
Disciples of Christ (Mainline Tradition)	79	8	0	3	10	137
Episcopal Church in the USA (Mainline Tradition)	92	4	1	1	2	468
Evangelical Lutheran Church in America (Mainline Tradition)	97	1	1	1	1	867
Free Methodist Church (Evangelical Tradition)	86	7	5	3	0	103
Independent Baptist (Evangelical Tradition)	91	0	1	4	3	905
Independent Baptist (Historically Black Tradition)	0	97	0	0	3	121
Lutheran Church, Missouri Synod (Evangelical Tradition)	95	2	1	1	1	583
National Baptist Convention (Historically Black Tradition)	0	98	0	0	2	549
Nondenominational Charismatic Churches (Evang. Trad.)	75	14	2	1	9	170
Nondenominational Evangelical Churches (Evang. Trad.)	73	10	4	4	9	412
Nondenominational Fundamentalist Churches (Evang. Trad.)	79	7	3	1	9	103
Presbyterian Church in America (Evangelical Tradition)	86	5	4	1	4	168
Presbyterian Church USA (Mainline Tradition)	91	4	2	1	2	542
Seventh-Day Adventist (Evangelical Tradition)	43	21	5	4	27	134
Southern Baptist Convention (Evangelical Tradition)	85	8	1	3	2	2,520
United Church of Christ (Mainline Tradition)	91	4	0	4	1	246
United Methodist Church (Mainline Tradition)	93	2	1	2	2	2,232

Due to rounding, rows may not add to 100.

Question: Are you, yourself, of Hispanic origin or descent, such as Mexican, Puerto Rican, Cuban, or some other Spanish background? [IF HISPANIC ASK:] Are you white Hispanic, black Hispanic, or some other race? [IF NON-HISPANIC ASK:] What is your race? Are you white, black, Asian, or some other?

Income Level by Religious Tradition

	Less than \$30,000	\$30,000- \$49,999	\$50,000- \$74,999	\$75,000- \$99,999	\$100,000+	N
	%	%	%	%	%	
Total Population	31	22	17	13	18	29,435
Total Protestants	32	23	17	12	15	15,741
Members of Evangelical Prot. Churches	34	24	18	11	13	7,943
Members of Mainline Protestant Churches	25	21	18	15	21	6,142
Members of Hist. Black Prot. Churches	47	26	12	7	8	1,656
Catholic	31	20	16	14	19	6,565
Mormon	26	21	22	16	16	512
Church of Jesus Christ of Latter-day Saints	26	21	22	16	15	493
Jehovah's Witness	42	23	17	9	9	178
Orthodox	20	24	16	13	28	290
Greek Orthodox	17	22	18	13	30	138
Other Christian	29	21	13	13	23	111
Jewish	14	11	17	12	46	520
Reform	11	8	14	12	55	251
Conservative	12	14	17	14	43	162
Muslim*	35	24	15	10	16	868
Buddhist	25	19	17	17	22	357
Hindu	9	10	15	22	43	220
Other Faiths	28	25	16	13	18	378
Unitarian and Other Liberal Faiths	19	25	16	13	26	243
New Age	39	23	17	12	9	106
Unaffiliated	29	23	16	13	19	4,279
Atheist	21	20	16	15	28	439
Agnostic	18	22	19	16	25	730
Secular Unaffiliated	25	24	17	13	21	1,686
Religious Unaffiliated	40	24	15	10	12	1,424

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, rows may not add to 100.

Question: Last year, that is in 2006, what was your total family income from all sources, before taxes? Just stop me when I get to the right category. (READ IN ORDER) Less than \$10,000, 10 to under \$20,000, 20 to under \$30,000, 30 to under \$40,000, 40 to under \$50,000, 50 to under \$75,000, 75 to under \$100,000, 100 to under \$150,000, \$150,000 or more.

Income Level by Protestant Family

	Less than \$30,000	\$30,000- \$49,999	\$50,000- \$74,999	\$75,000- \$99,999	\$100,000+	N
	%	%	%	%	%	
Total Population	31	22	17	13	18	29,435
Total Protestants	32	23	17	12	15	15,741
Baptist	39	25	16	9	11	4,961
Baptist in the Evangelical Tradition	34	25	18	10	13	3,356
Baptist in the Mainline Tradition	44	22	14	9	10	528
Baptist in the Historically Black Tradition	50	25	11	6	8	1,077
Methodist	25	22	18	15	20	2,215
Methodist in the Mainline Tradition	23	21	19	15	21	1,998
Methodist in the Historically Black Tradition	41	24	14	9	12	173
Nondenominational	24	21	21	15	18	1,354
Nondenominational in the Evangelical Tradition	25	21	22	15	18	1,021
Nondenominational in the Mainline Tradition	23	20	18	16	23	277
Lutheran	23	22	21	17	16	1,571
Lutheran in the Evangelical Tradition	24	22	21	17	17	597
Lutheran in the Mainline Tradition	23	23	21	17	16	974
Presbyterian	21	19	18	16	26	961
Presbyterian in the Evangelical Tradition	30	21	16	13	20	278
Presbyterian in the Mainline Tradition	17	18	19	18	29	683
Pentecostal	45	25	14	8	7	1,135
Pentecostal in the Evangelical Tradition	45	25	15	8	7	919
Pentecostal in the Historically Black Tradition	48	25	12	8	7	216
Anglican/Episcopal	18	19	11	17	35	580
Anglican/Episcopal in the Mainline Tradition	17	19	12	17	35	556
Restorationist	38	22	17	11	12	650
Restorationist in the Evangelical Tradition	39	23	17	11	11	529
Restorationist in the Mainline Tradition	33	15	18	14	21	121
Congregationalist	26	19	20	15	21	280
Congregationalist in the Mainline Tradition	24	19	20	15	23	239
Holiness	41	26	18	8	7	331
Holiness in the Evangelical Tradition	40	25	18	10	7	304
Reformed	Too few cases for analysis					
Adventist	47	25	11	7	10	129

Due to rounding, rows may not add to 100.

Question: Last year, that is in 2006, what was your total family income from all sources, before taxes? Just stop me when I get to the right category. (READ IN ORDER) Less than \$10,000, 10 to under \$20,000, 20 to under \$30,000, 30 to under \$40,000, 40 to under \$50,000, 50 to under \$75,000, 75 to under \$100,000, 100 to under \$150,000, \$150,000 or more.

Income Level by Protestant Denomination

	Less than \$30,000	\$30,000- \$49,999	\$50,000- \$74,999	\$75,000- \$99,999	\$100,000+	N
	%	%	%	%	%	
Total Population	31	22	17	13	18	29,435
Total Protestants	32	23	17	12	15	15,741
African Methodist Episcopal (Historically Black Tradition)	40	24	13	9	14	108
American Baptist Churches in the USA (Mainline Tradition)	46	22	16	9	8	354
Anglican Church (Mainline Tradition)	17	16	12	15	39	113
Assemblies of God (Evangelical Tradition)	41	26	15	11	8	415
Church of Christ (Evangelical Tradition)	37	24	17	11	11	483
Church of God Cleveland, Tennessee (Evangelical Tradition)	41	27	19	6	8	100
Church of God in Christ (Historically Black Tradition)	46	27	10	8	9	134
Church of the Nazarene (Evangelical Tradition)			Too few cases for analysis			
Disciples of Christ (Mainline Tradition)	31	14	21	14	20	106
Episcopal Church in the USA (Mainline Tradition)	16	19	11	18	35	394
Evangelical Lutheran Church in America (Mainline Tradition)	24	24	21	15	17	713
Free Methodist Church (Evangelical Tradition)			Too few cases for analysis			
Independent Baptist (Evangelical Tradition)	37	25	17	11	11	798
Independent Baptist (Historically Black Tradition)	55	19	13	5	8	104
Lutheran Church, Missouri Synod (Evangelical Tradition)	24	20	20	18	17	478
National Baptist Convention (Historically Black Tradition)	46	29	12	6	7	474
Nondenominational Charismatic Churches (Evang. Trad.)	22	23	26	17	11	153
Nondenominational Evangelical Churches (Evang. Trad.)	15	22	21	18	25	360
Nondenominational Fundamentalist Churches (Evang. Trad.)			Too few cases for analysis			
Presbyterian Church in America (Evangelical Tradition)	34	20	16	12	18	147
Presbyterian Church USA (Mainline Tradition)	16	19	19	18	28	452
Seventh-Day Adventist (Evangelical Tradition)	46	26	10	7	11	115
Southern Baptist Convention (Evangelical Tradition)	30	25	19	11	15	2,107
United Church of Christ (Mainline Tradition)	27	20	21	14	18	197
United Methodist Church (Mainline Tradition)	23	21	19	16	22	1,876

Due to rounding, rows may not add to 100.

Question: Last year, that is in 2006, what was your total family income from all sources, before taxes? Just stop me when I get to the right category. (READ IN ORDER) Less than \$10,000, 10 to under \$20,000, 20 to under \$30,000, 30 to under \$40,000, 40 to under \$50,000, 50 to under \$75,000, 75 to under \$100,000, 100 to under \$150,000, \$150,000 or more.

Age by Religious Tradition

	18-29	30-49	50-64	65+	N
	%	%	%	%	
Total Population	20	39	25	16	34,695
Total Protestants	17	38	26	20	18,494
Members of Evangelical Protestant Churches	17	39	26	19	9,281
Members of Mainline Protestant Churches	14	36	28	23	7,271
Members of Historically Black Prot. Churches	24	36	24	15	1,942
Catholic	18	41	24	16	7,856
Mormon	24	42	19	15	565
Church of Jesus Christ of Latter-day Saints	25	42	18	15	543
Jehovah's Witness	21	39	25	14	207
Orthodox	18	38	27	17	358
Greek Orthodox	8	35	29	27	166
Other Christian	16	35	27	22	127
Jewish	20	29	29	22	664
Reform	13	30	33	24	313
Conservative	22	23	30	25	212
Muslim*	29	48	18	5	1,027
Buddhist	23	40	30	7	410
Hindu	18	58	19	5	250
Other Faiths	26	37	27	10	437
Unitarian and Other Liberal Faiths	18	33	33	16	288
New Age	43	43	12	2	116
Unaffiliated	31	40	20	8	4,947
Atheist	37	36	16	12	502
Agnostic	34	34	22	9	818
Secular Unaffiliated	29	41	21	8	1,965
Religious Unaffiliated	30	43	20	7	1,662

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, rows may not add to 100.

Question: What is your age?

Age by Protestant Family

	18-29	30-49	50-64	65+	N
	%	%	%	%	
Total Population	20	39	25	16	34,695
Total Protestants	17	38	26	20	18,494
Baptist	17	38	25	20	5,798
Baptist in the Evangelical Tradition	14	38	26	21	3,933
Baptist in the Mainline Tradition	20	38	22	20	613
Baptist in the Historically Black Tradition	22	36	25	17	1,252
Methodist	11	33	29	26	2,594
Methodist in the Mainline Tradition	11	34	29	26	2,344
Methodist in the Historically Black Tradition	15	28	32	25	198
Nondenominational	22	49	22	8	1,511
Nondenominational in the Evangelical Tradition	21	48	22	8	1,142
Nondenominational in the Mainline Tradition	22	50	21	6	303
Lutheran	11	36	29	24	1,894
Lutheran in the Evangelical Tradition	12	34	29	25	731
Lutheran in the Mainline Tradition	10	37	28	24	1,163
Presbyterian	11	32	29	29	1,143
Presbyterian in the Evangelical Tradition	13	29	29	29	316
Presbyterian in the Mainline Tradition	10	33	29	29	827
Pentecostal	19	42	25	14	1,314
Pentecostal in the Evangelical Tradition	16	44	26	14	1,065
Pentecostal in the Historically Black Tradition	29	34	25	12	249
Anglican/Episcopal	10	30	34	27	679
Anglican/Episcopal in the Mainline Tradition	10	30	33	27	647
Restorationist	21	31	24	24	760
Restorationist in the Evangelical Tradition	23	31	24	22	606
Restorationist in the Mainline Tradition	12	32	22	34	154
Congregationalist	10	30	35	25	335
Congregationalist in the Mainline Tradition	12	27	36	25	292
Holiness	15	32	27	26	403
Holiness in the Evangelical Tradition	16	31	27	27	368
Reformed	15	36	27	21	103
Adventist	18	43	24	15	150

Due to rounding, rows may not add to 100.

Question: What is your age?

Age by Protestant Denomination

	18-29	30-49	50-64	65+	N
	%	%	%	%	
Total Population	20	39	25	16	34,695
Total Protestants	17	38	26	20	18,494
African Methodist Episcopal (Historically Black Tradition)	14	31	30	25	120
American Baptist Churches in the USA (Mainline Tradition)	18	36	23	23	404
Anglican Church (Mainline Tradition)	7	26	33	35	130
Assemblies of God (Evangelical Tradition)	14	41	33	12	473
Church of Christ (Evangelical Tradition)	22	32	24	22	552
Church of God Cleveland, Tennessee (Evangelical Tradition)	18	30	24	28	120
Church of God in Christ (Historically Black Tradition)	29	33	28	10	153
Church of the Nazarene (Evangelical Tradition)	16	31	25	28	102
Disciples of Christ (Mainline Tradition)	10	33	21	35	135
Episcopal Church in the USA (Mainline Tradition)	11	29	34	25	455
Evangelical Lutheran Church in America (Mainline Tradition)	8	36	29	27	855
Free Methodist Church (Evangelical Tradition)	13	31	27	29	102
Independent Baptist (Evangelical Tradition)	15	39	27	19	897
Independent Baptist (Historically Black Tradition)	36	35	19	10	120
Lutheran Church, Missouri Synod (Evangelical Tradition)	11	32	31	26	582
National Baptist Convention (Historically Black Tradition)	14	35	29	21	538
Nondenominational Charismatic Churches (Evang. Trad.)	18	54	22	6	166
Nondenominational Evangelical Churches (Evang. Trad.)	19	51	22	8	406
Nondenominational Fundamentalist Churches (Evang. Trad.)	12	43	33	12	102
Presbyterian Church in America (Evangelical Tradition)	12	29	32	27	165
Presbyterian Church USA (Mainline Tradition)	8	31	30	32	534
Seventh-Day Adventist (Evangelical Tradition)	20	44	21	15	134
Southern Baptist Convention (Evangelical Tradition)	13	37	27	22	2,492
United Church of Christ (Mainline Tradition)	11	27	34	28	241
United Methodist Church (Mainline Tradition)	11	34	29	26	2,195

Due to rounding, rows may not add to 100.

Question: What is your age?

Educational Level by Religious Tradition

	Less than High School	High School Grad	Some College	College Graduate	Post-graduate	N
	%	%	%	%	%	
Total Population	14	36	23	16	11	35,298
Total Protestants	14	38	24	15	9	18,825
Members of Evangelical Prot. Churches	16	40	24	13	7	9,411
Members of Mainline Protestant Churches	9	34	24	20	14	7,429
Members of Hist. Black Prot. Churches	19	40	25	11	5	1,985
Catholic	17	36	21	16	10	7,990
Mormon	9	30	32	18	10	578
Church of Jesus Christ of Latter-day Saints	8	30	33	18	10	555
Jehovah's Witness	19	51	22	6	3	211
Orthodox	6	26	22	28	18	362
Greek Orthodox	2	33	21	25	18	168
Other Christian	12	22	27	20	20	129
Jewish	3	19	19	24	35	676
Reform	1	17	17	31	35	315
Conservative	4	18	21	23	35	218
Muslim*	21	32	23	14	10	1,031
Buddhist	3	23	26	22	26	408
Hindu	4	12	10	26	48	253
Other Faiths	7	25	28	18	21	448
Unitarian and Other Liberal Faiths	3	16	30	22	29	296
New Age	13	38	25	13	11	118
Unaffiliated	13	34	24	16	13	5,009
Atheist	8	28	23	21	21	509
Agnostic	5	22	29	23	20	825
Secular Unaffiliated	10	35	24	17	13	1,995
Religious Unaffiliated	21	40	22	11	6	1,680

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, rows may not add to 100.

