

Chapter 1 : American Religion Has Never Looked Quite Like It Does Today | HuffPost

*Religious Life in America: A New Day Dawning [Sean D. Sammon] on www.nxgvision.com *FREE* shipping on qualifying offers. This book invites those interested in the future of religious life in America to look at the signs of the times and to derive hope from the positive elements to be found there: the growing number of men and women religious interested in committing themselves to an explicit life of.*

The numbers grew rapidly after No organized African religious practices are known to have taken place in the Thirteen Colonies , but Muslims practiced Islam surreptitiously or underground throughout the era of the enslavement of African people in America. The story of Abdulrahman Ibrahim Ibn Sori , a Muslim prince from West Africa who spent 40 years as a slave in the United States from onwards before being freed, demonstrates the survival of Muslim belief and practice among enslaved Africans in America. In the midth century scholars debated whether there were distinctive African elements embedded in black American religious practices, as in music and dancing. Scholars no longer look for such cultural transfers regarding religion. Baptist gatherings made slaves welcome at their services, and a few Baptist congregations contained[when? The Black church- was both an expression of community and unique African-American spirituality, and a reaction to discrimination. The church also the center of education. Since the church was part of the community and wanted to provide education; they educated the freed and enslaved Blacks. Seeking autonomy, some blacks like Richard Allen founded separate Black denominations. After the Great Awakening , many blacks joined the Baptist Church , which allowed for their participation, including roles as elders and preachers. For instance, First Baptist Church and Gillfield Baptist Church of Petersburg, Virginia , both had organized congregations by and were the first Baptist churches in the city. Black sermonic tradition Historian Bruce Arnold argues that successful black pastors historically undertook multiple roles. The black pastor is the paterfamilias of his church, responsible for shepherding and holding the community together, passing on its history and traditions, and acting as spiritual leader, wise counselor, and prophetic guide. The black pastor is a counselor and comforter stressing transforming, sustaining, and nurturing abilities of God to help the flock through times of discord, doubts, and counsels them to protect themselves against emotional deterioration. The black pastor is a community organizer and intermediary. Raboteau describes a common style of black preaching first developed in the early nineteenth century, and common throughout the 20th and into the 21st centuries: The preacher begins calmly, speaking in conversational, if oratorical and occasionally grandiloquent, prose; he then gradually begins to speak more rapidly, excitedly, and to chant his words and time to a regular beat; finally, he reaches an emotional peak in which the chanted speech becomes tonal and merges with the singing, clapping, and shouting of the congregation. White Baptists expressed the view that: God had chastised them and given them a special mission “ to maintain orthodoxy, strict biblicism, personal piety, and traditional race relations. Slavery, they insisted, had not been sinful. They appreciated opportunities to exercise their independence, to worship in their own way, to affirm their worth and dignity, and to proclaim the fatherhood of God and the brotherhood of man. Most of all, they could form their own churches, associations, and conventions. These institutions offered self-help and racial uplift, and provided places where the gospel of liberation could be proclaimed. As a result, black preachers continued to insist that God would protect and help him; God would be their rock in a stormy land. They are conducive to developing in the Negro a complacent, laissez-faire attitude toward life. They support the view that God in His good time and in His own way will bring about the conditions that will lead to the fulfillment of social needs. They encourage Negroes to feel that God will see to it that things work out all right; if not in this world, certainly in the world to come. They make God influential chiefly in the beyond, and preparing a home for the faithful “ a home where His suffering servants will be free of the trials and tribulations which beset them on earth. In a process of self-segregation, practically all blacks left white churches so that few racially integrated congregations remained apart from some Catholic churches in Louisiana. Four main organizations competed with each other across the South to form new Methodist churches composed of freedmen. Pearce , an AME minister in Florida: Several served in Congress and one, Hiram Revels , in the U. The great majority of blacks lived in

rural areas where services were held in small makeshift buildings. In the cities black churches were more visible. Regularly scheduled revivals operated over a period of weeks reaching large, appreciative and noisy crowds. The larger churches had a systematic education program, besides the Sunday schools, and Bible study groups. They held literacy classes to enable older members to read the Bible. Private black colleges, such as Fisk in Nashville, often began in the basement of the churches. Church supported the struggling small business community. Churches hosted protest meetings, rallies, and Republican party conventions. Prominent laymen and ministers negotiated political deals, and often ran for office until disfranchisement took effect in the s. In the s, the prohibition of liquor was a major political concern that allowed for collaboration with like-minded white Protestants. In every case, the pastor was the dominant decision-maker. At the same time there were many "storefront" churches with a few dozen members.

