



FAITH IN FLUX

CHANGES IN RELIGIOUS AFFILIATION IN THE U.S.

APRIL 2009

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Executive Summary

Americans change religious affiliation early and often. In total, about half of American adults have changed religious affiliation at least once during their lives. Most people who change their religion leave their childhood faith before age 24, and many of those who change religion do so more than once. These are among the key findings of a new survey conducted by the Pew Research Center's Forum on Religion & Public Life. The survey documents the fluidity of religious affiliation in the U.S. and describes in detail the patterns and reasons for change.

The reasons people give for changing their religion – or leaving religion altogether – differ widely depending on the origin and destination of the convert. The group that has grown the most in recent years due to religious change is the unaffiliated population. Two-thirds of former Catholics who have become unaffiliated and half of former Protestants who have become unaffiliated say they left their childhood faith because they stopped believing in its teachings, and roughly four-in-ten say they became unaffiliated because they do not believe in God or the teachings of most

Changing Faiths

	Share of U.S. adult population	# of recontact interviews
	%	
Do not currently belong to childhood faith	44	1,894
Raised Catholic, now unaffiliated	4	401
Raised Catholic, now Protestant	5	343
Raised Protestant, now unaffiliated	7	360
Raised Protestant, now different Protestant faith	15	292
Raised unaffiliated, now affiliated	4	350
Other change in religious affiliation*	9	148
Same faith as childhood**	56	973
Changed faith at some point	9	
Have not changed faith	47	
Total	100	2,867

Due to rounding, numbers in this report may not sum to 100, and nested figures may not sum to subtotals indicated.

*This group consists of converts from a variety of different backgrounds, including converts to Catholicism and converts from or to religions other than Catholicism or Protestantism. Because this is such a disparate group, it is not analyzed in most of this report.

**Estimate of religious change among those still in their childhood faith comes from this recontact survey; other estimates from 2007 "U.S. Religious Landscape Survey."

Note: A small number of respondents were excluded from the recontact survey because they gave an ambiguous response to one of the religious affiliation items in the original Landscape Survey, converted within the unaffiliated tradition or belong to small groups within the "other Christian," "other world religions" or "other faiths" religious traditions. In total, these excluded cases represent roughly 4% of the U.S. population.

religions.¹ Additionally, many people who left a religion to become unaffiliated say they did so in part because they think of religious people as hypocritical or judgmental, because religious organizations focus too much on rules or because religious leaders are too focused on power and money. Far fewer say they became unaffiliated because they believe that modern science proves that religion is just superstition.

Catholicism has suffered the greatest net loss in the process of religious change. Many people who leave the Catholic Church do so for religious reasons; two-thirds of former Catholics who have become unaffiliated say they left the Catholic faith because they stopped believing in its teachings, as do half of former Catholics who are now Protestant. Fewer than three-in-ten former Catholics, however, say the clergy sexual abuse scandal factored into their decision to leave Catholicism.

In contrast with other groups, those who switch from one Protestant denominational family to another (e.g., were raised Baptist and are now Methodist) tend to be more likely to do so in response to changed circumstances in their lives. Nearly four-in-ten people who have changed religious affiliation within Protestantism say they left their childhood faith, in part, because they relocated to a new community, and nearly as many say they left their former faith because they married someone from a different religious background.

The new survey is a follow-up to the “U.S. Religious Landscape Survey,” conducted by the Pew Forum in 2007 and released in 2008, and is based on recontact interviews with members of the largest segments of the population that have changed religious affiliation. This includes more than 300 interviews each with former Catholics who are now unaffiliated, former Catholics who are now Protestant, former Protestants who are now unaffiliated and those raised unaffiliated who now belong to a religious faith. The survey also includes nearly 300 interviews with people who have gone from one denominational family to another within Protestantism and nearly 1,000 interviews with people who still belong to the group in which they were raised. In total, the new survey allows for in-depth analysis of about eight-in-ten of those who now have a different religious affiliation than the one in which they were raised.²

One of the most striking findings from the 2007 Landscape Survey was the large number of people who have left their childhood faith. The 2007 survey found that more than one-in-four American adults (28%) have changed their religious affiliation from that in which they were raised. This number includes people who have changed from one major religious tradition to another,

¹ Throughout this report, analyses of the reasons respondents give for leaving their childhood faith and joining their current faith do not include those who say they changed religions as minors as a result of their parents’ decision. See Q.2 and Q.15 in survey topline for details.

² The survey excludes respondents from the following religious traditions as defined in the 2007 Landscape Survey: “other Christian,” “other world religions” and “other faiths.” It also excludes “converts” within the ranks of the unaffiliated (e.g., those who were raised atheist and are now agnostic, or those who were raised agnostic and are now nothing in particular), as well as those who gave an ambiguous current or childhood religion in the original survey. See survey methodology for details.

for instance, from Protestantism to Catholicism or from Judaism to no religion. If change *within* religious traditions is included (e.g., from one Protestant denominational family to another), the survey found that roughly 44% of Americans now profess a religious affiliation different from that in which they were raised.

The results of the new survey offer a fuller picture of the churn within American religion and suggest that previous estimates actually may have *understated* the amount of religious change taking place in the U.S. First, among the 56% of the population that currently belongs to the same religion as the one in which they were raised, one-in-six (16%) say there was a time in their life when they had a different faith than they have now. Combined with the 44% of the public that currently espouses a religion different than their childhood faith, this means that roughly half of the U.S. adult population has changed religion at some point in their life.³ Moreover, it is also clear that many people have changed religious affiliation more than once. For example, roughly two-thirds of those who were raised Catholic or Protestant but now say they are not affiliated with any particular religion have changed faiths at least twice in their life, including those who have changed within the unaffiliated tradition (e.g., from atheist to agnostic). The same is true for roughly half of former Catholics who have become Protestant, people who have changed denominational families within Protestantism and people who have become affiliated with a religion after having been raised unaffiliated.

Many Change Religions More Than Once

Among...	# of religious changes			
	One	Two	Three or more	
Former Catholics	%	%	%	
Now unaffiliated	38	36	26	=100
Now Protestant	46	33	21	=100
Former Protestants				
Now unaffiliated	30	38	32	=100
Now different Protestant faith	49	28	23	=100
Formerly unaffiliated				
Now affiliated with a religion	47	32	21	=100

Estimates based on a series of yes/no questions asking whether respondents have ever been Baptist, Methodist, a nondenominational Christian, Lutheran, part of any other Protestant church, Catholic, Mormon, Jewish, just nothing in particular, an atheist, an agnostic or part of any other religion. See Q.22a-Q.22l in survey topline for details.

³ The original Landscape Survey had a margin of error of ± 0.6 percentage points and estimated that 44% of adults currently belong to a religion different than the one in which they were raised, while 56% still belong to their childhood faith. The estimate that 16% of those who still belong to their childhood religion (9% of the total population) say there was a time in their life when they had a different faith than they have now comes from the 973 follow-up interviews and has a margin of error of ± 5 percentage points. Thus, we estimate that as few as 47% $[(44-1)+(9-5)=47]$ and as many as 59% $[(44+1) + (9+5)=59]$ of U.S. adults have changed religious affiliation at least once.

The survey finds that religious change begins early in life. Most of those who decided to leave their childhood faith say they did so before reaching age 24, and a large majority say they joined their current religion before reaching age 36. Very few report changing religions after reaching age 50.

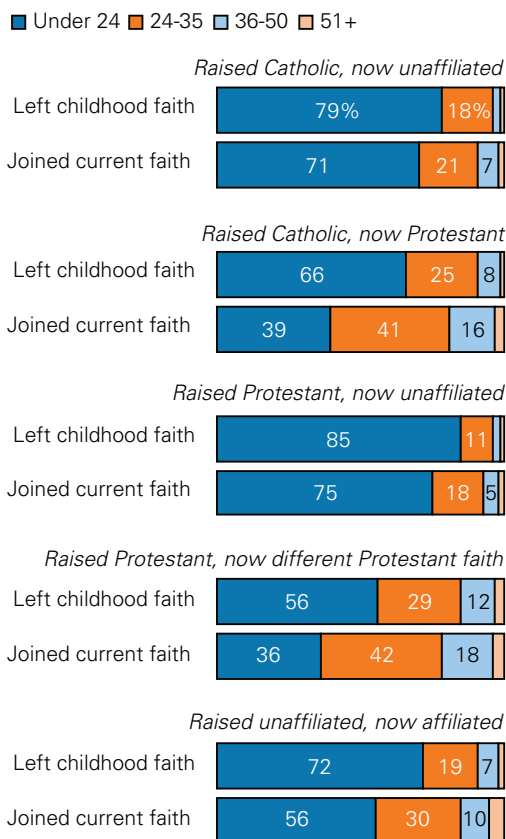
Religious commitment as a child and teenager may be related to the propensity to change religion. The survey finds key differences, for example, in the levels of teenage (ages 13-18) religious commitment between former Catholics who have become unaffiliated and those who have kept their childhood faith. Former Catholics who are now unaffiliated are much less likely than lifelong Catholics to have attended Mass regularly or to have had very strong faith as teenagers.

Similarly, currently unaffiliated former Catholics are somewhat less likely than those who have remained Catholic to say they had very strong faith as children. On other measures, however, such as participation in youth groups or religious education classes, there are few differences in childhood religious commitment between those who have remained Catholic and those who have left the Catholic Church to become unaffiliated.

The survey also finds major differences in childhood religious practices and commitment between lifelong Protestants and those who have left Protestantism to become unaffiliated. Former Protestants who are now unaffiliated are less likely to have regularly attended worship services as a child and even less likely to have attended regularly as a teenager. They also are much less likely to report having attended Sunday school or having had very strong religious faith as a child or a teenager.

The faith of most people who have changed religions was on the wane in the year or two prior to leaving their childhood religion, with few saying they had very strong faith during this time. Among those who left Catholicism and are now Protestant, for example, fewer than one-in-four (23%) say their faith was very strong just prior to leaving the Catholic Church. Among those who switched from one Protestant denominational family to another, only 30% say their faith was very strong just prior to leaving their childhood religion. The numbers are even lower among those who have become unaffiliated, with only 10% of former Catholics and 11% of former Protestants saying they had very strong faith just before leaving their former religion. This is consistent with

Age of Change



See Q.1/Q.1a and Q.14/Q.14a in survey topline for exact question wording. Results repercentaged to exclude nonresponse.

Religious Change Over the Life Cycle

	Raised Catholic			Raised Protestant		
	Still Catholic	Now Protestant	Now unaffiliated	Still in childhood faith	Now diff. Protestant faith	Now unaffiliated
<i>% very strong faith...</i>	%	%	%	%	%	%
As child	46	35	30	41	35	18
As teen	34	22	12	40	32	12
Prior to leaving faith	--	23	10	--	30	11
<i>% worship weekly...</i>						
As child	86	79	74	77	78	64
As teen	69	60	44	63	64	29
<i>% attended...</i>						
Sunday school regularly	71	68	68	65	66	51
Teen relig. youth groups*	32	29	32	55	47	36
Attended Catholic HS	25	16	20	--	--	--

*Includes only those respondents who participated in youth groups associated with their childhood faith.

See Q.6b-Q.12 in survey topline for exact question wording.

another of the survey's key findings – that among both former Protestants and former Catholics who are now unaffiliated, more than seven-in-ten say they just gradually drifted away from their childhood religion.

Reasons for Changing Religions

The new survey includes two types of questions that probe the reasons people change religious affiliation. Respondents received a set of closed-ended (yes-or-no) questions that asked whether or not various reasons factored into their decision to leave their former religion and join their current one. Respondents also were asked open-ended questions that gave them the opportunity to explain in their own words the main reason they left their former religion and joined their current one.

In response to the yes-or-no questions, people give a diverse array of reasons for changing their religion. For instance, the most common reason for leaving Catholicism cited by former Catholics who have become Protestant is that their spiritual needs were not being met (71%). A similar

number of former Catholics who have become Protestant say they left their former religion because they found another faith they liked more; nearly six-in-ten of those who changed denominational families within Protestantism also say this. Not surprisingly, many who have changed religion say they left their former religion because they stopped believing in its teachings. For example, nearly two-thirds of former Catholics who have become unaffiliated say they left the Catholic Church because they stopped believing in its teachings. This sentiment is also expressed by half of former Catholics who have become Protestant as well as half of former Protestants who have become unaffiliated.

Common Reasons for Leaving Childhood Religion

	Raised Cath., now unaffil.	Raised Cath., now Prot.	Raised Prot., now unaffil.	Raised Prot., now diff. Prot. faith	Raised unaffil., now affiliated with a religion
<i>% saying important reason left former religion</i>	%	%	%	%	%
Just gradually drifted away from the religion	71	54	71	40	--
Spiritual needs not being met	43	71	39	51	51
Stopped believing in the religion's teachings	65	50	50	15	--
Found a religion they liked more	10	70	11	58	46
Unhappy with teachings about the Bible	29	43	36	23	--
Dissatis. with atmosphere at worship services	26	32	29	39	--
Dissatisfied with clergy at congregation	18	27	25	36	--
N	379	320	338	265	313

Respondents were asked whether or not each item was an important reason for leaving their former religion and could answer "yes" to more than one reason. See Q.4a-Q.4s in survey topline for exact question wording.

When asked in the open-ended question to explain in their own words the *main* reason they are no longer part of their former religion, roughly half of former Catholics who are now unaffiliated give an explanation related to religious and moral beliefs. The same is true of roughly four-in-ten former Catholics who have become Protestant and former Protestants who have become unaffiliated.

In Their Own Words - *Main* Reasons for Leaving Childhood Religion

	Raised Cath., now unaffil.	Raised Cath., now Prot.	Raised Prot., now unaffil.	Raised Prot., now diff. Prot. faith	Raised unaffil., now affiliated with a religion
	%	%	%	%	%
Religious and moral beliefs	48	41	40	17	18
<i>Do not believe in former religion/any religion</i>	21	16	14	6	*
<i>Biblical/Scriptural reason</i>	2	18	4	3	5
Religious institutions, practices and people	36	29	20	32	23
<i>Pedophilia scandal/Molestation</i>	2	3	0	0	0
Personal spirituality	6	9	9	6	25
<i>Looking for answers/something deeper</i>	0	*	*	1	12
Life cycle changes	5	17	4	28	19
<i>Family reasons</i>	4	17	2	21	16
Other reasons	10	7	21	16	9
Don't know/Refused	4	3	10	5	9
N	379	320	338	265	313

Respondents were asked to describe in their own words the main reason for leaving their former religion and could provide more than one reason. See Q.3 in survey topline for exact question wording.

By contrast, those who have changed denominational families within Protestantism are much less likely to cite beliefs as the main reason for leaving their former religious group; the same is true for those who have become affiliated with a religion after having been raised unaffiliated. Instead, those changing within Protestantism tend to cite likes and dislikes about religious institutions, practices and people (32%) as the main reason for leaving their former faith. Life cycle changes also figure prominently for this group, with nearly three-in-ten mentioning marriage, family or other changes in their life as reasons for their departure from their childhood faith. Many (25%) of those who have become affiliated after having been raised unaffiliated cite reasons related to personal spirituality as an explanation for why they first became involved with a religion.

These and other topics are explored in greater detail in the remainder of this report, which focuses on the largest segments of the U.S. population that have changed religious affiliation. The first section looks at those who have entered or departed the ranks of the unaffiliated. The second

section takes a detailed look at those who have left Catholicism. And the third section examines the reasons why people change affiliation within Protestantism.

Key Findings

Entering and Leaving the Ranks of the Unaffiliated

The category of people who are unaffiliated with any particular religion has grown more rapidly than any other religious group in recent decades. According to the 2007 Landscape Survey, 16% of American adults say they are currently unaffiliated with any particular religion, compared with only 7% who were raised unaffiliated.

About half of those who have become unaffiliated say – in response to the survey’s yes-or-no questions – that they became unaffiliated, at least in part, because they think of religious people as hypocritical, judgmental or insincere. Large numbers also say they became unaffiliated because they think that religious organizations focus too much on rules and not enough on spirituality, or that religious leaders are too focused on money and power rather than truth and spirituality. Another reason cited by many people who are now unaffiliated is the belief that many religions are partly true but no single religion is completely true. Fewer people, however, say they became unaffiliated because they think modern science proves that religion is just superstition, indicating that the belief that science disproves religion is a less important reason for becoming unaffiliated than disenchantment with religious people or institutions.