Question: What is the last grade or class that you completed in school?

Educational Level by Protestant Family

	Less than High School	High School Grad	Some College	College Graduate	Post-graduate	N
	%	%	%	%	%	
Total Population	14	36	23	16	11	35,298
Total Protestants	14	38	24	15	9	18,825
Baptist	18	43	22	12	6	5,881
Baptist in the Evangelical Tradition	17	43	22	13	6	3,987
Baptist in the Mainline Tradition	22	48	17	8	6	625
Baptist in the Historically Black Tradition	21	41	23	10	5	1,269
Methodist	9	35	23	20	13	2,645
Methodist in the Mainline Tradition	8	34	23	21	14	2,383
Methodist in the Historically Black Tradition	10	41	26	14	9	210
Nondenominational	6	33	32	18	11	1,539
Nondenominational in the Evangelical Tradition	6	34	32	17	11	1,166
Nondenominational in the Mainline Tradition	7	27	31	22	14	306
Lutheran	8	39	25	19	9	1,916
Lutheran in the Evangelical Tradition	10	39	26	18	8	733
Lutheran in the Mainline Tradition	7	39	25	19	10	1,183
Presbyterian	8	28	24	22	18	1,158
Presbyterian in the Evangelical Tradition	13	32	24	19	12	318
Presbyterian in the Mainline Tradition	5	26	24	24	21	840
Pentecostal	26	41	22	8	3	1,336
Pentecostal in the Evangelical Tradition	27	41	21	7	3	1,080
Pentecostal in the Historically Black Tradition	23	38	27	9	3	256
Anglican/Episcopal	2	22	23	28	25	702
Anglican/Episcopal in the Mainline Tradition	1	21	23	29	25	668
Restorationist	17	37	23	14	8	773
Restorationist in the Evangelical Tradition	19	39	22	14	6	617
Restorationist in the Mainline Tradition	10	30	26	17	17	156
Congregationalist	5	33	21	20	20	345
Congregationalist in the Mainline Tradition	3	32	21	22	21	300
Holiness	23	42	20	9	5	409
Holiness in the Evangelical Tradition	21	42	22	10	5	372
Reformed	11	39	23	20	7	105
Adventist	24	32	25	15	5	150

Due to rounding, rows may not add to 100.

Question: What is the last grade or class that you completed in school?

Educational Level by Protestant Denomination

	Less than High School	High School Grad	Some College	College Graduate	Post- graduate	N
	%	%	%	%	%	
Total Population	14	36	23	16	11	35,298
Total Protestants	14	38	24	15	9	18,825
African Methodist Episcopal (Historically Black Tradition)	10	35	29	17	9	127
American Baptist Churches in the USA (Mainline Tradition)	23	48	15	9	5	410
Anglican Church (Mainline Tradition)	1	23	27	25	24	132
Assemblies of God (Evangelical Tradition)	24	41	23	8	4	478
Church of Christ (Evangelical Tradition)	18	39	23	14	6	562
Church of God Cleveland, Tennessee (Evangelical Tradition)	28	43	20	4	4	122
Church of God in Christ (Historically Black Tradition)	27	35	27	8	3	160
Church of the Nazarene (Evangelical Tradition)	11	45	28	10	5	103
Disciples of Christ (Mainline Tradition)	10	31	24	18	17	137
Episcopal Church in the USA (Mainline Tradition)	1	20	22	30	27	473
Evangelical Lutheran Church in America (Mainline Tradition)	6	38	26	19	11	867
Free Methodist Church (Evangelical Tradition)	20	47	17	9	7	103
Independent Baptist (Evangelical Tradition)	18	45	22	11	5	908
Independent Baptist (Historically Black Tradition)	19	48	25	5	3	120
Lutheran Church, Missouri Synod (Evangelical Tradition)	9	38	25	18	9	584
National Baptist Convention (Historically Black Tradition)	22	38	22	11	6	546
Nondenominational Charismatic Churches (Evang. Trad.)	1	43	32	13	11	171
Nondenominational Evangelical Churches (Evang. Trad.)	6	28	34	18	15	408
Nondenominational Fundamentalist Churches (Evang. Trad.)	5	35	31	19	11	103
Presbyterian Church in America (Evangelical Tradition)	18	27	24	19	13	167
Presbyterian Church USA (Mainline Tradition)	7	23	23	23	24	542
Seventh-Day Adventist (Evangelical Tradition)	24	30	26	16	5	134
Southern Baptist Convention (Evangelical Tradition)	15	42	22	14	7	2,525
United Church of Christ (Mainline Tradition)	4	33	21	21	21	248
United Methodist Church (Mainline Tradition)	8	34	23	21	14	2,229

Due to rounding, rows may not add to 100.

Question: What is the last grade or class that you completed in school?

Number of Children by Religious Tradition

	No Children	One Child	Two Children	Three Children	Four or more Children	N
	%	%	%	%	%	
Total Population	65	13	13	6	3	35,431
Total Protestants	66	13	12	5	3	18,883
Members of Evangelical Prot. Churches	65	13	13	6	3	9,443
Members of Mainline Protestant Churches	70	12	12	5	1	7,451
Members of Hist. Black Prot. Churches	64	15	11	6	4	1,989
Catholic	61	13	15	7	4	8,029
Mormon	51	14	14	12	9	577
Church of Jesus Christ of Latter-day Saints	50	14	14	12	10	553
Jehovah's Witness	63	16	11	6	4	215
Orthodox	70	9	14	5	1	360
Greek Orthodox	75	5	14	4	2	167
Other Christian	72	12	8	4	4	129
Jewish	72	9	11	4	4	681
Reform	71	11	14	4	1	315
Conservative	82	5	8	2	2	219
Muslim	53	13	19	9	6	116
Buddhist	70	16	11	3	1	411
Hindu	52	21	24	2	1	256
Other Faiths	69	15	12	3	1	449
Unitarian and Other Liberal Faiths	70	15	13	2	1	297
New Age	70	14	10	6	0	118
Unaffiliated	67	13	13	5	2	5,031
Atheist	75	11	10	3	2	515
Agnostic	75	11	9	3	1	823
Secular Unaffiliated	67	15	13	4	1	1,999
Religious Unaffiliated	60	14	14	8	4	1,694

Due to rounding, rows may not add to 100.

Question: Are you the parent or a guardian of any children under 18 now living in your household? (IF YES, ASK: And may I ask how many?)

Number of Children by Protestant Family

	No Children	One Child	Two Children	Three Children	Four or more Children	N
	%	%	%	%	%	
Total Population	65	13	13	6	3	35,431
Total Protestants	66	13	12	5	3	18,883
Baptist	65	14	13	6	3	5,905
Baptist in the Evangelical Tradition	66	13	13	5	3	4,002
Baptist in the Mainline Tradition	65	13	14	7	1	628
Baptist in the Historically Black Tradition	63	15	11	6	4	1,275
Methodist	72	11	11	4	1	2,653
Methodist in the Mainline Tradition	72	11	12	4	1	2,392
Methodist in the Historically Black Tradition	72	18	6	3	1	208
Nondenominational	55	15	17	8	5	1,543
Nondenominational in the Evangelical Tradition	54	16	18	8	5	1,171
Nondenominational in the Mainline Tradition	59	16	15	5	5	306
Lutheran	70	12	11	5	1	1,923
Lutheran in the Evangelical Tradition	71	12	10	6	2	738
Lutheran in the Mainline Tradition	70	12	12	5	1	1,185
Presbyterian	74	11	10	3	1	1,161
Presbyterian in the Evangelical Tradition	79	10	7	2	2	320
Presbyterian in the Mainline Tradition	72	12	11	4	1	841
Pentecostal	62	14	13	7	5	1,341
Pentecostal in the Evangelical Tradition	62	14	13	7	4	1,085
Pentecostal in the Historically Black Tradition	62	13	12	6	8	256
Anglican/Episcopal	73	11	12	2	1	704
Anglican/Episcopal in the Mainline Tradition	74	12	12	3	1	670
Restorationist	71	11	10	5	2	772
Restorationist in the Evangelical Tradition	70	12	10	6	2	615
Restorationist in the Mainline Tradition	76	6	11	2	4	157
Congregationalist	73	11	11	3	1	342
Congregationalist in the Mainline Tradition	73	11	11	3	2	298
Holiness	73	11	11	2	3	410
Holiness in the Evangelical Tradition	74	10	10	3	3	373
Reformed	66	11	7	9	7	106
Adventist	63	16	9	10	3	151

Due to rounding, rows may not add to 100.

Question: Are you the parent or a guardian of any children under 18 now living in your household? (IF YES, ASK: And may I ask how many?)

Number of Children by Protestant Denomination

	No Children	One Child	Two Children	Three Children	Four or more Children	N
	%	%	%	%	%	
Total Population	65	13	13	6	3	35,431
Total Protestants	66	13	12	5	3	18,883
African Methodist Episcopal (Historically Black Tradition)	71	16	8	4	1	127
American Baptist Churches in USA (Mainline Tradition)	64	14	13	7	2	441
Anglican Church (Mainline Tradition)	78	7	11	4	0	132
Assemblies of God (Evangelical Tradition)	64	12	12	8	4	480
Church of Christ (Evangelical Tradition)	70	13	10	5	2	560
Church of God Cleveland, Tennessee (Evangelical Tradition)	74	15	8	3	1	124
Church of God in Christ (Historically Black Tradition)	63	12	11	6	8	160
Church of the Nazarene (Evangelical Tradition)	70	10	12	4	4	103
Disciples of Christ (Mainline Tradition)	76	7	10	2	5	137
Episcopal Church in the USA (Mainline Tradition)	73	12	12	2	1	474
Evangelical Lutheran Church in America (Mainline Tradition)	70	11	13	5	1	868
Free Methodist Church (Evangelical Tradition)	70	12	12	3	3	103
Independent Baptist (Evangelical Tradition)	63	14	14	6	3	911
Independent Baptist (Historically Black Tradition)	61	17	15	4	4	121
Lutheran Church, Missouri Synod (Evangelical Tradition)	72	11	10	5	2	587
National Baptist Convention (Historically Black Tradition)	68	16	7	6	3	549
Nondenominational Charismatic Churches (Evang. Trad.)	46	22	16	9	8	171
Nondenominational Evangelical Churches (Evang. Trad.)	52	15	19	9	4	411
Nondenominational Fundamentalist Churches (Evang. Trad.)	59	20	12	5	3	103
Presbyterian Church in America (Evangelical Tradition)	79	10	6	2	3	168
Presbyterian Church USA (Mainline Tradition)	74	11	10	4	1	542
Seventh-Day Adventist (Evangelical Tradition)	62	15	10	10	3	135
Southern Baptist Convention (Evangelical Tradition)	67	13	13	4	3	2,537
United Church of Christ (Mainline Tradition)	75	10	10	3	2	246
United Methodist Church (Mainline Tradition)	72	11	12	4	1	2,238

Due to rounding, rows may not add to 100.

Question: Are you the parent or a guardian of any children under 18 now living in your household? (IF YES, ASK: And may I ask how many?)

Region by Religious Tradition

	Northeast	Midwest	South	West	N
	%	%	%	%	
Total Population	19	23	36	22	35,556
Total Protestants	13	25	46	16	18,937
Members of Evangelical Protestant Churches	10	23	50	17	9,472
Members of Mainline Protestant Churches	19	29	34	18	7,470
Members of Historically Black Prot. Churches	13	19	60	8	1,995
Catholic	29	24	24	23	8,054
Mormon	4	7	12	76	581
Church of Jesus Christ of Latter-day Saints	4	6	12	77	556
Jehovah's Witness	16	19	36	29	215
Orthodox	33	19	24	25	363
Greek Orthodox	38	23	20	19	168
Other Christian	14	23	22	41	129
Jewish	41	12	26	21	682
Reform	41	11	27	22	315
Conservative	38	16	27	19	219
Muslim*	29	22	32	18	1,050
Buddhist	17	15	23	45	411
Hindu	29	13	32	26	257
Other Faiths	23	20	26	31	449
Unitarian and Other Liberal Faiths	23	19	26	32	297
New Age	25	21	28	26	118
Unaffiliated	19	23	29	29	5,048
Atheist	21	20	23	35	515
Agnostic	20	20	28	32	826
Secular Unaffiliated	21	22	25	32	2,006
Religious Unaffiliated	15	26	37	22	1,701

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, rows may not add to 100.

Region by Protestant Family

	Northeast	Midwest	South	West	N
	%	%	%	%	
Total Population	19	23	36	22	35,556
Total Protestants	13	25	46	16	18,937
Baptist	8	18	65	9	5,914
Baptist in the Evangelical Tradition	6	16	69	9	4,008
Baptist in the Mainline Tradition	14	24	46	16	628
Baptist in the Historically Black Tradition	11	19	63	7	1,278
Methodist	17	28	46	9	2,657
Methodist in the Mainline Tradition	17	29	45	9	2,393
Methodist in the Historically Black Tradition	16	22	58	5	210
Nondenominational	11	23	37	30	1,550
Nondenominational in the Evangelical Trad.	11	23	36	30	1,177
Nondenominational in the Mainline Tradition	11	23	32	34	306
Lutheran	15	53	16	15	1,926
Lutheran in the Evangelical Tradition	8	61	16	15	740
Lutheran in the Mainline Tradition	19	48	16	16	1,186
Presbyterian	22	21	35	22	1,164
Presbyterian in the Evangelical Tradition	17	20	41	22	320
Presbyterian in the Mainline Tradition	23	22	32	22	844
Pentecostal	12	19	52	17	1,345
Pentecostal in the Evangelical Tradition	10	18	52	19	1,089
Pentecostal in the Historically Black Tradition	18	20	52	10	256
Anglican/Episcopal	26	14	42	19	706
Anglican/Episcopal in the Mainline Tradition	25	14	41	20	672
Restorationist	13	28	44	15	776
Restorationist in the Evangelical Tradition	12	27	47	14	619
Restorationist in the Mainline Tradition	13	37	33	17	157
Congregationalist	42	28	15	15	345
Congregationalist in the Mainline Tradition	43	28	13	16	300
Holiness	14	35	36	14	411
Holiness in the Evangelical Tradition	16	39	30	15	374
Reformed	22	48	8	21	106
Adventist	19	18	37	25	151

Due to rounding, rows may not add to 100.

Region by Protestant Denomination

	Northeast	Midwest	South	West	N
	%	%	%	%	
Total Population	19	23	36	22	35,556
Total Protestants	13	25	46	16	18,937
African Methodist Episcopal (Historically Black Tradition)	12	26	57	5	127
American Baptist Churches in the USA (Mainline Tradition)	19	26	39	16	411
Anglican Church (Mainline Tradition)	27	17	41	15	134
Assemblies of God (Evangelical Tradition)	10	19	46	24	480
Church of Christ (Evangelical Tradition)	12	26	47	14	564
Church of God Cleveland, Tennessee (Evangelical Tradition)	9	21	66	4	124
Church of God in Christ (Historically Black Tradition)	15	20	53	12	160
Church of the Nazarene (Evangelical Tradition)	4	49	19	28	103
Disciples of Christ (Mainline Tradition)	12	37	35	15	137
Episcopal Church in the USA (Mainline Tradition)	26	13	40	21	474
Evangelical Lutheran Church in America (Mainline Tradition)	19	51	16	14	869
Free Methodist Church (Evangelical Tradition)	20	35	29	16	103
Independent Baptist (Evangelical Tradition)	10	23	55	12	912
Independent Baptist (Historically Black Tradition)	11	18	67	4	121
Lutheran Church, Missouri Synod (Evangelical Tradition)	7	64	16	13	588
National Baptist Convention (Historically Black Tradition)	9	18	66	8	549
Nondenominational Charismatic Churches (Evang. Trad.)	15	20	41	24	172
Nondenominational Evangelical Churches (Evang. Trad.)	13	23	28	36	413
Nondenominational Fundamentalist Churches (Evang. Trad.)	12	31	32	25	103
Presbyterian Church in America (Evangelical Tradition)	18	17	45	20	168
Presbyterian Church USA (Mainline Tradition)	22	22	37	18	544
Seventh-Day Adventist (Evangelical Tradition)	19	17	38	26	135
Southern Baptist Convention (Evangelical Tradition)	4	13	76	7	2,539
United Church of Christ (Mainline Tradition)	41	32	14	14	248
United Methodist Church (Mainline Tradition)	16	29	46	8	2,239

Due to rounding, rows may not add to 100.

