

FOR RELEASE APRIL 12, 2016

Religion in Everyday Life

Highly religious Americans are happier and more involved with family but are no more likely to exercise, recycle or make socially conscious consumer choices

FOR MEDIA OR OTHER INQUIRIES:

Alan Cooperman, Director of Religion Research

Gregory A. Smith, Associate Director, Research

Besheer Mohamed, Senior Researcher

Anna Schiller, Communications Manager

202.419.4372

www.pewresearch.org

About Pew Research Center

Pew Research Center is a nonpartisan fact tank that informs the public about the issues, attitudes and trends shaping America and the world. It does not take policy positions. The Center conducts public opinion polling, demographic research, content analysis and other data-driven social science research. It studies U.S. politics and policy; journalism and media; internet, science and technology; religion and public life; Hispanic trends; global attitudes and trends; and U.S. social and demographic trends. All of the Center's reports are available at www.pewresearch.org. Pew Research Center is a subsidiary of The Pew Charitable Trusts, its primary funder.

Acknowledgments

This report, which is part of Pew Research Center’s U.S. Religious Landscape Study, was made possible by The Pew Charitable Trusts, which received support for the project from Lilly Endowment Inc. The study is a collaborative effort based on the input and analysis of the following individuals.

Primary Researchers

Gregory A. Smith, *Associate Director, Research* Besheer Mohamed, *Senior Researcher*
Elizabeth Podrebarac Sciupac, *Research Associate*

Research Team

Alan Cooperman, *Director of Religion Research* Jessica Hamar Martínez, *Senior Researcher*
Becka A. Alper, *Research Associate* Claire Gecewicz, *Research Assistant*

Editorial and Graphic Design

Sandra Stencel, *Associate Director, Editorial* Michael Lipka, *Editor*
Michael Keegan, *Information Graphics Designer* Aleksandra Sandstrom, *Copy Editor*

Communications and Web Publishing

Anna Schiller, *Communications Manager* Travis Mitchell, *Digital Producer*
Stefan S. Cornibert, *Communications Associate*

Survey Methods Team

Courtney Kennedy, *Director of Survey Research* Andrew Mercer, *Research Methodologist*
Kyley McGeeney, *Research Methodologist*

Others at Pew Research Center who contributed to this report include President Michael Dimock and Vice President of Research Claudia Deane.

John C. Green, director of the Ray C. Bliss Institute of Applied Politics at the University of Akron, served as a senior adviser on the U.S. Religious Landscape Studies, providing valuable advice on the survey questionnaires, categorization of respondents and drafts of the reports. In addition, Nancy T. Ammerman, Professor of Sociology of Religion at Boston University, provided valuable feedback on the draft of this report.

© Pew Research Center 2016

Table of Contents

Overview	4
1. Highly religious people not distinctive in all aspects of everyday life	15
2. Essentials of Christian identity vary by level of religiosity; many 'nones' say honesty vital to being a moral person	32
3. Few Americans turn to religious leaders for advice when making major life decisions	44
Methodology	48
Detailed tables	51
Topline	61

Religion in Everyday Life

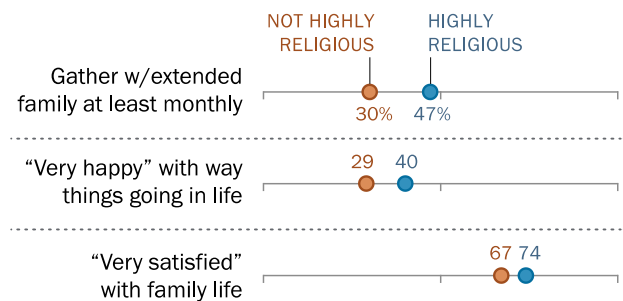
Highly religious Americans are happier and more involved with family but are no more likely to exercise, recycle or make socially conscious consumer choices

A new Pew Research Center study of the ways religion influences the daily lives of Americans finds that people who are highly religious are more engaged with their extended families, more likely to volunteer, more involved in their communities and generally happier with the way things are going in their lives.

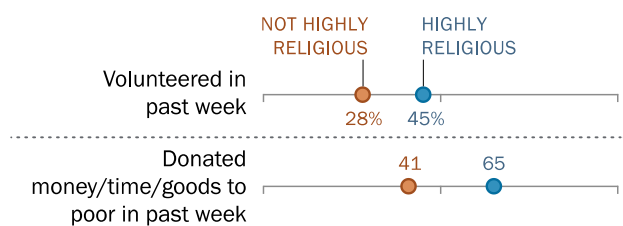
For example, nearly half of highly religious Americans – defined as those who say they pray every day and attend religious services each week – gather with extended family at least once or twice a month.¹ By comparison, just three-in-ten Americans who are less religious gather as frequently with their extended families. Roughly two-thirds of highly religious adults (65%) say they have donated money, time or goods to help the poor in the past week, compared with 41% who are less religious. And 40% of highly religious U.S. adults describe themselves as “very happy,” compared with 29% of those who are less religious.

Highly religious adults more engaged with family, more likely to volunteer and happier overall

Family life and overall happiness



Volunteering and community involvement



Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.”

Source: Data on satisfaction with family life, overall happiness and volunteering from 2014 U.S. Religious Landscape Study, conducted June 4-Sept. 30, 2014. All other data from a supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

¹ There are many possible ways to define “highly religious.” For example, Pew Research Center used an index of four measures (frequency of prayer, worship service attendance, belief in God and importance of religion) to create a “highly religious” category in a recently published interactive tool titled “[How religious is your state?](#)” The definition of “highly religious” in this report is based on two of these standard measures of religiosity – self-reported rates of prayer and worship service attendance – that were asked of all respondents in a supplemental survey to the U.S. Religious Landscape Study, the main source of data for this report.

These differences are found not only in the U.S. adult population as a whole but also within a variety of religious traditions (such as between Catholics who are highly religious and those who are less religious), and they persist even when controlling for other factors, including age, income, education, geographic region of residence, marital status and parental status.

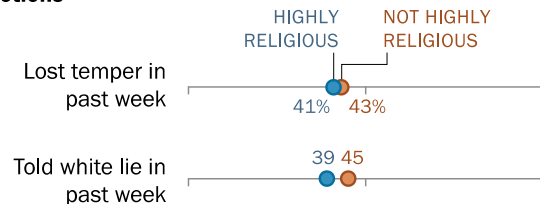
However, in several other areas of day-to-day life – including interpersonal interactions, attention to health and fitness, and social and environmental consciousness – Pew Research Center surveys find that people who pray every day and regularly attend religious services appear to be very similar to those who are not as religious.²

For instance, highly religious people are about as likely as other Americans to say they lost their temper recently, and they are only marginally less likely to say they told a white lie in the past week. When it comes to diet and exercise, highly religious Americans are no less likely to have overeaten in the past week, and they are no more likely to say they exercise regularly. Highly religious people also are no more likely than other Americans to recycle their household waste. And when making decisions about what goods and services to buy, they are no more

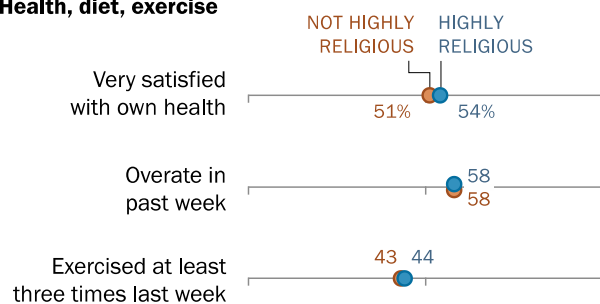
² Some previous studies have found that highly religious Americans are more likely to volunteer not only for religious causes but also for secular ones. See Putnam, Robert D. and David E. Campbell. 2010. "American Grace: How Religion Divides and Unites Us." Chapter 13, pages 443-454. Some prior studies also have found linkages between religious behavior and better health outcomes, though the reasons for this are debated. See, for example, Blasi, Anthony J. ed. 2011. "Toward a Sociological Theory of Religion and Health."

Highly religious adults not distinctive in interpersonal interactions, health, social consciousness

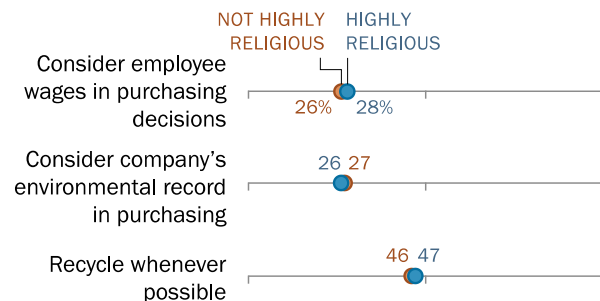
Interpersonal interactions



Health, diet, exercise



Social consciousness



Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious."

Source: Data on satisfaction with one's own health from 2014 U.S. Religious Landscape Study, conducted June 4-Sept. 30, 2014. All other data from a supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

inclined to consider the manufacturers' environmental records or whether companies pay employees a fair wage.

These are among the latest findings of Pew Research Center's U.S. Religious Landscape Study. The study and this report were made possible by The Pew Charitable Trusts, which received support for the project from Lilly Endowment Inc.

Two previous reports on the Landscape Study, based on a 2014 telephone survey of more than 35,000 adults, examined the [changing religious composition of the U.S. public](#) and described the [religious beliefs, practices and experiences](#) of Americans. This new report also draws on the national telephone survey but is based primarily on a supplemental survey among 3,278 participants in the Pew Research Center's American Trends Panel, a nationally representative group of randomly selected U.S. adults surveyed online and by mail. The supplemental survey was designed to go beyond traditional measures of religious behavior – such as worship service attendance, prayer and belief in God – to examine the ways people exhibit (or do not exhibit) their religious beliefs, values and connections in their day-to-day lives.³

³ In recent years, religious leaders across a wide range of faiths have urged followers to put their religious beliefs into practice through everyday behaviors such as consumer choices, environmentalism, hospitality, charity, honesty, forgiveness and healthy living. See, for example, Pope Francis' 2015 environmental encyclical "Laudato Si." Also see Bass, Dorothy C. ed. 2010. "Practicing Our Faith: A Way of Life for a Searching People." However, the underlying question in this report is not normative – e.g., how religious people *should* behave in daily life – but sociological: Do Americans who are highly religious by conventional measures (prayer and worship service attendance) also have different beliefs or behave differently from less religious Americans in other areas of life?

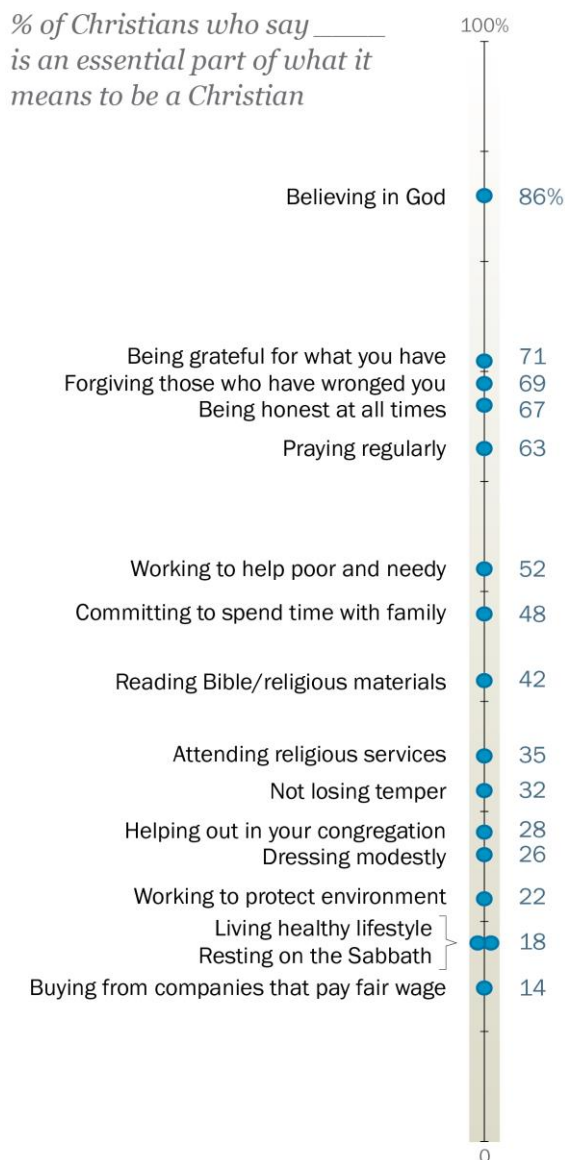
To help explore this question, the survey asked U.S. adults whether each of a series of 16 beliefs and behaviors is “essential,” “important but not essential,” or “not important” to what their religion means to them, personally.

Among Christians, believing in God tops the list, with fully 86% saying belief in God is “essential” to their Christian identity. In addition, roughly seven-in-ten Christians say being grateful for what they have (71%), forgiving those who have wronged them (69%) and always being honest (67%) are essential to being Christian. Far fewer say that attending religious services (35%), dressing modestly (26%), working to protect the environment (22%) or resting on the Sabbath (18%) are essential to what being Christian means to them, personally.

The survey posed similar questions to members of non-Christian faiths and religiously unaffiliated Americans (sometimes called religious “nones”), asking whether various behaviors are essential to “what being a moral person means to you.”⁴ Among the unaffiliated, honesty (58%) and gratitude (53%) are the attributes most commonly seen as essential to being a moral person. (Findings about non-Christians are discussed in more detail at the end of Chapter 2.)

⁴ Ideally, the survey would have asked about the “essentials” of religious identity across a wider range of religious groups. For example, Jewish, Muslim and Buddhist respondents would have been asked if these behaviors are essential to what being Jewish, Muslim and Buddhist means to them. Because some respondents completed the survey by mail in a paper-and-pencil format, however, it was not feasible to program the questionnaire with language specific to more than a few religious groups.

Belief in God, gratitude, forgiveness and honesty top ‘essentials’ of what it means to be a Christian



Note: Catholics were asked if items were “essential,” “important but not essential” or “not important” to “what being Catholic means to you.” All other Christians were asked if each item is “essential,” “important but not essential” or “not important” to “what being Christian means to you.”

