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Table 1: Youth Religiosity by Sociodemographic Characteristics and Grade Level, 1998-1999

	Importance of religion (1-4)			Religious attendance (1-4)			Religious nonaffiliation (%)		
	8th Grade	10th Grade	12th Grade	8th Grade	10th Grade	12th Grade	8th Grade	10th Grade	12th Grade
Mean	2.88	2.79	2.80	2.92	2.79	2.69	13.2	13.7	15.9
Gender									
Female	2.95	2.87	2.90	2.99	2.84	2.74	11.0	11.9	13.5
Male	2.80	2.70	2.69	2.85	2.73	2.64	15.5	15.8	18.2
Race									
White	2.78	2.67	2.69	2.93	2.75	2.65	13.3	14.6	17.1
Native American	2.92	2.63	2.57	2.65	2.54	2.45	23.2	23.2	23.5
Black	3.24	3.30	3.34	3.02	2.99	2.94	11.0	9.6	9.6
Latino	2.90	2.94	3.00	2.76	2.75	2.69	14.0	11.1	11.7
Asian American	2.91	2.87	2.67	2.96	2.81	2.56	13.9	16.8	21.2
Family structure									
No parent	2.92	2.89*	2.78	2.67	2.66	2.41	17.1	15.0	19.9
One parent	2.83	2.79*	2.76	2.72	2.62	2.50	16.6	16.0	18.2
Two parents	2.89	2.78*	2.81	3.00	2.84	2.78	12.0	13.0	14.8
Region									
Northeast	2.64	2.50	2.49	2.79	2.55	2.46	13.4	13.1	17.8
North Central	2.75	2.71	2.68	2.90	2.80	2.65	16.3	15.5	18.1
South	3.11	3.03	3.06	3.07	2.95	2.87	10.1	9.6	11.3
West	2.74	2.74	2.66	2.65	2.64	2.53	18.0	20.9	24.1

p<.01 unless otherwise noted (two-tailed tests)

* p<.05 (two-tailed tests)

Note. Source: Monitoring the Future (MTF), 1998-1999. The MTF does not collect data in Hawaii or Alaska. Regional classifications are based on categories adopted by the U.S. Census Bureau: **Northeast:** Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania

North Central: Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, and Kansas

South: Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma, and Texas

West: Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, Washington, Oregon, and California

The importance of religion was determined by respondents' answer to the question "How important is religion in your life?" Possible responses range from "not important" (1) to "very important" (4). Respondents were also asked, "How often do you attend religious services?" Responses ranged from "never" (1) to "about once a week or more" (4). Adapted from Table 3 "Bivariate Relationships Between American Youth's Religiosity and Sociodemographic Characteristics by Grade Level, 1998-1999 Data Combined (means and proportions)," by J.M. Wallace, T.A. Forman, C.H. Caldwell, & D.S. Willis, 2003, Religion and U.S. secondary school students. *Youth & Society*, 35(1), 98-125. Doi: 10.1177/0044118X03254564.

Table 2: Growth of Adult Participation in African-American Churches, by Denomination, 1995-2000

Denomination	Member churches reporting an increase in adult participation
Baptist	64.0%
Church of God in Christ	55.9%
African Methodist Episcopal	61.7%
Christian Methodist Episcopal	51.9%
African Methodist Episcopal Zion	56.7%
United Methodist	60.4%
Black Presbyterian	40.0%
Total	57.8%

Note. The percentages displayed are the proportion of churches of each denomination that experienced an increase in adult participation of 5% or greater between 1995 and 2000. Data collected through reports by senior clergy. For a more detailed discussion of the survey methodology, see original publication. Adapted from Table 1 "Black Church Adult Participation Levels—Study Variables by Denomination (N=1,863)," by S.L. Barnes, 2009, Enter into His gates: An analysis of Black church participation patterns. *Sociological Spectrum*, 29(2), 173-2000. doi:10.1080/0273217080258435

Table 3: Self-Ratings of Religiosity and Spirituality Among African Americans, Black Caribbeans, and non-Hispanic Whites Residing in the United States, 2001-2003

	African Americans (n = 3,570)	Black Caribbeans (n = 1,621)	Non-Hispanic Whites (n = 891)
Both religious and spiritual	81.24	76.92	62.89
Religious only	2.84	4.59	3.15
Spiritual only	7.79	11.17	19.07
Neither religious nor spiritual	8.11	7.30	14.88

Note. Data collected by the National Survey of American Life: Coping with Stress in the 21st Century (NSAL). The NSAL defines respondents as Black Caribbeans if they self-identify as Black, are English-speaking, and trace their ethnic heritage to a Caribbean country. All respondents are currently residing in the United States. Adapted from Table 1 "Distribution of the Study Variables by Race and Ethnicity," by L.M. Chatters, R.J. Taylor, K.M. Bullard, & J.S. Jackson, 2008, Spirituality and subjective religiosity among African Americans, Caribbean Blacks, and non-Hispanic Whites. *Journal for the Scientific Study of Religion*, 47(4), 725-737. doi:10.1111/jssr.2008.47.issue-4.

Table 4: Characteristics Associated with the Importance of Religion to Women, 2002

	Proportion reporting that religion is:		
	Very important	Somewhat important	Not important
All women	50%	31%	19%
Religious affiliation			
No religion	0%	1%	99%
Catholic	49%	43%	8%
Protestant	65%	31%	4%
Baptist/ Southern Baptist	70%	28%	2%
Methodist, Lutheran, Presbyterian, Episcopal, Church of Christ	49%	43%	8%
Fundamentalist Protestant	80%	19%	1%
Other*	40%	45%	16%
Frequency of Religious Attendance			
Weekly or more	88%	11%	1%
1-3 times per month	56%	40%	4%
Less than once/month	21%	42%	37%
Racial/Ethnic Group			
Black	70%	19%	11%
Non-Hispanic White	44%	34%	22%
Hispanic	55%	31%	14%

*Does not sum to 100% due to rounding error.

Note. Authors' calculations, 2002 NSFG. Means and proportions weighted using sample weights. Adapted from Table 1 "Characteristics Associated with Importance of Religion," by S.R. Hayford & S.P. Morgan, 2008, Religiosity and fertility in the United States: The role of fertility intentions. *Social Forces*, 86(3), 1163-1188.

Table 5: Percentage of White Respondents Aged 25 and Older Attaining a Bachelor Degree, by Religious Background and Birth Cohort, 1972-2004

	Born before 1940	Born 1950-1959	Born 1960-1979
Conservative Protestant	7.9	19.2	21.2
Mainline Protestant	18.0	34.2	38.2
Catholic	12.4	28.2	31.0
Jewish	36.9	70.8	71.3
Nonaffiliated	15.0	26.9	24.4
Total	14.5	28.5	29.9
<i>n</i>	<i>13,641</i>	<i>12,447</i>	<i>4,549</i>

Note. Religious background is determined by respondents' religion at age 16. Data collected by the General Social Survey, 1972-2004. Adapted from Table 1 "Percentage of respondents attaining a bachelor's degree by religious background and birth cohort for white respondents aged 25 and older, General Social Survey, 1972-2004 (n = 30,637)," by R.P. Massengill, 2008, Educational attainment and cohort change among conservative Protestants, 1972-2004. *Journal for the Scientific Study of Religion*, 47(4), 545-562. doi:10.1111/j.1468-5906.2008.00426.x.

Table 6: Attitudes about Marriage, by Gender and Religious Attendance, 1998-2000

	Father is frequent attendee (n=192)	Mother is frequent attendee (n=354)	Both parents are frequent attendees (n=431)	Neither parent is frequent attendee (n=1,057)
Father: better for children if parents marry	86%	81%	91%	80%
Father: father should earn main living	48%	36%	47%	36%
Father: women cannot be trusted	14%	10%	7%	9%
Mother: better for children if parents marry	73%	75%	85%	66%
Mother: father should earn main living	34%	29%	38%	25%
Mother: men cannot be trusted	14%	17%	10%	14%

Note. "Frequent attendee" denotes respondents who report attending religious services "several times a month" or "once a week or more." These data were collected in the Baseline interviews of the Fragile Families and Child Wellbeing Study. Adapted from Table 2 "Beliefs, attitudes, and practices regarding relationship behaviors, by religious participation," W.B. Wilcox & N.H. Wolfinger, 2008, Living and loving "decent": Religion and relationship quality among urban parents. *Social Science Research*, 37(3), 828-843.

Table 7: Fathers' Religious Attendance at the Time of Their Child's Birth (1998-2000) and One Year Later (1999-2001)

Time 1	Time 2					Total
	Never	Hardly Ever	Several Times Yearly	Several Times Monthly	Weekly or More	
Never	8.2%	2.9%	2.8%	1.8%	1.6%	17.0%
Hardly Ever	4.9%	6.8%	9.3%	4.1%	3.3%	28.0%
Several Times Yearly	1.3%	1.9%	8.7%	6.7%	4.2%	23.0%
Several Times Monthly	0.4%	0.3%	2.3%	5.7%	4.8%	14.0%
Weekly or More	0.5%	12.2%	2.3%	3.1%	13.0%	18.0%
Total	15.3%	12.2%	24.4%	21.4%	26.9%	100.0%

Note. Data collected through the Fragile Families and Child Wellbeing Study. Adapted from Table 2 "Cross-Tabulation of Fathers' Religious Participation at the Time of the Child's Birth and 1 Year Later," by R.J. Petts, 2007, Religious participation, religious affiliation, and engagement with children among fathers experiencing the birth of a new child. *Journal of Family Issues*, 28(9), 1139-1161.

Table 8: Attitudes Toward Transracial Adoption, by Religious Denomination, 2005

	Protestant (n = 965)	Catholic ^a (n = 375)	Other ^b (n = 128)	None ^c (n = 183)	Overall (n = 1,651)
Always or almost always wrong (%)	8.5	4.8*	6.3	2.2**	6.8
Only wrong sometimes (%)	12.6	10.4*	7.0	8.2**	11.2
Not wrong at all (%)	78.9	84.8*	86.7	86.9**	82.2

* significantly different from Protestants at the .05 level

** significantly different from Protestants at the .01 level

^a Did not differ significantly from any groups other than Protestants

^b Did not differ significantly from any groups

^c Did not differ significantly from any groups other than Protestants

Note. Respondents were asked, "How do you feel about the following marriage and family related issues:...adopting a child of a different race?" Source: Baylor Religion Study, Wave 1. Adapted from Table 2 "Bivariate Table of Religion and Attitudes towards Transracial Adoption," by S.L. Perry, 2010, The effects of race, religion, and religiosity on attitudes towards transracial adoption. *Journal of Comparative Family Studies*, 41(5), 837-854.

