

SOCIAL FACTORS RELATED TO
SOCIAL ATTITUDES AND BEHAVIOUR
OF CLERGYMEN

by
Laverne M. Lewycky

A THESIS
Submitted to
University of Manitoba
in partial fulfillment of the requirements
for the degree of
MASTERS OF ARTS
Department of Sociology
October, 1969



ABSTRACT

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This study investigates the relationship between three social factors (theology, social class, and ethnicity) with the attitudes and behaviour of clergymen on social issues.

A sample of one hundred and thirty-two clergymen was selected in Winnipeg, Manitoba, a somewhat isolated prairie urban centre. Questionnaires and interview schedules were used to collect the data on attitudes to and behaviour on eighteen social issues as well as the three social factors. The issues represented the political, economic, civil liberties, welfare, and religious areas.

To determine differences among the Winnipeg clergymen, chi-square and Yules tests of association were used. The hypotheses were largely substantiated. Clergymen with a conservative theology and lower social class tended to have conservative attitudes to and passive behaviour on social issues; clergymen with a liberal theology and upper social class tended to be liberal in their attitudes to and active in their behaviour on selected social issues. High ethnicity tended only slightly to be related to conservative attitudes; low ethnicity to liberal attitudes. There was no significant

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relationship between ethnicity and behaviour. The various denominations were also compared.

This study suggests that research on the individual's relationship to his social environment is the crucial focus of analysis. The attitudes to and the behaviour on social issues as well as related social factors must be examined to explain this relationship.

ACKNOWLEDGEMENTS

I gratefully acknowledge the assistance of many people who directly or indirectly are responsible for the successful completion of this thesis venture. The following, however, deserve special mention.

First of all a special word of gratitude to a special friend, Gail Gowanlock, whose prayers, constant encouragement, constant interest, and frequent intellectual stimulation were not only a much needed source of inspiration but also instrumental in my "resurrection" to an interest in continuing with the thesis during the crisis slump.

Secondly, a special thank you to my parents Mr. and Mrs. Michael Lewycky for their loyal support throughout the project.

I wish to acknowledge as well my deep gratitude to Dr. L. Driedger, my thesis advisor. His patience, encouragement, and constructive counsel were no small boon to the writing of the thesis. Dr. L. Driedger's invitation to work for him as a research assistant not only provided necessary funds but also the opportunity to use some of the data gathered from the work for my thesis. A special thank you, also, to his wife Mrs. Darlene Driedger for her typing help in preparing not only lists of clergymen but also code books.

Appreciation is expressed to the Faculty of Graduate

Studies for the provision of a summer stipend to continue unhindered in my work on the thesis during the summer of 1969. A word of appreciation also is due to the Computer Centre for preparing IBM cards and for allowing the use of their equipment, the Central Duplicating Service for assistance with the proposals, and the Statistics Department for use of their calculators.

A special note of indebtedness is given to the thesis committee of Dr. D. L. Rennie, Dr. S. Johnson, and Dr. J. Matthiasson. I wish to express a special word of gratitude to Dr. D. L. Rennie whose eloquent and inspiring lectures in Introductory Sociology in 1964 instilled in me a desire to continue in Sociology and whose unfailing confidence in my ability as a student encouraged me to "push on."

Finally, but by no means of least importance, I wish to say thank you to Tom Patteson who put me in touch with a tremendous typist, namely his wife Doreen, who ably typed all the drafts for this thesis.

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CHAPTER I

REVIEW OF THE LITERATURE

Research Problem

The primary objective of this study is to determine the relationships between the theology, social class, and ethnic characteristics of the clergyman and his attitudes and behaviour toward selected social issues.

Early Studies

Early sociologists were very interested in religion. In fact, the study of religion was central to their sociology. "The golden era of Troeltsch, Weber, and Durkheim at the turn of the century"¹ laid the foundation for its study. This was followed by a period of disinterest in religion. Today, however, the much advertised revival of religion in American life² seems to have brought about a renewed interest in the sociology of religion. A review of early and more recent literature will follow.

A large amount of what has been written on the

¹Charles Y. Glock, "The Sociology of Religion," Sociology Today: Problems and Prospects ed. by Robert K. Merton, Leonard Broom, and Leonard S. Cottrell, Jr. Harper Torchbooks (2 vols.; New York: Harper and Row, Publishers, Inc., 1965), I, 153.

²Ibid., p. 154; J. Milton Yinger, Religion, Society, and the Individual (New York: The Macmillan Company, 1957), p. xi.

sociology of religion has been from theoretical and historical perspectives. The earliest sociologists concerned themselves with theories of the origin of religion. Positivists like Comte and Tylor suggested that religion grew out of ignorance, fear of ghosts, and superstition. As such, they thought, it was an irrational human activity that would be dispelled by further knowledge, especially with the advance of science. Comte's theological, metaphysical, and positivistic stages of society are examples of such thinking. On the other hand, after analyzing basic primitive societies, their contemporary Durkheim,³ argued that religion would persist since it arose out of society itself. The beliefs and related practices of men arose not because of hallucinations but because a greater power, namely society itself, existed.

The economic determinists like Marx felt that religion was an "opiate of the people" blinding their eyes from seeing that economic factors were really the source of influence in society. All social changes in society come about due to prior changes in economic institutions. Changes, for example, in religious institutions were then merely adjustments to changes that had already taken place in economic institutions.

³Emile Durkheim, The Elementary Forms of the Religious Life, Collier Books (New York: The Crowell-Collier Publishing Co., 1961).

Another early sociologist, Weber⁴, tried to refute this theory by historically tracing the effect of the Protestant ethic, specifically with respect to Luther's concept of the calling and Calvin's concept of predestination, in influencing the formation of capitalistic activities. Weber's work drew on a systematic study of other societies such as India and China to demonstrate that although elements of capitalistic activity were present, these societies lacked the Protestant ethic to give birth to capitalism. Nevertheless, inspite of argumentation by the two sociological giants, Durkheim and Weber, to show the relevance of religion to other aspects of the social order, the positivistic and economic deterministic thinking prevailed and the study of religion seemed to wane.

Later Studies

More recently sociologists like Warner, Davis, Goode, Nottingham, and Yinger of the structural-functionalist school tried to show how religion reinforces societal values or helps the individual to adjust to life's problems and crises.⁵

⁴Max Weber, The Protestant Ethic and the Spirit of Capitalism (New York: Charles Scribner's Sons, 1911).

⁵George Eaton Simpson and J. Milton Yinger, Racial and Cultural Minorities (3rd ed.; New York: Harper and Brothers, 1960).; Nottingham, op. cit.; Yinger, op. cit.

For some people religion provides a solution to their health problems (e.g. Christian Science) while for others it meets their psycho-social needs (e.g. Norman Vincent Peale).⁶ Their basic assumption has been that since religion has not vanished as some early positivists predicted, and since many, (like Merton and Herberg), on the contrary, have observed a renewed popular interest in religion,⁷ especially in numerous sects, cults, and oriental religions, then it must serve some function for man.

Other important theoretical work in the sociology of religion has been done in making typologies to further the study of the organizational aspects of religion. Troeltsch⁸ developed a typology for the sect and church. This has been modified and embellished by people like Yinger⁹ with his refinements of sect and church and Becker¹⁰ with his refinements of the sacred-secular continuum. Troeltsch's scheme

⁶Yinger, op. cit.

⁷Merton, et al., op. cit.

⁸Ernst Troeltsch, The Social Teaching of the Christian Churches, trans. by Olive Wyon (2 vols.; New York: Harper and Brothers, 1960).

⁹Yinger, op. cit., pp. 142-55.

¹⁰Howard Becker, "Current Sacred-Secular Theory and Its Development," Modern Sociological Theory, ed. by Howard Becker and Alvin Boskoff (United States: Holt, Rinehart, and Winston, Inc., 1957), pp. 133-84.

analyzes and unifies common characteristics of various religious bodies, presents a model of change within a single group over a period of time, and suggests rather explicitly how each type of organization for any religious body relates to the larger society. Troeltsch saw the church as a large well-established body with a high degree of integration externally as contrasted to the voluntary association of a small number of people in a closed small group usually following a charismatic leader. This typology suggests a model of change from a sect to a church as patterns of charisma, behaviour, and organization become routinized. The sect, unlike the church, usually isolates itself from society. This typology has been further refined by H. Richard Niebuhr¹¹. Niebuhr applies this typology to the American scene and discusses how denominations developed in their unique ways as different factors affected them. Perhaps, his typology can also be credited with updating Troeltsch, as Niebuhr can take into account unique elements of Western civilization such as industrialization, urbanization, and their effects.

Durkheim, Weber, the Structural-Functionalists, Troeltsch, and Niebuhr, then, have raised basic

¹¹H. Richard Niebuhr, The Social Sources of Denominationalism (New York: Meridian Books, 1957).

theoretical issues in the sociology of religion. Durkheim talked about societal influence on religion (actually going as far as to say society was its source). Weber suggested that religion influences society. The Functionalists looked at the role of religion in society. Troeltsch talks about their mutual relationships and Niebuhr updates Troeltsch. Their analyses, however, have been based largely on historical and anthropological documentation. It remains for subsequent works to refine their labours.

First Scientific Analyses

Durkheim's empirical study on suicide¹² relates the rates of suicide statistically (though in a rudimentary fashion) to the social solidarity of Jews, Catholics, and Protestants. It is perhaps the forerunner of present day American studies. Today, empirical quantitative investigations of religious behaviour are in vogue and in keeping with the scientific goals and philosophy of modern sociology, which this study shall continue. Community and church surveys have been conducted by sociologists like Pope¹³,

¹² Emile Durkheim, Suicide, trans. by John A. Spaulding and George Simpson (New York: The Free Press, 1951).

¹³ Liston Pope, Millhands and Preachers (New Haven: Yale University Press, 1942).

Herberg¹⁴, and Lenski¹⁵.

The literature of the 1930's, of which Pope's work is a good example, were replete with community studies. Pope talks about the role of the church in economic affairs. He indicates that this relationship has been explored in the theories of men like Marx and Weber and historically tested. There has not been any scientific data, however, he claims, on the contemporary aspect of the controversy. He, therefore, looks at the problem in Gaston County, North Carolina. Because Gaston County had undergone a tremendous industrial revolution, (its textile mills produced eighty per cent of America's fine combed cotton yarns in 1939), he sees it as a good place to explore the relationship between religion and economic affairs. Pope in this process elaborates on the sect-church transition and finds that the churches were captive to the mills rather than an influence upon them.

Herberg analyzes American society under the broad categories of Protestant, Catholic, and Jew. By using American surveys during the mid-forties he analyzes these groups in relation to their social class, education, and

¹⁴Will Herberg, Protestant, Catholic, and Jew (Garden City, New York: Doubleday and Company, 1961).

¹⁵Gerhard Lenski, The Religious Factor (Garden City, New York: Doubleday and Company, 1961).

degree of urbanization. He discovers, for example, that proportionately the Jews are more heavily represented in the upper social class while Catholics are more in the lower class. Jews tend to be the most highly urbanized. They are followed by the Catholics. While Herberg observes differences among Protestant groups and even indicates that "within the Protestant community the complex structure of denominationalism has become a way of expressing class differentiation and racial segregation," there is no specific exploration of the differences.

Lenski combines both Pope's idea of the community survey and Herberg's categories of Protestant, Catholic and Jew. He divides the Protestant category into white and Negro Protestants. He then proceeds to test Weber's assumptions in a modern capitalistic urban centre, Detroit. By using more refined measures of concepts such as doctrinal orthodoxy and devotionism, than his predecessors Pope and Herberg, Lenski discovered that different religious orientations correlated with different behaviour. The doctrinal orthodoxy orientation tended to compartmentalize religion and daily life while the devotional orientation integrated beliefs with all major aspects of daily living. Lenski also discovered that it was useful to make the distinction between associational and communal aspects of religious groups. He suggests that the communal aspect of religious groups

tends to influence behaviour more than the associational aspect of church.