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

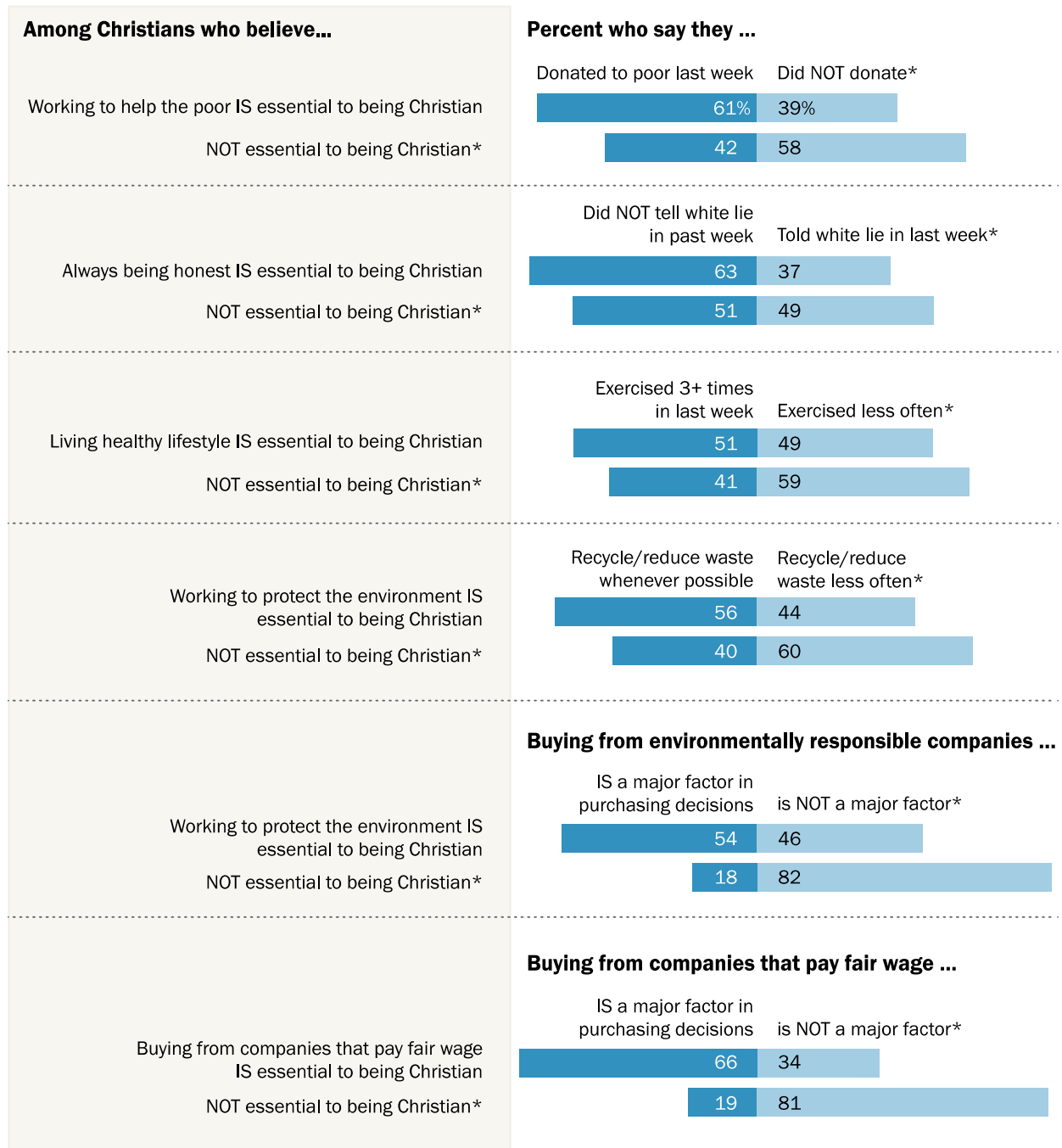
The survey shows a clear link between what people see as essential to their faith and their self-reported day-to-day behavior. Simply put, those who *believe* that behaving in a particular way or performing certain actions are key elements of their faith are much more likely to say they actually *perform* those actions on a regular basis.

For example, among Christians who say that working to help the poor is essential to what being Christian means to them, about six-in-ten say they donated time, money or goods to help the poor in the past week. By comparison, fewer Christians who do *not* see helping the poor as central to their religious identity say they worked to help the poor during the previous week (42%).

The same pattern is seen in the survey's questions about interpersonal interactions, health and social consciousness. Relatively few Christians see living a healthy lifestyle, buying from companies that pay fair wages or protecting the environment as key elements of their faith. But those who do see these things as essential to what it means to be a Christian are more likely than others to say they live a healthy lifestyle (by exercising, for example), consider how a company treats its employees and the environment when making purchasing decisions, or attempt to recycle or reduce waste as much as possible.

Of course, survey data like these cannot prove that believing certain actions are obligatory for Christians actually *causes* Christians to behave in particular ways. The causal arrow could point in the other direction: It may be easier for those who regularly engage in particular behaviors to cite those behaviors as essential to their faith. Conversely, it may be harder for those who do not regularly engage in particular activities (such as helping the poor) to describe those activities as essential to their faith. Nevertheless, the survey data suggest that Christians are more likely to live healthy lives, work on behalf of the poor and behave in environmentally conscious ways if they consider these things essential to what it means to be a Christian.

Beliefs are strongly linked with actions



* Includes respondents who refused to answer the question.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014. Based on Christians.

“Religion in Everyday Life”

PEW RESEARCH CENTER

When asked where they look for guidance when making major life decisions, Americans overall say they rely more on their own research than on direction from experts. Fully eight-in-ten Americans say they rely “a lot” on their own research when making major decisions. By comparison, 25% say they rely a lot on the advice of professional experts, and just 15% rely heavily on advice from religious leaders.

But while relatively few people look to religious leaders for guidance on major decisions, many Americans do turn to prayer when faced with important choices. Indeed, among those who are highly religious, nearly nine-in-ten (86%) say they rely “a lot” on prayer and personal religious reflection when making major life decisions, which exceeds the share of the highly religious who say they rely a lot on their own research.

Other key findings in this report include:

- Three-quarters of adults – including 96% of members of historically black Protestant churches and 93% of evangelical Protestants – say they thanked God for something in the past week. And two-thirds, including 91% of those in the historically black Protestant tradition and 87% of evangelicals, say they asked God for help during the past week. Fewer than one-in-ten adults (8%) say they got angry with God in the past week. (For more details on how Americans say they relate to God, see Chapter 1.)
- One-third of religiously unaffiliated Americans say they thanked God for something in the past week, and one-in-four have asked God for help in the past week. (For more details, see Chapter 1.)

Most people rely on own research when making major life decisions; highly religious also rely on prayer

Percent who say they rely “a lot” on ____ when making major life decisions



Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.”

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

- Nearly half of Americans (46%) say they talk with their immediate families about religion at least once or twice a month. About a quarter (27%) say they talk about religion at least once a month with their extended families, and 33% say they discuss religion as often with people outside their families. Having regular conversations about religion is most common among evangelicals and people who belong to churches in the historically black Protestant tradition. By contrast, relatively few religious “nones” say they discuss religion with any regularity. (For more details on how often Americans talk about religion, see Chapter 1.)
- One-third of American adults (33%) say they volunteered in the past week. This includes 10% who say they volunteered mainly through a church or religious organization and 22% who say their volunteering was not done through a religious organization.⁵ (For more details on volunteering, see Chapter 1.)
- Three-in-ten adults say they meditated in the past week to help cope with stress. Regularly using meditation to cope with stress is more common among highly religious people than among those who are less religious (42% vs. 26%). (For more details on meditation and stress, see Chapter 1.)
- Nine-in-ten adults say the quality of a product is a “major factor” they take into account when making purchasing decisions, and three-quarters focus on the price. Far fewer – only about one-quarter of adults – say a company’s environmental responsibility (26%) or whether it pays employees a fair wage (26%) are major factors in their purchasing decisions. Highly religious adults are no more or less likely than those who are less religious to say they consider a company’s environmental record and fair wage practices in making purchasing decisions. (For more details on how Americans make purchasing decisions, see Chapter 1.)
- Three-quarters of Catholics say they look to their own conscience “a great deal” for guidance on difficult moral questions. Far fewer Catholics say they look a great deal to the Catholic Church’s teachings (21%), the Bible (15%) or the pope (11%) for guidance on difficult moral questions. (For more details, see Chapter 3.)
- One-quarter of Christians say dressing modestly is essential to what being Christian means to them, and an additional four-in-ten say it is “important, but not essential.” (For more details, see Chapter 2.)

⁵ Readers should note that surveys may overstate the extent to which respondents engage in volunteering, since people who participate in activities such as volunteering also are more likely to participate in surveys. For more details, see [“The challenges of polling when fewer people are available to be polled.”](#)

- When asked to describe, in their own words, what being a “moral person” means to them, 23% of religious “nones” cite the golden rule or being kind to others, 15% mention being a good person and 12% mention being tolerant and respectful of others. (For more details, see Chapter 2.)

The remainder of this report explores these and other findings in greater depth. Chapter 1 provides greater detail on how Americans from various religious backgrounds say they live their day-to-day lives. Chapter 2 examines the essentials of religious and moral identity – what do Christians see as “essential” to what it means to be a Christian, and what do members of non-Christian faiths and religious “nones” see as essential to being a moral person? Chapter 3 reports on where members of various religious groups say they look for guidance when making major life decisions or thinking about tough moral questions.

On most of these questions, the report compares highly religious Americans with those who are less religious and also looks at differences among members of a variety of religious groups. For comparisons of highly religious people with those who are less religious *within* particular religious groups (e.g., highly religious Catholics vs. less religious Catholics), see the detailed tables at the back of the report.

Profile of those who are highly religious, less religious

In this report, “highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. Overall, 30% of U.S. adults are highly religious by this definition, while 70% are not.⁶

As this report highlights, these standard measures of traditional religious practice do not capture the full breadth of what it means to be religious; many respondents also say attributes such as gratitude, forgiveness and honesty are essential to what being religious means to them, personally. Nevertheless, these two indicators (prayer and religious attendance) are closely related to a variety of other measures of religious commitment.

For example, nine-in-ten people who are categorized as highly religious (91%) say religion is very important in their lives, and nearly all the rest (7%) say religion is at least somewhat important to them. By contrast, only three-in-ten people who are classified as not highly religious (31%) say religion is very important in their lives, and most of the rest (38%) say religion is “not too” or “not at all” important to them.⁷

Profile of ‘highly religious’ respondents

	Highly religious %	Not highly religious %
Religion very important	91	31
Religion less important	9	69
	100	100
<i>% saying ___ is “essential” to what being religious/moral person means to them</i>		
Believing in God	96	57
Praying regularly	88	35
Reading Bible/other religious materials	70	18
Attending religious services	60	14
Helping in congregation	47	12
Resting on Sabbath	29	9
<i>Religious affiliation</i>		
Evangelical Protestant	49	19
Mainline Protestant	14	17
Historically black Protestant tradition	9	5
Catholic	17	21
Other Christian	6	2
Non-Christian faith	2	7
Unaffiliated	2	27
Don’t know/refused	*	1
	100	100

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.”

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014. Results for the question on importance of religion come from a previous wave of the American Trends Panel series of surveys.

“Religion in Everyday Life”

PEW RESEARCH CENTER

⁶ Estimates of the highly religious share of the population come from the 2014 U.S. Religious Landscape Study national telephone survey. Among respondents in the supplemental survey, 28% are highly religious by the definition employed here, and 72% are not.

⁷ The question asking respondents how important religion is in their lives was asked in a previous wave of the American Trends Panel series of surveys; as a result, not everyone in the supplemental survey to the Religious Landscape Study was asked this question. For more details about the American Trends Panel, see the Methodology.

Nearly all people who are highly religious say believing in God is essential to their religious identity (96%), compared with only 57% of people who are not highly religious. Similarly, fully seven-in-ten people who are highly religious say reading the Bible or other religious materials is essential to their religious identity; only 18% of those who are not highly religious say this is vital to their religious identity or to what being a moral person means to them.

As might be expected, the religious makeup of the highly religious and less religious also are quite distinct. Fully half of highly religious American adults (49%) identify with evangelical Protestant denominations, compared with about one-in-five (19%) of those who are not highly religious. And while only a handful of highly religious people are religiously unaffiliated, about a quarter of less religious respondents (27%) identify as atheist, agnostic or “nothing in particular.”

There also are important demographic differences between the highly religious and those who are less religious. Highly religious people are more likely to be women than men (62% vs. 38%).⁸ They also are more likely to align with the Republican Party than the Democratic Party, and they are somewhat older, on average, than those who are less religious. However, there are few differences by level of education.

If respondents who seldom or never pray and seldom or never attend religious services are analyzed separately from others who are “not highly religious,” many of these differences are even larger.

Demographic profile of ‘highly religious’ respondents

	Highly religious %	Not highly religious %
White	64	68
Black	17	10
Hispanic	11	14
Other race	7	8
	100	100
Male	38	51
Female	62	49
	100	100
Ages 18-29	14	26
30-49	31	33
50-64	29	27
65+	26	14
	100	100
College graduate	27	28
Some college	31	33
High school or less	43	39
	100	100
Republican/lean Republican	51	37
Democrat/lean Democratic	36	52
Ind./other - no preference	13	11
	100	100

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” Results for race, age and education are repercentaged to exclude nonresponse.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

⁸ For more on the link between gender and religiosity, see Pew Research Center’s report “[The Gender Gap in Religion Around the World.](#)”

1. Highly religious people not distinctive in all aspects of everyday life

Highly religious people are distinctive in their day-to-day behaviors in several key ways: They are more engaged with their families, more involved in their communities and more likely to report being happy with the way things are going in their lives.

In other ways, however, there is little discernible difference in the way highly religious people and those who are less religious live their everyday lives. There is little indication, for instance, that highly religious people are more attentive to their health (e.g., by eating right and exercising regularly) or more socially conscious about the environment or about trying to buy products from companies that pay employees a fair wage. And in their interpersonal interactions, highly religious people are no less likely than others to lose their temper and only slightly less likely to tell a white lie.