Table 9: Percentage Holding Exclusivist Beliefs by Select Independent Variables by Denomination, Religiosity, Parent Religiosity, and Religious Peer Networks, 2002-2003

	Accept church (%) teachings as a whole	Only one religion true (%)	Exclusivist beliefs (%)
Total (n=3,221)	51.1	28.7	19.9
Religious affiliation			
Catholic	45.7	19.0	9.7
Evangelical	60.7	44.9	33.5
Black Protestant	62.4	34.5	22.5
Mainline Protestant	44.2	24.2	17.0
Jewish	25.7	8.0	4.4
Other religion	50.9	21.4	17.0
Mormon	67.6	67.6	53.5
No religious affiliation	35.6	5.1	3.5
Respondent's religiosity			
Attends at least weekly	62.7	47.1	34.8
Religion is "Extremely Important"	67.8	53.0	42.0
Parent religiosity			
Parent attends at least weekly	62.4	45.5	33.3
Parent's religion is "Extremely Important"	61.7	42.9	31.5
Friends in same religious group			
0	19.2	43.7	12.5
1	28.2	54.2	21.8
2	44.3	57.9	28.6
3	48.1	63.8	34.6
4	55.5	66.4	41.2
5	38.8	63.4	28.6

Note. Exclusivists regard one theistic system as true and see others as false or (at least to the believer) farther from the truth. Data collected by the National Study of Youth and Religion. Adapted from Table 1 "Percent Holding Exclusivist Beliefs by Select Independent Variables: Denomination, Religiosity, Parent Religiosity, and Religious Peer Networks", by J. Trinitapoli, 2007, I KNOW THIS ISN'T PC, BUT . . . : Religious exclusivism among U.S. adolescents. *Sociological Quarterly*, 48(3), 451-483. doi:10.1111/j.1533-8525.2007.00085.x

Table 10: Marital Status of Older Adults, by Religious Affiliation, 1992-2006

	Mainline Protestant	Jewish	Catholic	None/no preference	Evangelical Protestant	Black Protestant
Married/partnered (%)	84.7	75.0	74.0	72.8	84.5	64.6
Divorced/separated (%)	9.7	6.8	8.1	14.7	9.2	19.5
Widowed (%)	3.3	16.3	14.3	9.0	4.8	10.6
Never married (%)	2.2	2.0	3.6	3.5	1.6	5.3

Note. The Black Protestant category refers to respondents belonging to traditionally Black denominations, such as the African Methodist Episcopal Church, NOT all Black respondents affiliated with a Protestant denomination.

Source: Health and Retirement Study (HRS). The HRS is representative of the noninstitutionalized adult population over the age of 50, beginning in 1992. New waves of respondents are recruited every six years; living respondents are surveyed every two years. For additional information about the Health and Retirement Study, visit <http://hrsonline.isr.umich.edu>. The respondents included in this analysis were recruited between 1992 and 2002.

Adapted from Table 1 "Descriptive statistics by affiliation, HRS sample; proportion or mean, standard error in parentheses" by A.R. Sullivan, 2010, Mortality differentials and religion in the United States: Religious affiliation and attendance. *Journal for the Scientific Study of Religion*, 49(4), 740-753. Doi:10.1111/j.1468-5906.2010.01543.x.

Table 11: Fathers' Religious Affiliation by Marital Status, 1998-2000

	Total	Married	Unmarried
<i>n</i>	6,642	2,851	3,791
Catholic	30.9%	38.7%	25.3%
Mainline Protestant	5.7%	9.0%	3.2%
Black mainline Protestant	21.0%	12.4%	27.3%
Conservative Protestant	8.6%	11.8%	6.4%
Other Protestant	18.5%	16.0%	20.2%
Muslim	2.6%	2.6%	2.5%
No religion	12.7%	9.5%	15.1%

Note. Data collected in Baseline interviews of the Fragile Families and Child Wellbeing Study. Adapted from Table 1 "Means and Standard Deviations for Independent Variables by Marital Status," by C. Wildeman, 2008, Conservative Protestantism and paternal engagement in Fragile Families. *Sociological Forum*, 23(3), 556-574.

Table 12: Mothers' Relationship Status & Religious Service Attendance, 1998-2000

	All Unwed	Cohabiting	Romantic	Other	Married
Never attend religious services	16%	16%	16%	18%	8%
Hardly ever	29%	32%	26%	24%	16%
Several times a year	20%	20%	21%	19%	23%
Several times a month	16%	16%	17%	15%	19%
Once a week or more	18%	15%	19%	25%	35%

Note. Data collected in Baseline interviews of the 7-city sample of the Fragile Families and Child Wellbeing Study. Adapted from Table 2.2 "Descriptive Statistics by Mother's Relationship Status (Means)," by Y.C. Padilla & N.E. Reichman, 2001, Low birth weight: Do unwed fathers help? *Children and Youth Services Review*, 23(4), 427-452.

Table 13: Prevalence of Alcohol, Cigarette, and Marijuana Use Among 10th Grade Students, by Race and Religiosity, 2000-2003

	Alcohol (past 30 days)			Cigarettes (past 30 days)			Marijuana (past 12 months)		
	Black	Hispanic	White	Black	Hispanic	White	Black	Hispanic	White
Religious importance									
Not important	27.6	44.9	47.5 ^{a,c}	14.6	23.3	30 ^{a,b,c}	38.3	45.4	45.1
A little important	30.8	44.9	48.8 ^{a,c}	14.7	22.8	28.4 ^{a,b,c}	37.3	40.2	38.9
Very important	21.0	32.4	26.0 ^{a,b,c}	8.1	14.8	14.1 ^{a,c}	20.1	26.9	16.9 ^{a,b,c}
N	6,323	4,008	34,276	6,698	4,173	34,887	6,654	4,169	34,935
Attendance									
Never	30.6	44.4	47.8 ^{a,c}	13.7	24.6	31.6 ^{a,b,c}	33.4	43.5	44.1
Rarely	30.6	45.4	47.2 ^{a,c}	10.8	21.7	27.4 ^{a,b,c}	30.8	38.7	38.8 ^{a,c}
Once or twice per month	27.3	42.0	47.4 ^{a,b,c}	10.6	17.8	24.7 ^{a,b,c}	28.3	34.8	34.3 ^{a,c}
Once or more per week	21.2	34.1	29.7 ^{a,b,c}	8.3	13.9	15.7 ^{a,c}	21.0	27.0	19.4 ^{b,c}
N	6,327	4,004	34,184	6,695	4,170	34,794	6,651	4,168	34,840

^a Difference between Whites and Blacks is significant, p<.01

^b Difference between Whites and Hispanics is significant, p<.01

^c Difference between Blacks and Hispanics is significant, p<.01

Note. Source: Monitoring the Future (MTF), 2000-2003. Adapted from Table 3 "Prevalence Rates (in %) of 30-Day Alcohol, 30-Day Cigarette, and Annual Marijuana Use and Effect Sizes (Gamma) Among 10th Grade Students by Religion and Race/Ethnicity (2000-2003) Weighted Data Combined," by J.M. Wallace, J. Delva, P.M. O'Malley, J.G. Bachman, J.E. Schulenberg, L.D. Johnston, & C. Stewart. (2007). Race/ethnicity, religiosity and adolescent alcohol, cigarette and marijuana use. *Social Work in Public Health, 23*(2/3), 193-213. Doi: 10.1080/19371910802152059.

Table 14: Mean Age, Religiosity, and Abstinence from Alcohol Among Gay, Bisexual, and Heterosexual Young Adults, 2001-2002

	Males			Females		
	Gay (n = 139)	Bisexual (n = 48)	Heterosexual (n = 6682)	Lesbian (n = 88)	Bisexual (n = 197)	Heterosexual (n = 6784)
Mean Age	22.3	21.5	22.2	22.0	21.8	22.0
Mean Religiosity	2.53	2.39	2.82	2.33	2.16	3.42
Abstainers (%)	18.3	26.4	20.5	12.5	15.3	24.3

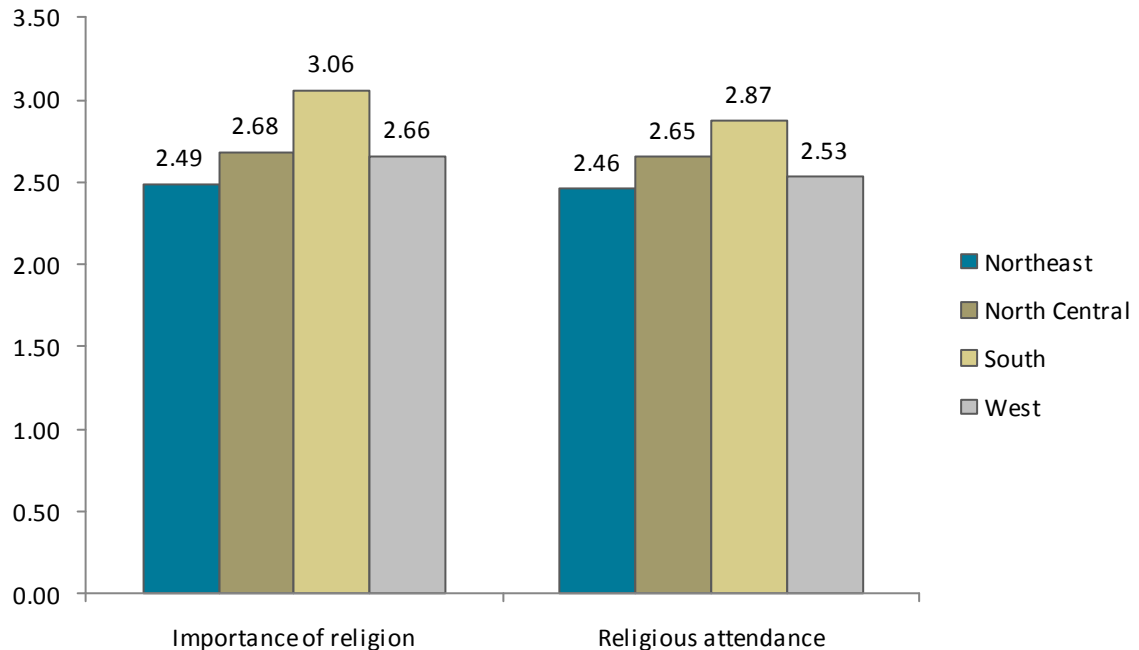
Note. The religiosity index calculated was the sum of three items and, thus, the range of possible religiosity index scores was 0–9.

^a Heterosexual young women were significantly more religious than lesbian or bisexual women (Design-based F = 40.37, p < 0.001).

^b Heterosexual women were significantly more likely to report current abstinence than lesbian or bisexual women (Design-based F = 4.06; p = 0.02).

These data come from Wave 3 of the National Longitudinal Study of Adolescent Health. Adapted from Table 1 "Mean Age, Mean Religiosity, and Prevalence of Abstainers and Heavy Episodic Drinkers (HED) Among Gay, Bisexual, and Heterosexual Young Adults by Sex," by S.S. Rostosky, F. Danner & E.D.B. Riggle, 2010, Religiosity as a protective factor against heavy episodic drinking (HED) in heterosexual, bisexual, gay, and lesbian young adults. *Journal of Homosexuality*, 57(8), 1039-1050. doi:10.1080/00918369.2010.503515

Figure 1: Mean Religiosity of High School Seniors by Region, 1998-1999



Note. Source: Monitoring the Future (MTF), 1998-1999. The MTF does not collect data in Hawaii or Alaska. Regional classifications are based on categories adopted by the U.S. Census Bureau:

Northeast: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania

North Central: Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, and Kansas

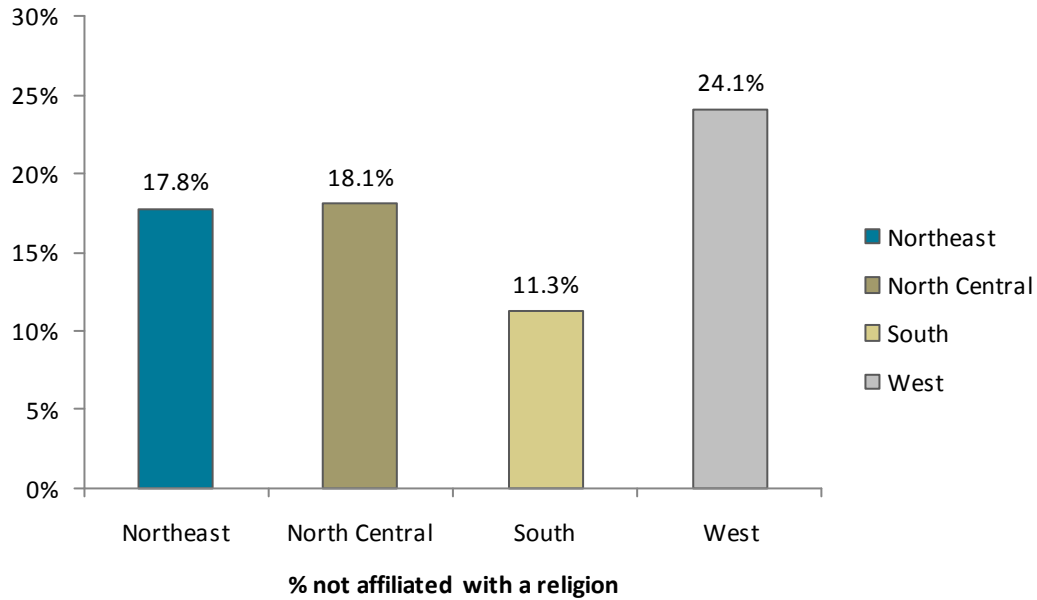
South: Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma, and Texas

West: Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, Washington, Oregon, and California

Importance of religion was determined by respondents' answer to the question "How important is religion in your life?" Possible responses range from "not important" (1) to "very important" (4). Respondents were also asked, "How often do you attend religious services?" Responses ranged from "never" (1) to "about once a week or more" (4).

