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America's Changing Religious Landscape

Christians Decline Sharply as Share of Population; Unaffiliated and Other Faiths Continue to Grow

**FOR FURTHER INFORMATION
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About This Report

This is the first in a series of reports highlighting findings from the 2014 U.S. Religious Landscape Study, the centerpiece of which is a nationally representative telephone survey of 35,071 adults. This is the second time the Pew Research Center has conducted a Religious Landscape Study. The first was conducted in 2007, also with a telephone survey of more than 35,000 Americans.

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Overview

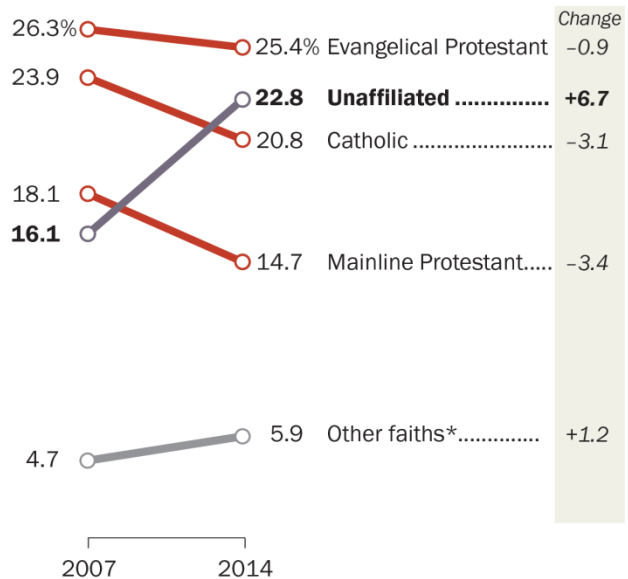
The Christian share of the U.S. population is declining, while the number of U.S. adults who do not identify with any organized religion is growing, according to an extensive new survey by the Pew Research Center. Moreover, these changes are taking place across the religious landscape, affecting all regions of the country and many demographic groups. While the drop in Christian affiliation is particularly pronounced among young adults, it is occurring among Americans of all ages. The same trends are seen among whites, blacks and Latinos; among both college graduates and adults with only a high school education; and among women as well as men.

To be sure, the United States remains home to more Christians than any other country in the world, and a large majority of Americans – roughly seven-in-ten – continue to identify with some branch of the Christian faith.¹ But the major new survey of more than 35,000 Americans by the Pew Research Center finds that the percentage of adults (ages 18 and older) who describe themselves as Christians has dropped by nearly eight percentage points in just seven years, from 78.4% in an equally massive Pew Research survey in 2007 to 70.6% in 2014.

Over the same period, the percentage of Americans who are religiously unaffiliated – describing themselves as atheist, agnostic or “nothing in particular” – has jumped more than six points, from 16.1% to 22.8%. And the share of Americans who identify with non-Christian faiths also has inched up, rising 1.2 percentage points, from 4.7% in 2007 to 5.9% in 2014. Growth has been especially great among Muslims and Hindus, albeit from a very low base.

Changing U.S. Religious Landscape

Between 2007 and 2014, the Christian share of the population fell from 78.4% to 70.6%, driven mainly by declines among mainline Protestants and Catholics. The unaffiliated experienced the most growth, and the share of Americans who belong to non-Christian faiths also increased.



* Includes Jews, Muslims, Buddhists, Hindus, other world religions and other faiths. Those who did not answer the religious identity question, as well as groups whose share of the population did not change significantly, including the historically black Protestant tradition, Mormons and others, are not shown.

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014

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¹ For estimates of the size of Christian populations in more than 200 countries and territories, see the Pew Research Center's April 2015 report ["The Future of World Religions: Population Growth Projections, 2010-2050."](#)

The drop in the Christian share of the population has been driven mainly by declines among mainline Protestants and Catholics. Each of those large religious traditions has shrunk by approximately three percentage points since 2007. The evangelical Protestant share of the U.S. population also has dipped, but at a slower rate, falling by about one percentage point since 2007.²

Christians Decline as Share of U.S. Population; Other Faiths and the Unaffiliated Are Growing

	2007 %	2014 %	Change* %
Christian	78.4	70.6	-7.8
Protestant	51.3	46.5	-4.8
<i>Evangelical</i>	26.3	25.4	-0.9
<i>Mainline</i>	18.1	14.7	-3.4
<i>Historically black</i>	6.9	6.5	--
Catholic	23.9	20.8	-3.1
Orthodox Christian	0.6	0.5	--
Mormon	1.7	1.6	--
Jehovah's Witness	0.7	0.8	--
Other Christian	0.3	0.4	--
Non-Christian faiths	4.7	5.9	+1.2
Jewish	1.7	1.9	--
Muslim	0.4	0.9	+0.5
Buddhist	0.7	0.7	--
Hindu	0.4	0.7	+0.3
Other world religions**	<0.3	0.3	--
Other faiths**	1.2	1.5	+0.3
Unaffiliated	16.1	22.8	+6.7
Atheist	1.6	3.1	+1.5
Agnostic	2.4	4.0	+1.6
Nothing in particular	12.1	15.8	+3.7
Don't know/refused	0.8	0.6	-0.2
	100.0	100.0	

*The "change" column displays only statistically significant changes; blank cells indicate that the difference between 2007 and 2014 is within the margin of error.

**The "other world religions" category includes Sikhs, Baha'is, Taoists, Jains and a variety of other world religions. The "other faiths" category includes Unitarians, New Age religions, Native American religions and a number of other non-Christian faiths.

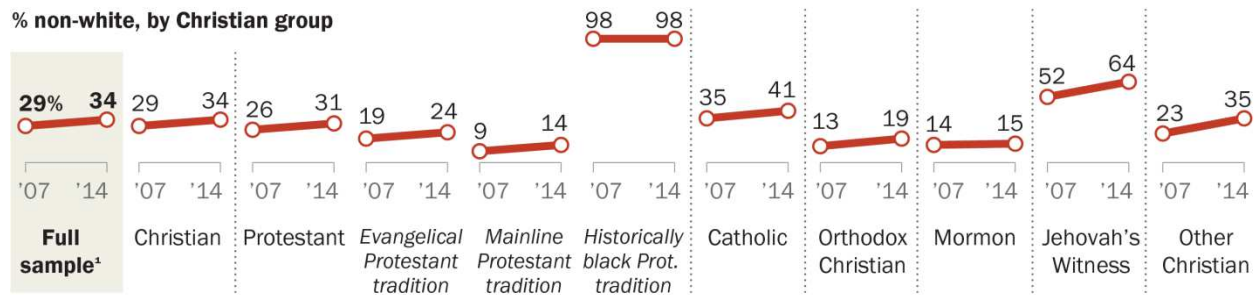
Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding.

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² For more details on long-term trends in the religious composition of the U.S. and for analysis of how the Religious Landscape Study's findings compare with other surveys, see Appendix C.

Increasing Racial and Ethnic Diversity Within Christianity

% non-white, by Christian group



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Whites include only those who are not Hispanic; the non-white category includes African Americans, Asian Americans, those of other races, those of mixed race and Hispanics. Results recalculated to exclude nonresponse.

¹The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Appendix A for details.

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Even as their numbers decline, American Christians – like the U.S. population as a whole – are becoming more racially and ethnically diverse. Non-Hispanic whites now account for smaller shares of evangelical Protestants, mainline Protestants and Catholics than they did seven years earlier, while Hispanics have grown as a share of all three religious groups. Racial and ethnic minorities now make up 41% of Catholics (up from 35% in 2007), 24% of evangelical Protestants (up from 19%) and 14% of mainline Protestants (up from 9%).

Religious intermarriage also appears to be on the rise: Among Americans who have gotten married since 2010, nearly four-in-ten (39%) report that they are in religiously mixed marriages, compared with 19% among those who got married before 1960.³ The rise in intermarriage appears to be linked with the growth of the religiously unaffiliated population. Nearly one-in-five people surveyed who got married since 2010 are either religiously unaffiliated respondents who married a Christian spouse or Christians who married an unaffiliated spouse. By contrast, just 5% of people who got married before 1960 fit this profile.

While many U.S. religious groups are aging, the unaffiliated are comparatively young – and getting *younger*, on average, over time. As a rising cohort of highly unaffiliated Millennials reaches adulthood, the median age of unaffiliated adults has dropped to 36, down from 38 in 2007 and far

³ This analysis is based on *current, intact* marriages. It does not count marriages between spouses with different religions if those marriages ended in divorce (and thus are no longer intact). It also does not include those who may have been in a religiously mixed marriage at the time they got married if one or both spouses later switched religions and now share the same faith. If it were possible to examine religiously mixed marriages that ended in divorce, or religious switching that resulted in both spouses sharing the same faith, then the percentage of intermarriages in previous decades may have been higher than it appears from looking only at marriages that are intact today.

lower than the general (adult) population's median age of 46.⁴ By contrast, the median age of mainline Protestant adults in the new survey is 52 (up from 50 in 2007), and the median age of Catholic adults is 49 (up from 45 seven years earlier).

These are among the key findings of the Pew Research Center's second U.S. Religious Landscape Study, a follow-up to its first comprehensive study of religion in America, conducted in 2007.

Because the U.S. census does not ask Americans about their religion, there are no official government statistics on the religious composition of the U.S. public.⁵ Some Christian denominations and other religious bodies keep their own rolls, but they use widely differing criteria for membership and sometimes do not remove members who have fallen away.⁶ Surveys of the general public frequently include a few questions about religious affiliation, but they typically do not interview enough people, or ask sufficiently detailed questions, to be able to describe the country's full religious landscape.

The Religious Landscape Studies were designed to fill the gap. Comparing two virtually identical surveys, conducted seven years apart, can bring important trends into sharp relief. In addition, the very large samples in both 2007 and 2014 included hundreds of interviews with people from small religious groups that account for just 1% or 2% of the U.S. population, such as Mormons, Episcopalians and Seventh-day Adventists. This makes it possible to paint demographic and religious profiles of numerous denominations that cannot be described by smaller surveys. The most recent Religious Landscape Study also was designed to obtain a minimum of 300 interviews with respondents in each state and the District of Columbia as well as to represent the country's largest metropolitan areas, enabling an assessment of the religious composition not just of the nation as a whole, but also of individual states and localities. (See Appendix D.)

The latest survey was conducted in English and Spanish among a nationally representative sample of 35,071 adults interviewed by telephone, on both cellphones and landlines, from June 4-Sept. 30, 2014. Findings based on the full sample have a margin of sampling error of plus or minus 0.6 percentage points. The survey is estimated to cover 97% of the non-institutionalized U.S. adult population; 3% of U.S. adults are not reachable by telephone or do not speak English or Spanish well enough to participate in the survey. (See Appendix A for more information on how the survey was conducted, margins of error for subgroups analyzed in this report and additional details.)

⁴ The adult Millennials surveyed in the Religious Landscape Study are people born between 1981 and 1996.

⁵ For more information on religion and the U.S. Census, see Appendix 3 in the 2007 Religious Landscape Study, "[A Brief History of Religion and the U.S. Census](#)."

⁶ For a compilation of membership figures reported by various denominations, see the [2010 Religious Congregations & Membership Study](#), which was conducted by the Association of Statisticians of American Religious Bodies.

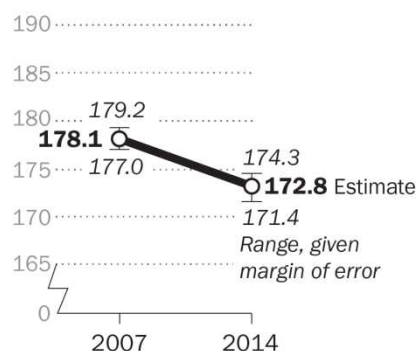
Even a very small margin of error, when applied to the hundreds of millions of people living in the United States, can yield a wide range of estimates for the size of particular faiths. Nevertheless, the results of the second Religious Landscape Study indicate that Christians probably have lost ground, not only in their relative share of the U.S. population, but also in absolute numbers.

In 2007, there were 227 million adults in the United States, and a little more than 78% of them – or roughly 178 million – identified as Christians. Between 2007 and 2014, the overall size of the U.S. adult population grew by about 18 million people, to nearly 245 million.⁷ But the share of adults who identify as Christians fell to just under 71%, or approximately 173 million Americans, a net decline of about 5 million.

This decline is larger than the combined margins of sampling error in the twin surveys conducted seven years apart. Using the margins of error to calculate a probable range of estimates, it appears that the number of Christian adults in the U.S. has shrunk by somewhere between 2.8 million and 7.8 million.⁸

Estimated Number of Christians Declines

Adults, in millions



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Note: This and similar charts in this section have y-axes with different starting points, but each covers a range of 25 million.

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⁷ The estimate that there were 227 million adults in the U.S. in 2007 comes from the U.S. Census Bureau's [National Intercensal Estimates \(2000-2010\)](#). The estimate that there were nearly 245 million adults in the U.S. in 2014 comes from Pew Research Center extrapolations of the U.S. Census Bureau's [estimates of the monthly postcensal resident population](#).

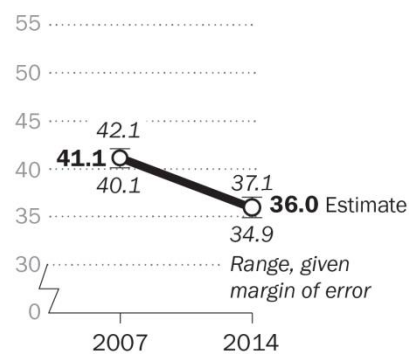
⁸ This report describes the results of the Religious Landscape Study mainly in percentage terms, and it does not include estimates of the number of people who identify with every religious group. Estimates of the size of a few of the largest groups are presented both as point estimates and with accompanying ranges that take into account each survey's margin of error. For example, the 2014 survey finds that Christians account for 70.6% of the U.S. adult population, with a margin of error of +/- 0.6 percentage points. That is, when measured using the approach employed by this study, Christians probably account for between 70.0% of adults (70.6% minus 0.6) and 71.2% of adults (70.6% plus 0.6). Multiplying the low and high ends of this range of percentages by the number of adults in the U.S. yields an estimate that there are between 171.4 million (0.700*244.8 million) and 174.3 million (0.712*244.8 million) Christian adults in the United States as of 2014.

Of the major subgroups within American Christianity, mainline Protestantism – a tradition that includes the United Methodist Church, the American Baptist Churches USA, the Evangelical Lutheran Church in America, the Presbyterian Church (U.S.A.) and the Episcopal Church, among others – appears to have experienced the greatest drop in absolute numbers. In 2007, there were an estimated 41 million mainline Protestant adults in the United States. As of 2014, there are roughly 36 million, a decline of 5 million – although, taking into account the surveys' combined margins of error, the number of mainline Protestants may have fallen by as few as 3 million or as many as 7.3 million between 2007 and 2014.⁹

By contrast, the size of the historically black Protestant tradition – which includes the National Baptist Convention, the Church of God in Christ, the African Methodist Episcopal Church, the Progressive Baptist Convention and others – has remained relatively stable in recent years, at nearly 16 million adults. And evangelical Protestants, while declining slightly as a percentage of the U.S. public, probably have grown in absolute numbers as the overall U.S. population has continued to expand.

Five Million Fewer Mainline Protestant Adults Than in 2007

Adults, in millions

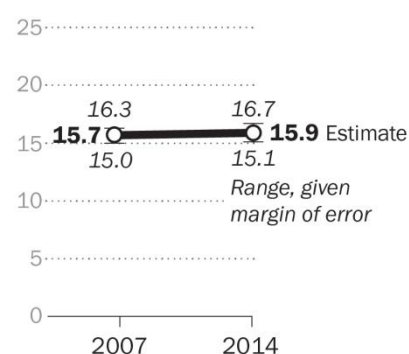


Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014

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Size of Historically Black Protestant Tradition Has Been Stable

Adults, in millions



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014

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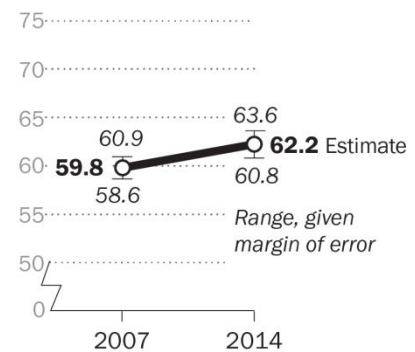
⁹ The estimate that the number of mainline Protestants may have declined by as few as 3 million comes from subtracting the low end of the 2007 estimate (40.1 million) from the high end of the 2014 range (37.1 million). The estimate that the number of mainline Protestants may have declined by as many as 7.3 million comes from subtracting the high end of the 2007 range (42.1 million) from the low end of the 2014 range (34.9 million).

The new survey indicates that churches in the evangelical Protestant tradition – including the Southern Baptist Convention, the Assemblies of God, Churches of Christ, the Lutheran Church-Missouri Synod, the Presbyterian Church in America, other evangelical denominations and many nondenominational congregations – now have a total of about 62 million adult adherents. That is an increase of roughly 2 million since 2007, though once the margins of error are taken into account, it is possible that the number of evangelicals may have risen by as many as 5 million or remained essentially unchanged.¹⁰

Like mainline Protestants, Catholics appear to be declining both as a percentage of the population and in absolute numbers. The new survey indicates there are about 51 million Catholic adults in the U.S. today, roughly 3 million fewer than in 2007. But taking margins of error into account, the decline in the number of Catholic adults could be as modest as 1 million.¹¹ And, unlike Protestants, who have been decreasing as a share of the U.S. public for several decades, the Catholic share of the population has been relatively stable over the long term, according to a variety of other surveys (see Appendix C).

Number of Evangelical Protestants Growing

Adults, in millions

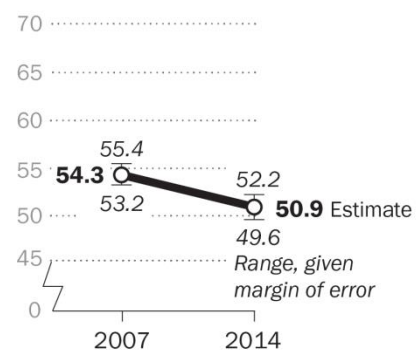


Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014

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Declining Number of Catholics

Adults, in millions



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014

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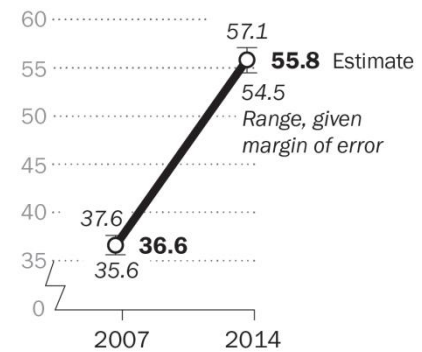
¹⁰ The estimate that the number of evangelical Protestants may have grown by as many as 5 million comes from subtracting the low end of the 2007 estimate (58.6 million) from the high end of the 2014 range (63.6 million). The estimate that the number of evangelical Protestants may have remained essentially unchanged comes from subtracting the high end of the 2007 range (60.9 million) from the low end of the 2014 range (60.8 million).

¹¹ The estimate that the number of Catholics may have declined by as little as 1 million comes from subtracting the low end of the 2007 estimate (53.2 million) from the high end of the 2014 range (52.2 million).

Meanwhile, the number of religiously unaffiliated adults has increased by roughly 19 million since 2007. There are now approximately 56 million religiously unaffiliated adults in the U.S., and this group – sometimes called religious “nones” – is more numerous than either Catholics or mainline Protestants, according to the new survey. Indeed, the unaffiliated are now second in size only to evangelical Protestants among major religious groups in the U.S.

Rapid Growth of Religiously Unaffiliated

Adults, in millions



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014

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A Note on Defining Religious Affiliation and the Study's Terminology

In this study, respondents' religious affiliation (also sometimes referred to as “religious identity”) is based on self-reports. Catholics, for instance, are defined as all respondents who say they are Catholic, regardless of their specific beliefs and whether or not they attend Mass regularly.

The terms “unaffiliated” and “religious ‘nones’” are used interchangeably throughout this report. This group includes self-identified atheists and agnostics as well as those who describe their religion as “nothing in particular.”

The unaffiliated are generally less religiously observant than people who identify with a religion. But not all religious “nones” are nonbelievers. In fact, [many people who are unaffiliated with a religion believe in God, pray at least occasionally and think of themselves as spiritual people](#). Forthcoming reports will describe the Religious Landscape Study's findings about the religious beliefs and practices of “nones” and other groups.

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

Factors Behind the Changes in Americans' Religious Identification

One of the most important factors in the declining share of Christians and the growth of the “nones” is generational replacement. As the Millennial generation enters adulthood, its members display much lower levels of religious affiliation, including less connection with Christian churches, than older generations. Fully 36% of young Millennials (those between the ages of 18 and 24) are religiously unaffiliated, as are 34% of older Millennials (ages 25-33). And fewer than six-in-ten Millennials identify with any branch of Christianity, compared with seven-in-ten or more among older generations, including Baby Boomers and Gen-Xers. Just 16% of Millennials are Catholic, and only 11% identify with mainline Protestantism. Roughly one-in-five are evangelical Protestants.

Generational Replacement Helping Drive Growth of Unaffiliated, Decline of Mainline Protestantism and Catholicism

	Silent generation (born 1928-1945)	Baby Boomers (born 1946-1964)	Generation X (born 1965-1980)	Older Millennials (born 1981-1989)	Younger Millennials (born 1990-1996)
	%	%	%	%	%
Christian	85	78	70	57	56
Protestant	57	52	45	38	36
<i>Evangelical</i>	30	28	25	22	19
<i>Mainline</i>	22	17	13	10	11
<i>Historically black</i>	5	7	7	6	6
Catholic	24	23	21	16	16
Other Christian groups	3	3	4	3	3
Other faiths	4	5	6	8	8
Unaffiliated	11	17	23	34	36
Don't know/refused	*	1	1	1	1
	100	100	100	100	100

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100%, and nested figures may not add to subtotals indicated, due to rounding.

The "other Christian groups" category includes Mormons, Orthodox Christians, Jehovah's Witnesses and a number of smaller Christian groups.

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However, generational replacement is by no means the only reason that religious “nones” are growing and Christians are declining. In addition, people in older generations are increasingly disavowing association with organized religion. About a third of older Millennials (adults currently in their late 20s and early 30s) now say they have no religion, up nine percentage points among this cohort since 2007, when the same group was between ages 18 and 26. Nearly a quarter of Generation Xers now say they have no particular religion or describe themselves as atheists or agnostics, up four points in seven years. Baby Boomers also have become slightly but noticeably more likely to identify as religious “nones” in recent years.

As the shifting religious profiles of these generational cohorts suggest, switching religion is a common occurrence in the United States. If all Protestants were treated as a single religious group, then fully 34% of American adults currently have a religious identity different from the one in which they were raised. This is up six points since 2007, when 28% of adults identified with a religion different from their childhood faith. If switching among the three Protestant traditions (e.g., from mainline Protestantism to the evangelical tradition, or from evangelicalism to a historically black Protestant denomination) is added to the total, then the share of Americans who currently have a different religion than they did in childhood rises to 42%.

By a wide margin, religious “nones” have experienced larger gains through religious switching than any other group. Nearly one-in-five U.S. adults (18%) were raised in a religious faith and now identify with no religion. Some switching also has occurred in the other direction: 9% of American adults say they were raised with no religious affiliation, and almost half of them (4.3% of all U.S. adults) now identify with some religion. But for every person who has joined a religion after having been raised unaffiliated, there are more than four people who have become religious “nones” after having been raised in some religion. This 1:4 ratio is an important factor in the growth of the unaffiliated population.

Unaffiliated Make Up Growing Share Across Generations

% of each generation that identifies current religion as atheist, agnostic or nothing in particular

	2007	2014	Change
Silent generation (b. 1928-1945)	9	11	+2
Baby Boomers (b.1946-1964)	14	17	+3
Generation X (b. 1965-1980)	19	23	+4
Older Millennials (b. 1981-1989)	25	34	+9
Younger Millennials (b. 1990-1996)	n/a	36	n/a

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. All changes are statistically significant.

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By contrast, Christianity – and especially Catholicism – has been losing more adherents through religious switching than it has been gaining. More than 85% of American adults were raised Christian, but nearly a quarter of those who were raised Christian no longer identify with Christianity. Former Christians represent 19.2% of U.S. adults overall.

Both the mainline and historically black Protestant traditions have lost more

members than they have gained through religious switching, but within Christianity the greatest net losses, by far, have been experienced by Catholics. Nearly one-third of American adults (31.7%) say they were raised Catholic. Among that group, fully 41% no longer identify with Catholicism. This means that 12.9% of American adults are former Catholics, while just 2% of U.S. adults have converted to Catholicism from another religious tradition. No other religious group in the survey has such a lopsided ratio of losses to gains.

The evangelical Protestant tradition is the only major Christian group in the survey that has gained more members than it has lost through religious switching. Roughly 10% of U.S. adults now identify with evangelical Protestantism after having been raised in another tradition, which more than offsets the roughly 8% of adults who were raised as evangelicals but have left for another religious tradition or who no longer identify with any organized faith.

Other highlights in this report include:

- The Christian share of the population is declining and the religiously unaffiliated share is growing in all four major geographic regions of the country. Religious “nones” now constitute 19% of the adult population in the South (up from 13% in 2007), 22% of the population in the Midwest (up from 16%), 25% of the population in the Northeast (up from 16%) and 28% of the population in the West (up from 21%). In the West, the religiously unaffiliated are more numerous than Catholics (23%), evangelicals (22%) and every other religious group.

Unaffiliated Make Big Gains Through Religious Switching; Catholics and Mainline Protestants Suffer Large Losses

Share of U.S. adults ...

	Raised in group %	Left group %	Entered group %	Currently in group %	NET change
Christian	85.6	-19.2	+4.2	70.6	-15.0
Protestant	50.2	-13.0	+9.4	46.5	-3.7
Evangelical	23.9	-8.4	+9.8	25.4	+1.5
Mainline	19.0	-10.4	+6.1	14.7	-4.3
Historically black	7.3	-2.2	+1.4	6.5	-0.8
Catholic	31.7	-12.9	+2.0	20.8	-10.9
Unaffiliated	9.2	-4.3	+18.0	22.8	+13.6

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

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- Whites continue to be more likely than both blacks and Hispanics to identify as religiously unaffiliated; 24% of whites say they have no religion, compared with 20% of Hispanics and 18% of blacks. But the religiously unaffiliated have grown (and Christians have declined) as a share of the population within all three of these racial and ethnic groups.
- The percentage of college graduates who identify with Christianity has declined by nine percentage points since 2007 (from 73% to 64%). The Christian share of the population has declined by a similar amount among those with less than a college education (from 81% to 73%). Religious “nones” now constitute 24% of all college graduates (up from 17%) and 22% of those with less than a college degree (up from 16%).
- More than a quarter of men (27%) now describe themselves as religiously unaffiliated, up from 20% in 2007. Fewer women are religious “nones,” but the religiously unaffiliated are growing among women at about the same rate as among men. Nearly one-in-five women (19%) now describe themselves as religiously unaffiliated, up from 13% in 2007.
- Although it is low relative to other religious groups, the retention rate of the unaffiliated has increased. In the current survey, 53% of those raised as religiously unaffiliated still identify as “nones” in adulthood, up seven points since 2007. And among Millennials, “nones” actually have one of the highest retention rates of all the religious categories that are large enough to analyze in the survey.
- As the ranks of the religiously unaffiliated continue to grow, they also describe themselves in increasingly secular terms. In 2007, 25% of the “nones” called themselves atheists or agnostics; 39% identified their religion as “nothing in particular” and also said that religion is “not too” or “not at all” important in their lives; and 36% identified their religion as “nothing in particular” while nevertheless saying that religion is either “very important” or “somewhat important” in their lives. The new survey finds that the atheist and agnostic share of the “nones” has grown to 31%. Those identifying as “nothing in particular” and describing religion as unimportant in their lives continue to account for 39% of all “nones.” But the share identifying as “nothing in particular” while also affirming that religion is either “very” or “somewhat” important to them has fallen to 30% of all “nones.”
- While the mainline Protestant share of the population is significantly smaller today than it was in 2007, the evangelical Protestant share of the population has remained comparatively stable (ticking downward slightly from 26.3% to 25.4% of the population). As a result, evangelicals now constitute a clear majority (55%) of all U.S. Protestants. In 2007, roughly half of Protestants (51%) identified with evangelical churches.

- Since 2007, the share of evangelical Protestants who identify with Baptist denominations has shrunk from 41% to 36%. Meanwhile, the share of evangelicals identifying with nondenominational churches has grown from 13% to 19%.
- The United Methodist Church (UMC) continues to be the largest denomination within the mainline Protestant tradition. Currently, 25% of mainline Protestants identify with the UMC, down slightly from 28% in 2007.
- More than six-in-ten people in the historically black Protestant tradition identify with Baptist denominations, including 22% who identify with the National Baptist Convention, the largest denomination within the historically black Protestant tradition.
- The share of the public identifying with religions other than Christianity has grown from 4.7% in 2007 to 5.9% in 2014. Gains were most pronounced among Muslims (who accounted for 0.4% of respondents in the 2007 Religious Landscape Study and 0.9% in 2014) and Hindus (0.4% in 2007 vs. 0.7% in 2014).¹²
- Roughly one-in-seven participants in the new survey (15%) were born outside the U.S., and two-thirds of those immigrants are Christians, including 39% who are Catholic. More than one-in-ten immigrants identify with a non-Christian faith, such as Islam or Hinduism.
- Hindus and Jews continue to be the most highly educated religious traditions. Fully 77% of Hindus are college graduates, as are 59% of Jews (compared with 27% of all U.S. adults). These groups also have above-average household incomes. Fully 44% of Jews and 36% of Hindus say their annual family income exceeds \$100,000, compared with 19% of the public overall.

¹² In 2007 and 2011, the Pew Research Center conducted national surveys of Muslim Americans. Those surveys were conducted in Arabic, Farsi and Urdu, as well as in English, so as to better represent the views of Muslim immigrants. Previously released population estimates based on those surveys indicated that 0.6% of adults identified as Muslims in 2007 and 0.8% of adults identified as Muslims in 2011. Surveys like the Religious Landscape Study, conducted in English and Spanish, tend to produce lower estimates of the size of certain immigrant populations than surveys conducted in more languages. In any case, both sets of estimates – those based on Muslim-specific surveys and those based on the 2007 and 2014 Religious Landscape Studies – suggest that the Muslim population in the U.S. is growing.

About the 2014 U.S. Religious Landscape Study

This is the first report on findings from the 2014 U.S. Religious Landscape Study, the centerpiece of which is a nationally representative telephone survey of 35,071 adults. This is the second time the Pew Research Center has conducted a Religious Landscape Study. The first was conducted in 2007, also with a telephone survey of more than 35,000 Americans.

The new study is designed to serve three main purposes:

- To provide a detailed account of the size of the religious groups that populate the U.S. landscape;
- To describe the demographic characteristics, religious beliefs and practices, and social and political values of those religious groups; and
- To document how the religious profile of the U.S. has changed since the first study was conducted in 2007. With more than 35,000 interviews each, both the 2007 and 2014 studies have margins of error of less than one percentage point, making it possible to identify even relatively small changes in religious groups' share of the U.S. population.

The results of the 2014 Religious Landscape Study will be published in a series of reports over the coming year. This first report focuses on the changing religious composition of the U.S. and describes the demographic characteristics of U.S. religious groups, including their median age, racial and ethnic makeup, nativity data, education and income levels, gender ratios, family composition (including religious intermarriage rates) and geographic distribution. It also summarizes patterns in religious switching.

In addition, this report includes an appendix that compares the findings of the 2007 and 2014 Religious Landscape Studies with several other surveys and assesses how recent developments in American religion fit into longer-term trends. Data from a variety of national surveys, including the long-running General Social Survey and Gallup polls, confirm that Protestants have been declining as a share of the U.S. population and that the unaffiliated have been growing. But there is less of a consensus about trends in American Catholicism. Some surveys, including the one featured in this report, indicate that the Catholic share of the population is declining, while others suggest it is relatively stable or may have declined and then ticked back up in recent years. (See Appendix C.)

Other findings from the 2014 Religious Landscape Study will be released later this year. In addition to the written reports, the Religious Landscape Study's findings will be available through a [new interactive tool](#). The online presentation allows users to delve more deeply into the survey's findings, build interactive maps or charts and explore the data most interesting to them.

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While the analysis was guided by our consultations with the advisers, the Pew Research Center is solely responsible for the interpretation and reporting of the data.

Roadmap to the Report

The remainder of this report explores in greater depth many of the key findings summarized in this Overview. Chapter 1 offers a detailed look at the religious composition of the United States and how it has changed in recent years. Chapter 2 examines patterns in religious switching and intermarriage. Chapter 3 provides a demographic profile of the major religious traditions in the United States. Chapter 4 then flips the lens, looking at the religious profile of Americans in various demographic groups. Appendix A describes the methodology used to conduct the study. Appendix B provides details on how Protestants were categorized into one of three major Protestant traditions (the evangelical tradition, the mainline tradition and the historically black Protestant tradition) based on the specific denomination with which they identify. Appendix C compares findings from the Religious Landscape Studies with other major religion surveys and puts the current results into the context of longer-term trends.

Chapter 1: The Changing Religious Composition of the U.S.

Christians remain by far the largest religious group in the United States, but the Christian share of the population has declined markedly. In the past seven years, the percentage of adults who describe themselves as Christians has dropped from 78.4% to 70.6%.

Once an overwhelmingly Protestant nation, the U.S. no longer has a Protestant majority. In 2007, when the Pew Research Center conducted its first Religious Landscape Study, more than half of adults (51.3%) identified as Protestants. Today, by comparison, 46.5% of adults describe themselves as Protestants.

While there have been declines across a variety of Protestant denominations, the most pronounced changes have occurred in churches in the mainline Protestant tradition, such as the United Methodist Church and the Evangelical Lutheran Church in America. The share of adults belonging to mainline churches dropped from 18.1% in 2007 to 14.7% in 2014. This is similar to the drop seen among U.S. Catholics, whose share of the population declined from 23.9% to 20.8% during the same seven-year period.

In contrast with mainline Protestantism, there has been less change in recent years in the proportion of the population that belongs to churches in the evangelical or historically black Protestant traditions. Evangelicals now make up a clear majority (55%) of all U.S. Protestants. In 2007, 51% of U.S. Protestants identified with evangelical churches.

While the overall Christian share of the population has dropped in recent years, the number of Americans who do not identify with any religion has soared. Nearly 23% of all U.S. adults now say they are religiously unaffiliated, up from about 16% in 2007. While most of the unaffiliated describe themselves as having “no particular religion,” a growing share say they are atheists or agnostics.

This chapter takes a close look at the current religious composition of the United States and how it has changed since 2007. A full-page table summarizes the religious affiliation of U.S. adults in a way that captures small groups that make up less than 1% of the population.

The chapter also explains how Protestant respondents were sorted into the three distinct Protestant traditions – the evangelical Protestant tradition, the mainline Protestant tradition and the historically black Protestant tradition – and it documents which Protestant denominations are shrinking, and which are growing.

Finally, the chapter examines the growth of non-Christian religions in the U.S. and takes a closer look at the composition of the religiously unaffiliated population.

Summary Table: Religious Composition of U.S. Adults

	% of U.S. adult pop.	2007	2014
Evangelical Protestant churches	26.3	25.4	
Baptist in the evangelical tradition	10.8	9.2	
Southern Baptist Convention	6.7	5.3	
Independent Baptist in the evangelical tradition	2.5	2.5	
Conservative Baptist Association of America	<0.3	<0.3	
Free Will Baptist	<0.3	<0.3	
General Association of Regular Baptists	<0.3	<0.3	
Missionary Baptist in the evangelical tradition	<0.3	<0.3	
Other Baptist in the evangelical tradition	1.1	1.0	
Methodist in the evangelical tradition	<0.3	<0.3	
Nondenominational in the evangelical tradition	3.4	4.9	
Nondenominational evangelical	1.2	2.0	
Nondenominational charismatic	0.5	0.6	
Interdenominational in the evangelical tradition	0.5	0.6	
Nondenominational fundamentalist	0.3	0.3	
Community Church in the evangelical tradition	<0.3	<0.3	
"Nondenominational Christian" in the evangelical tradition	<0.3	<0.3	
Other nondenominational in the evangelical tradition	0.8	1.2	
Lutheran in the evangelical tradition	1.8	1.5	
Lutheran Church-Missouri Synod	1.4	1.1	
Lutheran Church-Wisconsin Synod	<0.3	<0.3	
Other Lutheran in the evangelical tradition	<0.3	0.3	
Presbyterian in the evangelical tradition	0.8	0.8	
Presbyterian Church in America	0.4	0.4	
Other Presbyterian in the evangelical tradition	0.4	0.4	
Pentecostal in the evangelical tradition	3.4	3.6	
Assemblies of God	1.4	1.4	
Church of God (Cleveland, Tenn.)	0.4	0.4	
Apostolic Pentecostal in the evangelical tradition	<0.3	<0.3	
Calvary Chapel	<0.3	<0.3	
Church of God of the Apostolic Faith	<0.3	<0.3	
Foursquare Church	<0.3	<0.3	
Nondenominational Pentecostal in the evangelical tradition	<0.3	<0.3	
Pentecostal Church of God	<0.3	<0.3	
Pentecostal Holiness Church	<0.3	<0.3	
Other Pentecostal in the evangelical tradition	0.9	1.1	
Episcopalian/Anglican in the evangelical tradition	<0.3	<0.3	
Restorationist in the evangelical tradition	1.7	1.6	
Churches of Christ	1.5	1.5	
Christian Churches and Churches of Christ	<0.3	<0.3	
Other Restorationist in the evangelical tradition	<0.3	<0.3	
Congregationalist in the evangelical tradition	<0.3	<0.3	
Conservative Congregational Christian Conference	<0.3	<0.3	
Other Congregationalist in the evangelical tradition	<0.3	<0.3	
Holiness in the evangelical tradition	1.0	0.7	
Church of the Nazarene	0.3	0.3	
Free Methodist Church	0.3	<0.3	
Christian and Missionary Alliance	<0.3	<0.3	
Church of God (Anderson, Ind.)	<0.3	<0.3	
Wesleyan Church	<0.3	<0.3	
Other Holiness in the evangelical tradition	<0.3	<0.3	
Reformed in the evangelical tradition	<0.3	<0.3	
Christian Reformed Church	<0.3	<0.3	
Other Reformed in the evangelical tradition	<0.3	<0.3	
Adventist in the evangelical tradition	0.5	0.6	
Seventh-day Adventist	0.4	0.5	
Other Adventist group in the evangelical tradition	<0.3	<0.3	
Anabaptist in the evangelical tradition	<0.3	0.3	
Pietist in the evangelical tradition	<0.3	<0.3	
Other evangelical/fundamentalist	0.3	0.3	
Protestant non-specific in the evangelical tradition	1.9	1.5	

	% of U.S. adult pop.	2007	2014
Mainline Protestant churches	18.1	14.7	
Baptist in the mainline tradition	1.9	2.1	
American Baptist Churches USA	1.2	1.5	
Other Baptist in the mainline tradition	0.7	0.6	
Methodist in the mainline tradition	5.4	3.9	
United Methodist Church	5.1	3.6	
Other Methodist in the mainline tradition	0.4	0.3	
Nondenominational in the mainline tradition	0.9	1.0	
Interdenominational in the mainline tradition	0.3	0.3	
Other nondenominational in the mainline tradition	0.6	0.7	
Lutheran in the mainline tradition	2.8	2.1	
Evangelical Lutheran Church in America (ELCA)	2.0	1.4	
Other Lutheran in the mainline tradition	0.9	0.7	
Presbyterian in the mainline tradition	1.9	1.4	
Presbyterian Church USA	1.1	0.9	
Other Presbyterian in the mainline tradition	0.7	0.5	
Episcopalian/Anglican in the mainline tradition	1.4	1.2	
Episcopal Church	1.0	0.9	
Anglican Church (Church of England)	0.3	<0.3	
Other Episcopalian/Anglican in the mainline tradition	<0.3	<0.3	
Restorationist in the mainline tradition	0.4	0.3	
Disciples of Christ	0.3	<0.3	
Other Restorationist in the mainline tradition	<0.3	<0.3	
Congregationalist in the mainline tradition	0.7	0.5	
United Church of Christ	0.5	0.4	
Other Congregationalist in the mainline tradition	<0.3	<0.3	
Reformed in the mainline tradition	<0.3	<0.3	
Reformed Church in America	<0.3	<0.3	
Other Reformed in the mainline tradition	<0.3	<0.3	
Anabaptist in the mainline tradition	<0.3	<0.3	
Friends in the mainline tradition	<0.3	<0.3	
Other/Protestant non-specific in the mainline tradition	2.5	1.9	
Historically black churches	6.9	6.5	
Baptist in the historically black Protestant tradition	4.4	4.0	
National Baptist Convention	1.8	1.4	
Progressive Baptist Convention	0.3	0.3	
Independent Baptist in historically black Prot. tradition	0.5	<0.3	
Missionary Baptist in historically black Prot. tradition	<0.3	0.3	
Other Baptist in the historically black Prot. tradition	1.8	1.8	
Methodist in the historically black Protestant tradition	0.6	0.5	
African Methodist Episcopal	0.4	0.3	
African Methodist Episcopal Zion Church	<0.3	<0.3	
Christian Methodist Episcopal Church	<0.3	<0.3	
Other Methodist in the historically black Prot. tradition	<0.3	<0.3	
Nondenominational in the historically black Prot. tradition	<0.3	0.3	
Pentecostal in the historically black Protestant tradition	0.9	1.0	
Church of God in Christ	0.6	0.6	
Apostolic Pentecostal in the historically black Prot. tradition	<0.3	<0.3	
United Pentecostal Church International	<0.3	<0.3	
Other Pentecostal in the historically black Prot. tradition	<0.3	0.3	
Holiness in the historically black Prot. tradition	<0.3	<0.3	
Protestant non-specific in the historically black Prot. tradition	0.5	0.4	

	% of U.S. adult pop.	2007	2014
Catholic	23.9	20.8	
Mormon	1.7	1.6	
Jehovah's Witness	0.7	0.8	
Orthodox Christian	0.6	0.5	
Greek Orthodox	<0.3	<0.3	
Russian Orthodox	<0.3	<0.3	
Orthodox Church in America	<0.3	<0.3	
Other Orthodox Christian	<0.3	<0.3	
Other Christian	0.3	0.4	
Metaphysical	<0.3	<0.3	
Spiritualist	<0.3	<0.3	
Unity Church	<0.3	<0.3	
Other Metaphysical	<0.3	<0.3	
Other in the "other Christian" tradition	<0.3	<0.3	
Jewish	1.7	1.9	
Buddhist	0.7	0.7	
Muslim	0.4	0.9	
Hindu	0.4	0.7	
Other world religions	<0.3	0.3	
Other faiths	1.2	1.5	
Unitarians and other liberal faiths	0.7	1.0	
Unitarian (Universalist)	0.3	0.3	
Spiritual but not religious	<0.3	0.3	
Deist	<0.3	<0.3	
Humanist	<0.3	<0.3	
Bit of everything, "own beliefs"	<0.3	<0.3	
Other liberal faith groups	<0.3	<0.3	
New Age	0.4	0.4	
Pagan/Wiccan	0.3	0.3	
Other New Age	<0.3	<0.3	
Native American Religions	<0.3	<0.3	
Unaffiliated	16.1	22.8	
Atheist	1.6	3.1	
Agnostic	2.4	4.0	
Nothing in particular	12.1	15.8	
Don't know/refused	0.8	0.6	

Measuring and Categorizing Protestantism

American Protestantism is diverse, encompassing 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 made up of a host of different denominations, such as the Southern Baptist Convention, the American Baptist Churches USA and the National Baptist Convention.

Because of this great diversity, American Protestantism is best understood not as a single religious tradition but rather as three distinct traditions – the evangelical Protestant tradition, the mainline Protestant tradition and the historically black Protestant tradition. 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 tradition tend to share religious beliefs (including the conviction that personal acceptance of Jesus Christ is the only way to salvation), practices (like an emphasis on bringing other people to the faith) and origins (including separatist movements against established religious institutions). Churches in the mainline tradition, by contrast, share other doctrines (such as a less exclusionary view of salvation), practices (such as a strong emphasis on social reform) and origins. Churches in the historically black Protestant tradition have been shaped uniquely by the experiences of slavery and segregation, which put their religious beliefs and practices in a special context.

The Terminology of Religious Identity

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 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 Baptists, Methodists and Lutherans. 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 Protestant 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: the evangelical tradition, the mainline tradition and the historically black Protestant tradition.

As much as possible, Protestant respondents were categorized into one of the three Protestant traditions based not on their denominational family, but rather on the specific denomination with which they identify. Most Protestant denominational families include denominations that are associated with different Protestant traditions. For example, some Baptist denominations (like the Southern Baptist Convention) are part of the evangelical tradition; others (such as the American Baptist Churches USA) are part of the mainline tradition; and still others (such as the National Baptist Convention) are part of the historically black Protestant tradition.

Overall, 60% of Baptists in the survey identify with denominations in the evangelical tradition; 14% associate with denominations in the mainline Protestant tradition, and 26% identify with denominations that are part of the historically black Protestant tradition. (While the Baptist family of denominations includes churches in all three Protestant traditions, this is not the case for all denominational families, some of which have members in just one or two of the Protestant traditions.)

Protestant Denominational Families Include Denominations Associated With Different Traditions

	Evangelical Protestant tradition	Mainline Protestant tradition	Historically black Protestant tradition
	%	%	%
<i>Largely evangelical denominational families</i>			
Baptist	60	14	26=100
Nondenominational	78	16	6
Pentecostal	77	0	23
Restorationist	87	13	0
Holiness	88	0	12
Adventist	100	0	0
Anabaptist	84	16	0
<i>Largely mainline denominational families</i>			
Methodist	4	85	11
Lutheran	41	59	0
Presbyterian	36	64	0
Episcopalian/Anglican	2	98	0
Congregationalist	15	85	0
Protestant non-specific	39	50	11

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding.