Chapter 2 : Religious Life in America

America is a highly religious country, and has been since its earliest days. Nearly every religion in the world has adherents or organized institutions in the United States. American religious institutions are large, powerful and influential in social and political life.

In lieu of an abstract, here is a brief excerpt of the content: *Apostolic Religious Life in America Today: The Catholic University of America Press, In Perfectae caritatis, the Fathers of the Second Vatican Council called for the renewal of consecrated life. Recognizing that the results of efforts to renew consecrated life in the United States have been mixed, Apostolic Religious Life in America Today: A [End Page] Response to the Crisis, offers a critique of the implementation efforts and revisits a theology of consecrated life that recognizes its vitality in the Church. Here, editor Father Richard Gribble, C. Apostolic Religious Life in America Today is divided into two parts. He places importance on sound formation programs and the active promotion of vocations Sister Sara Butler, M. She particularly develops the topics of competing ecclesiologies within religious communities and the need to return to the founding charism Sister Elizabeth McDonough, O. She acknowledges that the renewal of consecrated life has not been as successful as envisioned 89 , but looks to the future with a renewed dedication to the promises made "to give our very self to God alone, forever" He maintains that the signs and symbols of religious life have changed. To renew apostolic life, Father Lienhard urges religious to reflect on the appropriateness of the signs and symbols they currently present Lastly, Most Reverend Robert Morlino develops the theme that obedience plus forgiveness leads to love, enabling a consecrated religious to live the vowed life Part II, "Religious Life and the Renewal of Love," includes three papers on the theological and philosophical foundations of the consecrated life. Sister Gill Goulding, C. Father Kurt Pritzl, O. Lastly, Father Hugh Cleary, C. While the papers presented in Apostolic Religious Life in America Today are more theologically based than canonical, this book would be of interest to consecrated religious and those who counsel them. Father Gribble and the individual authors of the papers should be commended for their work in addressing the current issues facing consecrated life in the United States. You are not currently authenticated. View freely available titles:*

Chapter 3 : America's Changing Religious Identity | PRRI

Religious life has passed through far more difficult days than the present. During the years just after the French Revolution, for instance, not only was its future in question; so too was the.

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.

*Apostolic Religious Life in America Today: A Response to the Crisis [Richard Gribble] on www.nxgvision.com *FREE* shipping on qualifying offers. Apostolic religious life in the United States today is in a state of crisis.*

Fifty years later, religion experts are still grappling with that question, though the context has drastically changed. *TIME* By many measures, religious practice and affiliation has greatly declined in the United States in the last 50 years. Belief in God has wavered. Among the youngest adults surveyed by Pew, those born between and , the share of believers was just 80 percent. That number took a big dip in subsequent decades and continues to decline in recent years. From to alone, the percentage of Americans who identified as Christian fell from David Lees via Getty Images Nearly one in three Americans under 35 today are religiously unaffiliated , meaning they do not identify with any formal religious group. Spirituality has taken center stage. Yes, religious affiliation has declined. But feelings of spiritual peace and wellbeing? Wonder about the universe? Both have significantly increased in the last decade across religious and nonreligious groups. And more than half of atheists say they regularly feel a sense of awe and wonder. Between and , the percentage of atheists who said they felt a deep sense of wonder about the universe on a weekly basis rose a full 17 points from 37 percent to 54 percent. Measures of this question from the s and s showed that at that time, over 70 percent of Americans said religion was very important in their daily lives. Church attendance has declined. By the s, that number hovered around 60 percent. More women are entering the clergy. Fuse via Getty Images In many Christian and Jewish congregations, the number of clergywomen has greatly increased. According to data from the Association of Theological Schools, women today make up about a third of all seminary students. Thirty years ago, women made up less than a fifth of seminary students. The religious right got organized. Prior to the s, the relationship between evangelical Christians and the Republican party was negligible. We entered an era of interfaith engagement. Wikipedia In , the Catholic Church took a huge step for interfaith relations by publishing a document that acknowledged the divine origin of all human beings. In the decades after, interfaith engagement exploded in the United States, with the founding of countless organizations and conferences dedicated to multi-faith dialogue. Non-Christian faiths have grown. This change in the face of American religion might be partially a result of the Immigration and Naturalization Act of , which led to an influx of immigrants from India and other countries with large Hindu and Muslim populations. Pew Research predicts that by , Muslims will surpass Jews as the second largest organized religious group after Christians. Hindus are also projected to rise from 0. Islamophobia has risen sharply. For the first half of the 20th century American courts frequently denied citizenship to Muslims and those perceived to be Muslim, according to legal scholar Khaled A Beydoun. But many feel that Islamophobia has risen in recent decades, especially in the aftermath of the Sept. In the last few years anti-Muslim aggression has taken a disturbing turn , with new incidents being reported weekly. Advocacy agencies were established for frequently targeted religious groups. The Hindu American Foundation , an advocacy organization for the Hindu American community, was founded in Lady Liberty League , an organization that fights for religious freedom for Wiccans, pagans, and other nature religion practitioners, formed in And the list goes on. The spirituality marketplace exploded. Dougal Waters via Getty Images From spiritual gurus, to self-help books, to wellness retreats, the market for spirituality in the U. In the last 50 years, modern spiritual gurus like Deepak Chopra, Dr. Meditation and mindfulness were quick to follow, gaining fans among major companies like Google, General Mills, Aetna and Goldman Sachs. The New Atheists became a religion unto themselves. Matthew Hertel via Getty Images Non-believers have always been part of the American demographic , but atheists and humanists have perhaps never been as organized, prominent and vocal as they are today. Though many of the largest organizations, like American Atheists, American Humanist Association, and Freedom from Religion Foundation, were established decades ago, the New Atheists emerged in the s with a righteous, anti-religious fervor. Spearheaded by prominent British atheists Richard Dawkins and Christopher Hitchens, as well as American atheist Sam Harris, the New Atheists have gained a large following eager to read their books, watch their debates and attend their conventions. Megachurches have gained popularity. As of , there

