

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

1: Sexual Lust | Religious Forums

'The Big Picture' discusses the challenges in measuring religious diversity in America. It is difficult to find reliable population statistics and there is no universal objective standard for religious identity.

He campaigned with his staunch-Republican father for Barry Goldwater during the presidential election when he was thirteen. It was during that year that he met the head of the Coptic Center, Master Stanley. He has been a keynote speaker at many Coptic Conferences nationally. They have been married for over 45 years and have three children. Woodley Herber sold herbal products, potpourris and teas, and operated until He was its Executive Director for five years, and on the board of directors for more than 25 years. Having worked as a DJ and news director at Lansing radio stations from to , [5] Hartmann started a radio show in February on a local station in Vermont; a month later[citation needed] it was picked up on the I. The Thom Hartmann Program is estimated by industry magazine Talkers to have 2. As of March , the show was carried on 80 terrestrial radio stations in 37 states as well as on Sirius and XM satellite radio. A community radio station in Africa, Radio Builsa in Ghana , also broadcasts the show. Various local cable TV networks simulcast the program. The program is carried on Radio Sputnik in London, England. Many guests appear on the show expressing a variety of points of view on diverse social and political topics. Ravi Batra an economics professor at SMU. Hartmann ends each show with the phrase, "Activism begins with you, democracy begins with you. Get out there, get active! Hartmann co-produced the program with RT, who provided studio and carriage, while Hartmann retained full editorial control of his programming. He introduced and interviewed the new host of the program, Holland Cooke. In he was invited by the Dalai Lama to spend a week in Dharamsala after the Dalai Lama finished reading this book. Hartmann also narrated the documentary film Heist: Who Stole the American Dream?

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

2: By the Numbers: Who Are Catholics in America?

The Big Religion Chart. This "Big Religion Chart" is our attempt to summarize the major religions and belief systems of the world - Buddhism, Christianity, Hinduism, Islam, Judaism, and dozens more - into a quick-reference comparison chart.

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,

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

Congregationalists came to New England and established the Plymouth Colony in 1620. 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 1730s. During the 1800s, 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.S. is about 1.5 million. 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 10 million, by the time of his death in 1808. One of the more liberal Christian denominations, the United Methodist Church has become the second-largest Protestant denomination in America with 8 million members. 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 1638, 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 1937 to become the Evangelical Lutheran Church in America (ELCA), which currently counts more than half of the Lutheran membership in the U.S. 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.S. Arriving with the Spanish in what is now Florida in 1565, and in the southwest and on the Pacific coast when Junipero Serra began to build missions in California in 1769, they received additional members when a group of colonists settled in Maryland in 1733. 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.

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

3: Yearning to breathe free - The Boston Globe

In Part One today, I look at the big picture of the state of Christianity in America. In Part Two and Three I will go deeper into specific sectors of the Church and look at how we move forward.

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.

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

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 2007. There are now approximately 56 million religiously unaffiliated adults in the U.S. Indeed, the unaffiliated are now second in size only to evangelical Protestants among major religious groups in the U.S. 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 35,000 adults. 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. 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.S. 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.S. 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.S. The chapter on

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

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.

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

4: History of Religion in America

Catholics make up the single largest religious group in the United States, with 22 percent of U.S. residents identifying as Catholic and nearly half of Americans saying they have at least some.

