

The Anglican Church in Newfoundland: An Exceptional Case?

By

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Presented for the Degree of PhD

Cardiff School of History, Archaeology and Religion

December 2011

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Summary

Statistical trends among the Anglican Churches of Canada, the United States of America and England demonstrate significant patterns of decline not yet apparent in the Anglican Church in Newfoundland. This dissertation sets out to assess the extent to which this resilience is associated with a civic and church structure that has maintained a high level of investment in the social components of religious expression and the more private devotional patterns of Anglican life. This dissertation is divided into three parts. Part 1 will look at the origins of the Anglican Church in Newfoundland and its contemporary place in society and will propose social capital theory as a theoretical explanation for the patterns of Anglican Church life in Newfoundland. The relevance of religious orientation theory will be considered as a counterbalance to ask if the social capital found among Anglican churchgoers in Newfoundland is at the expense of intrinsic religious motivation. Part 2 begins with a discussion of methodological considerations followed by a comparison of statistical trends since 1960 for the Anglican Church in Newfoundland, the Anglican Church in the rest of Canada, the Episcopal Church in the United States of America and the Church of England. A contemporary profile of the Diocese of Eastern Newfoundland and Labrador will then be considered followed by a qualitative study of the Diocese. Results from the US Congregational Life Survey administered in the Diocese will also be presented, enabling comparisons to be undertaken between the Anglican Church in Newfoundland and the Episcopal Church in the United States of America. Part 3 will reveal that in and around the Anglican Church in Newfoundland social capital remains high along with intrinsic religious motivation among churchgoers but it will be shown that the resilience of the Church is due to an unusually high degree of passive church membership in the wider society and the mutually beneficial way in which the Church and the community around it relate.

Acknowledgements

I wish to thank The Revd Canon Professor Leslie J Francis with whom this journey has ended and The Revd Canon Dr Peter Sedgwick with whom it began.

In addition, I thank the following persons and institutions: The Diocese of Eastern Newfoundland and Labrador and Bishop Cyrus Pitman for granting me study leave on two occasions, St Michael's College in Llandaff, Julia Mathieson for her assistance with diocesan archives, William Bellamy for coordinating the parish interviews, my son, Adam, for his review of the statistical calculations, and Alex Faseruk for reading the draft dissertation.

I thank Peter Brierley and Lynda Barley for providing data on the Church of England, Kirk Hadaway for providing data on the Episcopal Church in the United States of America, and Karen Evans for providing data on the Anglican Church of Canada. I also thank the clergy and people of The Parish of the Ascension, The Parish of Bay de Verde, The Parish of the Holy Innocents, The Parish of the Good Shepherd, The Parish of the Resurrection, and The Parish of St Michael & All Angels for allowing me to study them in depth.

I gratefully acknowledge the financial support I received from the Diocese of Eastern Newfoundland and Labrador, the Anglican Foundation of Canada, the Continuing Education Plan of the Anglican Church of Canada, and the Nigel F.S. Rusted Memorial Trust Fund.

Last, but far from least, I thank my wife, Kathy, for her understanding and support ... as always.

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Introduction and Overview

Research Question

The aim of this introductory section is to define the research question addressed by the dissertation and to demonstrate how that question has been clarified and addressed in the sequential and cumulative argument offered by the following chapters. The research question under investigation in this dissertation comprises two strands:

- to test the thesis that the Anglican Church in Newfoundland has not experienced the same level of decline as Anglican Churches in the rest of Canada, the United States of America and England.
- to test the capacity of the concepts of bonding social capital and bridging social capital as defined by Putnam to account for the comparative resilience of the Anglican Church in Newfoundland.

The unique trajectory of church life in the Anglican Church in Newfoundland compared to other Anglican Churches will be explored from historical, statistical and theoretical perspectives to establish a comprehensive picture of the distinctive qualities of the Anglican Church in Newfoundland, in particular its unusually high degree of passive membership. Social capital theory counterbalanced with religious orientation theory will provide insights into this reality.

Part 1: History and Theory

Chapter 1

In order to understand and contextualize the contemporary place of the Anglican Church in Newfoundland, it is necessary to set the scene in this chapter by examining both its historical origins and its modern-day expression with an eye to determining how the past shapes the present in the Anglican Church in Newfoundland.

Chapter 2

Chapter 2 will draw on social capital theory and consider the way in which the concept of social capital differentiated by Putnam as bonding social capital and bridging social capital may illuminate the Newfoundland situation. The relationship between social capital and faith communities will be examined with reference to the Anglican Church in Newfoundland.

Chapter 3

Moving from the discussion in Chapter 2 of the sociological manifestations of religion as seen in theories of social capital, Chapter 3 will extend this discussion into psychological theory with a consideration of religious orientation among the Newfoundland Anglican population. The work of Allport and Ross will be considered as a counterbalance to social capital theory as it is asked whether the social capital found among Anglican churchgoers in Newfoundland primarily explains their observed rates of affiliation and participation or whether intrinsic religious motivation also plays a role in this pattern.

Part 2: Quantitative and Qualitative Studies

Chapter 4

Methodological considerations for the conceptualization and operationalisation of the theories of social capital and religious orientation have been discussed in Chapters 2 and 3 while Chapter 4 will provide an overview of methodological considerations and research design for the empirical component of this thesis subsequently reported in Chapters 5 to 9 as those theories are tested through the use of both qualitative and quantitative methods in the investigation of the Anglican Church in Newfoundland. The challenge and benefit of mixed-method research is highlighted along with the ethical considerations implicit to both qualitative and quantitative research.

Chapter 5

Against the historical and contemporary background established in Chapter 1, Chapter 5 substantiates the assertion that the recent history of the Anglican Church in Newfoundland is distinctive. It does so by offering a careful statistical profile of what has transpired since 1960 using the available indicators such as internal diocesan data from annual diocesan reports and parish statistical returns. This is compared with comparable Anglican Churches in the rest of Canada, the United States of America and England.

Chapter 6

This chapter will look at a diocesan-wide survey in the Diocese of Eastern Newfoundland and Labrador of over 3000 individuals conducted in 2007 (a quantitative approach) to provide a profile of the contemporary Anglican Church in Newfoundland to view whether the survey provides sufficient evidence to test the initial research question and if the empirical evidence can support it as presented. It will show that the survey fails to ask enough of the right questions to properly investigate the original question.

Chapter 7

Having identified the need for appropriate ways to measure social capital and religious orientation among Newfoundland Anglicans, this chapter will look closely at six parishes within the diocese through interviews of churchgoers (a qualitative approach). But this chapter will also show the need for an additional quantitative instrument providing more data with sharper questions relevant to the research question and the ability to compare different church contexts.

Chapter 8

Results from the US Congregational Life Survey (a quantitative approach) administered in the same six parishes discussed in Chapter 7 will be presented and compared with the results provided by the US Congregational Life Survey for the Episcopal Church in the United States of America. The US Congregational Life Survey was selected because it enables comparisons to be run between churches and contains items that can be mapped onto the desired concepts to be assessed. The primary comparison will be run with the Episcopal Church in the United States of America because it is the closest denominational partner to the Anglican Church in Newfoundland with an extensive body of results from the US Congregational Life Survey.

Chapter 9

Chapter 9 will follow directly from the outcomes of Chapter 8 but focus on the particular demographic profile of respondents in both the Anglican Church in Newfoundland and the Episcopal Church in the United States of America. This chapter will show that life in the Anglican Church in Newfoundland and life outside it in the wider Newfoundland society overlap in such a way to generate a shared social capital that is created and invested reciprocally in both Church and society. The result is that a large passive membership in the Anglican Church in Newfoundland has been identified.

Part 3: Synthesis and Conclusion**Chapter 10**

The conclusion will draw together the themes examined, reflect upon the evidence presented, and interpret it, showing that in and around the Anglican Church in Newfoundland social capital remains high but not at the expense of intrinsic religious motivation. It will be shown that the large degree of passive membership in the Anglican Church in Newfoundland provides the best explanation for continuing high rates of affiliation and participation. The resilience of the Anglican Church in Newfoundland is largely due to its particular social capital and the distinctive and mutually beneficial way in which the Church and wider community relate. Implications for future research into social capital will be discussed.

Part 1: History and Theory

Chapter 1

The Anglican Church in Newfoundland: Historical Development

Introduction

Although the key research question addressed by this thesis will concern the distinctive nature of the contemporary Anglican Church in Newfoundland, it is necessary to begin with a discussion of the historical origins of the Anglican Church on the island to show that, from the beginning, the features of the Anglican Church in Newfoundland were distinct from Anglican Churches in other parts of the world. These differences had as much to do with the way in which the Anglican Church arrived in Newfoundland and was initially supported from England as it did with its evolution over 400 years. Chapter 1 of the thesis will show that the distinctiveness of the Anglican Church in Newfoundland was established historically in three ways: first, through the unusually strong influence of missionary societies like the Society for the Propagation of the Gospel in Foreign Parts (SPG)¹ and the way voluntary societies were interwoven into ecclesiastical structures; second, through the geographical isolation of Newfoundland and relative scarcity of clergy which led to a dominant role for the laity not usually found elsewhere; and third, through the embedding of the Anglican Church into the social life of the people and its subsequent prominence to the point that up to a quarter of the Newfoundland population today continue to call themselves members of the Anglican Church – the highest rate in Canada and one of the highest rates in the world.²

¹ Formed in 1701 to provide missionary support for the Church of England in the North American colonies, the SPG would eventually send hundreds of missionaries to North America and the Caribbean as well as much financial and material support for the church's mission. See H.P. Thompson, *Into All Lands: The History of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1950* (London: SPCK, 1951).

² According to the 2001 Census by Statistics Canada 26.1% of all Newfoundlanders claim to be members of the Anglican Church of Canada. The most recent membership figures provided by the Anglican Church of Canada itself from 2007 give a membership total of 545,957 (down from 1.3 million in 1960). Of that number, in 2007 79,017 were in the three dioceses comprising the Province of Newfoundland and Labrador, giving the Anglican Church of the province 14.5% of all Canadian Anglicans on parish membership rolls. In light of the fact that Newfoundland and Labrador has only 1.5% of the total Canadian population (Statistics Canada, July 1, 2010),

Historical Origins of the Anglican Church in Newfoundland

The first Europeans to land in Newfoundland were the Norse around AD1000³ but they remained for only a few years. It was John Cabot sailing out of Bristol in 1497 who initiated uninterrupted contact between Europe and the island of Newfoundland although the island would not receive any degree of permanent European presence for another 200 years. The initial assessment by European visitors was that Newfoundland and the northern region of Labrador were unfit for sustained human habitation and should be used only as a base for fishing in the summer. In 1583 the island of Newfoundland was declared England's first overseas colony by Sir Humphrey Gilbert (three years before the Roanoke Colony in Virginia and 37 years before Plymouth Rock) but by and large the area was treated as a seasonal fishing ground for sailors from Britain and elsewhere who arrived in the spring and returned home in the fall. Indeed, the British Crown persisted in referring to Newfoundland as a "nursery of seamen" into the 18th Century, implying that its greatest value lay in the training that generations of fishermen received there in preparation for eventual (and generally non-voluntary) service in the Royal Navy.⁴

In sharp contrast to the other English possessions in North America during the 17th and 18th Centuries, Newfoundland did not benefit from the establishment of stable institutions, and remained underdeveloped socially, economically and politically. No governor was appointed for Newfoundland; the rule of law was not imposed upon the inhabitants; few schools or

having 14.5% of all Anglicans on parish membership rolls in the country is a distinction in itself to be discussed in Chapter 5 as parish and diocesan statistics across Canada are analyzed.

³ Helge Ingstad and Anne Stine Ingstad, *The Viking Discovery of America: The Excavation of a Norse Settlement in L'anse Aux Meadows, Newfoundland* (St. John's: Breakwater, 2000).

⁴ D.W. Prowse, *A History of Newfoundland from the English, Colonial and Foreign Records*, 2nd ed. (London: Eyre and Spottiswoode, 1896). See also: William Cobbett, *Cobbett's Parliamentary History of England from the Norman Conquest, in 1066, to the Year, 1803* (London: R. Bagshaw, 1806). p. 382.

churches were built.⁵ The historian Ruth Christensen's description of life in Newfoundland during that time is stark:

Settlers were sparsely scattered among the innumerable coves, harbours, and bays of a long, rugged seaboard. The colonists suffered from the lack of schools and other humanizing forces, while isolation wrought changes in once familiar mores ... The moral tone of the colony was adversely affected by the large consumption of rum and other liquors. A harsh environment forced inhabitants to become ingenious, self-reliant, and industrious; a livelihood and the basic necessities for life itself were the most immediate concerns of the islanders. Medical care, education, and spiritual welfare were important only after the problems of survival had been met.⁶

Occasional visits by naval vessels from Britain and France with their military chaplains enroute to elsewhere in North America may be considered the first official Christian presence in Newfoundland, although their visits were generally quite brief and did nothing to bring about lasting ecclesiastical structures. It was not until the final part of the 17th Century that a group of residents in and around St. John's known as Planters were finally able to gain the ear of the English government and plead their case for a permanent presence. The fact that the French were by then in direct competition for control of North America made their case that much stronger and the English government was finally convinced that Newfoundland had strategic value because of its rich fishing grounds and proximity to the continent. In spite of

⁵ Paul O'Neill and Newfoundland Historical Society, *The Early Church History of St. John's* (St. John's: Newfoundland Historical Society, 1972).

⁶ Ruth M. Christensen, "The Establishment of S.P.G. Missions in Newfoundland, 1703-1783," *Historical Magazine of the Protestant Episcopal Church* 20, no. 2 (1951). p. 209.

this recognition, it would not be until 1728 that the first resident governor would be appointed, 27 years after the appointment of the earliest resident clergy.⁷

The Impact of Missionary Societies

In 1701 the Bishop of London, Henry Compton, appointed under his own authority the first cleric to Newfoundland.⁸ Later, the SPG would assume responsibility for the island and facilitate the appointment of additional clerics, the beginning of an unusually prominent role for a missionary society.⁹ A description of religious life in Newfoundland from 1700 reveals the impoverished spiritual state of the island:

Can any one believe it when he is told, that from such a Nation so little care has been taken, with respect to such a Colony, that there neither was, nor is, any *Preaching, Prayers or Sacraments* or any Ministerial and Divine Offices, performed on that Island; but that they should be suffered to live as those who know no God in the world.¹⁰

The early years were particularly difficult for the missionaries and the painful transition from seasonal fishing station to permanent settlement in Newfoundland was especially hard for those sent from England who had to adjust to a place for which little in their former lives could have prepared them. A study of life among the early missionaries in 18th Century Newfoundland cited the key difficulties to be overcome as inadequate or nonexistent housing,

⁷ C. Francis Rowe, *In Fields Afar: A Review of the Establishment of the Anglican Parish of St. John's and Its Cathedral* (St. John's: Seawise Enterprises, 1989). p. 2. It is probable that laypersons conducted worship services among the people even before the first missionaries arrived, reading various offices from the Book of Common Prayer, establishing a pattern of lay leadership that continued into the future.

⁸ Thompson, *Into All Lands: The History of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1950*. p. 118.

⁹ Samuel Clyde McCulloch, "The Foundation and Early Work of the Society for the Propagation of the Gospel in Foreign Parts," *Historical Magazine of the Protestant Episcopal Church* 20, no. 2 (1951).

¹⁰ Thomas Bray, "A Memorial Representing the Present State of Religion on the Continent of North America," (1700). p. 10.

little or no indigenous support (financial or material), an uneducated and largely illiterate population, and a lack of church buildings among the widely scattered villages. Indeed, comparisons between church life in Newfoundland and England during the 17th Century and the first part of the 18th Century are strained; England had established church structures and a population receptive to institutional religion. In Newfoundland, the seeds had barely been sown.¹¹

Throughout the 18th Century the population of Newfoundland continued to grow with modest immigration from England and Ireland. A French presence on the island was all but eliminated as France gave up its claim to Newfoundland in the Treaty of Utrecht of 1713. Seven years later, in the Treaty of Paris, the small islands of St Pierre et Miquelon off the south coast of Newfoundland were ceded to France as its last remaining fishing outpost on the continent of North America.¹² During this period the aboriginal population of the island declined severely from diseases brought by the Europeans, as well as encounters with settlers. The last known survivor of the native Indian population of Beothuks was a woman named Shanawdithit who died in 1829.¹³ By the 20th Century less than 5% of the population would be of aboriginal descent.¹⁴

The SPG and the Society for the Propagation of Christian Knowledge (SPCK) both supplied religious literature that was essential to the establishment and development of ecclesiastical structures in Newfoundland. Missionaries were recruited in England by the SPG and

¹¹ Geoff Peddle, "The Reverend Jacob Rice: Anglican Ministry and Preaching in Early Eighteenth Century Newfoundland" ((MA), Memorial University of Newfoundland., 1996). p. 9.

¹² Joseph Roberts Smallwood and Cyril F. Poole, *Encyclopedia of Newfoundland and Labrador*, 5 vols. (St. John's: Newfoundland Book Publishers, 1981). See: "St Pierre and Miquelon."

¹³ Thompson, *Into All Lands: The History of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1950*. pp. 120-121. See also: Smallwood and Poole, *Encyclopedia of Newfoundland and Labrador*. See: "Shanawdithit."

¹⁴ Statistics Canada, *A National Overview: Population and Dwelling Counts, 2006 Census* (Ottawa: Statistics Canada, 2007).

appointed and paid by the organization.¹⁵ The appointment and support of missionaries in Newfoundland was carried out somewhat differently from the pattern elsewhere. In Newfoundland the SPG seems to have had a free hand in the absence of effective local episcopal oversight. In fact, until 1787 with the appointment of the first resident bishop in Canada, all clerics to serve in Newfoundland were appointed by the SPG and reported to it. The result was a distinctive ecclesiastical structure in which a missionary society became in effect the church. In Britain, voluntary societies were subservient to the diocese and bishop, but that was not so in Newfoundland.

The numbers of missionaries sent by the SPG grew in the 18th Century even if each struggled to survive, as did the people they were sent to serve. No bishop was appointed to serve in British North America because the British government did not see any urgency in placing a bishop in the colonies even though there had been discussions of the possibility. The attitude of the government changed following the American Revolution of 1776-1783. A campaign by numerous colonial leaders convinced the Crown that the absence of a bishop in the American colonies had worked in favour of those who promoted the rebellion. A resident bishop, it was argued, would enhance loyalty to the Crown.¹⁶ In 1787 Charles Inglis was appointed the first bishop for Nova Scotia with episcopal jurisdiction over all of British North America.¹⁷ At that time there was a total of 37 clergy in Nova Scotia, New Brunswick, Lower Canada, Upper Canada, Newfoundland and Bermuda.¹⁸ Nominated by the Crown, he

¹⁵ Alfred W. Newcombe, "The Appointment and Instruction of S.P.G. Missionaries," *Church History* 5(1936).

¹⁶ Thomas R. Millman and A. R. Kelley, *Atlantic Canada to 1900: A History of the Anglican Church* (Toronto: Anglican Book Centre, 1983). p. 45. Samuel Seabury was ordained the first Anglican Bishop for the American states in 1784, eight years after the American Revolution. Unable to be ordained in Great Britain because he could not take the Oath of Obedience to the King, he was ordained by the Scottish Episcopal Church in Aberdeen. See: Ross N. Hebb, *Samuel Seabury and Charles Inglis: Two Bishops, Two Churches* (Madison New Jersey: Fairleigh Dickinson University Press, 2010). pp. 40-41.

¹⁷ Judith Fingard, "Inglis, Charles," in *The Dictionary of Canadian Biography* (Toronto: University of Toronto Press, 1983). pp. 445-446.

¹⁸ Charles Mockridge, *The Bishops of the Church of England in Canada and Newfoundland* (Toronto: F.N.W. Brown, 1896). p. 16.

was consecrated bishop at Lambeth Palace Chapel in August of 1787, just days after letters patent created the "Bishoprick of Nova Scotia and its Dependencies." Prior to the appointment of Charles Inglis, the Bishop of London exercised a limited and rather distant form of supervision over the Diocese of Nova Scotia. As a result, the clergy of the diocese had grown accustomed to operating outside of any direct episcopal oversight and, therefore, resented what they perceived as an intrusion when the new bishop came on the scene.¹⁹

"Inglis was faced with the daunting task of introducing and inserting episcopal authority into preexistent situations and relationships."²⁰ Before the influx of loyalist clergy around the time of the American Revolution all clergy in the Maritimes were directly appointed from England by the SPG and worked under the control of the SPG office in England rather than a local authority. Indeed, every Anglican cleric under Inglis' supervision when he became bishop in 1787 drew his salary from the SPG.²¹ Inglis began, in 1788, to assert his authority over the clergy by holding regular "visitations" with them in which they were brought together for consultation and discussion,²² however, residual tension remained between the bishop and the SPG-appointed missionaries for many years:

Here was a colonial bishop who was supposed to have the power to exercise complete authority over the clergy, and yet the continuance of a missionary society in an episcopal system automatically restricted his effective leadership. Thus, while in principle the Church was authoritarian in character, in practice the centralization of

¹⁹ Brian Cuthbertson, "Charles Inglis: A Reassessment," *Journal of the Canadian Church Historical Society* 30, no. 2 (1988).

²⁰ Hebb, *Samuel Seabury and Charles Inglis: Two Bishops, Two Churches*. p. 89.

²¹ W.S MacNutt, *The Atlantic Provinces* (Toronto: McClelland and Stewart Limited, 1965). p. 104.

²² Fingard, "Inglis, Charles." pp. 445-46.

control in England meant that the individual missionaries in the colonies were free of almost any control.²³

There appears to have been little change in the role of the SPG in the Nova Scotia diocese until the 1830s when developments outside of the church would make change inevitable. During that decade the British government decided to reduce and eventually cancel its support of clergy overseas. This was one of the reasons for the growth of the Diocesan Church Societies in the Maritimes that tried to offset the loss of financial support from the SPG. The end of outside support for the Maritime church was one of the crucial events leading to local autonomy and synodical government. A tribute would later be paid to the work of the SPG and its sister organization, the SPCK, by Bishop Medley of New Brunswick in 1868:

I can tell you ... the life and soul of the Church in North America is, owing to God's blessing, in these two Societies: that the one had fostered and assisted every mission in the whole country, till we have learned (and in the towns we have already learned) to sustain our own Church by our own unaided exertions: and that the other Society has assisted with small sums of money most of the churches built in the infancy of the colony, thereby calling forth contributions to a much larger amount from Churchmen in their several parishes.²⁴

The absence of effective local episcopal oversight and the lack of ecclesiastical structures in Newfoundland like those found in England in the 18th and 19th Centuries meant that a

²³Judith Fingard, "Charles Inglis and His 'Primitive Bishoprick' in Nova Scotia," *The Canadian Historical Review* 49, no. 3, (1968). p. 263.

²⁴Thompson, *Into All Lands: The History of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1950*. p. 138.

voluntary society like the SPG operated with wide latitude and independence in its work. The result was an Anglican Church that was created, funded, administered and shaped by a missionary society. This was in distinct contrast to the role of voluntary societies elsewhere where they were subservient to the established ecclesiastical structure.²⁵ From its beginning the Anglican Church in Newfoundland was established and controlled by a missionary society. For that reason it struggled to adapt when more formal and established ecclesiastical structures were instituted. It is also possible that such a church created by a missionary society would have had a concern for outreach not always present in more established churches.

In addition to the missionary work of the SPG, it took on a broad role in education that was also relatively independent of local ecclesiastical control. Most missionaries appointed to Newfoundland would also become schoolmasters with the first school established at Bonaville in 1722 or 1723 and the next at St John's in 1744. Between 1766 and 1824 over 20 more schools were established but by 1836 the educational role of the SPG had been reduced. It ended its involvement in education in 1843 and handed over all remaining schools to the Newfoundland School Society.²⁶ The Newfoundland School Society that succeeded the SPG in its educational role had been set up in 1823 in Britain as the first benevolent society with the aim of educating the poor in the colonies. Its goal in the beginning was to provide both schools and schoolmasters for the children of Newfoundland's fishermen. Its first school opened in St John's in 1823 and within 10 years there were 43 such schools in operation.²⁷ In

²⁵ McCulloch, "The Foundation and Early Work of the Society for the Propagation of the Gospel in Foreign Parts."

²⁶ Edward James Lear, "Edward Feild (1801-1876), Ecclesiastic and Educator: His Influence on the Development of Denominational Education in Newfoundland" (Thesis (M. Ed.), Bishop's University, Lennoxville Quebec, 1986). p. 37. See also James B. Healey, "An Educational History of the Society for the Propagation of the Gospel in Newfoundland, 1703-1850" (Thesis (M Ed), Memorial University of Newfoundland., 1994).

²⁷ Ronald Rompkey, ed. *The Diary of Bishop Edward Feild in 1844* (St. John's: ISER Books, 2010). p. 35.

the case of both the SPG and the Newfoundland School Society their funding and staffing were controlled from England and it would not be until long after the appointment of the first bishop in Newfoundland that the denominational school system would come fully under local control. Indeed, there continued to be residual tensions between the early bishops and both the SPG and the Newfoundland School Society, as the August 2, 1844, diary entry of Edward Feild, the second Newfoundland bishop, makes clear in his description of the Newfoundland School Society's teachers as "very inefficient and unsatisfactory." Feild then described their schools as "wretchedly found in books and of a very dubious, heretical character ... [the children] are certainly taught nothing in these schools to make them understand or love the church ..." And on the role of the Church of England missionaries in those schools Feild had this to say: "I perceive also that the clergyman does not visit or otherwise direct these schools, having no authority to interfere."²⁸

Similar to their roles in education, some of the SPG missionaries to Newfoundland also provided health care, with several early clergy also being medical missionaries. There is, however, little evidence to suggest any power struggles between the SPG and the local ecclesiastical authorities in this matter. A good example was the Rev'd Dr John Clinch, an associate of Edward Jenner in his work on the Smallpox vaccine, who actually tested samples of the vaccine in Newfoundland.²⁹

A Laity-driven Church

In 1839 Newfoundland finally received its own resident Bishop, Aubrey George Spencer, when diocesan status was granted.³⁰ He took over a diocese employing just eight clergy with

²⁸ Ibid. pp. 57- 8.

²⁹ Geoff Peddle, "The Rev. Dr. John Clinch of Trinity: Medical Pioneer and Missionary," *Newfoundland Quarterly* 82, no. 1 (1986).

³⁰ Millman and Kelley, *Atlantic Canada to 1900: A History of the Anglican Church*. p. 78.

a jurisdiction that included both the island of Newfoundland and the coast of Labrador, as well as Bermuda. One of Bishop Spencer's most important acts was to establish a theological college for the diocese known as Queen's College in 1841. So successful was the college in training clergy locally that by the time Bishop Edward Feild took over in 1844³¹ there were 24 clergy in the diocese, some trained at the new Queen's College and others recruited from England.³² It is notable that even in the case of the local theological college the SPG had a role from the beginning, and throughout the 1840s contributed £50 per year toward the education of each student.³³

Edward Feild served the huge diocese until 1876. One of his most notable works was to visit the northern reaches of his charge in Labrador where in 1848 he became the first Anglican bishop to visit the land, inaugurating a continuous Anglican presence from that time onward. At the time of his visitation he estimated that there were about 10,000 seasonal inhabitants on the Labrador coast but less than 1000 year-round residents, mainly persons of Inuit and Indian ancestry. In a letter to the SPG he would record the following: "You can imagine something of the feelings of a Bishop lighting upon a portion of his diocese, which neither he nor any of his Clergy have visited before, and which he has reason to believe has never been visited by any Christian Bishop."³⁴ This reality points to another key feature of Anglicanism in Newfoundland that made it different from England and many other places: the scarcity of clergy. The necessary result was a high degree of lay-leadership. With the exception of a few larger centres, most parishes in Newfoundland and Labrador consisted of multiple congregations with just a single priest, sometimes visiting all the points in the parish only sporadically. As a result layreaders were often the people who conducted regular worship,

³¹ Ibid. p. 114.

³² E. Rex Kearley, *Queen's College 1841-1991* (St. John's: Jesperson Press, 1991). pp. 7,10.

³³ Lear, "Edward Feild (1801-1876), Ecclesiastic and Educator: His Influence on the Development of Denominational Education in Newfoundland." p. 60.

³⁴ Francis Buckle, *The Anglican Church in Labrador* (Labrador City: Archdeaconry of Labrador, 1998). p. 2.

including both burials and baptisms. Weddings were usually scheduled when the priest was in town. The primary worship service most inhabitants would have been familiar with was either Morning Prayer or Evening Prayer from the Book of Common Prayer led by a lay person. Only in the 20th Century with improvements to travel and the demise of many scattered communities did the average Anglican become used to seeing a priest every Sunday.

Related to the above is the fact that the Anglican Church was never “established” in Newfoundland in the same way that the Church of England was sometimes established in the colonies, thereby receiving a high degree of official support from the Crown. In Newfoundland this was not the case and from the beginning the Anglican Church (admittedly with generous outside assistance such as that provided by the SPG) had to seek support from the local population. This meant that the church depended heavily upon the goodwill and generosity of its people and learned early on that it could not expect constant support from overseas to ensure its survival. The inhabitants knew from the beginning that if there was to be a church in Newfoundland they must provide for it themselves and that pattern of giving and local support was reflected in the centuries to follow.

Bishop Edward Feild served until his death in 1876 when Bishop James Kelly, his assistant assumed the role; however, he lasted but one year before ill health forced his resignation.³⁵ Llewellyn Jones followed him and served for 39 years.³⁶ Significantly, in 1879, a Bermuda Synod was incorporated but requested that Bishop Jones continue to occupy that see along with his own which he did until 1917.³⁷ A low point in his episcopacy happened in 1892 when much of St John’s burned to the ground, destroying the new Anglican Cathedral along

³⁵ Millman and Kelley, *Atlantic Canada to 1900: A History of the Anglican Church*. p. 121.

³⁶ *Ibid.* p. 124.

³⁷ *Ibid.* pp. 121-26.

with the homes of Jones and five of his clergy. The bishop, however, was able to inspire his people to contribute toward reconstruction of the cathedral and by 1905 the building was complete once more. The SPG, true to its past faithfulness to Newfoundland, sent no less than £5600 toward its reconstruction,³⁸ but this was to be one of the final acts of the SPG in support of Newfoundland:

It continued to make grants, on a gradually decreasing scale, which Bishop Llewellyn Jones used to supplement the stipends of his clergy in the posts where local support was most difficult ... [however] in 1922, the diocesan Synod generously resolved that the time had come when their grant from the S.P.G. – now reduced to £250 – was more greatly needed elsewhere. Not only did they resign it, but sent by their bishop's hand a Thankoffering of £1000 in gratitude for the Society's help ...³⁹

The first Newfoundland-born bishop was William G White, who served from 1918 until 1942 when Philip Abraham who served until 1955 succeeded him. John A Meaden followed him in the office until 1965 when Robert Seaborn became diocesan bishop, the last for the Diocese of Newfoundland, for in 1976 it was restructured into three dioceses, each with its own bishop.⁴⁰

The world in which the church found itself changed significantly during the 19th and 20th Centuries. In the latter part of the 19th Century the Newfoundland economy diversified, moving away from almost total dependence upon the fishery. Pulp and paper mills, mining, and a new cross-island railway all changed the way in which the people were able to earn a

³⁸ Thompson, *Into All Lands: The History of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1950*. p. 243.

³⁹ *Ibid.* pp. 244-45.

⁴⁰ Julia Mathieson, in *Archives of the Diocese of Eastern Newfoundland and Labrador* (St. John's: Diocese of Eastern Newfoundland and Labrador, 2009).

living. In 1927 the Privy Council in London, ruling in Newfoundland's favour over Canada, finally established the Labrador border. Labrador, with its landmass of 291,330 km² (as compared with Newfoundland's 111,390 km²) would henceforth be officially part of the island colony.⁴¹ In 1931 Newfoundland and Labrador was granted the status of Dominion, equal in the British Empire to countries like Canada, New Zealand, Australia and South Africa. But with the advent of the Great Depression and resulting economic difficulties the Dominion of Newfoundland reverted back to the status of a colony. A massive war debt from the First World War as well as the cost of completing a railway across the island ensured that the small dominion could not continue as an independent state. In 1934 it voluntarily surrendered its self-government in favour of a Commission of Government appointed by Great Britain with the task of administering Newfoundland and Labrador until such time as it was feasible for it to become independent again.⁴²

The Anglican Church in Newfoundland weathered the Depression of the 1930s in much the same way other churches in the colony did: with hard work and determination. The church and people had never known wealth so the impact of the Depression, although severe, was not as crippling as it otherwise might have been. The vicissitudes of the cod fishery over four centuries with its times of plenty and times of scarcity had prepared the people of Newfoundland perhaps better than most for this economic downturn. But brighter days were about to dawn. World War II was a time of great prosperity as tens of thousands of American servicemen descended upon the colony in a chain of bases granted by Great Britain in exchange for 50 surplus naval destroyers and other military assistance as part of the Lend-Lease Program. The Americans not only brought prosperity but built port facilities, airstrips, roads, and power lines across Newfoundland and Labrador, bringing both firmly into the 20th

⁴¹ The total landmass of Newfoundland and Labrador is 402,720 km². By comparison the landmass of the United Kingdom of Great Britain and Northern Ireland is 244,820 km².

⁴² Smallwood and Poole, *Encyclopedia of Newfoundland and Labrador*. See: "Commission of Government."

Century and setting the stage for an even greater transformation to follow. In 1949, following two referenda, Newfoundland chose confederation with Canada over a return to independence, becoming the 10th province of Canada.⁴³ Significantly, the Diocese of Newfoundland joined the Canadian church even before the colony did, deciding early on that its future lay with Canada. It must be noted that the second referendum to join Canada was won by the slimmest of margins (52% in favour with 48% opposed) and the support of the Anglican Church, particularly the bishop of the day, Philip Abraham, may be considered important to the confederate win. Hans Rollmann of Memorial University, in an unpublished article, describes the influence of the Anglican Church in this way:

There was no decisive campaign by Anglican Church officials for or against confederation. While some of the Anglican merchants opposed joining Canada, the support by church leaders may be described as mildly pro-confederate. The reason for this positive assessment lies probably in the simultaneous effort of Newfoundland Anglicans to join the Anglican Church of Canada. Also Bishop Philip S. Abraham's (1897-1955) pro-Dominion outlook and admiration for the Canadian church may have played a role.⁴⁴

Confederation with Canada further transformed Newfoundland and Labrador society, linking it with a prosperous and confident nation. The economic growth experienced during the Second World War was accelerated during the 1950s, leading to an increase in population and vast improvements in the health of the people as the Canadian Medicare Plan provided free healthcare to the inhabitants for the first time. Educational opportunities also grew as

⁴³ Ibid. See: "Confederation."

⁴⁴ Hans Rollmann, "Newfoundland Anglicans and the Anglican Church of Canada," (St. John's 2007). p. 1. Newfoundland considered becoming part of the Canadian federation as early as 1864 when its delegates attended the first conference to discuss the prospect. However, in 1867 when Canada officially became a nation Newfoundland chose to remain separate.

Canada's youngest province granted degree status in 1949 to the Memorial University College established in 1925. If there was a dark side to modernization it lay in the government policy of Centralization, sometimes known as Resettlement, whereby up to 40,000 Newfoundlanders representing about 10% of the population were pressured to move from their small and isolated coastal communities to larger and more easily serviced "growth centres."⁴⁵ Over 200 communities disappeared from the map beginning in the 1950s as their inhabitants abandoned them in the face of government promises of better education for their children and better healthcare for everyone. This social upheaval in the 1950s and 1960s driven by government policy prefigured a second social upheaval affecting even more of the population in the 1990s, driven by the collapse of the fishery that is of key interest to this dissertation. Newfoundlanders are no strangers to social disruption. Nonetheless, during those same decades the overall lot of the people improved as a newly prosperous, healthy and well-educated population took their place alongside other Canadians, albeit with their own distinctive time zone – one half hour earlier than the closest North American time zone.⁴⁶

A Quarter of the Newfoundland Population

Over 70% of the modern population of Newfoundland and Labrador claims ancestry from England, Ireland, Wales and Scotland. Most of the others claim descent from western European countries, primarily France.⁴⁷ An examination of family names⁴⁸ and origins⁴⁹

⁴⁵ Smallwood and Poole, *Encyclopedia of Newfoundland and Labrador*. See: "Resettlement." See also: Memorial University, "No Great Future: Government Sponsored Resettlement in Newfoundland and Labrador since Confederation," Maritime History Archive, http://www.mun.ca/mha/resettlement/rs_intro.php.

⁴⁶ Having their own time zone is not all that makes the province appear unique to others. Despite being part of Canada for nearly 60 years, Newfoundland and Labrador continues to be perceived by the rest of the country as somewhat out of the ordinary. A 2003 poll of Canadians revealed that 72% of them continue to view Newfoundland and Labrador as "culturally distinct" from Canada. See: Royal Commission on Renewing and Strengthening Our Place in Canada, *Our Place in Canada: Main Report* (St. John's: The Royal Commission, 2003). p. v.

⁴⁷ Statistics Canada, *A National Overview: Population and Dwelling Counts, 2006 Census*. Of the 500,610 Newfoundlanders counted in the 2006 census, 216,340 claimed English ancestry and 107,390 claimed Irish descent, with much smaller numbers claiming Scottish and Welsh ancestry. Most others claimed various European ancestry and only 5,720 considered themselves "Visible Minorities."

shows most of the English coming from Counties of Devon and Dorset with most of the Irish from County Cork and the surrounding area. The native proportion of that population, while at 30% in Labrador, constitutes no more than 5% of the overall population. A smattering of immigrants in recent years from countries other than England and Ireland (most of whom have settled in St John's and the surrounding region) make up the remainder. The province is not considered attractive for immigration because of its distance from major population centres in North America with their higher numbers of ethnic minorities and much greater employment opportunities. The result is a relatively homogenous population in which, according to Statistics Canada figures from 2001, the last year in which the question was asked, roughly 36% identify themselves as Roman Catholic, 26% identify themselves as Anglican, with the rest split among various Protestant denominations.⁵⁰ In excess of 95% of the population consider themselves Christian. It is notable that in Newfoundland today, despite a significant part of the population claiming Irish ancestry plus far smaller percentages claiming French and Aboriginal descent, non-Roman Catholics are the majority with over 60% reporting affiliation with an Anglican or various Protestant churches. This may be attributed to the far larger number of immigrants from England, most of whom identified with the Church of England and who, if they switched affiliations, were far more likely to become Methodists (since 1929 the United Church of Canada) or another of the Protestant denominations. In terms of the religious ecology within Newfoundland and Labrador, the 2001 Census of the Canadian Population⁵¹ noted another distinctive feature of religious life; only 2.5% of the population in 2001 reported no religion in contrast to over

⁴⁸ E. R. Seary, W. J. Kirwin, and Sheila M. P. Lynch, *Family Names of the Island of Newfoundland*, Corrected ed. (St. John's: J.R. Smallwood Centre for Newfoundland Studies, Memorial University of Newfoundland, 1998).

⁴⁹ W. Gordon Handcock, *Newfoundland Origins and Patterns of Migration: A Statistical and Cartographic Summary* (St. John's: Memorial University of Newfoundland, 1977).

⁵⁰ Statistics Canada, *A National Overview, Population and Dwelling Counts, 2001 Census* (Ottawa: Statistics Canada, 2002).

⁵¹ Statistics Canada, "Religions in Canada: Provincial and Territorial Highlights," in *2001 Census* (Ottawa: Statistics Canada, 2003).

16% for Canada as a whole. The following charts from the report (Figure 1.1 and Figure 1.2) provide a more detailed look at the numbers:

Top 10 religious denominations, Newfoundland and Labrador, 2001

	Number	%
Roman Catholic	187,405	36.9
Anglican	132,680	26.1
United Church	86,420	17.0
Salvation Army	39,955	7.9
Pentecostal	33,840	6.7
No religion	12,455	2.5
Christian, not included elsewhere ¹	2,480	0.5
Presbyterian	1,540	0.3
Jehovah's Witnesses	1,520	0.3
Baptist	1,155	0.2

¹ Includes persons who report "Christian", as well as those who report "Apostolic", "Born-again Christian" and "Evangelical".

Figure 1.1: Top 10 Religious Denominations, 2001

Major religious denominations, Newfoundland and Labrador, 1991¹ and 2001

	2001		1991		Percentage change 1991-2001
	Number	%	Number	%	
Roman Catholic	187,405	36.9	208,860	37.0	-10.3
Protestant	303,195	59.7	342,385	60.7	-11.4
Christian Orthodox	360	0.1	365	0.1	-1.4
Christian, not included elsewhere ²	2,480	0.5	1,580	0.3	57.0
Muslim	630	0.1	300	0.1	110.0
Jewish	140	0.0	130	0.0	7.7
Buddhist	185	0.0	105	0.0	76.2
Hindu	405	0.1	445	0.1	-9.0
Sikh	130	0.0	125	0.0	4.0
No religion	12,455	2.5	9,080	1.6	37.2

¹ For comparability purposes, 1991 data are presented according to 2001 boundaries.

² Includes persons who report "Christian", as well as those who report "Apostolic", "Born-again Christian" and "Evangelical".

Figure 1.2: Major Religious Denominations and Faiths, 1991 and 2001

The growth of the Anglican Church was such that in 1976 the single diocese was reorganized into three. The Diocese of Eastern Newfoundland and Labrador would be the direct successor of the former structure with its cathedral and synod office at St John's. Alongside the eastern diocese would be the Diocese of Central Newfoundland with its headquarters at Gander, and the Diocese of Western Newfoundland based at Corner Brook. The total Anglican population of all three dioceses according to parish membership rolls as of 2007, the most recent year with complete records, is 79,017 persons, with the Diocese of Eastern Newfoundland and

Labrador having 38,884 members, the Diocese of Central Newfoundland having 21,432 members, and the Diocese of Western Newfoundland having 18,701 members.

Chapter 5 will closely examine the statistical data available for the Anglican Church in Newfoundland in light of a severe loss of provincial population beginning in the 1990s, as 13% of the Newfoundland population left in search of employment elsewhere following the collapse of the cod fishery and the population dropped from 580,109 in 1992 to 506,193 in 2008. As already noted, the economic and social lifeblood of Newfoundland has been its fishery. Since the earliest days of European visitors, the fishery has determined not only settlement patterns (to this day almost every community in Newfoundland is located on the coast) but also the relative health and prosperity of those communities. Generally a good fishery resulted in a strong community. A poor fishery usually meant the opposite. The primary fishery of Newfoundland was located on the “Grand Banks” off the south-eastern coast of the island and for four centuries fishermen came from Europe to fish alongside the local Newfoundlanders for cod. Throughout that time the fishery was prosecuted in a sustainable manner with a labour-intensive mix of schooners and dories (small boats) relying upon nets and fishing lines. That all changed in the second half of the 20th Century as modern technology created a new generation of fishing vessels such as trawlers and draggers that came from places as far away as Russia, China and Japan. The cod stocks that had supplied North America and Europe for hundreds of years were decimated in less than 40 years, resulting in what became known as the “Groundfish Moratorium” of 1991 when the Government of Canada closed the cod fishery, paid fishermen to leave the industry, bought out fish processing plants all along the Newfoundland coast, and launched a massive effort to

retrain fishermen for other types of work.⁵² History repeated itself in a pattern reminiscent of the government Centralization policy of the 1950s and 1960s as a way of life that had sustained the people for centuries finally disappeared, changing Newfoundland forever.⁵³ Most communities lost population, some communities disappeared altogether, and there was considerable internal migration from town to town within the province as the people of the province adapted in different ways to the change.⁵⁴ One writer described the most painful impact of population loss in this way: “The province continues to be deeply affected by the problems that are caused when a massive amount of their youngest and brightest have moved on to better worlds.”⁵⁵

*Regional Demographic Profiles Newfoundland and Labrador*⁵⁶ was published in November 2007 and is the most up to date release of this type by the government. It paints a picture of continuing population decline from a combination of natural population change (births and deaths) and out-migration. The report identifies the province as having the lowest birthrate in Canada “... declining from around 15,000 annually in the early 1960s to about 4,300 this year.”⁵⁷ Adding to this loss of population was a growing movement of young persons away from the province:

Since 1972 net-migration has been negative on an annual basis. Between 1972 and

1993, annual net out-migration averaged roughly 3,800 per year. Since 1994 net out-

⁵² Rosemary Ommer, *The Resilient Outport: Ecology, Economy and Society in Rural Newfoundland*, Social and Economic Papers (St. John's: ISER Books, 2002).

⁵³ Lawrence C. Hamilton, Richard L. Haedrich, and Cynthia M. Duncan, "Above and Below the Water: Social/Ecological Transformation in Northwest Newfoundland," *Population and Environment* 25, no. 3 (2004).

⁵⁴ Lawrence C. Hamilton and Melissa J. Butler, "Outport Adaptations: Social Indicators through Newfoundland's Cod Crisis," *Human Ecology Review* 8, no. 2 (2001).

⁵⁵ Stephen Nolan, *Leaving Newfoundland: A History of out-Migration* (St. John's: Flanker Press Limited, 2007). p. 160.

⁵⁶ Government of Newfoundland, "Regional Demographic Profiles: Newfoundland and Labrador, November 2007," ed. Economics and Statistics Branch Department of Finance (St. John's: Department of Finance, Rural Secretariat Executive Council, 2007).

⁵⁷ *Ibid.* p. 3.

migration increased, exacerbated by the collapse of the fishery and a recession ... and reached a peak of around 12,000 in 1998 ... Recent challenges in the fishery and forestry industries, and the increased number of attractive high paying jobs in other provinces, particularly Alberta, have provided strong incentives for people to migrate.⁵⁸

Discussion

Historically, the churches of Newfoundland have been one of the two most important institutions in the life of the people (the other being government although the churches were the first to arrive) providing both identity and community. Indeed, in the 18th and 19th Centuries it was the churches and not government that established and staffed both the education and health care systems across Newfoundland; a reality that persisted into the 20th Century. Today, churches continue to have a key role in the social wellbeing of people even as the churches come to terms with the great changes affecting the society they serve. With a population in Newfoundland that is still largely rural and relatively isolated, churches are frequently the only formal institution left in some communities. Schools, hospitals, post offices, and the infrastructure associated with modern government services have disappeared from many towns but churches remain.

The Anglican Church in Newfoundland provides an example of this resilience. If the presence of the Anglican Church in many communities was purely a matter of supply and demand it would be far less widespread than it is; however, the Anglican Church has always striven to be wherever people have asked for its services, whether they have been able to

⁵⁸ Ibid. p. 3.

contribute toward it or not.⁵⁹ And even where communities in recent years have sometimes lost more than half of their population, in no case has the Anglican Church withdrawn. Sometimes two or more ministries have been combined, or full-time positions became half-time, but the Anglican Church has remained. Significantly, the pattern in many isolated communities once more is one from the past with layreaders and layministers taking the lead in worship and pastoral care and ordained ministers visiting only every second or third week.

Allowing for migrations out of the province as well as a declining overall birthrate within the province, the Anglican Church in Newfoundland has retained a strong presence to the point that as recently as 2001 a quarter of the population claimed affiliation. Chapter 5 will provide a comprehensive statistical analysis of Anglican Church life and compare the Anglican Church in Newfoundland with the Anglican Church in the rest of Canada, the Episcopal Church in the United States of America and the Church of England to show that the high level of continuing affiliation and participation (if not membership) in the Anglican Church in Newfoundland makes the Church distinctive from the other Churches under consideration.

Beyond demonstrating the vital role that the Anglican Church had in the development of Newfoundland, this chapter has shown a continuing resilience for the Church in the province and sought to identify what aspects of its past have been carried into the present. Chapter 1 has revealed an Anglican Church heavily dependent in its early life upon missionary activity, becoming lay led and deeply concerned with social welfare through education and health care as it matured, and ultimately claiming a quarter of the Newfoundland and Labrador population. The Anglican Church in Newfoundland in the 21st Century remains a prominent

⁵⁹ All the parishes along the coast of Labrador, for example, are aided parishes, receiving a large part of their annual budget from outside.

institution in the province still very much concerned with matters of community and social welfare and this will now be discussed in the light of sociological theory in Chapter 2.

Chapter 2

Social Capital Theory and Religion

Introduction

Having established in Chapter 1 that there are distinctive historical and sociological qualities for the Anglican Church in Newfoundland (to be demonstrated statistically in Chapter 5), Chapter 2 will consider the strength of social relationships in and around the Church, examine social capital theory from the perspective of practical theology, and propose social capital theory as a theoretical explanation for the patterns of affiliation and participation among churchgoers of the Anglican Church in Newfoundland. Chapter 2 will also discuss the operationalisation and measurement of social capital in order to prepare the ground for an empirical investigation in the chapters to follow. The complex relationship between social capital theory and faith communities will also be examined.

Social Capital Theory

Definitions of social capital theory range from the wide-ranging that include attitudes, values, ideals, relationships and networks to the more restricted that focus upon relationships and networks alone. This brief literature review will summarize the ideas of the contributors to the theory relevant to this dissertation. Hanifan used the term as early as 1916 to describe "... those tangible substances [that] count for most in the daily lives of people: namely good will, fellowship, sympathy, and social intercourse among the individuals and families who make up a social unit ..."⁶⁰ Bourdieu tended to see social capital as more of an individual property

⁶⁰ L.J. Hanifan, "The Rural School Community Centre," *Annals of the American Academy of Political and Social Science* 67(1916). p. 130. The term would surface repeatedly in the 20th Century and proved amenable to the fields of Political Science and Economics. Although social capital theory has also been utilized extensively by both economists and governments, their work will not be considered extensively in this dissertation which will instead focus upon the relevance of the theory to the Anglican Church in Newfoundland and the community life surrounding it.

than a group property and defined it as “... the sum of the resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition.”⁶¹ Coleman took a very broad if not functional view of social capital and identified several forms: *Obligations and Expectations*, *Information Potential*, *Norms and Effective Sanctions*, *Authority Relations*, *Appropriable Social Organizations*, and *Intentional Organizations*.⁶² He described social capital in this way:

Social capital is defined by its function. It is not a single entity, but a variety of different entities having two characteristics in common: They all consist of some aspect of social structure, and they facilitate certain actions of individuals who are within the structure. Like other forms of capital, social capital is productive, making possible the achievement of certain ends that would not be attainable in its absence ... Unlike other forms of capital, social capital inheres in the structure of relations between persons and among persons.⁶³

More recently, Halpern emphasised the ways in which individuals and groups interact with one another:

Societies are not composed of atomized individuals. People are connected with one another through intermediate social structures – webs of association and shared understandings of how to behave. This social fabric greatly affects with whom, and

⁶¹ Pierre Bourdieu and Loïc J. D. Wacquant, *An Invitation to Reflexive Sociology* (Chicago: University of Chicago Press, 1992). p. 119. Bourdieu felt that the social capital thus accrued could be transformed into other advantages for the person.

⁶² J. Coleman, *Foundations of Social Theory* (Cambridge, Mass.: Belknap Press of Harvard University Press, 1990). pp. 304-13.

⁶³ *Ibid.* p. 302.

how, we interact and co-operate. It is this everyday fabric of connection and tacit co-operation that the concept of social capital is intended to capture.⁶⁴

The Organization for Economic Co-operation and Development (OECD) has utilized the concept of social capital in its work internationally and has adapted the concept to the study of economic well-being in nations and communities. A 2001 report produced by the OECD called *The Well-being of Nations – The Role of Human and Social Capital* describes social capital as “networks together with shared norms, values and understandings that facilitate co-operation within or among groups.”⁶⁵ A related paper produced for the Government of Canada states that the concept of social capital is associated with “... social and civic participation and with networks of co-operation and solidarity. Other, more abstract, concepts are also associated with social capital, such as social cohesion, trust, reciprocity, and institutional effectiveness.”⁶⁶ But it was Field who provided one of the most concise definitions of the concept: “The theory of social capital is, at heart, most straightforward. Its central thesis can be summed up in two words: relationships matter.”⁶⁷

The commonality among the notions of social capital reviewed above is their awareness of the importance of relationships between individuals and groups and how those relationships are created and operate. This dissertation adopts the view that social capital is the connectedness in perception and practice *between* and *among* players (echoes of Coleman here) creating relationships of mutual trust and benefit which are generated, saved and spent

⁶⁴ David Halpern, *Social Capital* (Cambridge, UK; Malden, MA: Polity, 2005). p. 3. Halpern referred to networks, norms and sanctions as the components of social capital.

⁶⁵ Tom Healy et al., *The Well-Being of Nations: The Role of Human and Social Capital*, Education and Skills (Paris: Organisation for Economic Co-operation and Development, 2001). p. 42.

⁶⁶ Sandra Franke, "Measurement of Social Capital: Reference Document for Public Policy Research, Development, and Evaluation," in *Social Capital as a Public Policy Tool* (Ottawa: Policy Research Initiatives 2005). p. 1.

⁶⁷ John Field, *Social Capital*, 2nd ed., Key Ideas (London; New York: Routledge, 2008). p. 1.

in distinctive ways. This understanding will be shown as directly applicable to the Anglican Church in Newfoundland because, as Chapter 5 will show, and to be examined in much greater detail in Chapters 7, 8 and 9, there is more than one type of membership at play in the Church. This view draws attention to the links between the core, active members of the Anglican Church and the more detached and passive members, all of whom claim membership in the institution and depend upon it as needed, even if that membership is differently defined. This definition also seeks to address what is common and shared between the two groups and this awareness is at the heart of social capital theory. Chapters 7 to 9 of this thesis will map this understanding of social capital against the data collected from members of the Anglican Church in Newfoundland to show the strength of social relationships (and by inference social capital) among Newfoundlanders as compared with comparative populations outside the province.

A conceptual difference that emerges in a review of the literature on social capital is in the way the definition is applied. For example, Coleman sees social capital broadly in whatever facilitates social relations and Putnam, whose views will be discussed more fully in the section to follow, sees it more restrictively in the accumulation of relationships around a person or group. Putnam focuses to a very large degree upon his perception of a decline in membership in voluntary organizations and while he may be open to criticism here for such a narrow definition it is also much easier to operationalise and measure the outcomes arising from his definition than for a broader and less-restricted definition like Coleman's. Another notable conceptual difference in the understanding of social capital theory lies in whether one sees it as a property of individuals or a property of groups. Lin⁶⁸ has argued that social capital accrues primarily to the individual and not to the group. In this sense, it can be carried by

⁶⁸ Nan Lin, *Social Capital: A Theory of Social Structure and Action* (Cambridge: Cambridge University Press, 2001).

persons and invested by persons to their own benefit. Sandefur and Lauman,⁶⁹ Bourdieu⁷⁰ and Fukuyama⁷¹ tended to agree with this view although Bourdieu felt that both individuals and groups benefited from social capital. Putnam also saw value in assigning social capital to persons: “social capital refers to connections among individuals,”⁷² even if he also concluded it can be “simultaneously a ‘private good’ and a ‘public good.’”⁷³

This dissertation takes a functional view of the concept of social capital in asserting that social capital belongs fully neither to groups and organizations nor to individuals but exists *between* and *among* all of these players, penetrating all of them to varying degrees, and is both generated and stored between and among the same players. If social capital were simply a possession of individuals or groups the question must be asked where and how is it stored and where and how does it operate if not *between* and *among* individuals and groups? This is consistent with the view of Coleman that social capital is inherent in the very “structure of relations between persons and among persons ... lodged neither in individuals nor in physical implements of production.”⁷⁴ Halpern refers to “... everyday networks, including many of the social customs and bonds that define them and keep them together ...” as social capital.⁷⁵ Coleman’s “structure of relations” and Halpern’s “everyday networks” contribute directly to the generation and preservation of social capital.

⁶⁹ R.L. Sandefur and E.O. Lauman, "A Paradigm for Social Capital," *Rationality and Society* 10(1998).

⁷⁰ Bourdieu and Wacquant, *An Invitation to Reflexive Sociology*.

⁷¹ Francis Fukuyama, "Social Capital, Civil Society and Development," *Third World Quarterly* 22, no. 1 (2001). Fukuyama borrows the term “radius of trust” from Harrison to describe the circle within which “co-operative norms are operative.” See: Lawrence Harrison, *Underdevelopment Is a State of Mind: The Latin American Case* (New York: Madison Books, 1985).

⁷² Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000). p. 19.

⁷³ *Ibid.* p. 20.

⁷⁴ Coleman, *Foundations of Social Theory*. p. 302.

⁷⁵ Halpern, *Social Capital*. p. 2.

Social Capital Theory and Robert Putnam

The most prominent contemporary contributor to social capital theory is Robert Putnam. In *Bowling Alone* Putnam described what he believed was a decline in social connections and social bonds in the United States in the 20th Century. Drawing upon census data along with reports from a myriad of institutions, organizations and studies, Putnam charted this decay of social relationships and offered reasons for it as well as possible responses to the loss from government and individuals as the nation moves forward. Putnam attributed blame for the decline in social capital as he saw it to the growth of television viewing from the 1950s and generational change. For example, those born in the 1920s belonged to twice as many associations as their grandchildren born in the 1960s; were twice as likely to vote; three times as likely to read a newspaper.⁷⁶ Putnam ascribed the difference in civic participation to two factors. First, those born in the 1920s were still affected by the great growth in late 19th Century associations and the drive to get people to become affiliated. By the 1960s these associations had declined (replaced by the welfare state) or were seen as outdated. Second, the great traumas of the 1930s' Depression, war and reconstruction, led to a very civic-minded generation but for those born in the 1960s this was history.⁷⁷ Putnam also discovered that as civic participation and volunteering declined Americans began to feel less trust in one another.⁷⁸ Later, Putnam identified what he called "common themes" associated with a decline in social capital among advanced democracies. Those themes included a falling-off in voter participation in elections and in membership in political parties as well as diminishing union membership and church attendance.⁷⁹

⁷⁶ Putnam, *Bowling Alone: The Collapse and Revival of American Community*. p. 254.

⁷⁷ *Ibid.* pp. 254-55.

⁷⁸ *Ibid.* pp. 134-47.

⁷⁹ Robert D. Putnam, *Democracies in Flux: The Evolution of Social Capital in Contemporary Society* (Oxford; Toronto: Oxford University Press, 2002). pp. 404-08.

Putnam developed the concept of social capital both conceptually and empirically (based upon analysis of civic engagement through participation in voluntary associations), representing this outcome of social capital on a map of the United States, and showing that social capital was stronger in some regions than others.⁸⁰ According to Putnam, several features could be identified with the presence of social capital, notably efforts toward consensus building and a willingness to engage in cooperative action:

... social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them. In that sense social capital is closely related to what some have called “civic virtue.” The difference is that “social capital” calls attention to the fact that civic virtue is most powerful when embedded in a dense network of reciprocal social relations. A society of many virtuous but isolated individuals is not necessarily rich in social capital.⁸¹

Putnam distinguished between two types of social capital: “bonding” and “bridging.”⁸²

Bonding social capital, according to Putnam, referred to social networks among members of a group like a family or between close friends. Bridging social capital referred to the way in which individuals and groups thus formed interacted with other individuals and groups such as casual acquaintances or work colleagues with overlapping interests.⁸³ This distinction will be of great relevance to this dissertation in Chapters 8 and 9 where both bonding social capital and bridging social capital will be operationalised so that their appropriate outcomes

⁸⁰ Putnam, *Bowling Alone: The Collapse and Revival of American Community*. pp. 290-293.

⁸¹ *Ibid.* p. 19.

⁸² *Ibid.* pp. 22-23.

⁸³ A third type of social capital, “linking capital”, is sometimes identified by sociologists and refers to the ability of organizations to make links and exert influence with organizations completely beyond themselves. See Alan Billings, *God and Community Cohesion: Help or Hindrance?* (London: SPCK, 2009). p. 29. See also Michael Woolcock, “The Place of Social Capital in Understanding Social and Economic Outcomes,” *Isuma: Canadian Journal of Policy Research* 2, no. 1 (2001). pp. 13-14.

can be measured and a comparison made between the Anglican Church in Newfoundland and the Episcopal Church in the United States of America.⁸⁴

Because this thesis will link the past with the present in the Anglican Church in Newfoundland and how its set-up and evolution (discussed in Chapter 1) is reflected in distinctive ways today, Putnam's work in Italy is relevant because of what he argued about the past shaping the present.⁸⁵ Putnam drew a link between the way in which community life evolved in northern Italy and what he perceived as high levels of social capital in the region with positive economic consequences. He contrasted this with the way community life evolved in southern Italy and what he perceived as lower levels of social capital in the region with negative economic consequences.⁸⁶ The difference according to Putnam lay in the type of organizational trust, with northerners historically giving this trust to government and community agencies and southerners tending to trust only family and close friends and not trusting beyond that radius. Northern Italy in the 15th Century created self-governing guilds and avoided social malfunction while the south of Italy did not create the same social networks of trust and reciprocity and, therefore, experienced greater social stress. Although the patterns of history and social life differ greatly between Newfoundland and Italy, Putnam's argument that the roots of present-day social capital may be found in the past are relevant to this dissertation and will be discussed more fully in Chapters 8 and 9 when a demographic profile of the Anglican Church in Newfoundland is presented and examined.

⁸⁴ Putnam has also identified thick versus thin social capital and inward versus outward-looking social capital but this thesis will restrict itself to bonding versus bridging social capital as understood by Putnam, operationalising and measuring the outcomes of both. See Robert D. Putnam, *Democracies in Flux: The Evolution of Social Capital in Contemporary Society* (Oxford; Toronto: Oxford University Press, 2002). pp. 10-11.

⁸⁵ Robert D. Putnam, Robert Leonardi, and Raffaella Nanetti, *Making Democracy Work: Civic Traditions in Modern Italy* (Princeton: Princeton University Press, 1993).

⁸⁶ See also Francis Fukuyama, *Trust: The Social Virtues and the Creation of Prosperity* (New York; Toronto: Free Press, 1995).

Putnam argued in his study of Italy that the particular relationship between government and civil society in northern Italy produced what he called civic community or civic virtue. This civic virtue arose from the early medieval guilds in the city states of northern Italy that were self-regulating and autonomous. For Putnam, civic virtue became the operationalisation of social capital through the working of trust, norms and networks that improved social efficiency and increased the cost to those who would default on obligations by creating bonds and networks that they would have to break. It defined players by the perception of their moral character and predicted behaviours. Social capital thus embodied memories in networks about past success at collaboration that could act as models for future cooperation.⁸⁷

Putnam saw trust and reciprocity (Coleman wrote of “trust” and “obligation”) as the vital qualities in social capital, present in both bonding social capital and bridging social capital. “A society characterized by generalized reciprocity is more efficient than a distrustful society ...”⁸⁸ In the case of bonding social capital, however, the presence of trust and reciprocity could reinforce identity and increase in-group loyalty resistant to social change. But in the case of bridging social capital, the same trust and reciprocity could spread information about players (individual and collective) creating links to other groups. Historically, Putnam pointed to the urbanization, immigration and industrialization that had taken place by the late 19th Century as marking a turning point for the United States as its small towns and agricultural communities were replaced by large anonymous cities with equally large factories employing a mass of individuals whose chief connection with each other was their employment. Putnam saw a parallel between feudal Italy in the 15th Century and the United States in the late 19th Century. The United States, like northern Italy, created a large number

⁸⁷ Putnam, Leonardi, and Nanetti, *Making Democracy Work: Civic Traditions in Modern Italy*. pp. 111-12.

⁸⁸ Putnam, *Bowling Alone: The Collapse and Revival of American Community*. p. 21.

of voluntary bodies, secular and religious, political and social, that knit society together, creating both bonding and bridging social capital.⁸⁹

Putnam seemed to reject the argument of the classic German sociologist, Tönnies, who claimed that traditional, pre-industrial society was personal and relationship-based (*Gemeinschaft*) and therefore possessing certain advantages over modern, post-industrial society that was less personal and market-based (*Gesellschaft*).⁹⁰ In the western world the former existed prior to the Industrial Revolution when the latter came to dominate as the economy was transformed and people moved away from family and community in search of work. According to Tönnies, this change in relationships and in world-view resulting in the separation of the private from the public had a negative impact upon society. Putnam, however, argued that kinship in pre-industrial society also led to a suspicion of outsiders preventing collective action with individuals who were not family (or kin) and created a tight form of bonding social capital with its own negative externalities. In modern society, according to Putnam, acquaintanceship with those with whom one was not related through birth and marriage and membership in secondary associations bringing together individuals from very different groups had the potential to create bridging social capital. In Putnam's words, "Bonding social capital constitutes a kind of sociological superglue, whereas bridging social capital provides a sociological WD-40."⁹¹

The key reason Putnam's two concepts of bonding social capital and bridging social capital will be the primary focus of this dissertation is because both can be operationalised and measured against the results obtained from the US Congregational Life Survey which is the

⁸⁹ Putnam, Leonardi, and Nanetti, *Making Democracy Work: Civic Traditions in Modern Italy*.

⁹⁰ Ferdinand Tönnies, *Community & Society (Gemeinschaft Und Gesellschaft)* (East Lansing: Michigan State University Press, 1957).

⁹¹ Putnam, *Bowling Alone: The Collapse and Revival of American Community*. p. 23.

main quantitative instrument used in this research. The concepts of bonding social capital and bridging social capital are particularly relevant to this research because of the way in which church and community are intertwined in Newfoundland with their mutually reciprocal generation and investment of social capital. The two concepts transcend the border between the Anglican Church in Newfoundland and the wider society and are, therefore, able to be applied to both.⁹²

In addition to Putnam's understanding of bonding social capital and bridging social capital, his work is relevant to this study of the Anglican Church in Newfoundland for another reason: he consistently finds that religious institutions and associations facilitate the creation of social capital.⁹³ "Faith communities in which people worship together are arguably the single most important repository of social capital in America."⁹⁴ Putnam's work on social capital and the role of religious institutions and associations in its generation is crucial for this thesis. However, this thesis will see social capital as working two ways: religious bodies create social capital, but equally, social capital in the wider community (in the case of Newfoundland at least) can lead to a continuing vitality of religious life.

As previously noted, social capital acts as lubricant and glue in human interactions, reducing friction in social dealings while at the same time drawing together the various players for mutual benefit. Both trust and obligation between and among players is necessary for the generation of social capital although it can also be argued that social capital itself creates trust and obligation. The generation of social capital will be discussed more fully in Chapters 8

⁹² Although there are other concepts of social capital directly applicable to faith communities (spiritual capital and religious capital to name but two) they are generated within those communities and operate largely within those communities unless donated outward.

⁹³ Robert D. Putnam, David E. Campbell, and Shaylyn Romney Garrett, *American Grace: How Religion Divides and Unites Us*, 1st Simon & Schuster hardcover ed. (New York ; Toronto: Simon & Schuster, 2010). pp. 444-54.

⁹⁴ Putnam, *Bowling Alone: The Collapse and Revival of American Community*. p. 66.

and 9 when a demographic profile of the churchgoers of the Anglican Church in Newfoundland and how that particular group generates social capital are presented. The work of Stolle⁹⁵ and Fukuyama⁹⁶ in proposing group characteristics of life that support the creation of social capital will be discussed in Chapter 9, but in that chapter it will be argued that the most important source of social capital in Newfoundland lies in the very nature of the society itself with its high levels of overlapping relationships and face-to-face interactions.

Critics of Social Capital Theory

Social capital theory has been criticised on the grounds of weakness both conceptually and methodologically allowing for too broad an application lacking conceptual and methodological rigour. Coleman's definition of social capital that can potentially include almost any kind of social interaction ("Social capital is ... not a single entity, but a variety of different entities ... [consisting of] some aspect of social structure, and [facilitating] certain actions of individuals who are within the structure"⁹⁷) is one example of a definition generating this type of criticism. Fine has been prominent in pushing the argument that social capital theory lacks conceptual and methodological rigour and sees the concept as little more than a poorly-reasoned amalgamation of different strands of social theory with economic theory and is so ideologically opposed to social capital theory that he refuses to concede any merit to the theory. This "all or nothing" approach is perhaps Fine's greatest weakness because, if he is right, it means that everyone else who has affirmed the value of social capital theory is wrong. His apparent dismissal of *all* social capital research is extreme and fails to appreciate current efforts to address precisely the criticism he levels.⁹⁸ There has been an increased focus upon conceptual and methodological concerns among researchers and

⁹⁵ Dietlind Stolle, "The Sources of Social Capital," in *Generating Social Capital: Civil Society and Institutions in Contemporary Perspective*, ed. M. Hooghe and D. Stolle (New York: Palgrave Macmillan, 2003).

⁹⁶ Fukuyama, "Social Capital, Civil Society and Development."

⁹⁷ Coleman, *Foundations of Social Theory*. p. 302.

⁹⁸ Ben Fine, *Theories of Social Capital: Researchers Behaving Badly* (London: Pluto, 2010).

Chapter 4 of this dissertation will discuss the conceptualization, operationalisation and measurement of social capital more fully.⁹⁹ Another criticism of social capital theory is that it focuses too much upon voluntary membership in groups to the exclusion of other forms of social relationship. Bruce has challenged Putnam on this point and questioned if there has really been any decline in voluntary associations of the type identified by Putnam: “We could suppose that the decline in popular involvement in organized religion represents only (or mainly) a decline in fondness for public association.”¹⁰⁰ Bruce is partly right in this assessment of social links even if his criticism fails to account for other measures of social capital like trust and sense of belonging. There have also been accusations that much research into social capital is guilty of “gender-blindness,” focusing upon civic engagement that is gender specific.¹⁰¹ The obvious remedy for this is a methodological one: the development of research designs sensitive to this criticism and deliberately focusing upon non gender-specific outcomes of social capital.

Social Capital Theory and Religion

Although this dissertation will focus upon bonding social capital and bridging social capital as presented by Putnam because of the way both concepts can be operationalised against the US Congregational Life Survey with measurable outcomes, and also because both transcend the boundaries of church and society in Newfoundland, it is important to consider the ways in which social capital theory has been adapted to the study of religion. Putnam sees faith-based communities as central to any discussion of social capital and the regeneration of community.¹⁰² In a recent study of the role of religion in the United States he argues that

⁹⁹ This dissertation deliberately restricts its conceptual focus on social capital to bonding social capital and bridging social capital as identified by Putnam.

¹⁰⁰ Steve Bruce, "Praying Alone? Church-Going in Britain and the Putnam Thesis," *Journal of Contemporary Religion* 17, no. 3 (2002). p. 317.

¹⁰¹ L. Adkins, "Social Capital: The Anatomy of a Troubled Concept," *Feminist Theory* 6, no. 2 (2005).

¹⁰² Putnam, *Bowling Alone: The Collapse and Revival of American Community*. pp. 408-10.

churches function as engines of bridging social capital (the “Aunt Susan Principle”), enhancing diversity and acceptance in the nation.¹⁰³ Other writers have developed related terms. Smidt has described “religious social capital” to refer to “a particular kind of social capital ... tied to religious life ... and the kinds of consequences that flow from its presence.”¹⁰⁴ Berger and Hefner have described “spiritual capital” as “a sub-species of social capital, referring to the power, influence, knowledge, and dispositions created by participation in a particular religious tradition.”¹⁰⁵ Malloch sees spiritual capital as the “third leg” of the stool that includes human and social capital.¹⁰⁶ The Metanexus Institute has recognized the importance of the concept by embarking upon a major study called the Spiritual Capital Research Program to explore all aspects of the concept in American life.¹⁰⁷ In viewing the concept of social capital through the lens of religion and faith, Billings writes that the term “... draws attention to the fact that the ability of individuals to make a difference to their environments and lives is immeasurably enhanced if they can act in concert with other individuals and not on their own.”¹⁰⁸ Building upon John Wesley’s term, “social holiness,” Adams characterizes social capital as “... the working out together of the rightness of our interpersonal relationships in such a way that our wider neighbourhood and social relationships are positively affected [and] ... we find ‘holiness’: the capacity to express God’s loving presence.”¹⁰⁹

¹⁰³ Putnam, Campbell, and Garrett, *American Grace: How Religion Divides and Unites Us*. pp. 526-534.

¹⁰⁴ Corwin E. Smidt, *Religion as Social Capital: Producing the Common Good* (Waco: Baylor University Press, 2003). p. 211.

¹⁰⁵ Peter L. Berger and Robert W. Hefner, "Spiritual Capital in Comparative Perspective," in *October 2003 Planning Meeting* (Spiritual Capital Research Program, 2003). p. 3.

¹⁰⁶ Theodore Roosevelt Malloch, "Social, Human and Spiritual Capital in Economic Development," in *Templeton Foundation, Working Group of the Spiritual Capital Project* (Cambridge Massachusetts: Harvard University, 2003). p. 7.

¹⁰⁷ Metanexus Institute, "Spiritual Capital Research Program," Metanexus Institute <http://www.metanexus.net/>.

¹⁰⁸ Billings, *God and Community Cohesion: Help or Hindrance?* p. 27.

¹⁰⁹ Susan Adams, "Social Capital and the Education of the Practical Theologian as a Community Leader," *Practical Theology* 1, no. 2 (2008). p. 196.

The William Temple Foundation has generated some of the most advanced analysis anywhere of the relationship between church and society and in particular how the two create and spend social capital. The mandate of the foundation to explore and reflect upon the social, economic and urban trends in society and provide a uniquely Christian response focussing on the regeneration of community has made it a key player in conversations around social capital. A large study by the foundation, *Regenerating Communities: A Theological and Strategic Critique (2002-2005)*¹¹⁰ produced three reports that not only identified the problems facing communities today but presented ways in which churches and other concerned parties could work together to address those same problems.¹¹¹ In the final report, *Faith in Action – The Dynamic Connection Between Religious and Spiritual Capital (2006)* Chris Baker, the Director of Research, along with Hannah Skinner, distinguish between Religious and Spiritual Capital:

Spiritual capital energizes religious capital by providing a theological identity and worshipping tradition, but also a value system, moral vision and a basis of faith.

Spiritual capital is often embedded locally within faith groups but also expressed in the lives of individuals.

Religious capital is the practical contribution to local and national life made by faith groups.¹¹²

¹¹⁰ William Temple Foundation, "Regenerating Communities: A Theological and Strategic Critique," (Manchester: William Temple Foundation, 2002-2005). The reports were: "Mapping the Boundaries" (2003), "Telling the Stories – How Churches are Contributing to Social capital" (2004), and "Faith in Action – The Dynamic Connection Between Religious and Spiritual Capital" (2006).

¹¹¹ Alan Billings quotes the Home Secretary, David Blunkett in writing of "... the growing record of partnership between public agencies and faith communities in the delivery of services." See: Billings, *God and Community Cohesion: Help or Hindrance?* p. 37. Micklethwait and Wooldridge provide an American example of this and assert that the churches of Philadelphia contribute a quarter of a billion dollars of services to the people of Philadelphia every year. See: John Micklethwait and Adrian Wooldridge, *God Is Back: How the Global Revival of Faith Is Changing the World* (New York: Penguin Press, 2009). pp. 161-165.

¹¹² Chris Baker and Hannah Skinner, "Faith in Action: The Dynamic Connection between Spiritual and Religious Capital," in *Final Report of The William Temple Foundation's Research Project (2002-2005)*

The authors discuss the unique contribution made by spiritual and religious capital to the wider community and affirm the centrality of faith to both: Religious capital (and the spiritual capital that energises it) is therefore a resource that individuals and faith groups can access for their own personal well-being, but also donate as a gift to the wider community.¹¹³ The William Temple Foundation has also looked at the relationship between religious affiliation, participation in wider society, and personal and community well-being and found a positive connection among them.¹¹⁴ A point of departure between the research coming from the William Temple Foundation and the research presented in this dissertation is the question of how social capital is seen to be generated and spent by churches and faith communities. Is it a simple unilinear generation and donation from the church or faith community to the wider society or can the relationship be more complex? The William Temple Foundation tends to see social capital (or its variants in spiritual and religious capital) arising from within a church as a by-product of its life and then being invested within and beyond the church. This thesis takes a different view in the case of the Anglican Church in Newfoundland, seeing the creation and investing of social capital as a more reciprocal process and will assert that existing social capital in the wider Newfoundland society is often invested in the church which is then given back in a type of symbiotic relationship. This raises the additional question as to whether the Anglican Church in Newfoundland is a net creator or a net beneficiary of social capital and this will be examined more deeply in Chapters 8 and 9.

In his article, "The Creation of Social Capital: Reciprocal Relationships in the Social Networks of a Local Church in the Mid-1970s," Burton applied the notion of social capital to

Regenerating Communities: A Theological and Strategic Critique (The William Temple Foundation, 2006). p. 9.

¹¹³ Ibid. p. 19.

¹¹⁴ A good example is the paper by Chris Baker presented April 2-3, 2009, at the conference, *Promoting Greater Wellbeing: Interacting the Happiness Hypothesis and Religion*. Chris Baker, "The 'One in the Morning' Knock - Exploring the Connections between Faith, Participation and Wellbeing," in *Promoting Greater Wellbeing: Interacting the Happiness Hypothesis and Religion* (Manchester: William Temple Foundation, 2009).

faith communities drawing upon the work of Putnam and his understanding of bonding and bridging social capital:

Social capital as a theory can be applied to the growth of social cohesion in small human groups such as a local church. Bonding social capital and the creation of social cohesion within the group is more accessible to investigation and measurement than bridging social capital. The trigger for growth or decline of social capital in small groups, such as the local church, is a change in the physical circumstances of the group, or a change in their idea or value system.¹¹⁵

One of the most important insights offered by Burton is to recognize the two types of social capital generated in a local church and their impact upon the wider community. According to Burton, such generation can be a factor of both the self-definition of the church and a response to needs from outside, which also raises the question of how social capital created in a religious community relates to the wider society. This dissertation will argue that religious affiliation and participation cannot simply be a measurement of attendance at services of worship as it is so often measured, or even official church membership counts. Chapter 5 will demonstrate a distinctive pattern of church affiliation and participation among the members of the Anglican Church in Newfoundland, suggesting a distinctive two-way investment of social capital between church and society, and raising the question of what particular influence, religious or otherwise, generates this outcome. Alongside social capital theory, religious orientation theory will be considered as a counterbalance to ask if religious practice among the Anglicans in Newfoundland is primarily socially motivated or if inner and intrinsic religious motivation also plays a role. Chapter 3 will discuss this more fully.

¹¹⁵ Lewis Burton, "The Creation of Social Capital: Reciprocal Relationships in the Social Networks of a Local Church in the Mid-1970s," *Crucible* April-June (2006). p. 38.

Social Capital Theory and Newfoundland

In the Anglican Church in Newfoundland, as the statistical profile of Chapter 5 will show, rates of baptism, marriage and funerals have either been stable or increasing for the past 50 years. Only rates of official membership and confirmation are showing a decline. Any shift away from the Anglican Church in Newfoundland has been less severe than in Anglican Churches in the rest of Canada, the United States of America and England, providing evidence for the initial assertion of this thesis that there is a distinctive trajectory to religious life in Newfoundland. It is the contention of this thesis that not only does the province continue to possess an abundance of social capital in terms of the value placed upon human relationships among the people, but that the level of social interaction contributes directly to the continued high degree of religious affiliation and participation. In order to balance social capital theory and the possibility that religious participation among churchgoers of the Anglican Church in Newfoundland is primarily socially driven, Chapter 3 will ask if the level of social capital affecting the Church is at the expense of intrinsic religious motivation. The matter of intrinsic religious motivation among the churchgoers of the Anglican Church in Newfoundland will be examined empirically in Chapters 7, 8 and 9.

The relative stability of religious practice among the membership of the Anglican Church in Newfoundland speaks to the degree of association formed within and around the church and evidence for both bonding and bridging social capital can be found in the church and in wider society. Social capital operates between and among both the active and core members and those who are to be found on the fringe of the church. This will be elucidated more fully in Chapters 7, 8 and 9 where it will be shown that the Anglicans of Newfoundland place a high value upon relational and pastoral interactions with questions pertaining to the more individualistic side of religious life in Newfoundland like spiritual growth ranking lower in

importance to them. In Newfoundland society people tend to participate in group activities – often with people identified as close friends – and report a sustained sense of belonging over time at a high rate. Parishes often function like large extended families that people belong to for great periods of time, often their entire lives. This is reinforced by the presence of a significant core of older parishioners whose values may not be as affected by modern trends as the values of the younger generations. The presence of those same older persons with their focus upon social interactions and their enduring influence upon their children and grandchildren may ensure the continuance of strong relational values. In the local congregation there is an abundance of bonding social capital among members which becomes bridging social capital as the congregation relates to individuals on the fringe, other congregations, and to the overall body of the church and society in the world.¹¹⁶ This suggests that a religious community like a church can resist decline if it becomes an agent of social capital.

The research presented in this thesis on social capital in Newfoundland is to a large degree seminal although there has been considerable research in recent years on community life in Newfoundland that is relevant to social capital theory even if the term itself has not been used.¹¹⁷ And even when the term has been used it has been the result of a concern over

¹¹⁶ In a pattern reminiscent of Irish wakes, funerals in the province continue to be major social events, often lasting for days, with hundreds of friends and even the most casual of acquaintances visiting the family of the bereaved and attending the service.

¹¹⁷ The Center for Newfoundland Studies at Memorial University in St John's lists only 8 references to social capital in Newfoundland as of August 8, 2011. Interestingly, the first reference discovered to social capital in Newfoundland is found in a report from 1969 by the Newfoundland Social Capital Committee appointed by the Royal Commission on the Economic State and Prospects for Newfoundland and Labrador. It describes social capital as instruments of economic production like "electrical power facilities – generation and transmission; telephone systems and equipment; sewer and water systems; roads; railways; ports, airports; educational institutions; hospitals; and other public buildings." People and what happens between them is not considered. See: Government of Newfoundland, *Social Capital and Its Allocation: A Report Submitted to the Royal Commission on the Economic State and Prospects of Newfoundland and Labrador*, ed. Royal Commission on the Economic State and Prospects of Newfoundland and Labrador (St. John's: Social Capital Committee, 1969).

community decline¹¹⁸ or community health¹¹⁹ and the definitions arising have been influenced more by economics or mental health considerations than sociology or religion.¹²⁰ This dissertation is distinctive in its explicit application of social capital theory to community life in Newfoundland and in the claim that the Anglican Church in Newfoundland, rather than being simply a generator of social capital, is also a beneficiary of the social capital found in the wider community. This directionality of generation and investment differs from that arising from the research of the William Temple Foundation which sees a more unidirectional flow of social capital rather than a bidirectional and mutually-reciprocal flow. Theorists like Norris and Inglehart¹²¹ and Putnam¹²² have argued that religious participation increases the likelihood of civic engagement but the argument of this thesis is that civic engagement can also increase the likelihood of religious participation (at least in Newfoundland).

