

Religious Tradition and Involvement in Congregational Activities That Focus on the Community

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Abstract

Many studies that have examined the relationship between religion and community involvement have indicated that religious people are more likely than nonreligious people to be involved in the community. However, these studies fail to explain why some attenders of religious congregations are involved in the community while other attenders are not and how religious congregations can promote community involvement. This study begins to address these questions, using data from the 2008/2009 U.S. Congregational Life Survey. Using a unique measure of community involvement, that is, involvement in congregational activities that focus on the community, this study examines how involvement in these activities varies among religious traditions. Results suggest that religious tradition matters for understanding why some attenders are involved in these activities while other attenders are not and that religious tradition does not always correlate with involvement in these activities in a way that is similar to how it correlates with involvement in community organizations. These activities are an important venue through which congregations can promote community involvement.

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Research on community involvement underscores the importance of religion. Despite a near consensus that religious people are more likely to be involved in the community than are nonreligious people (Beyerlein and Hipp 2006; Driskell, Lyon, and Embry 2008; Putnam 2000; Putnam and Campbell 2010), there is little research concerning why some religious people are involved in the community while other religious people are not (for notable exceptions, see Park and Smith 2000; Schwadel 2005). In this article, I address that question by exploring whether some attenders of religious congregations are more likely than other attenders to engage in a unique form of community involvement: participating in congregational activities that focus on the community.

These congregational activities can take two different forms. Some of the activities concern community service, social justice, and advocacy, such as serving meals at a soup kitchen or homeless shelter, providing cash assistance for impoverished families, offering after-school programs for neighborhood children, and advocating for a living wage for low-income workers (Cnaan 2002). On the other hand, congregational activities can focus on evangelism and outreach, building relationships and even serving in the community to encourage people to join a religious group (Dunn 2012; Wilson and Janoski 1995). Because these two types of community involvement are commonly contrasted in the literature on religion and community involvement (Beyerlein and Hipp 2006; Kanagy 1992; Schwadel 2005; Wilson and Janoski 1995), in this article I examine attenders' involvement in each of these types of congregational activities. I also describe how involvement in each of these types of activities varies among different religious groups or traditions.

This study contributes to the literature on religion and community involvement in a number of ways. First, whereas other studies have focused on describing how religious people are more likely than nonreligious people to be involved in the community (Beyerlein and Hipp 2006; Driskell, Lyon, and Embry 2008; Putnam 2000; Putnam and Campbell 2010), this study investigates why some attenders are involved in the community while others are not. By limiting the focus to attenders, I am able to examine involvement in specific congregational activities that focus on the community, which is not normally measured in surveys of the general American population. I also explore how congregational context—in this case, each congregation's religious group or tradition—relates to involvement in these activities because all of the attenders are connected to a religious congregation. Finally, I address whether the relationship between religious tradition and involvement in these activities is different from the relationship between religious tradition and involvement in other community organizations.

RELIGIOUS TRADITION AND COMMUNITY INVOLVEMENT

The main approach that scholars use to study different religious groups is categorizing them into religious traditions on the basis of which denominations and groups have similar histories and theologies. The largest religious traditions in America are Mainline Protestants, Evangelical Protestants, Black Protestants, and Catholics (Steensland et al. 2000). Affiliation with these groups is related to religious beliefs and behaviors, political and social attitudes (Steensland et al. 2000), and even involvement in community organizations (Beyerlein and Hipp 2006; Loveland, Jones-Stater, and Park 2008). Mainline Protestants have the most memberships in charitable organizations (Beyerlein and Hipp 2006), and Mainline Protestants, Black Protestants, and Catholics have more memberships in voluntary, community-based organizations than Evangelical Protestants do. These studies argue that Evangelicals are less likely to be involved in community organizations because they are more concerned with evangelism (Beyerlein and Hipp 2006; Loveland, Jones-Stater, and Park 2008). In these ways, levels of community involvement differ between attenders from different religious traditions.

Looking More Closely at Religious Traditions

To understand the relationships that religious traditions have with community involvement, it is important to understand their historical foundations, theological orientations, and social ministry emphases. The religious traditions that I examine in this article include the three Protestant traditions that Brian Steensland and his colleagues (2000) identified (Mainline Protestants, Evangelical Protestants, and Black Protestants) and Roman Catholics.

Mainline Protestantism. Throughout American history, Mainline Protestants have enjoyed a privileged position in the religious landscape. This privilege began in the colonies as the Episcopalians and the Congregationalists (the predecessors of the United Church of Christ) were legally established in a number of American colonies (Melton 2009). Mainline denominations have relied on well-educated, seminary-trained clergy whose preaching is guided more by academic theology than by stirring up devotion or enthusiasm (Ahlstrom 2004). Yet the privileged position of Mainline Protestantism in American religion may be eroding, in part because of its declining membership (Chaves 2011; Finke and Stark 2005; Kelley 1972).

Mainline denominations' academic stance toward theology has resulted in a progressive approach to religion. These denominations have accommodated their theology to correspond with more modern philosophies, have focused on economic and social justice, and have allowed members to have a variety of personal

beliefs (Steenland et al. 2000). Because of their theological heterogeneity, Mainline Protestant denominations have encouraged members to unite around a “social gospel” of political and social activism (Loveland, Jones-Stater, and Park 2008; Roof and McKinney 1987). Social gospel theology has two main aims: to make religion relevant to more modern social situations, such as poverty, racial issues, and the environment, and to engage middle-class congregations in addressing local and global social problems (Putnam 2000). This theology expresses optimism that “social problems [can] be solved” (Roof and McKinney 1987: 80) and has encouraged members to work together to reform society in such a way that it reflects Christian principles of “love, peace, and justice” (Beyerlein and Hipp 2006: 100). The social gospel framework provides much of the motivation for Mainline Protestants’ charitable work in the community.

Mainline Protestant congregations are involved in a wide variety of civic and charitable activities. They are more likely to “participate in or support programs for battered women, abused children, pregnant teenagers, migrants or refugees, and foster care” as well as “day-care programs for the elderly, tutoring, international peace and economic development, adult education, and higher education” (Wilson and Janoski 1995: 138; cf. Hodgkinson, Weitzman, and Kirsch 1988). Attending a Mainline Protestant church is also more strongly related to developing civic skills, volunteering, and political participation than is attending a Catholic or Evangelical Protestant church (Wuthnow 1999). Even though membership in Mainline Protestant denominations is declining numerically (Finke and Stark 2005; Kelley 1972), these denominations remain very engaged and influential in social activism and public policy (Wuthnow and Evans 2002).

Evangelical Protestantism. Evangelical Protestantism developed through a series of revivals in the 18th and 19th centuries (Smith et al. 1998). Led by enthusiastic preachers such as George Whitefield and Charles Finney, these revivals focused on calling people to salvation and repentance (Balmer 2004). Evangelical churches, such as the early Methodists and the Baptists, spread more rapidly throughout the country than did Mainline Protestant churches because itinerant preachers would plant and oversee multiple churches and because, early on, it was easier for Evangelicals to recruit clergy, since their clergy were not seminary-trained (Finke and Stark 2005). The emotionalism of Evangelical revivals was opposed by Mainline clergy and denominations, but Evangelicals argued that faith was more important than theological training (Gaustad and Schmidt 2002). From its revivalist roots, Evangelical Protestantism has grown in the United States (Chaves 2011; Finke and Stark 2005; Kelley 1972).

