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Religious Pathways from Adolescence to Adulthood

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Abstract

Prior research suggests the significance of religion for development and wellbeing in adolescence and beyond. Further, new developments and applications of statistical methods have led to ways of better accounting for the multidimensional nature of religiosity (e.g. latent class analysis), as well as the dynamic aspects of religiosity (e.g. latent growth curve models). Yet, rarely if ever are both features of religiosity incorporated and examined together. Therefore, we propose and conduct a latent class analysis using data from the National Longitudinal Study of Adolescent to Adult Health (Add Health) to identify seven distinct pathways of religiosity that involve independently changing levels of religious affiliation, religious service attendance, personal importance of religion, and prayer from adolescence to adulthood. We also show how individuals' religious pathways are related to gender, race, parents' education, their own education, and family formation experiences in the transition to adulthood. Our findings inform the study of how multiple dimensions of religiosity take shape across adolescence and the transition to adulthood, and suggest a new way for measuring the dynamics of religiosity in studies of the impact of religion across the life course.

How does religiosity change from adolescence to adulthood? Sociological studies of religion make evident that forming religious identities and patterns of religiosity are a part of a fluid and dynamic process—not only varying throughout the life course, but critically interacting with different sociodemographic factors over time (Swenson 2009). Variations in religious affiliation and participation are found to be significantly associated with characteristics such as gender (Wilson and Sherkat 1994; Smith and Denton 2005), race (Smith et al. 2002; Flory et al. 2010), socioeconomic status (Schwadel 2008; Pearce and Denton 2011), and education (Lee 2002; Bryant et al. 2003; Pascarella and Terenzini 2005), particularly in the transition to adulthood. Changes in religiosity may also be linked to life course transitions and changes within the family. Among individuals who are religiously involved as adolescents, studies suggest religious activity is likely to decrease through early adulthood, later increasing as individuals marry or have children of their own (Stolzenberg et al. 1995; Ingersoll-Dayton et al. 2002; Uecker et al. 2007).

Examples of notable studies that focus specifically on changes of religiosity among adolescents and young adults are those by Smith (2009) and Petts (2009). Drawing from a wealth of survey and interview data, Smith (2009) finds that the personal importance of religion and practice of religion both substantially decline among young adults. He explains that, with the exception of committed traditionalists (less than 15%), the majority of emerging adults are selective adherents, spiritually open, religiously indifferent, religiously disconnected, or irreligious—i.e. open to the idea of spirituality but lacking commitment. On the other hand, Petts (2009) uses data from the National Longitudinal Survey of Youth (1988–2004) to conduct group-based trajectory modeling, and proposes there are six trajectories of religious service attendance—three of which are stable trajectories (non-attenders, occasional attenders, frequent attenders) and three trajectories which are of religious participation decline (early declining attenders, late declining attenders, and gradual declining attenders). In all of these trajectories, as supported by prior research (Myers 1996; Baker-Sperry 2001; Wilcox et al. 2004), religious affiliation and family contextual factors are found to be significantly associated with the stability or decline of religious participation.

However, it is also well-established that there are multiple dimensions of religiosity which are complex and may be combined in different ways. These dimensions include the cognitive dimension of beliefs, affective dimension of spirituality or religious salience, and behavioral dimension of religious practice, often expressed as religious service attendance or prayer (Glock 1962; Cornwall et al. 1986; Ammerman 2007; Voas 2009; Pearce et al. 2013). Some of these dimensions may be reported at high levels, while others may be reported at moderate or lower levels, for individuals at various points in time. Recent work has offered suggestions for empirically examining religiosity as a multidimensional construct (Storm 2009; Jones et al. 2011). Taking a person-centered approach to examine religiosity among adolescents, Pearce and Denton (2011) provide one example of modeling the multidimensionality of religious beliefs, salience, and practice using latent class analysis. They propose a five-class model of latent religious profiles which include Abiders, Adapters, Assenters, Avoiders, and Atheists, and effectively describe the variance of religiosity present among American adolescents, though limited to a specific point in time.

