

## 1: Christianity in the United States - Wikipedia

*Nearly a Christian: Updated Edition of Around the Wicket Gate [C H Spurgeon, Hannah Wyncoll] on www.enganchecubano.com \*FREE\* shipping on qualifying offers. Over the last years this book has helped countless people come to know the Lord.*

Terminology[ edit ] The word evangelical has its etymological roots in the Greek word for " gospel " or "good news": Martin Luther referred to the evangelische Kirche "evangelical church" to distinguish Protestants from Catholics in the Roman Catholic Church. This usage is reflected in the names of Protestant denominations, such as the Evangelical Church in Germany a union of Lutheran and Reformed churches and the Evangelical Lutheran Church in America. For example, the Times Literary Supplement refers to "the rise and fall of evangelical fervor within the Socialist movement". To evangelicals, the central message of the gospel is justification by faith in Christ and repentance , or turning away, from sin. Conversion differentiates the Christian from the non-Christian, and the change in life it leads to is marked by both a rejection of sin and a corresponding personal holiness of life. A conversion experience can be emotional, including grief and sorrow for sin followed by great relief at receiving forgiveness. The stress on conversion differentiates evangelicalism from other forms of Protestantism by the associated belief that an assurance of salvation will accompany conversion. Among evangelicals, individuals have testified to both sudden and gradual conversions. All evangelicals believe in biblical inspiration , though they disagree over how this inspiration should be defined. Many evangelicals believe in biblical inerrancy , while other evangelicals believe in biblical infallibility. This is understood most commonly in terms of a substitutionary atonement , in which Christ died as a substitute for sinful humanity by taking on himself the guilt and punishment for sin. This aspect of evangelicalism continues to be seen today in the proliferation of evangelical voluntary religious groups and parachurch organizations. Mahaney , and Mark Dever. As a trans-denominational movement, evangelicalism occurs in nearly every Protestant denomination and tradition. The Reformed , Baptist , Wesleyan , Pentecostal , Churches of Christ , Plymouth Brethren , charismatic Protestant , and nondenominational Protestant traditions have all had strong influence within contemporary evangelicalism. There are also evangelical Anglicans. Between and a mainstream evangelical consensus developed that sought to be more inclusive and more culturally relevant than fundamentalism, while maintaining conservative Protestant teaching. According to Brian Stanley , professor of world Christianity , this new postwar consensus is termed neo-evangelicalism, the new evangelicalism, or simply evangelicalism in the United States, while in Great Britain and in other English-speaking countries, it is commonly termed conservative evangelicalism. Over the years, less-conservative evangelicals have challenged this mainstream consensus to varying degrees. Such movements have been classified by a variety of labels, such as progressive, open, post-conservative, and post-evangelical. Failing to reform the mainline churches, fundamentalists separated from them and established their own churches, refusing to participate in ecumenical organizations such as the National Council of Churches founded in They also made separatism rigid separation from non-fundamentalist churches and their culture a true test of faith. According to historian George Marsden , most fundamentalists are Baptists and dispensationalist. Mainstream evangelicalism is historically divided between two main orientations: These two streams have been critical of each other. Confessional evangelicals have been suspicious of unguarded religious experience , while revivalist evangelicals have been critical of overly intellectual teaching that they suspect stifles vibrant spirituality. These "generic evangelicals" are usually theologically and socially conservative, but their churches often present themselves as nondenominational within the broader evangelical movement. While approving of the evangelical distinctions proposed by Bebbington, confessional evangelicals believe that authentic evangelicalism requires more concrete definition in order to protect the movement from theological liberalism and from heresy. According to confessional evangelicals, subscription to the ecumenical creeds and to the Reformation-era confessions of faith such as the confessions of the Reformed churches provides such protection. Progressive evangelicals, also known as the evangelical left , share theological or social views with other progressive Christians while also identifying