were roughly 1, megachurches in the U. KristinaJovanovic via Getty Images Pew Research found in that between percent of American adults currently have a religious identity different from the one in which they were raised. The number depends on whether Protestantism is treated as a single religious group or as three different traditions -- evangelical Protestantism, mainline Protestantism and historically black Protestantism. Eighteen percent of Americans who were raised in a religion are now unaffiliated, compared with just 4 percent who have moved in the other direction. Spirituality found a home online. John Lamb via Getty Images With the advent of computers, mobile apps and the Internet, faith has gone increasingly high-tech. To access spiritual teachings and communities we need look no further than our cell phones. Pew Research found in a survey that some 20 percent of Americans shared their faith online in a given week. Sixty-one percent of millennials reported seeing others share their faith online. From Instagram accounts to podcasts to YouTube channels , there are more ways than ever to find and share spirituality. The neopagan goddess movement emerged. What it means to be spiritual -- and how that looks in practice -- is rapidly changing and diversifying.

Chapter 5 : Finding common ground in faith: A reflection on religious life in America - CBS News

"Religious Life in America: A New Day Dawning is a book long in the making. In some ways it chronicles Brother Sean Sammon's journey as Vicar General and now General of his congregation of Marist Brothers.

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 1730s but also established a seminary to train clergymen whose fervid, heartfelt preaching would bring sinners to experience evangelical conversion. By the 1740s, 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 1730s, Presbyterian preachers from New York and New Jersey began proselytizing in the Virginia Piedmont; and by the 1740s, 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 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 hardscrabble, 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*:

Chapter 6 : Most and least religious U.S. states

The Church and Country Life Report of Conference Held by the Commission on Church and Country Life Under the Authority of the Federal Council of Churches of Christ in America, Columbus, Ohio, December , by Paul L. Vogt.