Recent Theoretical Analyses

Is religious man interested in the world around him? Bellah¹⁶ has drawn a picture of the historical evolution of religious man first rejecting the world (as Buddha did) to an acceptance of the world structure as an arena of work.

Johnson¹⁷ also comes to grips with this issue and studies the degree of acceptance (church-like) or rejection (sect-like) of the social environment. Niebuhr¹⁸, after acknowledging his indebtedness to Troeltsch, suggests five types of relations between religious man and society.

Briefly he delineates these as:

(1) Christ against culture (civilization)--opposition to (e.g. early Christians against the Jewish society) or withdrawal from the world (e.g. monastic orders).

(2) Christ of culture--The basic values of both are seen to be in agreement and emphasis is on their agreement. Christians realize that their communication and exchange

¹⁶ Robert N. Bellah, "Religious Evolution," American Sociological Review 29:3 (June, 1964), 358-74.

¹⁷ Benton Johnson, "On Church and Sect," American Sociological Review 28:4 (August, 1963), 533-49.

¹⁸ H. Richard Niebuhr, Christ and Culture (New York: Harper and Brothers Publishers, 1951).

must be carried on in terms of the society into which they are born.

(3) Christ above culture (synthetic)--the present culture is accepted but Christ is superior to it and an ultimate fulfillment (Aquinas).

(4) Christ and culture in paradox (dualist)--the two conflicting authorities are always in tension (e.g. in the individual, Luther). This school does not see the basic issue as really being between man and his world but between man and God. Culture restrains wickedness in the world.

(5) Christ the transformer of culture (conversionist)--man is a fallen creature. Culture is perverted good because it has been touched by man. Man must be converted so that culture would be transformed (Augustine, Calvin, and Maurice).

Niebuhr then has extended the dichotomy of Troeltsch and embellished Bellah and Johnson.

Recent Scientific Analyses

In keeping with the emphasis on the role of religion in society, numerous scientific studies have focused on clergymen, beliefs, and social issues. Economic, political, religious, international, welfare, and civil liberties issues, some of which this study discusses, have been examined in the subsequent works.

Several studies have focused especially on clergymen¹⁹,

¹⁹Glock, op. cit. p. 164.

which this study also pursues. The rationale for these studies is that clergymen have been found most distinctly and clearly to represent the church's position. Lenski²⁰ points out that clergy have undergone longer periods of indoctrination by virtue of their seminary training and tend to exhibit more extreme positions than the laity. Weber had distinguished between charismatic, traditional, and rational religious leaders. The charismatic leader would be found in Troeltsch's sect while the traditional and rational leaders would be found in established churches (Catholic) and denominations (democratic congregations which have routinized charisma and developed bureaucratic procedures). Johnson further distinguishes the leadership with his categories of emissary and exemplary prophets. Bock²¹ and Evans²² write on the professionalization of the female and male clergy. Even with his broad categories Herberg was able to make some observations. He noted that the Roman Catholic church in the United States was over proportionately staffed by Irish clergy. Protestants of

²⁰ Lenski, op. cit., p. 286.

²¹ E. Wilbur Bock, "The Female Clergy: A Case of Professional Marginality," The American Journal of Sociology 72:5 (March, 1967), 531-39.

²² Theodore Quentin Evans, "The Brethren Pastor: Differential Conceptions of an Emerging Role," Journal for the Scientific Study of Religion 3:1 (Fall, 1963), 43-51.

the revival periods had lay preachers who were most concerned about evangelism. On the other hand, the social gospel leaders turned more to an analysis of social problems. Jewish rabbis tended to isolate themselves from their society. These generalizations, however, tend to ignore specific distinctions. Lenski has compared the laity with the clergy. He saw that the clergy tended to be more isolated than their laity. Consequently they have less favourable images of other groups than the laity. They, furthermore, tended to be more committed to church doctrines. In discussing social issues, Lenski's distinction between white Protestant and Negro Protestant indicated that the former gave more thought to world affairs.

This study on religion and the social involvement of Winnipeg clergymen will focus on their attitudes to and behaviour in connection with certain social issues. Several variables from Driedger's²³ "Religious Typology and Social Ideology" have been selected because they utilize, incorporate, systematize, and refine the important work (especially past theoretical considerations) by Durkheim, Weber, Troeltsch, Niebuhr, and Johnson. Some of the religious variables that have been selected and deemed to be important

²³ Leo Driedger, "Religious Typology and the Social Ideology of the Clergy" (unpublished Ph.D. dissertation, Michigan State University, 1964).

are the clergyman's theology, social class, and ethnicity. Clergymen have been selected because they present the most distinct positions in the religious organization.

One major aspect of any religious system is the theology. Weber has shown the importance of the concepts of the calling and predestination as they relate to individual economic behaviour. Troeltsch and his followers have distinguished between the theological orientation of sect-like and church-like leaders. The sect leader tends toward a more literal interpretation of the Bible. Niebuhr has discussed how theology determined the outlook that various theologians, such as Luther, Aquinas, Augustine, and Calvin, brought to bear in their struggle with the issue of how to relate to society. The theologies of different clergymen vary. How then can one look at theology? Johnson²⁴ suggests that a distinction between liberal and conservative theology is useful for examining attitudes to public issues. Blumstock²⁵ has shown how Fundamentalist theology dispels prejudice against the Jews. Elinson²⁶ shows how the effect

²⁴Benton Johnson, "Theology and the Position of Pastors on Public Issues," American Sociological Review 32:3 (June, 1967), 433-42.

²⁵Blumstock, op. cit.

²⁶Howard Elinson, "The Implications of Pentecostal Religion for Intellectualism, Politics, and Race Relations," The American Journal of Sociology 70:4 (January, 1965), 403-15.

of the Pentecostal theology of A. A. Allen relates to anti-intellectualism, withdrawal from politics, and improved race relations. Lenski examines the doctrinal orthodoxy orientations of the clergy and relates it to some issues. Glock and Stark²⁷ call the theology the ideological dimension of religiosity in their study of religious commitment (Belief dimension²⁸). They state; "We are convinced that the difference between holding or not holding supernatural convictions is a very crucial variable"²⁹ and "there is also empirical justification for giving primary attention to supernaturalism in identifying religious belief." This study uses doctrinal questions as the indicators of the theology variable.

The social class variable is also a crucial one. Dynes³⁰ has endeavoured to show, theoretically and empirically, the relationship between the church-sect typology and socio-economic status. Social class he noted often had more bearing upon individual behaviour than denominational

²⁷Charles Y. Glock and Rodney Stark, Religion and Society in Tension (Chicago: Rand McNally and Company, 1965).

²⁸Charles Y. Glock and Rodney Stark, American Piety: The Nature of Religious Commitment (Berkeley and Los Angeles, California: University of California Press, 1968).

²⁹Ibid., p. 23.

³⁰Russell R. Dynes, "Church-Sect Typology and Socio-Economic Status," The American Journal of Sociology 20:5 (October, 1955), 555-60.

affiliation. Two recent studies by Goldstein³¹ and Gockel³² using different methods of analysis have come to the same conclusion. Many studies to which Demerath III³³ refers noted the close correlation between social class and denominational affiliation (e.g. Episcopalians tend to be upper class while Baptists tend to be lower class). Niebuhr³⁴ has noted that lower class Negroes tend to participate in the Pentecostal religion. Pope³⁵ indicates how classes quickly developed in Gaston County and the subsequent stratification that followed among and within churches. He elaborates how the established churches preserved the status quo in economic matters of the mill. Hollingshead³⁶ noted that religious affiliation decreases consistently with the descent from upper to lower social classes. Lenski has

³¹Sidney Goldstein, "Differentials Among Religious Groups in the United States," The American Journal of Sociology 74:6 (May, 1969), 612-31.

³²Galen L. Gockel, "Income and Religious Affiliation: A Regression Analysis," The American Journal of Sociology 74:6 (May, 1969), 632-47.

³³N. J. Demerath III, Social Class in American Protestantism (Chicago: Rand McNally and Company, 1965).

³⁴H. Richard Niebuhr, The Social Sources of Denominationalism (New York: Meridian Books, 1957).

³⁵Liston Pope, Millhands and Preachers (New Haven: Yale University Press, 1942).

³⁶August B. Hollingshead, Elmtown's Youth (United States: John Wiley & Sons, Inc., 1949), p. 266.

shown that Jews tend proportionately to be more numerous in the upper class while Catholics do in the lower class. Within religious circles themselves the sects tend to substitute religious status for social status. Many United States studies with the exception of the Driedger study in Michigan, however, have neglected to consider the lower class sect-like evangelical denominations, their theological beliefs, and how they relate to social issues. This present study should contribute to this end.

Because there are such a large number of ethnic groups in Winnipeg, this variable was examined. Niebuhr has suggested that class and ethnicity have shaped denominations. The availability of free land and the separation of church and state, for example, enabled immigrant groups such as the Puritans to develop in their own way. Some of the following tend to show how the ethno-religious factor affects behaviour. Durkheim, in Suicide³⁷, showed that suicide rates varied not only in terms of religion but also in terms of nationality. Datta³⁸ shows that there is greater

³⁷Emile Durkheim, Suicide, trans. by John A. Spaulding and George Simpson (New York: The Free Press, 1951), p. 82ff.

³⁸Lois-Ellin Datta, "Family Religious Background and Early Scientific Creativity," American Sociological Review 32:4 (August, 1967), 626-35.

creativity among Jews. Glenn³⁹ and Hyland suggest that the Catholic social class handicap is due to ethnicity rather than religious affiliation. Lenski has noted some differences in behaviour between Negro and white Protestants. Furthermore, in a later examination of his work, Lenski concedes that there are ethnic differences among the Catholics for which he failed to account. Porter⁴⁰ shows that ethnic differences in the Canadian scene have affected French Canada. Quebec has lagged behind economically and in industrialization because of the ethno-religious factor. Nottingham⁴¹ suggests that immigrants brought their traditional churches and cultural norms to America, and have kept them. Ethnicity, then, is an important variable.

This study will also look at the clergymen's attitudes and behaviour to social issues as they involve religious, welfare, economic, civil liberties, and political matters. Davis⁴² has noted that ministers manifest a greater desire

³⁹Norval D. Glenn and Ruth Hyland, "Religious Preference and Worldly Success: Some Evidence from National Surveys," American Sociological Review 32:1 (February, 1967), 73-85.

⁴⁰John Porter, The Vertical Mosaic (Canada: University of Toronto Press, 1966), p. 60ff.

⁴¹Nottingham, op. cit.

⁴²Jerome Davis, "The Social Action Pattern of the Protestant Religious Leader," American Sociological Review 1:1 (February, 1936), p. 114.

for social action than their actual behaviour demonstrates. Marx⁴³ has noted that greater religious involvement of a certain kind tends to encourage less militancy among Negroes. Goode⁴⁴ has observed that religious involvement and social class are negatively related to each other but both are positively related to a third variable of formal church participation. Recent studies, of which Glock and Stark⁴⁵ form the vanguard seem to focus on religious behaviour, especially religious involvement. We shall concentrate, however, on involvement in selected social issues. Driedger has discovered that clergymen tend to be "not directly involved in the concerns of government, business, and labour . . . all clergymen . . . were more concerned with divorce and juvenile delinquency."⁴⁶ The latter areas coincide with the religious and welfare issues of this present study

⁴³Gary T. Marx, "Religion: Opiate or Inspiration of Civil Rights Militancy Among Negroes?" American Sociological Review 32:1 (May, 1967), 64-72.

⁴⁴Erich Goode, "Class Styles of Religious Sociation," British Journal of Sociology 19:1 (March, 1968), 1-16.

⁴⁵Charles Y. Glock and Rodney Stark, Religion and Society in Tension (Chicago: Rand McNally and Company, 1965)

Charles Y. Glock and Rodney Stark, American Piety: The Nature of Religious Commitment (Berkeley and Los Angeles, California: University of California Press, 1968).

⁴⁶Driedger, op. cit.

and, hence, work in these areas should lead to fruitful discoveries and to a contribution in man's general quest for the relationship of religion to society.