Adapted from Table 3 "Bivariate Relationships Between American Youth's Religiosity and Sociodemographic Characteristics by Grade Level, 1998-1999 Data Combined (means and proportions)," by J.M. Wallace, T.A. Forman, C.H. Caldwell, & D.S. Willis, 2003, Religion and U.S. secondary school students. *Youth & Society*, 35(1), 98-125. Doi: 10.1177/0044118X03254564

Figure 2: Religious Non-Affiliation of High School Seniors, by Region, 1998-1999



Note. Differences are significant at $p < .01$ level (two-tailed tests). Source: Monitoring the Future (MTF), 1998-1999. The MTF does not collect data in Hawaii or Alaska. Regional classifications are based on categories adopted by the U.S. Census Bureau:

Northeast: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania

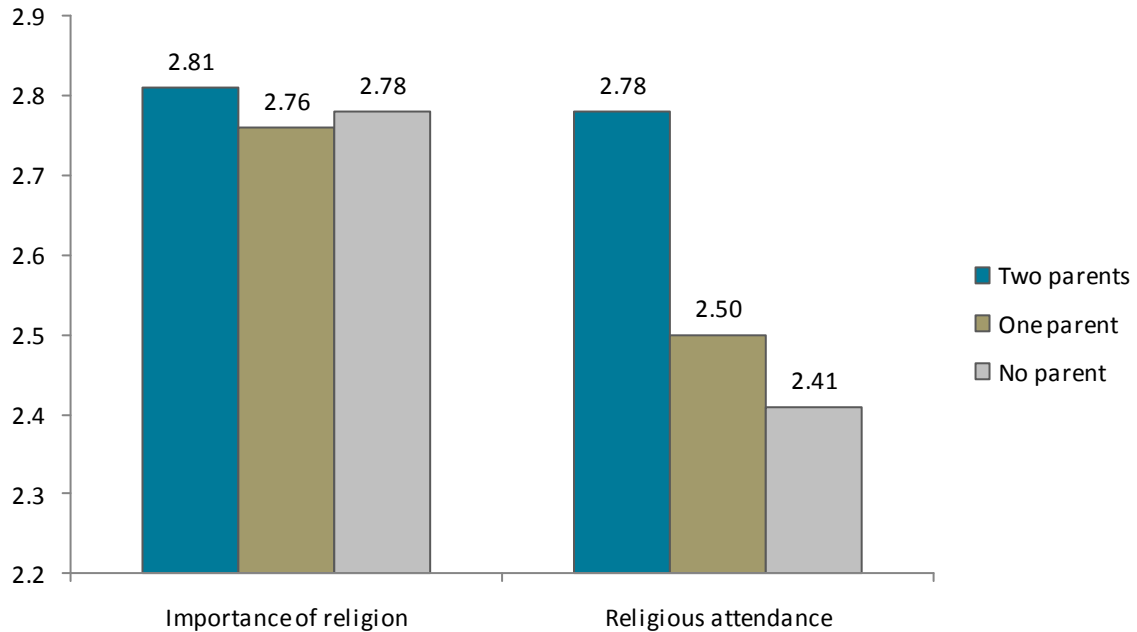
North Central: Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, and Kansas

South: Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma, and Texas

West: Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, Washington, Oregon, and California

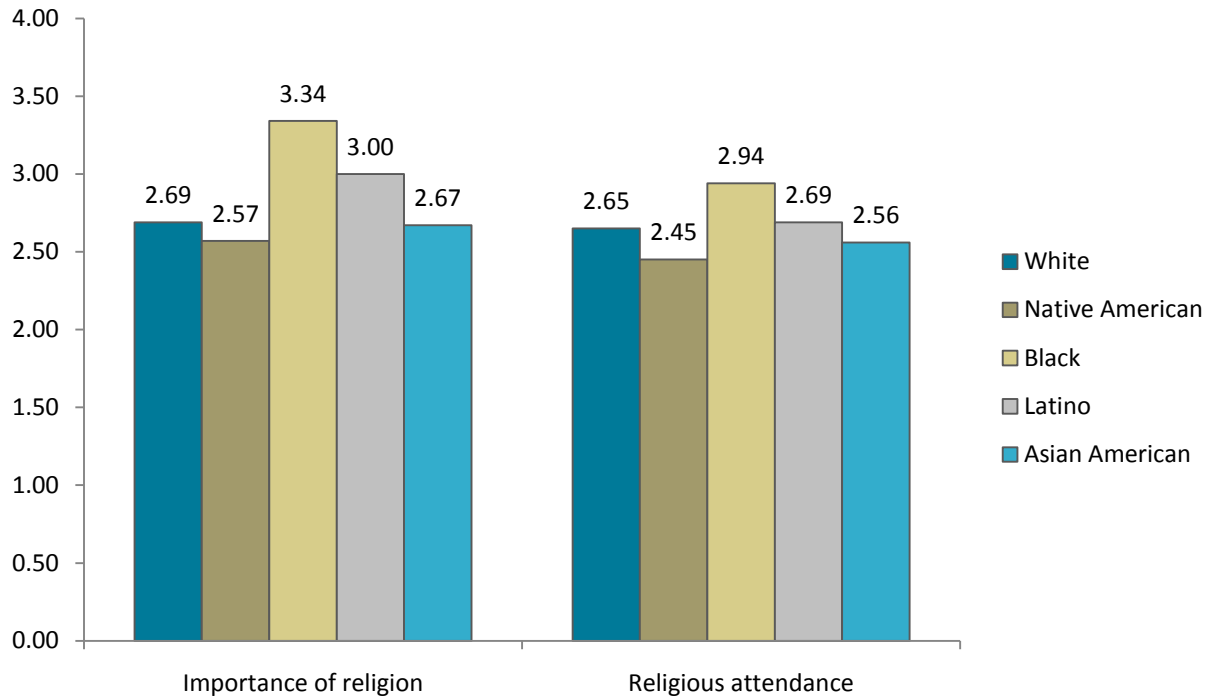
Adapted from Table 3 "Bivariate Relationships Between American Youth's Religiosity and Sociodemographic Characteristics by Grade Level, 1998-1999 Data Combined (means and proportions)," by J.M. Wallace, T.A. Forman, C.H. Caldwell, & D.S. Willis, 2003, *Youth & Society*, 35(1), 98-125. Doi: 10.1177/0044118X03254564

Figure 3: Mean Religiosity of High School Seniors by Family Structure, 1998-1999



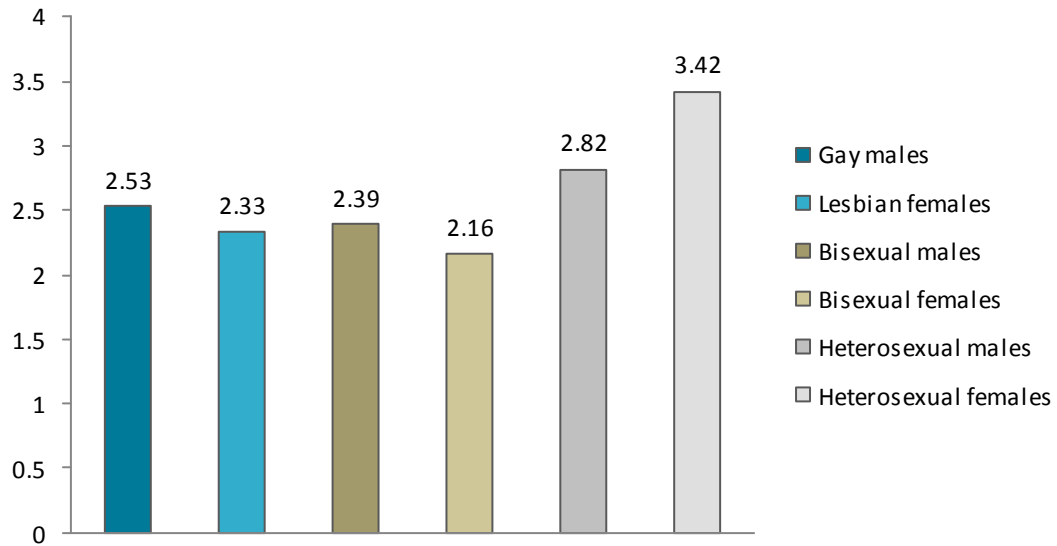
Note. Source: Monitoring the Future (MTF), 1998-1999. The importance of religion was determined by respondents' answer to the question "How important is religion in your life?" Possible responses range from "not important" (1) to "very important" (4). Respondents were also asked, "How often do you attend religious services?" Responses ranged from "never" (1) to "about once a week or more" (4). Adapted from Table 3 "Bivariate Relationships Between American Youth's Religiosity and Sociodemographic Characteristics by Grade Level, 1998-1999 Data Combined (means and proportions)," by J.M. Wallace, T.A. Forman, C.H. Caldwell, & D.S. Willis, 2003, Religion and U.S. secondary school students. *Youth & Society*, 35(1), 98-125. Doi: 10.1177/0044118X03254564

Figure 4: Mean Religiosity of High School Seniors by Race, 1998-1999



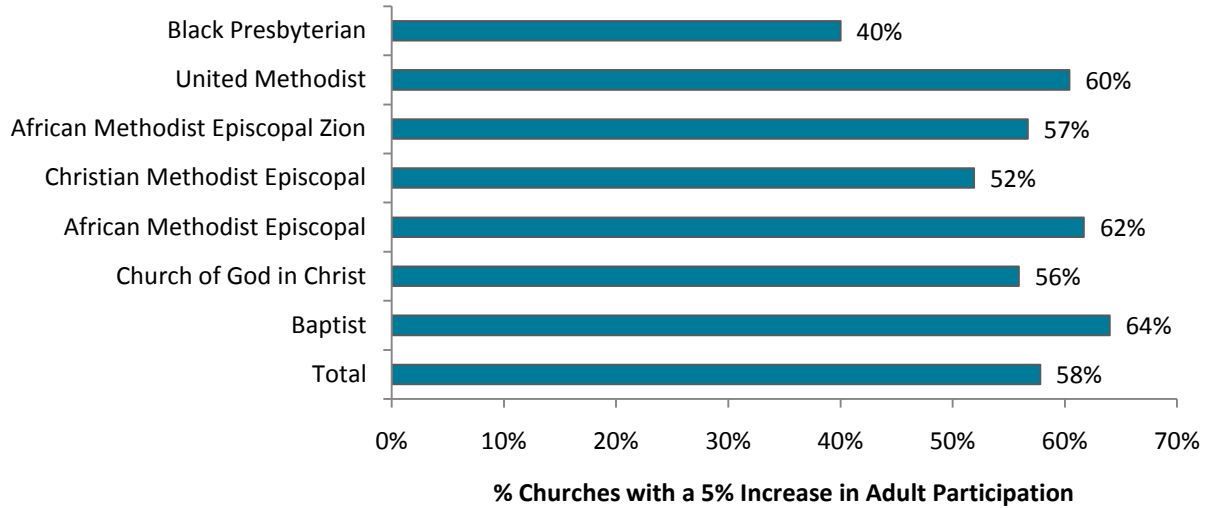
Note. Source: Monitoring the Future (MTF), 1998-1999. The importance of religion was determined by respondents' answer to the question "How important is religion in your life?" Possible responses range from "not important" (1) to "very important" (4). Respondents were also asked, "How often do you attend religious services?" Responses ranged from "never" (1) to "about once a week or more" (4). Adapted from Table 3 "Bivariate Relationships Between American Youth's Religiosity and Sociodemographic Characteristics by Grade Level, 1998-1999 Data Combined (means and proportions)," by J.M. Wallace, T.A. Forman, C.H. Caldwell, & D.S. Willis, 2003, Religion and U.S. secondary school students. *Youth & Society*, 35(1), 98-125. Doi: 10.1177/0044118X03254564