At the same time that the ranks of the unaffiliated have grown, the Landscape Survey also revealed that the unaffiliated have one of the lowest retention rates of any of the major religious groups, with most people who were raised unaffiliated now belonging to one religion or another. Those who leave the ranks of the unaffiliated cite several reasons for joining a faith, such as the attraction of religious services and styles of worship (74%), having been spiritually unfulfilled while unaffiliated (51%) or feeling called by God (55%).

One of the key findings of the Landscape Survey was that the unaffiliated population is a very diverse group. Not all those who are unaffiliated lack spiritual beliefs or religious behaviors; in fact, roughly four-in-ten unaffiliated individuals say religion is at least somewhat important in their lives. The new survey shows that a significant number of those who left their childhood faith and have become unaffiliated leave open the possibility that they may one day join a religion. Among both those who were raised Catholic and Protestant who are now unaffiliated, for example, roughly one-in-three say they just have not found the right religion yet.

Leaving Catholicism

One-in-ten American adults is a former Catholic. Former Catholics are about evenly divided between those who have become unaffiliated and those who have become Protestant, with a smaller number leaving Catholicism for other faiths. In response to the yes-or-no questions about why they left the Catholic Church, nearly six-in-ten former Catholics who are now unaffiliated say they left Catholicism due to dissatisfaction with Catholic teachings on abortion and homosexuality, about half cite concerns about Catholic teachings on birth control and roughly four-in-ten name unhappiness with Catholicism's treatment of women.

The reasons for leaving Catholicism given by former Catholics who have converted to evangelical Protestantism differ in some important ways from those offered by former Catholics who have joined mainline Protestant churches.⁴ Most former Catholics who are now evangelical Protestants, for example, say they left Catholicism in part because they stopped believing in Catholic teachings (62%) and specifically because they were unhappy with Catholic teachings about the Bible (55%). These sentiments are expressed by far fewer converts to mainline Protestantism (20% stopped believing in Catholic teachings and 16% specifically were unhappy with Catholic teachings about the Bible), who instead are much more likely to say they left Catholicism because they married a non-Catholic (44%) or because they were dissatisfied with the priests at their parish (39%).

Changing Within Protestantism

The single largest group in the U.S. adult population that has changed affiliation is made up of those who have changed from one Protestant denominational family to another. Overall, 15% of Americans were raised as Protestants and now belong to a different Protestant faith than the one in which they were raised. More so than for those in other groups, those who change affiliation within Protestantism tend to do so because of life cycle changes. In response to the survey's yes-or-no questions, nearly four-in-ten within this group say they left their childhood denominational family because they moved to a new community, and one-third say they left their former faith because they married someone from a different religious background. Those who have changed within Protestantism also are less likely than others to say their decision to leave their childhood faith was motivated by a loss of belief in the religion's teachings. Nevertheless, majorities of those who have changed affiliations within Protestantism say they left their childhood faith in part because they found another religion that is preferable (58%) or because they were spiritually unfulfilled in their former faith (51%).

⁴The recontact survey did not include enough interviews with formerly Catholic members of historically black Protestant churches to be able to examine them separately.

Entering and Leaving the Ranks of the Unaffiliated

Becoming Unaffiliated

The biggest gains due to change in religious affiliation have been among those who say they are not affiliated with any particular faith. Overall, the 2007 “U.S. Religious Landscape Survey” found that 16% of the adult population is unaffiliated, with the vast majority of this group (79%) reporting that they were raised in a religion as children. In total, more than one-in-ten American adults and more than a quarter of all those who have changed religions have become unaffiliated after having been raised as part of a religious group.

Religious Change Over the Life Cycle

The majority of both former Catholics (64%) and former Protestants (58%) who have become unaffiliated report having done so as adults. Among those who became unaffiliated as minors, most say it was mainly their own decision to do so rather than their parents’ choice.

Childhood Religion of the Unaffiliated

	%
Raised unaffiliated	21
Raised Protestant	44
<i>Largely evang. family of denominations*</i>	<u>22</u>
<i>Largely mainline family of denominations*</i>	<u>17</u>
<i>Protestant nonspecific</i>	<u>5</u>
Raised Catholic	27
Raised in other faith	8
	100
<hr/>	
N	5,048

Source: 2007 “U.S. Religious Landscape Survey”

*Throughout this report, analyses of respondents’ *childhood* religion classifies Protestants into largely evangelical and largely mainline groups based on the *denominational family* (e.g., Baptist, Methodist, Lutheran, etc.) in which they were raised. Largely evangelical families of denominations include Baptists, nondenominational Protestants, Pentecostals, Restorationists, Holiness Protestants, Adventists, Anabaptists and Pietists. Largely mainline families of denominations include Methodists, Lutherans, Presbyterians, Anglicans/Episcopalians, Congregationalists and Friends. Analyses of respondents’ *current* religion classifies Protestants into evangelical, mainline and historically black Protestant traditions based on the *specific denomination* to which the respondent currently belongs. See appendices to original “U.S. Religious Landscape Survey” reports for details.

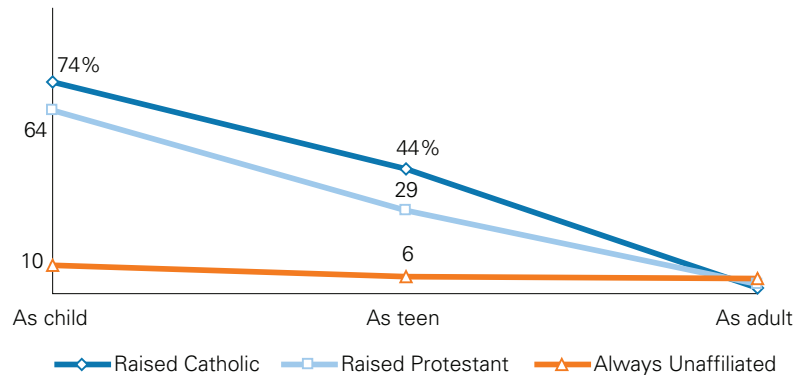
Among the currently unaffiliated, large majorities of both former Catholics and former Protestants report attending worship services at least once a week as children (74% and 64%, respectively). However, regular church attendance drops dramatically by adolescence for both groups, and very few unaffiliated people report regularly attending worship services now, as adults. Unaffiliated former Catholics and former Protestants are equally unlikely to say they regularly attend worship services as adults.

Only 30% of former Catholics and 18% of former Protestants who are now unaffiliated report that they had very strong faith as a child. All three unaffiliated groups (former Catholics, former Protestants and those who were raised unaffiliated) continue to express low levels of religious faith as adults.

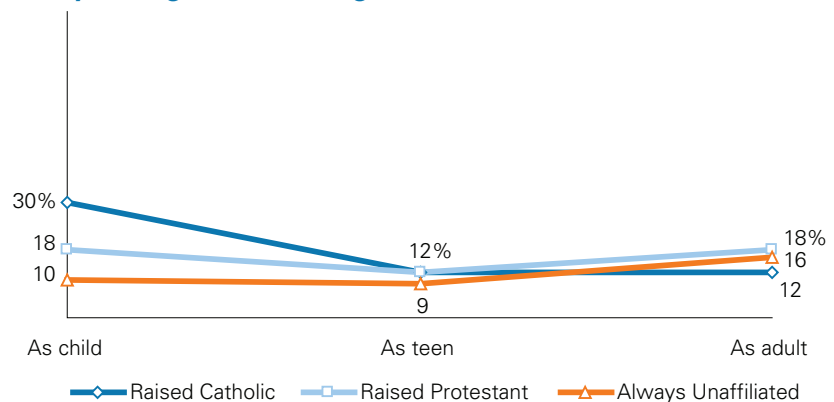
Former Catholics who are now unaffiliated are just as likely as lifelong Catholics to have participated in religious institutions and practices such as religious education classes (68% and 71%, respectively) and religious youth groups (32% for both groups). By contrast, just more than half of former Protestants who have become unaffiliated say they attended Sunday school, compared with roughly two-thirds of lifelong Protestants. And only about one-third of former Protestants who are now unaffiliated say they participated in religious youth groups (36%), compared with roughly half of lifelong Protestants.

Religious Attendance Among the Unaffiliated

% who attend worship services at least weekly



“Very Strong” Faith Among the Unaffiliated



Reasons for Becoming Unaffiliated

When asked whether a list of specific reasons were important factors in their decision to become unaffiliated, a significant proportion of those who have become unaffiliated after being raised in a religion say they simply do not believe in God or the religious teachings of most religions. About four-in-ten former Catholics and former Protestants who are now unaffiliated say this is an important reason they became unaffiliated.

Reasons People Become Unaffiliated

	Raised Catholic	Raised Protestant		
		All	Largely Evangelical	Largely Mainline
	%	%	%	%
Just do not believe in God/most religious teachings	42	39	30	46
Just have not yet found the right religion for them	33	38	40	38
Moved to a new community	9	11	16	7
Married someone unaffiliated	10	3	4	3
Someone they were close to passed away	7	7	8	6
Became separated or divorced	3	3	4	2
N	393	346	135	184

Respondents were asked whether or not each item was an important reason for joining their current religion and could answer “yes” to more than one reason. See Q.17a-Q.17j in survey topline for exact question wording.

Many of those who have become unaffiliated, however, remain open to the possibility that they could someday find a religion that suits them; roughly one-in-three agree they just have not yet found the right religion.

Very few people say they have become unaffiliated with religion in response to events going on in their lives, such as moving to a new community, getting married, losing a loved one or getting separated or divorced. Instead, strong majorities of those who have become unaffiliated say there are certain problems with religion, and most of those who identify these problems say they were important reasons they became unaffiliated. For instance, across all religious upbringings, roughly three-quarters of those who have become unaffiliated say religious people tend to be hypocritical and judgmental rather than sincere and forgiving. And most of these, including 55% of those raised Catholic and 53% of those raised Protestant, cite this as one of the reasons they became unaffiliated.

Three-in-four former Catholics (75%) and former Protestants (76%) who have become unaffiliated say that many religions are partly true but no religion is completely true. Most of those who agree

with this statement say this is an important reason they became unaffiliated, including 48% of former Catholics and 43% of former Protestants. About seven-in-ten (73% of former Catholics and 71% of former Protestants) say that religious organizations focus too much on rules and not enough on spirituality, with nearly half saying this is an important reason they became unaffiliated. A slightly smaller fraction of those who have become unaffiliated say that religious leaders are more concerned with money and power than they are with truth and spirituality, and about four-in-ten say this is an important reason they decided to become unaffiliated.

Views of Religion and Becoming Unaffiliated

	Raised Catholic	Raised Protestant		
		All	Largely Evangelical	Largely Mainline
<i>Agree that...</i>	%	%	%	%
Religious people are hypocritical/judgmental/insincere	74	76	78	74
<i>Important reason became unaffiliated</i>	55	53	57	48
Many religions are partly true, none completely true	75	76	76	73
<i>Important reason became unaffiliated</i>	48	43	47	35
Religious orgs. are too focused on rules, not spirituality	73	71	75	68
<i>Important reason became unaffiliated</i>	46	49	53	43
Relig. leaders want money/power, not truth/spirituality	66	64	69	61
<i>Important reason became unaffiliated</i>	43	38	45	31
Modern science proves religion is superstition	32	32	24	39
<i>Important reason became unaffiliated</i>	23	24	15	31
N	393	346	135	184

See Q.19a-Q.20e in survey topline for exact question wording.

In contrast to opinions on these questions, majorities of those who have become unaffiliated disagree with the idea that science proves religion is just superstition. Only 32% of former Catholics and the same percentage of former Protestants agree that science proves religion to be superstition, and fewer still (less than a quarter) say it was important in their conversion.

When asked to explain in their own words the *main* reason they chose to become unaffiliated, both former Catholics and former Protestants provide very similar answers. Among both groups, religious and moral beliefs are the reason most often cited for becoming unaffiliated; 45% of former Catholics and 42% of former Protestants say this. For example, one-fifth of former Catholics (20%) and more than one-in-ten former Protestants (12%) say they became unaffiliated because

they do not believe in their former religion (or in any religion). Criticisms of particular religious institutions, practices and people were somewhat less common (30% for former Catholics and 25% for former Protestants). Only 4% of former Catholics and 6% of former Protestants say they became unaffiliated mainly in response to things going on in their lives, such as marriage and family or relocation to a new community.

In Their Own Words - *Main Reasons for Becoming Unaffiliated*

	Raised Catholic	Raised Protestant
	%	%
Religious and moral beliefs	45	42
Agreement/Disagreement with religious teachings	41	40
<i>Do not believe in former religion/any religion</i>	20	12
<i>Religion/Previous religion not logical</i>	6	5
<i>Liked current religion's beliefs</i>	3	1
Agreement/Disagreement with moral/social teachings	4	2
Religious institutions, practices and people	30	25
Likes/Dislikes about organized religion	14	8
Likes/Dislikes about religion's rules, rigidity, etc.	10	7
Likes/Dislikes of particular churches/members/leaders	5	8
Lack/Presence of spiritual/social connectedness	2	2
Personal spirituality	11	15
Life cycle changes	4	6
Family reasons	3	2
<i>Marriage/Because of a spouse</i>	2	1
New circumstances	1	4
Other reasons	12	18
Don't know/Refused	7	6
N	393	346

Respondents were asked to describe in their own words the main reason for joining their current religion and could provide more than one reason. See Q.16 in survey topline for exact question wording.

Reasons for Leaving Childhood Religion

When asked a separate series of yes-or-no questions about why they left their childhood faith, more than seven-in-ten former Catholics and former Protestants (71% each) who are now unaffiliated say they just gradually drifted away from the faith, making this the most commonly offered reason by both groups. Many also say they left their former religion because they stopped believing in its teachings, with nearly two-thirds of unaffiliated former Catholics (65%) and half of unaffiliated former Protestants (50%) saying they left their childhood religion for this reason. Among both

groups, roughly four-in-ten say they departed their former faith because their spiritual needs were not being met. Roughly three-in-ten former Catholics (29%) and more than one-third of former Protestants (36%) were unhappy with their former religion's teachings about the Bible. Most of those who express concerns about the religion's teachings on the Bible say their former religion interpreted the Bible too literally, with only a few saying their former faith did not follow the Bible literally enough.

Many Unaffiliated Gradually Drifted Away or Stopped Believing Teachings

	Raised Catholic	Raised Protestant		
		All	Largely Evangelical	Largely Mainline
Common reasons among both former Catholics and former Protestants				
	%	%	%	%
Just gradually drifted away from the religion	71	71	74	65
Stopped believing in the religion's teachings	65	50	46	53
Spiritual needs not being met	43	39	38	39
Unhappy with teachings about the Bible	29	36	38	34
Dissatisfied with atmosphere at worship services	26	29	38	16
Common reasons among former Catholics				
Unhappy with teachings on abortion/homosexuality	56	23	21	21
Unhappy with teachings on birth control	48	--	--	--
Unhappy with way religion treated women	39	18	19	16
Unhappy with teachings on divorce/remarriage	33	9	12	3
Clergy sexual abuse scandal	27	--	--	--
Unhappy with rule that priests cannot marry	24	--	--	--
Unhappy with teachings on poverty/war/death penalty	24	15	15	13
Less common reasons among both groups				
Dissatisfied with clergy at congregation	18	25	26	21
Uncomfortable with feeling of community at congregation	19	20	25	17
Found a religion they liked more	10	11	13	10
Moved to a new community	10	10	12	10
Religion drifted too far from traditional practices such as Latin Mass	8	--	--	--
Someone they were close to passed away	7	9	12	8
Married someone from a different faith	13	4	3	6
Became separated or divorced	5	2	1	*
N	379	320	130	179

Respondents were asked whether or not each item was an important reason for leaving their former religion and could answer "yes" to more than one reason. Some items were asked only of people who were raised Catholic. See Q.4a-Q.4s in survey topline for exact question wording.

Most unaffiliated former Catholics (56%) say dissatisfaction with the Catholic Church's teachings about abortion and homosexuality contributed to their decision to leave, and about half (48%) say the same about the Catholic Church's position on birth control. Additionally, nearly four-in-ten say they left Catholicism because they were unhappy with the Catholic Church's treatment of women, and nearly as many (33%) express discontent with its teachings on divorce and remarriage. Roughly one-quarter of unaffiliated former Catholics name the clergy sexual abuse scandal, discontent with the Catholic Church's rule that priests cannot marry and dissatisfaction with church teachings on poverty, war and the death penalty as motivating factors for having left their childhood faith.

