

Recent Changes in the American Religious Landscape

Surveys show a profound
change of attitude toward
religion in America.

How should we respond?

Your Presenter

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Some Presuppositions

Orthodox Mission
requires ...

Faithfulness
AND
Effectiveness



Bishop 's Innocent's Residence,
Sitka, Alaska

The Goals of this Session

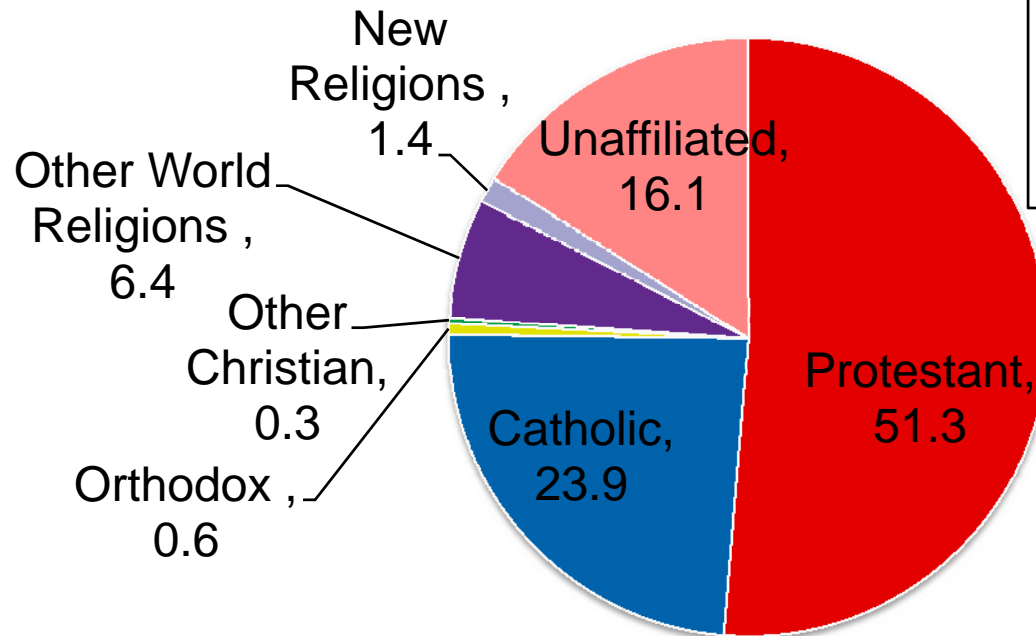
To help you to:

- Be informed about the emerging trends on the American religious landscape
- Be more aware of the growing diversity of religious beliefs and affiliations
- Be more responsive to the changing and diverse perspectives and attitudes of Americans toward religion
 - So that you can be a more effective leader of mission in your local situation

Religion in America in 2007

By Percentages

Pew Survey from May 8 to Aug. 13, 2007



Protestants:

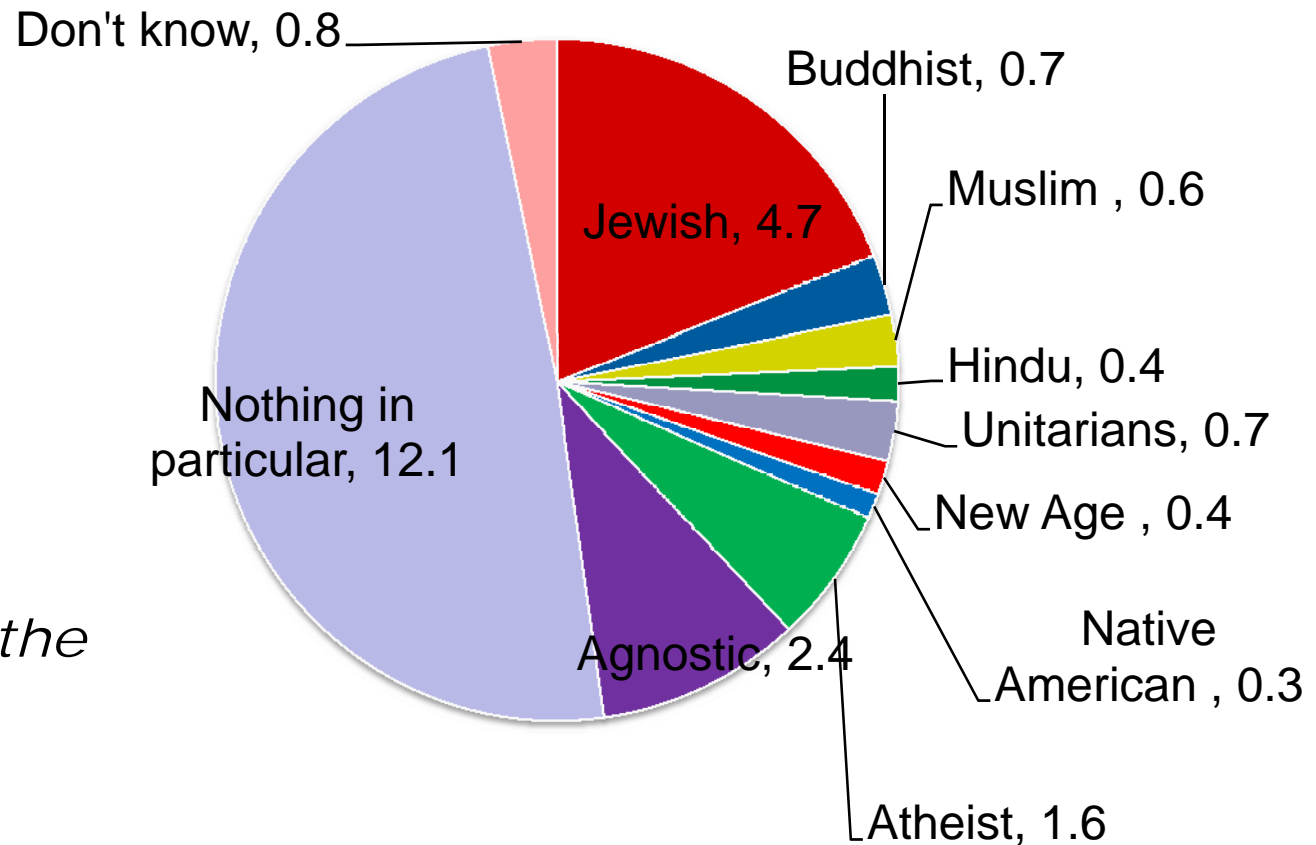
*Evangelical: 26.3%

*Mainline: 18.1%

*African-Am.: 6.9%

*Percent of
American
Population*

Other than Christian: Religious Affiliation



*Percent of the
American
Population*

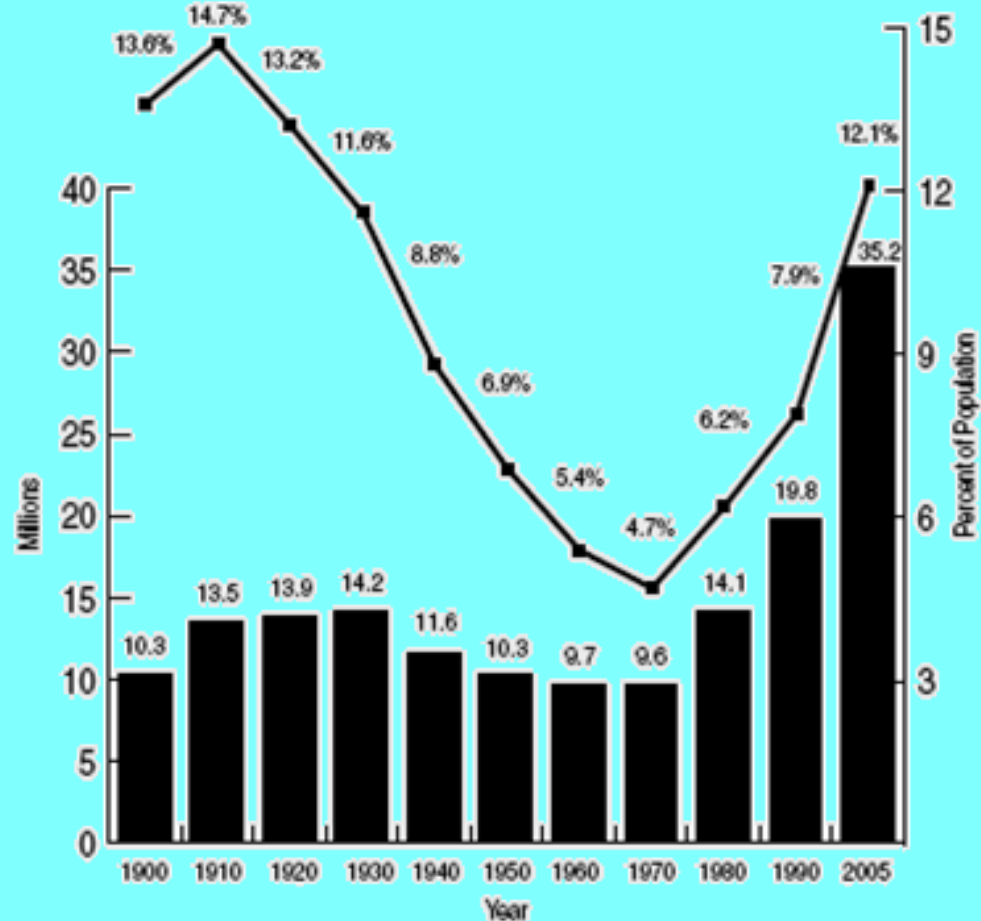
Pew Survey 2007

Percent of Immigrants In the U.S. Population

- 35 million immigrants
- 2.5 times the peak number of 1910
- Today's immigrants are 12.1% of the population

Center for
Immigration
Studies

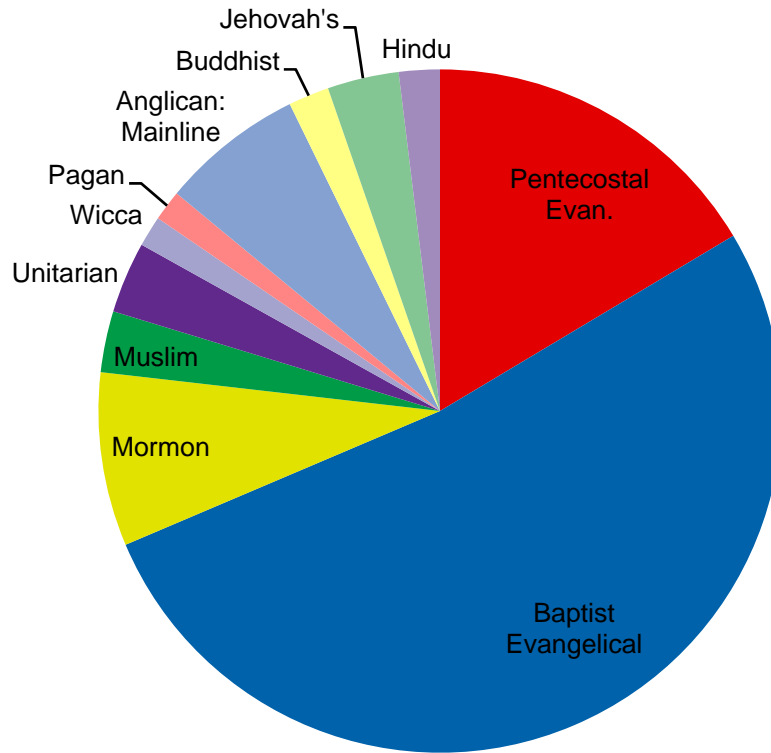
Figure 2. Immigrants in the U.S., Number and Percent of Population, 1900-2005



Source: Decennial Census for 1900 to 1990, and Center for Immigration Studies analysis of March 2005 Current Population Survey.