Press release Can it really be true that most people in jail are being held before trial? And how much of mass incarceration is a result of the war on drugs? Meaningful criminal justice reform that reduces the massive scale of incarceration, however, requires that we start with the big picture. The American criminal justice system holds almost 2. Swipe for more detailed views. This big-picture view allows us to focus on the most important drivers of mass incarceration and identify important, but often ignored, systems of confinement. While this pie chart provides a comprehensive snapshot of our correctional system, the graphic does not capture the enormous churn in and out of our correctional facilities and the far larger universe of people whose lives are affected by the criminal justice system. Every year, , people walk out of prison gates, but people go to jail. Some have just been arrested and will make bail in the next few hours or days, and others are too poor to make bail and must remain behind bars until their trial. Only a small number , on any given day have been convicted, generally serving misdemeanors sentences under a year. Swipe for more detail on pre-trial detention. With a sense of the big picture, a common follow-up question might be: We know that almost half a million people are locked up because of a drug offense. Drug arrests give residents of over-policed communities criminal records , which then reduce employment prospects and increase the likelihood of longer sentences for any future offenses. Swipe for more detail on the War on Drugs. Further, almost all convictions are the result of plea bargains, where people plead guilty to a lesser offense, perhaps of a different category or one that they may not have actually committed. And many of these categories group together people convicted of a wide range of offenses. It also includes offenses that the average American may not consider to be murder at all. For example, the felony murder rule says that if someone dies during the commission of a felony, everyone involved can be as guilty of murder as the person who pulled the trigger. Driving a getaway car during a bank robbery where someone was accidentally killed is indeed a serious offense, but many may be surprised that this is considered murder. Turning to the people who are locked up criminally and civilly for immigration-related issues, we find that 13, people are in federal prison for criminal convictions of violating federal immigration laws, and 13, more are held pretrial by U. Another 34, are civilly detained by U. Immigration and Customs Enforcement ICE separate from any criminal proceedings and are physically confined in federally-run or privately-run immigration detention facilities or in local jails under contract with ICE. Notably, these categories do not include immigrants represented in other pie slices because of non-immigration related criminal convictions. Adding to the universe of people who are confined because of justice system involvement, 22, people are involuntarily detained or committed to state psychiatric hospitals and civil commitment centers. Many of these people are not even convicted, and some are held indefinitely. There are another , people on parole and a staggering 3. Beyond identifying the parts of the criminal justice system that impact the most people, we should also focus on who is most impacted and who is left behind by policy change. Gender disparities matter too: As policymakers continue to push for reforms that reduce incarceration, they should avoid changes that will widen disparities, as has happened with juvenile confinement and with women in state prisons. Swipe for more detail about race and gender disparities. Now, armed with the big picture of how many people are locked up in the United States, where, and why, we have a better foundation for the long overdue conversation about criminal justice reform. For example, the data makes it clear that ending the War on Drugs will not alone end mass incarceration, but that the federal government and some states have effectively reduced their incarcerated populations by turning to drug policy reform. What is the role of the federal government in ending mass incarceration? The federal prison system is just a small slice of the total pie, but the federal government can certainly use its financial and ideological power to incentivize and illuminate better paths forward. At the same time, how can elected sheriffs, district

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

attorneys, and judges slow the flow of people into the criminal justice system? Do policymakers and the public have the focus to confront the second largest slice of the pie: Will our leaders be brave enough to redirect corrections spending to smarter investments like community-based drug treatment and job training? Can we implement reforms that both reduce the number of people incarcerated in the U. Now that we can see the big picture of how many people are locked up in the United States in the various types of facilities, we can see that something needs to change. Looking at the big picture requires us to ask if it really makes sense to lock up 2. Both policymakers and the public have the responsibility to carefully consider each individual slice in turn to ask whether legitimate social goals are served by putting each category behind bars, and whether any benefit really outweighs the social and fiscal costs. Each of these systems collects data for its own purposes that may or may not be compatible with data from other systems, and that might duplicate or omit people counted by other systems. Similarly, there are systems involved in the confinement of justice-involved people that might not consider themselves part of the criminal justice system, but should be included in a holistic view of incarceration. Juvenile justice, civil detention and commitment, and commitment to psychiatric hospitals for criminal justice involvement are examples of this broader universe of confinement. To produce this report, we took the most recent data available for each part of these systems, and where necessary adjusted the data to ensure that each person was only counted once, only once, and in the right place. Not directly comparable with past pie reports Before explaining the data sources, we want to explain several methodology changes that make this report not directly comparable with past reports, including: For the first time, we found a data source on the number of people in hospitals because a criminal court found them not guilty by reason of insanity or guilty but mentally ill and the number of people being held while evaluated pretrial or treated as incompetent to stand trial. We changed how we report and display the federal prison system to both include populations that we previously reported elsewhere and to report populations that previously were missed. For the first time, people detained pre-trial in local jails or state prisons for the federal courts are displayed in the federal slice. And for the first time, we were able to use data sources that show the number of people held in Bureau of Prisons jails and federal detainees held in private facilities under contract with the U. Neither of these last two populations are included in most of the Bureau of Justice Statistics data products on either prisons or jails. We changed our definition of youth confinement to an expansive one that includes all justice placements outside of the home. For more on this, see this section of our report Youth Confinement: However, because our goal is to show the entirety of justice confinement, we have chosen to include all types of juvenile confinement. The inclusion of these less restrictive forms of confinement for youth is consistent with our approach for the adult system which includes the admittedly far less numerous halfway houses and other forms of community confinement as a part of the entire adult system. Data sources This briefing uses the most recent data available on the number of people in various types of facilities and the most significant charge or conviction. For this reason, we chose to round most labels in the graphics to the nearest thousand, except where rounding to the nearest ten, nearest one hundred, or in two cases in the jails detail slide the nearest was more informative in that context. This rounding process may also result in some parts not adding up precisely to the total. Our data sources were: Bureau of Justice Statistics, Prisoners in Table 1 provides the total population as of December 31, , and Table 13 provides data as of December 31, that can be used to calculate the ratio of different offense types. Bureau of Justice Statistics, Jail Inmates in Table 1 and Table 3, reporting average daily population and convicted status for yearend , and our analysis of the Survey of Inmates in Local Jails, 12 for offense types. See below and Who is in jail? Deep dive for why we used our own analysis rather than the otherwise excellent Bureau of Justice Statistics analysis of the same dataset, Profile of Jail Inmates, Federal Bureau of Prisons BOP Population Statistics , reporting data as of February 15, total population of , , and Prisoners in Table 15, reporting data as of September 30, offense types for the convicted population of , Marshals Service provides a breakdown of its average daily population in fiscal year by facility type state and local, private contracted, federal, and non-paid facilities on its Prisoner Operations Fact Sheet. The number held in local jails came from our analysis of the Annual Survey of Jails data set, which showed that 24, people