Evangelical denominations rejected the more modern theologies of Mainline Protestants. Rather than accommodating to the broader culture, Evangelicals have emphasized the fundamentals of the faith (Steenland et al. 2000). Theologically,

they focus on conversion and otherworldly teachings concerning salvation, repentance, heaven, and hell (Finke and Stark 2005; Schwadel 2005). Evangelicals encourage involvement within their own congregations and tend to discourage involvement in secular organizations or activities (Iannaccone 1994; Schwadel 2005; Steensland et al. 2000). Evangelical Protestantism can maintain these strong in-group social networks, strict adherence to beliefs, and high levels of commitment because it has a strong subcultural identity (Smith et al. 1998). Yet these very attributes that allow Evangelical churches to grow and to be strong (Kelley 1972; Iannaccone 1994) can limit involvement in the broader community (Putnam 2000; Schwadel 2005).

Evangelicals tend to focus more on serving within their congregations than on serving in the community (Schwadel 2005). They tend to volunteer within their own congregations, “teaching Sunday school, singing in choirs, or serving as ushers during religious services” (Beyerlein and Hipp 2006: 101). While this volunteering is very valuable to congregations (Hoge et al. 1998), it does not encourage broader engagement in the community (Putnam 2000). When Evangelicals are involved in the community, their activities focus on developing personal relationships or engaging in community outreach for the sake of evangelism (Beyerlein and Hipp 2006; Dunn 2012; Wilson and Janoski 1995). Evangelical Protestantism, in general, values evangelism more than volunteering in the broader community (Beyerlein and Hipp 2006; Emerson and Smith 2000; Wilson and Janoski 1995).

Black Protestantism. Black Protestantism developed in the United States as a tradition that is distinct from both Mainline Protestantism and Evangelical Protestantism (Steensland et al. 2000). During the 18th and 19th centuries, many Mainline and Evangelical Protestant denominations wanted to convert slaves to Christianity, and the Methodists and Baptists were the most successful in doing so, in part because they provided opportunities for African-Americans to preach and to lead (Finke and Stark 2005). Owing to the continued marginalization of African-Americans after the emancipation of slaves, many African-Americans split from mainly white denominations and started their own denominations, such as the African Methodist Episcopal Church and the National Baptist Convention (Gaustad and Schmidt 2002; Roof and McKinney 1987). Black Protestant congregations remain a very important institution in African-American communities because they provide institutional free space, a place of “refuge in a hostile white world” (Frazier 1974 [1963]: 50).

As a result of the marginalization and segregation of African-Americans, Black Protestant denominations have unique theological emphases. More than other Protestant traditions, they emphasize freedom, justice, liberation, and deliverance (Beyerlein and Hipp 2006; Lincoln and Mamiya 1990; Roof and

McKinney 1987). They also combine attributes of both Mainline Protestantism and Evangelical Protestantism. Black Protestants' high levels of attendance and very strong within-congregation ties resemble those of Evangelicals, but their emphasis on social justice is more similar to the social gospel that is promoted in Mainline Protestantism (Roof and McKinney 1987). Politically, Black Protestants are "liberal on most economic attitudes, such as those related to poverty and the redistribution of wealth" but "generally conservative on social and family issues" (Steenland et al. 2000: 294; cf. Lincoln and Mamiya 1990). Unlike Mainline Protestants, who focus on social issues, or Evangelical Protestants, who focus on the divine, Black Protestants maintain a balance between the social and the divine. They emphasize intimacy with God and then extend that intimacy to the people and community around them (Carter 1976; Costen 1993; Mattis and Jagers 2001; McKay 1989).

African-American congregations have many connections to the wider community and provide "a structure that facilitates charity and civic engagement and cultivates human capital" (Loveland, Jones-Stater, and Park 2008: 8). They have helped to form banks and schools and to provide social and material support and artistic and cultural opportunities (Lincoln and Mamiya 1990). Compared to white congregations, black congregations are more likely to be involved in civil rights activities and in helping the underprivileged (Chaves and Higgins 1992). As an institution that both mobilizes and supports African-Americans, Black Protestantism encourages community involvement and helping others.

Roman Catholicism. Roman Catholicism has a tradition and history that are distinct from those of American Protestantism. Historically, many Catholics came to the United States as immigrants in the 19th century (Ahlstrom 2004). Many of these immigrants were only nominally Catholics; they rarely attended Mass, received the sacraments, or contributed financially to a parish (Finke and Stark 2005; Stark 1992). A number of Catholic orders undertook revivalistic campaigns to stir commitment among the new immigrants (Reid et al. 1990). Historically, because their religion was quite different from American Protestantism, Catholics were "excluded from community institutions and civic organizations" (Loveland et al. 2008: 7). In response, Catholics created separate social institutions that mirrored those around them, including schools, social services, professional organizations, and fraternal organizations (Finke and Stark 2005; McBride 1995; Ryan 1908). Over time, the Roman Catholic church in the United States has transitioned "from being an immigrant church in ethnic enclaves" to adopting "middle class styles of worship and social interaction in the suburbs" (Neal 1990: 205–206).

Four traditional aspects of Catholic theology are authority, sin, ritual, and the miraculous. The authority of the Catholic Church and its leaders, especially the Pope, is central in Catholic theology (Dolan 1992). Closely connected to authority

is an emphasis on sin. Catholic theology frames sin as powerful, people as created in the image of God yet having sinful predispositions, and the church as “a necessary companion in this struggle” against sin (Dolan 1992: 226). Another important aspect of Catholicism is ritual. The main Catholic worship service, the Mass, is a commonly occurring liturgical ritual, and there are also rituals that serve as rites of passage, such as baptisms, confirmations, weddings, and funerals. Catholicism also values the miraculous, especially concerning holy people, such as saints, and holy objects, such as relics and holy water (Dolan 1992). Although contemporary American Catholics, on average, do not highly value the authority of the Catholic hierarchy or the Church’s opposition to certain behaviors that it considers to be sins, such as homosexual acts and abortion, they do value Catholic rituals and sacraments as well as doctrines concerning the miraculous and saints (D’Antonio, Dillon, and Gautier 2013).

While these traditional emphases are primarily transcendent and focused on the divine, some Catholic observers have noticed a trend away from the transcendent toward the imminent and particularly toward social activism (Neal 1990). This emphasis has become more apparent since the Second Vatican Council, which called for a faith that “[penetrates] the believer’s entire life, including its worldly dimensions, and [activates] him toward justice and love, especially regarding the needy” (Paul VI 1965: n. 21). With this shift toward more social theology, the Catholic Church has emphasized a preference toward the poor, opposing social and economic injustice, protecting human rights, and societal transformation (Haughey 1977; Neal 1990). Encyclicals by current and recent popes, including Pope John Paul II (1987) and Pope Francis (2013), have focused on social justice. Catholicism not only has strong theological support for social activism and charity work, but also offers many charitable institutions through which Catholics can serve in the community. In the United States, Catholics developed many charitable institutions because they were excluded from more established Protestant organizations (Finke and Stark 2005). Through these institutions, such as Catholic Charities and the St. Vincent de Paul Society, Catholics can serve in the community.