Executive Summary The American religious landscape is undergoing a dramatic transformation. White Christians, once the dominant religious group in the U. Today, fewer than half of all states are majority white Christian. As recently as , 39 states had majority white Christian populations. This landmark report is based on a sample of more than , Americans from all 50 states and includes detailed information about their religious affiliation, denominational ties, political affiliation, and other important demographic attributes. Among the major findings: White Christians now account for fewer than half of the public. White evangelical Protestants are in decline—along with white mainline Protestants and white Catholics. White evangelical Protestants were once thought to be bucking a longer trend, but over the past decade their numbers have dropped substantially. Non-Christian religious groups are growing, but they still represent less than one in ten Americans combined. Muslims, Hindus, and Buddhists are all far younger than white Christian groups. In contrast, white Christian groups are aging. The Catholic Church is experiencing an ethnic transformation. Atheists and agnostics account for a minority of all religiously unaffiliated. These states tend to be more concentrated in the Western U. No state is less religiously diverse than Mississippi. The state is heavily Protestant and dominated by a single denomination: No state has a greater degree of religious diversity than New York. The cultural center of the Catholic Church is shifting south. Immigration from predominantly Catholic countries in Latin America means new Catholic populations are settling in the Southwest. Jews, Hindus, and Unitarian-Universalists stand out as the most educated groups in the American religious landscape. Asian or Pacific-Islander Americans have a significantly different religious profile than other racial or ethnic groups. There are as many Asian or Pacific-Islander Americans affiliated with non-Christian religions as with Christian religious groups. White Christians have become a minority in the Democratic Party. Forty percent identify as religiously unaffiliated. White evangelical Protestants remain the dominant religious force in the GOP. A Portrait of Religious Affiliation in America The American religious landscape has undergone dramatic changes in the last decade and is more diverse today than at any time since modern sociological measurements began. White Christians, which once dominated the religious landscape as recently as a decade ago, now account for fewer than half of the public. Mormons comprise two percent of the population. Seven percent of the public is Hispanic Catholic. Non-Christian religious groups constitute less than one in ten Americans. Muslims, Buddhists, and Hindus are each roughly one percent of the population. Jewish Americans account for two percent of the public. No religious group is larger than those who are unaffiliated from religion. The religious landscape in the U. Nearly two-thirds of seniors age 65 or older identify as white and Christian: The Geography of Religion in America There is substantial variation in religious identity between the four regions of the United States. Twelve percent of residents in the West are white evangelical Protestant. In contrast, Catholics represent a much larger share of Northeastern residents. Notably, there is significant racial and ethnic variation among Catholics by region. There are substantial differences in the religious profiles of the 50 states, although they follow regional patterns. There are 20 states in which no religious group comprises a greater share of residents than the religiously unaffiliated. In 11 states, many of which are clustered in the Northeast, no religious group outnumbers Catholics. In 13 states, no religious group comprises a larger share of residents than white evangelical Protestants. Unsurprisingly, most of these states can be found in the South. At least one-third of the residents in the following states are white evangelical Protestant: Religious Diversity Despite the incredible variety of religious expression and identity in the U. To measure the religious diversity in the country, this report uses an index developed to measure variations in the concentration of global religious populations. The least religiously diverse states in the U. Mississippi is the least diverse state in the U. Conversely, the most religiously diverse states are primarily located in the Northeastern U. Protestant Denominations Among Protestants in the U. Only three percent of Protestants belong to an Episcopalian or Anglican denomination. The pattern of denominational membership

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

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Recently, church historians have debated whether Quakers may be regarded as radical Puritans since the Quakers carry to extremes many Puritan convictions. Quakers were severely persecuted in England for daring to deviate so far from orthodox Christianity. By 1660, 10, Quakers had been imprisoned in England and had died of torture and mistreatment in jail. This reign of terror impelled Friends to seek refuge in Rhode Island in the 1630s, where they soon became well entrenched. In 1681, when Quaker leader William Penn parlayed a debt owed by Charles II to his father into a charter for the province of Pennsylvania, many more Quakers were prepared to grasp the opportunity to live in a land where they might worship freely. Pennsylvania Germans[edit] During the main years of German emigration to Pennsylvania in the mid-18th century, most of the emigrants were Lutherans, Reformed, or members of small sects—Mennonites, Amish, Dunkers, Moravians and Schwenkfelders. The great majority became farmers. The appearance in Pennsylvania of so many religious groups made the province resemble "an asylum for banished sects. For their political opposition, Catholics were harassed and had largely been stripped of their civil rights since the reign of Elizabeth I. Driven by "the sacred duty of finding a refuge for his Roman Catholic brethren," George Calvert obtained a charter from Charles I in 1632 for the territory between Pennsylvania and Virginia. His son Lord Baltimore, was a Catholic who inherited the grant for Maryland from his father and was in charge of them. They included two Catholic priests. Lord Baltimore assumed that religion was a private matter. He rejected the need for an established church, guaranteed liberty of conscience to all Christians, and embraced pluralism. After the Glorious Revolution of 1688 in England, the Church of England was legally established in the colony and English penal laws, which deprived Catholics of the right to vote, hold office, or worship publicly, were enforced. The Church of England was legally established; the bishop of London who had oversight of Anglican in the colonies made it a favorite missionary target and sent in 22 clergymen in priestly orders by 1690. In practice, establishment meant that local taxes were funneled through the local parish to handle the needs of local government, such as roads and poor relief, in addition to the salary of the minister. There was never a bishop in colonial Virginia, and in practice the local vestry consisted of laymen who controlled the parish and handled local taxes, roads and poor relief. Government and college officials in the capital at Williamsburg were required to attend services at this Anglican church. When the elected assembly, the House of Burgesses, was established in 1690, it enacted religious laws that made Virginia a bastion of Anglicanism. It passed a law in 1696 requiring that there be a "uniformitie throughout this colony both in substance and circumstance to the canons and constitution of the Church of England. Some ministers solved their problems by encouraging parishioners to become devout at home, using the Book of Common Prayer for private prayer and devotion rather than the Bible. This allowed devout Anglicans to lead an active and sincere religious life apart from the unsatisfactory formal church services. However, the stress on private devotion weakened the need for a bishop or a large institutional church of the sort Blair wanted. The stress on personal piety opened the way for the First Great Awakening, which pulled people away from the established church. The evangelicals identified as sinful the traditional standards of masculinity which revolved around gambling, drinking, and brawling, and arbitrary control over women, children, and slaves. The religious communities enforced new standards, creating a new male leadership role that followed Christian principles and became dominant in the 18th century. The dissenters grew much faster than the established church, making religious division a factor in Virginia politics into the Revolution. According to one expert, Judeo-Christian faith was in the "ascension rather than the declension"; another sees a "rising vitality in religious life" from onward; a third finds religion in many parts of the colonies in a state of "feverish growth. Churches reflected the customs and traditions as well as the wealth and social status of the denominations that built them. German churches contained features unknown in English ones. Deism in the United States Deism is a philosophical position that posits that God does not interfere directly with the world.