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Despite the detailed denominational measures used in the Religious Landscape Study, many respondents (more than a quarter of all Protestants) were either unable or unwilling to describe their specific denominational affiliation. For instance, some respondents describe themselves as

“just a Baptist” or “just a Methodist.” Respondents with this type of vague denominational affiliation were sorted into one of the three Protestant traditions in two ways.¹³

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

Second, non-black respondents who gave vague denominational identities and who described themselves as born-again or evangelical Christians were coded as members of the evangelical tradition; otherwise, they were coded as members of the mainline tradition.¹⁴

Overall, 38% of Protestants offered a vague denominational identity and thus were classified on the basis of their race and/or their answer to the question about whether they identify as a born-again or evangelical Christian. This includes 36% of those in the evangelical tradition, 35% of those in the mainline tradition and 53% of those in the historically black Protestant tradition.

¹³ The same approach described here for categorizing a respondent’s current religious tradition was used to define the traditions in which respondents were raised (see Q.J1-Q.J3v and CHBORN) and the tradition with which the respondent’s spouse or partner identifies (see Q.K1-Q.K3v, SPBORN, SPHISP and SPRACE).

¹⁴ Full details on the sorting of respondents into Protestant traditions are provided in Appendix B. Of course, some denominations are difficult to classify, and other researchers may prefer to employ alternative strategies for categorizing denominations into religious traditions or use different criteria for sorting respondents who offer a vague religious identity. As with all Pew Research Center surveys, the raw dataset from the Religious Landscape Study will be made freely available to scholars and others wishing to conduct secondary analysis, providing the opportunity to explore new and innovative approaches to categorizing religion and yielding new insights in this important area.

The Shifting Composition of American Protestantism

Recent years have brought a dramatic decline in the share of Americans who identify with mainline Protestant denominations. Today, just 15% of all U.S. adults identify with mainline Protestant churches, down from 18% in 2007. By comparison, evangelical Protestantism and the historically black Protestant tradition have been more stable. Today, 25% of U.S. adults identify with evangelical denominations, down less than one percentage point since 2007. And roughly 7% of American adults identify with the historically black Protestant tradition, little changed since 2007.

The mainline tradition's share of the Protestant population has declined along with its share of the overall population. Today, 32% of Protestants identify with denominations in the mainline tradition, down from 35% in 2007. Evangelicals now constitute a clear majority of all Protestants in the U.S., with their share of the Protestant population having risen from 51% in 2007 to 55% in 2014.

Biggest Declines Seen Among Mainline Protestants

	Among all U.S. adults			Among Protestants		
	2007	2014	Change	2007	2014	Change
	%	%		%	%	
Evangelical tradition	26.3	25.4	-0.9	51	55	+4
Mainline tradition	18.1	14.7	-3.4	35	32	-3
Historically black Protestant tradition	<u>6.9</u>	<u>6.5</u>	<u>-0.4</u>	<u>13</u>	<u>14</u>	+1
NET Protestants	=51.3%	=46.5%	-4.7	100	100	

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding.

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Many Protestant denominational families have seen their share of the U.S. population fall since 2007. Baptists now account for approximately 15% of the adult population, down from 17% in 2007. Methodists and Lutherans also have declined by more than a full percentage point in recent years. The family that shows the most significant growth is the nondenominational family; today, 6.2% of all adults (and 13% of Protestants) identify with nondenominational churches, up from 4.5% of all adults (and 9% of all Protestants) in 2007.

Nondenominational Share of the Protestant Population Grows

	Among all U.S. adults			Among Protestants		
	2007	2014	Change	2007	2014	Change
<i>Largely evangelical denominational families</i>	%	%		%	%	
Baptist	17.2	15.4	-1.8	33	33	0
Nondenominational	4.5	6.2	+1.7	9	13	+4
Pentecostal	4.4	4.6	+0.2	9	10	+1
Restorationist	2.1	1.9	-0.2	4	4	0
Holiness	1.2	0.8	-0.4	2	2	0
Adventist	0.5	0.6	+0.1	1	1	0
Anabaptist	<0.3	0.3	n/a	*	1	+1
Reformed	0.3	<0.3	n/a	1	*	-1
Pietist	<0.3	<0.3	n/a	*	*	0
Other evangelical/fundamentalist	0.3	0.3	0.0	1	1	0
<i>Largely mainline denominational families</i>						
Methodist	6.2	4.6	-1.6	12	10	-2
Lutheran	4.6	3.5	-1.1	9	8	-1
Presbyterian	2.7	2.2	-0.5	5	5	0
Episcopalian/Anglican	1.5	1.3	-0.2	3	3	0
Congregationalist	0.8	0.6	-0.2	1	1	0
Friends	<0.3	<0.3	n/a	*	*	0
Protestant non-specific	<u>4.9</u>	<u>3.8</u>	<u>-1.1</u>	<u>9</u>	<u>8</u>	-1
NET Protestants	=51.3%	=46.5%	-4.7	100	100	

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding.

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The Southern Baptist Convention (an evangelical denomination) and the United Methodist Church (a mainline denomination) continue to be the two largest Protestant denominations in the U.S.; 11% of Protestants identify with the Southern Baptist Convention and 8% identify with the United Methodist Church. Both denominations, however, have experienced declines in their relative share of the population. In the 2014 Religious Landscape Study, 5.3% of all U.S. adults identify with the Southern Baptist Convention (down from 6.7% in 2007) and 3.6% identify with the United Methodist Church (down from 5.1% in 2007).

Fifteen Largest Protestant Denominations

	Among all U.S. adults			Among Protestants		
	2007	2014	Change	2007	2014	Change
	%	%		%	%	
Southern Baptist Convention (evangelical tradition)	6.7	5.3	-1.4	13	11	-2
United Methodist Church (mainline tradition)	5.1	3.6	-1.5	10	8	-2
American Baptist Churches USA (mainline)	1.2	1.5	+0.3	2	3	+1
Church of Christ (evangelical)	1.5	1.5	0.0	3	3	0
Evangelical Lutheran Church in America (mainline)	2.0	1.4	-0.6	4	3	-1
National Baptist Convention (historically black tradition)	1.8	1.4	-0.4	3	3	0
Assemblies of God (evangelical)	1.4	1.4	0.0	3	3	0
Lutheran Church-Missouri Synod (evangelical)	1.4	1.1	-0.3	3	2	-1
Presbyterian Church (U.S.A.) (mainline)	1.1	0.9	-0.2	2	2	0
Episcopal Church (mainline)	1.0	0.9	-0.1	2	2	0
Church of God in Christ (historically black)	0.6	0.6	0.0	1	1	0
Seventh-day Adventist (evangelical)	0.4	0.5	+0.1	1	1	0
United Church of Christ (mainline)	0.5	0.4	-0.1	1	1	0
Presbyterian Church in America (evangelical)	0.4	0.4	0.0	1	1	0
Church of God (Cleveland, Tenn.) (evangelical)	0.4	0.4	0.0	1	1	0

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding.

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Growth of Non-Christian Faiths

The 2014 Religious Landscape Study finds that 5.9% of U.S. adults identify with faiths other than Christianity, up slightly, but significantly, from 4.7% in 2007. The largest of these faiths is

Judaism, with 1.9% of

respondents identifying themselves as Jewish when asked about their religion.

Among Jews surveyed, 44% identify with Reform Judaism, 22% with Conservative Judaism, 14% with Orthodox Judaism, 5% with other Jewish movements and 16% with no particular Jewish denomination. These findings are broadly similar to results from the Pew Research

Center's 2013 [survey of Jewish Americans](#).¹⁵

Growing Minority Identifies With Faiths Other Than Christianity

	2007 %	2014 %	Change
Jewish	1.7	1.9	+0.2
Muslim	0.4	0.9	+0.5
Buddhist	0.7	0.7	0.0
Hindu	0.4	0.7	+0.3
Other world religions	<0.3	0.3	n/a
Other faiths	<u>1.2</u>	<u>1.5</u>	<u>+0.3</u>
NET Identify with non-Christian faith	4.7	5.9	+1.2

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to totals indicated due to rounding.

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Muslims (0.9%), Buddhists (0.7%) and Hindus (0.7%) each make up slightly less than 1% of respondents in the 2014 Religious Landscape Study. The Muslim and Hindu shares of the population have risen significantly since 2007. And it is possible, even despite this growth, that the Religious Landscape Study may underestimate the size of these groups. The study was conducted in English and Spanish, which means that groups with above-average numbers of people who do not speak English or Spanish (such as immigrants from Asia, Africa and other parts of the world) may be underrepresented. For instance, an analysis of the Pew Research Center's [2012 survey of Asian Americans](#) (conducted in English, Cantonese, Hindi, Japanese, Korean, Mandarin, Tagalog and Vietnamese) estimated that Buddhists account for between 1.0% and 1.3% of the U.S. adult population, and that Hindus account for between 0.5% and 0.8% of the population. The Pew Research Center's [2007](#) and [2011](#) surveys of Muslim Americans (conducted in English, Arabic,

¹⁵ Pew Research Center's 2013 report "[A Portrait of Jewish Americans](#)" includes detailed information on the size and characteristics of the Jewish population in the United States, including an estimate of the number of adults who identify with the Jewish faith ("Jews by religion") as well as those who identify as culturally or ethnically Jewish but not religiously Jewish ("Jews of no religion"). The 2014 Religious Landscape Study analyzes only "Jews by religion." The center's 2013 survey of Jews and the 2014 Landscape Study produce similar estimates of the size of the "Jews by religion" population (1.8% in the survey of Jews, 1.9% in the Landscape Study). The studies also find similar results regarding the denominational identity of "Jews by religion"; in the 2013 survey of U.S. Jews, 40% of "Jews by religion" identified with Reform Judaism, 22% with Conservative Judaism, 12% with Orthodox Judaism, 5% with other Jewish denominational movements and 19% with no denomination.

Farsi and Urdu) estimated that Muslims accounted for 0.6% of the adult population in 2007 and 0.8% in 2011.

The 2014 Religious Landscape Study finds that 0.3% of American adults identify with a wide variety of other world religions, including Sikhs, Baha'is, Taoists, Jains, Rastafarians, Zoroastrians, Confucians and Druze. An additional 1.5% identify with other faiths, including Unitarians, those who identify with Native American religions, Pagans, Wiccans, New Agers, deists, Scientologists, pantheists, polytheists, Satanists and Druids, to name just a few.

Atheists and Agnostics Make Up a Growing Share of the Unaffiliated

The religiously unaffiliated population – including all of its constituent subgroups – has grown rapidly as a share of the overall U.S. population. The share of self-identified atheists has nearly doubled in size since 2007, from 1.6% to 3.1%. Agnostics have grown from 2.4% to 4.0%. And those who describe their religion as “nothing in particular” have swelled from 12.1% to 15.8% of the adult population since 2007. Overall, the religious “nones” have grown from 16.1% to 22.8% of the population in the past seven years.

As the unaffiliated have grown, the internal composition of the religious “nones” has changed. Most unaffiliated people continue to describe themselves as having no particular religion (rather than as being atheists or agnostics), but the “nones” appear to be growing more secular. Atheists and agnostics now account for 31% of all religious “nones,” up from 25% in 2007.

Meanwhile, the share of the “nones” describing their religion as “nothing in

particular” has declined from 75% in 2007 to 69% in 2014. And this decline is especially notable among those who say religion is “very” or “somewhat” important in their lives despite eschewing any identification with a particular religion. Those who describe their religion as “nothing in particular” and who also say that religion is important in their lives now account for 30% of all religious “nones,” down from 36% in 2007. Those who describe their religion as “nothing in particular” and furthermore state that religion is unimportant in their lives account for 39% of all religious “nones,” the same share as 2007.

Composition of the Religious “Nones”

	Among all U.S. adults			Among the religiously unaffiliated		
	2007	2014	Change	2007	2014	Change
	%	%		%	%	
Atheist/agnostic	4.0	7.0	+3.0	25	31	+6
Atheist	1.6	3.1	+1.5	10	13	+3
Agnostic	2.4	4.0	+1.6	15	17	+2
Nothing in particular	12.1	15.8	+3.7	75	69	-6
Religion not important ¹	6.3	8.8	+2.5	39	39	0
Religion important ¹	<u>5.8</u>	<u>6.9</u>	<u>+1.1</u>	<u>36</u>	<u>30</u>	-6
NET Unaffiliated	16.1	22.8	+6.7	100	100	

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to totals indicated due to rounding.

¹Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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A Note on How the Study Defines Evangelicals

How many Americans are evangelical Christians? The answer depends on how evangelicalism is being defined.

There are a number of ways this can be done. The approach taken in the 2014 Religious Landscape Study, for example, focuses only on Protestants. It looks at the denominations and congregations with which Protestants identify, and determines whether these denominations and congregations are part of the evangelical Protestant tradition, mainline Protestant tradition or historically black Protestant tradition. Those who belong to denominations and churches that are part of the evangelical Protestant tradition (such as the Southern Baptist Convention, the Assemblies of God and many nondenominational churches) are categorized as evangelical Protestants in the study; those who belong to denominations or churches in the other two Protestant traditions are not. Using this approach, the study finds that 25.4% of U.S. adults are evangelical Protestants, down from 26.3% in 2007, when the first Religious Landscape Study was conducted.

Another way to identify evangelicals is to ask people whether they consider themselves evangelical or born-again Christians. The Religious Landscape Study includes a question asking Christians: “Would you describe yourself as a born-again or evangelical Christian, or not?” In response to this question, half of Christians (35% of all U.S. adults) say yes, they do consider themselves born-again or evangelical Christians. The share of self-described born-again or evangelical Christians is very similar to what it was in 2007, even though the overall Christian share of the population has declined.

More Than a Third of U.S. Adults Describe Themselves as Born-Again or Evangelical Christians

	2007	2014
<i>% of U.S. adults who are ...</i>	<i>%</i>	<i>%</i>
Christian	78	71
Self-identify as born-again or evangelical	34	35
Not born-again or evangelical	41	33
Don't know/refused	3	3
Not Christian	<u>22</u>	<u>29</u>
	100	100

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% or to subtotals indicated due to rounding.

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Not surprisingly, most members of the evangelical Protestant tradition (83%) see themselves as born-again or evangelical Christians, as do most members of the historically black Protestant tradition (72%) and a sizable minority of people in the mainline Protestant tradition (27%). Many Christians who do not identify with Protestantism also consider themselves born-again or evangelical Christians, including 22% of Catholics, 18% of Orthodox Christians, 23% of Mormons and 24% of Jehovah's Witnesses.

When Catholics, Mormons and other non-Protestants are excluded, the study finds that three-in-ten U.S. adults are self-described born-again or evangelical

Protestants. Although the percentage of Americans who identify as Protestants has declined in recent years (from 51% in 2007 to 47% today), the share of born-again or evangelical Protestants has remained the same.

White born-again or evangelical Protestants – a group closely watched by political observers – now account for 19% of the adult population, down slightly from 21% in 2007. Over that period of time, the white share of respondents fell from 71% in the 2007 Religious Landscape Study to 66% in 2014.

Another way to define evangelical Protestants is to identify a set of religious beliefs or practices that are central to evangelicalism, and then assess how many people profess those beliefs or engage in those practices. When measured this way, the size of the evangelical population depends on the particular beliefs and practices that are used to define the

category. While this type of analysis is beyond the scope of the Religious Landscape Study, a forthcoming report will examine the beliefs and practices of major religious groups and their views on social and political issues.

Most in Evangelical, Historically Black Protestant Traditions Identify as Born-Again or Evangelical

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

	Yes %	No %	Don't know/ refused %
Among all Christians	50	46	4=100
<i>Among those in the ____ tradition</i>			
Evangelical Protestant	83	15	2
Historically black Protestant	72	25	3
Mainline Protestant	27	67	6
Jehovah's Witness	24	67	8
Mormon	23	73	5
Catholic	22	73	5
Orthodox Christian	18	79	3

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding.

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Three-in-Ten U.S. Adults Are Born-Again or Evangelical Protestants

	2007 %	2014 %
% of U.S. adults who are ...		
Protestant	51	47
Self-identify as born-again or evangelical	30	30
White, non-Hispanic	21	19
Black, non-Hispanic	6	6
Hispanic	2	3
Other races	2	2
Not born-again or evangelical	21	17
Not Protestant	49	53
	100	100

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% or to subtotals indicated due to rounding.

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Chapter 2: Religious Switching and Inter marriage

Like the 2007 Religious Landscape Study, the new survey shows a remarkable degree of churn in the U.S. religious landscape. If Protestantism is treated as a single religious group, then fully 34% of American adults currently have a religious identity different from the one in which they were raised, which is up six percentage points since 2007. If the three major Protestant traditions (evangelical Protestantism, mainline Protestantism and historically black Protestantism) are analyzed as separate categories, then the share of Americans who have switched religions rises to 42%.¹⁶ And these figures do not include an estimate of the number of “reverts” (people who leave their childhood religion before returning to it later in life). If the survey had measured this category, the estimates of the number of people who have switched religions would be higher still.

Along with other sources of change in the religious composition of the U.S. (like immigration and differential fertility or mortality rates), understanding patterns of religious switching is central to making sense of the trends observed in American religion. And perhaps the best way to assess the impact of switching on the composition of the U.S. religious landscape is to consider the ratio of the number of people who have joined each religious group to the number of people who have left. After all, every religious tradition ultimately loses some of the people who were raised within its fold, and every tradition (including the unaffiliated) gains some members who join its ranks after having been raised in a different group.

Looked at this way, the data clearly show that part of the reason the religious “nones” have grown rapidly in recent decades is that they continue to be the single biggest destination of movement across religious boundaries. Nearly one-in-five American adults (18%) were raised in a religion and are now unaffiliated, compared with just 4% who have moved in the other direction. In other words, for every person who has left the unaffiliated and now identifies with a religious group more than four people have joined the ranks of the religious “nones.”

By contrast, both Catholicism and mainline Protestantism, the two groups whose shares of the overall population have declined most sharply in recent years, have lost more members to religious switching than they have gained. Among U.S. adults, there are now more than six former Catholics (i.e., people who say they were raised Catholic but no longer identify as such) for every

¹⁶ There is no direct comparison to this figure in the 2007 Religious Landscape Study since it did not ask detailed questions about the denomination in which respondents were raised. The 2007 survey did, however, ask questions that permitted estimating rates of switching between Protestant denominational families (e.g., from Baptist to Methodist, or from Lutheran to Presbyterian). When movement between denominational families and among subgroups of the religiously unaffiliated (e.g., from atheist to agnostic) was included, the 2007 survey found that 44% of Americans had changed religions between childhood and adulthood. The 2014 study puts the figure defined in that way at 48%.

convert to Catholicism. And there are approximately 1.7 people who have left mainline Protestantism for every person who has joined a mainline denomination.

This chapter examines the religious groups that experience net gains and losses from changes in religious affiliation and documents the high degree of turnover among American religious groups. In addition, it analyzes the patterns of membership gain, loss and retention among religious groups.

The chapter also details the survey's findings about interfaith marriage, which suggest that religious intermarriage is becoming more common. In fact, people who have gotten married since 2000 are about twice as likely to be in religious intermarriages as are people who got married before 1960.

Net Gains and Losses by Religious Tradition: Unaffiliated Make Big Gains, Catholics Suffer Major Losses

No religious group is only losing members or gaining members. Rather, each religious group is simultaneously gaining and losing members. Examining the total number of people entering and leaving each religion provides the most complete picture of the dynamism of the American religious landscape.

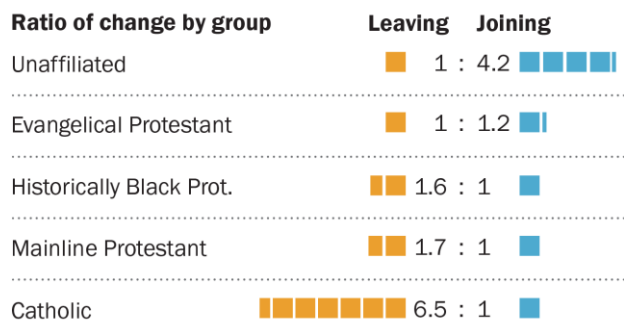
The group that has experienced the greatest net gains due to religious switching is the religiously unaffiliated. Fewer than one-in-ten adults (9.2%) say they were raised as religious “nones.” And nearly half of those who were raised unaffiliated (4.3% of all U.S. adults) now identify with a religion. But fully 18% of American adults were raised in a religious tradition and now describe themselves as unaffiliated. Currently, 22.8% of American adults identify as unaffiliated, which is nearly 14 percentage points higher than the share who say they were raised as religious “nones.”

In contrast with the unaffiliated, Catholicism has experienced the greatest net losses due to religious switching. Nearly a third of all U.S. adults (31.7%) were raised Catholic, and most of them continue to identify as Catholics today. But nearly 13% of all Americans are former Catholics – people who no longer identify with the faith despite having been raised in the Catholic Church. By comparison, there are far fewer converts to Catholicism; 2% of all U.S. adults now identify as Catholics after having been raised in another religion or without a religion. This means that there are more than six former Catholics for every convert to Catholicism. No other religious group analyzed in the survey has experienced anything close to this ratio of losses to gains via religious switching.

Mainline Protestantism also has lost more members than it has gained through religious switching. Overall, 10.4% of adults are former mainline Protestants, compared with 6.1% who now identify with mainline Protestantism after having been raised in another faith.

Religious Switching: “Nones” Make Big Gains, Catholics Experience Big Losses

There are more than six former Catholics for every convert to Catholicism. By contrast, there are more than four people who join the ranks of the unaffiliated for every one person who leaves the unaffiliated and now identifies with a religion.



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

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Religious Switching: “Nones” Make Big Gains, Catholics Experience Big Losses

Percentage of all U.S. adults who were raised in, left, entered and currently identify with each group

	Childhood religion	Leaving group	Entering group	Current religion
	%	%	%	%
Christian	85.6	-19.2	+4.2	=70.6
Protestant	50.2	-13.0	+9.4	=46.5
<i>Evangelical</i>	23.9	-8.4	+9.8	=25.4
<i>Mainline</i>	19.0	-10.4	+6.1	=14.7
<i>Historically black</i>	7.3	-2.2	+1.4	=6.5
Catholic	31.7	-12.9	+2.0	=20.8
Orthodox	0.7	-0.3	+<0.3	=0.5
Mormon	1.7	-0.6	+0.5	=1.6
Jehovah's Witness	0.8	-0.6	+0.5	=0.8
Other Christian	0.4	-0.4	+0.3	=0.4
Non-Christian faiths	4.7	-1.4	+2.6	=5.9
Jewish	2.1	-0.5	+0.3	=1.9
Muslim	0.9	-<0.3	+<0.3	=0.9
Buddhist	0.6	-0.4	+0.5	=0.7
Hindu	0.7	-<0.3	+<0.3	=0.7
Other world religions	<0.3	-<0.3	+<0.3	=0.3
Other faiths	0.3	-<0.3	+1.5	=1.5
Unaffiliated	9.2	-4.3	+18.0	=22.8
Don't know/refused	0.5			0.6
Total	100			100

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding.

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Driven primarily by the losses experienced by Catholicism and mainline Protestantism, Christianity as a whole loses more adherents than it gains via religious switching. The vast majority of U.S. adults (85.6%) say they were raised as Christians. But more than a fifth of them (19.2% of all adults) no longer identify with Christianity. Far fewer Americans (4.2% of all adults) have converted to Christianity after having been raised in another faith or with no religious affiliation. Overall, there are more than four former Christians for every convert to Christianity.

Within Christianity, the major exception to this pattern is evangelical Protestantism, which gains more adherents through religious switching than it loses. Overall, nearly a quarter of U.S. adults (23.9%) say they were raised as evangelical Protestants. More than a third of them (8.4% of all adults) no longer identify with evangelicalism. But even larger numbers (9.8% of all adults) now identify with evangelical Protestantism after having been raised outside the tradition.

Net Gains and Losses by Protestant Denominational Families: Gains for Nondenominational Protestants, Losses for Many Others

Many Protestant denominational families lose more people through religious switching than they gain. Nearly one-in-five American adults, for example, were raised Baptist (19.2%). But more than four-in-ten of them (8.4% of all U.S. adults) are no longer Baptist. Fewer people (4.5% of all adults) now identify as Baptist after having been raised in another religion, meaning that there are roughly two former Baptists for each person who has become a Baptist after having been raised in another religion or without a religion. The survey finds similar rates of losses to gains (roughly 2-to-1) for Methodists, Lutherans, Presbyterians, Episcopalians and Congregationalists.

Nondenominational Protestants, by contrast, gain more adherents through religious switching than they lose. Just 2% of Americans say they were raised as nondenominational Protestants, and half of them (1.1% of all adults) no longer identify with nondenominational Protestantism. But 5.3% of adults now identify as nondenominational Protestants after having been raised in another religion or in no religion, meaning that nondenominational Protestantism gains roughly five adherents through religious switching for every adherent it loses.

Many Protestant Denominational Families Lose More Adherents Than They Gain Via Religious Switching

Percentage of all U.S. adults who were raised in, left, entered and currently identify with each group

	Childhood religion	Leaving group	Entering group	Current religion
	%	%	%	%
Baptist	19.2	-8.4	+4.5	=15.4
Methodist	6.5	-3.9	+2.0	=4.6
Nondenominational	2.0	-1.1	+5.3	=6.2
Lutheran	4.9	-2.4	+1.0	=3.5
Presbyterian	3.0	-2.0	+1.1	=2.2
Pentecostal	4.0	-2.0	+2.6	=4.6
Anglican/Episcopalian	1.8	-1.1	+0.6	=1.3
Restorationist	1.9	-1.1	+1.0	=1.9
Congregationalist	0.9	-0.6	+0.3	=0.6
Holiness	1.1	-0.7	+0.5	=0.8
Reformed	0.3	-<0.3	+<0.3	=<0.3
Adventist	0.6	-0.3	+0.3	=0.6
Anabaptist	0.4	-<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, non-specific	<u>3.2</u>	-2.3	+2.9	<u>=3.8</u>
NET Protestant	50.2	-13.0	+9.4	=46.5%

2014 Religious Landscape Study, conducted June 4- Sept. 30, 2014. Nested figures may not add to subtotals indicated due to rounding. The figures for those leaving and entering each Protestant family do not sum to the total leaving and entering Protestantism as a whole because they include people who move from one family to another within Protestantism.

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Retention of Childhood Members: Hindus, Muslims and Jews Most Successful at Retaining Adherents

Hindus, Muslims and Jews are the three religious traditions that retain the largest shares of the adherents raised within their group. Among all U.S. adults who say they were raised as Hindus, fully 80% continue to identify with Hinduism as adults; most of those who no longer identify as Hindus now describe themselves as unaffiliated. Roughly three-quarters of those raised as Muslims (77%) and Jews (75%) also continue to identify with their childhood faiths.

Hindus, Muslims and Jews Have Highest Retention Rates

% of adults raised in each religious tradition who currently identify with ...

<i>Among those raised ...</i>	Still identify with childhood religion	Evangelical Protestant tradition	Mainline Protestant tradition	Historically black Protestant tradition	Catholicism	All other faiths	Unaffiliated	NET No longer identify with childhood religion
	%	%	%	%	%	%	%	%
Hindu	80	*	1	0	0	*	18	20=100
Muslim	77	2	1	1	1	2	15	23
Jewish	75	1	1	0	*	4	18	25
Historically black Protestant	70	10	2	n/a	2	3	13	30
Evangelical Protestant	65	n/a	12	2	2	3	15	35
Mormon	64	6	3	1	2	3	21	36
Catholic	59	10	5	1	n/a	4	20	41
Orthodox Christian	53	9	6	1	4	3	24	47
Unaffiliated	53	19	9	4	4	10	n/a	47
Mainline Protestant	45	19	n/a	1	4	6	26	55
Buddhist	39	7	6	0	3	6	40	61
Jehovah's Witness	34	11	7	8	2	3	35	66

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding. The "all other faiths" column includes those who declined to answer the question about their current religious identity.

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Among Christian groups, the historically black Protestant tradition retains the highest percentage of its childhood members, followed by evangelical Protestants and Mormons. Seven-in-ten respondents who were raised within the historically black Protestant tradition continue to identify with it today, while roughly two-thirds of those raised as evangelicals (65%) and Mormons (64%) continue to identify with their childhood faiths. Among those who have left the historically black Protestant and evangelical traditions, there are more people who now identify with other religions than who identify with no religion. By contrast, most former Mormons (21% of all adults who were raised as Mormons) now say they have no religious affiliation.

Catholicism's retention rate has slipped since the first Religious Landscape Study was conducted in 2007. At that time, 68% of respondents who were raised Catholic continued to identify as such as adults. Today, 59% of those raised Catholic still identify with Catholicism as adults, while 41% do not. One-in-five people who were raised Catholic now say they have no religious affiliation, while 10% identify with evangelical denominations, 5% with mainline denominations and smaller numbers with other faiths.

Just over half of those who were raised with no religious affiliation (53%) still identify as religious "nones," one of the lower retention rates among religious traditions. The low retention rate of the religiously unaffiliated may seem paradoxical, since they ultimately obtain bigger gains through religious switching than any other tradition. Despite the fact that nearly half of those raised unaffiliated wind up identifying with a religion as adults, "nones" are able to grow through religious switching because people switching *into* the unaffiliated category far outnumber those leaving the category. A quarter of those raised as mainline Protestants have become "nones," along with 20% of those raised Catholic, 15% of those raised in the evangelical Protestant tradition and 13% of those raised in the historically black Protestant tradition.

The data show, furthermore, that the share of those raised as “nones” who remain unaffiliated as adults is growing. Compared with 2007, the retention rate of the religiously unaffiliated has increased by seven percentage points (from 46% to 53%). This is driven, in large part, by generational replacement; young adults who were raised as “nones” are far more likely than their counterparts in previous generations to continue to identify as unaffiliated. Fully two-thirds of Millennials who were raised unaffiliated continue to identify as “nones” as adults. In fact, “nones” have among the highest retention rates among Millennials, significantly higher than the comparable rates for those raised in the evangelical Protestant (61%), historically black Protestant (60%), Catholic (50%) and mainline Protestant (37%) traditions and about equal to the retention rate for Jews (70%). (The survey included too few interviews with people raised in other faiths to permit a similar analysis by generational cohort.) Among older generations, by contrast, far fewer people who were raised as religious “nones” remain religiously unaffiliated as adults.

Of course, it is possible that growing numbers of Millennials who were raised unaffiliated will begin to identify with a religion as they get older, settle down, get married and have children.

However, [previous research suggests](#) that generational cohorts typically do not

become more religiously affiliated as they get older. Indeed, the current study suggests that most generational cohorts are becoming *less* religiously affiliated as they age.

Among Millennials Raised as “Nones,” Two-Thirds Still Unaffiliated as Adults

% of adults who remain in the religion in which they were raised, by generational cohort

	Millennial	Generation X	Baby Boomers	Silent generation
Raised ...	%	%	%	%
Jewish	70	77	75	80
Unaffiliated	67	47	42	26
Evangelical Protestant	61	63	68	69
Historically black Protestant	60	71	76	77
Catholic	50	57	63	73
Mainline Protestant	37	44	47	53

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Other religious groups are not shown due to insufficient sample size.

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Retention Rates Among Protestant Denominational Families

The 2014 Religious Landscape Study finds that 57% of all adults who were raised as Baptists continue to identify as Baptists. Anabaptists (52%), Lutherans (51%), Adventists (51%) and Pentecostals (50%) retain the allegiance of about half of their childhood adherents. Many other Protestant denominational families have lower retention rates. Four-in-ten or fewer of those raised as Methodists (40%), Episcopalians (39%), Presbyterians (34%), Reformed Protestants (34%), Holiness Protestants (32%) and Congregationalists (31%) continue to identify with those denominational families as adults.

Significant minorities of those raised in nearly all Protestant denominational families now say they are unaffiliated, ranging from 15% among those raised Baptist, Pentecostal or Restorationist to 28% of those raised Congregationalist. The only exception to this pattern is the Anabaptist denominational family; just 5% of those raised Anabaptist now identify as religious “nones.”

Among Protestant Denominational Families, Nearly Six-in-Ten of Those Raised Baptist Still Identify as Baptists as Adults

% of adults raised in each Protestant denominational family who ...

	Still identify with childhood denominational family	Now identify with different Protestant denominational family	Now identify as Catholic	Now identify with other faith	Now identify as unaffiliated
<i>Among those raised ...</i>	%	%	%	%	%
Baptist	57	23	2	4	15=100
Anabaptist	52	39	2	3	5
Lutheran	51	21	4	4	20
Adventist	51	21	1	6	21
Pentecostal	50	31	2	3	15
NET All Protestants	47	27	3	4	19
Nondenominational Protestant	47	23	2	4	25
Restorationist (e.g., Church of Christ)	45	35	1	4	15
Methodist	40	32	4	5	19
Episcopalian/Anglican	39	20	6	8	27
Presbyterian	34	32	3	6	25
Reformed	34	42	4	2	18
Holiness	32	45	2	2	18
Congregationalist	31	33	3	6	28

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding. The “now identify with other faith” column includes those who declined to answer the question about their current religious identity.

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Groups Most Heavily Composed of Religious Switchers

The flip side of examining retention rates (which show the groups that are most successful at holding on to those raised in their ranks) is to consider which groups are most heavily made up of people who have switched into the group.

Nearly eight-in-ten adults who currently identify as religious “nones” were raised in a religion, while just 21% were raised religiously unaffiliated. Among adults who currently have no religious affiliation, there are more former Catholics (28%) and about as many former mainline Protestants (21%) as there are people who were raised with no religious affiliation (21%).

Most “Nones” Were Raised in a Religion

% of adults in each religious tradition who were raised ...

<i>Among those who currently identify as ...</i>	Raised in current religious group	Evangelical Protestant tradition	Mainline Protestant tradition	Historically black Protestant tradition	Catholic	All other faiths	Unaffiliated	NET Raised in religious group different from current group
	%	%	%	%	%	%	%	%
Unaffiliated	21	16	21	4	28	10	n/a	79=100
Buddhist	33	13	15	2	24	5	8	67
Jehovah's Witness	35	9	11	10	22	1	12	65
Mainline Protestant	58	20	n/a	1	12	3	6	42
Evangelical Protestant	61	n/a	14	3	13	2	7	39
Mormon	69	6	7	*	9	1	8	31
Orthodox Christian	73	11	4	*	6	1	5	27
Muslim	77	1	2	8	4	1	6	23
Historically black Protestant	78	6	2	n/a	5	2	6	22
Jewish	83	2	4	*	3	2	6	17
Hindu	90	1	1	0	3	1	3	10
Catholic	90	3	3	1	n/a	1	2	10

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding. The “all other faiths” column includes those who declined to answer the question about their childhood religious identity.

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Most people who currently identify as Jehovah's Witnesses (65%) also were raised outside that tradition. And 67% of the Buddhists surveyed indicate that they were raised in a religion other than Buddhism or with no religious affiliation. However, since the survey was conducted only in English and Spanish, Buddhists who speak other languages (e.g., Vietnamese, Japanese or other Asian languages), and who are not comfortable taking a survey in either English or Spanish, are underrepresented. The Pew Research Center's 2012 [survey of Asian Americans](#) indicates that most Asian-American Buddhists were raised as Buddhists.

At the other end of the spectrum, fully 90% of adult Catholics are "cradle Catholics" raised in the church. Similarly, 90% of Hindus say they were raised as Hindus.

Within Protestantism, roughly six-in-ten evangelical Protestants (61%) and mainline Protestants (58%) say they were raised within their respective traditions. Each group includes substantial minorities, however, who were raised in the other faith; 14% of current evangelical Protestants were raised in the mainline tradition, and 20% of mainline Protestants were raised in the evangelical tradition. Each group also includes sizable numbers of former Catholics, with 13% of current evangelical Protestants and 12% of current mainline Protestants indicating that they were raised Catholic. Compared with evangelicals and mainline Protestants, the historically black Protestant tradition includes fewer people who have switched in from a different religious background.

Interfaith Marriage Commonplace

Interfaith relationships are common among married people and those living with a romantic partner, and interfaith marriage appears to be on the rise. If Protestantism is treated as a single religious group, then 28% of American adults who are married or living with a partner have a spouse or partner with a religion different than their own. When the three major Protestant traditions (evangelical Protestantism, mainline Protestantism and historically black Protestantism) are analyzed as separate categories, the number rises to 33%.

Interfaith relationships are far more common among unmarried people who are living with a partner (49% of whom have a partner with a religion different from their own) than among married people (31% of whom are in a religiously mixed marriage). Even among married people, however, mixed-faith relationships appear to be growing more common. Nearly four-in-ten married people who were wed since 2010 have a spouse who identifies with a different

religious group (including Protestants who are married to a spouse from a different Protestant tradition). By contrast, just 19% of people who got married before 1960 have a spouse with a different religion.¹⁷

These patterns strongly suggest that intermarriage has been rising, but it also should be noted that some research indicates that “in-marriages” (marriages between people of the same religion) tend to be more durable than intermarriages.¹⁸ The Religious Landscape Study does not measure

Recently Married Adults More Likely to Be Intermarried

Based on those who are currently married

	Spouse same religion	Christian married to spouse from different Christian tradition	Christian / unaffiliated ¹	Other mixed marriage	NET Spouse different religion
Married ...	%	%	%	%	%
Before 1960	81	11	5	3	19=100
1960-1969	78	10	9	3	22
1970-1979	76	11	10	4	24
1980-1989	70	14	12	5	30
1990-1999	70	12	13	4	30
2000-2009	65	13	16	6	35
2010-2014	61	15	18	6	39

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding.

¹The “Christian/unaffiliated” column includes Christian respondents who are married to an unaffiliated spouse as well as unaffiliated respondents who are married to a Christian spouse.

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¹⁷ Due to a change in question wording, it is not possible to directly compare intermarriage rates from the current study with estimates from the 2007 Religious Landscape Study.

¹⁸ Sherkat, Darren E. 2004. “Religious Intermarriage in the United States: Trends, Patterns, and Predictors.” Social Science Research, pages 605-625. <http://www.sciencedirect.com/science/article/pii/S0049089X0300084X>.

whether couples were in religiously mixed marriages at the time they got married; these marriages would no longer be counted as interfaith relationships if one or both spouses switched religions and they now share the same faith. If it were possible to analyze these other types of mixed marriages (i.e., those that ended in divorce and those that now are religiously matched marriages due to religious switching), then the percentage of intermarriages in previous decades may have been higher than it appears because the study only looks at marriages that are intact today.

The apparent rise of religious intermarriage is driven in large part by marriages between Christians and religiously unaffiliated spouses. Fully 18% of people surveyed who have gotten married since 2010 are either Christians with a religiously unaffiliated spouse or religious “nones” with a Christian spouse, as are 16% of people who got married between 2000 and 2009. By comparison, just 5% of people surveyed who got married before 1960 fit this profile. The rates of intra-Christian mixed marriage (e.g., between an evangelical Protestant and a mainline Protestant, or between a Catholic and a Mormon) are closer among those who got married recently and those who have been married for a long time.

Among those surveyed who are married or living with a partner, Buddhists are more likely than members of most other groups to indicate that they are in a mixed-faith relationship, with fully six-in-ten Buddhists (61%) saying their spouse or partner has a religion other than Buddhism. However, Asian-American Buddhists are underrepresented in the study because the survey was conducted only in English and Spanish and not in Asian languages such as Japanese, Mandarin or Vietnamese. In the current study, just 33% of Buddhists identify their race as Asian American. But the Pew Research Center’s [2012 survey of Asian Americans](#) (conducted in English and seven Asian languages) found that roughly two-thirds of all U.S. Buddhists are Asian Americans, and that most married Asian-American Buddhists are married to a spouse who is also Buddhist. Thus, the 2014 Religious Landscape Study’s estimated intermarriage rate for Buddhists is likely much higher than it would have been had the survey been offered in Asian languages (and included more Asian-American Buddhists).

Hindus are more likely than any other religious group to have a spouse or partner with the same religion (91%). Roughly eight-in-ten Mormons (82%) and Muslims (79%) who are married or living with a partner have a mate who shares their religion, as do three-quarters of Catholics and evangelical Protestants.

Religious Inter-marriage

% of those who are married/living with partner whose spouse/partner is ...

Among those who are ...	Spouse / partner has same religion	Evangelical Protestant tradition	Mainline Protestant tradition	Historically black Protestant tradition	Catholic	All other faiths	Unaffiliated	NET Spouse/partner has different religion
	%	%	%	%	%	%	%	%
Hindu	91	0	1	0	2	3	3	9=100
Mormon	82	3	3	*	3	1	7	18
Muslim	79	*	5	6	1	3	6	21
Catholic	75	5	8	1	n/a	3	9	25
Evangelical Protestant	75	n/a	7	2	6	2	7	25
Historically black Protestant	65	10	4	n/a	6	2	12	35
Jewish	65	1	8	1	9	4	11	35
Jehovah's Witness	64	*	6	*	7	1	21	36
Mainline Protestant	59	12	n/a	1	12	4	13	41
Unaffiliated	56	8	10	2	16	8	n/a	44
Orthodox Christian	53	5	9	0	19	7	7	47
Buddhist	39	*	7	1	13	7	32	61

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding.

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Chapter 3: Demographic Profiles of Religious Groups

The U.S. population is undergoing a variety of demographic changes. For example, racial and ethnic diversity has been increasing as non-Hispanic whites have declined as a share of the population. And the share of adults who are married has been declining for decades. These broader changes are reflected within many of the major religious groups in the U.S. Since 2007, most religious groups have exhibited a decline in the non-Hispanic white share of their populations and a rise in the Hispanic share. And marriage rates are down among several religious groups.

Nonetheless, there is some variation among religious groups in the direction and magnitude of demographic changes. For instance, while the evangelical and mainline Protestant traditions have become somewhat more racially diverse, the share of Mormons who are non-Hispanic whites has hardly budged. Hispanics constitute a greater share of the Catholic population than of any other religious group; fully one-third of U.S. Catholic adults are Hispanics.

The data also show that religious groups that are growing tend to be younger than average and getting younger, while religious groups that are shrinking tend to be relatively old and getting older.

This chapter provides a detailed account of the demographic composition of religious groups in the U.S., highlighting both how religious groups are changing demographically and how they are staying the same. The next chapter examines demographics and religion from the opposite direction, describing the religious composition of various social and demographic groups.

Age Differences Among Religious Groups

The religious groups that are growing tend to be relatively young and getting younger, whereas the religious groups that are shrinking tend to be relatively old and getting older. The median age of religiously unaffiliated adults, for example, now stands at 36, down from 38 in 2007. Among self-identified atheists and agnostics, the median age is 34, and roughly four-in-ten adults in these categories are between the ages of 18 and 29. Muslims and Hindus also stand out for their comparative youthfulness; the median age of adults in each group is 33.

By contrast, the median age of Christian adults is 49, up from 46 in 2007. One-in-five Christians (21%) have reached the traditional retirement age of 65, compared with just 9% of the religiously unaffiliated, 5% of Muslims and 4% of Hindus.

Jews have a median age of 50, the same as in 2007 and on par with Catholics and Protestants as a whole.

Age Distribution and Median Age of Religious Groups

	Percentage in each age category, 2007					Percentage in each age category, 2014				
	18-29 %	30-49 %	50-64 %	65+ %	2007 median age of adults	18-29 %	30-49 %	50-64 %	65+ %	2014 median age of adults
Full sample¹	20	39	25	16=100	45	22	34	26	18=100	46
Christian	17	39	25	18	46	17	33	29	21	49
Protestant	17	38	26	20	47	17	32	29	21	50
Evangelical	17	39	26	19	47	17	33	29	20	49
Mainline	14	36	28	23	50	16	29	29	26	52
Historically black	24	36	24	15	44	20	36	29	15	46
Catholic	18	41	24	16	45	17	33	29	20	49
Orthodox Christian	18	38	27	17	46	26	40	21	13	40
Mormon	24	42	19	15	41	22	40	22	16	43
Jehovah's Witness	21	39	25	14	45	15	34	29	23	50
Non-Christian faiths	24	37	26	13	43	30	35	21	14	40
Jewish	20	29	29	22	50	22	27	26	26	50
Muslim	33	46	17	3	35	44	37	13	5	33
Buddhist	23	40	30	7	42	34	30	23	14	39
Hindu	18	58	19	5	38	34	56	6	4	33
Unaffiliated	31	40	20	8	38	35	37	19	9	36
Atheist	37	36	16	12	36	40	37	14	9	34
Agnostic	34	34	22	9	39	39	35	16	9	34
Nothing in particular	29	42	20	8	38	32	38	21	9	38
Religion not important ²	29	41	21	8	39	34	37	20	10	37
Religion important ²	30	43	20	7	38	31	39	23	8	39

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding. Results recalculated to exclude nonresponse.

¹The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Methodology for details.

²Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Race and Ethnicity of Religious Groups

As the United States has become more racially and ethnically diverse in recent years – with fewer whites (as a share of the population) and more Hispanics and other racial and ethnic minorities – so, too, have the racial and ethnic profiles of many religious groups become more diverse. Whites now account for smaller shares of the evangelical, mainline Protestant, Catholic and religiously unaffiliated populations than they did in 2007, while Hispanics have grown as a share of all of these groups.

Hispanics make up a larger share of the U.S. Catholic population than they do of almost any other religious group. About one-third of Catholics are Hispanic (34%), up from 29% in 2007. And the data suggest that the Hispanic share of the Catholic population is likely to continue to grow at a rapid pace, since Hispanic Catholics are far younger, on average, than non-Hispanic Catholics. The median age of Hispanic Catholic adults is 42, while the median age of non-Hispanic Catholics is 53. And among Catholic Millennials, there are about as many Hispanics as whites. Among older generations of Catholics, there are more whites than Hispanics.¹⁹

Several religious traditions, including the historically black Protestant tradition, Jehovah's Witnesses, Muslims, Buddhists and Hindus, are composed mostly of racial and ethnic minorities.