HYPOTHESES

On the basis of how religious tradition relates to community involvement and the historical, theological, and social ministry emphases of each religious tradition, one can hypothesize how religious tradition may relate with involvement in congregational activities that focus on the community. Two such activities are examined in this chapter: (1) community service, social justice, or advocacy activities and (2) evangelism or outreach activities. The first two hypotheses that I examine concern whether attenders from specific religious traditions are more likely to

participate in one activity or the other. Research discussed above suggests that Mainline Protestants, Black Protestants, and Catholics have higher levels of community involvement than do Evangelicals, who prefer evangelistic activities (Beyerlein and Hipp 2006; Wilson and Janoski 1995). These two hypotheses are as follows:

Hypothesis 1: Mainline Protestants, Black Protestants, and Catholics are more likely than Evangelical Protestants to participate in congregational community service, social justice, or advocacy activities.

Hypothesis 2: Mainline Protestants, Black Protestants, and Catholics are less likely than Evangelical Protestants to participate in congregational evangelism or outreach activities.

The next three hypotheses concern whether people from a certain religious tradition are more likely to participate in only a specific type of activity or in both types of activities. Given that Mainline Protestants and Catholics have strong social justice emphases (Neal 1990; Roof and McKinney 1987), they may be the most likely to participate in congregational community service, social justice, or advocacy activities only. Evangelical Protestants, by contrast, should be the most likely to participate only in congregational evangelistic or outreach activities (Beyerlein and Hipp 2006; Wilson and Janoski 1995). Black Protestants, who incorporate aspects of Mainline and Evangelical traditions, may be the most likely to participate in both types of congregational activities (Lincoln and Mamiya 1990; Roof and McKinney 1987). These three hypotheses are as follows:

Hypothesis 3: Mainline Protestants and Catholics are the most likely to participate only in congregational community service, social justice, or advocacy activities.

Hypothesis 4: Evangelical Protestants are the most likely to participate only in congregational evangelism or outreach activities.

Hypothesis 5: Black Protestants are the most likely to participate in both congregational community service, social justice, or advocacy activities and congregational evangelism or outreach activities.

DATA AND METHODS

Data

In this article, I use data from the 2008/2009 U.S. Congregational Life Survey (USCLS) (Research Services, Presbyterian Church (U.S.A.) 2008/2009). The Presbyterian Church (U.S.A.) Research Services conducted this survey, and The

Lilly Endowment, Inc., the Louisville Institute, and the Presbyterian Church (U.S.A.) funded it. The USCLS is ideal for my purposes because it includes data on both congregations and their attenders and because it has questions concerning involvement in congregational activities that focus on the community. Data were collected through self-administered questionnaires. Congregational data were collected through congregational profiles, which clergy members or lay leaders completed. Attenders completed questionnaires during services over a weekend of each congregation's choice. Because congregations collected data over only one weekend, regular attenders were more likely than less frequent attenders to take part in the survey. The sampling frame for the data collection was generated by Harris Interactive using hypernetwork sampling. The sampling frame includes the congregations that participated in the 2001 USCLS and additional congregations sampled by Harris Interactive, and it can be generalized to all U.S. congregations. About a quarter (26.3 percent) of the congregations that participated in the 2001 USCLS and that still existed participated in the 2008/2009 USCLS. Just over a tenth (11 percent) of the new congregations selected by Harris Interactive participated (Woolever and Bruce 2010).

The Sample

The sample of attenders that I utilized in this study was developed by starting with the cases that had both attender and congregational data. This criterion was important because some congregations submitted congregational data but did not survey their attenders, while other congregations surveyed their attenders but did not submit congregational data. There were 63,371 attenders from 250 congregations that met this criterion. I used two selection filters to focus the sample. The sample excludes attenders who were younger than 18 years old and those who attended their congregation for less than a year. I used these selection filters to restrict the sample to adults and to increase the likelihood that the congregation that influenced the attender was the congregation that the respondent was currently attending. Because of the selection filters, the sample was reduced further to 53,473 attenders from 250 congregations. The selection filters introduced a number of biases into the sample. The sample became, on average, older. The proportion of attenders who were involved in congregational evangelism or outreach activities increased, as did the proportion of attenders who were involved in congregational community service, social justice, and advocacy activities.¹

Compared to nationally representative surveys, the sample is highly religiously active. In the 2008 General Social Survey (National Opinion Research Center 2008), about a quarter of respondents attended religious services once a week or

¹ These analyses are not presented but are available upon request.

more, while 80 percent of the attenders in the sample attended services that frequently. This sample is beneficial because it allows scholars to begin to understand why some attenders participate in community-focused congregational activities while other attenders do not. However, the overall high level of some religiosity measures, such as attendance, is a weakness and results in lower variation in these variables.

Variables

Dependent Variables. This study has three dependent variables. The first measures involvement in congregational community service, social justice, or advocacy activities, represented by the question “Do you regularly take part in any activities of this congregation that reach out to the wider community (visitation, evangelism, outreach, community service, social justice)? In community service, social justice, or advocacy activities of this congregation.” The responses are (0) No and (1) Yes. The second measure concerns involvement in congregational evangelism or outreach activities: “Do you regularly take part in any activities of this congregation that reach out to the wider community (visitation, evangelism, outreach, community service, social justice)? In evangelism or outreach activities.” The responses are (0) No and (1) Yes. These two variables are combined to create a third measure, in which the categories are (1) Involved in congregational community service, social justice, or advocacy activities ONLY; (2) Involved in congregational evangelism or outreach activities ONLY; (3) Involved in BOTH congregational community service, social justice, or advocacy activities AND congregational evangelism or outreach activities; and (4) Not involved in either type of congregational activity.

Independent Variable. The independent variable in this analysis is religious tradition, and it is coded according to Steensland and colleagues’ (2000) RELTRAD scheme. The traditions included in this coding scheme are Mainline Protestants, Evangelical Protestants, Black Protestants,² Roman Catholics, and other religious traditions.³ This variable is coded on the congregational level, based on each congregation’s denomination.

² The Black Protestant category includes two types of congregations: congregations in historically African-American denominations, such as the National Baptist Convention and the National Missionary Baptist Convention, and Mainline and Evangelical Protestant congregations that have high percentages (75 percent or higher) of African-American attenders.

³ For the 2008/2009 USCLS, the other traditions category includes Orthodox Christian, Unitarian Universalist, Jewish, and Latter-day Saint congregations. Because “other traditions” is a residual category that helps to retain cases in the analysis but does not have much substantive value (Steensland et al. 2000), its results are not discussed here.