In the case of the Anglican Church in Newfoundland social capital is spent within the church and spent outside the church by both recognized members and by non-members from the wider community. One possible way to explain this is the idea of “neighborliness” that suggests that religious persons are often more generous and volunteer at a higher rate than non-religious persons, both *within* their faith community and *outside* of it.¹²³ This readiness to invest social capital beyond the borders of one’s church can have a huge impact upon those

¹¹⁸ Monique Goguen Campbell, *A Model for Community Development in Rural Newfoundland: Exploring Relationships between Local Economic Development, Social Capital and Well-Being* (St. John's: Memorial University of Newfoundland, 2006).

¹¹⁹ Ken Fowler and Holly Etchegary, "Economic Crisis and Social Capital: The Story of Two Rural Fishing Communities," *Journal of Occupational and Organizational Psychology* 81(2008).

¹²⁰ One researcher concerned with Newfoundland expatriate communities in Alberta, Canada, where 30% of the population is from Newfoundland argues that a key way the community preserves and generates social capital (and maintains its identity) is through the use of radio, television and print media adapted to its needs. She defines social capital as "... the value of being able to mobilize and maintain effective social networks so as to gain access to resources." It is not hard to see the influence of economic theory here. See: Sara Beth Keough, "Newfoundland Migration to Alberta: The Accumulation of Social Capital in the Migrants Place of Origin," in *Association of American Geographers Annual Meeting* (Seattle 2011).

¹²¹ Pippa Norris and Ronald Inglehart, *Sacred and Secular: Religion and Politics Worldwide*, Cambridge Studies in Social Theory, Religion, and Politics (Cambridge, UK; New York: Cambridge University Press, 2004).

¹²² Putnam, Campbell, and Garrett, *American Grace: How Religion Divides and Unites Us*.

¹²³ *Ibid.* p. 471.

at the margins of the church and directly influence them to reciprocate. This mutual reciprocity is key to explaining the trends shown in Chapter 5 and will be seen empirically in Chapter 8 and Chapter 9 when a demographic profile of the membership of the Anglican Church in Newfoundland is presented and the argument is made that the reasons for the continued high levels of affiliation and participation in the church are precisely because those on the margin of the church feel included by the institution. The life and teaching of the Anglican Church in Newfoundland remain easily accessible to the average person. This is where social capital – both bonding and bridging – operates most distinctively in the Anglican Church in Newfoundland. The blending of the religious with the social (usually involving food in some form) is characteristic of the Anglican Church in Newfoundland.¹²⁴ And there is much evidence to show that simple involvement in voluntary organizations does create social capital.¹²⁵ Chapters 7-9 will also echo Chapter 1 to show that the current-day Anglican Church in Newfoundland maintains historical patterns of lay participation and a sense of lay ownership. The influence of older parishioners, social isolation from the wider world, and cultural/ethnic homogeneity combine to reinforce this. The tightly interconnected and overlapping network of family, church and community that persists in Newfoundland is most directly responsible for these patterns.¹²⁶ A strong sense of belonging is also considered an outcome of social capital.¹²⁷

¹²⁴ Putnam provides a parallel to this in *American Grace*, “An Enjoyable and Decent Life”, pp. 193-95. Although he describes a Lutheran church in the United States, the picture is very similar to an Anglican church in Newfoundland.

¹²⁵ Dag Wollebaek and Per Selle, "Does Participation in Voluntary Associations Contribute to Social Capital? The Impact of Intensity, Scope and Type," *Non-Profit and Voluntary Sector Quarterly* 31, no. 1 (2002).

¹²⁶ Coleman also discussed the generation of social capital from the perspective of a social system and proposed that the three components of closure, stability and ideology contributed to the creation of social capital. Evidence for all three may be found in Newfoundland society. See: Coleman, *Foundations of Social Theory*. pp. 318-21.

¹²⁷ Newfoundlanders have the highest sense of community belonging among all 10 provinces with 79% reporting a strong or somewhat strong sense of belonging to their community. See: Statistics Canada, "Community Belonging and Self-Perceived Health," (Ottawa 2008). Financial donations to charitable or non-profit organizations in Newfoundland were the highest in Canada in 2007 at 91% of respondents compared to the national average of 84%. See: Statistics Canada, "Canada Survey of Giving, Volunteering and Participating," (Ottawa, 2007). A possible shadow side to the presence of social capital among the Newfoundland population may lie in a tendency toward bonding social capital to the detriment of bridging

In a recent study of social capital in rural Newfoundland communities in the wake of the fishery collapse, Fowler and Etchegary conducted qualitative research and sought to measure social capital from the perspective of general health and wellness among the population. Utilizing measures like levels of stress and health, help and support, community cohesion, equality and trust, and volunteerism and civic engagement, the authors argued that in the case of Newfoundland communities under economic stress, the degree and quality of social capital depended upon other external factors over which the members sometimes had no control. And as important as social capital is to community wellness, Fowler and Etchegary asserted that other more personal and individual qualities were also vital:

Indeed, findings from the present research seem to suggest that it *is* greater than the “sum of its parts”. In particular, social capital appears to exist beyond individuals and their interactions, representing a prevailing, collective environment in which individuals and their networks (formal and informal) are immersed, that serves to either impede or foster the association among groups and individuals ... Simply put, social capital does not appear to represent the *number* of networks, or *frequency* of individual interaction. On the contrary, it seems to relate more with the degree of intrinsic, genuine integration and collective concern among individuals ...¹²⁸

The form of social capital that has remained resilient in the life of the Anglican Church in Newfoundland has allowed the institution to retain a significant and appreciated social and religious role among the people. While the Anglican Church in Newfoundland itself generates social capital (as presumably do all churches), that generation of social capital may

social capital. It is true that there is a certain degree of insularity among the population for the reasons outlined but bridging capital exists to a sufficient degree to overcome it. Chapters 7-9 will examine this more closely.

¹²⁸ Fowler and Etchegary, "Economic Crisis and Social Capital: The Story of Two Rural Fishing Communities." p. 337.

be not nearly as significant as the wider generation of social capital among the Newfoundland population and the way in which people still invest it in the life of the Church to a greater degree than in the Anglican Church in the rest of Canada, the Episcopal Church in the United States of America and the Church of England.

Bruce has commented upon modernity and how the changes associated with it drastically affected the church and led to its ongoing demise, offering three factors that most directly led to this outcome. They are: social fragmentation; the end of community; and rationalization.¹²⁹ Bruce asserts that social fragmentation led to a decline in community life for many people, allowing them to escape both the sanction and encouragement of community behaviour. This was certainly true in a highly industrialized society like that found in Britain, however, it is not true in Newfoundland where life in hundreds of small communities continues to unfold according to patterns established in generations past. The province was never industrialized in the way Europe and parts of Canada and the United States were with large, anonymous factory towns and cities. Life in the province is still very much community-oriented with the vast majority of communities consisting of a few hundred persons.¹³⁰ As we have seen, the continuation of family and other social bonds means that the influence of community standards continues to be felt among the population.

The Newfoundland reality reflects, in a larger sense, the world described by Jenkins in his book, *Religion in English Everyday Life: An Ethnographic Approach*. Jenkins' descriptions of both St Mary's in Comberton and the Kingswood Whit Walk reveal a religious life that is so bound up with everyday life that it can be tricky to disentangle the two, but that is not his

¹²⁹ Steve Bruce, *Religion in the Modern World: From Cathedrals to Cults* (Oxford: Oxford University Press, 1996). pp. 39-52.

¹³⁰ Newfoundland has only three cities. They are St John's with 100,000 people, Mount Pearl with 25,000, and Corner Brook with 20,000. Everyone else lives in smaller communities.

purpose. His purpose is to show that religious life can exist in ways such that the lines of demarcation between religion and daily living are blurred if not erased.¹³¹ The generation of social capital in all of its forms has been a consequence of this reality. As Parkin writes in the foreword:

[Jenkins'] alternative approach is to resist the attempt to be 'objective' and to see religion not as an isolable institution with discernable boundaries and rule-governed behaviour, as might the traditional view, but as inscribed in and constitutive of what he calls local particularity – a district or village's history, its families and how people define and evaluate their selfhoods.¹³²

Some of the considerations raised in this chapter have not yet been demonstrated empirically but are included at this point as part of a discussion of social capital in the local context and how it is generated, saved and spent. Because this thesis focuses most directly upon a particular church – the Anglican Church in Newfoundland – the way in which social capital operates within that church and how it is embedded in its life is central to this discussion. In considering the concept of social capital this dissertation will investigate the distinctions seen in Chapter 5 in affiliation and participation for the Anglican Church in Newfoundland in light of social capital theory to show a distinctive quality to this capital among the members of the church.

This dissertation has already discussed the influence of ordinary people upon the origin and development of the Anglican Church in Newfoundland. As seen in Chapter 1, the laity

¹³¹ In the interviews to be presented in Chapter 7 it will be found that few parishioners in conversation found the need to make clear and direct links between their life and theology because such links were taken for granted.

¹³² Timothy Jenkins, *Religion in English Everyday Life: An Ethnographic Approach* (Oxford; New York: Berghahn, 1999). p. xi.

assumed a more influential role in the life of the church than in most places because of the scattered and isolated nature of life in Newfoundland coupled with a dearth of ordained leadership until the most recent years.¹³³ The isolation of the region that placed it often outside of any form of direct ecclesiastical oversight meant that Christianity was able to develop unencumbered by certain ecclesiastical trappings and influences and grow under the influence of ordinary persons untrained in any official way but who perhaps brought a more powerful influence to bear upon the Church – their passion and their faith. The resulting piety that was adopted by the Anglican community placed great value upon relational and pastoral matters above all else. The finer and more erudite aspects of Christian theology that would have required properly trained and ordained clergy received little emphasis among the population. And although in recent years this has changed somewhat with larger numbers of clergy to teach and lead it is notable that the characteristic piety of the Anglican Church in Newfoundland has proven remarkably resilient. Life in Newfoundland has always been closely associated with the community of the Church and that tendency continues as part of the very identity of the people. The congregational structure favored by the Anglican Church in Newfoundland may best be described as an association¹³⁴ designed to include as many people as possible and generate as much social capital as possible. In a crucial observation for this dissertation that will be quoted again in Chapter 8 Putnam has written, “Active involvement in the life of the parish depends heavily on the degree to which a person is linked to the broader social context – having friends in the parish, in the neighbourhood, at work, being part of a closely knit personal network.”¹³⁵

¹³³ The reverse may also have been true: a lay-driven church may not have needed large numbers of ordained clergy, making the reality self-perpetuating.

¹³⁴ Helen Cameron, in her excellent article, “Are Congregations Associations? The Contribution of Organizational Studies to Congregational Studies,” identifies ideal types of associations showing how the division of duties and responsibilities enables as many people as possible to contribute. Her assessment provides a helpful insight into the way the Anglican Church evolved in Newfoundland. See: *Congregational Studies in the UK: Christianity in a Post-Christian Context*: Ashgate, 2004, pp. 139-51.

¹³⁵ Putnam, *Bowling Alone: The Collapse and Revival of American Community*. p. 74.

In one sense, social capital is neutral and can be spent in any number of ways for good or ill, however, in Newfoundland, social capital continues to be invested at a high level in and through the Anglican Church. Although one can point to many religious communities around the world with equally if not higher rates of participation by their members than the Anglican Church in Newfoundland (such as the Amish or the Mennonites), those communities may be considered more sect than church with a theology and world view to match their way of life. What is distinctive about Newfoundland is that high rates of participation are achieved among the general population in a church setting with a theology that is not sectarian but reflects the ordinary, common belief of the average person. And this recognition opens the door for a more extensive discussion of passive membership in the church in Chapter 8 and Chapter 9 where it will be shown that the quality and degree of that passive membership is the reason for the continuing high rates of affiliation and participation seen in Chapter 5.

Operationalisation and Measurement

As noted above, social capital theory has been interpreted in distinctive ways by researchers and this diversity of understanding extends to how best it may be measured. However, most researchers would agree that indirect measurement of social capital based upon recognized outcomes suggesting the presence of greater or lesser degrees of social capital is the focus of their research. In terms of the measurement of social capital, the solution is to separate the concept from the outcome and to measure the outcome, seeing it as evidence of social capital. That is the approach taken in this dissertation where the measurement of social capital will be based upon recognized outcomes for social capital based upon Putnam's two basic concepts of bonding social capital and bridging social capital. These will be examined qualitatively through interviews in Chapter 7 and then quantitatively in Chapter 8 and Chapter 9 through an analysis of the results of the US Congregational Life Survey as it was conducted in the

Anglican Church in Newfoundland and in the Episcopal Church in the United States of America. Considerations like trust and belonging are measured qualitatively in Chapter 7 while considerations like membership and participation are measured quantitatively in Chapters 8 and 9. In this thesis measurement of social capital will be concerned with recognized outcomes and not directly with the concept itself. Rates of baptism, confirmation, marriage and funerals will be considered as outcomes of the social capital that exists between and among the Anglican Church in Newfoundland and the wider population. Because these rates are either stable or increasing in a manner quite different than those same measures in the rest of Canada, the United States and in England (Chapter 5), they will be taken to indicate a distinctive relationship between and among the church and people characterized by distinctive levels of social capital.

Measurement of social capital has often been a matter of counting voluntary associations or assessing survey data on levels of trust as both the General Social Survey¹³⁶ and the World Values Survey¹³⁷ do. Both measurements of voluntary associations and general trust are considered indicators of social capital, even if the concept defies direct measurement. Franke, in a document prepared for the Government of Canada, has affirmed network analysis, individually and collectively, as a valid measure of social capital. In a section of her paper called, *Developing Social Capital Indicators*, she writes:

At the level of individual social capital, we can explore interpersonal relationships, that is, ties between individuals, or social participation, the ties between individuals and groups or organizations ... At the level of collective social capital, we can explore

¹³⁶ Statistics Canada, "2008 General Social Survey Selected Tables on Social Engagement." (Ottawa: Social and Aboriginal Statistics Division, 2009), http://dsp-psd.pwgsc.gc.ca/collection_2009/statcan/89-640-X/89-640-x2009001-eng.pdf.

¹³⁷ World Values Survey Association., "World Values Survey." (Stockholm Sweden: World Values Survey), <http://www.worldvaluessurvey.org/>.

the associative dynamic by focusing on the intra organizational ties as well as ties that exist among groups and organizations, within a community and beyond a community.”¹³⁸

This type of social network analysis lends itself readily to social capital research because it focuses mainly upon the connections between individuals and groups (outcomes of social capital) rather than the players themselves. Network analysis will be an important tool in Chapter 8 and Chapter 9 of this dissertation when passive membership in the Anglican Church in Newfoundland is considered.

Stone in Australia has also affirmed the analysis of outcomes as a valid way to measure social capital and in her research divides these “indicators” (her label) into “proximal” or “distal” groupings. “Proximal indicators of social capital are in fact outcomes of social capital related to its core components of networks, trust, and reciprocity. Examples of proximal outcomes ... include the use of civic engagement as an indicator of social networks.”¹³⁹ Distal indicators are those outcomes not directly related to the core components of social capital.

The Canadian government has produced a number of helpful documents about the analysis of social capital and in one such document, *Measurement of Social Capital: The Canadian Experience*,¹⁴⁰ a host of surveys are presented that contain measures of social capital in Canada and they offer five main themes for the identification of social capital. They are:

¹³⁸ Franke, "Measurement of Social Capital: Reference Document for Public Policy Research, Development, and Evaluation." p. 14.

¹³⁹ Wendy Stone, "Measuring Social Capital: Towards a Theoretically Informed Measurement Framework for Researching Social Capital in Family and Community Life," in *Research Paper No. 24* (Melbourne: Australian Institute of Family Studies, 2001). p. 5.

¹⁴⁰ Cindy-Ann Bryant and Doug Norris, "Measurement of Social Capital: The Canadian Experience," in *OECD-UK ONS International Conference on Social Capital Measurement* (London Ontario: Statistics Canada, 2002).

- Social Participation, Social Engagement, and Commitment
- Level of Empowerment
- Perception of Community
- Social Networks, Social Support, and Social Interaction
- Trust, Reciprocity, and Social Cohesion

Such differing themes require different methods of measurement. For example, the fifth point, *Trust, Reciprocity, and Social Cohesion*, has emerged as a key consideration in the measurement of social capital in many countries but is a difficult component to measure because it cannot easily be quantified and is usually measured qualitatively through interviews. The same may be said for *Perception of Community*. Chapter 7 of this dissertation will explore these two themes as a series of interviews are presented that look at the individual and group experience of life in the Anglican Church in Newfoundland qualitatively. In Chapter 8 this thesis will focus most strongly upon the other themes of social capital such as *Social Participation, Social Engagement, and Commitment* along with *Social Networks, Social Support, and Social Interaction* treating these features as measurable quantitative outcomes of social capital.

An additional point that needs to be made is that measurement of social capital is dependent upon the nature of the data available. In the case of the Anglican Church in Newfoundland the bulk of data considered for this purpose in this dissertation arises from statistical analysis of affiliation and participation as well as interviews conducted in selected parishes and the result of the US Congregational Life Survey as it was administered in those same parishes. To ensure consistency among samples, the same outcomes will be studied in the same way

among all of the churches considered in Canada, the United States of America and England. By analyzing the self-reporting of the churches in terms of outcomes like rates of baptism, rates of confirmation, rates of marriage, rates of funerals, and rates of membership a consistent series of samples is available. The fact that the US Congregational Life Survey has also been utilized widely among both the members of the Anglican Church in Newfoundland and the Episcopal Church in the United States of America allows for further direct comparison of the two churches along selected concepts and outcomes. This will be discussed in much greater detail in Chapter 8 and Chapter 9. Although the developers of the US Congregational Life Survey do not make the claim directly, it is the contention of this thesis that the survey also provides a robust sample of social capital outcomes that can be mapped against the core concepts of bonding social capital and bridging social capital.¹⁴¹

¹⁴¹ In Grootaert, *Measuring Social Capital: An Integrated Questionnaire*, the questions in the section called, *Groups and Networks*, dealing with the measurement of social capital from that perspective closely mirror the questions found in the US Congregational Life Survey and in both cases are directed toward the measurement of types, numbers, and degrees of association and involvement individually and collectively.

Chapter 3

The Psychology of Religion and Theories of Orientation

Introduction

Chapter 1 of this dissertation discussed, from a historical perspective, the distinctive features of the Anglican Church in Newfoundland and Chapter 2 proposed social capital theory as a potential way to explain these features. In Chapter 3 religious orientation theory, and in particular intrinsic religious motivation as identified by Allport and Ross, will be examined as a counterbalance to social capital theory in explaining present-day rates of affiliation and participation among churchgoers in the Anglican Church in Newfoundland. Chapter 3 will apply the work of Allport and Ross and their insights into religious motivation and how religious orientation shapes the preferences and practices of individuals and groups. Although intrinsic religious orientation is the orientation of interest to this dissertation because of the way it counterbalances social capital theory, to clarify the concept Chapter 3 will discuss all three recognized components of religious orientation theory: intrinsic religion, extrinsic religion and religion as quest. It will ask what role intrinsic religious orientation may play in individual and corporate religious choice in Newfoundland and if the observed variations in affiliation and participation among Newfoundland Anglicans are mainly the result of social influence (social capital theory) or if intrinsic religious motivation also plays a role? This will prepare the ground for further empirical examination of the Anglican Church in Newfoundland and how its patterns of religious life may be mapped against the concepts of social capital and intrinsic religious orientation. As in Chapter 2 where social capital theory was discussed, the discussion of religious orientation theory in this chapter will also be from the perspective of practical theology.

Origin of Orientation Theory

A major interest within the psychology of religion is the topic of religious motivation or the reasons individuals have for following a particular religious path. In considering the question of religious motivation among individuals and groups one of the most important theories to explain religious preferences and affiliation has been that proposed by Allport and Ross in their discussion of intrinsic versus extrinsic religion. Although initially developed as an attempt to account for prejudices as they relate to religion, the concept has come to be seen as a way to explain membership and adherence to a particular religion. The work of Allport has drawn attention to the different ways in which individuals can be religious. In 1960 he published *The Individual and His Religion*¹⁴² to show some of these differences and made a distinction between what he called immature and mature religion. Immature religion, according to Allport, typified people who tended to be more self-serving in their use of religion. Mature religion, on the other hand, characterized those individuals who were open-minded in their approach to religion and were able to hold together inconsistencies in a dynamic relationship. Initially employing the terms “institutionalized” and “interiorized” to denote the two types of religion, Allport later adopted what has become the more familiar terminology of extrinsic and intrinsic:

In [extrinsic religion] it is clear that religion is not the master-motive in the life. It plays an instrumental role only. It serves and rationalizes assorted forms of self-interest. In such a life, the full creed and full teaching of religion are not adopted. The person does not serve his religion; it is subordinated to serve him. The master-motive is always self-interest. In such a life-economy, religion has extrinsic value only ... But now we turn to the opposite, or *intrinsic*, type of religious sentiment ... He does not

¹⁴² Gordon W. Allport, *The Individual and His Religion; a Psychological Interpretation* (New York: Macmillan, 1960).

need to use religion as a talisman. He does not become fixated on an immature level of development ... Advancing thus into maturity, the individual does not necessarily lose his religious faith, nor even his belief in revelation and election. But dogma is tempered with humility: in keeping with biblical injunction, he withholds judgment until the day of the harvest. A religious sentiment of this sort floods the whole life with motivation and meaning. It is no longer limited to single segments of self-interest. And only in such a widened religious sentiment does the teaching of the brotherhood take firm root.¹⁴³

Intrinsic religion as understood by Allport recognized more fully the nature of religious truth, and individuals oriented intrinsically were seen as more sincere and heartfelt in their relationship with religion and said to “live” their religion. Extrinsic religion saw religion as a means to an end and individuals oriented extrinsically were seen as more utilitarian in their approach and said to “use” their religion. In an effort to measure and quantify these approaches, the Religious Orientation Scale of Allport and Ross was developed¹⁴⁴ and enabled researchers to map these concepts against selected individuals and populations.

Even prior to their Religious Orientation Scale of 1967 others were exploring the same concepts. One such effort was by Wilson¹⁴⁵ who sought to develop a scale to characterize persons as exhibiting either intrinsic or extrinsic motivation and who developed an Extrinsic Religious Values Scale (ERV). Notably, the intrinsic pole was not defined but was rather

¹⁴³ Gordon W. Allport, *Personality and Social Encounter* (Boston: Beacon Press, 1960). pp. 264-65.

¹⁴⁴ Gordon W. Allport and J.M. Ross, "Personal Religious Orientation and Prejudice," *Journal of Personality and Social Psychology* 5(1967). pp. 432-43.

¹⁴⁵ W.C. Wilson, "Extrinsic Religious Values and Prejudice," *Journal of Abnormal and Social Psychology* 60(1960). pp. 286-88.

reflective of the absence of extrinsic characteristics. In 1964 Feagin¹⁴⁶ developed an Intrinsic/Extrinsic Scale of 21 items based on Allport's definitions. Twelve of these items were "extrinsically stated" while six were "intrinsically stated" and the remaining three were unnamed. According to Kirkpatrick (1989)¹⁴⁷ three factors are identifiable in both the Allport-Ross and Feagin scales. One of these factors represents the traditional intrinsic dimension. Interestingly, two distinct extrinsic dimensions – or rather, two distinct facets of the extrinsic dimension – were defined. These are the Extrinsic-Social (E_S) factor which describes the use of religion as a means towards social gain and the Extrinsic-Personal (E_P) factor which describes the use of religion to provide comfort, security and protection. Gorsuch and McPherson have provided additional evidence to support these two subcategories of extrinsicness and suggested that measurement of intrinsicness should also be re-evaluated in light of these subcategories to allow for a better understanding of the interaction of intrinsic and extrinsic orientation.¹⁴⁸

A notable criticism of the intrinsic-extrinsic distinction has been put forward by Kirkpatrick and Hood who noted that the scale proposed by Allport and Ross suffers from shortcomings in conceptual clarity and validity of measurement. Their criticism drew upon questions arising in the years following Allport and Ross's work that, to Kirkpatrick and Hood, demanded answers:

So, what does religious orientation mean? Is it about motivation, personality, cognitive style, or something else? Perhaps it is a little of each; but in any case,

¹⁴⁶ J. R. Feagin, "Prejudice and Religious Types: A Focused Study of Southern Fundamentalists," *Journal for the Scientific Study of Religion* 4 (1965). pp. 3-13.

¹⁴⁷ Lee A. Kirkpatrick, "A Psychometric Analysis of the Allport-Ross and Feagin Measures of Intrinsic-Extrinsic Religiousness," *Research in the Social Scientific Study of Religion* 1 (1989).

¹⁴⁸ Richard L. Gorsuch and Susan E. McPherson, "Intrinsic/Extrinsic Measurement: I/E-Revised and Single-Item Scales," *Journal for the Scientific Study of Religion* 28, no. 3 (1989).

greater precision in definition is clearly called for from a scientific perspective.

Sloppy definitions make it difficult to devise and test precise hypotheses in empirical research.¹⁴⁹

Francis has introduced the New Indices of Religious Orientation (NIRO) scale in part to provide greater conceptual clarity and more precise measurement of intrinsic and extrinsic orientation along with quest orientation, affirming all three orientations in religious motivation in a way that the original scale offered by Allport and Ross did not. Francis suggests that all three concepts can benefit from re-operationalisation and shows each to be a distinct way of being religious. “The items selected for inclusion in these three indices now provide focused operational definitions of the three constructs.”¹⁵⁰

The New Indices of Religious Orientation are distinctive from previous work in this area in three ways: first, the appropriate questionnaires are all of equal length; second, the concepts are all empirically weighted in the same way; and third, the language utilized in the questionnaire has been simplified to be more accessible to those completing it. The type of questions used in NIRO are of considerable assistance to this dissertation in determining how to categorize the questions included in the US Congregational Life Survey from the perspective of religious orientation and motivation. The US Congregational Life Survey has not been previously mapped against these concepts and in order to do so for the first time the specific questions used in NIRO provided a guide in deciding on the inclusion and categorization of questions from the US Congregational Life Survey.

¹⁴⁹Lee A. Kirkpatrick and Ralph W. Hood Jr., "Intrinsic-Extrinsic Religious Orientation: The Boon or Bane of Contemporary Psychology of Religion?," *Journal for the Scientific Study of Religion* 29, no. 4 (1990). p. 444.

¹⁵⁰Leslie J. Francis, "Introducing the New Indices of Religious Orientation (Niro): Conceptualization and Measurement," *Mental Health, Religion and Culture* 10 (2007). p. 597.

This chapter will not examine in detail the methodologies of the psychometric approaches outlined above as they will not be employed in this thesis empirically. They have been discussed to show that the question of motivation in religious practice may be explained in a number of ways. The interviews to be discussed in Chapter 7 and the US Congregational Life Survey to be presented in Chapter 8 will each explore the question of religious motivation among the Newfoundland Anglican population.

Distinguishing between Three Orientations

Extrinsic Religion

Extrinsic motivation for religion is more easily defined than intrinsic motivation and more readily observed. In fact, intrinsic orientation has even been defined simply as the opposite of, or lack of, extrinsic-type behaviour. That said, there are definite criteria by which one may be considered to exhibit either intrinsic or extrinsic behaviour. It is also notable that there is debate as to whether the intrinsic and extrinsic types of behaviour constitute separate poles of a spectrum of religiosity, as was originally suggested by Allport and Ross,¹⁵¹ or if they are actually orthogonal states, as suggested by Feagin.¹⁵² Either way, it is rare to encounter a pure case of either example, with the majority of people exhibiting characteristics of both, with one particular descriptor being more dominant. According to Allport, "The distinction helps us separate churchgoers whose communal type of membership supports and serves other, nonreligious ends, from those for whom religion is an end in itself - a final, not instrumental, good ..."¹⁵³ Other writers have described extrinsic religion as religion where "... content takes a back seat to function."¹⁵⁴

¹⁵¹ Allport and Ross, "Personal Religious Orientation and Prejudice."

¹⁵² Feagin, "Prejudice and Religious Types: A Focused Study of Southern Fundamentalists."

¹⁵³ Gordon W. Allport, "The Religious Context of Prejudice," *Journal for the Scientific Study of Religion* 5 (1966). p. 454.

¹⁵⁴ Hans-Georg Ziebertz et al., "Modern Religiousness: Extrinsic, Intrinsic or Quest?," *Journal of Empirical Theology* 14, no. 1 (2001). p. 12.

Extrinsic religion as understood by Allport and Ross is seen as primarily utilitarian and serves to meet some need on the part of the individual in terms of social standing or personal advantage such as safety or affirmation. In that sense, one whose orientation is extrinsic may be said to use religion for other ends rather than as an end in itself. Extrinsic religion is generally understood to describe religious adherence whereby the aim of religion is self-advancement. "In theological terms, the extrinsic type turns to God, but without turning away from the self."¹⁵⁵ For the person exhibiting extrinsic behaviour, religion is instrumental and utilitarian. According to Allport, to the extrinsic adherent, religion serves the purposes of providing safety and security, social standing, solace and/or endorsement of their chosen lifestyle but they do not embrace the full body of religious teaching and do not make it the center of their life. Religion is functional, and belief is second to utility. Put briefly, the extrinsic believer is concerned with the self, and their religion is utilitarian and serves as a means to an end. This differs from the intrinsic believer, for whom religion is an end in itself. This is to say that, according to Hunt and King¹⁵⁶, the extrinsic person *uses* his religion, while the intrinsic person *lives* his religion. In terms of operationalisation of the concept and measurement of extrinsic orientation, the New Indices of Religious Orientation scale focuses on three specific components of the construct, defined as compartmentalization, social support and personal support. Compartmentalization is accessed by the scale through questions like, "While I believe in my religion, there are more important things in my life," and "While I am a religious person, I do not let religion influence my daily life." Social support is measured by questions like, "One reason for me going to church is that it helps to establish me in the community" and "A key reason for my interest in church is that it is a pleasant social activity." Personal support is measured by questions like, "One reason for me

¹⁵⁵ Allport and Ross, "Personal Religious Orientation and Prejudice." p. 434.

¹⁵⁶ R.A. And M.B. King Hunt, "The Intrinsic-Extrinsic Concept: A Review and Examination," *Journal for the Scientific Study of Religion* 10, no. 4 (1971).

praying is that it helps me to gain relief and protection” and “What prayer offers me most is comfort when sorrow or misfortune strike.”¹⁵⁷

In this discussion of extrinsic religion in Newfoundland it is relevant to consider Chapter 2 of this dissertation where social capital was discussed in light of how it is invested and spent among the Newfoundland population and ask if there is a relationship between social capital and religious orientation. If, as Chapter 2 argued, there is an abundance of social capital among the people of Newfoundland it may be asked if this predisposes the general population toward extrinsic religion more than intrinsic religion and what impact this difference might have upon the observed differences among the population. It will be necessary to integrate an understanding of both social capital and religious orientation theory with the conclusions to be drawn in the chapters to follow.

Intrinsic Religion

Intrinsic religion, according to Allport and Ross, differs from extrinsic religion in that it recognizes a supreme value within the religious experience that is not utilitarian or self-serving for the individual or group but much rather valuable in its own right. One whose religious orientation is more intrinsic than extrinsic will identify within the religious experience a depth of motivation and meaning independent of any external benefit or gain. Religion, to the intrinsically oriented person, is an end in itself and not a means to another end and to the intrinsic adherent faith is regarded as of supreme worth. The approach of the intrinsically-oriented person is different from that of the extrinsically-oriented person in that intrinsic members find their main motivation within their religion. Allport described intrinsic religion as filling one’s whole life with meaning and purpose and the person so oriented

¹⁵⁷ Francis, "Introducing the New Indices of Religious Orientation (Niro): Conceptualization and Measurement."

would regard their religion as the heart of all they did and believed. For the person with the intrinsic orientation, other needs are regarded as being less significant and an attempt is made to bring these into harmony, as much as possible, with religious beliefs. The intrinsically-oriented person would seek to internalize and fully follow the tenets of their belief.¹⁵⁸ In terms of operationalisation of the concept and measurement, the New Indices of Religious Orientation scale focuses on three specific components of the construct, defined as integration, public religion, and personal religion. Integration is accessed by the scale through questions like “My religious beliefs really shape my whole approach to life,” and “I try hard to carry my religion over into all my other dealings in life.” Public religion is measured by questions like, “I allow almost nothing to prevent me from going to church on Sundays,” and “I go to church because it helps me feel close to God.” Personal religion is measured by questions like, “I pray at home because it helps me be aware of God’s presence” and “I often read books about prayer and the spiritual life.”¹⁵⁹

In “Personal Religious Orientation and Prejudice”, Allport and Ross discuss the relationship between religiosity and prejudice and found that there exists a curvilinear relationship between the two. According to their research, the casual, irregular fringe members of a church were the highest in prejudice. These are the extrinsic members. By contrast, the devout, internalized members were found to be lowest in prejudice. These intrinsic members were found to show lower rates of prejudice not only than the extrinsic groups, but among non-religious people as well. In their 1967 study, Allport and Ross used a series of intrinsic and extrinsic items, scored as separate scales, to group participants into three groups: intrinsic, extrinsic and indiscriminately proreligious. The “indiscriminately proreligious” respondent was one who gave “approximately 50% more intrinsic responses on the intrinsic

¹⁵⁸ Allport, "The Religious Context of Prejudice."

¹⁵⁹ Francis, "Introducing the New Indices of Religious Orientation (Niro): Conceptualization and Measurement."

subscale than we should expect from his extrinsic responses on the extrinsic subscale.” It was found that these “indiscriminately proreligious” persons held the highest levels of prejudice of all, and that those who were “extremely indiscriminate” held higher levels of prejudice than those who were “moderately indiscriminate”.¹⁶⁰

In considering the reality of religious preference and practice among the Anglicans of Newfoundland, the role of religious orientation within the members of the community must be considered as a possible reason for the nature of religious life in Newfoundland. As Chapter 5 will show, there exist unique patterns of affiliation and participation among the Anglican population and in the chapters to follow this thesis will seek to clarify and quantify the relationship between the observed religious life and the inner motivations for it. The insights of Allport and Ross will be valuable in this analysis because of the way in which they relate both extrinsic and intrinsic religious orientation, suggesting that individual intrinsic and extrinsic differences and preferences may account for a variety of religious experiences.

Religion as Quest

More recently, an additional type of religious orientation has been proposed where religion is viewed as a search or quest in itself, where doubt is embraced and religious orientation is not seen as immutable but as changing depending upon life experience and existential circumstance. Batson, Schoenrade and Ventis¹⁶¹ have characterized extrinsic religion, intrinsic religion and religion as search as religion-as-means, religion-as-end and religion-as-quest and have developed their Religious Life Inventory to measure these concepts. Batson and Ventis have described their views in this way:

¹⁶⁰ Allport and Ross, "Personal Religious Orientation and Prejudice."

¹⁶¹ C. Daniel Batson, Patricia Schoenrade, and W. Larry Ventis, *Religion and the Individual: A Social-Psychological Perspective*, Rev. ed. (New York ; Oxford: Oxford University Press, 1993).

Many psychologists of religion, following Allport, have assumed that the intrinsic, end orientation defines “true” religion, at least from a psychological perspective. Our analysis suggests that such a conclusion is premature. Indeed, our analysis may seem to suggest a very different conclusion, that high scores on the quest orientation define true religion. Certainly, it is true that few psychologists would endorse rigidity and simplicity of thought – correlates of the intrinsic, end orientation – over openness and complexity of thought – correlates of the quest orientation.¹⁶²

In describing religion as quest researchers like Batson, Schoenrade and Ventis have identified a weakness of the conceptualisation offered by Allport and Ross while at the same time providing a new construct to explain religious orientation that does not fit well with their simpler orientations of intrinsic and extrinsic. A person whose orientation is quest will be religious in the sense that religion is “an open-ended, responsive dialogue with existential questions raised by the contradictions and tragedies of life.”¹⁶³ The quest orientation does not undermine the work of Allport and Ross as much as provide a more complete way of accessing and describing religious orientation. A question that arises in the consideration of quest orientation is whether it is ultimately a religious orientation or is an aspect of irreligion because quest orientation and its open, questioning quality does not fit neatly into either intrinsic or extrinsic religious orientation. Other researchers have proposed that quest orientation may be more about meaning in life than religion.¹⁶⁴ The prevailing view more recently, however, is that it is another way of being religious.

¹⁶² C. Daniel Batson and W. Larry Ventis, *The Religious Experience : A Social-Psychological Perspective* (New York: Oxford University Press, 1982). p. 169.

¹⁶³ Batson, Schoenrade, and Ventis, *Religion and the Individual: A Social-Psychological Perspective*. p. 169.

¹⁶⁴ Christopher T. Burris et al., "Religion as Quest: The Self-Directed Pursuit of Meaning," *Personality and Social Psychology Bulletin* 22, no. 10 (1996).

In a significant review of the empirical research on intrinsic and extrinsic religiousness Donahue felt that in some cases the measurements used could be seen as “denomination-specific” although he concluded that “... *I* is a good, unidimensional, nondoctrinal indicant of religious commitment, while *E* seems to measure the sort of religion that gives religion a bad name; prejudiced, dogmatic, fearful.”¹⁶⁵ On the matter of quest orientation, however, Donahue questioned the validity of the concept in terms of what was actually being measured.¹⁶⁶ In terms of operationalisation of the concept and measurement, the New Indices of Religious Orientation scale focuses on three specific components of the construct, defined as existentialism, self-criticism, and openness to change. Existentialism is measured by questions like the following: “I was driven to ask religious questions by a growing awareness of the tensions in my world,” and “My life experiences have led me to rethink my religious beliefs.” Self-criticism is measured by questions like, “I value my religious doubts and uncertainties” and “For me, doubting is an important part of what it means to be religious.” Openness to change is measured by questions like, “As I grow and change, I expect my religion to grow and change as well” and “I am constantly questioning my religious beliefs.”¹⁶⁷

Applying Orientation Theory

Since the 1960s the insights of Allport and Ross have provided the primary lens in the Psychology of Religion through which to examine religious orientation and motivation. While researchers subsequent to Allport and Ross have provided considerable refinements to their theory and additional methods to examine these constructs as well as a number of subcategories for both intrinsic and extrinsic religion, the essential theory proposed by

¹⁶⁵ Michael J. Donahue, "Intrinsic and Extrinsic Religiousness: The Empirical Research," *Journal for the Scientific Study of Religion* 24, no. 4 (1985). p. 422.

¹⁶⁶ Michael J. Donahue, "Intrinsic and Extrinsic Religiousness: Review and Meta-Analysis," *Journal of Personality and Social Psychology* 48 (1985).

¹⁶⁷ Francis, "Introducing the New Indices of Religious Orientation (Niro): Conceptualization and Measurement."

Allport and Ross remains intact. Psychometric approaches to the study of religion such as that developed by Allport and Ross in their Religious Orientation Scale not only identify the concepts of intrinsic and extrinsic religion, but also measure the relative strength of these orientations in relation to each other. This way of looking at religious motivation does not present individual or corporate choice as all or nothing, one orientation or another, but as a measurement on a scale, revealing the degree and strength of orientation. What these approaches and measurements assess is the different ways in which a person can be religious from a psychological perspective and what the motivations are for being a part of a specific faith community. This approach will be of value to this study because of the way in which it takes into account individual differences, how those differences create a variety of religious experiences, and whether religious motivation as understood through psychological theory can explain the pattern of church affiliation and participation seen in the Anglican Church in Newfoundland and presented in Chapter 5.

Researchers in the area of orientation theory have applied the insights and theories of Allport and Ross and their successors in many ways. Studies utilizing Religious Orientation Theory include research into social desirability and racial prejudice,¹⁶⁸ loneliness,¹⁶⁹ authoritarianism,¹⁷⁰ conflict,¹⁷¹ identity formation,¹⁷² compassion,¹⁷³ mystical experience,¹⁷⁴

¹⁶⁸ C. Daniel Batson, Stephen J. Naifeh, and Suzanne Pate, "Social Desirability, Religious Orientation, and Racial Prejudice," *Journal for the Scientific Study of Religion* 17, no. 1 (1978).

¹⁶⁹ Christopher T. Burris et al., "What a Friend ...": Loneliness as a Motivator of Intrinsic Religion," *Journal for the Scientific Study of Religion* 33, no. 4 (1994).

¹⁷⁰ G.K. Leak and B.A. Randall, "Clarification of the Link between Right-Wing Authoritarianism and Religiousness: The Role of Religious Maturity," *Journal for the Scientific Study of Religion* 34 (1995).

¹⁷¹ Michael E. Nielsen and Jim Fultz, "Further Examination of the Relationships of Religious Orientation to Religious Conflict," *Review of Religious Research* 36, no. 4 (1995).

¹⁷² C. Markstrom-Adams and M. Smith, "Identity Formation and Religious Orientation among High-School Students from the United States and Canada," *Journal of Adolescence* 19 (1996).

¹⁷³ Rodney L. Bassett et al., "Reconsidering Intrinsic Religion as a Source of Universal Compassion," *Journal of Psychology and Theology* 30, no. 2 (2001).

¹⁷⁴ A. Edwards, "Transpersonal Experience and Quest Religious Orientation," *Transpersonal Psychology Review* 5, no. 1 (2001).

coping,¹⁷⁵ happiness,¹⁷⁶ purpose in life,¹⁷⁷ Jungian psychological type among churchgoers,¹⁷⁸ and even polygamy.¹⁷⁹ The applicability of the theory across so many areas of research speaks to an underlying strength of the theory that allows it to be utilized in multiple ways.

Although religious orientation theory as proposed by Allport and Ross continues to provide a vital tool in examining motivation in religion, and research in recent years has validated the inclusion of the quest construct as a recognized and essential component of the theory, religious orientation theory does have some weaknesses. A limitation to the theory as it is currently operationalised and meriting further investigation is in its applicability to non-Christian and non-Western populations and the development of an appropriate questionnaire with the sensitivity needed to access this component of religious life in other cultures and environments. Additionally, as more individuals explore and develop their religious inclinations outside of recognized religious forms, ecclesiastical and otherwise, the way in which their motivations are accessed might benefit from awareness that traditional patterns of religious life and language may be unfamiliar to them. This concern may be of particular importance in the study of quest religion which operates outside established patterns of religious life and can include both religious and non-religious persons in the traditional sense although work has been done to address this concern.¹⁸⁰

¹⁷⁵ John Maltby and Liza Day, "Religious Orientation, Religious Coping and Appraisals of Stress: Assessing Primary Appraisal Factors in the Relationship between Religiosity and Psychological Well-Being," *Personality and Individual Differences* 34 (2003).

¹⁷⁶ C.A. Lewis, J. Maltby, and L. Day, "Religious Orientation, Religious Coping and Happiness among UK Adults," *Personality and Individual Differences* 38 (2005).

¹⁷⁷ Leslie J. Francis, Albert Jewell, and Mandy Robbins, "The Relationship between Religious Orientation, Personality, and Purpose in Life among an Older Methodist Sample," *Mental Health, Religion and Culture* 13, no. 7 (2010).

¹⁷⁸ Christopher F. J. Ross and Leslie J. Francis, "The Relationship of Intrinsic, Extrinsic, and Quest Religious Orientations to Jungian Psychological Type among Churchgoers in England and Wales," *Mental Health, Religion and Culture* 13, no. 7-8 (2010).

¹⁷⁹ Michael E. Nielsen and Ryan T. Craigun, "Religious Orientation, Religious Affiliation, and Boundary Maintenance: The Case of Polygamy," *Mental Health, Religion and Culture* 13, no. 7-8 (2010).

¹⁸⁰ John Maltby and Liza Day, "Amending a Measure of the Quest Religious Orientation: Applicability of the Scale's Use among Religious and Non-Religious Persons," *Personality and Individual Differences* 25 (1998).

Operationalisation and Measurement

As stated in the Introduction and Overview for this dissertation, the research question is to examine the resilience of the Anglican Church in Newfoundland in terms of affiliation and participation as compared to other Anglican churches and propose reasons to account for the distinctive nature of the Anglican Church in Newfoundland. Social capital theory has been proposed as a way to explain these observed differences and will be examined empirically in the chapters to follow. However, religious orientation theory, and in particular the concept of intrinsic religious orientation, will be considered as a counterbalance to social capital theory and the possibility that social factors alone may explain the patterns observed among churchgoers in the Anglican Church in Newfoundland. In Chapter 7 interviews with members of the Anglican Church in Newfoundland will provide a qualitative measurement of religious orientation. Those interviews will primarily seek to discern the relative strength of intrinsic religious motivation among churchgoers. In Chapter 8 the results of the US Congregational Life Survey as conducted in the Anglican Church in Newfoundland and compared with the same results for the Episcopal Church in the United States of America will provide a quantitative measurement of intrinsic religious orientation. Chapter 8 will also show that the concepts of extrinsic religion and quest religion are not really accessed in the US Congregational Life Survey because the survey is concerned only with the religious preferences and practices of active, worshipping members of the church and is generally administered to those in church on a particular Sunday. The nature of the questions on the survey are applicable mainly to the intrinsic orientation scale suggested by Allport and Ross and for that reason the discussion of intrinsic religious orientation presented in this chapter is directly relevant to the outcomes to be presented in Chapter 8 for the US Congregational Life Survey. Additionally, the concept of social capital and its subcategories of bonding and bridging capital as discussed in Chapter 2 will both be mapped qualitatively in the interviews

of Chapter 7 and quantitatively in the US Congregational Life Survey results in Chapter 8. Furthermore, consideration of intrinsic religious orientation in this research is valid in that Allport and Ross really only saw their construct as mainly applicable to churchgoing populations and not to the general public. Here, we consider mainly a churchgoing population.

The applicability of theories of religious orientation to the research question at the beginning of this dissertation lies in the ability of psychological theory to provide a counterbalance to social capital theory, giving insight into the individual reasons for the rates of affiliation and participation among members of the Anglican Church in Newfoundland as presented in Chapter 5. In Chapter 5 it will be shown that there are unusually high (and even growing) rates of baptisms, marriages and funerals in the Anglican Church in Newfoundland as compared with the Anglican Church in the rest of Canada, the Episcopal Church in the United States of America, and the Church of England. The strength of social capital theory (differentiated as bonding social capital and bridging social capital) in explaining this outcome will be established in Chapter 8 when churchgoers in the Anglican Church in Newfoundland are contrasted with churchgoers in the Episcopal Church in the United States of America to show clear differences between them from the perspective of social capital. These differences, it will be argued, may contribute to the high rates of affiliation and participation in the Anglican Church in Newfoundland but this raises a troubling question: is religious life among the Anglicans of Newfoundland primarily a socially-mandated and socially-driven practice? If this is the case, an important question to ask is whether the activities of Anglicans in Newfoundland even constitutes religion at all with a transcendent component and inspiration or is simply a social rite of passage? And if indeed religious life among the Anglicans of Newfoundland is primarily socially and externally inspired is this at

the expense of intrinsic religious motivation as identified by Allport and Ross? The possibility that social capital theory alone can explain the patterns of religious life observed among the Anglicans of Newfoundland demands a consideration of religious orientation theory to better understand both the external and internal dynamics at play among churchgoers of the Anglican Church in Newfoundland.

The primary contribution to this discussion by a consideration of intrinsic religious orientation lies in establishing the inner motivation (or motivations) behind the distinctive rates of affiliation and participation among the Anglicans of Newfoundland. External social influence should not be considered bad in itself. Research by Batson, Schoenrade and Ventis that has looked at the relationship between intrinsic and extrinsic motivation in religion is helpful here and suggests that the relationship between intrinsic religious orientation and external social influence may not be adverse or mutually exclusive. They have asked the question that if religion was simply a response to external, social factors whether high scores on their external scale – their scale to measure the degree to which the external social environment determines personal religion (not to be confused with the extrinsic scale) – would be reflected in high extrinsic scores and low intrinsic scores on psychometric measurement of orientation. They found, unexpectedly, that higher scores on their external scale are associated with higher scores on the intrinsic scale “suggesting the importance of social influence on the development of strong, intrinsic devotion to religion as the master motive in life.”¹⁸¹ Other researchers have shown that external, social motivation in religiosity is normative and can vary from denomination to denomination within Christianity and in different branches of Judaism in the United States of America.¹⁸²

¹⁸¹ Batson, Schoenrade, and Ventis, *Religion and the Individual: A Social-Psychological Perspective*. p. 193.

¹⁸² Adam B. Cohen et al., "Social Versus Individual Motivation: Implications for Normative Definitions of Religious Orientation," *Personality and Social Psychology Review* 9, no. 1 (2005).

The role of social influence in religious practice has long been recognized in social psychology and provides a bridge between religious orientation theory and social capital theory when applied to religious groups. And while external influence upon the person in making choices related to religion is affirmed by both perspectives (social psychology theory and social capital theory) what is not nearly so clear is how external influence interacts with internal motivation in determining outcomes in religious life like rates of baptisms and rates of marriages, to give but two examples. That is why it is important in this study to assess intrinsic religiosity so that these internal motivations may be identified and brought to light as far as possible. Just as the measurement of religious devotion cannot be solely a factor of attendance at Sunday worship neither can the measurement of religious motivation be solely a factor of social dynamics. This dissertation seeks to measure both internal and external motivations as both are at work in and around the members and churchgoers in the Anglican Church in Newfoundland.

It will be seen in Chapters 8 and 9 of this dissertation that there is not only an abundance of social capital resources within the Anglican Church in Newfoundland because of its history and structure but also an abundance of social capital surrounding the Church in wider Newfoundland society. It will be further maintained that this abundance of social capital and the mutually-reciprocal way social capital is generated and spent between the Church and wider society in Newfoundland contributes directly to the rates of affiliation and participation seen among the Anglicans of Newfoundland. But the question remains as to what role intrinsic religious motivation plays and whether a high social capital benefit to religious activity overrules intrinsic religious motivation? The Anglican Church in Newfoundland is distinctive because of its high rates of sacramental and pastoral participation among members and the unique role of social capital (both *within* the Anglican Church in Newfoundland and

outside the Anglican Church in Newfoundland) in ensuring this. However, it has to be asked if this is at the cost of intrinsic religious motivation. Can high levels of social capital also exist alongside high levels of intrinsic religious motivation or are high social capital benefits to religious activity negatively related with intrinsic religious motivation? It is not enough to merely describe what is happening in the Anglican Church in Newfoundland; it is also necessary, as far as the data permits, to find the explanation for this. For that reason, religious orientation theory provides an important window into the behavioural patterns of the Anglicans of Newfoundland.

Part 2: Quantitative and Qualitative Studies

Chapter 4

Quantitative and Qualitative Research

Introduction

Methodological considerations for the conceptualization and operationalisation of the theories of social capital and religious orientation have been discussed in Chapters 2 and 3. Chapter 4 will provide an overview of methodological considerations and research design for the empirical component of this thesis in Chapters 5 to 8 as the theories of social capital and religious orientation are tested through the use of both qualitative and quantitative methods in the investigation of the Anglican Church in Newfoundland. The challenge and benefit of mixed-method research is highlighted along with the ethical considerations implicit to both.

A Comparison of Quantitative and Qualitative Methods

Social scientific research is generally categorized as either quantitative or qualitative and which method is used depends on the specific nature of the research at hand. In many cases, an approach which combines both methods may be employed as is the case with this dissertation. The distinction between quantitative and qualitative methods in social science has often been defined in terms of standardization, with quantitative research relying on standardized, empirical methods and with qualitative research relying on non-standardized methods. This distinction, however, is too simplistic to explain all of the differences between the two and also fails to recognize certain hybrid or otherwise uncommon research methods.¹⁸³

¹⁸³ Mats Alvesson and Kaj Sköldbberg, *Reflexive Methodology: New Vistas for Qualitative Research* (London; Thousand Oaks California: SAGE Publications, 2000). pp. 3-4.

Qualitative research differs primarily from quantitative research in that the data collected is often difficult to analyze mathematically even if it may contain significantly more information. “Qualitative research is a distinct field of inquiry that encompasses both micro- and macroanalyses drawing on historical, comparative, structural, observational and interactional ways of knowing. Multiple epistemological positions, theoretical frameworks and research methods are included in qualitative research.”¹⁸⁴ Examples of qualitative research are interviews, focus groups, participant observations, and the examination of field notes and archival texts permitting what Clifford Geertz referred to as “thick description” of social life.¹⁸⁵ As Sharan Merriam has written about qualitative research:

Rather than determining cause and effect, predicting, or describing the distribution of some attribute among a population, we might be interested in uncovering the meaning of a phenomenon for those involved. Qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences.¹⁸⁶

Instead of considering the researcher and the subject to be separate, qualitative research begins inductively from the perspective of the subjects and focuses upon their actions and choices. As such, qualitative research may provide a method for more complete understanding of the situation under study and the development of new theory even if the nature of qualitative methods potentially makes them more subjective than the mathematical analysis provided by quantitative methods. Quantitative methods, being more deductive in nature and generally starting with established theory, tend to be positivistic, affirming an

¹⁸⁴ Sharlene Nagy Hesse-Biber and Patricia Leavy, *Approaches to Qualitative Research: A Reader on Theory and Practice* (New York; Oxford: Oxford University Press, 2004). p. 1.

¹⁸⁵ Clifford Geertz, *The Interpretation of Culture* (New York: Basic Books, 1973).

¹⁸⁶ Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation* (San Francisco: John Wiley and Sons, 2009). p. 5.

objective truth in a way that qualitative methods, with their inductive inclination, do not. The conceptualization of theory and the measurement of outcomes in quantitative and qualitative research has been described by Neuman and Robson as the difference between inductive and deductive approaches:

All researchers conceptualize – or refine and clarify their ideas into conceptual definitions. All researchers operationalize – or develop a set of techniques or processes that will link their conceptual definitions to empirical reality. Qualitative and quantitative researchers differ in how they approach these processes, however, the quantitative researcher takes a more deductive path, whereas the qualitative researcher takes a more inductive path. The goal remains the same: to establish unambiguous links between a researcher's abstract ideas and empirical data.¹⁸⁷

A major difference between quantitative research and qualitative research is in the collection of data and the way in which it is analyzed, with quantitative research more applicable to mathematical study than qualitative research which often provides patterns for further investigation. Quantitative research tends to rely heavily on numbers and percentages, often presented on an interval or ratio scale, generating arithmetically concrete results. However, what it gains in these areas it may lose in its applicability to real-world situations as social dynamics which do not model well mathematically may be invisible to quantitative research methods. As a result, social science research is often a combination of the two approaches, quantitative and qualitative. The strength of quantitative research in this dissertation lies in its ability to identify patterns in data that can be used to explain specific patterns of behaviour. In this case that pattern of behaviour is the unusual trajectory of church life observed for the

¹⁸⁷ William Lawrence Neuman and Karen Robson, *Basics of Social Research: Qualitative and Quantitative Approaches*, Canadian ed. (Toronto: Pearson, 2009). p. 133.

Anglican Church in Newfoundland in Chapter 5. Ultimately, both quantitative and qualitative research methods shed light on social situations in different ways. Quantitative research provides concrete, factual information derived from a particular application of the scientific method. Qualitative research is based on interpretation and represents an approach to social science which is both subjective and holistic. Another important distinction is in the ability of qualitative research to develop new theory which can either be supported by quantitative research or be used to explain quantitative data.

The use of both quantitative and qualitative research methods or mixed-method research has commonly been employed to provide methodological triangulation to enhance the validity of individual findings from a single method. Punch has argued that both qualitative and quantitative methods are necessary in social research¹⁸⁸ while Silverman affirms the use of such combinations but only with great care and only after consideration of the goal of the research. “It is usually far better to celebrate the partiality of your data and delight in the particular phenomenon that it allows you to inspect (hopefully in detail).”¹⁸⁹ In many cases a single method may be more desirable.

Research Design and Ethical Considerations

The research design employed in this dissertation was developed specifically to examine certain trends observed in the Anglican Church in Newfoundland as compared with the Anglican Church in the rest of Canada, the Episcopal Church in the United States of America and the Church of England. The research design will also allow the theories of religious orientation and social capital discussed in Chapters 2 and 3 to be mapped quantitatively and

¹⁸⁸ Keith Punch, *Introduction to Social Research: Quantitative and Qualitative Approaches*, 2nd ed. (London; Thousand Oaks California: SAGE, 2005). p. 236.

¹⁸⁹ David Silverman, *Doing Qualitative Research: A Practical Handbook*, 3rd ed. (London: SAGE Publications, 2010). p. 99.

qualitatively against the observed trends in religious life in the Anglican Church in Newfoundland. A careful statistical profile of what has happened since 1960 among Anglican Churches in North America and England using internal diocesan data from annual diocesan reports and parish statistical returns is presented in Chapter 5 as a longitudinal time series study to provide a baseline for the investigations to follow and to demonstrate statistically differences of interest between the churches. This is followed in Chapter 6 with the presentation of a diocesan-wide survey of the Diocese of Eastern Newfoundland and Labrador conducted in 2007 in order to provide a specific picture of one of the three dioceses under consideration in Newfoundland. Chapter 7 will look qualitatively at that diocese through the lens of six selected parishes as a total of 97 persons are interviewed individually and in groups utilizing a semi-structured interview format. Finally, in Chapter 8, a quantitative investigation of the observed differences between the Anglican Church in the Diocese of Eastern Newfoundland and Labrador as compared with the Episcopal Church in the United States of America will be presented. This chapter will compare the results from the US Congregational Life Survey administered in the same 6 parishes investigated in Chapter 7 with the results provided by the US Congregational Life Survey for the Episcopal Church in the United States of America. This particular survey has been used because it enables comparisons to be run between churches and because the Episcopal Church in the United States of America is the closest denominational partner to the Anglican Church in Newfoundland with an extensive body of results from the US Congregational Life Survey. The US Congregational Life Survey has been used less than ten times in Canada and none of the other churches that used it were Anglican, providing an inadequate comparative sample from Canada. The research methodology was reviewed and approved by the Ethics Committee of Cardiff University.

The Anglican Church in Newfoundland: Statistical Trends since 1960

Chapter 5 will build upon the historical and contemporary background established in Chapter 1 to show that the distinctive origin and history of the Anglican Church in Newfoundland has been reflected in unique patterns of church life today. A statistical profile of the church since 1960 using available parish and diocesan data will confirm empirically the assertion that the trajectory of the Anglican Church in Newfoundland is different from that of Anglican churches elsewhere, specifically the other 27 dioceses comprising the Anglican Church of Canada, the Episcopal Church in the United States of America, and the Church of England. To substantiate this assertion five metrics were considered for comparison: membership, baptisms, confirmations, weddings, and funerals. All the data considered in this analysis are tabulated in Appendix 1.

Chapter 2 discussed the theoretical issues surrounding social capital noting the different ways the concept of social capital has been applied and measured through recognized outcomes and indicators. This dissertation will measure the outcomes of social capital rather than social capital directly and the relevant outcomes are: rates of membership, rates of baptism, rates of confirmation, rates of marriage, and rates of funerals. These indicators, it will be shown in Chapter 5, are significantly different for the Anglican Church in Newfoundland than for the Anglican Church in the rest of Canada, the United States of America and England and it will be shown that this continued affiliation with and participation in the church (an outcome) is evidence for the presence of social capital.

Methodology

In order to make a consistent comparison between the Anglican Church in Newfoundland and Anglican Churches outside the province since 1960 all three dioceses in Newfoundland will

be considered as one for this analysis. As stated in Chapter 1, until 1976 there was a single diocese for the Anglican Church in Newfoundland that was then divided into three separate dioceses: the Diocese of Eastern Newfoundland and Labrador, the Diocese of Central Newfoundland, and the Diocese of Western Newfoundland. In order to keep the results and trends consistent from 1960, the total statistical data for all three dioceses are combined for all years following 1976. A comparison between the individual dioceses within the province was not possible as a fraction of total population because vital statistics for the various regions of the island are not published by Statistics Canada or elsewhere in a format that can be mapped against diocesan boundaries. All calculations were independently checked by Alex Faseruk of the Faculty of Business Administration at Memorial University who read the complete thesis prior to submission.

The geographical Province of Newfoundland and Labrador will also be combined in its entirety for all the years of the study due to the highly variable population trends in Newfoundland in the wake of the collapse of the cod fishery in the 1990s in which some regions lost fully half of their population and others significantly increased in population. Church figures have also been considered as a fraction of the total population where appropriate. Similarly, in order to establish trends not affected by national population growth or decline in Canada, the figures used for the Anglican Church in Canada considered all five metrics as a fraction of the national population. In all Canadian figures, the Newfoundland figures were excluded from the total values so for the purposes of this study Canada may be taken to refer to the nine provinces and three territories of Canada outside of Newfoundland and Labrador.

The same algorithm has been used in each calculation and the program used has been *Microsoft Excel*. In all cases except confirmation the data are also presented as a bivariable index where national (or provincial) population is indexed against the number of baptisms, confirmations, marriages, funerals and members to demonstrate decline or growth. This may be considered a longitudinal time series study¹⁹⁰ because of the way in which particular populations are compared over time. A linear regression was used to approximate the trend demonstrated by the data because the data points (a scatter graph) failed to align into a perfectly predictable pattern, a result that generally exists only in theory because experimental or (especially) social scientific data would rarely map to a perfect linear trend. However, the data points were close enough to linear with respect to time that a linear trend was used to approximate them. The regression is carried out by a computerized algorithm and represents the perfect line which most closely approximates the data.

Membership numbers for the various national churches were taken from their own statistical reports since 1960. These numbers were also considered as fractions of the total national populations in Canada and the United States as both countries have seen significant increases in population over the past 50 years. Newfoundland, on the other hand, saw a constant population increase until 1992, followed by a 13% decrease in population over the period 1993-2008 (from 580,109 to 506,193) following which a slight increase in population was observed. Membership statistics for the Church of England were not available outside of the years 2007 and 2008 and, as such, the membership trends within the Church of England were not considered for this particular section. Membership figures for the churches considered were the most problematic in this analysis because of differing methods for counting members among the churches considered. All figures used were derived from the individual

¹⁹⁰ Neuman and Robson, *Basics of Social Research: Qualitative and Quantitative Approaches*. pp. 16-18.

churches themselves. In the Anglican Church in Newfoundland until recent years such figures were generally a broad calculation of the Anglican population in a particular geographic region whether they participated in the life of the church or not. Variations of this were found across the Anglican Church of Canada and generally in the more rural and isolated areas such as northern Canada a similar policy was followed. In the more urbanized areas such as Toronto and Vancouver there were tighter countings of membership tied in some form to participation and support. Unfortunately, in 2001 comprehensive membership and statistical analysis for the 30 dioceses of the Anglican Church of Canada ceased and all membership counts since then were compiled one diocese at a time in the fall of 2010 in the preparation of this thesis. As this chapter will show, the Anglican Church in Newfoundland only began to count its membership in a systematic way in the decade following the 1990s, finally tying it to participation and financial support for the first time. The Episcopal Church in the United States of America probably has the best membership count of all the churches considered in this research and has maintained highly detailed statistics. Membership in the Episcopal Church in the United States of America is tied directly to participation and support of the church. In the Church of England there is no defined membership count and membership generally means some measure of Anglicans on the electoral roll as well as Sunday attendance figures.

The number of baptisms was presented as a percentage of the total number of live births. In England, only baptisms of children under one year of age were considered in order to be consistent with data from Newfoundland on baptisms as a percentage of live births. Similarly, in the United States only infant baptisms were considered, as the published data for this church distinguishes between infant baptisms and adult baptisms. For Canada and Newfoundland, no distinction is given in the published data between infant and adult

baptisms, however, due to the low numbers of adult baptisms in Canada and very low numbers in Newfoundland the total number of baptisms was used in this analysis.

Confirmation was considered as another indicator of involvement with the Anglican Church. In all cases, the total number of confirmations was used wherever it was broken down by age or gender and was considered as a year-on-year percentage change. However, it is of note that rates of confirmation may lag several years from the rates of live births because of the age at which confirmation is usually administered.

The final two metrics used were the number of marriages performed within the church as a fraction of the total number of marriages, and the number of funerals performed within the church as a fraction of the total number of deaths as these will also provide indications of the rates of involvement with the Anglican Church in each of the countries studied.

In Canada and Newfoundland national and provincial statistics for population, the number of live births, the number of deaths and the number of marriages for each year was taken from data published by Statistics Canada with the exception of the number of marriages, which were not recorded from 1975 through 1985 and from 2005 onwards. There were no civil marriages in Newfoundland prior to 1976. Same-sex unions have been permitted in Newfoundland since 2004. Although same-sex unions are permitted across Canada, each province adopted the practice in different years.

For Canada, church data for diocesan and national populations, as well as the number of marriages, funerals, confirmations and baptisms performed yearly, were made available through the Anglican Church of Canada. With the exception of several years for which no data were available (1962, 1963, 1965 and 1980, and in Newfoundland 1962, 1963, 1965,

1966, 1968 and 1979) data from the Anglican Church of Canada were available from 1961 until 2007.

Complete data up to 2009 were obtained for the Diocese of Eastern Newfoundland and Labrador, and up to 2007 for the Diocese of Western Newfoundland. In the case of the Diocese of Central Newfoundland a direct investigation of its statistical reports for the years 2004, 2005 and 2006 was made after it was discovered that some of its 33 parishes did not return complete reports beginning in 1999 and the Diocese did not follow up on the collection of those statistics. In the direct investigation some adjustments to the numbers reported by the Diocese to the Anglican Church of Canada were made and the substitutions by year are listed below with the numbers after the parish names denoting the year from which the data were taken. All figures are contained in Appendix 1. If the parish name and year is in brackets it denotes that only population data were substituted but the number of baptisms, confirmations, weddings and funerals were available for that year. If there are no brackets, then everything was taken from the other year noted.¹⁹¹ The substitutions are:

- For 2004: [Trinity 2003], [Burin 2006], Gander 2003, Lewisporte 2006, Windsor 2003
- For 2005: Badger's Quay 2004, Brooklyn 2004, Buchans 2006, Gander 2003, Grand Falls 2004, Lewisporte 2006 - Smith's Sound 2006, Salvage 2010, [Catalina 2004], [Trinity 2003]
- For 2006: Badger's Quay 2004, Gander 2003, Grand Falls 2004, Indian Bay 2008, Salvage, St. Mary's 2007, [Catalina 2007], [Trinity 2003]

¹⁹¹ In light of the fact that the primary focus of investigation in this dissertation was the Anglican Church in Newfoundland it was necessary to obtain the most accurate statistical data possible for the Church in Newfoundland. For the years 2004-2006 complete parish and diocesan records were obtained from the Diocese of Central Newfoundland and verified directly. In a few cases there were very slight deviations (both greater and lesser) between what the Diocese of Central Newfoundland reported to the Anglican Church of Canada between 2004 and 2006 and what a close examination of records from the Diocese revealed, although never more than 5%. In order to be consistent in methodology, all calculations that include the Diocese of Central Newfoundland in Chapter 5 used the figures reported by the Diocese to the Anglican Church of Canada. However, Appendix 1 also shows in the diocesan chart the figures derived directly from the Diocese. The totals for the Anglican Church in Newfoundland as a whole were based upon what was reported to the Anglican Church of Canada.

For the United States, national data for population and vital statistics were found in publications from the Census Bureau although there were some gaps in the records of marriages and live births between 1988 and 1996. Church data for the Episcopal Church were provided by Kirk Hadaway, director of research for the Episcopal Church in the United States of America. Data for the United States were the most complete of any of the countries studied, with only minimal gaps in national data for live births, marriages and deaths. There were less data available for the Church of England than for other churches and detailed records were not available with the exception of the years 2007 and 2008, not enough to establish any sort of trend. Data on baptisms, confirmations, marriages and funerals were provided through Peter Brierley of Brierley Consultancy at five-year intervals from 1960 to 1985. From 1990 through 2006 more detailed data were available. Lynda Barley, Head of Research and Statistics for the Church of England, also provided statistical data. The UK National Statistics Office publishes national population statistics for England and Wales combined, however, a spreadsheet containing the values for England only was prepared for this study by Laura Todd of the Vital Statistics Outputs Branch. Ethical considerations for this chapter were limited in nature by the fact that all data used was in the public domain and no individuals were directly identified.

A Survey of the Diocese of Eastern Newfoundland and Labrador

Chapter 6 will look at a diocesan-wide survey in the Diocese of Eastern Newfoundland and Labrador of over 3000 individuals conducted in 2007 (a quantitative approach) to see if it provides the necessary evidence to test the initial research question and see if the empirical evidence can support it as presented. Although this chapter will show preferences among churchgoers that affirm the presence of social capital and the more public part of religious life, it will also show that the way in which the survey was set up and the type of questions it

asks does not allow a thorough investigation of the original research question related to religious orientation and passive membership. This chapter will, however, provide a comprehensive overview of religious practices and preferences among the members of the worshipping congregations in the diocese, giving both texture and depth to the investigation of the Anglican Church in Newfoundland.

Methodology

At the Biannual Synod for the Diocese of Eastern Newfoundland and Labrador in April of 2007 the 180 delegates reviewed the Ministry Plan adopted by the synod two years earlier, discussed its successes and shortcomings, and considered the next steps. Prior to the synod a 5-member committee appointed by the bishop had developed 4 survey instruments designed to solicit the views of as many Anglicans as possible in the diocese (see Appendix 2).

Separate questionnaires were designed for clergy, retired clergy, parishioners and staff to help understand how Anglicans felt about their faith, parish life and the diocese. The questionnaires were the result of an examination of current literature and research as well as consultations with other dioceses, clergy, lay leaders, and university faculty specializing in this type of research.

Following discussion at synod a motion was passed unanimously “that this Synod approve and support the implementation of the proposal to conduct a comprehensive survey of the Diocese in 2007.” Those in attendance, both lay and clergy, then completed questionnaires and each parish was provided with a package including instructions, a letter from the bishop, and questionnaires. Parishes were encouraged to conduct the survey before or during worship on the last Sunday of May or as soon as possible thereafter. Parishioners who were not at worship on the Sunday when the survey was administered could obtain a copy of the

questionnaire from the parish office or download it from the diocesan web site and participate online. Parishioners were given until the end of June to drop off or send in their responses. Many took the effort to mail in their responses if they were not in church when the survey took place. A total of 3,194 parishioners, 93 clergy and retired clergy, and 23 staff returned completed surveys. In the end it was hoped that findings from the survey would give the diocese a unique glimpse into its present and its future.

There are inherent limitations to the use of surveys in the collection of information on a congregation or religious community. Many of those limitations arise from the fact that surveys using a forced choice method restrict the respondent to a pre-selected series of answers, none of which may reflect totally their feelings or opinions so that they are left to choose that which most closely approximates how they feel. In addition, the purpose of the survey itself may also affect the outcome. The intention of this survey was to elicit the feelings of members of the Diocese of Eastern Newfoundland and Labrador on the priorities for their church as it moved into the next stage of a two-year-old Ministry Plan. This particular survey did not attempt to elicit the feelings of those who were not involved in the worshipping community of the Diocese. It targeted specifically those who attended worship and had an ongoing level of participation in the life of the community. Also, it did not attempt to access the deeper nature of belief and faith but was more concerned with relationships with the parish and diocese. A positive feature of the survey was the way in which it was able to reach every parish and congregation across the diocese and also over 90% of the clergy, both active and retired.

At the end of Chapter 6 the reasons why this diocesan survey falls short in providing sufficient insight into the initial research question regarding Newfoundland Anglicanism will

be examined in greater detail but the main reasons have already been identified above. Although the survey results provide great insight into the more overt and visible religious practices and preferences of the worshipping community of the Diocese of Eastern Newfoundland and Labrador, it does not look at the underlying motivations and more intrinsic religious goals of the population. This survey was intended to solicit the views of the members of the Diocese for the purposes of the Diocese itself as it formulated a ministry plan for the future. But even if it did not address the more underlying reasons for individual involvement and contribution, it was of value to diocesan planners because it provided them with a volume of empirical data. Indeed, the 3,310 responses received from both the laity and clergy represented about 50% of worshippers across the Diocese on any given Sunday, providing a sample of sufficient size that the results may be considered strongly representative of the views of the worshipping members of the diocese. Although there were four separate survey instruments used, due to the small number returned for Staff Members (23) only the survey results from Parishioners, Clergy, and Retired Clergy will be examined in the overview to follow. Appendix 2 contains the complete survey with the individual results. As with the statistical analysis of the Anglican Church in Newfoundland discussed above, ethical considerations for this chapter were limited in nature by the fact that all data used was in the public domain and no individuals were directly identified.

A Qualitative Study of Six Parishes

Chapter 7 will look closely at six parishes within the diocese of Eastern Newfoundland and Labrador through a series of interviews with members (a qualitative approach). This will be a significant shift from the approaches taken earlier in Chapters 1, 5 and 6 that were historical, quantitative and statistical in nature. The qualitative approach adopted in Chapter 7 is intended to reveal the strength and nature of social capital among the Anglican population as

it is understood and experienced by the members of the Church themselves, and also show the relative degree of intrinsic religious orientation among attenders and members through the use of interviews.¹⁹² But this chapter will show the need for an additional quantitative instrument (to follow in Chapter 8) providing more data with sharper questions relevant to the initial research question and the ability to compare different church contexts. Parishes studied in chapter 7 were selected on the basis of geographical location, size and social history to provide a representative sample of parishes in the diocese. All were located in the Diocese of Eastern Newfoundland and Labrador with three in the principal cities of St. John's and Mount Pearl and three in rural outlying communities across the Avalon Peninsula. Three of the parishes were more than 50 years old and three were less than 25 years old.

Methodology

The selection of individuals to be interviewed in each parish was given to the rector and vestry who were asked to select persons reflecting the make-up of the parish. They were asked to provide names on the following basis: a mixture of older and younger persons, a mixture of males and females, a mixture of persons who had been with the parish for varying periods of time, and also a mixture of levels of involvement with at least one person who might be seen as a fringe member. This is considered a purposive sample of individuals involved to varying degrees in the life of the Anglican Church in Newfoundland. This may be considered case-study research in that the members of 6 parishes were considered individually and as a group in order to locate common features shared by all. The members of vestry, and up to ten parish volunteers were interviewed based upon the interview guide presented below. Including both vestry and individual interviews, a total of 97 persons were

¹⁹² This is consistent with the approach taken with the US Congregational Life Survey in Chapter 8 where it was determined that the questions contained in the US Congregational Life Survey allowed three relevant constructs – bonding social capital, bridging social capital and intrinsic religion – to emerge for the Anglican Church in Newfoundland.

interviewed (some members of vestry were interviewed twice, both as vestry members in the vestry interviews and as individuals). The members of the same six parishes also completed the US Congregational Life Survey which will be presented in Chapter 8. The qualitative approach taken in Chapter 7 is intended to access the understandings and perceptions of a broad sample of the church community in the diocese in a way that can be mapped against outcomes for social capital theory and religious orientation theory.

Ethical considerations in the interviews were intended to safeguard the confidentiality of people interviewed and all quotes contained in this chapter are included with their permission. With the exception of the parish rectors, at no time is anyone directly identified. Most interviews took under an hour to complete and each person was read the following statement before beginning the interview:

First of all, thank you for agreeing to take part in this study of Anglicanism in our diocese. Your involvement is very important and most appreciated. You will not be personally identified anywhere in this interview so please be assured that your confidentiality will be respected. Also, there are no right or wrong answers to the questions being asked. I am simply interested in how you feel about certain matters and how you feel about your church today. The interview should take no longer than 30 minutes.

The questions in each interview were identical and were developed to provide the opportunity for each person interviewed to respond in whatever detail they seemed comfortable to do so. The themes covered were: The Church, Worship, The Bible, Prayer, Christian Life, Development of Faith, Priorities. The interviews were not recorded electronically but were

transcribed directly to paper as each person spoke. “Selective transcription” was utilized throughout and only the parts of each interview most relevant to the research question were written down.¹⁹³ All interviews were conducted within a two-year time period between 2008 and 2010.

A major concern in the administration of the interviews that was both ethical and practical was the use of the author of the dissertation as primary interviewer in the early stages because of his role as Executive Archdeacon and Diocesan Treasurer for the Diocese of Eastern Newfoundland and Labrador at the time. This was a position of “unequal power and trust”¹⁹⁴ that it was feared might affect the responses of those interviewed. Because of the author’s key role in diocesan administration and existing knowledge of each parish there was also a concern that the possibility of “interviewer bias”¹⁹⁵ be minimized. Both concerns were addressed through having a retired priest of the Diocese, Dean William Bellamy, conduct the first 4 series of interviews and then, when the author left diocesan work and returned to parish work in 2009, complete the last 2 series of interviews himself. The interview notes used by Dean Bellamy were all reviewed in person with the author and given to the author at the end of the process. The importance of “self-reflexivity”¹⁹⁶ on the part of both interviewers was stressed throughout. The interviews were also intended to counteract any prejudice on the part of the author who, as a priest in the diocese for 24 years, viewed the church through the perspective of the ordained professional clergy and not through the eyes of lay members. An additional ethical safeguard was provided by the Diocese of Eastern Newfoundland and Labrador that reviewed and monitored the interview process. The Bishop of the diocese gave

¹⁹³ Neuman and Robson, *Basics of Social Research: Qualitative and Quantitative Approaches*. p .272.

¹⁹⁴ Ibid. p. 46.

¹⁹⁵ Ibid. p. 189.

¹⁹⁶ Sharlene Nagy Hesse-Biber and Patricia Leavy, *The Practice of Qualitative Research* (Thousand Oaks California: SAGE Publications, 2006). pp. 107-09.

permission to study and interview members and each of the 6 parishes studied passed a formal motion by their governing board (the vestry) to allow this work to take place.

The interview format selected is considered semi-structured in that, even though a standard interview guide is used throughout, the respondents were free to speak relatively freely to each question for as long or as short as they felt appropriate. The interviewer was also free to probe or clarify and suggestions were included in the script so that hidden or underlying concerns might be brought to light. A concern of the interview process was also to ask if what was recorded was really what people thought and believed or if it was a narrative they were giving to the interviewer. David Silverman has addressed this and suggested that both assumptions have merit and the direction taken by the research will have to be “justified and explained.”¹⁹⁷ He has also observed that “interviews do not tell us directly about people’s ‘experiences’ but instead offer indirect ‘representations’ of those experiences.”¹⁹⁸ In the conclusions of this dissertation greater weight will be given to the quantitative research of Chapters 5 and 8 and what is revealed in both those chapters about people’s actual behaviour.

The interview questions were designed to cover the same themes as the themes of the US Congregational Life Survey on Chapter 8 although the interview questions approach those areas differently to balance its limitations and to provide a type of triangulation whereby one set of outcomes is checked against a second set derived differently to enhance validity.

During the course of the interviews certain codes were seen to emerge repeatedly and enabled the identification of patterns in individual perceptions of church and community. “The task is to compare one unit of information with the next in looking for recurring regularities in the

¹⁹⁷ Silverman, *Doing Qualitative Research: A Practical Handbook*. p. 36.

¹⁹⁸ Silverman, *Interpreting Qualitative Data: Methods for Analyzing Talk, Text, and Interaction*, 3rd ed. (London; Thousand Oaks California: SAGE Publications, 2006. p. 117.

data.”¹⁹⁹ The three processes of open, axial and selective coding proposed by Neuman and Robson were adopted throughout this qualitative research.²⁰⁰ The six most common codes to emerge in order of descending frequency were Family/Community, Ethics, Worship, Trust, Faith/Belief and Holiness. It is noteworthy that the four most common codes – Family/Community, Ethics, Worship, Trust – were all social in nature. Family/Community was taken to refer to intimate and closely-bonded relationships arising from birth or marriage and also social relationships beyond the family either of a bonding or bridging nature; Ethics was taken in a behavioural sense to mean both the charitable actions one engaged in toward others and to a lesser extent the personal ethics one practiced; Worship referred to the value and emphasis one placed upon public worship, generally on Sunday; Trust referred to the sense of confidence and reliance articulated for both fellow churchgoers and for the clergy leadership; Faith/Belief referred to the nature of one’s belief and conviction; Holiness referred to individual conversion or transformative understandings of Christianity.

Miles and Huberman have described codes in this way (with italics in the original text):

*Codes are categories. They usually derive from research questions, hypotheses, key concepts and important themes. They are retrieval and organizing devices that allow the analyst to spot quickly, pull out, then cluster all the segments relating to a particular question, hypothesis, concept or theme.*²⁰¹

The interview outline with prompts used throughout the interview process is presented next on page 104.

¹⁹⁹ Merriam, *Qualitative Research: A Guide to Design and Implementation*. p. 177.

²⁰⁰ Neuman and Robson, *Basics of Social Research: Qualitative and Quantitative Approaches*. pp. 337-40.

²⁰¹ Matthew B. Miles and A.M. Huberman, *Qualitative Data Analysis: A Sourcebook of New Methods* (Beverly Hills California: SAGE Publications, 1984). p. 56.

Church

How long have you attended your present church?

What do you like best/least about your church?

How do you see your role in the church?

What do you take part in? Why?

What is your church's mission?

What aspect of church life is emphasized?

Were there any times in your life when it was particularly important that you belonged to the church? Baptism? Marriage? Death? Pastoral Care?

Worship

How important is the form/style of worship to you?

Service structure, book used, freedom to try new things

How important is the music to you in worship?

Favorite hymn? Favorite music?

How important is preaching to you?

Tell me about a favourite sermon.

What does the Eucharist mean to you?

Bible

What does the Bible mean to you?

Inspired Word of God? Just a good book?

How regularly do you read the Bible?

Prayer

How often do you pray? Alone? With others?

Can you give me an example of answered prayer?

Can you give me an example of un-answered prayer?

Christian Life

What does it mean to be a Christian?

Faith? Salvation? Lifestyle?

How do you become a Christian?

Baptism? Conversion?

How do you live your Christian faith?

What is distinctive about your life as a Christian?

Development of Faith

Where did your faith come from and what have been the biggest influences upon your faith?

Parents? Clergy? Teachers?

Was there a time you did not believe? What changed?

How do you nurture your faith?

Where can the church improve in helping people with questions?