Figure 5: Mean Religiosity of Gay, Bisexual, and Heterosexual Young Adults, 2001-2002



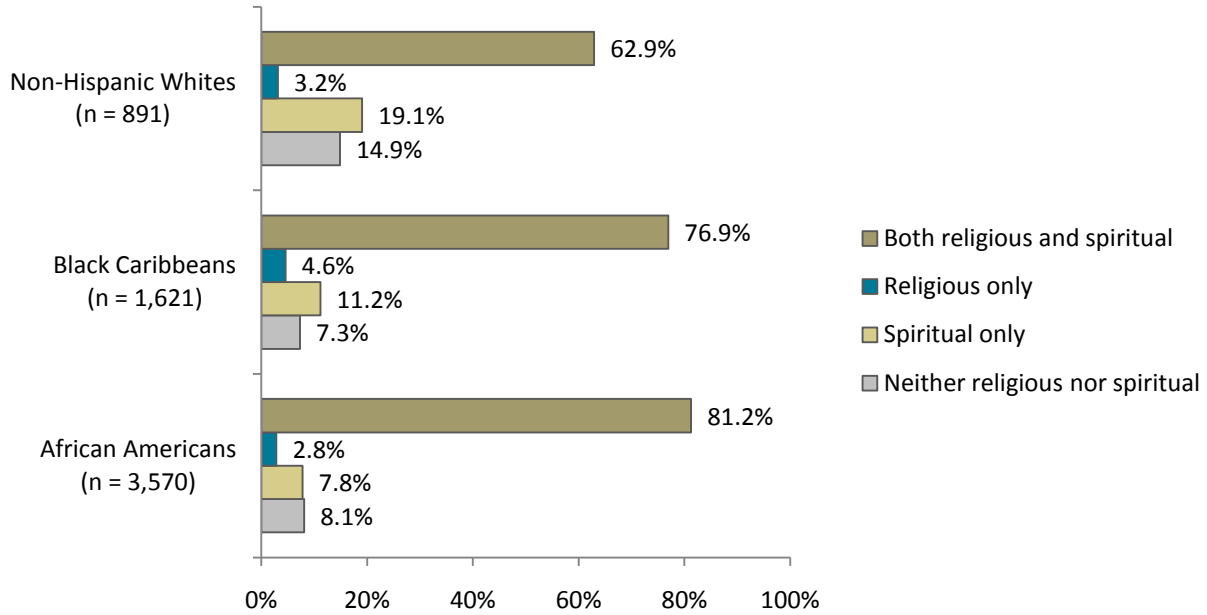
Note. The religiosity index calculated was the sum of three items and, thus, the range of possible religiosity index scores was 0–9. Components of the religiosity index included religious attendance, participation in religious activities geared toward young adults, and self-reported importance of religious faith. These data come from Wave 3 of the National Longitudinal Study of Adolescent Health. Adapted from Table 1 "Mean Age, Mean Religiosity, and Prevalence of Abstainers and Heavy Episodic Drinkers (HED) Among Gay, Bisexual, and Heterosexual Young Adults by Sex," by S.S. Rostosky, F. Danner & E.D.B. Riggle, 2010, Religiosity as a protective factor against heavy episodic drinking (HED) in heterosexual, bisexual, gay, and lesbian young adults. *Journal of Homosexuality*, 57(8), 1039-1050. doi:10.1080/00918369.2010.503515

Figure 6: Growth of Adult Participation in African-American Churches, by Denomination, 1995-2000



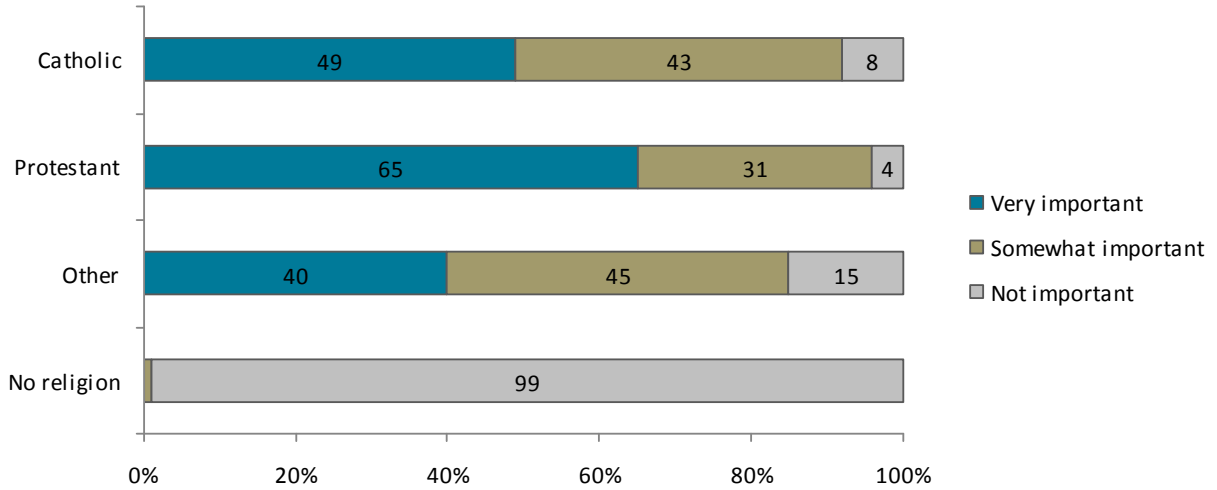
Note. The percentages displayed are the proportion of churches of each denomination which experienced an increase in adult participation of 5% or greater between 1995 and 2000. Data collected through reports by senior clergy. For a more detailed discussion of survey methodology and the use of clergy reports, see original publication. Adapted from Table 1 "Black Church Adult Participation Levels—Study Variables by Denomination (N=1,863)," by S.L. Barnes, 2009, *Enter into His gates: An analysis of Black church participation patterns. Sociological Spectrum, 29(2), 173-2000.* doi:10.1080/02732170802584351

Figure 7: Self-Ratings of Religiosity and Spirituality Among African Americans, Black Caribbeans, and non-Hispanic Whites Residing in the United States, 2001-2003



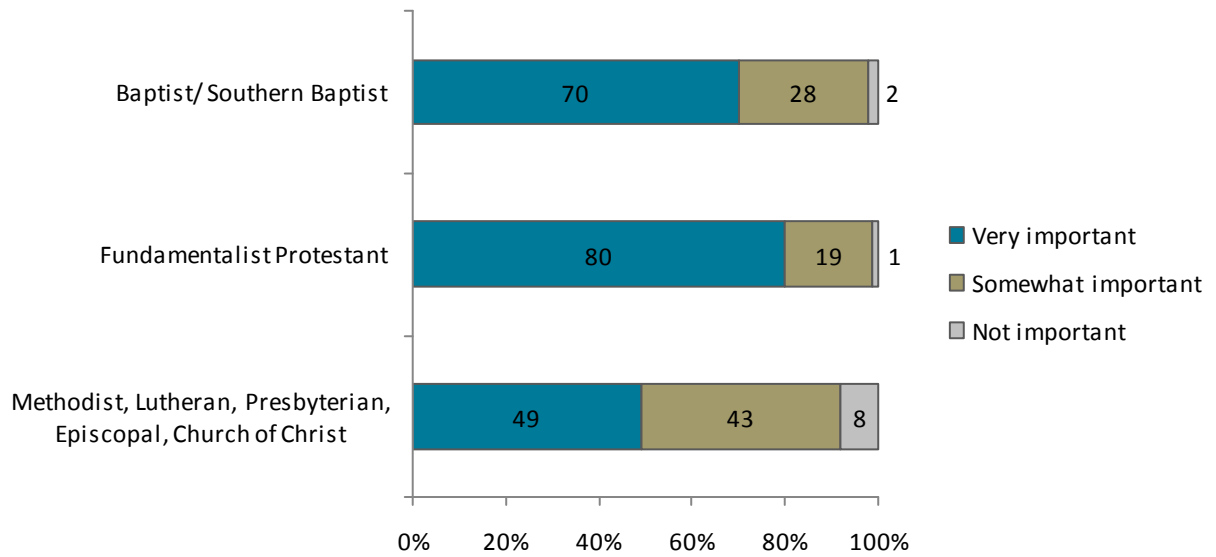
Note. Data collected by the National Survey of American Life: Coping with Stress in the 21st Century (NSAL). The NSAL defines respondents as Black Caribbeans if they self-identify as Black, are English-speaking, and trace their ethnic heritage to a Caribbean country. All respondents are currently residing in the United States. Adapted from Table 1 "Distribution of the Study Variables by Race and Ethnicity," by L.M. Chatters, R.J. Taylor, K.M. Bullard, & J.S. Jackson, 2008, Spirituality and subjective religiosity among African Americans, Caribbean Blacks, and non-Hispanic Whites. *Journal for the Scientific Study of Religion*, 47(4), 725-737. doi:10.1111/jssr.2008.47.issue-4.

Figure 8: Reported Importance of Religion to Women, by Religious Affiliation, 2002



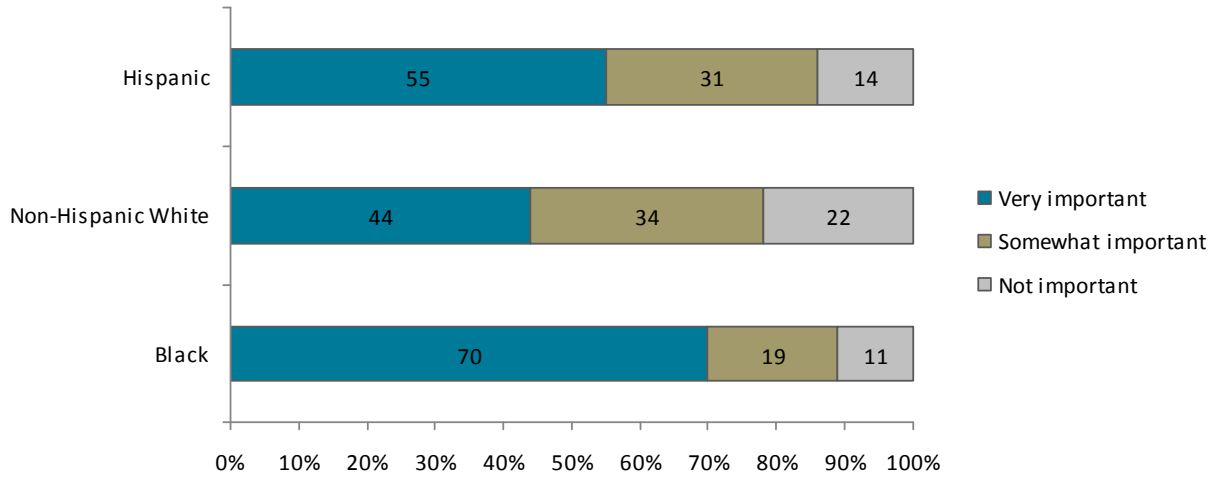
Note. Authors' calculations, 2002 NSFG. Means and proportions weighted using sample weights. Adapted from Table 1 "Characteristics Associated with Importance of Religion," by S.R. Hayford & S.P. Morgan, 2008, Religiosity and fertility in the United States: The role of fertility intentions. *Social Forces*, 86(3), 1163-1188.