Religious Composition in Detail

Pew Survey 2007



Selected Groups

Baptist Evangelical: 10.8%

Pentecostal Evang.: 3.4

Mormon: 1.7%

Anglican Mainline: 1.4%

Jehovah's: .7%

Unitarian: .7%

Muslim: .6%

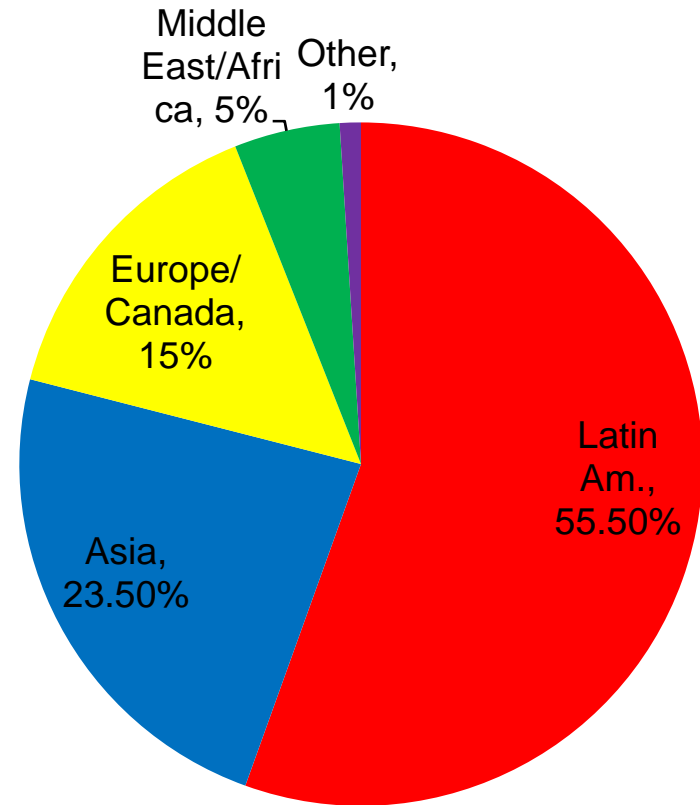
Hindu: .4%

Wicca: .3%

Pagan: .3%

The Origin of Immigrants

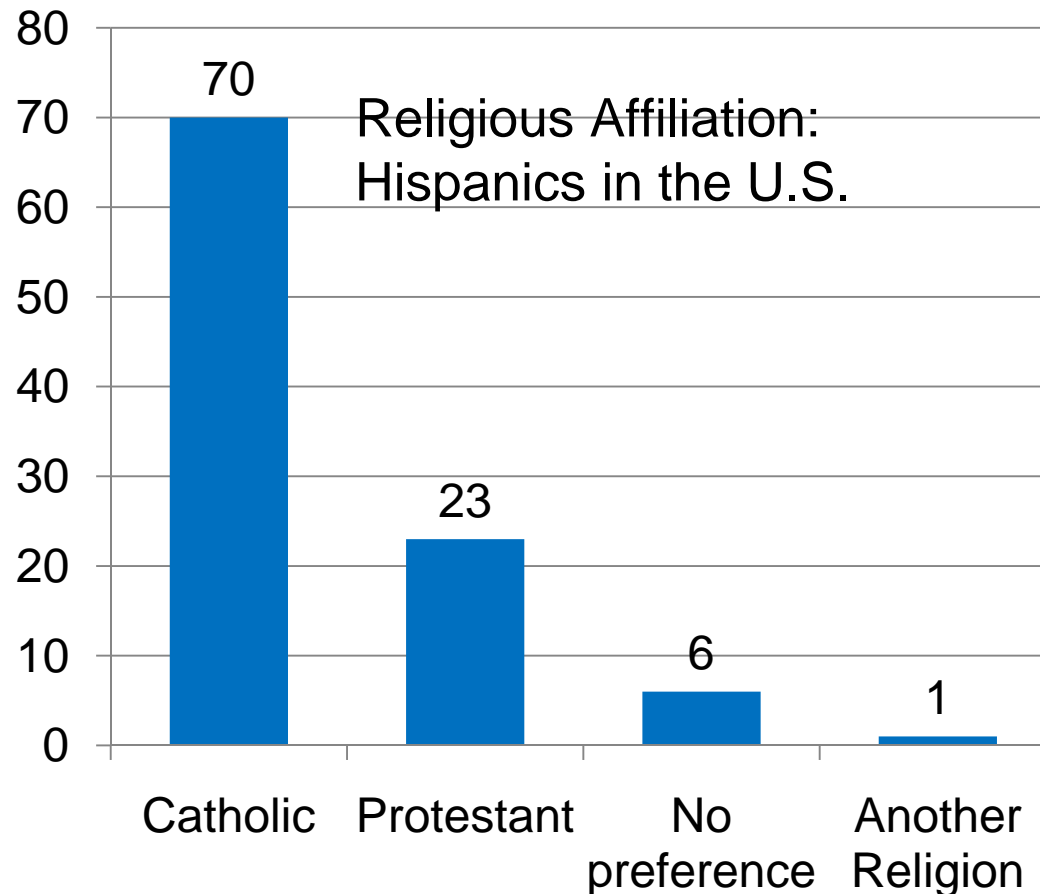
- Over half of the immigrants come from Latin America
 - 55.5% Latin America
 - 23.5% Asia
 - 15% Europe/Canada
 - 5% Middle East/Africa
 - 1% Other



Latino Religious Affiliation: 2003

Institute for Hispanic Studies: Notre Dame

- 93% are Christian
 - 70% are Catholic
 - 23% are Protestant
 - 1% are another World Religion
- Espinosa



Significant Protestant Influence

- 26% claim a “Born-Again” experience (Evangelical Protestantism)
- 22% claim to be “Charismatic” (Protestant Pentecostalism)

Percentage of Latino Catholics “Born-Again” or Charismatic

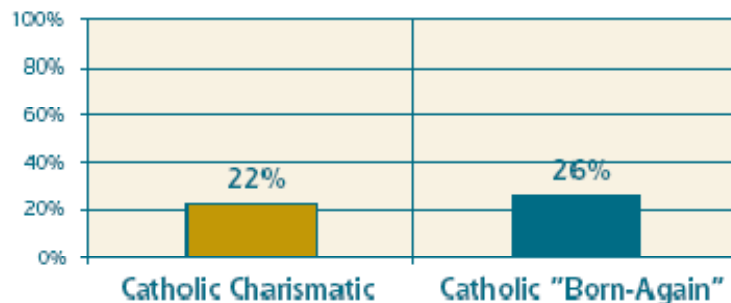


Table 3

Latino Non-Catholic Religious Affiliation by Religion

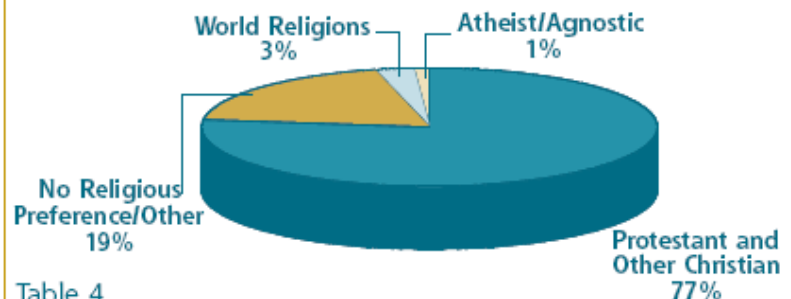
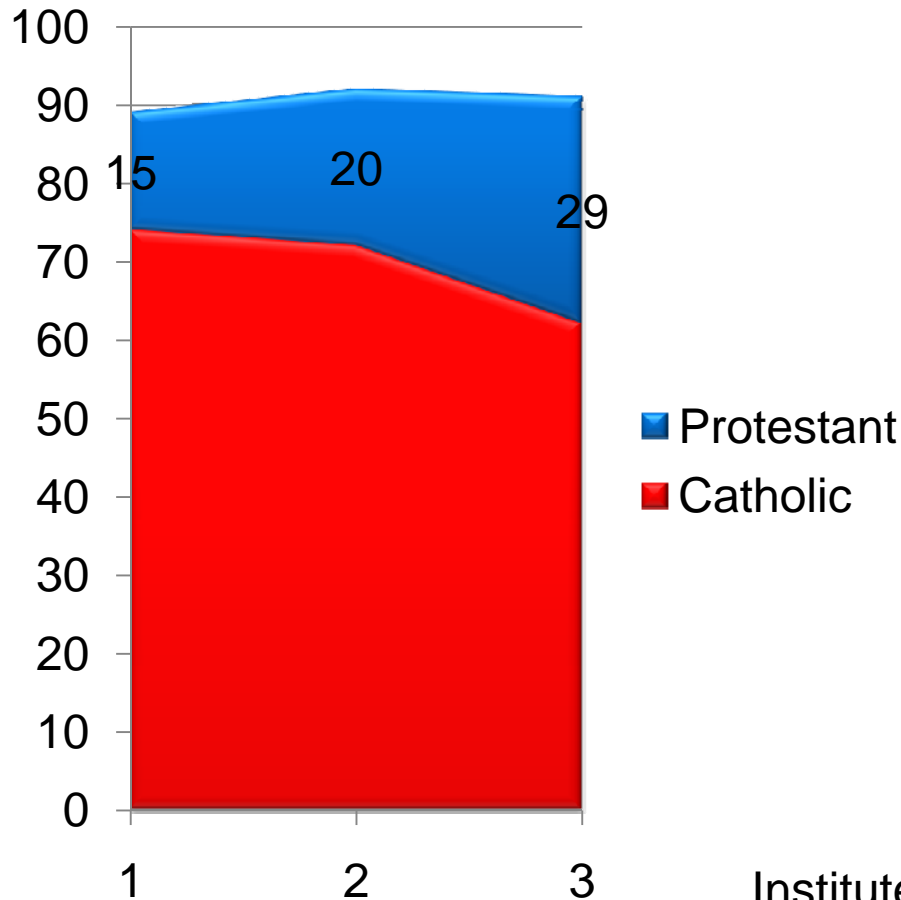


Table 4

Among non-Catholics:

- 77% are Protestant +
- 20% are “no religion on atheist/agnostic
- 3% are another religion

Trends of Hispanic Generations in the United States

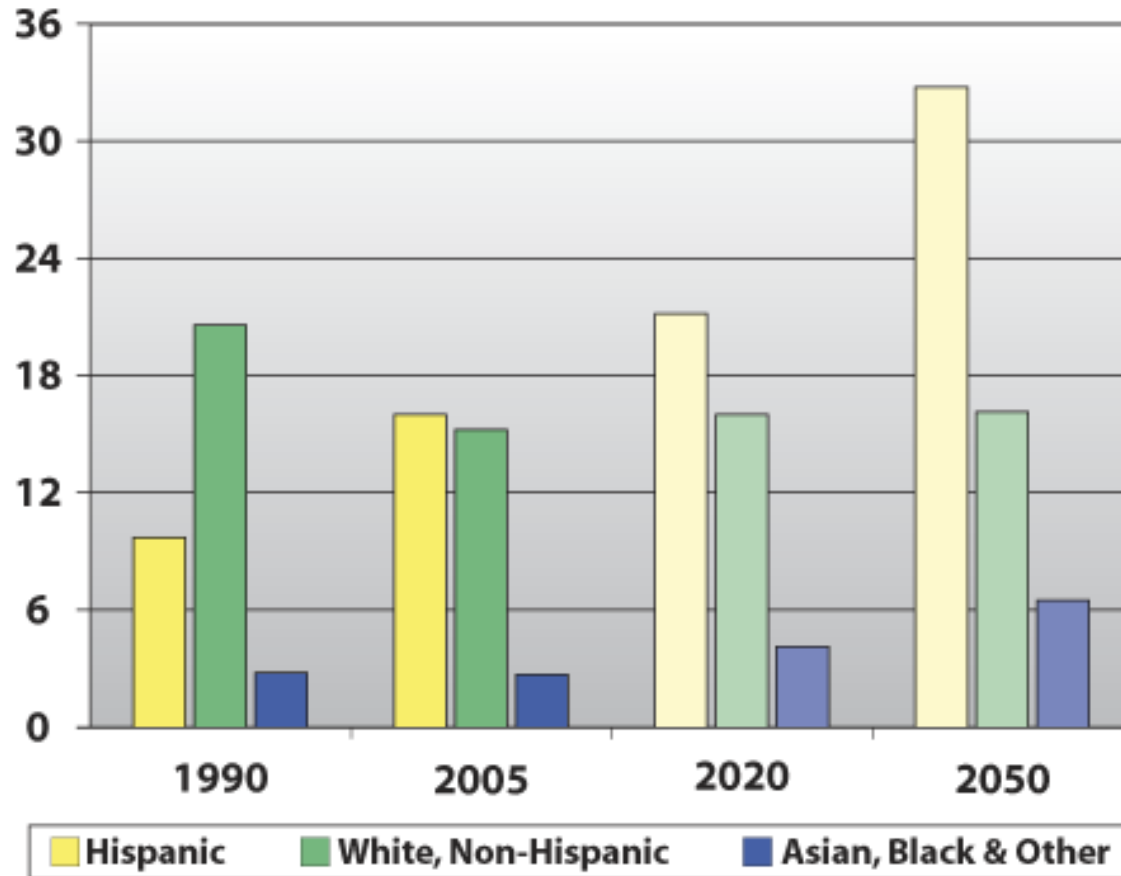


- Trends are for a decline in Hispanic Catholic affiliation from the 1st to 3rd generations, the proportion of Protestants doubles