Two-thirds of religiously unaffiliated adults are white. This includes more than three-quarters of self-identified atheists (78%) and agnostics (79%), as well as 72% of those who say their religion is “nothing in particular” and who further state that religion is unimportant in their lives. By comparison, those who describe their religion as “nothing in particular” but who say religion is at least somewhat important in their lives are much more racially diverse.

¹⁹ Among Silent generation Catholics, 80% are white and 16% are Hispanic. Among Catholic Baby Boomers, 67% are white and 26% are Hispanic. Among Generation X Catholics, 49% are white and 43% are Hispanic; this difference is statistically significant at the 90% confidence level, whereas the white share of Catholics in the Silent and Baby Boomer cohorts is significantly greater than the Hispanic share at the 95% confidence level. Among Catholic Millennials, 43% are white and 46% are Hispanic.

Racial and Ethnic Composition of Religious Groups

	---2007---					---2014---				
	White, non- Hispanic	Black, non- Hispanic	Asian, non- Hispanic	Other, non- Hispanic	Hispanic	White, non- Hispanic	Black, non- Hispanic	Asian, non- Hispanic	Other, non- Hispanic	Hispanic
	%	%	%	%	%	%	%	%	%	%
Full sample¹	71	11	3	3	12=100	66	12	4	4	15=100
Christian	71	12	1	3	13	66	13	2	3	16
Protestant	74	16	1	3	5	69	18	1	4	8
<i>Evangelical</i>	81	6	2	4	7	76	6	2	5	11
<i>Mainline</i>	91	2	1	3	3	86	3	1	3	6
<i>Historically black</i>	2	92	*	1	4	2	94	0	1	3
Catholic	65	2	2	2	29	59	3	3	2	34
Orthodox Christian	87	6	2	3	1	81	8	3	2	6
Mormon	86	3	1	3	7	85	1	1	5	8
Jehovah's Witness	48	22	*	5	24	36	27	*	6	32
Non-Christian faiths	69	5	16	6	4	61	6	21	5	6
Jewish	95	1	*	2	3	90	2	2	2	4
Muslim	33	32	20	7	7	38	28	28	3	4
Buddhist	53	4	32	5	6	44	3	33	8	12
Hindu	5	1	88	4	2	4	2	91	2	1
Unaffiliated	73	8	4	4	11	68	9	5	4	13
Atheist	86	3	4	2	5	78	3	7	2	10
Agnostic	84	2	4	4	6	79	3	4	4	9
Nothing in particular	70	10	3	4	12	64	12	5	5	15
<i>Religion not important²</i>	79	5	4	4	8	72	7	6	4	12
<i>Religion important²</i>	60	16	2	5	17	53	18	3	6	19

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding. Results recalculated to exclude nonresponse. The 2007 Religious Landscape Study used slightly different question wording to measure race and ethnicity. See topline for details.

¹The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Methodology for details.

²Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Religion and Immigration

Fully 96% of Hindus in the U.S. are either immigrants (87%) or the children of immigrants (9%), as are nearly eight-in-ten Muslims (61% immigrants and 17% the children of immigrants). The vast majority of Hindus in the U.S. – 78% – were born in the Asia-Pacific region (India is home to by far the [world's largest Hindu population](#)). Muslim immigrants come from many places around the world, including 27% who were born in the Asia-Pacific region, 12% who were born in the Middle East and North Africa and 12% who were born in sub-Saharan Africa.²⁰

Among Christian groups, the Orthodox tradition is most heavily made up of immigrants and the children of immigrants. Four-in-ten Orthodox Christians were born outside the U.S. (including 20% who were born in Europe, 7% who were born in sub-Saharan Africa and 7% who are from the Asia-Pacific region); 23% of Orthodox Christians are the children of immigrants. More than four-in-ten Catholics are either first-generation (27%) or second-generation (15%) Americans. Most Catholic immigrants were born in the Americas (including Latin America and the Caribbean, as well as Canada).

²⁰ The 2014 Religious Landscape Study was conducted in English and Spanish. Immigrants and others who do not speak one of those languages would have been unable to participate in the study. As a result, the current estimates may undercount the share of immigrants among some religious groups.

Most Orthodox Christians, Muslims and Hindus – and Four-in-Ten Catholics – Are Immigrants or the Children of Immigrants

	Immigration status				Birthplace of immigrants					
	Third gen.+ (respondent & both parents born in U.S.)	Second gen. (at least one parent born abroad)	First gen. (respondent born abroad)	Don't know / refused	Americas (except U.S.)	Asia- Pacific	Europe	Middle East- North Africa	Sub- Saharan Africa	NET Born outside U.S.
	%	%	%	%	%	%	%	%	%	%
Full sample¹	74	10	15	1=100	9	3	2	*	1	=15
Christian	76	9	14	1	10	1	2	*	1	=14
Protestant	85	6	8	1	5	1	1	*	1	=8
<i>Evangelical</i>	83	7	9	1	6	1	1	*	*	=9
<i>Mainline</i>	86	7	7	1	3	1	2	*	*	=7
<i>Historically black</i>	88	3	6	2	4	*	*	0	2	=6
Catholic	57	15	27	1	22	2	2	*	*	=27
Orthodox Christian	36	23	40	1	2	7	20	4	7	=40
Mormon	85	7	7	1	5	1	1	0	0	=7
Jehovah's Witness	67	8	25	*	24	*	1	0	1	=25
Non-Christian faiths	54	16	29	2	4	17	3	3	2	=29
Jewish	66	22	12	*	4	1	5	2	*	=12
Muslim	18	17	61	4	3	27	7	12	12	=61
Buddhist	52	22	26	1	3	21	*	1	0	=26
Hindu	4	9	87	*	7	78	*	0	2	=87
Unaffiliated	74	12	13	2	6	3	3	*	*	=13
Atheist	74	13	12	1	3	5	5	*	*	=12
Agnostic	77	15	8	1	2	2	2	*	1	=8
Nothing in particular	73	11	14	2	8	3	2	*	*	=14
<i>Religion not impt.²</i>	73	12	12	2	6	4	3	*	*	=12
<i>Religion impt.²</i>	74	9	15	2	11	2	2	*	*	=15

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not sum to 100% or to subtotals indicated due to rounding.

¹The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Methodology for details.

²Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Educational Attainment and Income of Religious Groups

Hindus and Jews continue to be among the most highly educated religious groups in the U.S., just as they were when the 2007 Religious Landscape Study was conducted. Most adults in each group have at least a bachelor's degree (77% of Hindus and 59% of Jews). And nearly half of Hindus (48%) and one-third of Jews (31%) have earned a post-graduate degree.

U.S. Muslims, Buddhists and Orthodox Christians also have relatively high levels of educational attainment, with roughly four-in-ten or more in each group having completed college. Atheists and agnostics have high levels of education as well, with 43% of self-identified atheists and 42% of agnostics saying they have completed college. Others within the religiously unaffiliated category are not as highly educated; 30% of those who describe their religion as “nothing in particular” and say religion is unimportant in their lives report having attained a bachelor's degree, along with 16% of those who say their religion is “nothing in particular” and that religion is at least somewhat important to them.

A quarter of Catholics have completed college (26%), as have a similar share of Protestants (24%). Mainline Protestants are much more likely than their counterparts in the evangelical and historically black Protestant traditions to have completed college.

Hindus and Jews Continue to Be Among the Most Highly Educated Religious Groups

	Percentage of each religious group reporting a college degree in...		2014 educational attainment, detailed			
	2007	2014	High school grad or less	Some college	Bachelor's degree	Post-graduate degree
	%	%	%	%	%	%
Full sample¹	27	27	41	32	17	11=100
Christian	25	25	43	32	16	9
Protestant	24	24	42	34	15	9
Evangelical	20	21	43	35	14	7
Mainline	34	33	37	30	19	14
Historically black	16	15	52	33	9	6
Catholic	26	26	46	27	16	10
Orthodox Christian	46	40	27	34	21	18
Mormon	29	33	27	40	23	10
Jehovah's Witness	8	12	63	25	9	3
Non-Christian faiths	51	50	23	27	25	25
Jewish	59	59	19	22	29	31
Muslim	40	39	36	25	23	17
Buddhist	48	47	20	33	28	20
Hindu	74	77	12	11	29	48
Unaffiliated	29	29	38	32	18	11
Atheist	42	43	26	31	26	16
Agnostic	43	42	23	36	25	16
Nothing in particular	24	24	45	32	15	9
Religion not important ²	31	30	37	34	18	12
Religion important ²	17	16	55	29	11	5

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding. Results recalculated to exclude nonresponse. The 2007 Religious Landscape Study used different question wording to measure education. See topline for details.

¹The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Methodology for details.

²Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Differences in income across religious traditions largely mirror the differences in educational attainment. Jews and Hindus are among the groups most likely to report an annual household income of \$100,000 or more (44% of Jews and 36% of Hindus). By contrast, large shares of members of the historically black Protestant tradition (53%), Jehovah's Witnesses (48%) and people who say their religion is "nothing in particular" but that religion is at least somewhat important in their lives (47%) report household incomes of under \$30,000 a year.

Catholics and Protestants overall largely mirror the U.S. general public in their income levels, though Protestants in the mainline tradition are somewhat more well-off by this measure than are their counterparts in the evangelical and historically black Protestant traditions.

Atheists and agnostics tend to be relatively wealthy, with about six-in-ten in each group making \$50,000 or more per year. By contrast, those who describe their religion as "nothing in particular" and who say religion is unimportant to them closely mirror the population as a whole, while those who say their religion is "nothing in particular" but that religion is at least somewhat important to them tend to have below-average family incomes.

Income of Religious Groups

% of each religious group with total family income of _____ per year.

	—2007—				—2014—			
	<\$30,000	\$30,000 to \$49,999	\$50,000 to \$99,999	\$100,000 or more	<\$30,000	\$30,000 to \$49,999	\$50,000 to \$99,999	\$100,000 or more
	%	%	%	%	%	%	%	%
Full sample¹	31	22	30	18=100	35	20	26	19=100
Christian	32	22	30	16	36	21	27	17
Protestant	32	23	29	15	36	21	27	16
<i>Evangelical</i>	34	24	29	13	35	22	28	14
<i>Mainline</i>	25	21	33	21	29	20	28	23
<i>Historically black</i>	47	26	19	8	53	22	17	8
Catholic	31	20	30	19	36	19	26	19
Orthodox Christian	20	24	29	28	18	17	36	29
Mormon	26	21	38	16	27	20	33	20
Jehovah's Witness	42	23	26	9	48	25	22	4
Non-Christian faiths	21	17	32	30	28	16	28	28
Jewish	14	11	29	46	16	15	24	44
Muslim	26	18	43	13	34	17	29	20
Buddhist	25	19	34	22	36	18	32	13
Hindu	9	10	38	43	17	13	34	36
Unaffiliated	29	23	29	19	33	20	26	21
Atheist	21	20	31	28	24	18	28	30
Agnostic	18	22	35	25	22	18	30	29
Nothing in particular	32	24	28	16	38	21	24	17
<i>Religion not important²</i>	25	24	30	21	30	22	27	21
<i>Religion important²</i>	40	24	25	12	47	21	21	12

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding. Figures reported here have not been adjusted for inflation. Results recalculated to exclude nonresponse.

¹The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Methodology for details.

²Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Gender Composition of Religious Groups

As in 2007, women continue to make up more than half of nearly every Christian group. Roughly two-thirds of Jehovah's Witnesses are women, as are 59% of those who identify with the historically black Protestant tradition, 55% of those in both the evangelical and mainline Protestant traditions and 54% of Catholics and Mormons.

Most religiously unaffiliated adults, by contrast, are men. Fully two-thirds of self-identified atheists are men, as are 62% of agnostics and 55% of those who identify religiously as "nothing in particular" and further say that religion is unimportant in their lives. Among those who describe their religion as "nothing in particular" but say that religion is at least somewhat important in their lives, however, there are about as many women as men.

Most Christians Are Women, Most “Nones” Are Men

% of each religious group that is male or female

	—2007—		—2014—	
	Men %	Women %	Men %	Women %
Full sample¹	48	52=100	48	52=100
Christian	46	54	45	55
Protestant	46	54	45	55
<i>Evangelical</i>	47	53	45	55
<i>Mainline</i>	46	54	45	55
<i>Historically black</i>	40	60	41	59
Catholic	46	54	46	54
Orthodox Christian	46	54	56	44
Mormon	44	56	46	54
Jehovah's Witness	40	60	35	65
Non-Christian faiths	54	46	54	46
Jewish	52	48	52	48
Muslim	58	42	65*	35
Buddhist	53	47	51	49
Hindu	61	39	62	38
Unaffiliated	59	41	57	43
Atheist	70	30	68	32
Agnostic	64	36	62	38
Nothing in particular	56	44	54	46
<i>Religion not important²</i>	60	40	55	45
<i>Religion important²</i>	52	48	51	49

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. In 2007, respondents' gender was determined by interviewer assessment; in 2014, gender is based primarily on respondents' answers to a question about their gender. See topline for details.

¹The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Methodology for details.

²Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion's importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

*The 2014 Religious Landscape Study's estimate that 65% of U.S. Muslims are men differs significantly from the Pew Research Center's 2011 survey of Muslim Americans, which estimated that 55% of Muslims were men. The 2011 survey attempted to match male interviewers with male respondents and female interviewers with female respondents in households reached by landline. This practice is common among survey researchers conducting face-to-face interviews in Muslim-majority nations and probably produced a more accurate estimate of the gender composition of American Muslims than the 2014 Religious Landscape Study, in which there was no attempt to match interviewers with respondents on the basis of gender.

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Marital Status and Family Size of Religious Groups

Since the first Religious Landscape Study was conducted in 2007, the share of Americans who are married has continued to decline, while the share of adults who have never been married has risen sharply. In fact, [recent analysis of census data](#) shows that the share of Americans who have never been married now stands at an all-time high.

These trends are evident across several religious groups. The share of evangelical Protestants, Catholics and religiously unaffiliated respondents who are married declined noticeably between 2007 and 2014.

Mormons continue to be among the groups most likely to be married. Compared with most other religious groups, there are fewer married people in the historically black Protestant tradition and among the religiously unaffiliated.

Marriage Rates Down Among Evangelicals, Catholics and Religious “Nones”

	2007					2014				
	Married	Living with a partner	Divorced/separated	Widowed	Never married	Married	Living with a partner	Divorced/separated	Widowed	Never married
	%	%	%	%	%	%	%	%	%	%
Full sample¹	54	6	12	8	19=100	48	7	13	7	25=100
Christian	56	6	12	9	17	52	6	14	8	21
Protestant	55	5	13	10	17	52	5	14	8	20
<i>Evangelical</i>	59	5	13	9	14	55	5	14	8	18
<i>Mainline</i>	57	5	12	11	15	55	6	12	9	18
<i>Historically black</i>	33	6	16	11	34	31	6	19	9	36
Catholic	58	7	10	8	17	52	8	12	7	21
Orthodox Christian	58	3	9	7	22	48	5	9	6	31
Mormon	71	3	9	5	12	66	3	7	5	19
Jehovah's Witness	53	1	14	11	20	53	5	12	8	21
Non-Christian faiths	52	7	11	5	24	46	8	11	3	31
Jewish	57	6	9	8	19	56	6	9	6	23
Muslim	50	6	15	1	28	41	4	8	1	45
Buddhist	45	8	12	4	31	39	11	10	2	37
Hindu	79	*	5	2	14	60	3	5	1	32
Unaffiliated	46	10	12	4	28	37	11	11	3	37
Atheist	39	11	10	3	37	36	13	9	2	40
Agnostic	41	10	10	3	36	35	11	11	2	41
Nothing in particular	48	10	12	4	26	38	11	12	3	35
<i>Religion not important²</i>	49	11	11	3	26	39	10	11	3	37
<i>Religion important²</i>	47	10	13	4	25	37	13	13	4	32

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding. Results recalculated to exclude nonresponse. In theory, the categories presented here are not mutually exclusive. For example, it is possible for someone to be both “living with a partner” and “widowed” or “never married.” In this analysis, however, the categories are mutually exclusive, because respondents were asked to choose the category that represents their current marital status.

¹The demographic characteristics of the 2014 Religious Landscape Study’s overall sample were weighted to known parameters from the Census Bureau’s 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Methodology for details.

²Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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Just as they are more likely than people in most other faiths to be married, Mormons also tend to have larger families than do people in other religious groups. Mormons between the ages of 40 and 59 have had an average of 3.4 children over the course of their lives, significantly above the national average of 2.1 children. Mormons also report that they are currently raising more children than are members of most other religious groups. On average, Mormon adults of all ages report that they are now living with 1.1 children to whom they are parent or guardian.²¹

By contrast, the unaffiliated tend to have smaller families than other groups. Religious “nones” between the ages of 40 and 59 have had an average of 1.7 children during their lives. Atheists have had an average of 1.6 children, and agnostics have had 1.3 children. Mainline Protestants also have below-average fertility rates.

²¹ The number of children ever born to adults ages 40-59 is a good measure of what demographers call “completed fertility.” In comparisons of childbearing among younger adults across religious groups that vary significantly in educational attainment, it is difficult to determine the extent to which differences in children ever born may be due to differences in the timing of childbearing. The discussion of the number of children that people are *currently* raising in their own homes is based on adult respondents of all ages.

Fertility and Child Rearing

	Completed fertility (average number of children ever born to adults ages 40-59)	Children currently at home (average among all adults)
Full sample¹	2.1	0.6
Christian	2.2	0.6
Protestant	2.2	0.6
<i>Evangelical</i>	2.3	0.6
<i>Mainline</i>	1.9	0.5
<i>Historically black</i>	2.5	0.6
Catholic	2.3	0.6
Orthodox Christian	n/a	0.6
Mormon	3.4	1.1
Jehovah's Witness	n/a	0.6
Non-Christian faiths	1.8	0.6
Jewish	2.0	0.5
Muslim	n/a	0.8
Buddhist	n/a	0.4
Hindu	n/a	0.6
Unaffiliated	1.7	0.5
Atheist	1.6	0.4
Agnostic	1.3	0.4
Nothing in particular	1.9	0.6
<i>Religion not important²</i>	1.7	0.5
<i>Religion important²</i>	2.1	0.7

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. The “completed fertility” column reports the average number of children ever born to people ages 40-59 in each group with a sufficient sample size. Women tend to report slightly higher fertility rates than men, but the patterns here are largely unchanged when analysis is restricted to women. The “children currently at home” column is the average number of children living at home to whom the respondent is parent/guardian; it includes adults of all ages.

¹The demographic characteristics of the 2014 Religious Landscape Study’s overall sample were weighted to known parameters from the Census Bureau’s 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Methodology for details.

²Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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Regional Distribution of Religious Groups

Some religious groups are disproportionately concentrated in certain areas of the country, while others tend to be more evenly distributed across geographic regions. Large shares of Protestants in all three major traditions live in the South, including a majority of those in the historically black Protestant tradition (62%), about half of evangelicals (49%) and a plurality of mainline Protestants (37%). A plurality of Jews live in the Northeast (42%).

Mormons are heavily concentrated in the West, though the share of Mormons in the current survey who reside in the West is down somewhat since 2007 (from 76% to 67%). The change, however, does not seem to be the result of large-scale movement of Mormons from the West to other regions. In fact, Mormons are virtually unchanged since 2007 as a share of the population in the Northeast, Midwest and South. Rather, the change is produced by a slight decline in the share of Westerners who identify as Mormons, from just under 6% in 2007 to just under 5% in 2014. Even such a small decline can result in a large change in the geographic distribution of a relatively small religious group, especially one that is heavily concentrated in a single geographic region. Future surveys will determine whether this small decline in the Mormon share of the Western population is the beginning of a trend or merely an outlier.

Evangelical, Historically Black Protestant Traditions Concentrated in Southern U.S.

% of each religious group living in _____ region of the United States

	---2007---				---2014---			
	Northeast	Midwest	South	West	Northeast	Midwest	South	West
	%	%	%	%	%	%	%	%
Full sample¹	19	23	36	22=100	18	21	37	23=100
Christian	18	24	38	20	17	22	40	21
Protestant	13	25	46	16	13	23	47	17
<i>Evangelical</i>	10	23	50	17	9	22	49	20
<i>Mainline</i>	19	29	34	18	18	28	37	17
<i>Historically black</i>	13	19	60	8	13	18	62	7
Catholic	29	24	24	23	26	21	27	26
Orthodox Christian	33	19	24	25	33	12	27	28
Mormon	4	7	12	76	6	7	20	67
Jehovah's Witness	16	19	36	29	18	17	36	29
Non-Christian faiths	29	16	27	28	30	15	26	28
Jewish	41	12	26	21	42	11	27	20
Muslim	27	24	31	18	31	23	26	20
Buddhist	17	15	23	45	17	17	23	43
Hindu	29	13	32	26	33	10	18	38
Unaffiliated	19	23	29	29	20	21	31	28
Atheist	21	20	23	35	24	20	26	30
Agnostic	20	20	28	32	21	19	29	31
Nothing in particular	18	24	30	27	19	21	33	27
<i>Religion not important²</i>	21	22	25	32	21	21	27	31
<i>Religion important²</i>	15	26	37	22	16	21	40	23

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding.

¹The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Methodology for details.

²Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Compared with some other religious groups, Catholics are more evenly dispersed throughout the country, with about one-in-five living in the Midwest (21%) and a quarter or more in the Northeast (26%), South (27%) and West (26%). The geographic center of Catholicism is shifting gradually from the Northeast and Midwest toward the South and West. In 2007, a slim majority of Catholics (53%) resided in the Northeast or Midwest. Today, a slim majority of Catholics live in the South or West (52%). This shift is being driven by the continuing growth of Hispanics as a share of the U.S. Catholic population; three-quarters of Hispanic Catholics reside in the South or West, while six-in-ten non-Hispanic Catholics live in the Northeast or Midwest.

Hispanic Catholics Concentrated in South and West

	Hispanic Catholics	Non-Hispanic Catholics
	%	%
Northeast	15	32
Midwest	9	28
South	33	24
West	<u>44</u>	<u>16</u>
	100	100

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not sum to 100% due to rounding.

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Chapter 4: The Shifting Religious Identity of Demographic Groups

Previous research has shown clear differences in the religious identity, beliefs and practices of people from different demographic groups. Young adults tend to be less religiously affiliated than older people. Women tend to be more religiously affiliated than men. There are far more Catholics among Latinos than among people from other racial and ethnic backgrounds. Unmarried people are much more likely than those who are married to be unaffiliated with a religion. And the Western region of the U.S. is home to many more unaffiliated people than are other geographic regions.

The 2014 Religious Landscape Study finds that all of these demographic differences remain visible in the U.S. today. Older people still identify with religious groups at a higher rate than younger people. Women still are more religiously affiliated than men. And married people are far more likely than single people to identify with a religion.

But the new study also finds that the major shifts underway in American religion are occurring across a wide variety of demographic groups. Whether they are nearing retirement or just entering adulthood, married or single, living in the West or the Bible Belt, Americans in virtually all demographic groups are significantly less likely to describe themselves as Christians and more likely to identify as religious “nones,” compared with seven years ago.

This chapter takes a detailed look at the religious composition of demographic groups in the U.S., highlighting the differences that continue to exist among people from various backgrounds, as well as the similar changes that are afoot among many demographic groups. The previous chapter assesses the same data from the opposite direction, examining the demographic composition of religious groups.

Religious Composition by Generational Cohort

More than a third of adults in the Millennial generation (35%) now say they have no religion, up 10 points from 2007. Millennials have become more unaffiliated, both because large numbers of younger Millennials are entering adulthood with high levels of religious disaffiliation – 36% of those currently ages 18-24 are unaffiliated – and because older Millennials increasingly identify as religious “nones.” Roughly a third (34%) of older Millennials (now ages 25-33) identify as unaffiliated, up from 25% among this same cohort in 2007 (when they were 18-26). Just 56% of Millennial adults identify themselves as Christians, including 21% who identify with evangelical Protestantism, 16% with Catholicism and 11% with mainline Protestantism. By comparison, people in older generations are far more likely than Millennials to describe themselves as Christians and less likely to identify as religious “nones.”

But even older generations are growing less Christian over time. The share of people in Generation X who describe themselves as Christians, for instance, has dropped from 76% in 2007 to 70% today, while the unaffiliated share of Generation X has grown from 19% to 23%. The share of Christians among Baby Boomers and the Silent generation also ticked down slightly but noticeably in recent years, while the share of “nones” in these cohorts grew slightly.

Religious Composition of Generational Cohorts

	Greatest generation (born before 1928)		Silent generation (born 1928-1945)		Baby Boomers (born 1946-1964)		Generation X (born 1965-1980)		Millennials (born 1981-1996)	
	2007	2014	2007	2014	2007	2014	2007	2014	2007	2014
	%	%	%	%	%	%	%	%	%	%
Christian	88	86	87	85	80	78	76	70	68	56
Protestant	63	57	60	57	54	52	47	45	42	37
<i>Evangelical</i>	28	25	30	30	28	28	25	25	21	21
<i>Mainline</i>	29	26	23	22	19	17	15	13	13	11
<i>Historically black</i>	6	6	7	5	7	7	6	7	8	6
Catholic	22	27	24	24	24	23	26	21	22	16
Orthodox	1	*	*	*	1	*	1	1	1	1
Mormon	1	1	2	2	1	1	2	2	2	2
Jehovah's Witness	1	1	1	1	1	1	1	1	1	1
Other Christian	1	*	*	*	*	1	*	*	*	*
Non-Christian faiths	4	6	4	4	5	5	5	6	6	8
Jewish	3	5	2	2	2	2	1	2	2	2
Muslim	*	0	*	*	*	*	1	1	1	2
Buddhist	*	0	1	*	1	1	1	1	1	1
Hindu	*	*	*	*	*	*	1	1	*	1
Other world religions	0	0	*	*	*	*	*	*	*	*
Other faiths	1	1	1	1	1	1	1	2	2	2
Unaffiliated	7	8	9	11	14	17	19	23	25	35
Atheist	1	2	1	1	1	2	2	3	3	5
Agnostic	1	1	2	2	2	2	2	4	4	7
Nothing in particular	5	5	6	7	11	12	15	17	18	23
<i>Religion not important</i> ¹	3	3	4	4	6	7	7	9	9	13
<i>Religion important</i> ¹	3	2	3	3	5	6	7	8	9	9
Don't know/refused	1	1	1	*	1	1	1	1	1	1
	100	100	100	100	100	100	100	100	100	100
Sample size	2,001	585	7,853	5,989	13,662	13,049	8,092	7,303	3,087	7,419

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding.

¹Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Religious Composition of Racial and Ethnic Groups

The unaffiliated have grown and Christians have declined as a share of all racial and ethnic groups. Whites, however, continue to be more likely than both blacks and Hispanics to say they have no religion (24% among whites compared with 20% among Hispanics and 18% among blacks).

Blacks stand out for their high levels of identification with Protestantism (71%), especially with denominations in the historically black Protestant tradition (53%). Hispanics continue to identify with Catholicism in larger numbers than other racial and ethnic groups. However, the Catholic share of the Hispanic population has declined dramatically in recent years, from 58% in the 2007 Religious Landscape Study to 48% today.

Among people from other racial and ethnic backgrounds (e.g., those who are Asian, Native American or mixed race, but not Hispanic), fully one-in-five (21%) identify with non-Christian faiths, including 8% who describe themselves as Hindus, 4% as Buddhists and 3% as Muslims.

The Impact of Interview Language on Estimating the Religion of Racial and Ethnic Minorities

The 2014 Religious Landscape Study was conducted in English and Spanish, which is important to keep in mind for understanding the estimates of the size of religious groups among racial and ethnic minorities.

The current study employed bilingual interviewers to call phone numbers in areas with large numbers of Latinos. In other parts of the country, Spanish-speaking respondents who were originally reached by an English-speaking interviewer were called back by a Spanish speaker to complete the interview. This approach is far superior to surveys conducted only in English in its ability to represent the religious characteristics of Latinos in the U.S., especially since there are many more Catholics among Spanish-speaking Latinos than among Latinos who speak English. However, surveys conducted entirely by bilingual interviewers, such as the Pew Research Center's 2013 [Survey of Latinos and Religion](#), provide an even better representation of the U.S. Latino community. Such surveys tend to produce higher estimates of the Catholic share of the Latino population because they reach a higher share of Spanish-speaking Latinos. The 2013 Pew Research survey, for instance, found that 55% of Latinos identify as Catholic, compared with 48% in the 2014 Religious Landscape Study. Both studies, however, find that the Catholic share of the Latino population has declined rapidly in recent years (from 58% to 48% between the 2007 and 2014 Religious Landscape Studies, and from 67% to 55% in recent fully bilingual surveys of Latinos).

Among those in the "other race" category (i.e., those who are not white, black or Latino), about half describe themselves as Asian Americans, with the rest identifying as mixed race or some other race. The Pew Research Center conducted a [major survey of Asian Americans](#) in 2012 in English as well as Cantonese, Hindi, Japanese, Korean, Mandarin, Tagalog and Vietnamese. That report includes a detailed summary of the religious composition, beliefs and practices of Asian Americans.

Growing Proportion of Unaffiliated Across Racial and Ethnic Groups

	White, non-Hispanic		Black, non-Hispanic		Hispanic		Other race, non-Hispanic	
	2007	2014	2007	2014	2007	2014	2007	2014
	%	%	%	%	%	%	%	%
Christian	78	70	85	79	84	77	58	49
Protestant	53	48	78	71	23	26	40	33
<i>Evangelical</i>	30	29	15	14	16	19	26	23
<i>Mainline</i>	23	19	4	4	5	5	13	9
<i>Historically black</i>	*	*	59	53	3	1	1	1
Catholic	22	19	5	5	58	48	15	13
Orthodox	1	1	*	*	*	*	1	*
Mormon	2	2	*	*	1	1	1	1
Jehovah's Witness	*	*	1	2	1	2	1	1
Other Christian	*	*	*	1	*	*	*	1
Non-Christian faiths	5	5	2	3	2	2	18	21
Jewish	2	3	*	*	*	1	1	1
Muslim	*	*	1	2	*	*	2	3
Buddhist	1	*	*	*	*	1	5	4
Hindu	*	*	*	*	*	*	7	8
Other world religions	*	*	*	*	*	*	1	2
Other faiths	1	2	*	1	*	1	3	2
Unaffiliated	16	24	12	18	14	20	22	29
Atheist	2	4	*	1	1	2	2	4
Agnostic	3	5	1	1	1	2	3	5
Nothing in particular	12	15	11	16	12	16	16	20
<i>Religion not important</i> ¹	7	10	3	5	4	7	9	11
<i>Religion important</i> ¹	5	6	8	11	8	9	7	9
Don't know/refused	1	1	1	*	1	*	2	1
	100	100	100	100	100	100	100	100
Sample size	27,309	24,900	3,101	3,394	3,151	3,814	1,540	2,441

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding. The "other race, non-Hispanic" category includes Asian Americans, Native Americans, people of mixed race and others.

¹Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Religious Composition of Immigrants

Roughly seven-in-ten U.S.-born adults identify themselves as Christians (71%), as do 68% of immigrants. The Christian share of each group, however, has slipped in recent years (by eight percentage points among the native born and seven points among immigrants), while the unaffiliated share has grown.

Among the native born, most Christians (50% of all native-born adults) continue to identify with Protestantism; most Christian immigrants (39% of all of those born outside the U.S.) identify as Catholics.

Compared with immigrants who have been in the United States for decades (i.e., since before 1990), immigrants who have arrived more recently are somewhat less likely to be Christian and more likely to identify with non-Christian faiths or with no religion. Three-quarters of immigrants who arrived in the U.S. before 1990 identify with Christianity, compared with 64% of those who arrived in the 1990s and 63% of those who arrived since 2000. More than one-in-five immigrants who came to the U.S. in 1990 or later are unaffiliated, and 14% identify with non-Christian faiths such as Islam or Hinduism.

Christians Decline, “Nones” Grow as Share of Both Native Born and Immigrants

	Among those born in the U.S.			Among those born outside the U.S.		
	2007 %	2014 %	Change	2007 %	2014 %	Change
Christian	79	71	-8	75	68	-7
Protestant	55	50	-5	24	25	--
<i>Evangelical</i>	28	27	--	15	15	--
<i>Mainline</i>	20	16	-4	7	7	--
<i>Historically black</i>	8	7	-1	3	3	--
Catholic	21	18	-3	47	39	-8
Orthodox Christian	*	*	--	2	1	--
Mormon	2	2	--	1	1	--
Jehovah's Witness	1	1	--	1	1	--
Other Christian	*	*	--	*	*	--
Non-Christian faiths	4	5	+1	8	12	+4
Jewish	2	2	--	1	1	--
Muslim	*	*	--	2	4	+2
Buddhist	1	1	--	2	1	--
Hindu	*	*	--	3	4	--
Other world religions	*	*	--	*	1	--
Other faiths	1	2	+1	1	1	--
Unaffiliated	16	23	+7	16	20	+4
Atheist	2	3	+1	1	3	+2
Agnostic	2	4	+2	2	2	--
Nothing in particular	12	16	+4	13	15	+2
<i>Religion not important¹</i>	6	9	+3	5	8	+3
<i>Religion important¹</i>	6	7	+1	7	7	--
Don't know/refused	1	1	-	1	1	-
	100	100		100	100	
Sample size	32,179	30,922		3,186	3,954	

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding. The “change” columns display only statistically significant changes; blank cells indicate that the difference between 2007 and 2014 is within the margin of error. For the purposes of this analysis, people born in Puerto Rico are included among those born outside the U.S.

¹Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion's importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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Immigrants Arriving in the 1990s and Later More Likely to Identify as “Nones”

Among respondents born outside of the U.S. who arrived ...

	Before 1990	From 1990-1999	2000 or later
	%	%	%
Christian	75	64	63
Protestant	28	24	23
<i>Evangelical</i>	17	15	14
<i>Mainline</i>	8	7	6
<i>Historically black</i>	3	3	3
Catholic	43	37	35
Orthodox	1	1	2
Mormon	1	1	1
Jehovah's Witness	1	1	1
Other Christian	*	*	*
Non-Christian faiths	9	14	14
Jewish	2	1	1
Muslim	2	5	5
Buddhist	2	1	1
Hindu	1	4	7
Other world religions	1	1	*
Other faiths	1	1	1
Unaffiliated	16	22	23
Atheist	2	4	2
Agnostic	2	3	2
Nothing in particular	12	15	18
<i>Religion not important</i> ¹	7	7	9
<i>Religion important</i> ¹	5	8	9
Don't know/refused	1	*	*
	100	100	100
Sample size	1,645	822	1,299

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding.

¹Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion's importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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Religious Composition by Educational Attainment

The share of Christians has declined since 2007 among both college graduates (by nine percentage points) and those with less than a college degree (by eight points), while the unaffiliated share has grown among both groups (by seven points among college graduates and six points among those with less education).

Roughly a quarter of college graduates describe themselves as religious “nones,” as do 22% of those with less than a college education. College graduates, however, are nearly twice as likely as those with less education to identify as atheist or agnostic (11% vs. 6%). College graduates also are significantly more likely than those with less education to identify with non-Christian faiths such as Judaism or Hinduism (11% vs. 4%).

Both College Graduates and Those With Less Education Becoming More Unaffiliated

	Among college graduates			Among those with less than a college degree		
	2007	2014	Change	2007	2014	Change
	%	%		%	%	
Christian	73	64	-9	81	73	-8
Protestant	46	41	-5	53	49	-4
<i>Evangelical</i>	20	20	–	29	28	-1
<i>Mainline</i>	23	18	-5	16	14	-2
<i>Historically black</i>	4	4	–	8	8	–
Catholic	23	20	-3	24	21	-3
Orthodox Christian	1	1	–	*	*	–
Mormon	2	2	–	2	1	-1
Jehovah's Witness	*	*	–	1	1	–
Other Christian	*	*	–	*	*	–
Non-Christian faiths	9	11	+2	3	4	+1
Jewish	4	4	–	1	1	–
Muslim	1	1	–	*	1	+1
Buddhist	1	1	–	1	1	–
Hindu	1	2	+1	*	*	–
Other world religions	*	*	–	*	*	–
Other faiths	2	2	–	1	1	–
Unaffiliated	17	24	+7	16	22	+6
Atheist	2	5	+3	1	2	+1
Agnostic	4	6	+2	2	3	+1
Nothing in particular	11	14	+3	13	17	+4
<i>Religion not important</i> ¹	7	10	+3	6	9	+3
<i>Religion important</i> ¹	4	4	–	7	8	+1
Don't know/refused	1	1	–	1	1	–
	100	100		100	100	
Sample size	12,931	14,695		22,367	20,173	

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding. The "change" columns display only statistically significant changes; blank cells indicate that the difference between 2007 and 2014 is within the margin of error.

¹Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Religious Composition by Income Level

Compared with 2007, there are smaller shares of self-identified Christians and more religious “nones” among Americans in every household income bracket, from those earning less than \$30,000 per year to those earning \$100,000 or more. As of 2014, the religiously unaffiliated make up a fifth or more of each income bracket, from 22% of those making less than \$30,000 each year to 26% of those earning \$100,000 or more annually. Compared with those at the low end of the income scale, those at the very top (i.e., people with household incomes of at least \$100,000) are somewhat less likely to describe themselves as Christians and more likely to identify with non-Christian faiths or to be unaffiliated.

Growing Proportion of Unaffiliated Adults Across All Income Categories

Among respondents whose household income is ...

	Under \$30,000		\$30,000-\$49,999		\$50,000-\$74,999		\$75,000-\$99,999		\$100,000+	
	2007	2014	2007	2014	2007	2014	2007	2014	2007	2014
	%	%	%	%	%	%	%	%	%	%
Christian	81	72	79	72	79	71	78	69	74	64
Protestant	54	48	54	49	52	48	49	45	45	41
<i>Evangelical</i>	29	26	29	28	29	29	24	25	20	20
<i>Mainline</i>	15	12	17	14	19	14	21	17	22	18
<i>Historically black</i>	10	10	8	7	5	5	4	4	3	3
Catholic	24	21	21	19	22	20	25	20	26	21
Orthodox	*	*	1	*	1	1	1	1	1	1
Mormon	1	1	2	2	2	2	2	2	2	2
Jehovah's Witness	1	1	1	1	1	1	*	1	*	*
Other Christian	*	*	*	1	*	*	*	*	*	1
Non-Christian faiths	3	5	4	5	5	6	5	6	8	9
Jewish	1	1	1	1	2	1	1	2	4	4
Muslim	*	1	*	1	1	1	1	1	*	1
Buddhist	1	1	1	1	1	1	1	1	1	1
Hindu	*	*	*	*	*	1	1	1	1	1
Other world religions	*	*	*	*	*	*	*	*	*	*
Other faiths	1	2	1	1	1	2	1	2	1	2
Unaffiliated	15	22	17	23	16	23	16	24	18	26
Atheist	1	2	1	3	2	3	2	3	3	5
Agnostic	2	3	3	4	3	4	3	6	4	7
Nothing in particular	13	17	13	17	12	15	11	14	11	14
<i>Religion not important</i> ¹	5	8	7	10	6	9	7	10	7	10
<i>Religion important</i> ¹	8	10	6	7	5	6	5	5	4	4
Don't know/refused	1	1	*	*	1	*	1	1	1	*
	100	100	100	100	100	100	100	100	100	100
Sample size	8,068	8,845	6,387	5,920	5,185	4,701	3,990	4,022	5,805	7,002

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding.

¹Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Religious Composition by Gender

Women are far more likely than men to identify with Christian groups (75% vs. 66%). Men, by contrast, are more likely than women to describe themselves as religious “nones” (27% vs. 19%).

But both men and women have become less Christian and more unaffiliated since 2007, by roughly equal amounts. The share of men who identify with Christianity has shrunk by eight percentage points since 2007, and the share of self-identified Christians among women has declined by seven points. Meanwhile, the share of “nones” is up seven points among men and six points among women.

Women More Likely Than Men to Identify as Christians; Men More Likely Than Women to Be Unaffiliated

	Among men			Among women		
	2007	2014	Change	2007	2014	Change
	%	%		%	%	
Christian	74	66	-8	82	75	-7
Protestant	49	43	-6	54	50	-4
<i>Evangelical</i>	26	24	-2	27	27	-
<i>Mainline</i>	17	14	-3	19	16	-3
<i>Historically black</i>	6	5	--	8	7	-
Catholic	23	20	-3	25	22	-3
Orthodox Christian	1	1	--	1	*	--
Mormon	2	2	--	2	2	--
Jehovah's Witness	1	1	--	1	1	--
Other Christian	*	*	--	*	*	--
Non-Christian faiths	5	7	+2	4	5	+1
Jewish	2	2	--	2	2	--
Muslim	1	1	--	*	1	+1
Buddhist	1	1	--	1	1	--
Hindu	1	1	--	*	*	--
Other world religions	*	*	--	*	*	--
Other faiths	1	2	--	1	1	--
Unaffiliated	20	27	+7	13	19	+6
Atheist	2	4	+2	1	2	+1
Agnostic	3	5	+2	2	3	+1
Nothing in particular	14	17	+3	10	14	+4
<i>Religion not important</i> ¹	8	10	+2	5	8	+3
<i>Religion important</i> ¹	6	7	+1	5	7	+2
Don't know/refused	1	1	-	1	1	-
	100	100		100	100	
Sample size	16,291	17,514		19,265	17,557	

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding. The "change" columns display only statistically significant changes; blank cells indicate that the difference between 2007 and 2014 is within the margin of error.

¹Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Religious Composition by Marital Status

Scholars have long recognized that religion and marriage are linked in important ways, with married people tending to be more religiously active than unmarried people. Princeton University sociologist Robert Wuthnow, for instance, has charted an overall decline in church attendance since the 1970s and attributes it to broader social trends like the postponement of marriage and parenthood by many young adults.²² And the rise of the religious “nones” in recent decades has coincided with a decline in marriage rates, with recent census data showing that the [marriage rate in the U.S. now stands at a record low](#).

The 2014 Religious Landscape Study finds that unmarried people are far more likely than those who are married to be unaffiliated. It also shows, however, that both groups – those who are married and those who are not – have grown less religiously affiliated in recent years, though married people have done so more slowly. Among married adults, 18% now describe themselves as religious “nones,” up four points since 2007. More than a quarter of unmarried adults (28%) have no religious affiliation, up nine points in recent years.

Within the broader category of unmarried U.S. adults, the growth of the religiously unaffiliated is especially evident among those who are living with a partner (26% were unaffiliated in 2007, compared with 35% today) and those who say they have never been married (24% vs. 34%). Both of these groups consist mostly of young people. Those who are divorced or separated and those who are widowed, two groups that consist mainly of older adults, have seen more modest increases in their shares of religious “nones.”²³

²² Wuthnow, Robert. 2007. “After the Baby Boomers: How Twenty- and Thirty-Somethings Are Shaping the Future of American Religion.” Princeton University Press, pages 51-70.

²³ In theory, these subcategories within the unmarried population are not mutually exclusive. For example, it is possible for someone to be both “living with a partner” and “widowed” or “never married.” In this analysis, however, the categories are mutually exclusive, because respondents were asked to choose the category that represents their current marital status.

Fewer Christians Among Both Married, Unmarried

	Among married			Among unmarried		
	2007	2014	Change	2007	2014	Change
	%	%		%	%	
Christian	81	76	-5	75	66	-9
Protestant	52	50	-2	51	43	-8
<i>Evangelical</i>	29	29	–	24	22	-2
<i>Mainline</i>	19	17	-2	17	13	-4
<i>Historically black</i>	4	4	–	10	9	-1
Catholic	25	22	-3	22	20	-2
Orthodox Christian	1	*	–	1	*	–
Mormon	2	2	–	1	1	–
Jehovah's Witness	1	1	–	1	1	–
Other Christian	*	*	–	*	*	–
Non-Christian faiths	5	6	+1	5	6	+1
Jewish	2	2	–	2	2	–
Muslim	*	1	+1	*	1	+1
Buddhist	1	1	–	1	1	–
Hindu	1	1	–	*	1	+1
Other world religions	*	*	–	*	*	–
Other faiths	1	1	–	1	2	+1
Unaffiliated	14	18	+4	19	28	+9
Atheist	1	2	+1	2	4	+2
Agnostic	2	3	+1	3	5	+2
Nothing in particular	11	13	+2	14	19	+5
<i>Religion not important</i> ¹	6	7	+1	7	10	+3
<i>Religion important</i> ¹	5	5	–	7	8	+1
Don't know/refused	1	1	–	1	1	–
	100	100		100	100	
Sample size	20,430	17,827		14,878	17,064	

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding. The “change” columns display only statistically significant changes; blank cells indicate that the difference between 2007 and 2014 is within the margin of error.