The remainder of this chapter explores these topics in more detail. It also includes an assessment of how Americans relate to God on a day-to-day basis (e.g., by thanking God, asking God for guidance or help, or becoming angry with God).

The chapter reports data on these behaviors for Americans overall – sorted by those who are highly religious and those who are not – and for a variety of religious groups (including adherents who are highly religious and less so). For differences within particular religious groups by level of religiosity, see the detailed tables at the end of this report.

Highly religious people more likely to attend family gatherings, express satisfaction with family life

Highly religious Americans – those who pray every day and attend religious services at least once a week – gather more often with their extended families than less religious Americans do. About half of those who are highly religious (47%) say they attend a gathering with extended family at least once or twice a month, compared with 30% of those who are less religious. At the same time, those who are not highly religious (by the definition used in the report) are roughly twice as likely as those who are highly religious to say they “seldom” or “never” gather with their extended families; 31% of less religious people say this, compared with 16% of those who are highly religious.

These differences persist even after taking into account factors such as marital status and presence of minor children in the home.

Americans who are not highly religious are twice as likely to seldom/never attend family gatherings

How often, if ever, do you attend a gathering with extended family?

	At least once or twice a month	A few times a year	Seldom/never	DK/ref.
	%	%	%	%
Total	35	38	27	*=100
<i>Among those who are ...</i>				
Highly religious	47	36	16	1
Not highly religious	30	39	31	*
All affiliated	38	38	24	*
Christian	38	38	24	1
Protestant	36	38	25	1
<i>Evangelical</i>	40	35	24	1
<i>Mainline</i>	32	42	26	*
<i>Historically black</i>	32	40	28	0
Catholic	42	38	20	0
Non-Christian faiths	34	41	25	0
Jewish	38	43	19	0
Unaffiliated	24	39	37	*
Atheist/agnostic	20	44	36	0
Nothing in particular	26	36	37	*

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” Results for smaller religious groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

There could be many reasons for the association between religion and family gatherings. In some cases, the links may be clear and direct, such as when extended families gather for religious holidays or religious occasions such as baptisms or confirmations. But there also may be links that are less obvious, such as the possibility that people who enjoy getting together with relatives are

generally outgoing and sociable, and therefore perhaps also more likely to enjoy going to religious services.

The survey also looks at differences among religious groups.⁹ It finds that Catholics (42%), Jews (38%) and Protestants (36%) all are more likely to say they gather at least once or twice a month with extended family than are religiously unaffiliated Americans (24%). And, conversely, religious “nones” are more likely than religiously affiliated Americans, as a whole, to say they seldom or never attend extended family gatherings (37% vs. 24%). These differences between religious groups are apparent even after controlling for other factors – such as age, education, race and gender – that also may be correlated with gathering with extended family.

⁹ Members of some religious groups, such as evangelical Protestants, are more likely to be highly religious, while religiously unaffiliated Americans are more likely to be less religious. But all religious groups (including religious “nones”) have some members who are categorized as highly religious and some who are less religious. Totals for specific religious groups in this report include *all* self-identified members of each group, regardless of their level of religiosity. The detailed tables at the back of the report provide data reported by level of religiosity within those groups from which a sufficiently large number of interviews were obtained to permit analysis of highly religious and less religious subsamples (e.g., highly religious evangelical Protestants vs. less religious evangelical Protestants).

Roughly three-quarters of those who are highly religious (74%) say they are “very satisfied” with their family life, compared with two-thirds of those who are less religious (67%).

Looking at the data by religious group, the survey finds Christians are modestly more likely than those from non-Christian faiths and the religiously unaffiliated to say they are very satisfied with their family life (70% vs. 64% and 65%, respectively). Members of churches in the historically black Protestant tradition are somewhat less satisfied with their family life compared with people in other Christian traditions.

These patterns partly reflect socioeconomic factors; adults who are married are more likely than unmarried adults to say they are very satisfied with their family life (80% vs

59%), and high-income earners are more likely than lower-income earners to say they are very satisfied with their family life. Members of churches in the historically black Protestant tradition are less likely than other Christians to be married or to report high incomes.¹⁰ However, even after controlling for differences such as income and marital status, Christians remain more satisfied with their family lives than those who are religiously unaffiliated.

Highly religious Americans are more satisfied with their family life

Are you satisfied or dissatisfied, on the whole, with your family life?

	Very satisfied	Somewhat satisfied	Somewhat dissatisfied	Very dissatisfied	Don't know/refused
	%	%	%	%	%
Total	69	21	5	3	2=100
<i>Among those who are ...</i>					
Highly religious	74	18	4	2	2
Not highly religious	67	22	5	3	2
All affiliated	70	20	5	3	2
Christian	70	20	5	3	2
Protestant	70	20	5	3	2
<i>Evangelical</i>	70	19	5	3	2
<i>Mainline</i>	72	20	4	2	2
<i>Historically black</i>	63	25	6	4	3
Catholic	72	19	4	2	3
Non-Christian faiths	64	23	5	4	3
Jewish	68	22	5	4	1
Unaffiliated	65	23	6	3	2
Atheist/agnostic	64	26	6	3	2
Nothing in particular	66	22	6	3	2

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” See topline for results for Orthodox Christians, Mormons, Jehovah’s Witnesses, Muslims, Buddhists and Hindus on this question.

Source: 2014 U.S. Religious Landscape Study, conducted June 4-Sept. 30, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

¹⁰ For more on demographic differences among religious groups, see the 2015 Pew Research Center report “[America’s Changing Religious Landscape](#).”

When commenting on life more generally, Americans who are highly religious are more likely than those who are less religious to report being very happy in their lives (40% vs. 29%).¹¹

Differences among people from various religious traditions are modest on this question. One-third of Protestants say they are “very happy,” as do 35% of Catholics and 29% of those who identify with non-Christian faiths or with no religion. Within Christian groups, those who are highly religious express more happiness with the way things are going in their lives than do those who are less religious. (See detailed tables at the back of this report.)

Highly religious most likely to report being ‘very happy’

Generally, how would you say things are these days in your life? Would you say that you are ...

	Very happy %	Pretty happy %	Not too happy %	Don't know/refused %
Total	32	52	14	2=100
<i>Among those who are ...</i>				
Highly religious	40	46	12	2
Not highly religious	29	54	14	2
All affiliated	33	50	14	2
Christian	34	50	14	2
Protestant	33	51	14	2
<i>Evangelical</i>	35	49	14	2
<i>Mainline</i>	32	53	13	2
<i>Historically black</i>	33	50	15	2
Catholic	35	47	15	3
Non-Christian faiths	29	56	13	2
Jewish	33	52	13	2
Unaffiliated	29	56	13	2
Atheist/agnostic	26	61	11	1
Nothing in particular	30	54	14	2

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” See topline for results for Orthodox Christians, Mormons, Jehovah’s Witnesses, Muslims, Buddhists and Hindus on this question.

Source: 2014 U.S. Religious Landscape Study, conducted June 4-Sept. 30, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

¹¹ For background, see Lim, Chaeyoon and Robert D. Putnam. 2010. “Religion, Social Networks, and Life Satisfaction.” American Sociological Review.

Religion more frequent topic of conversation among highly religious Americans

Highly religious people are much more likely than those who are less religious to discuss religion regularly – both with family members and with people outside their family.

Evangelical Protestants and members of historically black Protestant churches are more likely to talk about religion on a regular basis than are people from other religious traditions. And religious “nones” are far less likely than those who identify with a faith to say they discuss religion with any regularity.

Most people who are highly religious often discuss religion with family

% of each group who talk about religion at least once or twice a month with ...

	Immediate family %	Extended family %	People outside their family %
Total	46	27	33
<i>Among those who are ...</i>			
Highly religious	81	55	68
Not highly religious	33	17	20
All affiliated	55	33	39
Christian	55	33	40
Protestant	60	37	45
<i>Evangelical</i>	70	44	55
<i>Mainline</i>	42	21	27
<i>Historically black</i>	61	51	49
Catholic	42	22	24
Non-Christian faiths	48	27	30
Jewish	47	30	27
Unaffiliated	16	6	12
Atheist/agnostic	15	5	14
Nothing in particular	16	6	10

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” Results for smaller religious groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

When someone disagrees with them about religion, most Americans say the best thing to do is to try to understand the other person's point of view and agree to disagree. But about one-in-four (27%) say the best thing to do is avoid discussing religion with those who disagree with them. A scant 5% say the best course is to try to persuade the other person to change his or her mind.

Adults who are highly religious themselves are somewhat more inclined to say the ideal approach when discussing religion is to try to persuade the other person of the correctness of one's own point of view. And those who are less religious are about twice as likely as highly religious Americans to say the best course is to avoid discussing religion altogether (31% vs. 15%). Still, large majorities in both groups say the best approach is to agree to disagree.

Majorities agree to disagree when discussing religion

What do you personally think is the best thing to do when someone disagrees with you about religion?

	Persuade them %	Try to understand, agree to disagree %	Avoid discussing religion %	DK/ref. %
Total	5	67	27	1=100
<i>Among those who are ...</i>				
Highly religious	11	74	15	*
Not highly religious	3	64	31	1
All affiliated	6	69	24	1
Christian	6	69	24	1
Protestant	8	70	21	1
<i>Evangelical</i>	10	70	18	1
<i>Mainline</i>	5	70	25	*
<i>Historically black</i>	10	68	21	1
Catholic	2	66	31	1
Non-Christian faiths	3	67	29	1
Jewish	1	57	41	0
Unaffiliated	3	59	38	*
Atheist/agnostic	4	67	30	0
Nothing in particular	2	54	44	*

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." Results for smaller religious groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Volunteering most common among highly religious

Adults who are highly religious are more likely than those who are less religious to say they did volunteer work in the last seven days (45% vs. 28%). Follow-up questions suggest this difference is driven primarily by volunteering through houses of worship.¹² Highly religious Americans are more than five times as likely as those who are less religious to say they recently volunteered “mainly through a church or other religious organization” (23% vs. 4%). Similar shares of highly religious and less religious adults say they volunteered through an institution other than a church or house of worship.

¹² For more on the link between religion and volunteering, see, for example, Merino, Stephen M. 2013. “Religious Social Networks and Volunteering: Examining Recruitment Via Close Ties.” Review of Religious Research. Readers should also note that surveys may overstate the extent to which respondents engage in volunteering, since people who participate in activities such as volunteering also are more likely to participate in surveys. As a result, this section focuses primarily on comparisons between groups rather than on the sample’s overall rate of volunteering. For more details, see [“The challenges of polling when fewer people are available to be polled.”](#)

Highly religious most likely to have volunteered in past week

	Volunteered in past week	Mainly through church	Not mainly through church	Other/ don't know	No, did not volunteer in past week	Don't know /refused
	%	%	%	%	%	%
Total	33	10	22	1	67	*=100
<i>Among those who are ...</i>						
Highly religious	45	23	20	2	55	*
Not highly religious	28	4	23	*	72	*
All affiliated	35	12	22	1	65	*
Christian	34	12	21	1	65	*
Protestant	36	13	22	1	64	*
<i>Evangelical</i>	37	15	21	1	63	*
<i>Mainline</i>	35	10	24	1	65	*
<i>Historically black</i>	32	11	20	1	68	*
Catholic	29	9	20	1	71	*
Non-Christian faiths	36	6	29	1	64	*
Jewish	39	7	31	1	61	*
Unaffiliated	27	2	24	*	73	*
Atheist/agnostic	28	1	27	*	72	*
Nothing in particular	26	3	23	*	74	*

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." See topline for results for Orthodox Christians, Mormons, Jehovah's Witnesses, Muslims, Buddhists and Hindus on this question.

Source: 2014 U.S. Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% and nested figures may not add to subtotals indicated due to rounding.

"Religion in Everyday Life"

PEW RESEARCH CENTER

About two-thirds of highly religious adults say they donated time, money or goods to help the poor in the past week (65%). Fewer of those who are not highly religious say the same (41%). Christians and Jews are more likely than religious “nones” to say they donated money, goods or time to help the poor and needy in the given time frame. These differences between Christians and Jews on the one hand and religious “nones” on the other persist even after taking into account other potential explanatory variables, such as income, age and education.

Highly religious most likely to have donated to poor in past week

In the past week, did you donate money, time or goods to help the poor?

	Yes
	%
Total	48
<i>Among those who are ...</i>	
Highly religious	65
Not highly religious	41
<hr/>	
All affiliated	52
Christian	52
Protestant	53
<i>Evangelical</i>	55
<i>Mainline</i>	49
<i>Historically black</i>	52
Catholic	49
Non-Christian faiths	56
Jewish	54
Unaffiliated	31
Atheist/agnostic	28
Nothing in particular	34

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” Results for smaller religious groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

Highly religious no more likely than less religious to keep their cool

There is only a modest difference between those who are highly religious and those who are not in terms of the shares who say they have told a white lie recently, and no significant difference in the shares who have lost their temper. About four-in-ten highly religious adults (39%) and 45% of those who are not highly religious say they told a white lie in the past week. And 41% of highly religious people say they lost their temper recently, as did 43% of those who are not highly religious.

About six-in-ten adults who belong to a non-Christian faith (58%) and 49% of religious “nones” say they told a white lie in the past week. Among Christians, 40% say they fibbed recently. Christians and religious “nones” are about equally likely to say they lost their temper in the past week.

More than four-in-ten say they told white lie, lost temper in past week

% in each group who say they have ___ in the past week

	Told a white lie %	Lost their temper %
Total	43	43
<i>Among those who are ...</i>		
Highly religious	39	41
Not highly religious	45	43
All affiliated	41	43
Christian	40	43
Protestant	39	42
<i>Evangelical</i>	38	44
<i>Mainline</i>	38	35
<i>Historically black</i>	45	52
Catholic	44	43
Non-Christian faiths	58	47
Jewish	55	52
Unaffiliated	49	42
Atheist/agnostic	54	36
Nothing in particular	47	45

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” Results for smaller religious groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

Little connection between religion and living a healthy lifestyle

Religion has only a small impact on the way Americans perceive their health, according to the survey. About half or more of those who are highly religious (54%) and those who are not (51%) say they are “very satisfied” with their health. Similar shares of Christians (51%), members of non-Christian faiths (51%) and the religiously unaffiliated (53%) say they are very satisfied with their health.¹³

Few religious differences in ratings of health

Are you satisfied or dissatisfied with your health?