Do you have to go to church to be a Christian?

What is most important, belonging to the church or believing in God?

Priorities

Are you worried about the future of your church?

Does the current controversy over sexuality interest you?

If you could change one thing about your church what would it be?

The use of this particular interview format was designed both to access the “lived experience” of the individuals under consideration in light of the large statistical differences presented in Chapter 5 of Anglican behaviour in Newfoundland contrasted with Anglican Churches outside the province. A primary reason for the use of interviews was because of the noted differences in the statistical comparisons of the Anglican Church in Newfoundland and the other Anglican Churches under consideration and to ask if there might be something quite different from the norm at play that standard quantitative methods might not pick up. Particular attention was focussed upon finding “negative cases”²⁰² to disprove the initial research question but the interview process did not produce such cases. The interviews tended to confirm the initial research question related to social capital in that they revealed a church population relatively content with the “community” and “family” qualities of their church. Lincoln and Guba have listed the following as key criteria in deciding when to conclude data collection: “exhaustion of sources”, “saturation of categories”, and “emergence of regularities”.²⁰³ Both the saturation of categories and emergence of regularities occurred early in the process and in retrospect the size of the sample could have been reduced.

A Quantitative Study of Six Parishes

Chapter 8 will examine quantitatively the results obtained from the US Congregational Life Survey for six selected parishes in the Diocese of Eastern Newfoundland and Labrador. A quantitative comparison of religious attitudes and practices in Newfoundland and the United States was carried out through the analysis of the results obtained for the US Congregational Life Survey as it was administered in both the Anglican Church in Newfoundland and the Episcopal Church in the United States of America. A national average of results was available for the Episcopal Church in the United States of America, the closest

²⁰² Hesse-Biber and Leavy, *The Practice of Qualitative Research*. pp. 142-44.

²⁰³ Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Beverly Hills California: Sage Publications, 1985). p. 350.

denominational partner to the Anglican Church in Newfoundland, allowing a direct comparison of the two churches. In the analysis conducted in this dissertation no statistical significance tests were run between the results for the Anglican Church in Newfoundland and the Episcopal Church in the United States of America and differences between the two Churches of 2% or less were ignored as probable chance fluctuations. In Newfoundland the survey was administered in the same six parishes discussed in Chapter 7 comprising one sixth of the total number of parishes in the diocese. A total of 590 individuals completed the survey in the six parishes and the results from these six parishes were combined for analysis purposes.²⁰⁴ The US Congregational Life Survey was employed because it contains items that can be mapped onto the desired theories of religious orientation and social capital, allowing those theories to be accessed quantitatively.

Methodology

The research design for this part of the dissertation is a quantitative analysis of the Anglican Church in Newfoundland in comparison with the Episcopal Church in the United States of America through the use of the same survey instrument: the US Congregational Life Survey. The US Congregational Life Survey was developed through the Hartford Institute for Religion Research and the Presbyterian Church of the United States of America and in 2001 was used in over 2000 congregations in the United States and completed by over 300,000 individuals, providing a rich body of comparative data that has been updated continuously since. A similar survey has been used in Australia, England, and New Zealand. Including the international component, the survey has been completed by about 2 million worshippers and over 17,000 congregations on 3 continents. In this chapter that comparison will be restricted to the Episcopal Church in the United States of America. The results for the Anglican Church

²⁰⁴ This number (590) from just six parishes compares well against the 3,194 parishioners who completed the diocesan-wide survey in all 36 parishes discussed in Chapter 6.

in Newfoundland have been brought together into a single report highlighting “Connections” and “Strengths” and comparing the outcome for Newfoundland as a whole with that for the Episcopal Church in the United States of America. Complete results may be seen in Appendix 3. Ethical considerations for this chapter were limited in nature by the fact that permission was granted by the bishop of the Diocese of Eastern Newfoundland and Labrador to conduct the surveys, each parish passed a motion by its governing board (the Vestry) to allow the survey to proceed, and no individuals were directly identified.

The four key dimensions of church life explored by the US Congregational Life Survey are “spirituality and faith development; activities and relationships within the congregation; community involvement; and worshipers’ vision for the congregation’s future.”²⁰⁵ A compelling feature of the US Congregational Life Survey is that it seeks to locate congregational health and vitality as a confluence of several key factors and not simply as a measurement of attendance and numerical growth. For example, in its assessment of a congregation’s strengths the report considers ten individual strengths and the degree of a congregation’s inclination toward that strength in comparison to other similar worshipping communities. The strengths assessed are:

1. Growing Spiritually
2. Meaningful Worship
3. Participating in the Congregation
4. Having a Sense of Belonging
5. Caring for Children and Youth
6. Focusing on the Community

²⁰⁵ Cynthia Woolever and Deborah Bruce, *A Field Guide to U.S. Congregations: Who's Going Where and Why* (Louisville: Westminster John Knox Press, 2002). p. 4.

7. Sharing Faith
8. Welcoming New People
9. Empowering Leadership
10. Looking to the Future

In reviewing the questionnaire of the US Congregational Life Survey it was determined that the questions employed in the survey could be organized into three groups for the purposes of this dissertation, allowing three relevant constructs – bonding social capital, bridging social capital and intrinsic religion – to emerge for the Anglican Church in Newfoundland. It was determined that the US Congregational Life Survey was not designed to measure extrinsic religion or quest religion because of its designed purpose to assess the attitudes and experiences of the worshipping congregation on a given Sunday, arguably a rather committed group.

The constructs of bonding social capital, bridging social capital and intrinsic religion were then mapped against the outcomes obtained for the Episcopal Church in the United States of America for the same questions. This mapping permits the highlighting of distinctive features of the Anglican Church in Newfoundland, providing an empirical explanation for the differences observed in Chapter 5. A fourth component is also included with the analysis of the results – the Demographic Profile of Responders – and is presented first to show the similarity and dissimilarity between the church populations surveyed in both Newfoundland and the United States. Where comparisons between the two churches are shown graphically the figures for the Anglican Church in Newfoundland are always on the left with the figures for the Episcopal Church in the United States of America on the right. The parishes selected to participate in the study in Newfoundland were the same parishes already identified in

Chapter 7 where the interviews were carried out. As noted in chapter 7, parishes were selected on the basis of geographical location, size and social history. All were located in the Diocese of Eastern Newfoundland and Labrador with three in the cities of St. John's and Mount Pearl and three in rural outlying communities across the Avalon Peninsula to provide a cross-section of parishes in the diocese.

Chapter 5

The Anglican Church in Newfoundland: Statistical Trends since 1960

Introduction

Chapter 5 will build upon the historical and contemporary background established in Chapter 1 and demonstrate that the distinctive origin and history of the Anglican Church in Newfoundland has been reflected in unique patterns of church life today. A statistical profile of the church since 1960 using available parish and diocesan data will confirm empirically the assertion that the trajectory of the Anglican Church in Newfoundland is different from that of Anglican churches elsewhere, specifically the other 27 dioceses comprising the Anglican Church of Canada, the Episcopal Church of the United States of America, and the Church of England. To substantiate this assertion five metrics were considered for comparison: membership, baptisms, confirmations, marriages, and funerals. All the data considered in this analysis is tabulated in Appendix 1. The metrics listed are considered reliable measures of affiliation and participation with the churches under consideration and, with the exception of membership, there is no room for subjective interpretation of involvement. Although there were other metrics like attendance figures and church finances that could have been included there were gaps in the available data that made their incorporation into this research problematical. In addition, comparisons of church finances over 50 years was extremely difficult to do in light of differing national economies, differing inflation rates, and differing methods of clergy compensation. The methodology used in this chapter has been discussed in Chapter 4.

Church Membership

Analysis of the statistical data received shows that the Anglican Church in Newfoundland has experienced a decline with respect to overall church membership, but differently from the other Anglican Churches under study in that it only began to be felt strongly in the decade following the 1990s. Figure 5.1 shows the trends in membership over the 49-year period of study for all years in which data were available. Linear regressions have also been included to demonstrate the trend for the Anglican Church in Newfoundland, the Anglican Church in the rest of Canada, and the Episcopal Church in the United States of America. In the case of the Church of England overall membership figures were not available. The regression lines for Newfoundland in both Figure 5.1 and Figure 5.2 appear somewhat out of place because of a steep rate of decline in membership in the most recent years that is inconsistent with the previous pattern. Over a 40-year period from 1961 through 2001, based upon its own published figures, membership in the Anglican Church of Canada declined from 6.97% of the Canadian population to 1.73%. Similarly, the Episcopal Church in the United States declined in the 49 years from 1960 to 2009 from 1.77% of the American population to 0.65%. Newfoundland, however, has not experienced membership decline in the same way. In 1961 the percentage of the Newfoundland population who were officially members of the Anglican Church and listed on parish rolls was 26.2%, declining to 22.1% of the total provincial population in 2001, and then to 15.6% of the total provincial population in 2007. Newfoundland has had a significantly higher percentage of Anglican Church membership than the other areas considered, with the exception of England. At the beginning of the study period in 1961 Anglican Church membership in Newfoundland was 3.76 times higher than in the rest of Canada and 14.72 times higher than in the United States.

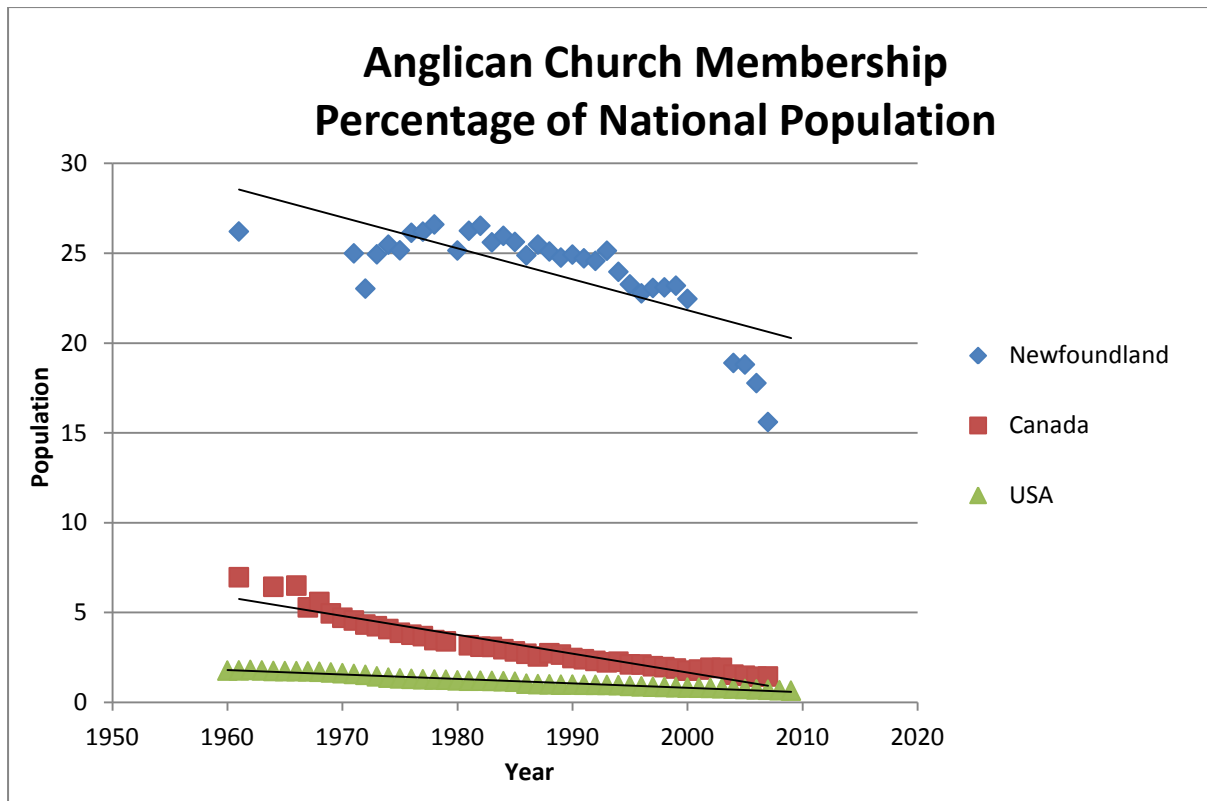


Figure 5.1: Anglican Church Membership as Percentage of National Population

In order to visualize better the relative rates of decline, the percentages of the respective populations which identify with the Anglican Church have been determined with respect to an index value, in this case the first year for which data were available for each region. This permits the overall trend to be seen without consideration of the size of the populations at the beginning of the study period. An index value is more representative of change than absolute numbers, hence its usefulness in comparing populations of dramatically different sizes. The advantage of this method is that the trends all begin from the same point. Figure 5.2 shows the change in the respective populations of the churches using this method.

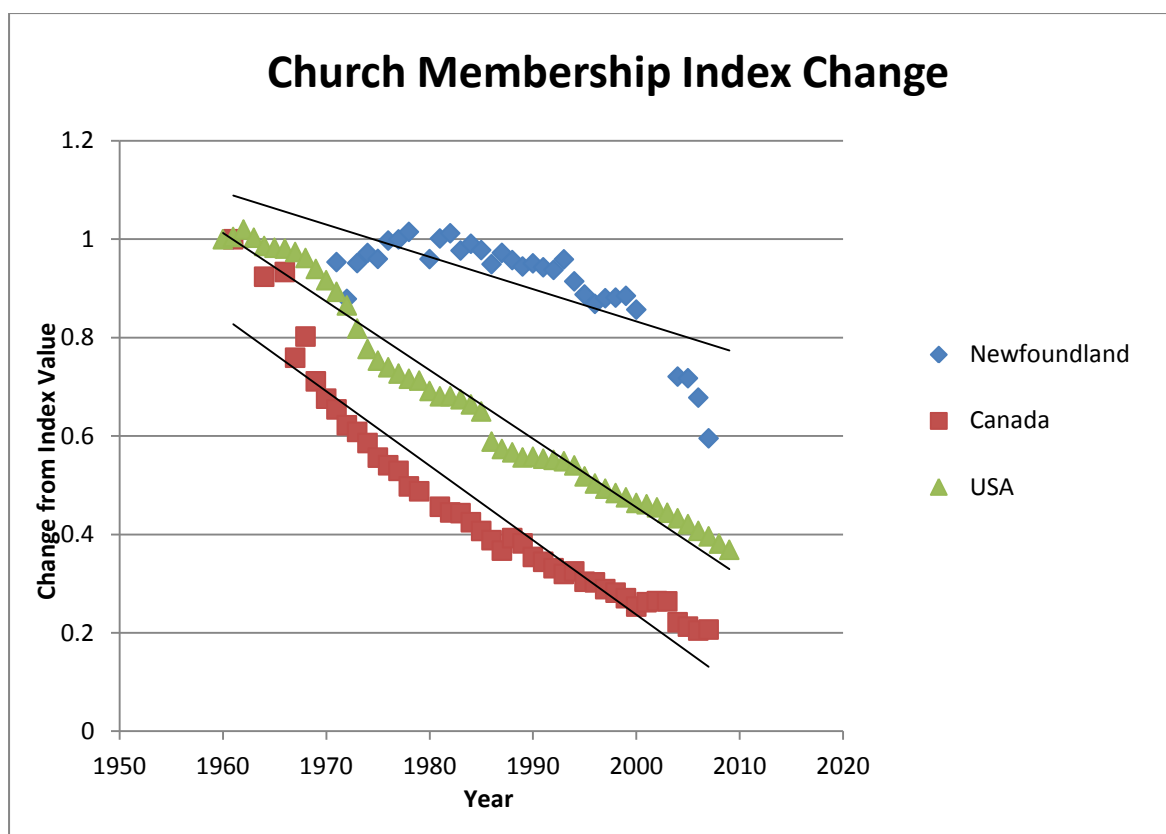


Figure 5.2: Church Membership Index Change

It is clear from Figure 5.2 that the membership trends showing decline in Canada and the United States are fairly similar to one another, with the trend in Canada being slightly more severe than in the United States. The trend in Newfoundland, while also showing decline, is not as steep as that for Canada or the United States until after 2001 at which point it begins dropping quickly. Subsequent to 2001, four additional data points are included for Newfoundland (2004, 2005, 2006 and 2007) demonstrating a significant departure from the prior trends. The data used were collected directly from each of the three dioceses in Newfoundland. All four of these years show a membership drop for the Newfoundland church. In fact, they represent a membership decline of 15% from 2001 to 2004. This rapid decline suggests the presence of other factors affecting the data and the most likely explanation is that the drop in numbers represents a demographic echo of outmigration. As

discussed in Chapter 1, following 1992 Newfoundland experienced severe population loss in the wake of the collapse of the cod fishery. This effect can be elucidated with the aid of Figure 5.3 which shows the absolute populations of both the province of Newfoundland and Labrador and the Anglican Church within the province. The decline in church population from 2004 reflects the final impact of the severe population decline that began in the 1990s. Although Newfoundlanders left the province in great numbers throughout the 1990s many of them remained loyal to their home church, stayed on parish rolls, and contributed financially for years afterward. Also, in many cases it was only one member of the family (traditionally the father) who left to work and sent money home so that the children could finish school. The hope for many was that the Groundfish Moratorium would be temporary and people could resume their life at home within a relatively short period of time. Only in the years following 2001 did many expatriate Newfoundlanders finally decide not to return home again, ended their membership in their church at home and joined churches where they were then living if they so chose.

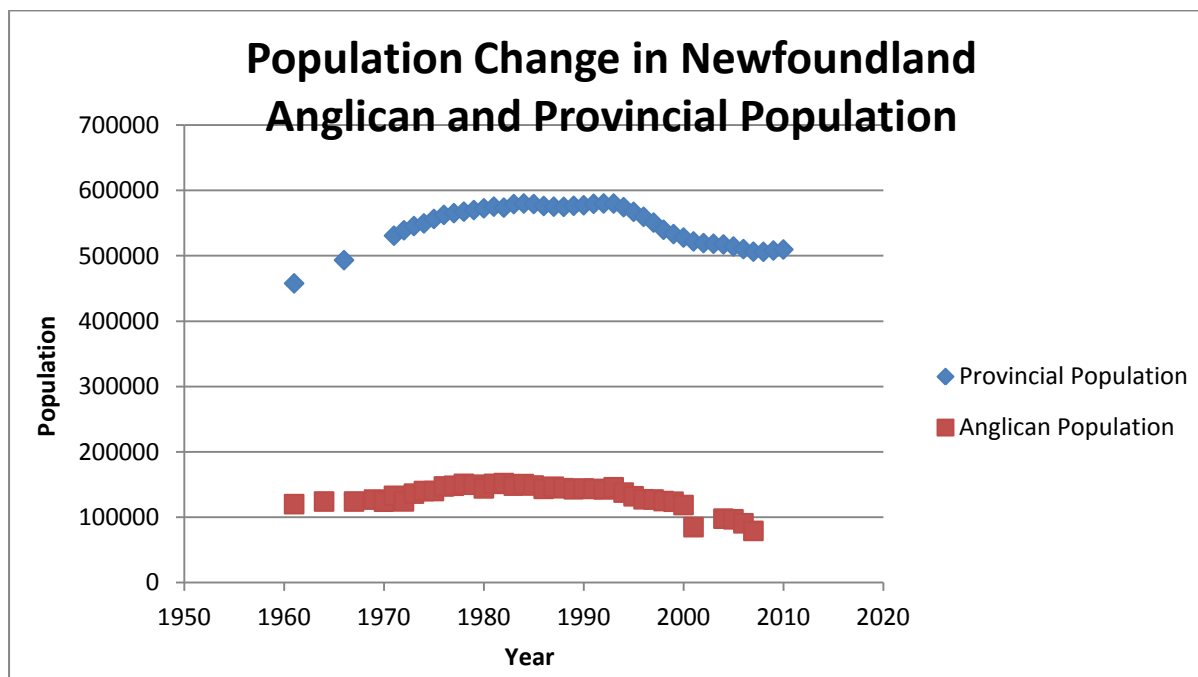


Figure 5.3: Population Change in Newfoundland

In the decade following 2000 parishes also began to enact more stringent procedures for defining exactly who is on their parish rolls as parishes began to consolidate in order to handle the effects of the decline in population. In most parishes the official membership list was tied for the first time to the names of those who contributed financially to the church.²⁰⁶ Although when one considers that many of those included as members in the past did not financially support, perhaps what has really changed is the method of counting. During this period large numbers of individuals and families were removed from the parish membership lists who had effectively ceased affiliation for years. As can be seen, the province experienced significant decline in population between 1992 and 2008, with the population beginning to grow after 2008. The decline in the total Anglican population in the province began in the same year as did the provincial population decline but whereas the overall provincial population decline has stabilized membership for the Anglican Church in Newfoundland has continued to decline (Figure 5.3).²⁰⁷

A curious statistical revelation discussed in Chapter 8 from the US Congregational Life Survey among the Anglican Church in Newfoundland that calls into question membership counts is the degree of participation in the life of the church among those who state they are non-members. Of the 36 persons who identified themselves as non-members of the church and still completed the survey 29% stated they were involved in group activities in the church and 63% said the worship services of the congregation helped them to a great extent or some extent. A further 53% of non-members agreed with the statement: “My spiritual needs are

²⁰⁶ Certain diocesan financial assessments on parishes were tied to both parish membership and parish income so it was also to parishes’ advantage to report the lowest figure possible.

²⁰⁷ Chapter 8 will look at the question of membership much more closely through the US Congregational Life Survey. In the case of the Anglican Church in Newfoundland, those who claim to be non-members are often just as or even more involved in the life of the church as official members. There is some evidence from recent although incomplete diocesan figures (2010-2011) that many of those Anglicans who moved away in the 1990s are returning home to retire, contributing to the aging of the church.

being met in this congregation or parish.” Twenty-six percent of non-members stated they attended two or three times per month (9% attend every week). Twenty-two percent of non-members stated they had been attending their current congregation between three and ten years; and 24% said they had a strong sense of belonging to the congregation compared with 55% for members. Interestingly, 47% of non-members versus 42% of members stated they spent time every day in private devotional activities. Thirty-three percent of non-members took part in groups or services for the wider community not connected with the congregation, comparing favorably with 32% for members. Fifty-eight percent of non-members stated they had close friends in the congregation compared with 75% for members. Geographical proximity to the church was a factor in membership with non-members tending to live farther from the church with only 26% reporting they lived 1-5 minutes from the church and 44% of members reporting they lived 1-5 minutes away. Significantly, 38% of those identifying themselves as non-members were in the crucial 25-44 age group of prime interest to this dissertation.²⁰⁸

Baptisms

The next metric used to evaluate affiliation and participation with the Anglican Church was the rate at which baptisms are performed. For each church considered the number of baptisms was compared to the number of live births, in order to give an indication of the percentage of babies who are baptised in the Anglican Church. Three of the churches studied – the Church of England, the Anglican Church of Canada and the Episcopal Church of the United States of America – showed a declining baptism rate. The rate of baptisms in the Anglican

²⁰⁸ Although the data available on this group does not provide an answer, it is worth investigating if there are financial reasons for non-membership in that those claiming not to be official members would not feel the same obligation to financially support the church. They are therefore saving themselves money by delaying or declining membership even though they belong in other ways.

Church of Canada declined from 8.36% of all live births in 1961 to 3.61% of all live births in 2001, which represents a 57% decline. The Episcopal Church in the United States showed a similar decline from 2.31% in 1960 to 1.17% in 2000, which is a 49% decline in baptism rates. The rate is significantly more severe in England where the percentage of babies who were baptized in the first 12 months of their lives has declined from 55.61% in 1960 to 21.3% in 2000: a decline of 62%. It is worth noting that the rates of baptism in England were much higher than any other region in 1960 but have since declined to correspond to that observed in both Canada and the United States. However, the rate of baptisms in the Anglican Church in Newfoundland appeared to increase. In 1961, the percentage of babies born in Newfoundland who were baptised in the Anglican Church was 18.92%. While Canada, the United States and England have seen their rates of baptism decline by 57%, 49% and 62% over 40-year periods respectively, the Anglican Church in Newfoundland has demonstrated growth in the rates of baptism. Over a 40-year period from 1961 to 2001, the rates of baptism in Newfoundland increased from 18.92% of the population to 30.07% with a 59% increase being clear over a 40-year period. See Figure 5.4.

The trend may be continued in Newfoundland beyond 40 years, with a rate of 32.4% in 2005 demonstrating a four-year increase of 2%. The change in baptism rates may be seen more easily on the baptism index graph (Figure 5.5). Although it may be argued that the increase in baptism rates in the Anglican Church in Newfoundland has been somewhat exaggerated due to severely declining birth rates among the Roman Catholic population in the province, such a decline among Roman Catholics may also be seen in the United States, Canada and England. The data still indicate a significant difference between Newfoundland and the other areas under study.

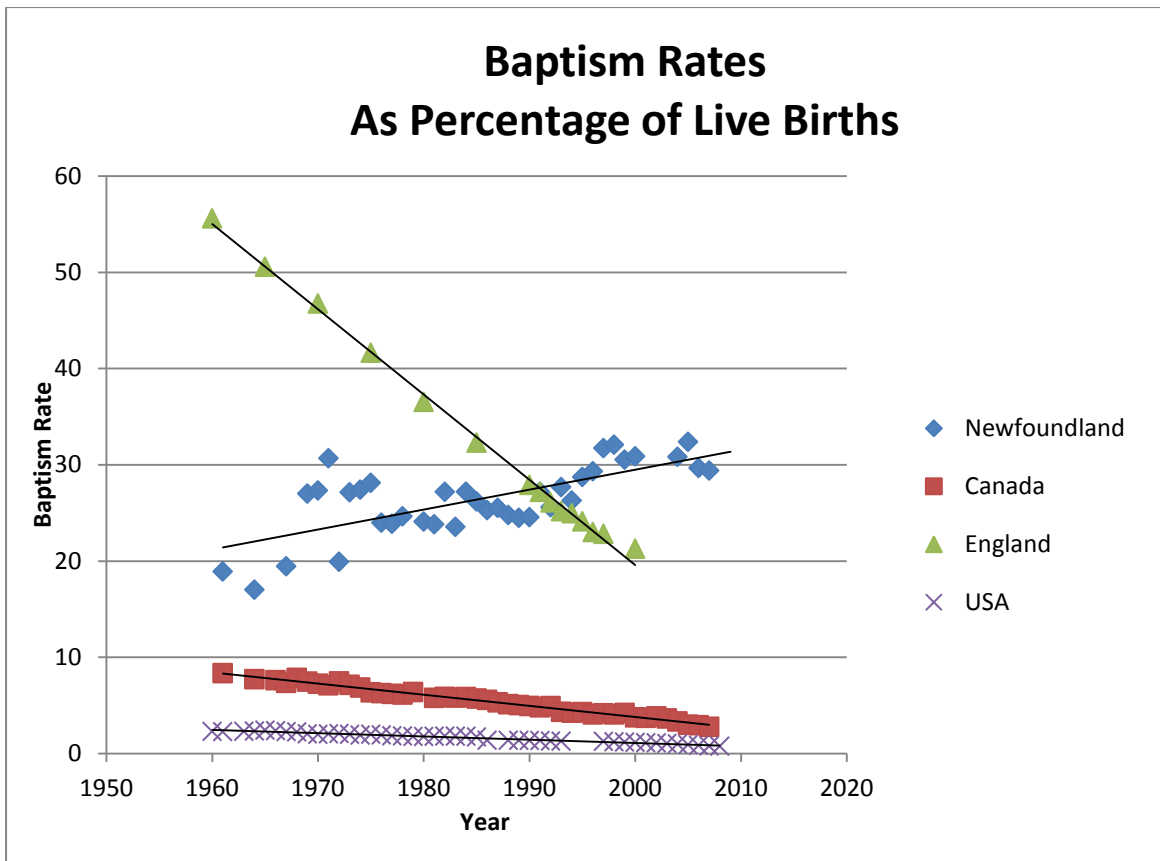


Figure 5.4: Baptism Rates as Percentage of Live Births

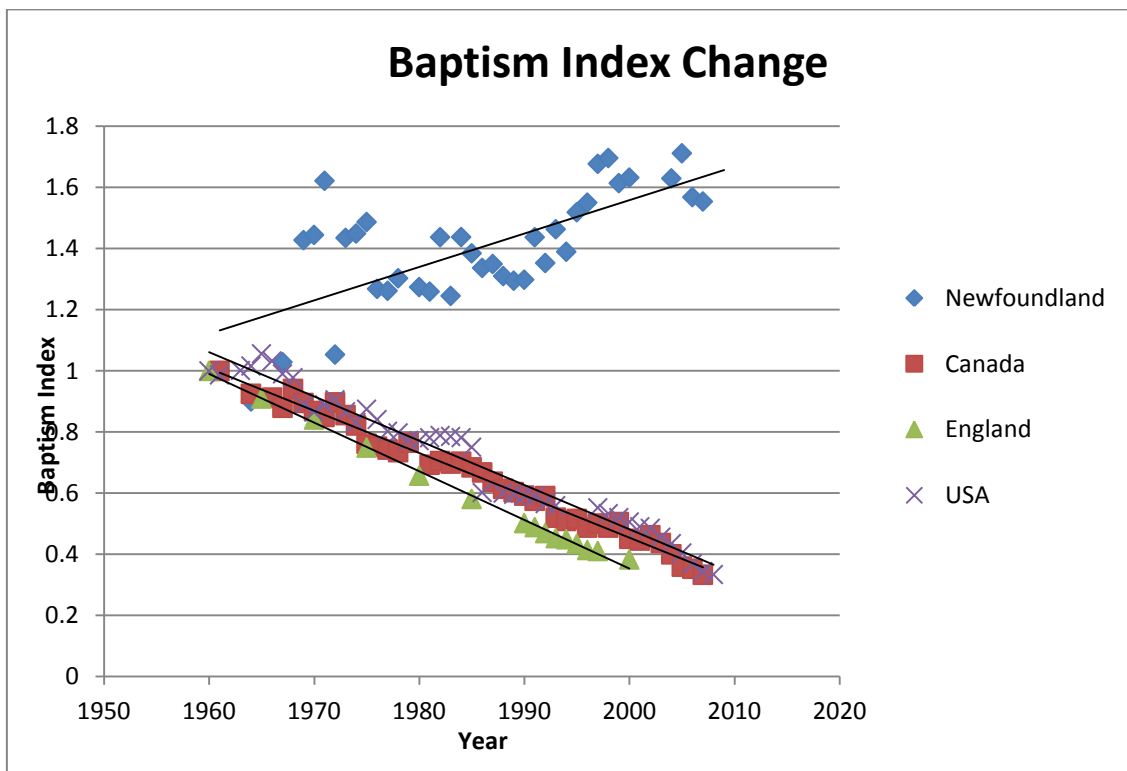


Figure 5.5: Baptism Index Change

Confirmations

The third metric considered to measure affiliation and participation with the Anglican Church was that of confirmation. It was seen that confirmation rates have declined for all four of the churches studied. Considering a 40-year period from 1961 to 2001 in the case of Canada and Newfoundland and from 1960 to 2000 in the case of the United States and England, the decrease in confirmation rates seen in Newfoundland was consistent with the rates in the other nations, with Newfoundland showing a 65.5% decrease in the number of people being confirmed yearly.

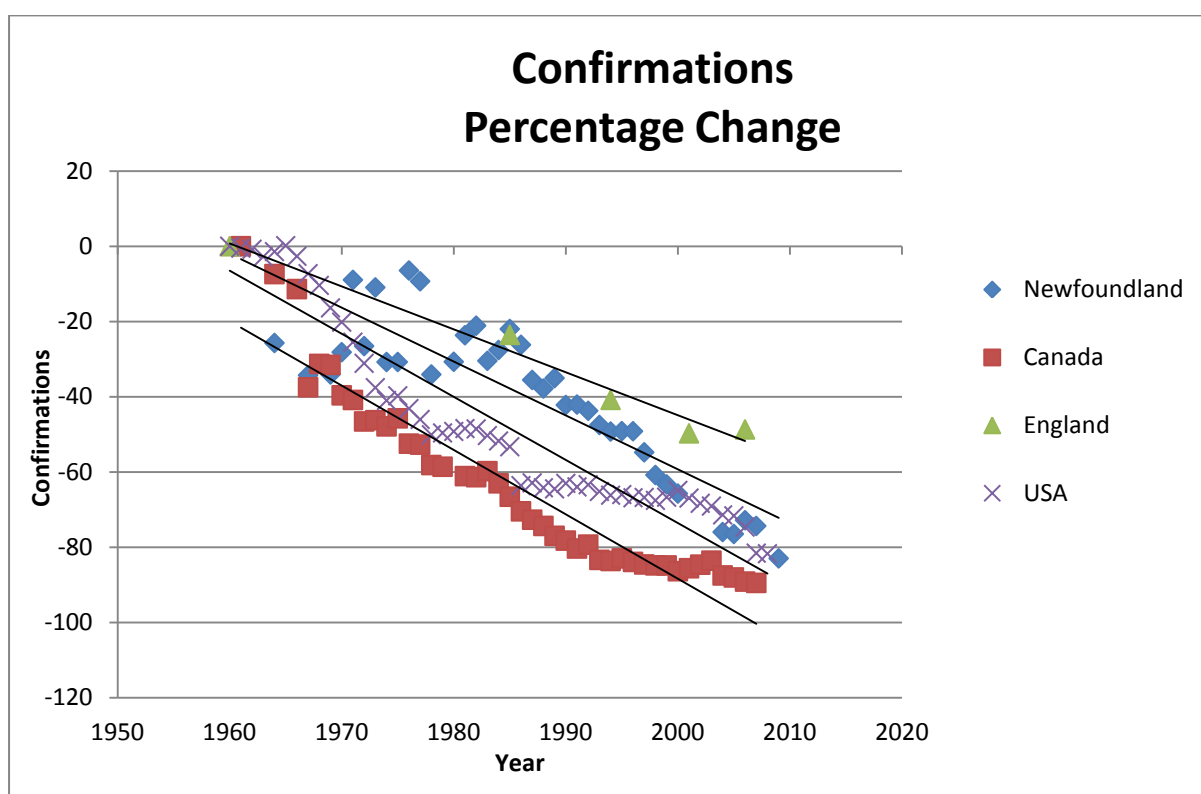


Figure 5.6: Confirmation Percentage Change

It should be noted that this figure is different in nature from the others used in this study, in that it is no way corrected for population change and the percent change in the total number of people confirmed each year was used. This arises from the lack of any corresponding

metric to which confirmation may be directly compared.²⁰⁹ That said, the Church of England has seen a decrease in confirmation of 49.7% during the 40-year study period. Similarly, from 1961 to 2001, the percentage of the population undergoing confirmation in any one particular year in Canada dropped by 86.5% and the proportion in the United States dropped by 64.9%. This trend can be seen in Figure 5.6.

Marriages

The next two metrics used – marriages and funerals – indicated a similar pattern to that of baptisms with the Anglican Church in Newfoundland showing quite different outcomes from the other churches considered. Measurement of the rates of marriage within the Anglican Church as a percentage of the total marriages within each region demonstrate a different pattern between Newfoundland and the other three regions (Canada, the US and the UK).

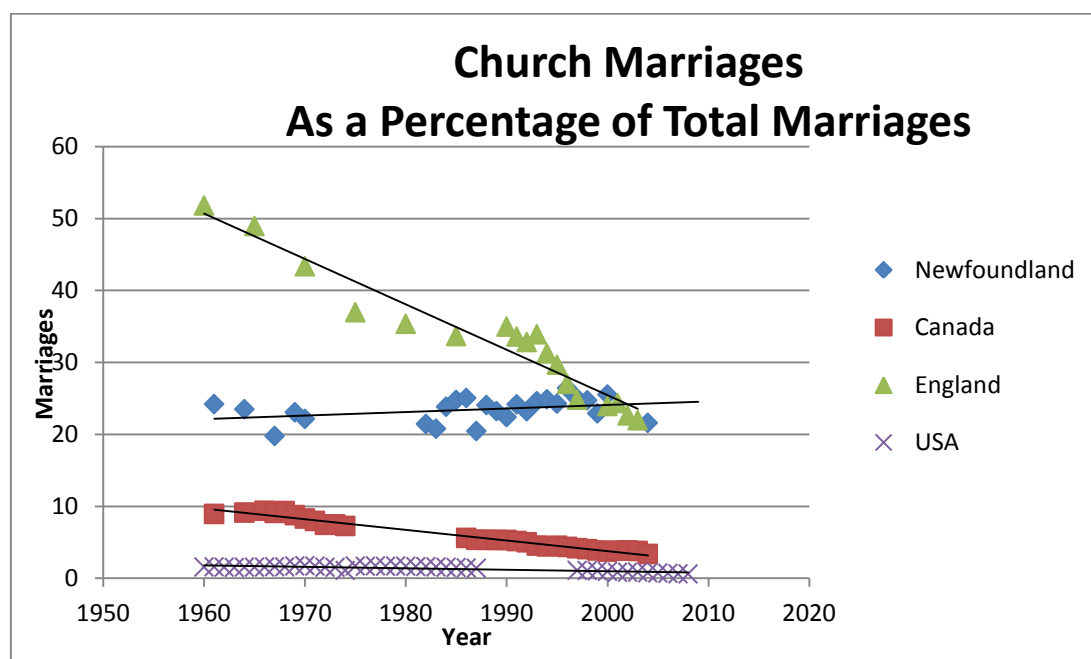


Figure 5.7: Church Marriages as Percentage of Total Marriages

²⁰⁹ There were also changes in the practice of confirmation among the churches considered over this period that may have contributed to declining confirmation rates. For example, in all three Newfoundland dioceses it became no longer necessary to be confirmed in order to share in Holy Communion.

The percentage of marriages performed by the Anglican Church in Newfoundland increased from 1961 to 2001 by 14%, from 24.2% to 27.6% of the total marriages performed within the province. This is in stark contrast to trends seen elsewhere toward civil marriages. It should be noted that civil marriages have been legal in Newfoundland since 1976 and same-sex marriages have been legal in the province since 2004.

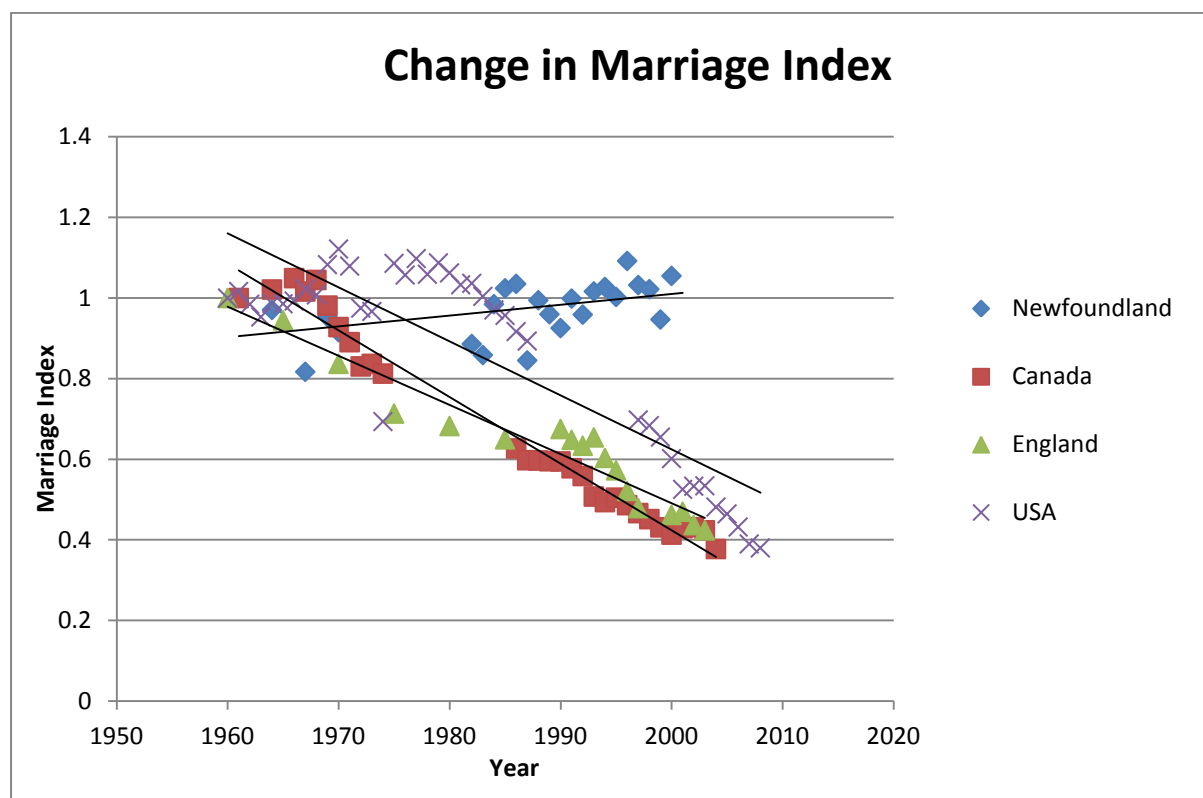


Figure 5.8: Change in Marriage Index

From 1960 to 2000, the percentage of all marriages performed within the Church of England declined from 51.81% to 23.76%. As with baptisms, the Church of England had the highest rate of church affiliation according to this metric in 1960, but declined to levels below that of Newfoundland by the end of the study period. This can be seen in Figure 5.7. The rates of decline with respect to church marriages in Canada and the US closely mirrors that of the Church of England, with Canada exhibiting a 59% decline in church marriages from 8.93% in

1961 to 3.69% of all marriages in 2001. The United States demonstrates a decline of 40% from 1960 to 2000, which is a change from 1.56% to 0.94% of all marriages being performed in a church. The changes within each Church can be seen more easily in Figure 5.8, which shows the trend as a change on the original or index value.

Funerals

As with marriages and baptisms, the proportion of deaths which result in an Anglican funeral has decreased in Canada, the United States and England but not in Newfoundland. The trends can be clearly seen in Figure 5.9.

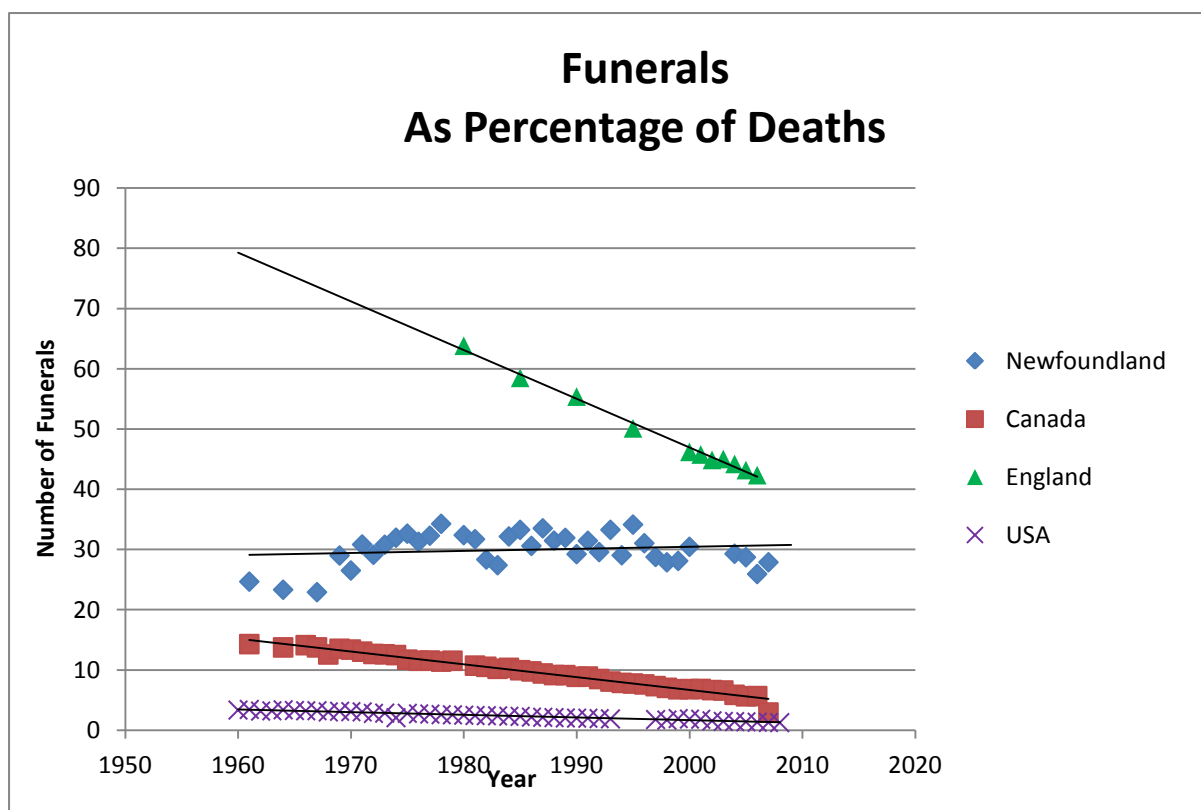


Figure 5.9: Funerals as Percentage of Deaths

Consistent with the other measures of church involvement, the rate of decrease was more pronounced in Canada than in the United States, at 53% over 40 years versus 45% over 40 years. Again, as with other metrics, the rate was initially several times higher in Canada than in the United States, with 14.32% of all funerals in Canada taking place in the Anglican Church in 1961 and falling to 6.71% in 2001. In the United States the decline was from 3.36% in 1960 to 1.86% in 2000. Conversely, the proportion in Newfoundland increased from 24.69% in 1961 to 28.38% in 2001. This represents a growth of 15% in the proportion of funerals performed in the Anglican Church in Newfoundland. The trends are more clearly visible when viewed compared to a time series value as in Figure 5.10.

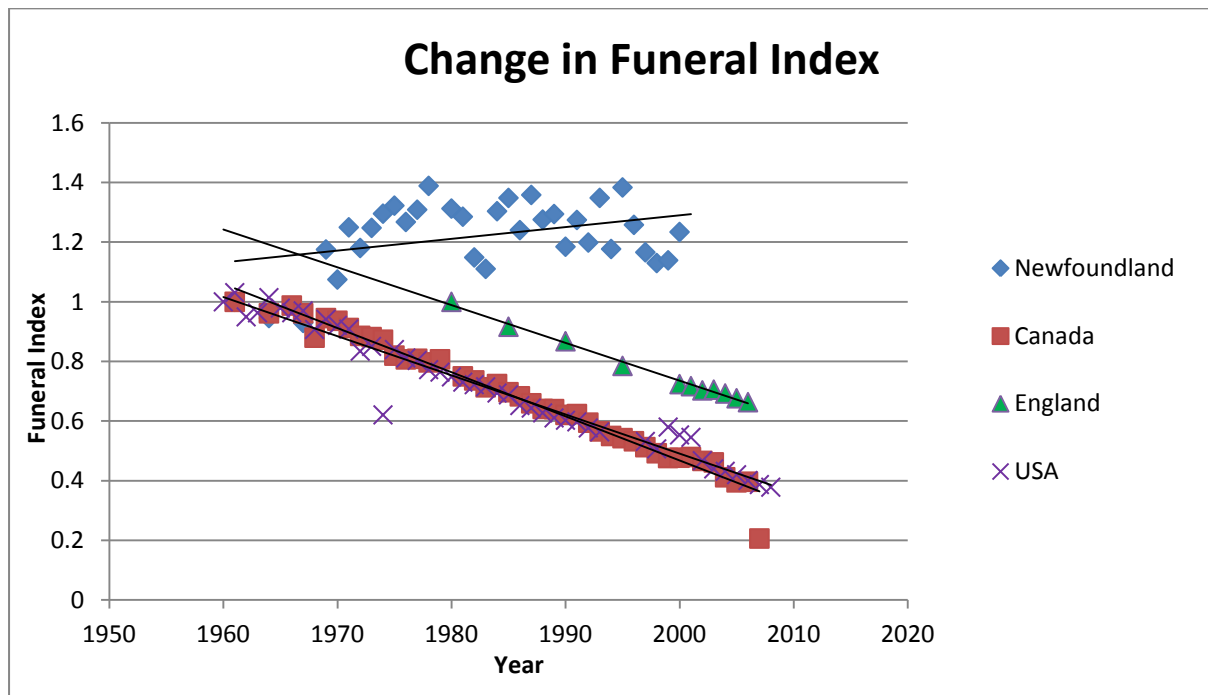


Figure 5.10: Change in Funeral Index

Discussion

The statistical data presented in this chapter on the Episcopal Church of the United States of America, the Church of England and the Anglican Church of Canada exclusive of

Newfoundland demonstrate significant patterns of institutional decline across all the metrics considered: membership, baptisms, confirmations, weddings and funerals. The Anglican Church in Newfoundland, on the other hand, reveals a deviation from the other churches considered in that it has not experienced the same level of decline with the exception of official membership figures and confirmations even if that rate too seems to have stabilized since 2004. Although the statistical data considered for the Anglican Church in Newfoundland as a whole stops at 2007 because both the Central Diocese and the Western Diocese were not able to provide comprehensive statistics beyond then (the Eastern Diocese, on the other hand, provided data up to 2009) the statistical analysis of the Anglican Church in Newfoundland reviewed in this chapter provides evidence to support the initial assertion that the trajectory of the Anglican Church in Newfoundland in recent history is distinctive based upon the data provided by the churches through their own statistical collections.

Although the membership figures for the years 1960 to 2001 reveal a much slighter rate of decline for the Anglican Church in Newfoundland than for the other churches considered, the figures from the Newfoundland church for the years 2004 to 2007 suggest a precipitous decline in the overall membership of the Church although this may be at least partly explained as an echo of the massive population decline that began in the 1990s in the province. In a large number of cases it was not until the early 2000s that the people who moved away in the 1990s finally terminated Newfoundland church affiliation and established church connections in other parts of Canada or elsewhere. It may also be accounted for by more accurate methods of membership recording across Newfoundland as dioceses and parishes consolidated ministries and adjusted finally to the demographic shock of the previous decade. In the years following 2000 all three dioceses engaged in concerted efforts to ascertain their membership figures as a vital tool in strategic planning for the future. A

notable example is the *Report of the Commission on Parish Demographics* published by the Diocese of Eastern Newfoundland and Labrador in 2003. If the membership figures for the years prior to 2000 were inflated somewhat because they often included anyone who was associated with a parish in any way through a baptism or wedding (and even individuals who had not lived in the parish or attended church there for years) the revised figures from 2004 onward may be considered a more accurate representation of the profile of the Anglican Church in Newfoundland today.

This brings us to an anomaly in this whole analysis: the figures from the Newfoundland church as a whole for the years 2004 to 2007 reveal that even as overall membership seems to have declined, the other measures of church affiliation have remained remarkably stable. The numbers of baptisms, confirmations, weddings and funerals have remained relatively consistent overall and even increased in the case of baptisms and weddings. Curiously, there seems to be no direct relationship between decline in membership and continued desire for the pastoral and liturgical offices of the Church, suggesting that even if fewer people are appearing on parish and diocesan membership lists as of 2004 onward, the relationship of the overall population to the Church has not diminished to the same extent. This is a curious outcome of the research in that apparent membership decline cannot be correlated with a decline in those seeking the ministry of the Church, a distinction in itself that will have to be considered more fully in the chapters to follow. A possible conclusion is that the Anglican Church in Newfoundland continues to serve a social function for the population beyond its purely religious role and well beyond its established and official membership lists. This conclusion raises additional questions regarding the definition of membership and what it means. Is membership from the perspective of the institutional Church something different

from membership in the mind of an individual seeking the ministrations of the Church? As previously noted, membership is a rather curious phenomenon in Newfoundland.

The following chart (Figure 5.11) demonstrates empirically this reality in the Diocese of Eastern Newfoundland and Labrador over 6 years between 2004 and 2009. Note that the population/membership figure should be multiplied by 100 while the other markers are as presented. Note also that the numbers are not adjusted for overall population change because the provincial population cannot be matched precisely against the boundaries of the Diocese of Eastern Newfoundland and Labrador. As the largest diocese in the province and one whose geographical boundaries contain over half of the total population in the Province of Newfoundland and Labrador along with almost half the Anglican population for the province today, the eastern Diocese provides the most recent example of this resilience as it is also the only diocese with relatively up-to-date statistical information in contrast to the other two. As the chart shows, the decline in diocesan membership is not matched by declines in baptisms, confirmations, weddings or funerals that in three cases – baptisms, confirmations and funerals – are even showing increases. It is also important to note that by 2004 when this chart begins the major population shifts on the island of Newfoundland stemming from the 1990s were long over and the population of the Diocese had been stable for a number of years. This chart may be considered representative of the Diocese in its current configuration and indicates an apparent stability in its pastoral and liturgical ministry. This particular diocese will be examined in much more detail in the chapters to follow as a diocesan-wide survey conducted there in 2007, a series of interviews with members, and the results from the US Congregational Life Survey administered in 6 of its 36 parishes are considered.

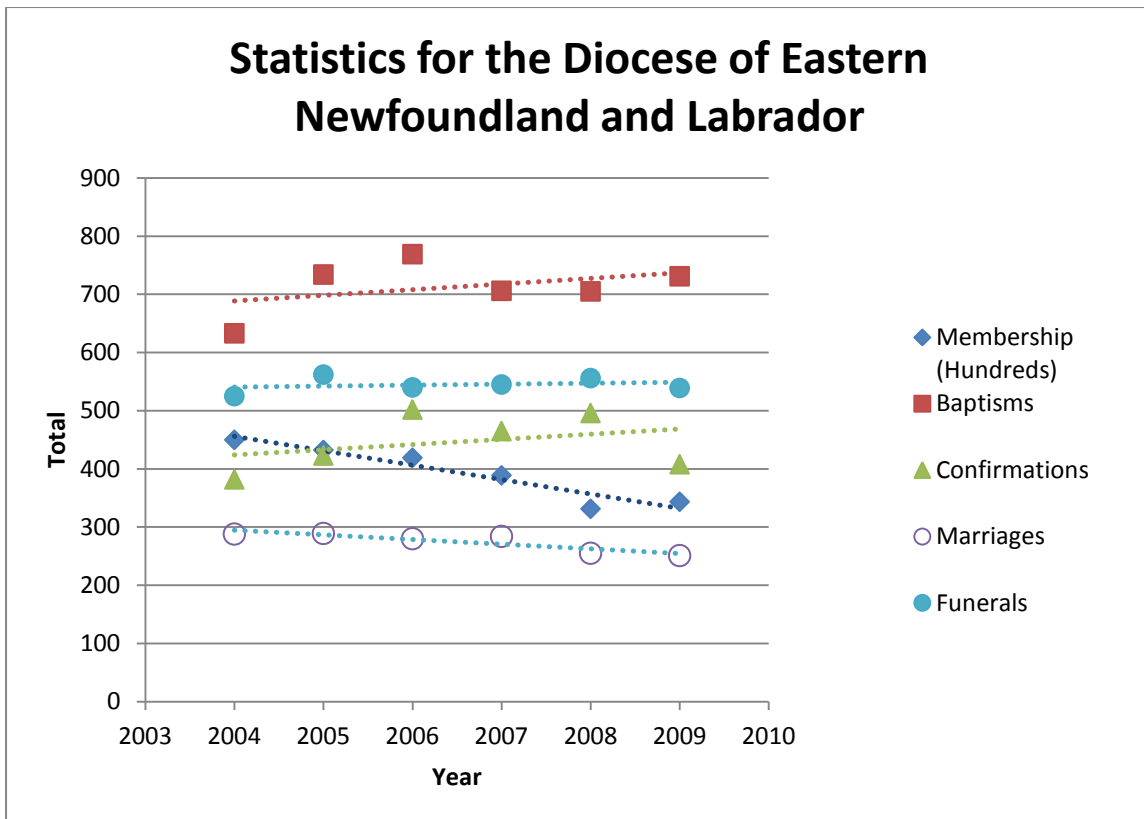


Figure 5.11: Statistics for the Diocese of Eastern Newfoundland and Labrador

A key distinction to be emphasized at this point is that many of those who are availing themselves of baptisms, weddings and even funerals in Newfoundland are not officially members of the Church but still feel enough of a connection to the institution that they wish to share in those pastoral offices. In fact, there are probably two distinct types of membership at play within the Anglican Church in Newfoundland between those who are officially counted and who financially support the church (“envelope subscribers”), and those who are not officially counted and do not necessarily financially support the church in any regular way but still claim membership. The first group seems to be declining while the second is increasing. It is very significant to note that the sacrament of marriage is almost exclusively administered to those of a younger age corresponding to the 25-44 age group and the sacrament of baptism to the children of the 25-44 age group. This group will be examined

more closely in Chapter 8 when the results of the US Congregational Life Survey are presented. This group, in terms of official membership counts in the Anglican Church in Newfoundland as compared with the Episcopal Church in the United States of America, comprises almost the same percentage (15% compared with 18%), demonstrating that the age profile alone cannot be cited as the main reason for enduring church affiliation and participation in the Anglican Church in Newfoundland as compared with the Episcopal Church in the United States of America.²¹⁰ Figure 5.11 which provides the most recent snapshot of this phenomenon among the Anglicans of the Diocese of Eastern Newfoundland and Labrador shows this most clearly in continuing rates of affiliation with the church for baptisms, confirmations(!)²¹¹, weddings and funerals.

In Chapter 1 of this thesis it was noted that the Anglican Church in Newfoundland continues to have a broad social function and visibility related to its historical role in communities, becoming even more pronounced in modern times as government institutions and services are consolidated in regional centers, frequently leaving the Anglican Church as the only identifiable institution in outlying communities. The Church continues to be at the center of community life and this presence alone would tend to preserve and even generate social capital for the church community as it is seen as present to the people who respond with their support and membership. The boundaries between the Church and the wider community continue to be blurred and this allows for individuals on the edge to feel welcome.

²¹⁰ In the Diocesan Survey presented in Chapter 2 it was seen that only 15% of respondents were in the 25-44 age group, 40% of those in church and completing the survey were 40 years of age or older and 44% were 65 and above. The US Congregational Life Survey further records that 64% of those completing that survey were retired. While these statistics may explain a growth in church funerals, they do not explain the resilience (and growth) in individuals seeking baptisms and weddings.

²¹¹ Following a decline for many years, rates of confirmation in the Diocese of Eastern Newfoundland and Labrador are now growing again.

The initial assertion of this dissertation that the trajectory of the Anglican Church in Newfoundland is different from Anglican Churches in other parts of the world is supported from the empirical data presented in this chapter. The evidence presented also suggests strongly that there is a retained identification with the Church beyond the institutional parameters of the Church among those who for whatever reason no longer appear on parish and diocesan rolls. This is a curious feature of the Church not consistent with the other churches considered in North America and England although at this point the reasons for this incongruity are not apparent.

Chapter 6

A Survey of the Diocese of Eastern Newfoundland and Labrador

Introduction

Having examined the Anglican Church in Newfoundland from historical, sociological and statistical perspectives, this dissertation will now look at a diocesan-wide survey of over 3000 individuals conducted in 2007 in the Diocese of Eastern Newfoundland and Labrador (a quantitative approach) to see if it provides sufficient evidence to test the initial research question that social capital theory (counterbalanced by religious orientation theory) can explain the high rates of religious affiliation and participation in the Anglican Church in Newfoundland. Unfortunately, the way in which the diocesan survey was set up and the questions contained in the survey do not allow an analysis that can be closely mapped against social capital theory, rendering the diocesan survey of marginal use to this investigation. However, the survey does provide a contemporary picture of the Anglican Diocese of Eastern Newfoundland and Labrador from the perspective of the Diocese itself and for the purposes of diocesan planning that is useful to this investigation. Although considered by the Diocese of Eastern Newfoundland and Labrador a single survey, the diocesan survey of 2007 is in fact four distinct surveys distributed to four different groups of the Diocese.²¹² Three of the surveys will be considered in this chapter and they are the Parishioner Survey, the Clergy Survey, and the Retired Clergy Survey. The complete methodology was discussed previously in Chapter 4 and the survey itself with complete results comprises Appendix 2.

²¹² The fourth survey was intended for parish and diocesan employees but the response was so small (23) that it will be excluded from this analysis.

A Survey of the Diocese of Eastern Newfoundland and Labrador

Parishioner Survey

The Parishioner Survey contained four sections called: Aspects of my Faith, About my Parish, Future Focus, and About Me. A total of 3,194 survey questionnaires were completed and returned. Of the respondents, 64.9% were female with 35.1% male. Weekly attendance at worship was reported by 68.5 % of the total, and 84.7% were 40 years of age or older.

The first section, Aspects of my Faith, was intended to assess what the respondents considered of importance to them in their faith life and in their relationship with the Church. They were asked to rate 15 items on a five-point scale from “Very Important” to “Not Important.” The items considered included expected core values like *Being Anglican*, *Participating in Worship*, and *Being part of a parish community* that relate to bonding social capital. Other components included *Helping ease the suffering of others* and *Outreach* that reflect bridging social capital. There was no part that could be directly identified with intrinsic religious orientation.

The results of the Aspects of my Faith section of the Parishioner Survey affirmed the importance of belonging to the church community for the respondents with the vast majority of respondents (78%) rating *Being part of a parish community* as “Very Important.” *Being Anglican* was considered “Very Important” to 72% of respondents, with 21% considering it as “Somewhat Important.” Nonetheless, 79% of parishioners viewed *Regular financial givings to the church* as “Very Important.” It was on less-specific questions concerning Christian values and beliefs that the highest scores were observed. *Respecting the dignity of every human being* (94%), *Helping ease the suffering of others* (86%), and *Being faithful, wise and responsible stewards of God’s gifts* (86%) were the most favourable responses.

Passing on the faith to the next generation was also rated “Very Important” by 84%. When it came to questions of how that faith should be shared with the wider world beyond the church people were less enthusiastic: *Witnessing your faith to others*, *Proclaiming the gospel message through witness and evangelism*, and *Outreach* did not receive “Very Important” ratings as often and were more likely to be considered only “Somewhat Important.” The question on *Opportunities to learn more about issues facing the Anglican Communion* was considered as “Very Important” by 55% of respondents and had the highest response in the “Somewhat Important” category at 37%. While the majority of respondents were quite comfortable to affirm the role and place of core Christian values and ethics, they were less sure about how that should be communicated to the world. Although the split was not great, the focus of those who responded to this part of the survey seems to be more parochial than global. It was expected that the respondents would affirm the importance of the local parish community and that was clearly endorsed. Both bonding social capital and bridging social capital could be deduced from the results with a slightly stronger emphasis upon bonding social capital. Unfortunately, because considerations of social capital were not a primary interest of the Diocese of Eastern Newfoundland and Labrador in its efforts to discover priorities and preferences among its worshipping population, social capital was not included as a consideration in the development of questions for the survey. For that reason the survey is of limited value in discerning the presence of social capital among respondents. As for discerning religious orientation, the survey does not provide adequate insight into that aspect of religious life to be of value to this investigation.

When it came to the second section, About my Parish, the churchgoers were asked if they agreed or disagreed with a series of 20 items related to their parish on a five-point scale from “Agree Strongly” to “Strongly Disagree” and “No Opinion.” Items included: *Our parish is*

open and welcoming and *I feel included in parish life*, *Our parish outreach extends to non-Anglicans* and *Our parish shares ministries with other parishes*. Like the other items in the previous section, these could all be considered evidence for either bonding social capital or bridging social capital with evidence for bonding social capital slightly more pronounced. As with the Aspects of my Faith component, intrinsic religion cannot be clearly mapped against the items for consideration.

In the About my Parish section the replies were less enthusiastic than they were for Aspects of my Faith although once again the vast majority of responses were in the “Strongly Agree” or “Agree” category. The strongest responses were to questions concerning why they belonged to the parish, with most affirming that both the worship and activities of the parish community were attractive to them. Ninety-four percent either agreed or strongly agreed that their parish met their spiritual needs with 93% stating that they felt included on the life of the parish. When it came to making changes or seeking ways to share with other parishes and communities they were less certain with 78% believing that their parish should share more with neighbouring parishes. The weakest responses by far concerned the Diocese and its role in financial administration with just 43% stating that they either understood how their parish’s contributions to the Diocese were calculated or used. Again, there was a preference for bonding social capital over bridging social capital. Religious orientation cannot be deduced from this section.

The third section of the Parishioner Survey was Future Focus and sought to assess how much emphasis respondents felt should be placed upon certain matters by the parish or the Diocese. There were five options in each case from “Most Emphasis” to “Least Emphasis.” The 14 items included most aspects of church and diocesan life in general categories like *Worship*,

Congregational Development, Evangelism and Pastoral Care. On the matter of parish priorities, there was overall affirmation that *Worship* and *Children and Youth Ministries* should receive the most emphasis, although *Pastoral Care* and *Fellowship* were also quite highly rated. Significantly, *Evangelism* and *Studies of current issues in the Anglican Communion* received the lowest score. As for their views on the diocesan focus, parishioners felt that *Children and Youth Ministries* and *Communication* should be top priorities for the Diocese; however, *Young Adult Ministries, Clergy Wellness* and *Financial Stability* received strong support also. The general nature of this section did not allow detailed analysis of the responses so it cannot be considered helpful in accessing bonding social capital, bridging social capital and intrinsic religious orientation even if it does provide an overview of the relative emphasis the various components of parish and diocesan life received from parishioners.

Clergy Survey

The Clergy Survey contained four sections called About my Parish, Usefulness of Available Sources, Future Focus and About Me. A total of 61 members of the clergy returned their survey, representing over 90% of the ordained and active clergy in the Diocese. Of the respondents, the average number of years ordained was 12, 55% were Rectors/Priests in Charge, with 67% male and 33% female. In terms of age, 95% of them were 30 years of age or older.

The first section was called About my Parish and was intended to investigate perceptions of their parishes as clergy. There were ten statements they were asked to rate from “Strongly agree” to “Strongly disagree” and then “Not applicable.” Statements included *Our parish is open and welcoming* and *Parishioners are included in parish life* applicable to bonding social

capital. There were also items more applicable to bridging social capital like *Our parish shares ministries with neighbouring parishes* and *Attendance at worship is dropping because people are choosing not to attend*. The statement, *Our parish is open and welcoming*, received a combined “Strongly agree: and “Agree” response of 89%. On the question, *Parishioners are included in parish life*, a total of 97% of the clergy either “Agreed” or “Agreed Strongly.” A weaker rate of response was noted on the question of sharing resources with neighbouring parishes and ministries, reflecting similar attitudes to that of the laity. A slight preference toward bonding social capital over bridging social capital could be discerned in the responses. As for intrinsic religion, the statements were not intended to access that part of religious life.

The section, Usefulness of Available Sources, sought to find out for diocesan purposes of planning and organization how the clergy generally felt about the communications resources utilized by the Diocese and national church and if those resources were considered adequate for their needs. The seven items included for consideration were matters like the Diocesan Website and various newspapers and newsletters. The majority rated the resources as “Very Useful” or “Fairly Useful.” Perhaps reflecting their perceived distance both geographically and administratively from the General Synod of the Anglican Church of Canada it was rated as the least useful source of information for the clergy. This particular section is not useful in analysing social capital or religious orientation for the purposes of this study.

The third section was Future Focus of both their parishes and the Diocese and the same format was used here as employed for the Parishioner Survey. The same 14 components with five options in each case from “Most Emphasis” to “Least Emphasis” were presented. The clergy felt that with reference to their parish the strongest focus should be upon *Worship* and

Pastoral Care with Evangelism, Christian Education and Children and Youth Ministries following closely behind. Surprisingly, *Clergy Wellness* and *Fellowship* were rated much lower. The study of *Current Issues within the broader Anglican Communion* was by far the lowest choice at just 8% of the clergy feeling it should receive the most focus for their parish. The clergy views on diocesan focus were not inconsistent with their views regarding the parish. A noticeable difference was in the area of *Clergy Wellness* where the clergy considered the Diocese as needing a stronger focus upon it than the parish. A similar difference was noted on the question of *Communication*. The study of *Current Issues within the broader Anglican Communion* was rated as needing the least emphasis. An additional feature in the clergy survey not included in the parishioner survey was the option to write in comments at the end although this was not widely utilized by the responding clergy. As with the Parishioner Survey, the general nature of this part of the survey did not allow detailed analysis of the responses so it cannot be considered helpful in accessing bonding social capital, bridging social capital and intrinsic religious orientation.

Retired Clergy Survey

The Retired Clergy Survey had only three categories, Usefulness of Available Sources, Future Focus and About Me. A total of 32 members of the Retired Clergy Association returned their survey, representing 75% of the retired clergy in the Diocese. Of the respondents, the average number of years ordained was 40, with the average number of years retired being 8.3. Eighty-seven percent of the retired clergy claimed still to be active within their parish, assisting its ministry in some fashion, and 97% of the retired clergy were male.

The first section was Usefulness of Available Sources and was the same as that included for the active clergy of the Diocese in their survey but it had two additional items, *Retired Clergy*

Association and a space to add anything they felt was particularly useful. There was a strong agreement that existing sources were helpful with most rating as “Very useful” or “Fairly useful” the current sources of information. Similar to the Clergy Survey, the weakest source was perceived to be General Synod. As with this section in the two other surveys (Parishioners and Active Clergy) its general nature does not allow it to be applied directly to considerations of social capital and religious orientation.

The second section was Future Focus and was the same as that provided to both the parishioners who completed the survey as well as the active clergy. A strong majority (88%) of the Retired Clergy felt that *Worship* should receive the most emphasis in their parish. This was followed by *Pastoral Care* at 69%. Only 26% felt that a focus upon *Current Issues within the broader Anglican Communion* was appropriate – the lowest rate. Like the Clergy Survey, this particular section asked respondents to choose from a range of responses, rating an item from the *most emphasis* to the *least emphasis* in terms of how they wanted it reflected in their parishes. These priorities shifted somewhat when the retired clergy were asked what the future focus for their Diocese should be. Although *Worship*, at 58%, was rated second as a priority, it was matched by *Communication* and *Outreach and Social Justice* and passed by *Stewardship Development* and *Clergy Wellness* at 59% each. Christian Education received the most emphasis selection for 50% of the Retired Clergy. *Fellowship* and *Evangelism* received the lowest rankings. As with the Parishioner Survey and the Clergy Survey, the general nature of this part of the survey did not allow it to be used in accessing bonding social capital, bridging social capital and intrinsic religious orientation. The following charts (Figure 6.1) show in relative terms the perceptions of all three groups mentioned above – Parishioners, Active Clergy, and Retired Clergy – as they related to future emphases for both their parish and their Diocese. The complete data set may be found in Appendix 2.

For the future, how much emphasis should be placed on the following?

By the Parish

By the Diocese

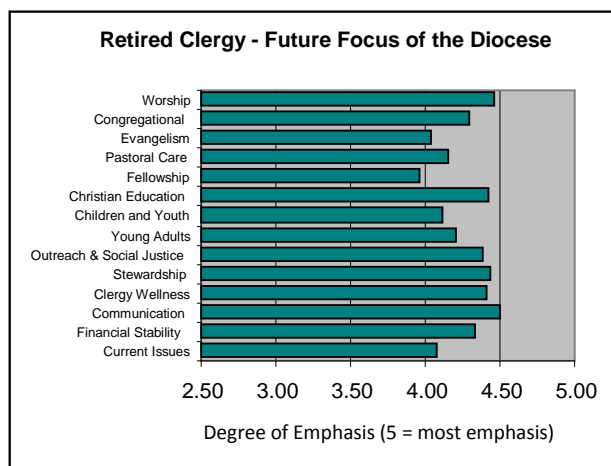
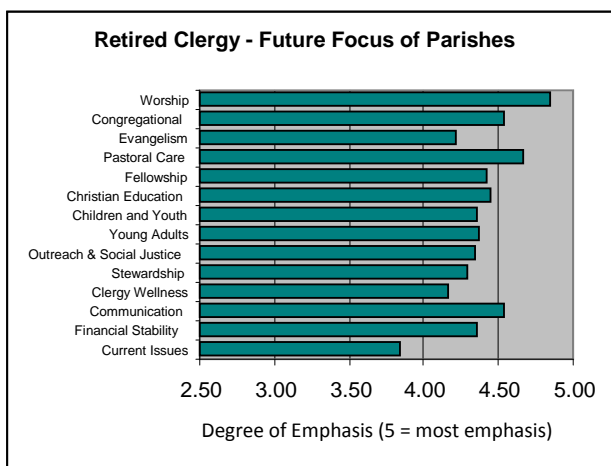
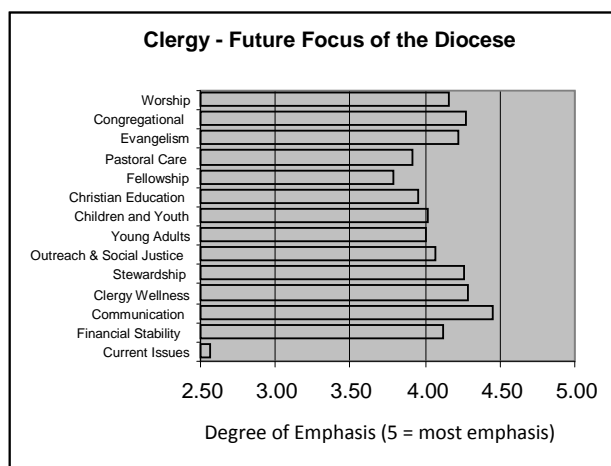
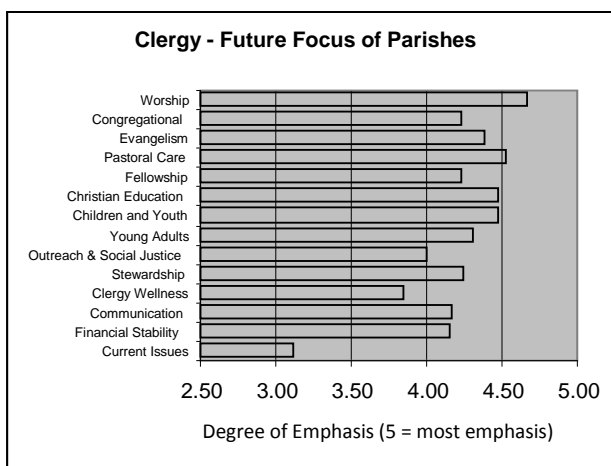
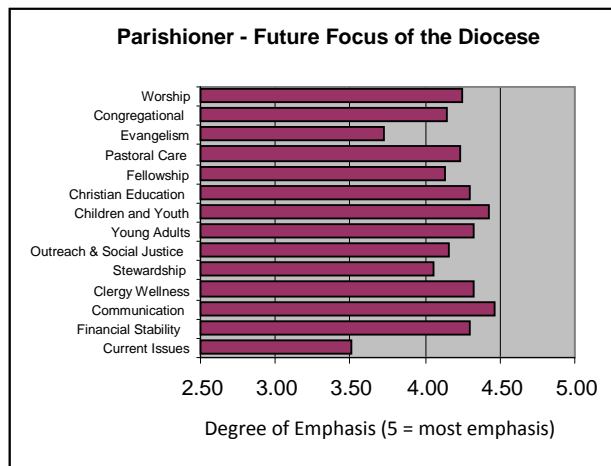
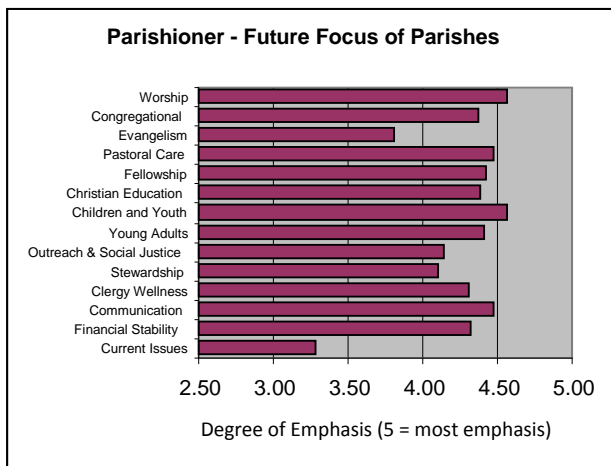


Figure 6.1: Diocesan Survey Results

Discussion

The survey of the worshipping community of the Diocese of Eastern Newfoundland and Labrador conducted in 2007 reveals a church community more interested in local and pastoral matters than global and doctrinal concerns. That is not surprising considering that the survey itself focuses upon parish and diocesan matters with a much smaller consideration of matters beyond the local church. For that reason alone it is difficult to measure the degree of emphasis upon the local as opposed to the global although it is possible to say from the available evidence that there continues to be a strong parochial focus among members of the Diocese. Allowing for minor differences of opinion between active and retired clergy, as well as between the clergy and laity, there was considerable consistency in how all groups viewed the Church. This may speak to an underlying health within the Anglican Church in Newfoundland even as it faces new and unfamiliar challenges locally, and pressures from abroad to conform to a particular understanding of Christian teaching and ethics. A weakness to this study it is that it drew upon only the worshipping community and did not seek to elicit responses from those who for whatever reason choose not to attend worship even if they continue to maintain a relationship with the Church. That, however, was not the goal; its goal was to seek a better understanding of the views and priorities of its active membership to aid in planning for the future.

For the purposes of this dissertation, the limitations contained in the diocesan survey are in its intention and methodology. Developed and administered by the Diocese, it was intended to measure preferences and practices among the members of the Church in formulating a diocesan ministry plan and the approach taken reflected that goal. The Diocese saw no need to investigate the underlying nature of those preferences and practices in terms of social capital, or religious orientation. That said, the survey does indicate a preference for the

public, pastoral and liturgical parts of church life. There is, however, another limitation to this survey that restricts its usefulness to this dissertation. This survey does not allow the Diocese of Eastern Newfoundland and Labrador to be directly compared to another diocese or national church because it is an original survey instrument designed by and for the Diocese of Eastern Newfoundland and Labrador reflecting the perceived interests and goals of a socially-interconnected and largely rural population. The questions contained within the survey cannot be easily matched to results from other places and for that reason it is difficult to compare the Anglicans of Newfoundland against populations elsewhere. This is a particular shortcoming in light of the original research question that asked if the Anglican Church in Newfoundland is an exceptional case. In order for that question to be investigated properly, survey instruments of sufficient similarity from other church communities must be compared. Although that has not happened in the case of the diocesan-wide survey of 2007, it will be the case in Chapter 8 and Chapter 9 when the results obtained in Newfoundland from the US Congregational Life Survey are examined and compared to findings from the Episcopal Church in the United States of America.

On the matter of social capital and religious orientation among respondents from the Anglican Church in Newfoundland the diocesan survey of 2007 does provide limited insight at least as far as the more public and community-oriented aspects of life are concerned and expressed in worship and in pastoral care of the community. Among the individuals surveyed, the areas most affirmed as the future focus of the parish church and Diocese all related to the well-being and health of the church community. If only the Parishioner responses are considered, it is seen that *Worship, Children and Youth, and Communication* merit the most emphasis for both the parish and Diocese. *Evangelism, Outreach and Social Justice* and *Stewardship* are consistently lowest in the scale indicating an apparent reluctance

to reach beyond the church community, however, when one considers that the boundaries of the Anglican Church in Newfoundland are rather porous and seem to include many who are not officially members one wonders how ministries beyond the parish are really understood. In Chapter 8 the question of passive membership will be examined.

As previously stated in the discussion of the Parishioner component of the survey, it was on less-specific questions concerning Christian values and beliefs that the highest scores were observed. *Respecting the dignity of every human being (94%), Helping ease the suffering of others (86%), and Being faithful, wise and responsible stewards of God's gifts (86%)* were the most favourable responses. Questions related to witnessing to one's faith or proclaiming the Gospel to others were considered of lesser importance for the respondents. Similarly, in the Parishioner Survey of their views on the Future Focus of the church the parishioners agreed that *Worship and Children and Youth Ministries* should receive the most emphasis, although *Pastoral Care and Fellowship* were also quite highly rated. Significantly, *Evangelism and Studies of current issues in the Anglican Communion* received the lowest score. This pattern appears steady whether at the parochial level or at the diocesan level. In the case of the diocesan survey it is also important to note that there were only minimal differences between the way the clergy saw the Church and the way parishioners saw it, and where those differences existed they were minor. A case in point would be the Future Focus for parishes section of the survey where both parties saw *Worship* as the priority moving forward with subsequent priorities rated only very slightly lower.

The diocesan survey reviewed in this chapter provides some evidence to support the initial research question of this thesis in as much as it affirms the value placed upon social and relational interactions among the members of the Diocese; a form of social capital. On the

matter of religious orientation, however, the survey has little to add. Nor, based upon its results, does it provide evidence for a unique identity for the Anglican Church in Newfoundland. However, as revealed in the statistical analysis presented in Chapter 5 where the Anglican Church in Newfoundland was compared with Anglican Churches in the rest of Canada, the United States and England, there has been a preservation of church affiliation and participation in Newfoundland not generally reflected elsewhere. Based upon the evidence presented from the diocesan survey the reasons for this are not certain.

Chapter 7

A Qualitative Study of Six Parishes

Introduction

Chapter 7 will look closely at six parishes within the Diocese of Eastern Newfoundland and Labrador through a series of interviews (a qualitative approach). This will be a shift from the approaches taken earlier that were historical, statistical and quantitative in nature. The approach adopted in Chapter 7 is intended to reveal the strength and nature of social capital among Anglican churchgoers as it is understood and experienced by the churchgoers themselves and to also show the relative strength of intrinsic religious orientation among them consistent with the approach taken with the US Congregational Life Survey in Chapter 8. In Chapter 4 it was determined that the questions contained in the US Congregational Life Survey allowed three relevant constructs – bonding social capital, bridging social capital and intrinsic religion – to emerge for the Anglican Church in Newfoundland. Chapter 7 will focus upon the same three constructs, but this chapter will not provide conclusive evidence to show that social capital theory can explain the distinctiveness of the Anglican Church in Newfoundland as identified in the research question for this dissertation and in the statistical profile presented in Chapter 5. The main reason for this is that the results from this qualitative investigation cannot be precisely mapped against similar results elsewhere to show comparative differences. An additional shortcoming with the interviews is that they were conducted among churchgoers and members of the parishes and did not specifically target those who were not regular churchgoers or members. At the time the interview format and methodology was developed it was felt that the reasons for the statistical differences presented in Chapter 5 lay fully within the recognizable and official Anglican Church community and it was only later, after the interviews had been concluded and the surveys

analyzed, that the evidence suggested the reasons lay both *within* the recognized Church and *beyond* the recognized Church in the large passive Church membership around it. In light of this hypothesis that the large passive membership of the Anglican Church in Newfoundland is the source of the high rates of affiliation and participation (to be presented more fully in Chapter 8 and Chapter 9), the fact that this group is not specifically targeted in the interviews restricts the usefulness of the interviews to the research question under investigation. The interviews are useful, however, in that they reveal the attitudes among churchgoers that facilitate the type of passive membership characteristic of the Anglican Church in Newfoundland to be discussed in the next two chapters. Although both social capital and intrinsic religion are revealed through the interviews, an additional chapter focusing upon quantitative measurement of social capital and intrinsic religion is necessary and that will follow in Chapter 8.

