

Chapter 1 : America's Changing Religious Identity | PRRI

*Atlas of religious change in America, / by: Halvorson, Peter L. Published: () Atlas of religious change in America, / by: Halvorson, Peter L. Published: ().*

**Executive Summary** The American religious landscape is undergoing a dramatic transformation. White Christians, once the dominant religious group in the U. Today, fewer than half of all states are majority white Christian. As recently as , 39 states had majority white Christian populations. This landmark report is based on a sample of more than , Americans from all 50 states and includes detailed information about their religious affiliation, denominational ties, political affiliation, and other important demographic attributes. Among the major findings: White Christians now account for fewer than half of the public. White evangelical Protestants are in decline—along with white mainline Protestants and white Catholics. White evangelical Protestants were once thought to be bucking a longer trend, but over the past decade their numbers have dropped substantially. Non-Christian religious groups are growing, but they still represent less than one in ten Americans combined. Muslims, Hindus, and Buddhists are all far younger than white Christian groups. In contrast, white Christian groups are aging. The Catholic Church is experiencing an ethnic transformation. Atheists and agnostics account for a minority of all religiously unaffiliated. These states tend to be more concentrated in the Western U. No state is less religiously diverse than Mississippi. The state is heavily Protestant and dominated by a single denomination: No state has a greater degree of religious diversity than New York. The cultural center of the Catholic Church is shifting south. Immigration from predominantly Catholic countries in Latin America means new Catholic populations are settling in the Southwest. Jews, Hindus, and Unitarian-Universalists stand out as the most educated groups in the American religious landscape. Asian or Pacific-Islander Americans have a significantly different religious profile than other racial or ethnic groups. There are as many Asian or Pacific-Islander Americans affiliated with non-Christian religions as with Christian religious groups. White Christians have become a minority in the Democratic Party. Forty percent identify as religiously unaffiliated. White evangelical Protestants remain the dominant religious force in the GOP.

**A Portrait of Religious Affiliation in America** The American religious landscape has undergone dramatic changes in the last decade and is more diverse today than at any time since modern sociological measurements began. White Christians, which once dominated the religious landscape as recently as a decade ago, now account for fewer than half of the public. Mormons comprise two percent of the population. Seven percent of the public is Hispanic Catholic. Non-Christian religious groups constitute less than one in ten Americans. Muslims, Buddhists, and Hindus are each roughly one percent of the population. Jewish Americans account for two percent of the public. No religious group is larger than those who are unaffiliated from religion. The religious landscape in the U. Nearly two-thirds of seniors age 65 or older identify as white and Christian:

**The Geography of Religion in America** There is substantial variation in religious identity between the four regions of the United States. Twelve percent of residents in the West are white evangelical Protestant. In contrast, Catholics represent a much larger share of Northeastern residents. Notably, there is significant racial and ethnic variation among Catholics by region. There are substantial differences in the religious profiles of the 50 states, although they follow regional patterns. There are 20 states in which no religious group comprises a greater share of residents than the religiously unaffiliated. In 11 states, many of which are clustered in the Northeast, no religious group outnumbers Catholics. In 13 states, no religious group comprises a larger share of residents than white evangelical Protestants. Unsurprisingly, most of these states can be found in the South. At least one-third of the residents in the following states are white evangelical Protestant:

**Religious Diversity** Despite the incredible variety of religious expression and identity in the U. To measure the religious diversity in the country, this report uses an index developed to measure variations in the concentration of global religious populations. The least religiously diverse states in the U. Mississippi is the least diverse state in the U. Conversely, the most religiously diverse states are primarily located in the Northeastern U.