These views gained some adherents in America in the late 18th century. First Great Awakening In the American colonies the First Great Awakening was a wave of religious enthusiasm among Protestants that swept the American colonies in the 1730s and 1740s, leaving a permanent impact on American Christianity. It resulted from powerful preaching that deeply affected listeners already church members with a deep sense of personal guilt and salvation by Christ. Pulling away from ritual and ceremony, the Great Awakening made relationship with God intensely personal to the average person by creating a deep sense of spiritual guilt, forgiveness, redemption and peace. Ahlstrom sees it as part of a "great international Protestant upheaval" that also created Pietism in Germany, the Evangelical Revival and Methodism in England. It resulted in division between the new revivalists and the old traditionalists who insisted on ritual and doctrine. The new style of sermons and the way people practiced their faith breathed new life into Christian faith in America. People became passionately and emotionally involved in their relationship with God, rather than passively listening to intellectual discourse in a detached manner. Ministers who used this new style of preaching were generally called "new lights", while the preachers of old were called "old lights". People began to study the Bible at home, which effectively decentralized the means of informing the public on religious matters and was akin to the individualistic trends present in Europe during the Protestant Reformation. The First Great Awakening led to changes in American colonial society. In the Middle and Southern colonies, especially in the "Backcountry" regions, the Awakening was influential among Presbyterians. In the South Baptist and Methodist preachers converted both whites and enslaved blacks. The first new Congregational Church in the Massachusetts Colony during the great awakening period, was in at Uxbridge and called the Rev. Nathan Webb as its Pastor. By the 1740s, they had spread into what was interpreted as a general outpouring of the Spirit that bathed the American colonies, England, Wales, and Scotland. In mass open-air revivals powerful preachers like George Whitefield brought thousands of souls to the new birth. Largely through the efforts of a charismatic preacher from New England named Shubal Stearns and paralleled by the New Side Presbyterians who were eventually reunited on their own terms with the Old Side, they carried the Great Awakening into the southern colonies, igniting a series of the revivals that lasted well into the 19th century. Opponents of the Awakening or those split by it—Anglicans, Quakers, and Congregationalists—were left behind. Unlike the Second Great Awakening that began about 1790 and which reached out to the unchurched, the First Great Awakening focused on people who were already church members. It changed their rituals, their piety, and their self-awareness. Baptist services emphasized emotion; the only ritual, baptism, involved immersion not sprinkling as in the Anglican tradition of adults only. Opposed to the low moral standards prevalent around them, the Baptists strictly enforced their own high standards of personal morality, and especially opposed sexual misconduct, heavy drinking, frivolous spending, missing services, cursing, and revelry. Church trials took place frequently, and Baptist churches expelled members who did not submit to discipline. However, both groups supported the Revolution. There was a sharp contrast between the austerity of the plain-living Baptists and the opulence of the Anglican planters, who controlled local government. Baptist church discipline, mistaken by the gentry for radicalism, served to ameliorate disorder. The struggle for religious toleration erupted and played out during the American Revolution, as the Baptists worked to disestablish the Anglican church. Methodists[edit] Methodist missionaries were also active in the late colonial period. From 1769 to 1791 Methodist Bishop Francis Asbury made 42 trips into the western parts to visit Methodist congregations. In the 1770s itinerant Methodist preachers carried copies of an anti-slavery petition in their saddlebags throughout the state, calling for an end to slavery. At the same time, counter-petitions were circulated. The petitions were presented to the Assembly; they were debated, but no legislative action was taken, and after there was less and less religious opposition to slavery. Religious practice suffered in certain places because of the absence of ministers and the destruction of churches. Church of England[edit] Main article: Episcopal Church United States The American Revolution inflicted deeper wounds on the Church of England in America than on any other denomination because the English monarch was the head of the church. Church of England priests, at their ordination, swore allegiance to the British crown. The Book of Common Prayer offered prayers for the monarch, beseeching God "to be his defender and keeper, giving him victory over all his enemies," who in were American soldiers as well as friends and neighbors of American parishioners of the Church of England. Loyalty to the church and to its