with evangelicalism. Olson , post-conservative evangelicalism is a theological school of thought that adheres to the four marks of evangelicalism, while being less rigid and more inclusive of other Christians. According to Olson, post-conservatives believe that doctrinal truth is secondary to spiritual experience shaped by Scripture. Post-conservative evangelicals seek greater dialogue with other Christian traditions and support the development of a multicultural evangelical theology that incorporates the voices of women, racial minorities, and Christians in the developing world. Some post-conservative evangelicals also support open theism and the possibility of near universal salvation. Open evangelicals describe their position as combining a traditional evangelical emphasis on the nature of scriptural authority, the teaching of the ecumenical creeds and other traditional doctrinal teachings, with an approach towards culture and other theological points-of-view which tends to be more inclusive than that taken by other evangelicals. Some open evangelicals aim to take a middle position between conservative and charismatic evangelicals, while others would combine conservative theological emphases with more liberal social positions. Others use the term with comparable intent, often to distinguish evangelicals in the so-called emerging church movement from post-evangelicals and anti-evangelicals. Tomlinson argues that "linguistically, the distinction [between evangelical and post-evangelical] resembles the one that sociologists make between the modern and postmodern eras".

## 2: Muslim Turned Christian Shares Terrifying, Real-Life Nightmare Conversion Story

*The Christian woman in Pakistan who was on death row for nearly a decade before being acquitted by the country's top court last week is now seeking asylum elsewhere, after widespread violent.*

April 2, The Future of World Religions: Over the next four decades, Christians will remain the largest religious group, but Islam will grow faster than any other major religion. If current trends continue, by 2050 the number of Muslims will nearly equal the number of Christians around the world. The global Buddhist population will be about the same size it was in 2010, while the Hindu and Jewish populations will be larger than they are today. India will retain a Hindu majority but also will have the largest Muslim population of any country in the world, surpassing Indonesia. In the United States, Christians will decline from more than three-quarters of the population in 2010 to two-thirds in 2050, and Judaism will no longer be the largest non-Christian religion. Muslims will be more numerous in the U.S. Four out of every 10 Christians in the world will live in sub-Saharan Africa. These are among the global religious trends highlighted in new demographic projections by the Pew Research Center. Islam was second, with 1.5 billion adherents. If current demographic trends continue, however, Islam will nearly catch up by the middle of the 21st century. As a result, according to the Pew Research projections, by 2050 there will be near parity between Muslims and Christians. 2. The global Buddhist population is expected to be fairly stable because of low fertility rates and aging populations in countries such as China, Thailand and Japan. In 2010, censuses and surveys indicate, there were about 240 million Buddhists. At the same time, however, the unaffiliated are expected to continue to increase as a share of the population in much of Europe and North America. As the example of the unaffiliated shows, there will be vivid geographic differences in patterns of religious growth in the coming decades. One of the main determinants of that future growth is where each group is geographically concentrated today. Religions with many adherents in developing countries where birth rates are high, and infant mortality rates generally have been falling are likely to grow quickly. Much of the worldwide growth of Islam and Christianity, for example, is expected to take place in sub-Saharan Africa. Globally, Muslims have the highest fertility rate, an average of 3.1 children per woman. Worldwide, Jewish fertility is 1.8. All the other groups have fertility levels too low to sustain their populations: Another important determinant of growth is the current age distribution of each religious group whether its adherents are predominantly young, with their prime childbearing years still ahead, or older and largely past their childbearing years. All the remaining groups have smaller-than-average youth populations, and many of them have disproportionately large numbers of adherents over the age of 40. In addition to fertility rates and age distributions, religious switching is likely to play a role in the growth of religious groups. But conversion patterns are complex and varied. In some countries, it is fairly common for adults to leave their childhood religion and switch to another faith. In others, changes in religious identity are rare, legally cumbersome or even illegal. The Pew Research Center projections attempt to incorporate patterns in religious switching in 70 countries where surveys provide information on the number of people who say they no longer belong to the religious group in which they were raised. In the projection model, all directions of switching are possible, and they may be partially offsetting. In the United States, for example, surveys find that some people who were raised with no religious affiliation have switched to become Christians, while some who grew up as Christians have switched to become unaffiliated. These types of patterns are projected to continue as future generations come of age. For more details on how and where switching was modeled, see the Methodology. For alternative growth scenarios involving either switching in additional countries or no switching at all, see Chapter 1. Over the coming decades, Christians are expected to experience the largest net losses from switching. Globally, about 40 million people are projected to switch into Christianity, while 100 million are projected to leave, with most joining the ranks of the religiously unaffiliated. All told, the unaffiliated are expected to add 97 million people and lose 36 million via switching, for a net gain of 61 million by 2050. Modest net gains through switching also are expected for Muslims (3 million), adherents of folk religions (3 million) and members of other religions (2 million). Jews are expected to experience a net loss of about 1 million people due to switching, while Buddhists are expected to lose nearly 3 million. International migration is another factor that will influence the projected size