The present research aims to build upon and bridge such prior work, describing not only the multiple dimensions of religiosity among adolescents and adults, but also how the longitudinal patterns of change in religious institutional involvement, private practice, and salience may unfold in unique configurations over time. Taken together, these two ideas of religious dynamics over time and a person-based, multidimensional understanding of religiosity have not yet been observed simultaneously with survey data. One field of research which has emphasized a person-based approach over time is the body of life course studies on the timing and sequencing of transitional events (e.g. education, marriage, family formation). This research demonstrates how individuals are probabilistically distributed across multiple intersecting role configurations and life paths (Shanahan 2000; Macmillan and Eliason 2003; Oxford et al. 2005; Scharoun-Lee et al. 2009; Barban and Billari 2012). We borrow from this approach to re-conceptualize and examine the unfolding of multiple dimensions of religiosity, in possibly different directions, or at different paces, from adolescence to adulthood.

Data and Methods

We use data from the National Longitudinal Study of Adolescent to Adult Health (Add Health)—a nationally representative, school-based sample of 20,745 adolescents who were first interviewed in grades 7–12 during the 1994–95 academic year. The Add Health sampling frame included high schools in the U.S., with a total of 80 high schools randomly selected to participate in the survey. A sample of adolescents was randomly selected from a count of students that participated in the in-school questionnaire combined with student rosters provided by schools, and this sample participated in a more detailed in-home interview. Data for the in-home interview were collected through computer-assisted personal interviews for all waves of the study. Respondents were followed for four survey waves, most recently interviewed in 2008.

The final analytical sample of this study includes respondents who participated in Wave I (ages 12–18), Wave III (18–24), and Wave IV (24–32), and had complete data for all variables used in this analysis. We identify respondents as adolescents in Wave I, young adults in Wave III, and adults in Wave IV. Our analytical sample consists of respondents for whom we have complete data on religious measures through all waves (N=11870). Longitudinal weights have been applied to adjust for clustered sampling design, attrition across study waves, and overall sample composition.¹

The four survey measures of religiosity that we use to delineate multidimensional religious pathways from adolescence to adulthood are: respondents' identification with a religious affiliation, religious service attendance, religious salience, and frequency of prayer. These four measures of religiosity not only include all of the questions about religion that were consistently asked in all four waves of the Add Health data, but these measures together estimate distinctions in the cognitive, affective, and behavioral aspects of religiosity, as outlined in prior sociological research. We use these varied measures of religiosity to explore the extent to which changes in one or more of these dimensions may (or may not) coincide with changes in the other dimensions of religiosity. Rather than combining multiple dimensions into a single index, we allow each of these measures of religiosity to vary independently across individuals over time. Therefore, we use a total of twelve "indicators" in our latent class analysis—that is, the four dimensions of religiosity described below, at three different waves of Add Health data (I, III, and IV). For both parsimony and interpretability, we dichotomized the survey measures included as indicators in our analysis as follows:

In each wave (I, III, and IV), respondents were asked, "What is your present religion?" as a measure of *religious affiliation*. If respondents identified as no religion, atheist, or agnostic, we coded religious affiliation as 0 (not affiliated). If respondents identified with any other religious affiliation, we coded religious affiliation as 1 (affiliated). As a measure of *religious service attendance*, respondents were asked, "How often have you attended religious

¹Since our analytical sample includes all those who have complete data on religious measures in Waves 1, 3, and 4, we note that our analyses are not influenced by those who may have provided their responses to religious measures in some waves and not others. Longitudinal weights account for the possibility that those who left the Add Health study may be significantly different from those who participated in all waves in a way that may also influence religious pathways.

services in the past 12 months?” If respondents attended less than once a week, we coded religious service attendance as 0 (less than weekly). If respondents attended once a week or more, we coded religious service attendance as 1 (weekly or more). As a measure of *religious salience*, respondents were asked, “How important is your religious faith to you?” If respondents considered religion as fairly important, fairly unimportant, or not important at all, we coded religious salience as 0 (low salience). If respondents considered religion as very important, we coded religious salience as 1 (high salience). Finally, observing *prayer* as a private practice of religiosity, respondents were asked, “How often do you pray, that is, when you’re alone in places other than church, synagogue, temple, or mosque?” If respondents prayed less than once a day, we coded prayer as 0 (less than daily). If respondents prayed at least once a day, we coded prayer as 1 (daily or more).²