head could be construed as treason to the American cause. Patriotic American members of the Church of England, loathing to discard so fundamental a component of their faith as The Book of Common Prayer, revised it to conform to the political realities. After the Treaty of Paris in which Great Britain formally recognized American independence, Anglicans were left without leadership or a formal institution. Samuel Seabury was consecrated bishop by the Scottish Episcopal Church in He resided in New York. After the requirement to take an Oath of Allegiance to the Crown two Americans were consecrated bishops in London in for Virginia and Pennsylvania. The new nation[edit] Historians in recent decades have debated the nature of American religiosity in the early 19th century, focusing on issues of secularism, deism, traditional religious practices, and newly emerging evangelical forms based on the Great Awakening. However, the First Amendment to the United States Constitution , adopted in , has played a central role in defining the relationship of the federal government to the free exercise of religion, and to the prohibition establishment of an official church. Its policies were extended to cover state governments in the s. The government is not allowed to hinder the free exercise of religion, and is not allowed to sponsor any particular religion through taxation of favors. The treaty was a routine diplomatic agreement but has attracted later attention because the English version included a clause about religion in the United States. As the Government of the United States of America is not, in any sense, founded on the Christian religion,â€”as it has in itself no character of enmity against the laws, religion, or tranquility, of Mussulmen [Muslims],â€”and as the said States never entered into any war or act of hostility against any Mahometan [Mohammedan] nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries. According to Frank Lambert , Professor of History at Purdue University , the assurances in Article 11 were "intended to allay the fears of the Muslim state by insisting that religion would not govern how the treaty was interpreted and enforced. John Adams and the Senate made clear that the pact was between two sovereign states, not between two religious powers. Individuals, not the government, would define religious faith and practice in the United States. Thus the Founders ensured that in no official sense would America be a Christian Republic. Ten years after the Constitutional Convention ended its work, the country assured the world that the United States was a secular state, and that its negotiations would adhere to the rule of law, not the dictates of the Christian faith. The assurances were contained in the Treaty of Tripoli of and were intended to allay the fears of the Muslim state by insisting that religion would not govern how the treaty was interpreted and enforced. John Adams and the Senate made clear that the pact was between two sovereign states, not between two religious powers". In an employment case *Church of the Holy Trinity v. United States* the US Supreme Court stated, "These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation. Revivalism and Evangelicalism The "Great Awakenings" were large-scale revivals that came in spurts, and moved large numbers of people from unchurched to churched. The Methodists and Baptists were the most active at sponsoring revivals. The number of Methodist church members grew from 58, in to , in and 1,, in Over 70 years Methodist membership grew by a factor of

Religious life is a way of life that allows us to work with others who are also seeking God and seeking to participate in the transformation into God's world. And by doing this with others, there will be a companion on the way when life gets challenging, when you need to laugh, and when you need others to engage with.