of religious groups in various regions and countries. Forecasting future migration patterns is difficult, because migration is often linked to government policies and international events that can change quickly. For this reason, many population projections do not include migration in their models. But working with researchers at the International Institute for Applied Systems Analysis in Laxenburg, Austria, the Pew Research Center has developed an innovative way of using data on past migration patterns to estimate the religious composition of migrant flows in the decades ahead. For details on how the projections were made, see Chapter 1. The impact of migration can be seen in the examples shown in the graph at the right, which compares projection scenarios with and without migration in the regions where it will have the greatest impact. In Europe, for instance, the Muslim share of the population is expected to increase from 5. In North America, the Hindu share of the population is expected to nearly double in the decades ahead, from 0. Beyond the Year This report describes how the global religious landscape would change if current demographic trends continue. With each passing year, however, there is a chance that unforeseen events – war, famine, disease, technological innovation, political upheaval, etc. Owing to the difficulty of peering more than a few decades into the future, the projections stop at Readers may wonder, though, what would happen to the population trajectories highlighted in this report if they were projected into the second half of this century. And, if so, when? The answer depends on continuation of the trends described in Chapter 1. After that, the number of Muslims would exceed the number of Christians, but both religious groups would grow, roughly in tandem, as shown in the graph above. Due to the heavy concentration of Christians and Muslims in this high-fertility region, both groups would increase as a percentage of the global population. It bears repeating, however, that many factors could alter these trajectories. Or if disaffiliation were to become common in countries with large Muslim populations – as it is now in some countries with large Christian populations – that trend could slow or reverse the increase in Muslim numbers.

### Regional and Country-Level Projections

In addition to making projections at the global level, this report projects religious change in countries and territories with at least , people as of , covering Population estimates for an additional 36 countries and territories are included in regional and global totals throughout the report. Ongoing growth in both regions will fuel global increases in the Muslim population. One exception is Hindus, who are overwhelmingly concentrated in India, where the population is younger and fertility rates are higher than in China or Japan. As previously mentioned, Hindus are projected to roughly keep pace with global population growth. Europe is the only region where the total population is projected to decline. While Christians will remain the largest religious group in Europe, they are projected to drop from three-quarters of the population to less than two-thirds. Over the same period, the number of Hindus in Europe is expected to roughly double, from a little under 1. Buddhists appear headed for similarly rapid growth in Europe – a projected rise from 1. In the United States, for example, the share of the population that belongs to other religions is projected to more than double – albeit from a very small base – rising from 0. And by the middle of the 21st century, the United States is likely to have more Muslims 2. But Nigeria also will continue to have a very large Christian population. Indeed, Nigeria is projected to have the third-largest Christian population in the world by , after the United States and Brazil. As of , the largest religious group in France, New Zealand and the Netherlands is expected to be the unaffiliated. About These Projections While many people have offered predictions about the future of religion, these are the first formal demographic projections using data on age, fertility, mortality, migration and religious switching for multiple religious groups around the world. The projections cover eight major groups: Buddhists, Christians, Hindus, Jews, Muslims, adherents of folk religions, adherents of other religions and the unaffiliated see Appendix C: Defining the Religious Groups. Because censuses and surveys in many countries do not provide information on religious subgroups – such as Sunni and Shia Muslims or Catholic, Protestant and Orthodox Christians – the projections are for each religious group as a whole. Data on subgroups of the unaffiliated are also unavailable in many countries. As a result, separate projections are not possible for atheists or agnostics. The projection model was developed in collaboration with researchers in the Age and Cohort Change Project at IIASA, who are world leaders in population projections methodology. The model uses an advanced version of the cohort-component method typically employed by demographers to forecast population growth. It starts with a population of baseline age groups, or cohorts, divided by sex and religion. Each cohort is projected into