**Protestant Denominations** Among Protestants in the U. Only three percent of Protestants belong to an Episcopalian or Anglican denomination. The pattern of denominational membership

among Protestants varies significantly by region. Lutherans remain much more prevalent in the Midwest than any other part of the country. Only three percent of Southerners are Lutheran. Certain states are also unique in that they are dominated by one denominational family. Jewish Identity and Denominations Overall, 1. However, previous research has suggested questions that frame Jewish identity in explicitly religious terms may undercount the total Jewish population because they miss those with a cultural or familial affinity. To address this issue, the survey included a question to identify those who had a cultural rather than a religious connection to their Jewish identity. The issue of Jewish cultural identity has become increasingly important as younger Jews are more likely to have a cultural affinity. Among all Jewish Americans—those who identify as Jewish both religiously and culturally—more identify as Reform than any other denomination. Two percent identify as Reconstructionist. There is, however, a considerable disparity in denominational membership among Jews by age. Five percent of Americans are black evangelical Protestants, two percent are Hispanic evangelical Protestants, and other or mixed-race evangelical Protestants make up one percent of the public. Like all Christians in the U. Young evangelical Protestants are far more racially and ethnically diverse than previous generations. Much of the decline has occurred in the last few decades. Although white Christians have experienced substantial losses nationally, there are notable divisions in the size of the white Christian population by state. In total, fewer than half 23 of all 50 states have majority white Christian populations. This represents a significant drop from , when 39 states had majority white Christian populations. Many of the states that experienced the greatest losses are concentrated in the Northeast. Massachusetts, for example, experienced a point decline in the number of white Christians living in the state over the last decade. Hawaii, the only state to experience an increase in the proportion of white Christians, saw an increase of six percentage points. The Decline of White Evangelical Protestants Although much of the research on religious decline has focused on losses among white mainline Protestants and white Catholics—groups with well-documented declines—much of the public discussion on religious change has missed one of the most important stories of the last decade: The decline of white evangelical Protestants. No religious group has older members than white evangelical Protestants and white Catholics. The median age of white evangelical Protestants and white Catholics is 55 years old, slightly higher than white mainline Protestants at 54 years old. Unitarian-Universalists are also much older than members of other religious groups: The median age is 54 years. Four decades earlier, the median age of these white Christian groups was much lower. In , the median age of white Catholics was just 40 years old, while the median age of white Protestants was 45 years old. The median ages of Hindus 32 years , Muslims 32 years , Buddhists 36 years , religiously unaffiliated Americans 37 years , and Hispanic Protestants 37 years are below The Mormon Exception Although Mormons are a predominantly white Christian religious tradition, there is little evidence to suggest that they are experiencing similar declines. However, the degree of racial and ethnic diversity among Protestants varies considerably between denominational families. Protestants who belong to non-denominational Protestant churches are also somewhat diverse: The Ethnic Transformation of the U. Catholic Church For most of the past 25 years, American Catholics have been overwhelmingly white. Catholics were white, non-Hispanic. Notably, much of the shift in the ethnic composition of the American Catholic community occurred over just the last couple of decades. Generational differences in the ethnic and racial make-up of American Catholics also suggest that a substantial cultural shift is underway. Demographic differences between Hispanic and white Catholics also suggest that the Hispanic Catholic community is poised to make further gains. The discrepancy in parental status is driven largely by age differences between Hispanic Catholics and white Catholics. Second, Hispanic Catholics are more likely to have larger families: Catholic Church was centered in the Northeast, where European immigrants from predominantly Catholic countries, such as Italy and Ireland, first settled. However, due to recent patterns of immigration from predominantly Catholic countries in Latin America, particularly Mexico, the Catholic population is experiencing growth across the Southwest. Catholic population lives in the Northeast. Since the early s, this group has roughly tripled in size. Religious identity is highly stratified by age, with younger Americans age most likely to be religiously unaffiliated and seniors age 65 or older least likely to identify this way.