Figure 9: Reported Importance of Religion to Protestant Women, by Denomination, 2002



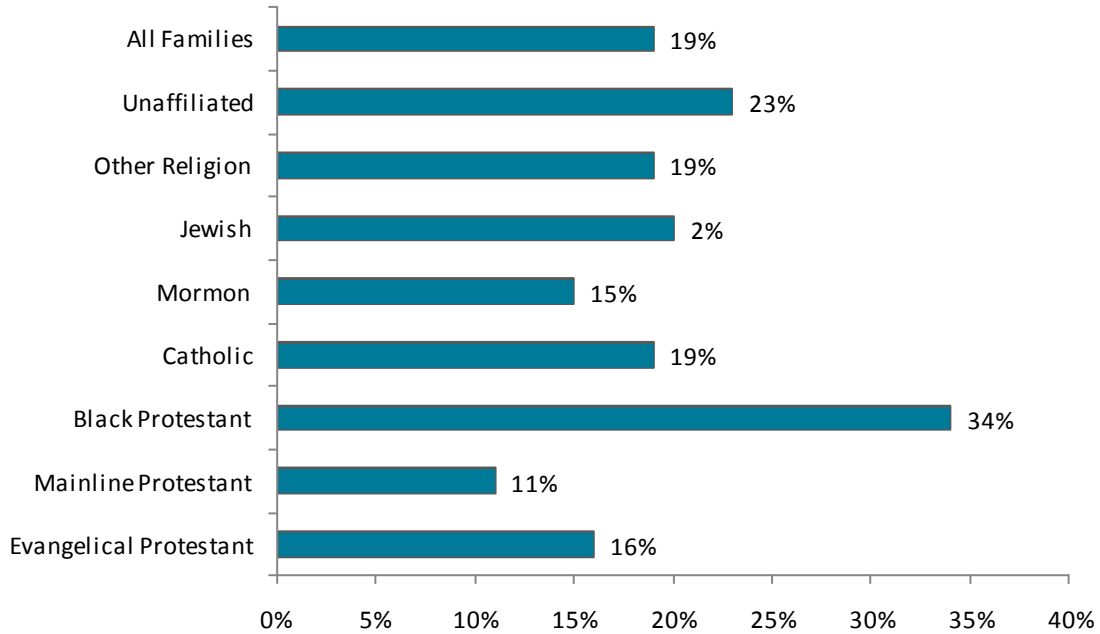
Note. Authors' calculations, 2002 NSFG. Means and proportions weighted using sample weights. Adapted from Table 1 "Characteristics Associated with Importance of Religion," by S.R. Hayford & S.P. Morgan, 2008, Religiosity and fertility in the United States: The role of fertility intentions. *Social Forces*, 86(3), 1163-1188.

Figure 10: Reported Importance of Religion to Women, by Race, 2002



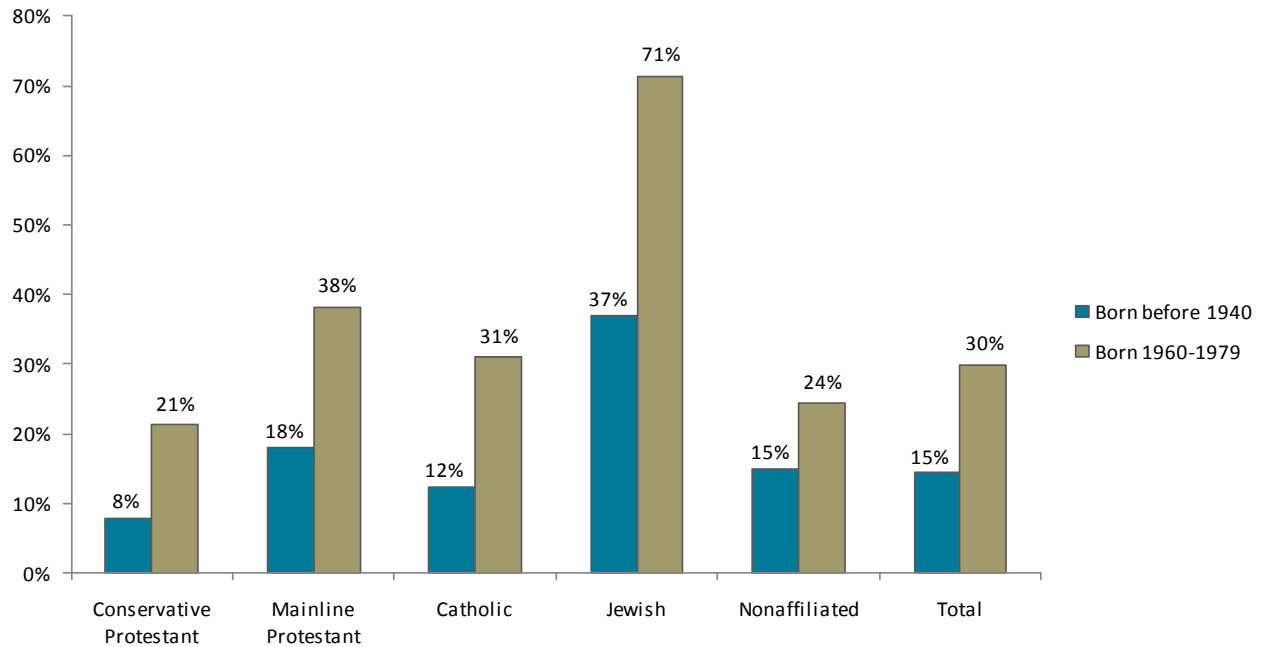
Note. Authors' calculations, 2002 NSFG. Adapted from Table 1 "Characteristics Associated with Importance of Religion," by S.R. Hayford & S.P. Morgan, 2008, Religiosity and fertility in the United States: The role of fertility intentions. *Social Forces*, 86(3), 1163-1188.

Figure 11: Percentage of Families Near or Below the Poverty Line by Religious Affiliation, 2002-2003



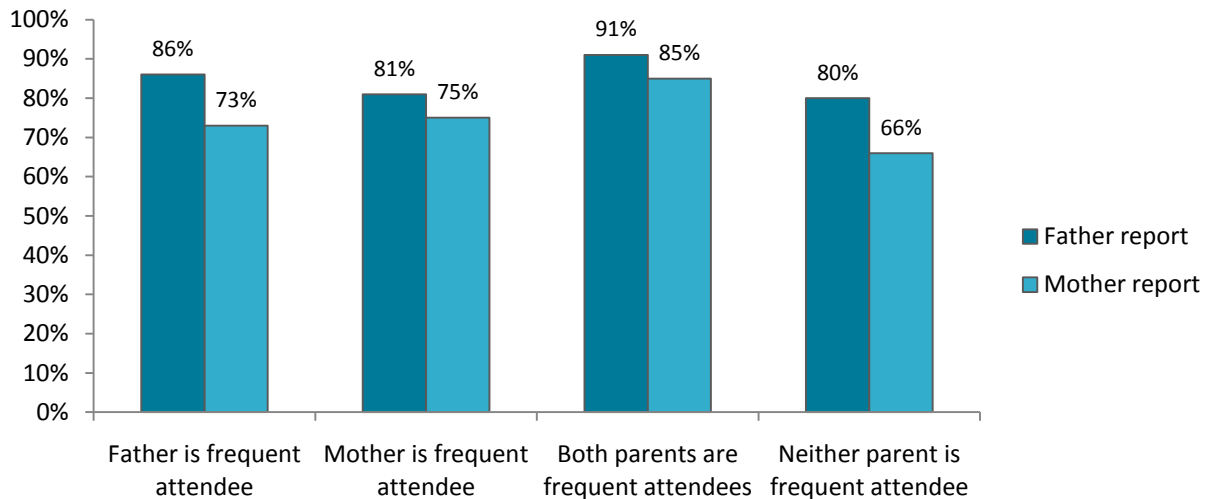
Note. These data were collected by the National Study of Youth and Religion. Data weighted to adjust for probability of selection into the sample and potential sampling bias. Adapted from Figure 1 "Percent of Families Near or Below the Poverty Line within Parents' Religious Tradition," by P. Schwadel, 2008, *Sociology of Religion*, 69(2), 125-149.

Figure 12: Percentage of White Respondents Aged 25 and Older Attaining a Bachelor Degree, by Religious Background and Birth Cohort, 1972-2004



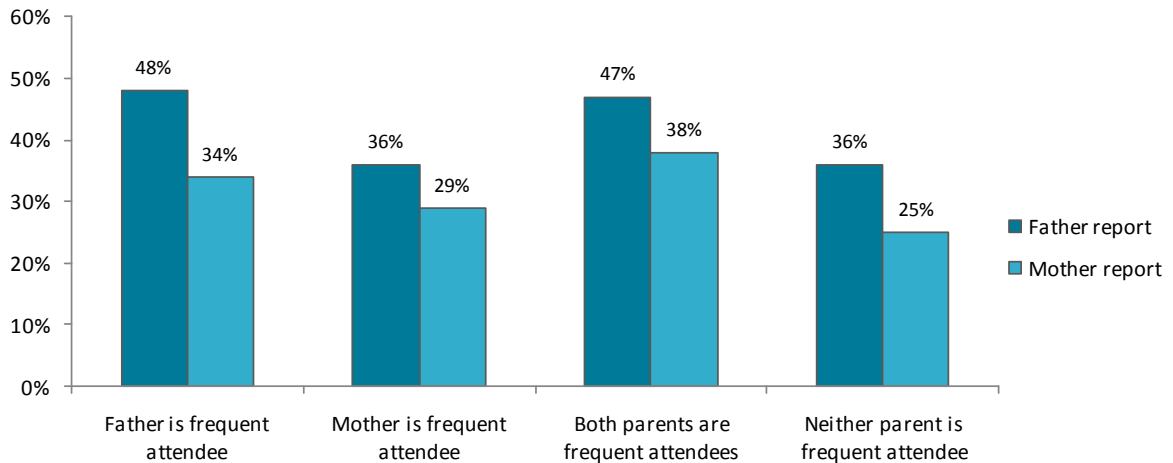
Note. Religious background is determined by respondents' religion at age 16. Data collected by the General Social Survey, 1972-2004. Adapted from Table 1 "Percentage of respondents attaining a bachelor's degree by religious background and birth cohort for white respondents aged 25 and older, General Social Survey, 1972-2004 (n = 30,637)," by R.P. Massengill, 2008, Educational attainment and cohort change among conservative Protestants, 1972-2004. *Journal for the Scientific Study of Religion*, 47(4), 545-562. doi:10.1111/j.1468-5906.2008.00426.x

Figure 13: Percentage of Mothers and Fathers who Agree that Parents Should Marry, by Religious Attendance, 1998-2000