	Very satisfied	Somewhat satisfied	Somewhat dissatisfied	Very dissatisfied	Don't know/refused
	%	%	%	%	%
Total	52	30	10	6	2=100
<i>Among those who are ...</i>					
Highly religious	54	28	9	6	2
Not highly religious	51	31	10	6	2
All affiliated	51	30	10	7	2
Christian	51	30	10	7	2
Protestant	51	30	10	7	2
<i>Evangelical</i>	50	30	11	8	2
<i>Mainline</i>	52	31	9	6	2
<i>Historically black</i>	52	28	11	7	2
Catholic	53	29	9	5	3
Non-Christian faiths	51	33	10	5	1
Jewish	50	33	10	6	1
Unaffiliated	53	31	9	5	2
Atheist/agnostic	53	32	8	5	1
Nothing in particular	53	30	10	5	2

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” See topline for results for Orthodox Christians, Mormons, Jehovah’s Witnesses, Muslims, Buddhists and Hindus on this question.

Source: 2014 U.S. Religious Landscape Study, conducted June 4-Sept. 30, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

¹³ There is a substantial body of research exploring the relationships between religion and health. See, for example, Blasi, Anthony J. ed. 2011. “Toward a Sociological Theory of Religion and Health.”

Similarly, there is virtually no difference in the self-reported frequency of exercise between adults who are highly religious and those who are not. About three-in-ten in each group say they did *not* exercise in the past week, while roughly half in each group say they exercised somewhere between one and four times. Among both highly religious and less religious adults, about one-in-five report exercising five times or more within the past seven days.

There is little variability across religious traditions regarding exercise frequency.

Few religious differences in exercise habits

How many times did you exercise in the past week?

	Did not get exercise in past week	Once or twice	Three or four times	Five or more times	DK/ refused
	%	%	%	%	%
Total	29	27	23	20	1=100
<i>Among those who are ...</i>					
Highly religious	31	23	25	19	2
Not highly religious	28	28	23	21	1
All affiliated	30	26	24	19	1
Christian	31	25	23	19	1
Protestant	30	25	24	19	1
<i>Evangelical</i>	31	26	24	18	1
<i>Mainline</i>	32	24	24	20	1
<i>Historically black</i>	26	22	26	22	3
Catholic	30	26	21	21	2
Non-Christian faiths	21	31	27	20	1
Jewish	24	29	25	21	1
Unaffiliated	25	29	22	24	*
Atheist/agnostic	26	28	21	25	0
Nothing in particular	24	29	22	24	*

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." Results for smaller religious groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Highly religious people are more inclined than those who are less religious to meditate as a coping mechanism for stress (42% vs. 26%). The survey also shows that Christians, especially those in the historically black Protestant tradition, are more likely than Jews and religious “nones” to turn to meditation to cope with stress.

There is little connection between religion and reported levels of overeating. Nearly six-in-ten highly religious adults (58%) say they overate recently, identical to the share of less religious adults who say the same. Similarly, there are few differences on this question among respondents from various religious traditions.

Many Americans overeat, fewer meditate to cope with stress

% of each group who say they have, in the past week ...

	Meditated to cope with stress	Ate too much
	%	%
Total	30	58
<i>Among those who are ...</i>		
Highly religious	42	58
Not highly religious	26	58
All affiliated	32	58
Christian	32	58
Protestant	32	57
<i>Evangelical</i>	32	59
<i>Mainline</i>	29	58
<i>Historically black</i>	39	44
Catholic	31	58
Non-Christian faiths	34	62
Jewish	19	65
Unaffiliated	24	59
Atheist/agnostic	17	60
Nothing in particular	27	59

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” Results for smaller religious groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

Highly religious Americans no more likely to recycle or to consider the environment in purchasing decisions

There are virtually no differences in self-reported recycling practices between those who are highly religious and those who are not. Among both the highly religious and less religious, roughly three-quarters say they recycle either “whenever possible” or “most of the time.” About one-in-five say they recycle only “occasionally,” and just 4% say they “never” make such efforts.

Non-Christians are slightly more likely than Christians to say they do as much as they can to recycle and reduce waste; 51% of non-Christians say they recycle and reduce waste whenever possible, compared with 44% of Christians. This difference remains even after controlling for such factors as age, income and education.

‘Nones’ more likely than Christians to say they recycle, reduce waste whenever possible

How often do you recycle or reduce waste in order to protect the environment?

	Whenever possible %	Most of the time %	Occasionally %	Never %	DK/ refused %
Total	46	30	19	4	*=100
<i>Among those who are ...</i>					
Highly religious	47	28	20	4	1
Not highly religious	46	31	19	4	0
All affiliated	44	31	20	4	*
Christian	44	31	20	4	*
Protestant	43	31	20	5	*
<i>Evangelical</i>	42	30	22	5	*
<i>Mainline</i>	44	33	17	5	1
<i>Historically black</i>	43	27	22	8	0
Catholic	46	33	18	3	1
Non-Christian faiths	51	29	15	4	0
Jewish	52	26	22	0	0
Unaffiliated	51	28	18	3	0
Atheist/agnostic	53	29	18	1	0
Nothing in particular	51	27	17	5	0

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” Results for smaller religious groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

There is very little connection between religion and the way Americans say they make purchasing decisions. Highly religious adults are no more likely than those who are less religious to say they consider a company's environmental record or its treatment of its employees when making purchasing decisions. And people from all religious backgrounds prioritize quality and price over environmental concerns and employee wages when deciding what products to buy.

Quality and cost both major factors in purchasing decisions; eco-friendly and fair wage practices less so

% of each group who say that ____ is a major factor when making purchasing decisions

	Quality of product %	Cost of product %	Company's environmental responsibility %	Whether company pays fair wage %
Total	90	75	26	26
<i>Among those who are ...</i>				
Highly religious	89	78	26	28
Not highly religious	90	74	27	26
All affiliated	90	76	26	26
Christian	90	77	26	26
Protestant	90	77	25	25
<i>Evangelical</i>	91	80	20	22
<i>Mainline</i>	89	75	29	25
<i>Historically black</i>	85	76	34	36
Catholic	91	74	29	28
Non-Christian faiths	85	74	30	28
Jewish	86	77	21	19
Unaffiliated	92	71	28	29
Atheist/agnostic	95	70	30	26
Nothing in particular	89	71	27	30

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." Results for smaller religious groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Virtually all highly religious people regularly express gratitude to God and ask for help, as do majorities of less religious people

Virtually all adults in the survey who are highly religious say they have thanked God for something (99%) and asked God for help (98%) in the past week. By contrast, roughly two-thirds of those who are less religious say they thanked God for something (68%) in the past seven days, and just over half (55%) say they asked God for guidance.

Far fewer Americans say they got angry with God in the past week. There is only a slight difference on this question between those who are highly religious and those who are not.

About eight-in-ten or more members of all Christian groups say they thanked God for something over the course of the previous week, including 96% of those belonging to historically black Protestant churches and 93% of evangelical Protestants. Members of non-Christian faiths and those who identify as religiously unaffiliated are significantly less likely to express gratitude to God in their day-to-day lives, but substantial shares still say they gave thanks in the past week (63% and 37%, respectively). (For data on belief in God among different religious groups, see the [Religious Landscape Study](#).)

When it comes to asking God for help or guidance, members of historically black Protestant churches (91%) and evangelicals (87%) again stand out from other Christian traditions. By comparison, about half of members of non-Christian faiths (51%) and a quarter of religious “nones” (25%) report asking God for help in the past seven days.

Evangelicals, black Protestants interact with God more in day-to-day lives

% of each group who say they _____ in the past week

	Thanked God for something	Asked God for help	Got angry with God
	%	%	%
Total	76	67	8
<i>Among those who are ...</i>			
Highly religious	99	98	10
Not highly religious	68	55	7
All affiliated	86	78	8
Christian	88	80	8
Protestant	90	83	8
<i>Evangelical</i>	93	87	8
<i>Mainline</i>	83	71	8
<i>Historically black</i>	96	91	5
Catholic	83	72	10
Non-Christian faiths	63	51	9
Jewish	60	43	6
Unaffiliated	37	25	6
Atheist/agnostic	18	13	3
Nothing in particular	48	32	8

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” Results for smaller religious groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

2. Essentials of Christian identity vary by level of religiosity; many ‘nones’ say honesty vital to being a moral person

Most self-identified Christians in the U.S. say believing in God and praying regularly are “essential” to what being Christian means to them. Similarly, majorities of U.S. Christians say honesty, forgiveness and gratitude are vital parts of their Christian identity. About half of Christians say working to help the needy and committing to spend time with family are essential to what being Christian means to them, while fewer say the same about reading the Bible regularly, attending religious services on a regular basis or working to protect the environment.

On several of the 16 possible elements of Christian identity that were mentioned in the survey, there are significant gaps between highly religious Christians (that is, Christians who say they pray daily and attend church at least weekly) and Christians who are less religious. For instance, seven-in-ten highly religious Christians say reading the Bible is essential to their Christian identity, while Christians who are less religious tend to see reading the Bible as “important, but not essential” (43%). And highly religious Christians are more likely than others to say dressing modestly is essential to what being Christian means to them (43% vs. 17%).

There also are gaps between members of different Christian traditions. Large shares of evangelical Protestants (60%) and members of historically black Protestant denominations (57%) say reading the Bible is essential to what being Christian means to them, while only about one-in-four mainline Protestants (27%) and one-in-five Catholics (22%) say this. Evangelicals and black Protestants also place greater emphasis on regular prayer.

Members of non-Christian faiths and people who do not identify with any religion were asked whether the same 16 beliefs and behaviors are essential, important but not essential or not important to what being a “moral person” means to them. Relatively few religious “nones” say that believing in God, reading the Bible or resting on the Sabbath are essential to being a moral person. But most say being honest at all times is an essential part of what it means to be a moral person, and about half say being grateful for what they have is essential to morality.

The remainder of this chapter explores in greater detail the survey’s findings on the essentials of Christian identity and, among non-Christians, views on what it means to be a moral person.

Among Christians, large shares cite belief in God, regular prayer as essentials of what being Christian means to them

Nearly all U.S. Christians say believing in God is essential (86%) or important but not essential (10%) to what being Christian means to them, personally. Large majorities of all Christian groups, from 95% of evangelical Protestants to 79% of Catholics, say it is essential.

Most Christians also say praying regularly is essential (63%) or important but not essential (28%) to their Christian identity. But there is more diversity of opinion on this question among Christian groups. While nearly eight-in-ten evangelical Protestants (79%) and three-quarters of members of historically black Protestant churches (74%) say praying regularly is essential to their Christian identity, only about half of mainline Protestants (49%) and Catholics (48%) share this view.

Next to belief in God and regular prayer, other religious behaviors are less central to Christians' religious identity. Fewer than half of Christians (42%) say reading the Bible or other religious materials is essential to their identity as Christians. Roughly one-third (35%) say regularly attending religious services is essential to their Christian identity. Slightly more than a quarter (28%) say helping out in their congregation is a key component of their religious identity. And about one-in-five (18%) say resting on the Sabbath is an essential part of their faith.

Highly religious Christians are more likely than those who are less religious to say each of these beliefs and behaviors is essential to what being Christian means to them. In the cases of prayer and religious service attendance, this is especially unsurprising, since frequency of prayer and attendance were the two measures used to determine whether respondents are categorized as "highly religious" or not. But the gap persists on other measures as well. For example, seven-in-ten highly religious Christians (70%) say reading the Bible is essential to their Christian identity, while only 26% of less religious Christians say the same.

Belief in God, prayer widely seen as essential to what it means to be Christian; other religious behaviors less critical

% of Christians who say _____ is “essential” to what being Christian means to them

	Believing in God	Praying regularly	Reading Bible or other religious materials	Attending religious services	Helping in congregation	Resting on Sabbath
	%	%	%	%	%	%
All Christians	86	63	42	35	28	18
<i>Among Christians who are ...</i>						
Highly religious	97	89	70	61	47	28
Not highly religious	80	48	26	20	17	12
Protestant	89	68	49	34	30	19
<i>Evangelical</i>	95	79	60	42	35	21
<i>Mainline</i>	80	49	27	18	19	12
<i>Historically black</i>	88	74	57	39	43	28
Catholic	79	48	22	34	20	12

Note: Respondents who identified as Catholic were asked if items were “essential,” “important but not essential” or “not important” to “what being Catholic means to you.” All other Christians were asked if items were “essential,” “important but not essential” or “not important” to “what being Christian means to you.” “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” Results for smaller Christian groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014. Based on Christians.

“Religion in Everyday Life”

PEW RESEARCH CENTER

Highly religious Christians most likely to cite honesty, forgiveness as keys to their religious identities

Honesty and forgiveness are highly valued by most Christians. However, there are substantial differences between highly religious and less religious Christians on whether or not these traits are “essential” to their Christian identity. Among highly religious Christians, eight-in-ten or more say being honest and forgiving those who have wronged them are essentials of their Christian identity. By contrast, about six-in-ten Christians who are less religious say this. In both cases, about one-in-ten or fewer say these acts are “not important.”

Highly religious Christians also are somewhat more likely than those who are less religious to say spending time with family is essential to what it means to be Christian (56% vs. 43%). And highly religious Christians are nearly twice as likely as others to say not losing one’s temper is central to their religious identity (47% vs. 24%).

