

	Churches	Denominations	Sects	Cults	New Age
Example	Church of England Roman Catholic Church	Methodists Baptists United Reformed	Pentecostals Independent Evangelicals House Churches	Jehovahs Witnesses Unification Church Scientology Mormons	Transcendental Meditation Hare Krishna Colour therapy
Size	Large, with hierarchy of clergy and paid officials	Like churches, but smaller	Strong leaderships, yet stressing lay responsibilities	Large in places	Never large with longevity
Range of beliefs	Very liberal to fundamentalist, tend to moderation	Very liberal to fundamentalist, tend to moderation	Evangelical, charismatic and fundamentalist	Particular belief around leader's vision	Non-doctrinal or fluid
Membership sources and leakages	Born into a parish from all sections of society, "disappear"	Familial (choices of "chapel" in the past still colour involvement) but many fall away and random recruitment	Individual sought conversions, strong commitments difficult (but not impossible) to leave	Individual conversions, strong group ethos difficult to leave	Rapid joining even buying in; fading of interest
Membership commitment	Low even occasional; do not withdraw from society or change lifestyles	Moderate with importance of membership activity	High and withdraw from society and culture	High and withdraw from society and culture	High if transitory staying part of the culture
Membership rise or decline	Decline through social indifference in general and life cycle rituals are less effective recruiters	Loss of relevance: denominations are an "old argument"	Increases often via recycling enthusiastic denomination and church members	Increases and often rapid declines with leadership change;	Consumerism means easy to join and trying something else
Relationship with State	Ritualistic	Positive	Hostile	Distant	Indifferent
Relationship with wider society and culture	World-accommodating - accept and engage with dominant norms and values of society; however, some tend to sectarian rejection	World-accommodating - accept dominant norms and values of society; however, some tend to sectarian rejection	World rejecting: the culture is used as a means but is rejected as an end and as norms and values – salvation is anti-culture and anti-society	Varies according to leadership and group position: some as rejectionist as a sect,	some consumerist and part of postmodernity
Relationship with different faith	Responsibility to be positive towards those of other faith in a plural society and dialogue, but not those of sectarian sympathy	Denominations are generally tolerant and will dialogue	Hostile and intolerance towards other beliefs - only one road to salvation	Benefit from toleration and can therefore be tolerant of other groups even when no agreement	Many overlap with one another with some multiple memberships