Control Variables. The analyses also control for a number of attender and congregational characteristics that correlate with community involvement and congregational participation. Older people are more involved in community organizations, but women are less involved in them (Schwadel 2005). Higher levels of education and income are associated with being involved in more civic organizations (Schwadel 2005). African-Americans are less likely than non-Hispanic whites to volunteer (Wilson 2000; Wilson and Musick 1997). Church attendance is related to volunteering and involvement in community organizations (Beyerlein and Hipp 2006; Wilson and Musick 1997). Attenders of larger congregations are also less likely to participate in congregational activities (Wilken 1971). Congregations differ in how many social service activities they offer (Chaves 2004), and people who attend congregations that offer more social service activities may also be more likely to participate in congregational activities that focus on the community, owing to having more opportunities. On the attender level, the analyses control for respondents' age, gender, educational attainment, income, race, and frequency of attendance at worship services. On the congregational level, the analyses control for congregation size and the number of social service activities that congregations offer.

Attender control variables are measured in the following ways: Age is measured in years. Gender is a dichotomous variable: (0) Male and (1) Female. Educational attainment is measured with the following categories: (1) Less than high school diploma, (2) High school diploma, (3) Trade school or associate's degree, (4) Bachelor's degree, and (5) Graduate degree. Pre-tax income is measured through the following categories: (1) Less than \$10,000, (2) \$10,000 to \$24,999, (3) \$25,000 to \$49,999, (4) \$50,000 to \$74,999, (5) \$75,000 to \$99,999, (6) \$100,000 to \$124,999, (7) \$125,000 to \$149,000, and (8) \$150,000 or more. Race is measured through dummy variables for the following racial categories: African-American, Asian, Hispanic, non-Hispanic white, other race. The other race category includes respondents who are multiracial. Frequency of attendance at worship services is measured through the following question: "How often do you go to worship services at this congregation?" Response categories are (1) Once a month or less, (2) Two to three times a month, (3) Once a week, and (4) More than once a week.

Congregational control variables are measured in the following ways: Congregational size is operationalized as the average weekly attendance for 2008 and is transformed by a natural log because of its positive skew. The total number of social service activities offered by each congregation was measured through responses to the following question: "In the past 12 months, did your congregation provide any of the following services for this congregation's members or for

people in the community? (Mark all that apply.)” Congregations were given a list of twenty social service activities to which they could respond.⁴

Analytic Strategy

I tested the hypotheses for this study using multilevel models. Multilevel modeling is ideal to use because it allows scholars to examine both attendee-level and congregational-level predictors and because it can adjust for the clustering of attendees within congregations. Each of the multilevel models used in this article has a random intercept, which allows the likelihood of participating in these congregational activities to vary among congregations. Congregational-level predictors are then used to predict each congregation’s likelihood (Raudenbush and Bryk 2002). I used multilevel logistic regressions to test Hypotheses 1 and 2, and I used a multilevel multinomial regression to examine Hypotheses 3 through 5. The specific regression equations that I examined for this article are listed in Appendix A. In these analyses, I weighted the congregation-level data to make the data more closely resemble the population of American congregations.⁵ I also used multiple imputation to address missing data (Allison 2002; Johnson and Young 2011).⁶

⁴ The complete list of social service activities was (1) housing for senior citizens (nursing homes, assisted living); (2) housing for other groups (crisis, youth shelters, homeless, students); (3) other senior citizen programs or assistance (Meals on Wheels, transportation); (4) prison or jail ministry; (5) care for persons with disabilities (skills training, respite care, home care); (6) counseling or support groups (marriage or bereavement counseling, parenting programs, women’s groups); (7) substance abuse or 12-step recovery programs; (8) other programs for children and youth (job training, literacy program, scouting, sports); (9) programs or activities for college students; (10) emergency relief or material assistance (free meals, food, clothes for the needy); (11) financial literacy programs or other help with budgeting, debt management, or investing; (12) health-related programs and activities (blood drives, screenings, health education); (13) programs or services for persons with HIV or AIDS; (14) immigrant support activities (English as a second language, refugee support, interpreting service); (15) activities for unemployed people (preparation for job seeking, skills training); (16) voter registration or voter education; (17) community organizing or neighborhood action groups; (18) political or social justice activities (civil rights or human rights); (19) animal welfare or environmental activities; and (20) other welfare, community service, or social action activities not mentioned above.

⁵ The weight variable was calculated on the basis of each congregation’s size, region of the United States, and denominational family.

⁶ HLM 6.0 can analyze multiply imputed data as long as imputed datasets were generated previously in another statistical program, such as Stata. For multiple imputation in two-level analyses, HLM uses one group-level dataset and multiple imputed individual-level datasets (Raudenbush et al. 2004). HLM 6.0 also requires that there be full group-level data, so the analytical sample was limited to attendees whose congregations had complete data (van Buuren 2011). Using Stata 13.1, I imputed ten datasets of data, the maximum number of datasets that HLM 6.0 can analyze, using chained equations. The requirement to have complete group-level data biases some of the data on congregational religious tradition. Before I restricted congregational data to only cases with

RESULTS

Table 1 presents the descriptive statistics for the variables. Twenty percent of the attenders were involved in congregational community service, social justice, or advocacy activities, while 18 percent were involved in congregational evangelism or outreach activities. These data can also be examined through different combinations of these activities. About 14 percent of attenders participated in congregational community service, social justice, or advocacy activities only, while 12 percent participated in congregational evangelism or outreach activities only. About 6 percent participated in both types of activities, while over two thirds of attenders (68 percent) did not participate in any congregational activities that focus on the community.⁷ Half of the congregations in the study were Mainline Protestant, and about a quarter (26 percent) were Evangelical Protestant. Six percent were Black Protestant, 9 percent were Catholic, and 8 percent were from other traditions (Judaism, Orthodox Christianity, Unitarian-Universalism, and the Latter-day Saints). The average attender was in his or her mid-50s. About 60 percent of the attenders were female. The average attender had a trade school or associate's degree and a pre-tax income of about \$50,000 to \$74,999. Three percent of the attenders were Asian, 6 percent were African-American, 8 percent were Hispanic, 79 percent were non-Hispanic white, and 3 percent were of another race. The average attender attended worship services about once a week. For the congregational control variables, the average congregation had a weekly attendance of about 200 in 2008, and congregations had, on average, four to five social service activities.

complete data, 13 percent of congregations were Catholic, 26 percent were Evangelical Protestant, 48 percent were Mainline Protestant, 5 percent were Black Protestant, and 8 percent were from other traditions. After I applied this restriction, however, these percentages changed. Now, 9 percent of congregations are Catholic, 26 percent are Evangelical Protestant, 50 percent are Mainline Protestant, 6 percent are Black Protestant, and 8 percent are from other traditions. With this restriction, the percentages of congregations that are Mainline Protestant and Black Protestant increased, and the percentage of congregations that are Catholic decreased. Multiple imputation is beneficial, though, because it allows many cases to be retained in the analysis. Through using multiple imputation, I was able to analyze data from 46,514 attenders and 227 congregations; if this study were to use casewise deletion, I would be able to analyze data from only 37,960 attenders and 227 congregations.