Gender by Religious Tradition

	Male	Female	N
	%	%	
Total Population	48	52	35,556
Total Protestants	46	54	18,937
Members of Evangelical Protestant Churches	47	53	9,472
Members of Mainline Protestant Churches	46	54	7,470
Members of Historically Black Protestant Churches	40	60	1,995
Catholic	46	54	8,054
Mormon	44	56	581
Church of Jesus Christ of Latter-day Saints	44	56	556
Jehovah's Witness	40	60	215
Orthodox	46	54	363
Greek Orthodox	42	58	168
Other Christian	46	54	129
Jewish	52	48	682
Reform	54	46	315
Conservative	45	55	219
Muslim*	54	46	1,050
Buddhist	53	47	411
Hindu	61	39	257
Other Faiths	54	46	449
Unitarian and Other Liberal Faiths	54	46	297
New Age	51	49	118
Unaffiliated	59	41	5,048
Atheist	70	30	515
Agnostic	64	36	826
Secular Unaffiliated	60	40	2,006
Religious Unaffiliated	52	48	1,701

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Due to rounding, rows may not add to 100.

Gender by Protestant Family

	Male	Female	N
	%	%	
Total Population	48	52	35,556
Total Protestants	46	54	18,937
Baptist	45	55	5,914
Baptist in the Evangelical Tradition	48	52	4,008
Baptist in the Mainline Tradition	44	56	628
Baptist in the Historically Black Tradition	40	60	1,278
Methodist	43	57	2,657
Methodist in the Mainline Tradition	44	56	2,393
Methodist in the Historically Black Tradition	37	63	210
Nondenominational	46	54	1,550
Nondenominational in the Evangelical Tradition	48	52	1,177
Nondenominational in the Mainline Tradition	44	56	306
Lutheran	47	53	1,926
Lutheran in the Evangelical Tradition	49	51	740
Lutheran in the Mainline Tradition	47	53	1,186
Presbyterian	48	52	1,164
Presbyterian in the Evangelical Tradition	52	48	320
Presbyterian in the Mainline Tradition	46	54	844
Pentecostal	44	56	1,345
Pentecostal in the Evangelical Tradition	45	55	1,089
Pentecostal in the Historically Black Tradition	42	58	256
Anglican/Episcopal	48	52	706
Anglican/Episcopal in the Mainline Tradition	49	51	672
Restorationist	43	57	776
Restorationist in the Evangelical Tradition	43	57	619
Restorationist in the Mainline Tradition	39	61	157
Congregationalist	43	57	345
Congregationalist in the Mainline Tradition	41	59	300
Holiness	46	54	411
Holiness in the Evangelical Tradition	47	53	374
Reformed	42	58	106
Adventist	41	59	151

Due to rounding, rows may not add to 100.

Gender by Protestant Denomination

	Male	Female	N
	%	%	
Total Population	48	52	35,556
Total Protestants	46	54	18,937
African Methodist Episcopal (Historically Black Tradition)	37	63	127
American Baptist Churches in the USA (Mainline Tradition)	42	58	411
Anglican Church (Mainline Tradition)	51	49	134
Assemblies of God (Evangelical Tradition)	43	57	480
Church of Christ (Evangelical Tradition)	44	56	564
Church of God Cleveland, Tennessee (Evangelical Tradition)	47	53	124
Church of God in Christ (Historically Black Tradition)	44	56	160
Church of the Nazarene (Evangelical Tradition)	47	53	103
Disciples of Christ (Mainline Tradition)	37	63	137
Episcopal Church in the USA (Mainline Tradition)	48	52	474
Evangelical Lutheran Church in America (Mainline Tradition)	44	56	869
Free Methodist Church (Evangelical Tradition)	47	53	103
Independent Baptist (Evangelical Tradition)	46	54	912
Independent Baptist (Historically Black Tradition)	39	61	121
Lutheran Church, Missouri Synod (Evangelical Tradition)	47	53	588
National Baptist Convention (Historically Black Tradition)	39	61	549
Nondenominational Charismatic Churches (Evangelical Tradition)	44	56	172
Nondenominational Evangelical Churches (Evangelical Tradition)	48	52	413
Nondenominational Fundamentalist Churches (Evangelical Tradition)	63	37	103
Presbyterian Church in America (Evangelical Tradition)	57	43	168
Presbyterian Church USA (Mainline Tradition)	46	54	544
Seventh-Day Adventist (Evangelical Tradition)	40	60	135
Southern Baptist Convention (Evangelical Tradition)	49	51	2,539
United Church of Christ (Mainline Tradition)	39	61	248
United Methodist Church (Mainline Tradition)	43	57	2,239

Due to rounding, rows may not add to 100.

Religious Affiliation by State in the Northeast

	National	Northeast	Connecticut/ Rhode Island	Maine	Massa- chusetts	New Hampshire/ Vermont	New Jersey	New York	Pennsyl- vania
	%	%	%	%	%	%	%	%	%
Members of Evang. Prot. Churches	26	13	10	15	11	11	12	11	18
Members of Mainline Prot. Churches	18	19	13	26	15	23	13	16	25
Members of Hist. Black Prot.Churches	7	5	4	<0.5	2	<0.5	5	5	7
Catholic	24	37	43	29	43	29	42	39	29
Mormon	2	<0.5	<0.5	1	<0.5	1	<0.5	<0.5	<0.5
Jehovah's Witness	1	1	1	1	<0.5	<0.5	<0.5	1	1
Orthodox	1	1	1	<0.5	1	<0.5	1	1	1
Other Christian	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5
Jewish	2	4	1	<0.5	3	1	6	6	2
Muslim	1*	1	<0.5	<0.5	<0.5	<0.5	1	1	<0.5
Buddhist	1	1	1	1	1	1	1	1	<0.5
Hindu	<0.5	1	<0.5	<0.5	1	<0.5	2	1	<0.5
Other World Religions	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5
Other Faiths	1	1	2	2	2	7	1	1	1
Unaffiliated	16	16	23	25	17	26	12	17	13
Don't Know/Refused	1	1	1	<0.5	1	<0.5	2	1	1
Total	100	100	100	100	100	100	100	100	100
N	35,556	6,556	482	245	748	320	932	1,933	1,896
Margin of Error	± 0.6%	± 1.5%	± 5%	± 7%	± 4%	± 6.5%	± 4%	± 2.5%	± 2.5%

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Note: Bold, blue numbers indicate instances where the proportion of the corresponding state's population that belongs to the religious tradition in question is significantly different than the proportion of the national population that belongs to that group.

Religious Affiliation by State in the Midwest

	National	Mid-west	Illinois	Indiana	Iowa	Kansas	Michigan	Minne-sota	Missouri	Ne-braska	N. Dakota/ S. Dakota	Ohio	Wisconsin
	%	%	%	%	%	%	%	%	%	%	%	%	%
Members of Evang. Prot. Churches	26	26	19	34	24	29	26	21	37	21	24	26	24
Members of Mainl. Prot. Churches	18	22	17	22	30	27	19	32	18	27	35	22	23
Members of Hist. Bl. Prot. Churches	7	6	9	6	1	3	8	1	6	3	<0.5	7	3
Catholic	24	24	32	18	25	23	23	28	18	31	25	21	29
Mormon	2	1	<0.5	1	1	1	1	<0.5	1	<0.5	1	<0.5	<0.5
Jehovah's Witness	1	1	1	1	<0.5	<0.5	1	<0.5	1	<0.5	<0.5	1	<0.5
Orthodox	1	<0.5	1	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1	1
Other Christian	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1
Jewish	2	1	2	1	1	<0.5	1	1	1	<0.5	<0.5	1	<0.5
Muslim	1*	<0.5	<0.5	<0.5	<0.5	<0.5	1	1	<0.5	<0.5	<0.5	1	<0.5
Buddhist	1	<0.5	1	<0.5	<0.5	<0.5	1	1	<0.5	<0.5	<0.5	<0.5	<0.5
Hindu	<0.5	<0.5	1	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5
Other World Religions	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5
Other Faiths	1	1	1	<0.5	1	1	1	1	1	1	2	1	1
Unaffiliated	16	16	15	16	15	14	17	13	16	16	12	17	16
Don't Know/Refused	1	1	1	<0.5	1	1	1	<0.5	<0.5	<0.5	1	1	1
Total	100	100	100	100	100	100	100	100	100	100	100	100	100
N	35,556	9,078	1,340	924	487	421	1,275	789	879	247	238	1,654	824
Margin of Error	± 0.6%	± 1.5%	± 3%	± 4%	± 5%	± 5.5%	± 3.5%	± 4%	± 4%	± 7%	± 7%	± 3%	± 4%

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Note: Bold, blue numbers indicate instances where the proportion of the corresponding state's population that belongs to the religious tradition in question is significantly different than the proportion of the national population that belongs to that group.

Religious Affiliation by State in the South

	National	South	Alabama	Arkansas	Delaware	Florida	Georgia	Kentucky	Louisiana	Maryland/DC	Mississippi	North Carolina	Oklahoma	South Carolina	Tennessee	Texas	Virginia	West Virginia
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Members of Evang. Prot. Ch.	26	37	49	53	15	25	38	49	31	15	47	41	53	45	51	34	31	36
Members of Mainl. Prot. Ch.	18	17	15	16	18	15	16	17	9	20	11	21	16	18	18	15	20	32
Members of Hist. Bl. Prot. Ch.	7	11	18	10	14	8	16	5	20	18	23	13	3	15	8	8	10	2
Catholic	24	16	6	5	27	26	12	14	28	18	9	9	12	8	7	24	14	7
Mormon	2	1	<0.5	<0.5	<0.5	<0.5	1	<0.5	<0.5	<0.5	1	<0.5	<0.5	<0.5	1	1	1	<0.5
Jehovah's Witness	1	1	1	1	<0.5	1	1	<0.5	1	1	1	<0.5	<0.5	1	<0.5	1	<0.5	<0.5
Orthodox	1	<0.5	<0.5	<0.5	1	1	<0.5	<0.5	<0.5	1	<0.5	<0.5	<0.5	1	<0.5	<0.5	1	<0.5
Other Christian	<0.5	<0.5	<0.5	1	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5
Jewish	2	1	<0.5	<0.5	2	3	1	<0.5	<0.5	5	<0.5	<0.5	<0.5	<0.5	<0.5	1	1	1
Muslim	1*	<0.5	<0.5	<0.5	<0.5	1	<0.5	<0.5	1	<0.5	<0.5	<0.5	<0.5	<0.5	1	<0.5	<0.5	<0.5
Buddhist	1	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1	1	<0.5	1	1	<0.5	<0.5	1	1	<0.5
Hindu	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1	<0.5	<0.5	<0.5	<0.5	<0.5	1	1	1
Other World Religions	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5
Other Faiths	1	1	1	<0.5	4	1	<0.5	1	<0.5	1	1	1	1	1	1	1	1	<0.5
Unaffiliated	16	13	8	13	19	16	13	12	8	17	6	12	12	10	12	12	18	19
Don't Know/Refused	1	1	1	<0.5	<0.5	1	<0.5	1	<0.5	1	1	1	1	<0.5	1	<0.5	1	1
Total	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100
N	35,556	12,643	681	378	110	1,694	967	599	528	756	333	1,166	465	570	837	2,266	997	296
Margin of Error	± 0.6%	± 1%	± 4.5%	± 6%	± 10.5%	± 3%	± 3.5%	± 4.5%	± 5%	± 4%	± 6%	± 3.5%	± 5%	± 5%	± 4%	± 2.5%	± 3.5%	± 6.5%

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Note: Bold, blue numbers indicate instances where the proportion of the corresponding state's population that belongs to the religious tradition in question is significantly different than the proportion of the national population that belongs to that group.

Religious Affiliation by State in the West

	National	West	Arizona	California	Colorado	Idaho	Montana/ Wyoming	Nevada	New Mexico	Oregon	Utah	Washington
	%	%	%	%	%	%	%	%	%	%	%	%
Members of Evangelical Prot. Churches	26	20	23	18	23	22	26	13	25	30	7	25
Members of Mainline Prot. Churches	18	15	15	14	19	16	21	11	15	16	6	23
Members of Hist. Black Prot. Churches	7	3	2	4	2	<0.5	<0.5	2	2	1	1	1
Catholic	24	25	25	31	19	18	23	27	26	14	10	16
Mormon	2	6	4	2	2	23	5	11	2	5	58	2
Jehovah's Witness	1	1	1	1	<0.5	1	2	<0.5	2	<0.5	<0.5	1
Orthodox	1	1	<0.5	1	1	<0.5	<0.5	2	<0.5	<0.5	<0.5	<0.5
Other Christian	<0.5	1	<0.5	1	1	<0.5	<0.5	1	<0.5	1	<0.5	1
Jewish	2	2	1	2	2	<0.5	<0.5	1	2	1	<0.5	1
Muslim	1*	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	2	<0.5	<0.5	<0.5	<0.5
Buddhist	1	2	1	2	1	<0.5	1	<0.5	2	2	<0.5	1
Hindu	<0.5	<0.5	<0.5	1	<0.5	<0.5	<0.5	1	<0.5	<0.5	<0.5	<0.5
Other World Religions	<0.5	<0.5	<0.5	<0.5	1	<0.5	<0.5	1	<0.5	<0.5	<0.5	<0.5
Other Faiths	1	2	2	2	2	2	2	3	1	2	1	1
Unaffiliated	16	21	22	21	25	18	20	21	21	27	16	23
Don't Know/Refused	1	1	2	1	2	<0.5	<0.5	2	1	<0.5	1	2
Total	100	100	100	100	100	100	100	100	100	100	100	100
N	35,556	7,279	578	3,574	590	196	272	252	228	521	323	745
Margin of Error	± 0.6%	± 1.5%	± 4.5%	± 2%	± 4.5%	± 8%	± 7%	± 7%	± 7.5%	± 5%	± 6%	± 4%

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Note: Bold, blue numbers indicate instances where the proportion of the corresponding state's population that belongs to the religious tradition in question is significantly different than the proportion of the national population that belongs to that group.

Religious Affiliation by State in the U.S.