¹Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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Sharpest Growth of Religious “Nones” Among Those Living With a Partner, Never Married

	Not married									
	Married		Living with partner		Divorced/separated		Widowed		Never married	
	2007	2014	2007	2014	2007	2014	2007	2014	2007	2014
	%	%	%	%	%	%	%	%	%	%
Christian	81	76	68	57	79	74	89	86	69	58
Protestant	52	50	40	32	56	52	64	60	45	38
<i>Evangelical</i>	29	29	19	17	28	28	30	31	19	18
<i>Mainline</i>	19	17	14	11	19	14	24	21	14	10
<i>Historically black</i>	4	4	7	5	9	9	10	9	12	9
Catholic	25	22	26	23	21	19	22	23	21	18
Orthodox	1	*	*	*	*	*	1	*	1	1
Mormon	2	2	1	1	1	1	1	1	1	1
Jehovah's Witness	1	1	*	1	1	1	1	1	1	1
Other Christian	*	*	1	*	1	1	*	*	*	*
Non-Christian faiths	5	6	5	7	4	5	3	3	6	7
Jewish	2	2	2	1	1	1	2	2	2	2
Muslim	*	1	*	*	1	1	*	*	1	2
Buddhist	1	1	1	1	1	1	*	*	1	1
Hindu	1	1	*	*	*	*	*	*	*	1
Other world religions	*	*	*	*	*	*	*	*	*	*
Other faiths	1	1	2	3	2	2	1	1	2	2
Unaffiliated	14	18	26	35	16	20	7	11	24	34
Atheist	1	2	3	5	1	2	1	1	3	5
Agnostic	2	3	4	6	2	3	1	1	5	6
Nothing in particular	11	13	20	24	12	15	6	8	16	22
<i>Religion not important</i> ¹	6	7	10	12	6	7	3	4	8	13
<i>Religion important</i> ¹	5	5	9	12	6	7	3	5	8	9
Don't know/refused	1	1	1	*	1	*	1	*	1	1
	100	100	100	100	100	100	100	100	100	100
Sample size	20,430	17,827	1,753	2,128	4,425	4,752	3,705	3,218	4,995	6,966

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding. In theory, the categories presented here are not mutually exclusive. For example, it is possible for someone to be both “living with a partner” and “widowed” or “never married.” In this analysis, however, the categories are mutually exclusive, because respondents were asked to choose the category that represents their current marital status.

¹Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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Religious Composition of Geographic Regions

As in 2007, the South continues to be the most heavily Christian region of the country; three-quarters of Southerners describe themselves as Christians, including 34% who identify with evangelical denominations. The Northeast is home to a greater share of Catholics than any other region (30%). And the West continues to have the largest share of people who are unaffiliated with any religion (28%).

Those three geographic regions, as well as the Midwest, all have experienced a decline in the share of Christians and a rise in the religiously unaffiliated since 2007. Perhaps the most dramatic changes have taken place in the Northeast, where the share of Christians overall is down 11 points (from 76% in 2007 to 65% today) and the share of Catholics is down seven points, from 37% to 30%. In the West, the unaffiliated now constitute the single largest tradition; 28% of those residing in the West are religiously unaffiliated, compared with 23% who are Catholics, 22% who are evangelical Protestants and 11% who identify with mainline Protestant denominations. Even the South has seen a six-point increase in the share of residents who are unaffiliated, from 13% in 2007 to 19% in 2014.

The Religious Landscape Study was designed to paint a religious portrait not just of the four major geographic regions, but also of every state and of the country's largest metropolitan areas. Estimates of the composition of states and metro areas are available in the detailed tables in Appendix D as well as online through an [interactive tool](#).

All Regions Becoming Less Christian, More Religiously Unaffiliated

Among those who live in the ...

	Northeast		Midwest		South		West	
	2007	2014	2007	2014	2007	2014	2007	2014
	%	%	%	%	%	%	%	%
Christian	76	65	80	73	83	76	71	64
Protestant	37	32	54	50	65	59	38	34
<i>Evangelical</i>	13	13	26	26	37	34	20	22
<i>Mainline</i>	19	15	22	19	17	14	15	11
<i>Historically black</i>	5	5	6	5	11	11	3	2
Catholic	37	30	24	21	16	15	25	23
Orthodox	1	1	*	*	*	*	1	1
Mormon	*	1	1	1	1	1	6	5
Jehovah's Witness	1	1	1	1	1	1	1	1
Other Christian	*	*	*	*	*	*	1	1
Non-Christian faiths	7	10	3	4	3	4	6	7
Jewish	4	4	1	1	1	1	2	2
Muslim	1	1	*	1	*	1	*	1
Buddhist	1	1	*	1	*	*	2	1
Hindu	1	1	*	*	*	*	*	1
Other world religions	*	*	*	*	*	*	*	*
Other faiths	1	2	1	1	1	1	2	2
Unaffiliated	16	25	16	22	13	19	21	28
Atheist	2	4	1	3	1	2	3	4
Agnostic	3	5	2	4	2	3	4	5
Nothing in particular	12	16	12	16	10	14	15	19
<i>Religion not important</i> ¹	7	10	6	9	4	6	9	12
<i>Religion important</i> ¹	5	6	7	7	6	7	6	7
Don't know/refused	1	1	1	1	1	*	1	1
	100	100	100	100	100	100	100	100
Sample size	6,556	6,516	9,078	7,491	12,643	12,566	7,279	8,498

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding.

¹Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Religious Composition by Sexual Orientation

Among respondents who identify themselves as gay, lesbian or bisexual, fully 41% are religiously unaffiliated, and fewer than half (48%) describe themselves as Christians. Non-Christian faiths also are represented in the gay community at higher rates than among the general public, with 11% of gay, lesbian and bisexual respondents identifying with faiths other than Christianity.

These findings are broadly similar to results from the Pew Research Center's 2013 [survey of LGBT Americans](#). Different survey modes (the 2013 study was a self-administered survey whereas the 2014 Religious Landscape Study is an interviewer-administered survey) and questions used to identify gay, lesbian or bisexual respondents may explain small differences between the two surveys' findings.

Religious Composition by Self-Reported Sexual Identity

Among those who identify as ...

	Gay, lesbian or bisexual	Straight
	%	%
Christian	48	72
Protestant	29	48
<i>Evangelical</i>	13	26
<i>Mainline</i>	11	15
<i>Historically black</i>	5	7
Catholic	17	21
Orthodox Christian	*	*
Mormon	1	2
Jehovah's Witness	*	1
Other Christian	1	*
Non-Christian faiths	11	6
Jewish	2	2
Muslim	1	1
Buddhist	2	1
Hindu	1	1
Other world religions	*	*
Other faiths	5	1
Unaffiliated	41	22
Atheist	8	3
Agnostic	9	4
Nothing in particular	24	15
<i>Religion not important</i> ¹	14	9
<i>Religion important</i> ¹	10	7
Don't know/refused	1	1
	100	100
Sample size	1,604	32,439

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding.

¹Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Appendix A: Methodology

The centerpiece of the Pew Research Center's 2014 Religious Landscape Study is a nationally representative telephone survey conducted June 4–Sept. 30 among a sample of 35,071 U.S. adults. Approximately 60% of the interviews were conducted with respondents reached on cellphones (n=21,160) and 40% were completed on landlines (n=13,911). A minimum of 300 interviews were conducted in every state and the District of Columbia. Interviewing was conducted in English and Spanish. The survey is estimated to cover 97% of the non-institutionalized U.S. adult population; 3% of U.S. adults are not reachable by telephone or do not speak English or Spanish well enough to participate in the survey. No adjustments have been made to the survey's estimates of the religious composition of the U.S. population to attempt to account for the small amount of non-coverage.

Key Features of the 2014 Religious Landscape Study National Telephone Survey

Sample size	35,071 adults, including a minimum of 300 interviews in every state and the District of Columbia
Interview Dates	June 4–Sept. 30, 2014
Mode	Telephone, cellphones and landlines
Languages	English & Spanish
Topics	Religious identity, religious upbringing, religious intermarriage, religious beliefs and practices, social and political values, demographics

2014 Religious Landscape Study, conducted June 4–Sept. 30, 2014

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Data collection was divided equally among three research firms – Abt SRBI, Princeton Survey Research Associates International (PSRAI) and Social Science Research Solutions (SSRS). Abt SRBI served as the lead research firm coordinating the data collection, providing the sampling plan and producing the survey weights. Both the landline and cellphone samples were provided by Marketing Systems Group (MSG).

The size of the national sample is unusually large for a religion survey. There are two main reasons for this. First, the large sample size makes it possible to estimate the religious composition of the U.S. with a high degree of precision. After taking into account the survey's design effect (based on the sample design and the survey weights), the margin of error for results based on the full sample is +/- 0.6 percentage points.

Second, the large sample size makes it possible to describe the demographic characteristics of a wide variety of religious groups, including relatively small groups that cannot be analyzed using data from smaller surveys. With more than 35,000 respondents in total, the Religious Landscape Study includes interviews with roughly 350 people in religious groups that account for just 1% of

the U.S. population, and with 100 or more people in religious groups that are as small as three-tenths of 1% of the overall population. For instance, the study includes interviews with 245 Jehovah's Witnesses, a group that accounts for less than 1% of the U.S. population and is typically represented by only a few dozen respondents in smaller surveys.

The national survey explored a number of topics. The current report summarizes the survey's findings with respect to religious identity, religious upbringing, religious intermarriage and the demographic characteristics of religious groups. Subsequent reports will describe the survey's findings about religious beliefs and practices, social and political values, and other topics.

Sample Design

The national survey employed a dual-frame (cellphone and landline) random-digit dialing (RDD) approach to yield a nationally representative sample that included a minimum of 300 completed interviews in every state. This was accomplished by first allocating the total expected number of interviews (~35,000) to states in proportion to their respective share of the national adult population. At this stage, 16 states (including the District of Columbia) were identified in which the proportional allocation would result in fewer than 300 interviews. These 16 states were oversampled to obtain at least 300 interviews in each of them, while the remaining 35 states were undersampled proportionately. The weighting of the data (described below) ensures that all states are represented in their proper proportion in the national weighted estimates.

The allocation of sample to the landline or cellphone RDD frame was customized for each state to reflect state-level variation in telephone usage. The amount of sample allocated to cellphone numbers ranged from a low of 35% in Rhode Island to a high of 84% in Mississippi.

The landline sample was drawn from MSG's 1+ assignment-assisted RDD sampling frame. The cellphone sample was also drawn by MSG, using their Cell-WINS activity flags. The Cell-WINS service appends activity code information to each sampled record, flagging it as active, inactive or "unknown." In the initial cell sample, 59% of numbers were flagged as active, 40% were flagged as inactive and 1% were flagged as unknown. The cell sample was managed such that active and "unknown" numbers were oversampled while inactive numbers were undersampled.

Oversampling cellphone numbers flagged as active or "unknown" helps to control survey costs by increasing the amount of interviewer time spend dialing eligible numbers. Retaining some numbers flagged as inactive ensures that the survey's coverage rate was not affected. The weighting of the data corrects for the undersampling of flagged-inactive numbers so that they are represented in their proper proportion in the weighted estimates.

Interviewing

Sampled telephone numbers were called as many as seven times in an effort to obtain a completed interview. Numbers flagged as “callbacks” (i.e., numbers at which a respondent had begun the interview without completing the survey) were called back an additional two times during the final four weeks of the survey period. Refusal conversion was attempted in instances of soft refusals in both the landline and cellphone frames. Calls were staggered over times of day and days of the week to maximize the chance of making contact with potential respondents. Each number received at least one daytime call.

In the landline sample, interviewers asked to speak with the youngest adult at home at the time of the call. In the cellphone sample, interviews were conducted with the person who answered the phone provided they were ages 18 or older. Respondents reached on cellphones were offered a reimbursement of \$5 for their cellphone minutes used participating in the survey.

In an effort to maximize the number of interviews with adults who primarily speak Spanish, the study utilized a special protocol in which sampled telephone numbers that service areas with sizable Hispanic populations were dialed by bilingual Spanish- and English-speaking interviewers. Two flags were created in each frame (landline and cellphone) to identify cases with a relatively high probability of requiring Spanish administration. In the landline RDD sample, the first flag identified telephone exchanges with an estimated Hispanic incidence of 65% or higher. In the cell frame, the first flag identified numbers that belonged to rate centers (i.e., billing centers) with an estimated Hispanic incidence of 70% or higher. These numbers were dialed exclusively by bilingual interviewers capable of conducting the interview in either English or Spanish. There was just one exception to this rule; respondents who completed part of the interview but did not finish the survey and who spoke English were eligible to be called back subsequently by interviewers who spoke only English.

Each frame (landline and cellphone) also included a second Hispanic incidence flag. The second flag in the landline sample identified exchanges with an estimated Hispanic incidence of 60% to 64.99%. The second flag in the cell frame identified numbers associated with rate centers with an estimated Hispanic incidence of 65% to 69.99%. In the event that the research firms that conducted the interviewing had bilingual interviewing capacity over and above that needed to dial numbers associated with the first flag, bilingual interviewers were then assigned to numbers identified with the second flag.

Ultimately, 3.8% of all interviews were conducted in Spanish, including 4.6% in the cellphone sample and 2.5% in the landline frame.

Weighting

National- and State-Level Weighting

The national- and state-level results included in this report are based on weighted estimates. The weighting was conducted in two stages. The first stage in the weighting produced base weights that account for several factors, including: 1) the probability of selection of the telephone number, computed separately for each of 102 sampling strata defined by the cross-classification of sample frame (landline and cellphone) and state (including the District of Columbia); 2) the oversampling of “active” numbers in the cell frame; 3) the within-household selection of one respondent per household in the landline frame; and 4) the overlap between the cell and landline frames.

The second stage of the weighting calibrated the base-weighted data to demographic benchmarks for the population covered by the survey. This was performed via iterative proportional fitting (or “raking”). The raking procedure aligned survey respondents to population benchmarks on the following dimensions within each state:

- Gender by age
- Gender by education level
- Education level by age
- Race/ethnicity
- Telephone service
- Region of state (except for the District of Columbia)

Most of the demographic weighting parameters came from the Census Bureau’s 2012 American Community Survey (ACS) one-year estimates, which was the most current data source available at the time the data were weighted. The ACS parameters were calculated for adults ages 18 and older residing in households in each state, excluding those living in institutionalized group quarters. The telephone service parameter for each state was constructed from model-based estimates released by the National Center for Health Statistics (NCHS) National Health Interview Survey (NHIS) for the year 2012. Since the cellphone-only adult population has increased every year since 2012, these state-level estimates were updated using 2013 NCHS data to reflect regional trends. The region parameter was specific to each state and was computed based on the 2012 ACS five-year estimates for adults living in each county in the U.S.

The distribution of the raked weights was examined separately for each state, and customized trimming was performed at the state level to prevent individual interviews from having too much influence on the final results and to reduce the variance of the weights at the state level. Finally, the weights for each state were scaled to correct for the oversampling of smaller states and the

corresponding undersampling of larger states. This ensures that all states are represented in their proper proportion in the weighted estimates included in this report.

Metropolitan Area Weighting

In addition to providing estimates for the nation as a whole and for all 50 states and the District of Columbia, the national survey obtained interviews from more than 300 respondents in the nation's 17 largest Metropolitan Statistical Areas (MSAs). These include Atlanta, Boston, Chicago, Dallas, Detroit, Houston, Los Angeles, Miami, Minneapolis, New York City, Philadelphia, Phoenix, Riverside (Calif.), San Diego, San Francisco, Seattle and the Washington, D.C., metro area (including the District of Columbia as well as parts of Maryland, Virginia and West Virginia).

Some MSAs span multiple states, which necessitated weighting each MSA separately. Like the national- and state-level weights, each MSA weight was calculated in two stages, beginning with the same first-stage (base) weight as in the national- and state-level weights. In the second stage, the base weight was adjusted for each MSA via raking to align survey respondents to population benchmarks on the following dimensions within each MSA:

- Gender by age
- Gender by education level
- Education level by age
- Race/ethnicity
- Telephone service

The demographic weighting parameters came from an analysis of the Census Bureau's 2012 ACS five-year estimates, which was the most current data source available at the time the survey data were weighted. The ACS parameters were calculated for adults ages 18 and older residing in households in each MSA, excluding those living in institutionalized group quarters. The telephone service parameter was constructed from sub-state-level estimates released by the NCHS for the year 2012. Since the cellphone-only adult population has increased every year since 2012, these sub-state-level estimates were updated using 2013 NCHS data to reflect national trends.

Design Effect and Margins of Error

Weighting and survey design features that depart from simple random sampling (e.g., the oversampling of less populous states) tend to result in a loss of precision in survey estimates. This loss of precision, known as the design effect, is incorporated in all margins of error, standard errors and tests of statistical significance included in this report.

Generally speaking, larger sample sizes are associated with smaller margins of sampling error, and smaller sample sizes are associated with larger margins of error. The margin of error for national estimates from this survey is +/- 0.6 percentage points. The margins of error for subgroups are larger. The accompanying tables present sample sizes and corresponding margins of error for the religious traditions discussed throughout much of this report, as well as for each state and the MSAs analyzed here and online. Sample sizes and margins of error for other groups are available upon request.

In addition to sampling error, one should bear in mind that question wording and

Sample Sizes and Margins of Error for Religious Traditions

	Sample size	Margin of error
Full sample	35,071	+/- 0.6 percentage points
Christian	25,048	+/- 0.8 percentage points
Protestant	16,592	+/- 0.9 percentage points
<i>Evangelical</i>	8,593	+/- 1.3 percentage points
<i>Mainline</i>	6,083	+/- 1.6 percentage points
<i>Historically black</i>	1,916	+/- 2.7 percentage points
Catholic	7,202	+/- 1.4 percentage points
Orthodox Christian	186	+/- 9.2 percentage points
Mormon	664	+/- 4.9 percentage points
Jehovah's Witness	245	+/- 7.2 percentage points
Other Christian	159	+/- 9.8 percentage points
Non-Christian faiths	2,244	+/- 2.6 percentage points
Jewish	847	+/- 4.2 percentage points
Muslim	237	+/- 7.7 percentage points
Buddhist	264	+/- 7.7 percentage points
Hindu	199	+/- 8.7 percentage points
Other world religions	92	Not reported on
Other faiths	605	+/- 5.0 percentage points
Religiously unaffiliated	7,556	+/- 1.4 percentage points
Atheist	1,098	+/- 3.7 percentage points
Agnostic	1,474	+/- 3.1 percentage points
Nothing in particular	4,984	+/- 1.7 percentage points
<i>Religion not important</i> ¹	2,969	+/- 2.2 percentage points
<i>Religion important</i> ¹	2,015	+/- 2.6 percentage points

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¹Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. For example, in surveys like this one that are conducted in English and Spanish, estimates for religious groups with large numbers of people who speak other languages (e.g., Buddhists, Muslims and others) may be biased toward the English- and Spanish-speaking subsets of these populations.

Sample Size and Margin of Error for Each State and Metropolitan Area

State	Sample size	Margin of error	State	Sample size	Margin of error
Alabama	511	+/- 5.4 percentage points	Ohio	1,132	+/- 3.4 percentage points
Alaska	310	+/- 6.9 percentage points	Oklahoma	391	+/- 5.9 percentage points
Arizona	653	+/- 4.7 percentage points	Oregon	419	+/- 5.8 percentage points
Arkansas	311	+/- 6.6 percentage points	Pennsylvania	1,366	+/- 3.1 percentage points
California	3,697	+/- 2.0 percentage points	Rhode Island	305	+/- 8.5 percentage points
Colorado	504	+/- 5.2 percentage points	South Carolina	495	+/- 5.1 percentage points
Connecticut	377	+/- 6.1 percentage points	South Dakota	305	+/- 7.1 percentage points
Delaware	301	+/- 7.3 percentage points	Tennessee	661	+/- 4.8 percentage points
District of Columbia	303	+/- 7.2 percentage points	Texas	2,535	+/- 2.2 percentage points
Florida	2,020	+/- 2.5 percentage points	Utah	315	+/- 7.1 percentage points
Georgia	968	+/- 3.6 percentage points	Vermont	306	+/- 6.8 percentage points
Hawaii	312	+/- 7.4 percentage points	Virginia	882	+/- 4.1 percentage points
Idaho	320	+/- 6.6 percentage points	Washington	714	+/- 4.3 percentage points
Illinois	1,326	+/- 3.1 percentage points	West Virginia	309	+/- 6.7 percentage points
Indiana	654	+/- 4.6 percentage points	Wisconsin	600	+/- 4.7 percentage points
Iowa	330	+/- 6.4 percentage points	Wyoming	316	+/- 6.9 percentage points
Kansas	307	+/- 6.7 percentage points			
Kentucky	439	+/- 5.7 percentage points			
Louisiana	465	+/- 5.3 percentage points	Metropolitan area	Sample size	Margin of error
Maine	303	+/- 7.0 percentage points	Atlanta	510	+/- 5.1 percentage points
Maryland	644	+/- 4.9 percentage points	Boston	498	+/- 6.1 percentage points
Massachusetts	704	+/- 4.5 percentage points	Chicago	867	+/- 4.1 percentage points
Michigan	982	+/- 3.6 percentage points	Dallas	659	+/- 4.6 percentage points
Minnesota	563	+/- 4.9 percentage points	Detroit	374	+/- 6.3 percentage points
Mississippi	309	+/- 6.3 percentage points	Houston	514	+/- 5.3 percentage points
Missouri	642	+/- 4.4 percentage points	Los Angeles	1,076	+/- 3.7 percentage points
Montana	312	+/- 6.9 percentage points	Miami	483	+/- 5.6 percentage points
Nebraska	312	+/- 6.5 percentage points	Minneapolis	342	+/- 6.6 percentage points
Nevada	314	+/- 6.7 percentage points	New York City	1,786	+/- 3.1 percentage points
New Hampshire	303	+/- 7.1 percentage points	Philadelphia	722	+/- 5.0 percentage points
New Jersey	886	+/- 4.0 percentage points	Phoenix	397	+/- 6.5 percentage points
New Mexico	312	+/- 7.2 percentage points	Riverside, Calif.	373	+/- 6.3 percentage points
New York	1,966	+/- 2.6 percentage points	San Diego	321	+/- 7.4 percentage points
North Carolina	1,022	+/- 3.7 percentage points	San Francisco	485	+/- 5.8 percentage points
North Dakota	338	+/- 6.6 percentage points	Seattle	333	+/- 6.8 percentage points
			Washington, D.C.	913	+/- 4.5 percentage points

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In addition to reporting on the characteristics of religious traditions and the religious composition of states and localities, this report and the accompanying [interactive tool](#) provide details on many other groups (e.g., men and women, immigrants and those born in the U.S., adherents of specific denominations such as the United Methodist Church and the Church of the Nazarene, etc.).

Sample sizes for these groups vary widely; the survey includes interviews with 17,514 men and 17,557 women, but just 101 respondents who identify with the Church of the Nazarene. As an aid to help readers interpret the study's findings, the accompanying table provides approximate margins of error for groups of varying sizes. The margin of error for results based on men (n=17,514), for example, is +/- 0.9 percentage points. By contrast, the margin of error for results based on those who identify with the Church of the Nazarene (n=101) is much larger (+/- 12 percentage points). Readers should always bear in mind the approximate margin of error for the group they are examining when making comparisons with other groups or assessing the significance of trends over time.

2014 Religious Landscape Study: Approximate Margins of Error by Sample Size

For a group with a sample size of...	The approximate margin of error is...
100	+/- 12 percentage points
200	+/- 8.5 percentage points
300	+/- 7 percentage points
400	+/- 6 percentage points
500	+/- 5.5 percentage points
750	+/- 4.5 percentage points
1,000	+/- 4 percentage points
1,250	+/- 3.5 percentage points
1,500	+/- 3 percentage points
2,500	+/- 2.5 percentage points
5,000	+/- 1.5 percentage points
15,000	+/- 1 percentage point
35,071 (full sample)	+/- 0.6 percentage points

This table provides a rough sense of the margin of sampling error for subgroups of survey respondents. Generally speaking, larger sample sizes are associated with smaller margins of error and smaller sample sizes are associated with larger margins of error. Readers should bear the margin of error in mind when making comparisons between groups, across states and over time. The approximated margins of error reported here take into account the survey's design effect (i.e., the loss of precision in a survey's estimates resulting from weighting and survey design features that depart from simple random sampling). Margins of error are rounded to the nearest .5 (except for the full sample).

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Sample Disposition and Response Rates

The table below reports the disposition of all sampled telephone numbers dialed for the survey. Overall, the response rate (AAPOR₃) was 11.1% for the landline sample and 10.2% for the cell sample.

Final Dispositions and Rates, by Sample			
Interview (Category 1)		Landline	Cell
Complete	1.000	13,911	21,161
Eligible, non-interview (Category 2)			
Refusal and breakoff	2.100	0	2,943
Refusal	2.110	14,954	0
Soft refusal - callback	2.130	29,504	0
Specified appointment - callback	2.140	840	0
Unspecified appointment - callback	2.150	11,721	7,763
Spanish interviewer needed - callback	2.160	1,104	0
Respondent never available	2.210	93	0
Telephone answering device (confirming HH)	2.220	39,017	0
Physically or mentally unable/incompetent	2.320	1,294	0
Household-level language problem	2.331	1,209	0
Unknown eligibility, non-interview (Category 3)			
Always busy	3.120	10,111	4,613
No answer	3.130	40,539	7,921
Call blocking	3.150	228	0
No screener completed: Live contact, away for duration	3.21a	0	717
No screener completed: Live contact, health/hearing problem	3.21b	0	1,001
No screener completed: Live contact, language problem non-Spanish	3.21c	0	2,011
No screener completed: Live contact, specified appointment - callback	3.22a	0	2,695
No screener completed: Live contact, unspecified appointment - callback	3.22b	0	24,354
No screener completed: Live contact, Spanish interviewer needed - callback	3.22c	0	3,739
No screener completed: Live contact, soft refusal - callback	3.22d	0	54,178
No screener completed: Live contact, refusal	3.230	0	37,263
No screener completed: No live contact	3.240	0	99,524
Other: "cellphone" disposition used in error	3.910	0	142
Not eligible (Category 4)			
Fax/data line	4.200	19,451	1,539
Non-working/disconnect	4.300	338,594	84,024
Cell phone	4.420	160	0
Business, government, other organization	4.510	38,920	10,852
No eligible respondent: Child/teen phone	4.700	102	10,661
Total phone numbers used		561,752	377,101
Completes (1.0)	I	13,911	21,161
Partial Interviews (1.2)	P	0	0
Eligible non-interview: Refusal (2.1)	R	57,112	10,706
Eligible non-interview: Non-contact (2.2)	NC	39,017	0
Eligible non-interview: Other (2.3)	O	3,607	0
Undetermined if working and residential (3.1)	UH	50,878	12,534
Working and residential but undetermined eligibility (3.2,3.9)			
Live contact was made	UO _C	0	125,958
Live contact not made	UO _{NC}	0	99,666
Not eligible: Nonworking, nonresidential or ported (4.1-4.5,4.9)	NWC	397,125	96,415
Screen out: Working and residential but not eligible (4.7)	SO	102	10,661
TOTAL		561,752	377,101
e1 =(I+P+R+NC+O+UO _C +OU _{NC} +SO)/(I+P+R+NC+O+UO _C +OU _{NC} +SO+NWC)		22.3%	73.6%
e2 =(I+P+R)/(I+P+R+SO)		99.9%	74.9%
AAPOR RR3 = I / (I+P+R+NC+O+[e1*e2*UH]+[e2*(UO _C +UO _{NC})])		11.1%	10.2%
AAPOR CON2 = (I+P+R+O+[e2*UO _C]) / (I+P+R+NC+O+[e1*e2*UH]+[e2*(UO _C +UO _{NC})])		59.7%	60.7%
AAPOR COOP1 = I / (I+P+R+O+[e2*UO _C])		18.6%	16.8%

Comparisons Between 2007 and 2014

One key goal of the 2014 Religious Landscape Study is to make comparisons between the current study and the original Landscape Study conducted in 2007. As such, the 2014 study repeated many of the questions and retained many of the methodological features of the 2007 study. There are, however, a few differences between the two studies worth noting.

First, though the two studies employed the same questions to categorize respondents into religious traditions, there are a few small religious groups that are categorized differently in 2014 than in 2007. For example:

- Jains were counted as Hindus in 2007 but are included in the “other world religions” tradition in 2014. Jains account for less than one-tenth of 1% of 2014 respondents.
- Those identifying with the Self Realization Fellowship were included in the “other world religions” tradition in 2007 but are counted as Hindus in 2014. They account for less than one-tenth of 1% of 2014 respondents.
- Those identifying with the New Thought movement were included in the New Age family in the “other faiths” tradition in 2007. In 2014, they are included in the Metaphysical family in the “other Christian” tradition. They account for less than one-tenth of 1% of 2014 respondents.

These small changes have no substantive impact on the interpretation of trends between the 2007 and 2014 survey.

Second, the 2014 study was conducted in all 50 states and the District of Columbia. Though the 2007 study included follow-up surveys in Alaska and Hawaii, the national estimates from the 2007 survey are based on interviews conducted in the 48 continental states and the District of Columbia. Analysis of the data shows that this change has no substantive impact on the interpretation of trends between the 2007 and 2014 survey.

Third, the 2007 survey was conducted only on landlines, whereas the 2014 study was conducted on landlines and cellphones. In 2007, roughly 14% of U.S. adults were cellphone-only (i.e., reachable on a cellphone but not by a landline telephone), and landline-only surveys were still a viable means by which to survey a nationally representative sample of the population. By 2014, it was no longer possible to conduct nationally representative surveys using only landlines, as the cellphone-only share of the population had grown to 43%.²⁴

²⁴ The source for the cellphone-only estimates is the National Health Interview Survey (NHIS) conducted by the National Center for Health Statistics (NCHS).

Though the 2007 survey was conducted only on landlines, it also included an experimental component in which 500 cellphone-only respondents were interviewed, facilitating a comparison of the 2007 estimates both with and without cellphones included. That analysis showed that estimates of the religious composition of the U.S. were the same when cellphones were included and when they were not. As a result, this change in methodology is not expected to have a meaningful impact on the interpretation of trends between the 2007 and 2014 survey.

Furthermore, Pew Research Center political polls have been conducted on landlines and cellphones since 2008. Those polls typically include one question about religious identity, and they show a similar pattern in recent years to that observed in the Religious Landscape Study, with more Americans identifying as religious “nones” and fewer identifying as Protestants and Catholics. See Appendix C for more details.

Fourth, the 2014 Religious Landscape Study was intended to document the religious composition of each of the 50 states in addition to the nation as a whole. To accomplish this, the sampling plan was designed to achieve a minimum of 300 interviews in every state, and the data for each state were weighted to demographic benchmarks derived from the U.S. Census Bureau and other government sources. The state in which respondents reside is determined by their self-reported ZIP code. By contrast, the 2007 study was not designed to yield a minimum number of interviews in every state and the 2007 data were not weighted to state-level demographic benchmarks. And in the 2007 study (which was conducted only on landlines), the state in which respondents reside was determined by their telephone number. Despite these differences, analysis of the 2007 state-level data indicates that the 2014 state-level results can safely be compared to the 2007 study.²⁵ Information on the religious composition of each state (and major metropolitan areas) is available in the detailed tables in Appendix D and online through a [new interactive tool](#).

²⁵ The online presentation of the religious composition of states does not include trends from 2007 to 2014 for Delaware, the District of Columbia, North Dakota, Rhode Island, South Dakota, Wyoming or Vermont. This is because fewer than 140 respondents were interviewed in each of these places in 2007.

Appendix B: Classification of Protestant Denominations

This section documents the composition of the three major Protestant traditions (evangelical Protestantism, mainline Protestantism and historically black Protestantism) as they have been defined in this report.²⁶

Protestants were grouped into religious traditions based on the specific denomination with which they identify. For instance, all members of the Southern Baptist Convention have been classified as members of the evangelical Protestant tradition, those who belong to the American Baptist Churches USA are classified as members of the mainline Protestant tradition and those who belong to the National Baptist Convention are classified as members of the historically black Protestant tradition.

Protestant respondents who gave a vague answer 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 that asked if 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 depends on the race of the respondent. These cases are noted in the detailed summary at the end of this appendix.

Overall, 38% of Protestants (including 36% of evangelical Protestants, 35% of mainline Protestants and 53% of those in the historically black Protestant tradition) gave a vague denominational identity, necessitating the use of their race or their born-again status (or sometimes both) to categorize them into one of the three major Protestant traditions.

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.

²⁶ The same approach to categorizing a respondent's current religious tradition was used to define the traditions in which respondents were raised (see Q.J1-Q.J3v and CHBORN) and the tradition with which the respondent's spouse or partner identifies (see Q.K1-Q.K3v, SPBORN, SPHISP and SPRACE).

Large Denominations and Protestant Religious Traditions

	Among total population		Among all Protestants		Among evangelical tradition		Among mainline tradition		Among historically black Prot. tradition	
	2007	2014	2007	2014	2007	2014	2007	2014	2007	2014
	%	%	%	%	%	%	%	%	%	%
Baptist	17.2	15.4	33	33	41	36	10	14	64	63
Southern Baptist Convention	6.7	5.3	13	11	26	21	0	0	0	0
Independent Baptist in evang. trad.	2.5	2.5	5	5	10	10	0	0	0	0
American Baptist Churches USA	1.2	1.5	2	3	0	0	7	10	0	0
National Baptist Convention	1.8	1.4	3	3	0	0	0	0	26	22
Progressive Baptist Convention	0.3	0.3	*	1	0	0	0	0	4	4
Missionary Baptist in hist. black trad.	<0.3	0.3	*	1	0	0	0	0	2	5
Independent Baptist in hist. black trad.	0.5	<0.3	1	1	0	0	0	0	7	4
Other Baptist (incl. "just Baptist")	4.1	3.8	8	8	6	6	4	4	26	27
Nondenominational	4.5	6.2	9	13	13	19	5	7	3	5
Nondenominational evangelical	1.2	2.0	2	4	4	8	0	0	0	0
Nondenominational charismatic	0.5	0.6	1	1	2	2	0	0	0	0
Interdenominational in evangelical trad.	0.5	0.6	1	1	2	2	0	0	0	0
Nondenominational fundamentalist	0.3	0.3	1	1	1	1	0	0	0	0
Interdenominational in mainline trad.	0.3	0.3	1	1	0	0	1	2	0	0
Other nondenominational	1.8	2.5	4	5	4	6	3	5	3	5
Methodist	6.2	4.6	12	10	1	1	30	27	9	8
United Methodist Church	5.1	3.6	10	8	0	0	28	25	0	0
African Methodist Episcopal	0.4	0.3	1	1	0	0	0	0	6	5
Other Methodist (incl. "just Methodist")	0.8	0.7	1	1	1	1	2	2	3	3
Pentecostal	4.4	4.6	9	10	13	14	0	0	14	16
Assemblies of God	1.4	1.4	3	3	5	5	0	0	0	0
Church of God in Christ	0.6	0.6	1	1	0	0	0	0	8	9
Church of God (Cleveland, Tenn.)	0.4	0.4	1	1	1	1	0	0	0	0
Other Pentecostal	2.0	2.3	4	5	6	7	0	0	5	7
Lutheran	4.6	3.5	9	8	7	6	16	14	0	0
Evangelical Lutheran Church in America	2.0	1.4	4	3	0	0	11	9	0	0
Lutheran Church-Missouri Synod	1.4	1.1	3	2	5	4	0	0	0	0
Other Lutheran (incl. "just Lutheran")	1.3	1.1	2	2	2	2	5	5	0	0

TABLE CONTINUES ON NEXT PAGE...

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding.

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Large Denominations and Protestant Religious Traditions (continued...)

	Among total population		Among all Protestants		Among evangelical tradition		Among mainline tradition		Among historically black Prot. tradition	
	2007	2014	2007	2014	2007	2014	2007	2014	2007	2014
	%	%	%	%	%	%	%	%	%	%
Presbyterian	2.7	2.2	5	5	3	3	10	9	0	0
Presbyterian Church (U.S.A.)	1.1	0.9	2	2	0	0	6	6	0	0
Presbyterian Church in America	0.4	0.4	1	1	2	2	0	0	0	0
Other Presbyterian	1.1	0.9	2	2	1	1	4	4	0	0
Restorationist	2.1	1.9	4	4	6	6	2	2	0	0
Church of Christ	1.5	1.5	3	3	6	6	0	0	0	0
Disciples of Christ	0.3	<0.3	1	*	0	0	2	1	0	0
Other Restorationist	<0.3	<0.3	*	*	1	1	*	*	0	0
Episcopalian/Anglican	1.5	1.3	3	3	*	*	8	8	0	0
Episcopal Church	1.0	0.9	2	2	0	0	6	6	0	0
Anglican	0.3	<0.3	1	1	0	0	2	2	0	0
Other Episcopalian/Anglican	<0.3	<0.3	*	*	*	*	1	1	0	0
Holiness	1.2	0.8	2	2	4	3	0	0	2	1
Church of the Nazarene	0.3	0.3	1	1	1	1	0	0	0	0
Free Methodist	0.3	<0.3	1	*	1	1	0	0	0	0
Other Holiness	0.6	0.4	1	1	2	1	0	0	2	1
Congregationalist	0.8	0.6	1	1	*	*	4	4	0	0
United Church of Christ	0.5	0.4	1	1	0	0	3	3	0	0
Other Congregationalist	<0.3	<0.3	*	*	*	*	1	1	0	0
Adventist	0.5	0.6	1	1	2	2	0	0	0	0
Seventh-day Adventist	0.4	0.5	1	1	2	2	0	0	0	0
Other Adventist	<0.3	<0.3	*	*	*	*	0	0	0	0
Anabaptist	<0.3	0.3	*	1	1	1	*	*	0	0
Reformed	0.3	<0.3	1	*	1	1	1	1	0	0
Pietist	<0.3	<0.3	*	*	*	*	0	0	0	0
Friends	<0.3	<0.3	*	*	0	0	1	1	0	0
Other evangelical/fundamentalist	0.3	0.3	1	1	1	1	0	0	0	0
Protestant non-specific	4.9	3.8	9	8	7	6	14	13	8	6
	=51.3	=46.5	100	100	100	100	100	100	100	100

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding.

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Detailed Summary of Protestant Denominations by Tradition and Family

The denominations listed below represent answers given by survey respondents. Some denominations were offered to respondents as explicit answer categories during the interview, 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 that asked whether they would describe themselves as a “born-again or evangelical Christian,” as noted in italics.

Evangelical Protestant Tradition

Baptist in the evangelical tradition

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

Methodist in the evangelical tradition

Congregational Methodist
Evangelical Methodist
Independent Methodist (*if non-black*)
Churches of Christ in Christian Union

Southern Methodist Church

Other ethnic Methodist (*if non-black and born again*)

Methodist, ambiguous affiliation (*if non-black and born again*)

Methodist, not further specified (*if non-black and born again*)

Nondenominational in the evangelical tradition

Nondenominational evangelical

Nondenominational fundamentalist

Nondenominational charismatic

Interdenominational (*if born again*)

Community church (*if born again*)

Nondenominational Protestant

Nondenominational Christian

Federated or union church (*if born again*)

Association of Bridge Churches

Ethnic nondenominational (*if non-black and born again*)

Electronic ministries

Nondenominational, ambiguous affiliation (*if non-black and born again*)

Nondenominational, not further specified (*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

North American Lutheran Church

Lutheran Church of the Reformation

Conservative Lutheran

Ethnic Lutheran (*if born again*)

Lutheran, ambiguous affiliation (*if born again*)

Lutheran, not further specified (*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

Conservative Presbyterian Church

Independent Presbyterian

Covenant Presbyterian Church
ECO: A Covenant Order of Evangelical Presbyterians
Charismatic Presbyterian
Ethnic Presbyterian (*if born again*)
Presbyterian, ambiguous affiliation (*if born again*)
Presbyterian, not further specified (*if born again*)

Pentecostal in the evangelical tradition

Assemblies of God
Church of God (Cleveland, Tenn.)
Four Square Gospel (Four Square)
Pentecostal Church of God
Pentecostal Holiness Church
Church of God of the Apostolic Faith
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*)
Nondenominational, independent Pentecostal (*if non-black*)
Missionary Church
Elim Fellowship
International Pentecostal Church of Christ
Evangelical Pentecostal
Church of God of Kentucky
Charismatic (*if non-black*)
Home church (*if non-black*)
International Communion of the Charismatic Episcopal Church
Other ethnic Pentecostal (*if non-black*)
Electronic ministries (*if non-black*)
Pentecostal, ambiguous affiliation (*if non-black*)
Pentecostal, not further specified (*if non-black*)

Anglican/Episcopalian in the evangelical tradition

Anglican Orthodox Church
Evangelical Anglican/Episcopalian
Anglican/Episcopalian, ambiguous affiliation (*if born again*)
Anglican/Episcopalian, not further specified (*if born again*)

Restorationist in the evangelical tradition

Church of Christ
Christian Churches and Churches of Christ
Restorationist, ambiguous affiliation (*if born again*)
Restorationist, not further specified (*if born again*)

Congregational in the evangelical tradition

Conservative Congregational Christian
National Association of Congregational Christian Churches
Evangelical Congregational
Independent Congregational Church
Ethnic Congregationalist (*if born again*)
Congregationalist, ambiguous affiliation (*if born again*)
Congregationalist, not further specified (*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, Ind.)
Salvation Army
Wesleyan Methodist Church
Pilgrim Holiness Church
Free Holiness
Holiness, ambiguous affiliation (*if non-black*)
Holiness, not further specified (*if non-black*)

Reformed in the evangelical tradition

Christian Reformed Church
Sovereign Grace
Evangelical Reformed
Independent Reformed
Reformed Church in the United States (German Reformed)
Calvinist
Protestant Reformed Church
Reformed, ambiguous affiliation (*if born again*)
Reformed, not further specified (*if born again*)

Adventist in the evangelical tradition

Seventh-day Adventist
Advent Christian
Worldwide Church of God/Grace Communion International
Church of God General Conference
Church of God (Seventh-day)
United Church of God
Living Church of God

Anabaptist in the evangelical tradition

Grace Brethren Church
 Brethren in Christ
 Mennonite Brethren
 Amish
 United Brethren in Christ, United Brethren
 Social Brethren
 Brethren, not further specified (*if born again*)
 Mennonite, not further specified
 Anabaptist, not further specified (*if born again*)

Pietist in the evangelical tradition

Evangelical Covenant Church (covenant)
 Evangelical Free Church (free church)

Other evangelical/fundamentalist

“Evangelical”
 “Born again,” “Bible believers,” etc.
 Evangelical Bible Church
 Plymouth Brethren
 Bible, Gospel, Missionary Churches
 Fundamentalist, not further specified
 “Charismatic,” “spirit filled”
 Electronic ministries

Protestant non-specific in the evangelical tradition

Home church (*if non-black and born again*)
 Mixed Protestants (*if non-black and born again*)
 Other Protestant non-specific (*if non-black and born again*)

Mainline Protestant Tradition*Baptist in the mainline tradition*

American Baptist Churches USA
 Cooperative Baptist Fellowship; Baptist Alliance
 Liberal/progressive/moderate Baptist
 Ethnic Baptist (*if non-black and not born again*)
 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 Episcopal Church
Methodist Protestant Church
Other ethnic Methodist (*if non-black and not born again*)
Methodist, ambiguous affiliation (*if non-black and not born again*)
Methodist, not further specified (*if non-black and not born again*)

Nondenominational in the mainline tradition

Interdenominational (*if not born again*)
Community Church (*if not born again*)
Federated or union church (*if not born again*)
Emergent Church
Liberal/moderate nondenominational
Ethnic nondenominational (*if non-black and not born again*)
Nondenominational, ambiguous affiliation (*if non-black and not born again*)
Nondenominational, not further specified (*if non-black and not born again*)

Lutheran in the mainline tradition

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

Presbyterian in the mainline tradition

Presbyterian Church (U.S.A.)
Scotch Presbyterian
United Presbyterian
Presbyterian Church of Canada
Southern Presbyterian; Presbyterian Church in the United States
Ethnic Presbyterian (*if not born again*)
Presbyterian, ambiguous affiliation (*if not born again*)
Presbyterian, not further specified (*if not born again*)

Anglican/Episcopalian in the mainline tradition

Episcopal Church
Anglican Church (Church of England)
Church of Ireland
Anglican/Episcopalian, ambiguous affiliation (*if not born again*)
Anglican/Episcopalian, not further specified (*if not born again*)

Restorationist in the mainline tradition

Disciples of Christ
Restorationist, ambiguous affiliation (*if not born again*)
Restorationist, not further specified (*if not born again*)

Congregational in the mainline tradition

United Church of Christ
Liberal/progressive Congregational
Ethnic Congregationalist (*if not born again*)
Congregationalist, ambiguous affiliation (*if not born again*)
Congregationalist, not further specified (*if not born again*)

Reformed in the mainline tradition

Reformed Church in America (Dutch Reformed)
Free Hungarian Reformed Church
Reformed, ambiguous affiliation (*if not born again*)
Reformed, not further specified (*if not born again*)

Anabaptist in the mainline tradition

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

Friends in the mainline tradition

Society of Friends
Friends/Quaker not further specified

Other/Protestant non-specific in the mainline tradition

Home church (*if non-black and not born again*)
Mixed Protestants (*if non-black and not born again*)
“Ecumenical”
United Church of Canada
Metropolitan Community Church
Other Protestant non-specific (*if non-black and not born again*)

Historically Black Protestant Tradition*Baptist in the historically black Protestant tradition*

National Baptist Convention
Progressive Baptist Convention
International Baptist
Independent Baptist (*if black*)
Missionary Baptist (*if black*)
Baptist Bible Fellowship (*if black*)
Primitive Baptist (*if black*)
Full Gospel Baptist (*if black*)
Evangelical Baptist (*if black*)

Pentecostal Baptist (*if black*)
Traditional Baptist (*if black*)
Black Baptist
Other ethnic Baptist (*if black*)
Electronic Baptist ministries (*if black*)
Baptist, not further specified (*if black*)
Baptist, ambiguous affiliation (*if black*)

Methodist in the historically black Protestant tradition

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

Nondenominational in the historically black Protestant tradition

Black nondenominational
Other ethnic nondenominational (*if black*)
Nondenominational, ambiguous affiliation (*if black*)
Nondenominational, not further specified (*if black*)

Pentecostal in the historically black Protestant tradition

Church of God in Christ
United Pentecostal Church International
United House of Prayer for All People
Black Pentecostal
Apostolic Pentecostal (*if black*)
New Testament Church of God
Nondenominational, independent Pentecostal (*if black*)
Full Gospel (*if black*)
Deeper Life Bible Church/Deeper Christian Life Ministry
Other ethnic Pentecostal (*if black*)
Electronic ministries (*if black*)
Pentecostal, ambiguous affiliation (*if black*)
Pentecostal, not further specified (*if black*)

Holiness in the historically black Protestant tradition

Independent Holiness
Apostolic Holiness Church
Holiness Baptist
Fire Baptized Holiness Church of God
Church of the Living God
Black Holiness

Holiness, ambiguous affiliation (*if black*)

Holiness, not further specified (*if black*)

Protestant non-specific in the historically black Protestant tradition

Home church (*if black*)

Mixed Protestants (*if black*)

Other Protestant non-specific (*if black*)

Appendix C: Putting Findings From the Religious Landscape Study Into Context

The 2014 Religious Landscape Study has several unique strengths. Its large sample size (n=35,071) and detailed, branching set of questions about religious identity make it possible to estimate the size of a wide variety of religious groups with a high degree of precision. The large sample also makes it possible to describe the characteristics of smaller religious groups that account for less than 1% of the U.S. population, something not possible with smaller surveys. In addition, the methodological approach employed by the survey (with a minimum of 300 interviews in every state) allows for estimates of the religious makeup of all 50 states, the District of Columbia and the nation's largest metropolitan areas.