Analytical Strategy

Our main analytical strategy is latent class analysis (LCA), which is essentially a data reduction technique that allows researchers to identify subgroups of individuals in a population based on a set of multiple indicators. Key advantages for using this method are that LCA generates the conditional probabilities of specific responses for indicators within each latent classes (rho estimate), as well as the probabilities of membership in latent classes for each respondent (gamma estimate) (Lanza and Collins 2011). In other words, we use LCA to identify a set of distinct pathways of religiosity between adolescence and adulthood, and examine the overall patterns of survey responses and probabilities of respondents belonging to these latent religious pathways.

Moreover, we first conduct a latent class analysis of religiosity between adolescence and adulthood, using four religious indicators from three different waves of data. We then examine the extent to which membership in latent classes of religious pathways varies by sociodemographic characteristics, testing whether these variables are statistically significant in predicting membership for each of the latent classes (LCA with covariates). Our measures of sociodemographic characteristics include: gender, race, parents’ highest education, respondent’s education by Wave IV, whether respondent has ever married, and whether respondent has had children.

Sociodemographic Covariates

As an estimate of respondents’ *gender*, we use responses to the survey question, “What is your gender?” We coded female as 1, and male as 0. To estimate respondents’ *racial background*, we draw from responses to the question, “What is your race? You may give more than one answer.” When respondents gave more than one response, we used the response given to the follow-up question, “What category best describes your racial background?” In our final analysis, we coded those identifying as white as 0, and those identifying with any other racial category as 1.³ As an estimate of family socioeconomic status, we used responses to the survey questions about *parents’ education*, i.e. “How far in

²We note that respondents who reported not having a religious affiliation at Wave I (affiliation = 0) were not asked the follow-up questions about religious service attendance, religious salience, and prayer; in effect, their responses to these other religious measures were coded as 0. However, at Waves III and IV, all respondents were asked each of the questions about religious affiliation, service attendance, salience, and prayer separately.

school did your mother go?” and “How far in school did your father go?” If either the respondent’s mother or father had achieved some college education or higher, we coded parents’ education as 1 (parents with less than college education coded as 0).

In order to estimate respondents’ own education, whether respondents ever married, and whether respondents ever had children, we draw from survey measures in Wave IV. Using responses to the question, “What is the highest level of education that you have achieved to date?” we coded *education* as 1 if respondents had achieved some college education or higher (less than some college coded as 0). In addition, we used responses to the survey question, “How many persons have you ever married?” and coded *ever married* as 1 if respondents had ever been married to one or more persons (never married coded as 0). Finally, as a measure of whether respondents had ever had children, we used responses to the following questions: “Thinking about all the relationships and sexual encounters you have ever had, how many times have you ever been pregnant/ how many times have you ever gotten a partner pregnant? How many live births resulted from this pregnancy/these pregnancies?” If respondents had ever been pregnant or gotten a partner pregnant, resulting in a live birth, we coded *ever had children* as 1 (never had children coded as 0).

Results

We tested for the model with the best-fitting number of latent classes using different seeds, to find the most parsimonious and robust model of religious pathways from adolescence to adulthood. As shown in Table 2, the independent model with one class (or one common pathway) fits the data most poorly. Model fit improves as the G^2 , BIC, and AIC values decrease steadily until the seven-class and eight-class models. While the eight-class model does have the lowest BIC score, we follow Lanza and Collins’ (2011) advisement for taking into consideration both parsimony and interpretability in selecting the best-fitting LCA model and choose the seven-class model. In other words, it appears that seven pathways best represent the variety of ways in which religiosity unfolds between adolescence and adulthood ($\log \mathcal{L} = -67628.90$).

Based on the unique combinations of conditional probabilities (rho estimates) in the seven-class LCA model, we have evaluated and compared the distinct characteristics in each of the latent classes of religious pathways from adolescence to adulthood. We label the seven pathways of religiosity as: Consistently High Religiosity, Consistently Low Religiosity, Consistently Affiliated but Inactive, Late Declining Religiosity, Early Declining Religiosity, Increasing Religiosity, and Returning Religiosity. Table 3 presents the estimated proportions of each class within the sample (gamma estimates), and the conditional probabilities of responses to each of the religious indicators within the seven latent classes (rho estimates).