The complete methodology used in Chapter 7 including the interview guide was presented in Chapter 4. The questions in each interview were identical and transcribed directly to paper as each person spoke in a form of selective transcription recording only the parts of each interview most relevant to the research question. This interview method is semi-structured and, even though a standard interview guide was used, those interviewed were also free to respond as they felt most comfortable. At times, the interviewer probed and clarified their answers. The three processes of open, axial and selective coding proposed by Neuman and Robson (discussed in Chapter 4 of this dissertation) were adopted throughout and the most common codes to emerge in their descending order of frequency were Family/Community (80+ references), Ethics (60+ references), Worship (60+ references), Trust (40+ references), Faith/Belief (40+ references) and Holiness (30+ references). Chapter 4 provides an overview

of what each code was taken to mean.²¹³ The evidence for social capital considered in the interviews is derived from the way in which those interviewed spoke of the social and relational aspect of their church involvement. Where possible, this was differentiated as bonding social capital and bridging social capital. Consideration of the nature and quality of trust among those interviewed was of particular interest in this analysis of social capital. The five indicators of social capital identified in Chapter 2 from the document, *Measurement of Social Capital: The Canadian Experience*,²¹⁴ assisted in the analysis of the interviews with *Perception of Community and Trust, Reciprocity, and Social Cohesion* being particularly relevant to this type of qualitative approach:

- Social Participation, Social Engagement, and Commitment
- Level of Empowerment
- Perception of Community
- Social Networks, Social Support, and Social Interaction
- Trust, Reciprocity, and Social Cohesion

The evidence for intrinsic religion considered in the interviews was the frequency of and motivation behind private devotional activities and self-assessments of spiritual growth. Participation in such activities as prayer ministries and bible studies were also taken as evidence for intrinsic motivation.

²¹³ Family/Community was taken to refer to intimate and closely-bonded relationships arising from birth or marriage and also social relationships beyond the family either of a bonding or bridging nature; Ethics was taken in a behavioural sense to mean both the charitable actions one engaged in toward others and to a lesser extent the personal ethics one practiced; Worship referred to the value and emphasis one placed upon public worship, generally on Sunday; Trust referred to the sense of confidence and reliance articulated for both fellow churchgoers and for the clergy leadership; Faith/Belief referred to the nature of one's belief and conviction; Holiness referred to individual conversion or transformative understandings of Christianity.

²¹⁴ Bryant and Norris, "Measurement of Social Capital: The Canadian Experience."

The Interviews

Parish of the Ascension

Getting to Know the Context

The Parish of the Ascension in Mount Pearl began with a service of worship on October 12, 1952 in a converted garage. The community of Mount Pearl was just beginning on the outskirts of St John's and the congregation was a church plant by the Parish of St Mary the Virgin in St John's. In 1956 the first Church of the Ascension was opened and parish status was granted on January 1, 1964. By 1978 the congregation had outgrown the original church and opened a second, larger facility, to accommodate the numbers attending worship on Sundays. In 1986 the parish spawned the Congregation of the Good Shepherd, giving the new congregation approximately \$200,000 to help establish itself with no expectation to have the money repaid. Interviews included the rector, the vestry, and ten churchgoers from the Parish of the Ascension.

The rector is relatively young, with a young family, and can readily identify with other young adults. He also has a particular interest in ministry to youth. A strong motivating factor in his seeking ordination was a desire to be part of the transformation of the Church, rather than sit back and see it sink into irrelevance. The ten parishioners interviewed were evenly spread in age from their mid 30s to mid 70s. The older respondents were among the earliest members of the congregation and had seen – and indeed, helped – it grow and develop from its small beginnings. A couple of the younger members had been baptized and grown up in the parish; others had joined the parish as young adults when they moved into the area.

Evidence for Social Capital

The vestry interview was quite revealing in terms of social capital with a strong endorsement of the mission of the parish being the expansion of God's will in acts of kindness and love throughout the community, and providing a community for people who wanted to worship. Almost all of the parishioners interviewed outside the vestry said they particularly liked the warm, friendly atmosphere and sense of family they encountered in the congregation. They identified an outreach to youth and families as a core ministry of the parish, with strong emphasis on worship. A couple also indicated they perceived a special outreach to older people, but felt that more could and should be done in this area. Most could not identify anything they would say they disliked about the parish; however two expressed a preference for more use of *The Book of Common Prayer* and older hymns sung to traditional tunes, while one felt the parish tended to be too self-sufficient and was unwilling to learn from what other parishes were doing.

A majority of those interviewed were or had been active in various forms of leadership in the parish, either as worship leaders, pastoral care givers, and/or committee and organization members. Their motivation was generally a mixture of "family obligation" in which they saw the parish as an extension of their families and a giving back of service to God in response to God's goodness to them. All expressed the conviction that the Church had always been a factor in their lives, even when as young adults they had not always been regular in attendance. They spoke of the transition times of birth, marriage, sickness and death as occasions when they were most conscious of belonging, and none could point to a time of unbelief. One respondent did indicate a painful time when she felt the parish failed her. When she approached the rector of the day with a view to getting married, she found herself rebuffed and somewhat humiliated (she did not go into the details of the reason for this). As a

result she went to another parish to be married, and did not return to the parish for a number of years although she still lived in the area. When she did return – in the time of a different rector – she experienced a warm welcome and “felt she had come back home.”

There was quite a diverse set of answers to how the church could best help people with questions about the faith. Some felt the onus was on those with questions to approach the church, but that the church must be welcoming, ready to listen carefully, and perhaps even change some of the ways it does things in order to accommodate them. One respondent felt the best approach would be to offer “more fire and brimstone sermons!” as being “wishy-washy” will not address the need! Others felt the onus was on the church to go out to those with questions and meet them where they were. Those who felt this way were more inclined to believe that lay people might be better at this than the clergy, although they would need training.

Most expressed some worry about the future, both of the parish and of the wider Anglican Church of Canada. They pointed to the aging congregation, and while there were still young families involved they wondered if the same sense of commitment was there. This may well have prompted the selection of the present rector, with his interest in and appeal to young people and families. Vestry members pointed to the many activities in competition with the church, such as Sunday sports activities and Sunday shopping. The rector perceived a growth in the willingness of the congregation to try new things and be more involved in discipleship; however he also felt there was a decline in the sense of commitment to a vocation or duty and greater emphasis on a quest for personal satisfaction. He spoke of the spiritual generosity of many parishioners, but wished for a greater openness in communicating that generosity.

It was notable in the interviews conducted at the Parish of the Ascension that the church was repeatedly spoken of as both family and as community. Although worship was also identified as a key attraction among the members of the parish it did not receive the same strength of endorsement as other, more social and interpersonal, qualities. In fact, it was the strength of the social life among members of the parish that seemed to be valued the highest among the members. All in all there was general satisfaction with the parish as it is, with very little suggestion about substantial change. A couple indicated the need for more effort in attracting young people to active participation in the parish, and others felt there needed to be more involvement with the community. One seemed to speak for the majority: “change for the sake of change usually results in more problems than what it was intended to fix!” Although difficult to characterize precisely, it does seem that bonding social capital may be more pronounced among the members than bridging social capital. A sense of trust among members and between them and the clergy pervaded the interviews.

Evidence for Intrinsic Religion

The churchgoers and members of the Parish of the Ascension were generally quite able to discuss the devotional and spiritual side of their life as Christians in a way that members of some of the other parishes included in the interviews were unable. This may be a factor of the relative age of the parish with its more mature membership. Having identified this, most of those interviewed struggled with expressing their concept of being a Christian. Only two clearly identified belief in and following the teachings of Jesus Christ as fundamental. Most identified being a Christian with living a “good life,” being “helpful to others,” and “following the Golden Rule.” Most also felt that one could live a Christian life outside the church, although some felt that the worship and fellowship one would experience in church was a very important factor. This response may have been more due to a reluctance to judge

non-churchgoers than clear conviction, for when asked how they nurtured their own faith they all pointed to their regular participation in worship and service. While most pointed to baptism as the beginning of a Christian life, they agreed there was also a need to grow consciously in the faith. Family was usually the greatest influence in the development of faith, with parents and grandparents bringing them to worship and Sunday School as children. A couple indicated the influence of their spouse was very important in their re-engagement with the church as young adults.

While all respondents indicated they took the Bible seriously, there was diversity in their understanding of it. While none would take it literally, some were more inclined to identify it as “the Word of the Lord” than were others. All indicated it needed interpretation. One respondent said she “does not have a strong opinion on its status or meaning.” Only one read the Bible daily, which he did with his spouse and using either *Forward Day by Day* or *Our Daily Bread* as a guide. Several had participated in one or more of the Bible Study programs offered in the parish. All felt the sermon was an essential aspect of biblical interpretation and application of scripture to life. Not all felt the sermons they heard were always helpful, but generally they were appreciative.

Most, but not all, respondents felt the Eucharist was at the centre of their worship experience, bringing them into intimate contact with God and giving them an assurance of forgiveness. While none spoke specifically in terms of “Body and Blood,” several did connect it with the Last Supper. A couple felt it was not particularly special and preferred Morning Prayer (from the *Book of Common Prayer*). One did feel the Eucharist was very important but worried about the danger of over-familiarity when it was the central service every Sunday.

Almost all those interviewed engaged in personal prayer at least once a day. Most had a set time and format, although a couple were more spontaneous in their prayer life. Most offered their daily prayers alone, although one usually prayed with his spouse. Several could point to occasions when they felt there were specific answers to prayer – not always the answer they would have preferred. None, however, experienced a sense of unanswered prayer – some specifically expressing the faith that “God knows best.”

In terms of intrinsic religion, the churchgoers interviewed at the Parish of the Ascension seemed to nurture private devotional activities along with a desire and expectation of spiritual growth. Although the church itself was a source of both, they were also quite willing to step outside of the church for resources elsewhere. The church did meet intrinsic and devotional needs among those interviewed even if the social nature of their involvement seemed to be more highly emphasized.

Parish of Bay de Verde

Getting to Know the Context

The Parish of Bay de Verde is the most isolated parish on the Avalon Peninsula portion of the Diocese of Eastern Newfoundland and Labrador. It is composed of the communities of Bay de Verde, Grates Cove and Caplin Cove with the church at Caplin Cove closed for the winter months each year. Church of England missionaries visited those communities in the 18th and 19th Centuries and in 1825 the congregations thus formed were granted the status of a mission with churches built in each community soon thereafter. In 1972 the mission joined with the Parish of Carbonear – an hour away by road – until 1986 when the Parish of Bay de Verde was created. Due to a massive drop in population in the 1990s following a decline in the fishery the position of rector was reduced from full-time to half-time in 1998.

The most recent part-time rector spoke with admiration for the people of the parish. In spite of their relative isolation and lack of full-time priestly leadership he felt they were no more naïve or less-informed about matters of faith and worship than any other Anglicans in the area. He was ordained after a teaching career, and greatly enjoyed his ministry to the people of the parish. He acceded somewhat reluctantly to the bishop's request to take on another assignment, which required him to relinquish his care of them. Clearly having a strong pastoral concern, he worried for the people if regular ordained ministry is not maintained. The parishioners did not seem to be expecting much change in the life of their parish in the near future. When asked what they would change, a couple expressed the wish that they could retain their rector on a full-time basis; but overall they were realistic with respect to the implications of their declining membership. There was a general sense of worry about the future, both of their parish and of the wider church. Locally, the population decline is a matter of great concern and led some to muse about the possibility of joining forces with members of the United or/and Roman Catholic Churches locally.

Only four individuals agreed to be interviewed for this project, although given the overall size of the parish this represented a larger proportion than the groups interviewed in the bigger parishes. All were people in their late 40s or 50s, and all were life-long members of the parish. One of them had married a member of the Roman Catholic Church and had attended mass with her spouse for a number of years. However, she did not feel at home there, and when her children had grown she returned happily to her Anglican roots.

Evidence for Social Capital

In terms of social capital, the vestry interview was of interest in that the respondents were unable to define a specific "mission" for their parish other than worship and pastoral care.

However, in discussion with them it was felt that the unspoken mission of the parish is simply *survival*. When asked to identify what they liked best about their church, all respondents spoke of the sense of belonging they experienced, having been members of their congregation all of their lives, along with their families. One person from one of the smaller congregations indicated that when she went to church almost everyone else there was related to her! When asked what they liked least, all referred in some way to the effects the smaller number of parishioners had on church life: “the loss of our rector just when we get to know him;” “the absence of programs and groups, such as ACW, Sunday School and Bible Study.” One respondent complained of division and conflict when *The Book of Alternative Services* was introduced in the 1980s.

All believed that belonging to the church was important in their lives, and while pointing to special times of need such as births, marriages and deaths, all felt a constant sense of belonging. Only one indicated a brief time of unbelief, after the death of her grandmother; however, after some reflection she returned to active involvement in the life of the church. All pointed to the influence of their families – parents and grandparents – in their formative years as being influential in the development of their faith. Each of the respondents exercised an active role in the life of their congregation as worship leaders or/and committee members, looking upon their various ministries as a natural expression of “family duty.” The social and interactional nature of parish and community life was highly valued by all interviewed, indicative of social capital among them. Because of the close relationships through community, birth and marriage there was also a high degree of trust among those interviewed.

Evidence for Intrinsic Religion

The evidence for intrinsic religion among the members of the Parish of Bay de Verde was more indirect than direct with some hesitation to directly name devotional activities or identify spiritual growth as a goal. In spite of this tendency, all claimed to be frequent, if not daily, readers of the Bible, many using *Forward Day by Day* or *Our Daily Bread* as guides. While expressing great respect for the scriptures – “the Word of God,” “the only real direction we’ve got,” most were cautious about interpretation: “There are different ways of looking at it;” “I have to wonder about some parts.” One female respondent sometimes attended Bible Study in the United Church in Victoria in the absence of a program in her own congregation. Those interviewed appreciated sermons that tended to expound the scripture readings and make clear application to daily life.

Most engaged in a daily prayer life, usually at a set time. All experienced a sense of answered prayer, usually involving the healing of sickness. None gave examples of unanswered prayer, with one respondent saying, “I don’t look to God and ask ‘Why?’” In terms of corporate prayer, while some expressed a preference for *The Book of Common Prayer*, they all felt comfortable with *The Book of Alternative Services* too. One person would rather have no book at all, preferring a “Prayer and Praise” type of service. All saw the Eucharist as central in Christian worship helping them draw closer to God. In one case it was described as the “celebration of the whole thing, the death and resurrection of Jesus.”

Being a Christian was for the most part defined in ethical terms: “be kind;” “do your best to help others;” “obey the commandments.” A couple included such terms as, “witnessing to Jesus,” and “loving God and others.” While the home was seen as important in the foundation of Christian character, it was also felt that a conscious effort on the part of the individual was

essential: “read the Bible;” “pray;” “it must reach a level of consciousness;” “it’s a life’s work.” While most agreed one did not have to go to church to be a Christian, it was also felt that attendance was important for the practice of worship and to engage in fellowship with others. Evidence for both social capital and intrinsic religious orientation could be found in the interviews.

Parish of the Good Shepherd

Getting to Know the Context

The Parish of the Good Shepherd is one of the youngest parishes in the Diocese of Eastern Newfoundland and Labrador, tracing its history to 1986 when a small group of persons from the Parish of the Ascension in Mount Pearl began worshipping at Newtown Elementary School in the community of Newtown, adjacent to Mount Pearl. With the support of its parent congregation, the satellite congregation grew so rapidly that by 1992 they had about 400 families and had built their own church, receiving parish status the following year. Very quickly the parish defined itself in relation to its mother church, the Parish of the Ascension, and adopted very evangelical approaches to worship and outreach. The Cursillo movement took firm root in the parish and by the mid-1990s there were clearly two groups at work within the church with not necessarily complementary agendas. There were those whose roots were clearly in the Parish of the Ascension and who favoured more moderate approaches to parish life, and there were those who considered themselves “born again” as a result of their Cursillo experience and who wanted the parish to adopt their agenda. About this time some of them began attending the “Toronto Blessing” (a charismatic movement based in Toronto) and became even more vocal in their beliefs. The departure of the first rector in 1997 and the brief stay of the second (18 months) did not temper this approach and it was not until the third rector came in 2000 that things began to moderate in the parish. That

all came to an end in 2004 when he announced that he was a homosexual, leaving his wife of 20 years, and loudly proclaiming homosexuality to be in the image of God. In the two years that followed, fully half of the parish members departed, leaving the parish with just over 200 contributing families, a state of affairs that persisted until a new rector came in 2009, after which time the parish began to grow rapidly.

A very distinctive feature of the parish life began with the new rector who challenged the parish to begin a free Wednesday Café and Lunch for the community. This event has grown by 2011 to include over 40 volunteers from the parish every week who cook and prepare lunch and serve it to more than 100 persons from the surrounding community every Wednesday. It has proved so popular and drawn such praise that in 2011 the government of the Province of Newfoundland and Labrador donated over \$33,000 to refurbish the kitchen so that the ministry could continue and grow. A rich social capital, both bonding and bridging, runs through the group of volunteers and the rector also requires all who assist with this ministry to gather with him periodically for a quiet morning of prayer and reflection that ends with a shared meal together so that the volunteers do not forget the nature of the ministry. In addition to the members of vestry, a total of 8 members of the parish were interviewed, representing all the age groups in the parish except the children and also reflecting a membership that comprised persons who had been with the community from the beginning when they worshipped in the elementary school, all the way to those who had joined the parish more recently.

Evidence for Social Capital

The vestry was unanimous in affirming the “community” and “family” nature of the church as a common good. One very distinctive interview in this parish involved both a husband and

wife. Although it was intended that only the husband be interviewed, the wife was home when the interview began and took part in the conversation. They had both come from broken relationships in the past and were quick to say that what they valued most about the parish was the people and the “openness” they felt there. They felt that the mission of the church was to reach into the community around it and bring people to Christ through the community of the church. They felt that it was important for people to get to know God “other than as the Father in Heaven.”

Another person said that the thing she liked least about the church was the reaction of those who left when the previous rector “came out” in 2004. She was troubled by the “hatred” of those who believed homosexuality was wrong and felt it was a “crime against God” to carry such feelings in one’s heart. When asked to describe what they felt was the best feature of the parish the following words were repeated by more than one person, sometimes by all of the interviewees: “friendliness,” “relaxed nature,” “warmth,” “openness,” “family feeling,” and “community spirit.” There was a remarkable sense of hope for the future among all persons and no tolerance at all for extreme views, particularly those affecting human sexuality. One thing that was very informative about the interviews was the degree to which the members affirmed a moderate approach to religion and did not want any return to the patterns seen in the parish during the 1990s when a group of very spirited people influenced by the Cursillo movement seemed to control parish life to a great degree. “I will not let anyone drive me out of my church ...” said one woman who had been a member of the parish from the beginning, “... but they came close to doing that when Len Whitten [a reference to the rector at the time] was here.” “We like things the way they are now,” said another. And still another who had joined only the previous year stated that it was the hospitality and “warm welcome” that drew her to the church. Indeed, everyone interviewed including the vestry affirmed their sense of

belonging to the parish community and almost everyone described that feeling as “family-like” in its warmth. There was a sense often expressed that the struggles with the evangelicals in the 1990s when Cursillo was at its strongest and the subsequent struggle for many in 2004 and 2005 over a rector who was gay forged those who remained in the parish into a stronger unit. Everyone affirmed that their closest friends were to be found in the parish. The social capital identified in the interviews was decidedly of a bonding nature rather than a bridging nature although this is most likely an outcome of the tight bonds formed among members during the difficult years in the past. In spite of the brokenness that the community has experienced there was a high level of trust among members and between them and the clergy leadership. In the words of one person interviewed: “If we can’t depend upon each other and our priest there’s not much point in being here.” Another described the mission of the church as “following Christ and being his presence in the world, sometimes challenging others and not being afraid to walk into the unknown.” Still another saw the church as “a sign of hope in a troubled world.” Individuals interviewed spoke repeatedly of the Wednesday free lunch for the community and how important that was to both the church and those beyond the church.

One distinctive feature of the interviews was an anxiety that many attributed to the struggles of the past, struggles no one wanted to repeat. “Be one with us,” said one woman when asked how she felt about some of the new persons joining the parish and what she expected of them. Two persons expressed concern that some of the new people were returnees who had left following the previous rector’s announcement of his homosexuality but at the same time they approved of their coming back to the community as long as “the past was left in the past.”

Evidence for Intrinsic Religion

The interviewed members of the Parish of the Good Shepherd valued private devotional activities and spiritual growth and were happy to affirm both even if the source was frequently beyond the boundaries of the church itself. There was also avid interest and strong attendance in bible studies like the *Bethel Series* and other adult studies like *Living the Questions*. The new rector has instituted periodic “Quiet Days” for the parishioners on various themes and attendance has averaged over a hundred persons. He has also begun the practice of public anointing on some Sundays like Pentecost with frequently the entire congregation coming forward. Many people did read publications like *Forward Day by Day* regularly and engaged in private prayer. On the question of how to live one’s faith in the world, one woman stated that she believed the Christian faith must be lived in “distinctive ways so that others know that there is something different about those who belong to the church and who serve Christ.” A characteristic attitude for the members of the parish was expressed by one woman who said that “Christ is with me every day, whether I go to church or not, but there I meet him in a different way.”

Parish of the Holy Innocents

Getting to Know the Context

The Parish of the Holy Innocents is located in the town of Paradise, about 20 minutes outside the City of St John’s and began as an offshoot of the Parish of St John the Evangelist in the 1980s. Presently it has about 300 families and is located in a rural town that serves to a large degree as a “bedroom community” for those working in St John’s. The parish itself reflects a very common sense of community for Newfoundland and is comprised of many who are related to each other through birth or marriage. It has been a very stable parish community from its beginning and has not known any major upset or trauma in its past. When asked to

describe the best feature of the parish every single person interviewed as well as the vestry as a group said the best feature was the strong sense of family that permeates the life of the parish. In addition, one person even stated that the best thing about the parish was the rector, a boisterous and extroverted personality who seems to know every member by name. As a young priest in his 30s he is also loved for calling some of the older grandmothers “Mom” in his visits to them, a term they have become fond of hearing. This priest is also a part-time military chaplain to the local army regiment and spends a day every week in that role. Significantly, his parishioners seemed quite proud of his ministry to soldiers and were happy to support him in that ministry, not expressing any concern whatsoever about the time he spends outside of the parish. The vestry plus seven individual members of the parish representing all age groups (except children) and degrees of involvement were interviewed.

Evidence for Social Capital

In all of the interviews conducted in the Parish of the Holy Innocents there was a strong sense of belonging and every person interviewed used the word “family” at some point to describe their feeling about the parish and said that belonging to the church was in some way an extension of their own families. There was a deep concern for each other among the members of this parish and everyone affirmed that the “fellowship,” “community,” “sharing,” and “giving” were central to their experience of the church. Three persons related with considerable emotion the care they received from the members of the parish following personal tragedies. In one case it was such a tragedy and the care of the parish priest that brought them back to the church and into greater involvement than before. The church was described as “friendly” with “most everyone speaking to everyone else every Sunday.” One person most valued the “simplicity” of the church community and described it repeatedly as a “little country church.” Another stated that she liked “the feeling of belonging to a family that

is larger than the family I already have.” With regard to the role and mission of the church, one person stated that he saw the members of the church as having a responsibility to be “ambassadors for Christ to the world.” Another said that she saw the mission of the church as looking after the community around it and to create “Christian fellowship” in the world. The mission of the church was to “help others in need” according to another person interviewed. There was little concern for conversion or transformation in life. Being part of the church family mattered most to everyone interviewed.

As found frequently in the interviews, most people said that their closest friends belonged to the church and in many cases they were also relatives. A sense of trust was also present among those interviewed, both for the other members of the parish and for the clergy. “I do feel that the people I am closest to here can be depended upon if I need them.” The greatest challenge in conducting interviews among the population of this parish was in finding anyone to identify something they did not like about the parish. Almost everyone could not answer this question when asked and most seemed uncomfortable that it was even raised the first place. Only the vestry could answer this question with any degree of confidence and their answer was to say that the location was less than ideal because the church is located on a side road that is not always visible to newcomers to the area and to those searching for a church. Notable in the congregation was a vague sense of concern over the diocesan leadership and the seeming distance that many felt from the diocesan synod office. Many affirmed the need for enhanced communication between the office of the bishop and the people of the Diocese. There was clear bonding capital at play among those interviewed with a lesser emphasis upon bridging capital.

Evidence for Intrinsic Religion

The Parish of the Holy Innocents was in many ways the weakest in terms of evidence for intrinsic religion with a less emphatic response from those interviewed on matters relating to private devotional activities or spiritual growth than to questions on the nature of community or relationships. Although no one dismissed adult study groups, few took part in such activities. All affirmed private devotional activities although with less enthusiasm than found in any other parish. No one expressed any great passion when asked about matters of worship, scripture or prayer. For most it seems that these things are not nearly as central to their Christian life as the way it is lived in community and the way they treat others and are treated by them in return. Indeed, it is through their experience of community that they almost unanimously stated their faith was nurtured. Every person except one said that it was their mother who instilled faith in them and who nurtured that faith in their early years.

Parish of the Resurrection

Getting to Know the Context

The Parish of the Resurrection in South River traces its origins back to the early 17th Century when one of the first settlements in Newfoundland was established at “Cuper’s Cove” (later Cupids) in 1613. During the 18th and 19th Centuries several churches were built in the adjacent towns and they later became part of a single parish, although the names of the communities included changed over time. The SPG provided both clergy and financial assistance throughout this period. By the 1990s the parish was composed of four communities: Brigus, Cupids, Makinsons and South River with a church in each. In 2003 the parish was reconstituted as a single congregation and was renamed the Parish of the Resurrection. By 2006 all four churches were closed and the new parish moved into its “House for the Church,” a key feature of which is the “Emmaus Room,” a coffee room to

assist with their “Ministry of Hospitality.” On six days of the week volunteer members of the parish operate a café providing a light lunch with tea or coffee to any who stop in, along with friendly conversation. No charge is made for this service, although free will offerings are accepted. It was emphasized that this was not designed to lure strangers into becoming parishioners; it was a service to the community, a practical offering of the love of God to those who stop on their way. However, it has in fact been the means of introducing some people to the parish, with a few of them becoming members.

It is impossible to overstate the degree to which the rector’s vision and energy were instrumental in the transformation of this parish, and continue to be a factor in its attracting new members. A dynamic and deeply spiritual person who was drawn to Anglicanism from the Roman Catholic Church by the joint influences of his wife and Anglican liturgy, he is more inclined to give credit to the work of the Holy Spirit and of the group of parishioners who have worked with him to bring this effort to fruition. He describes himself as a “people person,” greatly nourished by prayer and scripture, and this, with his openly warm friendliness and caring attitude, attracts people to him, and so to the life of the parish. Driven by a conviction that the church is about people, not buildings, he began patiently but assiduously after his appointment in 1999 to convince the people of the four congregations to see themselves as one unit of the Body of Christ. Before long he had persuaded many parishioners to relax the inherent congregationalism that was a mark of church life in the area and reorganize the parish’s worship and governance. Four vestries became one with membership from each of the congregations; worship in each of the four church buildings was seen as worship offered by the whole parish, with members of all of the congregations encouraged to attend. Eventually a vision was articulated that the parish divest itself of all of its buildings and erect one central “House for the Church” where the worship and service life

of the entire parish would be centred. In his interview, the rector generally referred to the church building by the word, “oratory,” a practice adopted by many parishioners.

The new “House for the Church” is located in a very visible part of the town of South River on the main road and the interior is the most distinctive worship space in the Diocese. The attached coffee room is open daily and appears to be well utilized by members of the congregation as well as the general public. The changes brought about by the new rector seem to have taken root among the community and although some members of the parish left because of the loss of church buildings and the formation of a single worshipping community, it appears that most have remained with the parish and support the new vision. Of the parishes considered for deeper study in this thesis the Parish of the Resurrection has the largest number of new members and younger members, possibly making it more receptive to change and experiment. In addition to interviewing the rector and the vestry, seven parishioners were also interviewed. They ranged in age from their early 40s to their late 60s, with the majority on the younger end of that scale.

Evidence for Social Capital

When interviewed, the members of the vestry were more enthusiastic and eager to answer, and less dependent upon the rector’s responses, than was the case with other vestry interviews. In a strong affirmation of social capital, they defined the mission of the parish to engage with the local community through hospitality, witness, spreading the Word, and worship and outreach. They noted there were initial objections to the transformation of the parish, with some of the older parishioners in particular finding it difficult to relinquish their congregational buildings. As a result, some parishioners were lost, although it was noted

some of these are returning to the parish. Only a few of the others went elsewhere for worship.

Of the individuals interviewed, about half were life-long members of the parish, a couple moved to the area and became parishioners, and a couple of others joined within the past two years. The more recent members particularly identified the rector as being a strong reason for their attraction to the parish. All listed the warmly welcoming and friendly attitude of the people, the hospitality and the spiritual depth of the community as things they liked best about the parish. Few could identify anything they would say they liked least, although a couple did wish there would occasionally be some more traditional hymns in addition to the regular contemporary music of the worship. All were involved in aspects of ministry in the parish, some as worship leaders, some as vestry and committee members, some as hospitality givers, some as pastoral care givers. They spoke of this work enthusiastically as opportunities to serve others. Many spoke of the need for engagement with the community in service as an aspect of living out the Christian life. By *community* it was clear they meant both the church and wider society. There was discernable trust among the members interviewed in terms of the confidence they had in each other and in the clergy leadership. There was evidence for both bonding social capital and bridging social capital in this congregation, however, the way in which four separate congregations became one is strongly indicative of bridging social capital among the members.

Evidence for Intrinsic Religion

Vestry members had little difficulty discussing the more devotional and spiritually-oriented aspects of their lives and felt that parishioners took the Bible seriously, and pointed to several active Bible Study groups in the parish. There were no fewer than five adult Christian

education groups of various kinds in the parish, and the degree of biblical and doctrinal literacy appears to be higher than average. One vestry member indicated that while in general there was not as much personal Bible reading in homes now as in previous generations, many members of the congregation find that in their daily relationships there seems to be “more talk about Jesus.” Individual respondents spoke reverently of the Bible as the Word of God, but emphasized that it was to be studied for meaning, not taken literally. One of them pointed out how often Jesus used the term “like unto,” indicating the need to look beyond the surface of the words for the truth of God for life today.

For all, the Eucharist was at the heart of their life as Church, and in almost every interview it was specifically identified as the means of entering into the sufferings of Jesus and receiving his Body and Blood “in order that we might move on in our Christian life.” There was general enthusiasm for the form of worship. One person indicated he initially had some trouble using *The Book of Alternative Services*, but he has since grown quite comfortable with it. Several spoke approvingly of the parish’s practice to print the entire service on a leaflet week by week so that people do not have to “fumble” with a book. The music, led by electronic piano, guitars and several singers, is upbeat and contemporary, and is generally appreciated.

When asked what it meant to be a Christian, almost all spoke of the connection of the human life with that of Jesus – “living in fellowship with Him,” “following His example,” “putting the self aside and serving others in Jesus’ Name.” In terms of becoming a Christian, most specified that baptism was essential, but more growth in faith was required until one could accept Jesus as Lord. A sense of conversion is an experience known to some people in the

congregation and celebrated. Many spoke of a time of wandering or disengagement with the church at earlier points in their lives, but none recalled a time of unbelief.

In response to the question of whether one had to go to church to be a Christian, there was general agreement that one did, in order to grow in faith and understanding, and to live in fellowship with other disciples of Jesus. It was recognized that many “good” people do not go to church, but a distinction was being made between being good and being Christian. One respondent said churchgoing was necessary in order “to live as a Christian.” It was noticeable how easily those interviewed used the word “oratory” for the place of worship – never the word church. Church was generally accepted to mean the people of God.

There was great enthusiasm and hope for the future of the parish with the people affirming growth both in numbers and spiritual depth. While there was concern for the welfare of the wider church beyond the parish, there is also the conviction that God’s love will prevail, no matter what. It seems probable, based upon the interviews, that much of this hope and general optimism arises from the way in which the community and social side of parish life is supported by private devotional activities and group studies.

Parish of St Michael & All Angels

Getting to Know the Context

The Parish of St Michael and All Angels in St John’s began as a mission of the Cathedral of St John the Baptist in 1885. There was no church building in the early years and the small but growing congregation met first in a chapel and then in a “Mission Room” inside another building. In 1904 the congregation moved into its first church building and in 1922 the Parish of St Michael and All Angels became a separate parish from the Cathedral. In 1956 they

moved into their “Art-Deco” designed church on the corner of St Clare Avenue and LeMarchant Road in downtown St John’s. That building was sold in 2010 and the parish members currently worship in the chapel of a funeral home on Sunday mornings, pending the construction of a new church in 2011-2012.

In terms of its liturgy, the parish is considered an Anglo-Catholic community, however, it is open to some contemporary liturgies (ie: Jazz Vespers) from time to time as long as the core identity remains intact. St Michael’s has also been a strong supporter of social action in the wider community and was for a time a key host of refugees to Newfoundland. The parish today – although reduced significantly in size from its heyday – continues to be a vital part of the wider diocesan family. The worshipping community is composed of many members who have belonged to the parish all of their lives and who will probably remain part of it as long as it exists. Recent discussions about downsizing the church building or moving to a new facility have met with the support of the parish members as they accept the logic behind such discussions. Preserving the church community seems to be a greater priority for them than preserving the church building. However there remains distinctiveness about liturgical worship at St Michaels, where such words as “reverent,” “dignified” and “formal” are regularly used by parishioners to describe the atmosphere they experience in worship. This was almost always the first thing people mentioned when asked what they liked best about their parish, and was in fact one of the reasons why some people chose to become members of the parish when they moved into St John’s from other areas. It is also a major factor in retaining the membership of older parishioners who no longer reside in the neighbourhood of the parish.

In interviews, some said that they visited other congregations closer to their (new) homes but did not find they could adapt comfortably to the different liturgical style and so chose to remain parishioners of St Michael's. As a result, over the years the parish has become, in the words of a vestry member, very much a "destination church" rather than a "neighbourhood church." Along with excellence in liturgical life, outreach is commonly identified as a key element in the particular mission of the congregation. While for some the purpose of the outreach is to attract new members, for most of those interviewed its goal is to exercise a form of servanthood to the community. In addition to the sponsorship and encouragement of the CLB company, parishioners pointed to the parish's active involvement in the Emmaus House Food Bank (a co-operative food bank operated by three Anglican and two Roman Catholic parishes in the inner-city), strong support of the national Primate's World Relief and Development Fund, making facilities available for meetings of Alcoholics Anonymous and Al Anon, and a new initiative, *Messy Church*, as aspects of outreach.

In many ways St Michael's appears to be at a crossroads in its life. For a number of years there has been a steady decline in membership, attributable to the attrition to be expected in an aging congregation where few younger families remain or join. When asked if they were anxious about the future of their church, almost all parishioners indicated they were, given the fact that fewer and fewer people remained to meet the operating expenses of the large church building and parish hall, and to inject a sense of vitality into the work of the various committees. In addition to the vestry, the rector was interviewed along with nine persons, one of whom was 45, one 70, and the rest in their 60s.

Evidence for Social Capital

The rector, when interviewed, indicated a deep respect for the people of the parish, describing them as faithful traditional Anglicans with a “feisty” devotion to their parish. Although worship and the liturgical tradition is of vital importance to them now, he felt that the initial sacramental vision of the parish was “clergy driven,” rather than innate in the original parishioners.

Interviews with parishioners confirmed a strong sense of belonging to a distinctive community that is in many respects an extension of family. Almost all indicated that a sense of belonging to the church was of constant importance to them from young adulthood, and particularly in times of transition in their lives, such as marriage, birth and death. Most indicated that in very young adulthood there were times when participation in the life of the church was spotty or non-existent, but none admitted to any time of unbelief. There was evidence for both bonding social capital in the strong connections among members but also bridging social capital in the sheer amount of outreach conducted by members of the parish. The closeness of the rather small community of St Michael and All Angels also seems to have generated a high degree of trust among members.

Evidence for Intrinsic Religion

The evidence for intrinsic religion among members of the Parish of St Michael and All Angels is strong and it is significant to note that it is largely expressed through the liturgical life of the parish community. And while this communal worship and service is at the heart of their sense of belonging, individual expression of worship varies. Many are regular in their daily prayers, some going so far as to recite Morning or Evening Prayer from *The Book of Common Prayer* every day. Others are more spontaneous in their prayer life, having neither a

set time, place, nor form. While a few indicate that they have experienced answers to their prayers, most do not seem to approach prayer as a matter of making requests to God. Rarely was there an admission of unanswered prayer – with some preferring to indicate that “No” is also an answer.

Few have a habit of regular Bible reading. Some used a devotional guide such as *Forward Day by Day* with varying degrees of regularity. A small number participated in the weekly Bible Study group that has been a feature of parish life for a number of years and several indicated they would like to be able to fit Bible Study into their schedule. There was a range of opinion as to the nature of the Bible. A few claimed to approach it as the “inspired Word of God” to be taken (almost) literally. Others, while acknowledging divine inspiration, remarked that it was written in vastly different circumstances from our own and consequently needed careful interpretation. They looked to the clergy that have served the parish over the years to provide interpretation and application of the scriptures to life today.

They were not narrowly doctrinaire in their understanding of the Eucharist or the meaning of Christianity. While all those interviewed regarded the Eucharist as the core of their worship, and in many cases the core of their lives, only a minority made a direct link with the life and death of Jesus or saw it as participation in or receiving of His Body and Blood. Most described being a Christian in such terms as, “living a good life,” “helping others,” “following the Commandments” by which was usually meant the Ten Commandments, although some specifically spoke in terms of the Lord’s “Summary.” Very rarely was there a direct link made to Jesus or to faith although many, if prompted, would probably indicate that such a link was taken for granted. Most felt that one became Christian mainly through one’s upbringing, with some specifying that baptism was the beginning. There was a range of

opinion as to whether one had to go to Church to be a Christian. Many said “No,” however, a few did indicate that it was essential and a couple of others were adamant that it was essential for a Christian to belong to the community of the Church and participate in the Eucharist.

Discussion

The initial research question for this dissertation that proposed social capital and religious orientation as possible reasons behind the statistical differences noted for the Anglican Church in Newfoundland as compared with the other Anglican Churches considered has been explored qualitatively in this chapter. That research question was twofold:

- to test the thesis that the Anglican Church in Newfoundland has not experienced the same level of decline as Anglican Churches in the rest of Canada, the United States of America and England.

- to test the capacity of the concepts of bonding social capital and bridging social capital as defined by Putnam to account for the comparative resilience of the Anglican Church in Newfoundland.

The evidence provided from the interviews conducted in this chapter shows bonding social capital, bridging social capital and intrinsic religion to be present to identifiable degrees among the members of the six parishes included. It is probable that social capital differentiated as both bonding social capital and bridging social capital may be a larger influence upon the nature of the church community than devotional and spiritual (intrinsic) motivations. What the interviews do not show is religion as purely a social action among the

Anglicans in Newfoundland but very much a combination of both external (social) and inward (intrinsic) motivations.

The methodology employed in coding the interview results has already been discussed in Chapter 4 as was the intention of this qualitative research to discern the meaning placed upon individual lived experience. The parishioner interviews discussed in this chapter reveal a church population in the Diocese of Eastern Newfoundland and Labrador that is quite similar sociologically, and rather homogenous when it comes to attitude and practice. It is informative to see that doctrinal and theological concerns do not generally receive strong affirmation among the members interviewed.

A commonality that emerges among all churchgoers interviewed is an emphasis upon relational and pastoral matters when the people are asked what they affirm most strongly within their church community. It is not that other religious matters are not important to them, they are, but they are not as important as the basic relationships formed between members. The “strong sense of belonging to a distinctive community that is in many respects an extension of family” identified among the parishioners of St Michael and All Angels Parish might just as easily be applied to all six parishes. The vestry of the Parish of the Ascension reflected the wider feeling of the parish when it identified the parish mission as “expanding God’s will in acts of kindness and love throughout the community.” This parish response fits well with the results obtained from the diocesan-wide survey previously discussed in Chapter 6 and the patterns seen there appear steady in the interviews of Chapter 7 with the same high levels of assent for social and community activities. Matters relating to intrinsic religious motivation were less strongly endorsed by those interviewed. What does not seem to be emphasized among the churchgoers interviewed was belief as a precondition

to belonging to the Church. Belonging was strongly emphasized but, based upon the interviews, the Anglican Church in Newfoundland does not seem to be a community defined by belief. What the interviews do reveal are the attitudes and values among churchgoers that allow them to include those who are not active and official members in the life of the Church family.

Religious orientation was more difficult to access and quantify in the interviews but it was apparent that those interviewed derived great meaning from their participation in the church community. The social life the Church offered was a major reason for their involvement, suggestive of extrinsic motivation and it was clear that the Church served more than just a religious and spiritual purpose in their lives. As for the quest orientation, that did not seem prominent among those interviewed but this was not surprising as most were active members of the Church whose needs seemed to be met by the institution. The interviews discussed in this chapter provide evidence for the presence of both bonding social capital and bridging social capital among the religious community and the emphasis placed upon social and community activities above the more spiritual side of religious life is indicative of what the people value most in their church membership and involvement. Chapters 2 and 4 discussed outcomes of social capital as ways to measure it and of the five outcomes contained in *Measurement of Social Capital: The Canadian Experience*²¹⁵ the *Perception of Community and Trust, Reciprocity, and Social Cohesion* were considered best measured qualitatively and were matters of interest in the interviews of this chapter. It was apparent that there were high levels of trust among the people in the parishes studied and also between them and their clergy leadership. There was also a sense of deep obligation toward each other and the church that would foster the further creation of social capital, consistent with the assertions of

²¹⁵ Ibid.

Coleman who identified those same two features – trust and obligation – as vital in social capital generation.²¹⁶

Sarah Williams, in her wide-ranging study of church and community life in Southwark from the year 1880 to 1939, may well shed considerable light upon the present-day pattern of religious life in the Anglican Church in Newfoundland. Although there are several key points of divergence between her approach and that taken in this investigation: notably that she focuses upon a time in the past while this thesis very much focuses upon the present, she analyzes a relatively small geographical area but in this study an area almost twice the size of the UK is considered, and her intention is to access the range of popular and folk belief both inside and outside the church, while this dissertation focuses upon the overall identity of a people very much within the community of the church. But Williams' study has great value to this investigation in that she affirms the range and depth of religious belief and practice, utilizing where she can qualitative and empirical measurements, but not allowing those methodologies and approaches with all of their limitations to detract from her assertion of a vibrant and enduring religious life among the people. Her goal was to go beyond official and recognizable features of religion and access the underlying vitality. Williams describes the tendency among some researchers to approach religion from a skeptical and often biased perspective: "But it none the less remains the case that a concentration on formal religious behaviour so outweighs a consideration of the more intangible expressions of belief that popular religion continues to elude us as a serious subject of enquiry in its own right."²¹⁷

Williams describes "popular religion" in this manner:

²¹⁶ As identified in Chapter 2, Putnam preferred the terms, "trust and reciprocity."

²¹⁷ S. C. Williams, *Religious Belief and Popular Culture in Southwark, 1880-1939*, Oxford Historical Monographs (Oxford: Oxford University Press, 1999). p. 3.

Popular religion is more appropriately defined, therefore, as a generally shared understanding of religious meaning including both folk beliefs as well as formal and officially sanctioned practices and ideas, operating within a loosely bound interpretive community. These formed part of a particular value orientation or culture: a generalized and organized conception of nature, of man's place in it, of man's relation to man and of the desirable and non-desirable as they relate to man's environment and interpersonal relations.²¹⁸

Williams critiques some of the work done by prominent researchers in the field in the following way:

... for all their innovation in relocating the extent and causes of religious change, these writers have continued to allow their agenda to be shaped by questions of decline, often at the cost of developing new avenues of enquiry and considering interpretive approaches which are able to give insight into the more elusive dimensions of popular religious culture outside the churches.”²¹⁹

While the subject and approach may differ between Williams' work and the work undertaken in this thesis there is significant agreement in terms of the overall goal which is to access what is truly happening at a personal level in the religious life of a people. If this dissertation has one advantage over Williams it is the contemporary nature of the work that permits direct observation and interaction with the population that she was not able to achieve. But the concerns raised by both investigations and the goals sought by them are remarkably similar:

²¹⁸ Ibid. p. 11.

²¹⁹ Ibid. p. 4.

By letting go of the instinct to view official and unofficial religion as monolithic and immutable entities and considering instead the interrelated character of different patterns of belief, it is possible to escape from the often repeated misconception that popular religion is always rural, primitive, and traditional as opposed to urban, civilized, and modern. Instead, the dynamic role of popular forms of devotion which encompassed both official and non-official religion, can be appreciated.²²⁰

The interviews reviewed in this chapter have been consistent with the initial supposition of this thesis that there is a distinctive form to religious life in Newfoundland derived in part from the value placed by them upon social and relational interactions.²²¹ It is very much a homegrown type of religious life that works well in the particular social and cultural environment of Newfoundland. Graeme Smith uses the term “People’s Theology” to characterize the belief structure of the average person over against the more systematic and precise theology of the official church and the academically inclined.²²² Although Smith’s argument is highly predicated upon his understanding of the Middle Ages, and indeed he believes that modern preferences are in many ways a return to medieval patterns, it has great relevance for this discussion because of the way he affirms the value of what the average person believed and practiced. Drawing upon the work of Werner Ustorf,²²³ Smith asserts that the theology of the people, far from being a poor reflection of authentic religious belief, is in fact a far more complete endeavour than has been realized. Such a theology is not

²²⁰ Ibid. p. 13.

²²¹ In their book, *Commitment Without Ideology* (London: SCM Press Ltd, 1973), the writers, C.D. Batson, J.C. Becker and W.M. Clark argue that it is possible to fully embrace Christianity without reducing it to an ideological system. According to them, “the Christian is called to commitment but not to any ideology (p. 184). They argue in favour of a Christian faith that affirms a growth process toward others as its highest good, without undue consideration of where that growth will lead.

²²² Graeme Smith, *A Short History of Secularism* (London: I.B. Tauris, 2008).

²²³ Werner Ustorf, “Not through the Sound of Thunder. The Quest for God in the Backyard of History,” in *Dare We Speak of God in Public?*, ed. F. Young (London: Mowbray, 1995).

concerned as much with knowing or explaining God as it is with adding quality and meaning to life:

The aims of popular religion are not academically rigorous; there is no attempt at coherence or systematics, but they are vastly more ambitious. Popular religion aims to provide the resources by which a person can lead a safe and contented life. More is demanded of popular religion than the truth about God. It is asked to shape the experience of the individual and community so that happiness is achieved. Besides such enormous demands, the expectation attached to official Church and academic theology seem rather insignificant.²²⁴

Among the churchgoers of the Anglican Church in Newfoundland interviewed, religion is very much local. Religious life is built around the cares, concerns and transitions of individuals and communities with no great passion for what may lie beyond those more immediate interests. Theological and doctrinal considerations, as they do arise, function in the service of the local and the practical. There is certainly a theology at work here but it is not a theology easily recognized or sometimes easily affirmed by institutional Christianity because it is so local and particular to the life of a people. Jeff Astley draws upon the work of Edward Farley in discussing the need to recover theology from the realm of academic inquiry. “Until the eighteenth century, ‘theology was not just for the scholar or teacher but was the wisdom proper to the life of the believer.’ This form of theology was not abstracted from its concrete setting, but understood as personal knowledge of God – ‘direct cognitive vision’. It was a theology concerned with and developing within ‘the believer’s ways of

²²⁴ Smith, *A Short History of Secularism*. p.122.

existing in the world before God.”²²⁵ In the Anglican Church in Newfoundland, as we have shown and will discuss more fully in the chapter to follow, theology has never been a purely academic endeavour but has retained a personal, practical and pre-“eighteenth century” character, to quote Astley.

This dissertation is the first time a study of this nature has been carried out in Newfoundland on a sample of a church population and for that reason, there is no pool of comparative data to compare what has been discovered about the Anglicans of Newfoundland with other churches. That is a problem in light of the initial research question which asked if the Anglican Church in Newfoundland was an exceptional case. In light of that limitation there remains the need for an additional research methodology and that will be provided in Chapter 8 when the results of the US Congregational Life Survey will be presented for the six parishes under consideration in Newfoundland and compared with that for the Episcopal Church in the United States of America, the closest denominational partner with a large body of results from the same survey. That will enable differences between the two churches to be delineated and allow patterns and preferences in religious life to be compared and assessed.

²²⁵ Jeff Astley, *Ordinary Theology: Looking, Listening and Learning in Theology* (Aldershot: Ashgate, 2002), p. 54. Astley quotes from Farley in *Theologia: The Fragmentation and Unity of Theological Education* (xi, 31, 35-37, 47, 156) and also *The Fragility of Knowledge: Theological Education in the Church and the University* (81,88). Astley uses the term “clerical paradigm” (page 62) to refer to the way in which theology evolved in the 19th and 20th Centuries as it grew more and more remote from the average person and became “restricted in its scope to knowledge needed by the professional leadership of the Christian community.”

Chapter 8

A Quantitative Study of Six Parishes

Introduction

Chapter 8 will present a quantitative evaluation of religious attitude and practice among churchgoers in the Anglican Church in Newfoundland and churchgoers in the Episcopal Church in the United States of America through a comparative analysis of the results obtained for the US Congregational Life Survey as it was administered in both Churches. In Newfoundland the survey was administered in the same six parishes (comprising one sixth of the total number of parishes in the Diocese) where the interviews discussed in Chapter 7 were carried out, namely the Parish of the Ascension, the Parish of Bay de Verde, the Parish of the Good Shepherd, the Parish of the Holy Innocents, the Parish of the Resurrection, and the Parish of St Michael and All Angels and the results from these six parishes were combined for analysis purposes. This is compared with the national average for all congregations of the Episcopal Church in the United States of America that have also completed the survey. The US Congregational Life Survey was employed because it contains items that can be mapped onto the desired concepts to be assessed. The methodology employed in the research presented in this chapter has been previously discussed in Chapter 4. Where comparisons between the two Churches are shown graphically the figures for the Anglican Church in Newfoundland are always on the left with the figures for the Episcopal Church in the United States of America on the right.

The US Congregational Life Survey

Chapter 2 discussed social capital theory in terms of the theoretical issues surrounding it and the forms and types under which social capital may be found. That chapter identified the

importance to social capital theory of relationships with their values and networks and resulting outcomes of trust and reciprocity. As noted, there are certain outcomes and indicators in social capital theory for which there is wide agreement as to their applicability to the concept. The five themes named in *Measurement of Social Capital: The Canadian Experience* reviewed in Chapter 2 generate such affirmation.²²⁶ They are:

- Social Participation, Social Engagement, and Commitment
- Level of Empowerment
- Perception of Community
- Social Networks, Social Support, and Social Interaction
- Trust, Reciprocity, and Social Cohesion

This dissertation measures the outcomes of social capital rather than social capital directly and the outcomes of interest in the statistical analysis presented in Chapter 5 – rates of membership, rates of baptism, rates of confirmation, rates of marriage, and rates of funerals – are considered indicators of social capital and are directly related to *Social Participation, Social Engagement, and Commitment* and *Social Networks, Social Support, and Social Interaction*. As already noted, these indicators are significantly different for the Anglican Church in Newfoundland than for the Anglican Church in the rest of Canada, the Episcopal Church in the United States of America and the Church of England. It will be argued that this continued affiliation and participation (an outcome) is strong evidence for the presence of social capital. Chapter 7 has already discussed *Perception of Community* and *Trust, Reciprocity, and Social Cohesion* from a qualitative perspective. *Level of Empowerment* is

²²⁶ Bryant and Norris, "Measurement of Social Capital: The Canadian Experience."

addressed to a very limited degree in questions in the US Congregational Life Survey relating to leadership in a congregation.

The US Congregational Life Survey will be utilized in this chapter to measure outcomes of social capital among churchgoers through the results achieved for the Anglican Church in Newfoundland and the Episcopal Church in the United States of America. The US Congregational Life Survey was designed to be completed by churchgoers on a given Sunday so that the findings for any given church could be easily compared with the results for other churches. In that sense it is a measurement of attitudes and practices among the churchgoing population only and those who do not attend church are not surveyed. The results provided to a church after it completes the survey include a direct comparison with the “national average” of responses and also a web link so that the church or faith community can do an online comparison of itself with other churches of the same denomination or other churches of similar size.

Although the way in which the survey results for the Anglican Church in Newfoundland is used in this dissertation is a different way of applying the findings from the US Congregational Life Survey (to measure bonding social capital, bridging social capital, and intrinsic religious orientation) it is not the first time the survey has been utilized in this way. Dixon, in his PhD thesis, *Ingenious Communities, Catholic Parishes in Australia as Creators of Social Capital and Religious Social Goods*,²²⁷ used the Australian Catholic Church Life

²²⁷ Bob Dixon, "Ingenious Communities: Catholic Parishes in Australia as Creators of Social Capital and Religious Social Goods" (PhD Thesis, Monash University, 2010). The measurement of social capital has frequently depended upon analysis of secondary data often gathered for reasons not initially associated with the study of social capital. Robert Putnam did exactly this in his early work in the United States when he compared state and national data from government sources and also data sets from private industry on consumer preferences to track changes in social capital. He would later develop this work into a Social Capital Index. In *Bowling Alone* (page 415) Putnam writes (with italics in the original), “The core principle, thus, is this: *No single source of data is flawless, but the more numerous and diverse the sources, the less likely that they could all be influenced by the same flaw.*”

Survey (CCLS), adapted from the Australian National Church Life Survey (NCLS) – an older but very similar instrument to the US Congregational Life Survey with many identical questions – in almost exactly the same way to access bonding social capital, bridging social capital, and what he called transformational or catalytic social capital. Much more will be said about Dixon's work in Chapter 9. The primary value to this study from the US Congregational Life Survey lies in the ability to compare directly results from the Anglican Church in Newfoundland with results from the Episcopal Church in the United States of America in order to discover underlying differences between the two Churches that can then help to explain the statistical differences presented in Chapter 5 of this thesis.

Demographic Profile of Responders

To understand better the statistical data derived from the surveys, the respondents of both groups (from the Anglican Church in Newfoundland and from the Episcopal Church in the United States of America) are compared in this section. In light of the significantly large differences between the two Churches in the rates of baptisms, marriages and funerals seen in Chapter 5 the demographic profile of respondents from both Churches is presented first to allow a direct comparison of similarities and differences between the two groups of churchgoers to test whether demographic variations provide an explanation for the statistical divergences of Chapter 5. Eight groups of metrics are presented in this section and are: Gender, Age, Education Level, Personal Life, Time to Commute to Church, Length of Time with Congregation, New Parishioners and level of Individual Financial Contributions.

As seen in Figure 8.1, among churchgoers in both the Anglican Church in Newfoundland and the Episcopal Church in the United States of America there is a higher ratio of women to men. In Newfoundland, this difference is slightly more pronounced than in the United States,

but not to a great degree. The diocesan survey of Chapter 6 showed 64.9% female to 35.1% male worshippers. The close similarity between these figures and those presented in Figure 8.1 demonstrate the similarity between the data on typical churchgoers for the six representative parishes for the Anglican Church in Newfoundland.

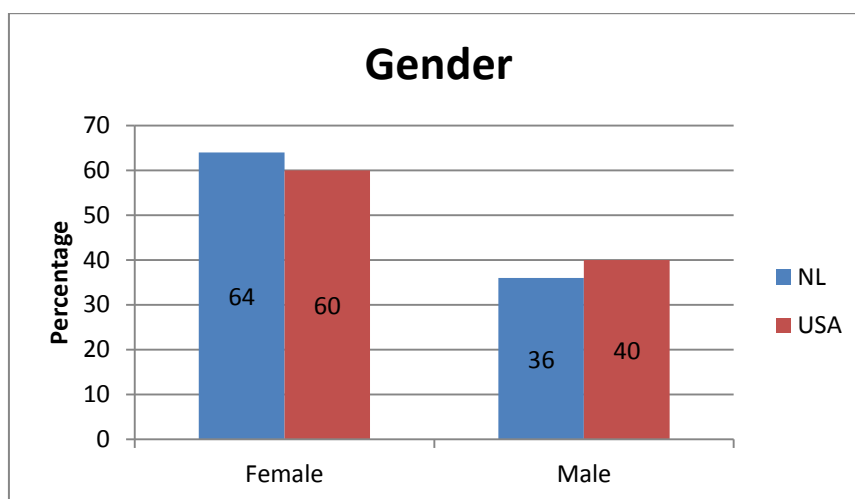


Figure 8.1: Gender

Figure 8.2 shows the breakdown by age of worshippers in the two Churches. The Anglican Church in Newfoundland has a more elderly population among churchgoers than the Episcopal Church in the United States of America with the average age of worshipper in Newfoundland being 60. In three of the four age categories the United States demonstrates a higher percentage of churchgoers, with the exception being the 65+ age category, where Newfoundland shows a 9-point lead on the United States. That said, this likely reflects an overall aging population in Newfoundland with much of its working-age population having left to find work in the wake of the collapse of the cod fishery. The diocesan survey presented in Chapter 6 showed 15.3% of respondents aged 39 and below and 84.7% 40 years of age and above.

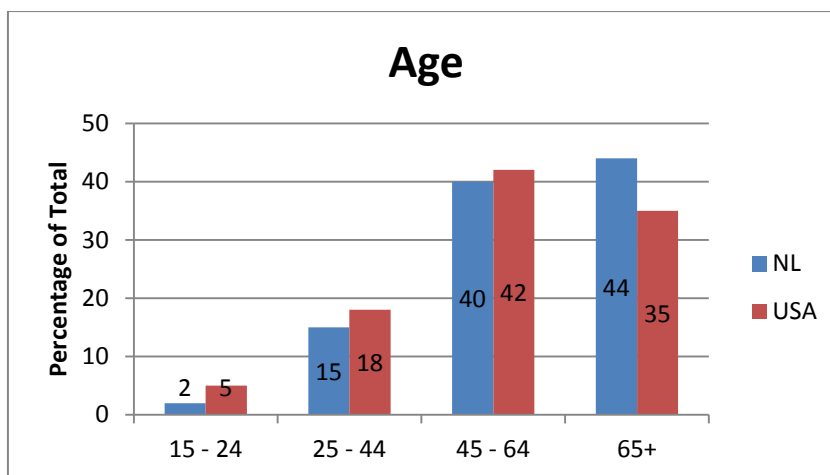


Figure 8.2: Age Breakdown between Churches

The following graph (Figure 8.3) is from Statistics Canada and shows the population of the province of Newfoundland and Labrador stratified by age to show the aging population in the province (1992 at top, 2007 at bottom).

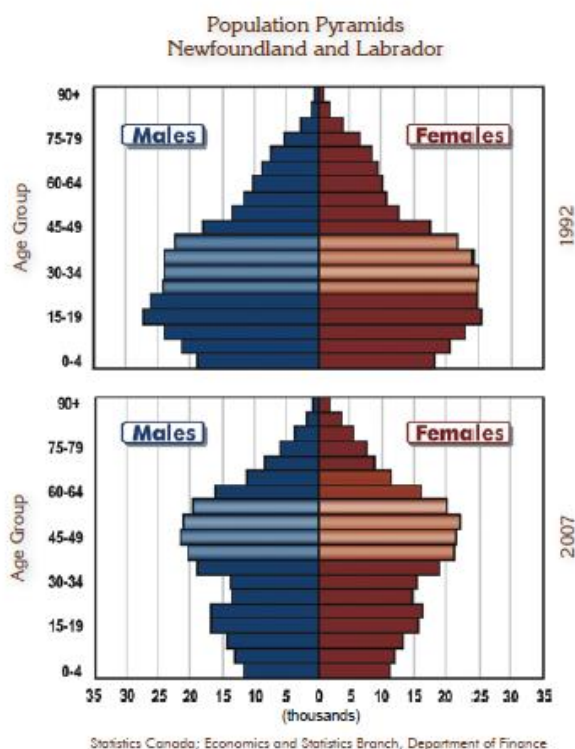


Figure 8.3: Age Breakdown in Newfoundland Population

Figure 8.4 shows that Anglican churchgoers in the United States have a higher level of education than those in Newfoundland with 26% of churchgoers of the Anglican Church in Newfoundland claiming a college or advanced degree but 79% of churchgoers of the Episcopal Church in the United States of America claiming a college or advanced degree.²²⁸ Nearly half of the Newfoundlanders studied (42%) have a high school diploma or less compared to 18% of churchgoers of the Episcopal Church in the United States of America. Although this may reflect a greater prevalence of post-secondary education in the United States than in Newfoundland, where a high-school education or less was often the norm for the older population who were raised in communities built around the fishery, it most likely reflects the particular membership of the Episcopal Church in the United States of America. Coupled with that is the fact that a great many of the better-educated Newfoundlanders in the 25-44 age group have had to leave the province to find work.

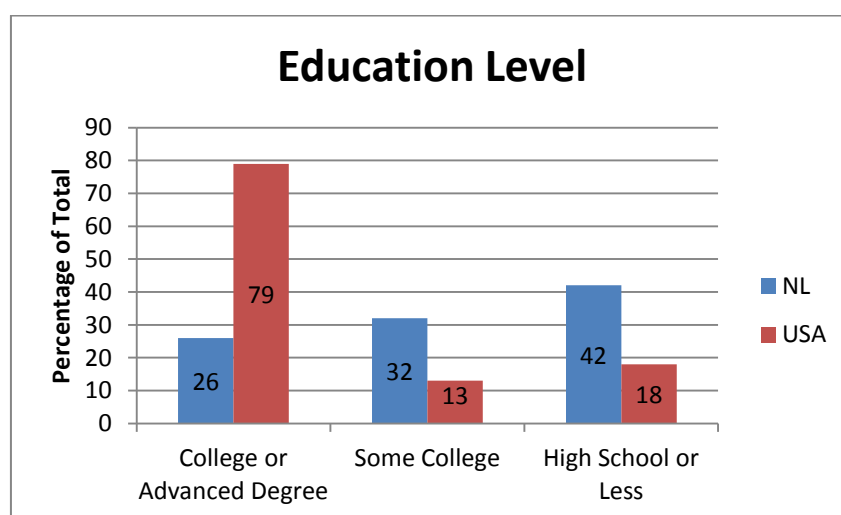


Figure 8.4: Education Level

²²⁸ A further analysis of this figure suggests that the members of the Episcopal Church in the United States are unusually well educated by American church standards. A comparison with the general population of churchgoers from all denominations in the United States who have also completed the US Congregational Life Survey shows that only 47% are college educated.

Figure 8.5 shows that the percentage of homes with children is similar among Anglican churchgoers for both regions; however, Newfoundland shows a higher rate of marriage among churchgoers of the Anglican Church in Newfoundland as compared to churchgoers of the Episcopal Church in the United States of America.

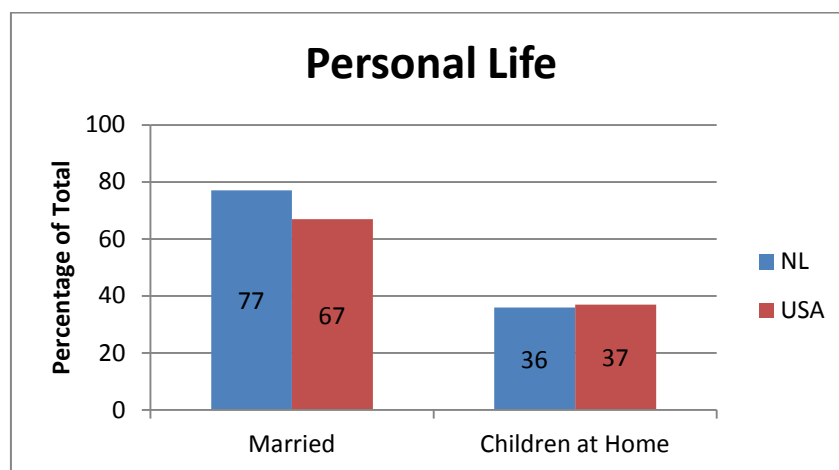


Figure 8.5: Personal Life of Parishioners

Figure 8.6 demonstrates that the majority of the churchgoers surveyed for the Anglican Church in Newfoundland live closer to their church than their counterparts in the United States with 82% of Anglican churchgoers in Newfoundland living less than 10 minutes from their church but only 49% of Americans claiming the same. Again, this is likely to be a reflection of other non-religious factors as Newfoundland is significantly more rural than much of the United States. This is highly relevant to the study as it demonstrates a different type of community life in Newfoundland as compared to the United States and indicates that Newfoundlanders tend to live in geographically smaller, more socially inter-connected, communities than Americans. Such a rural lifestyle reduces the distance between points of interest in the community and leads to closer interpersonal relationships among people living

there. Small, close-knit communities are more likely to develop stronger social bonds, which may lead to an increased level of bonding capital.

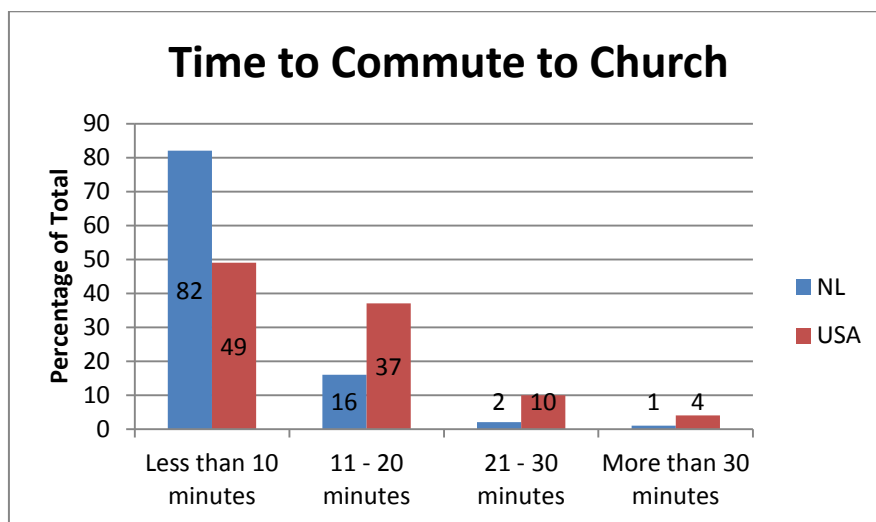


Figure 8.6: Commuting Time

In keeping with the picture painted in Chapter 1 of Newfoundlanders maintaining ties to the Anglican Church, it can be seen in Figure 8.7 that Anglican churchgoers in Newfoundland are significantly more likely to remain with the same congregation and not switch as often as Americans. Sixty-five percent of Anglican churchgoers in Newfoundland have been at the same parish for more than ten years, compared with 45% of their American counterparts in the Episcopal Church. Similarly, the United States leads Newfoundland in the proportion of congregants who have been with the parish for six to ten years and by a larger margin in the proportion of congregants who have been with the congregation for less than five years. In both congregations, the proportion of people who were visiting was quite similar. This demonstrates a tendency among Newfoundlanders to remain with a church which is quite different from the United States. This may be a reflection of a higher level of tradition among

Newfoundlanders as well as a reflection of stronger social bonds among parishioners. It also may demonstrate an inheritance along family lines of church and parish affiliation as opposed to an active individual choice of which church to attend. Although bonding social capital and bridging social capital will be discussed in the sections to follow, it is important to note at this point that two researchers (Finke²²⁹, Sherkat²³⁰) have concluded that where religious capital (a derivative of social capital) is strong there is a reluctance to switch or change churches.

“The greater their religious capital, the less likely people are to either reaffiliate or convert to a new religion.”²³¹

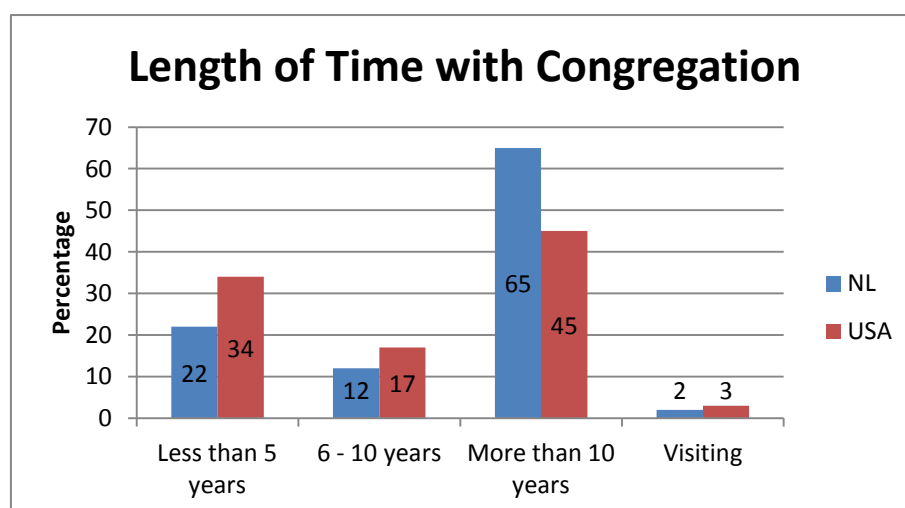


Figure 8.7: Length of Time with Congregation

A similar effect is clear in Figure 8.8 which shows that the American churchgoers surveyed are more likely than the Newfoundland churchgoers surveyed to come to a new parish by switching denominations or transferring from another parish. New congregants in

²²⁹ Roger Finke, "Spiritual Capital: Definitions, Applications, and New Frontiers," in *Spiritual Capital Planning Meeting* (Penn State University 2003).

²³⁰ Darren E. Sherkat, "Tracking the Restructuring of American Religion: Religious Affiliation and Patterns of Religious Mobility, 1973-1998," *Social Forces* 79 (2001).

²³¹ Finke, "Spiritual Capital: Definitions, Applications, and New Frontiers." p. 3.

Newfoundland are more likely to be first-timers or returnees. A significant proportion of the returnees can be reasonably expected to be Newfoundlanders who are returning to their home parish after moving away for work. In recent years, economic opportunities for Newfoundlanders at home have increased due to the development of resource-based industry in Newfoundland. This change has ushered in the return of many people who left in the wake of the Groundfish Moratorium to find work elsewhere.

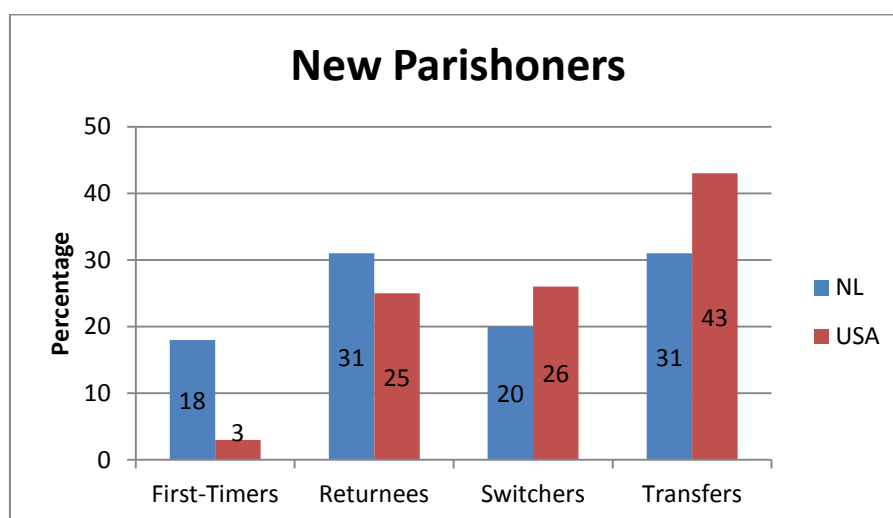


Figure 8.8: New Parishioners

Both groups of respondents from the Anglican Church in Newfoundland and from the Episcopal Church in the United States of America were found to be similar in terms of their financial contributions (Figure 8.9). The majority of people gave less than 10% of their yearly income with slightly more Newfoundlanders falling into this category. American churchgoers were more likely than Newfoundland churchgoers to give more than 10% of their income or to give nothing at all.

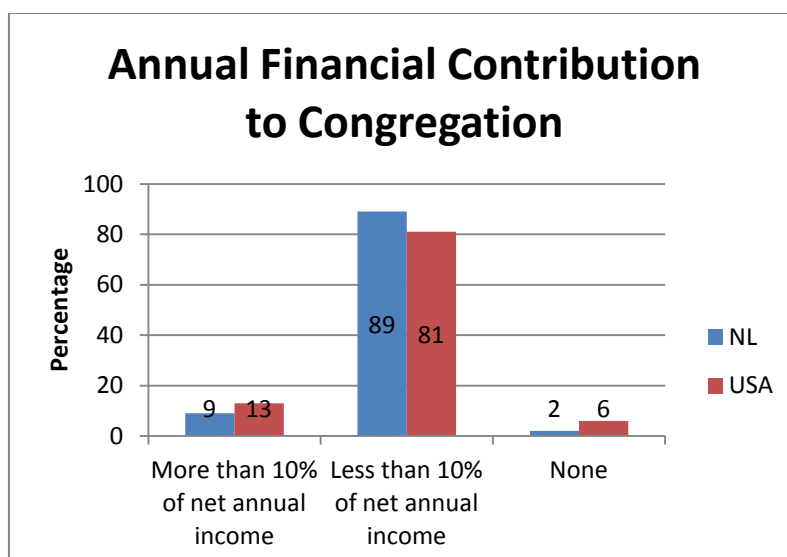


Figure 8.9: Annual Financial Contributions

By way of summary, the demographic profile reveals similarity between the Anglican Church in Newfoundland and the Episcopal Church in the United States of America in gender and age, although churchgoers in the Anglican Church in Newfoundland did tend to be more heavily represented in the 65+ category. There were, however, four notable differences illuminated by the demographic profile of the respondents of the Anglican Church in Newfoundland compared with the respondents of the Episcopal Church in the United States of America and they relate to education, marriage, geographical proximity to the church, and length of time with the church.

The first difference is that Anglican churchgoers in Newfoundland generally have less formal and college education than Americans (Figure 8.4) with 79% of Americans reporting a college or advanced degree but only 26% of Newfoundlanders. This most likely is a factor of people living close to home and not needing to move away in search of work. Also, due to the collapse of the cod fishery in the 1990s much of the younger generation has left and the older, less educated population remain. Historically in Newfoundland, higher education was

available only to the wealthier people and generally was not seen as essential to meaningful and full lives.

The second difference of note is that more Anglican churchgoers in Newfoundland are married than their American counterparts as seen in Figure 8.5 (77% to 67% with 70% of Newfoundlanders reporting they are in their first marriage). The US Congregational Life Survey reports that in the United States most worshippers are married and in their first marriage.²³²

The third difference is that Anglican churchgoers in Newfoundland live much closer geographically to their church than Americans with 82% of Newfoundlanders versus 49% of Americans reporting that they live 10 minutes or less from their church (Figure 8.6). Only 16% of Anglican churchgoers in Newfoundland live 11-20 minutes from their church while 37% of Episcopalians in the United States do. This is very significant because it shows the nature of community life in Newfoundland, which is one of small, tightly-knit towns with members often knowing each other for their whole lives and attending worship closest to their home and not seeking a church in another community or another part of their community. This feature alone generates a type of bonding social capital that is reflected in the life of the church community.

The fourth difference is that Newfoundland churchgoers tend to belong to the same church for much longer periods of time than their American counterparts with 65% of Newfoundlanders reporting they have been with the same church for more than ten years and only 46% of Americans reporting the same (Figure 8.7). Newfoundlanders have generally

²³² Woolever and Bruce, *A Field Guide to U.S. Congregations: Who's Going Where and Why*. p. 16.

tended to remain with the church they were born into and have not been switchers in the way Americans have been.

Differences in the demographic profile of respondents will be examined in greater detail in Chapter 9 where it will be shown that while they do not directly create the statistical differences seen in Chapter 5 they contribute very strongly to the underlying reasons for those differences. The third and fourth of these differences, time to commute to church and length of time with a congregation, will be considered of key interest to this dissertation.

Bonding Social Capital

Four groups of metrics have been selected from the US Congregational Life Survey to indicate the degrees of bonding social capital in the two samples of Anglican churchgoers studied. These four groups of metrics are concerned with the following: Involvement in Group Activities, Strength of Congregational Belonging, Involvement with the Congregation, and Nature of Congregational Involvement. These were selected as indicative of bonding social capital because of the focus upon group activities, membership and belonging. The literature on social capital has consistently identified ties between people of similar backgrounds as key indicators of bonding social capital. The comparison in this section is intended to reveal differences between the two groups of respondents in terms of bonding social capital in order to shed light on observed differences between the Anglican Church in Newfoundland and the Episcopal Church in the United States of America (Chapter 5). However, all four groups of metrics relating to bonding social capital showed similar rates of involvement with group activities in the parish between the churchgoers of the Anglican Church in Newfoundland and the Episcopal Church in the United States of America. For the reasons outlined in Chapters 4 and 6, the diocesan survey presented in Chapter 6 is not

considered a good measure of bonding social capital, bridging social capital or intrinsic and extrinsic religion; however, there is overlap between some of its questions and some of the questions contained in the US Congregational Life Survey. When this overlap occurs the results from the diocesan survey of parishioners will also be included. Figure 8.10 shows that American churchgoers were more likely to participate in church school and bible study, and Newfoundland churchgoers more likely to participate in social clubs and similar forms of fellowship. This seems to suggest a slightly stronger emphasis on the social aspect of group activities in Newfoundland, compared with a similarly slightly stronger emphasis on religious activities in the United States. Although the difference was not great it does imply that the reasons people attend Anglican churches in Newfoundland differ from the reasons people attend Anglican churches in the United States and possibly indicates a greater emphasis upon family and community ties in Newfoundland.

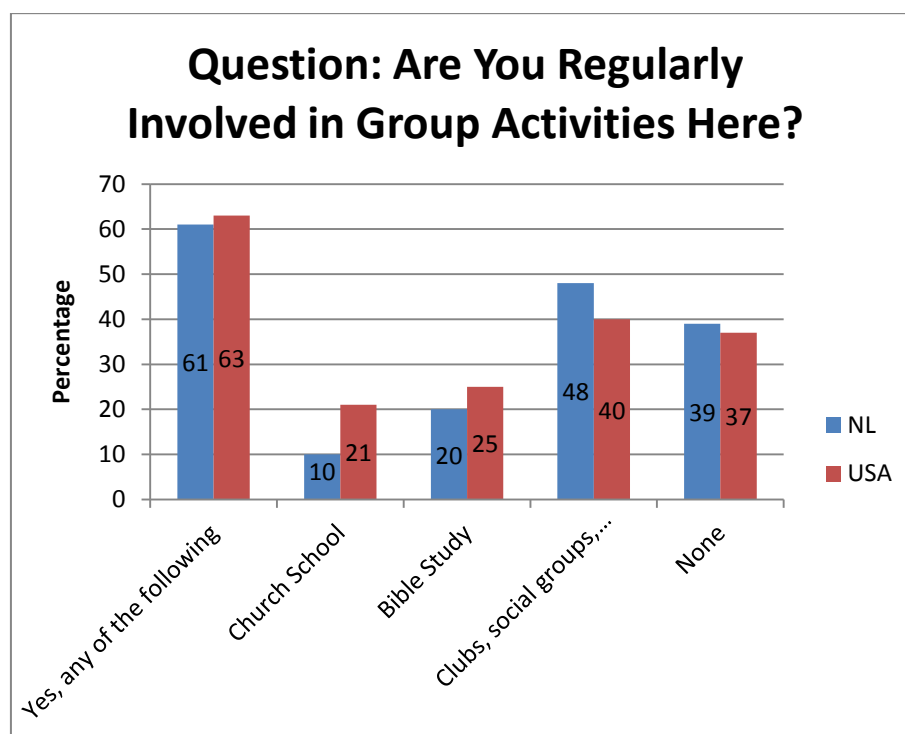


Figure 8.10: Involvement in Group Activities

Figure 8.11 presents the second group of metrics and shows that Newfoundland churchgoers were more likely than American churchgoers to report a strong sense of belonging to their congregation. In both cases, Newfoundlanders reported a strong sense of belonging which is growing or a strong sense of belonging which is steady or declining, although the differences were not great. In the diocesan survey of Chapter 6, 78% of respondents considered participation in a parish community and participation in worship to be “very important” with 93% of respondents agreeing or strongly agreeing that they felt included in parish life.

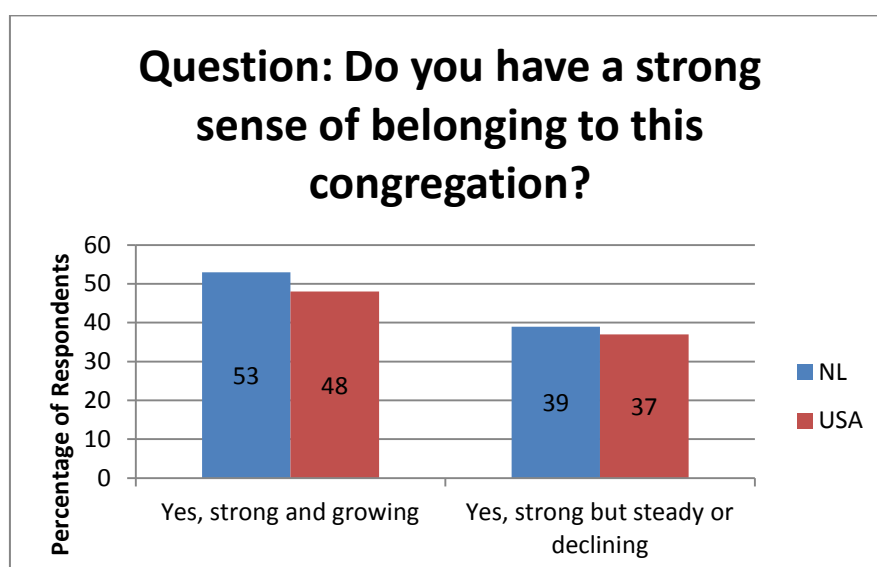


Figure 8.11: Strength of Congregational Belonging

Figure 8.12 presents five metrics on congregational involvement with American churchgoers demonstrating a higher rate of involvement with the congregation in four of them. Only on the question of involvement with group activities did respondents from the Anglican Church in Newfoundlanders lead and only by one percentage point. Seventy-five percent of Americans claimed to attend worship usually every week or more than once a week

compared with 69% of Newfoundlanders. The diocesan survey of Chapter 6 showed 68.5% of respondents attending worship every week.