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

were held for the Marshals Service. It is worth noting that the U. Our data on youth incarcerated in adult prisons comes from Prisoners in Table 11 and youth in adult jails from Jail Inmates in Appendix Table 1, both reporting data for December 31, For more information on the geography of the juvenile system, see the Youth First Initiative. The count of 34, comes from page 14 of the U. The categories NGRI and GBMI are combined in this data set, and for pre-trial, we chose to combine pre-trial evaluation and those receiving services to restore competency for trial, because in most cases, these indicate people who have not yet been convicted or sentenced. This is not a complete view of all justice-related involuntary commitments, but we believe these categories and these facilities capture the largest share. Civil detention and commitment At least 20 states and the federal government operate facilities for the purposes of detaining people convicted of sexual crimes after their sentences are complete. These facilities and the confinement there are technically civil, but in reality are quite like prisons. People under civil commitment are held in custody continuously from the time they start serving their sentence at a correctional facility through their confinement in the civil facility. Except for North Dakota, all counts are from their survey. Territorial prisons correctional facilities in the U. Territories of American Samoa, Guam, and the U. Virgin Islands, and U. Prisoners in Table 20, reporting data for December 31, Indian Country correctional facilities operated by tribal authorities or the U. Jails in Indian Country, Table 1, reporting data for June 30, Prisoners in Tables 18 for total population and 19 for offense types reporting data as of December 31, Our counts of the number of people on probation and parole are from the Bureau of Justice Statistics report Correctional Populations in the United States, Table 1, Table 5 and Appendix Table 1, reporting data for December 31, , and were adjusted to ensure that people with multiple statuses were counted only once in their most restrictive category. At the time of publication, newer data collected in was expected but not yet available. For readers interested in knowing the total number of people on parole and probation, ignoring any double-counting with other forms of correctional control, there are , people on parole and 3,, people on probation. Adjustments to avoid double counting To avoid counting anyone twice, we performed the following adjustments: To avoid anyone in local jails on behalf of state or federal prison authorities from being counted twice, we removed the 83, people “ cited in Table 17 of Prisoners in “ confined in local jails on behalf of federal or state prison systems from the total jail population and from the numbers we calculated for those in local jails that are convicted. To avoid those being held by the U. Marshals Service from being counted twice, we removed 24, Marshals detainees from the jail total that we found through our own analysis of the Annual Survey of Jails dataset. Again, we based these percentages on our analysis of the Profile of Jail Inmates, Marshals Service, or U. Marshals Service, Neelum Arya and Shaena Fazal for guidance on youth confinement, Shan Jumper for sharing updated civil detention and commitment data, and Vera Hollen and Amanda Wik of NRI for answering our questions about the data on forensic patients. This year, we are again grateful to Jordan Miner for making the report interactive, and Elydah Joyce for her help with the design. Any errors or omissions, and final responsibility for all of the many value judgements required to produce a data visualization like this, however, are the sole responsibility of the authors. We thank the John D. MacArthur Foundation Safety and Justice Challenge for their support of our research into the use and misuse of jails in this country. We also thank the Public Welfare Foundation and each of our individual donors who give us the resources and the flexibility to quickly turn our insights into new movement resources.