	Protestant Churches			Catholic	Mormon	Orthodox	Jehovah's Wit.	Other Christian	Jewish	Muslim	Buddhist	Hindu	Other World Rel.	Other Faiths	Unaffiliated	DK/REF	Total	N	Margin of Error
	Evang.	Mainline	Hist. Bl.																
National	26	18	7	24	2	1	1	<0.5	2	1*	1	<0.5	<0.5	1	16	1	=100	35,556	± 0.6%
Alabama	49	15	18	6	<0.5	<0.5	1	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1	8	1	=100	681	± 4.5%
Arizona	23	15	2	25	4	<0.5	1	<0.5	1	<0.5	1	<0.5	<0.5	2	22	2	=100	578	± 4.5%
Arkansas	53	16	10	5	<0.5	<0.5	1	1	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	13	<0.5	=100	378	± 6%
California	18	14	4	31	2	1	1	1	2	<0.5	2	1	<0.5	2	21	1	=100	3,574	± 2.5%
Colorado	23	19	2	19	2	1	<0.5	1	2	<0.5	1	<0.5	1	2	25	2	=100	590	± 4.5%
Connecticut/Rhode Island	10	13	4	43	<0.5	1	1	<0.5	1	<0.5	1	<0.5	<0.5	2	23	1	=100	482	± 5%
DC/Maryland	15	20	18	18	<0.5	1	1	<0.5	5	<0.5	1	1	<0.5	1	17	1	=100	756	± 4%
Delaware	15	18	14	27	<0.5	1	<0.5	<0.5	2	<0.5	<0.5	<0.5	<0.5	4	19	<0.5	=100	110	± 10.5%
Florida	25	15	8	26	<0.5	1	1	<0.5	3	1	<0.5	<0.5	<0.5	1	16	1	=100	1,694	± 3%
Georgia	38	16	16	12	1	<0.5	1	<0.5	1	<0.5	<0.5	<0.5	<0.5	<0.5	13	<0.5	=100	967	± 3.5%
Idaho	22	16	<0.5	18	23	<0.5	1	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	2	18	<0.5	=100	196	± 8%
Illinois	19	17	9	32	<0.5	1	1	<0.5	2	<0.5	1	1	<0.5	1	15	1	=100	1,340	± 3%
Indiana	34	22	6	18	1	<0.5	1	<0.5	1	<0.5	<0.5	<0.5	<0.5	<0.5	16	<0.5	=100	924	± 4%
Iowa	24	30	1	25	1	<0.5	<0.5	<0.5	1	<0.5	<0.5	<0.5	<0.5	1	15	1	=100	487	± 5%
Kansas	29	27	3	23	1	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1	14	1	=100	421	± 5.5%
Kentucky	49	17	5	14	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1	12	1	=100	599	± 4.5%
Louisiana	31	9	20	28	<0.5	<0.5	1	<0.5	<0.5	1	1	<0.5	<0.5	<0.5	8	<0.5	=100	528	± 5%
Maine	15	26	<0.5	29	1	<0.5	1	<0.5	<0.5	<0.5	1	<0.5	<0.5	2	25	<0.5	=100	245	± 7%
Maryland/DC	15	20	18	18	<0.5	1	1	<0.5	5	<0.5	1	1	<0.5	1	17	1	=100	756	± 4%
Massachusetts	11	15	2	43	<0.5	1	<0.5	<0.5	3	<0.5	1	1	<0.5	2	17	1	=100	748	± 4%
Michigan	26	19	8	23	1	<0.5	1	<0.5	1	1	1	<0.5	<0.5	1	17	1	=100	1,275	± 3.5%
Minnesota	21	32	1	28	<0.5	<0.5	<0.5	<0.5	1	1	1	<0.5	<0.5	1	13	<0.5	=100	789	± 4%
Mississippi	47	11	23	9	1	<0.5	1	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1	6	1	=100	333	± 6%
Missouri	37	18	6	18	1	<0.5	1	<0.5	1	<0.5	<0.5	<0.5	<0.5	1	16	<0.5	=100	879	± 4%
Montana/Wyoming	26	21	<0.5	23	5	<0.5	2	<0.5	<0.5	<0.5	1	<0.5	<0.5	2	20	<0.5	=100	272	± 7%
Nebraska	21	27	3	31	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1	16	<0.5	=100	247	± 7%
Nevada	13	11	2	27	11	2	<0.5	1	1	2	<0.5	1	1	3	21	2	=100	252	± 7%
New Hampshire/Vermont	11	23	<0.5	29	1	<0.5	<0.5	<0.5	1	<0.5	1	<0.5	<0.5	7	26	<0.5	=100	320	± 6.5%
New Jersey	12	13	5	42	<0.5	1	<0.5	<0.5	6	1	1	2	<0.5	1	12	2	=100	932	± 4%
New Mexico	25	15	2	26	2	<0.5	2	<0.5	2	<0.5	2	<0.5	<0.5	1	21	1	=100	228	± 7.5%
New York	11	16	5	39	<0.5	1	1	<0.5	6	1	1	1	<0.5	1	17	1	=100	1,933	± 2.5%
North Carolina	41	21	13	9	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1	<0.5	<0.5	1	12	1	=100	1,166	± 3.5%
North Dakota/South Dakota	24	35	<0.5	25	1	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	2	12	1	=100	238	± 7%
Ohio	26	22	7	21	<0.5	1	1	<0.5	1	1	<0.5	<0.5	<0.5	1	17	1	=100	1,654	± 3%
Oklahoma	53	16	3	12	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1	<0.5	<0.5	1	12	1	=100	465	± 5%
Oregon	30	16	1	14	5	<0.5	<0.5	1	1	<0.5	2	<0.5	<0.5	2	27	<0.5	=100	521	± 5%
Pennsylvania	18	25	7	29	<0.5	1	1	<0.5	2	<0.5	<0.5	<0.5	<0.5	1	13	1	=100	1,896	± 2.5%
Rhode Island/Connecticut	10	13	4	43	<0.5	1	1	<0.5	1	<0.5	1	<0.5	<0.5	2	23	1	=100	482	± 5%
South Carolina	45	18	15	8	<0.5	1	1	<0.5	1	<0.5	<0.5	<0.5	<0.5	1	10	<0.5	=100	570	± 5%
South Dakota/North Dakota	24	35	<0.5	25	1	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	2	12	1	=100	238	± 7%
Tennessee	51	18	8	7	1	<0.5	<0.5	<0.5	<0.5	1	<0.5	<0.5	<0.5	1	12	1	=100	837	± 4%
Texas	34	15	8	24	1	<0.5	1	<0.5	1	<0.5	1	1	<0.5	1	12	<0.5	=100	2,266	± 2.5%
Utah	7	6	1	10	58	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	<0.5	1	16	1	=100	323	± 6%
Vermont/New Hampshire	11	23	<0.5	29	1	<0.5	<0.5	<0.5	1	<0.5	1	<0.5	<0.5	7	26	<0.5	=100	320	± 6.5%
Virginia	31	20	10	14	1	1	<0.5	<0.5	1	<0.5	1	1	<0.5	1	18	1	=100	997	± 3.5%
Washington	25	23	1	16	2	<0.5	1	1	1	<0.5	1	<0.5	<0.5	1	23	2	=100	745	± 4%
West Virginia	36	32	2	7	<0.5	<0.5	<0.5	<0.5	1	<0.5	<0.5	1	<0.5	<0.5	19	1	=100	296	± 6.5%
Wisconsin	24	23	3	29	<0.5	1	<0.5	1	<0.5	<0.5	<0.5	<0.5	<0.5	1	16	1	=100	824	± 4%
Wyoming/Montana	26	21	<0.5	23	5	<0.5	2	<0.5	<0.5	<0.5	1	<0.5	<0.5	2	20	<0.5	=100	272	± 7%

* From "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007

Note: Bold, blue numbers indicate instances where the proportion of the corresponding state's population that belongs to the religious tradition in question is significantly different than the proportion of the national population that belongs to that group.

Appendix 2:

Classification of Protestant Denominations

The following section documents the composition of the three major Protestant traditions (evangelical Protestant churches, mainline Protestant churches and historically black Protestant churches) as they have been defined in this survey.

Protestants were grouped into religious traditions based on their specific denomination. For instance, all members of the Southern Baptist Convention have been classified as members of evangelical Protestant churches; those who belong to the American Baptist Churches in the USA are classified as members of mainline Protestant churches; and those who belong to the National Baptist Convention are classified as members of historically black Protestant churches. Protestant respondents who gave a vague response to denominational questions (e.g., “I am just a Baptist” or “I know I am Methodist but don’t know which specific Methodist denomination I belong to”) were placed into one of the three Protestant traditions based on their race and/or their response to a question on whether they would describe themselves as a “born-again or evangelical Christian.” This means that some groups may appear within more than one tradition. For example, Independent Baptists appear in both the evangelical Protestant tradition and the historically black Protestant tradition, and a respondent’s placement into one or the other depended on the race of the respondent. These cases are noted in the detailed summary at the end of this appendix, with a description in italics of the criteria used to classify them.

The table below estimates the size of the largest Protestant denominations and identifies the Protestant tradition to which each belongs. Note that many denominational families include denominations that are associated with more than one Protestant tradition. For example, Baptists are found within all three Protestant traditions, Pentecostals belong to either the evangelical or historically black Protestant tradition and Lutherans belong to either the evangelical or mainline tradition.

This appendix concludes with a detailed summary of the composition of each of the Protestant traditions.

Large Denominations and Protestant Religious Traditions

	Total Population	All Protestants	Evangelical Protestant Churches	Mainline Protestant Churches	Hist. Black Protestant Churches
	%	%	%	%	%
Baptist	17.2	33.5	41	10	64
Southern Baptist Convention	6.7	13.1	26	0	0
Independent Baptist in the Evangelical Trad.	2.5	4.9	10	0	0
National Baptist Convention	1.8	3.5	0	0	26
American Baptist Churches in the USA	1.2	2.4	0	7	0
Independent Baptist in the Hist. Black Trad.	0.5	0.9	0	0	7
Methodist	6.2	12.1	1	30	9
United Methodist Church	5.1	9.9	0	28	0
African Methodist Episcopal	0.4	0.7	0	0	6
Lutheran	4.6	9.0	7	16	0
Evangelical Lutheran Church in America	2.0	3.8	0	11	0
Lutheran Church, Missouri Synod	1.4	2.7	5	0	0
Nondenominational	4.5	8.9	13	5	3
Nondenominational evangelical churches	1.2	2.3	4	0	0
Nondenominational charismatic churches	0.5	1.0	2	0	0
Nondenominational fundamentalist churches	0.3	0.5	1	0	0
Pentecostal	4.4	8.5	13	0	14
Assemblies of God	1.4	2.8	5	0	0
Church of God in Christ	0.6	1.1	0	0	8
Church of God Cleveland, Tennessee	0.4	0.7	1	0	0
Presbyterian	2.7	5.2	3	10	0
Presbyterian Church USA	1.1	2.2	0	6	0
Presbyterian Church in America	0.4	0.8	2	0	0
Restorationist	2.1	4.0	6	2	0
Church of Christ	1.5	3.0	6	0	0
Disciples of Christ	0.3	0.6	0	2	0
Anglican/Episcopal	1.5	3.0	<0.5	8	0
Episcopal Church in the USA	1.0	2.0	0	6	0
Anglican Church	0.3	0.5	0	2	0
Holiness	1.2	2.2	4	0	2
Church of the Nazarene	0.3	0.5	1	0	0
Free Methodist Church	0.3	0.5	1	0	0
Congregationalist	0.8	1.5	<0.5	4	0
United Church of Christ	0.5	1.0	0	3	0
Adventist	0.5	0.9	2	0	0
Seventh-Day Adventist	0.4	0.8	2	0	0
Reformed	0.3	0.5	1	1	0
Anabaptist	<0.3	0.4	1	<0.5	0
Pietist	<0.3	<0.3	<0.5	0	0
Friends	<0.3	<0.3	0	1	0
Other Evangelical/Fundamentalist	0.3	0.5	1	0	0
Other/Protestant nonspecific	4.9	9.5	7	14	8
	51.3%	100	100	100	100

Detailed Summary of Protestant Denominations by Tradition and Family

The denominations listed below represent answers given by survey respondents. Some denominations were offered as explicit response options during the interviews, while others were volunteered by respondents. Respondents who gave vague denominational affiliations were assigned to a religious tradition based on their race and/or their response to a question on whether they would describe themselves as a “born-again or evangelical Christian,” as noted in italics.

Evangelical Protestant Churches

Baptist in the Evangelical Tradition

Southern Baptist Convention
 Independent Baptist (*if non-black*)
 Baptist General Conference; Swedish Baptist
 Baptist Missionary Association (*if non-black*)
 Conservative Baptist Assoc. of America
 Free Will Baptist
 General Association of Regular Baptists
 American Baptist Association
 Baptist Bible Fellowship
 Primitive Baptist (*if non-black*)
 Reformed Baptist (Calvinist)
 Fundamentalist Baptist (*if non-black*)
 Seventh-Day Baptist
 Baptist General Convention of Texas
 North American Baptist
 Slavic Evangelical Baptist Church
 Full Gospel Baptist Association (*if non-black*)
 “Evangelical” Baptist (*if non-black*)
 United Baptist Church
 Evangelical Free Baptist
 Baptist, not further specified (*if non-black and born again*)
 Baptist, ambiguous affiliation (*if non-black and born again*)

Methodist in the Evangelical Tradition

Primitive Methodist

Congregational Methodist
 “Traditional” Methodist
 “Evangelical” Methodist
 Independent Methodist
 “Missionary” Methodist (*if non-black*)
 Methodist, not further specified (*if non-black and born again*)
 Methodist, ambiguous affiliation (*if non-black and born again*)

Nondenominational in the Evangelical Trad.

Nondenominational evangelical
 Nondenominational fundamentalist
 Nondenominational charismatic
 Non-denominational Protestant
 Non-denominational Christian
 Association of Bridge Churches
 Interdenominational (*if born again*)
 Community Church (*if born again*)
 Federated or union church (*if born again*)
 Nondenominational, not further specified (*if non-black and born again*)
 Nondenominational, ambiguous affiliation (*if non-black and born again*)

Lutheran in the Evangelical Tradition

Lutheran Church, Missouri Synod
 Lutheran Church, Wisconsin Synod
 Lutheran Brethren
 Church of the Lutheran Confession
 Free Lutheran
 Apostolic Lutheran Church in America

Lutheran Congregations in Mission for Christ

Lutheran, not further specified (*if born again*)

Lutheran, ambiguous affiliation (*if born again*)

Presbyterian in the Evangelical Tradition

Presbyterian Church in America

Associate Reformed Presbyterian

Cumberland Presbyterian Church

Orthodox Presbyterian

Evangelical Presbyterian

Reformed Presbyterian

Congregational Presbyterian

Bible Presbyterian Church

World Presbyterian Board

Conservative Presbyterian Church

Independent Presbyterian

Community Presbyterian Church in America

Presbyterian, not further specified (*if born again*)

Presbyterian, ambiguous affiliation (*if born again*)

Pentecostal in the Evangelical Tradition

Assemblies of God

Church of God Cleveland Tennessee

Four Square Gospel

Pentecostal Church of God

Pentecostal Holiness Church

Assembly of Christian Churches

Church of God of Prophecy

Vineyard Fellowship

Open Bible Standard Churches

Full Gospel (*if non-black*)

Calvary Chapel

Apostolic Pentecostal (*if non-black*)

Church of God not further specified

Nondenominational, Independent Pentecostal (*if non-black*)

Missionary Church

Elim Fellowship

International Pentecostal Church of Christ

“Evangelical” Pentecostal

Church of God of Kentucky

Church of God of the Midwest

Church of God of the Apostolic Faith

Pentecostal, not further specified (*if non-black*)

Pentecostal, ambiguous affiliation (*if non-black*)

Anglican/Episcopal in the Evangelical Trad.

Anglican Orthodox Church

Reformed Episcopal Church

“Conservative” Anglican

Anglican/Episcopal, not further specified (*if born again*)

Anglican/Episcopal, ambiguous affiliation (*if born again*)

Restorationist in the Evangelical Tradition

Church of Christ

Christian Churches and Churches of Christ

Restorationist, not further specified (*if born again*)

Restorationist, ambiguous affiliation (*if born again*)

Congregational in the Evangelical Trad.