Religious Transformation and the Second Great Awakening Both blacks and women began to participate in evangelical revivals associated with the Second Great Awakening at the end of the 18th century. From these revivals grew the roots of the both the feminist and abolitionist movements. The American Revolution had largely been a secular affair. The Founding Fathers clearly demonstrated their opposition to the intermingling of politics and religion by establishing the separation of church and state in the first amendment to the Constitution. In part because religion was separated from the control of political leaders, a series of religious revivals swept the United States from the s and into the s that transformed the religious landscape of the country. Known today as the Second Great Awakening, this spiritual resurgence fundamentally altered the character of American religion. At the start of the Revolution the largest denominations were Congregationalists the 18th-century descendants of Puritan churches , Anglicans known after the Revolution as Episcopalians , and Quakers. But by , Evangelical Methodism and Baptists, were becoming the fastest-growing religions in the nation. The Second Great Awakening is best known for its large camp meetings that led extraordinary numbers of people to convert through an enthusiastic style of preaching and audience participation. A young man who attended the famous 20,000-person revival at Cane Ridge, Kentucky, in , captures the spirit of these camp meetings activity: The noise was like the roar of Niagara. The vast sea of human beings seemed to be agitated as if by a storm. I counted seven ministers, all preaching at one time, some on stumps, others on wagons Some of the people were singing, others praying, some crying for mercy. A peculiarly strange sensation came over me. My heart beat tumultuously, my knees trembled, my lips quivered, and I felt as though I must fall to the ground. This young man was so moved that he went on to become a Methodist minister. As this quotation suggests, evangelical ministers reached their audience at an emotional level that powerfully moved large crowds. Maze Burbank presented this image to the Royal Society in London with the caption: Evangelical churches generally had a populist orientation that favored ordinary people over elites. For instance, individual piety was seen as more important for salvation than the formal university training required for ministers in traditional Christian churches. The immense success of the Second Great Awakening was also furthered by evangelical churches innovative organizational techniques. These were well suited to the frontier conditions of newly settled territories. Most evangelical churches relied on itinerant preachers to reach large areas without an established minister and also included important places for lay people who took on major religious and administrative roles within evangelical congregations. Religion was a central theme of the s; American Protestants branched off into many different denominations, holding in common the need for meetings and revivals. The Second Great Awakening marked a fundamental transition in American religious life. Many early American religious groups in the Calvinist tradition had emphasized the deep depravity of human beings and believed they could only be saved through the grace of God. By stressing that individuals could assert their "free will" in choosing to be saved and by suggesting that salvation was open to all human beings, the Second Great Awakening embraced a more optimistic view of the human condition. The repeated and varied revivals of these several decades helped make the United States a much more deeply Protestant nation than it had been before. Finally, the Second Great Awakening also included greater public roles for white women and much higher African-American participation in Christianity than ever before. Evangelicalism as a Social Movement Why did so many people flock to evangelicalism in the early 19th century? The Second Great Awakening was more than just a religious movement; it provided a new social outlet. There was an excitement to it, and a sense of belonging. People even changed denomination if they felt one preacher was more interesting than the last. This essay puts a social twist on early evangelicalism. Peter Cartwright on Cane Ridge and the New Lights No matter whether they were saints or sinners, they would be taken under a warm song or sermon and seized with a convulsive jerking all over,

which they could not by any possibility avoid What were revivals really like? Find out from someone who was there! He went on to become a Methodist preacher and lead his own revivals.

Chapter 9 : America's Changing Religious Landscape | Pew Research Center

Religious life belongs unquestionably to the life and holiness of the Church; one could even say it is an essential expression of that holiness, although it is a "charismatic" rather than a "structural" element of the Church.

In the early years of what later became the United States, Christian religious groups played an influential role in each of the British colonies, and most attempted to enforce strict religious observance through both colony governments and local town rules. Most attempted to enforce strict religious observance. Laws mandated that everyone attend a house of worship and pay taxes that funded the salaries of ministers. Although most colonists considered themselves Christians, this did not mean that they lived in a culture of religious unity. Instead, differing Christian groups often believed that their own practices and faiths provided unique values that needed protection against those who disagreed, driving a need for rule and regulation. In Great Britain, the Protestant Anglican church had split into bitter divisions among traditional Anglicans and the reforming Puritans, contributing to an English civil war in the 17th century. In the British colonies, differences among Puritan and Anglican remained. Between Anglicanism and Congregationalism, an offshoot of the English Puritan movement, established themselves as the main organized denominations in the majority of the colonies. In some areas, women accounted for no more than a quarter of the population, and given the relatively small number of conventional households and the chronic shortage of clergymen, religious life was haphazard and irregular for most. The fear of such practices can be gauged by the famous trials held in Salem, Massachusetts, in 1692. As we might expect, established clergy discouraged these explorations. In turn, as the colonies became more settled, the influence of the clergy and their churches grew. Slavery—which was also firmly established and institutionalized between the 17th and 18th centuries—was also shaped by religion. If they received any Christian religious instructions, it was, more often than not, from their owners rather than in Sunday school. Local variations in Protestant practices and ethnic differences among the white settlers did foster a religious diversity. Wide distances, poor communication and transportation, bad weather, and the clerical shortage dictated religious variety from town to town and from region to region. With French Huguenots, Catholics, Jews, Dutch Calvinists, German Reformed pietists, Scottish Presbyterians, Baptists, Quakers, and other denominations arriving in growing numbers, most colonies with Anglican or Congregational establishments had little choice but to display some degree of religious tolerance. Only in Rhode Island and Pennsylvania was toleration rooted in principle rather than expedience. The meetinghouse, which served secular functions as well as religious, was a small wood building located in the center of town. People sat on hard wooden benches for most of the day, which was how long the church services usually lasted. These meeting houses became bigger and much less crude as the population grew after the 17th century. Steeples grew, bells were introduced, and some churches grew big enough to host as many as one thousand worshippers. After the 17th century, with many more churches and clerical bodies emerging, religion in New England became more organized and attendance more uniformly enforced. In even sharper contrast to the other colonies, in New England most newborns were baptized by the church, and church attendance rose in some areas to 70 percent of the adult population. The New England colonists—with the exception of Rhode Island—were predominantly Puritans, who, by and large, led strict religious lives. The clergy was highly educated and devoted to the study and teaching of both Scripture and the natural sciences. The Puritan leadership and gentry, especially in Massachusetts and Connecticut, integrated their version of Protestantism into their political structure. Government in these colonies contained elements of theocracy, asserting that leaders and officials derived that authority from divine guidance and that civil authority ought to be used to enforce religious conformity. Their laws assumed that citizens who strayed away from conventional religious customs were a threat to civil order and should be punished for their nonconformity. Despite many affinities with the established Church of England, New England churches operated quite differently from the older Anglican system in England. Massachusetts Bay and Connecticut had no church courts to levy fines on religious offenders, leaving that function to the civil magistrates. In those colonies, the civil government dealt harshly with religious dissenters, exiling the likes of Anne Hutchinson and Roger Williams for their outspoken criticism of Puritanism, and whipping Baptists or