The section on variables, indicators, and scales in the next chapter on research design shall include a more comprehensive discussion of the theology, social class, ethnicity, attitudes, and behaviour variables used in this study.

CHAPTER II

RESEARCH DESIGN

The following chapter is divided into five sections. The first section deals with the research area and gives a general description of the Winnipeg community with special reference to religious organization. The second section discusses the sample used for this study and the universe from which it was drawn. The questionnaire and procedure used in getting information for the study are described in the third section of the chapter. The variables, indicators, and scales used in the study are detailed in section four. A fifth section on hypotheses concludes the chapter.

Research Area

The site for the study was Metropolitan Winnipeg, a city of approximately 508,000 people.¹ Over one-half of the population in the province of Manitoba resides in Winnipeg. Geographically, it is a rather isolated prairie centre which is not too close to any other major city. Nonetheless, it is a hub of activity, a gateway to the west, east, north, and south. The city is at the junction of the Assiniboine and Red rivers which were vital highways in the

¹ Dominion Bureau of Statistics, Census of Canada, 1966, Bulletin C-22, Population Characteristics by Census Tract: Winnipeg.

days of the fur trade. Now Winnipeg is an important academic, cultural, commercial, and transportation centre of Canada. Politically, Winnipeg is the capital city of Manitoba and the home of the Legislative Assembly for the province.

Winnipeg is known for its people of many nationalities. It has large French, German, Netherland, Polish, Scandinavian, and Ukrainian ethnic groups.

Table 1. Ethnic population of Winnipeg.²

<u>Ethnic Group</u>	<u>Population</u>
British Isles (includes English, Irish, Scottish and Welsh)	213,964
French	39,777
German	50,206
Italian	5,785
Netherlands	14,881
Polish	24,904
Russian	4,102
Scandinavian (includes Danish, Icelandic, Norwegian, and Swedish)	17,834
Ukrainian	53,918
Other European	40,934
Asiatic	3,198
Other and not stated	6,486
<u>Total</u>	<u>475,989</u>

Since this study focuses on religion, it is interesting to note that Winnipeg is also a major religious centre. It is an important administrative centre for the

² Dominion Bureau of Statistics, Census of Canada, 1961, Bulletin CT-17, Population and Housing Characteristics by Census Tracts, Table 1, pp. 4-11.

Roman Catholic and Greek Orthodox churches. These churches, and several other denominations as well, have theological schools and colleges here for training clergymen. St. Boniface College is a major French speaking Roman Catholic College. St. Paul's College on the University of Manitoba campus is also a college operated by Roman Catholics. Orders of the Catholic church, such as the Oblates, the Jesuits, the Franciscans, and the Trappist Fathers have monasteries near Winnipeg. St. Andrew's College trains clergymen for the Greek Orthodox Church, especially for the Ukrainian population. St. John's College has been the Anglican training centre. The University of Winnipeg has a faculty of theology for training United Church clergymen. The Mennonites have two colleges--the Mennonite Brethren Bible College operated by the Mennonite Brethren Conference and the Canadian Mennonite Bible College operated by the General Conference Mennonites. The Church of the Nazarene operates Nazarene Bible College for training students for Christian service. There is also Winnipeg Bible College which serves inter-denominational and evangelical Christians. Several denominations also have elementary or secondary schools in Winnipeg including Catholic run private schools, the Dutch Reformed Church's Calvin Christian School, the Seventh Day Adventist Academy, Mennonite Brethren Collegiate, and the Westgate Mennonite Collegiate.

Numerous international and national religious organizations also have major offices in Winnipeg, some of which are: The Billy Graham Evangelistic Association, Back to the Bible Broadcast Association, Canadian Bible Society, Association for Jewish Evangelism, Gideons, Inter Varsity Christian Fellowship, Mennonite Central Committee, Youth For Christ, Child Evangelism Fellowship, and the Canadian Sunday School Mission.

Winnipeg was one of the first cities to have church sponsored half-way houses for ex-prisoners and is presently the first city to witness a combined Anglican-Roman Catholic experiment--the Assiniboia Christian Centre.

Population and Sample

The population or universe for this study consists of all head clergymen of every congregation from every religious group in Winnipeg. Since there is no overarching Council of Churches in Winnipeg, information was compiled from a telephone directory, Denominational and Interdenomination Pastors' Fellowship lists, and Denominational or other religious administrative offices. A fairly complete master list was then constructed from the clergymen's names and addresses obtained from the sources above. There were numerous problems in compiling such a list because Denominational and other lists were often incomplete and not up to date. In several cases the same clergyman might be

serving two congregations. In many churches there was more than one clergyman, in which case only the head clergyman was selected.

The sample consisted of clergymen who either returned completed questionnaires or completed an interview schedule. Partially completed questionnaires were not used. Table 2 gives the distribution of the number of clergymen in each denomination who had either complete questionnaires or schedules.

Table 2. Sample and population of clergymen by religious groups in Winnipeg, 1969.^a

Religious Groups	Number of Churches	Religious Groups	Number of Churches
Anglican	11(31)	Christian Reformed	2(2)
Baptist	15(25)	Christian Science	0(2)
Lutheran	16(32)	Church of Christ	1(3)
Mennonite	14(24)	Church of God	1(2)
Pentecostal	8(15)	Church of the Nazarene	2(2)
Presbyterian	6(9)	Evangelical Covenant	1(1)
Roman Catholic	18(48)	Evangelical Free	0(1)
Salvation Army	3(8)	Evangelical United Brethren	1(1)
Ukrainian Catholic	6(17)	Free Methodist	1(1)
Greek Orthodox	5(5)	Jews	0(11)
United	14(56)	Jehovah's Witnesses	0(7)
Associated Gospel	1(1)	Latter Day Saints	0(3)
Christadelphian	0(1)	Missions	2(7)
Christian and Missionary Alliance	2(4)	Non-Denominational	0(4)
Christian Brethren	0(2)	Seventh Day Adventist	1(3)
Christian Church	0(1)	Unitarian	1(1)
Total			132(330)

^aThe unbracketed numbers represent completed questionnaires. The brackets represent the total number of churches.

The bracketed number in Table 2 indicates the total number of churches in Winnipeg from that particular denomination. For purposes of discussion and analysis eleven denominations were used by placing the lone Unitarian Church (non-Evangelical) with the United Church and by placing all sect-like Evangelical Groups into an Evangelical category.

The relationship of the sample size to the total number of head clergymen in each denomination will be discussed in this paragraph. Almost four-tenths of the Anglican clergymen completed questionnaires. Sixty per cent of the Baptists returned completed questionnaires. One half of the Lutherans sent in finished questionnaires. Six out of every ten Mennonite clergymen mailed in completed responses. A little better than one-half of the Pentecostal clergymen returned their questionnaires. The Pentecostals were the only denomination to have a clergywoman who returned a completed response. Two-thirds of the Presbyterians mailed back complete questionnaires. The Roman Catholics returned just under forty per cent of their questionnaires. Approximately thirty-five per cent of the Ukrainian Catholics responded. Due to the language difficulty all Greek Orthodox clergymen were interviewed and hence there was a 100 per cent response to the questionnaire. One quarter of the United Church clergymen returned completed questionnaires while one third of the Evangelicals did. In all there were

approximately a dozen interviews. These interview schedules were used solely with clergymen who had either a language difficulty as was the case in the Greek Orthodox Church or with clergymen who came from the lower social class sect-like Evangelical groups and had difficulty with the terminology being used. In total better than one out of every three head clergymen in Winnipeg returned a completed questionnaire.

Data Gathering

The instruments for data collection included a mailed questionnaire and an interview schedule. Since this study is a part of a larger study that Dr. L. Driedger is doing on Winnipeg clergymen, the questions in the questionnaire³ that apply are those related to the theology, social class, and ethnicity of the clergyman, as well as other questions dealing with his attitudes toward selected social issues and his involvement in them. Because some questions were applicable only to Protestant clergymen, equivalent questions were constructed for Catholic clergymen.⁴ Interviews were arranged for approximately a dozen clergymen who expressed a desire for help because they either

³A copy of the questionnaire is included in Appendix A. Questions that relate to this study are circled.

⁴Questions for Catholic clergymen are inserted in Appendix A and labelled. Since a totally different questionnaire would have had to be constructed for Jews, they were not mailed questionnaires nor interviewed.

were unacquainted with the terminology being used or had difficulty with the English language.

The mailings included stamped, self-addressed envelopes. Clergymen who did not respond to the first mailing each were sent a second one. A covering letter assuring the respondents of anonymity also was sent to all clergymen. Zerixed letters from Cardinal G. B. Flahiff, then the Archbishop of Winnipeg, and Auxiliary Bishop Antoine Hacault of St. Boniface to their Catholic brethren encouraging them to participate in the study were included in the mailings to Catholic priests.

Variables, Indices, Indicators, and Scales

The questionnaire asked a series of questions on the three independent variables: theology, social class, and ethnicity; and the two dependent variables: attitudes and behaviour. For each of the variables it was necessary to construct an index consisting of several indicators which could be measured on scales. This section, of which Figure 1 is a visual summary then, will examine each variable, its index, the component indicators, and the associated scales. A separate discussion of each variable follows.

Variables	Indices	Indicators	Scales
Theology	Liberal ↑↓ Conservative	1. Doctrinal Orthodoxy 5 Belief questions 1 Salvation question 1 Scripture question	1-3
Social Class	Lower ↑↓ Upper	1. Education 2. Income 3. Occupation 4. Residence	1-9
Ethnicity	Lower ↑↓ Higher	1. Clergy background 2. Length of parental residence 3. Parents' birth place 4. Per cent of congregation first and second generation 5. Per cent of time ethnic language used	1-5
Attitudes	Liberal ↑↓ Conservative	16 Issues (Each question on issue Lickert scale)	1-9
Behaviour	Passive ↑↓ Active	1. Sermons preached 2. Articles written 3. Books read 4. Work done	1-9

Figure 1. Paradigm of research variables.

Theology. In the study of religious attitudes and behaviour, recent significant studies by Glock and Stark and important studies previously done such as those by Johnson and Lenski have found that theology is one of the most important variables. Therefore, since theology affects behaviour significantly this study shall use this variable.

Recent work by Glock and Stark includes theology as merely one dimension of religiosity or religious commitment along with religious practice. However, since attitudes and behaviour in this study are dependent variables which were tested against theology these could not be combined.

Since Johnson found that a Liberal-Conservative index was very useful in distinguishing theology and that this significantly explained religious behaviour on social issues, this study shall do likewise, but adding to this Driedger's refinement of this index. The theology variable is therefore measured by an index of five levels as follows: Strongly Liberal, Liberal, Middle, Conservative, and Strongly Conservative. This index, Table 3, is based on the doctrinal indicator scores.

Table 3. Theology variable index.

Theology Index	Doctrinal Indicator Scores
Strongly Liberal	7 - 9
Liberal	10 - 12
Middle	13 - 15
Conservative	16 - 18
Strongly Conservative	19 - 21

The doctrinal indicators include seven questions (five belief questions, one on salvation, and one on the Scriptures) as shown in Tables 4-6. There was one question on whether God is a loving Heavenly Father, one on life after death, three on the person of Jesus Christ, one on salvation and one on the Scriptures. Each question was given equal weighting. All questions have been used by previous researchers such as Lenski, Glock and Stark, and Driedger. Lenski asked his Detroit respondents whether God is like a Heavenly Father and whether some would be punished in the after life. Glock and Stark asked what they called "particularistic questions" concerning whether Jesus Christ was born of a virgin, the requirements for salvation, and the truth of the Bible. Driedger asked his Lansing clergymen whether they believed in the physical resurrection and second coming of Christ.

Since the only possible responses to the seven questions were bipolar categories a simple ordinal scale of one point for a liberal, two for a neutral, and three for a conservative position was constructed. The scores for the seven questions were then summed up with a range of sums from seven to twenty-one. These sums were then equally divided into five intervals for a simple interval index of five levels as shown in Table 3.