One-in-five unaffiliated former Catholics (19%) and former Protestants (20%) say they left their childhood religion because they were uncomfortable with the sense of community at their congregation. Interestingly, most former Protestants who take this view say their congregation was too close (13%), with too many people involved in other people's business, while fewer (4%) say there was not enough sense of community at their congregation. Among former Catholics, 10% say there was not enough feeling of community and 5% say their former parishes were too close, with too many people involved in others' private lives.

Concerns Over Sense of Community at Congregations Among Those Who Have Become Unaffiliated

	Raised Catholic	Raised Protestant		
		All	Largely Evangelical	Largely Mainline
	%	%	%	%
Uncomfortable with feeling of community at congregation	19	20	25	17
<i>Not enough sense of community</i>	10	4	5	4
<i>Too close/Too many minding others' business</i>	5	13	18	8
<i>Neither/Both/Other/Don't know (VOL)</i>	4	3	2	5
Did not leave former religion for this reason	81	80	75	83
	100	100	100	100
N	379	338	130	179

See Q.4n and Q.5n in survey topline for exact question wording.

Leaving the Ranks of the Unaffiliated

Paradoxically, the unaffiliated have gained the most members in the process of religious change despite having one of the lowest retention rates of all religious groups. Indeed, most people who were raised unaffiliated now belong to a religious group. Nearly four-in-ten of those raised unaffiliated have become Protestant (including 22% who now belong to evangelical denominations), 6% have become Catholic and 9% are now associated with other faiths. Overall, 4% of the total U.S. adult population now belongs to a religious group after having been raised unaffiliated.

Almost one-third (32%) of those who have become religiously affiliated after an unaffiliated childhood joined their current faith as a minor, including 19% who did so before reaching age 13. But only 10% of those who have become affiliated with a religion after an unaffiliated childhood say it was mostly their parents' decision.

Compared with those who have remained unaffiliated, the formerly unaffiliated attended religious services more regularly as children and teenagers. Those raised unaffiliated who joined a faith are more than twice as likely as those who have remained unaffiliated to say they attended worship services at least once a week as a child (23% for those who have joined a religion vs. 10% for those who remain unaffiliated), and almost four times as likely to say they attended religious services regularly as a teenager (23% vs. 6%). While worship service attendance stayed very low into adulthood for those who remained unaffiliated, it more than doubled among those who joined a faith, up 28 percentage points from childhood and teenage years to 51% as adults.

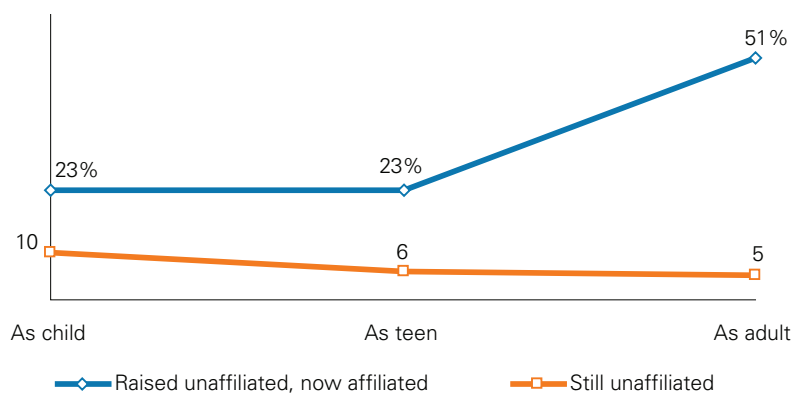
Current Religion of Those Raised Unaffiliated

	%
Still unaffiliated	46
Now Protestant	39
<i>Evangelical Prot. churches</i>	22
<i>Mainline Prot. churches</i>	13
<i>Hist. black Prot. churches</i>	4
Now Catholic	6
Now other faith	9
	100
N	2,258

Source: 2007 "U.S. Religious Landscape Survey"

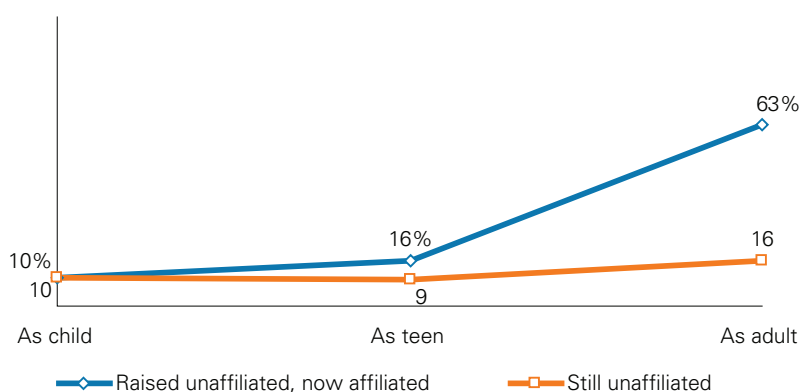
Religious Attendance Among Those Raised Unaffiliated

% who attend worship services at least weekly



Those raised in no religion who converted to a faith also experienced a great strengthening of faith from childhood to adulthood. Only 10% say they had very strong faith as a child (the same as those who stayed unaffiliated), but this grew 53 percentage points for those who are now affiliated, to 63% as adults, the largest increase for any group of converts or nonconverts.

“Very Strong” Faith Among Those Raised Unaffiliated



When asked whether a series of specific reasons helped lead to their first becoming affiliated with a religious group, most (51%) say they did so because their spiritual needs were not being met. Nearly as many (46%) say they found a religion they liked more than being unaffiliated. Far fewer cite life cycle reasons such as marriage (23%), moving to a new community (15%), losing a loved one (10%) or becoming separated or divorced (6%) as a reason for beginning to associate with a religion.

Reasons the Unaffiliated First Became Part of a Religious Group

Reason	%
Spiritual needs not being met	51
Found a religion they liked more	46
Married someone from a particular faith	23
Moved to a new community	15
Someone they were close to passed away	10
Became separated or divorced	6
N	313

Respondents were asked whether or not each item was an important reason for leaving their former religion and could answer “yes” to more than one reason. See Q.4a-Q.4s in survey topline for exact question wording.

As with other groups of converts, enjoying the services and style of worship of a new faith stands out as the reason most commonly cited for joining their current faith by those who were raised without any religious affiliation. Nearly three-quarters (74%) cite this as an important reason for their conversion. A majority of those raised unaffiliated (55%) say they felt called by God to join their current faith. Just over a quarter (29%) say they were attracted by a particular minister or pastor, and the same proportion say they were asked to join by a member of the religion.

Reasons for Joining Current Religion After Being Raised Unaffiliated

Reason	%
Enjoy the religious services and style of worship	74
Felt called by God	55
Attracted by a particular minister or pastor	29
Asked to join by a member of the religion	29
Married someone from the religion	25
Moved to a new community	17
Became separated or divorced	6
Someone they were close to passed away	6
N	327

Respondents were asked whether or not each item was an important reason for joining their current religion and could answer “yes” to more than one reason. See Q.17a-Q.17j in survey topline for exact question wording.

When asked about the *main* reason they joined their current faith, many (30%) of those raised unaffiliated mention liking things about religious institutions, organizations and people, such as feeling a connection with a particular church. Roughly one-in-four (24%) joined their faith because they agreed with its religious and moral teachings, with nearly as many (22%) volunteering that they joined their current religious group because something in their lives changed, such as marriage or other family reasons. One-fifth (19%) say they joined their current religion for personal spiritual reasons.

In Their Own Words – Main Reason Formerly Unaffiliated Joined Their Current Religion

Reason	%
Religious and moral beliefs	24
Religious teachings	24
<i>Liked religion's beliefs</i>	17
<i>Biblical/Scriptural reason</i>	7
Moral/Social teachings	1
Religious institutions, practices and people	30
Particular churches/members/leaders	12
Spiritual/Social connectedness	19
Personal spirituality	19
Looking for something/Seeking answers	3
Saved/Accepted Jesus/Born again	4
Life cycle changes	22
Family reasons	19
<i>Marriage/Because of a spouse</i>	13
New circumstances	3
Other reasons	11
Don't know/Refused	2
N	327

Respondents were asked to describe in their own words the main reason for joining their current religion and could provide more than one reason. See Q.16 in survey topline for exact question wording.

Leaving Catholicism

While the ranks of the unaffiliated have grown the most due to changes in religious affiliation, the Catholic Church has lost the most members in the same process; this is the case even though Catholicism's retention rate of childhood members (68%) is far greater than the retention rate of the unaffiliated and is comparable with or better than the retention rates of other religious groups. Those who have left Catholicism outnumber those who have joined the Catholic Church by nearly a four-to-one margin. Overall, one-in-ten American adults (10.1%) have left the Catholic Church after having been raised Catholic, while only 2.6% of adults have become Catholic after having been raised something other than Catholic.

Former Catholics are about evenly divided between those who have become Protestant and those who are now unaffiliated with any religion, with fewer now adhering to other faiths. Among Catholics who have become Protestant, most now belong to evangelical denominations, with fewer associated with mainline Protestant denominations and historically black churches. (For an explanation of how Protestants were broken down into evangelical, mainline and historically black churches, see the original "U.S. Religious Landscape Survey" report.)

Current Religion of Those Raised Catholic

	%
Still Catholic	68
Now Protestant	15
<i>Evangelical Prot. churches</i>	9
<i>Mainline Prot. churches</i>	5
<i>Hist. black Prot. churches</i>	1
Now unaffiliated	14
Now other faith	3
	100
N	10,545

Source: 2007 "U.S. Religious Landscape Survey"

Departures and the Life Cycle

Almost half of Catholics who are now unaffiliated (48%) left Catholicism before reaching age 18, as did one-third who are now Protestant. Among both groups, an additional three-in-ten left the Catholic Church as young adults between ages 18 and 23. Only one-fifth who are now unaffiliated (21%) and one-third who are now Protestant (34%) departed after turning age 24. Among those who left the Catholic Church as minors, most say it was their own decision rather than their parents' decision.

Among people who were raised Catholic, both former Catholics and those who have remained Catholic report similar levels of childhood attendance at religious education classes and Catholic youth group participation. Additionally, one-quarter of lifelong Catholics say they attended Catholic high school, somewhat higher than among former Catholics who have become Protestant (16%) but roughly similar to former Catholics who have become unaffiliated (20%).

Religious Education Classes, Youth Groups and Catholic High School

	Now unaffiliated	Now Protestant	Still Catholic
	%	%	%
Religious education classes as child	68	68	71
Religious youth groups as teen*	32	29	32
Attended Catholic high school	20	16	25
N	401	343	287

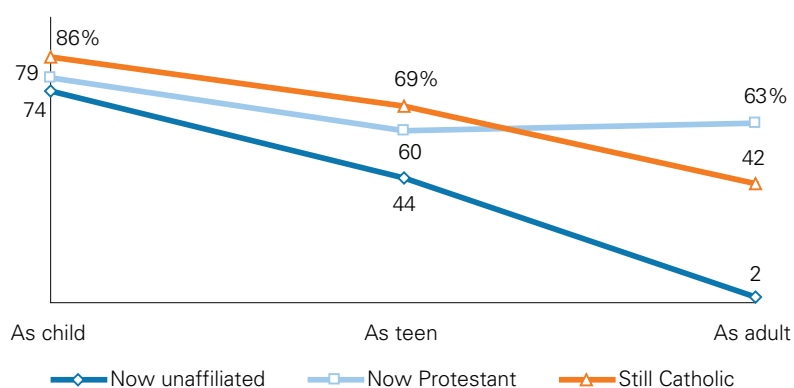
*Includes only those respondents who participated in Catholic youth groups.

See Q.8, Q.11, Q.11a and Q.10b in survey topline for exact question wording.

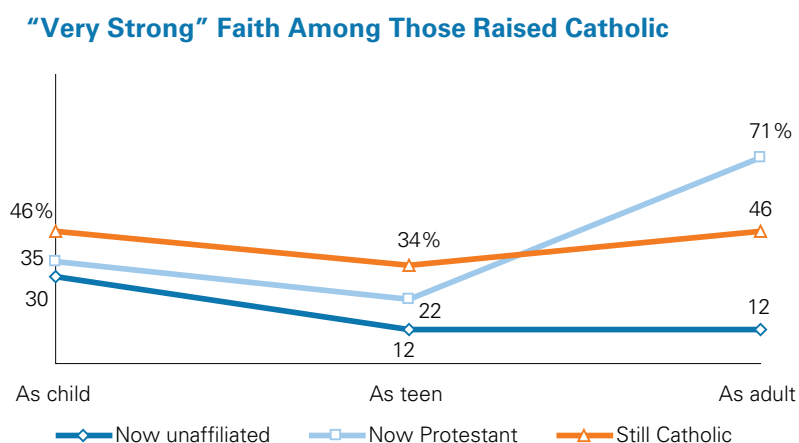
At least three-quarters of people raised Catholic say they attended Mass at least once a week as children, including those who later left the Catholic Church. But those who have become unaffiliated exhibit a sharp decline in worship service attendance through their lifetime: 74% attended regularly as children, 44% did so as teens and only 2% do so as adults. For those who are now Protestant, attendance also dropped between childhood (79% attended weekly) and adolescence (60%). As adults, however, weekly church attendance has remained stable among this group (at 63%). Among lifelong Catholics, weekly church attendance dropped from 86% during childhood to 69% during adolescence and continued to decline between adolescence and adulthood (to 42%).

Religious Attendance Among Those Raised Catholic

% who attend worship services at least weekly



While 46% of lifelong Catholics report having had very strong faith as children, only 35% of Catholic converts to Protestantism and 30% of those who have become unaffiliated say the same. For all three groups, strength of faith declined at least slightly between childhood and teen years, dropping 12 percentage points among lifelong Catholics, 13 points among those who are now Protestant and 18 points among those who are now unaffiliated. From teenage years to adulthood, however, reports of very strong faith increased dramatically, from 22% to 71%, among former Catholics who have become Protestant. Among lifelong Catholics, 46% say they now have very strong faith. Former Catholics who are now unaffiliated exhibit no change in strength of faith between adolescence and adulthood.



Reasons for Leaving Catholicism

When asked to say whether or not each of a number of specific items was a reason for leaving Catholicism, most former Catholics say they gradually drifted away from Catholicism. Nearly three-quarters of former Catholics who are now unaffiliated (71%) say this, as do more than half of those who have left Catholicism for Protestantism (54%).

Majorities of former Catholics who are now unaffiliated also cite having stopped believing in Catholicism’s teachings overall (65%) or dissatisfaction with Catholic teachings about abortion and homosexuality (56%), and almost half (48%) cite dissatisfaction with church teachings about birth control, as reasons for leaving Catholicism. These reasons are cited less commonly by former Catholics who have become Protestant; 50% say they stopped believing in Catholicism’s teachings, 23% say they differed with the Catholic Church on issues such as abortion and homosexuality, and only 16% say they were unhappy with Catholic teachings on birth control.

Reasons for Leaving Catholicism

	Now unaffiliated	All	Now Protestant Evangelical	Mainline
Common reasons for both unaffiliated and Prot.	%	%	%	%
Just gradually drifted away from the religion	71	54	54	53
Stopped believing in the religion's teachings	65	50	62	20
Spiritual needs not being met	43	71	78	57
Common reasons for unaffiliated				
Unhappy with teachings on abortion/homosexuality	56	23	20	31
Unhappy with teachings on birth control	48	16	12	26
Unhappy with way religion treated women	39	16	11	31
Unhappy with teachings on divorce/remarriage	33	23	21	31
Common reasons for Protestants				
Found a religion they liked more	10	70	70	69
Unhappy with teachings about the Bible	29	43	55	16
Dissatisfied with atmosphere at worship services	26	32	36	22
Less common reasons for both				
Clergy sexual abuse scandal	27	21	19	19
Unhappy with rule that priests cannot marry	24	21	17	30
Married someone from a different faith	13	29	22	44
Dissatisfied with clergy at congregation	18	27	23	39
Unhappy with teachings on poverty/war/death penalty	24	11	11	10
Uncomfortable with feeling of community at congregation	19	20	17	30
Moved to a new community	10	14	11	20
Religion drifted too far from traditional practices such as Latin Mass	8	11	11	10
Someone they were close to passed away	7	8	6	10
Became separated or divorced	5	3	2	6
N	379	320	190	122

Respondents were asked whether or not each item was an important reason for leaving their former religion and could answer "yes" to more than one reason. See Q.4a-Q.4s in survey topline for exact question wording.