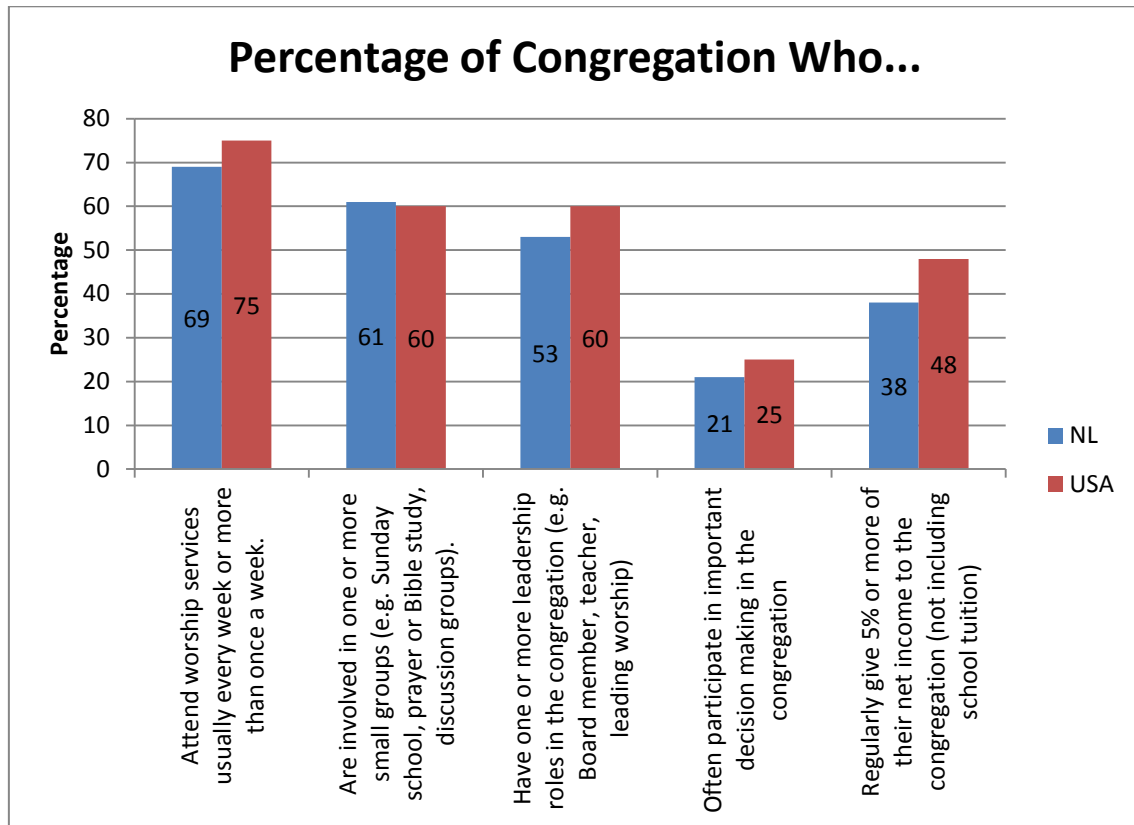


Figure 8.12: Involvement with the Congregation

Figure 8.13 shows that participation in the congregation is growing slightly faster among American churchgoers than among Newfoundland churchgoers. However, slightly more Newfoundlanders report that most of their friends belong to their congregation, with 13% of Newfoundlanders reporting this compared to 10% of Americans.

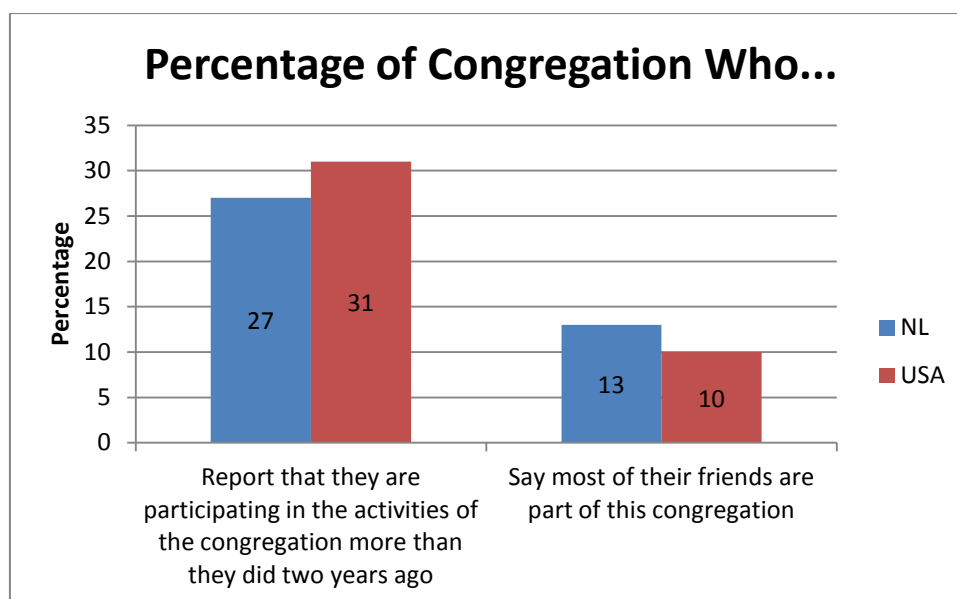


Figure 8.13: Nature of Congregational Belonging

By way of summary, a consideration of the items related to bonding social capital did show a slightly stronger sense of belonging to the Anglican Church among Newfoundland churchgoers compared to American churchgoers by 53% to 48% (Figure 8.11) but overall there were no great differences between the respondents of the two Churches. It is interesting when the demographic profile of the two Churches is compared to see that the path to this similar level of bonding social capital has been quite different with Americans choosing their churches more than Newfoundlanders who have tended to remain much longer with the same church. The evidence presented does not suggest that the statistical differences of Chapter 5 can be attributed to levels of bonding social capital in the two Churches.

Bridging Social Capital

The following four groups of metrics have been selected to indicate degrees of bridging social capital among the respondents in the two populations studied and are labelled as follows: Bridging Capital, Involvement with the Community, Focusing on the Community,

and Sharing Faith. Because bridging social capital focuses upon the more distant and weak links between individuals and between groups (beyond the local church) these components of the US Congregational Life Survey were selected to reflect bridging social capital. This comparison reveals differences between the two groups of respondents in terms of the strength of bridging connections between group to group, church to church, and church to community with American churchgoers more likely to reach beyond the boundaries of their local church than Newfoundland churchgoers. However, when the rather large differences in baptism, marriage and funeral rates observed between the Anglican Church in Newfoundland and the Episcopal Church in the United States of America seen in Chapter 5 are considered it has to be asked what has happened to this greater American openness to bridging with others because it does not seem to be drawing more people into the life and ministry of the Episcopal Church in the United States of America.

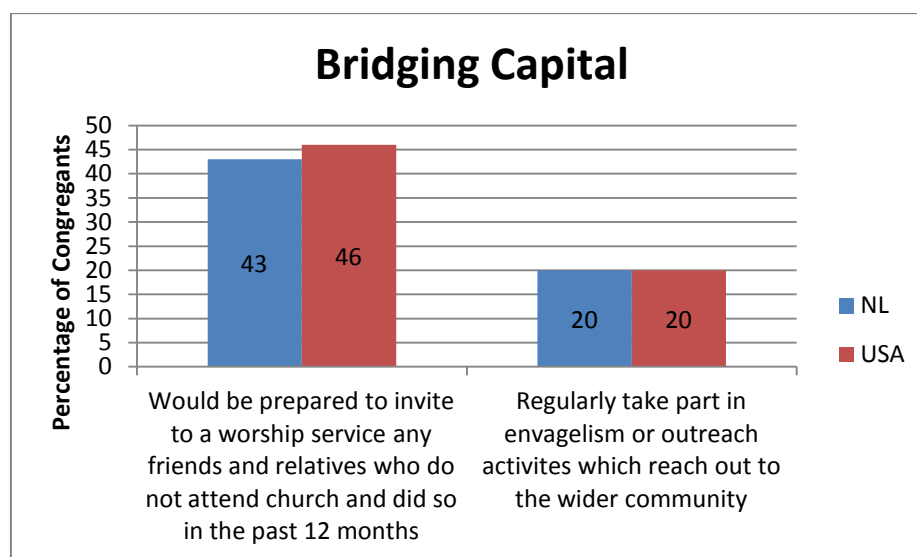


Figure 8.14: Bridging Capital

Figure 8.14 looks at the question of introducing new people to the church and participation in outreach activities and shows that the respondents for the Anglican Church in Newfoundland

and respondents for the Episcopal Church in the United States of America were similar in attitude. This finding does not shed any light upon the reasons for decline in rates of participation in the United States and stability and increase in Newfoundland.

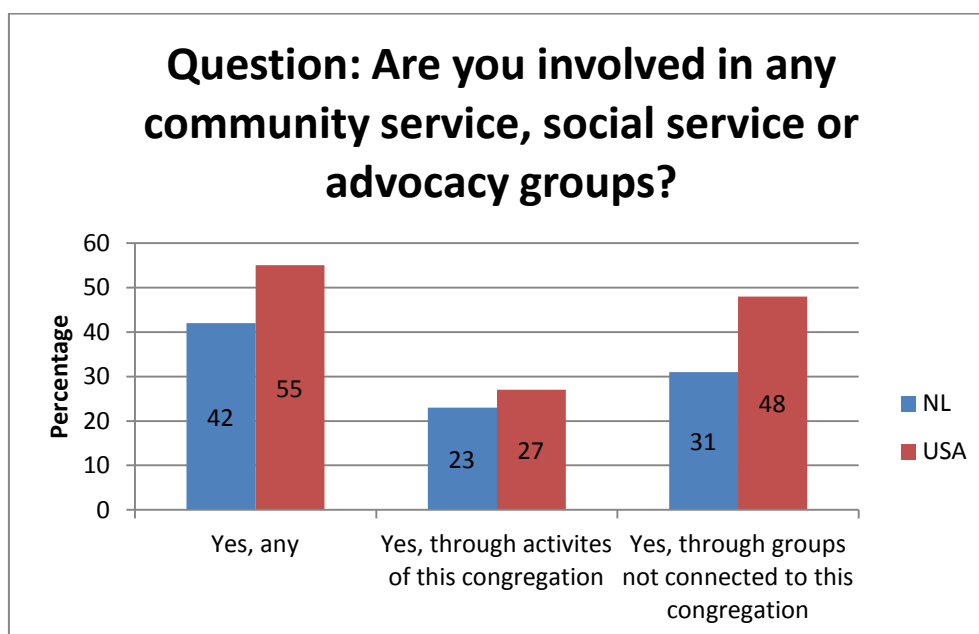


Figure 8.15: Involvement with the Community

Churchgoers of the Episcopal Church in the United States of America were significantly more likely to participate in community service, social service or advocacy groups than churchgoers of the Anglican Church in Newfoundland as shown in Figure 8.15. Also apparent from Figure 8.15 are much higher rates of involvement in the community through groups not associated with the Episcopal Church in the United States of America than was found among churchgoers of the Anglican Church in Newfoundland. While Americans were more likely than Newfoundlanders to participate in community activities regardless of the source, the gap is significantly higher when it comes to non-church groups than congregational activities: 48% to 31%. This demonstrates that the churchgoers of the Anglican Church in Newfoundland tend to channel their outreach activities to the wider

community through the Church to a higher degree than in the United States. This may reflect the fact that in many outlying and more isolated small communities the Anglican Church is often the only (or one of a few) mechanisms to support ministries and needs beyond the community.

Of the six measures of community involvement shown in Figure 8.16, American churchgoers demonstrated higher rates of involvement than Newfoundland churchgoers in five of the six categories. Such a result is in keeping with Figure 8.15, which shows a higher rate of community involvement outside of the Church among Americans. In the diocesan survey of Chapter 6, 66% of Newfoundland respondents considered outreach “very important.” At the same time, 94% considered respecting the dignity of others “very important” with 86% feeling that alleviating the suffering of others was “very important.”

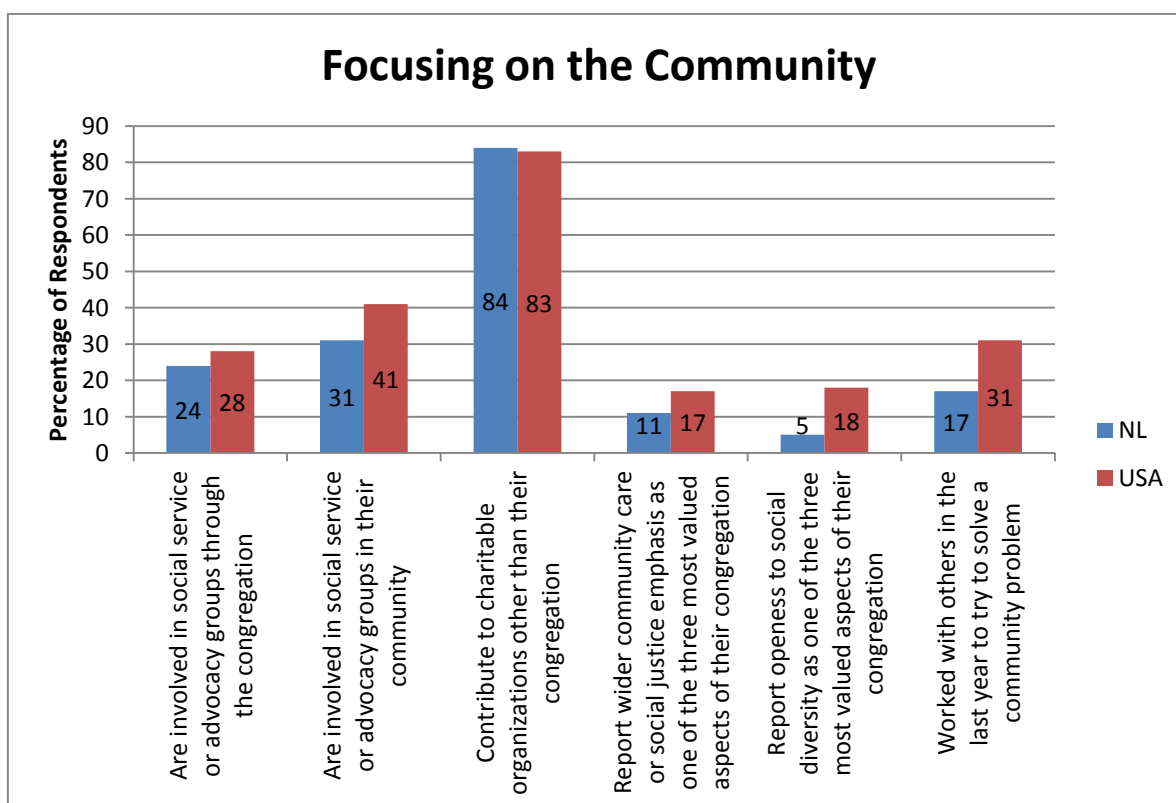


Figure 8.16: Focusing on the Community

In terms of sharing faith (Figure 8.17), Newfoundland churchgoers and American churchgoers were quite similar with roughly the same proportion of Newfoundlanders and Americans being involved with outreach or evangelism. Americans were more likely to have invited a friend who does not attend church to a worship service within the past year, while Newfoundlanders were more likely to feel at ease talking about their faith and to take advantage of opportunities to do so.

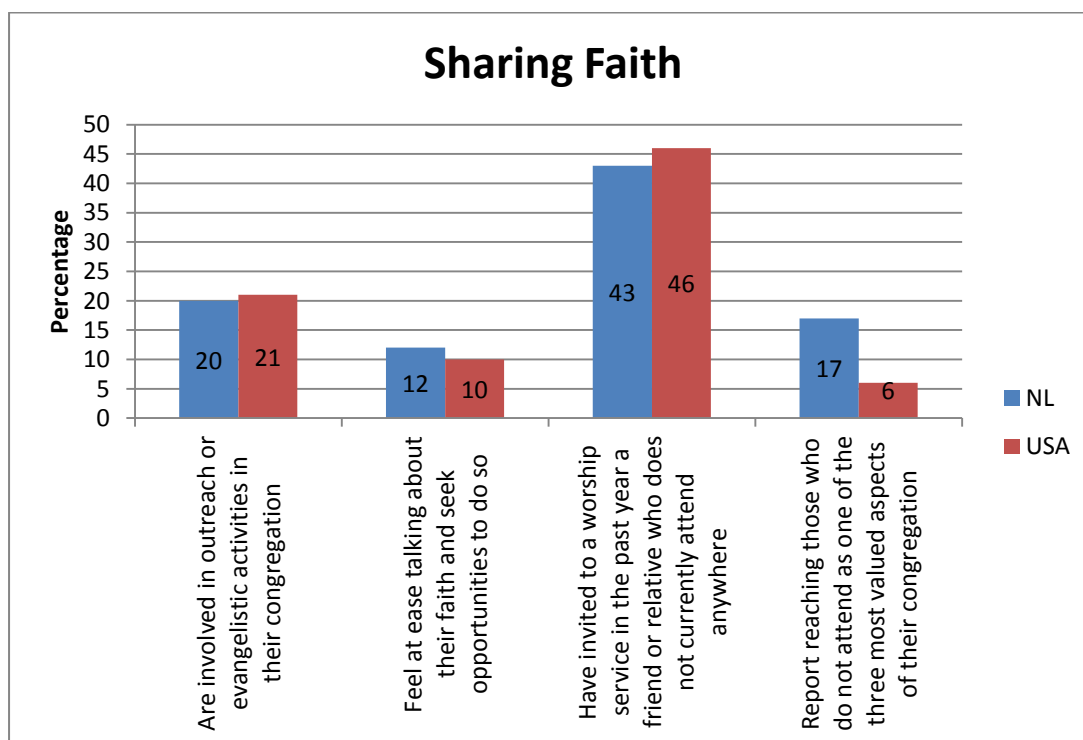


Figure 8.17: Sharing Faith

The most significant difference was in the belief that reaching those who do not attend church was one of the three most valued aspects of their congregation, with this belief being more prevalent among Newfoundlanders than among Americans although this may not necessarily translate into actions because in considering bridging social capital (Figures 8.14 and 8.15) the churchgoers of the Anglican Church in Newfoundland were found to be slightly less active in reaching out to others than their American counterparts. Involvement among

Newfoundland churchgoers surveyed with outside groups was lower than it is for American churchgoers surveyed as the following makes clear:

- Involvement in social service or advocacy groups through the community (31% NL versus 41% USA)
- Valuing social diversity (5% NL versus 18% USA)
- Working with others outside the congregation to solve a problem (17% NL versus 31% USA)

By way of summary, this consideration of bridging social capital does reveal differences between the respondents of the two Churches with respondents from the Anglican Church in Newfoundland less likely than respondents from the Episcopal Church in the United States of America to reach beyond the boundaries of their church community. Why this does not translate into greater involvement with the Episcopal Church in matters like baptisms, marriages and funerals is not clear. If the reverse were true, with respondents from the Anglican Church in Newfoundland more open to reaching beyond their Church a direct relationship between higher Newfoundland rates of baptisms, marriages and funerals could be suggested. However, such a relationship is not apparent.

Intrinsic Religion

The following five groups of metrics have been selected to indicate degrees of intrinsic religion among respondents in the two Churches studied: Private Devotional Activities, Spiritual Growth, Impact on Daily Life, Worship Experiences, and Nurturing Spiritual Growth. Because intrinsic religion is associated with a more complete religious experience than extrinsic religion and with inward motivation and conviction these components of the

US Congregational Life Survey were selected to reflect this. Frequency of private devotional activities and self-assessments of spiritual growth have been taken as indicators of intrinsic religiosity. As with the previous groups of metrics, they are presented in this way in order to shed light upon the observed differences of Chapter 5. The question at hand in this section is the question of motivation and whether higher rates of affiliation and participation observed in Chapter 5 can be positively related with intrinsic religious motivation.

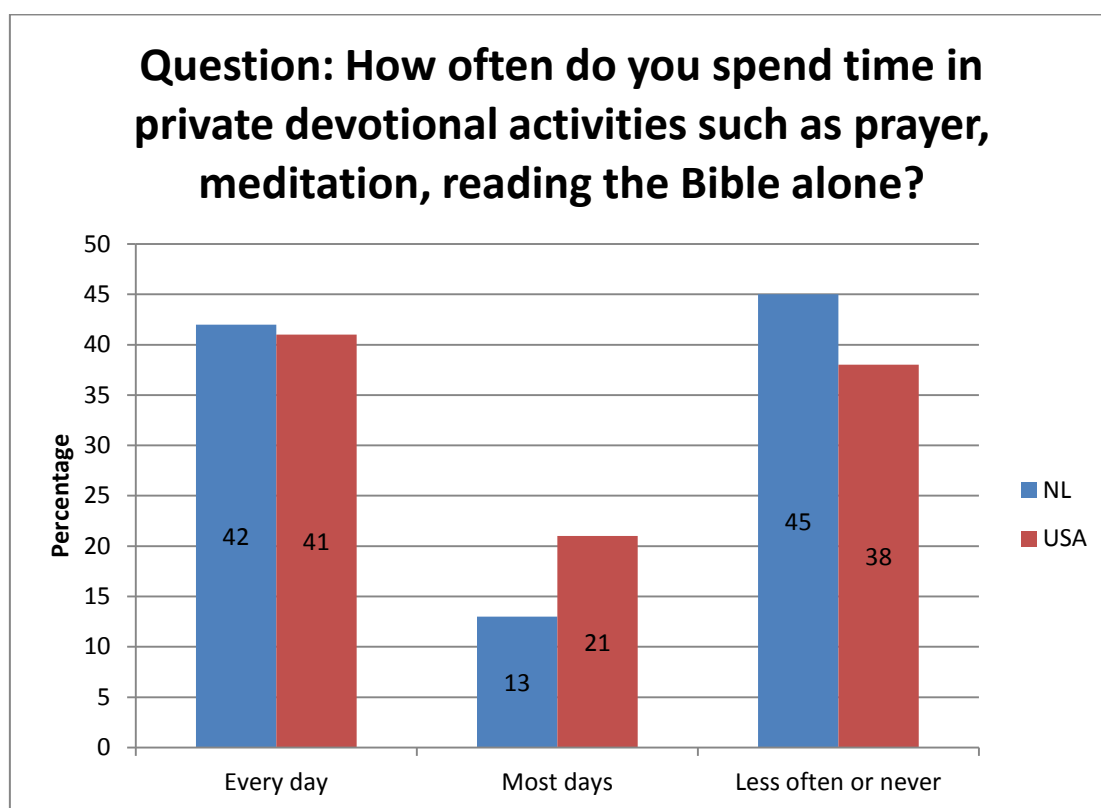


Figure 8.18: Private Devotional Activities

Figure 8.18 looks at private devotional activities and shows that churchgoers of the Anglican Church in Newfoundland are similar to churchgoers of the Episcopal Church in the United States of America in terms of time spent in private devotional activities every day and more

likely to spend time on these activities less often or never, whereas Americans were more likely to spend time in these activities on most days.

In terms of spiritual growth (Figure 8.19), Newfoundland churchgoers were slightly more likely to have experienced much growth through their congregation, while American churchgoers showed a higher rate of having experienced much spiritual growth through any source, demonstrating a slightly stronger link between congregational involvement and spiritual growth among Newfoundlanders. Interestingly, both groups showed very high rates of reporting much spiritual growth regardless of the source, with growth through any source being the more likely of the two for both groups.

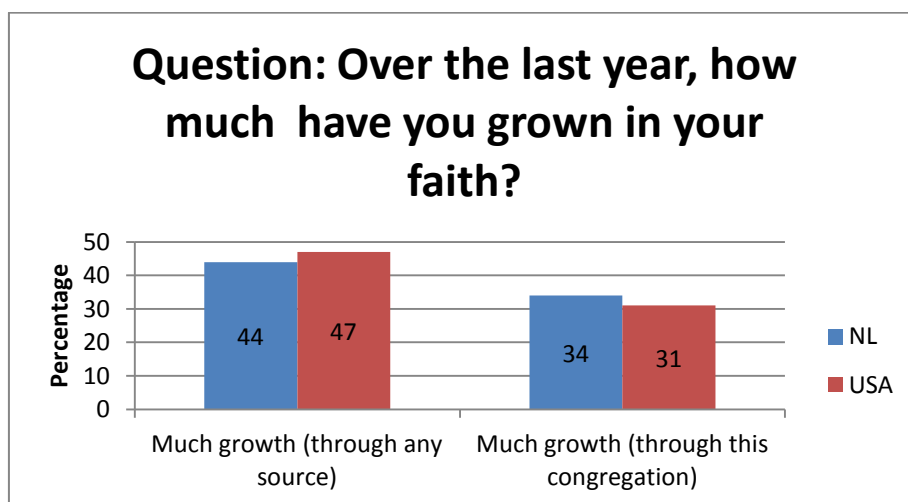


Figure 8.19: Spiritual Growth

Figure 8.20 demonstrates that Americans and Newfoundlanders both felt that worship services and congregational activities helped them with their everyday life with little difference between the churchgoers considered. Altogether, 88% of Newfoundlanders and 87% of Americans reported being helped to either some extent or a great extent by worship services and activities.

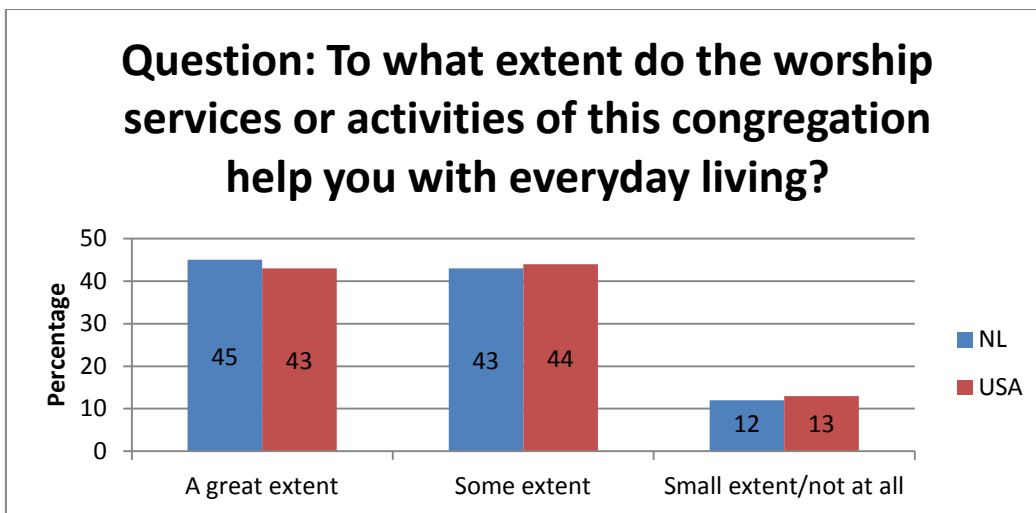


Figure 8.20: Impact on Daily Life

As with most other groups of metrics, a breakdown of the particular worship experiences of the congregants (Figure 8.21) shows similar responses between the two groups of churchgoers under consideration. However, Newfoundlanders were more likely to report experiencing a sense of God’s presence by 4 percentage points.

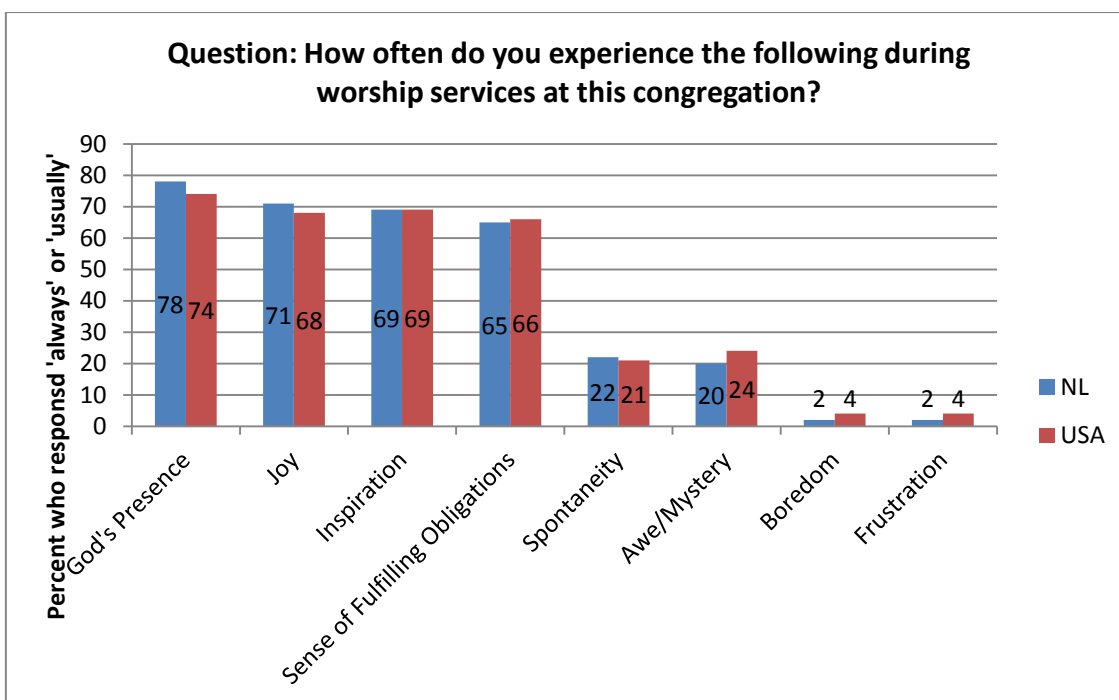


Figure 8.21: Worship Experiences

Finally, five measures of spiritual growth (Figure 8.22) were examined as markers of intrinsic religiosity although the results were ambiguous. Newfoundland churchgoers were more likely than American churchgoers to feel that their spiritual needs are being met through the congregation. Churchgoers of both Churches were similar in reporting that bible study and prayer groups are one of the three most important aspects of their congregation in line with the findings presented in Figure 8.12. Americans, on the other hand, were more likely to spend time in private devotional activities at least a few times a week and three times as likely to report their congregation's prayer ministry as one of the three most important aspects of their congregation. The diocesan-wide survey of churchgoers in the Anglican Church in Newfoundland recorded that 66% of respondents considered bible studies "very important" and 51% considered teaching Christian doctrine "very important."

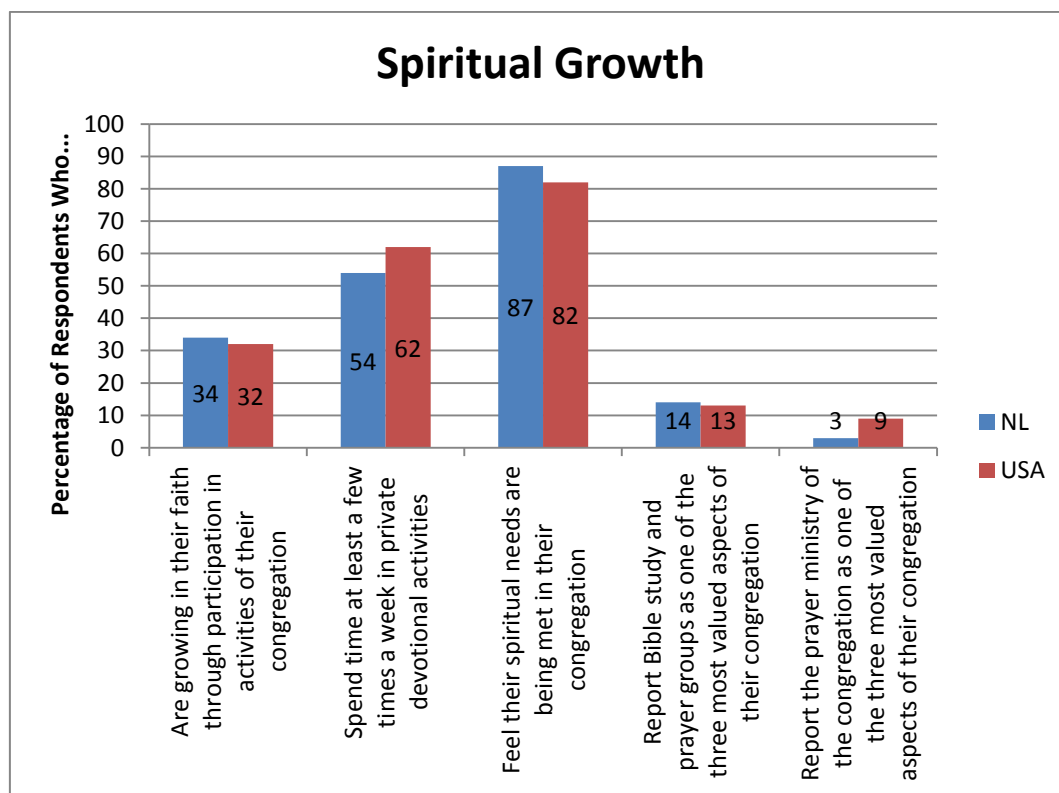


Figure 8.22: Nurturing Spiritual Growth

By way of summary, a comparison of intrinsic religion between the American and Newfoundland churchgoers arising from the US Congregational Life Survey does not reveal any great differences between the two. Newfoundlanders seem slightly less inclined toward private devotional activities (Figure 8.18) with 45% claiming they do so “less often or never” compared to 38% of Americans. In spite of this, 87% of the churchgoers of the Anglican Church in Newfoundland felt their spiritual needs were being met by their Church compared with 82% of the churchgoers of the Episcopal Church in the United States of America (Figure 8.22).

Of great significance from this section is this similarity between two demographically different groups from such different backgrounds who have followed such different routes. In short, a comparison of churchgoers in the Anglican Church in Newfoundland has found them *neither more nor less* oriented intrinsically than churchgoers in the Episcopal Church in the United States of America. This is significant because if Newfoundland Anglicans were found to be less intrinsically oriented than American Anglicans it would strongly suggest at this point more external and socially-motivated reasons for the higher rates of affiliation and participation among Newfoundland Anglicans presented in Chapter 5. Conversely, if Newfoundland Anglicans were found to be more intrinsically oriented it would suggest intrinsic motivations for the observed differences. In light of the similarity between churchgoers in the Anglican Church in Newfoundland and churchgoers in the Episcopal Church in the United States of America it seems unlikely that intrinsic religious orientation can provide an explanation for the outcomes of Chapter 5.

Discussion

In reviewing the results for the US Congregational Life Survey, as it was administered among both the churchgoers of the Anglican Church in Newfoundland and the churchgoers of the Episcopal Church in the United States of America, no significant differences were found between the two samples in a consideration of bonding social capital and intrinsic religion. Some differences were seen in bridging social capital, but as discussed earlier, these represent an incongruity because it was the respondents from the Episcopal Church in the United States of America rather than the respondents from the Anglican Church in Newfoundland who were more likely to engage in activities reaching out to the wider community. Why this difference does not lead to an increase in affiliation and involvement for the Episcopal Church in the United States of America and decline for the Anglican Church in Newfoundland is unclear.

As Chapter 5 has shown, the trajectory of affiliation and participation in the Anglican Church in Newfoundland is not only distinctive from that of the Episcopal Church in the United States of America but also distinct from that for the Anglican Church in the rest of Canada and also the Church of England and in order to account for this discrepancy it is necessary to look elsewhere. Discounting rates of confirmation for the moment as well as *official* membership figures in which the Anglican Church in Newfoundland may not be so different from the others it seems there is another variable at play creating the noted differences in important sacramental and pastoral observances. The following charts (Figures 8.23-8.27) show graphically the differences between the Anglican Church in Newfoundland and the Episcopal Church in the United States of America. All except the graphic for confirmation show the index change.

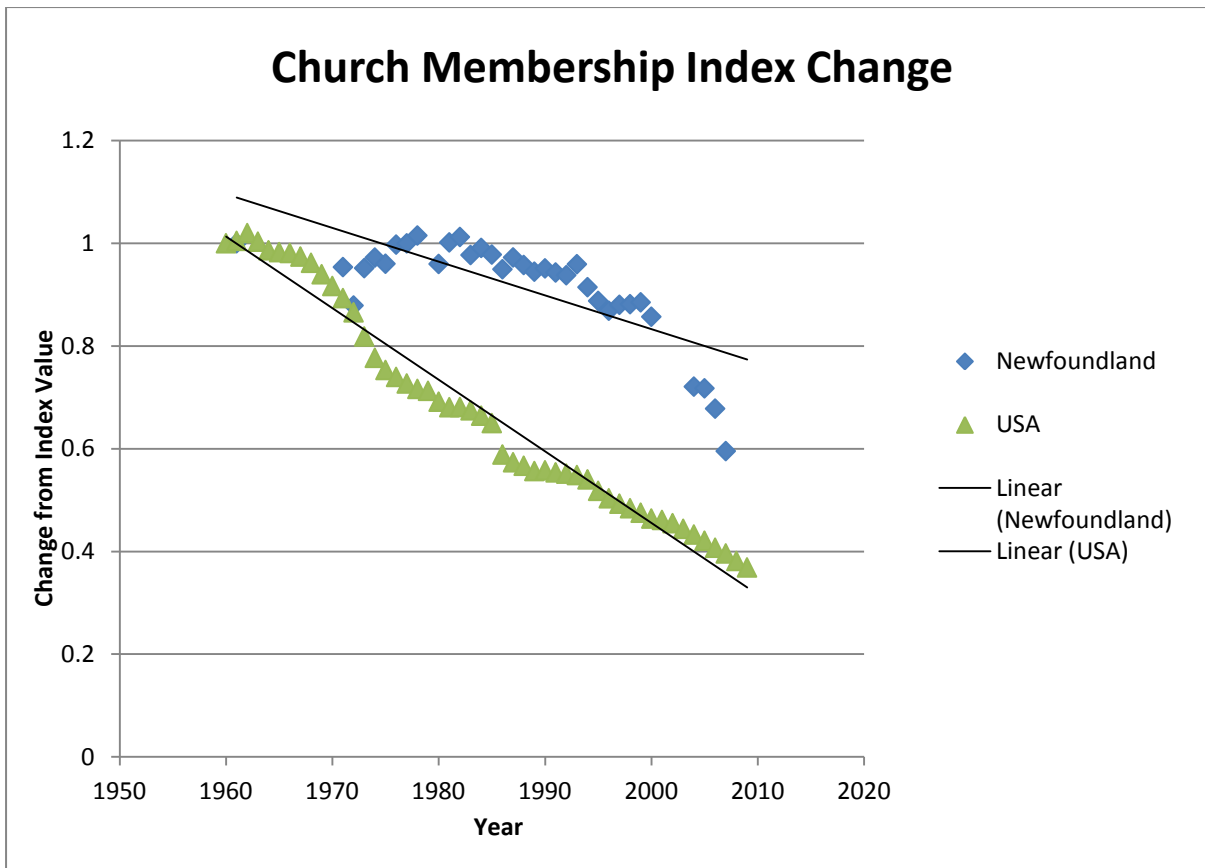


Figure 8.23: Church Membership Index Change

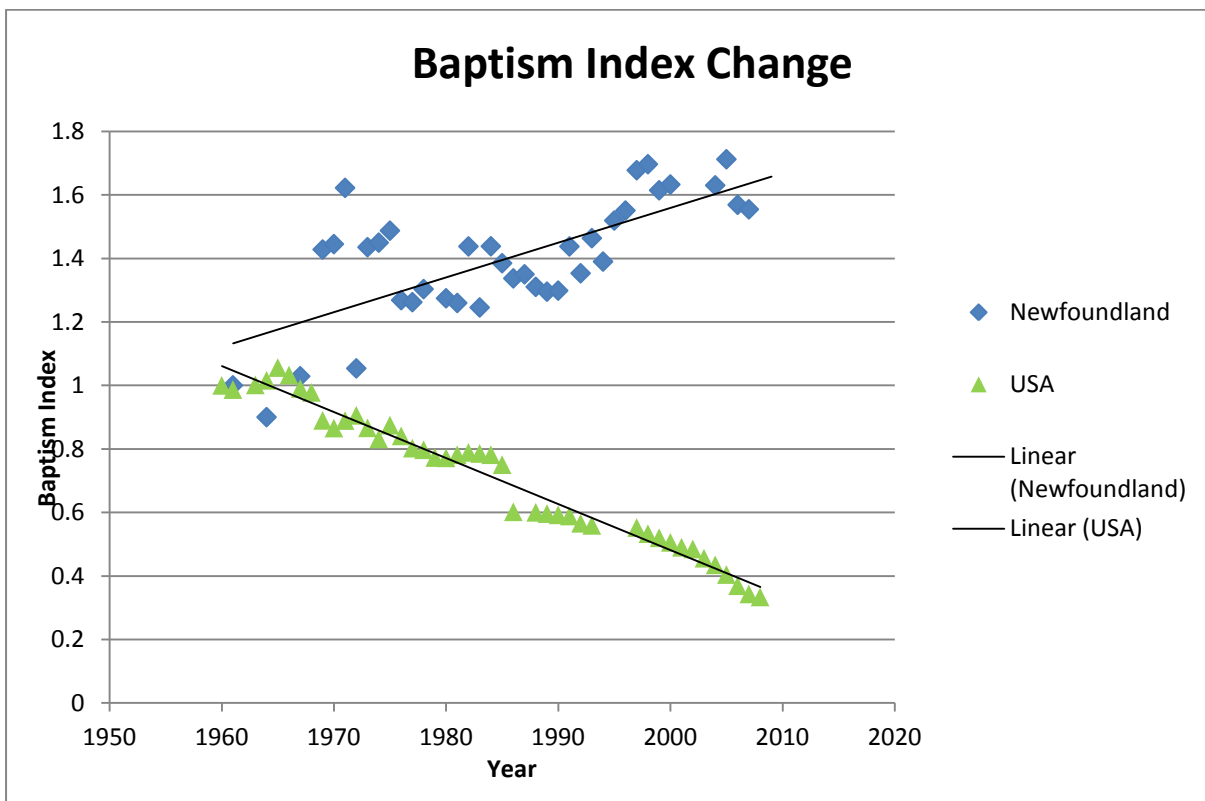


Figure 8.24: Baptism Index Change

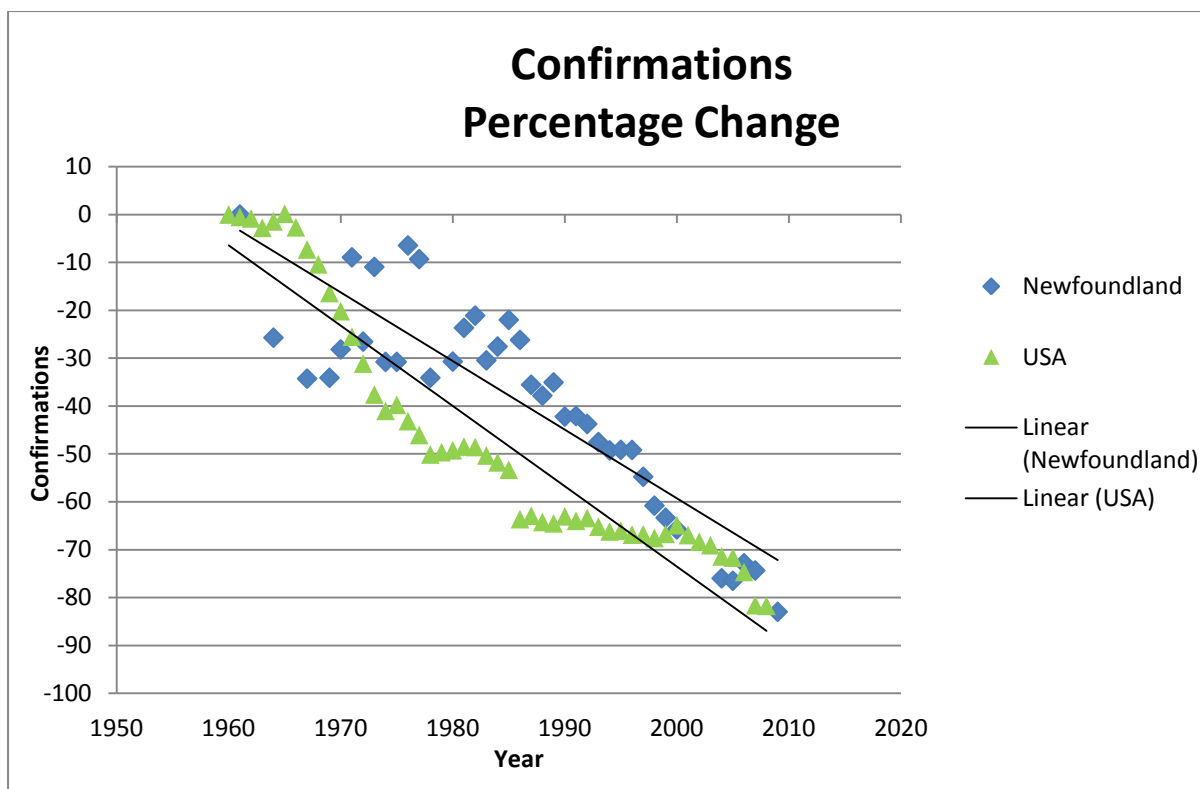


Figure 8.25: Confirmations Percentage Change

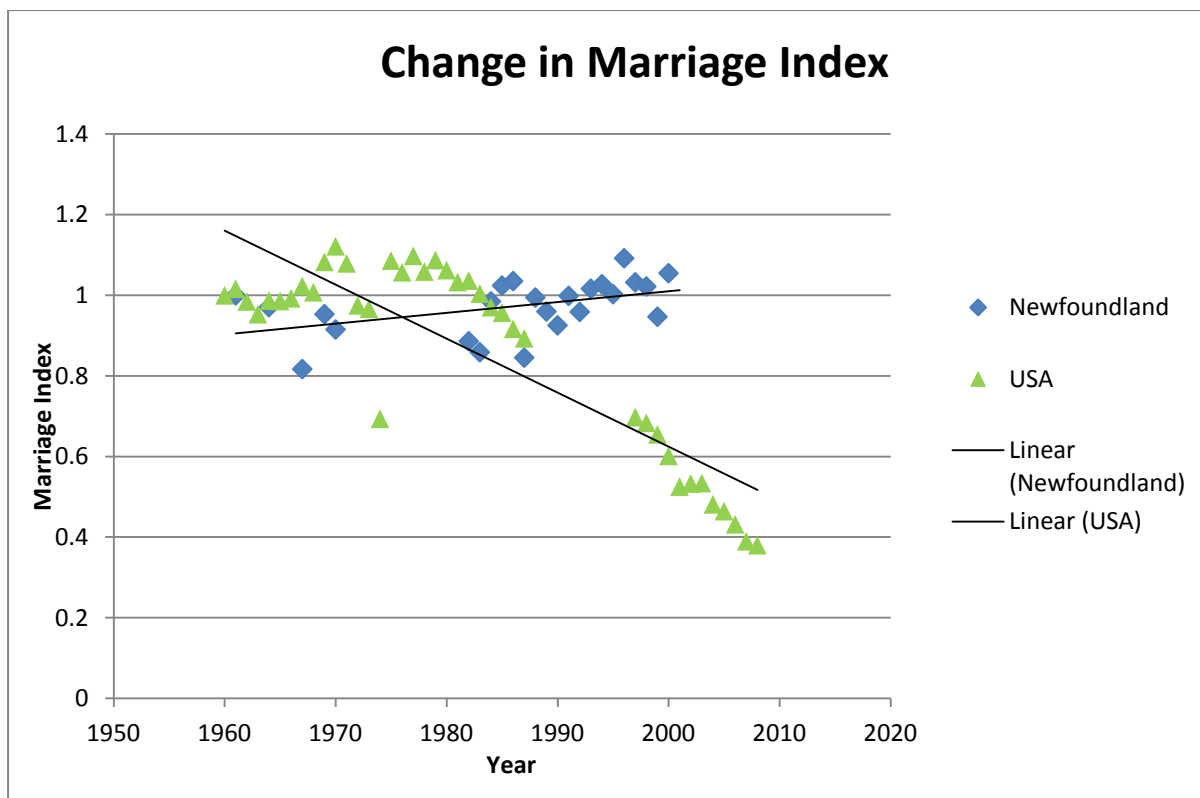


Figure 8.26: Change in Marriage Index

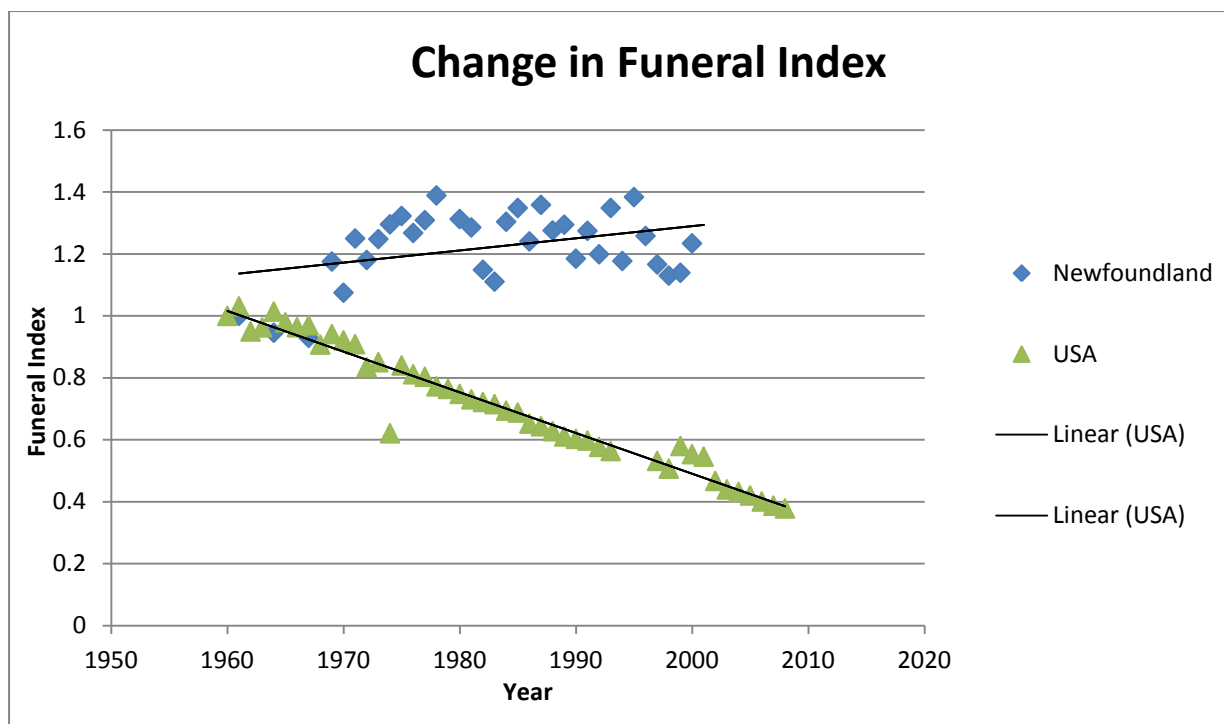


Figure 8.27: Change in Funeral Index

Fortunately, the US Congregational Life Survey does reveal differences between the two groups of respondents that are of such significance when considered in combination with what has been revealed in Chapter 1 about past and present patterns of social life in Newfoundland, and what has been asserted in Chapter 2 about the creation of social capital, that they must be considered as in some sense related to the distinctions documented in Chapter 5 of this dissertation and reflected in Figures 8.23-8.27. Those differences are in the demographic profile of the respondents provided at the beginning of this chapter and contained in the Connections Report of the US Congregational Life Survey. Comparing this population data for the churchgoers of the Anglican Church in Newfoundland and the Episcopal Church in the United States of America provided by the US Congregational Life Survey may offer an explanation for the resilience of religious affiliation and participation among the churchgoers of the Anglican Church in Newfoundland and it has less to do with the bonding and bridging social capital found *within* the Anglican Church in Newfoundland

or with the intrinsic religious orientation and experience of its people than with the high level of social interconnectedness present in the wider society in which the Church is embedded.

Chapter 9 will examine and compare the demographic profile of respondents in the Anglican Church in Newfoundland and the Episcopal Church in the United States of America to reveal the significance of these demographic differences.

Chapter 9

The Anglican Church in Newfoundland: An Exceptional Case.

Introduction

Chapter 9 follows directly from the outcomes of Chapter 8 but focuses on the particular demographic profile of respondents in both the Anglican Church in Newfoundland and the Episcopal Church in the United States of America. This chapter will show that life within the Anglican Church in Newfoundland and life around it in the wider Newfoundland society overlap in such a way as to generate a shared social capital that is invested reciprocally in both the Church and society. It will be shown that the resilience of the Anglican Church in Newfoundland is due to an unusually high degree of passive church membership that includes many who do not appear on official church membership lists but who consider themselves members, particularly at times of significant transitions in life. The role of religious orientation in this is unclear from the evidence.

Social Capital in Newfoundland

Putnam has written, “Active involvement in the life of the parish depends heavily on the degree to which a person is linked to the broader social context – having friends in the parish, in the neighbourhood, at work, being part of a closely knit personal network.”²³³ This statement mirrors to no small degree the church and nature of community life in Newfoundland as seen in Chapters 1, 7 and 8 and points toward social capital theory differentiated by Putnam as bonding social capital and bridging social capital as the best explanation for why churchgoers remain connected to the Anglican Church in Newfoundland to a greater degree than the Anglican Church in the rest of Canada as well as the Episcopal

²³³ Putnam, *Bowling Alone: The Collapse and Revival of American Community*. p. 74.

Church in the United States of America and the Church of England. As demonstrated in Chapter 1, the Anglican Church in Newfoundland has had a prominent role historically in the social development of Newfoundland that continues to the present day although in different ways, even if its concern for social and community well-being remains. In considering how social capital is generated, Chapter 2 made reference to Stolle who proposed three group characteristics of life in voluntary associations that are contributors to the growth of “generalized values” that support the creation of social capital.²³⁴ Evidence to show the abundance of all three group characteristics in and around the Anglican Church in Newfoundland is presented in this chapter.

According to Stolle the first group characteristic crucial for the generation of social capital is face-to-face interaction as opposed to “checkbook” organizations. As noted earlier (Chapters 1, 7, 8), Newfoundland is a place of small and closely-knit communities with a high degree of face-to-face interactions in daily life. A second characteristic identified by Stolle as necessary for social capital generation is diversity of composition which tends to create bridging social capital through the interaction of persons of dissimilar backgrounds. Although the overall Newfoundland population is somewhat ethnically homogenous with most persons tracing their ancestry from Ireland and England and with almost no immigration in recent years (an argument against Stolle’s premise), the fact that there is such diversity *within* and *around* the church between the active and fringe members tends to support his assertion. And the third feature recognized by Stolle is a limited hierarchical structure allowing for more horizontal interactions among the members characterized by greater mutuality and equality. In the analysis of the Anglican Church in Newfoundland from a historical and sociological perspective in Chapter 1 it was seen just how strong the influence and leadership of the laity

²³⁴ Marc Hooghe and Dietlind Stolle, *Generating Social Capital: Civil Society and Institutions in Comparative Perspective*, 1st ed. (New York: Palgrave Macmillan, 2003). p. 26.

has been. It has never been a hierarchically-structured Church and has not given to priests and bishops the unquestioned authority that other churches like the Roman Catholic Church have sometimes given their religious leaders. The interviews conducted and presented in Chapter 7 also emphasize this strong sense of ownership among Anglicans in Newfoundland for their Church. Coleman has argued much the same in the case of Catholic churches in the United States where enhanced growth has been seen in the case of “horizontal authority relations.”²³⁵

Additionally, Stolle argues that family life and female participation also generate social capital. Although not well studied in terms of social capital theory, the attitudes formed within the family toward others outside the family and the informal networks created through interaction with others may be positively related with the generation of bridging social capital.²³⁶ These informal networks have often facilitated high levels of female participation. This is related to the above as well as the discussion in Chapter 1 of the origin and present-day manifestation of the Anglican Church in Newfoundland as well as the population profile from the US Congregational Life Survey and the interviews discussed in Chapter 7. In the case of the Anglican Church in Newfoundland, this is seen in the population profile in Figure 8.1 of Chapter 8 where female participation and membership is nearly twice that of males. The US Congregational Life Survey showed that the gender of worshippers was 64% female to 36% male. The diocesan survey profiled in Chapter 6 showed 64.9% female worshippers to 35.1% male. Stolle (with Lewis) further argues that women tend to prefer more egalitarian and horizontal networks than men, consistent with the horizontal structure of the Anglican

²³⁵ J. Coleman, "Religious Social Capital: Its Nature, Social Location and Limits," in *Religion as Social Capital: Producing the Common Good*, ed. C. Smidt (Waco: Baylor University Press, 2003). pp. 36-37.

²³⁶ Hooghe and Stolle, *Generating Social Capital: Civil Society and Institutions in Comparative Perspective*. pp. 28-30.

Church in Newfoundland historically (noted in Chapter 1) that has provided women with a more influential and central role in decision-making.²³⁷

Stolle's insights into the generation of social capital are of key interest to this dissertation because of the framework he suggests for its generation, a framework that fits well with the pattern seen in Newfoundland even if other factors may also be at play.²³⁸ Coupled with this is the question of why such social capital is generated and invested in the Anglican Church in Newfoundland to the degree that it is. In reflecting upon the evidence presented earlier in this chapter, it is clear that the local and community nature of the Anglican Church in Newfoundland with most people living in close proximity to the church they attend and having belonged most of their life without switching tends to generate the type of social capital that ensures a continued connection and relationship with the church passing from one generation to the next. The US Congregational Life Survey showed that 82% of Anglican churchgoers in Newfoundland lived less than 10 minutes from their church but only 49% of Americans claimed the same. Sixty-five percent of Anglican churchgoers in Newfoundland have been at the same parish for more than ten years, compared with 45% of their American counterparts in the Episcopal Church (Figures 8.6 and 8.7). In fact, the very nature of community life in Newfoundland and the way in which it has been intertwined historically with the Anglican Church in Newfoundland ensures a continued high level of membership (however it is defined) with the Church. This has remained relatively intact even in the wake of such a massive social upheaval as the Groundfish Moratorium of the 1990s that saw 13% of Newfoundland's population leave and many communities decline and even die.

²³⁷ Dietlind Stolle and Jane Lewis, "Social Capital: An Emerging Concept," in *Contested Concepts in Gender and Social Politics*, ed. Barbara Hobson, Jane Lewis, and Birte Siim (Cheltenham UK; Northampton Massachusetts: Edward Elgar, 2002).

²³⁸ As noted in Chapter 2, Coleman proposed that the three components of closure, stability and ideology contributed to the creation of social capital. See: Coleman, *Foundations of Social Theory*. pp. 318-21.

Halpern provides one of the more innovative contributions to the discussion of how social capital is generated and renewed in his model of the Catherine wheel of social capital formation. Sometimes also called the “Putnam plus” model, it describes at the macro, meso and micro level the components required to ensure the stable and repeated creation of social capital in a society and describes “how nations such as Sweden settle into a stable pattern of collective investments of public goods, such as education and the welfare state, that attenuate economic and social status differentials, and that in turn create an environment that stimulates social trust, community and associational life.”²³⁹ Halpern’s idea is of value to this discussion on social capital in Newfoundland because it proposes that when the necessary factors are present social capital can be consistently generated over time. This appears to have happened in Newfoundland. The stability of social capital in Newfoundland was such that even in the face of two massive social upheavals, the first in the 1950s and 1960s driven by government policy and the second in the 1990s driven by the collapse of the fishery,²⁴⁰ both of which represent one of the most serious such disruptions in any society in Western Europe or North America since World War II, the social structure and social bonds among the people remained resilient.²⁴¹

Halpern draws upon Putnam’s work in Italy to suggest that culture itself ensures that norms of social cooperation and mutual benefit can sometimes be so ingrained in a particular population that they are self-replicating over time despite change and upheaval. While Halpern is careful in assigning causation to this he does raise an intriguing question in comparing northern and southern Italy that is most relevant to Newfoundland. Although the

²³⁹ Halpern, *Social Capital*. pp. 276-82.

²⁴⁰ Both are discussed in Chapter 1.

²⁴¹ Although the calculation is an approximation, in considering the impact on Newfoundland of the Groundfish Moratorium of the 1990s an equivalent population loss in the UK would be on the magnitude of 7 million or more persons in a decade. Coupled with internal migration and the death of many small towns one wonders what the social capital outcome might have been in UK society.

evidence to prove this notion is far from adequate, Halpern's insight into the role of culture influenced by other factors like climate and geography does raise a question concerning social capital and culture that merits further research in Newfoundland:

Could it be that, on balance, societies in harsh, cold climates could only survive if they developed cultures of cooperation, and that this helps to explain the stronger culture of cooperation and social capital within the northern European nations than the southern?²⁴²

The US Congregational Life Survey is very similar to the Australian National Church Life Survey (NCLS) of Australia. In 1996 6,900 congregations representing 20 different denominations and nearly 325,000 individuals took part in the first such survey in Australia. In 1996 an additional 281 Catholic parishes with 101,000 members completed the Catholic Church Life Survey (CCLS), an adaptation of the National Church Life Survey for Catholic parishes. That was followed in 2001 with 7000 churches taking part and almost half a million individuals. One researcher who has utilized the data from the survey is Bob Dixon in his PhD thesis, *Ingenious Communities, Catholic Parishes in Australia as Creators of Social Capital and Religious Social Goods*.²⁴³ Dixon examined the results from Catholic parishes across Australia with the intention of determining how Catholic parishes generate social capital. Dixon's work sheds considerable light upon the Anglican Church in Newfoundland because of its use of a highly similar survey instrument to that used in Newfoundland.

Of particular interest to this dissertation is the way in which Dixon mapped the National Church Life Survey in Australia against the concepts he wished to examine and how closely

²⁴²Halpern, *Social Capital*. p. 268.

²⁴³Dixon, "Ingenious Communities: Catholic Parishes in Australia as Creators of Social Capital and Religious Social Goods."

his mapping fits with that utilized in this thesis. He established three categories in his thesis of which the first two, bonding social capital and bridging social capital, are the same as in this thesis but where Dixon differs from the approach taken in this thesis is to name his third concept “transformational or catalytic social capital” instead of intrinsic religion as this dissertation has chosen to do. Despite the different name, both in Dixon’s case and in the case of this thesis, this category included questions related to spiritual growth and private devotional practices as an indicator of such religiosity. Drawing particularly upon the work of Coleman and Stolle, Dixon argues that Catholic parishes in Australia are significant generators of social capital because of the liturgical and social patterns they maintain that lead people into face to face interactions. Dixon’s examination of the data is highly significant to this thesis for three reasons. First, Dixon argues that social capital outcomes can be discerned in the responses from the National Church Life Survey in a similar fashion to that argued in this dissertation. Second, Dixon’s research shows that the demographics of the local population actually affects the type of social capital generated. Third, Dixon also considers the place of “fringe attenders” and affirms their role in the parish community. The same “fringe attenders” to whom he refers bear strong similarity to the mass of individuals around the Anglican Church in Newfoundland who continue to maintain a relationship with the church at key times of transition, indicating a relationship with the institution, even if they do not always appear on official membership lists.

The question of whether the Anglican Church in Newfoundland is a net generator or net beneficiary of social capital is difficult to measure but it is probably both generator and beneficiary because of the way the Church is embedded in the wider social life of the people. And while it is true that the generation aged 25 to 44 and younger may not take out official membership in the same way their parents did, they still consider themselves members of the

Church they grew up in and still seek the ministrations of the Church in the important transitions of their lives.²⁴⁴ Drawing upon the discussion in Chapter 2 concerning the William Temple Foundation and its research into religious and spiritual capital it is probable that there is an abundance of both within the Anglican Church in Newfoundland although the way in which both are spent may be distinctive. If spiritual capital provides the theological framework and religious capital provides the means for a church to invest in the wider community, then the Anglican Church in Newfoundland because of its high degree of continued association with those who are passive members must be seen as spending its religious capital distinctively, not just on those who belong officially to the community, but very strongly on those who do not. The presence of religious and spiritual social capital tends to change the outcome, creating a strong bridging social capital that allows fringe and marginal members to be fully part of the institution. There is also a theology at play within the Anglican Church in Newfoundland that allows the Church to see key sacramental and pastoral ministries as belonging to all and not just properties of the Church, allowing ministry to be shared more easily. The life and teaching of the Anglican Church in Newfoundland remains easily accessible to the average person.

Lin discusses “homophily” or the bringing together of people who are alike as a form of strong ties (bonding social capital) in contrast to bringing together people of differing backgrounds which she identifies as weak ties (bridging social capital). According to Lin, certain goals are much better realized through a network of weak ties.²⁴⁵ “Such strong and weak ties represent different access points to the social capital resources potentially available

²⁴⁴ Note the statistical profile of affiliation and participation with the Anglican Church in Newfoundland presented in Chapter 5.

²⁴⁵ Lin, *Social Capital: A Theory of Social Structure and Action*. See Chapter 5 of Lin.

to the individual.”²⁴⁶ In the Anglican Church in Newfoundland this translates into a large passive membership in the Church in the society around it. This “membership” may not attend worship regularly, may not often contribute financially, may not appear on any official membership lists, but feel that they belong to the Church and avail of its ministries in ways that meet their needs, particularly at key points of transition. Their membership is of a different quality from that of the active, committed and core members of the institution but nonetheless constitutes membership in their minds and, at the same time, is recognized and affirmed by the active, committed and core members.²⁴⁷

This is the most distinctive feature of church life for those associated with the Anglican Church in Newfoundland and the primary reason for the continued high rates of affiliation and participation noted in Chapter 5 of this dissertation. To echo the title of this dissertation, this feature is what is exceptional about the Anglican Church in Newfoundland.

Granovetter²⁴⁸ has examined the role of weak ties in social organizations and provides an important insight into this phenomenon as it relates to the Anglican Church in Newfoundland.

In an extensive review of the research into weak and strong ties he argues that those individuals less-strongly connected to a congregation or voluntary organization than full members are crucial for the spread of its message and influence to the wider community.²⁴⁹

Granovetter defines a weak tie as attendance at least once per year but less than two times per week. In the case of a congregation these persons may be considered fringe or marginal members and as we have seen such persons constitute a large body of those affiliating with

²⁴⁶ Nan Lin and Bonnie H. Erickson, eds., *Social Capital: An International Research Program* (Oxford: Oxford University Press, 2008). p. 257.

²⁴⁷ Putnam and Campbell use the term “liminals” to describe churchgoers in the United States who stand on the “threshold” of their religious tradition without fully embracing it and without fully leaving it. They claim that about 10% of churchgoers fit this definition. See: Putnam, Campbell, and Garrett, *American Grace: How Religion Divides and Unites Us*. p. 136. This dissertation will use the adjective “elliptical” to describe the membership of a similar group around the Anglican Church in Newfoundland .

²⁴⁸ Mark Granovetter, "The Strength of Weak Ties," *American Journal of Sociology* 78(1973).

²⁴⁹ Granovetter, “The Strength of Weak Ties: A Network Theory Revisited,” *Sociological Theory* 1 (1983).

the Anglican Church in Newfoundland even as they decline full and official membership. A person with a weak tie, according to Granovetter, is more likely to be involved in organizations and groups outside of the parish or congregation and therefore vital in connecting the organization with the wider world. Such persons are strongly reflected in the 25 to 44 year old age group identified by the US Congregational Life Survey for Newfoundland and are responsible to a very large degree for the enduring figures we see for baptisms, confirmations, marriages and even funerals.

This difference between strong ties and weak ties on the part of individuals may be seen as like the difference between bonding social capital and bridging social capital. In this sense, fringe membership has an important role in the creation and transmission of social capital within and beyond the church. Those who fit into this category tend to have a positive view of the church and carry this positive view to a wider world, influencing others whom they meet. Their role in outreach is, therefore, vital. And as Chapter 2 has suggested and Chapter 8 and Chapter 9 have identified, the Anglican Church in Newfoundland is embedded in a rich network of passive members. Wollebaek and Selle argue that such informal networks are important for the generation of social capital because: "... at the societal level, the more overlapping and interlocking networks that exist, the higher the probability that people from different backgrounds will meet."²⁵⁰ Putnam²⁵¹ and Norris and Inglehart²⁵² affirm the relationship between multiple overlapping networks and social capital. Terms like "weak" and "strong" merit further investigation and it should be asked if there is a way to measure the intensity of both weak and strong ties and if these measurements can be compared between the Anglican Church in Newfoundland and the Episcopal Church in the United

²⁵⁰ Dag Wollebaek and Per Selle, "The Importance of Passive Membership for Social Capital Formation," in *Generating Social Capital: Civil Society and Institutions in Comparative Perspective*, ed. M. Hooghe and D. Stolle (New York: Palgrave Macmillan, 2003). p. 70.

²⁵¹ Putnam, *Democracies in Flux: The Evolution of Social Capital in Contemporary Society*. pp. 10-11.

²⁵² Norris and Inglehart, *Sacred and Secular: Religion and Politics Worldwide*. pp. 186-193.

States of America. Perhaps what appears to be a weak tie in Newfoundland may in fact be a strong tie when contrasted with the same tie in the United States.

The term “passive membership” has been used in this dissertation to describe the membership status of those who for various reasons have weaker links to the Anglican Church in Newfoundland than some others but who, nevertheless, claim membership as needed and who over time will tend to move from a weaker link to the organization to a stronger link. The words “fringe” and “marginal” have also been used in the same way in this thesis to describe this type of membership. However, in the case of the Anglican Church in Newfoundland perhaps none of these terms are really adequate because the membership of the people they seek to describe is not exactly passive because they do feel an ongoing connection to the Church, and neither is it entirely fringe or marginal because at various times they move from the edge to the centre (baptisms, weddings) even if they do sometimes move back afterward.²⁵³ A more accurate term to describe their membership in the Anglican Church in Newfoundland may be *elliptical membership* because it suggests that they continue in some form of orbit around the institution, sometimes closer, sometimes farther, but never escaping that link. And as these same persons get older, their ellipse becomes tighter, they tend to move closer to the Church and their weak link becomes a strong link as they assume more formal membership and support. In fact, official membership in the Anglican Church in Newfoundland seems to be something which happens later in life for most and not before. This is consistent with the conclusions of Chapter 2 where social capital was described as the connectedness in perception and practice between and among players creating relationships of mutual trust and benefit which are generated, saved and spent in distinctive ways depending upon individuals and circumstances. In the Anglican Church in Newfoundland, it

²⁵³ Although this behaviour can be seen as consistent with extrinsic religion or using religion for personal advantage the question still has to be asked why it is so much more prevalent among the Anglicans of Newfoundland than Anglicans in the rest of Canada, the United States and England?

seems social capital is spent differently from the way it is spent in the other national churches and that may be the main difference between them. In Newfoundland people continue to feel a sense of belonging to the Church that some others in other parts of the world have relinquished. If they had not, their trajectory of affiliation and participation elsewhere would be similar to that found in the Anglican Church in Newfoundland. Just as being part of religious organizations is positively associated with participation in other community groups in North America,²⁵⁴ among the Anglicans of Newfoundland, in Newfoundland the reverse seems to also be true with involvement in the wider community often leading into participation with the Anglican Church. This has already been identified in Chapter 2. A question that arises from this consideration is how exactly does passive church membership translate into the high rates of baptisms, weddings and funerals seen in the Anglican Church in Newfoundland without a corresponding high rate of official membership?²⁵⁵ The role of intrinsic religious orientation and motivation among passive church members must be considered here but its precise influence upon them is unclear from the evidence, in part because passive church members were not specifically targeted in the research.

In light of the statistical differences presented in Chapter 5 between the Anglican Church in Newfoundland and the other churches considered it was assumed at the time the data was first analysed that there would be a positive relationship among Newfoundland Anglicans (both passive and active) between religious orientation and the outcomes of church involvement measured in rates of baptisms, marriages and funerals presented in Chapter 5. But that correlation was not found in the analysis of the interviews nor in the results of the US Congregational Life Survey in comparison with churchgoers of the Episcopal Church in the United States of America. In fact, what was found through the US Congregational Life

²⁵⁴ Norris and Inglehart, *Sacred and Secular: Religion and Politics Worldwide*. p. 188.

²⁵⁵ There is actually a negative relationship between participation in baptisms, marriages and funerals and official membership rates among churchgoers of the Anglican Church in Newfoundland.

Survey was considerable similarity in terms of religious orientation between churchgoers of the Anglican Church in Newfoundland and churchgoers of the Episcopal Church in the United States of America even though (as noted) the road to their church involvement was quite different with Newfoundlanders more likely to inherit their church and Americans more likely to choose their church. Among the churchgoers of the Anglican Church in Newfoundland it was also found that they tended to remain with the same church for much longer periods of time and that the social life their church offered was clearly a major reason for their involvement, suggestive of extrinsic motivation, and yet the question must be asked how extrinsic motivation could generate high rates of baptisms, marriages and funerals if church involvement is primarily a social function with a social benefit? A direct comparison of extrinsic religious orientation between Anglicans in Newfoundland and churchgoers of the Episcopal Church in the United States of America was not possible because as already noted the US Congregational Life Survey does not measure that component of church life. In light of the noted differences between the two Churches the research points to social capital theory and not religious orientation theory as the reason for the differences presented in Chapter 5. That is not to say that theories of religious orientation do not play a role, but the evidence to assert their role in the outcomes of Chapter 5 is not clear.

The generation and investment of social capital within and beyond the Anglican Church in Newfoundland is done in such a way as to recognize and preserve passive membership. And as the population profile provided by the US Congregational Life Survey reveals, this passive membership is more prevalent in the 25 to 44 age group than the older group and may actually be seen as a stepping stone to more active and formal membership as individuals grow older. In fact, official membership seems to be a feature of middle age and beyond. What is unclear from the data collected is whether or not those who are in the older category

(65+) exert an unusually strong influence upon those in the younger categories thereby encouraging their participation in the sacraments of baptism and marriage and ultimately encouraging their passive membership in the Anglican Church in Newfoundland.²⁵⁶ Coleman in particular affirmed the importance of the church community in transferring the social values of one generation to the next: “Religious organizations are among the few remaining organizations in society, beyond the family, that cross generations. Thus they are among the few in which the social capital of an adult community is available to children and youth.”²⁵⁷ This question deserves a more focussed study of the role and influence of those in the older age category upon those in the younger age categories in Newfoundland.

This raises the question of whether the capital being generated and invested within and beyond the Anglican Church in Newfoundland is mainly bonding social capital or bridging social capital in nature and the simplest explanation is to say that it is both. In the case of those who are committed and active members there is clear bonding social capital energizing the community but this same bonding social capital becomes bridging social capital as it interacts with those on the margins of the Church who still come for key sacramental ministries and who, as we have also seen in Chapter 5 and in this chapter, may not necessarily consider themselves officially members (neither does the Church it seems) but often participate at rates mirroring that of official members. Interestingly, while churchgoers in the Anglican Church in Newfoundland show a slight preference for bonding social capital over bridging social capital, the way in which passive members are integrated and welcomed into the church community suggests a high degree of bridging social capital that allows the established community to reach out and welcome those who are on the margins. A question this raises is how do those same persons see themselves? While official membership lists

²⁵⁶ Figure 8.2 of Chapter 8 shows that 44% of Anglican churchgoers in Newfoundland are in the 65+ category compared with 35% of churchgoers in the Episcopal Church in the United States of America.

²⁵⁷ J. Coleman, *Equality and Achievement in Education* (Boulder: Westview Press, 1990). p. 336.

would tend to place them as fringe members (or non-members), perhaps they see themselves as full members.²⁵⁸ In that case are we really talking about bridging social capital or is it the same bonding social capital that already exists within the church community? Does this mean that a particular form of social capital like bonding social capital can mutate into bridging social capital when needed? Capital is capital, and once accrued it can be spent in any way the owner sees fit. In a faith community there is also spiritual and religious capital at play influencing this choice, it is often spent to a disproportionate degree upon those who are on the edge of the institution and not merely on those at the core. The fact that those receiving this investment may not respond proportionately to it does not seem to matter in this case as the core members of the Church see it as their duty to continue to invest in them in this way, a Christian action known as “outreach.” Sometimes referred to as “non-reciprocal behaviour” in the measurement of social capital, it presents a problem for most organizations but is not seen in the same way at all for religious organizations who see it as their mission to invest their social capital in this way.²⁵⁹ As the authors of an article on the community involvement of churches have stated:

In our study of congregations ... across six different cities we found that the 111 congregations in the sample reported a total of 449 social programs, for an average of 4.04 programs per congregation. The beneficiaries of these services were mostly non-

²⁵⁸ A curious statistical revelation from the US Congregational Life Survey already identified in Chapter 5 that calls into question membership counts and how they are measured is the degree of participation in the life of the Anglican Church in Newfoundland among those who state they are non-members. Of the 36 worshippers who identified themselves as non-members of the Church and still completed the survey 29% stated they were involved in group activities in the Church and 63% said the worship services of the congregation helped them to a great extent or some extent. A further 53% of non-members agreed with the statement: “My spiritual needs are being met in this congregation or parish.” Twenty-six percent of non-members stated they attended 2 or 3 times per month (9% attend every week). Twenty-two percent of non-members stated they had been attending their current congregation between 3 and 10 years. Fifty-eight percent of non-members stated they had close friends in the congregation compared with 75% for members.

²⁵⁹ Stone, "Measuring Social Capital: Towards a Theoretically Informed Measurement Framework for Researching Social Capital in Family and Community Life."

members with a ration of over 4 to 1 in favour of serving others rather than one's own members.²⁶⁰

What remains demonstrably different for the Newfoundland situation, however, is that the recipients of social capital spent by the Anglican Church in Newfoundland are not simply outside of the Church but are members in some form and avail of the ministry of the Church (sacramental and otherwise) in multiple ways. Membership and belonging cannot be measured simplistically by attendance at Sunday services or financial support but involves other more hidden factors.

This chapter has already asked one of the more difficult questions regarding social capital and that is whether churches embedded in a social network like Newfoundland are net generators of social capital or net beneficiaries of the social capital already existing around them? The available evidence suggests that in the case of the Anglican Church in Newfoundland the church possibly benefits more from the social capital in the society around it than generates it anew. As noted in Chapter 8, Newfoundland society is markedly different from that in the United States and in the case of the Anglican Church in Newfoundland and the Episcopal Church in the United States of America the populations under consideration are quite different sociologically. The Anglicans in Newfoundland tend to belong to smaller and more closely-knit communities and are not switchers in the same way Americans are when it comes to finding a church. The fact that the overall complexion of the Newfoundland population is one of small, socially-interconnected towns in itself creates a high degree of

²⁶⁰ R.A. Cnaan, S.C. Boddie, and G.I. Yancey, "Bowling Alone but Serving Together: The Congregational Norm of Community Involvement," in *Religion as Social Capital: Producing the Common Good*, ed. C. Smidt (Waco: Baylor University Press, 2003). p. 24.

social capital as already noted in Chapter 2.²⁶¹ That social capital acts in the case of Newfoundland to draw persons into greater involvement in the life of the church community even if it is initially only for major sacramental acts and not official membership although the difficulties with measurement counts in churches, particularly in the case of the Anglican Church in Newfoundland, have already been identified. Most probably the Anglicans in Newfoundland assume membership in the institution whether they appear officially on parish rolls or not. The implication of this is great and challenges theories of social capital as they relate to faith communities, suggesting that where social capital is already measurably strong in a community a church may benefit more from it than it contributes. If this is the case the reverse may also be true, that where the social capital is measurably weak in a community a church may assume the role of generator as it draws individuals into its life and mission and fosters greater and greater social attachments among them. Among the Anglicans of Newfoundland this does not seem to be the case because the social interconnection (social capital) is already strong. In that sense the Church assumes the role of adding a particular meaning and quality to the lives of its members but not necessarily social capital to the degree that it would in a population less interconnected than in Newfoundland.

²⁶¹ See also Chapter 12 ("It's Not Only Who You Know, It's Also Where They Are: Using the Position Generator to Investigate the Structure of Access to Embedded Resources") of Lin and Erickson, *Social Capital: An International Research Program*. The authors of that chapter, Sandra Enns, Todd Malinick and Ralph Matthews look at the Resilient Communities Project of British Columbia and how social capital is generated and maintained in marginal and distressed communities, a direct parallel with Newfoundland. Not surprisingly, a study has shown that rural Canadians are more likely to see relatives weekly, more likely to know their neighbours, and more likely to feel that their neighbours can be trusted. See: Statistics Canada, "Social Engagement and Civic Participation: Are Rural and Small Town Populations Really at an Advantage?," (Ottawa: Rural and Small Town Canada: Analysis Bulletin, 2005).

Part 3: Synthesis and Conclusion

Chapter 10

The Research Outcome

Introduction

Chapter 10 will examine the evidence presented and interpret it, showing that among Anglican churchgoers in Newfoundland social capital and intrinsic religious motivation remain high. Both social capital theory and theories of religious orientation will be discussed in light of this outcome. The final chapter will draw together the themes already examined to show the Anglican Church in Newfoundland to be exceptional in two ways: through the statistical profile of affiliation and participation (Chapter 5) and the demographic profile of churchgoers (Chapters 8 and 9). This chapter will discuss the research presented in the dissertation that shows the resilience of the Anglican Church in Newfoundland is due to the particular bonding social capital and bridging social capital shared by both the Church and the wider society and the mutually-beneficial way in which the Anglican Church in Newfoundland and the community around it relate, creating a large passive church membership. Implications for future research and implications for the Anglican Church in Newfoundland will be discussed.