Table 4. Doctrinal belief questions and related scores.

Questions	Answer Scores		
	No	Uncertain	Yes
Do you believe in God as a loving Heavenly Father?	1	2	3
Will some be punished in life after death?	1	2	3
Do you believe in the virgin birth of Christ?	1	2	3
Do you believe in the physical resurrection of Christ?	1	2	3
Do you believe in the second coming of Christ?	1	2	3
Total	5	10	15

Table 5. Doctrinal question on salvation.

	Works	Ritualist	Faith
		Acts	
What is essential for salvation	1	2	3

Table 6. Doctrinal question about the Bible.

	Some	Basic	All
	Error	Teaching	True
Do you believe the Bible is (has)	1	2	3

Social Class. Demerath III, Niebuhr, and Hollingshead have noted the correlation between social class and religious affiliation. Goldstein and Gockel have stated that social class is even more important than denominational affiliation. Since social class is so relevant and significant it was studied.

The social class variable is measured by an index of six levels as follows: Lower-Lower, Upper-Lower, Lower-Middle, Upper-Middle, Lower-Upper, and Upper-Upper. This index, Table 7, is based on the sum of four indicator scores.

The four indicators of social class are education, income, occupation, and residence. All of them have been used in previous sociological studies by Herberg and Demerath III. Concerning the first three indicators, Demerath III states: "Education, income, and occupational prestige . . . occur in most surveys as a matter of course, and they do not require an elaborate defense as status indicators."⁵ The education indicator consisted both of academic and theological training. In today's urban culture, most occupations, especially those of a professional nature, have certain formal educational prerequisites. The social class variable of clergymen should therefore include this

⁵ N. J. Demerath III, Social Class in American Protestantism (Chicago: Rand McNally and Company, 1965), p. 83.

process. Since many clergymen undergo years of theological training it was important to include this aspect of their education. Exposure to more education and new ideas influences the thoughts and actions of graduates. College-trained students, for instance, are more likely to experience a conflict between the teachings of science and religion. Education with its emphasis on rationality breeds a certain analytic faculty in the rational pursuit of ends (including religious goals) and hence a rationalization of religion. However, since very few clergymen are recognized financially or socially for this education, especially in terms of the Roman Catholic Church where the priest receives only a basic salary, education alone would not be a sufficient basis for judging social class. Since Demerath has noted that incomes of clergymen vary not only between but also within denominations this seems to be an important indicator of social class. However, because of different regulations (such as those for the Catholic priests) a unidimensional indicator of social class based on income would be misleading. A formula was devised whereby income would also include utilities and fringe benefits. This was in part helpful to augment the income of certain denominations such as the Roman Catholics. It should be noted, too, that income adds a reward dimension to social class. High income reinforces secular commitment. Low income reflects on self-esteem and its recipient is more

apt to turn to non-secular alternatives for gratification. Since Kahl and Davis⁶ found occupation to be the most important single indicator it is wise for any social class variable to take this into account. Furthermore, occupation brings a different theoretical focus into the study of social class. The this-worldly-non-religious dimension in most occupations influences attitudes and behaviour. However, the importance of this variable as a single indicator would be inadequate because all clergymen are in the same professional category. Therefore, a formula was devised whereby the clergyman's occupation was determined by scoring his highest occupation either prior to becoming a clergyman or additional present employment, adding to that the father's occupation, dividing the sum by two. This formula takes into account generational change or social mobility. Kahl and Davis found residence to be the next most important indicator of social class to occupation. Since the sample is atypical and occupation has a built in weakness, the clergymen's residence was used. With the exception of the Roman Catholic priest who must reside in a specific neighbourhood because of the parish system, all other clergymen can select their area of residence. This element of choice it would seem is

⁶ Joseph A. Kahl and James A. Davis, "A Comparison of Indexes of Socio-Economic Status," American Sociological Review 20:3 (June, 1955), 317-25.

another important reflection of the clergymen's self-evaluation in terms of social class. Lenski found that in Detroit this difference in location of residence was linked to the class structure of the community. The residential value of the parsonage was determined by using the Dominion of Canada 1961 Bureau of Statistics census tract values. The assumption underlying the use of a multi-item index for social class is that when several indicators are combined the validity of the cumulative index increases.

A nine point scale was constructed for each of the equally weighted indicators. One represented the lowest social class value while nine represented the highest. The scores for the four indicators were then summed. The education scale was arbitrarily constructed along categories generally recognized by education systems with a higher score for completed degrees. The income scale was constructed with equal \$1,000 intervals from a range of \$4,000 to \$10,999 (this accounted for seventy-five per cent of the actual responses) and residual categories below and above this range. For an occupational scale, the Pineo-Porter scale⁷ for Canadian occupations was used. The residence scale was determined by using \$2,000 intervals within

⁷Peter C. Pineo and John Porter, "Occupational Prestige in Canada," Canadian Review of Sociology and Anthropology 4:1 (February, 1967), 24-40.

a range of \$8,000 to \$23,999 (which included ninety-nine per cent of the census tracts) and a residual category above \$24,000 for the remaining one per cent of the census tracts. Initially the sum range of four to thirty-six points was divided into a nine point equal interval scale (Table 7). The median of the middle categories, two, five, and eight was then found and (under the statistical assumption of equal frequency distribution) the nine-point scale was collapsed into categories.

Table 7. Social class variable index.

Broad Class	Rank Score	Scale Score Sums	Class Categories
L o w e r	1	4 - 7	Lower - Lower
	2	8 - 11	
	3	12 - 14	Upper - Lower
M i d d l e	4	15 - 18	Lower - Middle
	5	19 - 22	Upper - Middle
	6	23 - 25	
U p p e r	7	26 - 29	Lower - Upper
	8	30 - 32	Upper - Upper
	9	33 - 36	

Table 8. Social class indicator scores.

Rank Score	Years of Education	Clergyman's Income ^a	Clergyman's Occupation ^b	Clergyman's Residence ^c
1	Grade School (0 - 8)	under \$4,000	Farmer	\$ 8,000 - 9,999
2	High School (9-13)	\$ 4,000 - 4,999	Unskilled	10,000-11,999
3	Some College (13-15)	5,000 - 5,999	Semi-skilled	12,000-13,999
4	B.A. or B.S. (15-16)	6,000 - 6,999	Skilled	14,000-15,999
5	Beyond B.A. (16-17)	7,000 - 7,999	Clerical and sales	16,000-17,999
6	B.D., M.A., or M.S.(18)	8,000 - 8,999	Proprietors, managers and officials, small	18,000-19,999
7	Beyond M.A., M.Th.(19)	9,000 - 9,999	Semi-professional	20,000-21,999
8	Ph.D. or Th.D.(20 plus)	10,000-10,999	Proprietors, Managers and officials, large	22,000-23,999
9	Other	11,000 plus	Professional	24,000 plus

^aFormula for income to include utilities: parsonage \$1500, telephone \$50, heat \$250, light \$150, car allowance \$300, pension \$50.

^b(Pineo-Porter Scale for Canadian Occupations) Formula used for clergyman's occupation was the highest prior occupation of clergy or additional present employment plus occupation of father rank scores sum divided by two.

^cResidence values determined according to 1961 census tract values.

Ethnicity. Francis quotes L. Warner's and L. Srole's definition of ethnic: "The term ethnic refers to any individual who considers himself, or is considered to be a member of a group with a foreign culture and who participates in the activities of the group (e.g. in our case churches with ethnic culture). Ethnics may be either of foreign or native birth."⁸ Lenski was criticized for failure to account for ethnic differences within the Catholic group. Lenski in reply argued that intermarriage between the groups has almost entirely diminished these differences. Since Winnipeg has such a cosmopolitan flavour, it provides an excellent opportunity to see really whether ethnicity does significantly influence attitudes and behaviour.

Ethnicity is measured by an index of five levels as follows: Strongly Low (Degree of)⁹ Ethnicity, Low Ethnicity, Middle, High Ethnicity, and Strongly High Ethnicity. This index is based on the sum of five indicator scores as shown in Table 9.

The term ethnicity contains many dimensions. This study will focus on some ethnic group differences. The

⁸E. K. Francis, "The Nature of the Ethnic Group," The American Journal of Sociology 52:5 (March, 1947), p. 395.

⁹Henceforth, the phrase "degree of" will not be written out but implied.

following five indicators of these ethnic differences will be used: the clergyman's own ethnic background, the parents' length of residence in Canada, parents' place of birth, the congregation's ethnic background, and the amount of time the ethnic language is used in the worship service. The clergyman's own background is a good indicator of ethnicity. However, an ethnicity index, like a social class index, would be more valid if it had additional items to add dimensions of time, place, association, and practice. The parents' length of residence was chosen because it adds a time dimension to the clergyman's ethnicity. The longer the parents have lived in Canada the more likely the clergyman is to have internalized or been socialized in the attitudes and behaviour of the dominant culture. Francis suggests that a time factor in the formation of an ethnic group allows for the mutual adjustment of its members and for the memory of belonging to another social system to be obliterated. The parents' place of birth was chosen because it adds an important space or geographical dimension to ethnicity. Francis states that territory, descent, and history are common and important characteristics of ethnic groups. The closer the country of birth is to Canada geographically and linguistically the more likely is it that similar culture patterns of perception and expression are to be found. The per cent of the congregation which are first and second generation Canadian

was chosen because it adds an important associational aspect to ethnicity. Ethnicity, to a greater extent than any of the other variables immediately identifies the individual with a group. Francis states that "the ethnic group appears as a subtype of the Gemeinschaft which is formed by the transposition of characteristics from the primary face-to-face group to the secondary group."¹⁰ In majority-minority group relations the numerically larger the minority group is the less likely it is to be assimilated (e.g. Simpson's and Yinger's discussion on intermarriage¹¹) and the more likely it is to keep its own cultural norms. Clergymen, who have been more confined than the laity in their own sub-community¹², "represent more than personal likes and dislikes; they express the values and norms of the groups they lead."¹³ This unique associational aspect of the ethnicity variable is then extremely important. It has a much more distinct influence on the clergyman if a larger proportion of the congregation is first and second generation immigrants. Since

¹⁰ Francis, op. cit., p. 393.

¹¹ George Eaton Simpson and J. Milton Yinger, Racial and Cultural Minorities (3rd. ed.; New York: Harper and Brothers, 1960), p. 380.

¹² Gerhard Lenski, The Religious Factor (Garden City, New York: Doubleday and Company, 1961), p. 297.

¹³ Ibid. p. 297.

language is one other good indicator of ethnicity it was chosen. Francis feels that a common language is one of the most important characteristics of an ethnic group. Culture in terms of social interrelationships is regarded as a fundamental factor of an ethnic group. Social relations presuppose contacts and communications. Language is the most important means of communication between persons. The greater the proportion of time that it is used the higher the degree of ethnicity.

To construct the ethnicity variable index, the scaled scores for each of the five indicators were added together. The range of sums was then divided into five equal intervals of four as shown in Table 9.

Table 9. Ethnicity variable index.

Ethnicity Category	Scores
Strongly Low Ethnicity	5 - 8
Low Ethnicity	9 - 12
Middle	13 - 16
High Ethnicity	17 - 20
Strongly High Ethnicity	21 - 25

A simple ordinal scale was constructed for each of the five indicators of ethnicity (Table 10). A score of one represents a strongly high degree of ethnicity. For the clergyman's own background a score of one is given if he is Canadian-born, a score of three if he is a second generation Canadian, and a strongly high ethnicity score of five if he

himself came over from a foreign country. The indicator of parents' residence in Canada is scaled so that a parent who did not come to Canada gets a score of five, one who has been in Canada only since 1960 gets four points, one who came to Canada before 1960 but during or after World War II gets three points, one who came before World War II gets two points, and a Canadian-born parent gets one point. The birth place indicator is based on similarity with the majority English culture and customs of Canada. Hence Western Europe with its language evolving from the Indo-European language is judged closer to Canada than the Slavic languages with their own characters of the alphabet or even Asian languages with still a more unique language and alien religious history. Scales for both the proportion of the congregation who are of the first and second generation and the proportion of time the ethnic language is used are simple interval scales with twenty per cent intervals.