Perhaps not surprisingly, those who express dissatisfaction with the Catholic Church's teachings on birth control, among those who are currently unaffiliated and Protestant alike, overwhelmingly contend that the Catholic Church is too strict and conservative on this issue; very few say the Catholic Church is too relaxed and liberal about birth control.

Nearly All Who Left Over Birth Control Say Catholicism Too Strict

	Now unaffiliated	Now Protestant		
		All	Evangelical	Mainline
	%	%	%	%
Unhappy with teachings on birth control	48	16	12	26
<i>Too strict and conservative</i>	46	13	9	23
<i>Too relaxed and liberal</i>	1	3	3	3
<i>Neither/Both/Other/Don't know (VOL)</i>	1	0	0	0
Did not leave religion for this reason	52	84	88	74
	100	100	100	100
N	379	320	190	122

See Q.4s and Q.5s in survey topline for exact question wording.

Among former Catholics who are now Protestant, 71% say they left Catholicism because their spiritual needs were not being met, making this the most commonly cited reason for leaving the Catholic Church among this group. A similar number (70%) say they left the Catholic Church because they found another religion they liked more. Having found a religion they liked more than Catholicism is cited by almost equal numbers of formerly Catholic evangelical and mainline Protestants (70% and 69%, respectively). By contrast, lack of spiritual fulfillment is a particularly common impetus for leaving Catholicism among those who are now members of evangelical Protestant churches (78%) but is cited less often by former Catholics who have become members of mainline Protestant churches (57%).

The survey finds other interesting differences between those who have left Catholicism for evangelical and mainline Protestant churches. Most converts to evangelicalism (55%), for instance, say that dissatisfaction with teachings about the Bible was a reason for leaving the Catholic Church, compared with only 16% among current mainline Protestants. The two groups also express concerns of a different nature about the Bible. Most evangelicals who left Catholicism over concerns about teachings on the Bible (46% of all formerly Catholic evangelicals) say the Catholic Church did not view the Bible literally enough. Mainline Protestants, however, are not only much less likely to say concerns about the Bible led them away from Catholicism, but those who were led away by such concerns are also much more evenly divided as to whether the church viewed the Bible too literally (6%) or not literally enough (8%).

Evangelical Converts Say Catholic Church Did Not View Bible Literally Enough, Mainline Protestants Not as Concerned

	Now unaffiliated	All	Now Protestant Evangelical	Mainline
	%	%	%	%
Unhappy with teachings about the Bible	29	43	55	16
<i>Viewed Bible too literally</i>	20	3	2	6
<i>Did not view Bible literally enough</i>	4	35	46	8
<i>Neither/Both/Other/Don't know (VOL)</i>	5	6	8	2
Did not leave religion for this reason	71	57	45	84
	100	100	100	100
N	379	320	190	122

See Q.4r and Q.5r in survey topline for exact question wording.

Mainline Protestants are much more likely than their evangelical counterparts to say they left Catholicism because they married a non-Catholic (44% vs. 22%) or due to dissatisfaction with the priests at their parish (39% vs. 23%). In addition, nearly one-third of formerly Catholic mainline Protestants (31%) say unhappiness with the Catholic Church's treatment of women led them away from Catholicism, compared with only 11% among evangelicals.

Overall, fewer than three-in-ten former Catholics agree that the clergy sexual abuse scandal played a role in their departure from the Catholic Church (27% among those now unaffiliated, 21% among those now Protestant). About one-in-five former Catholics (19% of those now unaffiliated and 20% of those now Protestant) say they left Catholicism due to discomfort with the feeling of community at their parish. Those who take this view tend to say their parish did not have enough sense of community. Significant minorities, however, say their parish community was too close, with too many people involved in other people's business.

Among Former Catholics, Discomfort With Sense of Community at Parishes Leans Both Ways

	Now unaffiliated	All	Now Protestant Evangelical	Mainline
	%	%	%	%
Uncomfort. with feeling of community at congregation	19	20	17	30
<i>Not enough feeling of community</i>	10	10	8	16
<i>Too close/Too many minding others' business</i>	5	7	6	10
<i>Neither/Both/Other/Don't know (VOL)</i>	4	3	3	5
Did not leave religion for this reason	81	80	83	70
	100	100	100	100
N	379	320	190	122

See Q.4n and Q.5n in survey topline for exact question wording.

When asked to explain in their own words the *main* reason for leaving Catholicism, upwards of four-in-ten former Catholics (48% of those who are now unaffiliated and 41% of those who are now Protestant) cite a disagreement with the Catholic Church's religious or moral beliefs. Among former Catholics who have become Protestant, nearly one-in-five (18%) say their departure was due specifically to discomfort with the Catholic Church's teachings about the Bible. This view is particularly common among former Catholics who now belong to evangelical Protestant denominations (24%). One-fifth (21%) of those who are unaffiliated volunteered specifically that they do not believe in the Catholic religion (or any religion) and an additional 4% indicated a lack of belief in God altogether.

In Their Own Words - *Main* Reasons for Leaving Catholicism

	Now unaffiliated	All	Now Protestant Evangelical	Mainline
	%	%	%	%
Religious and moral beliefs	48	41	45	25
Religious teachings	41	40	45	22
<i>Do not believe in former religion/any religion</i>	21	16	18	15
<i>Do not believe in God/Jesus</i>	4	*	*	0
<i>Stopped believing/Lost faith/Became skeptical</i>	3	1	1	*
<i>Biblical/Scriptural reason</i>	2	18	24	4
Moral/Social teachings	9	1	0	4
Religious institutions, practices and people	36	29	27	37
Likes/Dislikes about organized religion	14	6	6	8
<i>Pedophilia scandal/Molestation</i>	2	3	3	2
Religion's rules, rigidity, etc.	14	6	3	11
<i>Former religion/adherents hypocritical, intolerant, etc.</i>	7	2	1	4
Particular churches/members/leaders	10	17	16	19
Spiritual/Social connectedness	2	3	4	2
Personal spirituality	6	9	10	5
Saved/Accepted Jesus/Born again	0	5	7	1
Life cycle changes	5	17	13	29
Family reasons	4	17	12	29
New circumstances	1	1	1	*
Other reasons	10	7	7	6
Just drifted away/Fell away/Do not go to church	4	1	1	1
Don't know/Refused	4	3	2	5
N	379	320	190	122

Respondents were asked to describe in their own words the main reason for leaving their former religion and could provide more than one reason. See Q.3 in survey topline for exact question wording.

Likes and dislikes about religious institutions, organizations and people are also cited by large numbers of converts as the main reason for leaving Catholicism; nearly four-in-ten former Catholics who are now unaffiliated (36%) say they left the Catholic Church primarily for these reasons, as do nearly three-in-ten former Catholics who are now Protestant (29%). Somewhat fewer former Catholics (5% of those who are now unaffiliated and 17% of those who are now Protestant) say they left Catholicism mainly due to changes in their lives, such as getting married or relocating to a new area. Among former Catholics who now belong to mainline Protestant denominations, however, nearly three-in-ten (29%) name these as the prime reasons that motivated their departure.

Reasons for Joining Current Religion

In addition to asking converts why they left their childhood religion, the survey also inquired as to why converts became part of their current religion. When asked why they joined their Protestant denomination, former Catholics most commonly cite enjoying the religious services and the style of worship of their new faith, with fully eight-in-ten (81%) expressing this point of view. Feeling called by God to join their current faith was also mentioned by a majority (62%) of those raised Catholic who have since become Protestant. Those who now belong to evangelical denominations are especially likely (74%) to say this was an important factor in their conversion, compared with just 31% who switched to a mainline Protestant faith. Three-in-ten former Catholics who have become Protestant say they were attracted by a particular minister or pastor, and the same proportion say they joined their new religion because a member invited them.

More than one-quarter of former Catholics who are now Protestant (28%) say they joined their current faith because they married a member of their current religion. This reason for joining is particularly common among former Catholics who are now mainline Protestants (41%). It is much less common among evangelical Protestants (23%) and even less so among those who are now unaffiliated (10%). Across all groups, relatively few former Catholics say they joined their current religion because they relocated, lost a loved one or became separated or divorced.

Reasons for Joining Current Religion Among Former Catholics

	Now unaffiliated	Now Protestant		
	%	All	Evangelical	Mainline
Enjoy the religious services and style of worship	--	81	82	80
Felt called by God	--	62	74	31
Asked to join by a member of the religion	--	30	30	28
Attracted by a particular minister or pastor	--	30	29	33
Just do not believe in God/most religious teachings	42	--	--	--
Just have not yet found the right religion for them	33	--	--	--
Married someone from the religion	10	28	23	41
Moved to a new community	9	19	15	26
Someone they were close to passed away	7	6	6	2
Became separated or divorced	3	2	1	3
N	393	334	199	127

Respondents were asked whether or not each item was an important reason for joining their current religion and could answer "yes" to more than one reason. See Q.17a-Q.17j in survey topline for exact question wording.

When asked why they chose to become unaffiliated with any particular religion, roughly four-in-ten former Catholics indicated they just do not believe in God or the teachings of most religions (42%). Many former Catholics who are now unaffiliated, however, remain open to the possibility that they could some day find a religion that suits them; one-third say they just have not found the right religion yet.

Changing Within Protestantism

Eight-in-ten adults who were raised Protestant are still Protestant, and about two-thirds of this group (or 52% of all those raised Protestant) are still members of the same family of denominations (e.g. Baptist, Methodist, Lutheran, etc.) in which they were raised. The other third (28% of all those raised Protestant) are now members of a new family of Protestant denominations. However, one-fifth of those raised Protestant have left Protestantism altogether; most of them are now unaffiliated (13%), with smaller numbers having become Catholic (3%) or members of other faiths (4%). This section of the report takes a closer look at the large group of people (15% of the overall population) who have changed faiths within Protestantism (e.g., those who were raised Presbyterian and are now Episcopalian, or those who were raised Methodist and are now Baptist).

Current Religion of Those Raised Protestant	
	%
Still Protestant	80
<i>Childhood faith</i>	52
<i>New Protestant faith</i>	28
Now unaffiliated	13
Now Catholic	3
Now other faith	4
	100
N	19,935

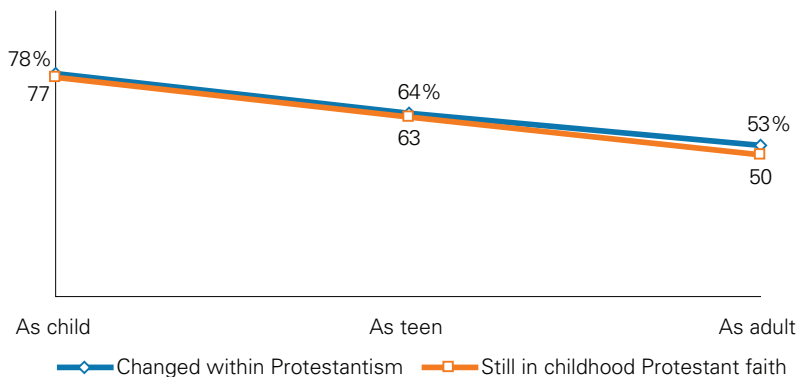
Source: 2007 "U.S. Religious Landscape Survey"

Most people who have changed faiths within Protestantism say they left their childhood faith before turning age 24 (56%). And relatively few report having changed religion as older adults. Only 22% of those changing within Protestantism say they joined their current religion after age 35.

When it comes to church attendance and strength of faith from childhood to adulthood, those who have changed faiths within Protestantism tend to closely resemble Protestants who still belong to their childhood faith. Members of both groups report a decline in church attendance over their lifetime. Roughly three-quarters say they attended church at least once a week as a child. Among those who have changed faiths within Protestantism, this figure drops to 64% in the

Religious Attendance Among Those Raised Protestant

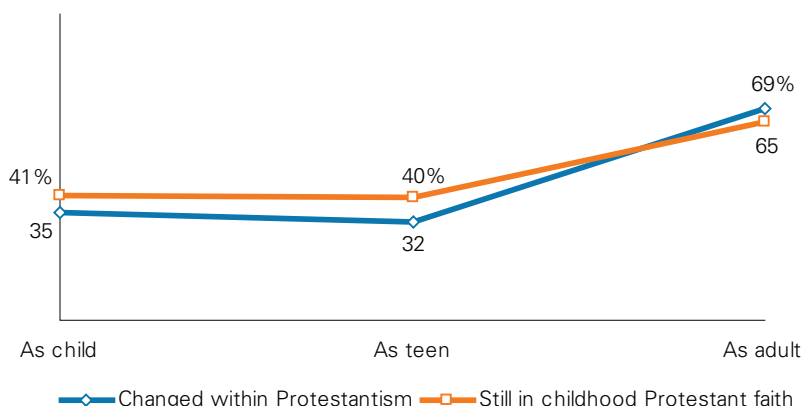
% who attend worship services at least weekly



teenage years and to 53% in adulthood. Among Protestants who still belong to their childhood faith, 63% attended religious services regularly as teenagers and 50% do so as adults.

In contrast to this drop in reported levels of church attendance over the life cycle, those changing within Protestantism say their level of faith has increased with time. More than two-thirds (69%) say their faith is very strong as an adult, while roughly one-third (35%) say their faith was very strong as a child, similar to the proportion saying it was very strong as a teen (32%). Interestingly, a very similar proportion of Protestants who still belong to their childhood faith say their faith as an adult is very strong (65%), and the arc of their faith follows a very similar pattern.

“Very Strong” Faith Among Those Raised Protestant



When asked whether a series of specific reasons were among those motivating them to leave their childhood religion, the most common reason cited by those changing within Protestantism is having found another religion that is preferable (58%). A majority of Protestants who changed denominational families within Protestantism (51%) also cite a lack of spiritual fulfillment as a reason for leaving their childhood faith.

Four-in-ten of those who changed faith within Protestantism say they just gradually drifted away from their childhood religion, and a similar number say they left their childhood faith because they were not satisfied with the atmosphere at worship services. Many who change religion within Protestantism also cite life changes as at least partly responsible for their decision to leave their childhood faith; more than a third (37%) left their former faith because they moved to a new community and a similar number left because they married someone from a different religious background (33%). By comparison, relatively few who changed within Protestantism say they left their former religion because they stopped believing in its teachings (15%).

Reasons for Leaving Childhood Religion Among Those Who Changed Affiliation Within Protestantism

Reason	%
Found a religion they liked more	58
Spiritual needs not being met	51
Just gradually drifted away from the religion	40
Dissatisfied with atmosphere at worship services	39
Moved to a new community	37
Dissatisfied with clergy at congregation	36
Married someone from a different faith	33
Unhappy with teachings about the Bible	23
Uncomfortable with feeling of community at congregation	22
Stopped believing in the religion's teachings	15
Unhappy with way religion treated women	14
Unhappy with teachings on abortion/homosexuality	14
Unhappy with teachings on poverty/war/death penalty	12
Unhappy with teachings on divorce/remarriage	8
Someone they were close to passed away	6
Became separated or divorced	4
N	265

Respondents were asked whether or not each item was an important reason for leaving their former religion and could answer "yes" to more than one reason. See Q.4a-Q.4s in survey topline for exact question wording.

The survey finds a similar pattern in the reasons converts within Protestantism give for joining their current faith. The vast majority (85%) say they joined their current denominational family because they enjoy the services and style of worship. Roughly a third (36%) say they joined because they were attracted by a particular minister or pastor and a similar number (30%) say a member's invitation to join was an important factor in their decision. Half of those changing faiths within Protestantism (50%) say they felt called by God to join their new faith.

About three-in-ten (28%) of those who changed within Protestantism say they made the transition to their current faith because of marriage, and 38% say moving was an important reason for their religious switch. Divorce, separation and death of a loved one are rarely cited as reasons for joining a new faith among this group, with less than 10% naming each.