Institute for Hispanic Studies

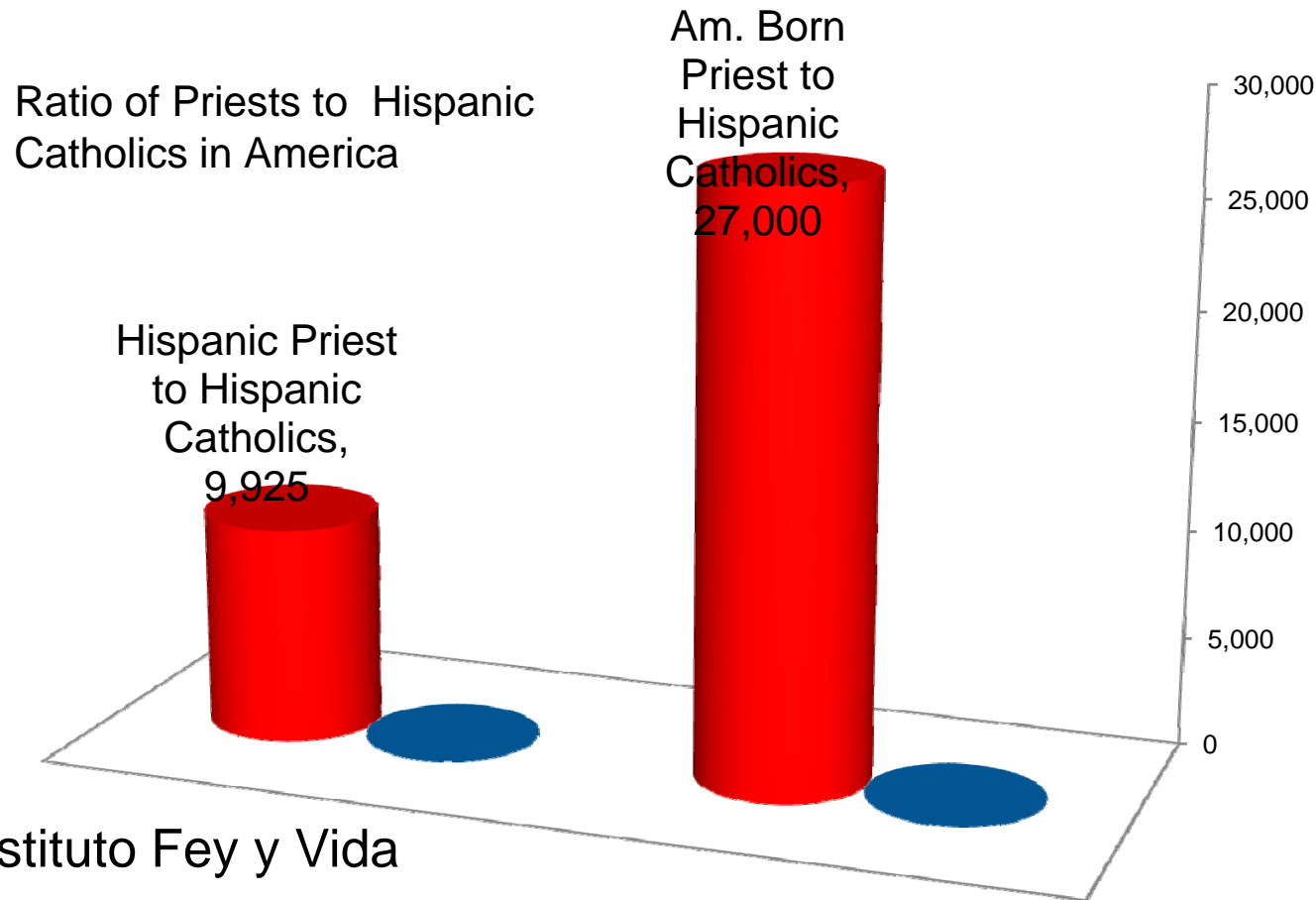
Projections of U.S. Catholics By Ethnicity and Year

In Millions

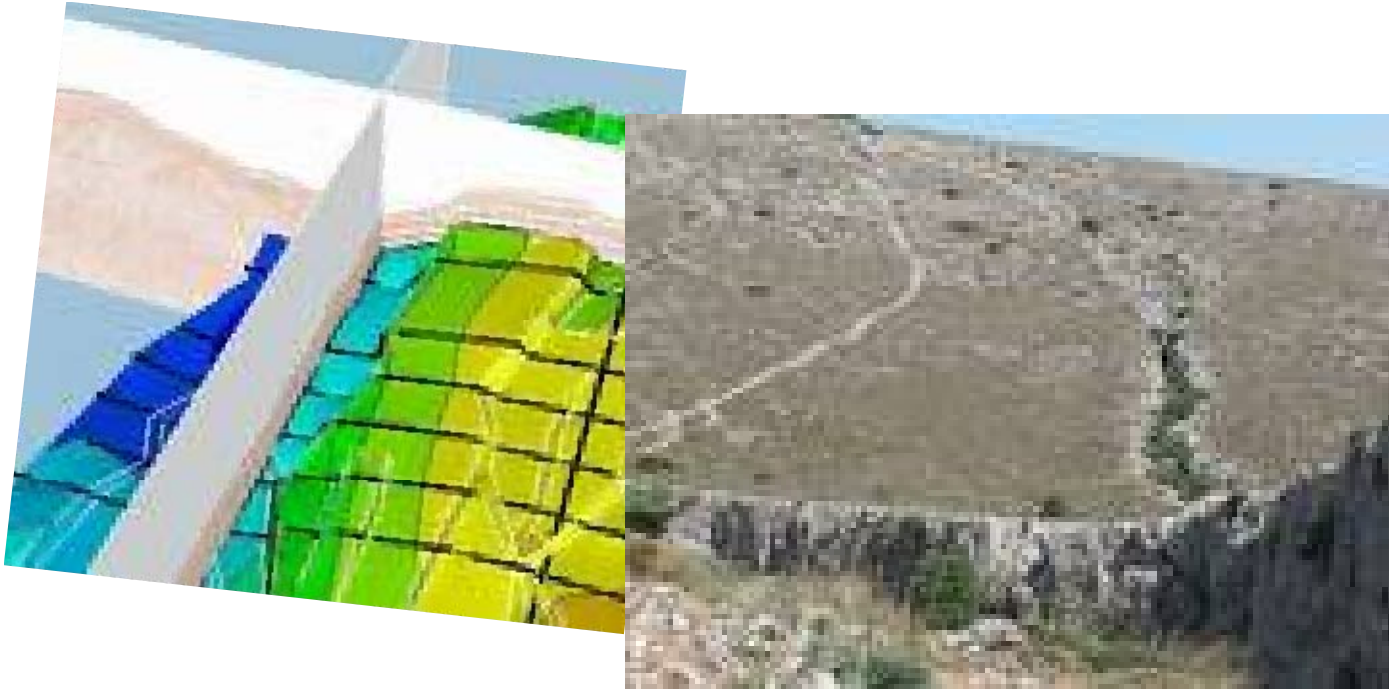


Instituto Fe y Vida Resource and Research Center

A Severe Shortage of Hispanic Catholic Priests



The Earthquake of Globalization Results in “Fault Lines”

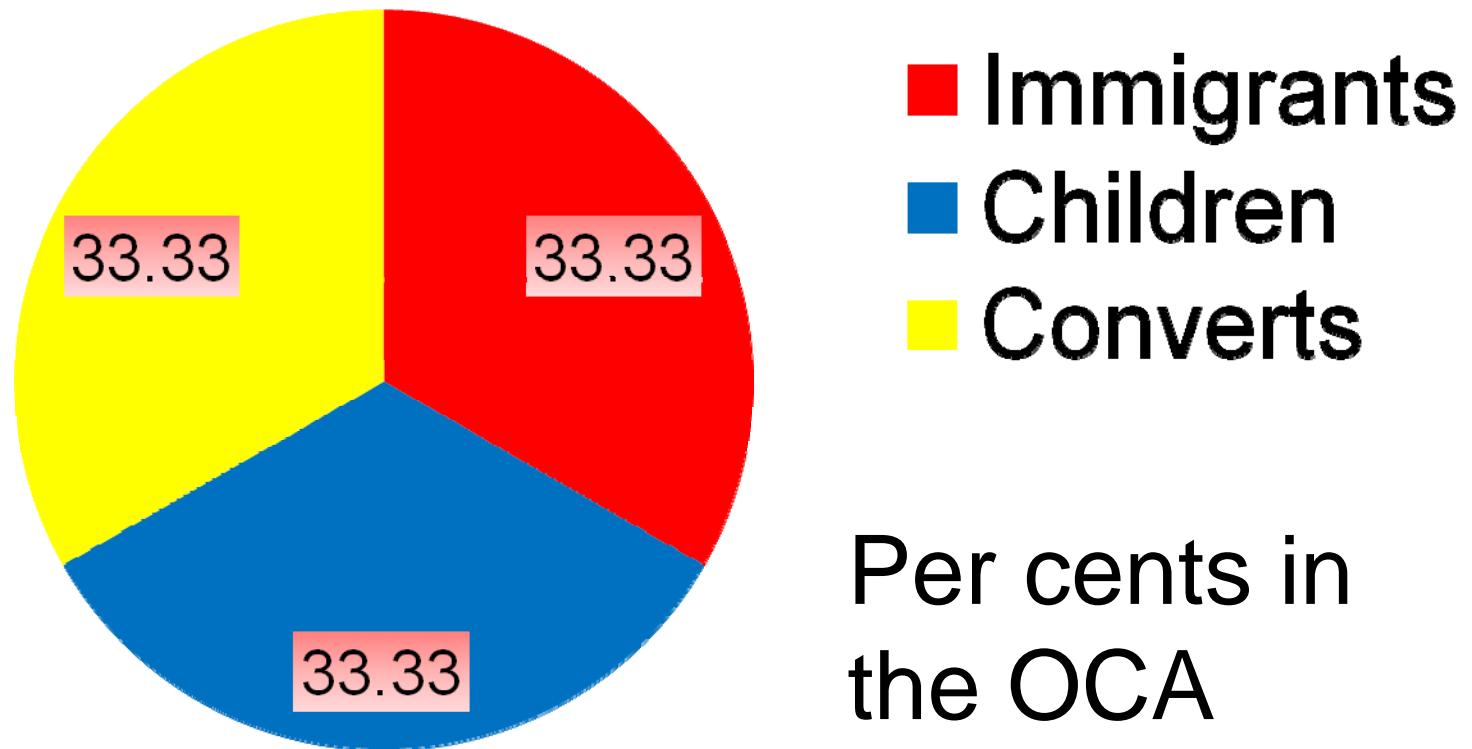


- Fault lines are not only between different world religions
- But WITHIN Religions (especially Christianity).

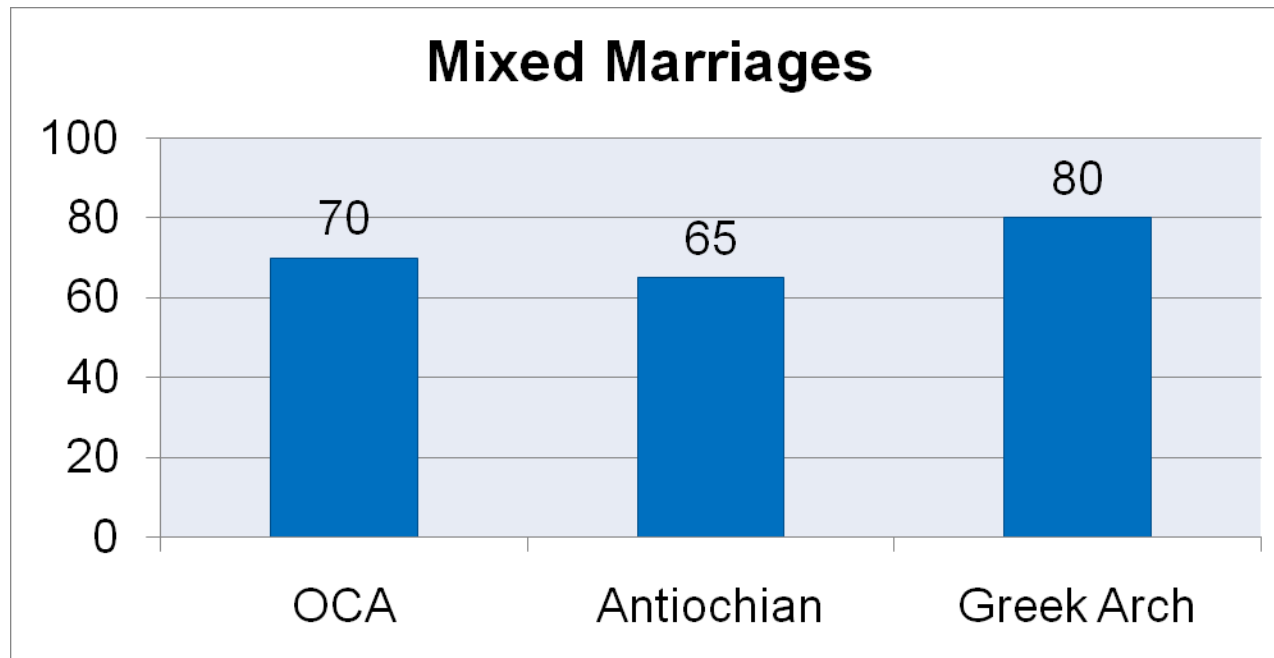
Signs of the “New Religious America”



Demographic Sources of New Members: OCA (Krindatch 2000)



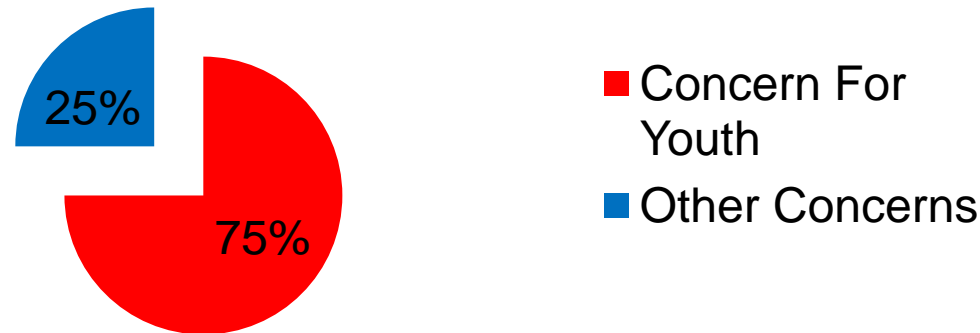
Why Haven't Children of Members Added More?



(The OCA reported “between 60 and 70 percent.)