**Chapter 2 : Christian revival - Wikipedia**

*A reference on contemporary American religion, with some color maps and 11 summary tables showing church membership statistics, based on studies done in the years , , , and Includes descriptive text for 57 major religious groups.*

In the early years of what later became the United States, Christian religious groups played an influential role in each of the British colonies, and most attempted to enforce strict religious observance through both colony governments and local town rules. Most attempted to enforce strict religious observance. Laws mandated that everyone attend a house of worship and pay taxes that funded the salaries of ministers. Although most colonists considered themselves Christians, this did not mean that they lived in a culture of religious unity. Instead, differing Christian groups often believed that their own practices and faiths provided unique values that needed protection against those who disagreed, driving a need for rule and regulation. In Great Britain, the Protestant Anglican church had split into bitter divisions among traditional Anglicans and the reforming Puritans, contributing to an English civil war in the s. In the British colonies, differences among Puritan and Anglican remained. Between and Anglicanism and Congregationalism, an offshoot of the English Puritan movement, established themselves as the main organized denominations in the majority of the colonies. In some areas, women accounted for no more than a quarter of the population, and given the relatively small number of conventional households and the chronic shortage of clergymen, religious life was haphazard and irregular for most. The fear of such practices can be gauged by the famous trials held in Salem, Massachusetts, in and As we might expect, established clergy discouraged these explorations. In turn, as the colonies became more settled, the influence of the clergy and their churches grew. Slavery—which was also firmly established and institutionalized between the s and the s—was also shaped by religion. If they received any Christian religious instructions, it was, more often than not, from their owners rather than in Sunday school. Local variations in Protestant practices and ethnic differences among the white settlers did foster a religious diversity. Wide distances, poor communication and transportation, bad weather, and the clerical shortage dictated religious variety from town to town and from region to region. With French Huguenots, Catholics, Jews, Dutch Calvinists, German Reformed pietists, Scottish Presbyterians, Baptists, Quakers, and other denominations arriving in growing numbers, most colonies with Anglican or Congregational establishments had little choice but to display some degree of religious tolerance. Only in Rhode Island and Pennsylvania was toleration rooted in principle rather than expedience. The meetinghouse, which served secular functions as well as religious, was a small wood building located in the center of town. People sat on hard wooden benches for most of the day, which was how long the church services usually lasted. These meeting houses became bigger and much less crude as the population grew after the s. Steeples grew, bells were introduced, and some churches grew big enough to host as many as one thousand worshippers. After the s, with many more churches and clerical bodies emerging, religion in New England became more organized and attendance more uniformly enforced. In even sharper contrast to the other colonies, in New England most newborns were baptized by the church, and church attendance rose in some areas to 70 percent of the adult population. The New England colonists—with the exception of Rhode Island—were predominantly Puritans, who, by and large, led strict religious lives. The clergy was highly educated and devoted to the study and teaching of both Scripture and the natural sciences. The Puritan leadership and gentry, especially in Massachusetts and Connecticut, integrated their version of Protestantism into their political structure. Government in these colonies contained elements of theocracy, asserting that leaders and officials derived that authority from divine guidance and that civil authority ought to be used to enforce religious conformity. Their laws assumed that citizens who strayed away from conventional religious customs were a threat to civil order and should be punished for their nonconformity. Despite many affinities with the established Church of England, New England churches operated quite differently from the older Anglican system in England. Massachusetts Bay and Connecticut had no church courts to levy fines on religious offenders, leaving that function to the civil magistrates. In those colonies, the civil government dealt harshly with religious dissenters, exiling the likes of