Reasons for Joining Current Religion Among Those Changing Within Protestantism

Reason	%
Enjoy the religious services and style of worship	85
Felt called by God	50
Asked to join by a member of the religion	30
Attracted by a particular minister or pastor	36
Moved to a new community	38
Married someone from the religion	28
Someone they were close to passed away	9
Became separated or divorced	4
N	285

Respondents were asked whether or not each item was an important reason for joining their current religion and could answer “yes” to more than one reason. See Q.17a-Q.17j in survey topline for exact question wording.

When asked to state in their own words the *main* reason for having switched religions, those changing within Protestantism tend most often to cite likes and dislikes about religious institutions, practices and people. Life cycle changes also figure prominently for this group, with more than one-in-five mentioning marriage or other family reasons as motivations behind their religious change. Fewer say they were motivated to switch religions because of their religious beliefs.

In Their Own Words – Main Reasons for Leaving and Joining Faiths Among Those Changing Religions Within Protestantism

	Leaving childhood religion	Joining current religion
	%	%
Religious and moral beliefs	17	16
Agreement/Disagreement with religious teachings	16	15
<i>Do not believe in former religion/any religion</i>	6	*
<i>Like current religion's beliefs</i>	4	10
<i>Biblical/Scriptural reason</i>	3	5
Agreement/Disagreement with moral/social teachings	2	1
Religious institutions, practices and people	32	37
Likes/Dislikes about organized religion	1	0
Likes/Dislikes about religion's rules, rigidity, etc.	4	4
Likes/Dislikes of particular churches/members/leaders	14	20
Lack/Presence of spiritual/social connectedness	13	17
Personal spirituality	6	13
Looking for something/Searching for answers	1	5
Saved/Accepted Jesus/Born again	2	1
Life cycle changes	28	32
Family reasons	21	26
<i>Marriage/Because of a spouse</i>	17	17
New circumstances	8	6
Other reasons	16	7
Don't know/Refused	5	3
N	265	285

Respondents were asked to describe in their own words the main reason for leaving their former religion and the main reason for joining their current religion, and could provide more than one reason for each question. See Q.3 and Q.16 in survey topline for exact question wording.

Survey Methodology

Summary

The 2008 Conversion Recontact Survey, conducted by the Pew Research Center’s Forum on Religion & Public Life, obtained telephone interviews with a nationally representative sample of 2,867 adults living in continental United States telephone households. The survey was conducted by Princeton Survey Research Associates International (PSRAI). Interviews were conducted on landline telephones¹ in English and Spanish by Princeton Data Source (PDS), LLC from Oct. 3 to Nov. 7, 2008. Statistical results are weighted to correct known demographic discrepancies.

Design and Data Collection Procedures

Sample Design

New interviews were conducted with a sample of respondents who participated in the original “U.S. Religious Landscape Survey,” which collected data from a representative group of more than 35,000 adults nationwide in the spring and summer of 2007. This callback sample was used to reinterview two primary groups of interest – converts and nonconverts. Respondents were identified as either converts or nonconverts based on responses to questions in the original survey that asked about their current religious affiliation and their childhood affiliation.

Nonconverts were defined as those who currently have the same religion as they did in childhood, including people who have always been unaffiliated with any religion. Converts were defined as those whose current religion is different than their childhood religion, and this group can be broken down into four subgroups.

¹ In the original U.S. Religious Landscape Survey, interviews were completed with 500 “cell-phone only” respondents (i.e., individuals who have and use a cellular telephone and who do not have a landline telephone in their household). An analysis of those data revealed no significant differences in the religious makeup of a sample that includes cell-only respondents and the full sample based solely on respondents from landline households. As a result, cell-only respondents were excluded from the analyses of the original Landscape Survey and thus were excluded from the new recontact survey as well.

Four Major Groups of Converts

	Currently unaffiliated	Currently affiliated
Childhood Catholic	Raised Catholic, now unaffiliated	Raised Catholic, now affiliated with new religion
Childhood not Catholic	Raised in non-Catholic faith, now unaffiliated	Not raised Catholic, now affiliated with new religion

Quotas were set for all groups so that there would be enough cases for analysis. The quotas and available sample are summarized below.

Quota/Target Groups and Available Sample Fitting Criteria

Quota groups	Quota	Sample available from Landscape Survey
Raised Catholic, now unaffiliated	400	1,399
Raised Catholic, now affiliated with new religion	400	1,849
Raised in non-Catholic faith, now unaffiliated	400	2,600
Raised in non-Catholic faith, now affiliated with new religion	342	7,340
Raised unaffiliated, now affiliated with a religion	350	1,232
Nonconverts, affiliated	770	19,000
Nonconverts, unaffiliated	200	753

A small number of respondents were excluded from the callback sample entirely because they gave an ambiguous response to one of the religious affiliation items in the original survey or because they belong to small groups within the “other Christian,” “other world religions” or “other faiths” religious traditions. Those who have changed faiths within the unaffiliated tradition (e.g., those who were raised atheist and are now agnostic, or those who were raised agnostic and are now nothing in particular) are excluded as well. In total, these excluded cases represent roughly 4% of the U.S. population, according to Landscape Survey estimates.

Questionnaire Development and Testing

The questionnaire was developed by the Pew Forum. In order to improve the quality of the data, the questionnaire was pretested with a small number of respondents using the callback sample. The monitored pretest interviews were conducted using experienced PDS interviewers who could best judge the quality of the answers given and the degree to which respondents understood the questions. Some final changes were made to the questionnaire based on the monitored pretest interviews. The pretest interviews were not included in the analysis.

Contact Procedures

Interviews were conducted from Oct. 3 to Nov. 7, 2008. As many as 10 attempts were made to contact every sampled telephone number. Sample was released for interviewing in replicates, which are representative subsamples of the larger sample. Using replicates to control the release of sample ensures that complete call procedures are followed for the entire sample. Calls were staggered over times of day and days of the week to maximize the chance of making contact with potential respondents. Each household received at least one daytime call in an attempt to find someone at home.

In each contacted household, interviewers asked to speak with the person who was previously interviewed based on their age and gender. Once the correct respondent was on the phone, interviewers verified their current religious affiliation as well as the childhood religious affiliation of converts to make sure they matched what was reported in the original survey. Respondents who did not confirm their previously reported religious affiliations were screened out as ineligible.

Weighting and Analysis

The data were weighted in two stages. A first-stage weighting adjustment accounts for the fact that the callback sample oversamples most of the convert groups and undersamples most of the nonconverts. The following table shows the weighted distribution of target groups from the original Landscape Survey weighted data alongside the distribution in the final recontact sample. The first-stage weight simply adjusts the recontact distribution to match the distribution in the original sample.

First-Stage Weight

	Weighted sample distribution from Landscape Survey	Recontact distribution		Weight
Raised Catholic, now unaffiliated	5%	401	14%	0.33
Raised Catholic, now affiliated with new religion	5%	401	14%	0.39
Raised in non-Catholic faith, now unaffiliated	8%	400	14%	0.60
Raised non-Catholic faith, now affiliated with new religion	19%	342	12%	1.62
Raised unaffiliated, now affiliated with a religion	4%	350	12%	0.31
Nonconverts, affiliated	56%	772	27%	2.06
Nonconverts, unaffiliated	3%	201	7%	0.40
Total		2,867		

After the first-stage weight, sample demographics were balanced to match population parameters for sex, age, education, race/ethnicity, region and population density. The basic parameters were derived from an analysis of the U.S. Census Bureau's 2006 Annual Social and Economic Supplement that included all continental U.S. telephone households. The population density parameter was derived from 2000 Census data at the county level. The sample group variable was also included in the sample balancing. The table below compares population parameters with weighted and unweighted recontact sample demographics.

Sample Demographics

	Parameter	Unweighted	After first-stage weight	Weighted
	%	%	%	%
Gender				
Male	48.4	46.0	43.5	47.6
Female	51.6	54.0	56.5	52.4
Age				
18-24	12.8	2.7	1.8	6.1
25-34	17.9	8.9	6.5	15.7
35-44	19.2	16.1	13.4	20.3
45-54	19.5	23.6	22.1	22.4
55-64	14.4	23.3	24.5	16.7
65+	16.2	25.5	31.7	18.8
Education				
Less than high school graduate	15.2	5.5	5.9	11.2
High school graduate	35.8	26.0	27.6	36.2
Some college	22.9	23.6	23.1	22.4
College graduate	26.2	44.9	43.5	30.1
Race/Ethnicity				
White/not Hispanic	69.3	86.2	86.2	75.4
Black/not Hispanic	11.3	4.6	5.6	10.0
Hispanic	13.4	5.8	4.6	8.9
Other/not Hispanic	6.1	3.5	3.5	5.8
Region				
Northeast	18.4	19.1	19.2	18.8
Midwest	23.0	27.5	27.3	24.8
South	36.9	30.7	34.2	35.5
West	21.7	22.8	19.3	20.8
County Population Density				
1 - Lowest	20.1	21.9	22.3	20.9
2	20.0	22.6	22.9	20.0
3	20.1	23.3	22.8	21.4
4	20.2	18.2	18.4	19.1
5 - Highest	19.6	13.8	13.5	18.6

Effects of Sample Design on Statistical Inference

Postdata collection statistical adjustments require analysis procedures that reflect departures from simple random sampling. PSRAI calculates the effects of these design features so that an appropriate adjustment can be incorporated into tests of statistical significance when using these data. The so-called “design effect” or *deff* represents the loss in statistical efficiency that results from disproportionate sampling and systematic nonresponse.

PSRAI calculates the composite design effect for a sample of size n , with each case having a weight w_i as:

$$deff = \frac{n \sum_{i=1}^n w_i^2}{\left(\sum_{i=1}^n w_i \right)^2} \quad \text{formula 1}$$

In a wide range of situations, the adjusted *standard error* of a statistic should be calculated by multiplying the usual formula by the square root of the design effect (\sqrt{deff}). Thus, the formula for computing the 95% confidence interval around a percentage is:

$$\hat{p} \pm \left(\sqrt{deff} \times 1.96 \sqrt{\frac{\hat{p}(1-\hat{p})}{n}} \right) \quad \text{formula 2}$$

where \hat{p} is the sample estimate and n is the unweighted number of sample cases in the group being considered.

The survey’s *margin of error* is the largest 95% confidence interval for any estimated proportion based on the total sample – the one around 50%. For ease of interpretation, analyses reported here are restricted to the following groups: those raised Catholic who are now unaffiliated, those raised Catholic who are now Protestant, those raised Protestant who are now unaffiliated, those who have changed religions within Protestantism, those raised unaffiliated who are now affiliated with a faith, those who are affiliated with a religion and currently belong to the religious faith in which they were raised and those who are unaffiliated with a religion and were raised unaffiliated. The sample sizes, design effects and margins of error for these groups are presented below. It is important to remember that sampling fluctuations are only one possible source of error in a survey estimate. Other sources, such as respondent selection bias, questionnaire wording and reporting inaccuracy may contribute additional error of greater or lesser magnitude.

Margins of Error and Design Effects

	n	Design effect	Margin of error
Raised Catholic, now unaffiliated	401	1.75	± 6.5 percentage points
Raised Catholic, now Protestant	343	1.76	± 7 percentage points
Raised Protestant, now unaffiliated	360	2.02	± 7.5 percentage points
Raised Prot., now part of new Prot. faith	292	1.74	± 8 percentage points
Raised unaffil., now affiliated with a religion	350	1.88	± 7.5 percentage points
Raised affiliated, still in same faith	772	1.67	± 5 percentage points
Raised unaffiliated, still unaffiliated	201	1.92	± 10 percentage points

Response Rate

The table below reports the disposition of all sampled telephone numbers dialed from the callback sample. The response rate estimates the fraction of all eligible respondents in the sample that were ultimately interviewed. At PSRAI it is calculated by taking the product of three component rates:²

- Contact rate – the proportion of working numbers where a request for interview was made – of 80 percent³
- Cooperation rate – the proportion of contacted numbers where a consent for interview was at least initially obtained, versus those refused – of 60 percent
- Completion rate – the proportion of initially cooperating and eligible interviews that were completed – of 96 percent

Thus the response rate for the recontact survey was 47 percent. Combined with the response rate of 24 percent in the original Landscape Survey, the overall response rate is 11 percent.

² PSRAI's disposition codes and reporting are consistent with the American Association for Public Opinion Research standards.

³ PSRAI assumes that 75 percent of cases that result in a constant disposition of "No answer" or "Busy" are actually not working numbers.

Sample Disposition

8,609	Total numbers dialed
20	Business/Government/Nonresidential
30	Fax/Modem
7	Cell phone
1,084	Other not working
152	Projected not working (No answer/Busy)
7,316	Working numbers
85.0%	Working rate
51	Projected noncontact (No answer/Busy)
394	Answering machine/Voice mail
934	Could not find original respondent
75	Other noncontact
5,862	Contacted numbers
80.1%	Contact rate
459	Callback
1,875	Refusal
3,528	Cooperating numbers
60.2%	Cooperation rate
35	Language barrier
523	Did not confirm religion
2,970	Eligible numbers
84.2%	Eligibility rate
103	Interrupted
2,867	Complete
96.5%	Completion rate
46.6%	Response rate

**Pew Forum on Religion & Public Life
2008 Religious Landscape Survey (RLS) – Conversion Recontact Survey
October 3 – November 7, 2008
Final Topline**

FRMREL=Former (Childhood) Religion (See Appendix for complete list of inserts)

CURREL=Current Religion (See Appendix for complete list of inserts)

CONVERTS=All those whose current religion is different than their childhood religion

NON-CONVERTS=All those whose current religion is the same as their childhood religion

INTRODUCTORY MODULE

GENERAL INTRODUCTION: Hello, I am _____ calling for Princeton Survey Research. In the summer of 2007, we conducted a telephone opinion survey for leading newspapers and TV stations around the country, and we spoke with a (INSERT SEX AND AGE) in your household. I'd like to ask (HIM/HER) a few additional questions to follow up on that previous interview. Is (HE/SHE) available?

PROMPT IF HESITANT: This is much shorter than our last interview, and should take less than 10 minutes. This survey is for research purposes ONLY – we're not selling anything.

I.1 INTERVIEWER: INDICATE STATUS OF TARGET RESPONDENT

- 1 Person who answered phone is target respondent (**GO TO VERIFICATION QUESTIONS – V.1**)
- 2 Other person is target respondent, now available (**READ TARGET RESPONDENT INTRODUCTION BELOW WHEN TARGET R COMES TO PHONE AND INDICATE STATUS IN I.2**)
- 3 Other person is target respondent, not home/unavailable (**SCHEDULE A CALLBACK FOR CONVENIENT DAY AND TIME**)
- 4 Target respondent does not live here/No one fits age/gender description (**THANK AND TERMINATE**)
- 5 Refused (**RECLASSIFY FOR POSSIBLE REFUSAL CONVERSION**)

INTRODUCTION FOR TARGET RESPONDENT: Hello, I am _____ calling for Princeton Survey Research Associates in Princeton, New Jersey. In the summer of 2007 you participated in a telephone opinion survey we were conducting for leading newspapers and TV stations around the country. I'd like to ask you a few additional questions to follow up on that previous interview.

PROMPT IF HESITANT: This is much shorter than our last interview, and should take less than 10 minutes. This survey is for research purposes ONLY – we're not selling anything.

I.2 INTERVIEWER: INDICATE STATUS OF TARGET RESPONDENT

- 1 Target respondent available and cooperative (**GO TO VERIFICATION QUESTIONS – V.1**)
- 2 Not a good time/Not available (**SCHEDULE A CALLBACK FOR CONVENIENT DAY AND TIME**)
- 3 Not the right person/Wasn't interviewed in summer of 2007 (**THANK AND TERMINATE**)
- 4 Refused (**RECLASSIFY FOR POSSIBLE REFUSAL CONVERSION**)

VERIFICATION MODULE

ASK ALL:

V.1 During our conversation last year, our interviewer recorded that when it comes to religion, you are (**CURREL**). Is that still how you would describe your religion today?

- 1 Yes (**PROCEED TO V.3**)
- 2 No (**PROCEED TO V.2**)
- 9 Don't know/refused (**VOL**) (**THANK AND TERMINATE**)

IF V.1=2, ASK:

V.2 And have you changed religions since we spoke in the summer of 2007, or not?

- 1 Yes (**THANK AND TERMINATE**)
- 2 No (**THANK AND TERMINATE**)
- 9 Don't know/refused (**VOL**) (**THANK AND TERMINATE**)

IF R IS A CONVERT (CON11=1) AND V.1=1, ASK:

V.3 And our interviewer also recorded that when you were a child, you were raised (**FRMREL**). Is that right?