Youth Leaving the Church

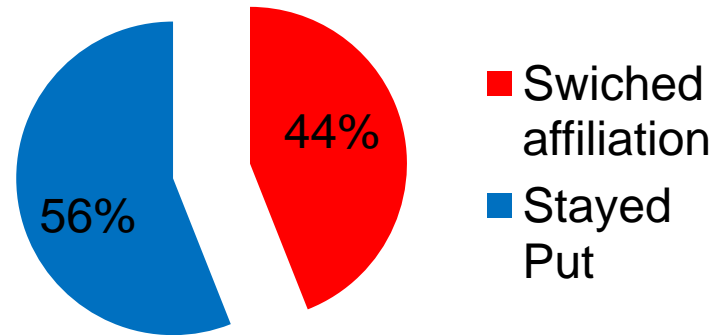
Highest OCA & GOA Priest Concern



- 75% of clergy say our most important problem is “youth leaving the church.”
 - 2006 Nationwide survey of priests- Patriarch Athenagoras Institute

Switching Religious Affiliation

- 44% of Americans have switched their religious affiliation



What counts:

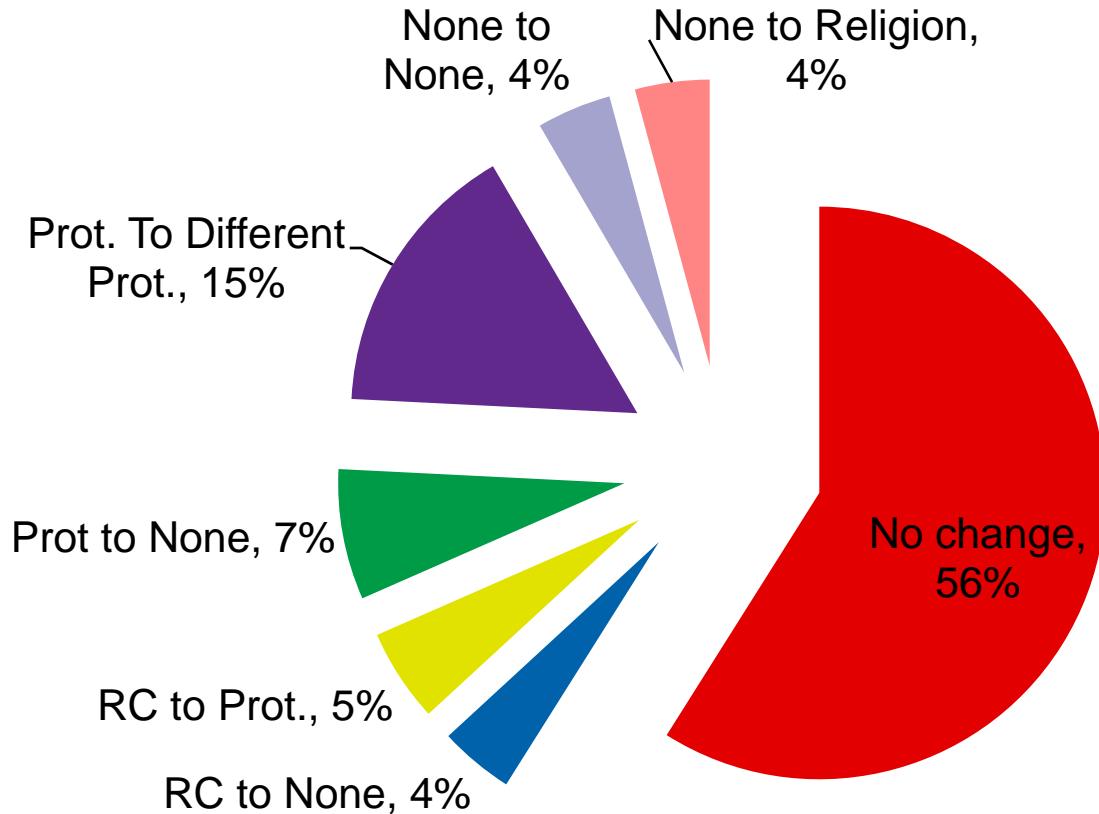
- From childhood background to another religious affiliation
- E.g. Going from Baptist to Methodist
- From childhood background to nonaffiliated

What does not count: changes within religion “families”

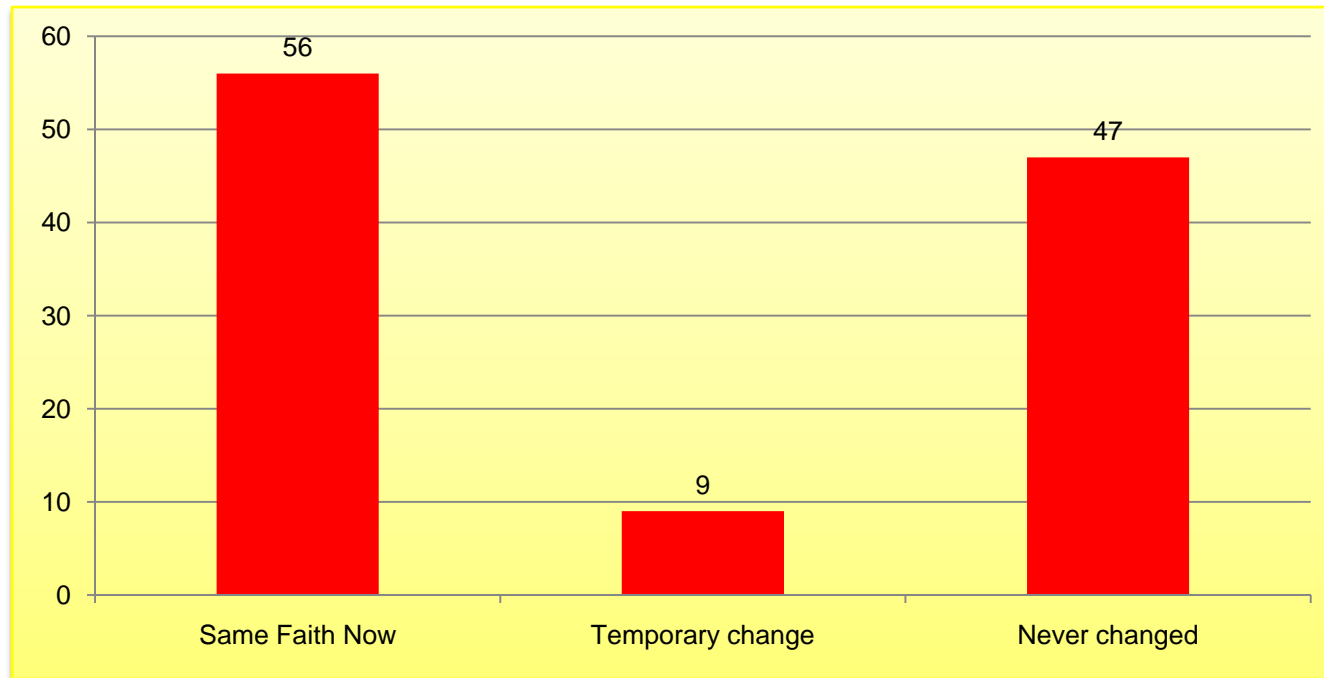
- E. g. Going from one Baptist church to another does not count

Where Have Strays Gone?

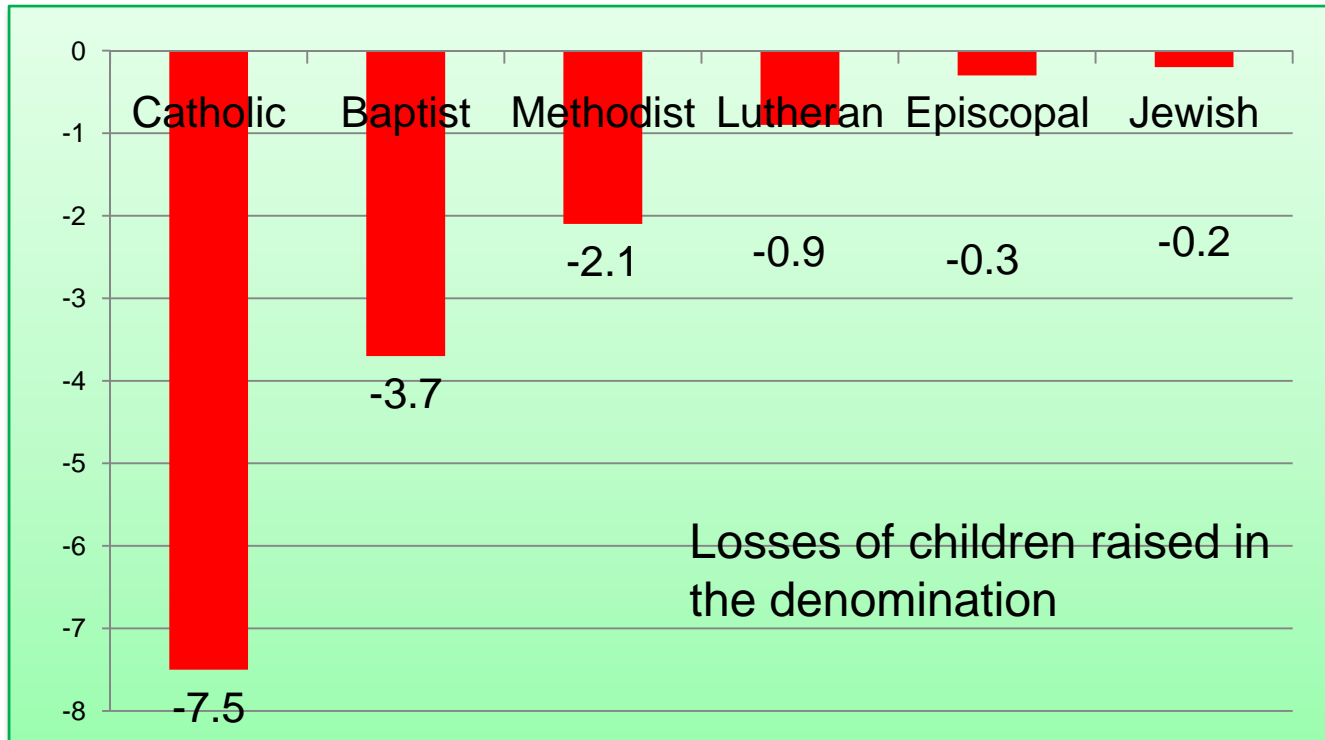
Pew “Faith in Flux” 2009



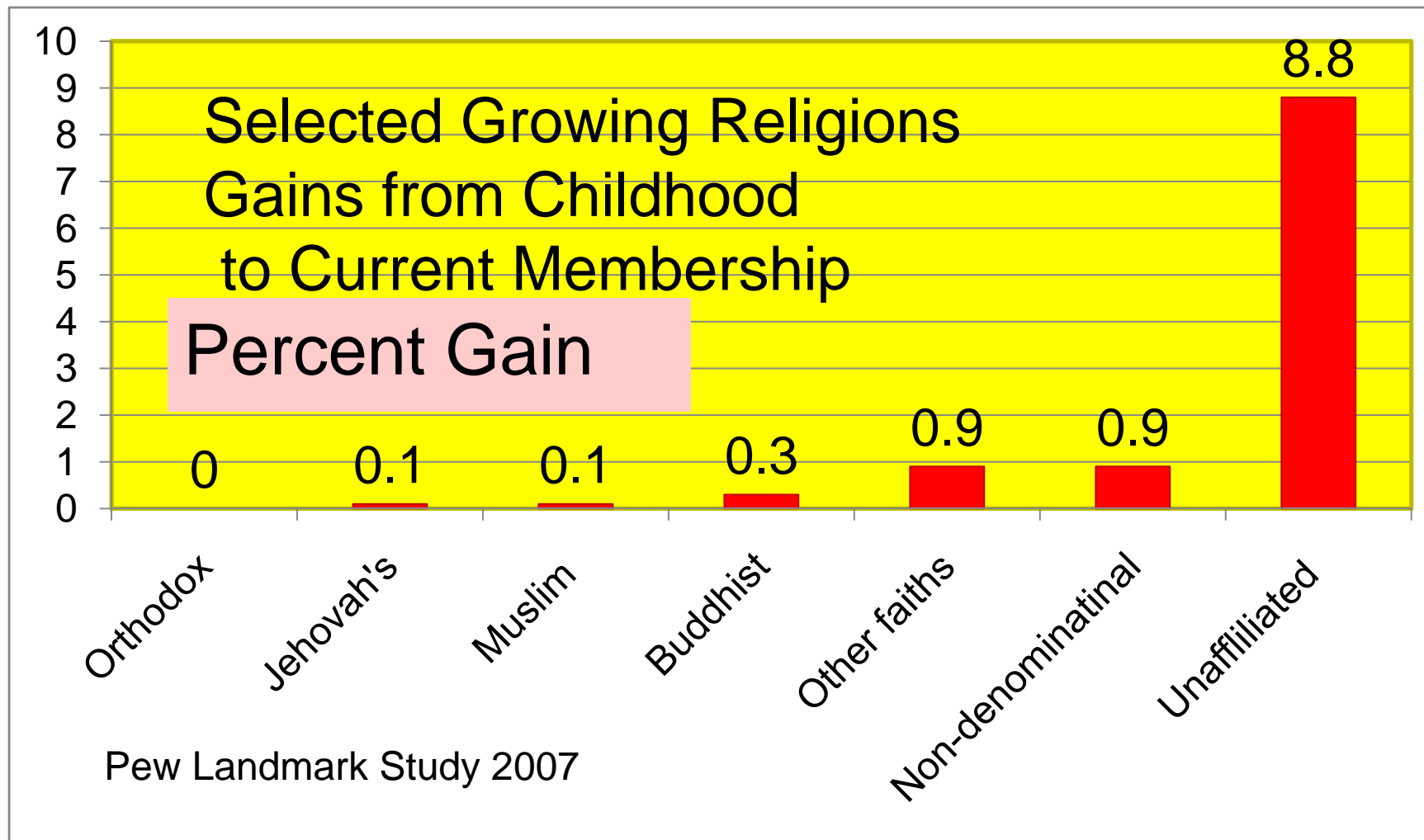
Of the 56% Who Stayed 9% Had Left At Some Point