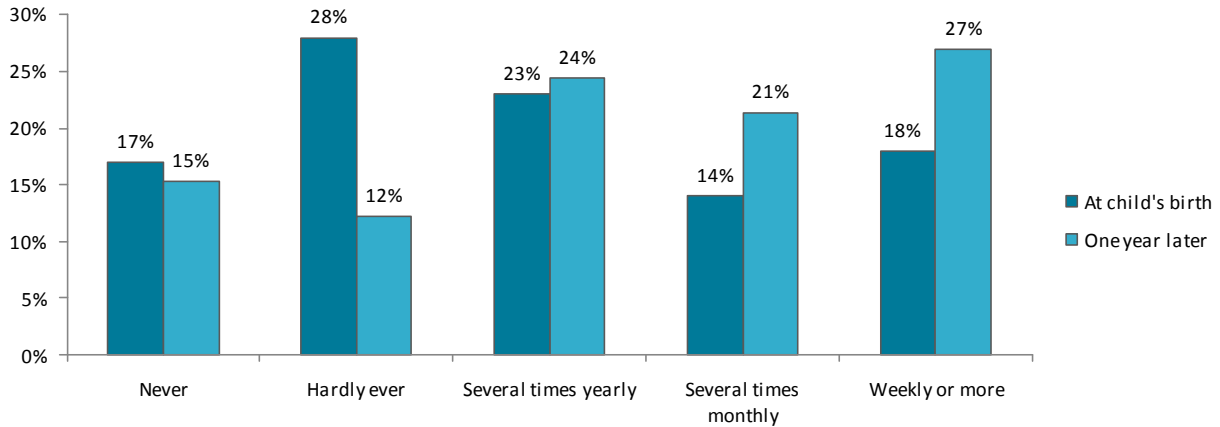
Note. "Frequent attendee" denotes respondents who report attending religious services "several times a month" or "once a week or more." These data were collected in the Baseline interviews of the Fragile Families and Child Wellbeing Study. Respondents were asked to agree or disagree whether "It is better for children if their parents are married." Adapted from Table 2 "Beliefs, attitudes, and practices regarding relationship behaviors, by religious participation," W.B. Wilcox & N.H. Wolfinger, 2008, *Living and loving "decent": Religion and relationship quality among urban parents. Social Science Research*, 37(3), 828-843.

Figure 14: Percentage of Mothers and Fathers Who Agree the Father Should Earn the Main Living, by Religious Attendance, 1998-2000



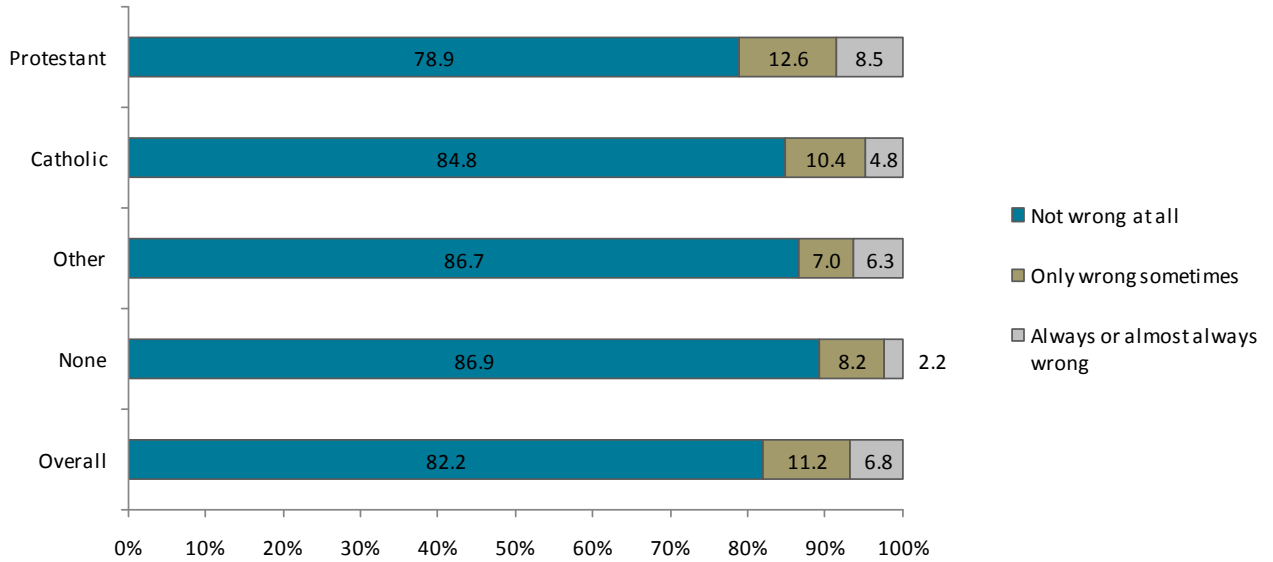
Note. "Frequent attendee" denotes respondents who report attending religious services "several times a month" or "once a week or more." These data were collected in the Baseline interviews of the Fragile Families and Child Wellbeing Study. Respondents were asked to agree or disagree with the statement that "It is much better for everyone if the man earns the main living." Adapted from Table 2 "Beliefs, attitudes, and practices regarding relationship behaviors, by religious participation," W.B. Wilcox & N.H. Wolfinger, 2008, Living and loving "decent": Religion and relationship quality among urban parents. *Social Science Research*, 37(3), 828-843.

Figure 15: Fathers' Religious Attendance at the Time of Their Child's Birth (1998-2000) & One Year Later (1999-2001)



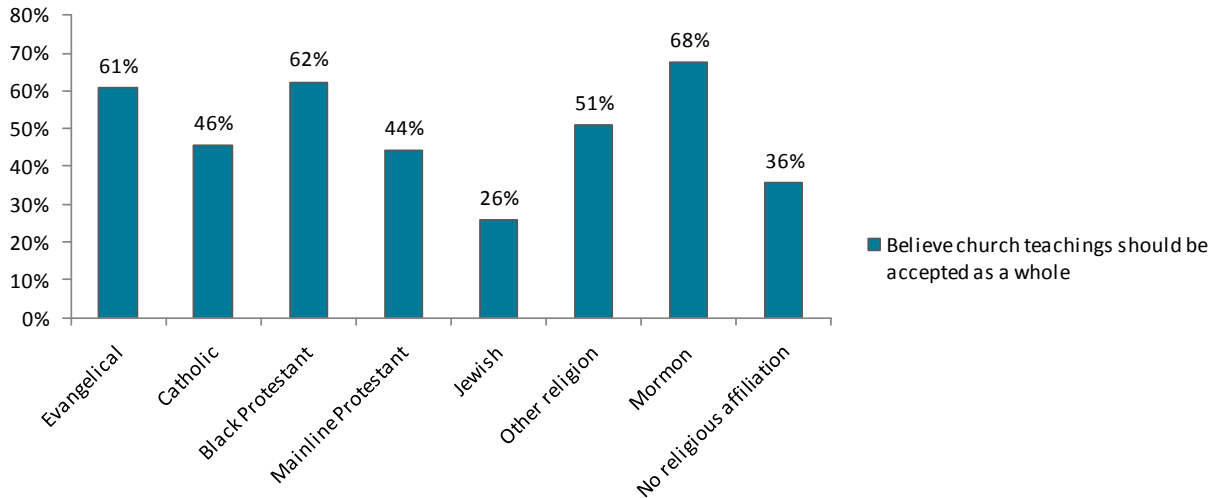
Note. Data collected by the Fragile Families and Child Wellbeing Study. Adapted from Table 2 "Cross-Tabulation of Fathers' Religious Participation at the Time of the Child's Birth and 1 Year Later," by R.J. Petts, 2007, Religious participation, religious affiliation, and engagement with children among fathers experiencing the birth of a new child. *Journal of Family Issues*, 28(9), 1139-1161.

Figure 16: Attitudes Toward Transracial Adoption, by Religious Denomination, 2005



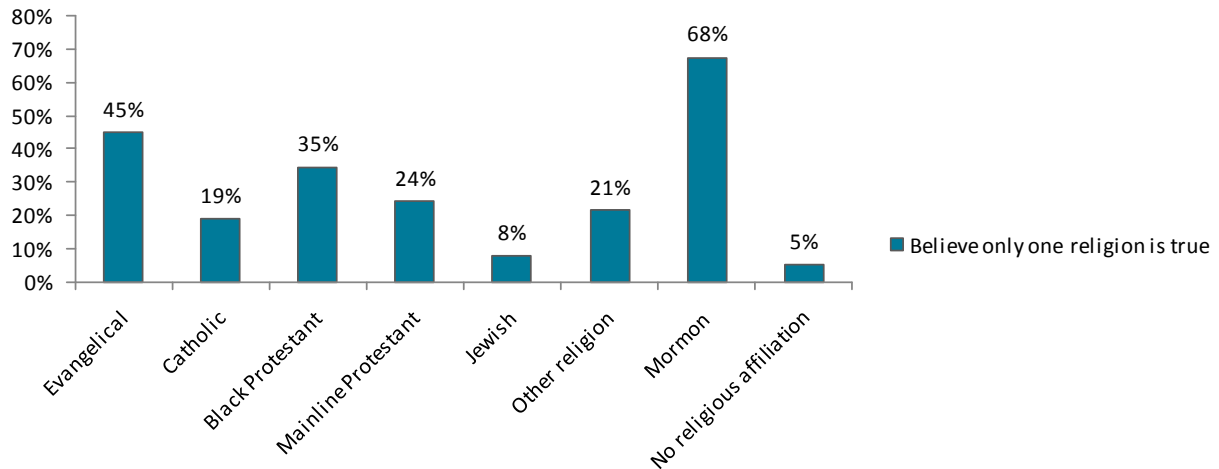
Note. Respondents were asked, "How do you feel about the following marriage and family related issues:...adopting a child of a different race?" Source: Baylor Religion Study, Wave 1. Adapted from Table 2 "Bivariate Table of Religion and Attitudes towards Transracial Adoption," by S.L. Perry, 2010, The effects of race, religion, and religiosity on attitudes towards transracial adoption. *Journal of Comparative Family Studies*, 41(5), 837-854.