⁷ These results are not presented in Table 1 but are available upon request.

Table 1: Descriptive Statistics

Variable	N	Mean	Standard Deviation	Min- imum	Maxi- mum
<i>Involvement in Congregational Activities That Focus on the Community</i>					
Community service, social justice, or advocacy activities	46,514	0.20	—	0	1
Evangelism or outreach activities	46,514	0.18	—	0	1
<i>Congregational Religious Tradition</i>					
Mainline Protestant	227	0.50	—	0	1
Evangelical Protestant	227	0.26	—	0	1
Black Protestant	227	0.06	—	0	1
Catholic	227	0.09	—	0	1
Other traditions	227	0.08	—	0	1
<i>Attender Control Variables</i>					
Age	44,358	55.74	16.92	18	100
Female	43,164	0.61	—	0	1
Education	44,731	3.22	1.23	1	5
Income	40,818	4.16	1.92	1	8
Asian	44,588	0.03	—	0	1
African-American	44,588	0.06	—	0	1
Hispanic	44,588	0.08	—	0	1
White, non-Hispanic	44,588	0.79	—	0	1
Other race	44,588	0.03	—	0	1
Attendance	46,327	2.86	0.70	1	4
<i>Congregational Control Variables</i>					
Congregation size	227	207.72	380.76	15	10,000
Number of social service activities	227	4.67	2.94	0	18

Source: U.S. Congregational Life Survey, 2008/2009.

Table 2 presents the logistic regressions that analyze how different religious traditions relate to involvement in community-focused congregational activities. All of the variables are grand mean centered, and the constant is the odds of participating in a specific type of congregational activity that focuses on the community when all of the other variables are set to their means. The average respondent

has a 0.39 odds (0.28 probability) of participating in congregational community service, social justice, or advocacy activities and a 0.26 odds (0.21 probability) of participating in congregational evangelism and outreach activities.

Table 2: Multilevel Logistic Regressions Predicting Involvement in Two Types of Congregational Activities That Focus on the Community

Variable	Congregational Community Service, Social Justice, or Advocacy Activities		Congregational Evangelism or Outreach Activities	
	Odds Ratio	<i>t</i>	Odds Ratio	<i>t</i>
<i>Congregational Religious Tradition</i>				
Evangelical Protestant (reference)	—	—	—	—
Mainline Protestant	1.57*	2.13	1.13	0.98
Black Protestant	1.49	1.15	1.71*	2.41
Catholic	0.43***	-5.34	0.97	-0.21
Other traditions	2.51**	3.63	0.32***	-5.76
<i>Attender Characteristics</i>				
Age	1.01***	3.67	<1.01**	2.77
Age squared	>0.99***	-5.14	>0.99***	-5.65
Female	1.17**	3.54	1.24***	5.07
Education	1.12***	5.78	1.08***	4.04
Income	1.04**	3.22	1.01	0.53
White, non-Hispanic (reference)	—	—	—	—
Asian	0.70*	-1.97	0.71+	-1.96
African-American	1.09	0.55	0.91	-0.60
Hispanic	1.01	0.83	1.19	1.65
Other race	1.02	0.13	1.04	0.35
Attendance	2.08***	14.60	2.69***	25.38
<i>Other Congregational Characteristics</i>				
Congregation size (LN)	0.75**	-3.22	0.88+	-1.82
Number of social service activities	1.07***	4.66	1.02	1.10
Constant	0.39***	-20.51	0.26***	-28.87

N = 46,514 for attenders and 227 for congregations.

+ *p* < 0.10; * *p* < 0.05; ** *p* < 0.01; *** *p* < 0.001.

Source: U.S. Congregational Life Survey, 2008/2009.

The first model that is presented in Table 2 examines involvement in congregational community service, social justice, or advocacy activities, the outcome for

Hypothesis 1. The results indicate that Mainline Protestants are more likely than Evangelical Protestants to participate in these activities ($OR = 1.57, p < 0.05$), that Black Protestants are neither more nor less likely than Evangelical Protestants to participate in these activities ($OR = 1.49, p > 0.10$), and that Catholics are less likely than Evangelical Protestants to participate in these activities ($OR = 0.43, p < 0.001$). These results provide partial support for Hypothesis 1. Mainline Protestants are more likely than Evangelical Protestants to participate in congregational community service, social justice, or advocacy activities, but Black Protestants and Catholics are not more likely than Evangelical Protestants to do so.

The second model that is presented in Table 2 examines involvement in congregational evangelism or outreach activities, the outcome for Hypothesis 2. These results suggest that Mainline Protestants are neither more nor less likely than Evangelical Protestants to participate in these activities ($OR = 1.13, p > 0.10$), that Black Protestants are more likely than Evangelical Protestants to participate in these activities ($OR = 1.71, p < 0.05$), and that Catholics are neither more nor less likely than Evangelical Protestants to participate in these activities ($OR = 0.97, p > 0.10$). These results do not support Hypothesis 2. Mainline Protestants, Black Protestants, and Catholics are not less likely than Evangelical Protestants to participate in congregational evangelism and outreach activities.

Figure 1 presents predicted probabilities for involvement in three different combinations of congregational activities that focus on the community: (1) community service, social justice, or advocacy activities only; (2) evangelism and outreach activities only; or (3) both. The predicted probabilities are based on the results of the multinomial regression presented in Table 3, and all of the control variables were set at their means to predict these probabilities.

Figure 1: Predicted Probabilities for Involvement in Different Combinations of Congregational Activities That Focus on the Community

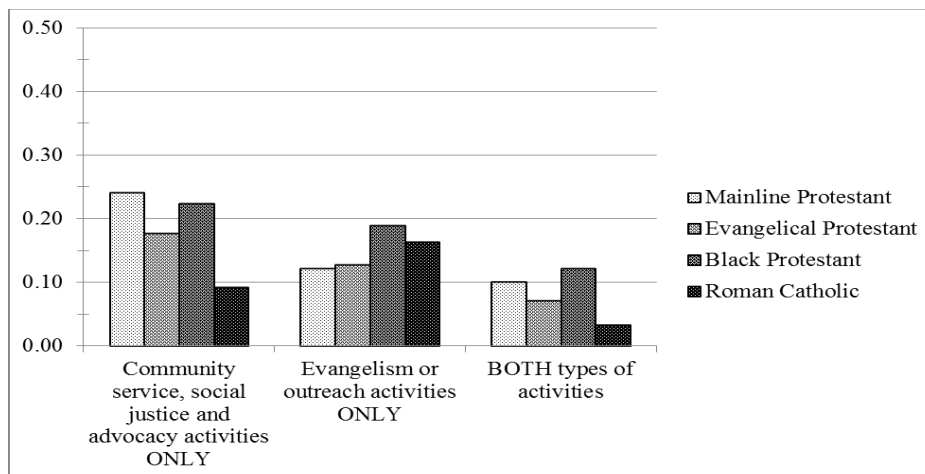


Table 3: Multilevel Multinomial Regression Predicting Involvement in Different Combinations of Congregational Activities That Focus on the Community