Among Christian traditions, forgiveness is particularly important to evangelical Protestants; fully eight-in-ten evangelicals (81%) say forgiving those who have wronged them is essential to their Christian identity. And keeping one’s cool is particularly important to members of churches in the

Honesty, forgiveness widely seen as essential to what it means to be Christian

% of Christians who say _____ is “essential” to what being Christian means to them

	Being honest at all times	Forgiving those who have wronged you	Committing to spend time with family	Not losing one’s temper
	%	%	%	%
All Christians	67	69	48	32
<i>Among Christians who are ...</i>				
Highly religious	81	86	56	47
Not highly religious	60	59	43	24
Protestant	71	73	47	36
<i>Evangelical</i>	76	81	52	38
<i>Mainline</i>	60	63	41	26
<i>Historically black</i>	75	66	44	50
Catholic	57	55	47	24

Note: Respondents who identified as Catholic were asked if items were “essential,” “important but not essential” or “not important” to “what being Catholic means to you.” All other Christians were asked if items were “essential,” “important but not essential” or “not important” to “what being Christian means to you.” “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” Results for smaller Christian groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014. Based on Christians.

“Religion in Everyday Life”

PEW RESEARCH CENTER

historically black Protestant tradition, 50% of whom say not losing one's temper is essential to what being Christian means to them.

Most highly religious Christians say helping poor central to their identity

Highly religious Christians are considerably more likely than those who are less religious to say working to help the poor and needy is an essential part of what it means to be Christian (69% vs. 43%), although large majorities of both groups say it is at least important (if not necessarily essential). Among religious groups, those in the historically black Protestant tradition are particularly likely to see helping the poor as an essential part of their faith, with roughly two-thirds saying that helping the poor and needy is an essential part of what being Christian means to them.

Compared with helping the poor, fewer Christians see working to protect the environment as essential (22%) or important but not essential (50%) to their

Christian identity. And Christians are more likely to say that buying from companies that pay their employees a fair wage is not important to their Christian identity (37%) than to say it is essential (14%). At the same time, the most common view among Christians is that it is important but not essential (49%). In both cases, members of churches in the historically black Protestant tradition are more likely than other Christians to say these behaviors are vital to being Christian.

Half of Christians say working to help poor key to their Christian identity; fewer cite environmentalism, purchasing from companies that pay fair wage

% of Christians who say _____ is "essential" to what being Christian means to them

	Working to help the poor and needy	Working to protect the environment	Buying from companies that pay fair wage
	%	%	%
All Christians	52	22	14
<i>Among Christians who are ...</i>			
Highly religious	69	25	19
Not highly religious	43	21	11
<hr/>			
Protestant	54	23	14
<i>Evangelical</i>	53	20	12
<i>Mainline</i>	51	25	12
<i>Historically black</i>	67	34	25
Catholic	45	19	15

Note: Respondents who identified as Catholic were asked if items were "essential," "important but not essential" or "not important" to "what being Catholic means to you." All other Christians were asked if items were "essential," "important but not essential" or "not important" to "what being Christian means to you." "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." Results for smaller Christian groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014. Based on Christians.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Gratitude widely seen as central to being Christian

An overwhelming majority of highly religious Christians say being grateful for what they have is essential (84%) to what being Christian means to them. This view is also common among Christians who are not highly religious (63%). Overall, 71% of U.S. Christians take this view.

Fully 43% of highly religious Christians say dressing modestly is crucial to their Christian identity, compared with just 17% of those who are less religious. About a quarter of Christians overall (26%) say dressing modestly is essential to what it means to be a Christian. This view is held by 36% of evangelical Protestants.

Overall, about one-in-five Christians (18%) say being healthy by eating right and exercising is central to their Christian identity.

Highly religious Christians more likely to see dressing modestly as vital to Christian identity

% of Christians who say _____ is "essential" to what being Christian means to them

	Being grateful for what you have	Dressing modestly	Being healthy by eating right & exercising
	%	%	%
All Christians	71	26	18
<i>Among Christians who are ...</i>			
Highly religious	84	43	24
Not highly religious	63	17	15
Protestant	73	27	19
<i>Evangelical</i>	78	36	21
<i>Mainline</i>	65	14	13
<i>Historically black</i>	68	26	27
Catholic	64	20	14

Note: Respondents who identified as Catholic were asked if items were "essential," "important but not essential" or "not important" to "what being Catholic means to you." All other Christians were asked if items were "essential," "important but not essential" or "not important" to "what being Christian means to you." "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." Results for smaller Christian groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014. Based on Christians.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Ranking priorities within faith groups: Few differences among Christians

Within all major Christian traditions analyzed in this report, belief in God is the highest-ranking item seen as essential to Christian identity. By contrast, buying from companies that pay a fair wage ranks at or near the bottom of “essentials” of religious identity for every group analyzed.

Among Christian groups, believing in God most commonly cited as essential to religious identity

Rank order by share of Christians citing each behavior as “essential” to what being Christian means to them

	All Christians	Evangelical Protestants	Mainline Protestants	Historically black Protestants	Catholics
Believing in God	1	1	1	1	1
Being grateful for what you have	2	4	2	4	2
Forgiving those who have wronged you	3	2	3	6	4
Being honest at all times	4	5	4	2	3
Praying regularly	5	3	6	3	5
Working to help poor/need	6	7	5	5	7
Committing to spend time with family	7	8	7	9	6
Reading Bible/other religious materials	8	6	8	7	10
Attending religious services	9	9	12	11	8
Not losing temper	10	10	9	8	9
Helping in congregation	11	12	11	10	11 (tie)
Dressing modestly	12	11	13	15	11 (tie)
Working to protect environment	13	15	10	12	13
Living healthy lifestyle	14 (tie)	13 (tie)	14	14	15
Resting on Sabbath	14 (tie)	13 (tie)	15 (tie)	13	16
Buying from companies that pay fair wage	16	16	15 (tie)	16	14

Note: Respondents who identified as Catholic were asked if items were “essential,” “important but not essential” or “not important” to “what being Catholic means to you.” All other Christians were asked if items were “essential,” “important but not essential” or “not important” to “what being Christian means to you.” Results for smaller Christian groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

In their own words, about one-in-six Christians name golden rule/kindness as essential to their Christian identity

The survey included an open-ended question that gave respondents an opportunity to describe, in their own words, what else (beyond the specific beliefs and behaviors included in the survey) is an essential part of what being Christian means to them.

Christians are about equally likely to cite moral behaviors as vital to their Christian identity as they are to mention explicitly religious behaviors. Roughly a third (34%) say the golden rule and other things that are not explicitly religious, such as “being a good person,” are vital to their Christian identity.¹⁴ A similar share of Christians (37%) volunteer clearly religious beliefs and behaviors, such as salvation through Jesus or following the Bible.

Roughly equal shares of Christians volunteer religious and moral behaviors as essential to Christian identity

In your own words, is there anything else that is an essential part of what being Christian means to you?

	Among Christians
	%
NET Religious behaviors	37
Trust in God/belief in God	13
Salvation through Jesus	11
Following the Bible/religious law	7
Faith	2
Other religious beliefs/practices	8
NET Moral behaviors	34
Golden rule/kindness/empathy/love	15
Being a good person	6
Tolerance/respect	6
Helping others	4
Honesty	3
Being the best person you can/true to self	2
Protecting the environment	*
Other moral behaviors	7
Off topic	2
Unclear	1
No answer	34

Note: Figures do not sum to 100% or to subtotals indicated because multiple responses were permitted.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014. Based on Christians.

“Religion in Everyday Life”

PEW RESEARCH CENTER

¹⁴ For more on this topic, see Ammerman, Nancy T. 1997. “Golden Rule Christianity: Lived Religion in the American Mainstream.” In Hall, D.D. ed. “Lived Religion in America: Toward a History of Practice.”

Among non-Christians, honesty and gratitude top list of what is essential to being a moral person

Just as most Christians say being honest and being grateful are essential elements of their Christian identity, most non-Christians say honesty and gratitude are “essential” to what being a “moral person” means to them. And roughly half of non-Christians say prioritizing family time is essential to what it means to be a moral person.

Most non-Christians say honesty, gratitude essential to what being ‘moral person’ means to them

% who say _____ is “essential” to what being a moral person means to them

	Among ALL non-Christians	Members of non- Christian faiths (22% of all non- Christians)	Unaffiliated (78% of all non- Christians)
	%	%	%
Being honest at all times	58	57	58
Being grateful for what you have	56	67	53
Committing to spend time with family	48	53	47
Forgiving those who have wronged you	42	52	39
Working to protect environment	37	42	35
Working to help poor and needy	35	40	33
Not losing temper	26	29	25
Buying from companies that pay fair wage	21	24	20
Living healthy lifestyle with good diet, exercise	18	29	15
Believing in God	17	30	13
Praying regularly	13	23	10
Dressing modestly	12	20	10
Reading Bible/other religious materials	7	18	3
Helping out in your congregation	5	10	3
Attending religious services	5	14	2
Resting on Sabbath	4	12	2

Note: Those who did not answer the question about their religious identity are not included.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

Relatively few religious “nones,” who make up 78% of the non-Christians surveyed, say religious beliefs or behaviors are central to what it means to be a moral person. For example, only about three-in-ten respondents without any religious affiliation say believing in God is either essential (13%) or important but not essential (18%) to what being a “moral person” means to them. And only about one-in-ten religious “nones” say attending religious services is essential (2%) or important but not essential (10%) to what it means to be a moral person. By contrast, about half or more of the unaffiliated say honesty and gratitude are *essential* to being a moral person.

Members of non-Christian faiths are more likely than the unaffiliated to consider religious beliefs and behaviors essential to being a moral person, though they still see attributes such as gratitude and honesty as more vital. For example, 30% of members of non-Christian faiths say believing in God is essential to what being a moral person means to them, and 23% say the same about praying regularly. Much bigger shares say gratitude (67%) or honesty (57%) are essential to being a moral person.

Although members of different non-Christian faiths may have different views on these questions, sample sizes for these groups are too small to be reported separately. Members of all non-Christian faiths received the same questions about whether certain beliefs or behaviors are essential to what being a moral person means to them.

Ideally, the survey would have asked about the “essentials” of religious identity across a wider range of religious groups. For example, Jewish, Muslim and Buddhist respondents would have been asked if these behaviors are essential to what being Jewish, Muslim and Buddhist means to them. Because some respondents completed the survey by mail in a paper-and-pencil format, however, it was not feasible to program the questionnaire with language specific to more than a few religious groups.

On an open-ended question posed to non-Christian respondents about what additional beliefs and behaviors are essential to what it means to be a moral person, most religious “nones” (63%) cite attributes or behaviors that are not explicitly religious. This includes about a quarter (23%) who mention the golden rule, being kind or loving others; 15% who mention being a good person; and 12% who say being tolerant and respectful of others is key to being a moral person. Some religiously unaffiliated Americans also cite honesty and helping others, with a smaller number saying being true to oneself is central to what it means to be a moral person.

Only 2% of religious “nones” mention explicitly religious behaviors, such as following the Bible or trusting in God, as essential to what being a moral person means to them.

On the same open-ended question, most members of non-Christian faiths (62%) also volunteer attributes or behaviors that are not explicitly religious, including 22% who cite the golden rule or generally showing love and kindness to others. Relatively few (8%) mention explicitly religious beliefs or practices.

Many religious ‘nones’ cite golden rule as key to what it means to be a moral person

In your own words, is there anything else that is an essential part of what being a moral person means to you?

	Among ALL non-Christians	Members of non-Christian faiths	Unaffiliated
	%	%	%
NET Moral behaviors	63	62	63
Golden rule/kindness/ empathy/love	23	22	23
Being a good person	15	13	15
Tolerance/respect	12	11	12
Helping others	10	14	9
Honesty	9	9	9
Being the best person you can/ true to self	3	4	3
Protecting the environment	1	2	1
Other moral behaviors	15	14	16
NET Religious behaviors	3	8	2
Trust in God/belief in God	1	2	*
Salvation through Jesus	*	1	*
Following the Bible	1	2	1
Faith	*	0	*
Other religious beliefs/practices	1	5	*
Off topic	1	1	1
Unclear	1	3	1
No answer	33	29	35

Note: Figures do not sum to 100% or to subtotals indicated because multiple responses were permitted. Those who did not answer the question about their religious identity are not included.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

3. Few Americans turn to religious leaders for advice when making major life decisions

When making major life decisions, most Americans in this internet age say they rely heavily on their own research. Fewer than half of U.S. adults overall say they rely on prayer and personal religious reflection. But highly religious Americans rely on prayer and personal reflection as often as on their own research, and those who are highly religious are roughly four times more likely than those who are not to turn to religious leaders for advice (33% vs. 8%).

This chapter explores the sources both highly religious and less religious people turn to when making major life decisions, as well as differences among members of various religious groups on this question. Additionally, it looks at where U.S. Catholics look for moral guidance: Most Catholics say they turn to their own conscience “a great deal” when seeking guidance on difficult moral questions, while far fewer say they look to the Catholic Church’s teachings, the Bible or the pope.

Large majority of highly religious people rely ‘a lot’ on prayer to make decisions

Most U.S. adults (82%), including majorities within every major religious group, say they rely “a lot” on their own research when making a “major life decision.” By comparison, far fewer say they rely as heavily on prayer and personal religious reflection (45%) or advice from family (43%) to help make important decisions.¹⁵

There are, however, major differences based on religion in the role of prayer in making decisions. Most highly religious people (86%), as well as most members of the historically black Protestant tradition (78%) and evangelical Protestants (70%), say they rely a lot on prayer and personal religious reflection. Far fewer Catholics (39%), mainline Protestants (38%) and adherents of non-Christian faiths (38%) rely heavily on prayer when making major decisions. And just one-in-ten religious “nones” (9%) say they turn to prayer a lot to help make decisions.