Conservative Congregational Christian

National Association of Congregational Christian Churches

Evangelical Congregational

Independent Congregational Church

Congregationalist, not further specified (*if born again*)

Congregationalist, ambiguous affiliation (*if born again*)

Holiness in the Evangelical Tradition

Church of the Nazarene

Wesleyan Church

Free Methodist Church

Christian and Missionary Alliance

Church of God (Anderson, Indiana)

Salvation Army

Wesleyan Methodist Church

Church of God of Findlay, Ohio

Pilgrim Holiness Church
 World Gospel Mission, Holiness
 Missionary
 Free Holiness
 Church of God of Michigan
 Holiness, not further specified (*if non-
 black*)
 Holiness, ambiguous affiliation (*if non-
 black*)

Reformed in the Evangelical Tradition

Christian Reformed Church
 Sovereign Grace
 United Reformed Churches of North
 America
 Evangelical Reformed
 Evangelical Association of Reformed and
 Congregational Churches
 Reformed, not further specified (*if born
 again*)
 Reformed, ambiguous affiliation (*if born
 again*)

Adventist in the Evangelical Tradition

Seventh-Day Adventist
 Advent Christian
 Sacred Name Churches
 Worldwide Church of God
 Church of God in Abrahamic Faith
 Church of God of the 7th Day

Church of God General Conference
 Philadelphia Church of God

Anabaptist in the Evangelical Tradition

Brethren in Christ
 Brethren Evangelical, not further specified
 (*if born again*)
 Mennonite Brethren
 Mennonite, not further specified
 Amish
 United Brethren in Christ
 Apostolic Christian Church

Pietist in the Evangelical Tradition

Evangelical Covenant Church
 Evangelical Free Church
 "Pietist"
 Evangelical Free Mission Church
 Church of God Winebrenner Fellowship

Other Evangelical/Fundamentalist

"Evangelical"
 "Born again," "Bible-believers," etc.
 Evangelical Bible Church
 Bible, Gospel, Missionary churches
 "Fundamentalist" not further specified
 "Charismatic," "Spirit filled"

Protestant nonspecific in the Evang. Trad.

Protestant non-specific (*if non-black and
 born again*)

Mainline Protestant Churches

Baptist in the Mainline Tradition

American Baptist Churches in USA
 Cooperative Baptist Fellowship; Baptist
 Alliance
 "Liberal/Progressive" Baptist
 Baptist, not further specified (*if non-black
 and not born again*)
 Baptist, ambiguous affiliation (*if non-black
 and not born again*)

Methodist in the Mainline Tradition

United Methodist Church

Evangelical United Brethren
 Methodist, not further specified (*if non-
 black and not born again*)
 Methodist, ambiguous affiliation (*if non-
 black and not born again*)

Nondenominational in the Mainline Trad.

Interdenominational (*if not born again*)
 Community church (*if not born again*)
 Federated or union church (*if not born
 again*)
 "Emergent church"

“Liberal” Nondenominational
 Nondenominational, not further specified
(if non-black and not born again)
 Nondenominational, ambiguous affiliation
(if non-black and not born again)

Lutheran in the Mainline Tradition

Evangelical Lutheran Church in America
 (ELCA)
 American Lutheran Church
 Latvian Evangelical Lutheran Church in
 America
 Lutheran, not further specified *(if not born
 again)*
 Lutheran, ambiguous affiliation *(if not born
 again)*

Presbyterian in the Mainline Tradition

Presbyterian Church USA
 Scotch Presbyterian
 United Presbyterian
 “Liberal” Presbyterian
 Presbyterian Church of Canada
 Other Presbyterian denomination *(if not
 born again)*
 Presbyterian, not further specified *(if not
 born again)*
 Presbyterian, ambiguous affiliation *(if not
 born again)*

Anglican/Episcopal in the Mainline Trad.

Episcopal Church in the USA
 Anglican Church (Church of England)
 Church of Ireland
 Anglican/Episcopal, not further specified
(if not born again)
 Anglican/Episcopal, ambiguous affiliation
(if not born again)

Restorationist in the Mainline Tradition

Disciples of Christ
 Restorationist, not further specified *(if not
 born again)*
 Restorationist, ambiguous affiliation *(if not
 born again)*
 Congregationalist in the Mainline Tradition
 United Church of Christ
 Congregationalist, not further specified *(if
 not born again)*
 Congregationalist, ambiguous affiliation *(if
 not born again)*

Reformed in the Mainline Tradition

Reformed Church in America
 Free Hungarian Reformed Church
 Congregational Union of Scotland
 Reformed, not further specified *(if not born
 again)*
 Reformed, ambiguous affiliation *(if not
 born again)*

Anabaptist in the Mainline Tradition

Church of the Brethren
 Moravian Church
 Brethren, not further specified *(if not born
 again)*

Friends in the Mainline Tradition

Society of Friends
 Friends/Quaker, not further specified

Other/Protestant nonspecific in the Mainline Tradition

Protestant non-specific *(if non-black and
 not born again; also **includes**
“ecumenical”)*
 Metropolitan Community Church

Historically Black Protestant Churches

Baptist in the Historically Black Prot. Trad.

National Baptist Convention
 Progressive Baptist Convention
 Independent Baptist *(if black)*

“Black” Baptist
 Christian Baptist Church of God
 “Evangelical” Baptist *(if black)*
 Missionary Baptist *(if black)*

Full Gospel Baptist *(if black)*
 Fundamentalist Baptist *(if black)*
 Primitive Baptist *(if black)*
 National/Progressive Baptist Convention
 International Baptist
 Baptist Bible Church
 Baptist, not further specified *(if black)*
 Baptist, ambiguous affiliation *(if black)*

Methodist in the Hist. Black Prot. Tradition

African Methodist Episcopal
 African Methodist Episcopal Zion
 Christian Methodist Episcopal Church
 Black Methodist
 Reformed Methodist
 Missionary Methodist *(if black)*
 Methodist, not further specified *(if black)*
 Methodist, ambiguous affiliation *(if black)*

Pentecostal in the Hist. Black Prot. Trad.

Church of God in Christ
 Apostolic Pentecostal *(if black)*
 World Gospel Mission
 Church of God in Christ Holiness
 New Testament Church of God

Nondenominational, Independent
 Pentecostal *(if black)*
 United Pentecostal Church International
 Full Gospel *(if black)*
 United House of Prayer for All People
 Pentecostal, not further specified *(if black)*
 Pentecostal, ambiguous affiliation *(if black)*

Holiness in the Historically Black Prot. Trad.

Independent Holiness
 Apostolic Holiness Church
 Holiness Baptist
 Holiness, not further specified *(if black)*
 Holiness, ambiguous affiliation *(if black)*

Nondenominational in the Hist. Black Prot. Tradition

Nondenominational, not further specified
(if black)
 Nondenominational, ambiguous affiliation
(if black)

Protestant nonspecific in the Hist. Black Prot. Tradition

Protestant non-specific *(if black)*

Appendix 3:

A Brief History of Religion and the U.S. Census

The U.S. Census Bureau has not asked questions about religion since the 1950s, but the federal government did gather some information about religion for about a century before that. Starting in 1850, census takers began asking a few questions about religious organizations as part of the decennial census that collected demographic and social statistics from the general population as well as economic data from business establishments. Federal marshals and assistant marshals, who acted as census takers until after the Civil War, collected information from members of the clergy and other religious leaders on the number of houses of worship in the U.S. and their respective denominations, seating capacities and property values. Although the census takers did not interview individual worshipers or ask about the religious affiliations of the general population, they did ask members of the clergy to identify their denomination – such as Methodist, Roman Catholic or Old School Presbyterian. The 1850 census found that there were 18 principal denominations in the U.S.

The same basic questions on religious institutions were included in the 1860 and 1870 censuses. In 1880, census takers started collecting more in-depth information from religious leaders on topics ranging from average worship attendance to church income, expenditures and debt. The scope of inquiry about religion was expanded again in 1890, when census takers gathered information about the number of ministers in each denomination. Classifications for the denominations also were more detailed. The reported number of denominations in the 1890 census totaled 145, most grouped into 18 families.

There were no other significant changes in data collection on religious bodies until 1902, when the U.S. Census Bureau was established as a permanent government agency and census officials decided to separate some data collection from the regular decennial census. This led to the statutory creation of the Census of Religious Bodies, which began in 1906 as a stand-alone census to be taken every 10 years.

The first Census of Religious Bodies, which was conducted through questionnaires mailed to religious leaders, asked many of the same questions as the 1890 census did, plus added a few new questions. It included, for example, questions on the year the congregations were established; amount of congregational debt; language in which services were conducted; number of ministers and their salaries; number of congregation-operated schools, teachers, scholars and officers; and demographic characteristics of congregation members, such as gender. As in the past, census collectors relied on denominational officers to supply the information.

“As its name implies, this is a census of the religious organizations in the United States rather than of individuals classified according to their religious affiliation,” the Census Bureau explained in its report on the 1906 Census of Religious Bodies. The 1906 Census of Religious Bodies was the most thorough compilation of religious organizations to date. It reported a total of 186 denominations, most grouped into 27 families. One reason for the increased number of denominations since 1890 was the influx of immigrants to America.

The Census of Religious Bodies was conducted every 10 years until 1946. The 1936 Census of Religious Bodies was the last one published, however, because the U.S. Congress failed to appropriate money either to tabulate or to publish the information collected in the 1946 census. By 1956, Congress had discontinued the funding for this census altogether.

The unpublished results of the Census of Religious Bodies in 1946 and its ultimate demise in 1956 stemmed in part from a growing public debate over the propriety, merit and feasibility of the Census Bureau asking questions about religion. During the 1950s, religious groups, civil liberty groups, social scientists and even the Census Bureau’s own staff were sharply divided over the issue. Those opposed to including questions on religion had concerns about the protection of religious liberty and privacy rights, and whether the government was overstepping the constitutional boundaries separating church and state. Those who favored including questions on religion felt there was some value in learning about people’s religious affiliations in states and localities, and that it could help religious leaders in planning for future building programs and activities.

There was a concerted campaign by researchers, some leaders in the Catholic Church and Census Bureau Director Robert W. Burgess, an economist and statistician, to include a “What is your religion?” question in the 1960 Census of Population. But Burgess eventually decided against it after receiving vocal opposition from some religious and civil liberties groups. “[A]t this time a considerable number of persons would be reluctant to answer such a question in the [c]ensus where a reply is mandatory,” Burgess stated in 1957 when he agreed not to include a question on religion. “Under the circumstances, it was not believed that the value of the statistics based on this question would be great enough to justify overriding such an attitude. Cost factors were also a consideration.” Burgess said the decision did not preclude the inclusion of a question on religion in a future census.

Neither Burgess’ decision nor the discontinuation of the Census of Religious Bodies signaled the complete end to data collection on religion by the Census Bureau, however. In 1957, the Census Bureau included a few questions on religious affiliation in its Current Population Survey, the nation’s primary source of information on America’s labor force. This marked the first time that individuals rather than religious leaders were asked about their religious affiliation in a census. Individuals’ religious affiliations were classified into major faith traditions, other religions, no religion and religion not reported. Because respondents were classified by age, race, gender and education, the Census Bureau was able to produce a set of tables showing intermarriage, fertility, employment, income, urban residence and education among various religious faiths. Several

reports from this data were originally planned for publication, but the Census Bureau ultimately released only a short pamphlet that included some of the information from the cross-referenced tables.

In the 1960s and 1970s, the Census Bureau again considered a number of requests from individuals and organizations to include a question on religion in the regular decennial census. The Census Bureau, however, decided the question would not be included in the 1970 census because it felt the question would “infringe upon the traditional separation of church and state.”

By the mid-1970s, the issue arose again and was discussed at public meetings held in cities around the nation about the Census Bureau’s plans. Proponents of including a question on religion stressed the importance of religion in American life and noted that a question on religion was included in the censuses of other countries, such as Canada and Australia.

However, the Census Bureau director at that time, Vincent P. Barabba, announced in April 1976 that a question on religion would not be included. “The decision not to add this question is based essentially on the fact that asking such a question in the decennial census, in which replies are mandatory, would appear to infringe upon the traditional separation of church and [s]tate,” according to a 1976 press release drafted by the Census Bureau. “Regardless of whether this perception is legally sound, controversy on this very sensitive issue could affect public cooperation in the census and thus jeopardize the success of the census.”

Barabba’s decision was reinforced in October 1976 when Congress enacted a law containing a number of amendments to the basic census law, including a prohibition against any mandatory question concerning a person’s “religious beliefs or to membership in a religious body.”

Since then, the Census Bureau has been allowed to ask questions about religious practices only on a voluntary basis in some population and household surveys, but it has not opted to do so. The only information the Census Bureau now collects and publishes about religion and religious bodies is county-by-county economic data on places of worship and other establishments operated by religious organizations. This information is included in an annual series on County Business Patterns that reports on most of the nation’s economic activity. The Census Bureau also publishes information about religious bodies and religious affiliation in the *Statistical Abstract of the United States*, but this information is derived and reprinted from nongovernmental survey organizations, such as the *Yearbook of American and Canadian Churches* and *The American Religious Identification Survey*, which are not related to the Census Bureau.

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Appendix 4:

Survey Methodology

The U.S. Religious Landscape Survey completed telephone interviews with a nationally representative sample of 35,556 adults living in continental United States telephone households. The survey was conducted by Princeton Survey Research Associates International (PSRAI). Interviews were done in English and Spanish by Princeton Data Source, LLC (PDS), and Schulman, Ronca and Bucuvalas, Inc. (SRBI), from May 8 to Aug. 13, 2007. Statistical results are weighted to correct known demographic discrepancies.

The vast majority of the interviews (n=35,009) came from standard list-assisted random digit dialing (RDD) sample. This sample was provided by Survey Sampling International, LLC, according to PSRAI specifications. *Active blocks* of telephone numbers (area code + exchange + two-digit block number) that contained three or more residential directory listings were equally likely to be selected; after selection, two more digits were added randomly to complete the number. This method guaranteed coverage of every assigned phone number regardless of whether that number was directory listed, purposely unlisted or too new to be listed. After selection, the numbers were compared against business directories and matching numbers were purged.

To supplement the RDD interviews, an additional 547 interviews were completed from households that were initially contacted and screened out during data collection for the Pew Research Center's survey of Muslim Americans that was released in May 2007. Specifically, households that were identified as being Hindu, Buddhist or Orthodox Christian were recontacted. This helped boost the sample size of these low-incidence groups. All of the callback interviewing was conducted at PDS.

Finally, in addition to the RDD and recontact samples, interviews were completed with 500 "cell-phone only" respondents (i.e., individuals who have and use a cellular telephone and who do not have a landline telephone in their household). An analysis of the data revealed no significant differences in the religious makeup of the sample that included cell-only respondents and the full sample based solely on respondents from landline households. As a result, cell-only respondents were excluded from the analyses that appear in this report.

As many as 10 attempts were made to contact every sampled telephone number. Calls were staggered over times of day and days of the week to maximize the chance of making contact with potential respondents. Each household received at least one daytime call in an attempt to find someone at home. Calling procedures and sample management were kept as consistent as possible between two phone rooms.

In each contacted household, interviewers asked to speak with the youngest adult male currently at home. If no male was available, interviewers asked to speak with the youngest adult female at home. This systematic respondent selection technique has been shown to produce samples that closely mirror the population in terms of age and gender.

For each contacted household in the callback sample, interviewers first identified the person who was previously contacted when he or she was screened out of the Muslim American survey sample. Then the respondent was asked screening questions to verify his or her religious affiliation. Once the respondent's religion was confirmed as Buddhist, Hindu or Orthodox Christian, the full interview was administered, including an abbreviated battery of religious affiliation questions.

Weighting is generally used in survey analysis to adjust for effects of the sample design and to compensate for patterns of nonresponse that might bias results. The weighting for the Landscape Survey was accomplished in two stages. The first stage of weighting corrected for two disproportionate sample elements. First, it corrected for the fact that the original sample used for the Pew Muslim American survey, from which the callback sample was pulled, overrepresented some parts of the country and underrepresented other parts. Second, it corrected for the fact that we were oversampling Buddhists, Hindus and Orthodox Christians.