IF FRMREL2=100003 USE ALTERNATE WORDING:

And our interviewer also recorded that when you were a child, you were not raised in any particular religion. Is that right?

- 1 Yes (**PROCEED TO Q.1**)
- 2 No (**THANK AND TERMINATE**)
- 9 Don't know/refused (**VOL**) (**THANK AND TERMINATE**)

MAIN QUESTIONNAIRE

ASK ALL CONVERTS:

Now, I'd like to ask you some questions about why you are no longer (FRMREL). First,

Q.1 About how old were you when you stopped being (FRMREL)? [INTERVIEWER: IF R SAYS THEY HAVE STOPPED BEING FRMREL MORE THAN ONCE, SPECIFY THAT THE FOLLOWING QUESTIONS APPLY TO THE FIRST TIME THAT THEY STOPPED BEING FRMREL]

IF FRMREL=UNAFFILIATED WITH ANY PARTICULAR RELIGION, USE ALTERNATE WORDING:

Now, I'd like to ask you some questions about why you FIRST started identifying with a religion. About how old were you when you FIRST started identifying with a religion, even if your first religion is not your current religion? [INTERVIEWER: IF R SAYS THEY HAVE BEEN AFFILIATED WITH MULTIPLE RELIGIONS, SPECIFY THAT THE FOLLOWING QUESTIONS APPLY TO THE FIRST RELIGION WITH WHICH THEY BECAME ASSOCIATED]

IF DON'T KNOW/REFUSED ASK:

Q.1a Just thinking in general terms, would you say you were under the age of 13, between the ages of 13 and 17, between 18 and 23, between 24 and 35, between 36 and 50, between 51 and 65, or were you older than 65?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>	Raised unaffil, now affil <u>now affil</u>
Under age 13	17	11	22	15	36
Between 13 and 17	31	23	35	17	16
Between 18 and 23	31	32	28	24	20
Between 24 and 35	18	25	11	29	19
Between 36 and 50	3	8	3	12	7
Between 51 and 65	1	1	1	3	1
Older than 65	*	*	*	*	*
	<u>100</u>	<u>100</u>	<u>100</u>	<u>100</u>	<u>100</u>
(N)	(396)	(340)	(349)	(285)	(344)

Results repercentaged to exclude non-response to q1a.

IF STOPPED BEING (FRMREL) YOUNGER THAN AGE 18, ASK:

Q.2 And would you say that the decision to stop being (FRMREL) was mostly your own decision, or was it mostly decided by your parents or family?

IF FRMREL=UNAFFILIATED WITH ANY PARTICULAR RELIGION, USE ALTERNATE WORDING:

And would you say that the decision to start identifying with a religion was mostly your own decision, or was it mostly decided by your parents or family?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>	Raised unaffil, now affil
Converted as a minor	47	33	55	31	52
<i>Mostly own decision</i>	37	22	42	18	34
<i>Mostly decided by parents or family</i>	8	10	8	13	16
<i>Both/neither (VOL)</i>	2	1	4	1	2
<i>Don't know/refused (VOL)</i>	1	0	1	0	0
Did not convert as a minor	<u>53</u>	<u>67</u>	<u>45</u>	<u>69</u>	<u>48</u>
	100	100	100	100	100
(N)	(401)	(343)	(360)	(292)	(350)

NOTE: ALL RESULTS IN Q.3-Q.6b ARE BASED ON QUALIFIED CONVERTS. THIS INCLUDES ALL RESPONDENTS WHO CURRENTLY HAVE A RELIGIOUS AFFILIATION DIFFERENT THAN THAT IN WHICH THEY WERE RAISED, EXCEPT THOSE WHO LEFT THEIR FORMER RELIGION AS A MINOR AND INDICATED IN Q.2 THAT IT WAS MOSTLY THEIR PARENTS' OR FAMILY'S DECISION TO DO SO.

ASK ALL QUALIFIED CONVERTS:

Q.3 And just in your own words, what is the main reason that you are no longer (FRMREL)?

IF FRMREL=UNAFFILIATED WITH ANY PARTICULAR RELIGION, USE ALTERNATE WORDING:

And just in your own words, what is the main reason that you started identifying with a religion?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new <u>faith</u>	Raised unaffil, now <u>affil</u>
Religious and moral beliefs	48	41	40	17	18
Religious teachings	41	40	39	16	18
<i>Do not believe in former religion/any religion</i>	21	16	14	6	*
<i>Do not believe in God/Jesus</i>	4	*	2	0	0
<i>Religion/former religion not logical</i>	6	0	7	0	0
<i>Stopped believing/lost faith/became skeptical</i>	3	1	6	*	0
<i>Liked beliefs of current religion</i>	0	1	*	4	12
<i>Biblical or scriptural reason</i>	2	18	4	3	5
Moral/social teachings	9	1	2	2	0
Religious institutions, practices and people	36	29	20	32	23
Organized religion	14	6	7	1	0
<i>Pedophilia scandal/molestation</i>	2	3	0	0	0
Religion's rules, rigidity	14	6	7	4	1
<i>Former relig/members hypocritical, intolerant</i>	7	2	6	2	1
Particular churches/leaders/members	10	17	4	14	9
Spiritual/social connectedness	2	3	3	13	14
Personal spirituality	6	9	9	6	25
<i>Looking for answers/something deeper</i>	0	*	*	1	12
<i>Saved/accepted Jesus/born again</i>	0	5	0	2	5
Lifecycle changes	5	17	4	28	19
Marriage and family	4	17	2	21	16
<i>Marriage/because of spouse</i>	1	12	1	17	8
New circumstances	1	1	2	8	3
Other reasons	10	7	21	16	9
<i>Just drifted away/fell away/don't go to church</i>	4	1	13	4	*
Don't know/refused (VOL)	4	3	10	5	9
(N)	(379)	(320)	(338)	(265)	(313)

Cell entries are percentages. Totals do not sum to 100 because respondents were allowed to give more than one response. Up to three responses were coded. Only the most common responses are displayed here. Nested figures do not sum to subtotals indicated because not all responses are shown.

ASK ALL QUALIFIED CONVERTS:

Q.4 There are many reasons people have given us for why they are no longer (FRMREL). As I read a list of possible reasons, please tell me whether or not each one is an important reason for why you are no longer (FRMREL). First, what about this...(INSERT ITEM; RANDOMIZE IN BLOCKS; FIRST a-d.3, THEN e-i, THEN k-s). Is this an important reason you are no longer (FRMREL), or not? What about (INSERT NEXT ITEM). (READ FOR FIRST SEVERAL ITEMS, THEN AS NECESSARY AND AT LEAST EVERY THREE OR FOUR ITEMS, AND EVERY TIME AFTER READING Q.5: Is this an important reason you are no longer (FRMREL), or not?)

IF FRMREL=UNAFFILIATED WITH ANY PARTICULAR RELIGION, USE ALTERNATE WORDING:

There are many reasons people have given us for why they started identifying with their first religious group after having not been raised in any particular religion. As I read a list of possible reasons, please tell me if each one is an important reason for why you started identifying with your first religion, even if your first religion is different than your current religion. First, what about this...(INSERT; RANDOMIZE a-d.3). Is this an important reason you started identifying with your first religion, or not? What about (INSERT NEXT ITEM). (READ FOR FIRST SEVERAL ITEMS, THEN AS NECESSARY AND AT LEAST EVERY THREE OR FOUR ITEMS: Is this an important reason you started identifying with your first religion, or not?)

[PROGRAMMING INSTRUCTION: IF Q.4j-Q.4s=1, IMMEDIATELY READ CORRESPONDING ITEM IN Q.5]

ASK ALL QUALIFIED CONVERTS:

Q.4a You married someone who is not (FRMREL)

IF FRMREL=UNAFFILIATED WITH ANY PARTICULAR RELIGION, USE ALTERNATE WORDING:

you married someone who identifies with a religion

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>	Raised unaffil, now affil <u>now affil</u>
Yes, important reason	13	29	4	33	23
No, not important reason	86	71	95	66	77
Don't know/refused (VOL)	*	*	1	1	0
	100	100	100	100	100
(N)	(379)	(320)	(338)	(265)	(313)

ASK ALL QUALIFIED CONVERTS:

Q.4b Your spiritual needs were not being met

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>	Raised unaffil, now affil <u>now affil</u>
Yes, important reason	43	71	39	51	51
No, not important reason	55	28	58	45	46
Don't know/refused (VOL)	2	1	3	4	3
	100	100	100	100	100
(N)	(379)	(320)	(338)	(265)	(313)

ASK ALL QUALIFIED CONVERTS:

Q.4c You moved to a new community

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>	Raised unaffil, now affil
Yes, important reason	10	14	10	37	15
No, not important reason	90	86	90	63	82
Don't know/refused (VOL)	<u>*</u>	<u>*</u>	<u>*</u>	<u>1</u>	<u>3</u>
(N)	100 (379)	100 (320)	100 (338)	100 (265)	100 (313)

ASK ALL QUALIFIED CONVERTS:

Q.4d You found a religion that you liked more than being (FRMREL)

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>	Raised unaffil, now affil
Yes, important reason	10	70	11	58	46
No, not important reason	89	27	87	39	52
Don't know/refused (VOL)	<u>1</u>	<u>2</u>	<u>2</u>	<u>3</u>	<u>2</u>
(N)	100 (379)	100 (320)	100 (338)	100 (265)	100 (313)

ASK ALL QUALIFIED CONVERTS:

Q.4d.2 You became separated or divorced

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>	Raised unaffil, now affil
Yes, important reason	5	3	2	4	6
No, not important reason	95	96	98	96	94
Don't know/refused (VOL)	<u>0</u>	<u>1</u>	<u>*</u>	<u>*</u>	<u>*</u>
(N)	100 (379)	100 (320)	100 (338)	100 (265)	100 (313)

ASK ALL QUALIFIED CONVERTS:

Q.4d.3 Someone you were close to passed away

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>	Raised unaffil, now affil
Yes, important reason	7	8	9	6	10
No, not important reason	93	92	89	94	90
Don't know/refused (VOL)	*	*	2	*	*
	100	100	100	100	100
(N)	(379)	(320)	(338)	(265)	(313)

IF QUALIFIED CONVERT RAISED IN A RELIGION, ASK:

Q.4e You weren't satisfied with the [IF RAISED CATHOLIC, INSERT: priests at your parish; FOR ALL OTHERS, INSERT: clergy at your local congregation]

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>
Yes, important reason	18	27	25	36
No, not important reason	82	72	73	63
Don't know/refused (VOL)	*	2	2	1
	100	100	100	100
(N)	(379)	(320)	(338)	(265)

IF QUALIFIED CONVERT RAISED IN A RELIGION, ASK:

Q.4f You just gradually drifted away from the religion

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>
Yes, important reason	71	54	71	40
No, not important reason	28	45	27	59
Don't know/refused (VOL)	*	*	1	1
	100	100	100	100
(N)	(379)	(320)	(338)	(265)

IF QUALIFIED CONVERT RAISED CATHOLIC, ASK:

Q.4g You were unhappy about the Church’s rule that priests can’t get married

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>
Yes, important reason	24	21
No, not important reason	75	77
Don’t know/refused (VOL)	<u>1</u>	<u>1</u>
	100	100
(N)	(379)	(320)

IF QUALIFIED CONVERT RAISED CATHOLIC, ASK:

Q.4h The clergy sexual-abuse scandal

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>
Yes, important reason	27	21
No, not important reason	73	78
Don’t know/refused (VOL)	<u>*</u>	<u>1</u>
	100	100
(N)	(379)	(320)

IF QUALIFIED CONVERT RAISED CATHOLIC, ASK:

Q.4i The Church drifted too far away from its traditional practices and teachings, like Latin Mass and not eating meat on Fridays all year long

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>
Yes, important reason	8	11
No, not important reason	91	88
Don’t know/refused (VOL)	<u>1</u>	<u>1</u>
	100	100
(N)	(379)	(320)

IF QUALIFIED CONVERT RAISED IN A RELIGION, ASK:

Q.4k You were unhappy about the way the religion treated women

ASK IF RESPONDENT SAYS YES, IMPORTANT REASON IN Q.4k:

Q.5k And would you say that the religion treated men better than women, or the religion treated women better than men?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>
Yes, important reason for leaving	39	16	18	14
Treated men better than women	36	13	16	10
Treated women better than men	*	0	0	1
Neither/both equally/other (VOL)	2	3	1	1
Don't know/refused (VOL)	1	*	1	2
No, not an important reason	60	82	79	85
DK/Ref (VOL)	<u>1</u>	<u>2</u>	<u>3</u>	<u>*</u>
	100	100	100	100
(N)	(379)	(320)	(338)	(265)

IF QUALIFIED CONVERT RAISED IN A RELIGION, ASK:

Q.4l You were unhappy about the religion's teachings about divorce and re-marriage

ASK IF RESPONDENT SAYS YES, IMPORTANT REASON IN Q.4l:

Q.5l And would you say that the religion was too strict and conservative about divorce and remarriage, or the religion was too relaxed and liberal about divorce and remarriage?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>
Yes, important reason for leaving	33	23	9	8
Too strict/conservative about divorce/remarriage	32	16	8	4
Too relaxed/liberal about divorce/remarriage	1	5	1	4
Neither/both equally/other (VOL)	1	*	0	0
Don't know/refused (VOL)	*	1	0	0
No, not an important reason	65	75	88	90
DK/Ref (VOL)	<u>1</u>	<u>2</u>	<u>3</u>	<u>2</u>
	100	100	100	100
(N)	(379)	(320)	(338)	(265)

IF QUALIFIED CONVERT RAISED IN A RELIGION, ASK:

Q.4m You weren't satisfied with the atmosphere at [IF RAISED CATHOLIC, INSERT: Mass; FOR ALL OTHERS, INSERT: worship services]

ASK IF RESPONDENT SAYS YES, IMPORTANT REASON IN Q.4m:

Q.5m And would you say that [IF RAISED CATHOLIC, INSERT: Mass was; FOR ALL OTHERS, INSERT: worship services were] too boring and uninspiring, or [IF RAISED CATHOLIC, INSERT: Mass was; FOR ALL OTHERS, INSERT: worship services were] too emotional and exuberant?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>
Yes, important reason for leaving	26	32	29	39
Mass/services were too boring and uninspiring	20	28	18	23
Mass/services were too emotional and exuberant	1	3	3	3
Neither/both equally/other (VOL)	5	1	7	11
Don't know/refused (VOL)	1	0	*	2
No, not an important reason	73	68	69	60
DK/Ref (VOL)	<u>1</u>	<u>*</u>	<u>2</u>	<u>1</u>
	100	100	100	100
(N)	(379)	(320)	(338)	(265)

IF QUALIFIED CONVERT RAISED IN A RELIGION, ASK:

Q.4n You weren't comfortable with the feeling of community at [IF RAISED CATHOLIC, INSERT: your parish; FOR ALL OTHERS, INSERT: your local congregation]

ASK IF RESPONDENT SAYS YES, IMPORTANT REASON IN Q.4n:

Q.5n And would you say that there wasn't enough of a sense of community at [IF RAISED CATHOLIC, INSERT: your parish; FOR ALL OTHERS, INSERT: your local congregation], or the community at [IF RAISED CATHOLIC, INSERT: your parish; FOR ALL OTHERS, INSERT: your local congregation] was too CLOSE, with too many people trying to be involved in other people's private lives?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>
Yes, important reason for leaving	19	20	20	22
Not enough sense of community	10	10	4	6
Community was too close	5	7	13	7
Neither/both equally/other (VOL)	2	3	3	8
Don't know/refused (VOL)	2	1	1	1
No, not an important reason	80	78	77	77
DK/Ref (VOL)	<u>1</u>	<u>2</u>	<u>2</u>	<u>1</u>
	100	100	100	100
(N)	(379)	(320)	(338)	(265)

IF QUALIFIED CONVERT RAISED IN A RELIGION, ASK:

Q.4o You stopped believing in the religion’s teachings

ASK IF RESPONDENT SAYS YES, IMPORTANT REASON IN Q.4o:

Q.5o And would you say that this was mostly because of your education, or this was mostly because of some other reason?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>
Yes, important reason for leaving	65	50	50	15
Mostly because of your education	30	17	22	7
Mostly because of some other reason	31	31	22	6
Neither/both equally/other (VOL)	3	2	5	2
Don’t know/refused (VOL)	1	1	1	*
No, not an important reason	34	50	49	83
DK/Ref (VOL)	<u>1</u>	<u>1</u>	<u>1</u>	<u>1</u>
	100	100	100	100
(N)	(379)	(320)	(338)	(265)

IF QUALIFIED CONVERT RAISED IN A RELIGION, ASK:

Q.4p You were unhappy about the religion’s teachings about things like abortion and homosexuality

ASK IF RESPONDENT SAYS YES, IMPORTANT REASON IN Q.4p:

Q.5p And would you say that the religion was too strict and conservative about things like abortion and homosexuality, or the religion was too relaxed and liberal about things like abortion and homosexuality?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>
Yes, important reason for leaving	56	23	23	14
Too strict/conservative on abortion/homosexuality	54	14	20	7
Too relaxed/liberal on abortion/homosexuality	1	4	1	7
Neither/both equally/other (VOL)	*	2	*	0
Don’t know/refused (VOL)	*	3	2	1
No, not an important reason	42	75	74	84
DK/Ref (VOL)	<u>2</u>	<u>2</u>	<u>2</u>	<u>2</u>
	100	100	100	100
(N)	(379)	(320)	(338)	(265)

IF QUALIFIED CONVERT RAISED IN A RELIGION, ASK:

Q.4q You were unhappy about the religion’s teachings about things like poverty or social justice, war and peace, and the death penalty

ASK IF RESPONDENT SAYS YES, IMPORTANT REASON IN Q.4q:

Q.5q And would you say that the religion was too CONSERVATIVE about things like poverty or social justice, war and peace, and the death penalty, or the religion was too LIBERAL about things like poverty or social justice, war and peace and the death penalty?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>
Yes, important reason for leaving	24	11	15	12
Too conservative on poverty, war, death penalty	17	6	12	6
Too liberal on poverty, war, death penalty	3	4	1	5
Neither/both equally/other (VOL)	2	1	1	*
Don’t know/refused (VOL)	2	1	1	*
No, not an important reason	73	86	81	86
DK/Ref (VOL)	<u>3</u>	<u>3</u>	<u>4</u>	<u>1</u>
	100	100	100	100
(N)	(379)	(320)	(338)	(265)

IF QUALIFIED CONVERT RAISED CHRISTIAN, ASK:

Q.4r You were unhappy about the religion’s teachings about the Bible

ASK IF RESPONDENT SAYS YES, IMPORTANT REASON IN Q.4r:

Q.5r And would you say that the religion viewed the Bible too literally, or the religion didn’t view the Bible literally enough?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>
Yes, important reason for leaving	29	43	36	23
Viewed Bible too literally	20	3	22	7
Did not view Bible literally enough	4	35	5	12
Neither/both equally/other (VOL)	4	2	5	*
Don’t know/refused (VOL)	1	4	3	3
No, not an important reason	68	56	62	77
DK/Ref.	<u>3</u>	<u>1</u>	<u>2</u>	<u>1</u>
	100	100	100	100
(N)	(379)	(320)	(338)	(265)

IF QUALIFIED CONVERT RAISED CATHOLIC, ASK:

Q.4s You were unhappy about the Church’s teachings about birth control

ASK IF RESPONDENT SAYS YES, IMPORTANT REASON IN Q.4s:

Q.5s And would you say that the Church was too strict and conservative about birth control, or the church was too relaxed and liberal about birth control?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>
Yes, important reason for leaving	48	16
Too strict and conservative about birth control	46	13
Too relaxed and liberal about birth control	1	3
Neither/both equally/other (VOL)	1	0
Don’t know/refused (VOL)	1	0
No, not an important reason	51	80
DK/Ref. (VOL)	<u>1</u>	<u>4</u>
	100	100
(N)	(379)	(320)

IF QUALIFIED CONVERT RAISED IN A RELIGION, ASK:

Q.6 And when you stopped being (FRMREL), would you say it was more because you wanted to LEAVE the (FRMREL) religion or more because you wanted to JOIN another religion?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>
More because wanted to leave the religion	67	32	47	12
More because wanted to join another religion	5	47	5	49
Neither/Both/Other (VOL)	26	18	45	35
Don’t know/refused (VOL)	<u>2</u>	<u>2</u>	<u>3</u>	<u>4</u>
	100	100	100	100
(N)	(379)	(320)	(338)	(265)

ASK ALL QUALIFIED CONVERTS:

Q.6b And thinking about the year or two right before you stopped being (**FRMREL**), about how strong was your religious faith? Was it very strong, somewhat strong, not too strong, or not strong at all?

IF FRMREL=UNAFFILIATED WITH ANY PARTICULAR RELIGION, USE ALTERNATE WORDING:

And thinking about the year or two right before you started identifying with your first religion, about how strong was your religious faith? Was it very strong, somewhat strong, not too strong, or not strong at all?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>	Raised unaffil, now affil
Very strong	10	23	11	30	13
Somewhat strong	34	38	38	39	25
Not too strong	31	21	26	16	27
Not strong at all	24	17	21	12	31
Didn't have religious faith (VOL)	*	0	1	*	1
Don't know/refused (VOL)	<u>1</u>	<u>1</u>	<u>2</u>	<u>2</u>	<u>3</u>
	100	100	100	100	100
(N)	(379)	(320)	(338)	(265)	(313)

ASK ALL:

Q.7 Now thinking back to when you were a child, that is BEFORE you became a teenager, about how often did you attend religious services? Would you say (**READ IN ORDER**)

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>	Raised unaffil, now <u>affil</u>	Raised affil, still same <u>faith</u>	Raised unaffil, still <u>unaffil</u>
More than once a week	26	30	21	26	7	24	2
Once a week	47	49	43	52	16	53	8
Once or twice a month	10	12	16	14	9	11	7
A few times a year	7	5	7	3	14	5	20
Seldom, or	7	3	9	4	29	4	34
Never	2	*	3	*	24	1	28
Don't know/refused (VOL)	<u>*</u>	<u>1</u>	<u>0</u>	<u>1</u>	<u>*</u>	<u>1</u>	<u>2</u>
	100	100	100	100	100	100	100
(N)	(401)	(343)	(360)	(292)	(350)	(772)	(201)

ASK ALL:

Q.8 And when you were a child, about how often did you attend religious education classes, including programs like Sunday School (**IF RAISED CATHOLIC, INSERT: “or CCD”**), or as a part of the curriculum if you attended a religious school? Would you say (**READ IN ORDER**)

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>	Raised unaffil, now <u>affil</u>	Raised affil, still same <u>faith</u>	Raised unaffil, still <u>unaffil</u>
Frequently	68	68	51	66	18	66	9
Occasionally	13	14	22	23	13	16	15
Rarely, or Never	10	7	14	7	24	7	28
Don't know/refused (VOL)	<u>1</u>	<u>3</u>	<u>1</u>	<u>1</u>	*	<u>4</u>	<u>2</u>
(N)	100 (401)	100 (343)	100 (360)	100 (292)	100 (350)	100 (772)	100 (201)

ASK ALL:

Q.9 And as a child, about how strong was your religious faith? Was it very strong, somewhat strong, not too strong, or not strong at all?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>	Raised unaffil, now <u>affil</u>	Raised affil, still same <u>faith</u>	Raised unaffil, still <u>unaffil</u>
Very strong	30	35	18	35	10	43	10
Somewhat strong	35	43	46	42	26	45	12
Not too strong	17	12	20	15	21	9	32
Not strong at all	17	9	15	6	38	1	42
Didn't have religious faith (VOL)	*	0	*	0	2	0	1
Don't know/refused (VOL)	<u>1</u>	<u>1</u>	<u>2</u>	<u>2</u>	<u>3</u>	<u>2</u>	<u>2</u>
(N)	100 (401)	100 (343)	100 (360)	100 (292)	100 (350)	100 (772)	100 (201)

ASK ALL:

Q.10 And thinking now about when you were a TEENAGER, roughly between the ages of 13 and 18, about how often did you attend religious services then? Would you say **(READ IN ORDER)**

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>	Raised unaffil, now <u>affil</u>	Raised affil, still same <u>faith</u>	Raised unaffil, still <u>unaffil</u>
More than once a week	9	13	10	28	13	18	3
Once a week	35	47	18	36	10	45	3
Once or twice a month	15	16	17	16	13	17	4
A few times a year	15	9	18	6	15	11	14
Seldom, or	13	12	17	8	21	6	36
Never	13	2	17	5	27	3	40
Don't know/refused (VOL)	<u>*</u>	<u>*</u>	<u>1</u>	<u>1</u>	<u>*</u>	<u>*</u>	<u>0</u>
(N)	100 (401)	100 (343)	100 (360)	100 (292)	100 (350)	100 (772)	100 (201)

IF ATTENDED AT LEAST MONTHLY AS TEENAGER AND RAISED IN A RELIGION, ASK:

Q.10a Were the religious services you attended mostly **(FRMREL)** services, or not?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>	Raised affil, still same <u>faith</u>
Attended at least monthly	59	76	46	80	80
Yes	54	62	40	64	75
No	4	12	5	15	3
Mixed/interfaith/multiple (VOL)	1	2	*	1	1
Don't know/refused (VOL)	0	0	0	*	*
Attended less/Don't know/refused (VOL)	<u>41</u>	<u>24</u>	<u>54</u>	<u>20</u>	<u>20</u>
(N)	100 (401)	100 (343)	100 (360)	100 (292)	100 (772)

IF RAISED CATHOLIC, ASK:

Q.10b Did you attend a Catholic high school, or not?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Cath, still <u>Cath</u>
Yes	20	16	25
No	80	83	73
Yes, but only for part of high school (VOL)	*	1	2
Don't know/refused (VOL)	<u>0</u>	<u>0</u>	<u>0</u>
	100	100	100
(N)	(401)	(343)	(287)

ASK ALL:

Q.11 And when you were a teenager, did you participate in any religious youth groups, Bible study groups, prayer groups, or other religious groups for young people?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, new Prot <u>faith</u>	Raised unaffil, now <u>affil</u>	Raised affil, still same <u>faith</u>	Raised unaffil, still <u>unaffil</u>
Yes	40	44	43	65	39	49	14
No	60	56	57	34	61	50	86
Don't know/refused (VOL)	*	<u>0</u>	<u>1</u>	<u>1</u>	<u>0</u>	<u>1</u>	*
	100	100	100	100	100	100	100
(N)	(401)	(343)	(360)	(292)	(350)	(772)	(201)

IF PARTICIPATED IN YOUTH GROUPS AND RAISED IN A RELIGION, ASK:

Q.11a Were the group or groups you participated in mostly (FRMREL) groups, or not?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now Prot <u>faith</u>	Raised affil, still same <u>faith</u>
Participated	40	44	43	65	49
Yes	32	29	36	47	44
No	6	13	4	15	3
Mixed/interfaith/multiple (VOL)	*	1	3	3	1
Don't know/refused (VOL)	1	*	*	1	*
Did not participate	60	56	57	34	50
Don't know/refused (VOL)	*	<u>0</u>	<u>1</u>	<u>1</u>	<u>1</u>
	100	100	100	100	100
(N)	(401)	(343)	(360)	(292)	(772)

ASK ALL:

Q.12 And as a teenager, about how strong was your religious faith? Was it very strong, somewhat strong, not too strong, or not strong at all?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>	Raised unaffil, now <u>affil</u>	Raised affil, still same <u>faith</u>	Raised unaffil, still <u>unaffil</u>
Very strong	12	22	12	32	16	37	9
Somewhat strong	32	49	30	44	36	46	17
Not too strong	25	18	33	13	18	12	27
Not strong at all	31	10	25	9	27	4	44
Didn't have relig faith (VOL)	*	0	*	0	1	0	2
Don't know/refused (VOL)	<u>*</u>	<u>0</u>	<u>*</u>	<u>2</u>	<u>2</u>	<u>1</u>	<u>*</u>
(N)	100 (401)	100 (343)	100 (360)	100 (292)	100 (350)	100 (772)	100 (201)

ASK ALL:

Q.13 And about how strong would you say your religious faith is NOW? Is it very strong, somewhat strong, not too strong, or not strong at all?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>	Raised unaffil, now <u>affil</u>	Raised affil, still same <u>faith</u>	Raised unaffil, still <u>unaffil</u>
Very strong	12	71	18	69	63	55	16
Somewhat strong	20	26	25	26	29	29	24
Not too strong	17	1	17	2	6	10	27
Not strong at all	46	1	34	2	1	4	30
Don't have religious faith (VOL)	3	0	4	*	1	0	2
Don't know/refused (VOL)	<u>2</u>	<u>*</u>	<u>2</u>	<u>*</u>	<u>1</u>	<u>1</u>	<u>1</u>
(N)	100 (401)	100 (343)	100 (360)	100 (292)	100 (350)	100 (772)	100 (201)

Moving on...

ASK ALL CONVERTS:

Q.14 About how old were you when you became (CURREL)? [INTERVIEWER: IF R SAYS THEY HAVE BECOME CURREL MORE THAN ONCE, SPECIFY THAT THE FOLLOWING QUESTIONS APPLY TO THE MOST RECENT TIME THAT THEY BECAME CURREL]

IF DON'T KNOW/REFUSED, ASK:

Q.14a Just thinking in general terms, would you say you were under the age of 13, between the ages of 13 and 17, between 18 and 23, between 24 and 35, between 36 and 50, between 51 and 65, or were you older than 65?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>	Raised unaffil, now <u>affil</u>
Under age 13	10	5	10	4	19
Between 13 and 17	26	10	32	8	13
Between 18 and 23	35	24	33	23	24
Between 24 and 35	21	41	18	42	30
Between 36 and 50	7	16	5	18	10
Between 51 and 65	1	2	1	4	4
Older than 65	*	*	*	*	<u>1</u>
	100	100	100	100	100
(N)	(396)	(343)	(351)	(284)	(349)

Results repercentaged to exclude non-response to q14a.

IF BECAME (CURREL) YOUNGER THAN AGE 18, ASK:

Q.15 And would you say that the decision to become (CURREL) was mostly your own decision, or was it mostly decided by your parents or family?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new Prot <u>faith</u>	Raised unaffil, now affil <u>affil</u>
Converted as a minor	35	15	41	12	32
<i>Mostly own decision</i>	33	10	35	10	22
<i>Mostly decided by parents or family</i>	1	6	5	2	10
<i>Both/neither (VOL)</i>	*	0	1	*	0
<i>Don't know/refused (VOL)</i>	*	0	1	0	*
Did not convert as a minor	<u>65</u>	<u>85</u>	<u>59</u>	<u>88</u>	<u>68</u>
	100	100	100	100	100
(N)	(401)	(343)	(360)	(292)	(350)

NOTE: ALL RESULTS IN Q.16-Q.20e ARE BASED ON QUALIFIED CONVERTS. THIS INCLUDES ALL RESPONDENTS WHO CURRENTLY HAVE A RELIGIOUS AFFILIATION DIFFERENT THAN THAT IN WHICH THEY WERE RAISED, EXCEPT THOSE WHO JOINED THEIR CURRENT RELIGION AS A MINOR AND INDICATED IN Q.15 THAT IT WAS MOSTLY THEIR PARENTS' OR FAMILY'S DECISION TO DO SO.

ASK ALL QUALIFIED CONVERTS:

Q.16 And just in your own words, what would you say is the main reason that you became (CURREL)?