Eight-in-ten rely ‘a lot’ on their own research when making major life decisions; 45% turn to prayer

% of each group who say they rely a lot on _____ when making major life decisions

	Own research	Prayer and personal religious reflection	Advice from family	Advice from professional experts	Advice from religious leaders
	%	%	%	%	%
Total	82	45	43	25	15
<i>Among those who are ...</i>					
Highly religious	80	86	49	22	33
Not highly religious	83	29	42	26	8
All affiliated	81	54	45	25	18
Christian	81	55	45	24	19
Protestant	80	61	43	22	21
<i>Evangelical</i>	79	70	44	20	26
<i>Mainline</i>	83	38	39	27	9
<i>Historically black</i>	75	78	46	16	30
Catholic	84	39	50	30	10
Non-Christian faiths	81	38	50	37	10
Jewish	79	26	48	38	12
Unaffiliated	87	9	37	24	2
Atheist/agnostic	93	7	32	27	6
Nothing in particular	84	11	39	22	4

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” Results for smaller religious groups are not shown because the supplemental survey does not include enough interviews with members of these groups to analyze them separately.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

“Religion in Everyday Life”

PEW RESEARCH CENTER

¹⁵ Respondents were not forced to choose among the sources of advice, but nearly all (95%) say they rely “a lot” on at least one of the sources named, and most (68%) rely heavily on more than one source of advice.

Americans overall are much less likely to rely a lot on advice from professional experts (25%) or religious leaders (15%) than they are on prayer or advice from family members. Even among highly religious Americans, only a third say they rely heavily on advice from religious leaders to help make major life decisions. However, there are differences among religious groups. For example, 40% of highly religious evangelical Protestants say they turn to religious leaders a lot for advice when making major life decisions. (See detailed tables at the back of this report.)

Most Catholics look to own conscience for moral guidance

About three-quarters of U.S. Catholics (73%) say they look to their own conscience “a great deal” for guidance on difficult moral questions. Far fewer Catholics say they rely a great deal on the Catholic Church’s teachings (21%), the Bible (15%) or the pope (11%) for such guidance.

Catholics who are highly religious are more likely than less religious Catholics to turn to church teachings, the Bible or the pope for guidance on difficult moral questions. Still, far fewer highly religious Catholics say they rely a great deal on any of these three sources for guidance on tough moral questions than say they rely on their own conscience.

This set of questions was designed specifically for Catholics and was asked only of adults who self-identified as Catholic.

Catholics largely rely on own consciences when considering moral questions

How much do you look to each of the following for guidance on difficult moral questions?

	NET All Catholics	<i>Highly religious</i>	<i>Not highly religious</i>
	%	%	%
<i>Your own conscience?</i>			
A great deal	73	74	73
Some	18	20	17
Not much	4	1	5
Not at all	2	1	2
Don't know/undesigned	3	<u>4</u>	<u>3</u>
	100	100	100
<i>Catholic Church's teachings?</i>			
A great deal	21	44	14
Some	34	38	34
Not much	24	13	28
Not at all	17	1	22
Don't know/undesigned	3	<u>4</u>	<u>3</u>
	100	100	100
<i>The Bible?</i>			
A great deal	15	35	9
Some	26	41	21
Not much	26	12	30
Not at all	29	7	36
Don't know/undesigned	3	<u>4</u>	<u>3</u>
	100	100	100
<i>The pope?</i>			
A great deal	11	29	5
Some	30	43	25
Not much	28	18	31
Not at all	28	6	35
Don't know/undesigned	4	<u>4</u>	<u>3</u>
	100	100	100

Note: “Highly religious” respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as “not highly religious.” See topline for details on “undesigned” category.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014. Based on Catholics.

“Religion in Everyday Life”

PEW RESEARCH CENTER

Methodology

This report is based on results from two surveys – a national telephone survey of more than 35,000 adults that was the centerpiece of the Pew Research Center’s 2014 U.S. Religious Landscape Study, and a supplemental survey conducted at roughly the same time (summer 2014) among participants in Pew Research Center’s American Trends Panel (ATP). Full methodological details about the telephone survey are included in Pew Research Center’s 2015 report “[America’s Changing Religious Landscape](#).”

The American Trends Panel is a nationally representative panel of randomly selected U.S. adults living in households. Respondents who self-identify as internet users (representing 89% of U.S. adults) participate in the panel via monthly self-administered web surveys, while those who do not use the internet participate via telephone or mail. The panel is being managed by Abt SRBI.

Data in this report are drawn from the August 2014 wave of the American Trends Panel, conducted Aug. 11-Sept. 3, 2014, among 3,278 respondents (2,923 by web and 355 by mail). The margin of sampling error for the full sample of 3,278 respondents is plus or minus 2.3 percentage points.

Members of the American Trends Panel were originally recruited from the 2014 Political Polarization and Typology Survey, a large (n=10,013) national landline and cellphone random digit dial (RDD) survey conducted Jan. 23-March 16, 2014, in English and Spanish. At the end of that survey, respondents were invited to join the panel. The invitation was extended to all respondents who use the internet (from any location) and a random subsample of respondents who do not use the internet.¹⁶

Of the 10,013 adults interviewed, 9,809 were invited to take part in the panel. A total of 5,338 agreed to participate and provided either a mailing address or an email address to which a welcome packet, a monetary incentive and future survey invitations could be sent. Panelists also receive a small monetary incentive after participating in each wave of the survey.

The ATP data were weighted in a multi-step process that begins with a base weight incorporating the respondents’ original survey selection probability and the fact that some panelists were subsampled for invitation to the panel. Next, an adjustment was made for the fact that the

¹⁶ When data collection for the 2014 Political Polarization and Typology Survey began, non-internet users were subsampled at a rate of 25%, but a decision was made shortly thereafter to invite all non-internet users to join. In total, 83% of non-internet users were invited to join the panel.

propensity to join the panel varied across different groups in the sample. The final step in the weighting uses an iterative technique that matches gender, age, education, race, Hispanic origin and region to parameters from the U.S. Census Bureau’s 2012 American Community Survey. Population density is weighted to match the 2010 U.S. Decennial Census. Telephone service is weighted to estimates of telephone coverage for 2014 that were projected from the July-December 2013 National Health Interview Survey. It also adjusts for party affiliation using an average of the three most recent (at the time) Pew Research Center general public telephone surveys, and for internet use using as a parameter a measure from the 2014 Political Polarization and Typology Survey. The Hispanic sample in the American Trends Panel is predominantly native born and English speaking.

The web component of the August 2014 panel wave had a response rate of 62% (2,923 responses among 4,702 web-based individuals enrolled in the panel); the mail component had a response rate of 64% (355 responses among 559 non-web individuals enrolled in the panel). Taking account of the response rate for the 2014 Political Polarization and Typology Survey (10.6%), the cumulative response rate for the August 2014 ATP wave is 3.6%.

Categorization of Religious Groups

Respondents to the ATP supplemental survey were categorized into religious traditions (e.g., evangelical Protestant, mainline Protestant, Catholic, Jewish, religiously unaffiliated, etc.) following the procedures used in analyzing results from the national telephone survey. Respondents in most religious traditions were categorized based on their response to a question about religious identity included in the 2014 Political Polarization and Typology Survey, which asked, “What is your present religion, if any? Are you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?”

Protestants were coded into one of three major Protestant traditions (the evangelical Protestant tradition, the mainline Protestant tradition or the historically black Protestant tradition) based on their answers to follow-up questions, administered as part of the ATP supplemental survey, which were designed to determine the specific denomination with which they most closely identify (see [Appendix B: Classification of Protestant Denominations](#) in “America’s Changing Religious Landscape” for full details).¹⁷

¹⁷ The only exception is respondents who normally participate in ATP surveys via mail and who participated in the July 2014 wave of the ATP, who were categorized into religious traditions based on their answers in the July 2014 ATP wave, which they completed on the phone. The

Sample sizes and margins of error

Sampling errors and statistical tests of significance take into account the effect of weighting.

The following table shows the unweighted sample sizes and the error attributable to sampling that would be expected at the 95% level of confidence for different groups in the survey:

	National Telephone Survey		ATP Supplemental Survey	
	Unweighted sample size	Plus or minus...	Unweighted sample size	Plus or minus...
Total sample	35,071	0.6 percentage points	3,278	2.3 percentage points
Highly religious	11,070	1.2 percentage points	854	4.4 percentage points
Christian	10,540	1.2 percentage points	818	4.5 percentage points
Evangelical Protestant	4,670	1.7 percentage points	408	6.3 percentage points
Mainline Protestant	1,705	3.0 percentage points	130	11.2 percentage points
Catholic	2,437	2.5 percentage points	154	10.3 percentage points
Less religious	24,001	0.8 percentage points	2,424	2.6 percentage points
Christian	14,508	1.0 percentage points	1,461	3.3 percentage points
Evangelical Protestant	3,923	1.9 percentage points	368	6.7 percentage points
Mainline Protestant	4,378	1.8 percentage points	472	5.9 percentage points
Catholic	4,765	1.7 percentage points	480	5.8 percentage points
Christian	25,048	0.8 percentage points	2,279	2.7 percentage points
Protestant	16,592	0.9 percentage points	1,519	3.3 percentage points
<i>Evangelical</i>	8,593	1.3 percentage points	776	4.6 percentage points
<i>Mainline</i>	6,083	1.6 percentage points	602	5.2 percentage points
<i>Historically black</i>	1,916	2.7 percentage points	141	10.8 percentage points
Catholic	7,202	1.4 percentage points	634	5.1 percentage points
Non-Christian faiths	2,244	2.6 percentage points	245	8.2 percentage points
Jewish	847	4.2 percentage points	106	12.4 percentage points
Unaffiliated	7,556	1.4 percentage points	722	4.8 percentage points
Atheist/agnostic	2,572	2.4 percentage points	305	7.3 percentage points
Nothing in particular	4,984	1.7 percentage points	417	6.3 percentage points

Sample sizes and sampling errors for other subgroups are available upon request.

In addition to sampling error, one should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

wording for these questions is available upon request. All other respondents were categorized into religious traditions based on their answers to the religious identity question included in the 2014 Political Polarization and Typology Survey and, for Protestants, based on their answers to follow-up questions included in the August 2014 ATP supplemental survey.

Detailed tables

The following detailed tables compare highly religious members of certain religious groups (all Christians, evangelical Protestants, mainline Protestants and Catholics) with members of those groups who are not highly religious for many questions in this report. The survey included too few interviews with those in other religious traditions – including members of the historically black Protestant tradition, Jews and religious “nones” – to permit analysis of highly religious and less religious subsamples within those traditions.

Family life and overall happiness

	Attend family gatherings				Satisfaction with family life					How would you say things are these days in your life?			
	At least once/twice a month	A few times a year	Seldom/never	DK/ref.	Very satisfied	Somewhat satisfied	Somewhat dissatisfied	Very dissatisfied	DK/ref.	Very happy	Pretty happy	Not too happy	DK/ref.
	%	%	%	%	%	%	%	%	%	%	%	%	%
Total	35	38	27	*=100	69	21	5	3	2=100	32	52	14	2=100
All Christians	38	38	24	1	70	20	5	3	2	34	50	14	2
Highly religious	47	36	16	1	74	17	4	2	2	40	46	12	2
Not highly religious	32	39	28	*	68	21	5	3	3	30	52	16	2
Evangelical Protestants	40	35	24	1	70	19	5	3	2	35	49	14	2
Highly religious	49	33	17	1	74	17	4	3	2	40	47	11	2
Not highly religious	31	37	31	1	66	21	6	4	3	29	52	16	2
Mainline Protestants	32	42	26	*	72	20	4	2	2	32	53	13	2
Highly religious	35	47	16	2	76	17	3	2	2	40	48	10	2
Not highly religious	30	40	29	0	70	20	4	3	2	29	55	14	2
Catholics	42	38	20	0	72	19	4	2	3	35	47	15	3
Highly religious	56	33	11	0	76	16	4	1	2	40	42	14	3
Not highly religious	37	39	23	0	70	20	5	3	3	32	49	16	3

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." Figures may not add to 100% due to rounding. See toplines for full question wording. The supplemental survey included too few interviews with those in other religious traditions - including members of the historically black Protestant tradition, Jews and religious "nones" - to permit analysis of highly religious and less religious subsamples within those traditions.

Source: Data on satisfaction with family life and overall life satisfaction from 2014 U.S. Religious Landscape Study, conducted June 4-Sept. 30, 2014. All other data from supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Discussions about religion

	% who talk about religion with ____ at least once/twice a month			What do you think is the best thing to do when someone disagrees with you about religion?			
	Immediate family	Extended family	People outside family	Persuade them	Try to understand and		DK/ref.
					agree to disagree	Avoid discussing religion	
	%	%	%	%	%	%	%
Total	46	27	33	5	67	27	1=100
All Christians	55	33	40	6	69	24	1
Highly religious	81	55	67	11	74	15	*
Not highly religious	41	21	24	4	67	28	1
Evangelical Protestants	70	44	55	10	70	18	1
Highly religious	88	62	77	16	70	14	*
Not highly religious	53	26	33	5	71	22	1
Mainline Protestants	42	21	27	5	70	25	*
Highly religious	68	38	50	5	81	14	0
Not highly religious	34	16	20	4	67	29	1
Catholics	42	22	24	2	66	31	1
Highly religious	67	37	49	7	71	23	0
Not highly religious	34	17	16	1	65	34	1

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." See topline for full question wording. The survey included too few interviews with those in other religious traditions – including members of the historically black Protestant tradition, Jews and religious "nones" – to permit analysis of highly religious and less religious subsamples within those traditions.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Volunteering

	Thinking specifically about just the past week, did you yourself happen to do any volunteer work in the last seven days, or not? And was that mainly through a church or other religious organization, or not?						In the past week, did you donate money, time or goods to help the poor and needy?
	NET Yes, volunteered	Through church	Not through church	Other/DK if through church	No, did not volunteer	DK/ref.	Yes
	%	%	%	%	%	%	%
Total	33	10	22	1	67	*=100	48
All Christians	34	12	21	1	65	*	52
Highly religious	45	23	20	2	55	*	65
Not highly religious	27	5	22	1	72	*	44
Evangelical Protestants	37	15	21	1	63	*	55
Highly religious	45	24	19	2	54	*	65
Not highly religious	27	5	22	1	72	*	45
Mainline Protestants	35	10	24	1	65	*	49
Highly religious	49	25	21	3	51	*	61
Not highly religious	31	5	25	1	69	*	46
Catholics	29	9	20	1	71	*	49
Highly religious	40	17	21	2	60	*	74
Not highly religious	25	5	19	1	75	*	42

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." Figures may not add to 100% due to rounding. See topline for full question wording. The supplemental survey included too few interviews with those in other religious traditions - including members of the historically black Protestant tradition, Jews and religious "nones" - to permit analysis of highly religious and less religious subsamples within those traditions.