Anne Hutchinson and Roger Williams for their outspoken criticism of Puritanism, and whipping Baptists or cropping the ears of Quakers for their determined efforts to proselytize. The Toleration Act, passed by the English Parliament in 1689, gave Quakers and several other denominations the right to build churches and to conduct public worship in the colonies. Mid-Atlantic and Southern Colonies Inhabitants of the middle and southern colonies went to churches whose style and decoration look more familiar to modern Americans than the plain New England meeting houses. They, too, would sit in church for most of the day on Sunday. After 1700, as remote outposts grew into towns and backwoods settlements became bustling commercial centers, Southern churches grew in size and splendor. Church attendance, abysmal as it was in the early days of the colonial period, became more consistent after 1700. Much like the north, this was the result of the proliferation of churches, new clerical codes and bodies, and a religion that became more organized and uniformly enforced. Toward the end of the colonial era, churchgoing reached at least 60 percent in all the colonies. The middle colonies saw a mixture of religions, including Quakers who founded Pennsylvania, Catholics, Lutherans, a few Jews, and others. The southern colonists were a mixture as well, including Baptists and Anglicans. In the Carolinas, Virginia, and Maryland which was originally founded as a haven for Catholics, the Church of England was recognized by law as the state church, and a portion of tax revenues went to support the parish and its priest. Virginia imposed laws obliging all to attend Anglican public worship. Baptist preachers were frequently arrested. Mobs physically attacked members of the sect, breaking up prayer meetings and sometimes beating participants. As a result, the 1700s and 1750s witnessed a rise in discontent and discord within the colony some argue that Virginian dissenters suffered some of the worst persecutions in antebellum America. With few limits on the influx of new colonists, Anglican citizens in those colonies needed to accept, however grudgingly, ethnically diverse groups of Presbyterians, Baptists, Quakers, members of the Dutch Reformed Church, and a variety of German Pietists. Maryland was founded by Cecilius Calvert in 1634 as a safe haven for Catholics. Clergy and buildings belonging to both the Catholic and Puritan religions were subsidized by a general tax. Their faith influenced the way they treated Indians, and they were the first to issue a public condemnation of slavery in America. In retrospect, the Great Awakening contributed to the revolutionary movement in a number of ways: In a surprising way, these principles sat very well with the basic beliefs of rational Protestants and deists. They also helped clarify their common objections to British civil and religious rule over the colonies, and provided both with arguments in favor of the separation of church and state. The political edge of this argument was that no human institution—religious or civil—could claim divine authority. At the core of this rational belief was the idea that God had endowed humans with reason so that they could tell the difference between right and wrong. Knowing the difference also meant that humans made free choices to sin or behave morally. The radicalization of this position led many rational dissenters to argue that intervention in human decisions by civil authorities undermined the special covenant between God and humankind. Many therefore advocated the separation of church and state. Taken further, the logic of these arguments led them to dismiss the divine authority claimed by the English kings, as well as the blind obedience compelled by such authority. Thus, by the 1750s, they mounted a two-pronged attack on England: Once the link to divine authority was broken, revolutionaries turned to Locke, Milton, and others, concluding that a government that abused its power and hurt the interests of its subjects was tyrannical and as such deserved to be replaced. Bonomi, *Under the Cape of Heaven*: Oxford University Press, 1966; Bonomi, *Under the Cape of Heaven*, John Butler, *Awash in a Sea of Faith*: Harvard University Press, 1988; Ragosta, *Wellspring of Liberty*: Oxford University Press, 1993, 3. Ragosta, *Wellspring of Liberty*.

**Chapter 3 : How Catholicism Has Changed in the United States - racedaydvl.com**

*"This atlas contains maps and analysis of county level census-type data for American religious denominations for the period Our primary focus is upon the data from four privately conducted census-type studies of religious adherence for the years , , , and , known as The Church Membership Studies.*