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>new Prot faith</u>	Raised unaffil, <u>now affil</u>
Religious and moral beliefs	45	44	42	16	24
Religious teachings	41	41	40	15	24
<i>Do not believe in former religion/any religion</i>	20	2	12	*	0
<i>Do not believe in God/Jesus</i>	3	0	2	0	0
<i>Religion/former religion not logical</i>	6	0	5	0	*
<i>Stopped believing/lost faith/became skeptical</i>	2	1	5	0	0
<i>Liked beliefs of current religion</i>	3	17	1	10	17
<i>Biblical or scriptural reason</i>	2	21	5	5	7
Moral/social teachings	4	3	2	1	1
Religious institutions, practices and people	30	29	25	37	30
Organized religion	14	3	8	0	*
<i>Pedophilia scandal/molestation</i>	1	1	*	0	0
Religion's rules, rigidity	10	4	7	4	1
<i>Former relig/members hypocritical, intolerant</i>	5	1	5	1	0
Particular churches/leaders/members	5	11	8	20	12
Spiritual/social connectedness	2	15	2	17	19
Personal spirituality	11	16	15	13	19
<i>Looking for answers/something deeper</i>	1	2	*	5	3
<i>Saved/accepted Jesus/born again</i>	0	4	0	1	4
Lifecycle changes	4	19	6	32	22
Marriage and family	3	18	2	26	19
<i>Marriage/because of spouse</i>	2	15	1	17	13
New circumstances	1	*	4	6	3
Other reasons	12	2	18	7	11
<i>Just drifted away/fell away/don't go to church</i>	3	1	6	1	0
Don't know/refused (VOL)	7	1	6	3	2
(N)	(393)	(334)	(346)	(285)	(327)

Cell entries are percentages. Totals do not sum to 100 because respondents were allowed to give more than one response. Up to three responses were coded. Only the most common responses are displayed here. Nested figures do not sum to subtotals indicated because not all responses are shown.

ASK ALL QUALIFIED CONVERTS:

Q.17 As I read a list of possible reasons, please tell me whether or not each one is an important reason for why you became (CURREL). First, what about this...**(INSERT; RANDOMIZE)**. Is this an important reason you became (CURREL), or not? What about **(INSERT NEXT ITEM)**. **(READ FOR FIRST SEVERAL ITEMS, THEN AS NECESSARY AND AT LEAST EVERY THREE OR FOUR ITEMS AND AFTER READING Q.18: Is this an important reason you became (CURREL), or not?)**

ASK ALL QUALIFIED CONVERTS:

Q.17a You married someone who is (CURREL)

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now Prot <u>faith</u>	Raised unaffil, now <u>affil</u>
Yes, important reason	10	28	3	28	25
No, not important reason	90	71	96	72	74
Don't know/refused (VOL)	*	*	1	0	1
(N)	100 (393)	100 (334)	100 (346)	100 (285)	100 (327)

ASK ALL QUALIFIED CONVERTS:

Q.17b You moved to a new community

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now Prot <u>faith</u>	Raised unaffil, now <u>affil</u>
Yes, important reason	9	19	11	38	17
No, not important reason	90	81	88	62	82
Don't know/refused (VOL)	1	*	1	1	*
(N)	100 (393)	100 (334)	100 (346)	100 (285)	100 (327)

ASK ALL QUALIFIED CONVERTS:

Q.17c You became separated or divorced

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>	Raised unaffil, now <u>affil</u>
Yes, important reason	3	2	3	4	6
No, not important reason	97	97	96	96	93
Don't know/refused (VOL)	*	*	<u>1</u>	*	<u>1</u>
(N)	100 (393)	100 (334)	100 (346)	100 (285)	100 (327)

ASK ALL QUALIFIED CONVERTS:

Q.17d Someone you were close to passed away

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now <u>faith</u>	Raised unaffil, now <u>affil</u>
Yes, important reason	7	6	7	9	6
No, not important reason	93	94	92	91	94
Don't know/refused (VOL)	*	*	<u>1</u>	<u>1</u>	*
(N)	100 (393)	100 (334)	100 (346)	100 (285)	100 (327)

IF QUALIFIED CONVERT NOW AFFILIATED WITH A RELIGION, ASK:

Q.17e You were attracted by a particular minister or pastor

	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>faith</u>	Raised unaffil, now <u>affil</u>
Yes, important reason	30	36	29
No, not important reason	70	64	70
Don't know/refused (VOL)	*	*	*
(N)	100 (334)	100 (285)	100 (327)

IF QUALIFIED CONVERT NOW AFFILIATED WITH A RELIGION, ASK:

Q.17f You enjoy the religious services and style of worship

	Raised Cath, now <u>Prot</u>	Raised Prot, new Prot <u>faith</u>	Raised unaffil, now <u>affil</u>
Yes, important reason	81	85	74
No, not important reason	18	15	24
Don't know/refused (VOL)	<u>1</u>	*	<u>1</u>
(N)	100 (334)	100 (285)	100 (327)

IF QUALIFIED CONVERT NOW AFFILIATED WITH A RELIGION, ASK:

Q.17g You felt called by God

	Raised Cath, now <u>Prot</u>	Raised Prot, new Prot <u>faith</u>	Raised unaffil, now <u>affil</u>
Yes, important reason	62	50	55
No, not important reason	37	49	42
Don't know/refused (VOL)	<u>1</u>	<u>1</u>	<u>3</u>
(N)	100 (334)	100 (285)	100 (327)

IF QUALIFIED CONVERT NOW AFFILIATED WITH A RELIGION, ASK:

Q.17h You were asked to join by a member of the religion

IF YES, IMPORTANT REASON, ASK:

Q.18 And was this a friend or relative of yours, or not?

	Raised Cath, now <u>Prot</u>	Raised Prot, new Prot <u>faith</u>	Raised unaffil, now <u>affil</u>
Yes, important reason	30	30	29
Yes, was friend or relative	25	26	20
No, was not	5	4	8
Both/other	*	*	*
Don't know/refused (VOL)	*	*	*
No, not important reason	70	69	71
Don't know/refused (VOL)	<u>*</u>	<u>1</u>	<u>1</u>
(N)	100 (334)	100 (285)	100 (327)

IF QUALIFIED CONVERT NOW UNAFFILIATED WITH A RELIGION, ASK:

Q.17i You just haven't yet found the right religion for you

	Raised Cath, now <u>unaffil</u>	Raised Prot, now <u>unaffil</u>
Yes, important reason	33	38
No, not important reason	65	59
Don't know/refused (VOL)	<u>2</u>	<u>2</u>
	100	100
(N)	(393)	(346)

IF QUALIFIED CONVERT NOW UNAFFILIATED WITH A RELIGION, ASK:

Q.17j You just don't believe in God or the teachings of most religions

	Raised Cath, now <u>unaffil</u>	Raised Prot, now <u>unaffil</u>
Yes, important reason	42	39
No, not important reason	56	57
Don't know/refused (VOL)	<u>2</u>	<u>4</u>
	100	100
(N)	(393)	(346)

IF QUALIFIED CONVERT NOW UNAFFILIATED WITH A RELIGION, ASK:

Q.19 As I read a short list of statements, please tell me if you agree or DISagree with each one. First, **[INSERT; RANDOMIZE; IMMEDIATELY ASK CORRESPONDING ITEM Q.20 SERIES EACH TIME RESPONDENT AGREES WITH AN ITEM]**. Do you agree or DISagree? Next, **[INSERT NEXT ITEM]**. Do you agree or DISagree?

IF QUALIFIED CONVERT NOW UNAFFILIATED WITH A RELIGION, ASK:

Q.19a Religious organizations tend to focus too much on rules and not enough on spirituality

IF AGREE, ASK:

Q.20a And is this an important reason that you became (CURREL), or not?

	Raised Cath, now <u>unaffil</u>	Raised Prot, now <u>unaffil</u>
Agree	73	71
Important reason for becoming (CURREL)	46	49
Not an important reason for becoming (CURREL)	26	21
Don't know/refused (VOL)	1	2
Disagree	20	20
Don't know/refused (VOL)	<u>7</u>	<u>9</u>
	100	100
(N)	(393)	(346)

IF QUALIFIED CONVERT NOW UNAFFILIATED WITH A RELIGION, ASK:

Q.19b Many religions are *partly* true, but no religion is *completely* true

IF AGREE, ASK:

Q.20b And is this an important reason that you became (CURREL), or not?

	Raised Cath, now <u>unaffil</u>	Raised Prot, now <u>unaffil</u>
Agree	75	76
Important reason for becoming (CURREL)	48	43
Not an important reason for becoming (CURREL)	27	31
Don't know/refused (VOL)	0	1
Disagree	21	19
Don't know/refused (VOL)	<u>4</u>	<u>5</u>
	100	100
(N)	(393)	(346)

IF QUALIFIED CONVERT NOW UNAFFILIATED WITH A RELIGION, ASK:

Q.19c Religious leaders are more concerned with money and power than with truth and spirituality

IF AGREE, ASK:

Q.20c And is this an important reason that you became (CURREL), or not?

	Raised Cath, now <u>unaffil</u>	Raised Prot, now <u>unaffil</u>
Agree	66	64
Important reason for becoming (CURREL)	43	38
Not an important reason for becoming (CURREL)	23	26
Don't know/refused (VOL)	0	*
Disagree	30	27
Don't know/refused (VOL)	<u>4</u>	<u>9</u>
	100	100
(N)	(393)	(346)

IF QUALIFIED CONVERT NOW UNAFFILIATED WITH A RELIGION, ASK:

Q.19d Members of religious groups tend to be hypocritical and judgmental rather than sincere and forgiving

IF AGREE, ASK:

Q.20d And is this an important reason that you became (CURREL), or not?

	Raised Cath, now <u>unaffil</u>	Raised Prot, now <u>unaffil</u>
Agree	74	76
Important reason for becoming (CURREL)	55	53
Not an important reason for becoming (CURREL)	19	22
Don't know/refused (VOL)	*	1
Disagree	21	18
Don't know/refused (VOL)	<u>4</u>	<u>5</u>
	100	100
(N)	(393)	(346)

IF QUALIFIED CONVERT NOW UNAFFILIATED WITH A RELIGION, ASK:

Q.19e Modern science proves that religion is just superstition

IF AGREE, ASK:

Q.20e And is this an important reason that you became (CURREL), or not?

	Raised Cath, now <u>unaffil</u>	Raised Prot, now <u>unaffil</u>
Agree	32	32
Important reason for becoming (CURREL)	23	24
Not an important reason for becoming (CURREL)	8	8
Don't know/refused (VOL)	*	0
Disagree	62	59
Don't know/refused (VOL)	<u>7</u>	<u>9</u>
	100	100
(N)	(393)	(346)

IF NON-CONVERT (CHILDHOOD RELIGION IS SAME AS CURRENT RELIGION), ASK:

Q.21 Would you say there was ever a time in your life when you didn't consider yourself (CURREL)?

	All still same faith group	Raised affil, still same faith	Raised unaffil, still <u>unaffil</u>
Yes	16	16	20
No	83	83	78
Don't know/refused (VOL)	<u>1</u>	<u>1</u>	<u>1</u>
	100	100	100
(N)	(973)	(772)	(201)

IF CONVERT OR Q.21=YES, ASK:

Q.22 And finally, as I read a short list of some different religions and churches, please tell me which, if any, you have ever identified with at any point in your life? Have you ever been **(READ IN ORDER; DO NOT READ RESPONDENT’S FRMREL OR CURREL)**

- a. Baptist?
- b. Methodist?
- c. a nondenominational Christian?
- d. Lutheran?
- e. part of any other Protestant church or denomination I haven’t mentioned? **(SPECIFY)**
- f. Catholic?
- g. Mormon?
- h. Jewish?
- h.2 just nothing in particular?
- i. an Atheist?
- j. an Agnostic?
- l. a part of any other religion I haven’t mentioned? **(SPECIFY)**

	Raised Cath, now <u>unaffil</u>	Raised Cath, now <u>Prot</u>	Raised Prot, now <u>unaffil</u>	Raised Prot, now new <u>faith</u>	Raised unaffil, now <u>affil</u>	Raised affil, still same <u>faith</u>	Raised unaffil, still <u>unaffil</u>
<i>Total number of known religious affiliations:*</i>							
One	-	-	-	-	-	89	85
Two	38	46	30	49	47	6	10
Three	36	33	38	28	32	3	4
Four	18	14	19	15	15	1	1
Five or more	<u>8</u>	<u>6</u>	<u>13</u>	<u>9</u>	<u>6</u>	<u>1</u>	<u>1</u>
(N)	100 (401)	100 (343)	100 (360)	100 (292)	100 (350)	100 (772)	100 (201)

*Includes current and former affiliations. “Just nothing in particular,” “an atheist” and “an agnostic” are classified as affiliations. Items e and l are excluded from this analysis (i.e., they do not count as a known religious affiliation).

APPENDIX:
Complete List of Inserts for CURREL and FRMREL

INSERTS FOR CURREL:

IF CURREL=1 CURREL=BAPTIST
IF CURREL=2 CURREL=METHODIST
IF CURREL=3 CURREL=NONDENOMINATIONAL CHRISTIAN
IF CURREL=4 CURREL=LUTHERAN
IF CURREL=5 CURREL=PRESBYTERIAN
IF CURREL=6 CURREL=PENTECOSTAL
IF CURREL=7 CURREL=EPISCOPALIAN
IF CURREL=8 CURREL=CHURCH OF CHRIST OR DISCIPLES OF CHRIST
IF CURREL=9 CURREL=CONGREGATIONALIST OR UNITED CHURCH OF CHRIST
IF CURREL=10 CURREL=HOLINESS CHRISTIAN
IF CURREL=11 CURREL=REFORMED CHRISTIAN
IF CURREL=12 CURREL=ADVENTIST
IF CURREL=13 CURREL=ANABAPTIST
IF CURREL=14 CURREL=PIETIST
IF CURREL=15 CURREL=QUAKER OR FRIENDS
IF CURREL=16 CURREL=EVANGELICAL OR FUNDAMENTALIST CHRISTIAN
IF CURREL=18 CURREL=JUST PROTESTANT (**INTERVIEWER – FOR FIRST INSERT AND
WHENEVER NECESSARY, SPECIFY: THAT IS, PROTESTANT BUT NOT REALLY A
PART OF ANY PARTICULAR DENOMINATION**)
IF CURREL=10000 CURREL=CATHOLIC
IF CURREL=20000 CURREL=MORMON
IF CURREL=30000 CURREL=ORTHODOX CHRISTIAN
IF CURREL=40001 CURREL=JEHOVAH'S WITNESS
IF CURREL=50000 CURREL=JEWISH
IF CURREL=60000 CURREL=MUSLIM
IF CURREL=70000 CURREL=BUDDHIST
IF CURREL=80000 CURREL=HINDU
IF CURREL=100001 CURREL=ATHEIST
IF CURREL=100002 CURREL=AGNOSTIC
IF CURREL=100003 CURREL=UNAFFILIATED WITH ANY PARTICULAR RELIGION

INSERTS FOR FRMREL:

IF FRMREL=1 FRMREL=BAPTIST
IF FRMREL=2 FRMREL=METHODIST
IF FRMREL=3 FRMREL=NONDENOMINATIONAL CHRISTIAN
IF FRMREL=4 FRMREL=LUTHERAN
IF FRMREL=5 FRMREL=PRESBYTERIAN
IF FRMREL=6 FRMREL=PENTECOSTAL
IF FRMREL=7 FRMREL=EPISCOPALIAN
IF FRMREL=8 FRMREL=CHURCH OF CHRIST OR DISCIPLES OF CHRIST
IF FRMREL=9 FRMREL=CONGREGATIONALIST OR UNITED CHURCH OF CHRIST
IF FRMREL=10 FRMREL=HOLESNESS CHRISTIAN
IF FRMREL=11 FRMREL=REFORMED CHRISTIAN
IF FRMREL=12 FRMREL=ADVENTIST
IF FRMREL=13 FRMREL=ANABAPTIST
IF FRMREL=14 FRMREL=PIETIST
IF FRMREL=15 FRMREL=QUAKER OR FRIENDS
IF FRMREL=16 FRMREL=EVANGELICAL OR FUNDAMENTALIST CHRISTIAN
IF FRMREL=18 FRMREL=JUST PROTESTANT (**INTERVIEWER – FOR FIRST INSERT AND
WHENEVER NECESSARY, SPECIFY: THAT IS, PROTESTANT BUT NOT REALLY A
PART OF ANY PARTICULAR DENOMINATION**)
IF FRMREL=10000 FRMREL=CATHOLIC
IF FRMREL=20000 FRMREL=MORMON
IF FRMREL=30000 FRMREL=ORTHODOX CHRISTIAN
IF FRMREL=40001 FRMREL=JEHOVAH’S WITNESS
IF FRMREL=50000 FRMREL=JEWISH
IF FRMREL=60000 FRMREL=MUSLIM
IF FRMREL=70000 FRMREL=BUDDHIST
IF FRMREL=80000 FRMREL=HINDU
IF FRMREL=100001 FRMREL=ATHEIST
IF FRMREL=100002 FRMREL=AGNOSTIC
IF FRMREL=100003 FRMREL=UNAFFILIATED WITH ANY PARTICULAR RELIGION