After the first stage of weighting, the sample demographics were balanced to match national population parameters for sex, age, education, race, Hispanic origin, region, country of birth (for Latinos) and population density. These parameters came from a special analysis of the U.S. Census Bureau's 2006 Annual Social and Economic Supplement, which included all households in the continental United States that had a telephone.

The second stage of weighting was accomplished using Sample Balancing, a special iterative sample weighting program that simultaneously balances the distributions of all variables using a statistical technique called the *Deming Algorithm*. Weights were trimmed to prevent individual interviews from having too much influence on the final results. The use of these weights in statistical analysis ensures that the demographic characteristics of the sample closely approximate the demographic characteristics of the national population. Table 1 compares weighted and unweighted sample distributions to population parameters.

Table 1: Sample Demographics

Parameter		Unweighted	Weighted
	%	%	%
Gender			
Male	48.2	45.8	48.2
Female	51.8	54.2	51.8
Age			
18-24	12.4	7.0	12.0
25-34	17.6	11.8	17.5
35-44	19.7	17.0	19.7
45-54	19.7	21.8	20.0
55-64	14.3	18.9	14.4
65+	16.3	23.5	16.5
Education			
Less than High School Grad.	14.5	8.7	13.9
High School Grad.	35.7	31.1	35.8
Some College	23.6	23.6	23.4
College Grad.	26.2	36.6	26.9
Region			
Northeast	18.6	18.4	18.7
Midwest	23.3	25.5	23.5
South	36.2	35.6	36.1
West	21.9	20.5	21.7
Race/Ethnicity			
White/not Hispanic	70.8	77.8	71.3
Black/not Hispanic	10.9	8.8	10.9
Hispanic	12.4	9.0	12.1
Other/not Hispanic	5.9	4.4	5.6
Population Density			
1 - Lowest	20.1	23.8	20.4
2	20.0	22.4	20.2
3	20.1	21.1	20.2
4	20.2	17.7	20.1
5 - Highest	19.6	15.1	19.0

The survey's *margin of error* is the largest 95% confidence interval for any estimated proportion based on the total sample – the one around 50%. For example, the margin of error for the entire sample is ± 0.6 percentage points. This means that in 95 out every 100 samples drawn using the same methodology, estimated proportions based on the entire sample will be no more than 0.6 percentage points away from their true values in the population. It is important to remember that sampling fluctuations are only one possible source of error in a survey estimate. Other sources, such as respondent selection bias, questionnaire wording and reporting inaccuracy, may contribute additional error of greater or lesser magnitude. The margins of error for analyses based on respondents from particular religious traditions are shown below.

Table 2: Total Sample and Subgroup Margins of Sampling Error

	N	Approximate Margin of Error
Total Sample	35,556	± 0.6 percentage points
Members of Evangelical Protestant Churches	9,472	± 1.5 percentage points
Members of Mainline Protestant Churches	7,470	± 1.5 percentage points
Members of Historically Black Protestant Churches	1,995	± 2.5 percentage points
Catholics	8,054	± 1.5 percentage points
Mormons	581	± 4.5 percentage points
Orthodox	363	± 6.5 percentage points
Jehovah's Witnesses	215	± 7.5 percentage points
Other Christians	129	± 9.5 percentage points
Jews	682	± 4.5 percentage points
Muslims*	116	± 10.5 percentage points
Buddhists	411	± 6.5 percentage points
Hindus	257	± 7.5 percentage points
Unaffiliated	5,048	± 2.0 percentage points

* Note: In 2007, the Pew Research Center conducted a survey among a national probability sample of 1,050 Muslims in the U.S that had a margin of error of ± 5 percentage points. That survey contained many of the same questions included in the Landscape Survey. Whenever possible, the results reported here for Muslims draw on the 2007 Pew survey of Muslim Americans (and are noted as such). For questions that did not appear on both surveys, the results for Muslims are based on the 116 Muslims interviewed in the Landscape Survey.

Table 3 reports the disposition of all sampled telephone numbers dialed from the main RDD sample. The response rate estimates the fraction of all eligible respondents in the sample that were ultimately interviewed. PSRAI calculated it by taking the product of three component rates:¹

- Contact rate – the proportion of working numbers where a request for interview was made – of 80 percent²
- Cooperation rate – the proportion of contacted numbers where a consent for interview was at least initially obtained, versus those refused – of 35 percent
- Completion rate – the proportion of initially cooperating and eligible interviews that were completed – of 86 percent

Thus the response rate for this survey was 24 percent.

¹ These disposition codes and reporting are consistent with the American Association for Public Opinion Research standards.

² This assumes that 75 percent of cases that result in a constant disposition of “No answer” or “Busy” are actually not working numbers.

Table 3: RDD Sample Disposition

Total	PDS	SRBI	PSRAI Sample Disposition
429,726	214,816	214,910	Total Numbers Dialed
31,304	15,892	15,412	Business / Government
23,256	12,600	10,656	Computer / Fax
505	188	317	Cell Phone
191,310	95,312	95,998	Other Not Working
24,713	10,895	13,818	Additional Projected Not Working
158,638	79,929	78,709	Working Numbers
36.9%	37.2%	36.6%	Working Rate
7,371	3,080	4,291	No Answer
866	551	315	Busy
17,691	9,682	8,009	Answering Machine
5,899	2,528	3,371	Other Non-Contacts
126,811	64,088	62,723	Contacted Numbers
79.9%	80.2%	79.7%	Contact Rate
14,145	2,837	11,308	Callbacks
68,701	39,614	29,087	Refusal 1 - Refusal before eligibility status known - HUDI
43,965	21,637	22,328	Cooperating Numbers
34.7%	33.8%	35.6%	Cooperation Rate
767	479	288	No Adult in HH
2,413	978	1,435	Language Barrier
40,785	20,180	20,605	Eligible Numbers
92.8%	93.3%	92.3%	Eligibility Rate
5,776	2,671	3,105	Refusal 2 - Refusal after case determined eligible
35,009	17,509	17,500	Completes
85.8%	86.8%	84.9%	Completion Rate
23.8%	23.5%	24.1%	Response Rate

**PEW FORUM ON RELIGION & PUBLIC LIFE
U.S. RELIGIOUS LANDSCAPE SURVEY
FINAL TOPLINE
May 8 – August 13, 2007
N=35,556**

Note: Figures may not sum to 100, and nested figures may not sum to subtotals indicated, due to rounding.

QUESTIONS 1 THROUGH 10d HELD FOR FUTURE RELEASE

MARITAL Are you currently married, living with a partner, divorced, separated, widowed, or have you never been married?

	Married	Living with a partner	Divorced/ Separated	Widowed	Never been married	Total	N
Total	54	6	12	8	19	100	35,308
Evangelical churches	59	5	13	9	14	100	9,419
Mainline churches	57	5	12	11	15	100	7,421
Historically Black churches	33	6	16	11	34	100	1,982
Catholic	58	7	10	8	17	100	8,013
Mormon	71	3	9	5	12	100	576
Orthodox	58	3	9	7	22	100	360
Jehovah's Witness	53	1	14	11	20	100	213
Other Christian	49	10	19	6	15	100	129
Jewish	57	6	9	8	19	100	676
Muslim*	60	N/A	9	3	28	100	1,029
Buddhist	45	8	12	4	31	100	410
Hindu	79	0	5	2	14	100	256
Other Faiths	44	9	15	5	26	100	447
Unaffiliated	46	10	12	4	28	100	5,005
Based on total answering							
*Source: Muslim American Survey (Pew Research Center, 2007)							

HISP Are you, yourself, of Hispanic origin or descent, such as Mexican, Puerto Rican, Cuban, or some other Spanish background?

[INTERVIEWER: IF RESPONDENT ANSWERED 1 'HISPANIC' IN HISP, ASK: Are you white Hispanic, black Hispanic, or some other race? IF NON-HISPANIC ASK:]

RACE What is your race? Are you white, black, Asian, or some other?

	-----Non-Latino-----				Latino	Total	N
	White	Black	Asian	other/ mixed race			
Total	71	11	3	3	12	100	35,101
Evangelical churches	81	6	2	4	7	100	9,380
Mainline churches	91	2	1	3	3	100	7,383
Historically Black churches	2	92	0	1	4	100	1,990
Catholic	65	2	2	2	29	100	7,987
Mormon	86	3	1	3	7	100	571
Orthodox	87	6	2	3	1	100	358
Jehovah's Witness	48	22	0	5	24	100	212
Other Christian	77	11	0	8	4	100	126
Jewish	95	1	0	2	3	100	671
Muslim*	37	24	20	15	4	100	1,030
Buddhist	53	4	32	5	6	100	405
Hindu	5	1	88	4	2	100	255
Other Faiths	80	2	1	13	5	100	436
Unaffiliated	73	8	4	4	11	100	4,955

*Source: Muslim American Survey (Pew Research Center, 2007)

NO QUESTIONS 11-15

Q.16 What is your present religion, if any? Are you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

INTERVIEWER: IF R VOLUNTEERS “nothing in particular, none, no religion, etc.” **BEFORE REACHING END OF LIST, PROMPT WITH:** and would you say that’s atheist, agnostic, or just nothing in particular?]

IF SOMETHING ELSE OR DK/REF (Q.16 = 11, 99) ASK:

CHR Do you think of yourself as a Christian or not?

IF R NAMED A NON-CHRISTIAN RELIGION IN PREVIOUS QUESTION (e.g. Native American, Wiccan, Pagan, etc.), DO NOT READ (ENTER "NO" CODE 2)

IF PROTESTANT OR CHRISTIAN UNSPECIFIED OR SOMETHING ELSE/CHRISTIAN (Q16=1, 13 OR {Q.16=11 AND CHR=1}), ASK:

Q.17 As far as your present religion, what denomination or church, if any, do you identify with most closely? Just stop me when I get to the right one. Are you (**READ**) Baptist, Methodist, Lutheran, Presbyterian, Pentecostal, Episcopalian, Church of Christ, or Disciples of Christ, Congregational or United Church of Christ, Holiness, Reformed, Church of God, Nondenominational or Independent Church, Something else Or nothing in particular?

INTERVIEWER: DO NOT READ QUESTION IF R VOLUNTEERED DENOMINATION IN PREVIOUS QUESTION. RECORD RESPONSE IN APPROPRIATE CATEGORY.

	Percent
Protestant	51.3
Baptist Family	17.2
Methodist Family	6.2
Nondenominational Family	4.5
Lutheran Family	4.6
Presbyterian Family	2.7
Pentecostal Family	4.4
Episcopalian/Anglican Family	1.5
Restorationist Family	2.1
Congregationalist Family	.8
Holiness Family	1.2
Reformed Family	.3
Adventist Family	.5
Anabaptist	<.3
Pietist Family	<.3
Friends Family	<.3
Other Evangelical/Fund. Family	.3
Non-Specific	4.9
Catholic	23.9
Mormon	1.7
Orthodox	.6
Jehovah Witness	.7
Other Christian	.3
Jewish	1.7
Muslim*	.6
Buddhist	.7
Hindu	.4
Other World Religions	<.3
Other Faiths	1.2
Unaffiliated	16.1
DK/REF	.8
Total	100.0
*Source: Muslim American Survey (Pew Research Center, 2007)	

IF BAPTIST AND NON-BLACK (Q.17=1 & RACE=1, 3-9), ASK:

Q.17a Which of the following Baptist churches, if any, do you identify with most closely? The Southern Baptist Convention, the American Baptist Churches in the U.S.A., an independent Baptist church, or some other Baptist church? *[Response categories below]*

Southern Baptist Convention
American Baptist Churches in USA
Independent Baptist
Baptist General Conference (VOL.)
Baptist Missionary Association (VOL.)
Conservative Baptist Assoc. of America (VOL.)
Free Will Baptist (VOL.)
General Association of Regular Baptists (VOL.)
Other Baptist (SPECIFY)
Baptist not further specified (just a Baptist) (VOL.)
Don't know/Refused (VOL.)

IF BAPTIST AND BLACK (Q.17=1 AND RACE=2), ASK:

Q.17b Which of the following Baptist churches, if any, do you identify with most closely? The National Baptist Convention, the Progressive Baptist Convention, or some other Baptist church? *[Response categories below]*

National Baptist Convention
Progressive Baptist Convention
Independent Baptist (VOL.)
Southern Baptist Convention (VOL.)
Other Baptist (SPECIFY)
Baptist not further specified (just a Baptist) (VOL.)
Don't know/Refused (VOL.)

IF METHODIST AND NON-BLACK (Q.17=2 AND RACE=1, 3-9), ASK:

Q.17c Which of the following Methodist churches, if any, do you identify with most closely? The United Methodist Church, Free Methodist Church, or some other Methodist church? *[Response categories below]*

United Methodist Church
Free Methodist Church
African Methodist Episcopal (VOL.)
Other Methodist Church (SPECIFY)
Methodist not further specified (just a Methodist) (VOL.)
Don't know/Refused (VOL.)

IF METHODIST AND BLACK (Q.17=2 AND RACE=2), ASK:

Q.17d Which of the following Methodist churches, if any, do you identify with most closely? The African Methodist Episcopal (**PRONOUNCE: uh-PISK-uh-pull**) Church, the African Methodist Episcopal Church Zion, the Christian Methodist Episcopal Church, or some other Methodist church? *[Response categories below]*

African Methodist Episcopal
African Methodist Episcopal Zion
Christian Methodist Episcopal Church

United Methodist Church (VOL.)
Other Methodist (SPECIFY)
Methodist not further specified (just a Methodist) (VOL.)
Don't know/Refused (VOL.)

IF NONDENOMINATIONAL OR INDEPENDENT CHURCH (Q.17=3):

Q.17e Which of the following kinds of nondenominational churches, if any, do you identify with most closely? An evangelical church, fundamentalist church, charismatic church, Inter-denominational church, or some other kind of church? [*Response categories below*]

Nondenominational evangelical
Nondenominational fundamentalist
Nondenominational charismatic
Interdenominational
Community church (VOL.)
Other (SPECIFY)
Nondenominational not further specified (just nondenominational) (VOL.)
Don't know/Refused (VOL.)

IF LUTHERAN (Q.17=4), ASK:

Q.17f Which of the following Lutheran churches, if any, do you identify with most closely? The Evangelical Lutheran Church in America, the Lutheran Church Missouri Synod (PRONOUNCE: SIN-id), or some other Lutheran church? [*Response categories below*]

Evangelical Lutheran Church in America (ELCA)
Lutheran Church, Missouri Synod
Lutheran Church, Wisconsin Synod (VOL.)
Other Lutheran Church (SPECIFY)
Lutheran not further specified (just a Lutheran) (VOL.)
Don't know/Refused (VOL.)

IF PRESBYTERIAN (Q.17=5), ASK:

Q.17g Which of the following Presbyterian churches, if any, do you identify with most closely? The Presbyterian Church U.S.A., Presbyterian Church in America, or some other Presbyterian church? [*Response categories below*]

Presbyterian Church USA
Presbyterian Church in America
Associate Reformed Presbyterian (VOL.)
Cumberland Presbyterian Church (VOL.)
Orthodox Presbyterian (VOL.)
Other Presbyterian Church (SPECIFY)
Presbyterian not further specified (just a Presbyterian) (VOL.)
Don't know/Refused (VOL.)

IF PENTECOSTAL AND NON-BLACK (Q.17=6 AND RACE=1, 3-9), ASK:

Q.17h Which of the following Pentecostal churches, if any, do you identify with most closely? The-Assemblies of God, Church of God Cleveland Tennessee, or some other church? [*Response categories below*]

Assemblies of God

Church of God Cleveland TN
Four Square Gospel (or Four Square) (VOL.)
Pentecostal Church of God (VOL.)
Pentecostal Holiness Church (VOL.)
Church of God in Christ (VOL.)
Church of God of the Apostolic Faith (VOL.)
Assembly of Christian Churches (VOL.)
Other Pentecostal Church (SPECIFY)
Pentecostal not further specified (just a Pentecostal) (VOL.)
Don't know/Refused (VOL.)