the future by adding likely gains immigrants and people switching in and by subtracting likely losses deaths, emigrants and people switching out year by year. For more details, see the Methodology. An initial set of projections for one religious group, Muslims, was published in , although it did not attempt to take religious switching into account. Some social theorists have suggested that as countries develop economically, more of their inhabitants will move away from religious affiliation. While that has been the general experience in some parts of the world, notably Europe, it is not yet clear whether it is a universal pattern. Rather, the projections extend the recently observed patterns of religious switching in all countries for which sufficient data are available 70 countries in all. And the projections assume that people gradually are living longer in most countries. These and other key input data and assumptions are explained in detail in Chapter 1 and the Methodology Appendix A. Since religious change has never previously been projected on this scale, some cautionary words are in order. Population projections are estimates built on current population data and assumptions about demographic trends, such as declining birth rates and rising life expectancies in particular countries. The projections are what will occur if the current data are accurate and current trends continue. But many events – scientific discoveries, armed conflicts, social movements, political upheavals, natural disasters and changing economic conditions, to name just a few – can shift demographic trends in unforeseen ways. That is why the projections are limited to a year time frame, and subsequent chapters of this report try to give a sense of how much difference it could make if key assumptions were different. For more details on the possible impact of religious switching in China, see Chapter 1. Finally, readers should bear in mind that within every major religious group, there is a spectrum of belief and practice. The projections are based on the number of people who self-identify with each religious group, regardless of their level of observance. What it means to be Christian, Muslim, Hindu, Buddhist, Jewish or a member of any other faith may vary from person to person, country to country, and decade to decade. Acknowledgements These population projections were produced by the Pew Research Center as part of the Pew-Templeton Global Religious Futures project, which analyzes religious change and its impact on societies around the world.

### 3: The Future of World Religions: Population Growth Projections, | Pew Research Center

*A Christian woman in Pakistan on death row for nearly a decade after she allegedly contaminated a water jug -- an offense viewed as blasphemy in the Muslim country -- was acquitted by the country.*

Christian woman on death row in Pakistan acquitted A Christian woman in Pakistan, Asia Bibi, has been acquitted in a landmark ruling. Bibi was charged with blasphemy a crime that is punishable by death. Bibi was not in court to hear the ruling, and AFP news agency quoted her as saying by phone: Will they let me out, really? Later, two women refused to drink from the container she had touched because she was not Muslim. A few days later, a mob accused her of blasphemy after the women went to a local cleric in Sheikhupura -- a city in Punjab -- to report her. She was tried, convicted and sentenced to death. AP Photo, File Bibi is being held at an undisclosed location for security reasons and is expected to leave the country. In Pakistan, the mere rumor of blasphemy against Muhammad can ignite mob violence and lynchings. Combatting alleged blasphemy has become a central rally cry for hard-line Islamists. Salman Taseer, the governor of Punjab province, was shot and killed by one of his guards in for defending Bibi and criticizing the misuse of the blasphemy law. The assassin, Mumtaz Qadri, has been celebrated as a martyr by hard-liners since he was hanged for the killing, with millions visiting a shrine set up for him near Islamabad. But they said prosecutors had failed to prove that Bibi violated the law. Police urged demonstrators to disperse peacefully. Supporters of a Pakistani religious group chant slogans while blocking the main road at a protest after a court decision, in Karachi, Pakistan. The law carries a mandatory death penalty. According to Sky News , more than 1, have been charged in the last 30 years and many of them were murdered before their trial was even complete. My children are very happy. We knew that she is innocent. Suarez Sang is a Reporter for FoxNews. Follow her on Twitter [luciasuarezsang](#) Trending in World.