³We have also considered possible differences in religious pathways among Blacks, Latino/as, and other non-Whites. We find that the statistical associations across racial/ethnic groups are overall consistent, with the exception of variations between Latino/as and Blacks in the Consistently Affiliated but Inactive latent class, when compared to the Consistently Low Religiosity group. While Latino/as are significantly more likely to be Consistently Affiliated but Inactive compared to Consistently Low Religious, Blacks are significantly less likely to be Consistently Affiliated by Inactive compared to the Consistently Low Religious group. (See Appendix A)

Using LCA with covariates, we also find that gender, race, parents' highest education, respondents' education by Wave IV, whether respondents had ever married, and whether respondents had ever had children are all statistically significant in predicting latent class membership for the seven identified religious pathways. Table 4a provides the odds ratio estimates more specifically for membership in various latent classes of religiosity based on these demographic characteristics, compared to the Consistently High Religiosity group. Together, we use the results from Tables 3, 4a, and 4b to describe in further detail the unique patterns of each latent class of religiosity and their significant demographic covariates.

Description of Religious Pathways

Of the seven identified religious pathways, we find that three of these groups exhibit stable pathways from adolescence to adulthood (i.e. Consistently High Religiosity, Consistently Low Religiosity, and Consistently Affiliated but Inactive). The remaining four groups, which compose approximately half the sample, exhibit pathways of change (i.e. Late Declining Religiosity, Early Declining Religiosity, Increasing Religiosity, and Returning Religiosity). Each of these latent classes of religious pathways reveal unique profiles of how religious affiliation, prayer, service attendance, and religious salience are experienced by individuals in the transition to adulthood.

Members of the Consistently High Religiosity group are estimated to compose about 19% of the sample. Religious affiliation, religious salience, and prayer are consistently high, if not slightly increasing, through all three waves. Service attendance somewhat decreases in young adulthood and adulthood, compared to attendance during adolescence. However, this group's rho estimate of service attendance at least once a week during adulthood ($\rho = 0.53$) still remains higher than that of other latent classes. Demographically, we find that the Consistently High Religiosity group is most likely to consist of women and those with some college education by Wave IV, compared to all other groups. The Consistently High Religious are also likely to have parents who are college-educated and likely to have ever married by Wave IV.

Members of the Consistently Low Religiosity group are estimated to comprise about 15% of the sample. Religious salience, service attendance, and prayer for this group are substantially low through all three waves. The probability of affiliation, in comparison, is slightly higher than other religious indicators ($\rho = 0.25$). In other words, some Consistently Low Religious may identify themselves as religious or identify with a specific religious affiliation; however, all members of this group are likely not to practice or consider religion to hold personal importance, consistently from adolescence to adulthood. Individuals who are white, not married and without children by Wave IV are likely to be considered Consistently Low Religious, relative to other groups.

Members of the Consistently Affiliated but Inactive group are estimated to compose about 16% of the sample. Consistently Affiliated members, as their name suggests, have a strikingly high probability of religious affiliation ($\rho > 0.90$), but have low probabilities for all other religious indicators. Demographically, members of this group are likely to be male and white, compared to other groups. Compared to the Consistently High Religious, this

group is less likely to have ever married, but compared to the Consistently Low Religious, more likely to have married by Wave IV.

Members of the Late Declining Religiosity group are estimated to compose about 15% of the sample. Late Decliners maintain high religious affiliation from adolescence to adulthood ($\rho > 0.90$), but the probabilities of religious service attendance and prayer decline steadily into adulthood, resulting in ρ estimates less than 0.10. The pattern of religious salience for this group follows a notable trajectory, however, as the ρ estimate of religious salience initially increases from adolescence to young adulthood, then decreases substantially in adulthood ($\rho = 0.53$). It is possible that this unique pattern suggests individuals in this group are likely to maintain a sense of religious identity, emphasizing and somewhat enhancing religion's salience in their life for some time, only to see their religious practices of attendance and prayer decrease into adulthood. We find that members of the Late Declining Religiosity group are most likely to be non-white, and likely to have completed less than college education by Wave IV.