But the Religious Landscape Study is not the only source of long-term data on the changing religious composition of the U.S. The [General Social Survey \(GSS\)](#), a project of the independent research organization NORC at the University of Chicago, has been conducted every year or two since 1972. Sample sizes for GSS surveys range from 1,372 to 4,510 and average about 2,000 per year. [The Gallup Organization](#) has been asking about religious identity even longer, and releases aggregated results based on the surveys it conducts each year. [The American Religious Identification Surveys \(ARIS\)](#) are large-scale studies undertaken in 1990 (n=113,713), 2001 (n=50,281) and 2008 (54,461). Media organizations like [The Washington Post](#) and [ABC News](#) regularly conduct polls about politics and current events that include questions about religious identity. Understanding how the findings of the Religious Landscape Study compare with these sources, and with results from ongoing polls conducted monthly by the Pew Research Center, may help to put the study's findings into a broader context.

All major religion surveys find that the unaffiliated share of the U.S. population (the percentage of religious “nones”) is growing rapidly. In the 2014 GSS, for instance, 21% of adults said they have no religious affiliation, up from just 8% in 1990 and 5% in 1972, when the GSS was first conducted.²⁷ Gallup polls find fewer religious “nones” in recent surveys (16% in 2014), but they, too, find that this population has been growing.

The ARIS studies found that the religious “nones” grew from 8% of the adult population in 1990 to 15% in 2008. Polling done in 2012 and early 2013 by Social Science Research Solutions (SSRS) – which is the same research firm that conducted the interviewing for the ARIS studies – suggests that the unaffiliated share of the population continued to grow after the 2008 ARIS survey, and

²⁷ Analysis of the GSS data was conducted using the WTSSALL variable to weight the data.

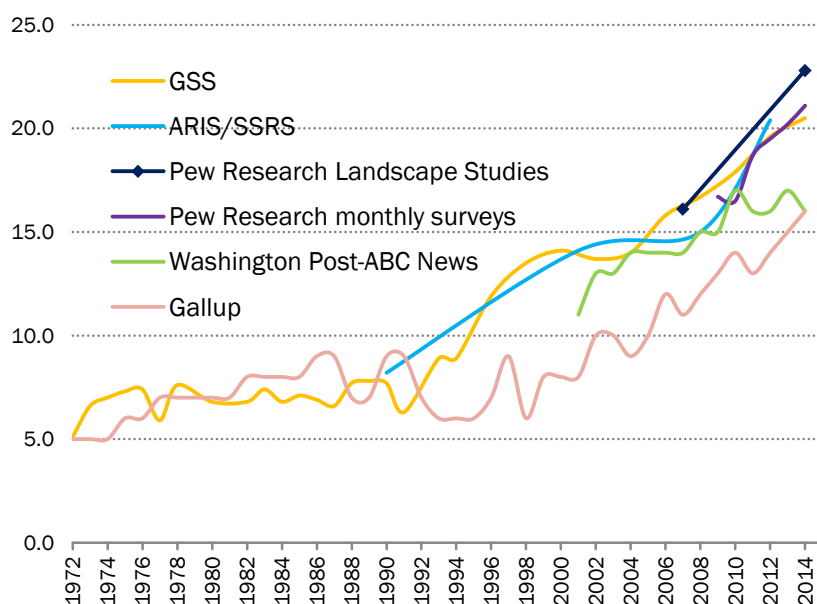
stood at 20% in 2012. Washington Post-ABC News surveys also show an upward trajectory for the “nones,” though their growth is less pronounced in Post-ABC surveys than in some other sources.

The Religious Landscape Study’s finding that 23% of adults are unaffiliated with a religion is very similar to results from Pew Research Center monthly polls, which put the figure at 21% for 2014 (and at 22% in the summer of 2014, when data collection for the Landscape Study was being conducted).

Different survey organizations employ different methods and ask differently worded questions about religious identity, which may account for some of the variability in estimates. But all find that the unaffiliated share of the population has been increasing over time.²⁸

Size of the Unaffiliated Population: Long-Term Trends

% of U.S. adults identifying with no religion



For details on the data sources cited here, see the discussion at the end of this appendix.

Note: Only those who identify their religion as atheist, agnostic, none, nothing in particular, etc. are categorized here as religiously unaffiliated. Those who say “don’t know” or who decline to answer when asked about their religion are not categorized as religiously unaffiliated.

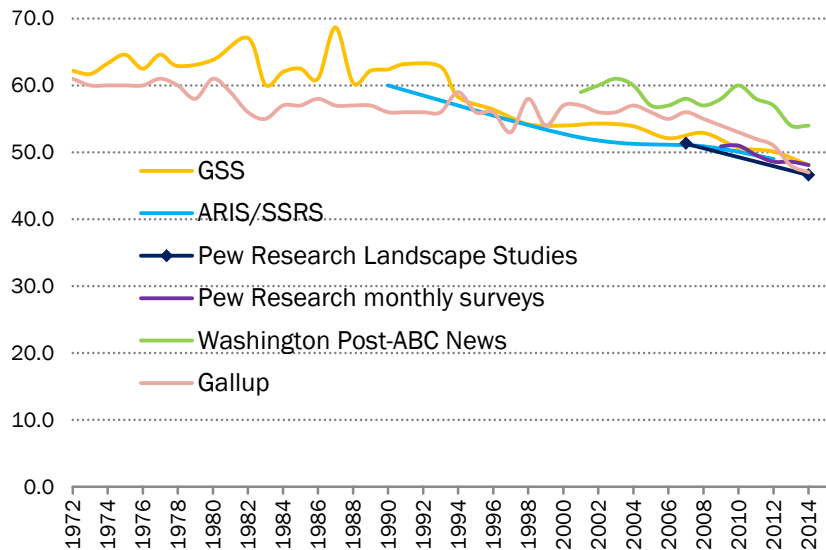
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²⁸ Notwithstanding the rise of the “nones,” some historical studies find that the portion of the U.S. population that is “churched” – i.e., that belongs to a parish or congregation – has increased dramatically over the nation’s history. Roger Finke and Rodney Stark have estimated, for example, that just 17% of Americans belonged to religious congregations in 1776, compared with about 62% in 1980. However, the historical figures pre-date the modern era of polling and are based instead on various kinds of church records; they are estimates of congregational membership, not self-identification or affiliation with a religious group. See Finke, Roger and Rodney Stark. 1992. “The Churching of America, 1776-1990: Winners and Losers in Our Religious Economy.” Rutgers University Press, pages 15-16.

The surveys also show that the Protestant share of the population is declining. The GSS finds that the Protestant share of the population fell from 62% in 1990 to 48% in 2014. The decline of Protestantism has been less steep in Gallup surveys, but they, too, find that Protestants now account for fewer than 50% of U.S. adults. ARIS and SSRS surveys suggest that Protestants declined from 60% of the population in 1990 to roughly 50% in 2012. In Washington Post-ABC News surveys, the Protestant share of the population fell from a high of 61% in 2003 to 54% in 2014. And the trajectory for Protestants in the Religious Landscape Studies closely matches that seen in the Pew Research Center's monthly polling.

Size of the Protestant Population: Long-Term Trends

% of U.S. adults identifying as Protestant



Note: There are some slight differences across data sources in how the "Protestant" category is defined. In Pew Research surveys, for instance, Mormons and Orthodox Christians are not categorized as Protestants. In the ARIS and SSRS surveys, by contrast, the Protestant estimate includes all non-Catholic Christians. These differences in categorization may explain some of the variability in the estimates.

For details on the data sources cited here, see the discussion at the end of this appendix.

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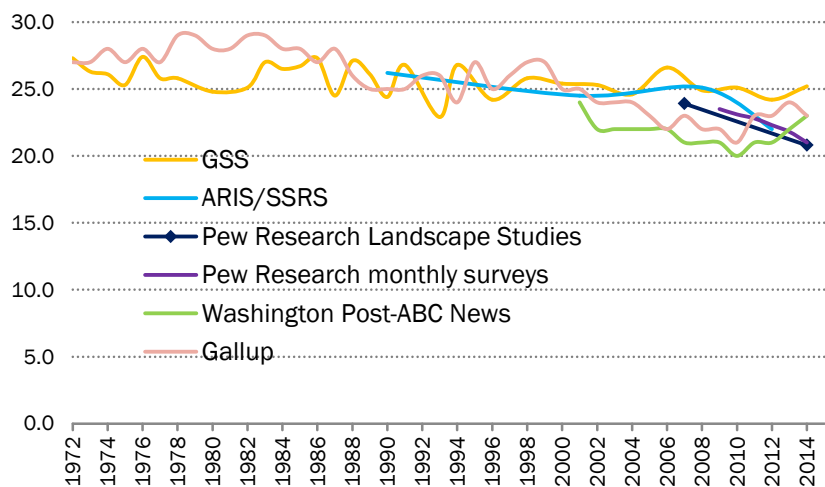
There is less consensus about the trend for the Catholic population. The GSS tracked a slight, but not statistically significant, decline in the Catholic share of the population between 2006 (when GSS first conducted interviews in both English and Spanish) and 2012. But this decline was followed by a slight uptick in the Catholic share of the population in the 2014 GSS. The Catholic share of the population declined fairly steadily in aggregated Gallup polls between the late 1990s and 2010. It has inched upward since then, but it has not returned to late-1990s levels. Similarly, Washington Post-ABC News surveys found small declines in the Catholic share of the population between 2001 (24%) and 2010 (20%), before it ticked back up to 21% in 2011 and 2012, then to 22% in 2013 (when interviews were first conducted in both English and Spanish) and 23% in 2014.

The ARIS studies found that the Catholic share of the population held fairly steady between 1990 (26.2%) and 2008 (25.1%). By 2012, however, surveys conducted by SSRS using the same question and same basic methodology employed in the ARIS studies found 22.0% of adults identifying as Catholic, a decline of 3.1 percentage points since the 2008 ARIS.²⁹ This closely mirrors the

trajectory for Catholics observed between the 2007 and 2014 Religious Landscape Studies. The findings of the 2014 Landscape Study also track closely with results from aggregated monthly polls conducted by the Pew Research Center that show a recent decline in the Catholic share of the population.

Size of the Catholic Population: Long-Term Trends

% of U.S. adults identifying as Catholic



For details on the data sources cited here, see the discussion at the end of this appendix.

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²⁹ After first asking "What is your religion, if any?" the ARIS studies included a follow-up question that asked those identifying as "Protestant" or "Christian" about the denomination with which they identify. In response, most ARIS respondents named a denomination or described their religion in a way such that they were categorized as Protestants; a small number of respondents indicated they were Catholic. The 2012 SSRS surveys did not include this follow-up question. However, the impact of this difference on the ARIS/SSRS trend in the estimated share of Catholics in the overall population is negligible.

There are a number of factors that might help explain the differing estimates of the size of the Catholic population. Comparison of the GSS and the Landscape Study, for instance, shows that the 2014 GSS sample included a slightly higher share of Hispanics than the 2014 Religious Landscape Study (17% vs. 15%). It also had fewer interviews with young adults between the ages of 18 and 24 (9% in the GSS vs. 14% in the Landscape Study).³⁰ This helps explain part of the difference between the 2014 Landscape findings and the 2014 GSS, since Hispanics identify as Catholic at a higher rate than the rest of the U.S. population, and younger Millennials identify as Catholic at a lower rate than do older adults.

Readers should also bear in mind that different methods and different questions can produce different results in surveys. The GSS consists primarily of in-person, face-to-face interviews, while the Landscape Study, other Pew Research surveys, Washington Post-ABC News polls, ARIS/SSRS surveys and recent Gallup polls are all conducted by telephone. And all of the surveys analyzed here ask different questions to measure religious affiliation. The GSS, for example, asks “What is your religious preference? Is it Protestant, Catholic, Jewish, some other religion, or no religion?” Gallup surveys have asked about religious identity in a variety of ways over the years, with its recent surveys asking “What is your religious preference – Protestant, Roman Catholic, Jewish, another religion, or no religion?” The Post-ABC trends are based on an open-ended religion question (“What, if anything, is your religion?”), as are the ARIS/SSRS data (“What is your religion, if any?”).

The 2014 Religious Landscape Study (and Pew Research monthly polls) asks a longer question with a more extensive list of options, including three separate chances for respondents to identify with no religion: “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?”³¹ By explicitly offering respondents the chance to identify as atheist, agnostic or “nothing in particular,” the Religious Landscape Study question may make it easier for marginally religious people who once thought of themselves as Catholics, Protestants or members of another religious group to identify as religious “nones.” This underscores the importance of taking methodology, question wording and other factors into account when comparing results from one survey to another.

³⁰ In the 2014 Religious Landscape Study, the share of Hispanics and the share of adults ages 18-24 closely match estimates from the U.S. Census Bureau’s 2013 American Community Survey (ACS), which estimates that 15% of U.S. adults are Hispanic and 13% are ages 18-24.

³¹ In addition, the Pew Research Religious Landscape Study includes follow-up questions for Protestants and other religious groups soliciting more detail about respondents’ religious identity. This additional detail can result in slightly different categorizations compared with Pew Research monthly polls.

Details on Data Sources

General Social Surveys were conducted once annually from 1972-1978; in 1980; in 1982; once annually from 1983-1991; in 1993; and once every two years beginning in 1994. Sample sizes for GSS surveys range from 1,372 to 4,510 and average about 2,000. For more information, see: Smith, Tom W, Peter Marsden, Michael Hout, and Jibum Kim. [General Social Surveys](#), 1972-2014 [machine-readable data file] /Principal Investigator, Tom W. Smith; Co-Principal Investigator, Peter V. Marsden; Co-Principal Investigator, Michael Hout; Sponsored by National Science Foundation. – NORC ed. – Chicago: National Opinion Research Center [producer]; Storrs, CT: The Roper Center for Public Opinion Research, University of Connecticut [distributor], 2013.

The [American Religious Identification Surveys \(ARIS\)](#) were conducted in 1990 (n=113,713), 2001 (n=50,281) and 2008 (n=54,461). The principal investigators on the ARIS studies are Barry A. Kosmin and Ariela Keysar of Trinity College, Hartford, Conn. The ARIS results are compared with findings (provided in correspondence) from surveys conducted by Social Science Research Solutions (SSRS) in 2012 and early 2013 (n=61,412). SSRS is the research firm that conducted interviewing for the ARIS studies.

Trends from [Washington Post-ABC News surveys](#) were graciously provided to the Pew Research Center via correspondence. Data from Post-ABC polls are available for download from the [Roper Center for Public Opinion Research](#).

Gallup data were accessed at <http://www.gallup.com/poll/1690/religion.aspx>.

Results from Pew Research Center monthly surveys reflect yearly aggregated data from polls conducted in 2009 (the first year in which most Pew Research Center surveys were conducted in both English and Spanish) through 2014. In total, this analysis draws on more than 50 separate polls and interviews with more than 110,000 respondents. See <http://www.pewresearch.org/>.

Appendix D: Detailed Tables

The following tables contain detailed information about the demographic characteristics of religious traditions, Protestant denominations and denominational families. They also include information about the religious composition of states and geographic regions.

Gender by Religious Tradition

		Male	Female	Total	Sample size
Full Sample	2014	48%	52%	100%	35,071
	2007	48	52	100	35,556
Protestant	2014	45	55	100	16,592
	2007	46	54	100	18,937
Evangelical tradition	2014	45	55	100	8,593
	2007	47	53	100	9,472
Mainline tradition	2014	45	55	100	6,083
	2007	46	54	100	7,470
Historically black Protestant tradition	2014	41	59	100	1,916
	2007	40	60	100	1,995
Catholic	2014	46	54	100	7,202
	2007	46	54	100	8,054
Mormon	2014	46	54	100	664
	2007	44	56	100	581
Church of Jesus Christ of Latter-day Saints	2014	46	54	100	641
	2007	44	56	100	556
Jehovah's Witness	2014	35	65	100	245
	2007	40	60	100	215
Orthodox Christian	2014	56	44	100	186
	2007	46	54	100	363
Other Christian	2014	50	50	100	159
	2007	46	54	100	129
Jewish	2014	52	48	100	847
	2007	52	48	100	682
Muslim	2014	65	35	100	237
	2007	58	42	100	116
Buddhist	2014	51	49	100	264
	2007	53	47	100	411
Hindu	2014	62	38	100	199
	2007	61	39	100	257
Other faiths	2014	50	50	100	605
	2007	54	46	100	449
Unitarian and other liberal faiths	2014	54	46	100	425
	2007	54	46	100	297
New Age	2014	39	61	100	141
	2007	51	49	100	118
Unaffiliated	2014	57	43	100	7,556
	2007	59	41	100	5,048
Atheist	2014	68	32	100	1,098
	2007	70	30	100	515
Agnostic	2014	62	38	100	1,474
	2007	64	36	100	826
Nothing in particular	2014	54	46	100	4,984
	2007	56	44	100	3,707
Religion not important	2014	55	45	100	2,969
	2007	60	40	100	2,006
Religion important	2014	51	49	100	2,015
	2007	52	48	100	1,701

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. The 2014 Religious Landscape Study's estimate that 65% of U.S. Muslims are men differs significantly from the Pew Research Center's 2011 survey of Muslim Americans, which estimated that 55% of Muslims were men. The 2011 survey attempted to match male interviewers with male respondents and female interviewers with female respondents in households reached by landline. This practice is common among survey researchers conducting face-to-face interviews in Muslim-majority nations and probably produced a more accurate estimate of the gender composition of American Muslims than the 2014 Religious Landscape Study, in which there was no attempt to match interviewers with respondents on the basis of gender. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology." The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Appendix B for details.

Gender by Protestant Family

		Male	Female	Total	Sample size
Baptist	2014	45%	55%	100%	4,960
	2007	45	55	100	5,914
Baptist in the evangelical tradition	2014	48	52	100	3,142
	2007	48	52	100	4,008
Baptist in the mainline tradition	2014	44	56	100	638
	2007	44	56	100	628
Baptist in the historically black Protestant tradition	2014	39	61	100	1,180
	2007	40	60	100	1,278
Methodist	2014	44	56	100	1,991
	2007	43	57	100	2,657
Methodist in the mainline tradition	2014	44	56	100	1,746
	2007	44	56	100	2,393
Methodist in the historically black Protestant tradition	2014	41	59	100	184
	2007	37	63	100	210
Nondenominational	2014	45	55	100	2,084
	2007	46	54	100	1,550
Nondenominational in the evangelical tradition	2014	44	56	100	1,604
	2007	48	52	100	1,177
Nondenominational in the mainline tradition	2014	47	53	100	375
	2007	44	56	100	306
Nondenominational in the historically black Protestant tradition	2014	45	55	100	105
	2007	n/a	n/a	n/a	n/a
Lutheran	2014	46	54	100	1,504
	2007	47	53	100	1,926
Lutheran in the evangelical tradition	2014	46	54	100	630
	2007	49	51	100	740
Lutheran in the mainline tradition	2014	46	54	100	874
	2007	47	53	100	1,186
Presbyterian	2014	44	56	100	978
	2007	48	52	100	1,164
Presbyterian in the evangelical tradition	2014	47	53	100	306
	2007	52	48	100	320
Presbyterian in the mainline tradition	2014	43	57	100	672
	2007	46	54	100	844
Pentecostal	2014	41	59	100	1,388
	2007	44	56	100	1,345
Pentecostal in the evangelical tradition	2014	40	60	100	1,086
	2007	45	55	100	1,089
Pentecostal in the historically black Protestant tradition	2014	44	56	100	302
	2007	42	58	100	256
Episcopalian/Anglican	2014	46	54	100	652
	2007	48	52	100	706
Episcopalian/Anglican in the mainline tradition	2014	46	54	100	640
	2007	49	51	100	672
Restorationist	2014	40	60	100	644
	2007	43	57	100	776
Restorationist in the evangelical tradition	2014	40	60	100	541
	2007	43	57	100	619
Restorationist in the mainline tradition	2014	40	60	100	103
	2007	39	61	100	157
Congregationalist	2014	39	61	100	303
	2007	43	57	100	345
Congregationalist in the mainline tradition	2014	37	63	100	267
	2007	41	59	100	300
Holiness	2014	43	57	100	293
	2007	46	54	100	411
Holiness in the evangelical tradition	2014	44	56	100	263
	2007	47	53	100	374
Adventist	2014	44	56	100	182
	2007	41	59	100	151
Anabaptist	2014	59	41	100	103
	2007	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Gender by Protestant Denomination

		Male	Female	Total	Sample size
African Methodist Episcopal Church	2014	40%	60%	100%	117
	2007	37	63	100	127
American Baptist Churches USA	2014	40	60	100	467
	2007	42	58	100	411
Anglican Church	2014	44	56	100	111
	2007	51	49	100	134
Assemblies of God	2014	43	57	100	460
	2007	43	57	100	480
Church of God in Christ	2014	44	56	100	165
	2007	44	56	100	160
Church of God (Cleveland, Tennessee)	2014	41	59	100	111
	2007	47	53	100	124
Church of the Nazarene	2014	49	51	100	101
	2007	47	53	100	103
Churches of Christ	2014	40	60	100	498
	2007	44	56	100	564
Episcopal Church	2014	45	55	100	494
	2007	48	52	100	474
Evangelical Lutheran Church in America (ELCA)	2014	44	56	100	641
	2007	44	56	100	869
Independent Baptist (evangelical tradition)	2014	48	52	100	825
	2007	46	54	100	912
Interdenominational (evangelical tradition)	2014	38	62	100	206
	2007	41	59	100	186
Interdenominational (mainline tradition)	2014	47	53	100	139
	2007	42	58	100	102
Lutheran Church-Missouri Synod	2014	47	53	100	459
	2007	47	53	100	588
National Baptist Convention	2014	39	61	100	462
	2007	39	61	100	549
Nondenominational charismatic	2014	39	61	100	187
	2007	44	56	100	172
Nondenominational evangelical	2014	47	53	100	684
	2007	48	52	100	413
Nondenominational fundamentalist	2014	61	39	100	107
	2007	63	37	100	103
Presbyterian Church in America	2014	52	48	100	158
	2007	57	43	100	168
Presbyterian Church (USA)	2014	45	55	100	428
	2007	46	54	100	544
Seventh-day Adventist	2014	46	54	100	165
	2007	40	60	100	135
Southern Baptist Convention	2014	49	51	100	1,845
	2007	49	51	100	2,539
United Church of Christ	2014	38	62	100	227
	2007	39	61	100	248
United Methodist Church	2014	44	56	100	1,637
	2007	43	57	100	2,239

Figures may not add to 100% due to rounding. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Race by Religious Tradition

		-----Non-Latino-----					Total	Sample size
		White	Black	Asian	Other/mixed	Latino		
Full Sample	2014	66%	12%	4%	4%	15%	100%	34,549
	2007	71	11	3	3	12	100	35,101
Protestant	2014	69	18	1	4	8	100	16,387
	2007	74	16	1	3	5	100	18,753
Evangelical tradition	2014	76	6	2	5	11	100	8,479
	2007	81	6	2	4	7	100	9,380
Mainline tradition	2014	86	3	1	3	6	100	5,995
	2007	91	2	1	3	3	100	7,383
Historically black Protestant tradition	2014	2	94	0	1	3	100	1,913
	2007	2	92	*	1	4	100	1,990
Catholic	2014	59	3	3	2	34	100	7,113
	2007	65	2	2	2	29	100	7,987
Mormon	2014	85	1	1	5	8	100	656
	2007	86	3	1	3	7	100	571
Church of Jesus Christ of Latter-day Saints	2014	85	1	1	5	8	100	633
	2007	87	2	1	3	7	100	547
Jehovah's Witness	2014	36	27	*	6	32	100	242
	2007	48	22	*	5	24	100	212
Orthodox Christian	2014	81	8	3	2	6	100	184
	2007	87	6	2	3	1	100	358
Other Christian	2014	65	16	*	10	9	100	155
	2007	77	11	0	8	4	100	126
Jewish	2014	90	2	2	2	4	100	838
	2007	95	1	*	2	3	100	671
Muslim	2014	38	28	28	3	4	100	232
	2007	33	32	20	7	7	100	115
Buddhist	2014	44	3	33	8	12	100	262
	2007	53	4	32	5	6	100	405
Hindu	2014	4	2	91	2	1	100	197
	2007	5	1	88	4	2	100	255
Other faiths	2014	78	4	1	10	8	100	593
	2007	80	2	1	13	5	100	436
Unitarian and other liberal faiths	2014	78	5	1	8	9	100	419
	2007	88	2	2	5	4	100	291
New Age	2014	85	2	1	7	6	100	136
	2007	84	1	0	10	5	100	113
Unaffiliated	2014	68	9	5	4	13	100	7,427
	2007	73	8	4	4	11	100	4,955
Atheist	2014	78	3	7	2	10	100	1,087
	2007	86	3	4	2	5	100	499
Agnostic	2014	79	3	4	4	9	100	1,452
	2007	84	2	4	4	6	100	817
Nothing in particular	2014	64	12	5	5	15	100	4,888
	2007	70	10	3	4	12	100	3,639
Religion not important	2014	72	7	6	4	12	100	2,922
	2007	79	5	4	4	8	100	1,971
Religion important	2014	53	18	3	6	19	100	1,966
	2007	60	16	2	5	17	100	1,668

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology." The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Appendix B for details.

Race by Protestant Family

		-----Non-Latino-----						Total	Sample size
		White	Black	Asian	Other/mixed	Latino			
Baptist	2014	61%	30%	1%	4%	5%	100%		4,917
	2007	64	29	1	3	3	100		5,870
Baptist in the evangelical tradition	2014	85	4	1	5	5	100		3,107
	2007	86	5	1	4	3	100		3,973
Baptist in the mainline tradition	2014	76	8	1	6	9	100		630
	2007	83	3	2	6	6	100		619
Baptist in the historically black Protestant tradition	2014	0	98	0	*	2	100		1,180
	2007	0	97	0	*	3	100		1,278
Methodist	2014	83	12	1	2	2	100		1,981
	2007	84	11	1	2	2	100		2,645
Methodist in the mainline tradition	2014	94	1	1	2	2	100		1,736
	2007	93	2	1	2	2	100		2,384
Methodist in the historically black Protestant tradition	2014	2	94	0	2	2	100		184
	2007	1	95	0	3	2	100		207
Nondenominational	2014	69	13	2	6	11	100		2,057
	2007	72	13	3	4	7	100		1,529
Nondenominational in the evangelical tradition	2014	71	9	3	6	11	100		1,583
	2007	75	9	3	4	8	100		1,162
Nondenominational in the mainline tradition	2014	79	4	1	6	11	100		369
	2007	78	6	4	5	7	100		300
Nondenominational in the historically black Protestant tradition	2014	0	94	0	0	6	100		105
	2007	n/a	n/a	n/a	n/a	n/a	n/a		n/a
Lutheran	2014	94	2	1	2	1	100		1,486
	2007	96	1	*	1	1	100		1,916
Lutheran in the evangelical tradition	2014	92	2	1	2	2	100		625
	2007	95	1	1	2	1	100		734
Lutheran in the mainline tradition	2014	95	1	1	2	1	100		861
	2007	96	1	*	1	2	100		1,182
Presbyterian	2014	86	5	3	2	3	100		968
	2007	90	3	2	1	3	100		1,160
Presbyterian in the evangelical tradition	2014	81	6	5	4	4	100		300
	2007	88	4	3	1	4	100		319
Presbyterian in the mainline tradition	2014	88	5	3	1	3	100		668
	2007	91	3	2	2	2	100		841
Pentecostal	2014	48	22	1	5	23	100		1,374
	2007	56	20	1	5	18	100		1,333
Pentecostal in the evangelical tradition	2014	59	5	1	6	28	100		1,074
	2007	67	7	1	6	19	100		1,079
Pentecostal in the historically black Protestant tradition	2014	11	79	0	3	7	100		300
	2007	14	68	1	3	13	100		254
Episcopalian/Anglican	2014	88	6	1	3	3	100		646
	2007	90	6	1	1	1	100		695
Episcopalian/Anglican in the mainline tradition	2014	89	5	1	3	3	100		634
	2007	92	5	1	1	1	100		661
Restorationist	2014	70	14	1	4	12	100		637
	2007	76	13	2	3	6	100		772
Restorationist in the evangelical tradition	2014	69	15	1	4	12	100		535
	2007	75	14	2	3	6	100		615
Restorationist in the mainline tradition	2014	78	6	0	4	12	100		102
	2007	79	9	0	3	9	100		157
Congregationalist	2014	88	7	1	2	2	100		301
	2007	93	3	0	3	1	100		343
Congregationalist in the mainline tradition	2014	90	7	1	1	1	100		265
	2007	93	3	0	3	1	100		298
Holiness	2014	78	13	1	3	5	100		289
	2007	78	15	1	6	1	100		410
Holiness in the evangelical tradition	2014	88	2	1	3	6	100		260
	2007	87	5	1	5	1	100		373
Adventist	2014	41	30	7	8	15	100		177
	2007	45	21	4	4	26	100		150
Anabaptist	2014	97	1	*	1	0	100		101
	2007	n/a	n/a	n/a	n/a	n/a	n/a		n/a

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. "N/A" indicates insufficient sample size. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Race by Protestant Denomination

		Non-Latino					Total	Sample size
		White	Black	Asian	Other/mixed	Latino		
African Methodist Episcopal Church	2014	2%	94%	0%	3%	0%	100%	117
	2007	1	93	0	5	1	100	125
American Baptist Churches USA	2014	73	10	1	5	11	100	463
	2007	81	4	2	6	7	100	406
Anglican Church	2014	83	12	0	1	4	100	109
	2007	92	6	2	0	*	100	130
Assemblies of God	2014	66	3	*	5	25	100	458
	2007	72	2	2	6	19	100	477
Church of God in Christ	2014	5	84	0	4	8	100	163
	2007	11	71	1	4	13	100	158
Church of God (Cleveland, Tennessee)	2014	65	3	1	3	28	100	110
	2007	83	2	1	3	11	100	124
Church of the Nazarene	2014	88	2	1	3	7	100	100
	2007	95	2	0	1	2	100	103
Churches of Christ	2014	69	16	1	4	10	100	493
	2007	76	13	2	3	6	100	561
Episcopal Church	2014	90	4	1	3	2	100	491
	2007	92	4	1	1	2	100	468
Evangelical Lutheran Church in America (ELCA)	2014	96	2	1	1	1	100	635
	2007	97	1	1	1	1	100	867
Independent Baptist (evangelical tradition)	2014	88	0	1	5	6	100	817
	2007	91	0	1	4	3	100	905
Interdenominational (evangelical tradition)	2014	60	25	4	4	8	100	205
	2007	71	17	2	6	3	100	184
Interdenominational (mainline tradition)	2014	73	12	1	5	8	100	136
	2007	67	17	4	7	5	100	102
Lutheran Church-Missouri Synod	2014	95	2	*	2	1	100	456
	2007	95	2	1	1	1	100	583
National Baptist Convention	2014	0	99	0	0	1	100	462
	2007	0	98	0	*	2	100	549
Nondenominational charismatic	2014	68	14	1	7	11	100	185
	2007	75	14	2	1	9	100	170
Nondenominational evangelical	2014	74	7	2	4	13	100	677
	2007	73	10	4	4	9	100	412
Nondenominational fundamentalist	2014	75	9	2	9	5	100	106
	2007	79	7	3	1	9	100	103
Presbyterian Church in America	2014	80	6	3	5	6	100	155
	2007	86	5	4	1	4	100	168
Presbyterian Church (USA)	2014	88	5	3	1	4	100	426
	2007	91	4	2	1	2	100	542
Seventh-day Adventist	2014	37	32	8	8	15	100	160
	2007	43	21	5	4	27	100	134
Southern Baptist Convention	2014	85	6	*	5	3	100	1,829
	2007	85	8	1	3	2	100	2,520
United Church of Christ	2014	89	8	*	2	1	100	225
	2007	91	4	0	4	1	100	246
United Methodist Church	2014	94	1	1	2	2	100	1,630
	2007	93	2	1	2	2	100	2,232

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Age by Religious Tradition

		18-29	30-49	50-64	65+	Total	Median age	Sample size
Full Sample	2014	22%	34%	26%	18%	100%	46	34,345
	2007	20	39	25	16	100	45	34,695
Protestant	2014	17	32	29	21	100	50	16,236
	2007	17	38	26	20	100	47	18,494
Evangelical tradition	2014	17	33	29	20	100	49	8,417
	2007	17	39	26	19	100	47	9,281
Mainline tradition	2014	16	29	29	26	100	52	5,946
	2007	14	36	28	23	100	50	7,271
Historically black Protestant tradition	2014	20	36	29	15	100	46	1,873
	2007	24	36	24	15	100	44	1,942
Catholic	2014	17	33	29	20	100	49	7,061
	2007	18	41	24	16	100	45	7,856
Mormon	2014	22	40	22	16	100	43	651
	2007	24	42	19	15	100	41	565
Church of Jesus Christ of Latter-day Saints	2014	22	40	22	16	100	44	629
	2007	25	42	18	15	100	40	543
Jehovah's Witness	2014	15	34	29	23	100	50	238
	2007	21	39	25	14	100	45	207
Orthodox Christian	2014	26	40	21	13	100	40	177
	2007	18	38	27	17	100	46	358
Other Christian	2014	15	28	37	20	100	51	157
	2007	16	35	27	22	100	49	127
Jewish	2014	22	27	26	26	100	50	825
	2007	20	29	29	22	100	50	664
Muslim	2014	44	37	13	5	100	33	234
	2007	33	46	17	3	100	35	114
Buddhist	2014	34	30	23	14	100	39	259
	2007	23	40	30	7	100	42	410
Hindu	2014	34	56	6	4	100	33	194
	2007	18	58	19	5	100	38	250
Other faiths	2014	28	37	25	9	100	41	600
	2007	26	37	27	10	100	43	437
Unitarian and other liberal faiths	2014	27	35	26	12	100	43	421
	2007	18	33	33	16	100	49	288
New Age	2014	33	43	20	5	100	35	141
	2007	43	43	12	2	100	31	116
Unaffiliated	2014	35	37	19	9	100	36	7,437
	2007	31	40	20	8	100	38	4,947
Atheist	2014	40	37	14	9	100	34	1,082
	2007	37	36	16	12	100	36	502
Agnostic	2014	39	35	16	9	100	34	1,452
	2007	34	34	22	9	100	39	818
Nothing in particular	2014	32	38	21	9	100	38	4,903
	2007	29	42	20	8	100	38	3,627
Religion not important	2014	34	37	20	10	100	37	2,925
	2007	29	41	21	8	100	39	1,965
Religion important	2014	31	39	23	8	100	39	1,978
	2007	30	43	20	7	100	38	1,662

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology." The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Appendix B for details.

Age by Protestant Family

		18-29	30-49	50-64	65+	Total	Median age	Sample size
Baptist	2014	17%	31%	31%	21%	100%	50	4,866
	2007	17	38	25	20	100	47	5,798
Baptist in the evangelical tradition	2014	15	30	31	24	100	52	3,083
	2007	14	38	26	21	100	48	3,933
Baptist in the mainline tradition	2014	24	29	29	19	100	48	625
	2007	20	38	22	20	100	45	613
Baptist in the historically black Protestant tradition	2014	18	33	32	16	100	48	1,158
	2007	22	36	25	17	100	45	1,252
Methodist	2014	10	29	29	32	100	56	1,960
	2007	11	33	29	26	100	52	2,594
Methodist in the mainline tradition	2014	9	28	30	33	100	57	1,721
	2007	11	34	29	26	100	52	2,344
Methodist in the historically black Protestant tradition	2014	16	34	27	24	100	50	179
	2007	15	28	32	25	100	53	198
Nondenominational	2014	23	42	27	9	100	43	2,044
	2007	22	49	22	8	100	42	1,511
Nondenominational in the evangelical tradition	2014	21	41	28	10	100	44	1,571
	2007	21	48	22	8	100	42	1,142
Nondenominational in the mainline tradition	2014	27	41	24	8	100	41	372
	2007	22	50	21	6	100	41	303
Nondenominational in the historically black Protestant tradition	2014	26	53	16	4	100	38	101
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	12	30	29	28	100	54	1,469
	2007	11	36	29	24	100	51	1,894
Lutheran in the evangelical tradition	2014	11	30	29	30	100	56	617
	2007	12	34	29	25	100	51	731
Lutheran in the mainline tradition	2014	13	31	29	27	100	52	852
	2007	10	37	28	24	100	50	1,163
Presbyterian	2014	11	23	33	34	100	57	949
	2007	11	32	29	29	100	53	1,143
Presbyterian in the evangelical tradition	2014	12	23	35	31	100	54	298
	2007	13	29	29	29	100	52	316
Presbyterian in the mainline tradition	2014	10	23	32	35	100	58	651
	2007	10	33	29	29	100	53	827
Pentecostal	2014	19	34	30	17	100	48	1,358
	2007	19	42	25	14	100	44	1,314
Pentecostal in the evangelical tradition	2014	18	33	31	19	100	49	1,062
	2007	16	44	26	14	100	45	1,065
Pentecostal in the historically black Protestant tradition	2014	22	39	26	13	100	44	296
	2007	29	34	25	12	100	41	249
Episcopalian/Anglican	2014	10	27	30	33	100	56	641
	2007	10	30	34	27	100	53	679
Episcopalian/Anglican in the mainline tradition	2014	9	26	31	33	100	56	629
	2007	10	30	33	27	100	54	647
Restorationist	2014	20	31	27	22	100	49	637
	2007	21	31	24	24	100	48	760
Restorationist in the evangelical tradition	2014	21	31	27	21	100	48	535
	2007	23	31	24	22	100	47	606
Restorationist in the mainline tradition	2014	17	26	29	29	100	52	102
	2007	12	32	22	34	100	52	154
Congregationalist	2014	9	26	31	34	100	58	297
	2007	10	30	35	25	100	53	335
Congregationalist in the mainline tradition	2014	9	25	34	32	100	58	263
	2007	12	27	36	25	100	52	292
Holiness	2014	13	31	36	21	100	53	290
	2007	15	32	27	26	100	51	403
Holiness in the evangelical tradition	2014	13	31	34	22	100	53	261
	2007	16	31	27	27	100	50	368
Adventist	2014	28	35	17	20	100	45	174
	2007	18	43	24	15	100	47	150
Anabaptist	2014	17	38	22	23	100	47	102
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. "N/A" indicates insufficient sample size. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Age by Protestant Denomination

		18-29	30-49	50-64	65+	Total	Median age	Sample size
African Methodist Episcopal Church	2014	16%	33%	23%	27%	100%	50	113
	2007	14	31	30	25	100	52	120
American Baptist Churches USA	2014	21	28	32	19	100	50	457
	2007	18	36	23	23	100	47	404
Anglican Church	2014	8	30	28	33	100	57	110
	2007	7	26	33	35	100	57	130
Assemblies of God	2014	14	32	31	23	100	52	452
	2007	14	41	33	12	100	47	473
Church of God in Christ	2014	23	35	29	13	100	47	161
	2007	29	33	28	10	100	43	153
Church of God (Cleveland, Tennessee)	2014	12	32	40	16	100	53	111
	2007	18	30	24	28	100	51	120
Church of the Nazarene	2014	14	29	38	19	100	53	101
	2007	16	31	25	28	100	51	102
Churches of Christ	2014	20	32	27	21	100	48	493
	2007	22	32	24	22	100	47	552
Episcopal Church	2014	9	26	31	35	100	56	487
	2007	11	29	34	25	100	53	455
Evangelical Lutheran Church in America (ELCA)	2014	12	27	30	31	100	55	626
	2007	8	36	29	27	100	53	855
Independent Baptist (evangelical tradition)	2014	16	33	32	19	100	50	808
	2007	15	39	27	19	100	47	897
Interdenominational (evangelical tradition)	2014	17	42	33	8	100	47	203
	2007	19	47	24	10	100	44	182
Interdenominational (mainline tradition)	2014	15	45	27	13	100	45	138
	2007	18	48	29	5	100	44	102
Lutheran Church-Missouri Synod	2014	10	32	28	30	100	56	448
	2007	11	32	31	26	100	52	582
National Baptist Convention	2014	11	30	36	23	100	53	454
	2007	14	35	29	21	100	50	538
Nondenominational charismatic	2014	25	31	34	10	100	46	182
	2007	18	54	22	6	100	40	166
Nondenominational evangelical	2014	22	39	29	10	100	44	677
	2007	19	51	22	8	100	43	406
Nondenominational fundamentalist	2014	14	33	38	16	100	50	103
	2007	12	43	33	12	100	48	102
Presbyterian Church in America	2014	11	18	32	39	100	59	156
	2007	12	29	32	27	100	52	165
Presbyterian Church (USA)	2014	8	24	30	38	100	59	413
	2007	8	31	30	32	100	55	534
Seventh-day Adventist	2014	28	35	17	20	100	45	157
	2007	20	44	21	15	100	44	134
Southern Baptist Convention	2014	13	28	33	27	100	54	1,815
	2007	13	37	27	22	100	49	2,492
United Church of Christ	2014	10	23	36	31	100	59	224
	2007	11	27	34	28	100	54	241
United Methodist Church	2014	9	29	30	32	100	57	1,616
	2007	11	34	29	26	100	52	2,195

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Education by Religious Tradition, 2014

	Less than high school	High school grad	Some college	College grad/some postgrad	Postgrad degree	Total	Sample size
Full sample	10%	31%	32%	17%	11%	100%	34,868
Protestant	9	33	34	15	9	100	16,495
Evangelical tradition	10	34	35	14	7	100	8,545
Mainline tradition	6	30	30	19	14	100	6,045
Historically black Protestant tradition	14	38	33	9	6	100	1,905
Catholic	16	31	27	16	10	100	7,157
Mormon	5	22	40	23	10	100	662
Church of Jesus Christ of Latter-day Saints	4	22	40	23	10	100	639
Jehovah's Witness	19	44	25	9	3	100	241
Orthodox Christian	5	21	34	21	18	100	185
Other Christian	8	18	43	19	12	100	158
Jewish	3	16	22	29	31	100	843
Muslim	6	30	25	23	17	100	237
Buddhist	2	18	33	28	20	100	262
Hindu	2	10	11	29	48	100	197
Other faiths	6	22	38	19	15	100	601
Unitarian and other liberal faiths	6	23	32	22	18	100	421
New Age	6	21	50	14	10	100	141
Unaffiliated	8	30	32	18	11	100	7,532
Atheist	4	22	31	26	16	100	1,096
Agnostic	1	21	36	25	16	100	1,474
Nothing in particular	10	34	32	15	9	100	4,962
Religion not important	7	30	34	18	12	100	2,955
Religion important	14	40	29	11	5	100	2,007

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology." The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Appendix B for details.