Implications for Future Research and New Questions

This dissertation represents one of very few occasions that the US Congregational Life Survey has been operationalised to measure social capital among a churchgoing population.²⁶² Considering that the US Congregational Life Survey and its adaptations have been so widely used the collected results provide a vast store of data related to social capital research that remains relatively untapped for that purpose. Further research into this data

²⁶² As noted in Chapter 9, Dixon has utilized the Catholic Church Life Survey, an adaptation of the National Church Life Survey for Catholic parishes in Australia and close cousin to the US Congregational Life Survey, in a very similar fashion to this dissertation.

collected over two decades from the perspective of social capital theory is desirable. Additionally, a deeper analysis and comparison of the data collected through the US Congregational Life Survey between the Anglican Church in Newfoundland and the Episcopal Church in the United States of America using more sophisticated statistical tools could potentially unlock additional underlying reasons for the observed differences between the two.

A wider and more comprehensive survey of Newfoundland society beyond the Anglican Church in Newfoundland utilizing tools designed to measure social capital directly would also be advantageous to see more precisely what factors contribute to the observed resilience of the Church.²⁶³ Additional questions to investigate include: How specifically is social capital preserved and passed on among the Newfoundland population? Why did this happen in Newfoundland? What can we learn from this for studies of social capital in the world today? Has it been replicated elsewhere? Additionally, in light of the observed decline in Church membership and resilience in Church affiliation and participation in Newfoundland it should be asked if this pattern is inherently stable enough to become the future shape of the Church with a core of actively committed members and an orbit of less committed members? This question is of such significance, that even if there had not been a comparison between the Anglican Church in Newfoundland and the other churches considered in this dissertation, the results of a statistical mapping of Newfoundland Anglican Church practice alone would still have been of interest because of the way in which official membership has declined but demand for pastoral offices has remained stable or even increased. Future research could also be conducted to refine the concept of social capital beyond the concepts of bonding social

²⁶³ A potentially promising approach to this research would be the use of position generator methodology to comprehensively map the network of contacts among the general population in Newfoundland. The inclusion of clergy among the listed occupations and acquaintances investigated could reveal much about the depth of the social network surrounding the Anglican Church in Newfoundland and its leadership. For a more complete discussion of this methodology see Lin and Erickson, *Social Capital: An International Research Program*.

capital and bridging social capital employed in this thesis, further differentiating social capital as religious social capital and spiritual social capital along the lines of the work of the William Temple Foundation. The development of new instruments to access the relative strength and orientation of social capital in a manner like the New Indices of Religious Orientation accesses religious orientation would also be useful.²⁶⁴

In the case of the Anglican Church in Newfoundland, a weakness in this research is that passive and active members are not clearly identified within the sample but are mixed together even if some identify themselves as members and others do not. Being able to separate the two groups and investigate them separately in terms of motivation would be desirable in an effort to better discern the degree of intrinsic motivation at play among the churchgoers of the Anglican Church in Newfoundland when it comes to continued high rates of participation in the Church through baptisms, marriages and funerals in particular. Why are some people passive and some people active? What is the reason for the decline in official membership among some and not others? What effect will declining membership have on participation and affiliation in years to come? How intrinsically motivated are Anglicans in Newfoundland or is their participation merely a “rite of passage” for some? Is there more intrinsic religion at play among passive members than we realize?

The precise relationship between high levels of social capital and high consumption of certain pastoral offices is not clearly revealed through the data collected for this dissertation. The research indicates that the Anglican Church in Newfoundland functions very much like an extension of family to a greater degree than the Episcopal Church in the United States of America but what are the deeper qualities of the social capital at play in and around the

²⁶⁴ Both a combat unit in Afghanistan and a local Lions Club could be rich in social capital but nobody would consider switching the two. Tools to provide more precise measurement of the strength and orientation of social capital in and among groups and individuals would be desirable.

Anglican Church in Newfoundland that both inspire passive members to seek the ministry of the Church and also inspire the Church to respond? How does this passive membership in Newfoundland translate into baptisms and weddings and funerals? A wider question is the whole relationship of social capital to religious motivation as already identified in Chapter 3. It would also be desirable to qualitatively weigh the various measurements of affiliation and participation (and social capital) like baptisms, confirmations, marriages and funerals because they are not all of the same importance intrinsically for those availing of them. In fact, the argument can be made that baptism may be the most significant measure of church affiliation because it reflects what people want in life for their children, arguably the highest of ideals.

As already noted, the differences between the members of the Episcopal Church in the United States of America and the members of the Anglican Church in Newfoundland are not great in terms of intrinsic religiosity and measures of satisfaction and belonging. What is striking is that Anglicans in Newfoundland are generally lifelong members who have not switched in the same way that Americans have, suggesting that intrinsic religiosity, satisfaction and belonging may not be conclusively related to religious choice but that other variables may be at play. In short: Newfoundland Anglicans inherit their church and American Episcopalians choose their church. This result suggests that satisfaction, belonging, and a sense of spiritual growth are not necessarily tied to switching and choosing the church that meets one's perceived needs as much as discovering the same qualities within the church of one's birth. This outcome also warrants further investigation. Direct analysis of religious orientation among the churchgoers of both Churches would benefit from the use of tools like the New Indices of Religious Orientation specifically designed for the purpose.

A further implication suggested by this research into the Anglican Church in Newfoundland is that where social capital is already strong among a population a church may assume a different role from mere generator of social capital and instead provide a certain quality and meaning to the lives of its adherents and marginal attenders. The directionality of both generation and investment of social capital is distinctive in and around the Anglican Church in Newfoundland but the question of why this has happened in Newfoundland needs to be explored more deeply. If people are already socially interconnected and already considering themselves in some fashion members of the institutional church (even if the institutional church may not be sure of that) how are continuing high rates of key sacramental consumption to be explained? If such consumers are not coming to the church because it generates social capital for them could the explanation be that they really do value the sacraments and really do feel that participation in them provides a quality other than the social and fully in line with what Allport and Ross have called intrinsic religion? While it has been identified that the US Congregational Life Survey does not measure extrinsic religion, the results for Newfoundland show significant intrinsic satisfaction with religious life among the members of the Anglican Church. Where such satisfaction exists, are individual reasons for participation and involvement also intrinsic in nature? If this is the case, the large passive membership observed around the Anglican Church in Newfoundland may not be so passive after all.

Additional insight into the Anglican Church in Newfoundland might be achieved through analysis of financial records over time both in terms of income and expenditure and how money is both collected and spent. This would also provide insight into motivations and priorities as well as decline and growth. Likewise, an analysis of the number of clergy and how they are assigned to ministries would also reveal the priorities at play within the Church.

Direct investigation of how the clergy see themselves and their ministries would also be informative. And in the future, it would be desirable to monitor all of the metrics studied to see what impact a declining membership will have upon them (if the decline continues).

Implications for Diocesan Life

In this section I will adopt a first-person perspective because of my personal knowledge of the Anglican Church in Newfoundland and in particular the Diocese of Eastern Newfoundland and Labrador and because of the speculative nature of certain implications I suggest. The primary implication as I see it for the life of the Anglican Church in Newfoundland from the research presented in this dissertation is that the Church should engage in evidence-based decision making in the future. As a former Executive Officer of the Diocese of Eastern Newfoundland and Labrador I know that important decisions affecting the future of that Diocese, its parishes, and its clergy have sometimes been made quickly and without complete knowledge of the situation and individuals. If the Anglican Church in Newfoundland were to adopt a more evidence-based approach to decision making the outcomes of such decisions would likely be improved.

The implications for parish and diocesan life in the Anglican Church in Newfoundland are significant from this research and suggest strongly that the Church go with the grain rather than against the grain in its relationship with the wider society around it. Clearly, this has been what the Church has already been doing rather successfully with empirical indications to show that such a policy has enabled it to retain a significant and influential role in the lives of people. The Church itself has been able to accept passive membership and work with it, recognizing that not every passive member will become an official and active member. It would be well advised to continue this policy and not seek to enforce more rigid criteria of

membership and affiliation. As stated earlier, Newfoundland Anglicans tend to inherit rather than choose their church and the Anglican Church should understand and accept this.

An obvious avenue for further investigation in light of what has been discovered about membership in the Anglican Church in Newfoundland is to ask if the concept of membership is even relevant anymore or if there is a better term to use? An exploration of what membership means from the perspective of the institution and what it means to those both within the Church and those who drift in and out would be very enlightening. The challenge may lie in harmonizing the two. It would also be enlightening to compare the Anglican Church in Newfoundland with the other denominations within Newfoundland to see if similar patterns of affiliation and participation cross denominational lines.

Appreciating passive membership also means that the Anglican Church should seek new ways of engaging with the community around it in the full knowledge that it finds itself among individuals well-disposed toward the Church with a spirit of generosity toward it that should continue to benefit it as long as the Church is deemed worthy of that investment. The reservoir of goodwill toward the Anglican Church in Newfoundland and the desire for the ministry of the Church at times of deep significance in individual lives remains strong. Fostering reciprocal and mutual trust and obligation between the Church and society is vital to this. The fact that there has not been appreciable decline in the key pastoral ministries of baptisms, marriages and funerals speaks to a continuing connection with the Church even among those who, for whatever reason, have chosen not to remain or become full and active members. The severe decline in confirmations does call into question this ministry within the Church and whether it merits further investment of energy and ministry resources.

There is much for the Anglican Church in Newfoundland to learn about the people on the margins of the Church because they represent the most hopeful source of new membership and growth in the years ahead. Although many have declined official and active membership they have not exactly left in the way Anglicans in the rest of Canada, the United States and England have done so. The Anglican Church in Newfoundland continues to benefit greatly from those who are passive in their membership but, as already noted, are also elliptical members in that over time their relationship with the Church tends to become tighter. The very best investment in its future the Anglican Church in Newfoundland and Labrador can make today is to engage deeply with this group and discover who they really are. This research also suggests that a ministry of hospitality where the core members of the Anglican Church in Newfoundland engage in a welcoming and affirming ministry to those who are not so closely connected to the Church is already happening and can be developed still further.

The following editorial was written by me in 1999 and published in *The Telegram* of St John's, Newfoundland. In re-reading the editorial today I see the implications of social capital. One question it raises for me is the question of portability and how the Newfoundlanders of Arnold's Cove who came from various communities were able to bring with them the social capital that had served them well there and apply it to life in a new place. What is it that makes social capital portable in some cases and not portable in others? I am aware that the Anglican Priest in Placentia Bay in the 1960s, the Rev Ed House, served the people first in the scattered communities of the bay and then moved with them to Arnold's Cove where he remained afterward for several years (other Anglican Priests did the same across the province). Even his rectory was floated across the bay along with over one hundred of their homes. The respect and affection the people felt for this man and for the Anglican Church he represented must surely have made a difference as the new community of Arnold's

Cove was developed. Present-day Arnold's Cove might be one of the best places in Newfoundland to research the creation, investment and portability of social capital on the island of Newfoundland and the special role the Anglican Church has had in this.

My wife and I will always remember our first Christmas in Arnold's Cove. We had moved from Labrador in the fall with one child, arriving just a couple of weeks before the birth of another. The combination of the move and the new baby left us with little money and little time to settle into our new community. As Christmas drew closer we decided to forgo presents that year and just appreciate the season in other ways. That all changed the week before Christmas with a knock on the door of the rectory. A lady from the parish stood there holding a shopping bag. "A little something for you and the children," she told us. And then she was gone. She was the first one. In the next couple of days there were many more like her who quietly came to our door and dropped off gifts. There were so many of them that I remember my wife shedding a tear on Christmas morning as she realized the unexpected generosity of these strangers. And every Christmas since we have taken the time to reflect upon what was, in many ways, our most special Christmas ever.

We were about to learn that such kindness was not at all unusual in that community. Indeed, during the following six years that we spent in Arnold's Cove we came to realize that there was a very special quality to life in that part of Placentia Bay. It remains one of the greatest privileges of my ministry to have served there.

Most of the people in Arnold's Cove came there from other communities in the late 1960's and settled among the few families already in Arnold's Cove. The newcomers came from places in Placentia Bay such as Harbour Buffet, Spencer's Cove, Tack's Beach, Kingwell, Woody Island, Port Ann, Haystack and Isle of Valen among others. The early years were hard as people adapted to life in a new part of the bay and formed new relationships and new friendships with neighbors from different communities. The wonderful thing about Arnold's Cove is how well they did that. Because they decided to overlook the differences between people and always seek the good, they built a community that is today a model for other places in Newfoundland and indeed, other places in the world. They have not forgotten their past but prefer to celebrate their present. In Arnold's Cove, they decided a long time ago that walls were meant to be broken down.

I find myself thinking of Arnold's Cove often. I think the kindness and decency I saw in the people there has become the standard I look for wherever I go. Arnold's Cove remains for me the example of what can happen when people of goodwill embrace change and make it work for them instead of against them. In the process they have created what I believe is the finest town of its size in Newfoundland. I especially think of Arnold's Cove whenever I hear people say that change is always bad and that some people will never really get along with each other. Arnold's Cove has demonstrated that just the opposite can be true. Everyone can win when open-minded people choose to overcome artificial divisions and look for the good in every situation instead of focusing upon the bad. I think that's the most important lesson Arnold's Cove taught me.

Maybe that's why I still miss the place.

Maybe that's why even though I left Arnold's Cove years ago, Arnold's Cove will never really leave me.²⁶⁵

²⁶⁵ Geoff Peddle, "Warm Memories of Arnold's Cove," *The Telegram*, April 7 1999.

Social Capital Theory and Religious Orientation Theory

The initial research question under investigation in this dissertation was twofold:

- to test the thesis that the Anglican Church in Newfoundland has not experienced the same level of decline as Anglican Churches in the rest of Canada, the United States of America and England.
- to test the capacity of the concepts of bonding social capital and bridging social capital as defined by Putnam to account for the comparative resilience of the Anglican Church in Newfoundland.

Chapter 5 of this dissertation has shown statistically that the trajectory of the Anglican Church in Newfoundland is different from that of the other Anglican Churches under investigation in this research: the Anglican Church in the rest of Canada, the Episcopal Church in the United States of America, and the Church of England. The initial thesis question regarding decline has been supported by the empirical research.

The theories investigated in this dissertation – theories of social capital and religious orientation – have both been shown as relevant to the original research question although not totally in the way initially expected. In light of the distinctive rates of involvement in the Anglican Church in Newfoundland presented in Chapter 5 it was anticipated that on the matter of religious motivation there would possibly be inherent differences between the members of the Anglican Church in Newfoundland and the members of the Episcopal Church in the United States of America in the analysis of the US Congregational Life Survey. These differences, however, were not sufficiently established empirically to account for the

statistical uniqueness of the Anglican Church in Newfoundland. What was surprising was that the two Church populations were quite similar in intrinsic religious orientation despite arriving at that point in vastly different ways with Americans showing a much greater tendency to switch churches (implying they choose their churches) than Newfoundlanders who generally inherit their churches and remain with them for life. While the investigation of religious orientation was helpful in understanding and comparing the two Churches it did not prove conclusive in understanding the relative resilience of religious practice in Newfoundland. Both theories – theories of religious orientation and social capital – have been upheld but in a way that shows their adaptation to the life of the Anglican Church in Newfoundland where the benefits of shared religious practice and intrinsic religious orientation coexist. External religious motivation is not necessarily at the cost of internal intrinsic motivation although it may be that there is a distinctive balance at play in the Anglican Church in Newfoundland.

Social capital theory provided the key lens for the examination and comparison of the Anglican Church in Newfoundland even if it ultimately proved useful in unexpected ways. In the analysis of the US Congregational Life Survey no great differences were observed in both bonding and bridging social capital between the Anglican Church in Newfoundland and the Episcopal Church in the United States of America, certainly not to the degree expected to explain the statistical dissimilarity between the two Churches demonstrated in Chapter 5. In fact, as in the case of religious orientation theory, the two samples were remarkably similar despite arriving at that similarity through quite different routes. Social capital theory did prove relevant, however, in the analysis of the demographic profiles of the two Churches where large differences were observed. These differences in terms of community and social life among members were seen as the reasons for continuing high rates of affiliation and

participation among the members of the Anglican Church in Newfoundland. What is most significant here is that it was the social capital *around* the Church rather than the social capital *within* the Church that proved conclusive in this analysis. This is of great relevance to social capital theory today because it shows what can happen when a church is located in the midst of a social network relatively rich in social capital. In such a case, a church, rather than being a generator and donor of the capital can also be a recipient and beneficiary of social capital. This type of mutual reciprocity between a faith community and the wider world around it is worthy of greater examination.

Although this thesis focused upon the nature of Christian community and relationship in Newfoundland, Robin Gill provides an interesting parallel from Britain in his book, *Churchgoing and Christian Ethics*. Gill looked at churches as moral communities where ethical concerns are expected to be at the heart of how the members see themselves and how they act. What Gill finds is that there is commonality in ethical belief between church communities and the wider society to a degree higher than many would expect. While churchgoing may sustain an ethical outlook, that same outlook may persist in wider society among those who do not attend church or who do not claim to belong but who continue to be influenced by religious belief. But what is most important for us here is that Gill asserts that it is churchgoing itself that nurtures most strongly a particular ethical and religious identity and that even across denominational boundaries such identities can be remarkably consistent among churchgoers:

Precisely because churchgoing fosters and sustains a distinctive culture it can be an important means of individual identity. The practice of regular churchgoing, with church congregations acting as moral communities, reinforces distinctive beliefs and

values which, in turn, sustain individual identity. Through churchgoing an individual acquires a broad and distinctive patterns of beliefs and values that can sustain a sense of personal identity.²⁶⁶

If what Gill asserts is true, this has implications for the Newfoundland situation because, as demonstrated, the rate of affiliation and participation with the Anglican Church in Newfoundland is higher than it is in the Anglican Church in the rest of Canada, the Episcopal Church in the United States of America, and the Church of England, meaning that the influence of churchgoers should be considerable throughout Newfoundland society.²⁶⁷ If one pushes Gill's claim further – that church attendance helps to create and nurture a particular culture among churchgoers – the relative value placed upon church affiliation and participation in Newfoundland must be higher than it would be in a population with lower rates of participation. This is consistent with social capital theory and implies a deep relationship in the Newfoundland situation between churchgoing and culture whereby the surrounding culture may actually reinforce church attendance and the church acts as an extended moral community infusing the wider society.²⁶⁸ Drawing upon Durkheim's notion that social structure creates and shapes behavior, it can be argued that the reasons for the difference between the Anglican Church in Newfoundland and the other Anglican Churches considered lies in the society itself and, as previously claimed, the social capital inherent in the structure of Newfoundland society generates a large passive membership in the Anglican Church in Newfoundland.

²⁶⁶ Robin Gill, *Churchgoing and Christian Ethics*, ed. Robin Gill, vol. 15, *New Studies in Christian Ethics* (Cambridge: Cambridge University Press, 1999). p. 64.

²⁶⁷ As Chapter 1 has shown, a quarter of the Newfoundland population claims membership in the Anglican Church, a not inconsequential share of the overall population.

²⁶⁸ C. Margaret Hall explores the relationship between culture and religion in Chapter Eight of *Identity, Religion and Values* (Washington: Taylor & Francis, 1996) showing just how intertwined the two can be. As she states on page 101, "To the extent that culture is defined as the repository of societies' values, norms, and standards, religions play a primary role in culture. Religions house many of society's most sacred, and even secular, values and beliefs."

The key point lies in the fact that merely being part of a religious tradition does not translate into church participation unless social interrelationship is also present. Religious faith is not the key here; people can be religious in many different ways. The key in Newfoundland is social interaction. The *interrelatedness* of family, church and community in Newfoundland where family, church and community still tend to blend together with no clear demarcation from one to the other generates church membership and participation. Social life in Newfoundland is not built around large, anonymous, multi-ethnic, urban environments but small, intimate communities and neighbourhoods where practically everyone knows each other (and are often related through birth or marriage to each other). It is this *interrelatedness* that contributes most directly to the resilience of the Anglican Church in Newfoundland. As Moltmann has written, “God as love is experienced not in large organizations and institutions but in communities in which people can embrace each other.”²⁶⁹ The Anglican Church in Newfoundland is distinctive from the other Churches considered in this dissertation because of its stability over time in a way that the others have not been. In light of what has been discovered about the nature of social life in Newfoundland and the strong community values among the people of the province reflected within the Church this research provides substantial proof that there is no “one size fits all” story of religious decline in North America and Europe and that evidence of both resilience and growth can also be found. The research does not suggest that religious sentiment or faith has declined to a greater extent in the populations considered outside of Newfoundland than in the Newfoundland population; that was not measured. The research does suggest that where religious sentiment and faith does exist, it is operationalised by social interaction. And, as previously stated, the social capital *around* a church can prove more instrumental in religious affiliation and participation than

²⁶⁹ Jürgen Moltmann, *The Open Church: Invitation to a Messianic Lifestyle*, 1st British ed. (London: SCM Press, 1978). p. 6.

the social capital *within* that church. This, in fact, is exceptional about the Anglican Church in Newfoundland.

Pippa Norris and Ronald Inglehardt have found that the relationship between cause and effect with regard to social capital and faith communities can be a complicated one. They raise an additional point of consideration about the reciprocal nature of the relationship, pointing out that those who are part of churches also tend to participate at a higher rate in other community organizations. And while they claim that more research is necessary to identify the relationship they do see church membership as part of a wider attitude among individuals that also fosters wider civic engagement:

The American literature has emphasized the function of religious institutions in the generation of social capital, in particular that mainline Protestant churches play a vital role in drawing together diverse groups of Americans within local communities, encouraging face-to-face contact, social ties and organizational networks that, in turn, generate interpersonal trust and collaboration over public affairs. The theory suggests that people who pray together often also stay together to work on local matters, thereby strengthening communities ... But a process of mutually reinforcing reciprocal causation is probably underlying these relationships, whereby ‘joiners’ who are active in local sports clubs, arts associations, and youth work, as well as having a positive sense of political and social trust, also belong to religious organizations.²⁷⁰

Life in Newfoundland has been until recent years a story of struggle and survival against great odds. The interplay of isolation, geography, climate and history has presented

²⁷⁰ Norris and Inglehart, *Sacred and Secular: Religion and Politics Worldwide*. p. 194.

distinctive challenges to the continuation of life on the easternmost edge of North America. As noted in Chapters 1, 8 and 9, even in recent years, no place in the western world has gone through greater upheaval since World War II in light of the massive resettlement policy of the 1960s and the Groundfish Moratorium of the 1990s. But what that same combination of factors may have done is reinforce an identity among the people whereby they are not individualistic in their outlook but see themselves as members of a wider family and community (often the two are the same) in which each person's identity and value is directly related to their membership in the group. If there is an identity to Newfoundland culture it is one of social orientation toward each other. The Christian tradition that took root most decidedly was of a local church built and maintained by the laity with no goal greater than meeting their basic and practical spiritual and social needs. The Anglican Church in Newfoundland has historically been a church of local ministry.

The interviews and surveys presented in this dissertation strongly indicate that being part of a community is most likely seen as the greatest good in the life of Anglican churchgoers in Newfoundland. Boundaries between those who actively and officially belong to the Church and those who less-actively belong are blurred at best and in most cases are not present. The Anglican Church in Newfoundland most likely continues to be perceived as a repository of much that is good in life. Everyone is assumed to belong and the Church operates not so much as a distinct organization within the province as a community to which all are welcome and actively invited to participate.²⁷¹ Baptismal ministry (and baptism is almost exclusively performed in infancy) is understood as all that is needed to belong to the Anglican Church in Newfoundland even if one will never hear it articulated. One's belonging comes first from

²⁷¹ Richard Thomas in his book, *Counting People In: Changing the Way we Think about Membership and the Church* (London: SPCK, 2003) discusses the differences between a "participant member" and an "associate member" in his chapter "Belonging in an Age of Unbelonging." In a not so subtle challenge to Grace Davie he argues that to believe is also to belong even if the nature of that belonging may sometimes lack formal recognition.

their family and then through the sacrament of baptism. The Anglican Church in Newfoundland has been careful not to add to the requirements of membership beyond those basic affirmations. The theology underlying this model of church community in Newfoundland is that God is best served in serving one's neighbour.

Becker presents a study of four types of congregations in the United States. They are: Houses of Worship, Family Congregations, Community Congregations and Leader Congregations. A fifth, Mixed Congregations, can be a combination of more than one of the four. Although we see in her descriptions of each congregational model something that we can recognize in the Anglican Church in Newfoundland (particularly the Family Model), it is in her description of Community Congregations that the deepest comparison may be drawn with the Anglican Church in Newfoundland. Indeed, her words echo the language used in the Parishioner and Vestry Interviews of Chapter 7. Becker describes the community model in this way:

These congregations have the largest number of core tasks of any of those that I studied. Members want the transcendent worship atmosphere of the house of worship, although they achieve it quite differently than the houses of worship do. Instead of relying on the pastor or paid staff and denominational materials, they foster a creative, participatory, and eclectic style in which many lay people take on leadership roles on a revolving basis. They want the interpersonal intimacy of the family congregation, and they have large numbers of small fellowship groups to help achieve that intimacy and friendship ... They see having a group of people to care about and having a place where shared values are important and talked about openly as the two most important aspects of religious community, and they do not see these two imperatives as being contradictory ... When asked what the congregation means to them, eighty-five

percent of the members of each congregation reported that they find close and supportive relationships in the congregation. Sometimes they said the congregation is “my family” or “my extended family” but the most common terms they used invoked a metaphor of community ... They like how easy it is to get involved in the congregation ...²⁷²

The Anglicans of Newfoundland have probably resisted some of the individualizing tendencies of the modern world and preserved an identity that retains many of the qualities of its past while adapting to contemporary culture. This has been preserved in the shape of Newfoundland society itself. In religious matters, as in so much of Newfoundland life, the most important qualities of the past have been preserved even as some features disappear and others are modified. The enduring presence of social capital and local lay “ownership” combined with cultural affirmation of the value of the Church have come together in a distinctive way in Newfoundland.

In Newfoundland the forces of modern life have certainly been felt in recent years as some of the roles traditionally filled by religion were taken over by the state but the identity of the ordinary person of the province continues to be penetrated by notions of Christian charity and Christian piety. This dissertation has shown that where community life is resilient, a church can also be resilient, and sometimes it can be hard to see any distance between the two. It has happened in Newfoundland not because of some great effort or mission of the Anglican Church but because of the people themselves who have cared enough to protect and preserve all that was sacred from their past and transmit it to their children and grandchildren, not simply in word or theory, but most importantly in action. It is the continuing of a way of life

²⁷² Penny Edgell Becker, *Congregations in Conflict: Cultural Models of Local Religious Life* (Cambridge: Cambridge University Press, 1999). pp. 103-04.

that has served the people well for 300 years and which, with some changes along the way, may serve them well for years to come. In a world where religion has become a privatized matter of choice and preference it is important to see that it is still possible for a vibrant and public religious life to exist among a people if the conditions discussed earlier can be created and sustained. The argument can be made that both church and society are at their best when part of overlapping and interconnected networks of trust and obligation. This is social capital at work showing that where religious communities are able to enter into a mutually-reciprocal generation and investment of social capital with the wider world around, they are able to resist decline and even grow.

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Appendix 1: Comparative Data

Year	National Data, England			
	Population (total)	# Live Births	# Marriages	# Deaths
1960	43125580	740858	324273	493553
1961	43535600	766358	327059	518047
1962	44017660	793354	328430	523855
1963	44360610	807017	331861	538105
1964	44724910	828470	339415	501991
1965	45070040	816433	351107	516317
1966	45374090	804957	363838	528981
1967	45680870	788458	365303	509356
1968	45873000	775065	385469	541862
1969	46102260	754456	374993	543425
1970	46253830	741999	392429	540196
1971	46411700	740099	382313	532445
1972	46571900	684872	403516	554251
1973	46686200	637797	378143	549876
1974	46682700	603153	363137	547980
1975	46674400	568900	359961	545444
1976	46659900	550383	339045	560317
1977	46639800	536953	337253	538652
1978	46638200	562589	347630	547685
1979	46698100	601316	348603	554840
1980	46787200	618371	348951	544349
1981	46820805	598163	332213	541023
1982	46777337	589711	323137	544984
1983	46813693	593255	324443	542509
1984	46912444	600573	330012	531314
1985	47057359	619301	327241	553150
1986	47187643	623609	328411	544545
1987	47300419	643330	332233	531150
1988	47412342	654363	329183	535553
1989	47552651	649357	327244	539804
1990	47699116	666920	312712	528916
1991	47875035	660806	290118	533972
1992	47997973	651784	294962	522656
1993	48102319	636473	283326	540554
1994	48228781	628956	275531	517614
1995	48383461	613257	268344	529038
1996	48519129	614184	264191	526650
1997	48664777	608202	257963	521598
1998	48820583	602111	253113	518089
1999	49032872	589468	249490	517119
2000	49233311	572826	253836	503026
2001	49449746	563744	236203	497878
2002	49649096	565709	242112	500792
2003	49863324	589851	255577	504127
2004	50109707	607184	258185	480717
2005	50466162	613028	233827	479678
2006	50763893	635748	225971	470326
2007	51106181	655357	222483	470721
2008	51464646	672809		475763
2009	51809741	671058		459241

Year	Church Data, England					
	Mmbrshp	Easter Octave	Baptisms	Confirmations	Marriages	Funerals
1960	2159356		412000	191000	168000	
1961						
1962						
1963						
1964						
1965	1899469		413000	146000	171848	
1966						
1967						
1968						
1969						
1970	1631506		347000	113000	170146	
1971						
1972						
1973						
1974						
1975			237000	96000	133074	
1976	1681000					
1977						
1978						
1979						
1980	1551000		226000	98000	123400	347560
1981						
1982						
1983						
1984						
1985	1624000		200100	76900	110121	323690
1986						
1987						
1988						
1989						
1990	1376000		186200	55000	109369	293060
1991	1310000		179700	55200	97446	
1992	1350000		170100	57400	96828	
1993	1317000		160300	51800	96060	
1994	1300000		157100	47149	86143	
1995	1265000		148000	44000	79616	265230
1996	1236000		141400	42800	71400	
1997	1172000		138900	40600	64000	
1998						
1999						
2000	1163100		122000	36387	60750	232560
2001	1134900			33367	57500	228000
2002	1061300			33425	54800	224800
2003	1077900			31797	56100	227100
2004	1094500			30425	57000	212600
2005	1019000			29800	54600	207260
2006	1071900			29800	53700	199270
2007						194300
2008						188060

Year	National Data, United States			
	Population (total)	# Live Births	# Marriages	# Deaths
1960	180671158	4257850	1543000	1711982
1961	183691481	4268326	1548000	1701522
1962	186537737	4167362	1577000	1766720
1963	189241798	4098020	1654000	1813549
1964	191888791	4027490	1725000	1798051
1965	194302963	3760358	1800000	1828136
1966	196560338	3606274	1867000	1863149
1967	198712056	3520959	1927000	1851323
1968	200706052	3501564	2069000	1930082
1969	202676946	3600206	2145000	1921980
1970	205052174	3731386	2158802	1921031
1971	207660677	3555970	2190481	1927542
1972	209896021	3258411	2282154	1963944
1973	211908788	3136965	2284108	1973003
1974	213853928	3159958	2229667	1934388
1975	215973199	3144198	2152662	1892879
1976	218035164	3167788	2154807	1909440
1977	220239425	3326632	2178367	1899597
1978	222584545	3333279	2282272	1927788
1979	225055487	3494398	2331357	1913841
1980	227224681	3612258	2390252	1989841
1981	229465714	3629238	2422145	1977981
1982	231664458	3680537	2456278	1974797
1983	233791994	3638933	2446604	2019201
1984	235824902	3669141	2477192	2039369
1985	237923795	3760561	2412625	2086440
1986	240132887	3756547	2407099	2105351
1987	242288918	3809394	2403378	2123323
1988	244498982	3909510		2167999
1989	246819230	4040958		2150466
1990	249464396	4158212		2148463
1991	252153092	4110907		2169518
1992	255029699	4065014		2175613
1993	257782608	4000240		2268553
1994	260327021			
1995	262803276			
1996	265228572			
1997	267783607	3882000	2384000	2294000
1998	270248003	3946000	2244000	2331000
1999	272690813	3957000	2251000	2337000
2000	282171957	3974000	2376000	2404000
2001	285081556	4025933	2357000	2409000
2002	287803914	4019280	2256000	2428000
2003	290326418	4093000	2187000	2423000
2004	293045739	4121000	2279000	2393000
2005	295753151	4143000	2230000	2432000
2006	298593212	4269000	2193000	2416000
2007	301579895	4315000	2205000	2415000
2008	304374846	4247000	2157000	2453000
2009	307006550	4136000	2077000	2425000

Year	Church Data, Episcopal Church in the United States				
	Mmbrshp	Baptisms	Confirmations	Marriages	Funerals
1960	3200763	98312	127861	24111	57574
1961	3269325	97247	127217	24584	58985
1962	3369757		126833	24266	56427
1963	3362864	94754	124305	24635	58732
1964	3352907	94470	126027	26600	61320
1965	3382680	91695	128066	27728	60190
1966	3416103	85971	124452	28960	60364
1967	3429153	80497	118536	30802	60378
1968	3420297	79058	114568	32576	58905
1969	3373890	73966	106909	36295	60842
1970	3330272	74577	102059	37836	59504
1971	3285826	73013	95255	36941	58905
1972	3218277	68135	88066	34772	55114
1973	3072734	62742	79800	34504	56436
1974	2943634	60640	75435	24166	40397
1975	2882064	63503	77038	36535	53473
1976	2857513	61502	72694	35594	52118
1977	2836577	61633	68985	37373	51324
1978	2825254	61354	63789	37765	50090
1979	2841700	62346	64407	39615	49196
1980	2784040	64367	64912	39682	50070
1981	2767440	65477	65894	39093	48606
1982	2795265	67032	65775	39785	47964
1983	2794690	65999	63523	38391	48557
1984	2775424	66216	61683	37569	47611
1985	2739422	65152	59718	36073	48277
1986	2504507	52209	46512	34486	46182
1987	2462300		47436	33552	45967
1988	2455422	54181	45772	34095	45765
1989	2433413	55626	45396	32598	44173
1990	2466050	56862	47270	31795	43568
1991	2474625	55869	46068	30557	43598
1992	2491996	53095	46820	28844	42226
1993	2506047	51643	44509	28291	43010
1994	2491996	51049	43234	27631	42259
1995	2411841	51784	43474	27324	44239
1996	2366054	49525	42378	25391	42244
1997	2339113	49505	42486	25989	41030
1998	2318238	48563	41478	23974	39735
1999	2296936	47519	42579	23042	45587
2000	2319844	46403	44892	22341	44762
2001	2330000	45566	42268	19354	44199
2002	2320221	44995	40482	18798	38154
2003	2284233	43068	39557	18260	35840
2004	2247819	41376	36558	17149	34744
2005	2205376	38680	36244	16190	34372
2006	2154572	36387	32412	14805	32564
2007	2116749	34194	23556	13438	31457
2008	2057292	32731	23359	12816	31212
2009	2006343				

Year	National Data, Canada, Total			
	Population	# Live Births	# Marriages	# Deaths
1960	17870000	478551	130338	139693
1961	18238000	475700	128475	140985
1962	18583000	469693	129381	143699
1963	18931000	465767	131111	147367
1964	19291000	452915	138135	145850
1965	19644000	418595	145519	148939
1966	20015000	387710	155596	149863
1967	20378000	370894	165879	150283
1968	20701000	364310	171766	153196
1969	21001000	369647	182183	154477
1970	21297000	371988	188428	155961
1971	21962032	362187	191324	157272
1972	22218463	347319	200470	162413
1973	22491777	343373	199064	164039
1974	22807969	350650	198824	166794
1975	23143275	359323		167176
1976	23449808	359987		167009
1977	23725843	361400		167498
1978	23963203	358852		168179
1979	24201544	366064		168183
1980	24515667	370709		171473
1981	24819915	371346		171029
1982	25116942	373082		174413
1983	25366451	373689		174484
1984	25607053	377031		175727
1985	25842116	375727		181323
1986	26100278	372913	175518	184224
1987	26446601	369742	182151	184953
1988	26791747	376795	187728	190011
1989	27276781	392661	190640	190965
1990	27691138	405486	187737	191973
1991	28037420	402533	172251	195569
1992	28371264	398643	164573	196535
1993	28684764	388394	159317	204912
1994	29000663	385114	159958	207077
1995	29302311	378016	160251	210733
1996	29610218	366200	156691	212880
1997	29905948	348598	153306	215669
1998	30155173	342418	152821	218091
1999	30401286	337249	155742	219530
2000	30685730	327882	153983	218062
2001	31019020	333744	143654	219538
2002	31353656	328802	143779	223603
2003	31639670	335202	144515	226169
2004	31940676	337072	143394	226584
2005	32245209	342176		230132
2006	32576074	354617		228079
2007	32929733	367864		235217
2008	33315976	374805		240689
2009	33720184	380364		244789
2010	34108752			

Year	Church Data, Anglican Church of Canada, Total				
	Mmbrshp	Baptisms	Confirmations	Marriages	Funerals
1960					
1961	1358459	41406	35253	11982	20499
1962					
1963					
1964	1365313	36380	32004	13087	20369
1965					
1966	1292762	28499	28136	14238	20753
1967	1218666	28816	22148	15489	20978
1968	1173519	27640	21819	15637	18904
1969	1181948	30188	24045	16582	21374
1970	1126570	29529	21683	16240	21342
1971	1109221	28722	21965	16197	21108
1972	1063199	27639	19535	15895	21148
1973	1066083	26928	20186	15946	21326
1974	1048246	26437	18972	15558	21483
1975	1015016	25310	19653	14578	20289
1976	1008929	24601	18367	13428	19951
1977	1001927	24394	18182	12735	20050
1978	961952	23957	15591	12658	19900
1979	952489	25372	16084	12729	20125
1980					
1981	921545	23334	15021	12343	19043
1982	912481	23938	15020	12340	18992
1983	913667	23346	15202	11445	18422
1984	891185	23979	14280	11144	18989
1985	864814	23227	13341	11004	18921
1986	833851	22410	11962	10495	18755
1987	808220	21266	10928	10253	18342
1988	861237	20817	10321	10704	18234
1989	852890	21311	9584	10836	18349
1990	812962	21552	8931	10622	17854
1991	801963	20953	8267	9552	18316
1992	784102	21101	8536	8804	17536
1993	771615	18369	7116	7859	17569
1994	780897	17780	6963	7736	17168
1995	740262	17722	7183	7900	17416
1996	739699	16364	6887	7513	17149
1997	717708	16080	6478	7061	16756
1998	705726	15347	6187	6818	16254
1999	686362	15574	6092	6648	15849
2000	650977	13672	5525	6430	15925
2001	641845	13304	5506	6009	15635
2002	593901	12908	4953	5597	14962
2003	597836	12412	5453	5525	14968
2004	582718	12498	4807	5355	14366
2005	566772	11606	4620	5278	14042
2006	547823	11667	4400	5036	13864
2007	545957	11452	4234	4933	8072

Year	National Data, Canada, Minus NL			
	Population (Minus NL)	# Live Births	# Marriages	# Deaths
1960		463378	127234	136678
1961	17780147	460109	125169	137947
1962		454629	126107	140501
1963		450324	127831	144184
1964		438235	134750	142787
1965		403855	142107	145709
1966	19884604	373626	151868	146791
1967		358050	161858	147166
1968		351490	167524	150073
1969		356647	177904	151472
1970		359449	183962	152667
1971	21431178	349420	191324	154073
1972	21679339	334421	200470	159064
1973	21946216	331467	199064	160634
1974	22258365	339146	198824	163508
1975	22586779	348110		163957
1976	22887169	348857		163686
1977	23160495	350290		164360
1978	23395564	348372		165064
1979	23631469	355894		165047
1980	23942908	360377		168128
1981	24244613	361216		167799
1982	24543147	363909		171028
1983	24787287	364760		170986
1984	25026988	368471		172207
1985	25262841	367227		177766
1986	25523972	364813	172097	180684
1987	25871359	361973	178670	181324
1988	26216765	369308	184042	186420
1989	26700230	384899	186735	187247
1990	27113770	397882	183946	188089
1991	27457776	395367	168771	191771
1992	27791155	391725	161319	192737
1993	28104787	381973	156154	201022
1994	28426197	378775	156640	203027
1995	28734914	372157	156847	206798
1996	29050520	360453	153497	208952
1997	29355037	343182	150079	211351
1998	29615330	337424	149671	213861
1999	29867957	332194	152342	215391
2000	30157764	323013	150571	213723
2001	30496987	329028	140690	215387
2002	30834125	324151	140820	219420
2003	31121150	330573	141639	221888
2004	31423229	332584	140546	222276
2005	31730846	337675		225646
2006	32065761	350075		223586
2007	32423354	363311		230712
2008	32809783	370317		236085
2009	33212041	375893		240084

Church Data, Anglican Church of Canada Minus Newfoundland					
Year	Mmbrshp	Baptisms	Confirmations	Marriages	Funerals
1960					
1961	1238459	38456	31753	11182	19749
1962					
1963					
1964	1241313	33880	29404	12292	19654
1965					
1966	1292762	28499	28136	14238	20753
1967	1094666	26316	19848	14694	20263
1968	1173519	27640	21819	15637	18904
1969	1054966	26676	21738	15595	20502
1970	1002778	26101	19169	15251	20468
1971	976551	24804	18778	15221	20121
1972	939031	25068	16964	14872	20172
1973	930030	23695	17069	14879	20277
1974	908222	23282	16549	14433	20432
1975	874992	22155	17230	13453	19238
1976	861862	21930	15093	12439	18911
1977	852376	21736	14612	11779	19015
1978	811033	21430	13489	11719	18870
1979	952489	25372	16084	12729	20125
1980					
1981	770525	20920	12349	11470	18018
1982	760267	21443	12259	11533	18032
1983	765358	21242	12768	10660	17463
1984	740548	21650	11745	10294	17856
1985	716346	21000	10611	10206	17737
1986	690454	20361	9379	9638	17671
1987	661627	19282	8672	9541	17125
1988	716926	18961	8145	9817	17103
1989	710145	19409	7311	9929	17161
1990	669053	19684	6908	9773	16718
1991	658701	19004	6240	8711	17121
1992	641538	19330	6567	8049	16412
1993	625814	16591	5279	7081	16274
1994	643219	16113	5187	6911	15991
1995	608251	16038	5403	7074	16072
1996	612279	14678	5108	6669	15929
1997	590626	14361	4895	6255	15513
1998	581026	13744	4815	6039	15074
1999	562659	14030	4808	5869	14685
2000	532398	12168	4326	5559	14603
2001	526335	11886	4300	5192	14457
2002	486000	11445	3986	4831	13729
2003	489970	10990	4324	4765	13734
2004	484957	11123	3966	4740	13103
2005	470038	10148	3797	4663	12753
2006	457134	10379	3574	4475	12712
2007	466940	10113	3336	4364	6815

Year	Provincial Data, Newfoundland			
	Population (total)	# Live Births	# Marriages	# Deaths
1960		15173	3104	3015
1961	457853	15591	3306	3038
1962		15064	3274	3198
1963		15443	3280	3183
1964		14680	3385	3063
1965		14740	3412	3230
1966	493396	14084	3728	3072
1967		12844	4021	3117
1968		12820	4242	3123
1969		13000	4279	3005
1970		12539	4466	3294
1971	530854	12767		3199
1972	539124	12898		3349
1973	545561	11906		3405
1974	549604	11504		3286
1975	556496	11213		3219
1976	562639	11130		3323
1977	565348	11110		3138
1978	567639	10480		3115
1979	570075	10170		3136
1980	572759	10332		3345
1981	575302	10130		3230
1982	573795	9173	3764	3385
1983	579164	8929	3778	3498
1984	580065	8560	3567	3520
1985	579275	8500	3220	3557
1986	576306	8100	3421	3540
1987	575242	7769	3481	3629
1988	574982	7487	3686	3591
1989	576551	7762	3905	3718
1990	577368	7604	3791	3884
1991	579644	7166	3480	3798
1992	580109	6918	3254	3798
1993	579977	6421	3163	3890
1994	574466	6339	3318	4050
1995	567397	5859	3404	3935
1996	559698	5747	3194	3928
1997	550911	5416	3227	4318
1998	539843	4994	3150	4230
1999	533329	5055	3400	4139
2000	527966	4869	3412	4339
2001	522033	4716	2964	4151
2002	519531	4651	2959	4183
2003	518520	4629	2876	4281
2004	517447	4488	2848	4308
2005	514363	4501	2782	4486
2006	510313	4542	2665	4493
2007	506379	4553	2757	4505
2008	506193	4488	2706	4604
2009	508143	4471	2801	4705

Year	Anglican Church Data, Newfoundland, Total*				
	Mmbrshp	Baptisms	Confirmations	Marriages	Funerals
1960					
1961	120000	2950	3500	800	750
1962					
1963					
1964	124000	2500	2600	795	715
1965					
1966					
1967	124000	2500	2300	795	715
1968					
1969	126982	3512	2307	987	872
1970	123792	3428	2514	989	874
1971	132670	3918	3187	976	987
1972	124168	2571	2571	1023	976
1973	136053	3233	3117	1067	1049
1974	140024	3155	2423	1125	1051
1975	140024	3155	2423	1125	1051
1976	147067	2671	3274	989	1040
1977	149551	2658	3570	956	1035
1978	150919	2527	2102	939	1030
1979					
1980	145145	2523	2469	926	1069
1981	151020	2414	2672	873	1025
1982	152214	2495	2761	807	960
1983	148309	2104	2434	785	959
1984	150637	2329	2535	850	1133
1985	148468	2227	2730	798	1184
1986	143397	2049	2583	857	1084
1987	146593	1984	2256	712	1217
1988	144311	1856	2176	887	1131
1989	142745	1902	2273	907	1188
1990	143909	1868	2023	849	1136
1991	143262	1949	2027	841	1195
1992	142564	1771	1969	755	1124
1993	145801	1778	1837	778	1295
1994	137678	1667	1776	825	1177
1995	132011	1684	1780	826	1344
1996	127420	1686	1779	844	1220
1997	127082	1719	1583	806	1243
1998	124700	1603	1372	779	1180
1999	123703	1544	1284	779	1164
2000	118579	1504	1199	871	1322
2001	115510	1418	1206	817	1178
2002	107901	1463	967	766	1233
2003	107866	1422	1129	760	1234
2004	97761	1375	841	615	1263
2005	96734	1458	823	615	1289
2006	90689	1323	905	552	1130
2007	79017	1339	898	569	1257

*All totals derived from numbers reported by each diocese to the Anglican Church of Canada.

Church Data, Eastern Newfoundland and Labrador					
Mmbrshp	Baptisms	Confirmations	Marriages	Funerals	
1976	60868	1092	1412	441	470
1977	59451	1087	1016	385	449
1978	59533	1144	1221	389	487
1979	60167	1118	1058	380	474
1980	60801	1091	894	370	461
1981	61892	1123	938	388	446
1982	61943	1050	971	370	467
1983	62093	1032	937	368	452
1984	62648	1079	1108	406	528
1985	62852	1004	1206	363	521
1986	62865	941	1271	400	482
1987	62131	904	1100	339	515
1988	61700	825	993	415	525
1989	60113	827	891	427	538
1990	59880	864	880	464	491
1991	59126	890	907	408	535
1992	61972	808	842	368	470
1993	61904	788	703	329	474
1994	59993	758	740	372	526
1995	59904	746	828	369	566
1996	58235	784	805	352	534
1997	57312	811	621	334	493
1998	57312	811	621	334	493
1999	57312	811	621	334	493
2000	53864	742	589	425	620
2001	51441	729	617	394	594
2002	51441	729	617	394	594
2003	51441	729	617	394	594
2004	44996	633	382	288	525
2005	43239	734	423	289	562
2006	41907	769	502	280	540
2007	38884	706	465	284	545
2008	33132	705	496	255	556
2009	34342	731	408	251	539
2010					

Church Data, Central Newfoundland*					
Mmbrshp	Baptisms	Confirmations	Marriages	Funerals	
1976	40637	747	931	255	335
1977	41918	717	942	235	292
1978	42429	720	659	265	313
1979	42506	729	839	273	311
1980	43755	650	787	233	291
1981	43900	648	769	223	329
1982	44205	726	821	211	246
1983	38598	450	674	152	251
1984	39120	546	696	195	310
1985	38675	568	682	207	312
1986	34720	489	589	203	274
1987	37581	504	553	121	432
1988	37727	470	504	210	288
1989	38398	467	654	210	327
1990	37642	462	560	125	334
1991	38621	456	460	189	312
1992	38326	436	526	180	353
1993	37114	430	574	210	372
1994	35942	448	480	202	349
1995	35424	390	405	209	450
1996	33884	407	449	210	337
1997	32599	390	377	207	351
1998	31155	381	333	204	351
1999	30754	349	274	204	333
2000	30754	349	274	204	333
2001	30754	349	274	204	333
2002	30754	349	274	204	333
2003	30754	349	274	204	333
2004	26149	386	261	163	391
2005	26672	377	203	181	385
2006	21959	249	239	119	280
2007	21432	294	242	123	371
2008					
2009					
2010					

*Some totals for the years 2004-2006 derived from direct investigation of diocesan records. All others are the same as those reported to the Anglican Church of Canada.

Church Data, Western Newfoundland					
	Mmbrshp	Baptisms	Confirmations	Marriages	Funerals
1976	45562	832	931	293	235
1977	46765	849	1216	280	273
1978	49039	720	427	289	268
1979	47019	759	1045	248	266
1980	39498	750	744	305	332
1981	45228	643	965	262	250
1982	46066	719	969	226	247
1983	47618	622	823	265	256
1984	48869	704	731	249	295
1985	46941	655	842	228	351
1986	45812	619	723	254	328
1987	46881	576	603	252	270
1988	44884	561	679	262	318
1989	44234	608	728	270	323
1990	46387	542	583	260	311
1991	45515	603	660	244	348
1992	42266	527	601	207	301
1993	46783	560	560	239	449
1994	41743	461	556	251	302
1995	36683	548	547	248	328
1996	35301	495	525	282	349
1997	37171	518	585	265	399
1998	36233	411	418	241	336
1999	35637	384	389	241	338
2000	33961	413	336	242	369
2001	33315	340	315	219	251
2002	25706	385	76	168	306
2003	25671	344	238	162	307
2004	26616	365	198	164	347
2005	26823	347	197	145	342
2006	26823	305	164	153	310
2007	18701	339	191	162	341
2008					
2009					
2010					

Appendix 2: Diocesan-wide Survey

2007 Parishioner Survey

As part of our ongoing planning for the diocese, it is important to understand your needs, concerns, and views about parish life, the diocese, the national church, and the worldwide Anglican Communion. The purpose of this questionnaire is to gather information about the current and future needs and goals of parishioners throughout the Diocese. The results will be used to help focus, build and strengthen the next phase of our Ministry Plan.



The ANGLICAN
Diocese of Eastern
Newfoundland and Labrador

Your opinions are important, so please take a few moments to complete this survey and return it to the contact person for your parish or mail directly to the Synod office (see reverse). If you have additional comments or suggestions, please attach them to this survey or contact Synod office at 576-6697.

PART I – Aspects of my Faith

How important are the following to you?

	Very important	Somewhat important	Only a little important	Not important
1. Being Anglican	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Participating in Worship	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Being part of a parish community	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Passing on the faith to the next generation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Witnessing your faith to others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Learning more about Christian doctrine in the Anglican tradition	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Learning more about the Bible	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Helping ease the suffering of others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Ministry to people of all ages	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Proclaiming the gospel message through witness and evangelism	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Outreach	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Respecting the dignity of every human being	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Being faithful, wise and responsible stewards of God's gifts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Regular financial givings to the church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Opportunities to learn more about issues facing the Anglican Communion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

PART II – About my Parish

To what extent do you agree/disagree with the following statements?

	Strongly agree	Agree	Disagree	Strongly disagree	No opinion
16. Our parish is open and welcoming	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Our parish meets my spiritual needs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. I feel included in parish life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. I feel well informed about what goes on in the parish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. The style of worship attracts me to the parish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. We have adequate space for parish needs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. Our parish facilities are accessible to all	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. Our parish outreach extends to non-Anglicans	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. Our parish reaches out to those with special needs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. There are opportunities for leadership development in our parish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. If population trends continue, our parish will have to make changes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. Our parish shares ministries with neighbouring parishes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. Our parish should do more sharing of ministries with other parishes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. Attendance at worship is dropping because people are moving away	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. Attendance at worship is dropping because people are choosing not to attend	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. Stewardship as a way of life is stressed in our parish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32. <i>Anglican Life</i> nourishes my faith and spiritual development	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. I understand the role of the Diocese	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. I understand how Synod assessments are calculated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. I understand how Synod contributions are used	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

PART III – Future Focus

The next questions help tell us about what you think should be the future focus of Parishes and the Diocese. All the following are critically important to parish and diocesan life. **Please keep in mind that, as a church, we cannot place all our emphasis on all areas at once; there are limits to the available time, resources, skills and opportunities. We would like for you to help us set priorities.** Please rate each of the following items on a scale from 1 to 5 as to how much EMPHASIS you believe should be placed on it in the future, with 5 being the MOST EMPHASIS and 1 being the LEAST EMPHASIS.

For the future, **how much emphasis** should be placed on each of the following?

	PARISH Focus (circle one)					DIOCESAN Focus (circle one)				
	Most Emphasis				Least Emphasis	Most Emphasis				Least Emphasis
36. Worship	5	4	3	2	1	5	4	3	2	1
37. Congregational Development	5	4	3	2	1	5	4	3	2	1
38. Evangelism	5	4	3	2	1	5	4	3	2	1
39. Pastoral Care	5	4	3	2	1	5	4	3	2	1
40. Fellowship	5	4	3	2	1	5	4	3	2	1
41. Christian Education	5	4	3	2	1	5	4	3	2	1
42. Children and Youth Ministries	5	4	3	2	1	5	4	3	2	1
43. Young Adult Ministries	5	4	3	2	1	5	4	3	2	1
44. Outreach and Social Justice	5	4	3	2	1	5	4	3	2	1
45. Stewardship Development	5	4	3	2	1	5	4	3	2	1
46. Clergy Wellness	5	4	3	2	1	5	4	3	2	1
47. Communication	5	4	3	2	1	5	4	3	2	1
48. Financial Stability	5	4	3	2	1	5	4	3	2	1
49. Current Issues within the broader Anglican Communion (e.g., the blessing of same sex unions, ecumenicalism, environmentalism, etc.)	5	4	3	2	1	5	4	3	2	1

PART IV – About Me

Please tell us a little about yourself.

50. Are you? male
 female
51. What is your age? less than 30
 30-39
 40-49
 50-59
 60-69
 70+
52. How frequently do you attend worship services at this time?
 Every week
 Once or twice a month
 A few times a year
 Rarely

This completes the survey. Thank you in advance for your cooperation and input. We value your opinions. Please return the completed survey to the contact person for your parish. Or, if you prefer, you can mail the survey to:

Ministry Plan Surveys
Synod Office
19 King's Bridge Road
St. John's, NL, Canada A1C 3K4

If you know of others who would like to complete this survey, copies can be downloaded from the diocesan website: www.anglican.nfol.ca.

2007 Clergy Survey

As part of our ongoing planning for the diocese, it is important to understand your needs, concerns, and views about parish life, the diocese, the national church, and the worldwide Anglican Communion. The purpose of this questionnaire is to gather information about the current and future needs and goals of clergy throughout the Diocese. The results will be used to help focus, build and strengthen the next phase of our Ministry Plan.



The ANGLICAN
Diocese of Eastern
Newfoundland and Labrador

PART I – About my Parish

To what extent do you *agree/disagree* with the following statements?

	Strongly agree	Agree	Disagree	Strongly disagree	Not applicable
1. Our parish is open and welcoming	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Parishioners are included in parish life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. We have adequate space for parish needs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. There are opportunities for leadership development in our parish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. If population trends continue, our parish will have to make changes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Our parish shares ministries with neighbouring parishes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Our parish should do more sharing of ministries with other parishes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Attendance at worship is dropping because people are moving away	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Attendance at worship is dropping because people are choosing not to attend	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Stewardship as a way of life is stressed in our parish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

PART II – Usefulness of Available Sources

How would you rate the *usefulness* of the following sources of information?

	Very useful	Fairly useful	Not very useful	Not at all useful	Don't receive
11. Diocesan website	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Anglican Journal	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Anglican Life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. General Synod	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Diocesan Synod	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. Clergy newsletter from Archdeacon	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Informal Networks	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

PART III – Future Focus

The next questions help tell us about what you think should be the future focus of Parishes and the Diocese. All the following are critically important to parish and diocesan life. **Please keep in mind that, as a church, we cannot place all our emphasis on all areas at once; there are limits to the available time, resources, skills and opportunities. We would like for you to help us set priorities.** Please rate each of the following items on a scale from 1 to 5 as to how much EMPHASIS you believe should be placed on it in the future, with 5 being the MOST EMPHASIS and 1 being the LEAST EMPHASIS.

For the future, *how much emphasis* should we place on each of the following?

	PARISH (circle one)					DIOCESAN (circle one)				
	Most Emphasis				Least Emphasis	Most Emphasis				Least Emphasis
18. Worship	5	4	3	2	1	5	4	3	2	1
19. Congregational Development	5	4	3	2	1	5	4	3	2	1
20. Evangelism	5	4	3	2	1	5	4	3	2	1
21. Pastoral Care	5	4	3	2	1	5	4	3	2	1
22. Fellowship	5	4	3	2	1	5	4	3	2	1
23. Christian Education	5	4	3	2	1	5	4	3	2	1
24. Children and Youth Ministries	5	4	3	2	1	5	4	3	2	1
25. Young Adult Ministries	5	4	3	2	1	5	4	3	2	1
26. Outreach and Social Justice Ministries	5	4	3	2	1	5	4	3	2	1
27. Stewardship Development	5	4	3	2	1	5	4	3	2	1
28. Clergy Wellness	5	4	3	2	1	5	4	3	2	1
29. Communication	5	4	3	2	1	5	4	3	2	1
30. Financial Stability	5	4	3	2	1	5	4	3	2	1
31. Current Issues within the broader Anglican Communion (e.g., the blessing of same sex unions, ecumenicalism, environmentalism, etc.)	5	4	3	2	1	5	4	3	2	1

PART IV – About Me

Please tell us a little about yourself.

32. How long have you been ordained? _____ years
33. What is your current status?
 Rector/Priest in Charge
 Associate Priest/Assistant Priest
 Deacon
 Stipendiary but non-parochial
 Other (specify): _____
34. Which of the following best describes your current benefice type?
 Not in parish ministry
 Single parish, single clergy
 Single parish, multiple clergy
 Multi-point parish, single clergy
 Multi-point parish, multiple clergy
35. If multi-point parish, how many congregations do you serve currently? _____
36. Are you? male
 female
37. What is your age? less than 30 30-39 40-49 50-59 60-69 70+

REMARKS: You are invited to use this space to expand on your answers and/or provide comments related to the long-term plan for the diocese.

This completes the survey. Thank you in advance for your cooperation and input. We value your opinions. When completed, please return to:

Ministry Plan Surveys
 Synod Office
 19 King's Bridge Road
 St. John's, NL, Canada A1C 3K4

If you have any questions about the survey, please contact Synod Office at (709) 576-7122.

2007 Retired Clergy Survey

As part of our ongoing planning for the diocese, it is important to understand your needs, concerns, and views about parish life, the diocese, the national church, and the worldwide Anglican Communion. The purpose of this questionnaire is to gather information about the current and future needs and goals of retired clergy throughout the Diocese. The results will be used to help focus, build and strengthen the next phase of our Ministry Plan. Your opinions are important, so please take a few moments to complete this survey and return it to Synod office.



The ANGLICAN
Diocese of Eastern
Newfoundland and Labrador

PART I – Usefulness of Available Sources

How would you rate the usefulness of the following sources of information?

	Very useful	Fairly useful	Not very useful	Not at all useful	Don't receive
1. Diocesan website	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Anglican Journal	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Anglican Life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. General Synod	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Diocesan Synod	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Clergy Newsletter from Archdeacon	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Informal Networks	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Retired Clergy Association	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. other (specify): _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

PART II – Future Focus

The next questions help tell us about what you think should be the future focus of Parishes and the Diocese. All the following are critically important to parish and diocesan life. **Please keep in mind that, as a church, we cannot place all our emphasis on all areas at once; there are limits to the available time, resources, skills and opportunities. We would like for you to help us set priorities.** Please rate each of the following items on a scale from 1 to 5 as to how much EMPHASIS you believe should be placed on it in the future, with 5 being the MOST EMPHASIS and 1 being the LEAST EMPHASIS.

	PARISH Focus (circle one)					DIOCESAN Focus (circle one)				
	Most Emphasis				Least Emphasis	Most Emphasis				Least Emphasis
10. Worship	5	4	3	2	1	5	4	3	2	1
11. Congregational Development	5	4	3	2	1	5	4	3	2	1
12. Evangelism	5	4	3	2	1	5	4	3	2	1
13. Pastoral Care	5	4	3	2	1	5	4	3	2	1
14. Fellowship	5	4	3	2	1	5	4	3	2	1
15. Christian Education	5	4	3	2	1	5	4	3	2	1
16. Children and Youth Ministries	5	4	3	2	1	5	4	3	2	1
17. Young Adult Ministries	5	4	3	2	1	5	4	3	2	1
18. Outreach and Social Justice Ministries	5	4	3	2	1	5	4	3	2	1
19. Stewardship Development	5	4	3	2	1	5	4	3	2	1
20. Clergy Wellness	5	4	3	2	1	5	4	3	2	1
21. Communication	5	4	3	2	1	5	4	3	2	1
22. Financial Stability	5	4	3	2	1	5	4	3	2	1
23. Current Issues within the broader Anglican Communion (e.g., the blessing of same sex unions, ecumenicalism, environmentalism, etc.)	5	4	3	2	1	5	4	3	2	1

PART III – About Me

Please tell us a little about yourself.

24. How long have you been ordained? _____ *years*
25. How long did you serve as a member of the clergy of this Diocese before you retired? _____ *years*
26. How long have you been retired? _____ *years*
27. Currently, do you assist parishes in worship services or other activities?
 yes
 no
28. If yes, how frequently?
 fewer than ten (10) times per year
 10-14 times per year
 15 times or more per year
29. About how many different parishes would you serve in the course of a year? _____
30. Are you? male
 female
31. What is your age? less than 60
 60-65
 65-69
 70+

REMARKS: You are invited to use this space to expand on your answers and/or provide comments related to the long-term plan for the diocese.

This completes the survey. Thank you in advance for your cooperation and input. We value your opinions. When completed, please return to:

Ministry Plan Surveys
 Synod Office
 19 King's Bridge Road
 St. John's, NL, Canada A1C 3K4

If you have any questions about the survey, please contact Synod Office at (709) 576-7122.

Anglican Diocese of Eastern Newfoundland and Labrador 2007 Parishioner Survey

PART I – Aspects of my Faith

<i>How important are the following to you?</i>	Responses	Very important	Somewhat important	Only a little important	Not important
1. Being Anglican	3,133	2,249 72%	653 21%	118 4%	112 4%
2. Participating in Worship	3,138	2,452 78%	590 19%	77 3%	19 1%
3. Being part of a parish community	3,124	2,427 78%	614 20%	69 2%	13 -
4. Passing on the faith to the next generation	3,095	2,607 84%	437 14%	39 1%	12 -
5. Witnessing your faith to others	3,079	1,796 58%	933 30%	266 9%	84 3%
6. Learning more about Christian doctrine in the Anglican tradition	3,084	1,557 51%	1,191 39%	275 9%	61 2%
7. Learning more about the Bible	3,112	2,051 66%	867 28%	177 6%	17 1%
8. Helping ease the suffering of others	3,087	2,650 86%	379 13%	40 1%	- -
9. Ministry to people of all ages	3,071	2,379 78%	584 19%	91 3%	17 1%
10. Proclaiming the gospel message through witness and evangelism	3,029	1,470 48%	1,049 35%	369 12%	141 5%
11. Outreach	3,033	2,006 66%	862 28%	142 5%	23 1%
12. Respecting the dignity of every human being	3,107	2,926 94%	167 5%	12 -	2 -
13. Being faithful, wise and responsible stewards of God's gifts	3,076	2,647 86%	400 13%	26 1%	3 -
14. Regular financial givings to the church	3,084	2,446 79%	576 19%	54 2%	7 -
15. Opportunities to learn more about issues facing the Anglican Communion	3,083	1,681 55%	1,146 37%	208 7%	48 2%

PART II – About my Parish

<i>To what extent do you agree/disagree with the following statements?</i>	Responses	Strongly agree	Agree	Disagree	Strongly disagree	No opinion
16. Our parish is open and welcoming	3,125	1,778 57%	1,201 38%	108 4%	13 -	25 1%
17. Our parish meets my spiritual needs	3,095	1,584 51%	1,336 43%	117 4%	25 1%	33 1%
18. I feel included in parish life	3,059	1,572 51%	1,288 42%	130 4%	15 1%	54 2%
19. I feel well informed about what goes on in the parish	3,053	1,277 42%	1,419 46%	259 9%	35 1%	63 2%
20. The style of worship attracts me to the parish	3,037	1,317 43%	1,345 44%	253 8%	43 1%	79 3%
21. We have adequate space for parish needs	3,054	1,327 43%	1,382 45%	237 8%	37 1%	71 2%
22. Our parish facilities are accessible to all	3,057	1,432 47%	1,292 42%	200 7%	74 2%	59 2%
23. Our parish outreach extends to non-Anglicans	3,006	1,180 39%	1,440 48%	168 6%	24 1%	194 7%
24. Our parish reaches out to those with special needs	3,010	1,167 39%	1,416 47%	209 7%	28 1%	190 6%
25. There are opportunities for leadership development in our parish	2,993	1,066 36%	1,541 52%	153 5%	17 1%	216 7%
26. If population trends continue, our parish will have to make changes	3,015	1,088 36%	1,408 47%	302 10%	35 1%	182 6%
27. Our parish shares ministries with neighbouring parishes	2,975	774 26%	1,579 53%	336 11%	38 1%	248 8%

To what extent do you <i>agree/disagree</i> with the following statements?	Responses	Strongly agree	Agree	Disagree	Strongly disagree	No opinion
28. Our parish should do more sharing of ministries with other parishes	2,911	703 24%	1,584 54%	294 10%	28 1%	301 10%
29. Attendance at worship is dropping because people are moving away	2,973	395 13%	934 31%	1,152 39%	198 7%	294 10%
30. Attendance at worship is dropping because people are choosing not to attend	3,014	820 27%	1,476 49%	387 13%	96 3%	235 8%
31. Stewardship as a way of life is stressed in our parish	2,951	780 26%	1,544 52%	306 10%	25 1%	296 10%
32. <i>Anglican Life</i> nourishes my faith and spiritual development	2,948	821 28%	1,483 50%	314 11%	54 2%	276 9%
33. I understand the role of the Diocese	2,931	482 16%	1,429 49%	649 22%	64 2%	307 11%
34. I understand how Synod assessments are calculated	2,944	325 11%	944 32%	1,033 35%	166 6%	476 16%
35. I understand how Synod contributions are used	2,978	331 11%	966 32%	1,023 34%	167 6%	491 17%

PART III – Future Focus

For the future, <i>how much emphasis</i> should the PARISH place on each of the following?	Responses	Mean	PARISH focus				
			most emphasis				least emphasis
36a Worship	2,921	4.57	1,941 66%	741 25%	208 7%	20 1%	11 -
37a Congregational Development	2,801	4.37	1,491 53%	920 33%	331 12%	40 1%	19 1%
38a Evangelism	2,765	3.81	952 34%	801 29%	683 25%	194 7%	135 5%
39a Pastoral Care	2,836	4.47	1,701 60%	817 29%	269 10%	40 1%	9 -
40a Fellowship	2,825	4.42	1,621 57%	840 30%	312 11%	41 2%	12 -
41a Christian Education	2,831	4.38	1,555 55%	853 30%	367 13%	44 2%	12 -
42a Children and Youth Ministries	2,843	4.56	1,907 67%	677 24%	226 8%	22 1%	11 -
43a Young Adult Ministries	2,793	4.41	1,609 58%	798 29%	313 11%	58 2%	15 1%
44a Outreach and Social Justice	2,762	4.14	1,158 42%	992 36%	496 18%	85 3%	31 1%
45a Stewardship Development	2,746	4.10	1,095 40%	975 36%	567 21%	84 3%	25 1%
46a Clergy Wellness	2,762	4.31	1,455 53%	822 30%	386 14%	72 3%	27 1%
47a Communication	2,798	4.48	1,718 61%	767 27%	256 9%	43 2%	14 1%
48a Financial Stability	2,694	4.32	1,415 53%	824 31%	375 14%	59 2%	21 1%
49a Current Issues within the broader Anglican Communion	2,727	3.28	794 29%	569 21%	544 20%	235 9%	585 22%

PART III – Future Focus

For the future, <i>how much emphasis</i> should the <i>DIOCESE</i> place on each of the following?	Responses	Mean	DIOCESAN focus				
			most emphasis				Least emphasis
36a Worship	2,022	4.25	1,054 52%	534 26%	345 17%	71 4%	18 1%
37a Congregational Development	1,975	4.15	873 27%	647 20%	351 11%	82 3%	22 1%
38a Evangelism	1,954	3.72	588 30%	596 31%	512 26%	140 7%	117 6%
39a Pastoral Care	1,959	4.23	966 49%	598 30%	319 16%	66 3%	19 1%
40a Fellowship	1,960	4.13	888 45%	579 30%	391 20%	73 4%	29 2%
41a Christian Education	1,965	4.30	996 51%	629 32%	286 15%	42 2%	12 1%
42a Children and Youth Ministries	1,974	4.42	1,183 60%	518 26%	216 11%	40 2%	17 1%
43a Young Adult Ministries	1,949	4.33	1,060 54%	551 28%	274 14%	50 3%	14 1%
44a Outreach and Social Justice	1,939	4.16	828 43%	698 36%	335 17%	57 3%	21 1%
45a Stewardship Development	1,937	4.05	733 38%	691 36%	415 21%	75 4%	23 1%
46a Clergy Wellness	1,943	4.33	1,059 55%	559 29%	259 13%	44 2%	22 1%
47a Communication	1,944	4.47	1,164 60%	536 28%	203 10%	29 2%	11 1%
48a Financial Stability	1,930	4.30	1,014 53%	571 30%	283 15%	43 2%	19 1%
49a Current Issues within the broader Anglican Communion	2,013	3.51	754 38%	400 20%	357 18%	130 7%	372 19%

PART IV – Demographic Data

		Responses	Percent
50. Gender :	Male	1,082	35.1%
	Female	2,005	64.9%
	Total	3,087	
51. Age:	less than 30	219	7.1%
	30-39	253	8.2%
	40-49	423	13.7%
	50-59	666	21.6%
	60-69	853	27.7%
	70+	669	21.7%
	Total	3,083	
52. Church Attendance:	Every week	2,092	68.5%
	Once or twice a month	782	25.6%
	A few times a year	148	4.8%
	Rarely	30	1.0%
	Total	3,052	

Anglican Diocese of Eastern Newfoundland and Labrador 2007 Clergy Survey

PART I – About my Parish

<i>To what extent do you agree/disagree with the following statements?</i>	Responses	Strongly agree	Agree	Disagree	Strongly disagree	Not applicable
1. Our parish is open and welcoming	58	17 29%	35 60%	4 7%	2 3%	-
2. Parishioners are included in parish life	58	29 50%	27 47%	2 3%	-	-
3. We have adequate space for parish needs	58	22 38%	17 29%	15 26%	4 7%	-
4. There are opportunities for leadership development in our parish	58	19 33%	33 57%	5 9%	1 2%	-
5. If population trends continue, our parish will have to make changes	58	26 45%	28 48%	3 5%	1 2%	-
6. Our parish shares ministries with neighbouring parishes	58	7 12%	22 38%	14 24%	10 17%	5 9%
7. Our parish should do more sharing of ministries with other parishes	57	16 28%	30 53%	7 12%	-	4 7%
8. Attendance at worship is dropping because people are moving away	58	4 7%	18 31%	28 48%	8 14%	-
9. Attendance at worship is dropping because people are choosing not to attend	57	6 11%	31 54%	17 30%	3 5%	-
10. Stewardship as a way of life is stressed in our parish	59	7 12%	36 61%	12 20%	3 5%	1 2%

PART II – Usefulness of Available Sources

<i>How would you rate the usefulness of the following sources of information?</i>	Responses	Very useful	Fairly useful	Not very useful	Not at all useful	Don't receive
11. Diocesan Website	61	20 33%	33 54%	6 10%	-	2 3%
12. Anglican Journal	60	15 25%	25 42%	16 27%	4 7%	-
13. Anglican Life	60	18 30%	31 52%	8 13%	3 5%	-
14. General Synod	60	7 12%	32 53%	17 28%	3 5%	1 3%
15. Diocesan Synod	59	16 27%	36 61%	6 10%	1 2%	-
16. Clergy Newsletter from Archdeacon	61	38 62%	20 33%	2 3%	1 2%	-
17. Informal Networks	55	14 26%	28 51%	9 16%	1 2%	3 6%

PART III – Future Focus

For the future, <i>how much emphasis should the PARISH place on each of the following?</i>	Responses	Mean	PARISH focus				
			most emphasis				least emphasis
36a Worship	61	4.67	45 74%	12 20%	4 7%	-	-
37a Congregational Development	61	4.23	29 48%	20 33%	10 16%	1 2%	1 2%
38a Evangelism	60	4.38	34 57%	15 25%	11 18%	-	-
39a Pastoral Care	60	4.53	37 62%	18 30%	5 8%	-	-
40a Fellowship	60	4.23	23 38%	28 47%	9 15%	-	-
41a Christian Education	60	4.48	34 57%	21 35%	5 8%	-	-
42a Children and Youth Ministries	60	4.48	35 58%	19 32%	6 10%	-	-
43a Young Adult Ministries	59	4.31	27 46%	23 39%	9 15%	-	-
44a Outreach and Social Justice	60	4.00	20 33%	23 38%	14 23%	3 5%	-
45a Stewardship Development	58	4.24	26 45%	22 38%	8 14%	2 3%	-
46a Clergy Wellness	60	3.85	21 35%	20 33%	12 20%	3 5%	4 7%
47a Communication	59	4.17	23 39%	25 42%	10 17%	1 2%	-
48a Financial Stability	55	4.15	23 42%	20 36%	10 18%	1 2%	1 2%
49a Current Issues within the broader Anglican Communion	60	3.12	5 8%	17 28%	24 40%	8 13%	6 10%

For the future, <i>how much emphasis should the DIOCESE place on each of the following?</i>	Responses	Mean	DIOCESAN focus				
			most emphasis				least emphasis
36a Worship	55	4.16	25 46%	16 29%	12 22%	2 4%	-
37a Congregational Development	56	4.27	23 41%	26 46%	6 11%	1 2%	-
38a Evangelism	55	4.22	28 51%	13 24%	12 22%	2 4%	-
39a Pastoral Care	55	3.91	21 38%	13 24%	17 31%	3 6%	1 2%
40a Fellowship	56	3.79	14 25%	24 43%	12 21%	4 7%	2 4%
41a Christian Education	56	3.96	20 36%	18 32%	15 27%	2 4%	1 2%
42a Children and Youth Ministries	55	4.02	21 38%	20 36%	9 16%	4 7%	1 2%
43a Young Adult Ministries	55	4.00	18 33%	24 44%	9 16%	3 6%	1 2%
44a Outreach and Social Justice	55	4.07	21 38%	19 35%	13 24%	2 4%	-
45a Stewardship Development	54	4.26	26 48%	18 33%	8 15%	2 4%	-
46a Clergy Wellness	56	4.29	30 54%	15 27%	9 16%	1 2%	1 2%
47a Communication	55	4.45	32 58%	18 33%	4 7%	-	1 2%
48a Financial Stability	51	4.12	18 35%	22 43%	10 20%	1 2%	-
49a Current Issues within the broader Anglican Communion	55	3.56	15 27%	14 25%	18 33%	3 6%	5 9%

PART IV – Demographic Data

32.	Number of years ordained:	Average	12 years	
		Range: Low	1 year	
		Range: High	45 years	
		Responses	57	
33.	Current Status:		Responses	Percent
		Rector/Priest in Charge	33	55%
		Associate/Assistant Priest	6	10%
		Deacon	17	28%
		Stipendiary but non-parochial	2	3%
		Other	2	3%
		Responses	60	
34.	Benefice Type:		Responses	Percent
		Not in parish ministry	5	9%
		Single parish, single clergy	12	21%
		Single parish, multiple clergy	19	33%
		Multi-point parish, single parish	14	24%
		Multi-point parish, multiple clergy	8	14%
		Responses	58	
35.	Number of congregations served:	Average	4	
		Range: Low	2	
		Range: High	15	
		Responses	22	
36.	Gender:		Responses	Percent
		Male	41	67%
		Female	20	33%
		Responses	61	
37.	Age:		Responses	Percent
		less than 30	3	5%
		30-39	7	12%
		40-49	15	25%
		50-59	17	28%
		60-69	14	23%
		70+	4	7%
		Responses	60	

Anglican Diocese of Eastern Newfoundland and Labrador 2007 Retired Clergy Survey

PART I – Usefulness of Available Sources

How would you rate the <i>usefulness</i> of the following sources of information?	Responses	Very useful	Fairly useful	Not very useful	Not at all useful	Don't receive
1. Diocesan Website	31	8 26%	15 48%	6 19%	-	2 7%
2. Anglican Journal	32	14 44%	15 47%	3 9%	-	-
3. Anglican Life	32	15 47%	12 38%	5 16%	-	-
4. General Synod	32	6 19%	19 59%	5 16%	1 3%	1 3%
5. Diocesan Synod	31	11 36%	16 52%	2 7%	1 3%	1 3%
6. Clergy Newsletter from Archdeacon	31	15 48%	13 42%	2 7%	-	1 3%
7. Informal Networks	29	7 24%	14 48%	5 17%	-	3 10%
8. Retired Clergy Association	30	13 43%	12 40%	3 10%	1 3%	1 3%

PART III – Future Focus

For the future, <i>how much emphasis</i> should the PARISH place on each of the following?	Responses	Mean	PARISH focus				
			most emphasis				least emphasis
36a Worship	32	4.84	28 88%	3 9%	1 3%	-	-
37a Congregational Development	32	4.53	18 56%	13 41%	1 3%	-	-
38a Evangelism	32	4.22	15 47%	11 34%	4 13%	2 6%	-
39a Pastoral Care	32	4.66	22 69%	9 28%	1 3%	-	-
40a Fellowship	31	4.42	17 55%	10 32%	4 13%	-	-
41a Christian Education	32	4.44	16 50%	14 44%	2 6%	-	-
42a Children and Youth Ministries	31	4.35	16 52%	10 32%	5 16%	-	-
43a Young Adult Ministries	30	4.37	15 50%	12 40%	2 7%	1 3%	-
44a Outreach and Social Justice	32	4.34	15 47%	14 44%	2 6%	1 3%	-
45a Stewardship Development	31	4.29	12 39%	16 52%	3 10%	-	-
46a Clergy Wellness	32	4.16	14 44%	10 31%	7 22%	1 3%	-
47a Communication	30	4.53	18 60%	10 33%	2 7%	-	-
48a Financial Stability	31	4.35	16 52%	10 32%	5 16%	-	-
49a Current Issues within the broader Anglican Communion	31	3.84	8 26%	14 45%	6 19%	2 7%	1 3%

<i>For the future, how much emphasis should the DIOCESE place on each of the following?</i>	Responses	Mean	DIOCESAN focus				
			most emphasis				least emphasis
36a Worship	26	4.46	15 58%	8 31%	3 12%	-	-
37a Congregational Development	27	4.30	12 44%	11 41%	4 15%	-	-
38a Evangelism	26	4.04	8 31%	12 46%	5 19%	1 4%	-
39a Pastoral Care	27	4.15	12 44%	7 26%	8 30%	-	-
40a Fellowship	27	3.96	7 26%	12 44%	8 30%	-	-
41a Christian Education	26	4.42	13 50%	11 42%	2 8%	-	-
42a Children and Youth Ministries	27	4.11	10 37%	11 41%	5 19%	1 4%	-
43a Young Adult Ministries	25	4.20	11 44%	10 40%	2 8%	2 8%	-
44a Outreach and Social Justice	26	4.38	15 58%	7 27%	3 12%	1 4%	-
45a Stewardship Development	27	4.44	16 59%	7 26%	4 15%	-	-
46a Clergy Wellness	27	4.41	16 59%	6 22%	5 19%	-	-
47a Communication	26	4.50	15 58%	9 35%	2 8%	-	-
48a Financial Stability	27	4.33	12 44%	12 44%	3 11%	-	-
49a Current Issues within the broader Anglican Communion	26	4.08	12 46%	7 27%	5 19%	1 4%	1 4%

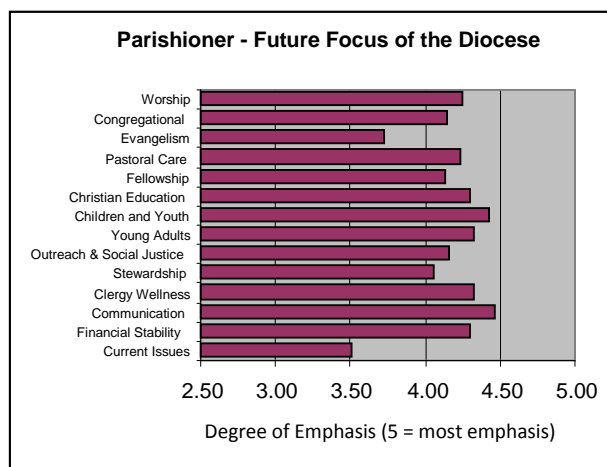
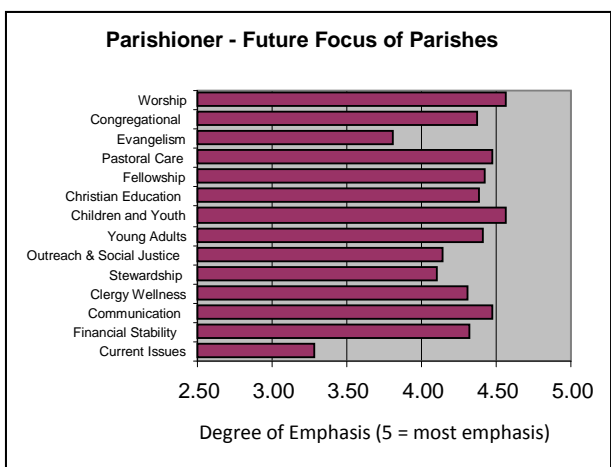
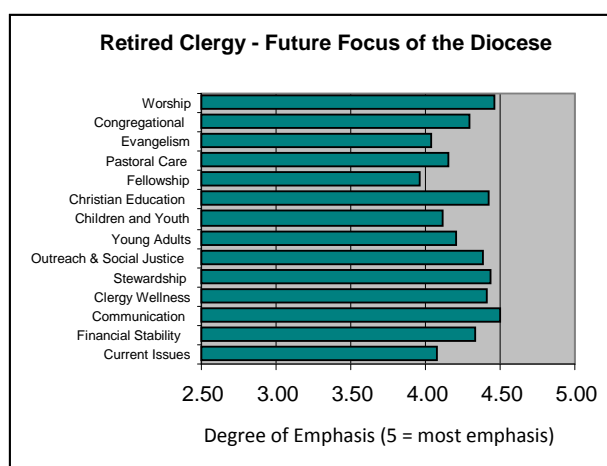
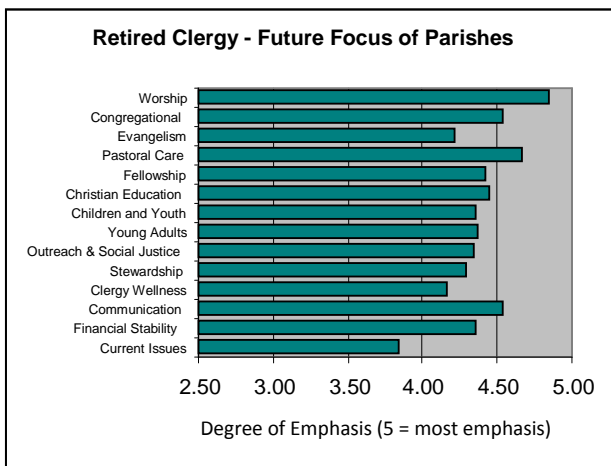
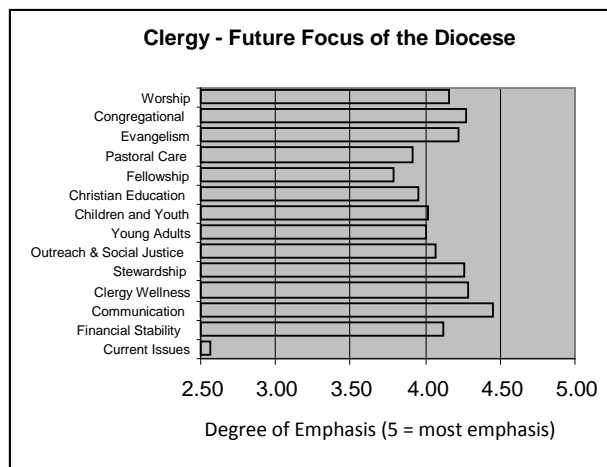
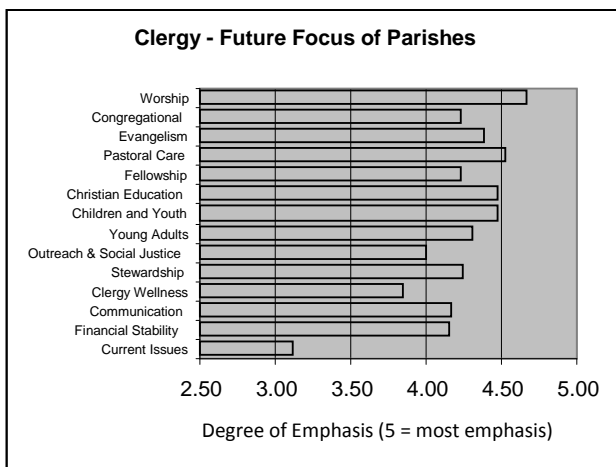
PART III – Demographic Data

24.	Number of years ordained:	Average	40 years	
		Range: Low	10 years	
		Range: High	60 years	
		Responses	32	
25.	Number of years a member of the clergy of this Diocese:	Average	22.9 years	
		Range: Low	0less than one year	
		Range: High	42 years	
		Responses	29	
26.	Number of years retired:	Average	8.3 years	
		Range: Low	1 year	
		Range: High	21 years	
		Responses	30	
27.	Assists parishes in worship services:		Responses	Percent
		Yes	27	87%
		No	4	13%
		Responses	31	
28.	How often assists parishes in worship services:		Responses	Percent
		Fewer than ten (10) times/year	13	45%
		10-14 times per year	7	24%
		15 times or more per year	9	31%
		Responses	29	
29.	Number of different parishes served in the course of a year:	Average	2	
		Range: Low	1	
		Range: High	7	
		Responses	26	
30.	Gender:		Responses	Percent
		Male	31	97%
		Female	1	3%
		Responses	32	
31.	Age:		Responses	Percent
		less than 60	2	7%
		60-64	2	7%
		65-69	11	35%
		70+	16	51%
		Responses	31	

For the future, how much emphasis should be placed on the following?