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

5: Major religious groups - Wikipedia

The great Harmonist Society, Christians who came from Germany during the late 17th and 18th centuries, fled religious persecution, then flourished in Pennsylvania and Indiana. Other such utopian communities were established by the Amish and the Shakers.

That revival was part of a much broader movement, an evangelical upsurge taking place simultaneously on the other side of the Atlantic, most notably in England, Scotland, and Germany. In all these Protestant cultures during the middle decades of the eighteenth century, a new Age of Faith rose to counter the currents of the Age of Enlightenment, to reaffirm the view that being truly religious meant trusting the heart rather than the head, prizing feeling more than thinking, and relying on biblical revelation rather than human reason. The earliest manifestations of the American phase of this phenomenon—the beginnings of the First Great Awakening—appeared among Presbyterians in Pennsylvania and New Jersey. Led by the Tennent family—Reverend William Tennent, a Scots-Irish immigrant, and his four sons, all clergymen—the Presbyterians not only initiated religious revivals in those colonies during the 1740s but also established a seminary to train clergymen whose fervid, heartfelt preaching would bring sinners to experience evangelical conversion. By the 1750s, the clergymen of these churches were conducting revivals throughout that region, using the same strategy that had contributed to the success of the Tennents. In emotionally charged sermons, all the more powerful because they were delivered extemporaneously, preachers like Jonathan Edwards evoked vivid, terrifying images of the utter corruption of human nature and the terrors awaiting the unrepentant in hell. In the late 1750s, Presbyterian preachers from New York and New Jersey began proselytizing in the Virginia Piedmont; and by the 1760s, some members of a group known as the Separate Baptists moved from New England to central North Carolina and quickly extended their influence to surrounding colonies. By the eve of the American Revolution, their evangelical converts accounted for about ten percent of all southern churchgoers. Although Whitefield had been ordained as a minister in the Church of England, he later allied with other Anglican clergymen who shared his evangelical bent, most notably John and Charles Wesley. Together they led a movement to reform the Church of England much as the Puritans had attempted earlier to reform that church which resulted in the founding of the Methodist Church late in the eighteenth century. During his several trips across the Atlantic after 1735, Whitefield preached everywhere in the American colonies, often drawing audiences so large that he was obliged to preach outdoors. What Whitefield preached was nothing more than what other Calvinists had been proclaiming for centuries—that sinful men and women were totally dependent for salvation on the mercy of a pure, all-powerful God. But Whitefield—and many American preachers who eagerly imitated his style—presented that message in novel ways. Gesturing dramatically, sometimes weeping openly or thundering out threats of hellfire-and-brimstone, they turned the sermon into a gripping theatrical performance. But not all looked on with approval. Throughout the colonies, conservative and moderate clergymen questioned the emotionalism of evangelicals and charged that disorder and discord attended the revivals. And they took still greater exception when some white women and African Americans shed their subordinate social status long enough to exhort religious gatherings. Evangelical preachers and converts rejoined by lambasting their opponents as cold, uninspiring, and lacking in piety and grace. In colonies where one denomination received state support, other churches lobbied legislatures for disestablishment, an end to the favored status of Congregationalism in Connecticut and Massachusetts and of Anglicanism in the southern colonies. So your next move might be to pose the question: What could account for the tremendous appeal of evangelical Christianity to men and women living on both sides of the Atlantic during the latter half of the eighteenth century? To keep the discussion on that track—and to make such connections more accessible to students—you might try tossing out the observation that religious culture in America today bears many resemblances to that of the eighteenth century. So this is the moment for you to steer them back into the eighteenth century by noting that this, too, was an era of extraordinary upheaval and