Net Losses From Childhood

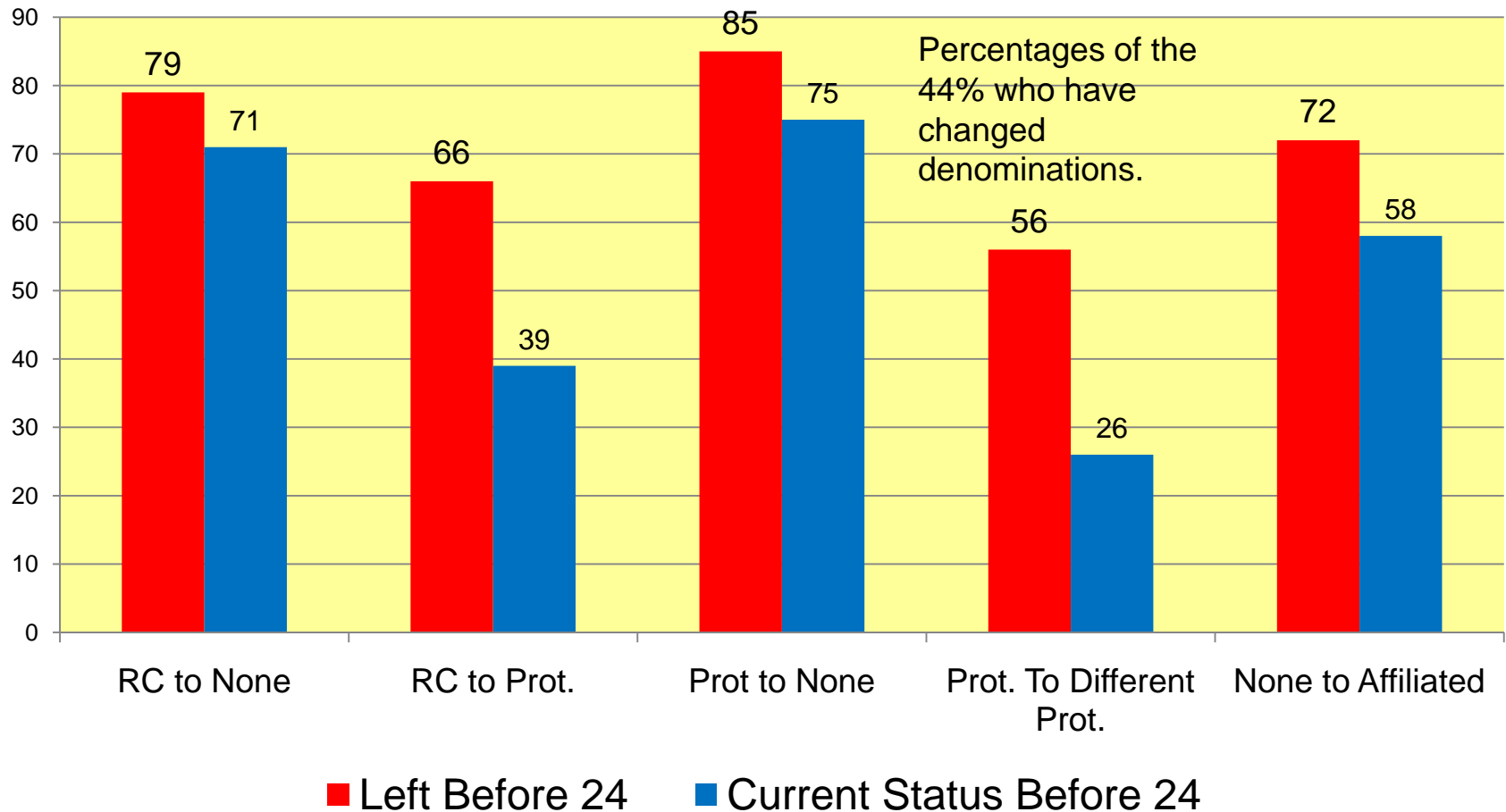


Affiliation Switching: Gains

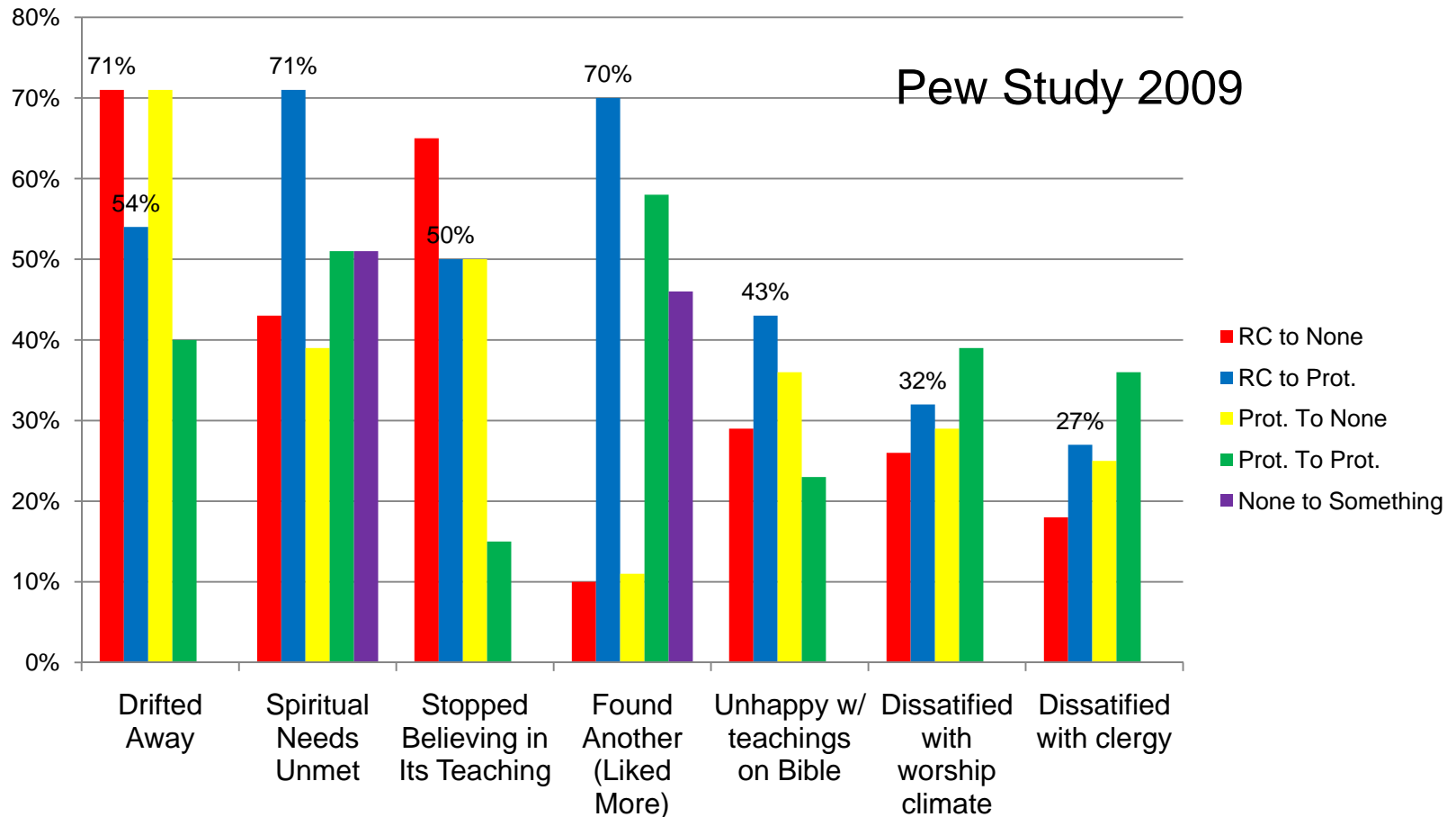


Most Switching Happens Before Age 24

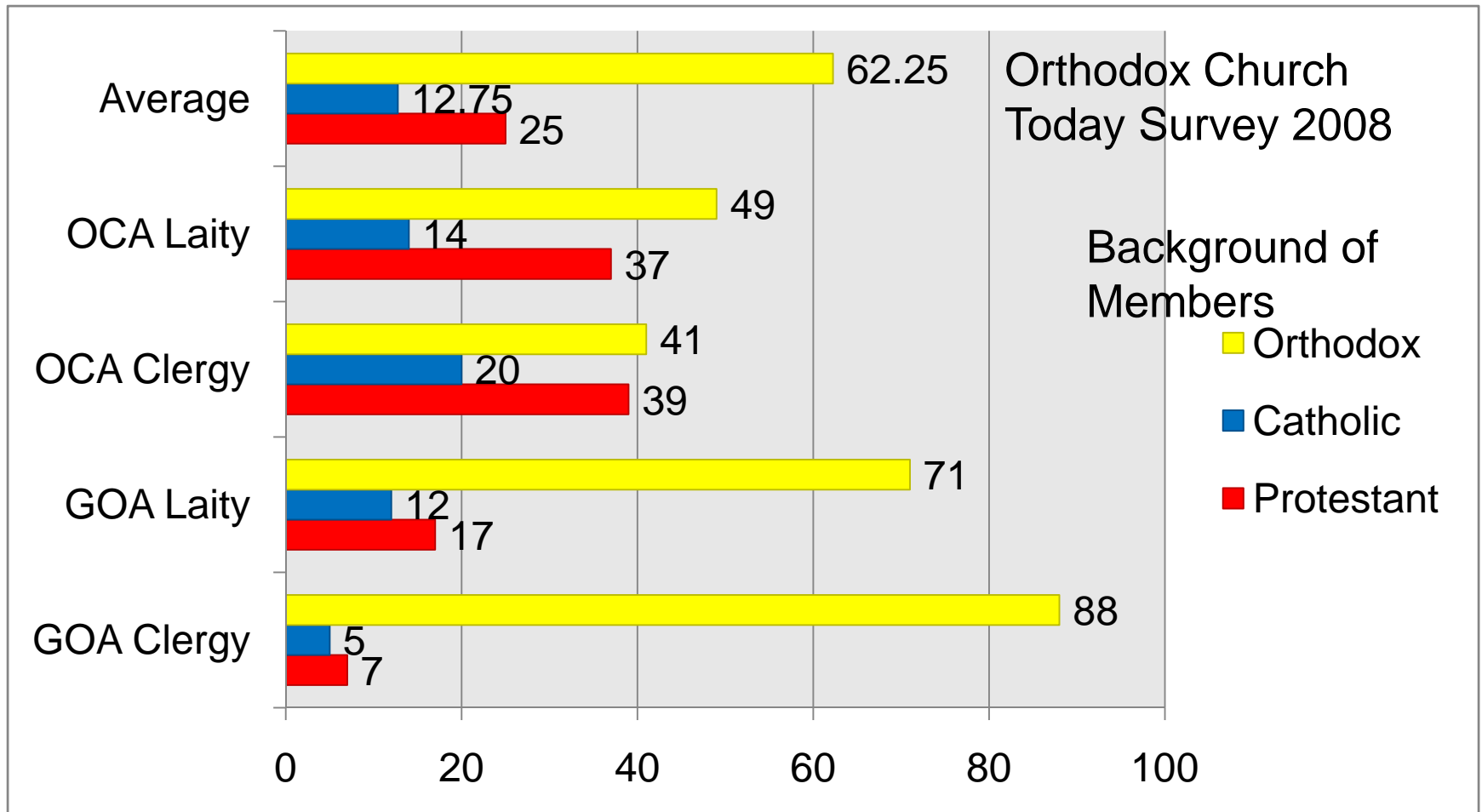
Pew Study 2009



The Reasons for Leaving

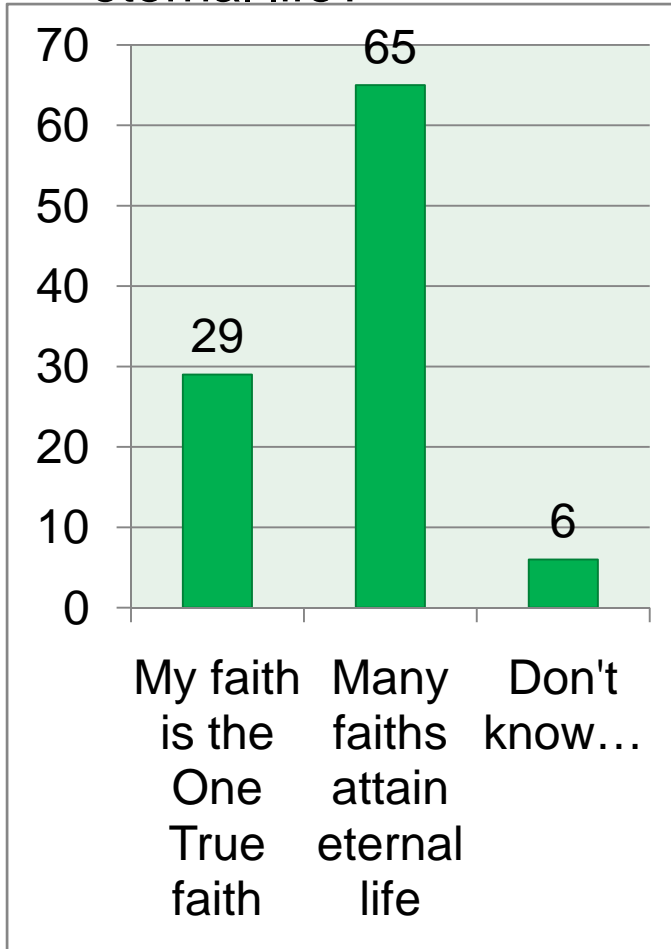


Switching to the Orthodox Church: Percent Members

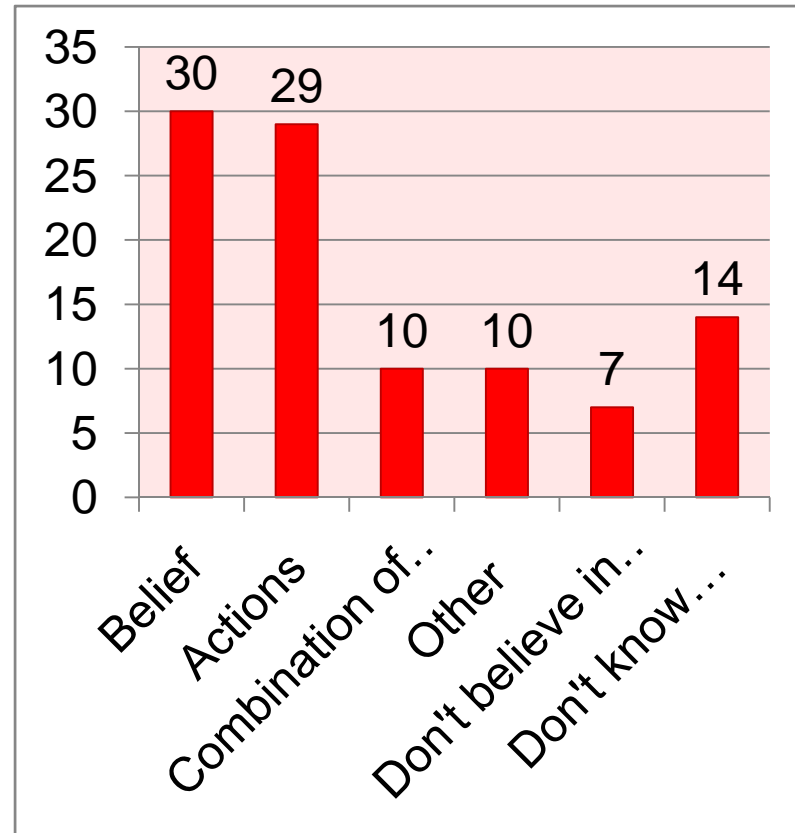


Attitudes to Other Religions

Who attains
eternal life?