Figure 17: Prevalence of Belief Among Adolescents that Teachings of a Religious Faith Should be Accepted as a Whole, by Religious Denomination, 2002-2003



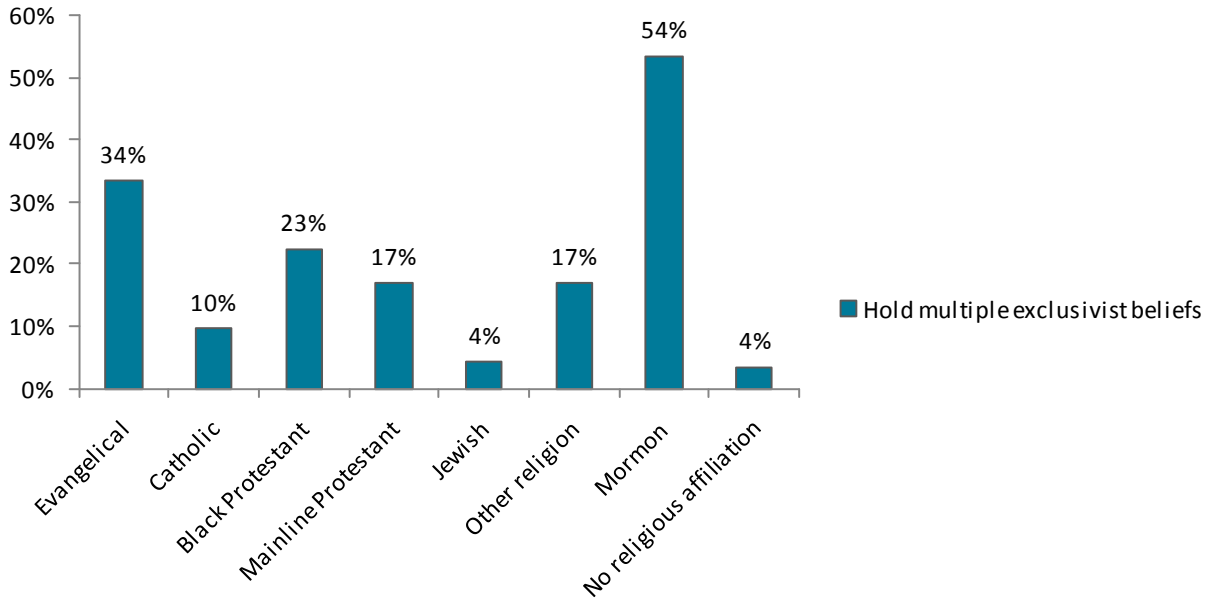
Note. Respondents were asked, "Some people think that it is okay to pick and choose their religious beliefs without having to accept the teachings of their religious faith as a whole. Do you agree or disagree?" These data were collected by the National Study of Youth and Religion. N= 3,221. This table was adapted from Table 1 "Percent Holding Exclusivist Beliefs by Select Independent Variables: Denomination, Religiosity, Parent Religiosity, and Religious Peer Networks", by J. Trinitapoli, 2007, I KNOW THIS ISN'T PC, BUT . . . : Religious exclusivism among U.S. adolescents. *Sociological Quarterly*, 48(3), 451-483. doi:10.1111/j.1533-8525.2007.00085.x

Figure 18: Prevalence of Belief Among Adolescents that Only One Religion is True, by Religious Denomination, 2002-2003



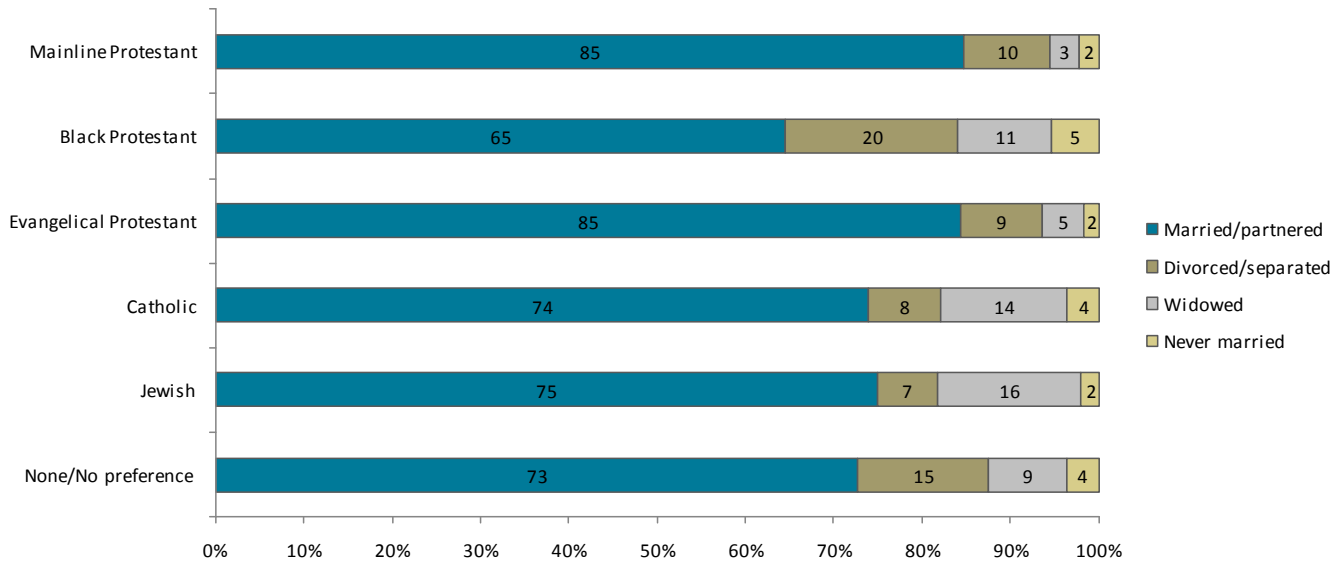
Note. Respondents were asked, “Which of the following statements comes closest to your own views about religion? (1) Only one religion is true; (2) Many religions may be true; or (3) There is very little truth in any religion.” Data collected by the National Study of Youth and Religion. N= 3,221. Adapted from Table 1 “Percent Holding Exclusionist Beliefs by Select Independent Variables: Denomination, Religiosity, Parent Religiosity, and Religious Peer Networks, by J. Trinitapoli, 2007, I KNOW THIS ISN’T PC, BUT . . . : Religious exclusivism among U.S. adolescents. *Sociological Quarterly*, 48(3), 451-483. doi:10.1111/j.1533-8525.2007.00085.x

Figure 19: Presence of Multiple Exclusivist Beliefs Among Adolescents, by Religious Denomination, 2002-2003



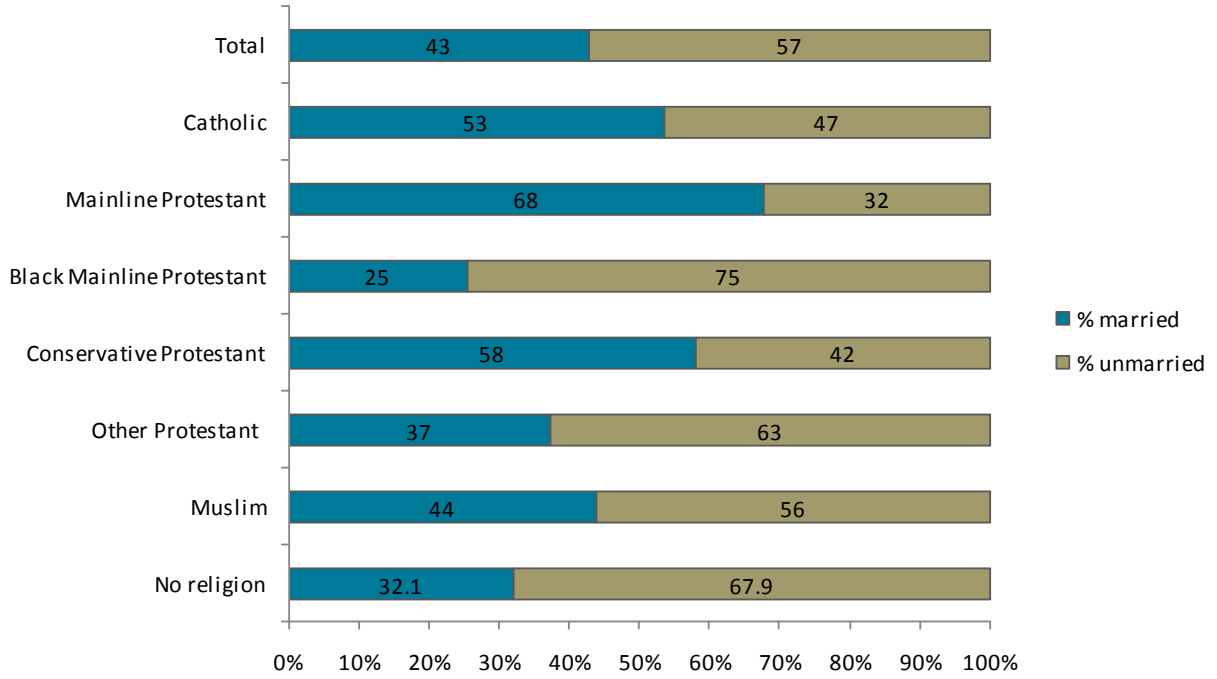
Note. A dummy variable was created to identify respondents who believe both that one religion is true and that it is not okay to pick and choose religious beliefs since these are the respondents who hold the most exclusivist beliefs with regard to religion. Data collected by the National Study of Youth and Religion. N= 3,221. Adapted from Table 1 "Percent Holding Exclusivist Beliefs by Select Independent Variables: Denomination, Religiosity, Parent Religiosity, and Religious Peer Networks", by J. Trinitapoli, 2007, I KNOW THIS ISN'T PC, BUT . . . : Religious exclusivism among U.S. adolescents. *Sociological Quarterly*, 48(3), 451-483. doi:10.1111/j.1533-8525.2007.00085.x

Figure 20: Marital Status of Older Adults, by Religious Affiliation, 1992-2006



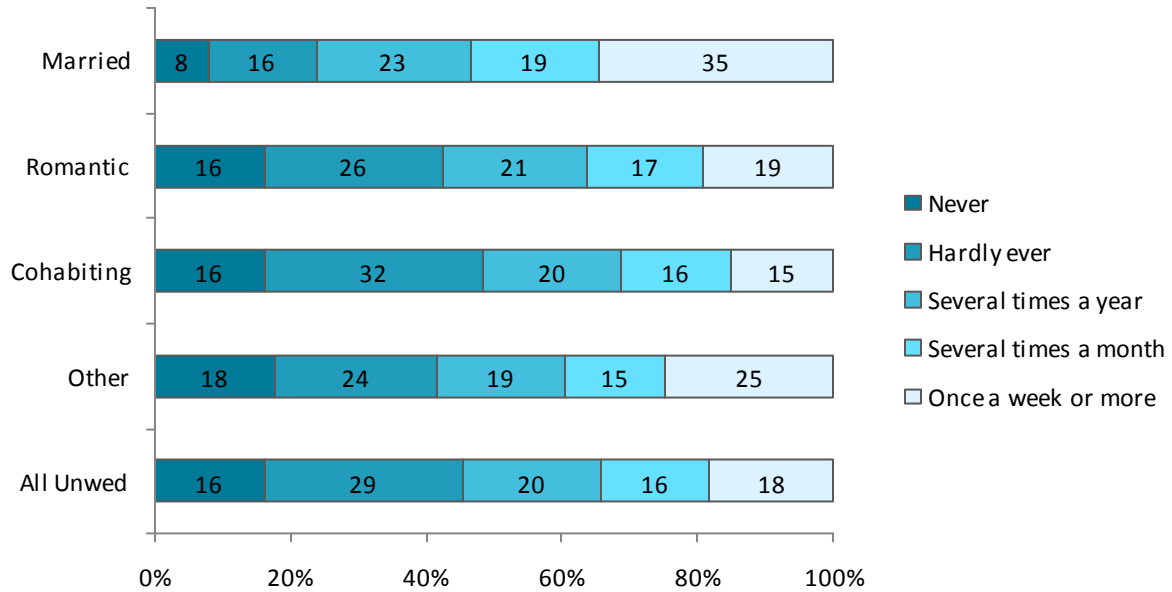
Note. The Black Protestant category refers to respondents belonging to traditionally Black denominations, such as the African Methodist Episcopal Church, NOT all Black respondents affiliated with a Protestant denomination. Source: Health and Retirement Study (HRS). The HRS is representative of the noninstitutionalized adult population over the age of 50, beginning in 1992. New waves of respondents are recruited every six years; living respondents are surveyed every two years. For additional information about the Health and Retirement Study, visit <http://hrsonline.isr.umich.edu>. The respondents included in this analysis were recruited between 1992 and 2002. Adapted from Table 1 "Descriptive statistics by affiliation, HRS sample; proportion or mean, standard error in parentheses" by A.R. Sullivan, 2010, Mortality differentials and religion in the United States: Religious affiliation and attendance. *Journal for the Scientific Study of Religion*, 49(4), 740-753. Doi:10.1111/j.1468- 5906.2010.01543.x

Figure 21: Fathers' Marital Status by Religious Affiliation, Fragile Families and Child Wellbeing Study, 1998-2000