By the Parish

By the Diocese



Appendix 3: US Congregational Life Survey



US Congregational Life Survey
DIOCESE OF NEWFOUNDLAND
MOUNT PEARL, NEWFOUNDLAND

590 total responses.
ID Number: 20018

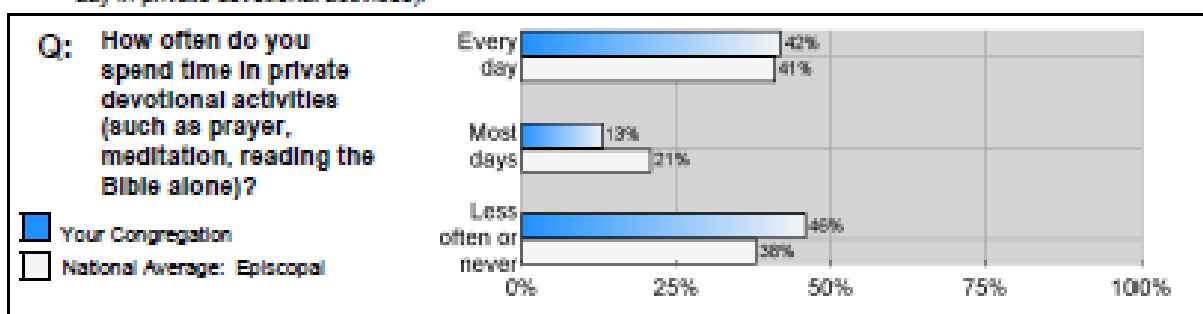
■ Your Congregation
 National Average: Episcopal

Building Spiritual Connections

Spiritual connections are made through worshippers' private devotional activities and their participation in congregational activities such as worship.

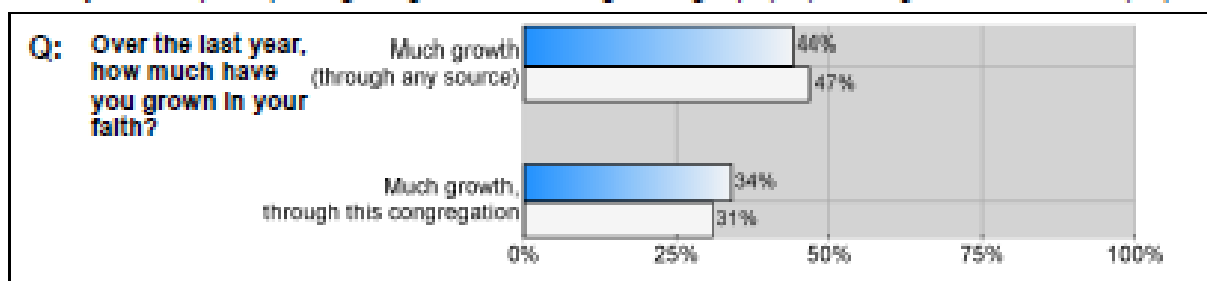
1 Private Devotions

About 42% of the people in your congregation spend time every day in private devotional activities (such as prayer, meditation, or reading the Bible alone). Your worshippers are about as likely to spend time in these activities when compared to worshippers across the country (the national average is 41% who spend time every day in private devotional activities).



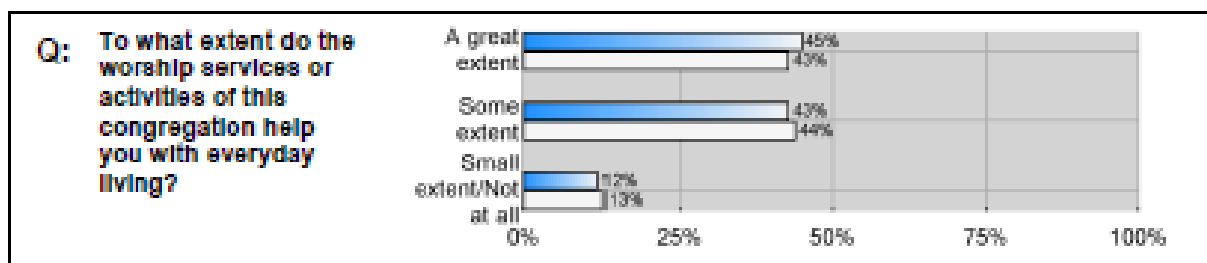
2 Growing in Faith

About half of the people in America's congregations (47%) and 44% in your congregation report they have experienced much growth in their faith over the last year, through any source. Worshippers in your congregation (34%) are about as likely to say their spiritual growth comes from involvement in your congregation. Some of your worshippers reported growing in their faith through other groups (4%) or through their own activities (7%).



3 Help with Everyday Living

To what extent do the worship services or activities of your congregation help worshippers with everyday living? 45% of your worshippers reported that they are helped "to a great extent" by worship or congregational activities. This compares to the national average of 43% who report finding worship services or activities helpful with everyday living.





Meeting Spiritual Needs

- 4** Like the majority of worshipers in the U.S., 87% of your worshipers feel that your congregation meets their spiritual needs. Across the U.S., 83% of worshipers feel this way.

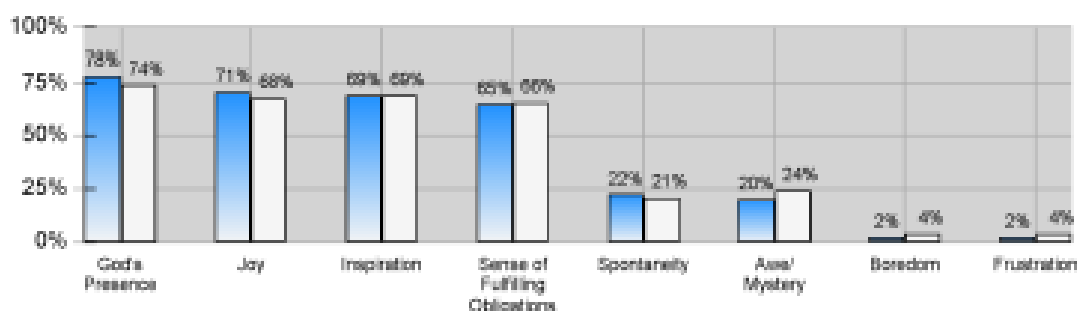
Q: My spiritual needs are being met in this congregation. (% who "agree" or "strongly agree")



Worship Experiences

- 5** Meaningful worship experiences are central for most congregations and their members. In your congregation, the largest number of worshipers "usually" or "always" experience God's presence during worship. Fortunately, the smallest percentage of worshipers "usually" or "always" experience frustration.

Q: How often do you experience the following during worship services at this congregation? (% who say "always" or "usually")



Making Music

- 6** Worshipers in your congregation prefer the following styles of music in congregational worship: traditional hymns (75%), contemporary hymns (30%), and praise music or choruses (27%). Across the country, worshipers reported the following preferences most often: traditional hymns (75%), classical music (24%), and praise music or choruses (22%).

Q: While you may value many different styles of music, which of the following do you prefer in worship? (Mark up to two.) Responses for your congregation:

Traditional hymns	75%	Other contemporary music or songs	10%
Contemporary hymns	30%	Music from a variety of cultures	5%
Praise music or choruses	27%	Classical music	3%
Sung responsorial psalms	10%	Contemplative chants	1%
Gospel music	10%	No music	1%

Making the Connections

Review the six spiritual connections in your congregation and consider these discovery questions for group discussion:

- * What are your congregation's strengths in nurturing the spiritual lives of those who attend here?
- * What faith connections require new wiring?
- * What can your congregation offer to meet the spiritual needs of those who are not attending worship anywhere?
- * How can your congregation build on its spiritual strengths?



US Congregational Life Survey
DIOCESE OF NEWFOUNDLAND
MOUNT PEARL, NEWFOUNDLAND

590 total responses.
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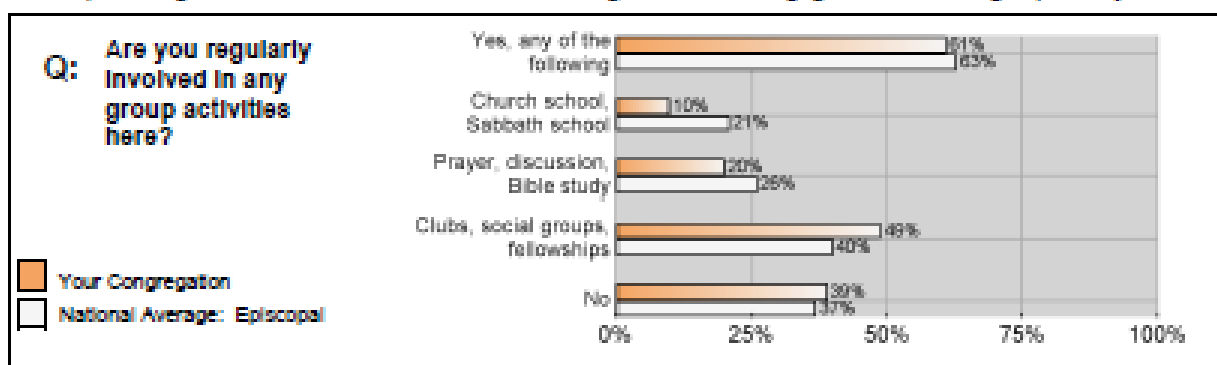
■ Your Congregation
■ National Average: Episcopal

Building Inside Connections

Worshippers connect with others in the congregation through group activities (such as church school, prayer and study groups, and fellowships or clubs), serving in leadership roles, and financial support.

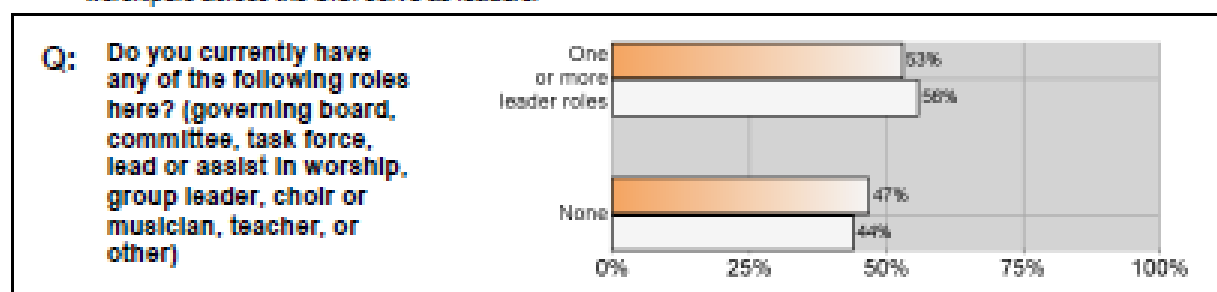
1 Involving Worshipers

How are worshippers involved in your congregation? Overall, 61% of your worshippers join in small group activities. Some take part in group activities like Sunday school, church school, or Sabbath school (10%); prayer, discussion, or Bible study groups (20%); or fellowships, clubs, or other social groups (49%). Your congregation's percentage is about the same as the national average where 63% engage in some small group activity.



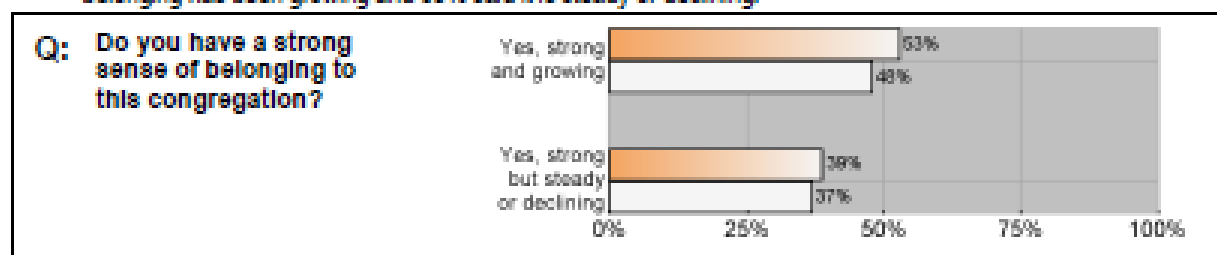
2 Involving Leaders

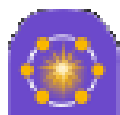
How many worshippers serve in leadership roles in your congregation? 53% hold at least one leadership position in your congregation (such as governing board, committee, choir or usher, church, etc.). About 56% of worshippers across the U.S. serve as leaders.



3 Belonging Here

Do worshippers in your congregation feel like they belong? 92% report a strong sense of belonging to your congregation, which is greater than in the typical congregation. 53% in your congregation said this sense of belonging has been growing and 39% said it is steady or declining.





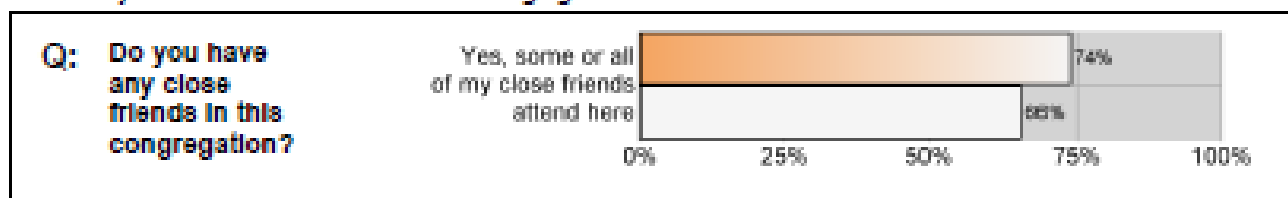
US Congregational Life Survey
DIOCESE OF NEWFOUNDLAND
MOUNT PEARL, NEWFOUNDLAND

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■ Your Congregation
■ National Average: Episcopal

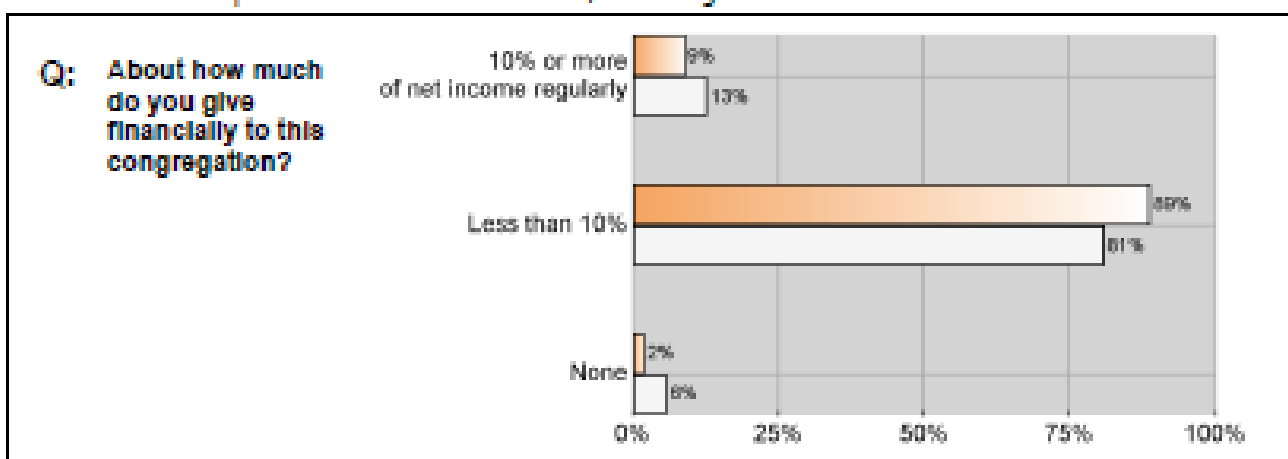
4 Making Friends

Are worshipers developing friendships with others in the congregation? About 74% of your worshipers say some or all of their close friends attend there. This is not typical of the national picture where 66% of worshipers say they have some close friends in their congregation.



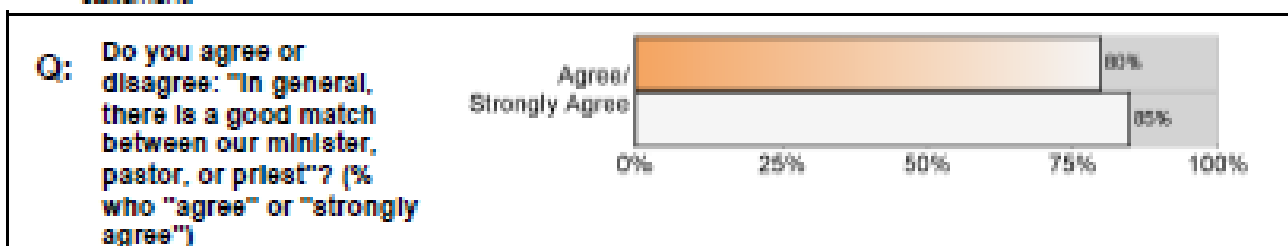
5 Giving

Financial support connects people to the congregation and its mission. In your congregation, 98% make financial contributions including 9% who regularly give 10% or more of their net income to your congregation. Nationally, 94% of worshipers make financial contributions, and 13% give 10% or more of their net income.



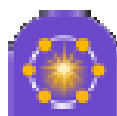
6 Being a Team

Do worshipers feel there is a connection between leaders and worshipers in your congregation? Most worshipers in your congregation (80%) agree with the statement "In general, there is a good match between our congregation and our minister, pastor, or priest." Across all worshipers in the U.S., about 85% agree with this statement.



Making the Connections

Review the six inside connections in your congregation and consider these discovery questions for group discussion:
 "What are your congregation's strengths in this area?
 "What connections inside your walls need attention and maintenance?
 "How can your congregation build on its relationship strengths?"



US Congregational Life Survey
DIOCESE OF NEWFOUNDLAND
MOUNT PEARL, NEWFOUNDLAND

590 total responses.
ID Number: 20018

■ Your Congregation
■ National Average: Episcopal

Building Outside Connections

How does your congregation connect to the community and non-members? Outside Connections consist of inviting others to attend, caring for neighbors, and welcoming new people.

1 Inviting Others

Do your worshipers invite others to attend worship services? In the past 12 months, 43% invited a friend or relative who does not attend a congregation to your worship services. This is about the same as the average congregation where 46% asked someone to attend worship services.

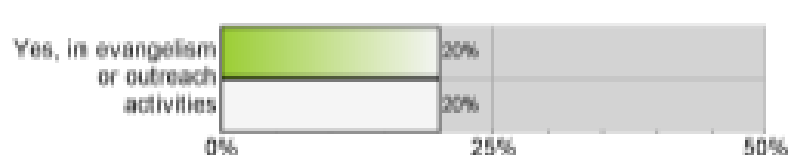
Q: Would you be prepared to invite to a worship service here any of your friends and relatives who do not now go to church?



2 Reaching Out

How many worshipers contribute to your congregation's outreach or evangelism efforts? In your congregation, 20% join in these types of activities to reach out to the wider community. This percentage is similar to the national picture where 20% report being involved in evangelism or outreach activities.

Q: Do you regularly take part in any activities of this congregation that reach out to the wider community?



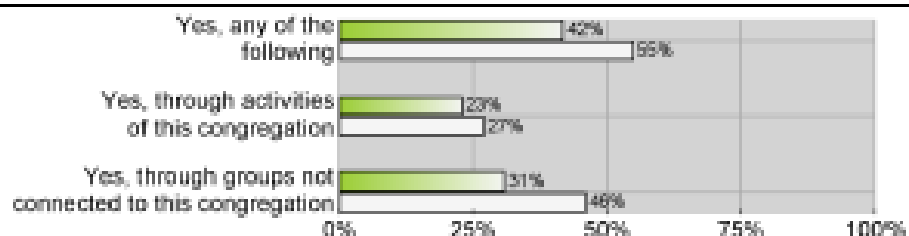
3 Your Congregation's Inviting Activities

From a list of 15 possible activities, a typical congregation reports using 6 strategies to reach out to non-members in the previous year. The most common strategies are: placing a paper ad, mailing newsletters, and keeping a web site for the congregation. Your congregation listed no outreach strategies. mailing newsletters, placing a paper ad, broadcasting over TV or radio, keeping a web site for the congregation, holding a neighborhood activity, conducting a neighborhood survey, encouraging members to invite new people, trying to contact people new to the area, holding a public event to gain interest, sent an email to visitors, having a committee to recruit new members.

4 Serving the Community

Are your worshipers involved in any community service, social justice, or advocacy activities? 42% of your worshipers take part in service or advocacy activities. Some join in community service activities organized through your congregation (23% in your congregation take part in such groups). Several of your worshipers (31%) participate in social service or advocacy groups not connected to your congregation. This is less than the national average for all U.S. worshipers where 27% overall get involved in service or advocacy through their congregation, and 46% serve their communities through groups not connected to their congregation.

Q: Are you involved in any community service, social service, or advocacy groups?





US Congregational Life Survey
DIOCESE OF NEWFOUNDLAND
MOUNT PEARL, NEWFOUNDLAND

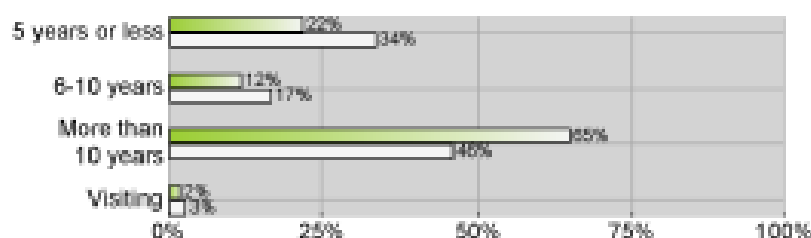
590 total responses.
ID Number: 20018

■ Your Congregation
 National Average: Episcopal

5 Welcoming New People

How many new people attend your worship services? About 22% of those attending worship services at your congregation have been coming for 5 years or less. Nationally, about 34% of all worshipers report attending 5 years or less. Visitors make up 2% of your worshipers. This compares to a national average of 3% of worshipers who are visitors.

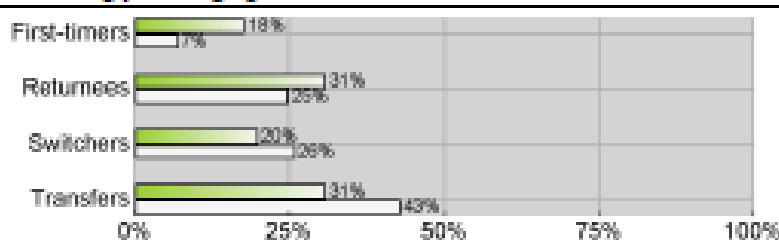
Q: How long have you been going to worship services or activities at this congregation?



6 Knowing New People

What type of faith background is typical of the new people in your congregation? New people (those attending five years or less) come from 4 different faith backgrounds: first-timers (18% in your congregation), those who have never regularly attended anywhere; returnees (31%), those who are coming back after not attending anywhere for several years; switchers (20%), those who participated in another congregation with a different faith tradition; and transfers (31%), those who were participating in another congregation of the same denomination immediately prior to attending your congregation.

Q: New People (attending your congregation for no more than five years):



7 Getting Here

Do worshipers come from the immediate community or do they travel some time in order to attend? The largest percentage of people in your congregation take 10 minutes or less to get to the services. Nearly all of the people in your congregation (98%) travel 20 minutes or less to attend services. Across all American congregations, 86% arrive in 20 minutes or less.

Q: How long does it usually take for you to get here?



Making the Connections

Review the seven connections with the people and the community outside your congregation and consider these discovery questions for group discussion:

*What are your congregation's strengths in the areas of social care, evangelism, and advocacy?

*Is your focus what you expected it to be?

*Are there gaps in your community connections? What walls do you need to break down or open up?



US Congregational Life Survey
DIOCESE OF NEWFOUNDLAND
MOUNT PEARL, NEWFOUNDLAND

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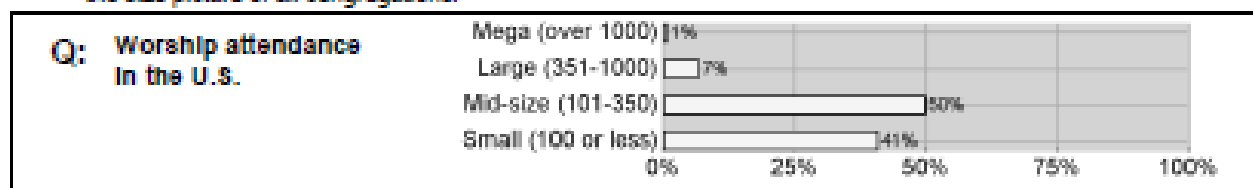
■ Your Congregation
■ National Average: Episcopal

Building Identity Connections

Worshippers have an individual identity based on their age, education, and other factors. Worshippers also have a congregational identity that includes what they value and their dreams for the congregation's future.

1 Your Size

Small congregations dot the landscape, but most worshippers find themselves in large congregations. Your congregation is large with an average of 590 attendees. The chart below shows where your congregation fits in the size picture of all congregations.

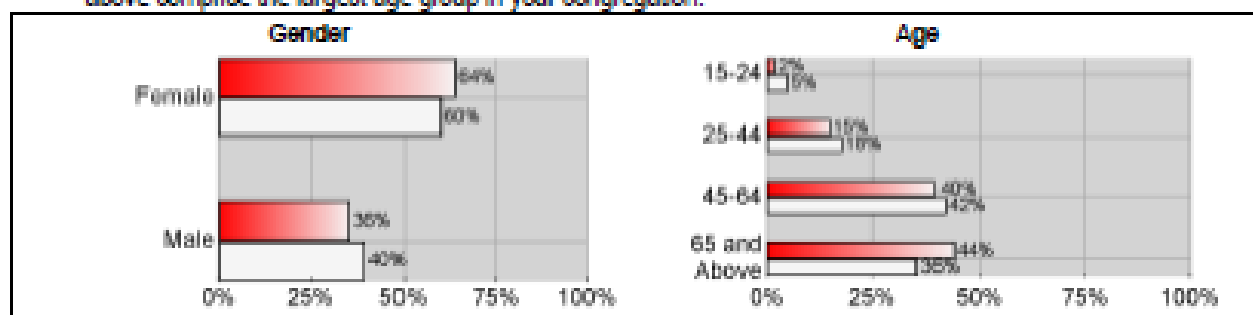


2 Your Gender Profile

Who makes up your congregation? There are fewer men (40%) than women (60%) in most congregations. Women outnumber men in your congregation (64% are women).

3 Your Age Profile

In most congregations, those aged 45-64 make up the largest group (42%). The average age of worshippers in your congregation is 60. This is older than than the national average of 36. People in the age range of 65 and above comprise the largest age group in your congregation.

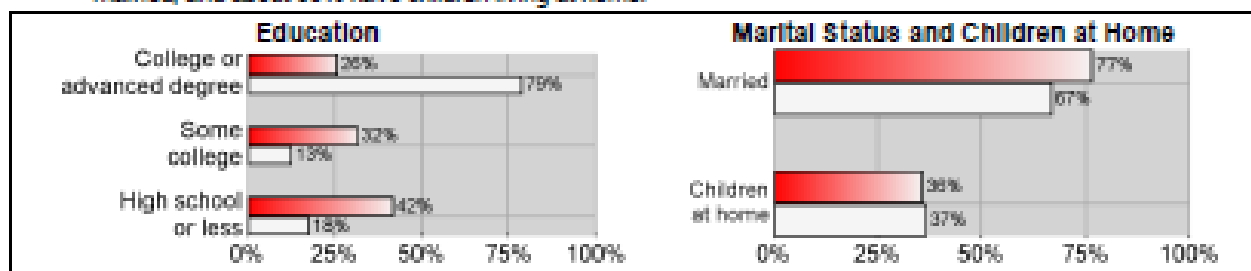


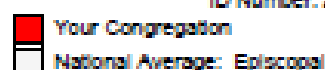
4 Your Educational Background

Worshippers in the U.S. tend to be well-educated. The U.S. Census shows that about 23% of people across the country hold at least a college degree. Among worshippers, the figure is 79%. In your congregation, 26% report a college or graduate degree.

5 Your Household Types

Most worshippers in America are married, and this is true in your congregation as well. Overall, 37% of worshippers have children living at home, more than the results for your congregation (36%). Again, worshippers differ from typical Americans. The U.S. Census indicates that only 52% of the population in this country are currently married, and about 33% have children living at home.





What You Value

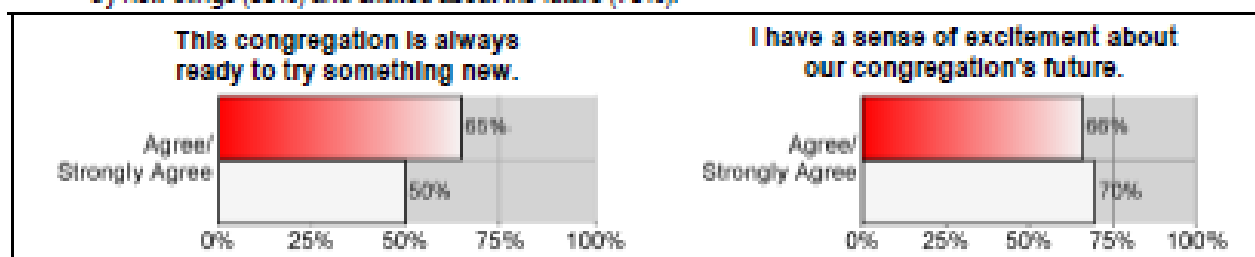
6 What does your congregation value? Your worshipers most value Holy Communion; traditional worship or music; sermons, preaching, or homilies; social activities; and ministry for youth.

Q: Which of the following aspects of this congregation do you personally most value? (Mark up to three responses.) Responses for your congregation:

Holy Communion	68%	Bible study groups	14%
Traditional worship or music	40%	Care for one another	11%
Sermons, preaching, or homilies	27%	Wider community care	11%
Social activities	24%	Openness to diversity	5%
Ministry for youth	20%	Congregation's school/pre-school	4%
Reaching the unchurched	17%	Prayer ministry	3%
Contemporary worship or music	15%	Adult education	1%

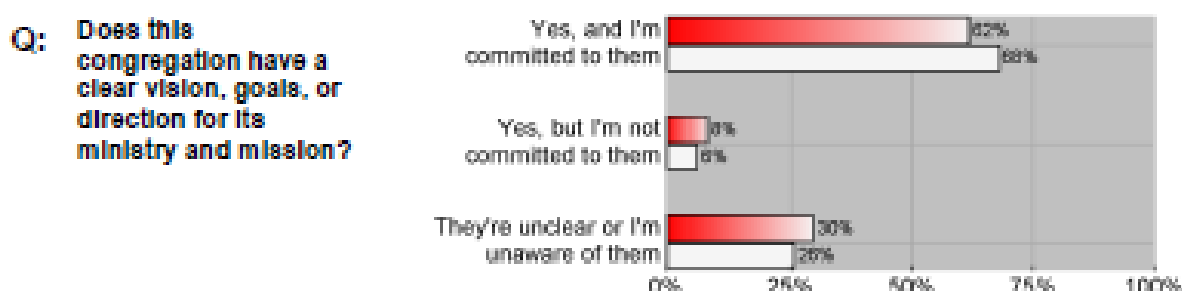
7 Seeing Possibilities

How open is your congregation to change and new directions? Most worshipers in your congregation (65%) feel the congregation is always ready to try something new. Most (66%) also express a sense of excitement about the congregation's future. About half worshipers in other congregations describe their congregation as willing to try new things (50%) and excited about the future (70%).



8 Committing to the Future


Does your congregation claim a clear vision, goals, or direction for its ministry and mission? Most worshipers in your congregation believe there is a clear vision or direction for the future (70% say yes). However, several are not sure that the vision is clear or that it exists (30%). The national average shows that most worshipers believe their congregation has a clear vision for the future (74%).




Making the Connections

Review the eight identity connections in your congregation and consider these discovery questions for group discussion:

- * Who are you as a congregation? Who can you become?
- * How do these pictures compare to how you like to think of your congregation?
- * Are you having an identity crisis?
- * How can you build on the strengths of your identity?

 US Congregational Life Survey DIOCESE OF NEWFOUNDLAND MOUNT PEARL, NEWFOUNDLAND		590 total responses. ID Number: Z0018
<p>You and Your Congregation</p> <p>1. How often do you go to worship services at this congregation?</p> <ul style="list-style-type: none"> 2% This is my first time 2% Hardly ever or special occasions only 4% Less than once a month 4% Once a month 19% Two or three times a month 61% Usually every week 8% More than once a week <p>2. How long have you been going to worship services or activities at this congregation?</p> <ul style="list-style-type: none"> 7% Less than 1 year 6% 1-2 years 8% 3-5 years 12% 6-10 years 15% 11-20 years 50% More than 20 years 1% I am visiting from another congregation 1% I am visiting and do not regularly go anywhere else <p>3. Are you currently a member of this congregation?</p> <ul style="list-style-type: none"> 94% Yes 1% No, but I'm in the process of becoming a member 2% No, but I regularly participate here 4% No <p>4. Are you regularly involved in any group activities here? (Mark all that apply.)</p> <ul style="list-style-type: none"> 10% Yes, in Sunday school, church school, or Sabbath school 20% Yes, in prayer, discussion, or Bible study groups 49% Yes, in fellowships, clubs, or other social groups 5% No, we have no group activities 36% No, I am not regularly involved in group activities 	<p>5. 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)? (Mark all that apply.)</p> <ul style="list-style-type: none"> 20% Yes, in evangelism or outreach activities 34% Yes, in community service, social justice, or advocacy activities of this congregation 5% No, we don't have such activities 60% No, I am not regularly involved <p>6. Do you currently have any of the following roles here? (Mark all that apply.)</p> <ul style="list-style-type: none"> 10% Member of the governing board 15% Member of a congregational committee or task force 19% Leading or assisting in worship 12% Officer or leader of men's, women's, youth, or other group 11% Choir member, musician, or choir director 6% Sunday school, church school, or Sabbath school teacher 13% Other role not listed here 47% None <p>7. To what extent do the worship services or activities of this congregation help you with everyday living?</p> <ul style="list-style-type: none"> 45% A great extent 43% Some extent 10% A small extent 2% Not at all <p>About Your Faith</p> <p>8. How often do you spend time in private devotional activities (such as prayer, meditation, reading the Bible alone)?</p> <ul style="list-style-type: none"> 42% Every day or most days 13% A few times a week 5% Once a week 28% Occasionally 11% Hardly ever 2% Never 	
<p>Page 1 of 7</p> <p><i>For questions with multiple responses possible, percentages usually total well over 100. On other questions, totals may not equal 100 due to rounding.</i></p>		

 US Congregational Life Survey DIOCESE OF NEWFOUNDLAND MOUNT PEARL, NEWFOUNDLAND		590 total responses. ID Number: 20018
<p>9. Over the last year, how much have you grown in your faith? (Mark only one.)</p> <ul style="list-style-type: none"> 13% No real growth 43% Some growth 34% Much growth, mainly through this congregation 4% Much growth, mainly through other groups or congregations 7% Much growth, mainly through my own private activities <p>10. Which statement comes closest to your view of the Bible? (Mark only one.)</p> <ul style="list-style-type: none"> 18% The Bible is the word of God, to be taken literally word for word 47% The Bible is the word of God, to be interpreted in the light of its historical context and the Church's teachings 26% The Bible is the word of God, to be interpreted in the light of its historical and cultural context 5% The Bible is not the word of God, but contains God's word to us 1% The Bible is not the word of God, but is a valuable book 0% The Bible is an ancient book with little value today 4% Don't know <p>11. Do you agree or disagree with this statement: "All the different religions are equally good ways of helping a person find ultimate truth"?</p> <ul style="list-style-type: none"> 19% Strongly agree 53% Agree 18% Neutral or unsure 7% Disagree 2% Strongly disagree <p>12. Do you agree or disagree: "My spiritual needs are being met in this congregation or parish"?</p> <ul style="list-style-type: none"> 32% Strongly agree 55% Agree 10% Neutral or unsure 2% Disagree 1% Strongly disagree 	<p>13. Which one of the following best describes your readiness to talk to others about your faith? (Mark only one.)</p> <ul style="list-style-type: none"> 1% I do not have faith, so the question is not applicable 17% I do not talk about my faith; my life and actions are sufficient 10% I find it hard to talk about my faith in ordinary language 60% I mostly feel at ease talking about my faith and do so if it comes up 12% I feel at ease talking about my faith and seek opportunities to do so <p>14. Have you ever had a conversion experience or a moment of decisive faith commitment?</p> <ul style="list-style-type: none"> 16% Yes 71% No 13% Not sure <p>About Your Involvement</p> <p>16. Are you involved in any community service, social service, or advocacy groups not connected to this congregation? (Mark all that apply.)</p> <ul style="list-style-type: none"> 28% Yes, social service or charity groups 4% Yes, advocacy, justice, or lobbying groups 71% No, I'm not involved with such groups <p>18. Would you be prepared to invite to a worship service here any of your friends and relatives who do not now attend a congregation?</p> <ul style="list-style-type: none"> 43% Yes, and I have done so in the past 12 months 35% Yes, but I have not done so in the past 12 months 10% No, probably not 1% No, definitely not 11% Don't know 	
<p>Page 2 of 7</p> <p><i>For questions with multiple responses possible, percentages usually total well over 100. On other questions, totals may not equal 100 due to rounding.</i></p>		



US Congregational Life Survey
DIOCESE OF NEWFOUNDLAND
MOUNT PEARL, NEWFOUNDLAND

590 total responses,
 ID Number: Z0018

17. In the past 12 months, have you done any of the following? (Mark all that apply.)

- 20% Loaned money to someone outside your family
- 22% Cared for someone outside your family who was very sick
- 13% Helped someone outside your family find a job
- 64% Donated or prepared food for someone outside your family or congregation
- 26% Will vote or did vote in the 2008 presidential election
- 84% Donated money to a charitable organization (other than this congregation)
- 17% Worked with others to try to solve a community problem
- 12% Contacted an elected official about a public issue
- 1% Contributed money to a political party or candidate
- 5% Spoke at a decision-making meeting of this congregation
- <1% Went on a mission or service trip

18. How satisfied are you with what is offered here for children and youth (less than 18 years of age)?

- 23% Very satisfied
- 44% Satisfied
- 20% Mixed feelings
- 4% Dissatisfied
- 1% Very dissatisfied
- 8% Not sure or not applicable

19. Do you have any close friends in this congregation?

- 7% No, I have little contact with others from this congregation outside of activities here
- 19% No, I have some friends in this congregation, but my closest friends are not involved here
- 61% Yes, I have some close friends here as well as other close friends who are not part of this congregation
- 13% Yes, most of my closest friends are part of this congregation

20. Does this congregation have a clear vision, goals, or direction for its ministry and mission?

- 17% I am not aware of such a vision, goals, or direction
- 14% There are ideas but no clear vision, goals, or direction
- 33% Yes, and I am strongly committed to them
- 29% Yes, and I am partly committed to them
- 8% Yes, but I am not committed to them

21. Which one statement best describes your involvement in the making of important decisions in this congregation?

- 21% I have been given the opportunity and often participate in decision-making
- 21% I have been given the opportunity and occasionally get involved in decision-making
- 37% I have been given the opportunity but don't usually get involved in decision-making
- 18% I have not been given an opportunity to be involved and this is fine with me
- 3% I have not been given an opportunity to be involved and I am not happy about this

22. Do you have a strong sense of belonging to this congregation?


- 53% Yes, a strong sense of belonging that is growing
- 30% Yes, a strong sense—about the same as last year
- 10% Yes, but perhaps not as strong as in the past
- 3% No, but I am new here
- 1% No, and I wish I did by now
- 2% No, but I am happy as I am
- 2% Not applicable

23. While you may value many different styles of music, which two of the following do you prefer in congregational worship? (Mark up to two.)

- 75% Traditional hymns
- 27% Praise music or choruses
- 30% Contemporary hymns
- 10% Other contemporary music or songs (not hymns)
- 10% Sung responsorial psalms
- 3% Classical music or chorales
- 1% Contemplative chants (Taizé, Iona)
- 5% Music or songs from a variety of cultures
- 10% Gospel music
- 1% No music or songs
- 1% Don't know

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For questions with multiple responses possible, percentages usually total well over 100. On other questions, totals may not equal 100 due to rounding.

 US Congregational Life Survey DIOCESE OF NEWFOUNDLAND MOUNT PEARL, NEWFOUNDLAND	590 total responses. ID Number: 20018
<p>24. Do you agree or disagree: "In general, there is a good match between our congregation and our minister, pastor, priest, or rabbi?"</p> <ul style="list-style-type: none"> 35% Strongly agree 45% Agree 14% Neutral or unsure 2% Disagree <1% Strongly disagree 4% There is currently no leader here <p>25. Which of the following aspects of this congregation do you personally most value? (Mark up to three.)</p> <ul style="list-style-type: none"> 11% Wider community care or social justice emphasis 17% Reaching those who do not attend church 40% Traditional style of worship or music 15% Contemporary style of worship or music 68% Sharing in Holy Communion, Eucharist, or the Lord's Supper 24% Social activities or meeting new people 27% Sermons, preaching, or homilies 14% Bible study or prayer groups, other discussion groups 20% Ministry for children or youth 3% Prayer ministry for one another 11% Practical care for one another in times of need 4% The congregation's school or pre-school 5% Openness to social diversity 1% Adult church-school or Sabbath-school classes <p>26. Before you started coming to this congregation, were you participating in another congregation?</p> <ul style="list-style-type: none"> 26% No, I've come here for most or all of my life 14% No, before coming here I had not been attending any congregation for several years 6% No, before coming here I had never regularly attended 55% Yes, immediately prior to coming here, I was participating in another congregation 	<p>27. Before you started coming here, what type of congregation did you attend? (Mark only one.)</p> <ul style="list-style-type: none"> <1% Assembly of God 0% Baptist 9% Catholic 42% Episcopal 0% Lutheran 2% Methodist 0% Nazarene <1% Non-denominational 2% Pentecostal 1% Presbyterian <1% Seventh-day Adventist 4% United Church of Christ 15% Other 25% I did not attend another congregation before coming here <p>About You</p> <p>28. Age of worshippers:</p> <ul style="list-style-type: none"> 2% 15-24 15% 25-44 40% 45-64 44% 65 and above <p>29. Gender of worshippers:</p> <ul style="list-style-type: none"> 64% Female 36% Male <p>30. What is your employment status? (Mark all that apply.)</p> <ul style="list-style-type: none"> 17% Employed or self-employed full-time 3% Employed or self-employed part-time 3% Unemployed 64% Retired 9% Full-time homemaker 4% Student 3% Other
<p>Page 4 of 7</p> <p><i>For questions with multiple responses possible, percentages usually total well over 100. On other questions, totals may not equal 100 due to rounding.</i></p>	



US Congregational Life Survey
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590 total responses,
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31. What is the highest educational level you have completed? (reported for worshippers age 25 and older)

- <1% No formal schooling
- 5% Primary school through 8th grade (K-8)
- 11% Some high school
- 26% Completed high school
- 27% Trade certificate
- 5% Associate degree
- 17% Bachelor's degree from a university or college
- 9% Master's, Doctorate, or other graduate degree

32. What is your present marital status?

- 6% Never married
- 70% In first marriage
- 5% Remarried after divorce
- 1% Remarried after death of spouse
- 2% Living in a committed relationship
- 1% Separated
- 4% Divorced
- 10% Widowed

33. Do you have a spouse or partner who is also completing a survey here?

- 47% Yes
- 53% No

34. What is your race or origin? (Mark all that apply.)

- 1% Asian or Pacific Islander
- 0% Black or African American
- 0% Hispanic, Latino, or Spanish origin
- <1% Indian (American) or Alaska Native
- 98% White or Caucasian
- 2% Some other race

35. Where were you born?

- 2% In the United States
- 97% In another English-speaking country
- 2% In a non-English-speaking country

36. Where were your parents born?

- 0% Both born in the United States
- 0% Only father born in the United States
- 1% Only mother born in the United States
- 99% Both father and mother born in another country

37. Where did you live when you were 5 years old?

- 0% In the United States
- 100% In another country

38. When you were 5 years old, was English your primary language?

- 99% Yes
- 1% No

39. Which statement best describes the people who currently live in your household?

- 12% I live alone
- 41% A couple without children
- 4% One adult with child/children
- 31% Two or more adults with child/children
- 11% Some adults living in the same household

40. About how much do you give financially to this congregation?

- 9% I give 10% or more of net income regularly
- 29% I give about 5% to 9% of net income regularly
- 43% I give less than 5% of net income regularly
- 17% I give a small amount whenever I am here
- 2% I do not contribute financially here

41. Which of the following describes your total annual household income before taxes?

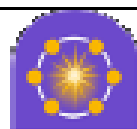
- 1% Less than \$10,000
- 14% \$10,000 to \$24,999
- 26% \$25,000 to \$49,999
- 22% \$50,000 to \$74,999
- 17% \$75,000 to \$99,999
- 10% \$100,000 to \$124,999
- 7% \$125,000 to \$149,999
- 4% \$150,000 or more

42. Respondents with at least one household member: (adjusted for multiple responses per household)

- 8% Less than 5 years old
- 17% 6 to 12 years old
- 12% 13 to 18 years old
- 11% 19 to 24 years old
- 97% 25 years old or older

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For questions with multiple responses possible, percentages usually total well over 100. On other questions, totals may not equal 100 due to rounding.



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590 total responses.
ID Number: 20018

44. Respondents with at least one household member participating here: (adjusted for multiple responses per household)

- 8% Less than 6 years old
- 16% 6 to 12 years old
- 9% 13 to 18 years old
- 5% 19 to 24 years old
- 58% 25 years old or older

45. How many children of any age do you have, whether they live at home or elsewhere? (adjusted for multiple responses per household)

- 10% None
- 13% One
- 47% Two
- 18% Three
- 12% Four or more

46. How many of your children of any age live at home with you? (adjusted for multiple responses per household)

- 51% None
- 23% One
- 23% Two
- 2% Three
- 2% Four or more

Some Final Questions

47. How long does it usually take you to get here?

- 43% 1-5 minutes
- 39% 6-10 minutes
- 12% 11-15 minutes
- 4% 16-20 minutes
- 2% 21-30 minutes
- 1% More than 30 minutes

48. Compared to 2 years ago, do you think you participate in activities of the congregation more, less, or about the same amount as you did then?

- 27% Participate more
- 54% About the same participation
- 14% Participate less
- 6% Not applicable (been coming less than 2 years)

49. Have this congregation's leaders encouraged you to find and use your gifts and skills here?

- 31% Yes, to a great extent
- 36% Yes, to some extent
- 16% Yes, to a small extent
- 8% Not at all
- 9% Don't know

50. How often do you experience the following during worship services at this congregation? (Always or Usually)

- 78% A sense of God's presence
- 69% Inspiration
- 2% Boredom
- 20% Awe or mystery
- 71% Joy
- 2% Frustration
- 22% Spontaneity
- 65% A sense of fulfilling my obligation

51. Do you agree or disagree: "Only followers of Jesus Christ can be saved"?


- 10% Strongly agree
- 13% Agree
- 28% Neutral or unsure
- 29% Disagree
- 19% Strongly disagree

52. Do you agree or disagree: "I have a sense of excitement about our congregation's future"?

- 23% Strongly agree
- 43% Agree
- 29% Neutral or unsure
- 3% Disagree
- 1% Strongly disagree

53. Over the last two years, has there been any conflict in this congregation? (Mark only one.)

- 48% No conflict that I am aware of
- 24% Some minor conflict
- 4% Major conflict
- 6% Major conflict, with leaders or people leaving
- 17% Don't know

	US Congregational Life Survey DIOCESE OF NEWFOUNDLAND MOUNT PEARL, NEWFOUNDLAND	590 total responses. ID Number: 20018
<p>64. Of the following, which one best describes your opinion of the future directions of this congregation?</p> <ul style="list-style-type: none"> 8% We need to get back to the way we did things in the past 6% We are faithfully maintaining past directions 18% We are currently deciding on new directions 40% We are currently moving in new directions 10% We need to rethink where we are heading 4% Our future is very unclear or doubtful 15% Don't know <p>65. Do you agree or disagree: "This congregation is always ready to try something new"?</p> <ul style="list-style-type: none"> 18% Strongly agree 47% Agree 28% Neutral or unsure 6% Disagree 1% Strongly disagree <p>66. To what extent does the minister, pastor, or priest here take into account the ideas of those who worship here?</p> <ul style="list-style-type: none"> 41% A great extent 35% Some extent 4% A small extent 1% Not at all 17% Don't know 3% There is currently no leader here <p>67. Which of the following is the best description of the style of leadership of your pastor, minister, or priest?</p> <ul style="list-style-type: none"> 15% Leadership that tends to take charge 47% Leadership that inspires people to take action 21% Leadership that acts on goals that people here have been involved in setting 2% Leadership where the people start most things 3% There is currently no leader here 11% Don't know 	<p>68. Do you agree or disagree: "God is directly involved in worldly affairs"?</p> <ul style="list-style-type: none"> 21% Strongly agree 41% Agree 32% Neutral or unsure 5% Disagree 1% Strongly disagree 1% I don't believe in God <p>68. Do you agree or disagree: "God is angered by human sin"?</p> <ul style="list-style-type: none"> 14% Strongly agree 29% Agree 32% Neutral or unsure 20% Disagree 4% Strongly disagree 0% I don't believe in God <p>69. Which of the following terms best describes your current stand on theological issues?</p> <ul style="list-style-type: none"> 4% Very conservative 29% Conservative 46% Right in the middle 19% Liberal 2% Very liberal 	
<p>Page 7 of 7</p> <p><i>For questions with multiple responses possible, percentages usually total well over 100. On other questions, totals may not equal 100 due to rounding.</i></p>		



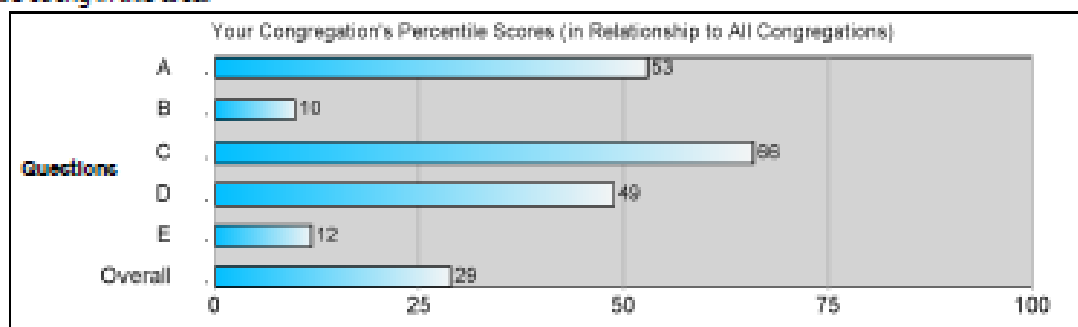
Strength 1 Growing Spiritually

Spiritual Connections

Are your worshipers Growing Spiritually? The chart below displays the five questions that make up this strength and the percentage of worshipers giving each answer. The last line shows your congregation's overall or average score—your congregation's overall score is 38%. You can also see how your scores compare to other congregations of similar size and faith group.

	Growing Spiritually Questions: Percentage of Worshipers Who...	Your Congregation	2008 Average: congregations with more than 350 in worship	Average for Episcopal Churches
A	Are growing in their faith through participation in activities of their congregation	34%	29%	32%
B	Spend time at least a few times a week in private devotional activities	54%	67%	62%
C	Feel their spiritual needs are being met in their congregation	87%	85%	82%
D	Report Bible study and prayer groups as one of the three most valued aspects of their congregation	14%	11%	13%
E	Report the prayer ministry of the congregation as one of the three most valued aspects of their congregation	3%	6%	9%
	Overall Growing Spiritually Scores:	38%	40%	40%

The box below shows where your congregation's percentile scores on each question fit in the national picture of all congregations. Your congregation has an overall score that puts it in the 29th percentile. This means 71% of all congregations scored higher than yours on Growing Spiritually. Congregations in the 80th percentile or above are strong in this area.



What We Know about Congregations Where Most Worshipers Are Growing Spiritually

Congregations and parishes in the top 20%, that is in the 80th percentile or above (where Growing Spiritually is high), also tend to be doing well in other areas. Their worshipers are more likely to:

- * have a strong sense of belonging to the congregation (Strength 4)
- * experience meaningful worship in the congregation (Strength 2)
- * have begun attending the congregation in the last five years (Strength 8)



Strength 2

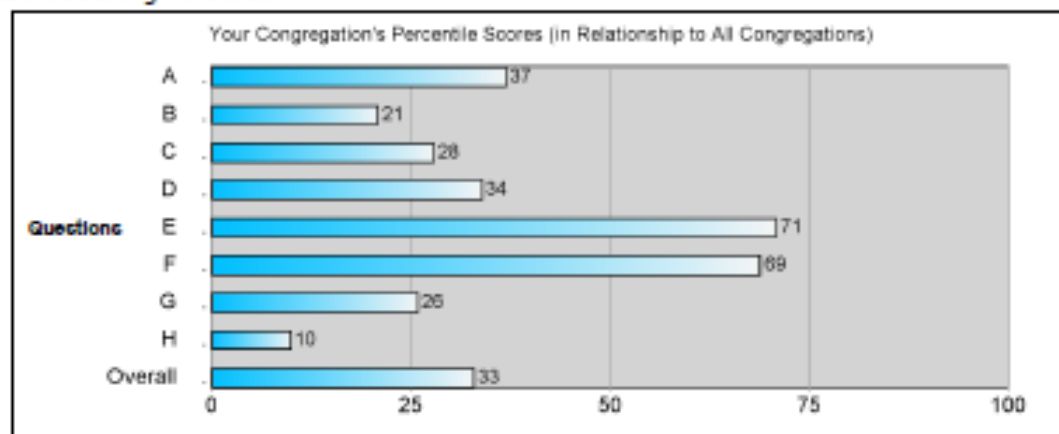
Meaningful Worship

Spiritual Connections

Do your worshipers experience Meaningful Worship? The chart below displays the eight questions that make up this strength and the percentage of worshipers giving each answer. The last line shows your congregation's overall or average score—your congregation's overall score is 57%. You can also see how your scores compare to other congregations of similar size and faith group.

	Meaningful Worship Questions: Percentage of Worshipers Who...	Your Congregation	2008 Average: congregations with more than 350 in worship	Average for Episcopal Churches
A	Experience God's presence during worship always or usually	78%	83%	73%
B	Experience inspiration during worship always or usually	69%	76%	68%
C	Experience joy during worship always or usually	71%	74%	68%
D	Experience awe during worship always or usually	20%	29%	24%
E	Experience boredom during worship rarely	72%	63%	67%
F	Experience frustration during worship rarely	72%	71%	70%
G	Report the sermons, preaching, or homilies as one of the three most valued aspects of their congregations	27%	39%	38%
H	Report worship services and other congregational activities help them to a great extent with everyday life	45%	56%	42%
	Overall Meaningful Worship Scores:	57%	61%	56%

The box below shows where your congregation's percentile scores on each question fit in the national picture of all congregations. Your congregation has an overall score that puts it in the 33rd percentile. This means 67% of all congregations scored higher than yours on Meaningful Worship. Congregations in the 80th percentile or above are strong in this area.



What We Know about Congregations with Meaningful Worship

Congregations and parishes in the top 20%, that is in the 80th percentile or above (where Meaningful Worship is high), also tend to be doing well in other areas. Their worshipers are more likely to:

- * have empowering congregational leaders (Strength 9)
- * be growing spiritually (Strength 1)
- * participate in congregational activities (Strength 3)



Strength 3

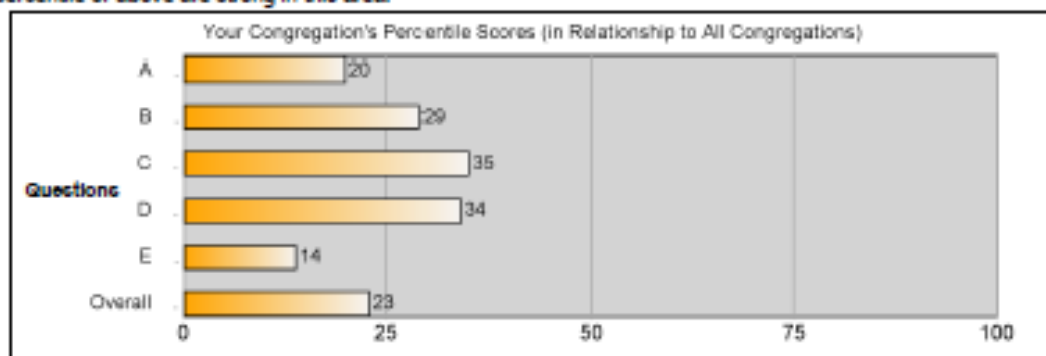
Participating in the Congregation

Inside Connections

Are your worshippers Participating In the Congregation? The chart below displays the five questions that make up this strength and the percentage of worshippers giving each answer. The last line shows your congregation's overall or average score—your congregation's overall score is 48%. You can also see how your scores compare to other congregations of similar size and faith group.

	Participating in the Congregation Questions: Percentage of Worshippers Who...	Your Congregation	2008 Average: congregations with more than 350 in worship	Average for Episcopal Churches
A	Attend worship services usually every week or more than once a week	69%	78%	75%
B	Are involved in one or more small groups (e.g., Sunday school, prayer, or Bible study, discussion groups)	61%	43%	60%
C	Have one or more leadership roles in the congregation (e.g., board member, teacher, leading worship)	53%	38%	60%
D	Often participate in important decision making in the congregation	21%	9%	25%
E	Regularly give 5% or more of their net income to the congregation (not including school tuition)	38%	44%	48%
	Overall Participating in the Congregation Scores:	48%	42%	54%

The box below shows where your congregation's percentile scores on each question fit in the national picture of all congregations. Your congregation has an overall score that puts it in the 23rd percentile. This means 77% of all congregations scored higher than yours on Participating in the Congregation. Congregations in the 80th percentile or above are strong in this area.



What We Know about Congregations Where Most Worshippers Are Participating in the Congregation

Congregations and parishes in the top 20%, that is in the 80th percentile or above (where Participating in the Congregation is high), also tend to be doing well in other areas. Their worshippers are more likely to:

- * be growing spiritually (Strength 1)
- * be inviting others to worship and talking about their faith (Strength 7)
- * share a strong vision for the congregation's future (Strength 10)
- * have begun attending the congregation in the last five years (Strength 8)
- * be caring for children and youth participating in the congregation (Strength 5)



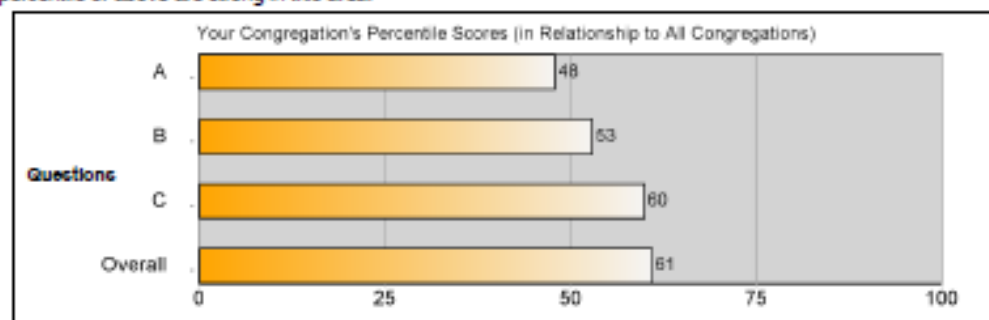
Strength 4
Having a Sense of Belonging

Inside Connections

Do your worshipers Have a Sense of Belonging? The chart below displays the three questions that make up this strength and the percentage of worshipers giving each answer. The last line shows your congregation's overall or average score—your congregation's overall score is 31%. You can also see how your scores compare to other congregations of similar size and faith group.

	Having a Sense of Belonging Questions: Percentage of Worshipers Who...	Your Congregation	2008 Average: congregations with more than 350 in worship	Average for Episcopal Churches
A	Report they are participating in the activities of the congregation more than they did two years ago	27%	24%	31%
B	Say most of their closest friends are part of this congregation	13%	11%	10%
C	Feel their sense of belonging to this congregation is strong and growing	53%	41%	50%
	Overall Sense of Belonging Scores:	31%	25%	30%

The box below shows where your congregation's percentile scores on each question fit in the national picture of all congregations. Your congregation has an overall score that puts it in the 61st percentile. This means 39% of all congregations scored higher than yours on Having a Sense of Belonging. Congregations in the 80th percentile or above are strong in this area.



What We Know about Congregations with a Strong Sense of Belonging

Congregations and parishes in the top 20%, that is in the 80th percentile or above (where Having a Sense of Belonging is high), also tend to be doing well in other areas. Their worshipers are more likely to:

- * be growing spiritually (Strength 1)
- * share a strong vision for the congregation's future (Strength 10)
- * have begun attending the congregation in the last five years (Strength 8)



Strength 5

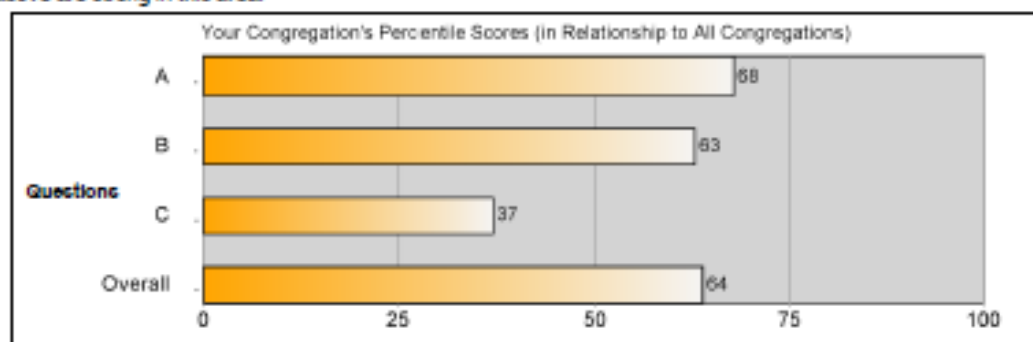
Caring for Young People

Inside Connections

Does your congregation Care for Young People? The chart below displays the three questions that make up this strength and the percentage of worshipers giving each answer. The last line shows your congregation's overall or average score—your congregation's overall score is 57%. You can also see how your scores compare to other congregations of similar size and faith group.

	Caring for Young People Questions: Percentage of Worshipers...	Your Congregation	2008 Average: congregations with more than 350 in worship	Average for Episcopal Churches
A	Who are satisfied with what is offered by the congregation for children and youth (under 19 years of age)	66%	59%	49%
B	Who report ministry for children or youth as one of the three most valued aspects of their congregation	20%	18%	11%
C	Whose children and youth (living at home) also worship here	85%	80%	85%
	Overall Caring for Young People Scores:	57%	52%	48%

The box below shows where your congregation's percentile scores on each question fit in the national picture of all congregations. Your congregation has an overall score that puts it in the 64th percentile. This means 36% of all congregations scored higher than yours on Caring for Young People. Congregations in the 80th percentile or above are strong in this area.



What We Know about Congregations That Are Caring for Young People

Congregations and parishes in the top 20%, that is in the 80th percentile or above (where Caring for Young People is high), also tend to be doing well in other areas. Their worshipers are more likely to:

- * share a strong vision for the congregation's future (Strength 10)



Strength 6

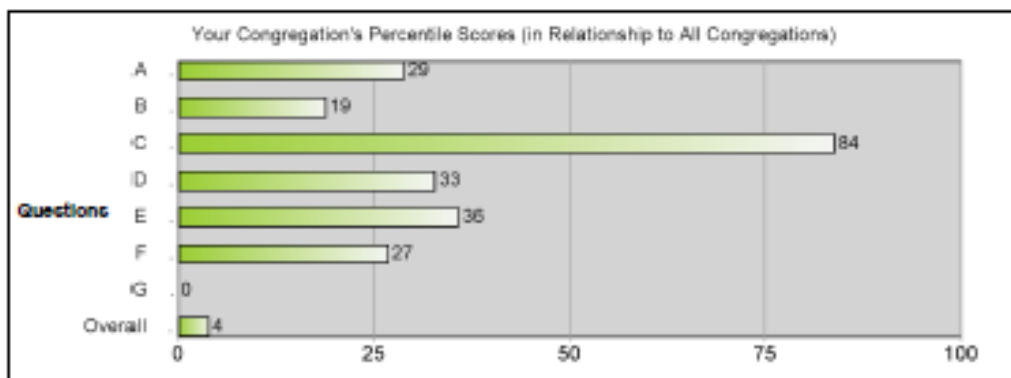
Focusing on the Community

Outside Connections

Does your congregation Focus on the Community? The chart below displays the seven questions that make up this strength and the percentage of worshippers giving each answer. The last line shows your congregation's overall or average score—your congregation's overall score is 28%. You can also see how your scores compare to other congregations of similar size and faith group.

	Focusing on the Community Questions: Percentage of Worshippers Who...	Your Congregation	2008 Average: congregations with more than 350 in worship	Average for Episcopal Churches
A	Are Involved In social service or advocacy groups through the congregation	24%	15%	28%
B	Are Involved In social service or advocacy groups in their community	31%	37%	41%
C	Contribute to charitable organizations other than their congregation	84%	75%	83%
D	Report wider community care or social justice emphasis as one of the three most valued aspects of their congregation	11%	20%	17%
E	Report openness to social diversity as one of the three most valued aspects of their congregation	5%	13%	18%
F	Worked with others in the last year to try to solve a community problem	17%	21%	31%
G	Voted or will vote in the 2008 presidential election	26%	85%	82%
	Overall Focusing on the Community Scores:	28%	38%	43%

The box below shows where your congregation's percentile scores on each question fit in the national picture of all congregations. Your congregation has an overall score that puts it in the 4th percentile. This means 96% of all congregations scored higher than yours on Focusing on the Community. Congregations in the 80th percentile or above are strong in this area.



What We Know about Congregations That Are Focusing on the Community

Congregations and parishes in the top 20%, that is in the 80th percentile or above (where Focusing on the Community is high), also tend to be doing well in other areas. Their worshippers are more likely to:

- * have empowering congregational leaders (Strength 9)
- * have a strong sense of belonging to the congregation (Strength 4)
- * share a strong vision for the congregation's future (Strength 10)



Strength 7

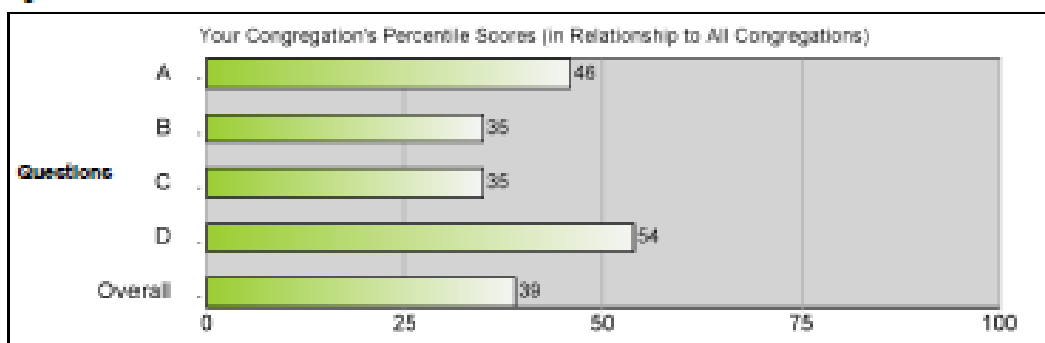
Sharing Faith

Outside Connections

Are your worshipers Sharing Their Faith? The chart below displays the four questions that make up this strength and the percentage of worshipers giving each answer. The last line shows your congregation's overall or average score—your congregation's overall score is 23%. You can also see how your scores compare to other congregations of similar size and faith group.

	Sharing Faith Questions: Percentage of Worshipers Who...	Your Congregation	2008 Average: congregations with more than 350 in worship	Average for Episcopal Churches
A	Are involved in outreach or evangelistic activities in their congregation	20%	18%	21%
B	Feel at ease talking about their faith and seek opportunities to do so	12%	15%	10%
C	Have invited to a worship service in the past year a friend or relative who does not currently attend anywhere	43%	42%	46%
D	Report reaching those who do not attend as one of the three most valued aspects of their congregation	17%	14%	6%
	Overall Sharing Faith Scores:	23%	22%	21%

The box below shows where your congregation's percentile scores on each question fit in the national picture of all congregations. Your congregation has an overall score that puts it in the 39th percentile. This means 61% of all congregations scored higher than yours on Sharing Faith. Congregations in the 80th percentile or above are strong in this area.



What We Know about Congregations Strong in Sharing Faith

Congregations and parishes in the top 20%, that is in the 80th percentile or above (where Sharing Faith is high), also tend to be doing well in other areas. Their worshipers are more likely to:

- participate in congregational activities (Strength 3)
- have empowering congregational leaders (Strength 9)
- have a strong sense of belonging to the congregation (Strength 4)
- have begun attending the congregation in the last five years (Strength 8)



Strength **8**

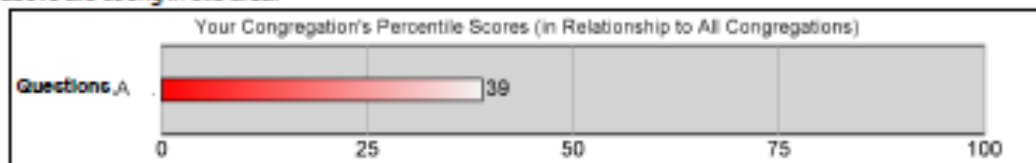
Welcoming New Worshipers

Identity Connections

Is your congregation Welcoming New Worshipers? The chart below displays the one question that makes up this strength and the percentage of worshipers giving that answer. The last line shows your congregation's overall or average score—your congregation's overall score is 22%. You can also see how your scores compare to other congregations of similar size and faith group.

	Welcoming New Worshipers Questions: Percentage of Worshipers Who...	Your Congregation	2008 Average: congregations with more than 350 in worship	Average for Episcopal Churches
A	Began attending services or activities of your congregation in the last five years	22%	30%	34%
	Overall Welcoming New Worshipers Scores:	22%	30%	34%

The box below shows where your congregation's percentile scores on each question fit in the national picture of all congregations. Your congregation has an overall score that puts it in the 39th percentile. This means 61% of all congregations scored higher than yours on Welcoming New Worshipers. Congregations in the 80th percentile or above are strong in this area.



New people (those attending five years or less) come from four faith backgrounds:

- 1) **First-timers** (18% in your congregation) are those who have never regularly attended anywhere
- 2) **Returns** (31% in your congregation) are those coming back after not having attended anywhere for several years
- 3) **Switchers** (20% in your congregation) are those who participated in another congregation with a different faith tradition before coming here
- 4) **Transfers** (31% in your congregation) are those who were participating in another congregation of the same denomination immediately prior to attending your congregation

What We Know about Congregations That Are Welcoming New Worshipers

Congregations and parishes in the top 20%, that is in the 80th percentile or above (where there are many New Worshipers), also tend to be doing well in other areas. Their worshipers are more likely to:

- * be inviting others to worship and talking about their faith (Strength 7)
- * be growing spiritually (Strength 1)



US Congregational Life Survey
DIOCESE OF NEWFOUNDLAND
MOUNT PEARL, NEWFOUNDLAND

590 total responses.
ID Number: 20018

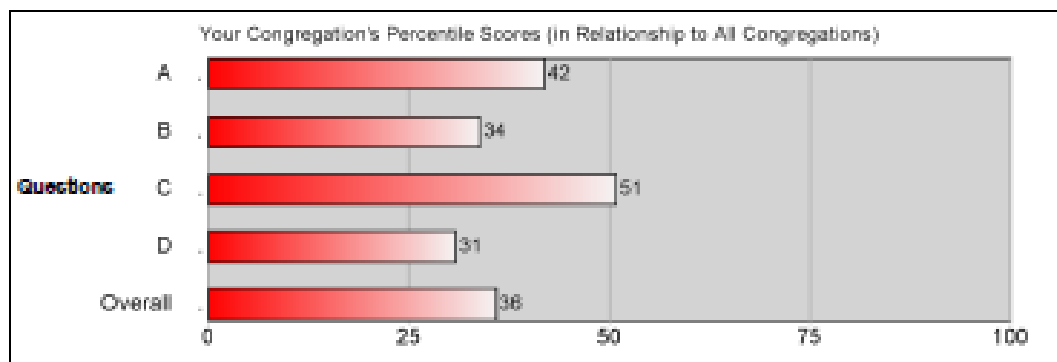
Strength 9 Empowering Leadership

Identify Connections

Does your congregation have Empowering Leadership? The chart below displays the four questions that make up this strength and the percentage of worshipers giving each answer. The last line shows your congregation's overall or average score—your congregation's overall score is 38%. You can also see how your scores compare to other congregations of similar size and faith group.

	Empowering Leadership Questions: Percentage of Worshipers Who...	Your Congregation	2008 Average: congregations with more than 350 in worship	Average for Episcopal Churches
A	Feel the congregation's leaders encourage them to find and use their gifts to a great extent	31%	25%	38%
B	Feel the minister, pastor, or priest takes into account the ideas of worshipers to a great extent	41%	45%	47%
C	Describe the leadership style of the minister, pastor, or priest as one that inspires people to take action	47%	48%	45%
D	Strongly feel there is a good match between the congregation and the minister, pastor, or priest	35%	52%	47%
	Overall Empowering Leadership Scores:	38%	42%	44%

The box below shows where your congregation's percentile scores on each question fit in the national picture of all congregations. Your congregation has an overall score that puts it in the 36th percentile. This means 64% of all congregations scored higher than yours on Empowering Leadership. Congregations in the 80th percentile or above are strong in this area.



What We Know about Congregations with Empowering Leadership

Congregations and parishes in the top 20%, that is in the 80th percentile or above (where Empowering Leadership is high), also tend to be doing well in other areas. Their worshipers are more likely to:

- experience meaningful worship in the congregation (Strength 2)
- have a strong sense of belonging to the congregation (Strength 4)
- share a strong vision for the congregation's future (Strength 10)
- be involved in the community (Strength 6)



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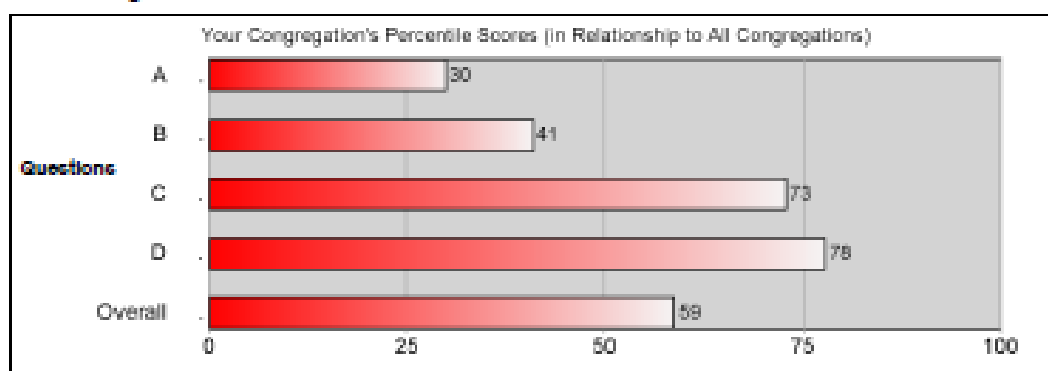
Strength **10** Looking to the Future

Identify Connections

Is your congregation Looking to the Future? The chart below displays the four questions that make up this strength and the percentage of worshippers giving each answer. The last line shows your congregation's overall or average score—your congregation's overall score is 40%. You can also see how your scores compare to other congregations of similar size and faith group.

	Looking to the Future Questions: Percentage of Worshipers Who...	Your Congregation	2008 Average: congregations with more than 350 in worship	Average for Episcopal Churches
A	Feel the congregation has a clear vision, goals, or direction for its ministry and mission and are strongly committed to them	33%	35%	34%
B	Have a sense of excitement about their congregation's future	23%	33%	23%
C	Feel the congregation is currently moving in new directions	40%	28%	31%
D	Feel the congregation is always ready to try something new	65%	54%	50%
	Overall Looking to the Future Scores:	40%	38%	34%

The box below shows where your congregation's percentile scores on each question fit in the national picture of all congregations. Your congregation has an overall score that puts it in the 59th percentile. This means 41% of all congregations scored higher than yours on Looking to the Future. Congregations in the 80th percentile or above are strong in this area.