Education by Protestant Family, 2014

	Less than high school	High school grad	Some college	College grad/some postgrad	Postgrad degree	Total	Sample size
Baptist	12%	39%	32%	11%	5%	100%	4,936
Baptist in the evangelical tradition	10	38	34	12	6	100	3,125
Baptist in the mainline tradition	16	43	28	9	4	100	637
Baptist in the historically black Protestant tradition	15	41	30	9	5	100	1,174
Methodist	5	31	31	20	13	100	1,984
Methodist in the mainline tradition	4	30	31	22	14	100	1,739
Methodist in the historically black Protestant tradition	8	38	33	13	9	100	184
Nondenominational	4	26	40	20	10	100	2,078
Nondenominational in the evangelical tradition	4	26	40	20	10	100	1,599
Nondenominational in the mainline tradition	2	26	39	23	11	100	375
Nondenominational in the historically black Protestant tradition	10	24	49	14	3	100	104
Lutheran	4	32	32	19	13	100	1,495
Lutheran in the evangelical tradition	4	32	35	18	12	100	627
Lutheran in the mainline tradition	4	33	30	19	13	100	868
Presbyterian	3	25	30	25	18	100	970
Presbyterian in the evangelical tradition	4	26	35	23	13	100	302
Presbyterian in the mainline tradition	3	24	27	25	21	100	668
Pentecostal	17	35	36	9	4	100	1,377
Pentecostal in the evangelical tradition	18	35	35	9	3	100	1,077
Pentecostal in the historically black Protestant tradition	12	32	40	8	8	100	300
Episcopalian/Anglican	1	15	28	31	25	100	646
Episcopalian/Anglican in the mainline tradition	1	14	29	31	25	100	634
Restorationist	9	36	36	10	8	100	641
Restorationist in the evangelical tradition	10	37	36	10	7	100	538
Restorationist in the mainline tradition	6	28	41	10	15	100	103
Congregationalist	5	30	22	20	22	100	303
Congregationalist in the mainline tradition	6	29	20	22	24	100	267
Holiness	9	38	35	9	9	100	291
Holiness in the evangelical tradition	7	36	36	10	10	100	261
Adventist	8	29	36	18	9	100	181
Anabaptist	31	32	17	11	9	100	103

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Education by Protestant Denomination, 2014

	Less than high school	High school grad	Some college	College grad/some postgrad	Postgrad degree	Total	Sample size
African Methodist Episcopal Church	7%	28%	44%	11%	10%	100%	117
American Baptist Churches USA	17	43	27	8	5	100	466
Anglican Church	1	8	32	39	21	100	110
Assemblies of God	15	38	32	11	4	100	456
Church of God in Christ	17	33	37	7	5	100	164
Church of God (Cleveland, Tennessee)	17	47	25	8	3	100	111
Church of the Nazarene	5	38	37	11	9	100	101
Churches of Christ	10	36	37	11	7	100	496
Episcopal Church	2	14	28	29	27	100	489
Evangelical Lutheran Church in America (ELCA)	3	28	33	21	15	100	636
Independent Baptist (evangelical tradition)	12	37	34	12	5	100	822
Interdenominational (evangelical tradition)	4	20	46	16	14	100	206
Interdenominational (mainline tradition)	0	14	42	25	18	100	139
Lutheran Church-Missouri Synod	3	32	34	20	12	100	457
National Baptist Convention	14	40	27	12	7	100	459
Nondenominational charismatic	3	33	38	16	10	100	187
Nondenominational evangelical	3	26	37	22	12	100	682
Nondenominational fundamentalist	5	33	37	20	5	100	107
Presbyterian Church in America	3	27	37	21	12	100	156
Presbyterian Church (USA)	3	24	25	24	23	100	424
Seventh-day Adventist	6	28	38	18	10	100	164
Southern Baptist Convention	8	38	35	13	6	100	1,833
United Church of Christ	7	26	21	22	24	100	227
United Methodist Church	4	29	31	23	14	100	1,631

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Education by Religious Tradition, 2007 and 2014

		Less than college	College graduate	Total	Sample size
Full Sample	2014	73%	27%	100%	34,868
	2007	73	27	100	35,298
Protestant	2014	76	24	100	16,495
	2007	76	24	100	18,825
Evangelical tradition	2014	79	21	100	8,545
	2007	80	20	100	9,411
Mainline tradition	2014	67	33	100	6,045
	2007	66	34	100	7,429
Historically black Protestant tradition	2014	85	15	100	1,905
	2007	84	16	100	1,985
Catholic	2014	74	26	100	7,157
	2007	74	26	100	7,990
Mormon	2014	67	33	100	662
	2007	71	29	100	578
Church of Jesus Christ of Latter-day Saints	2014	66	34	100	639
	2007	72	28	100	555
Jehovah's Witness	2014	88	12	100	241
	2007	92	8	100	211
Orthodox Christian	2014	60	40	100	185
	2007	54	46	100	362
Other Christian	2014	69	31	100	158
	2007	60	40	100	129
Jewish	2014	41	59	100	843
	2007	41	59	100	676
Muslim	2014	61	39	100	237
	2007	60	40	100	115
Buddhist	2014	53	47	100	262
	2007	52	48	100	408
Hindu	2014	23	77	100	197
	2007	26	74	100	253
Other faiths	2014	66	34	100	601
	2007	61	39	100	448
Unitarian and other liberal faiths	2014	61	39	100	421
	2007	49	51	100	296
New Age	2014	76	24	100	141
	2007	75	25	100	118
Unaffiliated	2014	71	29	100	7,532
	2007	71	29	100	5,009
Atheist	2014	57	43	100	1,096
	2007	58	42	100	509
Agnostic	2014	58	42	100	1,474
	2007	57	43	100	825
Nothing in particular	2014	76	24	100	4,962
	2007	76	24	100	3,675
Religion not important	2014	70	30	100	2,955
	2007	69	31	100	1,995
Religion important	2014	84	16	100	2,007
	2007	83	17	100	1,680

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology." The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Appendix B for details.

Education by Protestant Family, 2007 and 2014

		Less than college	College graduate	Total	Sample size
Baptist	2014	84%	16%	100%	4,936
	2007	83	17	100	5,881
Baptist in the evangelical tradition	2014	82	18	100	3,125
	2007	81	19	100	3,987
Baptist in the mainline tradition	2014	87	13	100	637
	2007	86	14	100	625
Baptist in the historically black Protestant tradition	2014	86	14	100	1,174
	2007	85	15	100	1,269
Methodist	2014	67	33	100	1,984
	2007	67	33	100	2,645
Methodist in the mainline tradition	2014	65	35	100	1,739
	2007	65	35	100	2,383
Methodist in the historically black Protestant tradition	2014	78	22	100	184
	2007	76	24	100	210
Nondenominational	2014	70	30	100	2,078
	2007	71	29	100	1,539
Nondenominational in the evangelical tradition	2014	70	30	100	1,599
	2007	72	28	100	1,166
Nondenominational in the mainline tradition	2014	66	34	100	375
	2007	65	35	100	306
Nondenominational in the historically black Protestant tradition	2014	83	17	100	104
	2007	n/a	n/a	n/a	n/a
Lutheran	2014	69	31	100	1,495
	2007	72	28	100	1,916
Lutheran in the evangelical tradition	2014	71	29	100	627
	2007	74	26	100	733
Lutheran in the mainline tradition	2014	67	33	100	868
	2007	71	29	100	1,183
Presbyterian	2014	58	42	100	970
	2007	60	40	100	1,158
Presbyterian in the evangelical tradition	2014	64	36	100	302
	2007	69	31	100	318
Presbyterian in the mainline tradition	2014	54	46	100	668
	2007	56	44	100	840
Pentecostal	2014	87	13	100	1,377
	2007	89	11	100	1,336
Pentecostal in the evangelical tradition	2014	88	12	100	1,077
	2007	89	11	100	1,080
Pentecostal in the historically black Protestant tradition	2014	84	16	100	300
	2007	88	12	100	256
Episcopalian/Anglican	2014	44	56	100	646
	2007	47	53	100	702
Episcopalian/Anglican in the mainline tradition	2014	45	55	100	634
	2007	46	54	100	668
Restorationist	2014	81	19	100	641
	2007	78	22	100	773
Restorationist in the evangelical tradition	2014	82	18	100	538
	2007	80	20	100	617
Restorationist in the mainline tradition	2014	74	26	100	103
	2007	66	34	100	156
Congregationalist	2014	57	43	100	303
	2007	60	40	100	345
Congregationalist in the mainline tradition	2014	54	46	100	267
	2007	57	43	100	300
Holiness	2014	82	18	100	291
	2007	86	14	100	409
Holiness in the evangelical tradition	2014	80	20	100	261
	2007	85	15	100	372
Adventist	2014	73	27	100	181
	2007	81	19	100	150
Anabaptist	2014	80	20	100	103
	2007	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. "N/A" indicates insufficient sample size. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Education by Protestant Denomination, 2007 and 2014

		Less than college	College graduate	Total	Sample size
African Methodist Episcopal Church	2014	79%	21%	100%	117
	2007	74	26	100	127
American Baptist Churches USA	2014	88	12	100	466
	2007	87	13	100	410
Anglican Church	2014	41	59	100	110
	2007	51	49	100	132
Assemblies of God	2014	85	15	100	456
	2007	88	12	100	478
Church of God in Christ	2014	87	13	100	164
	2007	89	11	100	160
Church of God (Cleveland, Tennessee)	2014	89	11	100	111
	2007	92	8	100	122
Church of the Nazarene	2014	80	20	100	101
	2007	84	16	100	103
Churches of Christ	2014	82	18	100	496
	2007	80	20	100	562
Episcopal Church	2014	44	56	100	489
	2007	43	57	100	473
Evangelical Lutheran Church in America (ELCA)	2014	64	36	100	636
	2007	71	29	100	867
Independent Baptist (evangelical tradition)	2014	83	17	100	822
	2007	85	15	100	908
Interdenominational (evangelical tradition)	2014	70	30	100	206
	2007	73	27	100	186
Interdenominational (mainline tradition)	2014	56	44	100	139
	2007	50	50	100	102
Lutheran Church-Missouri Synod	2014	68	32	100	457
	2007	72	28	100	584
National Baptist Convention	2014	81	19	100	459
	2007	83	17	100	546
Nondenominational charismatic	2014	74	26	100	187
	2007	76	24	100	171
Nondenominational evangelical	2014	65	35	100	682
	2007	68	32	100	408
Nondenominational fundamentalist	2014	75	25	100	107
	2007	70	30	100	103
Presbyterian Church in America	2014	67	33	100	156
	2007	68	32	100	167
Presbyterian Church (USA)	2014	53	47	100	424
	2007	53	47	100	542
Seventh-day Adventist	2014	72	28	100	164
	2007	80	20	100	134
Southern Baptist Convention	2014	81	19	100	1,833
	2007	79	21	100	2,525
United Church of Christ	2014	54	46	100	227
	2007	58	42	100	248
United Methodist Church	2014	63	37	100	1,631
	2007	64	36	100	2,229

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Region by Religious Tradition

		Northeast	Midwest	South	West	Total	Sample size
Full Sample	2014	18%	21%	37%	23%	100%	35,071
	2007	19	23	36	22	100	35,556
Protestant	2014	13	23	47	17	100	16,592
	2007	13	25	46	16	100	18,937
Evangelical tradition	2014	9	22	49	20	100	8,593
	2007	10	23	50	17	100	9,472
Mainline tradition	2014	18	28	37	17	100	6,083
	2007	19	29	34	18	100	7,470
Historically black Protestant tradition	2014	13	18	62	7	100	1,916
	2007	13	19	60	8	100	1,995
Catholic	2014	26	21	27	26	100	7,202
	2007	29	24	24	23	100	8,054
Mormon	2014	6	7	20	67	100	664
	2007	4	7	12	76	100	581
Church of Jesus Christ of Latter-day Saints	2014	5	7	20	67	100	641
	2007	4	6	12	77	100	556
Jehovah's Witness	2014	18	17	36	29	100	245
	2007	16	19	36	29	100	215
Orthodox Christian	2014	33	12	27	28	100	186
	2007	33	19	24	25	100	363
Other Christian	2014	10	17	35	38	100	159
	2007	14	23	22	41	100	129
Jewish	2014	42	11	27	20	100	847
	2007	41	12	26	21	100	682
Muslim	2014	31	23	26	20	100	237
	2007	27	24	31	18	100	116
Buddhist	2014	17	17	23	43	100	264
	2007	17	15	23	45	100	411
Hindu	2014	33	10	18	38	100	199
	2007	29	13	32	26	100	257
Other faiths	2014	22	18	30	30	100	605
	2007	23	20	26	31	100	449
Unitarian and other liberal faiths	2014	22	18	31	30	100	425
	2007	23	19	26	32	100	297
New Age	2014	20	18	31	31	100	141
	2007	25	21	28	26	100	118
Unaffiliated	2014	20	21	31	28	100	7,556
	2007	19	23	29	29	100	5,048
Atheist	2014	24	20	26	30	100	1,098
	2007	21	20	23	35	100	515
Agnostic	2014	21	19	29	31	100	1,474
	2007	20	20	28	32	100	826
Nothing in particular	2014	19	21	33	27	100	4,984
	2007	18	24	30	27	100	3,707
Religion not important	2014	21	21	27	31	100	2,969
	2007	21	22	25	32	100	2,006
Religion important	2014	16	21	40	23	100	2,015
	2007	15	26	37	22	100	1,701

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology." The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Appendix B for details.

Region by Protestant Family

		Northeast	Midwest	South	West	Total	Sample size
Baptist	2014	8%	17%	65%	10%	100%	4,960
	2007	8	18	65	9	100	5,914
Baptist in the evangelical tradition	2014	6	14	70	10	100	3,142
	2007	6	16	69	9	100	4,008
Baptist in the mainline tradition	2014	14	25	45	16	100	638
	2007	14	24	46	16	100	628
Baptist in the historically black Protestant tradition	2014	11	19	64	5	100	1,180
	2007	11	19	63	7	100	1,278
Methodist	2014	16	26	49	9	100	1,991
	2007	17	28	46	9	100	2,657
Methodist in the mainline tradition	2014	17	27	46	9	100	1,746
	2007	17	29	45	9	100	2,393
Methodist in the historically black Protestant tradition	2014	15	14	68	2	100	184
	2007	16	22	58	5	100	210
Nondenominational	2014	9	22	42	27	100	2,084
	2007	11	23	37	30	100	1,550
Nondenominational in the evangelical tradition	2014	9	23	40	28	100	1,604
	2007	11	23	36	30	100	1,177
Nondenominational in the mainline tradition	2014	10	20	44	26	100	375
	2007	11	23	32	34	100	306
Nondenominational in the historically black Protestant tradition	2014	11	17	58	14	100	105
	2007	n/a	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	13	54	16	17	100	1,504
	2007	15	53	16	15	100	1,926
Lutheran in the evangelical tradition	2014	7	57	15	20	100	630
	2007	8	61	16	15	100	740
Lutheran in the mainline tradition	2014	17	52	16	15	100	874
	2007	19	48	16	16	100	1,186
Presbyterian	2014	18	22	36	24	100	978
	2007	22	21	35	22	100	1,164
Presbyterian in the evangelical tradition	2014	16	20	38	25	100	306
	2007	17	20	41	22	100	320
Presbyterian in the mainline tradition	2014	20	24	34	23	100	672
	2007	23	22	32	22	100	844
Pentecostal	2014	14	19	46	21	100	1,388
	2007	12	19	52	17	100	1,345
Pentecostal in the evangelical tradition	2014	13	19	44	24	100	1,086
	2007	10	18	52	19	100	1,089
Pentecostal in the historically black Protestant tradition	2014	17	17	55	11	100	302
	2007	18	20	52	10	100	256
Episcopalian/Anglican	2014	25	14	41	20	100	652
	2007	26	14	42	19	100	706
Episcopalian/Anglican in the mainline tradition	2014	25	14	41	20	100	640
	2007	25	14	41	20	100	672
Restorationist	2014	6	27	47	20	100	644
	2007	13	28	44	15	100	776
Restorationist in the evangelical tradition	2014	6	27	47	20	100	541
	2007	12	27	47	14	100	619
Restorationist in the mainline tradition	2014	6	28	46	20	100	103
	2007	13	37	33	17	100	157
Congregationalist	2014	40	28	20	12	100	303
	2007	42	28	15	15	100	345
Congregationalist in the mainline tradition	2014	41	26	22	11	100	267
	2007	43	28	13	16	100	300
Holiness	2014	13	35	36	16	100	293
	2007	14	35	36	14	100	411
Holiness in the evangelical tradition	2014	14	38	31	18	100	263
	2007	16	39	30	15	100	374
Adventist	2014	18	10	43	28	100	182
	2007	19	18	37	25	100	151
Anabaptist	2014	29	35	25	11	100	103
	2007	n/a	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Region by Protestant Denomination

		Northeast	Midwest	South	West	Total	Sample size
African Methodist Episcopal Church	2014	15%	9%	73%	3%	100%	117
	2007	12	26	57	5	100	127
American Baptist Churches USA	2014	16	24	43	16	100	467
	2007	19	26	39	16	100	411
Anglican Church	2014	24	12	49	15	100	111
	2007	27	17	41	15	100	134
Assemblies of God	2014	14	24	37	25	100	460
	2007	10	19	46	24	100	480
Church of God in Christ	2014	18	17	55	10	100	165
	2007	15	20	53	12	100	160
Church of God (Cleveland, Tennessee)	2014	11	17	61	11	100	111
	2007	9	21	66	4	100	124
Church of the Nazarene	2014	10	35	29	26	100	101
	2007	4	49	19	28	100	103
Churches of Christ	2014	5	26	49	20	100	498
	2007	12	26	47	14	100	564
Episcopal Church	2014	26	14	40	21	100	494
	2007	26	13	40	21	100	474
Evangelical Lutheran Church in America (ELCA)	2014	16	54	17	13	100	641
	2007	19	51	16	14	100	869
Independent Baptist (evangelical tradition)	2014	12	19	54	15	100	825
	2007	10	23	55	12	100	912
Interdenominational (evangelical tradition)	2014	9	15	49	27	100	206
	2007	9	23	46	22	100	186
Interdenominational (mainline tradition)	2014	9	18	55	17	100	139
	2007	14	23	32	31	100	102
Lutheran Church-Missouri Synod	2014	7	61	16	17	100	459
	2007	7	64	16	13	100	588
National Baptist Convention	2014	10	19	67	4	100	462
	2007	9	18	66	8	100	549
Nondenominational charismatic	2014	8	26	46	19	100	187
	2007	15	20	41	24	100	172
Nondenominational evangelical	2014	9	25	35	30	100	684
	2007	13	23	28	36	100	413
Nondenominational fundamentalist	2014	12	18	43	27	100	107
	2007	12	31	32	25	100	103
Presbyterian Church in America	2014	18	15	42	25	100	158
	2007	18	17	45	20	100	168
Presbyterian Church (USA)	2014	17	24	38	21	100	428
	2007	22	22	37	18	100	544
Seventh-day Adventist	2014	19	10	40	31	100	165
	2007	19	17	38	26	100	135
Southern Baptist Convention	2014	2	11	80	7	100	1,845
	2007	4	13	76	7	100	2,539
United Church of Christ	2014	38	28	25	9	100	227
	2007	41	32	14	14	100	248
United Methodist Church	2014	16	27	47	9	100	1,637
	2007	16	29	46	8	100	2,239

Figures may not add to 100% due to rounding. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Family Income by Religious Tradition

		Less than \$30,000	\$30,000- \$49,999	\$50,000- \$74,999	\$75,000- \$99,000	\$100,000+	Total	Sample size
Full Sample	2014	35%	20%	15%	12%	19%	100%	30,490
	2007	31	22	17	13	18	100	29,435
Protestant	2014	36	21	15	12	16	100	14,374
	2007	32	23	17	12	15	100	15,741
Evangelical tradition	2014	35	22	16	12	14	100	7,462
	2007	34	24	18	11	13	100	7,943
Mainline tradition	2014	29	20	14	14	23	100	5,208
	2007	25	21	18	15	21	100	6,142
Historically black Protestant tradition	2014	53	22	11	7	8	100	1,704
	2007	47	26	12	7	8	100	1,656
Catholic	2014	36	19	14	12	19	100	6,137
	2007	31	20	16	14	19	100	6,565
Mormon	2014	27	20	18	16	20	100	594
	2007	26	21	22	16	16	100	512
Church of Jesus Christ of Latter-day Saints	2014	27	19	18	16	20	100	574
	2007	26	21	22	16	15	100	493
Jehovah's Witness	2014	48	25	14	8	4	100	208
	2007	42	23	17	9	9	100	178
Orthodox Christian	2014	18	17	19	18	29	100	155
	2007	20	24	16	13	28	100	290
Other Christian	2014	28	25	14	11	22	100	148
	2007	29	21	13	13	23	100	111
Jewish	2014	16	15	11	14	44	100	708
	2007	14	11	17	12	46	100	520
Muslim	2014	34	17	20	9	20	100	205
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Buddhist	2014	36	18	19	13	13	100	233
	2007	25	19	17	17	22	100	357
Hindu	2014	17	13	14	20	36	100	172
	2007	9	10	15	22	43	100	220
Other faiths	2014	38	16	15	12	19	100	542
	2007	28	25	16	13	18	100	378
Unitarian and other liberal faiths	2014	30	17	16	14	23	100	379
	2007	19	25	16	13	26	100	243
New Age	2014	54	15	12	8	11	100	128
	2007	39	23	17	12	9	100	106
Unaffiliated	2014	33	20	14	12	21	100	6,790
	2007	29	23	16	13	19	100	4,279
Atheist	2014	24	18	16	13	30	100	1,009
	2007	21	20	16	15	28	100	439
Agnostic	2014	22	18	15	16	29	100	1,366
	2007	18	22	19	16	25	100	730
Nothing in Particular	2014	38	21	13	11	17	100	4,415
	2007	32	24	16	12	16	100	3,110
Religion not important	2014	30	22	14	13	21	100	2,650
	2007	25	24	17	13	21	100	1,686
Religion important	2014	47	21	12	8	12	100	1,765
	2007	40	24	15	10	12	100	1,424

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. "N/A" indicates insufficient sample size. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology." The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Appendix B for details.

Family Income by Protestant Family

		Less than \$30,000	\$30,000- \$49,999	\$50,000- \$74,999	\$75,000- \$99,000	\$100,000+	Total	Sample size
Baptist	2014	42%	22%	14%	10%	12%	100%	4,342
	2007	39	25	16	9	11	100	4,961
Baptist in the evangelical tradition	2014	35	22	17	12	14	100	2,744
	2007	34	25	18	10	13	100	3,356
Baptist in the mainline tradition	2014	50	21	11	9	9	100	543
	2007	44	22	14	9	10	100	528
Baptist in the historically black Protestant tradition	2014	56	21	9	7	7	100	1,055
	2007	50	25	11	6	8	100	1,077
Methodist	2014	26	21	16	14	22	100	1,714
	2007	25	22	18	15	20	100	2,215
Methodist in the mainline tradition	2014	24	20	16	15	25	100	1,514
	2007	23	21	19	15	21	100	1,998
Methodist in the historically black Protestant tradition	2014	42	24	14	12	7	100	156
	2007	41	24	14	9	12	100	173
Nondenominational	2014	27	22	18	14	19	100	1,846
	2007	24	21	21	15	18	100	1,354
Nondenominational in the evangelical tradition	2014	26	22	19	14	19	100	1,433
	2007	25	21	22	15	18	100	1,021
Nondenominational in the mainline tradition	2014	22	21	16	15	26	100	322
	2007	23	20	18	16	23	100	277
Nondenominational in the historically black Protestant tradition	2014	n/a	n/a	n/a	n/a	n/a	n/a	n/a
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	24	21	16	16	23	100	1,283
	2007	23	22	21	17	16	100	1,571
Lutheran in the evangelical tradition	2014	26	21	17	16	20	100	533
	2007	24	22	21	17	17	100	597
Lutheran in the mainline tradition	2014	23	21	15	16	25	100	750
	2007	23	23	21	17	16	100	974
Presbyterian	2014	24	16	20	13	27	100	835
	2007	21	19	18	16	26	100	961
Presbyterian in the evangelical tradition	2014	28	18	19	14	21	100	259
	2007	30	21	16	13	20	100	278
Presbyterian in the mainline tradition	2014	21	16	20	13	31	100	576
	2007	17	18	19	18	29	100	683
Pentecostal	2014	49	23	12	8	8	100	1,209
	2007	45	25	14	8	7	100	1,135
Pentecostal in the evangelical tradition	2014	51	22	12	8	7	100	940
	2007	45	25	15	8	7	100	919
Pentecostal in the historically black Protestant tradition	2014	45	25	11	6	13	100	269
	2007	48	25	12	8	7	100	216
Episcopalian/Anglican	2014	19	14	12	19	36	100	574
	2007	18	19	11	17	35	100	580
Episcopalian/Anglican in the mainline tradition	2014	19	14	13	19	36	100	564
	2007	17	19	12	17	35	100	556
Restorationist	2014	37	23	14	9	16	100	560
	2007	38	22	17	11	12	100	650
Restorationist in the evangelical tradition	2014	38	23	15	8	16	100	468
	2007	39	23	17	11	11	100	529
Restorationist in the mainline tradition	2014	n/a	n/a	n/a	n/a	n/a	n/a	n/a
	2007	33	15	18	14	21	100	121
Congregationalist	2014	30	14	14	14	29	100	264
	2007	26	19	20	15	21	100	280
Congregationalist in the mainline tradition	2014	28	16	14	11	31	100	236
	2007	24	19	20	15	23	100	239
Holiness	2014	43	21	14	15	7	100	260
	2007	41	26	18	8	7	100	331
Holiness in the evangelical tradition	2014	38	22	15	18	8	100	231
	2007	40	25	18	10	7	100	304
Adventist	2014	37	24	14	10	15	100	156
	2007	47	25	11	7	10	100	129
Anabaptist	2014	n/a	n/a	n/a	n/a	n/a	n/a	n/a
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. "N/A" indicates insufficient sample size. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Family Income by Protestant Denomination

		Less than \$30,000	\$30,000- \$49,999	\$50,000- \$74,999	\$75,000- \$99,000	\$100,000+	Total	Sample size
		%	%	%	%	%	%	
African Methodist Episcopal Church	2014	n/a	n/a	n/a	n/a	n/a	n/a	n/a
	2007	40	24	13	9	14	100	108
American Baptist Churches USA	2014	53	18	12	9	9	100	400
	2007	46	22	16	9	8	100	354
Anglican Church	2014	n/a	n/a	n/a	n/a	n/a	n/a	n/a
	2007	17	16	12	15	39	100	113
Assemblies of God	2014	43	23	13	11	10	100	398
	2007	41	26	15	11	8	100	415
Church of God in Christ	2014	46	26	12	7	9	100	148
	2007	46	27	10	8	9	100	134
Church of God (Cleveland, Tennessee)	2014	n/a	n/a	n/a	n/a	n/a	n/a	n/a
	2007	41	27	19	6	8	100	100
Church of the Nazarene	2014	n/a	n/a	n/a	n/a	n/a	n/a	n/a
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Churches of Christ	2014	37	23	15	8	16	100	434
	2007	37	24	17	11	11	100	483
Episcopal Church	2014	19	13	14	20	35	100	435
	2007	16	19	11	18	35	100	394
Evangelical Lutheran Church in America (ELCA)	2014	19	22	15	17	26	100	547
	2007	24	24	21	15	17	100	713
Independent Baptist (evangelical tradition)	2014	39	22	16	11	12	100	724
	2007	37	25	17	11	11	100	798
Interdenominational (evangelical tradition)	2014	23	27	20	14	16	100	181
	2007	31	18	19	15	17	100	167
Interdenominational (mainline tradition)	2014	23	21	12	19	26	100	123
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Lutheran Church-Missouri Synod	2014	22	21	17	17	22	100	390
	2007	24	20	20	18	17	100	478
National Baptist Convention	2014	49	21	12	9	9	100	417
	2007	46	29	12	6	7	100	474
Nondenominational charismatic	2014	31	19	11	17	22	100	171
	2007	22	23	26	17	11	100	153
Nondenominational evangelical	2014	23	21	18	16	21	100	622
	2007	15	22	21	18	25	100	360
Nondenominational fundamentalist	2014	n/a	n/a	n/a	n/a	n/a	n/a	n/a
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Presbyterian Church in America	2014	27	17	16	15	25	100	132
	2007	34	20	16	12	18	100	147
Presbyterian Church (USA)	2014	24	15	17	12	32	100	371
	2007	16	19	19	18	28	100	452
Seventh-day Adventist	2014	37	24	14	10	15	100	142
	2007	46	26	10	7	11	100	115
Southern Baptist Convention	2014	32	22	17	13	16	100	1,613
	2007	30	25	19	11	15	100	2,107
United Church of Christ	2014	31	16	13	10	29	100	202
	2007	27	20	21	14	18	100	197
United Methodist Church	2014	23	20	16	15	26	100	1,427
	2007	23	21	19	16	22	100	1,876

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. "N/A" indicates insufficient sample size. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Marital Status by Religious Tradition

		Married	Living with a partner	Divorced/separated	Widowed	Never been married	Total	Sample size
Full sample	2014	48%	7%	13%	7%	25%	100%	34,891
	2007	54	6	12	8	19	100	35,308
Protestant	2014	52	5	14	8	20	100	16,517
	2007	55	5	13	10	17	100	18,822
Evangelical tradition	2014	55	5	14	8	18	100	8,562
	2007	59	5	13	9	14	100	9,419
Mainline tradition	2014	55	6	12	9	18	100	6,048
	2007	57	5	12	11	15	100	7,421
Historically black Protestant tradition	2014	31	6	19	9	36	100	1,907
	2007	33	6	16	11	34	100	1,982
Catholic	2014	52	8	12	7	21	100	7,176
	2007	58	7	10	8	17	100	8,013
Mormon	2014	66	3	7	5	19	100	661
	2007	71	3	9	5	12	100	576
Church of Jesus Christ of Latter-day Saints	2014	66	3	7	5	18	100	638
	2007	71	3	9	5	12	100	552
Orthodox Christian	2014	48	5	9	6	31	100	182
	2007	58	3	9	7	22	100	360
Jehovah's Witness	2014	53	5	12	8	21	100	244
	2007	53	1	14	11	20	100	213
Other Christian	2014	41	7	30	5	16	100	158
	2007	49	10	19	6	15	100	129
Jewish	2014	56	6	9	6	23	100	843
	2007	57	6	9	8	19	100	676
Muslim	2014	41	4	8	1	45	100	234
	2007	50	6	15	1	28	100	116
Buddhist	2014	39	11	10	2	37	100	263
	2007	45	8	12	4	31	100	410
Hindu	2014	60	3	5	1	32	100	198
	2007	79	0	5	2	14	100	256
Other faiths	2014	33	16	19	3	29	100	604
	2007	44	9	15	5	26	100	447
Unitarian and other liberal faiths	2014	34	15	18	4	29	100	424
	2007	48	10	14	7	22	100	296
New Age	2014	29	20	19	2	30	100	141
	2007	38	8	19	1	34	100	117
Unaffiliated	2014	37	11	11	3	37	100	7,523
	2007	46	10	12	4	28	100	5,005
Atheist	2014	36	13	9	2	40	100	1,093
	2007	39	11	10	3	37	100	504
Agnostic	2014	35	11	11	2	41	100	1,470
	2007	41	10	10	3	36	100	824
Nothing in particular	2014	38	11	12	3	35	100	4,960
	2007	48	10	12	4	26	100	3,677
Religion not important	2014	39	10	11	3	37	100	2,957
	2007	49	11	11	3	26	100	1,989
Religion important	2014	37	13	13	4	32	100	2,003
	2007	47	10	13	4	25	100	1,688

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology." The demographic characteristics of the 2014 Religious Landscape Study's overall sample were weighted to known parameters from the Census Bureau's 2012 American Community Survey (ACS), which helps to ensure that the demographic characteristics of the sample closely match those of the U.S. adult population. See Appendix B for details.

Marital Status by Protestant Family

		Married	Living with a partner	Divorced/separated	Widowed	Never been married	Total	Sample size
Baptist	2014	48%	5%	16%	10%	21%	100%	4,942
	2007	51	5	14	11	18	100	5,885
Baptist in the evangelical tradition	2014	58	5	14	10	14	100	3,133
	2007	60	4	13	10	12	100	3,987
Baptist in the mainline tradition	2014	43	7	15	11	24	100	634
	2007	49	8	16	12	16	100	626
Baptist in the historically black Protestant tradition	2014	28	6	19	10	36	100	1,175
	2007	30	7	16	13	34	100	1,272
Methodist	2014	57	5	13	12	13	100	1,985
	2007	58	4	12	12	13	100	2,646
Methodist in the mainline tradition	2014	60	5	13	12	11	100	1,740
	2007	61	4	11	11	12	100	2,385
Methodist in the historically black Protestant tradition	2014	31	7	21	10	31	100	184
	2007	34	7	15	17	26	100	207
Nondenominational	2014	53	5	14	4	24	100	2,080
	2007	60	6	13	4	17	100	1,537
Nondenominational in the evangelical tradition	2014	55	4	14	4	22	100	1,601
	2007	63	5	12	4	16	100	1,166
Nondenominational in the mainline tradition	2014	51	8	12	3	26	100	375
	2007	53	9	15	3	20	100	305
Nondenominational in the historically black Protestant tradition	2014	29	4	17	3	47	100	104
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	59	5	10	9	16	100	1,497
	2007	60	4	11	12	13	100	1,918
Lutheran in the evangelical tradition	2014	59	5	9	11	16	100	627
	2007	60	5	11	13	12	100	736
Lutheran in the mainline tradition	2014	59	5	11	9	17	100	870
	2007	60	3	11	12	13	100	1,182
Presbyterian	2014	61	4	12	10	13	100	975
	2007	58	3	11	15	14	100	1,152
Presbyterian in the evangelical tradition	2014	59	4	12	8	17	100	303
	2007	55	2	10	17	17	100	318
Presbyterian in the mainline tradition	2014	62	3	12	12	11	100	672
	2007	60	3	12	14	12	100	834
Pentecostal	2014	48	5	19	7	21	100	1,382
	2007	54	4	16	8	17	100	1,338
Pentecostal in the evangelical tradition	2014	49	6	18	8	19	100	1,082
	2007	58	4	15	8	14	100	1,084
Pentecostal in the historically black Protestant tradition	2014	42	2	20	6	31	100	300
	2007	39	4	19	7	30	100	254
Episcopalian/Anglican	2014	58	4	12	8	18	100	649
	2007	55	4	12	11	17	100	706
Episcopalian/Anglican in the mainline tradition	2014	58	4	11	8	18	100	637
	2007	55	4	12	11	18	100	672
Restorationist	2014	55	4	13	9	20	100	644
	2007	52	6	13	12	18	100	773
Restorationist in the evangelical tradition	2014	53	4	13	9	21	100	541
	2007	51	6	12	11	19	100	616
Restorationist in the mainline tradition	2014	67	1	11	10	12	100	103
	2007	56	3	13	14	14	100	157
Congregationalist	2014	61	6	13	9	12	100	303
	2007	55	6	11	15	13	100	342
Congregationalist in the mainline tradition	2014	64	5	11	9	12	100	267
	2007	56	6	11	14	13	100	298
Holiness	2014	53	5	14	11	17	100	293
	2007	56	5	13	12	16	100	410
Holiness in the evangelical tradition	2014	56	6	14	10	14	100	263
	2007	57	5	12	12	14	100	373
Adventist	2014	53	5	14	7	21	100	180
	2007	50	10	11	6	23	100	151
Anabaptist	2014	77	2	5	4	13	100	103
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. "N/A" indicates insufficient sample size. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Marital Status by Protestant Denomination

		Married	Living with a partner	Divorced/separated	Widowed	Never been married	Total	Sample size
African Methodist Episcopal Church	2014	32%	6%	22%	9%	30%	100%	117
	2007	39	2	16	16	27	100	125
American Baptist Churches USA	2014	43	6	16	12	23	100	465
	2007	49	9	16	12	14	100	411
Anglican Church	2014	61	1	10	8	19	100	110
	2007	55	3	15	14	13	100	134
Assemblies of God	2014	57	5	16	9	13	100	457
	2007	64	5	12	8	10	100	478
Church of God in Christ	2014	42	2	20	4	33	100	164
	2007	39	6	19	6	30	100	158
Church of God (Cleveland, Tennessee)	2014	59	7	14	8	12	100	111
	2007	60	0	13	13	13	100	124
Church of the Nazarene	2014	57	8	14	7	14	100	101
	2007	65	6	14	12	3	100	102
Churches of Christ	2014	53	4	12	9	21	100	498
	2007	52	6	13	11	18	100	561
Episcopal Church	2014	59	5	12	8	16	100	492
	2007	55	5	11	10	18	100	474
Evangelical Lutheran Church in America (ELCA)	2014	62	4	9	9	16	100	639
	2007	63	3	10	13	11	100	865
Independent Baptist (evangelical tradition)	2014	58	7	15	7	13	100	822
	2007	62	5	12	9	12	100	910
Interdenominational (evangelical tradition)	2014	50	3	22	5	20	100	206
	2007	57	6	18	7	13	100	185
Interdenominational (mainline tradition)	2014	55	5	17	5	18	100	139
	2007	53	4	14	5	25	100	102
Lutheran Church-Missouri Synod	2014	59	4	9	12	15	100	457
	2007	60	5	11	13	11	100	586
National Baptist Convention	2014	35	2	22	13	26	100	460
	2007	35	7	16	15	26	100	547
Nondenominational charismatic	2014	51	4	15	3	26	100	186
	2007	66	6	10	5	13	100	169
Nondenominational evangelical	2014	64	4	10	3	19	100	684
	2007	68	4	9	4	16	100	412
Nondenominational fundamentalist	2014	60	2	17	4	17	100	107
	2007	61	4	18	7	10	100	103
Presbyterian Church in America	2014	57	6	13	11	14	100	157
	2007	57	2	10	16	16	100	166
Presbyterian Church (USA)	2014	64	1	11	12	12	100	428
	2007	62	3	10	14	10	100	539
Seventh-day Adventist	2014	51	5	13	8	23	100	164
	2007	48	10	11	7	25	100	135
Southern Baptist Convention	2014	60	3	13	10	13	100	1,843
	2007	61	4	13	10	13	100	2,525
United Church of Christ	2014	64	5	8	9	14	100	227
	2007	55	6	11	15	13	100	246
United Methodist Church	2014	61	5	12	12	10	100	1,632
	2007	62	4	11	12	12	100	2,231

Figures may not add to 100% due to rounding. Results repercentaged to exclude nonresponse. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Religious Affiliation by State in the Northeast

		Evangelical	Mainline	Historically black Protestant	Catholic	Mormon	Orthodox Christian	Jehovah's Witness	Other Christian	Jewish	Muslim	Buddhist	Hindu	Other world religions	Other faiths	Unaffiliated	DK/Ref.	Total	Sample size
		%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	
Total United States	2014	25	15	6	21	2	*	1	*	2	1	1	1	*	2	23	1	100	35,071
	2007	26	18	7	24	2	1	1	*	2	*	1	*	*	1	16	1	100	35,556
Northeast	2014	13	15	5	30	1	1	1	*	4	1	1	1	*	2	25	1	100	6,516
	2007	13	19	5	37	*	1	1	*	4	1	1	1	*	1	16	1	100	6,556
Connecticut	2014	13	17	5	33	1	1	*	1	3	1	1	1	*	2	23	1	100	377
	2007	9	13	4	43	1	1	1	*	1	*	*	*	*	2	22	1	100	369
Maine	2014	14	21	2	21	2	*	*	1	2	*	1	*	*	5	31	2	100	303
	2007	15	26	*	29	1	*	1	*	*	*	1	*	*	2	25	*	100	245
Massachusetts	2014	9	10	2	34	1	1	*	*	3	1	1	1	*	2	32	1	100	704
	2007	11	15	2	43	*	1	*	*	3	*	1	1	*	2	17	1	100	748
New Hampshire	2014	13	16	1	26	1	*	2	*	2	*	*	*	*	3	36	*	100	303
	2007	14	19	*	29	1	*	*	*	2	*	1	*	*	6	27	*	100	189
New Jersey	2014	13	12	6	34	1	1	1	*	6	3	*	3	1	1	18	1	100	886
	2007	12	13	5	42	*	1	*	*	6	1	1	2	*	1	12	2	100	932
New York	2014	10	11	5	31	*	1	1	*	7	2	1	1	*	2	27	1	100	1,966
	2007	11	16	5	39	*	1	1	*	6	1	1	1	*	1	17	1	100	1,933
Pennsylvania	2014	19	23	5	24	*	*	1	*	1	1	*	1	*	2	21	1	100	1,366
	2007	18	25	7	29	*	1	1	*	2	*	*	*	*	1	13	1	100	1,896
Rhode Island	2014	14	14	2	42	1	*	2	*	1	*	*	1	1	1	20	1	100	305
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Vermont	2014	11	19	*	22	*	1	*	*	2	*	1	1	1	3	37	2	100	306
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a

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Religious Affiliation by State in the Midwest

		Evangelical tradition	Mainline tradition	Historically black Protestant tradition	Catholic	Mormon	Orthodox Christian	Jehovah's Witness	Other Christian	Jewish	Muslim	Buddhist	Hindu	Other world religions	Other faiths	Unaffiliated	DK/Ref.	Total	Sample size
		%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	
Total United States	2014	25	15	6	21	2	*	1	*	2	1	1	1	*	2	23	1	100	35,071
	2007	26	18	7	24	2	1	1	*	2	*	1	*	*	1	16	1	100	35,556
Midwest	2014	26	19	5	21	1	*	1	*	1	1	1	*	*	1	22	1	100	7,491
	2007	26	22	6	24	1	*	1	*	1	*	*	*	*	1	16	1	100	9,078
Illinois	2014	20	16	7	28	*	1	1	*	2	1	1	1	*	1	22	1	100	1,326
	2007	19	17	9	32	*	1	1	*	2	*	1	1	*	1	15	1	100	1,340
Indiana	2014	31	16	5	18	1	*	*	*	1	*	*	*	*	1	26	*	100	654
	2007	34	22	6	18	1	*	1	*	1	*	*	*	*	*	16	*	100	924
Iowa	2014	28	30	2	18	*	*	*	*	*	1	*	*	*	*	21	1	100	330
	2007	24	30	1	25	1	*	*	*	1	*	*	*	*	1	15	1	100	487
Kansas	2014	31	24	2	18	1	*	1	*	*	1	1	*	*	2	20	*	100	307
	2007	29	27	3	23	1	*	*	*	*	*	*	*	*	1	14	1	100	421
Michigan	2014	25	18	8	18	*	*	1	1	1	1	1	*	*	1	24	1	100	982
	2007	26	19	8	23	1	*	1	*	1	1	1	*	*	1	17	1	100	1,275
Minnesota	2014	19	29	2	22	1	*	*	*	1	1	*	*	1	1	20	2	100	563
	2007	21	32	1	28	*	*	*	*	1	1	1	*	*	1	13	*	100	789
Missouri	2014	36	16	6	16	1	*	*	*	*	*	1	*	*	1	20	*	100	642
	2007	37	18	6	18	1	*	1	*	1	*	*	*	*	1	16	*	100	879
Nebraska	2014	25	24	2	23	1	*	*	*	*	*	1	1	*	1	20	1	100	312
	2007	21	27	3	31	*	*	*	*	*	*	*	*	*	1	16	*	100	247
North Dakota	2014	22	28	1	26	*	*	*	*	*	1	*	*	*	2	20	*	100	338
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Ohio	2014	29	17	7	18	1	*	1	*	1	1	1	*	*	2	22	*	100	1,132
	2007	26	22	7	21	*	1	1	*	1	1	*	*	*	1	17	1	100	1,654
South Dakota	2014	25	32	*	22	*	*	*	*	*	*	1	*	*	2	18	*	100	305
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Wisconsin	2014	22	18	4	25	*	1	1	*	1	1	*	*	*	1	25	*	100	600
	2007	24	23	3	29	*	1	*	1	*	*	*	*	*	1	16	1	100	824

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Religious Affiliation by State in the West

		Evangelical	Mainline	Historically black Protestant	Catholic	Mormon	Orthodox Christian	Jehovah's Witness	Other Christian	Jewish	Muslim	Buddhist	Hindu	Other world religions	Other faiths	Unaffiliated	DK/Ref.	Total	Sample size
		%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	
Total United States	2014	25	15	6	21	2	*	1	*	2	1	1	1	*	2	23	1	100	35,071
	2007	26	18	7	24	2	1	1	*	2	*	1	*	*	1	16	1	100	35,556
West	2014	22	11	2	23	5	1	1	1	2	1	1	1	*	2	28	1	100	8,498
	2007	20	15	3	25	6	1	1	1	2	*	2	*	*	2	21	1	100	7,279
Alaska	2014	22	12	3	16	5	5	*	*	*	*	1	*	1	4	31	1	100	310
	2007	26	19	2	14	4	3	*	1	*	1	*	*	*	2	27	1	100	200
Arizona	2014	26	12	1	21	5	*	1	*	2	1	1	1	*	2	27	*	100	653
	2007	23	15	2	25	4	*	1	*	1	*	1	*	*	2	22	2	100	578
California	2014	20	10	2	28	1	1	1	1	2	1	2	2	1	2	27	1	100	3,697
	2007	18	14	4	31	2	1	1	1	2	*	2	1	*	2	21	1	100	3,574
Colorado	2014	26	15	2	16	2	1	*	1	1	*	1	*	*	2	29	2	100	504
	2007	23	19	2	19	2	1	*	1	2	*	1	*	1	2	25	2	100	590
Hawaii	2014	25	11	2	20	3	*	1	1	*	*	8	*	*	1	26	1	100	312
	2007	26	18	*	22	5	*	2	*	*	*	6	1	*	2	17	*	100	201
Idaho	2014	21	16	*	10	19	1	*	*	*	1	*	*	*	2	27	1	100	320
	2007	22	16	*	18	23	*	1	*	*	*	*	*	*	2	18	*	100	196
Montana	2014	28	14	*	17	4	1	1	*	*	*	1	*	*	4	30	*	100	312
	2007	23	24	*	23	4	*	2	*	*	*	*	*	*	2	22	*	100	190
Nevada	2014	20	10	5	25	4	1	1	*	2	*	*	*	*	3	28	1	100	314
	2007	13	11	2	27	11	2	*	1	1	2	*	1	1	3	21	2	100	252
New Mexico	2014	23	14	1	34	2	*	1	*	*	*	1	*	*	2	21	*	100	312
	2007	25	15	2	26	2	*	2	*	2	*	2	*	*	1	21	1	100	228
Oregon	2014	29	13	1	12	4	1	*	1	2	1	*	*	1	3	31	1	100	419
	2007	30	16	1	14	5	*	*	1	1	*	2	*	*	2	27	*	100	521
Utah	2014	7	6	*	5	55	*	*	*	*	1	1	*	*	2	22	1	100	315
	2007	7	6	1	10	58	*	*	*	*	*	*	*	*	1	16	1	100	323
Washington	2014	25	13	2	17	3	*	2	1	1	*	1	1	*	3	32	1	100	714
	2007	25	23	1	16	2	*	1	1	1	*	1	*	*	1	23	2	100	745
Wyoming	2014	27	16	*	14	9	*	3	1	*	*	1	*	*	3	26	*	100	316
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Religious Affiliation by State in the South

		Evangelical tradition	Mainline tradition	Historically black Protestant tradition	Catholic	Mormon	Orthodox Christian	Jehovah's Witness	Other Christian	Jewish	Muslim	Buddhist	Hindu	Other world religions	Other faiths	Unaffiliated	DK/Ref.	Total	Sample size
		%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	
Total United States	2014	25	15	6	21	2	*	1	*	2	1	1	1	*	2	23	1	100	35,071
	2007	26	18	7	24	2	1	1	*	2	*	1	*	*	1	16	1	100	35,556
South	2014	34	14	11	15	1	*	1	*	1	1	*	*	*	1	19	*	100	12,566
	2007	37	17	11	16	1	*	1	*	1	*	*	*	*	1	13	1	100	12,643
Alabama	2014	49	13	16	7	1	*	*	*	*	*	*	*	*	1	12	1	100	511
	2007	49	15	18	6	*	*	1	*	*	*	*	*	*	1	8	1	100	681
Arkansas	2014	46	16	8	8	1	*	*	*	*	2	*	*	*	1	18	*	100	311
	2007	53	16	10	5	*	*	1	1	*	*	*	*	*	*	13	*	100	378
Delaware	2014	15	21	10	22	*	1	*	*	3	1	*	2	*	1	23	1	100	301
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
District of Columbia	2014	8	10	23	20	2	1	*	*	5	2	*	1	*	1	25	1	100	303
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Florida	2014	24	14	8	21	1	*	1	1	3	*	*	*	*	2	24	*	100	2,020
	2007	25	15	8	26	*	1	1	*	3	1	*	*	*	1	16	1	100	1,694
Georgia	2014	38	12	17	9	1	*	2	*	1	*	*	*	*	2	18	1	100	968
	2007	38	16	16	12	1	*	1	*	1	*	*	*	*	*	13	*	100	967
Kentucky	2014	49	11	5	10	*	*	*	*	*	*	*	*	*	2	22	*	100	439
	2007	49	17	5	14	*	*	*	*	*	*	*	*	*	1	12	1	100	599
Louisiana	2014	27	8	22	26	*	*	1	1	*	*	1	*	*	1	13	*	100	465
	2007	31	9	20	28	*	*	1	*	*	1	1	*	*	*	8	*	100	528
Maryland	2014	18	18	16	15	1	1	*	1	3	1	1	1	*	2	23	*	100	644
	2007	15	22	17	19	*	*	1	*	5	1	1	1	*	1	17	1	100	677
Mississippi	2014	41	12	24	4	1	*	*	*	*	*	*	*	*	1	14	1	100	309
	2007	47	11	23	9	1	*	1	*	*	*	*	*	*	1	6	1	100	333
North Carolina	2014	35	19	12	9	1	1	1	*	1	*	*	*	*	1	20	*	100	1,022
	2007	41	21	13	9	*	*	*	*	*	*	1	*	*	1	12	1	100	1,166
Oklahoma	2014	47	18	4	8	1	*	*	*	*	*	*	*	*	1	18	1	100	391
	2007	53	16	3	12	*	*	*	*	*	*	1	*	*	1	12	1	100	465
South Carolina	2014	35	16	15	10	1	1	1	*	1	*	*	*	*	1	19	1	100	495
	2007	45	18	15	8	*	1	1	*	1	*	*	*	*	1	10	*	100	570
Tennessee	2014	52	13	8	6	1	*	1	*	1	1	1	*	*	1	14	1	100	661
	2007	51	18	8	7	1	*	*	*	*	1	*	*	*	1	12	1	100	837
Texas	2014	31	13	6	23	1	*	1	1	1	1	1	*	*	1	18	*	100	2,535
	2007	34	15	8	24	1	*	1	*	1	*	1	1	*	1	12	*	100	2,266
Virginia	2014	30	16	12	12	2	1	*	*	1	1	1	*	*	1	20	*	100	882
	2007	31	20	10	14	1	1	*	*	1	*	1	1	*	1	18	1	100	997
West Virginia	2014	39	29	2	6	2	*	*	*	1	1	*	*	*	1	18	1	100	309
	2007	36	32	2	7	*	*	*	*	1	*	*	1	0	0	19	1	100	296

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

Religious Affiliation by Metro Area

	Evangelical tradition	Mainline tradition	Historically black Protestant tradition	Catholic	Mormon	Orthodox Christian	Jehovah's Witness	Other Christian	Jewish	Muslim	Buddhist	Hindu	Other world religions	Other faiths	Unaffiliated	DK/Ref.	Total	Sample size
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	
Total United States	25	15	6	21	2	*	1	*	2	1	1	1	*	2	23	1	100	35,071
Atlanta	33	12	18	11	1	*	1	*	1	*	*	*	*	1	20	1	100	510
Boston	9	13	3	29	*	2	*	1	4	1	1	1	*	2	33	1	100	498
Chicago	16	11	8	34	*	1	1	1	3	2	1	1	1	1	22	1	100	867
Dallas	38	14	7	15	1	*	1	1	1	1	*	*	*	2	18	*	100	659
Detroit	20	14	15	16	*	*	1	*	2	3	1	*	*	2	24	1	100	374
Houston	30	11	9	19	1	1	1	1	2	1	1	1	*	1	20	*	100	514
Los Angeles	18	9	3	32	*	1	1	1	3	2	2	1	*	1	25	1	100	1,076
Miami	20	11	8	27	*	*	1	1	9	*	*	*	*	*	21	*	100	483
Minneapolis	15	27	4	21	1	1	1	*	1	*	1	*	1	1	23	2	100	342
New York City	9	8	6	33	*	1	1	*	8	3	1	3	1	1	24	1	100	1,786
Philadelphia	13	17	11	26	*	*	1	*	3	1	1	1	*	1	24	1	100	722
Phoenix	25	11	1	21	6	*	1	1	1	1	1	2	*	2	26	*	100	397
Riverside	30	10	3	22	3	1	2	*	*	*	*	*	1	2	25	1	100	373
San Diego	14	16	2	32	2	*	3	*	2	*	1	1	*	1	27	*	100	321
San Francisco	10	6	4	25	1	1	*	1	3	1	2	5	1	3	35	2	100	485
Seattle	23	10	1	15	1	*	1	1	1	*	2	2	*	4	37	1	100	333
Washington, D.C.	14	15	12	19	1	2	*	1	4	2	2	1	*	2	24	1	100	913

Figures may not add to 100% due to rounding. Margins of error vary based on sample size. To see approximate margins of error for groups of various sizes, see Appendix B, "Methodology."