**4: America's Changing Religious Landscape | Pew Research Center**

*A Christian woman acquitted after eight years on death row for blasphemy was released but her whereabouts in Islamabad remained a closely guarded secret on Thursday following demands by radical.*

This page reviews the transmission of the Christian faith from Jesus Christ and the Apostles through the Traditions of the early Christian Church and the formation of the Canon of the New Testament of the Bible. God chose to reveal himself to us so that we may become partakers of his divine nature 2 Peter 1: God first made himself known by creating our first parents, Adam and Eve, in his image and likeness Genesis 1: In preparing for the redemption of the human race, God made covenants with Noah, Abraham, Moses and the people and prophets of Israel. Our appropriate personal response in our relationship with Christ Jesus is what St. Paul calls "the obedience of faith" Romans 1: There were three stages in the formation of the Gospels: The first twelve Apostles followed him from the beginning, hearing his words and seeing his deeds Luke 1: He taught them through parables and performed miracles. Christ Jesus is the mediator and fullness of all revelation. Following his Resurrection, Jesus spent 40 days instructing his Apostles and speaking about the Kingdom of God Acts 1: He informed them that they will "receive power from the Holy Spirit" to be his witnesses to the ends of the earth Acts 1: For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Gospel of Luke Gospel of John The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. There were about one hundred and twenty persons gathered together in the Upper Room. This community of disciples of Jesus was the beginning of our Church. The oral tradition of the Apostles was established in the infancy period of the Church, from the time of Jesus to the written Gospels. During this period the Christian faith was transmitted by word of mouth Romans The Levant, the eastern shores of the Mediterranean Sea, served as the cradle of Christianity. The Acts of the Apostles describe the emergence of Christianity beginning with the mission in Jerusalem and the Holy Land, and spreading throughout the Mediterranean world. Luke portrays the actions of the Apostles, focusing primarily on Peter, upon whom Jesus founded his Church, and Paul, who was converted when he saw the risen Christ. Following his conversion Acts 9: Peter and Paul met in Antioch Galatians 2: Peter then went to Rome, while Paul made three missionary journeys from Antioch, traveling as far as Dalmatia or "Illyricum" Romans Heeding the message of Jesus Christ to Go therefore and make disciples of all nations Matthew James, the son of Zebedee and brother of John, is believed to have preached in Spain; he is the only Apostle to have his martyrdom recorded in the Bible Acts John, the son of Zebedee and the brother of James, was the "one Jesus loved. Christ on the Cross entrusted his mother Mary to John John James, son of Alphaeus, played an important role as head of the Church of Jerusalem and writer of the Letter of James in the Bible. According to the historian Flavius Josephus, he was stoned to death in 62 AD. Thomas traveled through Chaldea and Persia all the way to India! Acts of the Apostles And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent? As it is written: Do this in remembrance of me. Do this, as often as you drink it, in remembrance of me. First Letter of Paul to the Corinthians It is believed that the first Christian Letters were composed by St. Paul in the mid-first century AD. Apostolic writings were considered Scripture in the early Church. Since no original manuscript by the author of a biblical book has yet been discovered, we cannot truly say when Apostolic writings were actually composed. An important observation is that not one Christian writer recorded the destruction of Jerusalem in 70 AD. It is noted that Acts ended abruptly with St. Paul under house arrest around 62 AD, with no mention of his trial or his subsequent activities. Furthermore, Luke did not mention the Roman persecution of Christians or the martyrdom of Peter and Paul in the mids, the leading figures in Acts. Mention of Apostolic writings began to appear with the approach of the second century. The Apostolic Fathers were the next generation of Church leaders who received the Faith directly from the Apostles. Ignatius of Antioch wrote seven Letters circa AD on the road to martyrdom in Rome and was one of the first to distinguish between the writings of the prophets and the Gospel; he often referred to the sayings of