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

crisis for ordinary people. Remind them that England was entering the Industrial Revolution and that evangelicals like the Methodists attracted large numbers of converts among miners and factory workers. Remind them that northern Ireland and Germany, other hotbeds of evangelical enthusiasm, were wracked by warfare, famine, or both—harsh conditions that prompted hundreds of thousands to migrate to British North America. And, finally, remind them that in the American colonies, the same epoch witnessed a massive internal shift of population to the embattled frontiers of the South and West, where ordinary families endured hardships, rootless lives and the ever-present threat of attack from dispossessed Indian tribes. Such circumstances also thrust women into newly responsible roles for the survival of migrating households as families were fragmented by movement and death. It follows that men and women faced with such stark challenges might have sought opportunities for fellowship, solace, and emotional release—and that is exactly what evangelicals on both sides of the Atlantic offered. Presbyterians, Baptists, and Methodists touted their churches as havens from all the evils afflicting ordinary people—as islands of disciplined stability and Christian charity in a churning sea of social chaos and cultural confusion. This is probably the best overview of religious history in the American colonies, and it offers a superb discussion of both the First Great Awakening and how it bore upon the American Revolution. Another key source is J. Bumsted and John E. Historians Debate There are two notable trends in recent scholarship on this subject. The strongest case for this interpretation in the North has been advanced by Gary Nash in *The Urban Crucible*, a wide-ranging study of major seaports in the eighteenth century; a similar view of the Awakening in the upper South appears in Rhys Isaac, *The Transformation of Virginia*. Indeed, some scholars like Harry Stout *The New England Soul* have argued that the first Great Awakening radically transformed and democratized modes of mass communication, thereby setting the stage for the emergence a new popular politics in the revolutionary decades that followed. But this interpretation has been sharply criticized by other scholars like Christine Leigh Heyrman *Commerce and Culture* and Christopher Jedrey *The World of John Cleaveland* who view the first Great Awakening, at least in the North, as an essentially conservative movement, a continuation of earlier religious traditions. As for the South, even those scholars who credit the potentially radical implications of early evangelical teachings in that region argue that challenges to slavery and class privilege faded quickly in the wake of the revolution; see, for example, Christine Leigh Heyrman, *Southern Cross* and Rachel Klein, *The Unification of a Slave State*. That skepticism about the social and political effects of colonial revivalism is shared by another scholar who has offered the most sweeping rejection of the long-held view that the first Great Awakening marked a watershed in early American history: Many students of the first Great Awakening have been drawn to considering its possible bearing on the American Revolution. Religion and the American Revolution. She holds a Ph. Heyrman is the author of *Commerce and Culture*:

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

6: America's Changing Religious Landscape | Pew Research Center

America By The Numbers A Field Guide To The Us Population Field guide/birds/eastern us and canada wikibooks, open, the red winged blackbird, agelaius phoeniceus, is a passerine bird found in most of north and much of central.