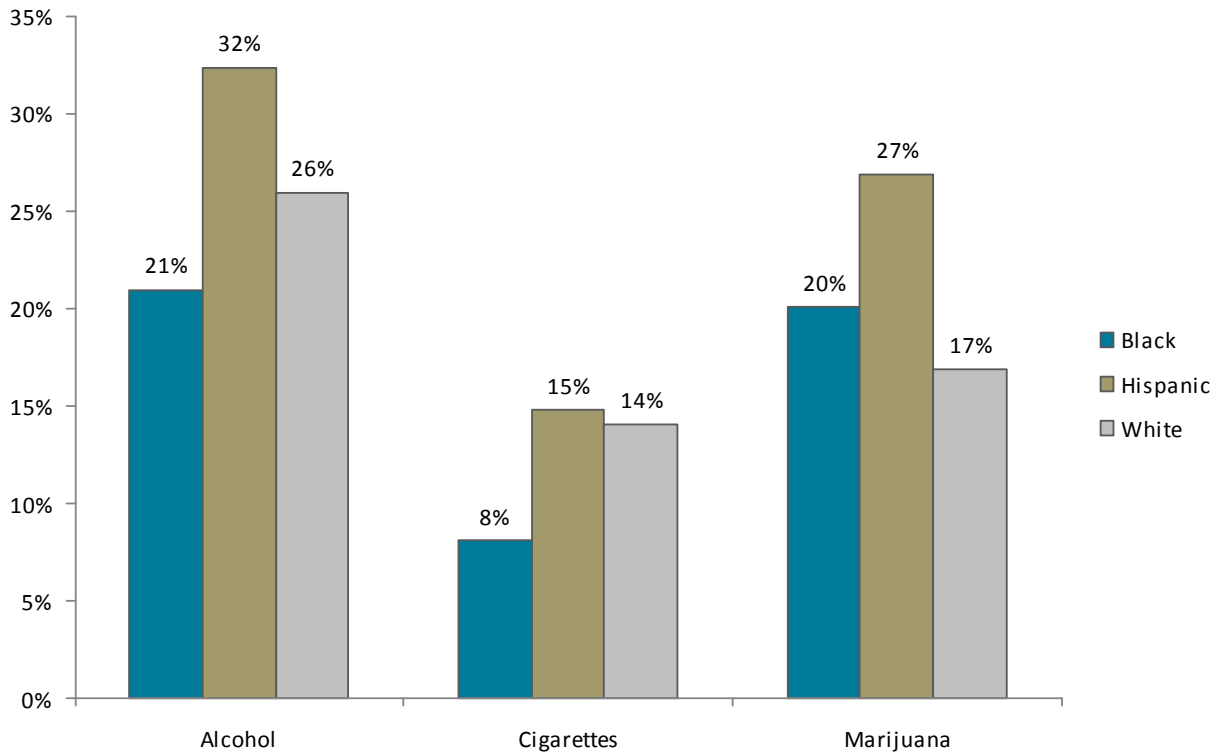
Note. Data collected in Baseline interviews of the Fragile Families and Child Wellbeing Study. Adapted from Table 1 "Means and Standard Deviations for Independent Variables by Marital Status," by C. Wildeman, 2008, Conservative Protestantism and paternal engagement in fragile families. *Sociological Forum*, 23(3), 556-574.

Figure 22: Mothers' Relationship Status & Religious Service Attendance, 1998-2000



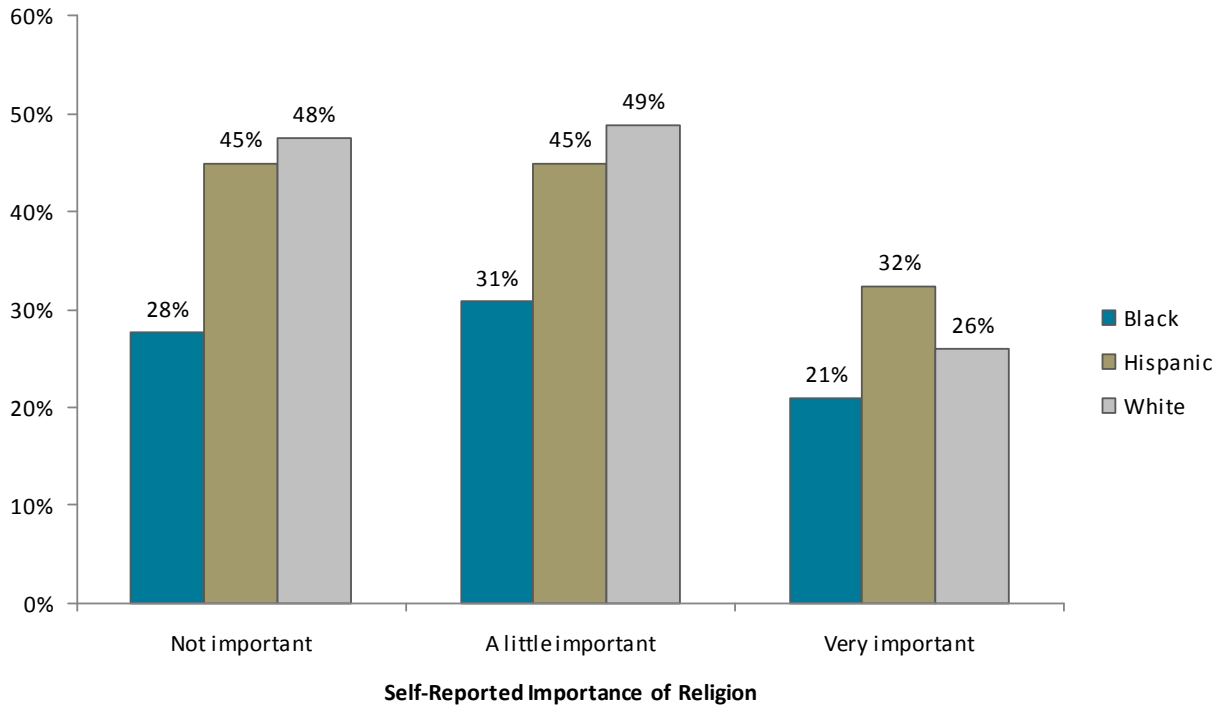
Note. Data collected in Baseline interviews of the 7-city sample of the Fragile Families and Child Wellbeing Study. Adapted from Table 2.2 "Descriptive Statistics by Mother's Relationship Status (Means)," by Y.C. Padilla & N.E. Reichman, 2001, Low birth weight: Do unwed fathers help? *Children and Youth Services Review*, 23(4), 427-452.

Figure 23: Prevalence of Alcohol, Cigarette, and Marijuana Use Among 10th Grade Students who Say Religion is "Very Important," by Race, 2000-2003



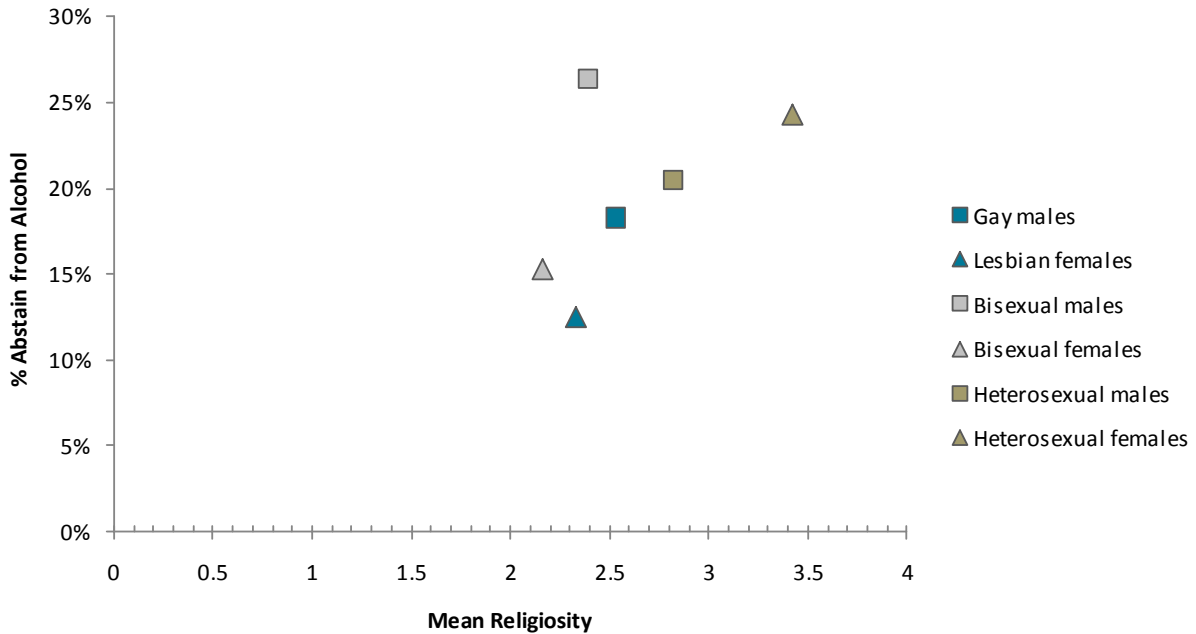
Note. Respondents were asked to report alcohol and cigarette use within the past 30 days, and marijuana use within the past year. Source: Monitoring the Future (MTF), 2000-2003. Adapted from Table 3 "Prevalence Rates (in %) of 30-Day Alcohol, 30-Day Cigarette, and Annual Marijuana Use and Effect Sizes (Gamma) Among 10th Grade Students by Religion and Race/Ethnicity (2000-2003) Weighted Data Combined," by J.M. Wallace, J. Delva, P.M. O'Malley, J.G. Bachman, J.E. Schulenberg, L.D. Johnston, & C. Stewart. (2007). Race/ethnicity, religiosity and adolescent alcohol, cigarette and marijuana use. *Social Work in Public Health, 23*(2/3), 193-213. Doi: 10.1080/19371910802152059

Figure 24: Prevalence of Alcohol Consumption Among 10th Grade Students, by Religiosity and Race, 2000-2003



Note. Prevalences based on reported alcohol consumption during the 30 days prior to the interview. Source: Monitoring the Future (MTF), 2000-2003. Adapted from Table 3 "Prevalence Rates (in %) of 30-Day Alcohol, 30-Day Cigarette, and Annual Marijuana Use and Effect Sizes (Gamma) Among 10th Grade Students by Religion and Race/Ethnicity (2000-2003) Weighted Data Combined," by J.M. Wallace, J. Delva, P.M. O'Malley, J.G. Bachman, J.E. Schulenberg, L.D. Johnston, & C. Stewart. (2007). Race/ethnicity, religiosity and adolescent alcohol, cigarette and marijuana use. *Social Work in Public Health, 23*(2/3), 193-213. Doi: 10.1080/19371910802152059

Figure 25: Mean Religiosity and Abstinence from Alcohol Among Gay, Bisexual, and Heterosexual Young Adults, 2001-2002



Note. The religiosity index calculated was the sum of three items and, thus, the range of possible religiosity index scores was 0–9. Components of the religiosity index included religious attendance, participation in religious activities geared toward young adults, and self-reported importance of religious faith. These data come from Wave 3 of the National Longitudinal Study of Adolescent Health. Adapted from Table 1 "Mean Age, Mean Religiosity, and Prevalence of Abstainers and Heavy Episodic Drinkers (HED) Among Gay, Bisexual, and Heterosexual Young Adults by Sex," by S.S. Rostosky, F. Danner & E.D.B. Riggle, 2010, Religiosity as a protective factor against heavy episodic drinking (HED) in heterosexual, bisexual, gay, and lesbian young adults. *Journal of Homosexuality*, 57(8), 1039-1050. doi:10.1080/00918369.2010.503515