**PEW RESEARCH CENTER
2014 RELIGIOUS LANDSCAPE STUDY (RLS-II)
FINAL TOPLINE
June 4-September 30, 2014
N=35,071**

Note: figures may not sum to 100, and nested figures may not sum to subtotals indicated, due to rounding. Some questions held for future release.

Now I have some background questions...

ASK ALL:

MARITAL Are you currently married, living with a partner, divorced, separated, widowed, or have you never been married? **[IF R SAYS “SINGLE,” PROBE TO DETERMINE WHICH CATEGORY IS APPROPRIATE]**

		Married	Living with a partner	Divorced/separated	Widowed	Never been married	Total	Sample size
Total Answering	2014	48	7	13	7	25	100	34,891
	2007	54	6	12	8	19	100	35,308
Evangelical tradition	2014	55	5	14	8	18	100	8,562
	2007	59	5	13	9	14	100	9,419
Mainline tradition	2014	55	6	12	9	18	100	6,048
	2007	57	5	12	11	15	100	7,421
Historically black Protestant trad.	2014	31	6	19	9	36	100	1,907
	2007	33	6	16	11	34	100	1,982
Catholic	2014	52	8	12	7	21	100	7,176
	2007	58	7	10	8	17	100	8,013
Mormon	2014	66	3	7	5	19	100	661
	2007	71	3	9	5	12	100	576
Orthodox Christian	2014	48	5	9	6	31	100	182
	2007	58	3	9	7	22	100	360
Jehovah's Witness	2014	53	5	12	8	21	100	244
	2007	53	1	14	11	20	100	213
Other Christian	2014	41	7	30	5	16	100	158
	2007	49	10	19	6	15	100	129
Jewish	2014	56	6	9	6	23	100	843
	2007	57	6	9	8	19	100	676
Muslim	2014	41	4	8	1	45	100	234
	2007	50	6	15	1	28	100	116
Buddhist	2014	39	11	10	2	37	100	263
	2007	45	8	12	4	31	100	410
Hindu	2014	60	3	5	1	32	100	198
	2007	79	0	5	2	14	100	256
Other faiths	2014	33	16	19	3	29	100	604
	2007	44	9	15	5	26	100	447
Unaffiliated	2014	37	11	11	3	37	100	7,523
	2007	46	10	12	4	28	100	5,005

Based on total answering. Results recalculated to exclude non-response. In 2007 interviewers were not instructed to probe “single” responses.

ASK ALL:

HISP Are you of Hispanic, Latino, or Spanish origin, such as Mexican, Puerto Rican or Cuban?

ASK ALL:

RACE Which of the following describes your race? You can select as many as apply. White, Black or African American, Asian or Asian American or some other race. **[RECORD UP TO FOUR IN ORDER MENTIONED BUT DO NOT PROBE FOR ADDITIONAL; NAME FIRST MENTION RACE_1, SECOND MENTION RACE_2, THIRD MENTION RACE_3, FOURTH MENTION RACE_4] [IF R VOLS MIXED BIRACIAL, PROBE ONCE: What race or races is that?]**

		-----Non-Latino-----				Latino	Total	Sample size
		White	Black or African-American	Asian or Asian-American	Mixed race/ or some other race			
Total Answering	2014	66	12	4	4	15	100	34,549
	2007	71	11	3	3	12	100	35,101
Evangelical tradition	2014	76	6	2	5	11	100	8,479
	2007	81	6	2	4	7	100	9,380
Mainline tradition	2014	86	3	1	3	6	100	5,995
	2007	91	2	1	3	3	100	7,383
Historically black Protestant trad.	2014	2	94	0	1	3	100	1,913
	2007	2	92	*	1	4	100	1,990
Catholic	2014	59	3	3	2	34	100	7,113
	2007	65	2	2	2	29	100	7,987
Mormon	2014	85	1	1	5	8	100	656
	2007	86	3	1	3	7	100	571
Orthodox Christian	2014	81	8	3	2	6	100	184
	2007	87	6	2	3	1	100	358
Jehovah's Witness	2014	36	27	*	6	32	100	242
	2007	48	22	*	5	24	100	212
Other Christian	2014	65	16	*	10	9	100	155
	2007	77	11	0	8	4	100	126
Jewish	2014	90	2	2	2	4	100	838
	2007	95	1	*	2	3	100	671
Muslim	2014	38	28	28	3	4	100	232
	2007	33	32	20	7	7	100	115
Buddhist	2014	44	3	33	8	12	100	262
	2007	53	4	32	5	6	100	405
Hindu	2014	4	2	91	2	1	100	197
	2007	5	1	88	4	2	100	255
Other faiths	2014	78	4	1	10	8	100	593
	2007	80	2	1	13	5	100	436
Unaffiliated	2014	68	9	5	4	13	100	7,427
	2007	73	8	4	4	11	100	4,955

Based on total answering. Results recalculated to exclude non-response. In 2007 the race and ethnicity questions read: "Are you, yourself, of Hispanic origin or descent, such as Mexican, Puerto Rican, Cuban, or some other Spanish background?" If respondents answered "yes" they were then asked "Are you white Hispanic, black Hispanic, or some other race?" Respondents who answered "no" or "don't know" were then asked: "What is your race? Are you white, black, Asian, or some other?"

ASK ALL:

Q.E1 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?]

ASK IF SOMETHING ELSE OR DK/REF:

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)]**

ASK IF PROTESTANT OR CHRISTIAN UNSPECIFIED OR SOMETHING ELSE/CHRISTIAN:

Q.E2 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 IN ORDER, BUT DO NOT READ MATERIAL IN PARENTHESES]**

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

Baptist

Methodist

Lutheran

Presbyterian

Pentecostal (Assemblies of God, Four-Square Gospel)

Episcopalian (**uh-pisk-uh-PALE-yun**) or Anglican

Church of Christ, or Disciples of Christ (Christian Church)

Congregational or United Church of Christ

Holiness (Nazarenes, Wesleyan Church, Salvation Army)

Reformed (include Reformed Church in America; Christian Reformed)

Church of God

Nondenominational or Independent Church

Something else (**SPECIFY**)

Or none in particular

[VOL. – DO NOT READ] Jehovah’s Witness

[VOL. – DO NOT READ] Just a Protestant

[VOL. – DO NOT READ] Just a Christian

[VOL. – DO NOT READ] Seventh-day Adventist

[VOL. – DO NOT READ] Don’t know/Refused

ASK IF BAPTIST AND NON-BLACK:

Q.E3a 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?

Southern Baptist Convention
 American Baptist Churches in USA
 Independent Baptist
 Baptist General Conference (VOL.)
 Baptist Missionary Association (VOL.)
 Conservative Baptist Association 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.)

ASK IF BAPTIST AND BLACK:

Q.E3b 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?

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

ASK IF METHODIST AND NON-BLACK:

Q.E3c 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?

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

ASK IF METHODIST AND BLACK:

Q.E3d 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?

African Methodist Episcopal (AME)
 African Methodist Episcopal Zion (AME 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.**)

ASK IF NONDENOMINATIONAL OR INDEPENDENT CHURCH:

Q.E3e 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?

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

ASK IF LUTHERAN:

Q.E3f 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?

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.**)

ASK IF PRESBYTERIAN:

Q.E3g 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?

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.)

ASK IF PENTECOSTAL AND NON-BLACK:

Q.E3h 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?

Assemblies of God
Church of God Cleveland Tennessee
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.)

ASK IF PENTECOSTAL AND BLACK:

Q.E3i 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?

Church of God in Christ
Church of God of the Apostolic Faith
Assemblies of God (VOL.)
Church of God (Cleveland Tennessee) (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.)

ASK IF EPISCOPALIAN OR ANGLICAN:

Q.E3j 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?

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.**)

ASK IF CHRISTIAN CHURCH, CHURCH OF CHRIST, DISCIPLES OF CHRIST:

Q.E3k 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?

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.**)

ASK IF CONGREGATIONAL OR UNITED CHURCH OF CHRIST:

Q.E3l 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?

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.**)

ASK IF HOLINESS:

Q.E3m 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?

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.**)

ASK IF REFORMED:

Q.E3n 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?

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

ASK IF CHURCH OF GOD AND NON-BLACK:

Q.E3o 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?

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.**)

ASK IF CHURCH OF GOD AND BLACK:

Q.E3p 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?

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.**)

ASK IF MORMON OR LATTER-DAY SAINTS:

Q.E3q Which of the following Mormon churches, if any, do you identify with most closely? The Church of Jesus Christ of Latter-day Saints, the Community of Christ, or some other church?

Church of Jesus Christ of Latter Day Saints (LDS)

Community of Christ

Other Mormon (**SPECIFY**)

Mormon not further specified (just a Mormon) (**VOL.**)

Don't know/Refused (**VOL.**)

ASK IF ORTHODOX:

Q.E3r 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?

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.**)

ASK IF JEWISH:

Q.E3s Thinking about Jewish religious denominations, do you consider yourself to be (**READ LIST; RANDOMIZE ORDER OF OPTIONS 1-3, THEN READ 4-5 IN ORDER**)? **[PERMIT MULTIPLE RESPONSES, BUT DO NOT PROBE FOR ADDITIONAL RESPONSES; RECORD UP TO THREE IN ORDER OF MENTION; IF RESPONDENT GIVES ANY INDICATION OF BEING A MESSIANIC JEW OR PART OF THE “JEWS FOR JESUS” MOVEMENT OR A “COMPLETED JEW” CODE AS 4 AND BE SURE TO RECORD THIS AS THEIR VERBATIM SPECIFIED RESPONSE]**

Conservative
 Orthodox
 Reform
 Something else (**SPECIFY**)
 Or no particular denomination
[VOL. DO NOT READ] Don't know/Refused

ASK IF MUSLIM:

Q.E3t Are you Shi'a [**PRONOUNCED SHE-uh**], Sunni [**PRONOUNCED SUE-knee**], or another tradition?

Shi'a
 Sunni
 Other (**SPECIFY**)
 Muslim, non-specific (**VOL**)
 Don't know/Refused (**VOL.**)

ASK IF BUDDHIST:

Q.E3u Which of the following Buddhist groups, if any, do you identify with most closely?
 Theravada (**PRONOUNCE: tare-ah-VAH-dah**) Buddhism, Vipassana (**PRONOUNCE: vi-PAH-sah-nah**) Buddhism, Mahayana (**PRONOUNCE: mah-hah-YAH-nah**) Buddhism (such as Zen, Son or Cha'n), Vajrayana (**PRONOUNCE: vi-rah-YAH-nah**) Buddhism (such as Tibetan), or something else?

Theravada Buddhism
 Vipassana Buddhism
 Mahayana (Zen, Son, or Cha'n) Buddhism
 Vajrayana (Tibetan) Buddhism
 Jodo Shinshu (Higashi Honganji, Nishi Honganji) Buddhism (**VOL.**)
 Other Buddhist (**SPECIFY**)
 Buddhist not further specified (just a Buddhist) (**VOL.**)
 Don't know/Refused (**VOL.**)

ASK IF HINDU:

Q.E3v Which of the following Hindu groups, if any, do you identify with most closely?
Vaishnava (**PRONOUNCE: VAISH-nuh-vuh**) Hinduism or Shaivite (**PRONOUNCE: SHAI-vite**) Hinduism, or is it something else?

Vaishnava Hinduism

Shaivite Hinduism

Shaktism (**PRONOUNCED: SHUCK-tism or SHOCK-tism**) Hinduism (**VOL.**)

ISKCON/Hare Krishna (**VOL.**)

Vedanta (**PRONOUNCED: vi-DAHN-tuh or vay-DAHN-tuh**) (**VOL.**)

Other Hindu (**SPECIFY**)

Hindu not further specified (just Hindu) (**VOL.**)

Don't know/Refused (**VOL.**)

Summary Table: Religious Composition of U.S. Adults

	% of U.S. adult pop.			% of U.S. adult pop.			% of U.S. adult pop.	
	2007	2014		2007	2014		2007	2014
Evangelical Protestant churches	26.3	25.4	Mainline Protestant churches	18.1	14.7	Catholic	23.9	20.8
Baptist in the evangelical tradition	10.8	9.2	Baptist in the mainline tradition	1.9	2.1			
Southern Baptist Convention	6.7	5.3	American Baptist Churches USA	1.2	1.5	Mormon	1.7	1.6
Independent Baptist in the evangelical tradition	2.5	2.5	Other Baptist in the mainline tradition	0.7	0.6			
Conservative Baptist Association of America	<0.3	<0.3	Methodist in the mainline tradition	5.4	3.9	Jehovah's Witness	0.7	0.8
Free Will Baptist	<0.3	<0.3	United Methodist Church	5.1	3.6			
General Association of Regular Baptists	<0.3	<0.3	Other Methodist in the mainline tradition	0.4	0.3	Orthodox Christian	0.6	0.5
Missionary Baptist in the evangelical tradition	<0.3	<0.3	Nondenominational in the mainline tradition	0.9	1.0	Greek Orthodox	<0.3	<0.3
Other Baptist in the evangelical tradition	1.1	1.0	Interdenominational in the mainline tradition	0.3	0.3	Russian Orthodox	<0.3	<0.3
Methodist in the evangelical tradition	<0.3	<0.3	Other nondenominational in the mainline tradition	0.6	0.7	Orthodox Church in America	<0.3	<0.3
Nondenominational in the evangelical tradition	3.4	4.9	Lutheran in the mainline tradition	2.8	2.1	Other Orthodox Christian	<0.3	<0.3
Nondenominational evangelical	1.2	2.0	Evangelical Lutheran Church in America (ELCA)	2.0	1.4			
Nondenominational charismatic	0.5	0.6	Other Lutheran in the mainline tradition	0.9	0.7	Other Christian	0.3	0.4
Interdenominational in the evangelical tradition	0.5	0.6	Presbyterian in the mainline tradition	1.9	1.4	Metaphysical	<0.3	<0.3
Nondenominational fundamentalist	0.3	0.3	Presbyterian Church USA	1.1	0.9	Spiritualist	<0.3	<0.3
Community Church in the evangelical tradition	<0.3	<0.3	Other Presbyterian in the mainline tradition	0.7	0.5	Unity Church	<0.3	<0.3
"Nondenominational Christian" in the evangelical tradition	<0.3	<0.3	Episcopalian/Anglican in the mainline tradition	1.4	1.2	Other Metaphysical	<0.3	<0.3
Other nondenominational in the evangelical tradition	0.8	1.2	Episcopal Church	1.0	0.9	Other in the "other Christian" tradition	<0.3	<0.3
Lutheran in the evangelical tradition	1.8	1.5	Anglican Church (Church of England)	0.3	<0.3			
Lutheran Church-Missouri Synod	1.4	1.1	Other Episcopalian/Anglican in the mainline tradition	<0.3	<0.3	Jewish	1.7	1.9
Lutheran Church, Wisconsin Synod	<0.3	<0.3	Restorationist in the mainline tradition	0.4	0.3			
Other Lutheran in the evangelical tradition	<0.3	0.3	Disciples of Christ	0.3	<0.3	Buddhist	0.7	0.7
Presbyterian in the evangelical tradition	0.8	0.8	Other Restorationist in the mainline tradition	<0.3	<0.3			
Presbyterian Church in America	0.4	0.4	Congregationalist in the mainline tradition	0.7	0.5	Muslim	0.4	0.9
Other Presbyterian in the evangelical tradition	0.4	0.4	United Church of Christ	0.5	0.4			
Pentecostal in the evangelical tradition	3.4	3.6	Other Congregationalist in the mainline tradition	<0.3	<0.3	Hindu	0.4	0.7
Assemblies of God	1.4	1.4	Reformed in the mainline tradition	<0.3	<0.3			
Church of God (Cleveland, Tenn.)	0.4	0.4	Reformed Church in America	<0.3	<0.3	Other world religions	<0.3	0.3
Apostolic Pentecostal in the evangelical tradition	<0.3	<0.3	Other Reformed in the mainline tradition	<0.3	<0.3			
Calvary Chapel	<0.3	<0.3	Anabaptist in the mainline tradition	<0.3	<0.3	Other faiths	1.2	1.5
Church of God of the Apostolic Faith	<0.3	<0.3	Friends in the mainline tradition	<0.3	<0.3	Unitarians and other liberal faiths	0.7	1.0
Foursquare Church	<0.3	<0.3	Other/Protestant nonspecific in the mainline tradition	2.5	1.9	Unitarian (Universalist)	0.3	0.3
Nondenominational Pentecostal in the evangelical tradition	<0.3	<0.3				Spiritual but not religious	<0.3	0.3
Pentecostal Church of God	<0.3	<0.3	Historically black churches	6.9	6.5	Deist	<0.3	<0.3
Pentecostal Holiness Church	<0.3	<0.3	Baptist in the historically black Protestant tradition	4.4	4.0	Humanist	<0.3	<0.3
Other Pentecostal in the evangelical tradition	0.9	1.1	National Baptist Convention	1.8	1.4	Bit of everything, "own beliefs"	<0.3	<0.3
Episcopalian/Anglican in the evangelical tradition	<0.3	<0.3	Progressive Baptist Convention	0.3	0.3	Other liberal faith groups	<0.3	<0.3
Restorationist in the evangelical tradition	1.7	1.6	Independent Baptist in historically black Protestant tradition	0.5	<0.3	New Age	0.4	0.4
Churches of Christ	1.5	1.5	Missionary Baptist in historically black Protestant tradition	<0.3	0.3	Pagan/Wiccan	0.3	0.3
Christian Churches and Churches of Christ	<0.3	<0.3	Other Baptist in the historically black Protestant tradition	1.8	1.8	Other New Age	<0.3	<0.3
Other Restorationist in the evangelical tradition	<0.3	<0.3	Methodist in the historically black Protestant tradition	0.6	0.5	Native American religions	<0.3	<0.3
Congregationalist in the evangelical tradition	<0.3	<0.3	African Methodist Episcopal	0.4	0.3			
Conservative Congregational Christian Conference	<0.3	<0.3	African Methodist Episcopal Zion Church	<0.3	<0.3	Unaffiliated	16.1	22.8
Other Congregationalist in the evangelical tradition	<0.3	<0.3	Christian Methodist Episcopal Church	<0.3	<0.3	Atheist	1.6	3.1
Holiness in the evangelical tradition	1.0	0.7	Other Methodist in the historically black Protestant tradition	<0.3	<0.3	Agnostic	2.4	4.0
Church of the Nazarene	0.3	0.3	Nondenominational in the historically black Protestant tradition	<0.3	0.3	Nothing in particular	12.1	15.8
Free Methodist Church	0.3	<0.3	Pentecostal in the historically black Protestant tradition	0.9	1.0			
Christian and Missionary Alliance	<0.3	<0.3	Church of God in Christ	0.6	0.6	Don't know/refused	0.8	0.6
Church of God (Anderson, Ind.)	<0.3	<0.3	Apostolic Pentecostal in the historically black Protestant tradition	<0.3	<0.3			
Wesleyan Church	<0.3	<0.3	United Pentecostal Church International	<0.3	<0.3			
Other Holiness in the evangelical tradition	<0.3	<0.3	Other Pentecostal in the historically black Protestant tradition	<0.3	0.3			
Reformed in the evangelical tradition	<0.3	<0.3	Holiness in the historically black Protestant tradition	<0.3	<0.3			
Christian Reformed Church	<0.3	<0.3	Protestant non-specific in the historically black Protestant tradition	0.5	0.4			
Other Reformed in the evangelical tradition	<0.3	<0.3						
Adventist in the evangelical tradition	0.5	0.6						
Seventh-day Adventist	0.4	0.5						
Other Adventist in the evangelical tradition	<0.3	<0.3						
Anabaptist in the evangelical tradition	<0.3	0.3						
Pietist in the evangelical tradition	<0.3	<0.3						
Other evangelical/fundamentalist	0.3	0.3						
Protestant non-specific in the evangelical tradition	1.9	1.5						

ASK IF CHRISTIAN:

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

		Yes, would	No, would not	Don't Know/ Refused (VOL)	Total	Sample size
Total Christian	2014	50	46	4	100	25,048
	2007	44	52	4	100	28,279
Evangelical tradition	2014	83	15	2	100	8,593
	2007	79	18	2	100	9,472
Mainline tradition	2014	27	67	6	100	6,083
	2007	25	69	6	100	7,470
Historically black Protestant trad.	2014	72	25	3	100	1,916
	2007	67	29	3	100	1,995
Catholic	2014	22	73	5	100	7,202
	2007	16	79	5	100	8,054
Mormon	2014	23	73	5	100	664
	2007	21	73	6	100	581
Orthodox Christian	2014	18	79	3	100	186
	2007	16	77	7	100	363
Jehovah's Witness	2014	24	67	8	100	245
	2007	17	73	10	100	215
Other Christian	2014	24	38	38	100	159
	2007	15	52	33	100	129

ASK ALL:

Q.F2 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 (VOL)	Total
Total	2014	53	24	11	11	1	100
	2007	56	26	9	7	1	100

ASK ALL:

On another subject...

- Q.J1 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?]

ASK IF RAISED SOMETHING ELSE OR DK:

CHCHR And was that a Christian religion, or not?

ASK IF RAISED PROTESTANT OR CHRISTIAN UNSPECIFIED OR SOMETHING ELSE/CHRISTIAN:

- Q.J2 What denomination or church, if any, was that? Just stop me when I get to the right one. Were you **(READ IN ORDER; DO NOT READ MATERIAL IN PARENTHESES)**
INTERVIEWER: DO NOT READ QUESTION IF R VOLUNTEERED DENOMINATION IN PREVIOUS QUESTION. RECORD RESPONSE IN APPROPRIATE CATEGORY.

	2007	2014
Protestant	53.9	50.2
Baptist Family	20.9	19.2
Methodist Family	8.3	6.5
Nondenominational Family	1.5	2.0
Lutheran Family	5.5	4.9
Presbyterian Family	3.4	3.0
Pentecostal Family	3.9	4.0
Episcopalian/Anglican Family	1.8	1.8
Restorationist Family	2.3	1.9
Congregationalist Family	0.8	0.9
Holiness Family	0.8	1.1
Reformed Family	0.3	0.3
Adventist Family	0.4	0.6
Anabaptist	0.3	0.4
Pietist Family	<0.3	<0.3
Friends Family	<0.3	<0.3
Other Evangelical/Fund. Family	<0.3	<0.3
Non-Specific	3.4	3.2
Catholic	31.4	31.7
Mormon	1.8	1.7
Orthodox Christian	0.6	0.7
Jehovah's Witness	0.6	0.8
Other Christian	<0.3	0.4
Jewish	1.9	2.1
Muslim	0.3	0.9
Buddhist	0.4	0.6
Hindu	0.4	0.7
Other world religions	<0.3	<0.3
Other faiths	0.3	0.3
Unaffiliated	7.3	9.2
DK/Ref (VOL)	0.7	0.5
Total	100.0	100.0
For full list of response options provided in Q.J2, see list provided in Q.E2.		

ASK IF RAISED BAPTIST AND NON-BLACK:

Q.J3a And still thinking about how you were raised as a child, which of the following Baptist churches, if any, did 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?

Southern Baptist Convention
 American Baptist Churches in USA
 Independent Baptist
 Baptist General Conference (VOL.)
 Baptist Missionary Association (VOL.)
 Conservative Baptist Association 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.)

ASK IF RAISED BAPTIST AND BLACK:

Q.J3b And still thinking about how you were raised as a child, which of the following Baptist churches, if any, did you identify with most closely? The National Baptist Convention, the Progressive Baptist Convention, or some other Baptist church?

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

ASK IF RAISED METHODIST AND NON-BLACK:

Q.J3c And still thinking about how you were raised as a child, which of the following Methodist churches, if any, did you identify with most closely? The United Methodist Church, Free Methodist Church, or some other Methodist church?

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

ASK IF RAISED METHODIST AND BLACK:

Q.J3d And still thinking about how you were raised as a child, which of the following Methodist churches, if any, did 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?

African Methodist Episcopal (AME)
 African Methodist Episcopal Zion (AME 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.**)

ASK IF RAISED NONDENOMINATIONAL OR INDEPENDENT CHURCH:

Q.J3e And still thinking about how you were raised as a child, which of the following kinds of nondenominational churches, if any, did you identify with most closely? An evangelical church, fundamentalist church, charismatic church, Inter-denominational church, or some other kind of church?

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

ASK IF RAISED LUTHERAN:

Q.J3f And still thinking about how you were raised as a child, which of the following Lutheran churches, if any, did you identify with most closely? The Evangelical Lutheran Church in America, the Lutheran Church Missouri Synod (**PRONOUNCE: SIN-id**), or some other Lutheran church?

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.**)

ASK IF RAISED PRESBYTERIAN:

Q.J3g And still thinking about how you were raised as a child, which of the following Presbyterian churches, if any, did you identify with most closely? The Presbyterian Church U.S.A., Presbyterian Church in America, or some other Presbyterian church?

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.)

ASK IF RAISED PENTECOSTAL AND NON-BLACK:

Q.J3h And still thinking about how you were raised as a child, which of the following Pentecostal churches, if any, did you identify with most closely? The Assemblies of God, Church of God Cleveland Tennessee, or some other church?

Assemblies of God
Church of God Cleveland Tennessee
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.)

ASK IF RAISED PENTECOSTAL AND BLACK:

Q.J3i And still thinking about how you were raised as a child, which of the following Pentecostal churches, if any, did 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?

Church of God in Christ
 Church of God of the Apostolic Faith
 Assemblies of God (**VOL.**)
 Church of God (Cleveland Tennessee) (**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.**)

ASK IF RAISED EPISCOPALIAN OR ANGLICAN:

Q.J3j And still thinking about how you were raised as a child, which of the following Episcopalian (**PRONOUNCE: uh-pisk-uh-PALE-yun**) or Anglican Churches, if any, did you identify with most closely? The Episcopal (**PRONOUNCE: uh-PISK-uh-pull**) Church in the USA, the Anglican Church, or some other church?

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.**)

ASK IF RAISED CHRISTIAN CHURCH, CHURCH OF CHRIST, DISCIPLES OF CHRIST:

Q.J3k And still thinking about how you were raised as a child, which of the following Christian churches, if any, did you identify with most closely? The Church of Christ, Disciples of Christ, or some other church?

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.**)

ASK IF RAISED CONGREGATIONAL OR UNITED CHURCH OF CHRIST:

Q.J3l And still thinking about how you were raised as a child, which of the following congregational churches, if any, did you identify with most closely? The United Church of Christ, Conservative Congregational Christian, or some other church?

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.**)

ASK IF RAISED HOLINESS:

Q.J3m And still thinking about how you were raised as a child, which of the following Holiness churches, if any, did 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?

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.**)

ASK IF RAISED REFORMED:

Q.J3n And still thinking about how you were raised as a child, which of the following Reformed churches, if any, did you identify with most closely? The Reformed Church in America, the Christian Reformed Church, or some other church?

Reformed Church in America

Christian Reformed Church

Other Reformed (**SPECIFY**)

Reformed not further specified (just Reformed) (**VOL.**)

Don't know/Refused (**VOL.**)

ASK IF RAISED CHURCH OF GOD AND NON-BLACK:

Q.J3o And still thinking about how you were raised as a child, which of the following Churches of God, if any, did you identify with most closely? The Church of God Anderson Indiana, Church of God Cleveland Tennessee, or some other church?

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.)

ASK IF RAISED CHURCH OF GOD AND BLACK:

Q.J3p And still thinking about how you were raised as a child, which of the following Churches of God, if any, did 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?

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.)

ASK IF RAISED MORMON OR LATTER-DAY SAINTS:

Q.J3q And still thinking about how you were raised as a child, which of the following Mormon churches, if any, did you identify with most closely? The Church of Jesus Christ of Latter-day Saints, the Community of Christ, or some other church?

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

ASK IF RAISED ORTHODOX:

Q.J3r And still thinking about how you were raised as a child, which of the following Orthodox churches, if any, did you identify with most closely? The Greek Orthodox Church, Russian Orthodox, Orthodox Church in America, or some other church?

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.)

ASK IF RAISED JEWISH:

Q.J3s Now thinking about Jewish religious denominations, were you raised [READ LIST IN SAME ORDER AS Q.E3s IF RESPONDENT RECEIVED Q.E3s, OTHERWISE RANDOMIZE ORDER OF OPTIONS 1-3, THEN READ 4-5 IN ORDER)? [PERMIT MULTIPLE RESPONSES, BUT DO NOT PROBE FOR ADDITIONAL RESPONSES; RECORD UP TO THREE IN ORDER OF MENTION; IF RESPONDENT GIVES ANY INDICATION OF HAVING BEEN RAISED A MESSIANIC JEW OR PART OF THE "JEWS FOR JESUS" MOVEMENT OR A "COMPLETED JEW" CODE AS 4 AND BE SURE TO RECORD THIS AS THEIR VERBATIM SPECIFIED RESPONSE]

Conservative

Orthodox

Reform

Something else (SPECIFY)

Or no particular denomination

[VOL. DO NOT READ] Don't know/Refused

ASK IF RAISED MUSLIM:

Q.J3t And still thinking about how you were raised as a child, were you raised Shi'a [PRONOUNCED SHE-uh], Sunni [PRONOUNCED SUE-knee], or another tradition?

Shi'a

Sunni

Other (SPECIFY)

Muslim, non-specific (VOL)

Don't know/Refused (VOL.)

ASK IF RAISED BUDDHIST:

Q.J3u And still thinking about how you were raised as a child, which of the following Buddhist groups, if any, did you identify with most closely? Theravada (**PRONOUNCE: tare-ah-VAH-dah**) Buddhism, Vipassana (**PRONOUNCE: vi-PAH-sah-nah**) Buddhism, Mahayana (**PRONOUNCE: mah-hah-YAH-nah**) Buddhism (such as Zen, Son or Cha'n), Vajrayana (**PRONOUNCE: vi-rah-YAH-nah**) Buddhism (such as Tibetan), or something else?

Theravada Buddhism

Vipassana Buddhism

Mahayana (Zen, Son, or Cha'n) Buddhism

Vajrayana (Tibetan) Buddhism

Jodo Shinshu (Higashi Honganji, Nishi Honganji) Buddhism (**VOL.**)

Other Buddhist (**SPECIFY**)

Buddhist not further specified (just a Buddhist) (**VOL.**)

Don't know/Refused (**VOL.**)

ASK IF RAISED HINDU:

Q.J3v And still thinking about how you were raised as a child, which of the following Hindu groups, if any, did you identify with most closely? Vaishnava (**PRONOUNCE: VAISH-nuh-vuh**) Hinduism or Shaivite (**PRONOUNCE: SHAI-vite**) Hinduism, or something else?

Vaishnava Hinduism

Shaivite Hinduism

Shaktism (**PRONOUNCED: SHUCK-tism or SHOCK-tism**) Hinduism (**VOL.**)

ISKCON/Hare Krishna (**VOL.**)

Vedanta (**PRONOUNCED: vi-DAHN-tuh or vay-DAHN-tuh**) (**VOL.**)

Other Hindu (**SPECIFY**)

Hindu not further specified (just Hindu) (**VOL.**)

Don't know/Refused (**VOL.**)

Summary Table: Religion in Which U.S. Adults were Raised

	<u>% of U.S. Adult Pop</u>		<u>% of U.S. Adult Pop</u>		<u>% of U.S. Adult Pop</u>
	2014		2014		2014
Evangelical Protestant Churches	23.9	Mainline Protestant Churches	19.0	Catholic	31.7
Baptist in the Evangelical Tradition	11.3	Baptist in the Mainline Tradition	2.7		
Southern Baptist Convention	7.1	American Baptist Churches USA	1.5	Mormon	1.7
Independent Baptist in the Evangelical Tradition	2.6	Other Baptist in the Mainline Tradition	1.1		
Conservative Baptist Association of America	<0.3	Methodist in the Mainline Tradition	5.5	Jehovah's Witness	0.8
Free Will Baptist	<0.3	United Methodist Church	4.8		
General Association of Regular Baptists	<0.3	Other Methodist in the Mainline Tradition	0.8	Orthodox Christian	0.7
Missionary Baptist in the Evangelical Tradition	<0.3	Nondenominational in the Mainline Tradition	0.5	Greek Orthodox	0.3
Other Baptist in the Evangelical Tradition	1.2	Interdenominational in the Mainline Tradition	<0.3	Russian Orthodox	<0.3
Methodist in the Evangelical Tradition	0.3	Other nondenominational in the Mainline Tradition	0.4	Orthodox Church in America	<0.3
Nondenominational in the Evangelical Tradition	1.4	Lutheran in the Mainline Tradition	3.0	Other Orthodox Christian	<0.3
Nondenominational evangelical	0.6	Evangelical Lutheran Church in America (ELCA)	1.6		
Nondenominational charismatic	<0.3	Other Lutheran in the Mainline Tradition	1.4	Other Christian	0.4
Interdenominational in the Evangelical Tradition	<0.3	Presbyterian in the Mainline Tradition	2.2	Metaphysical	<0.3
Nondenominational fundamentalist	<0.3	Presbyterian Church USA	0.8	Spiritualist	<0.3
Community Church in the Evangelical Tradition	<0.3	Other Presbyterian in the Mainline Tradition	1.4	Unity Church	<0.3
"Nondenominational Christian" in the Evangelical Tradition	<0.3	Episcopalian/Anglican in the Mainline Tradition	1.8	Other Metaphysical	<0.3
Other nondenominational in the Evangelical Tradition	0.4	Episcopal Church	1.2	Other in the "Other Christian" tradition	0.3
Lutheran in the Evangelical Tradition	1.9	Anglican Church (Church of England)	0.3		
Lutheran Church-Missouri Synod	1.4	Other Episcopalian/Anglican in the Mainline Tradition	<0.3	Jewish	2.1
Lutheran Church-Wisconsin Synod	<0.3	Restorationist in the mainline Tradition	0.3		
Other Lutheran in the Evangelical Tradition	0.3	Disciples of Christ	<0.3	Buddhist	0.6
Presbyterian in the Evangelical Tradition	0.8	Other Restorationist in the Mainline Tradition	<0.3		
Presbyterian Church in America	0.3	Congregationalist in the Mainline Tradition	0.7	Muslim	0.9
Other Presbyterian in the Evangelical Tradition	0.5	United Church of Christ	0.5		
Pentecostal in the Evangelical Tradition	3.2	Other Congregationalist in the Mainline Tradition	0.3	Hindu	0.7
Assemblies of God	1.3	Reformed in the Mainline Tradition	<0.3		
Church of God Cleveland TN	0.3	Reformed Church in America	<0.3	Other world religions	<0.3
Apostolic Pentecostal in the Evangelical Tradition	<0.3	Other Reformed in the Mainline Tradition	<0.3		
Calvary Chapel	<0.3	Anabaptist in the Mainline Tradition	<0.3	Other faiths	0.3
Church of God of the Apostolic Faith	<0.3	Friends in the Mainline Tradition	<0.3	Unitarians and other liberal faiths	<0.3
Foursquare Church	<0.3	Other/Protestant nonspecific in the Mainline Tradition	1.9	Unitarian (Universalist)	<0.3
Nondenominational Pentecostal in the Evangelical Tradition	<0.3			Spiritual but not religious	<0.3
Pentecostal Church of God	<0.3			Deist	<0.3
Pentecostal Holiness Church	<0.3			Humanist	<0.3
Other Pentecostal in the Evangelical Tradition	1.0	Historically Black Churches	7.3	Bit of everything, "own beliefs"	<0.3
Episcopalian/Anglican in the Evangelical Tradition	<0.3	Baptist in the Historically Black Protestant Tradition	5.2	Other Liberal Faith Groups	<0.3
Restorationist in the Evangelical Tradition	1.6	National Baptist Convention	1.7		
Churches of Christ	1.5	Progressive Baptist Convention	0.3	New Age	<0.3
Christian Churches and Churches of Christ	<0.3	Independent Baptist in Historically Black Protestant Tradition	<0.3	Pagan/Wiccan	<0.3
Other Restorationist in the Evangelical Protestant Tradition	<0.3	Missionary Baptist in Historically Black Protestant Tradition	<0.3	Other New Age	<0.3
Congregationalist in the Evangelical Tradition	<0.3	Other Baptist in the Historically Black Protestant Tradition	2.8	Native American Religions	<0.3
Conservative Congregational Christian Conference	<0.3	Methodist in the Historically Black Protestant Tradition	0.7		
Other Congregationalist in the Evangelical Tradition	<0.3	African Methodist Episcopal	0.4	Unaffiliated	9.2
Holiness in the Evangelical Tradition	0.9	African Methodist Episcopal Zion Church	<0.3	Atheist	0.5
Church of the Nazarene	0.3	Christian Methodist Episcopal Church	<0.3	Agnostic	0.4
Free Methodist Church	0.3	Other Methodist in the Historically Black Protestant Tradition	<0.3	Nothing in particular	8.2
Christian and Missionary Alliance	<0.3	Nondenominational in the Historically Black Protestant Tradition	<0.3		
Church of God (Anderson, Indiana)	<0.3	Pentecostal in the Historically Black Protestant Tradition	0.8	Don't know/refused	0.5
Wesleyan Church	<0.3	Church of God in Christ	0.5		
Other Holiness in the Evangelical Tradition	<0.3	Apostolic Pentecostal in the Historically Black Protestant Tradition	<0.3		
Reformed in the Evangelical Tradition	<0.3	United Pentecostal Church International	<0.3		
Christian Reformed Church	<0.3	Other Pentecostal in the Historically Black Protestant Tradition	<0.3		
Other Reformed in the Evangelical Tradition	<0.3	Holiness in the Historically Black Protestant Tradition	<0.3		
Adventist in the Evangelical Tradition	0.6	Protestant non-specific in the Historically Black Protestant Tradition	0.4		
Seventh-day Adventist	0.6				
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 non-specific in the Evangelical Tradition	0.9				

ASK IF RAISED CHRISTIAN:

CHBORN As a child, would you say you were raised as a born-again or evangelical Christian, or not?

	Yes, would	No, would not	Don't know/ Refused (VOL)	Total	Sample size
Total Raised Christian	39	56	6	100	30,329

ASK IF MARRIED OR LIVING WITH A PARTNER:

Q.K1 And what is your [**IF MARRIED:** spouse's; **IF LIVING WITH A PARTNER:** partner's] present 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?¹

[**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?]

ASK IF SOMETHING ELSE OR DK:

SPCHR And is that a Christian religion, or not?

ASK IF SPOUSE/PARTNER PROTESTANT OR UNSPECIFIED CHRISTIAN OR SOMETHING ELSE/CHRISTIAN:

Q.K2 What denomination or church, if any, is that? Just stop me when I get to the right one. Is your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] (**READ IN ORDER; DO NOT READ MATERIAL IN PARENTHESES**)

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

Baptist
 Methodist
 Lutheran
 Presbyterian
 Pentecostal (Assemblies of God, Four-Square Gospel)
 Episcopalian (**uh-pisk-uh-PALE-yun**) or Anglican
 Church of Christ, or Disciples of Christ (Christian Church)
 Congregational or United Church of Christ
 Holiness (Nazarenes, Wesleyan Church, Salvation Army)
 Reformed (include Reformed Church in America; Christian Reformed)
 Church of God
 Nondenominational or Independent Church
 Something else (**SPECIFY**)
 Or none in particular
[VOL. – DO NOT READ] Jehovah's Witness
[VOL. – DO NOT READ] Just a Protestant
[VOL. – DO NOT READ] Just a Christian
[VOL. – DO NOT READ] Seventh-day Adventist
[VOL. – DO NOT READ] Don't know/Refused

NOTE: FOR FULL RESULTS SEE TABLE FOLLOWING QK3v.