Those who are most likely to belong to the Early Declining Religiosity group are estimated to compose about 9% of the sample. While the probabilities of service attendance, affiliation, salience, and prayer begin at similar estimates as those of the Late Declining Religiosity group in adolescence, the probabilities of religious indicators decrease dramatically to levels comparable to the Consistently Low Religiosity group by young adulthood and remain low through adulthood. Members of the Early Declining Religiosity group are likely to be male, and least likely to consist of those who had become parents by Wave IV.

Members of the Increasing Religiosity group are estimated to compose about 10% of the sample. Similar to that of the Consistently Low Religious, this group's probability of religious affiliation during adolescence is equal to 0.55. However, this group's probabilities of prayer and religious salience steadily increase from young adulthood to adulthood, resulting in ρ estimates equal to 0.62 and 0.77, respectively. Probabilities of service attendance increase much more gradually, with an estimate of 0.21 in adulthood. Members of this group are likely to consist of individuals ever married by Wave IV, and those whose parents have less than college education.

Finally, members of the Returning Religiosity group are estimated to compose about 16% of the sample. The patterns of religiosity for this group can be best described as decreasing from adolescence to young adulthood, then increasing from young adulthood to adulthood. Initial probabilities of religious salience, service attendance, and prayer for Late Declining Religiosity, Early Declining Religiosity, and Returning Religiosity are similar during adolescence, with ρ estimates approximately between 0.50 and 0.60; however, the Returning Religiosity group exhibits a marked decline in religious affiliation, service attendance, and prayer during young adulthood (salience remains constant), followed by an increase in all religious indicators during adulthood. Members of the Returning Religiosity group are likely to be non-white, less than college educated, and have parents with less than college education, similar to the Late Declining Religiosity group, but also most likely to include individuals who have had children by Wave IV.

Discussion and Conclusion

By using repeated measures of multiple dimensions of religion and a method of analysis that allows the separate dimensions to follow their own trajectories from adolescence into adulthood, we provide a new view of religious pathways for a nationally representative sample of young Americans. We highlight the contribution of our work, particularly vis a vis prior research on trajectories of religious attendance by Petts (2009). Our findings suggest 10 percent of young people are areligious in adolescence and then undergo a gradual increase of religiosity into adulthood, while 19 percent maintain relatively high levels of religious affiliation, service attendance, personal importance of religion, and prayer. In contrast to Petts' estimate of *frequent attenders* making up only about 3% of individuals from adolescence to young adulthood, our method identifies a much larger group of Consistently High Religious individuals, whose religious attendance, although declining, remains higher than all other groups in the population. More importantly, our analyses reveal that this group's religiosity is experienced, not only through attendance, but through consistently high levels of religious affiliation, salience, and prayer.

Our methods also distinguish two groups of individuals who would be considered largely irreligious across time, the Consistently Low Religiosity group (15% of the population) and the Consistently Affiliated but Inactive group (16%). In studies using any measure of religiosity other than affiliation or a composite index, findings would fail to distinguish those who willingly express no religious affiliation and those who consistently claim an affiliation but have no higher levels of practice or salience than the unaffiliated (Petts 2009). Given these groups have some variance in sociodemographic characteristics⁴ future research should explore the extent to which the seemingly irreligious with or without an expressed religious affiliation fare in terms of wellbeing and health.

Two of the three other pathways reveal a decline over time in most aspects of religiosity, although some dimensions drop more than others. Those who follow an Early Declining Religiosity pathway (9%) shift to low levels of affiliation, practice, and salience between adolescence and young adulthood. The Late Declining pathway is comprised of individuals who demonstrate hardly any lowering of the odds that they have an affiliation and a graduated decrease in attendance and prayer. Interestingly, this group shows a slight increase in the odds that they find religion to be very important between adolescence and young adulthood, while they become less likely to be affiliated, attend, or pray, affirming the importance of religion even as its practice is decreasing in their life. By adulthood, even the importance of religion has dropped to relatively low levels. This indicates that it is difficult to retain a difference in one's religious salience and practice levels into adulthood. Either all dimensions of religiosity eventually fall, or practice returns to higher levels as with the seventh and final group of individuals who follow a Returning Religiosity pathway (16%).