cropping the ears of Quakers for their determined efforts to proselytize. The Toleration Act, passed by the English Parliament in 1794, gave Quakers and several other denominations the right to build churches and to conduct public worship in the colonies. Mid-Atlantic and Southern Colonies Inhabitants of the middle and southern colonies went to churches whose style and decoration look more familiar to modern Americans than the plain New England meeting houses. They, too, would sit in church for most of the day on Sunday. After 1790, as remote outposts grew into towns and backwoods settlements became bustling commercial centers, Southern churches grew in size and splendor. Church attendance, abysmal as it was in the early days of the colonial period, became more consistent after 1790. Much like the north, this was the result of the proliferation of churches, new clerical codes and bodies, and a religion that became more organized and uniformly enforced. Toward the end of the colonial era, churchgoing reached at least 60 percent in all the colonies. The middle colonies saw a mixture of religions, including Quakers who founded Pennsylvania, Catholics, Lutherans, a few Jews, and others. The southern colonists were a mixture as well, including Baptists and Anglicans. In the Carolinas, Virginia, and Maryland which was originally founded as a haven for Catholics, the Church of England was recognized by law as the state church, and a portion of tax revenues went to support the parish and its priest. Virginia imposed laws obliging all to attend Anglican public worship. Baptist preachers were frequently arrested. Mobs physically attacked members of the sect, breaking up prayer meetings and sometimes beating participants. As a result, the 1790s and 1800s witnessed a rise in discontent and discord within the colony some argue that Virginian dissenters suffered some of the worst persecutions in antebellum America. With few limits on the influx of new colonists, Anglican citizens in those colonies needed to accept, however grudgingly, ethnically diverse groups of Presbyterians, Baptists, Quakers, members of the Dutch Reformed Church, and a variety of German Pietists. Maryland was founded by Cecilius Calvert in 1634 as a safe haven for Catholics. Clergy and buildings belonging to both the Catholic and Puritan religions were subsidized by a general tax. Their faith influenced the way they treated Indians, and they were the first to issue a public condemnation of slavery in America. In retrospect, the Great Awakening contributed to the revolutionary movement in a number of ways: In a surprising way, these principles sat very well with the basic beliefs of rational Protestants and deists. They also helped clarify their common objections to British civil and religious rule over the colonies, and provided both with arguments in favor of the separation of church and state. The political edge of this argument was that no human institution—religious or civil—could claim divine authority. At the core of this rational belief was the idea that God had endowed humans with reason so that they could tell the difference between right and wrong. Knowing the difference also meant that humans made free choices to sin or behave morally. The radicalization of this position led many rational dissenters to argue that intervention in human decisions by civil authorities undermined the special covenant between God and humankind. Many therefore advocated the separation of church and state. Taken further, the logic of these arguments led them to dismiss the divine authority claimed by the English kings, as well as the blind obedience compelled by such authority. Thus, by the 1790s, they mounted a two-pronged attack on England: Once the link to divine authority was broken, revolutionaries turned to Locke, Milton, and others, concluding that a government that abused its power and hurt the interests of its subjects was tyrannical and as such deserved to be replaced. Bonomi, *Under the Cape of Heaven*: Oxford University Press, 2003; Bonomi, *Under the Cape of Heaven*, John Butler, *Awash in a Sea of Faith*: Harvard University Press, 2003; Ragosta, *Wellspring of Liberty*: Oxford University Press, 2003, 3. Ragosta, *Wellspring of Liberty*.