In particular, following the development of temple worship based in Jerusalem the Bible records periods of national decline and revival associated with the rule of righteous and wicked kings. Within this historical narrative the reign of Josiah epitomises the effect of revival on Israelite society in reinstating temple worship of Yahweh and the rejection of pagan worship and idolatry. Other Jewish narratives such as the accounts of the Maccabean revolt in like manner record national revival characterised by the rejection of pagan worship practices and the military defeat and expulsion of idolatrous foreign powers. Revivals within modern Church history[ edit ] This section is empty. You can help by adding to it. September 17th century[ edit ] Many Christian revivals drew inspiration from the missionary work of early monks, from the Protestant Reformation and Catholic Reformation and from the uncompromising stance of the Covenanters in 17th-century Scotland and Ulster, that came to Virginia and Pennsylvania with Presbyterians and other non-conformists. Its character formed part of the mental framework that led to the American War of Independence and the Civil War. A similar but smaller scale revival in Scotland took place at Cambuslang , then a village and is known as the Cambuslang Work. It resulted from powerful preaching that deeply affected listeners already church members with a deep sense of personal guilt and salvation by Christ. Pulling away from ancient ritual and ceremony, the Great Awakening made religion intensely emotive to the average person by creating a deep sense of spiritual guilt and redemption. Ahlstrom sees it as part of a "great international Protestant upheaval" that also created Pietism in Germany, the Evangelical Revival and Methodism in England. It incited rancor and division between the traditionalists who argued for ritual and doctrine and the revivalists who ignored or sometimes avidly contradicted doctrine, e. Its democratic features had a major impact in shaping the Congregational , Presbyterian , Dutch Reformed , and German Reformed denominations, and strengthened the small Baptist and Methodist denominations. It had little impact on Anglicans and Quakers. Unlike the Second Great Awakening that began about and which reached out to the unchurched , the First Great Awakening focused on people who were already church members. It changed their rituals, their piety, and their self-awareness. Transylvania[ edit ] The Hungarian Baptist church sprung out of revival with the perceived liberalism of the Hungarian reformed church during the late s. Many thousands of people were baptized in a revival that was led primarily by uneducated laymen, the so-called "peasant prophets". Evangelical revival in Scotland During the 18th century, England saw a series of Methodist revivalist campaigns that stressed the tenets of faith set forth by John Wesley and that were conducted in accordance with a careful strategy. In addition to stressing the evangelist combination of "Bible, cross, conversion, and activism," the revivalist movement of the 19th century made efforts toward a universal appeal â€” rich and poor, urban and rural, and men and women. Special efforts were made to attract children and to generate literature to spread the revivalist message. Some historians, such as Robert Wearmouth, suggest that evangelical revivalism directed working-class attention toward moral regeneration, not social radicalism. Thompson , claim that Methodism, though a small movement, had a politically regressive effect on efforts for reform. Eric Hobsbawm claims that Methodism was not a large enough movement to have been able to prevent revolution. Chalmers began life as a moderate in the Church of Scotland and an opponent of evangelicalism. During the winter of â€”04, he presented a series of lectures that outlined a reconciliation of the apparent incompatibility between the Genesis account of creation and the findings of the developing science of geology. However, by he had become an evangelical and would eventually lead the Disruption of that resulted in the formation of the Free Church of Scotland. The Plymouth Brethren started with John Nelson Darby at this time, a result of disillusionment with denominationalism and clerical hierarchy. The established churches too, were influenced by the evangelical revival. However its objective was to renew the Church of England by reviving certain Roman Catholic doctrines and rituals, thus distancing themselves as far as possible from evangelical enthusiasm. Australia[ edit