Table 10. Ethnicity indicator scores.

Rank	Ethnic Background Score of Clergyman	Length of Parents' Residence In Canada	Parents' Place of Birth ^a	Per cent of Congregation First and Second Generation	Per cent of Time Ethnic Language Used
1	Canadian-born parents	Canadian-born	Canada	0-19%	0-19%
2		Foreign-born & 30 years or more in Canada	United States and England	20-39%	20-39%
3	Second generation Canadian	Foreign-born & 10-29 years in Canada	Western Europe	40-59%	40-59%
4		Foreign-born & less than 10 years in Canada	Eastern Europe	60-79%	60-79%
5	First generation Canadian	Foreign-born and did not come to Canada	Asia	80-100%	80-100%

^a If the father and mother were not born in the same region then the father's place of birth was used.

The three variables discussed above: theology, social class, and ethnicity are independent variables. The following two variables: attitudes and behaviour in regard to selected social issues are dependent variables.

Attitudes. Glock, Ringer, and Babbie¹⁴ include attitudes in their concept of religiosity as a consequence of religious involvement. In this study attitudes and behaviour are separated from the ideological dimension of religiosity because the study tries to examine the relationship among these variables. Attitudes were separated from behaviour because many studies have shown the inconsistencies between the two¹⁵.

The social attitudes variable is measured by a liberal-conservative index of five levels as follows: Strongly Liberal, Liberal, Middle, Conservative, and Strongly Conservative. The index is simply a refined bipolar index with the middle level as the fixed origin.

Indicators are political, economic, civil liberties, welfare, and religious issues (Table 11). These issues seem to take in a broad range of areas in which attitudes are held.

¹⁴Charles Y. Glock, Benjamin B. Ringer, and Earl R. Babbie, To Comfort and To Challenge (Berkeley and Los Angeles: University of California Press, 1967).

¹⁵Ibid.; Lenski, op. cit.; Jerome Davis, "The Social Action Pattern of the Protestant Religious Leader," American Sociological Review 1:1 (February, 1936), 105-14.

All areas have been examined by one author or another. Glock, Ringer, and Babbie¹⁶ asked political questions on the United Nations, war, and communism; economic questions on unions and business; civil liberties questions on human rights such as freedom of speech and racial discrimination; and religious questions on intermarriage and alcohol. Lenski¹⁷ also inquired into attitudes in these areas by asking some questions on business practices, racial prejudice, alcohol, birth control, and Sunday business.

Table 11. Attitude indicators and related issues.

<u>Indicators</u>	<u>Related Issues</u>
Political	United Nations support Threat of Nuclear war Vietnam war Communism in North America
Economic	Big business monopoly Labour union power Unemployment
Civil Liberties	Racial discrimination Free speech Censorship of movies, etc.
Welfare	Medicare Poverty Juvenile delinquency
Religious	Sex deviancy Sunday Business closing Alcoholic drinking Use of narcotic drugs Divorce

¹⁶Glock, Ringer, and Babbie, op. cit. Appendix C.

¹⁷Lenski, op. cit. Appendix.

Two or three Lickert type questions, each with a score of one to five that was determined by the construction of the question, were asked on each issue. The sums for all the questions on each single issue were then placed on an equal interval nine point scale, as shown in Table 12, with one representing the liberal and nine the conservative extreme.

Table 12. Scale for scoring issues.

Rank Score	Sum for issues with two questions	Sum for issues with three questions
1	2	3, 4
2	3	5
3	4	6
4	5	7
5	6	8, 9
6	7	10
7	8	11, 12
8	9	13
9	10	14, 15

The rank scores for all eighteen issues were then totalled. The range of empirical scores varied from the lowest of forty-five to the highest of one-hundred twenty five.

An equal interval scale was then constructed for the social attitudes variable index as shown in Table 13.

Table 13. Social attitudes variable index.

Attitude Categories	Scores
Strongly Liberal	45 - 61
Liberal	62 - 77
Middle	78 - 93
Conservative	94 - 109
Strongly Conservative	110 - 125

Behaviour. While attitudes indicate how a clergyman feels about an issue, behaviour indicates what he does about it. Behaviour was selected as another important dependent variable. Davis¹⁸ has discussed various patterns of behaviour that clergymen have taken on social issues.

The social behaviour variable is measured by a passive-active index of five levels as follows: Strongly Passive, Passive, Middle, Active, and Strongly Active. This index is simply a refined bipolar index with the middle level as the fixed origin.

Indicators of behaviour are: per centage of sermons preached, number of articles written, number of books read, and number of memberships in organizations which work on social issues. Davis used preaching of sermons, public statements, support through the press and government, support

¹⁸Davis, op. cit.

financially, and membership in local and national movements for social justice as indicators of behaviour on social issues. The percentage of sermons preached was used as an indicator because this is a major aspect of the clergyman's activity. Sermons occupy a large amount of his time and through them he usually addresses his largest audiences. The number of articles written is another good indicator of the clergyman's behaviour because it requires time and creativity to write as well as an awareness of the situation in order to deal with the social issues. Since book reading is an important activity in a rational society, especially for the professional, this is a good indicator to analyze the amount of time a clergyman devotes to the study of social issues. This indicator also represents his accessibility to information. The indicator dealing with the number of memberships a clergyman has in organizations reflects the time spent in such activity and represents an active participant interest in the social issues under study.

A ten point scale was constructed for each of the indicators as shown in Table 14. The indicator on the percentage of sermons preached on social issues consisted of a weighted percentage formula. Since the total number of sermons preached varies from clergyman to clergyman it was felt that the proportion rather than the actual number of sermons preached on social issues would provide a more

reliable interpretation of activity in social problems. It was felt, however, that there were important differences between a sermon totally focused on a social issue, a sermon with a major portion of it on a social issue, and a sermon with a mere reference to a social issue. Weights of three, two, and one respectively were assigned. An equal interval scale with a residual category based on empirical responses was constructed. The number of articles written, books read, and memberships in organizations dealing with social issues were all assigned a numerical value corresponding to the equivalent rank score. Judgment for constructing these scales was based again upon the range of empirical results. The social behaviour indicator scores are shown in Table 14.

Table 14. Social behaviour indicator scores.

Rank Score	Per Cent Score ^a of Sermons Preached on Social Issues	Number of Articles Written	Number of Books Read	Number of Memberships in Organiza- tions Which Work on Issues
0	0	0	0	0
1	1 - 30%	1	1	1
2	31 - 60	2	2	2
3	61 - 90	3	3	3
4	91 - 120	4	4	4
5	121 - 150	5	5	5
6	151 - 180	6	6	6
7	181 - 210	7	7	7
8	211 - 240	8	8	8
9	241 - 270+	9+	9+	9+

^a Per cent score weighted formula consists of the sum of: % entire sermon on social issue x 3 + % major part of sermon x 2 + % reference to social issue x 1.

The rank scores for all four indicators were then totalled. The actual range of scores varied from the lowest of zero to the highest of thirty-three. An equal interval scale was then constructed for the social behaviour variable index as shown in Table 15.

Table 15. Social behaviour variable index.

Behaviour Category	Scores
Strongly Passive	0 - 6
Passive	7 - 13
Middle	14 - 19
Active	20 - 26
Strongly Active	27 - 33

Hypotheses

There are five hypotheses. The first three deal with the relationships among the three independent variables; the fourth one postulates the relationship between the two dependent variables; and the last one postulates the relationship between the independent and dependent variables.

Since the basic theoretical distinction of religion followed in this thesis is a this-worldly and an other-worldly framework, it was necessary to see if these distinctions would be significant when applied to concrete situations. The theology variable indicates these distinctions. Social class represents the opportunity for involvement, i.e. either a greater awareness of social issues

through education or a greater ability to afford such involvement due to a higher income. Finally, the ethnicity variable was chosen because it represents different sub-groups, cultural backgrounds, norms, values, and forms of perception or expression. These would reflect the influence certain ethnic differences may have upon the clergyman's attitudes and behaviour. The following hypotheses were selected because a review of the literature focused on these areas. There was, furthermore, a need for Canadian studies to explore the suggested areas.

1. There will be a positive association between conservative theology and lower social class; liberal theology and upper social class of clergymen.

		<u>THEOLOGY</u>	
		Conservative	Liberal
<u>SOCIAL</u> <u>CLASS</u>	Lower		
	Upper		

Figure 2. Paradigm of relationship between theology and social class.

2. There will be a positive association between conservative theology and higher ethnicity; liberal theology and lower ethnicity of the clergymen.

		<u>THEOLOGY</u>	
		Conservative	Liberal
<u>ETHNICITY</u>	Higher		
	Lower		

Figure 3. Paradigm of relationship between theology and ethnicity.

3. There will be a positive association between lower social class and higher ethnicity; upper social class and lower ethnicity of clergymen.

		<u>SOCIAL CLASS</u>	
		Lower	Higher
<u>ETHNICITY</u>	Upper		
	Lower		

Figure 4. Paradigm of relationship between social class and ethnicity.

4. There will be a positive association between a conservative attitude and passive behaviour; liberal attitude and active behaviour of clergymen in regard to selected social issues.

		<u>ATTITUDES</u>	
		Conservative	Liberal
<u>BEHAVIOUR</u>	Passive		
	Active		

Figure 5. Paradigm of relationship between attitudes and behaviour.

5. The clergyman (x) with a conservative theology, lower social class, and higher ethnicity will be conservative in his attitudes and passive in his behaviour. The clergyman (y) with a liberal theology, higher social class, and lower ethnicity will be liberal in his attitudes and active in his behaviour regarding social issues.

INDEPENDENT VARIABLES		DEPENDENT VARIABLES			
		ATTITUDES		BEHAVIOUR	
		Conservative	Liberal	Passive	Active
Theology	Conservative	x		x	
	Liberal		y		y
Social Class	Lower	x		x	
	Higher		y		y
Ethnicity	Higher	x		x	
	Lower		y		y

Figure 6. Paradigm of relationships between the independent and dependent variables.

There will be a polarization of clergymen in cells number one and number four i.e. a clustering of conservative theology, lower social class, and higher ethnicity in cell number one; a clustering of liberal theology, upper social class, and lower ethnicity in cell number four.

		<u>ATTITUDES</u>	
		Conservative	Liberal
<u>BEHAVIOUR</u>	Passive	#1 Conservative theology Lower social class Higher ethnicity	#2
	Active	#3	#4 Liberal Theology Upper Social class Lower ethnicity

Figure 7. Paradigm of clustering of independent variables in relation to dependent variables.

While the last chapter has looked at the research design for the study, the next chapter will discuss the research results.

CHAPTER III

ANALYSIS OF DATA

The following chapter is divided into three sections. The first section of this chapter describes the sample of clergymen and gives a descriptive analysis of the three independent (theology, social class, and ethnicity) and the two dependent (attitudes and behaviour) variables. The second section discusses the association between the above-mentioned independent and dependent variables of the clergymen using the chi-square and Yules association tests. The third and final section describes the data according to denominations. There is also a comparative analysis and ranking of the denominations.

Descriptive Analysis of Clergy Sample

Table 16 shows the distribution of data on the theology of Winnipeg clergymen. The table reveals that the vast majority of Winnipeg clergymen (86 per cent) are theologically conservative i.e. they adhere to the traditional dogma and doctrinal beliefs of the church. In fact both the mode and median theology are strongly conservative. Driedger¹ found in his American study that Lansing clergymen were

¹Leo Driedger, "Religious Typology and the Social Ideology of the Clergy" (unpublished Ph.D. dissertation, Michigan State University, 1964).

theologically conservative rather than strongly conservative. The Winnipeg finding then would indicate that the Canadian theologian is more conservative than his American counterpart.