September 21, Catholics make up the single largest religious group in the United States, with 22 percent of U.S. This huge umbrella category encompasses Americans of almost every ethnicity, creed, socioeconomic status and political stripe. Given the huge number of people who identify as Catholic in this country, an overarching picture of their politics and beliefs is hard to pinpoint, said Daniel Cox, the director of research at the Public Religion Research Institute (PRRI), a nonprofit organization that researches the intersection of religion and public life. The Catholics of the United States] Strong identity Of those Americans who identify as Catholic, about four in 10 say they go to Mass at least once a week, while about 16 percent say they rarely or never attend Mass, according to a Pew Research Center survey conducted in June. About one in 10 people say they are culturally Catholic even though they may attend different religious services or not believe in God at all. Many of these cultural Catholics were raised in the church and consider it part of their heritage through ancestry, family traditions or some other aspect of culture, the survey found. By and large, the Catholic faith inspires a sense of strong loyalty: However, almost half of the people who are raised in the church do leave it at some point in their lives, with a fifth of those becoming "reverts," meaning they returned to Catholicism, the Pew survey found. In total, about 15 percent of Americans consider themselves former Catholics, according to an August telephone survey conducted by PRRI. For instance, 79 percent of Catholics over age 65 are white non-Hispanics. But only 40 percent of those Catholics between ages 18 and 29 are white, with almost half of this group identifying as Hispanic, the PRRI survey found. Sexuality, family and social teaching Though Catholics may feel a strong connection to their faith, many disagree with church teaching when it comes to sex, marriage and family life. For instance, only 17 percent of Catholics view contraception as a sin. By contrast, the Catholic Church teaches that sex has two primary functions: About a quarter of Catholics have been divorced, and one in 10 have remarried. The Catholic Church views remarriages as living in adultery unless the church has annulled the previous marriage, meaning it was invalid in the first place. People often reconcile their views with church teachings by placing less weight on doctrine that they disagree with, Cox said. They might be police officers and lawyers," Cox told Live Science. Because the church views procreation as one of the inherent purposes of marriage, unions between couples who can never naturally conceive as a couple are not considered marriage by the Catholic Church. About 4 percent of people who consider themselves Catholic also identify as gay, lesbian or bisexual, according to a survey conducted by the Pew Research Center. Catholics also tend to mirror the general population on the issue of abortion, with about 49 percent saying that abortion should be legal in all or most cases, compared with 45 percent of the general public who thought the same, the PRRI survey found. The Church views abortion as the deliberate taking of an innocent human life, which is a mortal sin that can lead to ex-communication. About 60 percent of Catholics say working to help the poor is an essential part of Catholicism, the Pew survey found. Catholics also tend to be slightly less supportive of the death penalty than the general public; 54 percent of Catholics prefer life in prison without parole as the appropriate punishment for murder, with just 40 percent preferring the death penalty. In contrast, about 44 percent of the general population view the death penalty as the preferred punishment for murderers, with 48 percent preferring life in prison, according to an American Values Survey conducted by PRRI. The church considers the death penalty justified only if it is the only possible way to defend human lives against an unjust aggressor. Only 34 percent of Catholics who attend Mass weekly say that same-sex couples raising children is as good as any other arrangement, according to the Pew research. And nearly six in 10 Catholics who attend Mass at least weekly say homosexual behavior is a sin, compared with slightly more than a third who attend less regularly, according to the Pew survey. Hispanics are also much more likely to oppose the death penalty; just 29 percent prefer the death penalty, compared with 45

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

percent of white Catholics who see death as the preferred punishment for convicted murderers, the PRRI survey found.

7: U.S. Immigration Law: The Big Picture | www.enganchecubano.com

We are currently going through a three-part series on the state of Christianity in America. In Part One, I looked at the big www.enganchecubano.com Part Two (today) and Part Three (Friday), I go deeper into.

8: Migrant children in the US: The bigger picture explained - BBC News

America's Changing Religious Landscape 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.

9: The Big Picture - Sean Carroll

About Pew Research Center Pew Research Center is a nonpartisan fact tank that informs the public about the issues, attitudes and trends shaping the world. It conducts public opinion polling, demographic research, media content analysis and other empirical social science research.

THE BIG PICTURE : RELIGION IN AMERICA BY THE NUMBERS, AND THEN SOME pdf

Career paths in the field of aging Customer service test questions and answers Expansion in the wake of Parkers Gore East : the Interconnect Project, the Woodward Reservoir, and the Re Power amplifier circuit design Bearings, Seal Harbor, Maine Tactics koukl study guide Types of thermal insulation materials Hollywood studios Jesus Christ, the centerpiece Upside down, inside out and backwards, or, Downside up, outside in and frontwards Nomination. Hearing, Ninety-first Congress, first session, on Hubert B. Heffner, of California Asset management configuration in sap Congressional retirement costs Franco-German relations, 1871-1914 SEC pertinent laws and issuances Vestiges of civilization Islamic way in death Abc of action learning White, K. L. Organization and delivery of personal health services. How to achieve ISO 9000 registration economically and efficiently Learning Together Through Inquiry Bitter Creek area of critical environmental concern and Mountain Plover area of critical environmental co Superstitions of the Mosquito Fleet Backtesting and stress-testing portfolios Safe Food Transportation Act of 1990 Genesis of Hamlet Listening in the Dusk The Kings bastard Therapeutic cannabis (marijuana as an antiemetic and appetite stimulant in persons with acquired immunode Indian attitudes towards anti-Semitism The swan cello and piano sheet music International handbook of phobic and anxiety disorders in children and adolescents Final fantasy xii piano collections sheet music torrent Regulation of enzymes V. 13]. 1916-1917 Overall Dependencies Digital mammographic characteristics of masses Understanding psychology 2008 chapter 1 V. 20. Hurons and Quebec, 1640-1641 Basic CPT/HCPCS Coding 2005 edition with out answers