Matthew. A disciple of the Apostle John, St. Justin Martyr placed the memoirs of the Apostles on equal footing with the writings of the Prophets in AD. Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name. Second Letter of Paul to the Thessalonians 2: We are writing this so that our joy may be complete. First Letter of John 1: The Church is the Body of Christ Ephesians 5: But it was the powerful witness of Christian martyrdom that led to continued expansion of the faith. The fish became a symbol of the Christian faith, adorning the catacombs and early Christian Churches. In a time when professing the Christian faith was an invitation to death, the fish became a secret code to introduce one Christian to another. One Christian would draw a curve representing half of the symbol, and the other one would complete the cryptic symbol by drawing the second curve see image. Who Christ is, the Son of God, and His mission, Savior, are both expressed by the ancient symbol of the fish. Ignatius of Antioch, Syria circa AD described the transmission of the Christian faith through the bishop, priest presbyter , and deacon, who received their authority through Apostolic succession. The possession of sacred texts in times of persecution could mean discovery, imprisonment, and death. Also, it was common for people of that time to be illiterate. In addition, production of written Scripture was a monumental task in itself, as each page of any text had to be hand-written on papyrus scrolls Luke 4: Written Scripture was in the hands of only a few. Persecution of Christianity under Roman rulers lasted for years, until the Emperor Constantine issued the Edict of Milan in , which mandated complete toleration of Christianity in the Roman Empire. Thus the Church celebrates the Paschal Mystery of Christ by which He accomplished the work of our salvation. Jesus said to them, "I am the bread of life. Justin Martyr described the Memorial of the Last Supper on Sunday, one that would be called the Divine Liturgy in the East and the Mass in the West, an event which has remained essentially the same for nearly years. The Church assembly would first have the Liturgy of the Word with readings and then a homily or sermon. This was followed by giving thanks in the Liturgy of the Eucharist: For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word On the day we call the day of the sun, all who dwell in the city or country gather in the same place. The memoirs of the apostles and the writings of the prophets are read. When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things. Then we all rise together and offer prayers for ourselves. When the prayers are concluded we exchange the kiss. Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren. He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks in Greek: The Sacrament of Baptism followed the instruction of Jesus to his disciples to "teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit Matthew In accordance with this, the person about to be baptized was asked three questions: Do you believe in Jesus Christ, his Son our Lord? Do you believe in the Holy Spirit, the holy catholic church? On the way to martyrdom to Rome, St. Ignatius of Antioch wrote in his Letter to the Ephesians He was born and baptized, that by His passion He might purify the water. Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit in living water. The word "Creed" comes from the Latin word Credo, which means "I believe. They are also known as symbols of faith. The Creed, or rule of faith, was also an important guide to presbyters as well in interpretation of Scripture. I believe in Jesus Christ his only Son, our Lord. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died and was buried. He descended to hell.

### 5: Evangelicalism - Wikipedia

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Christians had the most births and deaths of any religious group in recent years, according to our demographic models. Between and , an estimated million babies were born to Christian mothers and roughly million Christians died – a natural increase of million. But among Christians in Europe the reverse is true: Deaths outnumbered births by nearly 6 million during this brief period. In Germany alone, there were an estimated 1. In fact, Muslims and the unaffiliated in Europe both experienced natural increases in their populations, with our new report estimating that there were over 2 million and 1 million more births than deaths, respectively, between and Globally, Muslims make up the second largest religious group, with 1. Muslims experienced the greatest natural increase among all religious groups, including Christians. Births to Muslims between and outnumbered deaths by million million births vs. Globally, all major groups had more births than deaths. Not all babies will remain in the religion of their mother, of course. In some countries, including the United States, it is fairly common for adults to leave their childhood religion and switch to another faith or no faith. Globally, however, the effect of religious switching is overshadowed by the impact of differences in fertility and mortality. Indeed, fertility differences between religious groups are one of the key factors behind current population trends and will be important for future growth. Globally, Muslims have the highest fertility rate of any religious group – an average of 2. This fertility advantage is one reason why Muslims are expected to catch up with Christians in absolute number and as a share of the global population in the coming decades. Christians have the second highest fertility rate, at 2. Hindu and Jewish fertility 2. All other major religious groups have fertility levels too low to sustain their populations. Age differences are also important for future growth. Muslims have the youngest median age 24 of all religious groups, which is also expected to contribute to their rapid growth. All the other groups are older than the global median, which is part of the reason they are expected to fall behind the pace of global population growth.