IF PENTECOSTAL AND BLACK (Q.17=6 AND RACE=2), ASK:

Q.17i Which of the following Pentecostal churches, if any, do you identify with most closely?
The Church of God in Christ, Church of God of the Apostolic (**PRONOUNCE: Ah-puh-STOL-ik**) Faith, or some other church? [*Response categories below*]

Church of God in Christ
Church of God of the Apostolic Faith
Assemblies of God (VOL.)
Church of God (Cleveland TN) (VOL.)
Four Square Gospel (or Four Square) (VOL.)
Pentecostal Church of God (VOL.)
Pentecostal Holiness Church (VOL.)
Other Pentecostal Church (SPECIFY)
Pentecostal not further specified (just a Pentecostal) (VOL.)
Don't know/Refused (VOL.)

IF EPISCOPALIAN OR ANGLICAN (Q.17=7), ASK:

Q.17j Which of the following Episcopalian (**PRONOUNCE: uh-pisk-uh-PALE-yun**) or Anglican Churches, if any, do you identify with most closely? The Episcopal (**PRONOUNCE: uh-PISK-uh-pull**) Church in the USA, the Anglican Church, or some other church? [*Response categories below*]

Episcopal Church in the USA
Anglican Church (Church of England)
Anglican Orthodox Church (VOL.)
Reformed Episcopal Church (VOL.)
Other Episcopalian or Anglican Church (SPECIFY)
Episcopalian not further specified (just Episcopalian) (VOL.)
Anglican not further specified (just Anglican) (VOL.)
Don't know/Refused (VOL.)

IF CHRISTIAN CHURCH, CHURCH OF CHRIST, DISCIPLES OF CHRIST (Q.17=8), ASK:

Q.17k Which of the following Christian churches, if any, do you identify with most closely?
The Church of Christ, Disciples of Christ, or some other church? [*Response categories below*]

Church of Christ
Disciples of Christ
Christian Churches and Churches of Christ (VOL.)

United Church of Christ (VOL.)
Nondenominational Christian Church (VOL.)
Other (SPECIFY)
Christian Church not further specified (VOL.)
“I am just a Christian” (VOL.)
Don’t know/Refused (VOL.)

IF CONGREGATIONAL OR UNITED CHURCH OF CHRIST (Q.17=9), ASK:

Q.17l Which of the following congregational churches, if any, do you identify with most closely? The United Church of Christ, Conservative Congregational Christian, or some other church? *[Response categories below]*

United Church of Christ
Conservative Congregational Christian
Other Congregational (SPECIFY)
Congregational not further specified (just Congregationalist/Church of Christ) (VOL.)
Don’t know/Refused (VOL.)

IF HOLINESS (Q.17=10), ASK:

Q.17m Which of the following Holiness churches, if any, do you identify with most closely? The Church of the Nazarene (**PRONOUNCE: na-zuh-REEN**), the Wesleyan (**PRONOUNCE: WES-lee-un**) Church, the Free Methodist Church, or something else? *[Response categories below]*

Church of the Nazarene
Wesleyan Church
Free Methodist Church
Christian and Missionary Alliance – alliance (VOL.)
Church of God (Anderson, Indiana) (VOL.)
Salvation Army, American Rescue workers (VOL.)
Other Holiness (SPECIFY)
Holiness not further specified (just Holiness) (VOL.)
Don’t know/Refused (VOL.)

IF REFORMED (Q.17=11), ASK:

Q.17n Which of the following Reformed churches, if any, do you identify with most closely? The Reformed Church in America, the Christian Reformed Church, or some other church? *[Response categories below]*

Reformed Church in America
Christian Reformed Church
Other Reformed (SPECIFY)
Reformed not further specified (just Reformed) (VOL.)
Don’t know/Refused (VOL.)

IF CHURCH OF GOD AND NON-BLACK (Q.17=12 AND RACE=1, 3-9), ASK:

Q.17o Which of the following Churches of God, if any, do you identify with most closely? The Church of God Anderson Indiana, Church of God Cleveland Tennessee, or some other church? *[Response categories below]*

Church of God Anderson, Indiana
Church of God Cleveland, Tennessee
Church of God of the Apostolic Faith **(VOL.)**
Worldwide Church of God **(VOL.)**
Church of God in Christ **(VOL.)**
Other Church of God **(SPECIFY)**
Church of God not further specified (just Church of God) **(VOL.)**
Don't know/Refused **(VOL.)**

IF CHURCH OF GOD AND BLACK (Q.17=12 AND RACE=2), ASK:

Q.17p Which of the following Churches of God, if any, do you identify with most closely? The Church of God in Christ, the Church of God of the Apostolic **(PRONOUNCE: Ah-puh-STOL-ik)** Faith, or some other church? *[Response categories below]*

Church of God in Christ
Church of God of the Apostolic **(PRONOUNCE: Ah-puh-STOL-ik)** Faith
Church of God Anderson, Indiana **(VOL.)**
Church of God Cleveland, Tennessee **(VOL.)**
Worldwide Church of God **(VOL.)**
Other Church of God **(SPECIFY)**
Church of God not further specified (just Church of God) **(VOL.)**
Don't know/Refused **(VOL.)**

IF MORMON OR LATTER-DAY SAINTS (Q.16=3), ASK:

Q.17q Which of the following Mormon churches, if any, do you identify with most closely? The Church of Jesus Christ of the Latter-day Saints, the Community of Christ, or some other church? *[Response categories below]*

Church of Jesus Christ of the Latter Day Saints
Community of Christ
Other Mormon **(SPECIFY)**
Mormon not further specified (just a Mormon) **(VOL.)**
Don't know/Refused **(VOL.)**

IF ORTHODOX (Q.16=4), ASK:

Q.17r Which of the following Orthodox churches, if any, do you identify with most closely? The Greek Orthodox Church, Russian Orthodox, Orthodox Church in America, or some other church? *[Response categories below]*

Greek Orthodox
Russian Orthodox
Orthodox Church in America
Armenian Orthodox **(VOL.)**
Eastern Orthodox **(VOL.)**
Serbian Orthodox **(VOL.)**
Other Orthodox **(SPECIFY)**
Orthodox not further specified (just Orthodox) **(VOL.)**
Don't know/Refused **(VOL.)**

IF JEWISH (Q.16=5), ASK:

Q.17s Which Jewish group do you identify with most closely? Reform, Conservative, Orthodox, or something else? *[Response categories below]*

Reform
Conservative
Orthodox
Reconstructionist (VOL.)
Other (SPECIFY)
Jewish not further specified (just Jewish) (VOL.)
Culturally Jewish (VOL.)
Don't know/Refused (VOL.)

IF MUSLIM (Q.16=6), ASK:

Q.17t Which of the following Muslim groups, if any, do you identify with most closely? Sunni (PRONOUNCE: SOON-e), Shia (PRONOUNCE: SHE-ah), or something else? *[Response categories below]*

Sunni
Shia
Nation of Islam (Black Muslim) (VOL.)
Other Muslim (SPECIFY)
Muslim not further specified (just a Muslim) (VOL.)
Don't know/Refused (VOL.)

IF BUDDHIST (Q.16=7), ASK:

Q.17u Which of the following Buddhist groups, if any, do you identify with most closely? Theravada (PRONOUNCE: ther-ah-VAH-dah) (such as Vipassana (PRONOUNCE: vi-pah-SAH-nah), Mahayana (PRONOUNCE: mah-hah-YAH-nah) Buddhism (such as zen), Vajrayana (PRONOUNCE: vi-rah-YAH-nah) Buddhism (such as Tibetan), or something else? *[Response categories below]*

Theravada (Vipassana) Buddhism
Mahayana (Zen) Buddhism
Vajrayana (Tibetan) Buddhism
Other Buddhist (SPECIFY)
Buddhist not further specified (just a Buddhist) (VOL.)
Don't know/Refused (VOL.)

IF HINDU (Q.16=8), ASK:

Q.17v Which of the following Hindu groups, if any, do you identify with most closely? Vaishnava (PRONOUNCE: VICE SH-nuh-vuh) Hinduism or Shaivite (PRONOUNCE: SH-vite) Hinduism, or is it something else? *[Response categories below]*

Vaishnava Hinduism
Shaivite Hinduism
Shaktism Hinduism (VOL.)
Other Hindu (SPECIFY)
Hindu not further specified (just Hindu) (VOL.)
Don't know/Refused (VOL.)

Religious Composition of the U.S.

	<u>% of U.S. Adult Pop</u>		<u>% of U.S. Adult Pop</u>		<u>% of U.S. Adult Pop</u>
Evangelical Protestant Churches	26.3	Mainline Protestant Churches	18.1	Catholic	23.9
Baptist in the Evangelical Tradition	10.8	Baptist in the Mainline Tradition	1.9	Mormon	1.7
Southern Baptist Convention	6.7	American Baptist Churches in USA	1.2	Church of Jesus Christ of Latter Day Saints	1.6
Independent Baptist in the Evangelical Tradition	2.5	Other Baptist denomination in the Mainline Tradition	<0.3	Community of Christ	<0.3
Baptist Missionary Association	<0.3	Baptist in the Mainline Tradition, not further specified	0.6	Mormon, not further specified	<0.3
Free Will Baptist	<0.3	Methodist in the Mainline Tradition	5.4	Jehovah's Witness	0.7
General Association of Regular Baptists	<0.3	United Methodist Church	5.1	Orthodox	0.6
Other Baptist denomination in the Evangelical Tradition	<0.3	Other Methodist denomination in the Mainline Tradition	<0.3	Greek Orthodox	<0.3
Baptist in the Evangelical Tradition, not further specified	0.9	Methodist in the Mainline Tradition, not further specified	0.4	Russian Orthodox	<0.3
Methodist in the Evangelical Tradition	<0.3	Nondenominational in the Mainline Tradition	0.9	Other Orthodox church	<0.3
Nondenominational in the Evangelical Tradition	3.4	Interdenominational in the Mainline Tradition	0.3	Orthodox, not further specified	<0.3
Nondenominational evangelical	1.2	Other nondenominational group in the Mainline Tradition	<0.3	Other Christian	0.3
Nondenominational charismatic	0.5	Nondenominational in the Mainline Tradition, not further specified	0.6	Metaphysical	<0.3
Nondenominational fundamentalist	0.3	Lutheran in the Mainline Tradition	2.8	Spiritualist	<0.3
Nondenominational Christian	<0.3	Evangelical Lutheran Church in America (ELCA)	2.0	Unity; Unity Church; Christ Church Unity	<0.3
Interdenominational in the Evangelical Tradition	0.5	Other Lutheran denomination in the Mainline Tradition	<0.3	Other Metaphysical	<0.3
Community Church in the Evangelical Tradition	<0.3	Lutheran in the Mainline Tradition, not further specified	0.8	Other	<0.3
Other nondenominational group in the Evangelical Tradition	<0.3	Presbyterian in the Mainline Tradition	1.9	Jewish	1.7
Nondenominational in the Evangelical Tradition, not further specified	0.8	Presbyterian Church USA	1.1	Reform	0.7
Lutheran in the Evangelical Tradition	1.8	Other Presbyterian denomination in the Mainline Tradition	<0.3	Conservative	0.5
Lutheran Church, Missouri Synod	1.4	Presbyterian in the Mainline Tradition, not further specified	0.7	Orthodox	<0.3
Lutheran Church, Wisconsin Synod	<0.3	Anglican/Episcopal in the Mainline Tradition	1.4	Other Jewish groups	<0.3
Other Lutheran denomination in the Evangelical Tradition	<0.3	Episcopal Church in the USA	1.0	Jewish, not further specified	<0.3
Lutheran in the Evangelical Tradition, not further specified	<0.3	Anglican Church (Church of England)	0.3	Buddhist	0.7
Presbyterian in the Evangelical Tradition	0.8	Other Anglican/Episcopal denomination in the Mainline Tradition	<0.3	Theravada (Vipassana) Buddhism	<0.3
Presbyterian Church in America	0.4	Anglican/Episcopal in the Mainline Tradition, not further specified	<0.3	Mahayana (Zen) Buddhism	<0.3
Other Presbyterian denomination in the Evangelical Tradition	<0.3	Restorationist in the Mainline Tradition	0.4	Vajrayana (Tibetan) Buddhism	<0.3
Presbyterian in the Evangelical Tradition, not further specified	<0.3	Disciples of Christ	0.3	Other Buddhist groups	<0.3
Pentecostal in the Evangelical Tradition	3.4	Restorationist in the Mainline Tradition, not further specified	<0.3	Buddhist, not further specified	0.3
Assemblies of God	1.4	Congregationalist in the Mainline Tradition	0.7	Muslim*	0.6
Church of God Cleveland Tennessee	0.4	United Church of Christ	0.5	Sunni	0.3
Four Square Gospel	<0.3	Congregationalist in the Mainline Tradition, not further specified	<0.3	Shia	<0.3
Pentecostal Church of God	<0.3	Reformed in the Mainline Tradition	<0.3	Other Muslim groups	<0.3
Pentecostal Holiness Church	<0.3	Reformed Church in America	<0.3	Muslim, not further specified	<0.3
Nondenominational, Independent Pentecostal	<0.3	Other Reformed denomination in the Mainline Tradition	<0.3	Hindu	0.4
Church of God of the Apostolic Faith	<0.3	Reformed in the Mainline Tradition, not further specified	<0.3	Vaishnava Hinduism	<0.3
Apostolic Pentecostal in the Evangelical Tradition	<0.3	Anabaptist in the Mainline Tradition	<0.3	Shaivite Hinduism	<0.3
Other Pentecostal denomination in the Evangelical Tradition	<0.3	Friends in the Mainline Tradition	<0.3	Other Hindu groups	<0.3
Pentecostal in the Evangelical Tradition, not further specified	0.7	Other/Protestant nonspecific in the Mainline Tradition	2.5	Hindu, not further specified	<0.3
Anglican/Episcopal in the Evangelical Tradition	<0.3	Historically Black Churches	6.9	Other World Religions	<0.3
Restorationist in the Evangelical Tradition	1.7	Baptist in the Historically Black Tradition	4.4	Other Faiths	1.2
Church of Christ	1.5	National Baptist Convention	1.8	Unitarians and other liberal faiths	0.7
Christian Churches and Churches of Christ	<0.3	Progressive Baptist Convention	0.3	Unitarian (Universalist)	0.3
Restorationist in the Evangelical Tradition, not further specified	<0.3	Independent Baptist in the Historically Black Tradition	0.5	Liberal faith	<0.3
Congregationalist in the Evangelical Tradition	<0.3	Missionary Baptist	<0.3	Spiritual but not religious	<0.3
Conservative Congregational Christian	<0.3	Other Baptist denomination in the Historically Black Tradition	<0.3	Eclectic, "a bit of everything," own beliefs	<0.3
Other Congregationalist denomination in the Evangelical Tradition	<0.3	Baptist in the Historically Black Tradition, not further specified	1.7	Other liberal faith groups	<0.3
Congregationalist in the Evangelical Tradition, not further specified	<0.3	Methodist in the Historically Black Tradition	0.6	New Age	0.4
Holiness in the Evangelical Tradition	1.0	African Methodist Episcopal	0.4	Wicca (Wiccan)	<0.3
Church of the Nazarene	0.3	African Methodist Episcopal Zion	<0.3	Pagan	<0.3
Free Methodist Church	0.3	Christian Methodist Episcopal Church	<0.3	Other New Age groups	<0.3
Wesleyan Church	<0.3	Other Methodist denomination in the Historically Black Tradition	<0.3	Native American Religions	<0.3
Christian and Missionary Alliance	<0.3	Methodist in the Historically Black Tradition, not further specified	<0.3	Unaffiliated	16.1
Church of God (Anderson, Indiana)	<0.3	Nondenominational in the Historically Black Tradition	<0.3	Atheist	1.6
Other Holiness denomination in the Evangelical Tradition	<0.3	Pentecostal in the Historically Black Tradition	0.9	Agnostic	2.4
Holiness in the Evangelical Tradition, not further specified	<0.3	Church of God in Christ	0.6	Nothing in particular	12.1
Reformed in the Evangelical Tradition	<0.3	Apostolic Pentecostal in the Historically Black Tradition	<0.3	Don't Know	0.8
Christian Reformed Church	<0.3	United Pentecostal Church International	<0.3		
Other Reformed denomination in the Evangelical Tradition	<0.3	Other Pentecostal denomination in the Historically Black Tradition	<0.3		
Reformed in the Evangelical Tradition, not further specified	<0.3	Pentecostal in the Historically Black Tradition, not further specified	<0.3		
Adventist in the Evangelical Tradition	0.5	Holiness in the Historically Black Tradition	<0.3		
Seventh-Day Adventist	0.4	Protestant nonspecific in the Historically Black Tradition	0.5		
Other Adventist group in the Evangelical Tradition	<0.3				
Anabaptist in the Evangelical Tradition	<0.3				
Pietist in the Evangelical Tradition	<0.3				
Other Evangelical/Fundamentalist	0.3				
Protestant nonspecific in the Evangelical Tradition	1.9				

*Source: Muslim American Survey (Pew Research Center 2007)

IF CHRISTIAN (Q.16=1-4, 13 OR CHR=1), ASK [N=28,279]:

Q.18 Would you describe yourself as a "born-again" or evangelical Christian, or not?