Specific indicators of the theology variable are presented in Tables 17-19. Clergymen are overwhelmingly conservative on questions such as whether God is a loving Heavenly Father (99 per cent), whether there is punishment in life after death (85 per cent), and whether Jesus Christ was born of a virgin (84 per cent), rose from the dead (89 per cent), and is coming again (89 per cent). More liberal views tended to be expressed concerning their statements in regard to what is essential for salvation (Table 18) and in regard to their ideas about the inspiration of scripture (Table 19). Approximately one-half of the clergymen believed in salvation by faith alone. Approximately four-tenths of the clergymen believed that if men accepted the authority of the church or the Bible, keep the commandments, or follow Christ's way of life they would be saved. Eleven per cent believe in a works ethic of loving or helping one's neighbour as being the path of salvation. On the question of the inspiration of scripture four-tenths of the clergymen believed that the Bible is God's word and all that it says is true. Almost thirty per cent believed that the Bible was inspired by God but held that only its basic moral and religious teachings were true. Another thirty per cent

of the clergymen believed that while the Bible was written by men inspired by God and had true moral and religious teachings, it contains some errors. It seems of significant interest to record that ninety-three per cent of the United Church clergy believed the Bible had errors. This question on the inspiration of scripture seems to be the most crucial indicator for determining the theological orthodoxy of the clergymen.

Of special interest, as well, is the fact that almost nine-tenths of the United Church ministers held to a liberal theology. This was the largest group of all denominations representing almost seven-tenths of the liberal clergymen. The Anglicans were the second largest group representing seventeen per cent of the liberal clergymen. These are not surprising discoveries since these denominations have been known for their liberal theological stand viz. the United Church's new curriculum program and the controversial Church of England leaders such as Robinson in his book Honest To God. What this study does show is that the liberal trends have penetrated Western Canada.

Table 16. Theology of Winnipeg clergymen.

Theology Categories	Number	Totals
Strongly liberal	2	18 Liberal
Liberal	6	
Middle	10	
Conservative	27	114 Conservative
Strongly conservative	87	
Mode Theology		Strongly Conservative
Median Theology		Strongly Conservative

Table 17. Doctrinal position of Winnipeg clergymen.

Doctrinal Question	No	Uncertain	Yes
Do you believe in God as a loving Heavenly Father?	2	0	130
Will some be punished in life after death?	7	11	112
Do you believe in the virgin birth of Christ?	11	9	111
Do you believe in the physical resurrection of Christ?	12	2	118
Do you believe in the second coming of Christ?	9	6	117

Table 18. Question on salvation.

	Works	Doctrine	Faith
What is essential for salvation	14	50	64

Table 19. Question on inspiration of the Bible.

	Some Error	Basic Teaching True	All True
Do you believe the Bible is (has)	40	37	55

The modal social class of Winnipeg clergymen is the Lower-Middle social class. Approximately one-half of the sample, as Table 20 indicates, belong to this class. By comparison, Driedger's Lansing study showed the clergymen there to be in the Upper-Middle social class. This study then would show that the Canadian clergyman is of a lower social class. It is of interest to note that none of the clergy fitted into the Upper-Upper class and only two fell into the Lower-Upper class. Table 20 indicates that Winnipeg clergymen are predominantly middle class.

Table 20. Social class of Winnipeg clergymen.

Social class	Number	Totals
Lower-lower	11	62 Lower
Upper-lower	31	
Lower-middle	62	
Upper-middle	26	70 Upper
Lower-upper	2	
Upper-upper	0	
Total	132	
Mode Social Class		Lower-middle
Median Social Class		Lower-middle

To compute Chi-square associations the social class categories were broken at the arithmetic mean. When this was done more than eighty per cent of the Catholics and approximately two-thirds of the small evangelical groups were in the lower social class while one hundred per cent of the Anglicans and more than ninety per cent of the United Church clergymen were in the upper social class.

Tables 21 and 22 take a closer analysis of the social class variable by examining two important indicators of social class: education and income. Table 21 indicates that education-wise almost nine-tenths of the clergymen have been educated beyond high school. Approximately one-tenth of the clergymen, however, had merely a grade and secondary school education. The education mode was eighteen years of school or the possession of a second degree such as a Bachelor of Divinity.

Table 21. Education of Winnipeg clergymen.

<u>Education</u>	<u>Years</u>	<u>Number</u>
Grade school	(0 - 8)	3
High school	(9 - 12, 13)	8
Some college	(13 - 15)	22
B.A. or B.S.	(15 - 16)	23
Beyond B.A.	(1 - 2 yrs.)(17)	11
M.A., M.S., B.D.	(18)	41
Beyond M.A., M.Th.	(19)	15
Ph.D. or Th.D.	(20 and over)	9
<u>Total</u>		<u>132</u>
Mean Education	Beyond B.A.	
Mode Education	18 years or second degree	
Median Education	Beyond B.A.	

Table 22 shows that the income range of Winnipeg clergymen varied from under \$4,000 to over \$11,000. The mean income of Winnipeg clergymen was \$6,280 while the median was slightly less at \$6,230. This is still considerably less than the \$7,500 average income the Lansing clergymen were earning in the early sixties in Michigan. Approximately one-fifth of the clergymen earned less than \$4,000. Membership in this category came primarily from Catholic and Greek Orthodox priests as well as from smaller evangelical denominations. The low income of the Catholic priest can be explained by the fact that he receives only a basic salary. Fifteen per cent of the clergymen were in the \$4,000 to \$4,999 range. The Catholic priests largely represented this group. The upper end of the income scale was represented by eight per cent of the clergymen who came primarily from the Anglican and United Churches.

Table 22. Income of Winnipeg clergymen.

Income	Number	
Under \$4,000	21	} Lower
\$ 4,000 - 4,999	20	
5,000 - 5,999	9	
6,000 - 6,999	21	} Higher
7,000 - 7,999	20	
8,000 - 8,999	18	
9,000 - 9,999	9	
10,000 - 10,999	4	
11,000 and over	10	
Total	132	
Mean Income	\$6,280	
Mode Income	\$6,000 - \$6,999	
Median Income	\$6,238	

Table 23 shows the ethnic distribution of Winnipeg clergymen. Generally, the results show that ethnicity is approximately inversely proportional to the number of clergymen i.e. the higher the ethnicity the fewer the clergymen in the sample. The clergy mode is Strongly Low Ethnicity while the median is Low Ethnicity.

Table 23. Ethnicity of Winnipeg clergymen.

Ethnicity	Number	Totals
Strongly Low Ethnicity	40	77 Low
Low Ethnicity	37	
Middle	24	55 High
High Ethnicity	17	
Strongly High Ethnicity	14	
Total	132	
Mode Ethnicity	Strongly Low Ethnicity	
Median Ethnicity	Low Ethnicity	

The ethnicity variable is presented with its indicators in Tables 24-28. Table 24 indicates that the modal clergyman is a second generation Canadian. Almost eighty per cent of Winnipeg clergymen were born in Canada. Approximately one-fifth of all clergymen were themselves born in a foreign country and immigrated into Canada.

Table 24. Generation of clergymen in Canada.

Generation	Number
Canadian born parents	49
Second generation	54
First generation	29
Total	132
Mode generation	Second generation

Table 25 represents the length of time the clergyman's parents have been in Canada. Two-thirds of the parents were either born in Canada or have spent more than thirty years here. On the other end of the scale more than one quarter of the clergyman's parents never set foot on Canadian soil.

Table 25. Parents' length of residence in Canada.

Length of residence	Number
Canadian, a lifetime	47
Foreign-born and 30 years or more in Canada	41
Foreign-born and 10-29 years in Canada	6
Foreign-born and less than 10 years in Canada	2
Foreign-born and did not come to Canada	36
Total	132

Table 26 indicates that almost two-fifths of the clergymen's parents were born in Canada. Another one-quarter

of the parents were born in either the United States or Great Britain. This would indicate then that more than three out of every five of the clergymen's parents came from predominantly English speaking countries. Out of the approximately forty per cent of the parents who came from non-English speaking countries, eleven per cent came from Western Europe, twenty-seven per cent came from Eastern Europe, and one per cent came from Asia.

Table 26. Place of birth of clergyman's parents.

Geographical area	Number
No answer	1
Canada	49
United States and England	31
Western Europe	15
Eastern Europe	35
Asia	1
Total	132
Modal Birth place of parents - Canada	

Clergymen were asked to estimate the percentage of their congregation who were first and second generation Canadian. Table 27 shows that the modal clergyman ministered to a congregation of less than twenty per cent first or second generation Canadian. At the other end of the scale, one out of every five clergymen had a congregation with eighty to one hundred per cent who were first or second generation Canadian.

Table 27. Per cent of members of the congregations who are first and second generation.

Per cent of congregation	Number
0 - 19%	52
20 - 39%	28
40 - 59%	12
60 - 79%	12
80 - 100%	28
Total	132

Table 28 shows that almost seven out of every ten clergymen used an ethnic language less than one-fifth of the time in church. On the other hand one out of every five clergymen used an ethnic language in his worship services more than eighty per cent of the time.

Table 28. Per cent of time ethnic language used in churches.

Per cent of time	Number
0 - 19%	90
20 - 39%	4
40 - 59%	9
60 - 79%	2
80 - 100%	27
Total	132

If one compares Table 28 to Table 27 there appears to be a positive relationship between the percentage of time the ethnic language is used and the percentage of first and second generation Canadians in the congregation. The trend would seem to indicate that the use of the ethnic language is dying out.²

$$\chi^2 = 63.6 \quad \text{d.f.} = 4 \quad P < .005$$

As Table 29 indicates, attitudes tend to follow almost a bell shaped distribution with the modal clergyman taking a middle of the road noncommittal attitude to social issues. One quarter of the clergymen tend to have a more liberal while forty-one per cent of the clergymen tend to have a more conservative attitude than the modal clergyman. Over all, then, the clergymen tend slightly toward a conservative, status quo attitude.

Table 29. Social attitudes of clergymen.

Social attitudes	Number	Totals
Strongly Liberal	14	63 Liberal
Liberal	17	
Middle	47	
Conservative	40	69 Conserva- tive
Strongly Conservative	14	
Total	132	
Mean Attitude	Middle	
Modal Attitude	Middle	
Median Attitude	Middle	

Table 30 shows the behavioural frequency distribution of Winnipeg clergymen. The results show that social activity is negatively related to the number of clergymen involved. The clergymen tend to be passive as indicated by the fact that their modal behaviour is strongly passive. The mean and median behaviour are both passive. Only a very small proportion, approximately three per cent, are strongly active. One tenth of the clergymen are active in social issues.

Table 30. Social behaviour of clergymen.

Social behaviour	Number	Totals
Strongly Passive	42	64 Passive
Passive	41	
Middle	31	
Active	14	68 Active
Strongly Active	4	
Total	132	
Mean Behaviour	Passive	
Modal Behaviour	Strongly Passive	
Median Behaviour	Passive	

Comparing the scores from Tables 29 and 30 this study finds what Davis observed in 1936; attitudes and behaviour do not coincide. The clergyman's intentions and opinions are ahead of his behavioural pattern. Figure 8 represents the comparison between attitudes and behaviour.