Source: Data on volunteerism from 2014 U.S. Religious Landscape Study, conducted June 4-Sept. 30, 2014. All other data from supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Interpersonal interactions

% who say they _____ in the past week

	Told a white lie	Lost their temper
	%	%
Total	43	43
All Christians	40	43
Highly religious	38	41
Not highly religious	41	43
Evangelical Protestants	38	44
Highly religious	36	41
Not highly religious	40	48
Mainline Protestants	38	35
Highly religious	33	34
Not highly religious	39	36
Catholics	44	43
Highly religious	44	47
Not highly religious	44	41

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." See topline for full question wording. The survey included too few interviews with those in other religious traditions - including members of the historically black Protestant tradition, Jews and religious "nones" - to permit analysis of highly religious and less religious subsamples within those traditions.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Exercise and health

	Are you satisfied or dissatisfied, on the whole, with your health?					Frequency of exercise in past week					% who ____ in the past week	
	Very satisfied	Somewhat satisfied	Somewhat dissatisfied	Very dissatisfied	DK/ref.	Did not exercise in past week	Once or twice	Three or four times	Five or more times	DK/ref.	Meditated to cope with stress	Ate too much
	%	%	%	%	%	%	%	%	%	%	%	%
Total	52	30	10	6	2=100	29	27	23	20	1=100	30	58
All Christians	51	30	10	7	2	31	25	23	19	1	32	58
Highly religious	54	29	9	6	2	31	24	24	20	2	42	59
Not highly religious	50	31	10	7	2	30	27	23	19	1	26	58
Evangelical Protestants	50	30	11	8	2	31	26	24	18	1	32	59
Highly religious	53	29	10	6	2	30	25	26	17	2	39	60
Not highly religious	46	31	12	9	2	32	28	22	18	*	25	59
Mainline Protestants	52	31	9	6	2	32	24	24	20	1	29	58
Highly religious	56	28	7	6	2	30	19	31	19	*	40	61
Not highly religious	51	32	9	6	2	32	26	21	20	1	25	57
Catholics	53	29	9	5	3	30	26	21	21	2	31	58
Highly religious	57	27	8	5	3	34	22	21	19	4	40	57
Not highly religious	52	30	10	6	3	28	27	22	22	1	28	59

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." Figures may not add to 100% due to rounding. See toplines for full question wording. The supplemental survey included too few interviews with those in other religious traditions - including members of the historically black Protestant tradition, Jews and religious "nones" - to permit analysis of highly religious and less religious subsamples within those traditions.

Source: Data on satisfaction with health from 2014 U.S. Religious Landscape Study, conducted June 4-Sept. 30, 2014. All other data from supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Recycling and purchasing decisions

	How often do you recycle or reduce waste in order to protect the environment?					% who say _____ is a "major factor" when making purchasing decisions for everyday products			
	Whenever possible	Most of the time	Occasionally	Never	DK/ref.	Quality of the product	How		
							How much the product costs	environmentally responsible the company is	Whether company pays employees a fair wage
	%	%	%	%	%	%	%	%	%
Total	46	30	19	4	*=100	90	75	26	26
All Christians	44	31	20	4	*	90	77	26	26
Highly religious	47	28	20	4	1	90	77	26	28
Not highly religious	42	32	20	5	0	90	76	26	24
Evangelical Protestants	42	30	22	5	*	91	80	20	22
Highly religious	43	30	21	6	*	90	78	19	23
Not highly religious	42	31	23	5	0	92	81	21	21
Mainline Protestants	44	33	17	5	1	89	75	29	25
Highly religious	43	30	24	*	3	85	78	27	30
Not highly religious	45	34	15	6	0	91	74	29	24
Catholics	46	33	18	3	1	91	74	29	28
Highly religious	53	33	9	2	3	92	73	41	39
Not highly religious	43	32	21	3	0	91	75	26	25

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." Figures may not add to 100% due to rounding. See topline for full question wording. The survey included too few interviews with those in other religious traditions – including members of the historically black Protestant tradition, Jews and religious "nones" – to permit analysis of highly religious and less religious subsamples within those traditions.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Essentials of Christian identity

% who say _____ is "essential" to what being "Christian" or "Catholic" means to them

	Believing in God	Praying regularly	Reading Bible/other religious materials	Attending religious services	Helping in congregation	Resting on Sabbath
	%	%	%	%	%	%
Total	68	49	32	27	22	14
All Christians	86	63	42	35	28	18
Highly religious	97	89	70	61	47	28
Not highly religious	80	48	26	20	17	12
Evangelical Protestants	95	79	60	42	35	21
Highly religious	98	93	83	63	49	31
Not highly religious	91	65	38	21	20	11
Mainline Protestants	80	49	27	18	19	12
Highly religious	98	80	61	36	36	18
Not highly religious	74	39	17	13	14	10
Catholics	79	48	22	34	20	12
Highly religious	95	87	42	75	42	20
Not highly religious	74	35	16	22	13	9

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." See topline for full question wording. Catholics were asked if items were "essential," "important but not essential" or "not important" to "what being Catholic means to you." All other Christians were asked if items were "essential," "important but not essential" or "not important" to "what being Christian means to you." The survey included too few interviews with those in other religious traditions - including members of the historically black Protestant tradition, Jews and religious "nones" - to permit analysis of highly religious and less religious subsamples within those traditions.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Essentials of Christian identity, continued

% who say _____ is "essential" to what being "Christian" or "Catholic" means to them

	Being honest at all times	Forgiving those who have wronged you	Committing to spend time with family	Not losing one's temper	Working to help poor/need	Working to protect the environment	Buying from companies that pay a fair wage	Being grateful for what you have	Dressing modestly	Being healthy by eating right and exercising
	%	%	%	%	%	%	%	%	%	%
Total	65	61	48	31	47	26	16	67	22	18
All Christians	67	69	48	32	52	22	14	71	26	18
Highly religious	81	86	56	47	69	25	19	84	43	24
Not highly religious	60	59	43	24	43	21	11	63	17	15
Evangelical Protestants	76	81	52	38	53	20	12	78	36	21
Highly religious	84	91	55	49	66	22	14	84	48	25
Not highly religious	69	72	50	27	41	18	10	72	23	18
Mainline Protestants	60	63	41	26	51	25	12	65	14	13
Highly religious	80	87	54	40	72	26	20	87	28	12
Not highly religious	54	56	37	22	45	25	10	58	9	13
Catholics	57	55	47	24	45	19	15	64	20	14
Highly religious	71	76	56	42	70	28	34	84	40	21
Not highly religious	53	49	44	18	38	17	9	58	14	11

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." See topline for full question wording. Catholics were asked if items were "essential," "important but not essential" or "not important" to "what being Catholic means to you." All other Christians were asked if items were "essential," "important but not essential" or "not important" to "what being Christian means to you." The survey included too few interviews with those in other religious traditions – including members of the historically black Protestant tradition, Jews and religious "nones" – to permit analysis of highly religious and less religious subsamples within those traditions.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

Sources of guidance on major life decisions

% who say they rely "a lot" on _____ when making major life decisions

	Own research	Prayer/personal religious reflection	Advice from family	Advice from professional experts	Advice from religious leaders
	%	%	%	%	%
Total	82	45	43	25	15
All Christians	81	55	45	24	19
Highly religious	80	87	49	21	34
Not highly religious	82	37	43	26	10
Evangelical Protestants	79	70	44	20	26
Highly religious	80	90	45	17	40
Not highly religious	79	50	44	23	13
Mainline Protestants	83	38	39	27	9
Highly religious	82	80	46	32	21
Not highly religious	83	26	36	26	6
Catholics	84	39	50	30	10
Highly religious	77	77	52	28	19
Not highly religious	86	27	50	31	7

Note: "Highly religious" respondents are defined as those who say they pray daily and attend religious services at least once a week. All other respondents are coded as "not highly religious." See topline for full question wording. The survey included too few interviews with those in other religious traditions – including members of the historically black Protestant tradition, Jews and religious "nones" – to permit analysis of highly religious and less religious subsamples within those traditions.

Source: 2014 U.S. Religious Landscape Study supplemental survey conducted Aug. 11-Sept. 3, 2014.

"Religion in Everyday Life"

PEW RESEARCH CENTER

**PEW RESEARCH CENTER
2014 RELIGIOUS LANDSCAPE STUDY (RLS-II)
AMERICAN TRENDS PANEL WAVE 6
TOPLINE
AUGUST 11-SEPTEMBER 3, 2014
N=3,278**

THIS TOPLINE SHOWS QUESTION WORDING FROM THE WEB VERSION OF THE SURVEY. QUESTION WORDING, FORMAT, AND ORDER WERE ADAPTED FOR THE PAPER QUESTIONNAIRE DELIVERED BY MAIL; THE MAIL QUESTIONNAIRE IS AVAILABLE ON REQUEST. ALL QUESTIONS WERE ASKED IN BOTH MODES UNLESS NOTED.

THIS TOPLINE DOES NOT INCLUDE RESULTS FOR ALL QUESTIONS IN THE SURVEY. SOME QUESTIONS WERE PREVIOUSLY RELEASED; OTHERS HAVE BEEN HELD FOR FUTURE RELEASE. FOR FULL DETAILS ON QUESTION WORDING AND ORDER, SEE THE SURVEY QUESTIONNAIRE.

ASK ALL:**[RANDOMIZE Q.B1A TO Q.B1E]****Q.B1A When you make major life decisions, how much do you rely on ADVICE FROM FAMILY?**

43	A lot
50	A little
7	Not at all
*	Don't Know/Refused (VOL)

Q.B1B When you make major life decisions, how much do you rely on ADVICE FROM PROFESSIONAL EXPERTS?

25	A lot
57	A little
18	Not at all
*	Don't Know/Refused (VOL)

Q.B1C When you make major life decisions, how much do you rely on PRAYER AND PERSONAL RELIGIOUS REFLECTION?

45	A lot
30	A little
25	Not at all
*	Don't Know/Refused (VOL)

Q.B1D When you make major life decisions, how much do you rely on ADVICE FROM RELIGIOUS LEADERS?

15	A lot
35	A little
49	Not at all
*	Don't Know/Refused (VOL)

Q.B1E When you make major life decisions, how much do you rely on YOUR OWN RESEARCH?

82	A lot
16	A little
1	Not at all
*	Don't Know/Refused (VOL)

ASK ALL:

[RANDOMIZE Q.B2A TO Q.B2D]

Q.B2 How much, if at all, do you consider each factor when making purchasing decisions for EVERYDAY PRODUCTS?

a. How much the product costs. Is this a ...?

75	A major factor in your decisions
22	A minor factor in your decisions
3	Not a factor in your decisions
*	Don't Know/Refused (VOL)

b. Whether the company pays its employees a fair wage. Is this ...?

26	A major factor in your decisions
37	A minor factor in your decisions
37	Not a factor in your decisions
*	Don't Know/Refused (VOL)

c. How environmentally responsible the company is. Is this ...?

26	A major factor in your decisions
48	A minor factor in your decisions
25	Not a factor in your decisions
*	Don't Know/Refused (VOL)

d. The quality of the product. Is this ...?

90	A major factor in your decisions
9	A minor factor in your decisions
1	Not a factor in your decisions
*	Don't Know/Refused (VOL)

ASK ALL:

Q.B3 How often do you recycle or reduce waste in order to protect the environment?

46	Whenever possible
30	Most of the time
19	Occasionally
4	Never
*	Don't Know/Refused (VOL)

ASK ALL:

Q.B4 Thinking specifically about just the past week, the past seven days, how many times did you get some kind of vigorous exercise such as running, playing a sport or working out at a gym? [RESPONDENTS ENTER NUMBER]

29	0 times
27	1-2 times
23	3-4 times
20	5 or more times
1	Don't Know/Refused (VOL)

2.5 Mean¹

ASK ALL:

[RANDOMIZE ITEMS Q.B5D-Q.B5H FIRST, FOLLOWED BY RANDOMIZED Q.B5A-Q.B5C]

Q.B5A In the past week, did you ask God for help or guidance about something?

67	Yes
33	No
1	Don't Know/Refused (VOL)

Q.B5B In the past week, did you thank God for something?

76	Yes
23	No
*	Don't Know/Refused (VOL)

Q.B5C In the past week, did you ever become angry at God?

8	Yes
92	No
*	Don't Know/Refused (VOL)

Q.B5D In the past week, did you donate money, time or goods to help the poor and needy?

48	Yes
52	No
*	Don't Know/Refused (VOL)

Q.B5E In the past week, did you tell a white lie?

43	Yes
56	No
1	Don't Know/Refused (VOL)

¹ Mean excludes six respondents who reported exercising more than 20 times in the past seven days.

Q.B5F In the past week, did you lose your temper?

43	Yes
57	No
*	Don't Know/Refused (VOL)

Q.B5G In the past week, did you ever eat too much?

58	Yes
42	No
*	Don't Know/Refused (VOL)

Q.B5H In the past week, did you meditate to cope with stress?

30	Yes
69	No
*	Don't Know/Refused (VOL)

ASK ALL:**Q.B6 How often, if ever, do you attend a gathering with extended family?**

12	At least once a week
22	Once or twice a month
38	A few times a year
21	Seldom
6	Never
*	Don't Know/Refused (VOL)

ASK ALL:**Q.B9 How often, if ever, do you volunteer or help out in a church or other religious congregation?**

10	At least once a week
9	Once or twice a month
13	Several times a year
25	Seldom
42	Never
*	Don't Know/Refused (VOL)

ASK ALL:**[RANDOMIZE ORDER OF SET Q.B10 AND Q.B16]****[RANDOMIZE ITEMS Q.B10C THROUGH Q.B10H; ITEM A SHOULD ALWAYS APPEAR FIRST, AND SHOULD ALWAYS BE FOLLOWED BY B]**

Q.B10 **Please tell me how important each of the following is to what being [IF RESPONDENT WAS CATHOLIC, INSERT "Catholic"; IF RESPONDENT WAS A NON-CATHOLIC CHRISTIAN, INSERT "Christian"; FOR ALL OTHER RESPONDENTS, INSERT "a moral person" means to you].**

a. Attending religious services regularly. Is this...?