Our findings may be further contrasted with one of the largest groups identified in Petts' analysis of trajectories of religious attendance, classified as *gradual declining attenders*

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⁴Covariate analyses suggest that individuals in the Consistently Affiliated group are significantly more likely to have married by Wave IV compared to the Consistently Low Religiosity group.

(26%). This group's relatively high religious participation in adolescence steadily declines until individuals reach approximately age 22, when members of this group begin to exhibit a slight increase in religious attendance. Petts suggests that although it is possible for religious involvement to be influenced by patterns of family change, it is difficult to determine whether this initial uptick would continue for *gradual declining attenders* over time. Our LCA results confirm a statistically significant association between increasing religious attendance and having had children in young adulthood. However, taking into account additional dimensions of religiosity, our results reveal that private dimensions of religion are likely to increase at a much higher rate than changes in religious attendance (or in the case of the Late Declining group, increase *despite* declining attendance). Our methodological innovation thus helps us to understand the complexities of who is or is not religious in the transition to adulthood, suggesting a method to observe such notions as "believing without belonging" through quantitative data analysis (Davie 1994; Voas 2009).

We recognize some limitations in our present work. First, measures of family life events included as covariates, i.e. having children and getting married, have been simplified in such a way that we cannot discern the time ordering of these events and their impact on religious change. We suggest future research to address how such family events are ordered in the transition to adulthood and how these variations may influence religious change differently. We also consider how our results may be affected by a skip pattern in the data, in which respondents not religiously affiliated were skipped for follow-up questions about religious attendance, salience, and prayer at Wave I. Because the Consistently Low Religious and Increasingly Religious have lower probabilities of religious affiliation at Wave I, we suspect the possibility of bias among individuals in these groups who were not religiously affiliated and thus not asked about other religious measures at Wave I. Actual probabilities of religious attendance, salience, and prayer at Wave I for these latent classes may be higher than estimated in our LCA. However, taking into account the consistent patterns of change in religious affiliation throughout all waves, and patterns of change in religious attendance, salience, and prayer in Waves III and IV, we remain confident in our interpretations of these latent classes as Consistently Low Religious and Increasingly Religious, given current limitations in the data. Future research may also test for possible variations in religious attendance, salience, and prayer, especially among those not religiously affiliated as adolescents.

Overall, none of our latent classes of religious pathways from adolescence to adulthood are particularly small groups of the population. Ranging from 9 to 19 percent, there is a relatively even distribution across the seven pathways, indicating a great deal of variance in experience. Given this, future research should carefully examine causes and consequences of these pathways for health and wellbeing in the transition to adulthood. By operationalizing religiosity as multidimensional and dynamic, we can better understand which aspects of religiosity at which points in time are most related to later life attitudes, behaviors, and wellbeing.

Supplementary Material

Refer to Web version on PubMed Central for supplementary material.

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Figure 1.
Rho Estimates of Affiliation, Attendance, Importance, and Prayer in Each Religious Pathway.

Table 1

Descriptive Statistics for All Variables in Analyses.

	%
Religiosity (variable = 1)	
Wave I	
Religious affiliation	88.4
Religious service attendance	40.7
Religious salience	44.2
Prayer	43.9
Wave III	
Religious affiliation	81.7
Religious service attendance	18.8
Religious salience	53.5
Prayer	38.4
Wave IV	
Religious affiliation	81.1
Religious service attendance	18.9
Religious salience	56.3
Prayer	42.5
Female	49.6
Non-white	34.0
Parent some college *	62.6
Respondent some college	64.7
Respondent ever married	49.8
Respondent ever had child	49.1

* For missing data from parents' survey, adolescents' survey responses about their parents' education used.

Table 2

Fit Statistics for Latent Class Models.