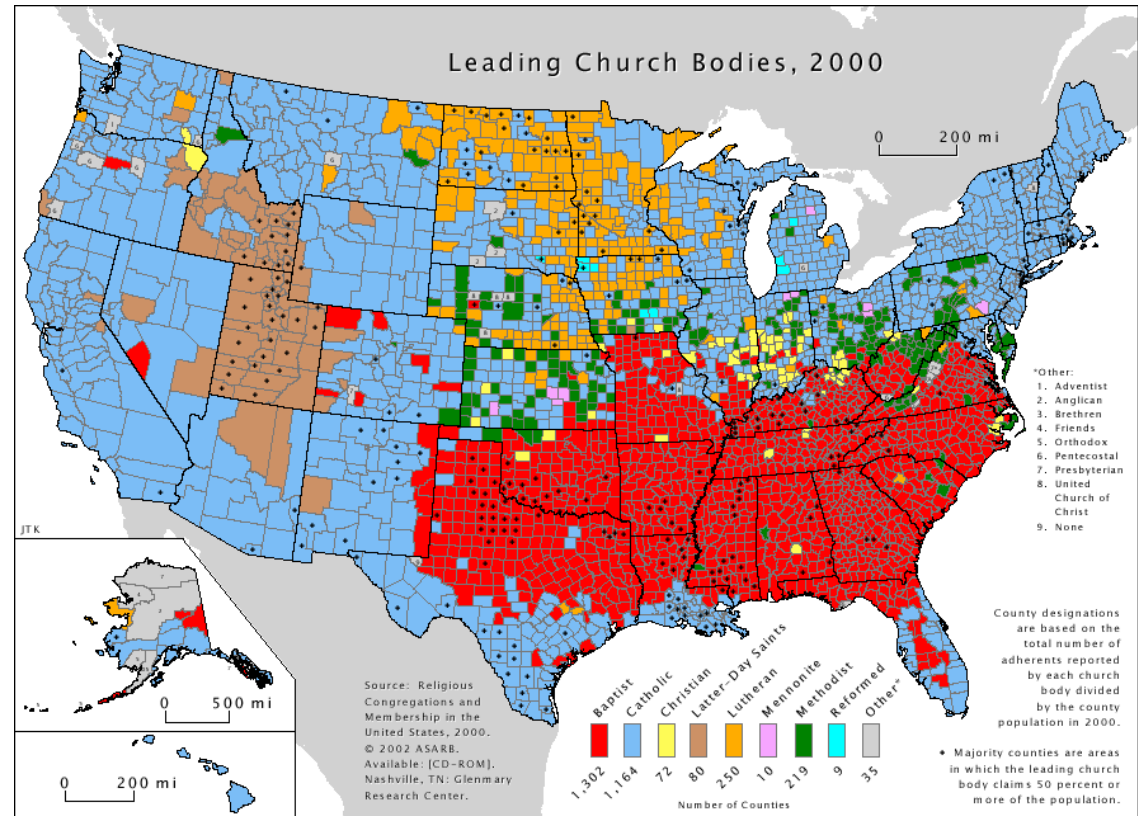
How does one attain
eternal life?



Less and Less Helpful?

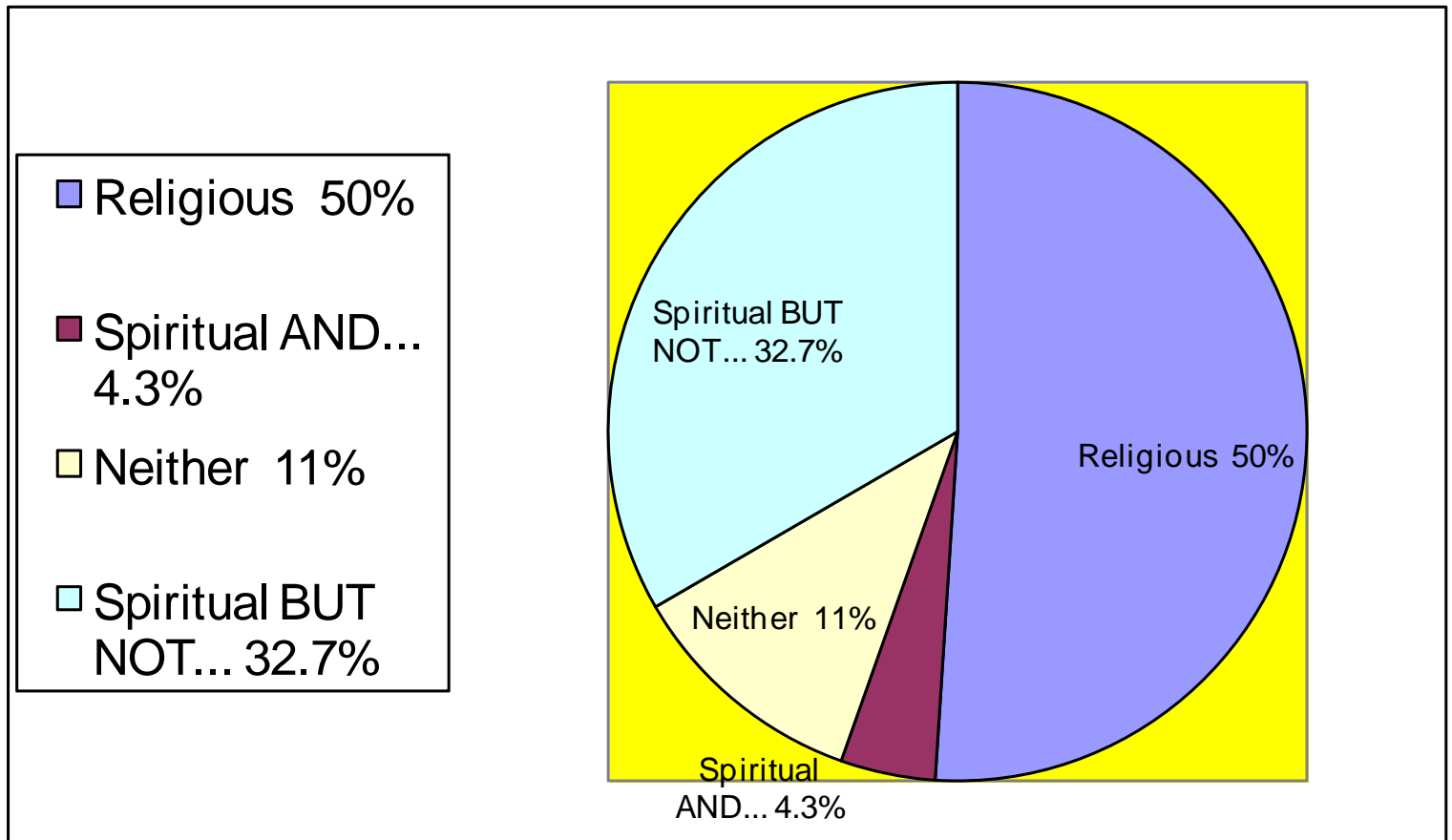
Majority Religious Denomination by County in the U.S

From American
Ethnic
Geography
Valparaíso
University

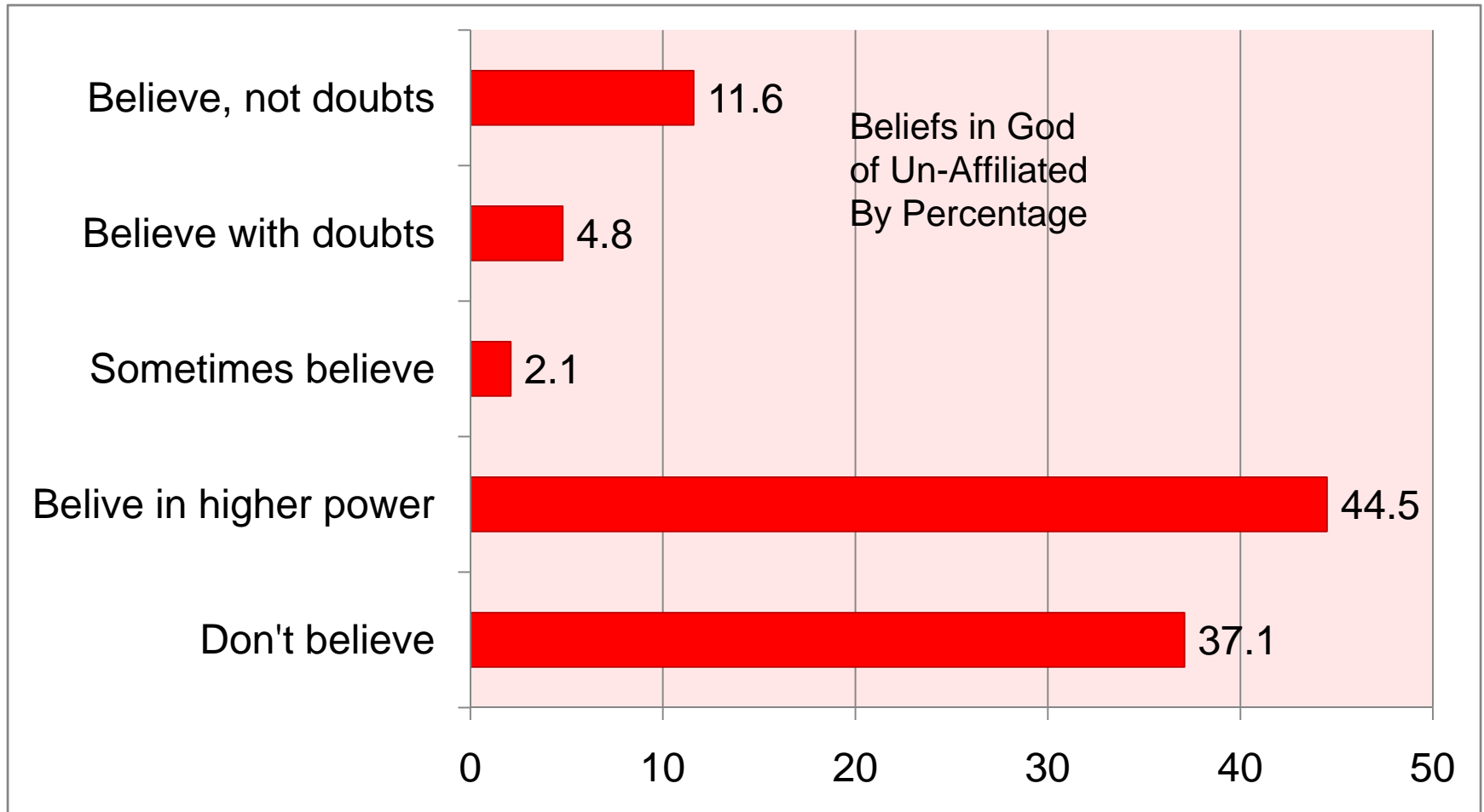


Christian Denominations

More Are Claiming to Be “Spiritual” But Not “Religious”



Beliefs of “Unaffiliated”