## 6: Christian | WWE

*Hallmarks of Christian Character* £ The Book that Made Your World (Paperback): How the Bible Created the Soul of Western Civilization £ Nearly a Christian.

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. Explore the data with our interactive database tool. 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. And the share of Americans who identify with non-Christian faiths also has inched up, rising 1. Growth has been especially great among Muslims and Hindus, albeit from a very low base. 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 . The evangelical Protestant share of the U. 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. Religious intermarriage also appears to be on the rise: Nearly one-in-five people surveyed who got married since are either religiously unaffiliated respondents who married a Christian spouse or Christians who married an unaffiliated spouse. Explore data on religious groups in the U. Religious Landscape Study, a follow-up to its first comprehensive study of religion in America, conducted in . 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. This makes it possible to paint demographic and religious profiles of numerous denominations that cannot be described by smaller surveys. The latest survey was conducted in English and Spanish among a nationally representative sample of 35, adults interviewed by telephone, on both cellphones and landlines, from June 4-Sept. Findings based on the full sample have a margin of sampling error of plus or minus 0. See Appendix A for more information on how the survey was conducted, margins of error for subgroups analyzed in this report and additional details. 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. 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. In fact, many people who are unaffiliated with a religion believe in God, pray at least occasionally and think of themselves as spiritual people. 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. Between and , the overall size of the U. 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. In , there were an estimated 41 million mainline Protestant adults in the United States. And evangelical Protestants, while declining slightly as a percentage of the U. 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 , 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. The new survey indicates there are about 51 million Catholic adults in the U. But taking margins of error into account, the decline in the number of Catholic adults could be as modest as 1 million. Meanwhile, the number of religiously unaffiliated adults has increased by roughly 19 million since

There are now approximately 56 million religiously unaffiliated adults in the U. Indeed, the unaffiliated are now second in size only to evangelical Protestants among major religious groups in the U. As the Millennial generation enters adulthood, its members display much lower levels of religious affiliation, including less connection with Christian churches, than older generations. 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. Roughly one-in-five are evangelical Protestants. 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 29. 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. As the shifting religious profiles of these generational cohorts suggest, switching religion is a common occurrence in the United States. If switching among the three Protestant traditions e. Some switching also has occurred in the other direction: By contrast, Christianity “ and especially Catholicism “ has been losing more adherents through religious switching than it has been gaining. Former Christians represent 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 This means that 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. 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. 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. Although it is low relative to other religious groups, the retention rate of the unaffiliated has increased. As the ranks of the religiously unaffiliated continue to grow, they also describe themselves in increasingly secular terms. The share of the public identifying with religions other than Christianity has grown from 4. Gains were most pronounced among Muslims who accounted for 0. 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. These groups also have above-average household incomes. About the U. Religious Landscape Study This is the first report on findings from the U. Religious Landscape Study, the centerpiece of which is a nationally representative telephone survey of 35, adults. The first was conducted in 2007, also with a telephone survey of more than 35, 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. The results of the 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. It also summarizes patterns in religious switching. In addition, this report includes an appendix that compares the findings of the and 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. 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. Other findings from the Religious Landscape Study will be released later this year. Acknowledgments Many individuals from the Pew Research Center contributed to this report. Alan Cooperman, director of religion research, oversaw the effort and served as the primary editor. Gregory Smith, associate director for religion research, served as the primary researcher and wrote the Overview and Methodology. Smith also wrote the chapter on the changing religious composition of the U. The chapter on religious switching and intermarriage was written by Research Associate Becka Alper. Research Associate Jessica Martinez and Research Assistant Claire Gecewicz wrote the chapter on the demographic profiles of religious groups, and Research Analyst Elizabeth Sciupac wrote the chapter on the shifting religious identity of demographic groups. Gecewicz prepared the detailed tables. Bill Webster created the graphics. Green,

director of the Ray C. Bliss Institute of Applied Politics at the University of Akron, served as a senior adviser on the Religious Landscape Studies, providing valuable advice on the survey questionnaires, categorization of respondents and drafts of the reports. Additionally, we received helpful comments on portions of the study from David E. 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.

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