	G²	BIC	AIC
Independence	40186.28	40210.28	40299.28
2 latent classes	14660.50	14710.50	14895.91
3 latent classes	10740.75	10816.75	11098.57
4 latent classes	7972.54	8074.54	8452.78
5 latent classes	6429.84	6557.84	7032.49
6 latent classes	5730.32	5884.32	6455.38
7 latent classes	4854.48	5034.48	5701.95
8 latent classes	4687.19	4893.19	5657.07

Table 3

Proportions and Conditional Probabilities of Responses for Seven Latent Classes of Religious Pathways from Adolescence to Adulthood.

	Consistently High	Consistently Low	Consistently Affiliated	Late Declining	Early Declining	Increasing Religiosity	Returning Religiosity
<i>PROPORTION OF SAMPLE</i>	.1928 (.0587)	.1491 (.0097)	.1640 (.0191)	.1487 (.0134)	.0933 (.0159)	.0966 (.0191)	.1555 (.0498)
<i>Religious Affiliation</i> (1=affiliated)							
Wave I	.9999	.4360	.9999	.9999	.9999	.5513	.9999
Wave III	.9960	.2532	.9489	.9941	.5278	.8138	.8411
Wave IV	.9886	.2507	.9363	.9135	.4083	.9082	.9807
<i>Religious Service Attendance</i> (1=weekly or more)							
Wave I	.7611	.0001	.2196	.5927	.4873	.0001	.4082
Wave III	.5982	.0006	.0040	.2436	.0258	.1498	.0067
Wave IV	.5261	.0026	.0192	.0564	.0001	.2051	.1979
<i>Religious Salience</i> (1=very important)							
Wave I	.8478	.0001	.1132	.6838	.4195	.0001	.5733
Wave III	.9798	.0470	.1485	.8343	.1011	.5986	.5615
Wave IV	.9832	.0789	.1937	.5380	.0609	.7777	.8682
<i>Prayer</i> (1=once a day or more)							
Wave I	.8189	.0001	.1254	.5248	.5261	.0001	.6405
Wave III	.8502	.0305	.0510	.3793	.0871	.4611	.4276
Wave IV	.8975	.0454	.0596	.0940	.0574	.6181	.7979

Table 4a

LCA with Covariates: Odd Ratio Estimates for Latent Class Membership compared to Membership in Consistently High Religiosity by Demographic Variables.

	Consistently High	Consistently Low	Returning Religiosity	Early Declining	Late Declining	Consistently Affiliated	Increasing Religiosity
<i>PROPORTION OF SAMPLE</i>	.1928 (.0587)	.1491 (.0097)	.1555 (.0498)	.0933 (.0159)	.1487 (.0134)	.1640 (.0191)	.0966 (.0191)
Female	ref	.4227*	.7148*	.4538*	.4876*	.4061*	.6615*
Non-white	ref	.2699*	1.0197	.5211*	1.0938	.2824*	.6300*
Parent some college education	ref	.8104	.3739*	.7955	.5830*	.7474	.5682*
Respondent some college education	ref	.4891*	.1966*	.5328*	.3603*	.4544*	.4439*
Respondent ever married	ref	.3868*	.4762*	.4276*	.6559*	.5483*	1.0195
Respondent ever had children	ref	.6067*	1.5446*	.5275*	1.1554	.6936*	1.3799

Table 4b

LCA with Covariates: Odd Ratio Estimates for Latent Class Membership compared to Membership in Consistently Low Religiosity by Demographic Variables.

	Consistently High	Consistently Low	Returning Religiosity	Early Declining	Late Declining	Consistently Affiliated	Increasing Religiosity
Female	2.3658*	ref	1.6911*	1.0735	1.1535	.9608	1.5649*
Non-white	3.5410*	ref	3.6109*	1.8454*	3.8731*	.9557	2.2310*
Parent some college education	1.2340	ref	.4614*	0.9816	0.7194*	0.9469	0.7011*
Respondent some college education	2.0477*	ref	.4021*	1.0895	.7366	.9291	.9077
Respondent ever married	2.5855*	ref	1.2314	1.1057	1.6958*	1.4177*	2.6360*
Respondent ever had children	1.6483*	ref	2.5459*	.8695	1.9044*	1.1433	2.2744*