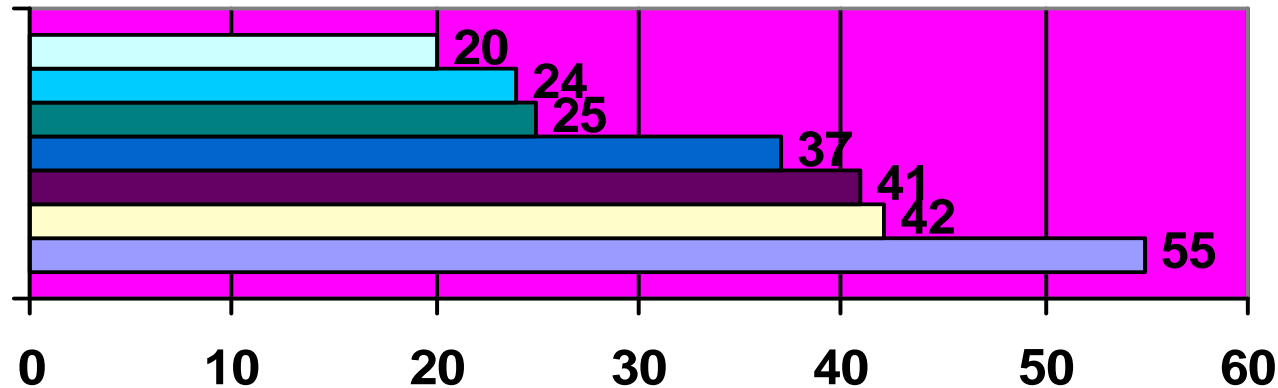


2006 Consensus: God Exists



May 2006 Gallup Poll

73% of Americans Believe in Some Form of the Paranormal



- Reincarnation
- Visits of extra-terrestrial beings
- Astrology
- Haunted Houses
- ESP or Extrasensory Perception
- Devil possession
- Psychic or spiritual healing

Gallup Poll

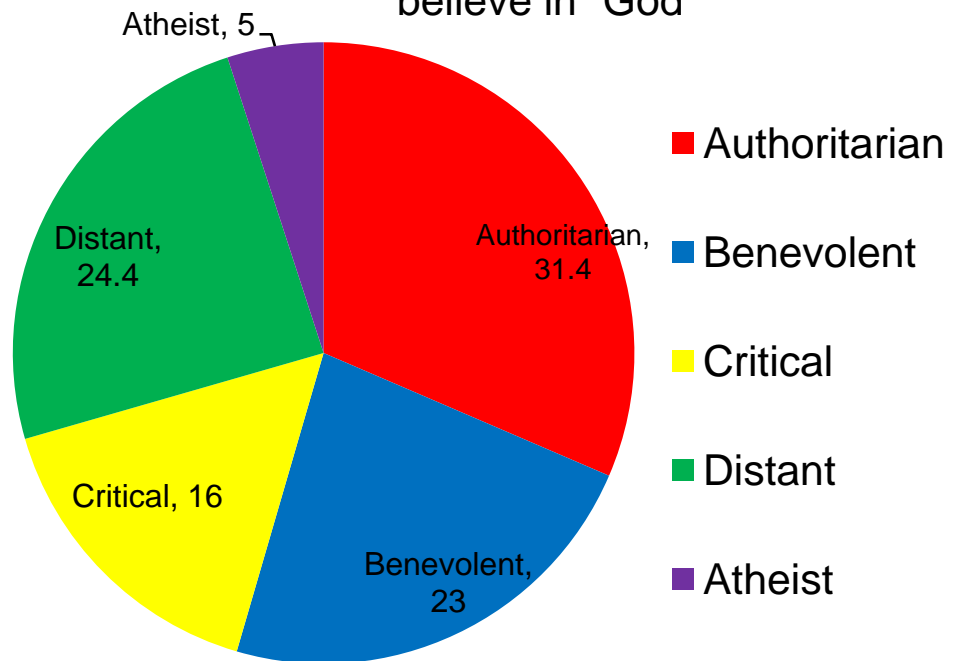
June 2005

“God” Means Different Things

- Authoritarian *(31.4%)
 - Highly involved
 - A guide to decisions
 - Angry/punishing
- Benevolent (23%)
 - Highly involved
 - Positive
 - Kindly
- Critical (16%)
 - Not involved
 - Observer
 - Will judge in the afterlife
- Distant (24.4%)
 - Not involved
 - First cause
 - No opinions about humans or history
- Atheist (5.2%)
 - Not existent
 - Perhaps strong moral opinions

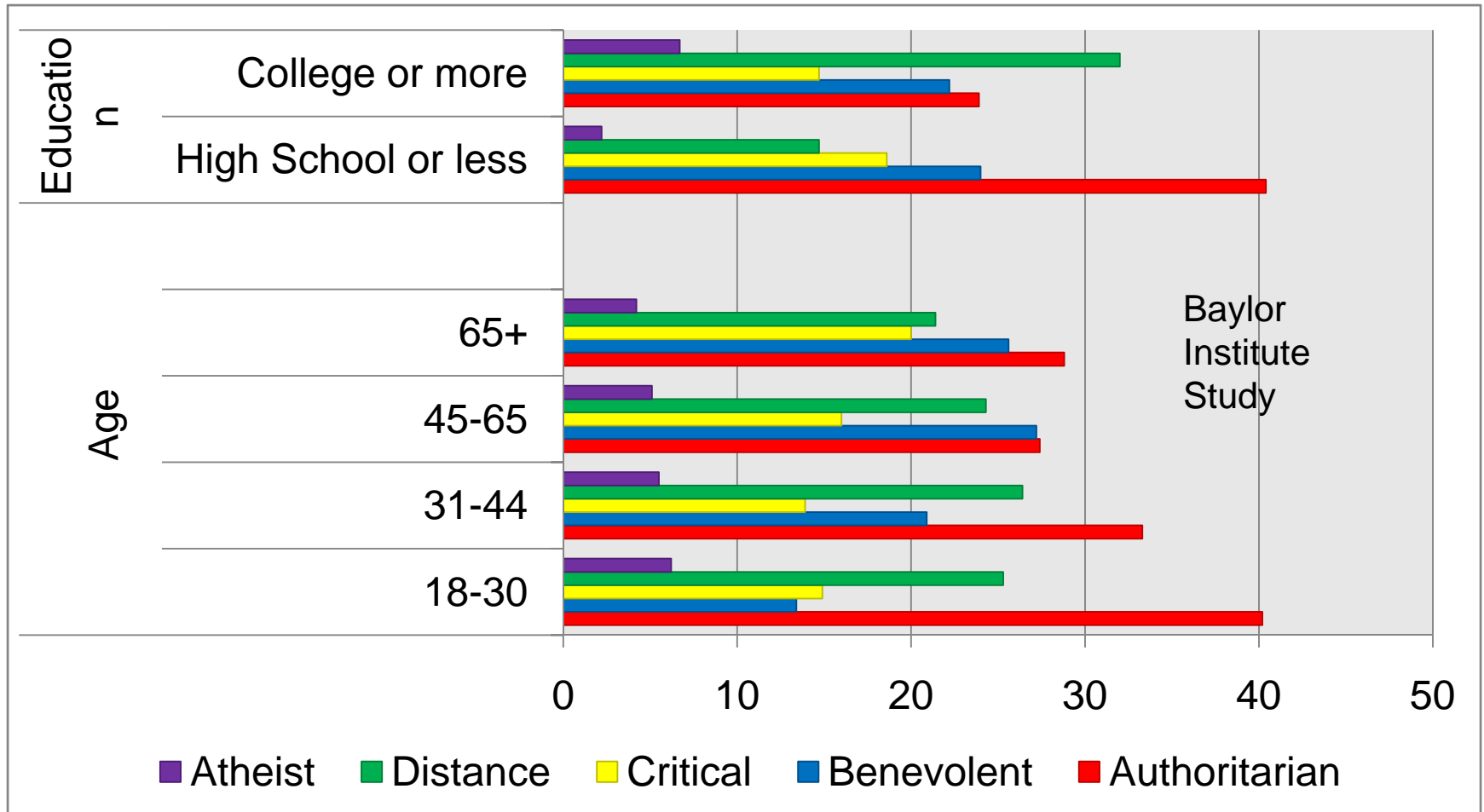
•63% of unaffiliated believe in “God”

•95% of Am. Population believe in “God”

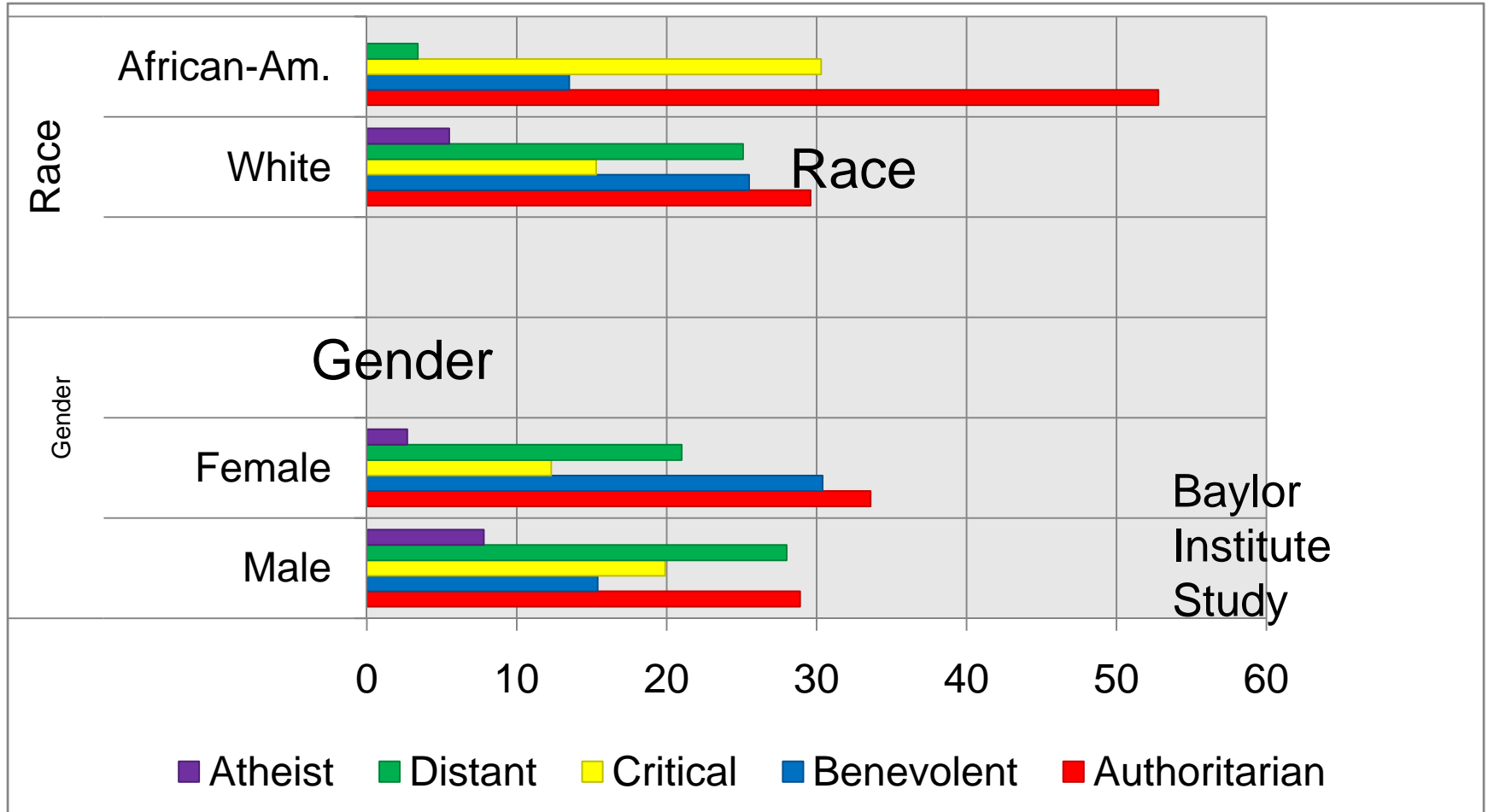


Baylor Institute Study

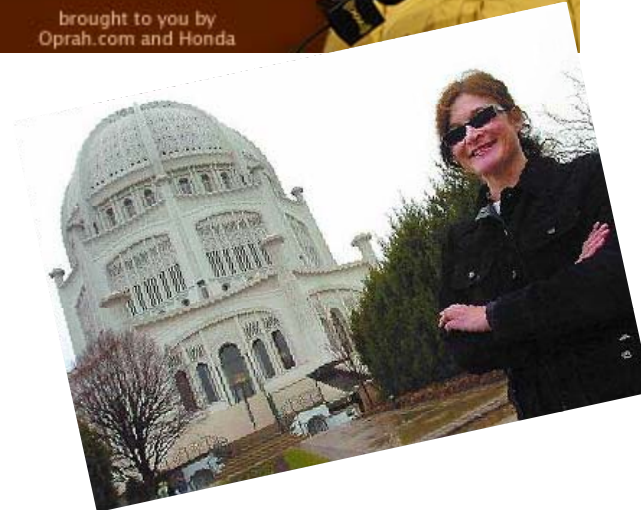
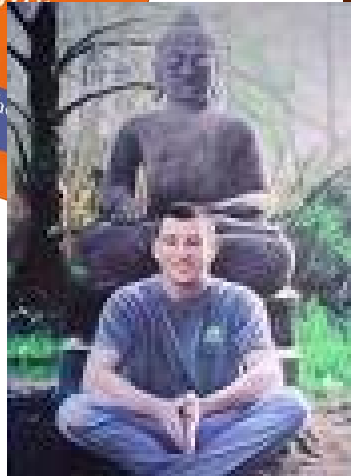
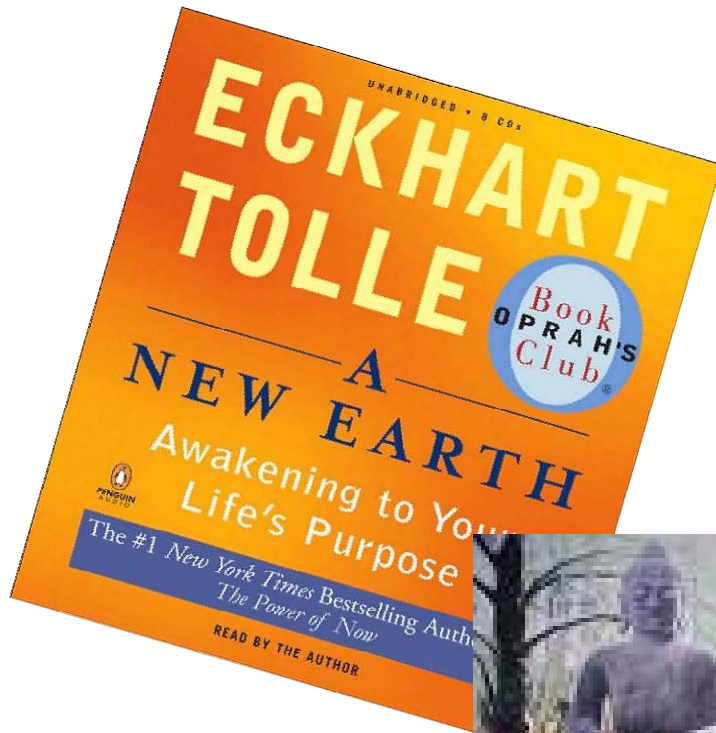
Types of Belief: Education and Age