¹ In mid-June, upon completion of 6,000 interviews, interviewing was halted for a brief period and the data were weighted to allow for a preliminary review of the data. In an experiment, half of respondents up to that point were asked about their spouse's/partner's "religion, if any" and the other half of respondents were asked about their spouse's/partner's "present religion, if any." The former question matches the 2007 Landscape Study. Analysis of this experiment found that the former question produced higher estimates of religious intermarriage than the latter question. This is presumably because of the context in which it was asked. When Q.K1 follows the Q.J series of questions (about the religion in which the respondent was raised), some respondents appear to answer by describing their spouse's/partner's *childhood* religion when they are not prompted to report specifically on their spouse's/partner's "*present*" religion. Beginning June 20 (when data collection resumed following this brief hiatus) and for the remainder of the field period, all respondents were asked the latter question. In total, 92% of all respondents received the "present religion, if any" version of the question, which minimizes the bias introduced in estimates of intermarriage resulting from having asked some respondents a different version of the question. Results reported here reflect combined responses to both questions.

ASK IF MARRIED:

SPYEAR In what year did you and your spouse get married? [INTERVIEWER NOTE:
CURRENT MARRIAGE ONLY]

ENTER YEAR

BASED ON THOSE WHO ARE MARRIED:

	Married before 1960	Married 1960- 1969	Married 1970- 1979	Married 1980- 1989	Married 1990- 1999	Married 2000- 2009	Married 2010- 2014	DK/ Ref (VOL)	Total	Sample size
Total Married	4	7	11	16	20	25	13	2	100	17,827
Evangelical tradition	4	8	12	17	21	23	12	2	100	4,853
Mainline tradition	6	10	13	17	20	21	11	2	100	3,444
Historically black Prot. trad.	3	6	10	12	17	31	18	3	100	626
Catholic	5	8	13	19	21	22	9	3	100	3,810
Mormon	3	4	12	19	22	28	12	1	100	454
Jehovah's Witness	7	10	13	15	15	19	18	3	100	124
Jewish	6	10	13	17	19	21	11	1	100	498
Muslim	1	5	5	6	17	41	20	5	100	110
Buddhist	0	4	10	10	27	25	23	2	100	103
Hindu	*	*	2	4	24	44	24	1	100	131
Other faiths	2	2	7	15	20	32	21	1	100	228
Unaffiliated	2	4	7	14	19	31	20	2	100	3150
Orthodox Christian and "Other Christian" are not included due to insufficient sample size.										

ASK IF MARRIED OR LIVING WITH A PARTNER:

SPHISP Is your [IF MARRIED: spouse; IF LIVING WITH A PARTNER: partner] of Hispanic, Latino, or Spanish origin, such as Mexican, Puerto Rican or Cuban?

ASK IF MARRIED OR LIVING WITH A PARTNER:

SPRACE Which of the following describes your [IF MARRIED: spouse's; IF LIVING WITH A PARTNER: partner's] race? You can select as many as apply. White, Black or African American, Asian or Asian American or some other race. [RECORD UP TO FOUR IN ORDER MENTIONED BUT DO NOT PROBE FOR ADDITIONAL; NAME FIRST MENTION SPRACE_1, SECOND MENTION SPRACE_2, THIRD MENTION SPRACE_3, FOURTH MENTION SPRACE_4] [IF R VOLS MIXED BIRACIAL, PROBE ONCE: What race or races is that?]

	-----Non-Latino-----				Latino	Total	Sample size
	White	Black or African-American	Asian or Asian-American	Mixed race/ Or some other race			
Total Married/Living with a Partner	71	8	4	2	15	100	19,682
Evangelical tradition	80	6	2	3	10	100	5,123
Mainline tradition	87	3	2	2	6	100	3,656
Historically black Protestant tradition	9	82	*	2	6	100	710
Catholic	61	3	3	1	32	100	4,222
Mormon	85	1	2	4	8	100	465
Jehovah's Witness	38	29	2	2	29	100	133
Jewish	89	2	2	1	7	100	531
Muslim	41	25	34	*	1	100	117
Buddhist	49	3	35	5	8	100	128
Hindu	8	2	88	1	1	100	136
Other faiths	77	3	2	7	11	100	292
Unaffiliated	73	6	5	3	13	100	3,863
Based on those who are married or living with a partner and who answered the questions about their spouse's/partner's ethnicity and race. Results recalculated to exclude non-response. Orthodox Christian and "Other Christian" are not included due to insufficient sample size.							

ASK IF SPOUSE/PARTNER BAPTIST AND NON-BLACK:

Q.K3a Which of the following Baptist churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] 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?

Southern Baptist Convention
 American Baptist Churches in USA
 Independent Baptist
 Baptist General Conference (**VOL.**)
 Baptist Missionary Association (**VOL.**)
 Conservative Baptist Association 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.**)

ASK IF SPOUSE/PARTNER BAPTIST AND BLACK:

Q.K3b Which of the following Baptist churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? The National Baptist Convention, the Progressive Baptist Convention, or some other Baptist church?

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

ASK IF SPOUSE/PARTNER METHODIST AND NON-BLACK:

Q.K3c Which of the following Methodist churches, if any, does your [**IF MARRIED:** spouse; **LIVING WITH A PARTNER:** partner] identify with most closely? The United Methodist Church, Free Methodist Church, or some other Methodist church?

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

ASK IF SPOUSE/PARTNER METHODIST AND BLACK:

Q.K3d Which of the following Methodist churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] 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?

African Methodist Episcopal (AME)
 African Methodist Episcopal Zion (AME 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.**)

ASK IF SPOUSE/PARTNER NONDENOMINATIONAL OR INDEPENDENT CHURCH:

Q.K3e Which of the following kinds of nondenominational churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? An evangelical church, fundamentalist church, charismatic church, Interdenominational church, or some other kind of church?

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

ASK IF SPOUSE/PARTNER LUTHERAN:

Q.K3f Which of the following Lutheran churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? The Evangelical Lutheran Church in America, the Lutheran Church Missouri Synod (**PRONOUNCE: SIN-id**), or some other Lutheran church?

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.**)

ASK IF SPOUSE/PARTNER PRESBYTERIAN:

Q.K3g Which of the following Presbyterian churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? The Presbyterian Church U.S.A., Presbyterian Church in America, or some other Presbyterian church?

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.**)

ASK IF SPOUSE/PARTNER PENTECOSTAL AND NON-BLACK:

Q.K3h Which of the following Pentecostal churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? The Assemblies of God, Church of God Cleveland Tennessee, or some other church?

Assemblies of God
 Church of God Cleveland Tennessee
 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.**)

ASK IF SPOUSE/PARTNER PENTECOSTAL AND BLACK:

Q.K3i Which of the following Pentecostal churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] 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?

Church of God in Christ
 Church of God of the Apostolic Faith
 Assemblies of God (**VOL.**)
 Church of God (Cleveland Tennessee) (**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.**)

ASK IF SPOUSE/PARTNER EPISCOPALIAN OR ANGLICAN:

Q.K3j Which of the following Episcopalian (**PRONOUNCE: uh-pisk-uh-PALE-yun**) or Anglican Churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? The Episcopal (**PRONOUNCE: uh-PISK-uh-pull**) Church in the USA, the Anglican Church, or some other church?

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.**)

ASK IF SPOUSE/PARTNER CHRISTIAN CHURCH, CHURCH OF CHRIST, DISCIPLES OF CHRIST:

Q.K3k Which of the following Christian churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? The Church of Christ, Disciples of Christ, or some other church?

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.**)
 "He/she is just a Christian" (**VOL.**)
 Don't know/Refused (**VOL.**)

ASK IF SPOUSE/PARTNER CONGREGATIONAL OR UNITED CHURCH OF CHRIST:

Q.K3l Which of the following congregational churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? The United Church of Christ, Conservative Congregational Christian, or some other church?

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.**)

ASK IF SPOUSE/PARTNER HOLINESS:

Q.K3m Which of the following Holiness churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] 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?

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.**)

ASK IF SPOUSE/PARTNER REFORMED:

Q.K3n Which of the following Reformed churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? The Reformed Church in America, the Christian Reformed Church, or some other church?

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

ASK IF SPOUSE/PARTNER CHURCH OF GOD AND NON-BLACK:

Q.K3o Which of the following Churches of God, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? The Church of God Anderson Indiana, Church of God Cleveland Tennessee, or some other church?

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.**)

ASK IF SPOUSE/PARTNER CHURCH OF GOD AND BLACK:

Q.K3p Which of the following Churches of God, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] 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?

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.**)

ASK IF SPOUSE/PARTNER MORMON OR LATTER-DAY SAINTS:

Q.K3q Which of the following Mormon churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? The Church of Jesus Christ of Latter-day Saints, the Community of Christ, or some other church?

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

ASK IF SPOUSE/PARTNER ORTHODOX CHRISTIAN:

Q.K3r Which of the following Orthodox churches, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? The Greek Orthodox Church, Russian Orthodox, Orthodox Church in America, or some other church?

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.**)

ASK IF SPOUSE/PARTNER JEWISH:

Q.K3s Thinking about Jewish religious denominations, does your **[IF MARRIED: spouse; IF LIVING WITH A PARTNER: partner]** consider themselves to be **[READ LIST IN SAME ORDER AS Q.E3s IF RESPONDENT RECEIVED Q.E3s OR Q.J3s IF RESPONDENT RECEIVED Q.J3s, OTHERWISE RANDOMIZE ORDER OF OPTIONS 1-3, THEN READ 4-5 IN ORDER)? [PERMIT MULTIPLE RESPONSES, BUT DO NOT PROBE FOR ADDITIONAL RESPONSES; RECORD UP TO THREE IN ORDER OF MENTION; IF RESPONDENT GIVES ANY INDICATION THAT SPOUSE/PARTNER IS A MESSIANIC JEW OR PART OF THE “JEWS FOR JESUS” MOVEMENT OR A “COMPLETED JEW” CODE AS 4 AND BE SURE TO RECORD THIS AS THEIR VERBATIM SPECIFIED RESPONSE]**

Conservative
 Orthodox
 Reform
 Something else (SPECIFY)
 Or no particular denomination
[VOL. DO NOT READ] Don't know/Refused

ASK IF SPOUSE/PARTNER MUSLIM:

Q.K3t Is your **[IF MARRIED: spouse; IF LIVING WITH A PARTNER: partner]** Shi'a **[PRONOUNCED SHE-uh]**, Sunni **[PRONOUNCED SUE-knee]**, or another tradition?

Shi'a
 Sunni
 Other (SPECIFY)
 Muslim, non-specific (VOL)
 Don't know/Refused (VOL.)

ASK IF SPOUSE/PARTNER BUDDHIST:

Q.K3u Which of the following Buddhist groups, if any, does your **[IF MARRIED: spouse; IF LIVING WITH A PARTNER: partner]** identify with most closely? Theravada **(PRONOUNCE: tare-ah-VAH-dah)** Buddhism, Vipassana **(PRONOUNCE: vi-PAH-sah-nah)** Buddhism, Mahayana **(PRONOUNCE: mah-hah-YAH-nah)** Buddhism (such as Zen, Son or Cha'n), Vajrayana **(PRONOUNCE: vi-rah-YAH-nah)** Buddhism (such as Tibetan), or something else?

Theravada Buddhism
 Vipassana Buddhism
 Mahayana (Zen, Son, or Cha'n) Buddhism
 Vajrayana (Tibetan) Buddhism
 Jodo Shinshu (Higashi Honganji, Nishi Honganji) Buddhism (VOL.)
 Other Buddhist (SPECIFY)
 Buddhist not further specified (just a Buddhist) (VOL.)
 Don't know/Refused (VOL.)

ASK IF SPOUSE/PARTNER HINDU:

Q.K3v Which of the following Hindu groups, if any, does your [**IF MARRIED:** spouse; **IF LIVING WITH A PARTNER:** partner] identify with most closely? Vaishnava (**PRONOUNCE: VAISH-nuh-vuh**) Hinduism or Shaivite (**PRONOUNCE: SHAI-vite**) Hinduism, or is it something else?

Vaishnava Hinduism

Shaivite Hinduism

Shaktism (**PRONOUNCED: SHUCK-tism or SHOCK-tism**) Hinduism (**VOL.**)

ISKCON/Hare Krishna (**VOL.**)

Vedanta (**PRONOUNCED: vi-DAH-N-tuh or vay-DAH-N-tuh**) (**VOL.**)

Other Hindu (**SPECIFY**)

Hindu not further specified (just Hindu) (**VOL.**)

Don't know/Refused (**VOL.**)

Summary Table: Religious Identity of Spouse/Partner of Survey Respondents (Based on those married or living with a partner, n=19,955)

	<u>% of U.S. Adult Pop</u> <u>2014</u>		<u>% of U.S. Adult Pop</u> <u>2014</u>		<u>% of U.S. Adult Pop</u> <u>2014</u>
Evangelical Protestant Churches	26	Mainline Protestant Churches	16	Catholic	25
Baptist in the Evangelical Tradition	10	Baptist in the Mainline Tradition	2		
Southern Baptist Convention	6	American Baptist Churches USA	1	Mormon	2
Independent Baptist in the Evangelical Tradition	3	Other Baptist in the Mainline Tradition	1		
Conservative Baptist Association of America	*	Methodist in the Mainline Tradition	5	Jehovah's Witness	1
Free Will Baptist	*	United Methodist Church	4		
General Association of Regular Baptists	*	Other Methodist in the Mainline Tradition	1	Orthodox Christian	*
Missionary Baptist in the Evangelical Tradition	*	Nondenominational in the Mainline Tradition	1	Greek Orthodox	*
Other Baptist in the Evangelical Tradition	1	Interdenominational in the Mainline Tradition	*	Russian Orthodox	*
Methodist in the Evangelical Tradition	*	Other nondenominational in the Mainline Tradition	1	Orthodox Church in America	*
Nondenominational in the Evangelical Tradition	4	Lutheran in the Mainline Tradition	2	Other Orthodox Christian	*
Nondenominational evangelical	2	Evangelical Lutheran Church in America (ELCA)	1		
Nondenominational charismatic	*	Other Lutheran in the Mainline Tradition	1	Other Christian	*
Interdenominational in the Evangelical Tradition	*	Presbyterian in the Mainline Tradition	1	Metaphysical	*
Nondenominational fundamentalist	*	Presbyterian Church USA	1	Spiritualist	*
Community Church in the Evangelical Tradition	*	Other Presbyterian in the Mainline Tradition	1	Unity Church	*
"Nondenominational Christian" in the Evangelical Tradition	*	Episcopalian/Anglican in the Mainline Tradition	1	Other Metaphysical	*
Other nondenominational in the Evangelical Tradition	1	Episcopal Church	1	Other in the "Other Christian" tradition	*
Lutheran in the Evangelical Tradition	2	Anglican Church (Church of England)	*		
Lutheran Church, Missouri Synod	1	Other Episcopalian/Anglican in the Mainline Tradition	*	Jewish	2
Lutheran Church, Wisconsin Synod	*	Restorationist in the Mainline Tradition	*		
Other Lutheran in the Evangelical Tradition	*	Disciples of Christ	*	Buddhist	1
Presbyterian in the Evangelical Tradition	1	Other Restorationist in the Mainline Tradition	*		
Presbyterian Church in America	*	Congregationalist in the Mainline Tradition	1	Muslim	1
Other Presbyterian in the Evangelical Tradition	*	United Church of Christ	*		
Pentecostal in the Evangelical Tradition	4	Other Congregationalist in the Mainline Tradition	*	Hindu	1
Assemblies of God	2	Reformed in the Mainline Tradition	*		
Church of God Cleveland TN	*	Reformed Church in America	*	Other world religions	*
Apostolic Pentecostal in the Evangelical Tradition	*	Other Reformed in the Mainline Tradition	*		
Calvary Chapel	*	Anabaptist in the Mainline Tradition	*	Other faiths	1
Church of God of the Apostolic Faith	*	Friends in the Mainline Tradition	*	Unitarians and other liberal faiths	1
Foursquare Church	*	Other/Protestant nonspecific in the Mainline Tradition	2	Unitarian (Universalist)	*
Nondenominational Pentecostal in the Evangelical Tradition	*			Spiritual but not religious	*
Pentecostal Church of God	*	Historically Black Churches	4	Deist	*
Pentecostal Holiness Church	*	Baptist in the Historically Black Protestant Tradition	2	Humanist	*
Other Pentecostal in the Evangelical Tradition	1	National Baptist Convention	1	Bit of everything, "own beliefs"	*
Episcopalian/Anglican in the Evangelical Tradition	*	Progressive Baptist Convention	*	Other Liberal Faith Groups	*
Restorationist in the Evangelical Tradition	1	Independent Baptist in Historically Black Protestant Tradition	*	New Age	*
Churches of Christ	1	Missionary Baptist in Historically Black Protestant Tradition	*	Pagan/Wiccan	*
Christian Churches and Churches of Christ	*	Other Baptist in the Historically Black Protestant Tradition	1	Other New Age	*
Other Restorationist in the Evangelical Protestant Tradition	*	Methodist in the Historically Black Protestant Tradition	*	Native American Religions	*
Congregationalist in the Evangelical Tradition	*	African Methodist Episcopal	*		
Conservative Congregational Christian Conference	*	African Methodist Episcopal Zion Church	*	Unaffiliated	19
Other Congregationalist in the Evangelical Tradition	*	Christian Methodist Episcopal Church	*	Atheist	2
Holiness in the Evangelical Tradition	1	Other Methodist in the Historically Black Protestant Tradition	*	Agnostic	3
Church of the Nazarene	*	Nondenominational in the Historically Black Protestant Tradition	*	Nothing in particular	14
Free Methodist Church	*	Pentecostal in the Historically Black Protestant Tradition	1		
Christian and Missionary Alliance	*	Church of God in Christ	*	Don't know/refused	1
Church of God (Anderson, Indiana)	*	Apostolic Pentecostal in the Historically Black Protestant Tradition	*		
Wesleyan Church	*	United Pentecostal Church International	*		
Other Holiness in the Evangelical Tradition	*	Other Pentecostal in the Historically Black Protestant Tradition	*		
Reformed in the Evangelical Tradition	*	Holiness in the Historically Black Protestant Tradition	*		
Christian Reformed Church	*	Protestant non-specific in the Historically Black Protestant Tradition	1		
Other Reformed in the Evangelical Tradition	*				
Adventist in the Evangelical Tradition	1				
Seventh-day Adventist	*				
Other Adventist group in the Evangelical Tradition	*				
Anabaptist in the Evangelical Tradition	*				
Pietist in the Evangelical Tradition	*				
Other Evangelical/Fundamentalist	*				
Protestant non-specific in the Evangelical Tradition	1				

ASK IF SPOUSE/PARTNER CHRISTIAN:

SPBORN Would your **[IF MARRIED: spouse; IF LIVING WITH A PARTNER: partner]** describe themselves as a born-again or evangelical Christian, or not?

	Yes, would	No, would not	Don't know/ Refused (VOL)	Total	Sample size
Total Married/Living with a Partner and have a spouse/partner who is Christian	48	46	6	100	14,833

ASK ALL:

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

No, not the parent or guardian of any children under 18 living in household
ENTER NUMBER 1-50 (**PROGRAMMER: 50=50 OR MORE**)

		No children	one	two	three	Four or more	Total	Sample size
Total Answering	2014	71	12	10	4	2	100	34,933
	2007	65	13	13	6	3	100	35,431
Evangelical tradition	2014	69	12	11	5	3	100	8,560
	2007	65	13	13	6	3	100	9,443
Mainline tradition	2014	74	12	10	3	2	100	6,062
	2007	70	12	12	5	1	100	7,451
Historically black Protestant tradition	2014	70	13	9	5	3	100	1,908
	2007	64	15	11	6	4	100	1,989
Catholic	2014	70	12	10	5	3	100	7,172
	2007	61	13	15	7	4	100	8,029
Mormon	2014	59	11	13	10	8	100	661
	2007	51	14	14	12	9	100	577
Orthodox Christian	2014	70	10	14	4	1	100	186
	2007	70	9	14	5	1	100	360
Jehovah's Witness	2014	71	11	10	5	3	100	244
	2007	63	16	11	6	4	100	215
Other Christian	2014	76	8	7	5	3	100	158
	2007	72	12	8	4	4	100	129
Jewish	2014	74	9	11	2	3	100	845
	2007	72	9	11	4	4	100	681
Muslim	2014	62	11	13	10	3	100	237
	2007	53	13	19	9	6	100	116
Buddhist	2014	80	7	10	3	*	100	263
	2007	70	16	11	3	1	100	411
Hindu	2014	61	15	21	3	0	100	199
	2007	52	21	24	2	1	100	256
Other faiths	2014	74	10	11	4	1	100	603
	2007	69	15	12	3	1	100	449
Unaffiliated	2014	74	11	9	4	2	100	7,532
	2007	67	13	13	5	2	100	5,031
Based on total answering. Results recalculated to exclude non-response.								

ASK ALL:

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

ASK ALL:

AGE What is your age?

_____ years
97 or older

		18-29	30-49	50-64	65+	Total	Sample size
Total Answering	2014	22	34	26	18	100	34,345
	2007	20	39	25	16	100	34,695
Evangelical tradition	2014	17	33	29	20	100	8,417
	2007	17	39	26	19	100	9,281
Mainline tradition	2014	16	29	29	26	100	5,946
	2007	14	36	28	23	100	7,271
Historically black Protestant trad.	2014	20	36	29	15	100	1,873
	2007	24	36	24	15	100	1,942
Catholic	2014	17	33	29	20	100	7,061
	2007	18	41	24	16	100	7,856
Mormon	2014	22	40	22	16	100	651
	2007	24	42	19	15	100	565
Orthodox Christian	2014	26	40	21	13	100	177
	2007	18	38	27	17	100	358
Jehovah's Witness	2014	15	34	29	23	100	238
	2007	21	39	25	14	100	207
Other Christian	2014	15	28	37	20	100	157
	2007	16	35	27	22	100	127
Jewish	2014	22	27	26	26	100	825
	2007	20	29	29	22	100	664
Muslim	2014	44	37	13	5	100	234
	2007	33	46	17	3	100	114
Buddhist	2014	34	30	23	14	100	259
	2007	23	40	30	7	100	410
Hindu	2014	34	56	6	4	100	194
	2007	18	58	19	5	100	250
Other faiths	2014	28	37	25	9	100	600
	2007	26	37	27	10	100	437
Unaffiliated	2014	35	37	19	9	100	7,437
	2007	31	40	20	8	100	4,947
Based on total answering. Results recalculated to exclude non-response.							

ASK ALL:

EDUC What is the highest level of school you have completed or the highest degree you have received? **[DO NOT READ]**

Less than high school (Grades 1-8 or no formal schooling)

High school incomplete (Grades 9-11 or Grade 12 with NO diploma)

High school graduate (Grade 12 with diploma or GED certificate)

Some college, no degree (includes community college)

Two year associate degree from a college or university

Four year college or university degree/Bachelor's degree (e.g. BS, BA, AB)

Some postgraduate or professional school, no postgraduate degree (e.g. some graduate school)

Postgraduate or professional degree, including master's doctorate, medical or law degree (e.g., MA, MS, PhD, MD, JD, graduate school)

[MAKE FULL NOTE AVAILABLE FOR INTERVIEWERS: Enter code 3-HS graduate" if R completed vocational, business, technical, or training courses after high school that did NOT count toward an associate degree from a college, community college or university (e.g., training for a certificate or an apprenticeship)]

COLLAPSED EDUCATION CATEGORIES:

	NET H.S. graduate or less	Some college	NET College graduate+	Total	Sample size
Total Answering	41	32	27	100	34,868
Evangelical tradition	43	35	21	100	8,545
Mainline tradition	37	30	33	100	6,045
Historically black Protestant trad.	52	33	15	100	1,905
Catholic	46	27	26	100	7,157
Mormon	27	40	33	100	662
Orthodox Christian	27	34	40	100	185
Jehovah's Witness	63	25	12	100	241
Other Christian	26	43	31	100	158
Jewish	19	22	59	100	843
Muslim	36	25	39	100	237
Buddhist	20	33	47	100	262
Hindu	12	11	77	100	197
Other faiths	29	38	34	100	601
Unaffiliated	38	32	29	100	7,532
Based on total answering. Results recalculated to exclude non-response.					

ASK ALL:

EDUC What is the highest level of school you have completed or the highest degree you have received?
[DO NOT READ]

SEE PREVIOUS PAGE FOR FULL QUESTION WORDING

EDUCATION TREND FOR COMPARISON:

		Less than college	College graduate	Total	Sample size
Total Answering	2014	73	27	100	34,868
	2007	73	27	100	35,298
Evangelical tradition	2014	79	21	100	8,545
	2007	80	20	100	9,411
Mainline tradition	2014	67	33	100	6,045
	2007	66	34	100	7,429
Historically black Protestant trad.	2014	85	15	100	1,905
	2007	84	16	100	1,985
Catholic	2014	74	26	100	7,157
	2007	74	26	100	7,990
Mormon	2014	67	33	100	662
	2007	71	29	100	578
Orthodox Christian	2014	60	40	100	185
	2007	54	46	100	362
Jehovah's Witness	2014	88	12	100	241
	2007	92	8	100	211
Other Christian	2014	69	31	100	158
	2007	60	40	100	129
Jewish	2014	41	59	100	843
	2007	41	59	100	676
Muslim	2014	61	39	100	237
	2007	60	40	100	115
Buddhist	2014	53	47	100	262
	2007	52	48	100	408
Hindu	2014	23	77	100	197
	2007	26	74	100	253
Other faiths	2014	66	34	100	601
	2007	61	39	100	448
Unaffiliated	2014	71	29	100	7,532
	2007	71	29	100	5,009

Based on total answering. Results recalculated to exclude non-response. In 2007 this question read: "What is the last grade or class that you completed in school?" As in 2014, the 2007 question was open-ended, but, in 2007, interviewers had a different set of pre-coded response options to choose from, making comparisons of more specific categories difficult.

ASK ALL:

Q.P2 In what country were you born? **[DO NOT READ LIST; CODE 1 FOR U.S.; USE PRECODED LIST FOR OTHER COUNTRIES; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN; IF RESPONDENT INDICATES THEY WERE BORN IN U.S.S.R., PROBE FOR SPECIFIC COUNTRY]**

**NOTE: COUNTRIES HAVE BEEN RECODED INTO MAJOR GEOGRAPHIC REGIONS
TREND FOR 2007 PROVIDED FOR COMPARISON PURPOSES. SEE FULL
QUESTION WORDING BELOW.**

		U.S.	Americas (excluding U.S.)	Asia/ Pacific	Europe	Middle East/ North Africa	Sub- Saharan Africa	Other/ Undet- ermined	DK/ Ref	Total
Full Sample	2014	85	9	3	2	*	1	*	*	100
	2007	88	8	2	2	*	*	*	*	100
Evangelical tradition	2014	91	6	1	1	*	*	*	*	100
	2007	93	4	1	1	*	*	*	*	100
Mainline tradition	2014	93	3	1	2	*	*	0	*	100
	2007	95	2	1	2	*	*	*	*	100
Historically black Prot. trad.	2014	93	4	*	*	0	2	*	1	100
	2007	95	3	*	*	0	1	*	1	100
Catholic	2014	72	22	2	2	*	*	*	*	100
	2007	76	19	1	2	*	*	*	*	100
Mormon	2014	92	5	1	1	0	0	0	1	100
	2007	93	4	2	1	0	0	*	*	100
Orthodox Christian	2014	59	2	7	20	4	7	0	1	100
	2007	62	2	6	19	8	3	*	0	100
Jehovah's Witness	2014	74	24	*	1	0	1	0	*	100
	2007	83	14	*	1	0	*	1	*	100
Other Christian	2014	90	7	0	2	0	0	0	1	100
	2007	94	3	0	0	1	0	0	2	100
Jewish	2014	88	4	1	5	2	*	0	*	100
	2007	89	1	1	6	2	*	*	*	100
Muslim	2014	36	3	27	7	12	12	1	2	100
	2007	53	4	19	5	11	6	2	*	100
Buddhist	2014	74	3	21	*	1	0	0	1	100
	2007	74	1	22	2	*	0	1	0	100
Hindu	2014	13	7	78	*	0	2	*	*	100
	2007	14	7	75	2	0	1	1	*	100
Other faiths	2014	93	3	1	2	*	*	0	1	100
	2007	95	2	1	2	0	0	*	0	100
Unaffiliated	2014	87	6	3	3	*	*	*	*	100
	2007	88	7	3	2	*	*	*	*	100

In 2007 respondents were first asked "Were you born in the United States, or in another country?" Those who were born outside the United States were then asked "In what country were you born?"

ASK ALL:

Q.P2 In what country were you born? [DO NOT READ LIST; CODE 1 FOR U.S.; USE PRECODED LIST FOR OTHER COUNTRIES; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN; IF RESPONDENT INDICATES THEY WERE BORN IN U.S.S.R., PROBE FOR SPECIFIC COUNTRY]

ASK IF BORN OUTSIDE THE U.S./PUERTO RICO:

Q.P3 Are you currently a citizen of the United States, or not?

		Respondent is a citizen	Respondent is not a citizen	Total
Full Sample	2014	93	7	100
	2007	94	6	100
Evangelical tradition	2014	96	4	100
	2007	97	3	100
Mainline tradition	2014	97	3	100
	2007	98	2	100
Historically black Protestant trad.	2014	98	2	100
	2007	98	2	100
Catholic	2014	86	14	100
	2007	87	13	100
Mormon	2014	97	3	100
	2007	97	3	100
Orthodox Christian	2014	87	13	100
	2007	91	9	100
Jehovah's Witness	2014	86	14	100
	2007	89	11	100
Other Christian	2014	98	2	100
	2007	98	2	100
Jewish	2014	98	2	100
	2007	98	2	100
Muslim	2014	76	24	100
	2007	88	12	100
Buddhist	2014	95	5	100
	2007	93	7	100
Hindu	2014	49	51	100
	2007	60	40	100
Other faiths	2014	98	2	100
	2007	99	1	100
Unaffiliated	2014	94	6	100
	2007	94	6	100

The "Respondent is a citizen" column includes those who were born in the U.S. or Puerto Rico as well as those who answered QP3 affirmatively. The 2007 survey did not include QP2, but rather asked respondents "Were you born in the United States, or in another country?" Those who were born outside the United States were then asked "In what country were you born?" Respondents answering that question by indicating they were born in U.S. territories (such as Guam or another U.S. territory) are included in the "Respondent is a citizen" column.

ASK ALL:

Q.P2 In what country were you born? [DO NOT READ LIST; CODE 1 FOR U.S.; USE PRECODED LIST FOR OTHER COUNTRIES; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN; IF RESPONDENT INDICATES THEY WERE BORN IN U.S.S.R., PROBE FOR SPECIFIC COUNTRY]

ASK IF BORN OUTSIDE THE U.S.:

Q.P4 In what year did you come to live in the U.S? [RECORD VERBATIM RESPONSE]

RECORD RANGE 1900-2014

		Born in U.S.	----- Immigrated -----								Total
			1900-1959	1960-1969	1970-1979	1980-1989	1990-1999	2000-2007	2008-2014	Don't know/Refused (VOL)	
Full Sample	2014	85	1	1	1	2	3	3	2	1	100
	2007	88	1	1	1	2	3	2	N/A	1	100
Evangelical tradition	2014	91	*	1	1	1	2	2	1	*	100
	2007	93	*	1	1	2	2	1	N/A	*	100
Mainline tradition	2014	93	1	1	1	1	1	1	1	*	100
	2007	95	1	1	1	1	1	1	N/A	*	100
Historically black Prot. trad.	2014	93	*	*	*	1	1	2	1	1	100
	2007	96	*	*	*	1	1	1	N/A	*	100
Catholic	2014	73	1	2	3	5	6	6	3	2	100
	2007	77	1	2	2	5	7	5	N/A	2	100
Mormon	2014	93	*	*	1	2	1	3	*	*	100
	2007	93	*	1	2	1	2	1	N/A	0	100
Orthodox Christian	2014	60	2	4	4	2	9	14	5	1	100
	2007	62	3	3	5	8	11	7	N/A	1	100
Jehovah's Witness	2014	75	1	*	2	5	6	6	3	2	100
	2007	83	1	1	2	2	6	4	N/A	*	100
Other Christian	2014	92	*	*	0	3	3	2	0	0	100
	2007	96	1	2	0	0	1	0	N/A	0	100
Jewish	2014	88	2	1	1	2	2	1	1	1	100
	2007	90	1	2	2	2	2	1	N/A	0	100
Muslim	2014	38	*	1	2	7	21	10	18	2	100
	2007	54	*	1	8	13	11	11	N/A	2	100
Buddhist	2014	74	*	*	3	8	6	5	3	1	100
	2007	74	2	2	4	8	6	4	N/A	*	100
Hindu	2014	13	*	1	4	6	18	27	31	*	100
	2007	14	1	4	12	17	29	20	N/A	5	100
Other faiths	2014	94	*	*	1	1	1	2	*	*	100
	2007	95	1	1	1	1	1	*	N/A	0	100
Unaffiliated	2014	87	*	1	1	1	3	3	2	*	100
	2007	88	1	1	2	2	4	2	N/A	1	100

The 2007 survey did not include QP2, but rather asked respondents if they were born in the U.S. or another country. See full question wording on table QP2. "Born in U.S." column also includes those who responded "don't know" when asked what country they were born in. These respondents did not receive the follow up question about year of immigration.

ASK IF BORN IN U.S.:

Q.P6 In what country was your father born? [DO NOT READ LIST; IF “SAME,” SELECT COUNTRY; CODE 1 FOR U.S.; USE PRECODED LIST FOR OTHER COUNTRIES; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN; IF RESPONDENT INDICATES THEY WERE BORN IN U.S.S.R., PROBE FOR SPECIFIC COUNTRY]

NOTE: COUNTRIES HAVE BEEN RECODED INTO MAJOR GEOGRAPHIC REGIONS:

	U.S.	Americas (excluding U.S.)	Asia/ Pacific	Europe	Middle East/ North Africa	Sub- Saharan Africa	Other/ Undet- ermined	DK/ Ref	Undes- ignated ¹	<i>Resp. not born in U.S.</i>	Total
Full Sample	77	4	1	2	*	*	*	1	*	15	100
Evangelical tradition	85	3	*	1	*	*	*	1	*	9	100
Mainline tradition	88	2	*	2	*	*	*	1	*	7	100
Historically black Protestant trad.	88	2	*	*	0	1	0	1	0	7	100
Catholic	60	6	1	5	*	*	*	1	*	28	100
Mormon	88	2	*	1	0	0	0	*	0	8	100
Orthodox Christian	37	2	1	12	7	1	0	*	0	41	100
Jehovah's Witness	67	4	1	2	0	*	0	*	0	26	100
Other Christian	86	1	1	1	1	0	0	0	0	10	100
Jewish	71	1	1	13	2	*	*	*	0	12	100
Muslim	19	*	5	*	7	1	0	3	0	64	100
Buddhist	56	4	8	4	0	0	0	1	0	26	100
Hindu	4	2	7	1	0	*	0	0	0	87	100
Other faiths	85	3	*	3	0	0	0	1	0	7	100
Unaffiliated	77	4	2	2	*	*	*	1	1	13	100

¹ For some questions asked of a subset of eligible respondents and filtered on previous questions subject to backcoding, the term “undesigned” is used to denote those respondents who did not receive the question even though they should have received it.

ASK IF BORN IN U.S.:

Q.P7 In what country was your mother born? [DO NOT READ LIST; IF “SAME,” SELECT COUNTRY; CODE 1 FOR U.S.; USE PRECODED LIST FOR OTHER COUNTRIES; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN; IF RESPONDENT INDICATES THEY WERE BORN IN U.S.S.R., PROBE FOR SPECIFIC COUNTRY]

NOTE: COUNTRIES HAVE BEEN RECODED INTO MAJOR GEOGRAPHIC REGIONS:

	U.S.	Amer- icas (ex- cluding U.S.)	Asia/ Pacific	Eur- ope	Middle East/ North Africa	Sub- Saharan Africa	Other/ Undet- ermined	DK/ Ref	Undes- ignated	<i>Resp. not born in U.S.</i>	Total
Full Sample	78	3	1	2	*	*	*	*	*	15	100
Evangelical tradition	86	3	1	1	*	*	*	*	*	9	100
Mainline tradition	88	2	1	2	*	*	*	*	*	7	100
Historically black Protestant trad.	90	2	*	*	0	*	0	1	0	7	100
Catholic	61	6	1	4	*	*	*	*	*	28	100
Mormon	87	3	1	1	0	0	0	0	0	8	100
Orthodox Christian	44	*	1	11	3	1	0	*	0	41	100
Jehovah's Witness	69	3	0	1	0	*	0	*	0	26	100
Other Christian	87	2	*	1	0	0	0	0	0	10	100
Jewish	74	1	*	11	2	*	0	0	0	12	100
Muslim	21	2	4	1	7	*	0	*	0	64	100
Buddhist	55	5	11	3	0	0	0	0	0	26	100
Hindu	4	2	7	*	0	*	0	0	0	87	100
Other faiths	88	2	*	2	0	0	*	1	0	7	100
Unaffiliated	78	4	2	3	*	*	*	*	*	13	100

ASK ALL:

INCOME Last year, that is in 2013, 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

ASK IF INCOME EXCEEDS \$150,000:

INCOME2 And was that **[READ LIST]**? 150 to under \$200,000; \$200 to under \$250,000; 250 to under \$300,000 [OR] \$300,000 or more

		Less than \$30,000	30 to under \$50,000	50 to under \$75,000	75 to under \$100,000	100 to under \$150,000	\$150,000 or more	Total	Sample size
Total Answering	2014	35	20	15	12	11	8	100	30,490
	2007	31	22	17	13	10	8	100	29,435
Evangelical tradition	2014	35	22	16	12	9	6	100	7,462
	2007	34	24	18	11	8	5	100	7,943
Mainline tradition	2014	29	20	14	14	13	10	100	5,208
	2007	25	21	18	15	12	9	100	6,142
Historically black Prot. trad.	2014	53	22	11	7	5	3	100	1,704
	2007	47	26	12	7	4	4	100	1,656
Catholic	2014	36	19	14	12	10	8	100	6,137
	2007	31	20	16	14	11	8	100	6,565
Mormon	2014	27	20	18	16	14	6	100	594
	2007	26	21	22	16	9	7	100	512
Orthodox Christian	2014	18	17	19	18	17	12	100	155
	2007	20	24	16	13	13	15	100	290
Jehovah's Witness	2014	48	25	14	8	3	1	100	208
	2007	42	23	17	9	5	4	100	178
Other Christian	2014	28	25	14	11	13	8	100	148
	2007	29	21	13	13	11	12	100	111
Jewish	2014	16	15	11	14	18	27	100	708
	2007	14	11	17	12	17	29	100	520
Muslim	2014	34	17	20	9	11	9	100	205
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Buddhist	2014	36	18	19	13	8	5	100	233
	2007	25	19	17	17	8	14	100	357
Hindu	2014	17	13	14	20	20	16	100	172
	2007	9	10	15	22	20	23	100	220
Other faiths	2014	38	16	15	12	9	10	100	542
	2007	28	25	16	13	8	10	100	378
Unaffiliated	2014	33	20	14	12	11	9	100	6,790
	2007	29	23	16	13	10	9	100	4,279

Based on total answering. Results recalculated to exclude non-response. In 2007, the sample size for Muslims is too small to be shown. In 2007 respondents saying their family income was \$150,000 or more did not receive the follow up question, INCOME2.

ASK ALL:

HH1 How many people, including yourself, live in your household?

INTERVIEWER NOTE: HOUSEHOLD MEMBERS INCLUDE PEOPLE WHO THINK OF THIS HOUSEHOLD AS THEIR PRIMARY PLACE OF RESIDENCE, INCLUDING THOSE WHO ARE TEMPORARILY AWAY ON BUSINESS, VACATION, IN A HOSPITAL, OR AWAY AT SCHOOL. THIS INCLUDES INFANTS, CHILDREN AND ADULTS.

_____ Enter number 1-7
 8 or more
 Don't know/Refused

	1 person	2 people	3-4 people	5 or more people	Don't know/ Refused (VOL)	Total
Full Sample	15	32	36	16	1	100
Evangelical tradition	14	33	36	16	1	100
Mainline tradition	16	38	34	12	1	100
Historically black Protestant trad.	20	28	34	15	2	100
Catholic	14	30	37	19	1	100
Mormon	8	24	31	34	3	100
Orthodox Christian	15	30	42	12	1	100
Jehovah's Witness	14	29	37	19	1	100
Other Christian	24	28	34	11	3	100
Jewish	15	36	34	13	2	100
Muslim	11	14	38	36	2	100
Buddhist	16	28	39	15	2	100
Hindu	15	22	43	19	1	100
Other faiths	20	31	37	12	1	100
Unaffiliated	16	31	38	14	1	100

ASK IF MORE THAN ONE PERSON IN HH:

HH3 How many, including yourself, are adults, age 18 and older?

_____ Enter number 1-7

8 or more

Don't know/Refused

	1 adult	2 adult	3-4 adults	5 or more adults	Don't know/ Refused (VOL)	Total	Sample size
Total with more than 1 person	5	59	31	4	1	100	27,908
Evangelical tradition	5	61	29	4	1	100	6,956
Mainline tradition	4	65	28	2	1	100	4,701
Historically black Protestant trad.	13	52	29	4	2	100	1,436
Catholic	4	56	34	5	1	100	5,786
Mormon	3	56	34	6	1	100	586
Orthodox Christian	1	65	33	1	1	100	147
Jehovah's Witness	4	56	32	9	*	100	201
Other Christian	2	63	29	1	5	100	106
Jewish	3	65	26	5	2	100	670
Muslim	3	45	42	9	1	100	210
Buddhist	4	52	37	5	2	100	207
Hindu	1	59	30	9	2	100	171
Other faiths	6	58	31	5	1	100	436
Unaffiliated	5	57	32	4	1	100	6,042

READ TO ALL:

For statistical purposes I have to ask just a couple of final questions...

ASK ALL:

FERT How many children have you ever had? Please count all your biological children who were born alive at any time in your life. **[INTERVIEWER NOTE: IF R ASKS WHETHER ADOPTED CHILDREN OR STEPCHILDREN SHOULD BE INCLUDED, SAY:** No, we're asking you only to count all your biological children who were born alive at any time in your life; **IF R IS UNCOMFORTABLE WITH THIS QUESTION, SAY:** We understand that this is a sensitive question. We ask it in this way for a very specific research purpose – so that we can estimate the total fertility rate of the population. **IF R IS UNCOMFORTABLE SPECIFICALLY BECAUSE THE QUESTION DOES NOT INCLUDE ADOPTED CHILDREN, SAY:** It's not that we're not interested in adoption. It's just that this question is asked for the very specific purpose of trying to estimate the total fertility rate of the population.]

[RECORD RESPONSE (Range 0-50)]

	No children	1 or 2 children	Three or more children	Don't know/ Refused (VOL)	Total
Full Sample	31	38	29	1	100
Evangelical tradition	23	42	34	1	100
Mainline tradition	26	45	28	1	100
Historically black Protestant trad.	24	37	37	2	100
Catholic	27	36	36	1	100
Mormon	25	21	53	1	100
Orthodox Christian	44	36	16	4	100
Jehovah's Witness	26	39	34	1	100
Other Christian	38	39	20	3	100
Jewish	34	39	26	1	100
Muslim	49	25	24	1	100
Buddhist	55	32	12	1	100
Hindu	54	36	9	1	100
Other faiths	43	39	16	2	100
Unaffiliated	47	34	18	1	100

ASK ALL:

SEXASK

Are you male or female? **[DO NOT READ LIST]**

Male

Female

Other (VOL.)

Don't know (VOL.)

Refused (VOL.)

		Male	Female	Total
Full Sample	2014	48	52	100
	2007	48	52	100
Evangelical tradition	2014	45	55	100
	2007	47	53	100
Mainline tradition	2014	45	55	100
	2007	46	54	100
Historically black Protestant tradition	2014	41	59	100
	2007	40	60	100
Catholic	2014	46	54	100
	2007	46	54	100
Mormon	2014	46	54	100
	2007	44	56	100
Orthodox Christian	2014	56	44	100
	2007	46	54	100
Jehovah's Witness	2014	35	65	100
	2007	40	60	100
Other Christian	2014	50	50	100
	2007	46	54	100
Jewish	2014	52	48	100
	2007	52	48	100
Muslim	2014	65	35	100
	2007	58	42	100
Buddhist	2014	51	49	100
	2007	53	47	100
Hindu	2014	62	38	100
	2007	61	39	100
Other faiths	2014	50	50	100
	2007	54	46	100
Unaffiliated	2014	57	43	100
	2007	59	41	100
In 2007 figures are based on interviewer assessment of respondent's gender. In 2014 results are based on responses to SEXASK unless the respondent did not identify as male or female, in which case results are based on interviewer assessment of the respondent's gender.				

ASK ALL:

LGBT Do you personally think of yourself as **[READ IN ORDER]** ONE, **[IF MALE, INSERT: gay,; FOR ALL OTHERS, INSERT: gay or lesbian,]**, TWO, straight, that is, not gay, or THREE, bisexual?

	Gay or lesbian	Straight, that is, not gay	Bisexual	Something else	Don't Know	Refused	Total
Total	2	92	3	*	1	2	100
Evangelical tradition	1	95	2	*	1	1	100
Mainline tradition	2	94	2	*	1	1	100
Historically black Protestant trad.	2	93	2	*	*	3	100
Catholic	2	90	2	*	2	3	100
Mormon	1	96	1	*	1	1	100
Orthodox Christian	4	91	1	*	*	4	100
Jehovah's Witness	*	89	3	0	5	3	100
Other Christian	6	87	2	1	3	2	100
Jewish	2	92	3	*	1	2	100
Muslim	1	93	2	0	2	1	100
Buddhist	3	84	11	0	0	1	100
Hindu	*	89	6	0	*	4	100
Other faiths	7	79	11	2	*	1	100
Unaffiliated	4	89	5	*	1	1	100