	Congregational Community Ser- vice, Social Jus- tice, or Advocacy Activities ONLY		Congregational Evangelism or Outreach Activi- ties ONLY		BOTH Types of Congregational Community- Focused Activities	
	OR	<i>t</i>	OR	<i>t</i>	OR	<i>t</i>
<i>Congregational Religious Tradition</i>						
Evangelical Protestant (reference)	—	—	—	—	—	—
Mainline Protestant	1.58*	2.05	1.11	0.69	1.64*	2.31
Black Protestant	1.69	1.35	1.99*	2.54	2.29*	2.00
Catholic	0.45***	-4.77	1.12	0.65	0.39***	-3.69
Other traditions	2.72***	3.90	0.35*	-2.52	0.69	-0.94
<i>Attender Characteristics</i>						
Age	1.01**	2.94	<1.01*	2.18	1.01***	4.06
Age squared	>0.99**	-3.36	>0.99**	-3.64	>0.99***	-6.92
Female	1.16**	2.76	1.24***	4.58	1.38***	4.71
Education	1.13***	5.35	1.09***	4.11	1.16***	5.31
Income	1.05**	3.19	1.01	0.54	1.04+	1.87
White, non-Hispanic (reference)	—	—	—	—	—	—
Asian	0.73+	-1.70	0.73+	-1.82	0.51+	-1.76
African-American	1.19	1.06	1.01	0.04	0.85	-0.71
Hispanic	0.99	-0.03	1.19+	1.74	1.20	0.90
Other race	1.07	0.46	1.11	0.80	0.97	-0.12
Attendance	2.04***	14.65	2.71***	22.17	4.57***	17.10
<i>Other Congregational Characteristics</i>						
Congregation size (LN)	0.73**	-3.25	0.85*	-2.05	0.72**	-2.94
Number of social service activities	1.07***	4.58	1.02	0.92	1.08***	3.80
Constant	0.34***	-22.03	0.22***	-31.05	0.13***	-26.66

Note: Participating in neither of the types of activities is the reference category for the multinomial model.

N = 46,514 for attenders and 227 for congregations.

+ $p < 0.10$; * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

Source: U.S. Congregational Life Survey, 2008/2009.

The first graph presented in Figure 1 concerns involvement in congregational community service, social justice, or advocacy activities only, the outcome of Hypothesis 3. Mainline Protestants have the highest predicted probability of involvement (0.24), with Black Protestants close behind them (0.22). Evangelical Protestants have a probability of 0.18, and Catholics have the lowest probability (0.09). These results partially support Hypothesis 3, which posits that Mainline Protestants and Catholics would be the most likely to participate in congregational community service, social justice, or advocacy activities only. Mainline Protestants are the most likely to do so, but Catholics are the least likely to do so.

The second graph presented in Figure 1 examines involvement in congregational evangelism and outreach activities only, the focus of Hypothesis 4. Black Protestants are the most likely to participate in these activities (0.19), followed by Catholics, who have a predicted probability of 0.16. Evangelical Protestants have a probability of 0.13, and Mainline Protestants have the lowest probability (0.12). These results do not support Hypothesis 4, which suggested that Evangelical Protestants would be the most likely to participate in evangelism and outreach activities only. In fact, Black Protestants and Catholics are more likely than Evangelicals to do so.

The third graph in Figure 1 pertains to involvement in both congregational community service, social justice, or advocacy activities and congregational evangelism or outreach activities. Black Protestants are the most likely to participate in both activities, with a probability of 0.12, followed by Mainline Protestants (0.10). Evangelical Protestants have a 0.07 probability, while Roman Catholics are the least likely to participate in both (0.03). These results support Hypothesis 5, which proposed that Black Protestants would be the most likely to participate in both types of activities.

A number of attender and congregational characteristics also relate to involvement in congregational activities that focus on the community (see Table 2). To simplify this discussion, I will not discuss nonsignificant results. For attender control variables, involvement in each activity increases with age until the early 60s⁸ and then decreases with age. Females are more likely to participate in each of the activities, as are attenders with more education. Attenders with higher incomes are more likely to be involved in community service, social justice, and advocacy activities. The only significant finding in terms of race is that Asians are less likely than non-Hispanic whites to participate in each of the activities. People who attend worship services more frequently are more likely to participate in each of the activities. For congregational control variables, attenders of larger congregations are less likely to participate in each of the activities, and attenders of

⁸ The actual maximum occurs at age 63 for congregational community service, social justice, and advocacy activities and at age 60 for congregational evangelism or outreach activities.

congregations who offer more social service activities are more likely to participate in congregational community service, social justice, or advocacy activities.

Overall, these results provide mixed support for the hypotheses. Contrary to Hypothesis 1, which suggested that Mainline Protestants, Black Protestants, and Catholics would be more likely than Evangelical Protestants to participate in congregational community service, social justice, or advocacy activities, only Mainline Protestants were more likely than Evangelical Protestants to do so. While Hypothesis 2 posited that Evangelical Protestants would be more likely than Mainline Protestants, Black Protestants, and Catholics to participate in congregational evangelism or outreach activities, Black Protestants were more likely than Evangelical Protestants to do so, and Mainline Protestants and Catholics were just as likely as Evangelical Protestants to do so. Hypothesis 3 proposed that Mainline Protestants and Catholics would be the most likely to be involved in congregational community service, social justice, or advocacy activities only. Mainline Protestants were the most likely to do so, while Catholics were the least likely to do so. Even though Hypothesis 4 postulated that Evangelicals would be the most likely to participate in only congregational evangelism or outreach activities, Evangelicals were actually less likely than Black Protestants and Catholics to do so. Finally, Hypothesis 5 suggested that Black Protestants would be the most likely to be involved in both congregational community service, social justice, or advocacy activities and congregational evangelism and outreach activities, and it was supported. In summary, there is full support for Hypothesis 5, partial support for Hypotheses 1 and 3, and no support for Hypotheses 2 and 4.

DISCUSSION

This study has explored how involvement in congregational activities that focus on the community differs among religious traditions. The analyses provide four main findings: (1) Mainline Protestants are very likely to be involved in congregational community service, social justice, or advocacy activities; (2) Evangelical Protestants are not the most likely to participate in congregational evangelism or outreach activities; (3) Black Protestants are likely to participate in both congregational community service, social justice, or advocacy activities and congregational evangelism or outreach activities; and (4) Catholics are not very likely to be involved in congregational community service, social justice, or advocacy activities. These findings are beneficial for understanding three things: why some attenders of religious congregations are involved in the community while other attenders are not, the role that congregational context and activities have in promoting community involvement, and whether the relationship between religious tradition and involvement in these activities differs from the relationship between religious tradition and involvement in other community organizations.