Many say that Australia has never been visited by a genuine religious revival as in other countries, but that is not entirely true. The effect of the Great Awakening of 1730-40 was also felt in Australia fostered mainly by the Methodist Church, one of the greatest forces for evangelism and missions the world has ever seen. Evangelical fervor was at its height during the 1790s with visiting evangelists, R. Alexander and others winning many converts in their Crusades. Evangelicalism arrived from Britain as an already mature movement characterized by commonly shared attitudes toward doctrine, spiritual life, and sacred history. Any attempt to periodize the history of the movement in Australia should examine the role of revivalism and the oscillations between emphases on personal holiness and social concerns. Some historians approach it as a cult process since the revivalist movements tend to rise and fall. Others study it as minority discontent with the status quo or, after the revivalists gain wide acceptance, as a majority that tends to impose its own standards. Charles Finney "was a key leader of the evangelical revival movement in America. From onwards he conducted revival meetings across many north-eastern states and won many converts. Finney also conducted revival meetings in England, first in 1823 and later to England and Scotland in 1825." In New England, the renewed interest in religion inspired a wave of social activism, including abolitionism. It also introduced into America a new form of religious expression—the Scottish camp meeting. In German-speaking Europe Lutheran Johann Georg Hamann "was a leading light in the new wave of evangelicalism, the Erweckung, which spread across the land, cross-fertilizing with British movements. The movement began in the Francophone world in connection with a circle of pastors and seminarians at French-speaking Protestant theological seminaries in Geneva, Switzerland and Montauban, France, influenced inter alia by the visit of Scottish Christian Robert Haldane in 1792." Several missionary societies were founded to support this work, such as the British-based Continental Society and the indigenous Geneva Evangelical Society. As well as supporting existing Protestant denominations, in France and Germany the movement led to the creation of Free Evangelical Church groupings: The movement was politically influential and actively involved in improving society, and "at the end of the 19th century" brought about anti-revolutionary and Christian historical parties. Significant names include Dwight L. Moody, Ira D. He brought in the converts by the score, most notably in the revivals in Canada West. His technique combined restrained emotionalism with a clear call for personal commitment, coupled with follow-up action to organize support from converts. It was a time when the Holiness Movement caught fire, with the revitalized interest of men and women in Christian perfection. Caughey successfully bridged the gap between the style of earlier camp meetings and the needs of more sophisticated Methodist congregations in the emerging cities. By the beginning of the 1840s the congregation was crowded, often with a majority of businessmen. Newspapers reported that over 6,000 were attending various prayer meetings in New York, and 6,000 in Pittsburgh. Daily prayer meetings were held in Washington, D. C. Other cities followed the pattern. Soon, a common mid-day sign on business premises read, "We will re-open at the close of the prayer meeting". Finney wrote of this revival, "This winter of 1825-26 will be remembered as the time when a great revival prevailed. It swept across the land with such power that at the time it was estimated that not less than 50,000 conversions occurred weekly. This meeting is generally regarded as the origin of the Ulster Revival that swept through most of the towns and villages throughout Ulster and in due course brought, converts into the churches. It was also ignited by a young preacher, Henry Grattan Guinness, who drew thousands at a time to hear his preaching. So great was the interest in the American movement that in the Presbyterian General Assembly meeting in Derry appointed two of their ministers, Dr. William Gibson and Rev. William McClure to visit North America. Upon their return the two deputies had many public opportunities to bear testimony to what they had witnessed of the remarkable outpouring of the Spirit across the Atlantic, and to fan the flames in their homeland yet further. Others suffered complete nervous breakdown. The Pentecostal revival movement began, out of a passion for more power and a greater outpouring of the Holy Spirit. News of this revival travelled fast, igniting a passion for prayer and an expectation that God would work in similar ways elsewhere. Torrey and Alexander were involved in the beginnings of the great Welsh revival. Melanesia[ edit ] The rebai-bal, as it is known in Tok Pisin, had begun in the Solomon Islands and reached the Urapmin people by 1960. The Urapmin were particularly zealous in rejecting their traditional beliefs, and adopted a form of Charismatic Christianity based on Baptist Christianity. The Urapmin innovated the practices of spirit possession known as the "spirit

disko" and ritualized confessions, the latter being especially atypical for Protestantism. The revival began in the fall of under the leadership of Evan Roberts " , a year-old former collier and minister-in-training. The revival lasted less than a year, but in that period , converts were made. Begun as an effort to kindle nondenominational, nonsectarian spirituality, the Welsh revival of "05 coincided with the rise of the labor movement, socialism, and a general disaffection with religion among the working class and youths. Placed in context, the short-lived revival appears as both a climax for Nonconformism and a flashpoint of change in Welsh religious life. The movement spread to Scotland and England, with estimates that a million people were converted in Britain. Missionaries subsequently carried the movement abroad; it was especially influential on the Pentecostal movement emerging in California. The intellectual emphasis of the earlier revivals had left a dearth of religious imagery that the visions supplied. They also challenged the denial of the spiritual and miraculous element of scripture by opponents of the revival, who held liberal and critical theological positions. The structure and content of the visions not only repeated those of Scripture and earlier Christian mystical tradition but also illuminated the personal and social tensions that the revival addressed by juxtaposing biblical images with scenes familiar to contemporary Welsh believers.