- 27 Essential to what being [Catholic/Christian/a moral person] means to you
- 34 Important but not essential
- 38 Not important to what being [Catholic/Christian/a moral person] means to you
- 1 Don't Know/Refused (VOL)

b. Helping out in your congregation. Is this...?

- 22 Essential to what being [Catholic/Christian/a moral person] means to you
- 41 Important but not essential
- 36 Not important to what being [Catholic/Christian/a moral person] means to you
- 1 Don't Know/Refused (VOL)

c. Living a healthy lifestyle by eating right and exercising regularly. Is this...?

- 18 Essential to what being [Catholic/Christian/a moral person] means to you
- 52 Important but not essential
- 29 Not important to what being [Catholic/Christian/a moral person] means to you
- 1 Don't Know/Refused (VOL)

d. Committing to spend time with family. Is this...?

- 48 Essential to what being [Catholic/Christian/a moral person] means to you
- 41 Important but not essential
- 10 Not important to what being [Catholic/Christian/a moral person] means to you
- 1 Don't Know/Refused (VOL)

e. Forgiving those who have wronged you. Is this...?

- 61 Essential to what being [Catholic/Christian/a moral person] means to you
- 30 Important but not essential
- 8 Not important to what being [Catholic/Christian/a moral person] means to you
- 1 Don't Know/Refused (VOL)

f. **Working to protect the environment. Is this...?**

- 26 Essential to what being [Catholic/Christian/a moral person] means to you
- 50 Important but not essential
- 23 Not important to what being [Catholic/Christian/a moral person] means to you
- 1 Don't Know/Refused (VOL)

g. **Reading the Bible or other religious materials regularly. Is this...?**

- 32 Essential to what being [Catholic/Christian/a moral person] means to you
- 31 Important but not essential
- 36 Not important to what being [Catholic/Christian/a moral person] means to you
- 1 Don't Know/Refused (VOL)

h. **Dressing modestly. Is this...?**

- 22 Essential to what being [Catholic/Christian/a moral person] means to you
- 40 Important but not essential
- 37 Not important to what being [Catholic/Christian/a moral person] means to you
- * Don't Know/Refused (VOL)

B11-B14 LOCATED AFTER B10,B16,B17 SET

ASK ALL:

[RANDOMIZE ITEMS Q.B16C THROUGH Q.B16H; ITEM A SHOULD ALWAYS APPEAR FIRST, FOLLOWED BY B ALWAYS 2ND]

Q.B16 **Please tell me how important each of the following is to what being [IF RESPONDENT WAS CATHOLIC, INSERT "Catholic"; IF RESPONDENT WAS A NON-CATHOLIC CHRISTIAN, INSERT "Christian"; FOR ALL OTHER RESPONDENTS, INSERT "a moral person"] means to you.**

a. Believing in God. Is this...?

- 68 Essential to what being [Catholic/Christian/a moral person] means to you
- 12 Important but not essential
- 19 Not important to what being [Catholic/Christian/a moral person] means to you
- 1 Don't Know/Refused (VOL)

b. Praying regularly. Is this...?

- 49 Essential to what being [Catholic/Christian/a moral person] means to you
- 24 Important but not essential
- 26 Not important to what being [Catholic/Christian/a moral person] means to you
- * Don't Know/Refused (VOL)

c. Being honest at all times. Is this...?

- 65 Essential to what being [Catholic/Christian/a moral person] means to you
- 31 Important but not essential
- 4 Not important to what being [Catholic/Christian/a moral person] means to you
- * Don't Know/Refused (VOL)

d. Being grateful for what you have. Is this...?

- 67 Essential to what being [Catholic/Christian/a moral person] means to you
- 28 Important but not essential
- 5 Not important to what being [Catholic/Christian/a moral person] means to you
- * Don't Know/Refused (VOL)

e. Buying products from companies that pay their employees a fair wage. Is this...?

- 16 Essential to what being [Catholic/Christian/a moral person] means to you
- 50 Important but not essential
- 34 Not important to what being [Catholic/Christian/a moral person] means to you
- * Don't Know/Refused (VOL)

f. Working to help the poor and needy. Is this...?

- 47 Essential to what being [Catholic/Christian/a moral person] means to you
- 44 Important but not essential
- 8 Not important to what being [Catholic/Christian/a moral person] means to you
- 1 Don't Know/Refused (VOL)

g. Not losing your temper in the face of frustration. Is this...?

- 31 Essential to what being [Catholic/Christian/a moral person] means to you
- 52 Important but not essential
- 16 Not important to what being [Catholic/Christian/a moral person] means to you
- 1 Don't Know/Refused (VOL)

h. Resting on the Sabbath. Is this...?

- 14 Essential to what being [Catholic/Christian/a moral person] means to you
- 37 Important but not essential
- 48 Not important to what being [Catholic/Christian/a moral person] means to you
- 1 Don't Know/Refused (VOL)

ASK ALL:

Q.B17 Just in your own words, is there anything else that is an essential part of what being Catholic/Christian/a moral person means to you

[NOTE: RESULTS DO NOT SUM TO 100% OR TO SUBTOTALS INDICATED BECAUSE UP TO THREE RESPONSES WERE CODED.]

NET General	42
Following the "golden rule"/kindness/empathy	17
Being a good person	8
Tolerance/respect	7
Helping others	6
Honesty	5
Being the best person you can/true to yourself	3
Other general beliefs/behaviors	9
NET Explicitly Religious	28
Trust in God/belief in God	10
Salvation through Jesus	8
Following the Bible/religious law	6
Faith	1
Other explicitly religious beliefs/practices	7
Unclear/Off Topic	2
No/No Answer	34

ASK ALL:

Q.B11 How often do you talk about religion with your immediate family?

- 32 At least once a week
- 14 Once or twice a month
- 14 Several times a year
- 26 Seldom
- 13 Never
- 1 Don't Know/Refused (VOL)

ASK ALL:

Q.B12 **How often do you talk about religion with your extended family?**

14	At least once a week
13	Once or twice a month
18	Several times a year
33	Seldom
21	Never
1	Don't Know/Refused (VOL)

ASK ALL:

Q.B13 **How often to do you talk about religion with people outside your family?**

18	At least once a week
15	Once or twice a month
18	Several times a year
33	Seldom
16	Never
*	Don't Know/Refused (VOL)

ASK ALL:

Q.B14 **What do you personally think is the BEST thing to do when someone disagrees with you ABOUT RELIGION?**

5	Try to persuade the person to change their mind
67	Try to understand the person's beliefs and agree to disagree
27	Avoid discussing religion with the person
1	Don't Know/Refused (VOL)

ASK IF CATHOLIC [N=634]:

[RANDOMIZE ORDER OF Q.C1A THROUGH Q.C1D]

Q.C1A **How much do you, personally, look to THE BIBLE for guidance on difficult moral questions?**

Catholics

15	A great deal
26	Some
26	Not much
29	Not at all
0	Don't Know/Refused (VOL)
3	Undesignated ²

² For some questions asked of a subset of eligible respondents and filtered on previous questions subject to backcoding, the term "undesignated" is used to denote those respondents who did not receive the question even though they should have received it.

Q.C1B How much do you, personally, look to YOUR OWN CONSCIENCE for guidance on difficult moral questions?

Catholics

73	A great deal
18	Some
4	Not much
2	Not at all
0	Don't Know/Refused (VOL)
3	Undesignated

Q.C1C How much do you, personally, look to THE POPE for guidance on difficult moral questions?

Catholics

11	A great deal
30	Some
28	Not much
28	Not at all
1	Don't Know/Refused (VOL)
3	Undesignated

Q.C1D How much do you, personally, look to THE CATHOLIC CHURCH'S TEACHINGS for guidance on difficult moral questions?

Catholics

21	A great deal
34	Some
24	Not much
17	Not at all
0	Don't Know/Refused (VOL)
3	Undesignated

PEW RESEARCH CENTER

2014 RELIGIOUS LANDSCAPE STUDY (RLS-II)

TOPLINE

June 4-September 30, 2014

N=35,071

Note: figures may not sum to 100, and nested figures may not sum to subtotals indicated, due to rounding. Some questions previously released with [first](#) or [second](#) report on the Religious Landscape Study's findings.

ASK ALL:

Q.A1 Generally, how would you say things are these days in your life – would you say that you are very happy, pretty happy, or not too happy?

	Very happy	Pretty happy	Not too happy	Don't know/ Refused (VOL)	Total
Total	32	52	14	2	100
Evangelical tradition	35	49	14	2	100
Mainline tradition	32	53	13	2	100
Historically black Protestant tradition	33	50	15	2	100
Catholic	35	47	15	3	100
Mormon	36	52	10	2	100
Orthodox Christian	28	58	11	4	100
Jehovah's Witness	33	44	20	3	100
Other Christian	31	50	14	5	100
Jewish	33	52	13	2	100
Muslim	35	53	10	2	100
Buddhist	26	61	11	2	100
Hindu	29	61	9	1	100
Other faiths	25	56	15	4	100
Unaffiliated	29	56	13	2	100

ASK ALL:

Q.A2 Next, are you satisfied or dissatisfied, on the whole, with **[INSERT; RANDOMIZE]**. And are you satisfied or dissatisfied with **[INSERT NEXT ITEM]**. **REQUIRED PROBE:** Would you say you are **VERY** (dis)satisfied or **SOMEWHAT** (dis)satisfied?

a. Your family life

	Very satisfied	Somewhat satisfied	Somewhat dissatisfied	Very dissatisfied	Don't know/ Refused (VOL)	Total
Total	69	21	5	3	2	100
Evangelical tradition	70	19	5	3	2	100
Mainline tradition	72	20	4	2	2	100
Historically black Protestant trad.	63	25	6	4	3	100
Catholic	72	19	4	2	3	100
Mormon	77	17	3	2	1	100
Orthodox Christian	64	29	3	3	2	100
Jehovah's Witness	67	21	6	5	2	100
Other Christian	69	20	4	4	2	100
Jewish	68	22	5	4	1	100
Muslim	68	23	5	2	3	100
Buddhist	59	26	6	6	2	100
Hindu	67	26	2	3	3	100
Other faiths	58	24	8	6	4	100
Unaffiliated	65	23	6	3	2	100

ASK ALL:

Q.A2 Next, are you satisfied or dissatisfied, on the whole, with [INSERT; RANDOMIZE]. And are you satisfied or dissatisfied with [INSERT NEXT ITEM]. **REQUIRED PROBE:** Would you say you are VERY (dis)satisfied or SOMEWHAT (dis)satisfied?

b. Your health

	Very satisfied	Somewhat satisfied	Somewhat dissatisfied	Very dissatisfied	Don't know/ Refused (VOL)	Total
Total	52	30	10	6	2	100
Evangelical tradition	50	30	11	8	2	100
Mainline tradition	52	31	9	6	2	100
Historically black Protestant trad.	52	28	11	7	2	100
Catholic	53	29	9	5	3	100
Mormon	51	32	9	6	2	100
Orthodox Christian	55	34	7	3	1	100
Jehovah's Witness	39	27	17	16	2	100
Other Christian	43	38	11	6	2	100
Jewish	50	33	10	6	1	100
Muslim	57	32	6	3	2	100
Buddhist	48	31	13	7	2	100
Hindu	55	33	10	1	1	100
Other faiths	47	33	11	7	2	100
Unaffiliated	53	31	9	5	2	100

ASK ALL:

Q.I3 Thinking specifically about just the past week, that is the past seven days – did you yourself happen to do any volunteer work in the last seven days, or not?

Yes, did volunteer work in past seven days

No, did not do volunteer work in the past seven days

	Yes, did volunteer work in past seven days	No, did not do volunteer work in past seven days	Don't know/ Refused (VOL)	Total
Total	33	67	*	100
Evangelical tradition	37	63	*	100
Mainline tradition	35	65	*	100
Historically black Protestant tradition	32	68	*	100
Catholic	29	71	*	100
Mormon	59	41	*	100
Orthodox Christian	36	64	0	100
Jehovah's Witness	53	47	*	100
Other Christian	41	59	0	100
Jewish	39	61	*	100
Muslim	33	67	0	100
Buddhist	34	66	0	100
Hindu	27	73	0	100
Other faiths	38	62	*	100
Unaffiliated	27	73	*	100

ASK ALL:

Q.I3 Thinking specifically about just the past week, that is the past seven days – did you yourself happen to do any volunteer work in the last seven days, or not?

ASK IF VOLUNTEERED IN LAST SEVEN DAYS:

Q.I3b And was that mainly through a church or other religious organization, or not? **[INTERVIEWER INSTRUCTION: IF R SAYS THEY ONLY VOLUNTEERED THROUGH CHURCH/OTHER RELIGIOUS ORGANIZATION, RECORD AS CODE 1]**

Yes, volunteered mainly through church/other religious organization

No, volunteering was not done mainly through church/other religious organization

	NET Yes, did volunteer				No, did not do volunteer work (in Q.I3)	Don't know/ Refused (VOL) (in Q.I3)	Total
	Yes, mainly through church/religious organization	No, not mainly through church/religious organization	Both through religious organization and in other way (VOL)	DK/ Ref (VOL)			
Total	10	22	1	*	67	*	100
Evangelical tradition	15	21	1	*	63	*	100
Mainline tradition	10	24	1	*	65	*	100
Historically black Protestant tradition	11	20	1	*	68	*	100
Catholic	9	20	1	*	71	*	100
Mormon	31	24	4	0	41	*	100
Orthodox Christian	14	22	1	0	64	0	100
Jehovah's Witness	42	10	1	0	47	*	100
Other Christian	7	34	0	0	59	0	100
Jewish	7	31	1	0	61	*	100
Muslim	7	24	1	1	67	0	100
Buddhist	8	25	1	0	66	0	100
Hindu	7	20	1	0	73	0	100
Other faiths	3	33	1	*	62	*	100
Unaffiliated	2	24	*	*	73	*	100
Based on total.							