Of the religious traditions studied in this chapter, Mainline Protestants are the most likely to engage in congregational community service, social justice, and advocacy activities. These activities are an important form of community involvement in Mainline Protestantism, and Mainline Protestants' social gospel theology likely encourages attenders to engage in these activities. Consistent with this theology, many Mainline Protestant congregations and attenders emphasize social and economic justice and the importance of broad social awareness, concern, and activism (Roof and McKinney 1987; Steensland et al. 2000). Social gospel theology provides a strong motivation for Mainline Protestants to be involved in the community, and their involvement in these congregational activities is no surprise, given their extensive engagement in other community organizations (Beyerlein and Hipp 2006; Loveland, Jones-Stater, and Park 2008).

Evangelical Protestants are not highly involved in either of the congregational activities examined, whether they pertained to community service, social justice, and advocacy or evangelism and outreach. These activities are not as likely to promote community involvement among Evangelicals as they are in other religious traditions; this is likely due to the strong norms of intracongregational involvement in Evangelical Protestant congregations (Beyerlein and Hipp 2006; Iannaccone 1994; Schwadel 2005). While Evangelicals' low level of involvement in congregational community service, social justice, or advocacy activities corresponds with the results of other studies that found that Evangelicals are not as likely to be involved in community organizations (Beyerlein and Hipp 2006; Loveland, Jones-Stater, and Park 2008), the low level of Evangelical involvement in congregational evangelism or outreach activities is surprising (Emerson and Smith 2000; Smith et al. 1998). Indeed, many studies explain Evangelicals' lower levels of involvement in community organizations by citing Evangelicals' focus on evangelism (Beyerlein and Hipp 2006; Schwadel 2005; Wilson and Janoski 1995). Yet this finding may be the result of how Evangelicals are encouraged to engage in evangelism. Evangelicals often use a personal influence strategy, seeking to bring someone to salvation through a personal relationship. This strategy is highly individualistic, and evangelism in Evangelical Protestantism may be more likely to occur in one-on-one relationships than in congregational activities (Smith et al. 1998). Although Evangelical Protestants are not as likely to be involved in congregational evangelism and outreach activities as was expected, these results may reflect an evangelism strategy that many Evangelical Protestants use.

Of the four religious traditions studied in this chapter, Black Protestants have the highest levels of involvement in congregational activities that focus on the community. Both congregational community service, social justice, or advocacy activities and congregational evangelism or outreach activities encourage community involvement among Black Protestants. Black Protestants may be active in both serving the community and evangelism because they value having intimacy

with God and extending it to others (Carter 1976; Costen 1993; Mattis and Jagers 2001; McKay 1989). Not only do Black Protestants offer this intimacy with God through evangelism by encouraging other people to develop a relationship with God, but they also embody this intimacy through serving people in the community. Of all of the religious traditions, Black Protestants are the most active in congregational activities that focus on the community, regardless of whether the activities pertain to community service or evangelism, and this corresponds with other studies that document Black Protestants' high levels of involvement in community organizations (Beyerlein and Hipp 2006; Loveland, Jones-Stater, and Park 2008:14).

The most perplexing result in this chapter concerns Catholics. Catholics are not very likely to participate in congregational community service, social justice, or advocacy activities, even though past research indicates that they are active volunteers (Putnam 2000; Wilson and Janoski 1995) and that they are likely to be involved in community organizations (Beyerlein and Hipp 2006; Loveland, Jones-Stater, and Park 2008). While Catholics have a strong tradition of social teachings (Haughey 1977; Neal 1990), it seems unlikely that these teachings would encourage involvement in community organizations but not in congregational community service, social justice, and advocacy activities. This unexpected finding may be tied to the unique history of Catholicism in the United States. Because Catholics were historically excluded from many social institutions, they created their own schools, universities, hospitals, and charitable organizations (Finke and Stark 2005; Loveland, Jones-Stater, and Park 2008). These Catholic charitable institutions, such as Catholic Charities and the Society of St. Vincent de Paul, provide Catholics with many opportunities for volunteering and community involvement that are not directly through their parishes. Catholics may engage in the community more through these institutions than they do through parish activities.

In summary, this article demonstrates that religious tradition matters for understanding why some attenders of religious congregations are more likely than other attenders to be involved in two types of congregational activities: (1) community service, social justice, or advocacy activities and (2) evangelism or outreach activities. Congregations can use these activities to promote community involvement among attenders, but attenders' involvement in these activities varies by religious tradition and possibly due to the emphases of different religious traditions. Some of the findings correspond with previous research on religious tradition and community involvement, while other findings are surprising. Mainline Protestants' and Black Protestants' high likelihoods of involvement in congregational activities that focus on community are consistent with their active involvement in community organizations (Beyerlein and Hipp 2006; Loveland, Jones-Stater, and Park 2008). There are unexpected findings, however, concerning Evangelical Protestants and Catholics. Evangelicals are not very likely to be

involved in congregational evangelism or outreach activities, and this result is likely due to an individualistic evangelism strategy that Evangelicals use (Smith et al. 1998). Catholics are not very likely to be involved in parish community service, social justice, and advocacy activities, and this finding is likely a consequence of parishioners' involvement in other Catholic charitable organizations (Finke and Stark 2005). Religious tradition matters for understanding why some attenders are involved in these congregational activities that focus on the community while other attenders are not, but religious tradition does not always relate with involvement in these activities in a way that is similar to how it relates with involvement in community organizations.

CONCLUSION

Although this study begins to examine congregational activities that focus on the community, a number of questions about these activities remain. First, what other personal characteristics of attenders and aspects of congregational life help to explain why some attenders participate in these activities while others do not? Second, since community involvement is a key predictor of prosocial behavior (Putnam 2000; Wang and Graddy 2008), does involvement in these activities predict other forms of prosocial behavior, such as charitable giving and providing social support? Answering these questions will add to scholars' understanding of how congregations can promote community involvement and prosocial behavior among attenders.

This study has two major limitations. The first limitation concerns the two types of community-focused congregational activities that I examine: congregational community service, social justice, and advocacy activities and congregational evangelism or outreach activities. There is a fine line between community service and outreach, which are separated into different variables in the 2008/2009 USCLS. Community service focuses on improving the community, while outreach involves community-oriented activity for the sake of evangelism (Beyerlein and Hipp 2006; Dunn 2012; Kanagy 1992). Since these distinctions were not explained in the questionnaire, some respondents may have been confused by the terms, and there may be some error in the results. The second major limitation is that the analyses do not control for general sociability, a key predictor of involvement in religious congregations (Bradley 1995; Ellison and George 1994) and in the community (Putnam 2000). If general sociability had been measured for all of the attenders in the USCLS⁹ and if it had been included in this study's statistical models, I might have obtained different results and come to different conclusions.

⁹ Unfortunately, the 2008/2009 USCLS measured this concept for only 1.4 percent of attenders.