	Yes	No	Don't Know/ Refused	Total
Total	44	52	4	100
Evangelical churches	79	18	2	100
Mainline churches	25	69	6	100
Historically Black churches	67	29	3	100
Catholic	16	79	5	100
Mormon	21	73	6	100
Orthodox	16	77	7	100
Jehovah's Witness	17	73	10	100
Other Christian	15	52	33	100

QUESTIONS 19 AND 20 HELD FOR FUTURE RELEASE

Q.21 How important is religion in your life... very important, somewhat important, not too important, or not at all important?

	Very important	Somewhat important	Not too important	Not at all important	Don't know/Refused	Total
Total	56	26	9	7	1	100
Evangelical churches	79	17	2	1	1	100
Mainline churches	52	35	9	3	1	100
Historically Black churches	85	13	1	1	0	100
Catholic	56	34	7	2	1	100
Mormon	83	13	3	1	0	100
Orthodox	56	31	9	4	0	100
Jehovah's Witness	86	10	2	0	1	100
Other Christian	60	22	11	6	1	100
Jewish	31	41	18	9	1	100
Muslim*	72	18	5	4	1	100
Buddhist	35	38	18	6	2	100
Hindu	45	40	12	3	1	100
Other Faiths	39	30	12	16	3	100
Unaffiliated	16	25	25	33	2	100
*Source: Muslim American Survey (Pew Research Center, 2007)						

NO QUESTIONS 22-26

QUESTIONS 27 THROUGH 47 HELD FOR FUTURE RELEASE

NO QUESTIONS 48-49

ASK ALL:

On another subject...

Q.50 Thinking about when you were a child, in what religion were you raised, if any? Were you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?
[INTERVIEWER: IF R VOLUNTEERS “nothing in particular, none, no religion, etc.” BEFORE REACHING END OF LIST, PROMPT WITH: and would you say that was atheist, agnostic, or just nothing in particular?]

IF SOMETHING ELSE OR DK (Q.50=11, 99), ASK:

Q.50a And was that a Christian religion, or not?

IF PROTESTANT OR CHRISTIAN UNSPECIFIED OR SOMETHING ELSE/CHRISTIAN (Q.50=1, 13 OR {Q50=11 AND Q.50a=1}), ASK:

Q.50b What denomination or church, if any, was that? Just stop me when I get to the right one. Were you **(READ)** Baptist, Methodist, Lutheran, Presbyterian, Pentecostal, Episcopalian, Church of Christ, or Disciples of Christ, Congregational or United Church of Christ, Holiness, Reformed, Church of God, Nondenominational or Independent Church, something else Or nothing in particular? **[INTERVIEWER: IF R VOLUNTEERS “nothing in particular, none, no religion, etc.” BEFORE REACHING END OF LIST, PROMPT WITH: and would you say that was atheist, agnostic, or just nothing in particular?]**

	Percent
Protestant	53.9
Baptist Family	20.9
Methodist Family	8.3
Nondenominational Family	1.5
Lutheran Family	5.5
Presbyterian Family	3.4
Pentecostal Family	3.9
Episcopalian/Anglican Family	1.8
Restorationist Family	2.3
Congregationalist Family	.8
Holiness Family	.8
Reformed Family	.3
Adventist Family	.4
Anabaptist	.3
Pietist Family	<.3
Friends Family	<.3
Other Evangelical/Fund. Family	<.3
Non-Specific	3.4
Catholic	31.4
Mormon	1.8
Orthodox	.6
Jehovah Witness	.6
Other Christian	<.3
Jewish	1.9
Muslim	.3
Buddhist	.4
Hindu	.4
Other World Religions	<.3
Other Faiths	.3
Unaffiliated	7.3
DK/REF	.7
Total	100.0

IF MARRIED OR PARTNERED (MARITAL=1,2), ASK [N=22,183]:

Q.51 And what is your [IF MARITAL=1: spouse's/IF MARITAL=2: partner's] religion, if any? Are they Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?
[INTERVIEWER: IF R VOLUNTEERS “nothing in particular, none, no religion, etc.”
BEFORE REACHING END OF LIST, PROMPT WITH: and would you say they are atheist, agnostic, or just nothing in particular?]

IF SOMETHING ELSE OR DK (Q.51=11, 99), ASK:

Q.52 And is that a Christian religion, or not?

IF PROTESTANT OR UNSPECIFIED CHRISTIAN OR SOMETHING ELSE/CHRISTIAN (Q.51=1, 13 OR {Q51=11 AND Q.52=1}), ASK:

Q.53 What denomination or church, if any, is that? Just stop me when I get to the right one. Is your [IF MARITAL=1: spouse/IF MARITAL=2: partner] **(READ)** Baptist, Methodist, Lutheran, Presbyterian, Pentecostal, Episcopalian, Church of Christ, or Disciples of Christ, Congregational or United Church of Christ, Holiness, Reformed, Church of God, Nondenominational or Independent Church, Something else Or nothing in particular?

INTERVIEWER: DO NOT READ QUESTION IF R VOLUNTEERED DENOMINATION IN PREVIOUS QUESTION. RECORD RESPONSE IN APPROPRIATE CATEGORY.

	Percent
Protestant	50.0
Baptist Family	17.5
Methodist Family	6.4
Nondenominational Family	3.9
Lutheran Family	5.1
Presbyterian Family	2.7
Pentecostal Family	4.2
Episcopalian/Anglican Family	1.5
Restorationist Family	1.9
Congregationalist Family	.6
Holiness Family	.7
Reformed Family	.3
Adventist Family	.3
Anabaptist	.3
Pietist Family	<.3
Friends Family	<.3
Other Evangelical/Fund. Family	<.3
Non-Specific	4.3
Catholic	29.1
Mormon	2.2
Orthodox	.7
Jehovah Witness	.6
Other Christian	<.3
Jewish	1.9
Muslim	.5
Buddhist	.6
Hindu	.6
Other World Religions	<.3
Other Faiths	.7
Unaffiliated	11.5
DK/REF	1.5
Total	100.0

ASK ALL:
CHILDREN Are you the parent or a guardian of any children under 18 now living in your household? **(IF YES, ASK:** And may I ask how many?)

	No children	one	two	three	Four or more	Total	N
Total	65	13	13	6	3	100	35,431
Evangelical churches	65	13	13	6	3	100	9,443
Mainline churches	70	12	12	5	1	100	7,451
Historically Black churches	64	15	11	6	4	100	1,989
Catholic	61	13	15	7	4	100	8,029
Mormon	51	14	14	12	9	100	577
Orthodox	70	9	14	5	1	100	360
Jehovah's Witness	63	16	11	6	4	100	215
Other Christian	72	12	8	4	4	100	129
Jewish	72	9	11	4	4	100	681
Muslim	53	13	19	9	6	100	116
Buddhist	70	16	11	3	1	100	411
Hindu	52	21	24	2	1	100	256
Other Faiths	69	15	12	3	1	100	449
Unaffiliated	67	13	13	5	2	100	5,031
Based on total answering							

NO QUESTION 54

QUESTION 55 HELD FOR FUTURE RELEASE

ASK ALL:

Now, just a few questions for statistical purposes only...

SEX [ENTER RESPONDENT'S SEX:]

	Male	Female	Total
Total	48	52	100
Evangelical churches	47	53	100
Mainline churches	46	54	100
Historically Black churches	40	60	100
Catholic	46	54	100
Mormon	44	56	100
Orthodox	46	54	100
Jehovah's Witness	40	60	100
Other Christian	46	54	100
Jewish	52	48	100
Muslim*	54	46	100
Buddhist	53	47	100
Hindu	61	39	100
Other Faiths	54	46	100
Unaffiliated	59	41	100
*Source: Muslim American Survey (Pew Research Center, 2007)			

AGE What is your age?

	18-29	30-49	50-64	65+	Total	N
Total	20	39	25	16	100	34,695
Evangelical churches	17	39	26	19	100	9,281
Mainline churches	14	36	28	23	100	7,271
Historically Black churches	24	36	24	15	100	1,942
Catholic	18	41	24	16	100	7,856
Mormon	24	42	19	15	100	565
Orthodox	18	38	27	17	100	358
Jehovah's Witness	21	39	25	14	100	207
Other Christian	16	35	27	22	100	127
Jewish	20	29	29	22	100	664
Muslim*	29	48	18	5	100	1,027
Buddhist	23	40	30	7	100	410
Hindu	18	58	19	5	100	250
Other Faiths	26	37	27	10	100	437
Unaffiliated	31	40	20	8	100	4,947
Based on total answering						
*Source: Muslim American Survey (Pew Research Center, 2007)						

NO QUESTIONS 56-59

ASK ALL:

Q.60 Were you born in the United States, or in another country?

	Born in US	Born in a foreign country	Born in US territories/ Puerto Rico	DK	Total
Total	88	11	1	0	100
Evangelical churches	93	6	1	0	100
Mainline churches	95	5	0	0	100
Historically Black churches	95	4	0	1	100
Catholic	76	22	1	0	100
Mormon	93	6	0	0	100
Orthodox	62	38	0	0	100
Jehovah's Witness	83	17	0	0	100
Other Christian	94	3	1	2	100
Jewish	89	10	0	0	100
Muslim*	35	65	0	0	100
Buddhist	74	26	0	0	100
Hindu	14	85	1	0	100
Other Faiths	95	5	0	0	100
Unaffiliated	88	12	0	0	100
*Source: Muslim American Survey (Pew Research Center, 2007); question wording: "In what country were you born?"					

ASK ALL:

Q.60 Were you born in the United States, or in another country?

IF BORN OUTSIDE THE U.S. (Q.60=2), ASK:

Q.60a In what country were you born? [OPEN-END; PRE-CODED] [N=3,104]

Country	Percent
Mexico	35
India	4
El Salvador	4
Germany	4
United Kingdom	3
Canada	3
Dominican Republic	3
Guatemala	3
Philippines	3
Cuba	2
China	2
Colombia	2
Jamaica	2
Ecuador	1
Honduras	1
Peru	1
Italy	1
Taiwan	1
Korea	1
Vietnam	1
Russia	1
Japan	1
Argentina	1
Trinidad and Tobago	1
Haiti	1
France	1
Panama	1
Poland	1
Ireland	1
Other	15
Don't know	2
Total	100
Based on those born outside the U.S., Puerto Rico or U.S. territories	

ASK ALL:

Q.60 Were you born in the United States, or in another country?

IF BORN OUTSIDE THE U.S./IN PUERTO RICO/OTHER U.S. TERRITORY

(Q.60=2,3,4), ASK:

Q.62 In what year did you come to live in the U.S?

	Non-Immigrant	-----Immigrated-----							Total
		1910-1959	1960-1969	1970-1979	1980-1989	1990-1999	2000-2007	Not sure when	
Total	88	1	1	1	2	3	2	1	100
Evangelical churches	93	0	1	1	2	2	1	0	100
Mainline churches	95	1	1	1	1	1	1	0	100
Historically Black churches	96	0	0	0	1	1	1	0	100
Catholic	77	1	2	2	5	7	5	2	100
Mormon	93	0	1	2	1	2	1	0	100
Orthodox	62	3	3	5	8	11	7	1	100
Jehovah's Witness	83	1	1	2	2	6	4	0	100
Other Christian	96	1	2	0	0	1	0	0	100
Jewish	90	1	2	2	2	2	1	0	100
Muslim*	35	1	1	8	15	20	17	3	100
Buddhist	74	2	2	4	8	6	4	0	100
Hindu	14	1	4	12	17	29	20	5	100
Other Faiths	95	1	1	1	1	1	0	0	100
Unaffiliated	88	1	1	2	2	4	2	1	100

*Source: Muslim American Survey (Pew Research Center, 2007)

QUESTIONS 63 THROUGH 65 HELD FOR FUTURE RELEASE

ASK ALL:

EDUC What is the last grade or class that you completed in school? **[DO NOT READ]**

	Less than High School	High School Graduate/ Trade School	Some College	College Graduate	Post Graduate	Total	N
Total	14	36	23	16	11	100	35,298
Evangelical churches	16	40	24	13	7	100	9,411
Mainline churches	9	34	24	20	14	100	7,429
Historically Black churches	19	40	25	11	5	100	1,985
Catholic	17	36	21	16	10	100	7,990
Mormon	9	30	32	18	10	100	578
Orthodox	6	26	22	28	18	100	362
Jehovah's Witness	19	51	22	6	3	100	211
Other Christian	12	22	27	20	20	100	129
Jewish	3	19	19	24	35	100	676
Muslim*	21	32	23	14	10	100	1,031
Buddhist	3	23	26	22	26	100	408
Hindu	4	12	10	26	48	100	253
Other Faiths	7	25	28	18	21	100	448
Unaffiliated	13	34	24	16	13	100	5,009
Based on total answering							
*Source: Muslim American Survey (Pew Research Center, 2007)							

INCOME Last year, that is in 2006, what was your total family income from all sources, before taxes? Just stop me when I get to the right category. **(READ IN ORDER)** Less than \$10,000, 10 to under \$20,000, 20 to under \$30,000, 30 to under \$40,000, 40 to under \$50,000, 50 to under \$75,000, 75 to under \$100,000, 100 to under \$150,000, \$150,000 or more

	Less than \$30,000	\$30,000-\$49,999	\$50,000-\$74,999	\$75,000-\$99,999	\$100,000+	Total	N
Total	31	22	17	13	18	100	29,435
Evangelical churches	34	24	18	11	13	100	7,943
Mainline churches	25	21	18	15	21	100	6,142
Historically Black churches	47	26	12	7	8	100	1,656
Catholic	31	20	16	14	19	100	6,565
Mormon	26	21	22	16	16	100	512
Orthodox	20	24	16	13	28	100	290
Jehovah's Witness	42	23	17	9	9	100	178
Other Christian	29	21	13	13	23	100	111
Jewish	14	11	17	12	46	100	520
Muslim*	35	24	15	10	16	100	868
Buddhist	25	19	17	17	22	100	357
Hindu	9	10	15	22	43	100	220
Other Faiths	28	25	16	13	18	100	378
Unaffiliated	29	23	16	13	19	100	4,279
Based on total answering							
*Source: Muslim American Survey (Pew Research Center, 2007)							