Types of Belief: Gender & White and African American



Signs of Cafeteria Spirituality



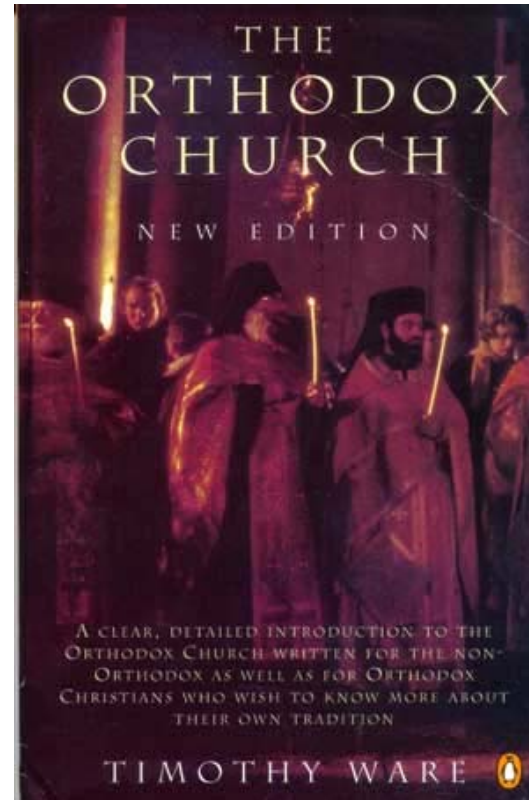
Summary of Findings

- On the whole the following are becoming less important to Americans:
 - Their religious background
 - Denominations as church organizations
 - Teachings of a religious hierarchy
 - The Catholic church
- The following are becoming more important to Americans:
 - A wide range of options for personal choice of affiliation and belief
 - A sense of “God” based on one’s own personal beliefs and experiences
 - “Spirituality” according to each person’s own definition
 - The local religious group regardless of its denomination
- It is also most likely the case that:
 - Americans will tend to favor attitude of “co-existence” with other religions and believers despite the teachings of their denomination.

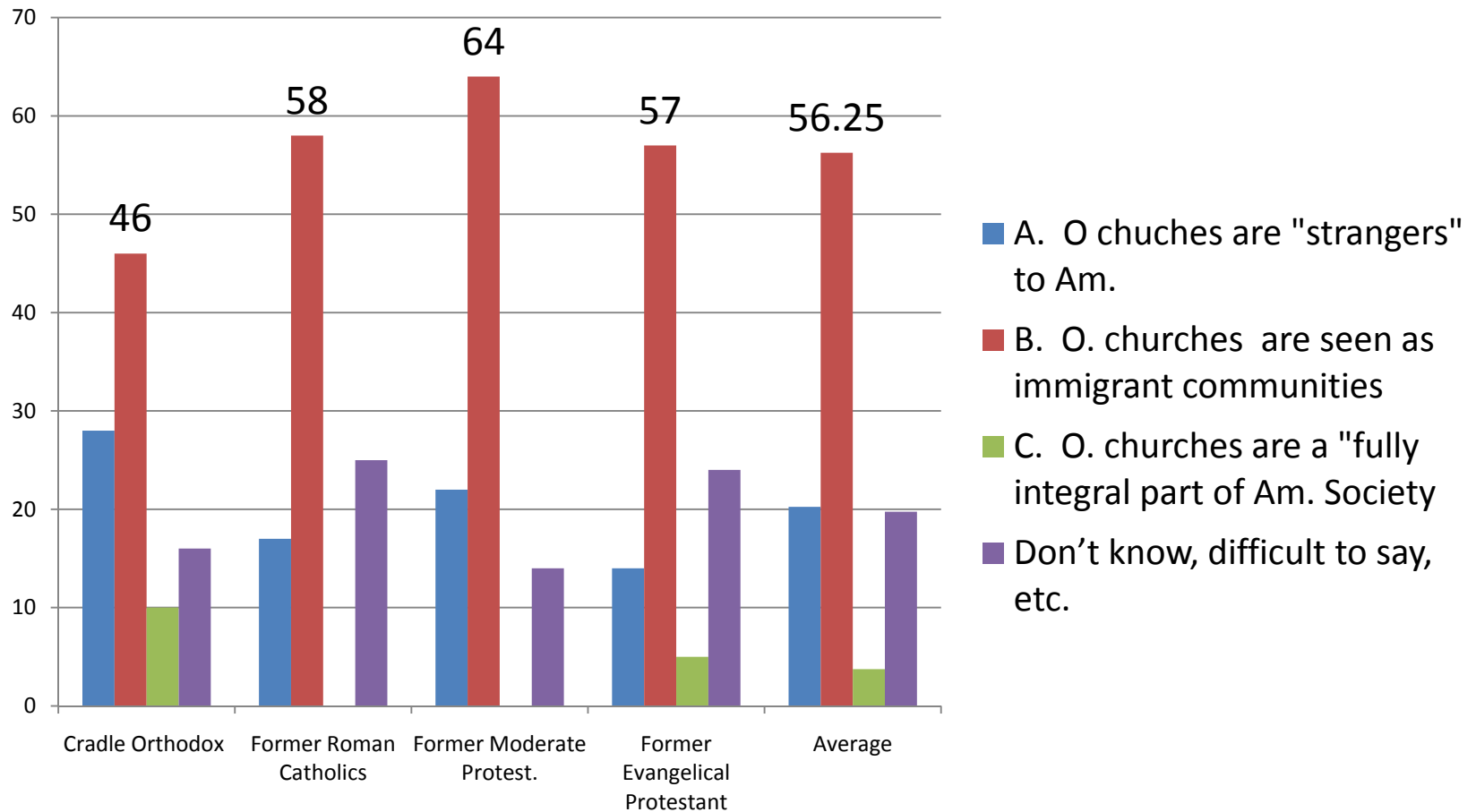
The Profile of a Prospective Member: The Identifying Factor



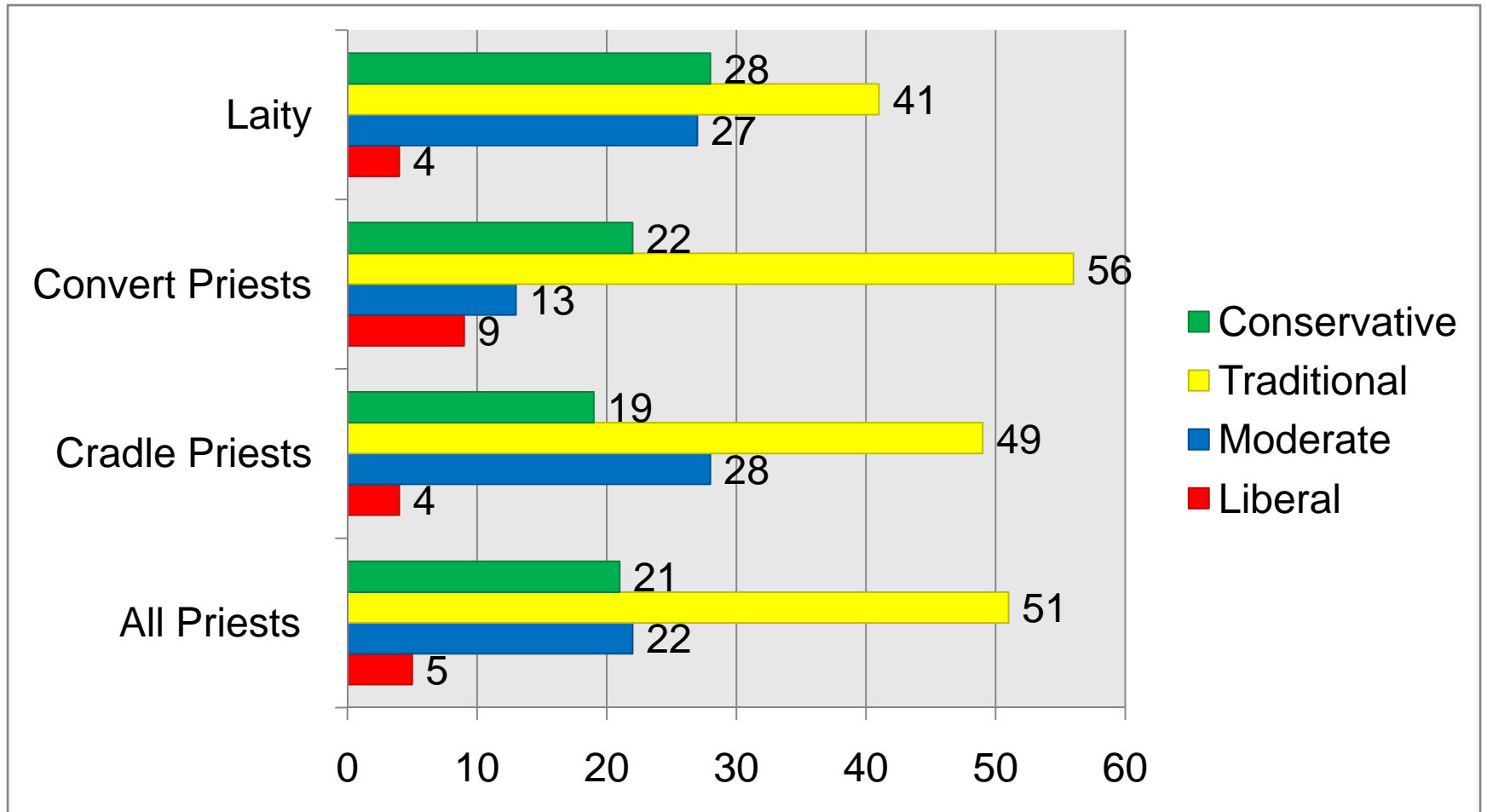
Orthodoxy's Foremost
Evangelist: Bishop Ware



Survey of Seminarians: Alexei D. Krindatch in 2004



General Attitudes Priests & All Faithful



The Impact of the Trends

- Members (especially youth)
- Associates” including partners of “mixed marriages,” “interested” seekers, personal contacts, supporters, catechumens, prospective members
- Non-Orthodox whom we are called to reach

Three Sets of Attitudes

1. Anti-institutionalism
2. Religious pluralism
3. Self-directed “spirituality”

Responding to the Trends: Our Orthodox Members

- Anti-institutionalism
 - connect the local parish to the diocese & OCA, SCOBA, etc.
- Religious Pluralism:
 - Teach the difference between Orthodoxy and other religions; give youth a firm foundation in the Orthodox faith & life
- Self-directed spirituality
 - Teach the importance of communion in the Body of Christ and spiritual direction

Responding to the Trends: Our Associates

1. Anti-institutionalism
 - As much as possible Involve them in the ministries and life of the local parish
2. Religious pluralism:
 - Respect their religious convictions but explain the distinctiveness of the Orthodox faith
3. Self-directed spirituality:
 - Show how Orthodox spirituality must be practiced in the context of the Orthodox Church—not in individual isolation

Responding to the Trends: Our Outreach to Americans

1. Anti-institutionalism
 - Present the life and ministry of the local parish
2. Religious pluralism
 - Know and respect other religions but be ready to point out the differences of belief
3. Self-directed “spirituality”
 - Witness to the Gospel of Jesus Christ. Stress participation in the Body of Christ not esoteric, mystical practice.

Responding to the Influence: Topics That Require Instruction

1. On Anti-institutionalism: the Theology the Church (Tradition, Hierarchy, Doctrine, Canon, etc.)
2. On religious pluralism: the Truth of Orthodoxy and the teachings of other religions
3. On popular spirituality without “religion”: the Orthodox mystical way and religious experience in general

Responding to the Trends By Category

- Anti-institutionalism
 - Make Orthodoxy “up close and personal” and de-emphasize the hierarchical & institutional aspects of the Church to outsiders
- Religious pluralism
 - Engage with Christian denominations and other religions but do not make concessions to religious pluralism
- Self-directed “spirituality:
 - Stress the need for guidance, discipline, and the sacramental life of the Church for spirituality

Works Cited

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- Krindatch, Alexei D. Journal for the Scientific Study of Religion; Sep2002, Vol. 41 Issue 3, p533-563, 31p, 7 charts
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- Krindatch, Alexei D. “The Orthodox Church Today: A National Study of Parishioners and the Realities of Orthodox Parish Life in the US (2008). Patriarch Athenagoras Iorthodox nstitute. Berkeley, CA.
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