Chapter 4 : 7 key changes in the global religious landscape | Pew Research Center

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History of Religion in America Introduction The issue of religious freedom has played a significant role in the history of the United States and the remainder of North America. Europeans came to America to escape religious oppression and forced beliefs by such state-affiliated Christian churches as the Roman Catholic Church and the Church of England. Its history includes the emergence of utopian experiments , religious fanaticism, and opening the door to such exotic religions as Buddhism, Hinduism, Islam, and Taoism. Such has been the winding road of religious evolution in America. The role of religion among American Indians For untold generations before Europeans came to America, native peoples celebrated the bounty given to them by the Great Spirit. Across America, such Indian tribes as the Algonquians , the Iroquois , Sioux , and the Seminoles worshiped the Great Spirit, who could be found in animals as well as inanimate objects. As white colonists drove Indians onto reservations, the fervency of their religious practices increased, even as Christian missionaries made inroads that influenced their spirituality. Colonial religious splintering Religious persecution and iron-fisted rule by state-affiliated Christianity in Europe began to loosen its hold in the 16th century when, for the sake of debate, Martin Luther nailed his 95 theses on the door of the Castle Church in Wittenburg, Germany. In later attempts to free themselves from the tie of the state governmental system imposed by the Church of England Anglican Church , such denominations as the Reformed-Presbyterian churches and the European Free Church were formed. Those religious parents gave birth to the next wave of Christian denominations. Reforms were brought by the Puritans to the American colonies. As later cries for reform and renewal took place, further splintering occurred among the Methodists , Pentecostals, Fundamentalists and Adventists, each bearing a diminished resemblance to their original parents. Evangelical movement roots and branches Evangelism has played an integral part in the history of religion in America, from colonial times to the present, while its methods of dissemination have changed dramatically. During the Great Awakening of the s, white Protestant evangelists proselytized to black Americans. During the 19th century, Methodists held camp meetings in the frontier states. Evangelism turned to elaborate crusades in the 20th century when such preachers as Billy Sunday attempted to convince nonbelievers that they should "jump ship" from their ancestral Christian denominations. Tent revivals, broadcast by radio and television, were dynamic with charismatic preachers who captured the attention of millions of people. While they were relegated to cable TV networks, evangelistic websites slowly began to crop up on the Internet during the early s. Because of the anonymous nature of that interactive communication tool, people felt more comfortable sharing their personal beliefs and faith over the Internet with a large audience, or with one unknown person. Media evangelists incorporated multimedia presentations with sound, the written word, movies and video technologies. To prevent a return to a centralized, overbearing government, the Bill of Rights was added to the Constitution, without which ratification by Virginia and New York would not have occurred. To fully understand the impact of the spread of Christian denominations in America, it is important to look at them and their origins individually. Listed below is a brief summary of those denominations, beginning with a proto-denomination, the Puritans. Puritans The Puritans came to the New England colonies to escape religious persecution. The Puritans later gave birth to the Baptists and the Congregationalists. Using the New Testament as their model, they believed that each congregation and each person individually was responsible to God. Their belief that their destiny was predetermined, their self-imposed isolation, and religious exclusivity, would later lead to witch hunts beginning in The Puritans also were responsible for the first free schooling in America and established the first American college, Harvard College , in Cambridge, Massachusetts. Congregationalists Based on the Calvinist Reformed tradition and strictly opposed to external authorities, Congregationalists came to New England and established the Plymouth Colony in As part of the Separatist movement, Congregationalists broke from the Anglican Church and established independent congregations in