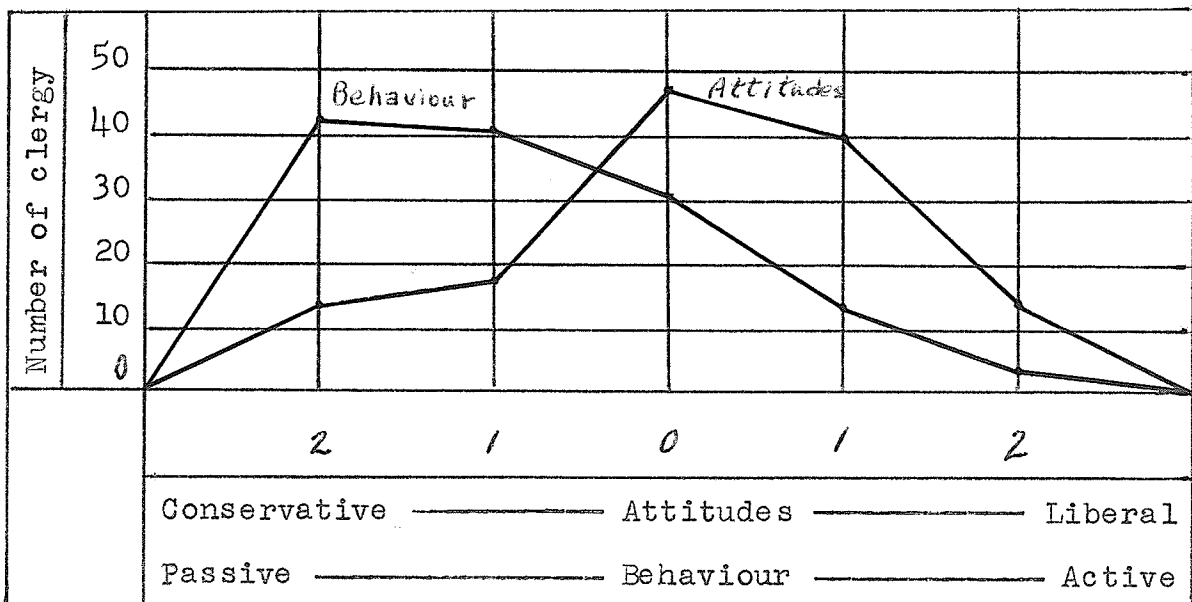


Figure 8. Comparison of clergymen's attitudes and behaviour.

Figure 9 presents a composite picture of the attitudinal-behavioural matrixes showing the number of Winnipeg clergymen with the four social (attitude-behaviour) postures: conservative-passive, liberal-passive, conservative-active, and liberal-active. The largest proportion, almost one-third, of all the Winnipeg clergymen held a conservative-passive posture. A little under thirty per cent were liberal-active. Approximately one out of every five clergymen were either conservative-active or liberal-passive. One third or the largest proportion of clergymen with a conservative theology held a conservative-passive posture. The largest proportion, approximately eighty-three per cent, of all clergymen with a liberal theology held a liberal-active posture on social issues. It is interesting to note that not one clergyman with a liberal theology held a conservative-active posture, and one held a conservative-passive posture. Fifty per cent of the clergymen from the lower social class held a conservative-passive posture while forty per cent of the upper social class had a liberal-active posture. More than one-third of the clergymen with high ethnicity held a conservative-active posture while almost two-fifths of the clergymen with a low ethnicity held on to a liberal-active posture.

ATTITUDES TOWARD SOCIAL ISSUES

		Conservative		Liberal	
BEHAVIOUR ON SOCIAL ISSUES	Passive	Theology		Theology	
		Conservative	39	Conservative	22
		Liberal	1	Liberal	2
		Social Class		Social Class	
		Lower	28	Lower	11
		Upper	12	Upper	13
			40		24
	Ethnicity		Ethnicity		
	High	15	High	10	
	Low	25	Low	14	
	Active	Theology		Theology	
		Conservative	29	Conservative	24
Liberal		0	Liberal	15	
Social Class			Social Class		
Lower		14	Lower	9	
Upper		15	Upper	30	
		29		39	
Ethnicity		Ethnicity			
High	19	High	11		
Low	10	Low	28		

Figure 9. Social postures of Winnipeg clergymen.

Figure 10 presents a composite picture of the social posture of Winnipeg clergymen by denomination. The following description tells what posture the majority of clergymen within a particular denomination held. Almost fifty per cent of the Anglicans were liberal-active. Two-fifths of the Baptists were conservative-active. Over forty per cent of the Lutherans and Mennonites were liberal-active. Five-eighths of the Pentecostals were conservative-passive. It is interesting to note that there were no liberal-passive or liberal-active Pentecostal clergymen. One-half of the

Presbyterians were liberal-passive and there were no conservative-active clergymen. One-third of Roman Catholic clergymen were liberal-passive. Every Ukrainian Catholic priest was either conservative-passive or conservative-active. Three out of every five Greek Orthodox clergymen were conservative-passive. Of all the United Church clergymen eighty per cent were liberal-active. Three-fifths of the Evangelical clergymen were conservative-passive.

ATTITUDES TOWARD SOCIAL ISSUES

		Conservative		Liberal		
BEHAVIOUR ON SOCIAL ISSUES	Passive	Anglican	2	Anglican	3	
		Baptist	3	Baptist	5	
		Lutheran	4	Lutheran	2	
		Mennonite	3	Mennonite	3	
		Pentecostal	5	Pentecostal	0	
		Presbyterian	1	Presbyterian	3	
		Roman Catholic	3	Roman Catholic	6	
		Ukrainian Catholic	3	Ukrainian Catholic	0	
		Greek Orthodox	3	Greek Orthodox	0	
		United	2	United	1	
		Evangelical	11	Evangelical	1	
					40	
	Active	Anglican	1	Anglican	5	
		Baptist	6	Baptist	1	
		Lutheran	3	Lutheran	7	
		Mennonite	2	Mennonite	6	
		Pentecostal	3	Pentecostal	0	
		Presbyterian	0	Presbyterian	2	
		Roman Catholic	4	Roman Catholic	5	
		Ukrainian Catholic	3	Ukrainian Catholic	0	
Greek Orthodox		2	Greek Orthodox	0		
United		0	United	12		
Evangelical	5	Evangelical	1			
			29		39	

Figure 10. Social postures of Winnipeg clergymen by denomination.

Figure 11 locates the denominations along the attitude and behaviour matrixes. The percentage along the matrixes represents the per cent of clergymen in the denomination who hold a particular posture. Looking at a conservative-passive to liberal-active posture continuum one sees that the Evangelical and Pentecostal denominations are the most conservative-passive while the United Church is the most liberal-active denomination.

ATTITUDES

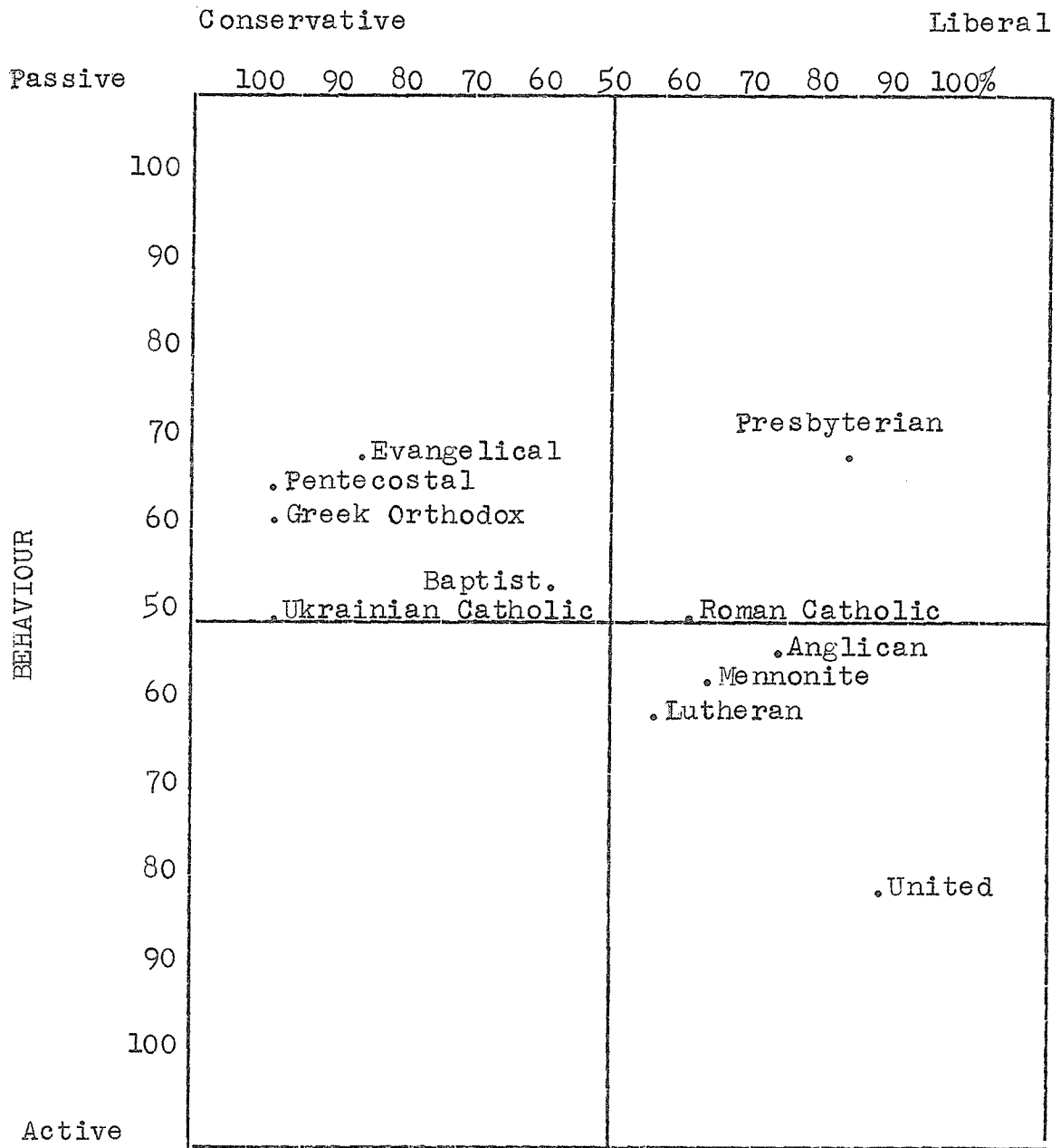


Figure 11. Denominations on the conservative-passive to liberal-active posture continuum.

Association between Independent and Dependent Variables

In the analysis of association between the variables, chi-squares (χ^2)³ and Yules formula of association (Q)⁴ were run. For statistical significant association the 0.05 level of significance will be used.

Theology. Since the clergyman is basically a theologian, the clergyman's theology was tested against his social class, ethnicity, attitudes, and behaviour. There was a very high association⁵ between the clergyman's theology and social class. The clergyman with a conservative theology was primarily of the lower social class while the liberal theologian was overwhelmingly upper class. Since the Winnipeg clergy are overwhelmingly conservative in their theology it is not too surprising to find many of their number also in the upper class. The upper class conservative theologians were found mainly in the Anglican, Mennonite, Baptist and Presbyterian denominations. The upper class liberal theologian was overwhelmingly from the United Church.

³Chi-square critical values were established by E. S. Pearson's Biometrika Tables for Statisticians.

⁴In the discussion of the results, the following terminology will be used to refer to the Q scores:

very high association	.750 and over
high association	.500 - .750
moderate association	.250 - .500
low association	under .250

⁵Table 31A. $\chi^2 = 10.7$ d.f. = 1 $P < .005$ $Q = .798$

Theology and ethnicity were highly associated⁶.

There was a positive association between liberal theology and low ethnicity. Again, because of the high proportion of conservative theologians there were a large number of low ethnicity but conservative clergy, especially from the Anglican, Baptist, Pentecostal, and Roman Catholic denominations. Lutherans, Mennonites, Ukrainian Catholics, and Greek Orthodox made up most of the clergymen of conservative theology and high ethnicity.

Table 31C indicates that there is an extremely high association⁷ between theology and attitudes. The somewhat surprising finding is that a large number of clergymen who had a conservative theology also had a liberal attitude to social issues. These clergymen were primarily from the Anglican, Lutheran, Mennonite, Presbyterian, and Roman Catholic denominations. The liberal theologian with the liberal attitude tended to be overwhelmingly from the United Church.

There is a high association⁸ between theology and behaviour. The more liberal the clergyman's theology the more active the clergyman is on social issues. The conservative

⁶Table 31 B. $x^2 = 5.4$ d.f. = 1 $P < .025$ $Q = .615$
⁷Table 31 C. $x^2 = 18.2$ d.f. = 1 $P < .001$ $Q = .923$
⁸Table 31 D. $x^2 = 8.4$ d.f. = 1 $P < .005$ $Q = .704$

theologians with passive behaviour tended to come from the Baptist, Pentecostal, Presbyterian, and Evangelical denominations. The United Church was the major denomination with a liberal theology and active behaviour. Active denominations with conservative theology consisted mainly of the Lutherans and Mennonites.