What We Know about Congregations That Are Looking to the Future

Congregations and parishes in the top 20%, that is in the 80th percentile or above (where Looking to the Future is high), also tend to be doing well in other areas. Their worshippers are more likely to:

- have a strong sense of belonging to the congregation (Strength 4)
- have begun attending the congregation in the last five years (Strength 8)



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Survey Responses Based on Membership Status (Q-3)

	Members	Non-Members
Number of surveys completed	547	36

Members Non-Members

You and Your Congregation

1. How often do you go to worship services at this congregation?		
This is my first time	0%	29%
Hardly ever or special occasions only	1%	11%
Less than once a month	3%	17%
Once a month	4%	3%
Two or three times a month	19%	26%
Usually every week	64%	9%
More than once a week	8%	6%
2. How long have you been going to worship services or activities at this congregation?		
Less than 1 year	5%	33%
1-2 years	6%	17%
3-5 years	8%	11%
6-10 years	12%	11%
11-20 years	16%	3%
More than 20 years	53%	3%
I am visiting from another congregation	0%	17%
I am visiting and do not regularly go anywhere else	<1%	6%
4. Are you regularly involved in any group activities here? (Mark all that apply.)		
	A	A
Yes, in Sunday school, church school, or Sabbath school	10%	6%
Yes, in prayer, discussion, or Bible study groups	20%	14%
Yes, in fellowships, clubs, or other social groups	52%	9%
No, we have no group activities	4%	14%
No, I am not regularly involved in group activities	33%	69%
6. 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)? (Mark all that apply.)		
	A	A
Yes, in evangelism or outreach activities	21%	3%
Yes, in community service, social justice, or advocacy activities of this congregation	25%	3%
No, we don't have such activities	5%	6%
No, I am not regularly involved	58%	91%



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Survey Responses Based on Membership Status (Q-3)

Members Non-Members

6. Do you currently have any of the following roles here? (Mark all that apply.)

	A	A
Member of the governing board	11%	0%
Member of a congregational committee or task force	15%	0%
Leading or assisting in worship	20%	0%
Officer or leader of men's, women's, youth, or other group	13%	0%
Choir member, musician, or choir director	12%	0%
Sunday school, church school, or Sabbath school teacher	6%	3%
Other role not listed here	14%	0%
None	44%	97%

7. To what extent do the worship services or activities of this congregation help you with everyday living?

A great extent	46%	16%
Some extent	43%	47%
A small extent	9%	25%
Not at all	2%	12%



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Survey Responses Based on Membership Status (Q-3)

Members Non-Members

About Your Faith

	Members	Non-Members
8. How often do you spend time in private devotional activities (such as prayer, meditation, reading the Bible alone)?		
Every day or most days	42%	47%
A few times a week	13%	3%
Once a week	5%	0%
Occasionally	28%	25%
Hardly ever	10%	19%
Never	2%	6%
9. Over the last year, how much have you grown in your faith? (Mark only one.)		
No real growth	13%	20%
Some growth	42%	49%
Much growth, mainly through this congregation	35%	0%
Much growth, mainly through other groups or congregations	3%	9%
Much growth, mainly through my own private activities	6%	23%
10. Which statement comes closest to your view of the Bible? (Mark only one.)		
The Bible is the word of God, to be taken literally word for word	18%	15%
The Bible is the word of God, to be interpreted in the light of its historical context and the Church's teachings	47%	45%
The Bible is the word of God, to be interpreted in the light of its historical and cultural context	25%	24%
The Bible is not the word of God, but contains God's word to us	5%	6%
The Bible is not the word of God, but is a valuable book	1%	3%
The Bible is an ancient book with little value today	0%	0%
Don't know	4%	6%
11. Do you agree or disagree with this statement: "All the different religions are equally good ways of helping a person find ultimate truth"?		
Strongly agree	19%	31%
Agree	53%	46%
Neutral or unsure	19%	11%
Disagree	7%	3%
Strongly disagree	2%	9%



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Survey Responses Based on Membership Status (Q-3)

Members Non-Members

	Members	Non-Members
12. Do you agree or disagree: "My spiritual needs are being met in this congregation or parish"?		
Strongly agree	33%	9%
Agree	56%	44%
Neutral or unsure	9%	38%
Disagree	2%	6%
Strongly disagree	<1%	3%
13. Which one of the following best describes your readiness to talk to others about your faith? (Mark only one.)		
I do not have faith, so the question is not applicable	1%	3%
I do not talk about my faith; my life and actions are sufficient	16%	23%
I find it hard to talk about my faith in ordinary language	10%	3%
I mostly feel at ease talking about my faith and do so if it comes up	61%	51%
I feel at ease talking about my faith and seek opportunities to do so	12%	20%
14. Have you ever had a conversion experience or a moment of decisive faith commitment?		
Yes	15%	27%
No	72%	55%
Not sure	12%	18%



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Survey Responses Based on Membership Status (Q-3)

Members Non-Members

About Your Involvement

16. Are you involved in any community service, social service, or advocacy groups not connected to this congregation? (Mark all that apply.)

	A	A
Yes, social service or charity groups	29%	24%
Yes, advocacy, justice, or lobbying groups	3%	9%
No, I'm not involved with such groups	71%	71%

18. Would you be prepared to invite to a worship service here any of your friends and relatives who do not now attend a congregation?

Yes, and I have done so in the past 12 months	45%	17%
Yes, but I have not done so in the past 12 months	34%	49%
No, probably not	10%	14%
No, definitely not	1%	3%
Don't know	10%	17%

17. In the past 12 months, have you done any of the following? (Mark all that apply.)

	A	A
Loaned money to someone outside your family	19%	26%
Cared for someone outside your family who was very sick	22%	26%
Helped someone outside your family find a job	12%	24%
Donated or prepared food for someone outside your family or congregation	65%	47%
Will vote or did vote in the 2008 presidential election	25%	32%
Donated money to a charitable organization (other than this congregation)	84%	88%
Worked with others to try to solve a community problem	17%	24%
Contacted an elected official about a public issue	12%	3%
Contributed money to a political party or candidate	1%	0%
Spoke at a decision-making meeting of this congregation	5%	0%
Went on a mission or service trip	<1%	0%

18. How satisfied are you with what is offered here for children and youth (less than 18 years of age)?

Very satisfied	23%	15%
Satisfied	45%	26%
Mixed feelings	20%	18%
Dissatisfied	5%	0%
Very dissatisfied	1%	3%
Not sure or not applicable	6%	38%



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Survey Responses Based on Membership Status (Q-3)

	Members	Non-Members
19. Do you have any close friends in this congregation?		
No, I have little contact with others from this congregation outside of activities here	6%	16%
No, I have some friends in this congregation, but my closest friends are not involved here	19%	26%
Yes, I have some close friends here as well as other close friends who are not part of this congregation	61%	55%
Yes, most of my closest friends are part of this congregation	14%	3%
20. Does this congregation have a clear vision, goals, or direction for its ministry and mission?		
I am not aware of such a vision, goals, or direction	15%	44%
There are ideas but no clear vision, goals, or direction	15%	4%
Yes, and I am strongly committed to them	34%	11%
Yes, and I am partly committed to them	29%	30%
Yes, but I am not committed to them	7%	11%
21. Which one statement best describes your involvement in the making of important decisions in this congregation?		
I have been given the opportunity and often participate in decision-making	22%	0%
I have been given the opportunity and occasionally get involved in decision-making	21%	7%
I have been given the opportunity but don't usually get involved in decision-making	39%	7%
I have not been given an opportunity to be involved and this is fine with me	16%	69%
I have not been given an opportunity to be involved and I am not happy about this	2%	17%
22. Do you have a strong sense of belonging to this congregation?		
Yes, a strong sense of belonging that is growing	55%	24%
Yes, a strong sense—about the same as last year	32%	3%
Yes, but perhaps not as strong as in the past	10%	6%
No, but I am new here	1%	33%
No, and I wish I did by now	1%	3%
No, but I am happy as I am	1%	12%
Not applicable	1%	18%



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Survey Responses Based on Membership Status (Q-3)

Members Non-Members

23. While you may value many different styles of music, which two of the following do you prefer in congregational worship? (Mark up to two.)

	Members	Non-Members
Traditional hymns	75%	71%
Praise music or choruses	27%	24%
Contemporary hymns	31%	21%
Other contemporary music or songs (not hymns)	10%	12%
Sung responsorial psalms	10%	0%
Classical music or chorales	3%	9%
Contemplative chants (Taizé, Iona)	1%	6%
Music or songs from a variety of cultures	5%	6%
Gospel music	10%	12%
No music or songs	1%	0%
Don't know	1%	6%

24. Do you agree or disagree: "In general, there is a good match between our congregation and our minister, pastor, priest, or rabbi?"

Strongly agree	36%	17%
Agree	45%	55%
Neutral or unsure	13%	24%
Disagree	2%	3%
Strongly disagree	<1%	0%
There is currently no leader here	4%	0%



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MOUNT PEARL, NEWFOUNDLAND

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Survey Responses Based on Membership Status (Q-3)

Members Non-Members

25. Which of the following aspects of this congregation do you personally most value? (Mark up to three.)

	A	A
Wider community care or social justice emphasis	11%	9%
Reaching those who do not attend church	15%	28%
Traditional style of worship or music	41%	15%
Contemporary style of worship or music	15%	12%
Sharing in Holy Communion, Eucharist, or the Lord's Supper	71%	22%
Social activities or meeting new people	25%	16%
Sermons, preaching, or homilies	28%	16%
Bible study or prayer groups, other discussion groups	14%	16%
Ministry for children or youth	20%	31%
Prayer ministry for one another	3%	9%
Practical care for one another in times of need	11%	16%
The congregation's school or pre-school	4%	6%
Openness to social diversity	4%	22%
Adult church-school or Sabbath-school classes	1%	0%

26. Before you started coming to this congregation, were you participating in another congregation?

No, I've come here for most or all of my life	27%	0%
No, before coming here I had not been attending any congregation for several years	13%	29%
No, before coming here I had never regularly attended	6%	12%
Yes, immediately prior to coming here, I was participating in another congregation	54%	59%

27. Before you started coming here, what type of congregation did you attend? (Mark only one.)

Assembly of God	<1%	0%
Baptist	0%	0%
Catholic	9%	11%
Episcopal	43%	32%
Lutheran	0%	0%
Methodist	2%	0%
Nazarene	0%	0%
Non-denominational	0%	4%
Pentecostal	2%	14%
Presbyterian	<1%	0%
Seventh-day Adventist	0%	7%
United Church of Christ	4%	4%
Other	15%	14%
I did not attend another congregation before coming here	25%	14%

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*= For questions with multiple responses possible, percentages usually total well over 100.
On other questions, totals may not equal 100 due to rounding.



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590 total responses.
ID Number: ZD018

Survey Responses Based on Membership Status (Q-3)

Members Non-Members

About You

28. Age of worshippers:

15-24	2%	3%
25-44	13%	38%
45-64	41%	22%
65 and above	44%	38%

29. Gender of worshippers:

Female	64%	62%
Male	36%	38%

30. What is your employment status? (Mark all that apply.)

	A	A
Employed or self-employed full-time	17%	28%
Employed or self-employed part-time	3%	3%
Unemployed	3%	0%
Retired	66%	45%
Full-time homemaker	9%	10%
Student	3%	17%
Other	3%	0%

31. What is the highest educational level you have completed? (reported for worshippers age 25 and older)

No formal schooling	<1%	3%
Primary school through 8th grade (K-8)	5%	0%
Some high school	11%	7%
Completed high school	27%	13%
Trade certificate	27%	27%
Associate degree	5%	3%
Bachelor's degree from a university or college	16%	30%
Master's, Doctorate, or other graduate degree	9%	17%



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590 total responses,
ID Number: 20018

Survey Responses Based on Membership Status (Q-3)

Members Non-Members

	Members	Non-Members
32. What is your present marital status?		
Never married	6%	18%
In first marriage	71%	61%
Remarried after divorce	6%	3%
Remarried after death of spouse	1%	0%
Living in a committed relationship	2%	6%
Separated	1%	3%
Divorced	4%	6%
Widowed	10%	3%
33. Do you have a spouse or partner who is also completing a survey here?		
Yes	48%	34%
No	52%	66%
34. What is your race or origin? (Mark all that apply.)		
	^A	^A
Asian or Pacific Islander	1%	0%
Black or African American	0%	0%
Hispanic, Latino, or Spanish origin	0%	0%
Indian (American) or Alaska Native	<1%	0%
White or Caucasian	98%	100%
Some other race	2%	3%
35. Where were you born?		
In the United States	1%	3%
In another English-speaking country	97%	97%
In a non-English-speaking country	2%	0%
36. Where were your parents born?		
Both born in the United States	0%	0%
Only father born in the United States	0%	0%
Only mother born in the United States	1%	0%
Both father and mother born in another country	99%	100%
37. Where did you live when you were 6 years old?		
In the United States	0%	0%
In another country	100%	100%



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Survey Responses Based on Membership Status (Q-3)

Members Non-Members

38. When you were 6 years old, was English your primary language?		
Yes	99%	100%
No	1%	0%
38. Which statement best describes the people who currently live in your household?		
I live alone	12%	12%
A couple without children	42%	24%
One adult with child/children	4%	9%
Two or more adults with child/children	31%	38%
Some adults living in the same household	11%	18%
41. About how much do you give financially to this congregation?		
I give 10% or more of net income regularly	9%	4%
I give about 5% to 9% of net income regularly	31%	0%
I give less than 5% of net income regularly	44%	29%
I give a small amount whenever I am here	15%	54%
I do not contribute financially here	1%	14%
42. Which of the following describes your total annual household income before taxes?		
Less than \$10,000	0%	8%
\$10,000 to \$24,999	14%	15%
\$25,000 to \$49,999	26%	15%
\$50,000 to \$74,999	23%	8%
\$75,000 to \$99,999	18%	15%
\$100,000 to \$124,999	10%	15%
\$125,000 to \$149,999	5%	23%
\$150,000 or more	4%	0%
43. Respondents with at least one household member: (adjusted for multiple responses per household)		
	A	A
Less than 6 years old	8%	8%
6 to 12 years old	12%	62%
13 to 18 years old	10%	31%
19 to 24 years old	12%	0%
25 years old or older	97%	100%



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MOUNT PEARL, NEWFOUNDLAND

590 total responses.
ID Number: Z0018

Survey Responses Based on Membership Status (Q-3)

Members Non-Members

44. Respondents with at least one household member participating here: (adjusted for multiple responses per household)

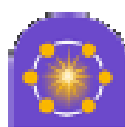
	A	A
Less than 6 years old	8%	11%
6 to 12 years old	12%	78%
13 to 18 years old	7%	33%
19 to 24 years old	5%	0%
25 years old or older	97%	100%

45. How many children of any age do you have, whether they live at home or elsewhere? (adjusted for multiple responses per household)

None	9%	24%
One	13%	10%
Two	47%	43%
Three	18%	14%
Four or more	12%	10%

46. How many of your children of any age live at home with you? (adjusted for multiple responses per household)

None	53%	30%
One	23%	10%
Two	21%	50%
Three	1%	10%
Four or more	2%	0%



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Survey Responses Based on Membership Status (Q-3)

Members Non-Members

Some Final Questions

47. How long does it usually take you to get here?

	Members	Non-Members
1-5 minutes	44%	26%
6-10 minutes	39%	35%
11-15 minutes	11%	26%
16-20 minutes	4%	3%
21-30 minutes	2%	6%
More than 30 minutes	<1%	3%

48. Compared to 2 years ago, do you think you participate in activities of the congregation more, less, or about the same amount as you did then?

	Members	Non-Members
Participate more	27%	27%
About the same participation	56%	23%
Participate less	14%	13%
Not applicable (been coming less than 2 years)	4%	37%

49. Have this congregation's leaders encouraged you to find and use your gifts and skills here?

	Members	Non-Members
Yes, to a great extent	32%	7%
Yes, to some extent	38%	17%
Yes, to a small extent	16%	21%
Not at all	8%	14%
Don't know	7%	41%

50. How often do you experience the following during worship services at this congregation? (Always or Usually)

	Members	Non-Members
A sense of God's presence	79%	61%
Inspiration	70%	60%
Boredom	2%	5%
Awe or mystery	21%	9%
Joy	72%	48%
Frustration	2%	4%
Spontaneity	22%	21%
A sense of fulfilling my obligation	66%	46%



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Survey Responses Based on Membership Status (Q-3)

	Members	Non-Members
61. Do you agree or disagree: "Only followers of Jesus Christ can be saved"?		
Strongly agree	10%	7%
Agree	12%	20%
Neutral or unsure	29%	27%
Disagree	30%	20%
Strongly disagree	19%	27%
62. Do you agree or disagree: "I have a sense of excitement about our congregation's future"?		
Strongly agree	23%	21%
Agree	44%	24%
Neutral or unsure	28%	52%
Disagree	3%	3%
Strongly disagree	1%	0%
63. Over the last two years, has there been any conflict in this congregation? (Mark only one.)		
No conflict that I am aware of	50%	27%
Some minor conflict	25%	7%
Major conflict	5%	0%
Major conflict, with leaders or people leaving	6%	0%
Don't know	14%	67%
64. Of the following, which one best describes your opinion of the future directions of this congregation?		
We need to get back to the way we did things in the past	8%	0%
We are faithfully maintaining past directions	6%	3%
We are currently deciding on new directions	19%	7%
We are currently moving in new directions	41%	20%
We need to rethink where we are heading	10%	7%
Our future is very unclear or doubtful	4%	3%
Don't know	12%	60%
65. Do you agree or disagree: "This congregation is always ready to try something new"?		
Strongly agree	18%	15%
Agree	48%	26%
Neutral or unsure	27%	52%
Disagree	6%	7%
Strongly disagree	1%	0%



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Survey Responses Based on Membership Status (Q-3)

Members Non-Members

66. To what extent does the minister, pastor, or priest here take into account the ideas of those who worship here?		
A great extent	42%	23%
Some extent	36%	23%
A small extent	4%	3%
Not at all	1%	0%
Don't know	15%	52%
There is currently no leader here	3%	0%
67. Which of the following is the best description of the style of leadership of your pastor, minister, or priest?		
Leadership that tends to take charge	16%	7%
Leadership that inspires people to take action	48%	41%
Leadership that acts on goals that people here have been involved in setting	21%	17%
Leadership where the people start most things	2%	0%
There is currently no leader here	4%	0%
Don't know	9%	34%
68. Do you agree or disagree: "God is directly involved in worldly affairs"?		
Strongly agree	22%	14%
Agree	41%	43%
Neutral or unsure	31%	43%
Disagree	5%	0%
Strongly disagree	0%	0%
I don't believe in God	1%	0%
69. Do you agree or disagree: "God is angered by human sin"?		
Strongly agree	15%	7%
Agree	29%	36%
Neutral or unsure	34%	21%
Disagree	17%	36%
Strongly disagree	5%	0%
I don't believe in God	0%	0%
70. Which of the following terms best describes your current stand on theological issues?		
Very conservative	5%	0%
Conservative	31%	0%
Right in the middle	43%	77%
Liberal	20%	15%
Very liberal	1%	8%



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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
Number of surveys completed	196	88	294

You and Your Congregation

1. How often do you go to worship services at this congregation?			
This is my first time	2%	1%	0%
Hardly ever or special occasions only	3%	2%	2%
Less than once a month	4%	6%	3%
Once a month	4%	2%	4%
Two or three times a month	22%	31%	15%
Usually every week	54%	52%	69%
More than once a week	11%	6%	7%
2. How long have you been going to worship services or activities at this congregation?			
Less than 1 year	21%	0%	0%
1-2 years	19%	0%	0%
3-5 years	26%	0%	0%
6-10 years	35%	0%	0%
11-20 years	0%	100%	0%
More than 20 years	0%	0%	100%
I am visiting from another congregation	0%	0%	0%
I am visiting and do not regularly go anywhere else	0%	0%	0%
3. Are you currently a member of this congregation?			
Yes	87%	99%	100%
No, but I'm in the process of becoming a member	2%	0%	0%
No, but I regularly participate here	5%	0%	<1%
No	7%	1%	0%
4. Are you regularly involved in any group activities here? (Mark all that apply.)			
	A	A	A
Yes, in Sunday school, church school, or Sabbath school	15%	11%	7%
Yes, in prayer, discussion, or Bible study groups	22%	22%	19%
Yes, in fellowships, clubs, or other social groups	38%	51%	58%
No, we have no group activities	7%	1%	5%
No, I am not regularly involved in group activities	40%	33%	31%



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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
6. 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)? (Mark all that apply.)			
	A	A	A
Yes, in evangelism or outreach activities	13%	21%	25%
Yes, in community service, social justice, or advocacy activities of this congregation	14%	31%	29%
No, we don't have such activities	8%	2%	4%
No, I am not regularly involved	70%	54%	54%
6. Do you currently have any of the following roles here? (Mark all that apply.)			
	A	A	A
Member of the governing board	10%	13%	10%
Member of a congregational committee or task force	11%	15%	17%
Leading or assisting in worship	13%	21%	22%
Officer or leader of men's, women's, youth, or other group	6%	11%	16%
Choir member, musician, or choir director	6%	18%	13%
Sunday school, church school, or Sabbath school teacher	8%	7%	4%
Other role not listed here	11%	13%	15%
None	57%	40%	41%
7. To what extent do the worship services or activities of this congregation help you with everyday living?			
A great extent	46%	48%	43%
Some extent	38%	42%	46%
A small extent	13%	9%	8%
Not at all	3%	1%	2%



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Survey Responses Based on Time Attending (Q-2)

10 Years
or Fewer

11-20
Years

More Than
20 Years

About Your Faith

	10 Years or Fewer	11-20 Years	More Than 20 Years
8. How often do you spend time in private devotional activities (such as prayer, meditation, reading the Bible alone)?			
Every day or most days	45%	40%	40%
A few times a week	10%	17%	13%
Once a week	3%	3%	6%
Occasionally	27%	21%	30%
Hardly ever	12%	14%	9%
Never	3%	5%	2%
9. Over the last year, how much have you grown in your faith? (Mark only one.)			
No real growth	13%	11%	14%
Some growth	39%	43%	45%
Much growth, mainly through this congregation	38%	35%	31%
Much growth, mainly through other groups or congregations	3%	6%	4%
Much growth, mainly through my own private activities	7%	5%	7%
10. Which statement comes closest to your view of the Bible? (Mark only one.)			
The Bible is the word of God, to be taken literally word for word	20%	19%	16%
The Bible is the word of God, to be interpreted in the light of its historical context and the Church's teachings	45%	45%	48%
The Bible is the word of God, to be interpreted in the light of its historical and cultural context	24%	26%	27%
The Bible is not the word of God, but contains God's word to us	6%	5%	5%
The Bible is not the word of God, but is a valuable book	1%	1%	1%
The Bible is an ancient book with little value today	0%	0%	0%
Don't know	5%	5%	3%
11. Do you agree or disagree with this statement: "All the different religions are equally good ways of helping a person find ultimate truth"?			
Strongly agree	17%	11%	23%
Agree	53%	60%	51%
Neutral or unsure	17%	18%	20%
Disagree	9%	9%	5%
Strongly disagree	4%	1%	1%



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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
12. Do you agree or disagree: "My spiritual needs are being met in this congregation or parish"?			
Strongly agree	32%	35%	32%
Agree	54%	53%	56%
Neutral or unsure	11%	10%	9%
Disagree	2%	1%	3%
Strongly disagree	1%	0%	<1%
13. Which one of the following best describes your readiness to talk to others about your faith? (Mark only one.)			
I do not have faith, so the question is not applicable	1%	0%	1%
I do not talk about my faith; my life and actions are sufficient	17%	18%	17%
I find it hard to talk about my faith in ordinary language	9%	6%	12%
I mostly feel at ease talking about my faith and do so if it comes up	59%	66%	59%
I feel at ease talking about my faith and seek opportunities to do so	14%	10%	11%
14. Have you ever had a conversion experience or a moment of decisive faith commitment?			
Yes	22%	18%	12%
No	62%	65%	80%
Not sure	16%	17%	8%



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Survey Responses Based on Time Attending (Q-2)

10 Years
or Fewer 11-20
Years More Than
20 Years

About Your Involvement

16. Are you involved in any community service, social service, or advocacy groups not connected to this congregation? (Mark all that apply.)

	A	A	A
Yes, social service or charity groups	23%	31%	32%
Yes, advocacy, justice, or lobbying groups	5%	1%	4%
No, I'm not involved with such groups	74%	70%	68%

18. Would you be prepared to invite to a worship service here any of your friends and relatives who do not now attend a congregation?

	A	A	A
Yes, and I have done so in the past 12 months	48%	44%	40%
Yes, but I have not done so in the past 12 months	31%	34%	37%
No, probably not	12%	11%	8%
No, definitely not	1%	2%	1%
Don't know	8%	8%	14%

17. In the past 12 months, have you done any of the following? (Mark all that apply.)

	A	A	A
Loaned money to someone outside your family	28%	25%	13%
Cared for someone outside your family who was very sick	26%	22%	19%
Helped someone outside your family find a job	15%	17%	10%
Donated or prepared food for someone outside your family or congregation	54%	69%	70%
Will vote or did vote in the 2008 presidential election	26%	20%	26%
Donated money to a charitable organization (other than this congregation)	82%	83%	86%
Worked with others to try to solve a community problem	16%	22%	17%
Contacted an elected official about a public issue	12%	13%	11%
Contributed money to a political party or candidate	1%	1%	0%
Spoke at a decision-making meeting of this congregation	4%	11%	4%
Went on a mission or service trip	0%	1%	0%

18. How satisfied are you with what is offered here for children and youth (less than 18 years of age)?

	A	A	A
Very satisfied	28%	28%	18%
Satisfied	40%	47%	46%
Mixed feelings	18%	15%	23%
Dissatisfied	2%	5%	6%
Very dissatisfied	1%	0%	1%
Not sure or not applicable	10%	6%	7%



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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
19. Do you have any close friends in this congregation?			
No, I have little contact with others from this congregation outside of activities here	14%	5%	2%
No, I have some friends in this congregation, but my closest friends are not involved here	26%	20%	14%
Yes, I have some close friends here as well as other close friends who are not part of this congregation	52%	65%	66%
Yes, most of my closest friends are part of this congregation	9%	10%	18%
20. Does this congregation have a clear vision, goals, or direction for its ministry and mission?			
I am not aware of such a vision, goals, or direction	17%	11%	17%
There are ideas but no clear vision, goals, or direction	8%	12%	18%
Yes, and I am strongly committed to them	37%	36%	30%
Yes, and I am partly committed to them	33%	28%	27%
Yes, but I am not committed to them	5%	12%	7%
21. Which one statement best describes your involvement in the making of important decisions in this congregation?			
I have been given the opportunity and often participate in decision-making	19%	24%	21%
I have been given the opportunity and occasionally get involved in decision-making	18%	20%	23%
I have been given the opportunity but don't usually get involved in decision-making	34%	43%	39%
I have not been given an opportunity to be involved and this is fine with me	26%	11%	14%
I have not been given an opportunity to be involved and I am not happy about this	3%	2%	2%
22. Do you have a strong sense of belonging to this congregation?			
Yes, a strong sense of belonging that is growing	60%	59%	49%
Yes, a strong sense—about the same as last year	20%	30%	37%
Yes, but perhaps not as strong as in the past	4%	9%	13%
No, but I am new here	7%	1%	0%
No, and I wish I did by now	2%	0%	<1%
No, but I am happy as I am	5%	0%	<1%
Not applicable	2%	1%	<1%

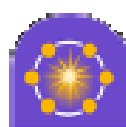


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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
23. While you may value many different styles of music, which two of the following do you prefer in congregational worship? (Mark up to two.)			
Traditional hymns	67%	73%	80%
Praise music or choruses	28%	15%	30%
Contemporary hymns	27%	36%	30%
Other contemporary music or songs (not hymns)	12%	9%	8%
Sung responsorial psalms	9%	10%	11%
Classical music or chorales	5%	2%	3%
Contemplative chants (Taizé, Iona)	2%	1%	1%
Music or songs from a variety of cultures	6%	7%	3%
Gospel music	14%	14%	6%
No music or songs	1%	1%	<1%
Don't know	3%	1%	<1%
24. Do you agree or disagree: "In general, there is a good match between our congregation and our minister, pastor, priest, or rabbi?"			
Strongly agree	45%	36%	28%
Agree	44%	42%	47%
Neutral or unsure	9%	19%	15%
Disagree	2%	3%	1%
Strongly disagree	0%	0%	1%
There is currently no leader here	1%	0%	7%



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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
25. Which of the following aspects of this congregation do you personally most value? (Mark up to three.)			
	A	A	A
Wider community care or social justice emphasis	12%	15%	9%
Reaching those who do not attend church	18%	18%	17%
Traditional style of worship or music	28%	47%	47%
Contemporary style of worship or music	17%	17%	13%
Sharing in Holy Communion, Eucharist, or the Lord's Supper	63%	66%	73%
Social activities or meeting new people	28%	23%	22%
Sermons, preaching, or homilies	26%	25%	28%
Bible study or prayer groups, other discussion groups	15%	17%	12%
Ministry for children or youth	24%	24%	16%
Prayer ministry for one another	4%	2%	2%
Practical care for one another in times of need	6%	11%	15%
The congregation's school or pre-school	6%	1%	3%
Openness to social diversity	7%	5%	4%
Adult church-school or Sabbath-school classes	1%	1%	0%
26. Before you started coming to this congregation, were you participating in another congregation?			
No, I've come here for most or all of my life	4%	13%	44%
No, before coming here I had not been attending any congregation for several years	25%	11%	7%
No, before coming here I had never regularly attended	12%	2%	3%
Yes, immediately prior to coming here, I was participating in another congregation	59%	74%	46%

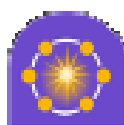


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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
27. Before you started coming here, what type of congregation did you attend? (Mark only one.)			
Assembly of God	1%	0%	<1%
Baptist	0%	0%	0%
Catholic	14%	11%	6%
Episcopal	49%	45%	37%
Lutheran	0%	0%	0%
Methodist	0%	0%	3%
Nazarene	0%	0%	0%
Non-denominational	1%	0%	0%
Pentecostal	6%	3%	0%
Presbyterian	0%	0%	1%
Seventh-day Adventist	1%	0%	0%
United Church of Christ	1%	0%	6%
Other	17%	25%	10%
I did not attend another congregation before coming here	10%	16%	37%



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	10 Years or Fewer	11-20 Years	More Than 20 Years
About You			
28. Age of worshippers:			
15-24	3%	6%	0%
25-44	28%	12%	6%
45-64	37%	49%	39%
65 and above	32%	33%	55%
29. Gender of worshippers:			
Female	65%	70%	62%
Male	35%	30%	38%
30. What is your employment status? (Mark all that apply.)			
	A	A	A
Employed or self-employed full-time	26%	26%	8%
Employed or self-employed part-time	3%	8%	2%
Unemployed	5%	0%	2%
Retired	51%	54%	77%
Full-time homemaker	8%	6%	12%
Student	7%	8%	1%
Other	3%	2%	2%
31. What is the highest educational level you have completed? (reported for worshippers age 25 and older)			
No formal schooling	1%	0%	0%
Primary school through 8th grade (K-8)	5%	3%	5%
Some high school	8%	10%	12%
Completed high school	20%	23%	32%
Trade certificate	31%	30%	24%
Associate degree	2%	9%	5%
Bachelor's degree from a university or college	22%	14%	14%
Master's, Doctorate, or other graduate degree	11%	10%	8%



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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
32. What is your present marital status?			
Never married	9%	10%	3%
In first marriage	61%	58%	80%
Remarried after divorce	8%	9%	3%
Remarried after death of spouse	1%	3%	1%
Living in a committed relationship	5%	1%	1%
Separated	2%	2%	0%
Divorced	5%	5%	3%
Widowed	10%	11%	9%
33. Do you have a spouse or partner who is also completing a survey here?			
Yes	45%	39%	51%
No	55%	61%	49%
34. What is your race or origin? (Mark all that apply.)			
Asian or Pacific Islander	1%	0%	0%
Black or African American	0%	0%	0%
Hispanic, Latino, or Spanish origin	0%	0%	0%
Indian (American) or Alaska Native	1%	0%	0%
White or Caucasian	98%	100%	99%
Some other race	3%	0%	3%
35. Where were you born?			
In the United States	2%	1%	2%
In another English-speaking country	96%	98%	96%
In a non-English-speaking country	2%	1%	2%
36. Where were your parents born?			
Both born in the United States	0%	0%	0%
Only father born in the United States	0%	0%	0%
Only mother born in the United States	0%	0%	2%
Both father and mother born in another country	100%	100%	98%
37. Where did you live when you were 6 years old?			
In the United States	0%	0%	0%
In another country	100%	100%	100%

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[^]= For questions with multiple responses possible, percentages usually total well over 100.
On other questions, totals may not equal 100 due to rounding.



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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
38. When you were 5 years old, was English your primary language?			
Yes	99%	100%	99%
No	1%	0%	1%
39. Which statement best describes the people who currently live in your household?			
I live alone	12%	18%	10%
A couple without children	30%	31%	52%
One adult with child/children	6%	2%	4%
Two or more adults with child/children	41%	38%	23%
Some adults living in the same household	11%	12%	10%
41. About how much do you give financially to this congregation?			
I give 10% or more of net income regularly	8%	15%	8%
I give about 5% to 9% of net income regularly	24%	23%	35%
I give less than 5% of net income regularly	41%	39%	46%
I give a small amount whenever I am here	24%	24%	11%
I do not contribute financially here	2%	0%	<1%
42. Which of the following describes your total annual household income before taxes?			
Less than \$10,000	1%	0%	0%
\$10,000 to \$24,999	14%	13%	13%
\$25,000 to \$49,999	21%	29%	31%
\$50,000 to \$74,999	17%	26%	27%
\$75,000 to \$99,999	24%	13%	11%
\$100,000 to \$124,999	12%	3%	13%
\$125,000 to \$149,999	6%	10%	4%
\$150,000 or more	6%	6%	0%
43. Respondents with at least one household member: (adjusted for multiple responses per household)			
	A	A	A
Less than 6 years old	15%	0%	5%
6 to 12 years old	26%	13%	2%
13 to 18 years old	15%	17%	5%
19 to 24 years old	10%	17%	10%
25 years old or older	98%	97%	95%



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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
44. Respondents with at least one household member participating here: (adjusted for multiple responses per household)			
	A	A	A
Less than 6 years old	16%	0%	3%
6 to 12 years old	25%	14%	3%
13 to 18 years old	11%	17%	0%
19 to 24 years old	5%	7%	3%
25 years old or older	96%	97%	100%
45. How many children of any age do you have, whether they live at home or elsewhere? (adjusted for multiple responses per household)			
None	14%	16%	6%
One	21%	11%	8%
Two	41%	45%	51%
Three	14%	10%	24%
Four or more	11%	18%	10%
46. How many of your children of any age live at home with you? (adjusted for multiple responses per household)			
None	47%	45%	60%
One	19%	23%	30%
Two	32%	26%	8%
Three	2%	0%	2%
Four or more	0%	6%	0%



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Survey Responses Based on Time Attending (Q-2)

10 Years
or Fewer

11-20
Years

More Than
20 Years

Some Final Questions

47. How long does it usually take you to get here?

	10 Years or Fewer	11-20 Years	More Than 20 Years
1-5 minutes	39%	28%	51%
6-10 minutes	37%	53%	35%
11-15 minutes	14%	15%	10%
16-20 minutes	6%	2%	3%
21-30 minutes	3%	1%	1%
More than 30 minutes	2%	0%	0%

48. Compared to 2 years ago, do you think you participate in activities of the congregation more, less, or about the same amount as you did then?

	10 Years or Fewer	11-20 Years	More Than 20 Years
Participate more	43%	25%	17%
About the same participation	37%	56%	66%
Participate less	9%	16%	16%
Not applicable (been coming less than 2 years)	11%	2%	<1%

49. Have this congregation's leaders encouraged you to find and use your gifts and skills here?

	10 Years or Fewer	11-20 Years	More Than 20 Years
Yes, to a great extent	33%	31%	30%
Yes, to some extent	29%	36%	43%
Yes, to a small extent	17%	16%	15%
Not at all	10%	7%	7%
Don't know	12%	10%	6%

50. How often do you experience the following during worship services at this congregation? (Always or Usually)

	10 Years or Fewer	11-20 Years	More Than 20 Years
A sense of God's presence	79%	84%	76%
Inspiration	69%	74%	67%
Boredom	1%	5%	3%
Awe or mystery	25%	17%	17%
Joy	74%	75%	67%
Frustration	2%	0%	3%
Spontaneity	29%	19%	17%
A sense of fulfilling my obligation	60%	66%	68%



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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
61. Do you agree or disagree: "Only followers of Jesus Christ can be saved"?			
Strongly agree	13%	10%	7%
Agree	11%	10%	16%
Neutral or unsure	30%	30%	25%
Disagree	34%	35%	20%
Strongly disagree	11%	15%	31%
62. Do you agree or disagree: "I have a sense of excitement about our congregation's future"?			
Strongly agree	34%	27%	16%
Agree	37%	41%	47%
Neutral or unsure	28%	28%	30%
Disagree	2%	2%	5%
Strongly disagree	0%	1%	1%
63. Over the last two years, has there been any conflict in this congregation? (Mark only one.)			
No conflict that I am aware of	47%	37%	54%
Some minor conflict	21%	27%	26%
Major conflict	3%	12%	3%
Major conflict, with leaders or people leaving	4%	12%	5%
Don't know	25%	13%	12%
64. Of the following, which one best describes your opinion of the future directions of this congregation?			
We need to get back to the way we did things in the past	5%	5%	11%
We are faithfully maintaining past directions	4%	3%	7%
We are currently deciding on new directions	15%	20%	20%
We are currently moving in new directions	48%	51%	32%
We need to rethink where we are heading	6%	10%	12%
Our future is very unclear or doubtful	2%	1%	6%
Don't know	20%	9%	12%
65. Do you agree or disagree: "This congregation is always ready to try something new"?			
Strongly agree	23%	24%	14%
Agree	46%	49%	48%
Neutral or unsure	26%	23%	30%
Disagree	4%	3%	8%
Strongly disagree	1%	0%	1%



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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
66. To what extent does the minister, pastor, or priest here take into account the ideas of those who worship here?			
A great extent	45%	51%	36%
Some extent	32%	32%	38%
A small extent	3%	5%	4%
Not at all	0%	0%	2%
Don't know	19%	13%	16%
There is currently no leader here	1%	0%	4%
67. Which of the following is the best description of the style of leadership of your pastor, minister, or priest?			
Leadership that tends to take charge	17%	13%	15%
Leadership that inspires people to take action	48%	59%	44%
Leadership that acts on goals that people here have been involved in setting	23%	17%	21%
Leadership where the people start most things	2%	2%	3%
There is currently no leader here	1%	0%	6%
Don't know	9%	8%	11%
68. Do you agree or disagree: "God is directly involved in worldly affairs"?			
Strongly agree	18%	22%	26%
Agree	41%	29%	46%
Neutral or unsure	33%	44%	22%
Disagree	6%	5%	4%
Strongly disagree	0%	0%	2%
I don't believe in God	1%	0%	0%
68. Do you agree or disagree: "God is angered by human sin"?			
Strongly agree	15%	21%	9%
Agree	27%	28%	35%
Neutral or unsure	37%	26%	31%
Disagree	17%	19%	22%
Strongly disagree	4%	7%	4%
I don't believe in God	0%	0%	0%



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Survey Responses Based on Time Attending (Q-2)

	10 Years or Fewer	11-20 Years	More Than 20 Years
80. Which of the following terms best describes your current stand on theological issues?			
Very conservative	4%	0%	8%
Conservative	27%	30%	32%
Right in the middle	48%	52%	34%
Liberal	19%	18%	23%
Very liberal	1%	0%	4%



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Survey Responses Based on Age of Worshipers (Q-28)

	16-24	25-44	45-84	85 or Older
Number of surveys completed	11	83	223	245

You and Your Congregation

1. How often do you go to worship services at this congregation?

	16-24	25-44	45-84	85 or Older
This is my first time	0%	6%	2%	<1%
Hardly ever or special occasions only	9%	6%	1%	<1%
Less than once a month	0%	8%	4%	2%
Once a month	9%	5%	4%	2%
Two or three times a month	27%	25%	21%	16%
Usually every week	55%	43%	59%	70%
More than once a week	0%	6%	8%	9%

2. How long have you been going to worship services or activities at this congregation?

	16-24	25-44	45-84	85 or Older
Less than 1 year	9%	15%	6%	4%
1-2 years	0%	16%	4%	5%
3-5 years	0%	21%	6%	6%
6-10 years	45%	12%	14%	8%
11-20 years	45%	12%	19%	11%
More than 20 years	0%	22%	50%	64%
I am visiting from another congregation	0%	1%	1%	1%
I am visiting and do not regularly go anywhere else	0%	1%	0%	<1%

3. Are you currently a member of this congregation?

	16-24	25-44	45-84	85 or Older
Yes	91%	86%	97%	95%
No, but I'm in the process of becoming a member	0%	4%	0%	0%
No, but I regularly participate here	0%	4%	1%	1%
No	9%	7%	2%	4%

4. Are you regularly involved in any group activities here? (Mark all that apply.)

	16-24	25-44	45-84	85 or Older
Yes, in Sunday school, church school, or Sabbath school	27%	27%	12%	1%
Yes, in prayer, discussion, or Bible study groups	0%	11%	20%	23%
Yes, in fellowships, clubs, or other social groups	45%	23%	51%	59%
No, we have no group activities	0%	5%	4%	6%
No, I am not regularly involved in group activities	36%	54%	36%	28%



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Survey Responses Based on Age of Worshipers (Q-28)

	16-24	25-44	45-64	65 or Older
6. 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)? (Mark all that apply.)				
	A	A	A	A
Yes, in evangelism or outreach activities	0%	6%	18%	29%
Yes, in community service, social justice, or advocacy activities of this congregation	18%	9%	25%	28%
No, we don't have such activities	0%	5%	3%	7%
No, I am not regularly involved	82%	84%	63%	48%
8. Do you currently have any of the following roles here? (Mark all that apply.)				
	A	A	A	A
Member of the governing board	0%	10%	15%	6%
Member of a congregational committee or task force	9%	7%	19%	13%
Leading or assisting in worship	18%	12%	21%	19%
Officer or leader of men's, women's, youth, or other group	0%	5%	12%	16%
Choir member, musician, or choir director	18%	5%	11%	14%
Sunday school, church school, or Sabbath school teacher	18%	16%	7%	1%
Other role not listed here	27%	7%	13%	16%
None	27%	63%	43%	43%
7. To what extent do the worship services or activities of this congregation help you with everyday living?				
A great extent	30%	19%	50%	49%
Some extent	30%	57%	39%	45%
A small extent	20%	22%	8%	6%
Not at all	20%	2%	3%	<1%



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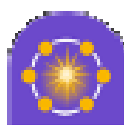
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Survey Responses Based on Age of Worshipers (Q-28)

16-24 26-44 45-64 65 or Older

About Your Faith

	16-24	26-44	45-64	65 or Older
8. How often do you spend time in private devotional activities (such as prayer, meditation, reading the Bible alone)?				
Every day or most days	18%	28%	42%	48%
A few times a week	0%	12%	13%	12%
Once a week	18%	7%	4%	4%
Occasionally	18%	25%	27%	30%
Hardly ever	45%	17%	13%	6%
Never	0%	11%	1%	1%
9. Over the last year, how much have you grown in your faith? (Mark only one.)				
No real growth	0%	7%	15%	15%
Some growth	80%	52%	39%	41%
Much growth, mainly through this congregation	10%	36%	38%	31%
Much growth, mainly through other groups or congregations	0%	0%	3%	5%
Much growth, mainly through my own private activities	10%	5%	5%	8%
10. Which statement comes closest to your view of the Bible? (Mark only one.)				
The Bible is the word of God, to be taken literally word for word	9%	10%	15%	21%
The Bible is the word of God, to be interpreted in the light of its historical context and the Church's teachings	55%	44%	50%	46%
The Bible is the word of God, to be interpreted in the light of its historical and cultural context	9%	30%	27%	25%
The Bible is not the word of God, but contains God's word to us	27%	5%	4%	5%
The Bible is not the word of God, but is a valuable book	0%	1%	1%	<1%
The Bible is an ancient book with little value today	0%	0%	0%	0%
Don't know	0%	10%	3%	3%
11. Do you agree or disagree with this statement: "All the different religions are equally good ways of helping a person find ultimate truth"?				
Strongly agree	45%	22%	17%	19%
Agree	36%	53%	50%	57%
Neutral or unsure	0%	19%	21%	16%
Disagree	18%	8%	10%	5%
Strongly disagree	0%	0%	2%	4%



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	16-24	25-44	45-64	65 or Older
12. Do you agree or disagree: "My spiritual needs are being met in this congregation or parish"?				
Strongly agree	27%	28%	36%	32%
Agree	36%	51%	51%	60%
Neutral or unsure	27%	18%	9%	7%
Disagree	9%	1%	4%	1%
Strongly disagree	0%	1%	<1%	0%
13. Which one of the following best describes your readiness to talk to others about your faith? (Mark only one.)				
I do not have faith, so the question is not applicable	0%	1%	0%	2%
I do not talk about my faith; my life and actions are sufficient	9%	23%	14%	17%
I find it hard to talk about my faith in ordinary language	18%	13%	9%	10%
I mostly feel at ease talking about my faith and do so if it comes up	73%	55%	65%	59%
I feel at ease talking about my faith and seek opportunities to do so	0%	7%	13%	14%
14. Have you ever had a conversion experience or a moment of decisive faith commitment?				
Yes	9%	18%	20%	12%
No	45%	61%	70%	78%
Not sure	45%	21%	10%	10%



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15-24 25-44 45-64 65 or Older

About Your Involvement

15. Are you involved in any community service, social service, or advocacy groups not connected to this congregation? (Mark all that apply.)

	A	A	A	A
Yes, social service or charity groups	36%	32%	28%	27%
Yes, advocacy, justice, or lobbying groups	0%	4%	5%	2%
No, I'm not involved with such groups	64%	67%	70%	73%

18. Would you be prepared to invite to a worship service here any of your friends and relatives who do not now attend a congregation?

Yes, and I have done so in the past 12 months	45%	42%	46%	40%
Yes, but I have not done so in the past 12 months	9%	28%	38%	36%
No, probably not	18%	13%	8%	10%
No, definitely not	0%	1%	<1%	2%
Don't know	27%	16%	7%	12%

17. In the past 12 months, have you done any of the following? (Mark all that apply.)

	A	A	A	A
Loaned money to someone outside your family	56%	38%	20%	11%
Cared for someone outside your family who was very sick	33%	24%	23%	21%
Helped someone outside your family find a job	22%	30%	17%	3%
Donated or prepared food for someone outside your family or congregation	22%	59%	69%	64%
Will vote or did vote in the 2008 presidential election	22%	28%	30%	22%
Donated money to a charitable organization (other than this congregation)	44%	88%	88%	80%
Worked with others to try to solve a community problem	11%	20%	23%	11%
Contacted an elected official about a public issue	11%	16%	12%	9%
Contributed money to a political party or candidate	0%	0%	1%	<1%
Spoke at a decision-making meeting of this congregation	0%	4%	8%	3%
Went on a mission or service trip	0%	0%	<1%	0%

18. How satisfied are you with what is offered here for children and youth (less than 18 years of age)?

Very satisfied	36%	29%	21%	22%
Satisfied	36%	37%	41%	48%
Mixed feelings	18%	19%	22%	17%
Dissatisfied	0%	2%	5%	4%
Very dissatisfied	9%	4%	1%	0%
Not sure or not applicable	0%	8%	9%	9%



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	16-24	25-44	45-64	65 or Older
18. Do you have any close friends in this congregation?				
No, I have little contact with others from this congregation outside of activities here	9%	18%	6%	3%
No, I have some friends in this congregation, but my closest friends are not involved here	9%	33%	21%	12%
Yes, I have some close friends here as well as other close friends who are not part of this congregation	82%	45%	61%	67%
Yes, most of my closest friends are part of this congregation	0%	5%	12%	17%
20. Does this congregation have a clear vision, goals, or direction for its ministry and mission?				
I am not aware of such a vision, goals, or direction	20%	24%	15%	15%
There are ideas but no clear vision, goals, or direction	10%	8%	13%	16%
Yes, and I am strongly committed to them	40%	30%	35%	32%
Yes, and I am partly committed to them	20%	32%	28%	29%
Yes, but I am not committed to them	10%	6%	8%	8%
21. Which one statement best describes your involvement in the making of important decisions in this congregation?				
I have been given the opportunity and often participate in decision-making	9%	16%	27%	18%
I have been given the opportunity and occasionally get involved in decision-making	27%	12%	22%	21%
I have been given the opportunity but don't usually get involved in decision-making	27%	42%	34%	40%
I have not been given an opportunity to be involved and this is fine with me	18%	27%	13%	20%
I have not been given an opportunity to be involved and I am not happy about this	18%	2%	3%	2%
22. Do you have a strong sense of belonging to this congregation?				
Yes, a strong sense of belonging that is growing	55%	48%	54%	56%
Yes, a strong sense—about the same as last year	36%	24%	32%	30%
Yes, but perhaps not as strong as in the past	0%	8%	10%	9%
No, but I am new here	0%	7%	1%	2%
No, and I wish I did by now	0%	1%	1%	1%
No, but I am happy as I am	9%	5%	0%	2%
Not applicable	0%	6%	1%	<1%



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Survey Responses Based on Age of Worshipers (Q-28)

16-24 25-44 45-64 65 or Older

23. While you may value many different styles of music, which two of the following do you prefer in congregational worship? (Mark up to two.)

	A	A	A	A
Traditional hymns	27%	60%	74%	83%
Praise music or choruses	9%	30%	28%	26%
Contemporary hymns	36%	39%	37%	21%
Other contemporary music or songs (not hymns)	27%	20%	10%	5%
Sung responsorial psalms	9%	2%	11%	12%
Classical music or chorales	9%	2%	3%	2%
Contemplative chants (Taizé, Iona)	9%	0%	1%	1%
Music or songs from a variety of cultures	27%	5%	5%	3%
Gospel music	9%	10%	10%	9%
No music or songs	0%	2%	0%	<1%
Don't know	0%	5%	0%	1%

24. Do you agree or disagree: "In general, there is a good match between our congregation and our minister, pastor, priest, or rabbi"?

Strongly agree	30%	40%	40%	28%
Agree	30%	39%	43%	52%
Neutral or unsure	20%	15%	11%	15%
Disagree	20%	2%	2%	0%
Strongly disagree	0%	0%	1%	0%
There is currently no leader here	0%	4%	3%	5%



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Survey Responses Based on Age of Worshipers (Q-28)

16-24 25-44 45-64 65 or Older

25. Which of the following aspects of this congregation do you personally most value? (Mark up to three.)

	A	A	A	A
Wider community care or social justice emphasis	0%	9%	16%	8%
Reaching those who do not attend church	20%	10%	16%	21%
Traditional style of worship or music	20%	28%	36%	50%
Contemporary style of worship or music	20%	22%	16%	12%
Sharing in Holy Communion, Eucharist, or the Lord's Supper	30%	54%	69%	74%
Social activities or meeting new people	30%	21%	21%	28%
Sermons, preaching, or homilies	20%	26%	33%	24%
Bible study or prayer groups, other discussion groups	10%	6%	14%	16%
Ministry for children or youth	20%	41%	24%	10%
Prayer ministry for one another	10%	0%	3%	4%
Practical care for one another in times of need	20%	5%	15%	10%
The congregation's school or pre-school	10%	18%	1%	2%
Openness to social diversity	30%	7%	3%	4%
Adult church-school or Sabbath-school classes	10%	0%	<1%	0%

26. Before you started coming to this congregation, were you participating in another congregation?

No, I've come here for most or all of my life	27%	22%	21%	31%
No, before coming here I had not been attending any congregation for several years	9%	28%	17%	7%
No, before coming here I had never regularly attended	0%	13%	6%	5%
Yes, immediately prior to coming here, I was participating in another congregation	64%	37%	57%	58%

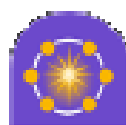


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Survey Responses Based on Age of Worshipers (Q-28)

	15-24	25-44	45-64	65 or Older
27. Before you started coming here, what type of congregation did you attend? (Mark only one.)				
Assembly of God	0%	0%	1%	0%
Baptist	0%	0%	0%	0%
Catholic	0%	10%	10%	7%
Episcopal	67%	30%	36%	53%
Lutheran	0%	0%	0%	0%
Methodist	0%	0%	1%	3%
Nazarene	0%	0%	0%	0%
Non-denominational	0%	0%	1%	0%
Pentecostal	0%	3%	1%	3%
Presbyterian	0%	0%	1%	1%
Seventh-day Adventist	0%	0%	1%	1%
United Church of Christ	0%	0%	7%	3%
Other	0%	21%	21%	8%
I did not attend another congregation before coming here	33%	37%	23%	22%



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Survey Responses Based on Age of Worshipers (Q-26)

16-24 25-44 45-64 65 or Older

About You

29. Gender of worshipers:

Female	45%	74%	68%	57%
Male	55%	26%	32%	43%

30. What is your employment status? (Mark all that apply.)

	A	A	A	A
Employed or self-employed full-time	0%	59%	36%	<1%
Employed or self-employed part-time	0%	9%	5%	1%
Unemployed	10%	7%	3%	2%
Retired	0%	0%	43%	91%
Full-time homemaker	0%	16%	10%	9%
Student	100%	7%	1%	0%
Other	0%	2%	4%	2%

31. What is the highest educational level you have completed? (reported for worshipers age 25 and older)

No formal schooling	0%	0%	<1%	<1%
Primary school through 8th grade (K-8)	0%	0%	<1%	11%
Some high school	0%	4%	8%	15%
Completed high school	0%	12%	21%	35%
Trade certificate	0%	38%	32%	18%
Associate degree	0%	4%	5%	5%
Bachelor's degree from a university or college	0%	35%	20%	8%
Master's, Doctorate, or other graduate degree	0%	7%	14%	6%

32. What is your present marital status?

Never married	100%	9%	4%	2%
In first marriage	0%	69%	76%	70%
Remarried after divorce	0%	2%	9%	3%
Remarried after death of spouse	0%	0%	1%	2%
Living in a committed relationship	0%	7%	1%	2%
Separated	0%	2%	1%	0%
Divorced	0%	9%	5%	3%
Widowed	0%	1%	2%	18%

33. Do you have a spouse or partner who is also completing a survey here?

Yes	9%	38%	50%	51%
No	91%	62%	50%	49%



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Survey Responses Based on Age of Worshipers (Q-28)

	16-24	26-44	45-64	65 or Older
34. What is your race or origin? (Mark all that apply.)				
	^A	^A	^A	^A
Asian or Pacific Islander	0%	0%	<1%	<1%
Black or African American	0%	0%	0%	0%
Hispanic, Latino, or Spanish origin	0%	0%	0%	0%
Indian (American) or Alaska Native	0%	0%	<1%	<1%
White or Caucasian	100%	100%	99%	97%
Some other race	0%	2%	1%	4%
35. Where were you born?				
In the United States	0%	3%	1%	2%
In another English-speaking country	100%	96%	98%	95%
In a non-English-speaking country	0%	1%	1%	3%
36. Where were your parents born?				
Both born in the United States	0%	0%	0%	0%
Only father born in the United States	0%	0%	0%	0%
Only mother born in the United States	0%	0%	1%	0%
Both father and mother born in another country	0%	100%	99%	100%
37. Where did you live when you were 5 years old?				
In the United States	0%	0%	0%	0%
In another country	0%	100%	100%	100%
38. When you were 5 years old, was English your primary language?				
Yes	100%	100%	100%	98%
No	0%	0%	0%	2%
39. Which statement best describes the people who currently live in your household?				
I live alone	0%	2%	6%	21%
A couple without children	9%	11%	36%	58%
One adult with child/children	9%	10%	5%	1%
Two or more adults with child/children	55%	70%	41%	8%
Some adults living in the same household	27%	6%	12%	12%

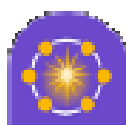


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Survey Responses Based on Age of Worshipers (Q-28)

	16-24	25-44	45-64	65 or Older
41. About how much do you give financially to this congregation?				
I give 10% or more of net income regularly	10%	0%	8%	13%
I give about 5% to 9% of net income regularly	0%	14%	29%	36%
I give less than 5% of net income regularly	10%	44%	46%	43%
I give a small amount whenever I am here	50%	40%	17%	7%
I do not contribute financially here	30%	3%	<1%	1%
42. Which of the following describes your total annual household income before taxes?				
Less than \$10,000	0%	0%	0%	0%
\$10,000 to \$24,999	0%	0%	7%	32%
\$25,000 to \$49,999	0%	16%	19%	45%
\$50,000 to \$74,999	0%	23%	25%	18%
\$75,000 to \$99,999	0%	26%	22%	5%
\$100,000 to \$124,999	0%	16%	15%	0%
\$125,000 to \$149,999	0%	10%	8%	0%
\$150,000 or more	0%	10%	4%	0%
43. Respondents with at least one household member: (adjusted for multiple responses per household)				
	^A	^A	^A	^A
Less than 6 years old	0%	32%	3%	0%
6 to 12 years old	0%	57%	6%	0%
13 to 18 years old	0%	18%	13%	0%
19 to 24 years old	0%	0%	22%	0%
25 years old or older	0%	100%	94%	100%
44. Respondents with at least one household member participating here: (adjusted for multiple responses per household)				
	^A	^A	^A	^A
Less than 6 years old	0%	33%	2%	0%
6 to 12 years old	0%	56%	6%	0%
13 to 18 years old	0%	19%	6%	0%
19 to 24 years old	0%	0%	10%	0%
25 years old or older	0%	100%	97%	100%



US Congregational Life Survey
DIOCESE OF NEWFOUNDLAND
MOUNT PEARL, NEWFOUNDLAND

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Survey Responses Based on Age of Worshipers (Q-26)

	16-24	25-44	45-64	65 or Older
45. How many children of any age do you have, whether they live at home or elsewhere? (adjusted for multiple responses per household)				
None	100%	16%	10%	4%
One	0%	25%	12%	10%
Two	0%	48%	54%	40%
Three	0%	9%	15%	27%
Four or more	0%	2%	9%	18%
46. How many of your children of any age live at home with you? (adjusted for multiple responses per household)				
None	0%	14%	53%	79%
One	0%	21%	26%	15%
Two	0%	57%	18%	6%
Three	0%	7%	0%	0%
Four or more	0%	0%	3%	0%



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Survey Responses Based on Age of Worshipers (Q-28)

16-24 26-44 45-64 65 or Older

Some Final Questions

47. How long does it usually take you to get here?

	16-24	26-44	45-64	65 or Older
1-5 minutes	36%	42%	50%	38%
6-10 minutes	36%	34%	33%	46%
11-15 minutes	9%	14%	12%	10%
16-20 minutes	0%	6%	3%	3%
21-30 minutes	18%	4%	1%	1%
More than 30 minutes	0%	0%	0%	1%

48. Compared to 2 years ago, do you think you participate in activities of the congregation more, less, or about the same amount as you did then?

	16-24	26-44	45-64	65 or Older
Participate more	40%	44%	27%	20%
About the same participation	40%	30%	54%	63%
Participate less	20%	13%	14%	12%
Not applicable (been coming less than 2 years)	0%	12%	4%	4%

49. Have this congregation's leaders encouraged you to find and use your gifts and skills here?

	16-24	26-44	45-64	65 or Older
Yes, to a great extent	40%	18%	35%	31%
Yes, to some extent	20%	23%	37%	43%
Yes, to a small extent	30%	24%	15%	13%
Not at all	10%	13%	6%	8%
Don't know	0%	21%	8%	6%

60. How often do you experience the following during worship services at this congregation? (Always or Usually)

	16-24	26-44	45-64	65 or Older
A sense of God's presence	33%	70%	79%	81%
Inspiration	80%	64%	70%	68%
Boredom	40%	0%	1%	2%
Awe or mystery	20%	12%	20%	21%
Joy	40%	74%	72%	69%
Frustration	10%	0%	2%	2%
Spontaneity	25%	24%	20%	24%
A sense of fulfilling my obligation	20%	61%	65%	69%



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Survey Responses Based on Age of Worshipers (Q-28)

	15-24	25-44	45-64	65 or Older
61. Do you agree or disagree: "Only followers of Jesus Christ can be saved"?				
Strongly agree	0%	3%	8%	19%
Agree	0%	16%	6%	22%
Neutral or unsure	0%	22%	37%	22%
Disagree	0%	38%	24%	28%
Strongly disagree	0%	22%	25%	9%
62. Do you agree or disagree: "I have a sense of excitement about our congregation's future"?				
Strongly agree	18%	20%	26%	23%
Agree	36%	39%	41%	45%
Neutral or unsure	27%	37%	27%	29%
Disagree	9%	4%	4%	2%
Strongly disagree	9%	0%	1%	<1%
63. Over the last two years, has there been any conflict in this congregation? (Mark only one.)				
No conflict that I am aware of	64%	51%	36%	59%
Some minor conflict	27%	19%	34%	18%
Major conflict	0%	1%	7%	3%
Major conflict, with leaders or people leaving	9%	4%	6%	6%
Don't know	0%	25%	18%	14%
64. Of the following, which one best describes your opinion of the future directions of this congregation?				
We need to get back to the way we did things in the past	9%	6%	6%	10%
We are faithfully maintaining past directions	0%	4%	3%	9%
We are currently deciding on new directions	0%	13%	20%	18%
We are currently moving in new directions	55%	47%	45%	33%
We need to rethink where we are heading	9%	7%	9%	11%
Our future is very unclear or doubtful	9%	0%	4%	5%
Don't know	18%	23%	13%	14%
65. Do you agree or disagree: "This congregation is always ready to try something new"?				
Strongly agree	27%	17%	16%	20%
Agree	45%	47%	47%	48%
Neutral or unsure	18%	28%	31%	26%
Disagree	9%	7%	6%	5%
Strongly disagree	0%	1%	<1%	<1%



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Survey Responses Based on Age of Worshipers (Q-28)

	15-24	25-44	45-64	65 or Older
66. To what extent does the minister, pastor, or priest here take into account the ideas of those who worship here?				
A great extent	64%	36%	41%	41%
Some extent	27%	29%	36%	38%
A small extent	9%	6%	4%	2%
Not at all	0%	0%	1%	1%
Don't know	0%	25%	15%	16%
There is currently no leader here	0%	4%	2%	2%
67. Which of the following is the best description of the style of leadership of your pastor, minister, or priest?				
Leadership that tends to take charge	10%	12%	17%	14%
Leadership that inspires people to take action	80%	41%	43%	53%
Leadership that acts on goals that people here have been involved in setting	0%	21%	26%	18%
Leadership where the people start most things	0%	1%	2%	3%
There is currently no leader here	0%	4%	3%	3%
Don't know	10%	21%	8%	9%
68. Do you agree or disagree: "God is directly involved in worldly affairs"?				
Strongly agree	0%	10%	19%	35%
Agree	0%	35%	37%	47%
Neutral or unsure	0%	45%	38%	13%
Disagree	0%	6%	6%	4%
Strongly disagree	0%	0%	0%	2%
I don't believe in God	0%	3%	0%	0%
69. Do you agree or disagree: "God is angered by human sin"?				
Strongly agree	0%	0%	11%	27%
Agree	0%	34%	24%	36%
Neutral or unsure	0%	31%	45%	16%
Disagree	0%	28%	18%	16%
Strongly disagree	0%	6%	4%	5%
I don't believe in God	0%	0%	0%	0%
70. Which of the following terms best describes your current stand on theological issues?				
Very conservative	0%	3%	0%	12%
Conservative	0%	17%	25%	41%
Right in the middle	0%	52%	54%	27%
Liberal	0%	21%	20%	20%
Very liberal	0%	7%	1%	0%



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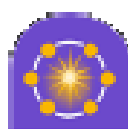
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ID Number: 20018

Survey Responses Based on Children at Home Age 18 or Younger (Q-39)

	No Children at Home	Children at Home
Number of surveys completed	358	201

You and Your Congregation

	No Children at Home	Children at Home
1. How often do you go to worship services at this congregation?		
This is my first time	1%	2%
Hardly ever or special occasions only	1%	4%
Less than once a month	3%	6%
Once a month	3%	5%
Two or three times a month	15%	26%
Usually every week	67%	51%
More than once a week	9%	6%
2. How long have you been going to worship services or activities at this congregation?		
Less than 1 year	6%	8%
1-2 years	4%	10%
3-5 years	8%	10%
6-10 years	10%	16%
11-20 years	14%	17%
More than 20 years	56%	38%
I am visiting from another congregation	1%	<1%
I am visiting and do not regularly go anywhere else	1%	<1%
3. Are you currently a member of this congregation?		
Yes	95%	92%
No, but I'm in the process of becoming a member	0%	2%
No, but I regularly participate here	1%	3%
No	4%	4%
4. Are you regularly involved in any group activities here? (Mark all that apply.)	A	A
Yes, in Sunday school, church school, or Sabbath school	5%	19%
Yes, in prayer, discussion, or Bible study groups	24%	14%
Yes, in fellowships, clubs, or other social groups	58%	38%
No, we have no group activities	4%	6%
No, I am not regularly involved in group activities	32%	42%

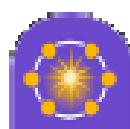


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Survey Responses Based on Children at Home Age 18 or Younger (Q-39)

	No Children at Home	Children at Home
6. 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)? (Mark all that apply.)		
	A	A
Yes, in evangelism or outreach activities	24%	14%
Yes, in community service, social justice, or advocacy activities of this congregation	25%	21%
No, we don't have such activities	5%	5%
No, I am not regularly involved	54%	70%
8. Do you currently have any of the following roles here? (Mark all that apply.)		
	A	A
Member of the governing board	11%	9%
Member of a congregational committee or task force	17%	11%
Leading or assisting in worship	20%	17%
Officer or leader of men's, women's, youth, or other group	12%	12%
Choir member, musician, or choir director	13%	9%
Sunday school, church school, or Sabbath school teacher	3%	11%
Other role not listed here	14%	13%
None	44%	50%
7. To what extent do the worship services or activities of this congregation help you with everyday living?		
A great extent	52%	32%
Some extent	40%	49%
A small extent	6%	15%
Not at all	2%	4%



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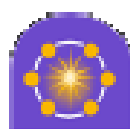
Survey Responses Based on Children at Home Age 18 or Younger (Q-39)

No Children
at Home

Children
at Home

About Your Faith

	No Children at Home	Children at Home
8. How often do you spend time in private devotional activities (such as prayer, meditation, reading the Bible alone)?		
Every day or most days	48%	32%
A few times a week	13%	13%
Once a week	4%	6%
Occasionally	27%	28%
Hardly ever	7%	16%
Never	2%	4%
8. Over the last year, how much have you grown in your faith? (Mark only one.)		
No real growth	14%	12%
Some growth	39%	50%
Much growth, mainly through this congregation	35%	29%
Much growth, mainly through other groups or congregations	4%	4%
Much growth, mainly through my own private activities	7%	6%
10. Which statement comes closest to your view of the Bible? (Mark only one.)		
The Bible is the word of God, to be taken literally word for word	21%	11%
The Bible is the word of God, to be interpreted in the light of its historical context and the Church's teachings	47%	50%
The Bible is the word of God, to be interpreted in the light of its historical and cultural context	23%	30%
The Bible is not the word of God, but contains God's word to us	5%	5%
The Bible is not the word of God, but is a valuable book	<1%	2%
The Bible is an ancient book with little value today	0%	0%
Don't know	4%	4%
11. Do you agree or disagree with this statement: "All the different religions are equally good ways of helping a person find ultimate truth"?		
Strongly agree	19%	20%
Agree	54%	51%
Neutral or unsure	17%	21%
Disagree	7%	8%
Strongly disagree	3%	<1%



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Survey Responses Based on Children at Home Age 18 or Younger (Q-39)

	No Children at Home	Children at Home
12. Do you agree or disagree: "My spiritual needs are being met in this congregation or parish"?		
Strongly agree	38%	25%
Agree	52%	59%
Neutral or unsure	8%	13%
Disagree	3%	3%
Strongly disagree	<1%	1%
13. Which one of the following best describes your readiness to talk to others about your faith? (Mark only one.)		
I do not have faith, so the question is not applicable	1%	<1%
I do not talk about my faith; my life and actions are sufficient	16%	18%
I find it hard to talk about my faith in ordinary language	10%	9%
I mostly feel at ease talking about my faith and do so if it comes up	61%	62%
I feel at ease talking about my faith and seek opportunities to do so	12%	12%
14. Have you ever had a conversion experience or a moment of decisive faith commitment?		
Yes	15%	20%
No	73%	67%
Not sure	12%	13%



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Survey Responses Based on Children at Home Age 18 or Younger (Q-39)

No Children
at Home

Children
at Home

About Your Involvement

	A	A
15. Are you involved in any community service, social service, or advocacy groups not connected to this congregation? (Mark all that apply.)		
Yes, social service or charity groups	27%	31%
Yes, advocacy, justice, or lobbying groups	3%	6%
No, I'm not involved with such groups	73%	65%
18. Would you be prepared to invite to a worship service here any of your friends and relatives who do not now attend a congregation?		
Yes, and I have done so in the past 12 months	42%	46%
Yes, but I have not done so in the past 12 months	36%	34%
No, probably not	9%	10%
No, definitely not	2%	0%
Don't know	11%	10%
17. In the past 12 months, have you done any of the following? (Mark all that apply.)		
Loaned money to someone outside your family	16%	26%
Cared for someone outside your family who was very sick	22%	22%
Helped someone outside your family find a job	9%	20%
Donated or prepared food for someone outside your family or congregation	64%	62%
Will vote or did vote in the 2008 presidential election	26%	26%
Donated money to a charitable organization (other than this congregation)	82%	88%
Worked with others to try to solve a community problem	13%	24%
Contacted an elected official about a public issue	8%	18%
Contributed money to a political party or candidate	<1%	1%
Spoke at a decision-making meeting of this congregation	4%	7%
Went on a mission or service trip	<1%	0%
18. How satisfied are you with what is offered here for children and youth (less than 18 years of age)?		
Very satisfied	23%	24%
Satisfied	43%	44%
Mixed feelings	19%	21%
Dissatisfied	4%	5%
Very dissatisfied	<1%	2%
Not sure or not applicable	10%	5%

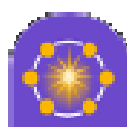


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Survey Responses Based on Children at Home Age 18 or Younger (Q-39)

	No Children at Home	Children at Home
18. Do you have any close friends in this congregation?		
No, I have little contact with others from this congregation outside of activities here	4%	11%
No, I have some friends in this congregation, but my closest friends are not involved here	15%	26%
Yes, I have some close friends here as well as other close friends who are not part of this congregation	62%	57%
Yes, most of my closest friends are part of this congregation	18%	6%
20. Does this congregation have a clear vision, goals, or direction for its ministry and mission?		
I am not aware of such a vision, goals, or direction	15%	20%
There are ideas but no clear vision, goals, or direction	13%	13%
Yes, and I am strongly committed to them	35%	32%
Yes, and I am partly committed to them	28%	30%
Yes, but I am not committed to them	9%	6%
21. Which one statement best describes your involvement in the making of important decisions in this congregation?		
I have been given the opportunity and often participate in decision-making	22%	20%
I have been given the opportunity and occasionally get involved in decision-making	20%	22%
I have been given the opportunity but don't usually get involved in decision-making	35%	40%
I have not been given an opportunity to be involved and this is fine with me	20%	16%
I have not been given an opportunity to be involved and I am not happy about this	2%	3%
22. Do you have a strong sense of belonging to this congregation?		
Yes, a strong sense of belonging that is growing	56%	49%
Yes, a strong sense—about the same as last year	30%	29%
Yes, but perhaps not as strong as in the past	8%	13%
No, but I am new here	2%	5%
No, and I wish I did by now	1%	1%
No, but I am happy as I am	1%	3%
Not applicable	2%	1%



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Survey Responses Based on Children at Home Age 18 or Younger (Q-39)

	No Children at Home	Children at Home
23. While you may value many different styles of music, which two of the following do you prefer in congregational worship? (Mark up to two.)		
	A	A
Traditional hymns	80%	67%
Praise music or choruses	29%	22%
Contemporary hymns	26%	37%
Other contemporary music or songs (not hymns)	7%	14%
Sung responsorial psalms	10%	9%
Classical music or chorales	2%	6%
Contemplative chants (Taizé, Iona)	1%	2%
Music or songs from a variety of cultures	3%	7%
Gospel music	10%	11%
No music or songs	1%	1%
Don't know	1%	2%
24. Do you agree or disagree: "In general, there is a good match between our congregation and our minister, pastor, priest, or rabbi"?		
Strongly agree	34%	34%
Agree	45%	46%
Neutral or unsure	14%	15%
Disagree	1%	3%
Strongly disagree	1%	0%
There is currently no leader here	5%	3%



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Survey Responses Based on Children at Home Age 18 or Younger (Q-39)

	No Children at Home	Children at Home
25. Which of the following aspects of this congregation do you personally most value? (Mark up to three.)		
	A	A
Wider community care or social justice emphasis	11%	11%
Reaching those who do not attend church	20%	14%
Traditional style of worship or music	44%	34%
Contemporary style of worship or music	13%	20%
Sharing in Holy Communion, Eucharist, or the Lord's Supper	72%	61%
Social activities or meeting new people	24%	23%
Sermons, preaching, or homilies	27%	26%
Bible study or prayer groups, other discussion groups	17%	9%
Ministry for children or youth	13%	35%
Prayer ministry for one another	4%	2%
Practical care for one another in times of need	12%	11%
The congregation's school or pre-school	2%	8%
Openness to social diversity	5%	5%
Adult church-school or Sabbath-school classes	<1%	1%
28. Before you started coming to this congregation, were you participating in another congregation?		
No, I've come here for most or all of my life	29%	18%
No, before coming here I had not been attending any congregation for several years	10%	20%
No, before coming here I had never regularly attended	4%	10%
Yes, immediately prior to coming here, I was participating in another congregation	57%	52%

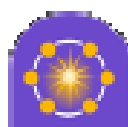


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Survey Responses Based on Children at Home Age 18 or Younger (Q-39)

	No Children at Home	Children at Home
27. Before you started coming here, what type of congregation did you attend? (Mark only one.)		
Assembly of God	0%	1%
Baptist	0%	0%
Catholic	8%	9%
Episcopal	45%	39%
Lutheran	0%	0%
Methodist	3%	0%
Nazarene	0%	0%
Non-denominational	<1%	0%
Pentecostal	2%	2%
Presbyterian	1%	1%
Seventh-day Adventist	1%	0%
United Church of Christ	4%	3%
Other	11%	22%
I did not attend another congregation before coming here	24%	24%



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Survey Responses Based on Children at Home Age 18 or Younger (Q-39)

	No Children at Home	Children at Home
About You		
28. Age of worshippers:		
15-24	1%	4%
25-44	5%	33%
45-64	33%	52%
65 and above	61%	11%
29. Gender of worshippers:		
Female	65%	64%
Male	35%	36%
30. What is your employment status? (Mark all that apply.)		
	^a	^a
Employed or self-employed full-time	8%	42%
Employed or self-employed part-time	2%	5%
Unemployed	3%	3%
Retired	78%	27%
Full-time homemaker	8%	12%
Student	2%	9%
Other	2%	4%
31. What is the highest educational level you have completed? (reported for worshippers age 25 and older)		
No formal schooling	<1%	0%
Primary school through 8th grade (K-8)	7%	1%
Some high school	14%	6%
Completed high school	30%	16%
Trade certificate	23%	35%
Associate degree	6%	2%
Bachelor's degree from a university or college	11%	27%
Master's, Doctorate, or other graduate degree	8%	12%



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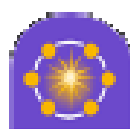
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Survey Responses Based on Children at Home Age 18 or Younger (Q-39)

	No Children at Home	Children at Home
32. What is your present marital status?		
Never married	5%	7%
In first marriage	67%	77%
Remarried after divorce	5%	6%
Remarried after death of spouse	2%	0%
Living in a committed relationship	2%	3%
Separated	1%	1%
Divorced	3%	5%
Widowed	14%	1%
33. Do you have a spouse or partner who is also completing a survey here?		
Yes	48%	46%
No	52%	54%
34. What is your race or origin? (Mark all that apply.)		
	^a	^a
Asian or Pacific Islander	1%	1%
Black or African American	0%	0%
Hispanic, Latino, or Spanish origin	0%	0%
Indian (American) or Alaska Native	1%	0%
White or Caucasian	98%	99%
Some other race	2%	2%
35. Where were you born?		
In the United States	2%	1%
In another English-speaking country	96%	98%
In a non-English-speaking country	3%	1%
36. Where were your parents born?		
Both born in the United States	0%	0%
Only father born in the United States	0%	0%
Only mother born in the United States	1%	0%
Both father and mother born in another country	99%	100%
37. Where did you live when you were 5 years old?		
In the United States	0%	0%
In another country	100%	100%

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^a= For questions with multiple responses possible, percentages usually total well over 100.
On other questions, totals may not equal 100 due to rounding.



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Survey Responses Based on Children at Home Age 18 or Younger (Q-39)

	No Children at Home	Children at Home
38. When you were 5 years old, was English your primary language?		
Yes	99%	99%
No	1%	1%
39. Which statement best describes the people who currently live in your household?		
I live alone	19%	0%
A couple without children	64%	0%
One adult with child/children	0%	12%
Two or more adults with child/children	0%	88%
Some adults living in the same household	18%	0%
41. About how much do you give financially to this congregation?		
I give 10% or more of net income regularly	9%	7%
I give about 5% to 9% of net income regularly	33%	20%
I give less than 5% of net income regularly	42%	46%
I give a small amount whenever I am here	12%	26%
I do not contribute financially here	3%	1%
42. Which of the following describes your total annual household income before taxes?		
Less than \$10,000	0%	1%
\$10,000 to \$24,999	20%	7%
\$25,000 to \$49,999	36%	15%
\$50,000 to \$74,999	25%	17%
\$75,000 to \$99,999	11%	24%
\$100,000 to \$124,999	6%	15%
\$125,000 to \$149,999	1%	13%
\$150,000 or more	1%	7%
43. Respondents with at least one household member: (adjusted for multiple responses per household)		
	^a	^a
Less than 5 years old	0%	14%
5 to 12 years old	0%	34%
13 to 18 years old	0%	25%
19 to 24 years old	1%	22%
25 years old or older	100%	95%



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44. Respondents with at least one household member participating here: (adjusted for multiple responses per household)		
	A	A
Less than 6 years old	0%	13%
6 to 12 years old	0%	33%
13 to 18 years old	0%	18%
19 to 24 years old	0%	10%
25 years old or older	100%	97%
45. How many children of any age do you have, whether they live at home or elsewhere? (adjusted for multiple responses per household)		
None	13%	6%
One	10%	19%
Two	42%	56%
Three	22%	13%
Four or more	15%	6%
48. How many of your children of any age live at home with you? (adjusted for multiple responses per household)		
None	90%	8%
One	7%	40%
Two	3%	45%
Three	0%	3%
Four or more	0%	3%



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at Home

Children
at Home

Some Final Questions

47. How long does it usually take you to get here?		
1-5 minutes	45%	41%
6-10 minutes	38%	39%
11-15 minutes	12%	13%
16-20 minutes	3%	5%
21-30 minutes	1%	3%
More than 30 minutes	1%	0%
48. Compared to 2 years ago, do you think you participate in activities of the congregation more, less, or about the same amount as you did then?		
Participate more	27%	29%
About the same participation	56%	48%
Participate less	13%	16%
Not applicable (been coming less than 2 years)	5%	7%
49. Have this congregation's leaders encouraged you to find and use your gifts and skills here?		
Yes, to a great extent	34%	26%
Yes, to some extent	39%	32%
Yes, to a small extent	12%	23%
Not at all	8%	9%
Don't know	7%	11%
50. How often do you experience the following during worship services at this congregation? (Always or Usually)		
A sense of God's presence	81%	72%
Inspiration	71%	66%
Boredom	2%	4%
Awe or mystery	21%	19%
Joy	71%	69%
Frustration	2%	2%
Spontaneity	24%	20%
A sense of fulfilling my obligation	69%	60%



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61. Do you agree or disagree: "Only followers of Jesus Christ can be saved"?		
Strongly agree	14%	6%
Agree	15%	11%
Neutral or unsure	26%	31%
Disagree	24%	36%
Strongly disagree	21%	16%
62. Do you agree or disagree: "I have a sense of excitement about our congregation's future"?		
Strongly agree	27%	20%
Agree	44%	40%
Neutral or unsure	25%	36%
Disagree	3%	4%
Strongly disagree	1%	<1%
63. Over the last two years, has there been any conflict in this congregation? (Mark only one.)		
No conflict that I am aware of	51%	42%
Some minor conflict	21%	30%
Major conflict	4%	5%
Major conflict, with leaders or people leaving	7%	4%
Don't know	16%	19%
64. Of the following, which one best describes your opinion of the future directions of this congregation?		
We need to get back to the way we did things in the past	8%	6%
We are faithfully maintaining past directions	7%	4%
We are currently deciding on new directions	18%	19%
We are currently moving in new directions	38%	43%
We need to rethink where we are heading	10%	9%
Our future is very unclear or doubtful	5%	2%
Don't know	14%	17%
65. Do you agree or disagree: "This congregation is always ready to try something new"?		
Strongly agree	19%	17%
Agree	48%	47%
Neutral or unsure	26%	30%
Disagree	7%	5%
Strongly disagree	<1%	1%



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66. To what extent does the minister, pastor, or priest here take into account the ideas of those who worship here?		
A great extent	43%	36%
Some extent	33%	40%
A small extent	3%	5%
Not at all	1%	1%
Don't know	17%	17%
There is currently no leader here	3%	3%
67. Which of the following is the best description of the style of leadership of your pastor, minister, or priest?		
Leadership that tends to take charge	13%	17%
Leadership that inspires people to take action	50%	43%
Leadership that acts on goals that people here have been involved in setting	21%	22%
Leadership where the people start most things	2%	2%
There is currently no leader here	4%	3%
Don't know	10%	13%
68. Do you agree or disagree: "God is directly involved in worldly affairs"?		
Strongly agree	29%	14%
Agree	44%	37%
Neutral or unsure	22%	43%
Disagree	5%	5%
Strongly disagree	0%	1%
I don't believe in God	0%	0%
69. Do you agree or disagree: "God is angered by human sin"?		
Strongly agree	21%	5%
Agree	27%	33%
Neutral or unsure	30%	33%
Disagree	19%	22%
Strongly disagree	3%	6%
I don't believe in God	0%	0%



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80. Which of the following terms best describes your current stand on theological issues?		
Very conservative	7%	1%
Conservative	32%	26%
Right in the middle	43%	45%
Liberal	18%	21%
Very liberal	0%	4%