In this article, I aim to explore how religion relates to community involvement by examining how involvement in two types of congregational activities—community service, social justice, and advocacy activities and evangelism or outreach activities—varies among religious traditions in a sample of attenders of religious congregations. By limiting the focus to attenders of religious congregations, this study contributes to the literature on religion and community involvement in three ways. First, it explores why some attenders are more likely than other attenders to be involved in the community. Second, it addresses how congregational context and activities can promote community involvement. Third, it examines a unique form of community involvement that is not measured in surveys of American adults—involvement in congregational activities that focus on the community—and suggests that religious tradition’s relationship with it is in some ways similar to and in other ways different from what previous studies have indicated about the relationship between religious tradition and involvement in community organizations.

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Appendix A: Multilevel Model Equations

The multilevel logistic regression for testing Hypothesis 1 is as follows:

$$\text{Prob}(\text{community service/social justice/advocacy} = 1|\beta) = \varphi$$

$$\text{Log} \left[\frac{\varphi}{(1 - \varphi)} \right] = \eta$$

$$\begin{aligned} \eta = & \beta_0 + \beta_1 * \text{age} + \beta_2 * \text{age squared} + \beta_3 * \text{female} + \beta_4 \\ & * \text{education} + \beta_5 * \text{income} + \beta_6 * \text{Asian} + \beta_7 \\ & * \text{African American} + \beta_8 * \text{Hispanic} + \beta_9 \\ & * \text{Other Race} + \beta_{10} * \text{attendance} \end{aligned}$$

$$\begin{aligned} \beta_0 = & \gamma_{00} + \gamma_{01} * \text{Mainline Protestant} + \gamma_{02} * \text{Black Protestant} \\ & + \gamma_{03} * \text{Catholic} + \gamma_{04} * \text{Other Traditions} + \gamma_{05} \\ & * \text{Congregation Size (LN)} + \gamma_{06} \\ & * \text{Number of Social Service Activities} + u_0 \\ & \text{For all } i \text{ from } 1 \dots 10, \quad \beta_i = \gamma_{i0} \end{aligned}$$

The multilevel logistic regression for testing Hypothesis 2 is as follows:

$$\text{Prob}(\text{evangelism/outreach} = 1|\beta) = \varphi$$

$$\text{Log} \left[\frac{\varphi}{(1 - \varphi)} \right] = \eta$$

$$\begin{aligned} \eta = & \beta_0 + \beta_1 * \text{age} + \beta_2 * \text{age squared} + \beta_3 * \text{female} + \beta_4 \\ & * \text{education} + \beta_5 * \text{income} + \beta_6 * \text{Asian} + \beta_7 \\ & * \text{African American} + \beta_8 * \text{Hispanic} + \beta_9 \\ & * \text{Other Race} + \beta_{10} * \text{attendance} \end{aligned}$$

$$\begin{aligned} \beta_0 = & \gamma_{00} + \gamma_{01} * \text{Mainline Protestant} + \gamma_{02} * \text{Black Protestant} \\ & + \gamma_{03} * \text{Catholic} + \gamma_{04} * \text{Other Traditions} + \gamma_{05} \\ & * \text{Congregation Size (LN)} + \gamma_{06} \\ & * \text{Number of Social Service Activities} + u_0 \\ & \text{For all } i \text{ from } 1 \dots 10, \quad \beta_i = \gamma_{i0} \end{aligned}$$

The multilevel multinomial regression for testing Hypotheses 3–5 is as follows:

$$\text{Prob}(\text{congregational community activities} =$$

Only community service/social justice/advocacy | β) = $P(1)$

Prob(congregational community activities = Only evangelism/outreach | β) = $P(2)$

Prob(congregational community activities = Both | β) = $P(3)$

Prob(congregational community activities = None | β) = $P(4)$
= $1 - P(1) - P(2) - P(3)$

$$\text{Log} \left[\frac{P(1)}{P(4)} \right] = \beta_{0(1)} + \beta_{1(1)} * \text{age} + \beta_{2(1)} * \text{age squared} + \beta_{3(1)} * \text{female} + \beta_{4(1)} * \text{education} + \beta_{5(1)} * \text{income} + \beta_{6(1)} * \text{Asian} + \beta_{7(1)} * \text{African American} + \beta_{8(1)} * \text{Hispanic} + \beta_{9(1)} * \text{Other Race} + \beta_{10(1)} * \text{attendance}$$

$$\text{Log} \left[\frac{P(2)}{P(4)} \right] = \beta_{0(2)} + \beta_{1(2)} * \text{age} + \beta_{2(2)} * \text{age squared} + \beta_{3(2)} * \text{female} + \beta_{4(2)} * \text{education} + \beta_{5(2)} * \text{income} + \beta_{6(2)} * \text{Asian} + \beta_{7(2)} * \text{African American} + \beta_{8(2)} * \text{Hispanic} + \beta_{9(2)} * \text{Other Race} + \beta_{10(2)} * \text{attendance}$$

$$\text{Log} \left[\frac{P(3)}{P(4)} \right] = \beta_{0(3)} + \beta_{1(3)} * \text{age} + \beta_{2(3)} * \text{age squared} + \beta_{3(3)} * \text{female} + \beta_{4(3)} * \text{education} + \beta_{5(3)} * \text{income} + \beta_{6(3)} * \text{Asian} + \beta_{7(3)} * \text{African American} + \beta_{8(3)} * \text{Hispanic} + \beta_{9(3)} * \text{Other Race} + \beta_{10(3)} * \text{attendance}$$

$$\beta_{0(1)} = \gamma_{00(1)} + \gamma_{01(1)} * \text{Mainline Protestant} + \gamma_{02(1)} * \text{Black Protestant} + \gamma_{03(1)} * \text{Catholic} + \gamma_{04(1)} * \text{Other Traditions} + \gamma_{05(1)} * \text{Congregation Size (LN)} + \gamma_{06(1)} * \text{Number of Social Service Activities} + u_{0(1)}$$

For all i from 1 ... 10, $\beta_{i(1)} = \gamma_{i0(1)}$

$$\beta_{0(2)} = \gamma_{00(2)} + \gamma_{01(2)} * \text{Mainline Protestant} + \gamma_{02(2)} * \text{Black Protestant} + \gamma_{03(2)} * \text{Catholic} + \gamma_{04(2)} * \text{Other Traditions} + \gamma_{05(2)} * \text{Congregation Size (LN)} + \gamma_{06(2)} * \text{Number of Social Service Activities} + u_{0(2)}$$

For all i from 1 ... 10, $\beta_{i(2)} = \gamma_{i0(2)}$

$$\begin{aligned}\beta_{0(3)} &= \gamma_{00(3)} + \gamma_{01(3)} * \textit{Mainline Protestant} + \gamma_{02(3)} \\ &\quad * \textit{Black Protestant} + \gamma_{03(3)} * \textit{Catholic} + \gamma_{04(3)} \\ &\quad * \textit{Other Traditions} + \gamma_{05(3)} * \textit{Congregation Size (LN)} \\ &\quad + \gamma_{06(3)} * \textit{Number of Social Service Activities} + u_{0(3)} \\ \textit{For all } i \textit{ from } 1 \dots 10, \quad &\beta_{i(3)} = \gamma_{i0(3)}\end{aligned}$$