which God was the absolute authority. Prone to splintering, those congregations experienced a great number of local schisms during the first Great Awakening in the s. During the s, membership declined as their Methodist and Baptist cousins continued to gain strength. Unitarianism developed as an offshoot of COngregationalism, initially due to disagreement over the reality of the Trinity. Over the years, their resistance to dependence and external secular and clerical authority has lessened. Many Congregationalist churches have subsequently merged with other churches from the Reformed tradition. Today their membership in the U. Methodists The tap root of Methodism was a group of Oxford University students, amongst whom were its founders, John and Charles Wesley. Asbury promoted circuit riding and thus increased American Methodism to , by the time of his death in One of the more liberal Christian denominations, the United Methodist Church has become the second-largest Protestant denomination in America with 8. Lutherans In no other American Christian denomination did national origin play such an important role in its history as the Lutheran Church. The Lutherans settled on the East Coast and American Midwest, and celebrated worship services in their native tongues. From their first foothold in , Lutherans began to establish a sum total of synods. In the late 19th century, they began to merge as the Americanization process eliminated the language barriers that had previously kept them separate. After many previous mergers, three of the larger Lutheran bodies came together in to become the Evangelical Lutheran Church in America ELCA , which currently counts more than half of the Lutheran membership in the U. A more conservative branch is the Missouri Synod. Presbyterians Bearing little resemblance to the liturgy, structure, and tradition associated with the Roman Catholic Church, the Presbyterian and Reformed churches share a common origin in the teachings of John Calvin and the 16th century Swiss Reformation. By definition, the Presbyterian denomination is anchored in an active, representational leadership style for both ministers and lay members. Presbyterians mostly came from England, Scotland, and Ireland. William Penn , whose writings about freedom of conscience while imprisoned in England formed the basis of religious understanding for Quakers around the world. Penn established what would later be called Pennsylvania , an American religious sanctuary in the late 17th century. He believed in religious toleration, fair trade with Native Americans, and equal rights for women. They also shared an abhorrence of violence. Major liturgical denominations in the colonies The oldest Christian churches: Roman Catholicism, Anglicanism, and Eastern Orthodoxy, have left their unique stamp on the history of religion in America. They practice an allegiance to certain creeds or doctrines that originated in the early centuries of the Christian church, and profess a succession of leadership from the founding of the Christian church at Pentecost. Roman Catholicism Even though it was not the first to arrive in the colonies, Roman Catholicism ranks as the largest Christian tradition in the U. Arriving with the Spanish in what is now Florida in , and in the southwest and on the Pacific coast when Junipero Serra began to build missions in California , they received additional members when a group of colonists settled in Maryland in Roman Catholics had at one time held tightly to their cultural roots, but later joined the rest of American society. The American church has continued its allegiance to the pope, even though many of its members disagree with him on such issues as birth control, abortion, and women in the priesthood. Their worship services are similar in some ways to those of Roman Catholicism, and their clergy orders are the same: They espouse an inclusive policy toward membership. Orthodoxy in America consists of more than a dozen church bodies whose national origin is reflected by their names, such as the Greek Orthodox Archdiocese, Romanian Orthodox Episcopate of America, and the Russian Orthodox Church Outside Russia. Eastern Orthodox beliefs are based on holy tradition, or doctrines from early Christianity, and the Bible. The decrees of church councils and the writings of early church fathers establish the authority of church beliefs. Their clergy consist of bishops, priests, and deacons. Their worship services are the most elaborate of all Christian traditions.

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Notre-Dame de la Garde in Marseille. Catholic Christianity is the largest religion in France. According to the demographic survey of , France has a population of 66,, This figure also includes the five overseas regions. France , excluding the five overseas regions, has a population of 62, , Of the total population, The rest of the population is aged above 54 years. The population growth rate is estimated at 0. Paris is the most populated city in France with a population of France is composed of 13 ethnic groups with French being the official language. Some of the common religious groups include Christianity, Islam, and others. Christianity in France originated from Jerusalem in the first century BC during the persecution of Christians. During that period, Catholicism had taken root in France as the dominant religion. They do not believe in any deity while the majority of them do not oppose the existence of a deity. Most of the non-religious French are mostly youths declaring themselves as outright secular groups. The French society views them as immoral because they hold no moral values. In the early 19th century, such individuals would be punished by the society. Islam Islam is the second most practiced religion in France. There are 30 Muslim schools in France most of which are privately owned compared to 8, non-Islam schools. The majority of the Muslims in France participate in Islamic religious practices just like in other countries. These practices include salat or prayers, fasting during Ramadan, and Pilgrimage to Mecca. Future Trends Apart from Islam and Christians, there are other minority religious groups. These include Judaism and reformed minorities. Religious scholars and observers hold the view that the future of French is Islam. While most of the population confesses Catholicism, only 2. In fact, more mosques are being built compared to churches. However, the Muslims will have to deal with the issue of radicalization and the threats posed by terrorists who commit a crime in the name of Islam as recently witnessed in France during a football match between England and France. The Major Religions of France Rank.

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