Eight chi-square tests of association (APPENDIX B Tables 38 and 39) were performed to test for the independence of the theology and social class variables by holding first social class and then theology constant. While the results showed no overwhelmingly significant degree of independence, there was a strong tendency in the direction of independence. Four of the tests were significant at the 0.05 level, one was almost significant, and the remaining three tests showed no significance. The no significance of three of the tests is no doubt in a large measure due to the extremely small numbers, in some cases zeroes, in some of the cells.

Table 31. Associations between theology, social class, ethnicity, attitudes, and behaviour of clergymen on social issues.

A. Theology of Clergymen

	Conser- vative Liberal	
Social Class of Clergy	Lower	2
	Upper	16
		18
		132

$\chi^2 = 10.7$ d.f. = 1 $P < .005$

$Q = .798$

B. Theology of Clergymen

	Conser- vative Liberal	
Ethnicity of Clergy	High	3
	Low	15
		18
		132

$\chi^2 = 5.4$ d.f. = 1 $P < .025$

$Q = .615$

C. Theology of Clergymen

	Conser- vative Liberal	
Attitudes of Clergy toward Social Issues	Conserv.	1
	Liberal	17
		18
		132

$\chi^2 = 18.2$ d.f. = 1 $P < .001$

$Q = .923$

D. Theology of Clergymen

	Conser- vative Liberal	
Behaviour of Clergy toward Social Issues	Passive	3
	Active	15
		18
		132

$\chi^2 = 8.4$ d.f. = 1 $P < .005$

$Q = .704$

Social Class. There was no statistically significant association⁹ between the social class and ethnicity of clergymen. The lower social class and high ethnicity category tended to be filled by the Ukrainian Catholic and Greek Orthodox. The upper social class and low ethnicity was predominantly filled by clergymen of the Anglican, Baptist, and United Churches. Somewhat surprising were the large numbers of clergymen in the high ethnicity and upper social class, low ethnicity and low social class categories. The former were primarily from the Mennonite and to a lesser extent Lutheran denominations while the latter were from the Evangelical, Roman Catholic and Pentecostal denominations. This latter finding tends to be contrary to general findings--that low class sect groups are of high ethnicity.

There was a high association¹⁰ between lower social class and conservative attitudes and upper social class and liberal attitudes. By denomination the Pentecostal, Ukrainian Catholics, Greek Orthodox, and Evangelical denominations fell here. The Anglicans, Mennonites, Presbyterians, and United Church clergy tended to be predominantly of upper social class and liberal attitudes. The Baptists were the predominant denomination to have an upper social class and yet

⁹Table 32A $\chi^2 = .1$ d.f. = 1 $P < .900$ $Q = .135$

¹⁰Table 32B. $\chi^2 = 11.2$ d.f. = 1 $P < .001$ $Q = .540$

a liberal attitude. The Roman Catholics tended to predominate in the lower social class and liberal attitude category.

There was likewise a high association¹¹ between lower social class and passive behaviour and upper social class and active behaviour. The Pentecostals, Greek Orthodox, and Evangelicals tended to be passive and from the lower social class while the Anglicans, Mennonites, and United fell into the active and upper social class cell. The deviations from our hypothesis--the upper social class and passive behaviour came primarily from the Baptist and Presbyterian denominations while there was no denomination which was predominantly lower social class and predominantly active although the Lutherans, Roman and Ukrainian Catholics tended to border on this position.

¹¹Table 32C. $\chi^2 = 9.7$ d.f. = 1 $P < .005$ $Q = .506$

Table 32. Associations between social class, ethnicity, attitudes, and behaviour of clergymen on social issues.

A. Social Class of Clergymen

	Lower	Higher	
Ethnicity	28	27	55
of			
Clergy	34	43	77
	62	70	132

$\chi^2 = .1$ d.f. = 1 $P < .900$

$Q = .135$

B. Social Class of Clergymen

	Lower	Higher	
Attitudes	42	27	69
of Clergy			
toward	20	43	63
Social			
Issues	62	70	132

$\chi^2 = 11.2$ d.f. = 1 $P < .001$

$Q = .540$

C. Social Class of Clergymen

	Lower	Higher	
Behaviour	39	25	64
of Clergy			
on Social	23	45	68
Issues	62	70	132

$\chi^2 = 9.7$ d.f. = 1 $P < .005$

Ethnicity. There was a moderate association¹² between high ethnicity and conservative attitudes and low ethnicity and liberal attitudes. Since this association was not significant at the 0.05 level it should be viewed as a trend only. The Ukrainian Catholics and Greek Orthodox were overwhelmingly of high ethnicity and conservative attitudes, while the Anglicans, Roman Catholics, and United Church tended to be predominantly of low ethnicity and liberal attitudes. The unexpected deviation from the direction of the hypothesis was the low ethnicity and conservative attitudes of clergymen who came primarily from the Baptist, Pentecostal, and Evangelical denominations. Since these denominations have many sect-like characteristics it is not incompatible with previous observations. The surprising feature comes in the fact that these are of low ethnicity. The other surprising deviation of a high ethnicity and liberal attitude clergyman comes predominantly from the Lutheran and Mennonite denominations. Perhaps this can be somewhat explained by the fact that there are synods and conferences in both denominations which are more actively engaged in social issues e.g. the Mennonite Central Committee which involves numerous clergymen and fosters interest in social problems.

¹²Table 33 A. $\chi^2 = 3.4$ d.f. = 1 $P < .100$ $Q = .320$

There was no statistically significant association¹³ between high ethnicity and passive behaviour and low ethnicity and active behaviour. In keeping with the hypothesis, the higher ethnicity and the passive clergymen come from the Baptist, Greek Orthodox, and some from the Ukrainian Catholic denominations. Also in the direction of the hypothesis the low ethnicity and active clergymen come predominantly from the Anglican and United Church denominations. Contrary to the hypothesis, the large number of clergy who are of low ethnicity and passive behaviour come from the Baptist, Pentecostal, Presbyterian, and Evangelical denominations. Again as in the findings on attitudes, the unexpected findings are that the sect-like denominations have a low rather than a high ethnicity. Also contrary to the expected hypothesis is the clergyman who has a high ethnicity and is actively involved in social issues. These come primarily from the Lutheran and Mennonite denominations with several from the Roman and Ukrainian Catholic churches. One possible explanation for this unique finding is that several ethnic clergymen are interested in social problems because they are involved, either as a discriminated against minority or because of their experience in the "old country."

¹³Table 33 B. $\chi^2 = .3$ d.f. = 1 $P < .750$ $Q = -.104$

Table 33. Associations between ethnicity, attitudes, and behaviour of clergymen on social issues.

A. <u>Ethnicity of Clergymen</u>		High	Low	B. <u>Ethnicity of Clergymen</u>	
Attitudes of Clergy toward Social Issues	Conserv.	34	35	Passive	25
	Liberal	21	42	Active	30
		55	77		55
				Behaviour of Clergy on Social Issues	77
					132
					64
					68

$\chi^2 = 3.4$ d.f. = 1 $P < .100$

$Q = .320$

$\chi^2 = .3$ d.f. = 1 $P < .750$

$Q = -.104$

Attitudes and Behaviour. There is a moderate association¹⁴ between conservative attitudes and passive behaviour and liberal attitudes and active behaviour. The denominations whose clergy embody the former characteristics are from the Baptist, Pentecostal, Greek Orthodox, and Evangelical denominations. The Anglicans, Lutherans, Mennonites, and United fall into the latter category. Deviating from the hypothesized direction are the Ukrainian Catholics who have a conservative attitude and a slightly active behaviour and the Presbyterians who have a liberal attitude and a passive behaviour.

Table 34. Associations between attitudes and behaviour of clergymen on social issues.

Attitudes of Clergymen

		Conser- vative Liberal		
Behaviour of Clergy on Social Issues	Passive	40	24	64
	Active	29	39	68
		69	63	132

$$\chi^2 = 5.2 \quad \text{d.f.} = 1 \quad P < .025$$

$$Q = .383$$

¹⁴Table 34. $\chi^2 = 5.2$ d.f. = 1 $P < .025$ $Q = .383$

Data According to Denominations

This section deals with clergymen according to their denomination. The first part deals with their predominant position¹⁵ within the denomination in regard to the five variables while the second part is a comparison and ranking of denominations.

The predominant proportion (per cent) of clergymen in each denomination is given for each variable in Tables 40 to 44 of Appendix B.

Anglican. Most of the Anglican clergymen are conservative theologically and all of them came from the upper social class. Most of the Anglicans also have a low ethnicity and a liberal attitude toward social issues. A number of Anglican clergymen are active in social issues.

Baptist. All of the Baptist clergymen in Winnipeg have a conservative theology. A number of their clergymen are from the upper social class and of a lower ethnicity. A moderate number of clergymen have a liberal attitude to social issues and a number of them are actually active on these issues.

¹⁵The following terminology will be used to describe the predominant position of the clergymen:

all _____	100%	of the clergymen in the
almost all _____	90 - 99%	denomination
most _____	70 - 89%	
a moderate number _____	60 - 69%	
a number _____	50 - 59%	

Lutherans. Like the Baptist clergymen, all of the Lutheran clergymen hold a conservative theology. One-half of the Lutheran clergymen belong to the lower social class and one-half to the upper social class. A small number are of high ethnicity since some Lutheran clergymen still retain their German heritage. While only a number of Lutherans have a liberal attitude toward social issues, a moderate number are active on social issues.

Mennonite. Mennonite clergymen are almost all in the conservative theological position. Like the Anglicans most of them are in the upper social class. Since Mennonites are known for their German and Dutch backgrounds it is not surprising to find that a moderate number of Mennonite clergymen have a high ethnicity. A moderate number of Mennonite clergymen have a liberal attitude toward social issues and a number of them are active in social issues.

Pentecostal. All Pentecostals hold a conservative theology. Most Pentecostal clergymen are from the lower social class and have a lower ethnicity. All Pentecostal clergymen are conservative in their attitude and a moderate number of them are passive in their behaviour.

Presbyterian. Most Presbyterian clergymen are conservative theologically and most are in the upper social class. One half of their clergymen are of low ethnicity while the other half, doubtless because of their Scottish

tradition, are of higher ethnicity. Most Presbyterian clergymen have a liberal attitude toward social issues. A moderate number of clergymen are passive in their behaviour on social issues.

Roman Catholic. Every Catholic clergyman holds a conservative theology. Most of the clergymen come from the lower social class. A moderate number are of lower ethnicity. A moderate number of Catholics have a liberal attitude toward social issues but only fifty per cent are active in social issues.

Ukrainian Catholic. Like their Roman Catholic counterparts, Ukrainian Catholics all hold a conservative theology. All of them are from the lower social class and are one hundred per cent of high ethnicity since the church is extremely nationalistic in terms of ethnic origin and language. All of their clergymen have a conservative attitude toward social issues and fifty per cent of their clergymen, like the Roman Catholic clergymen, are active in social issues. Ukrainian Catholics tend to conform almost totally to the hypothesis that a clergyman with a conservative theology, lower social class, and a higher ethnicity will tend to be conservative in his attitudes and passive in his behaviour.

Greek Orthodox. Like the Ukrainian Catholic clergymen, the Greek Orthodox clergymen conform to the hypothesis

that a clergyman with a conservative theology, lower social class, and higher ethnicity tends to be conservative in his attitude and passive in his behaviour. All Greek Orthodox clergymen hold a conservative theology. Most of them come from the lower social class. All Orthodox clergymen are of higher ethnicity (basically Eastern European in origin). All have a conservative attitude and a moderate number of them have a passive behaviour.

United Church. Like the Ukrainian Catholic and Greek Orthodox clergymen, the United Church clergymen fulfill the hypothesis but illustrate the other end of the continuum. Most of the United Church clergymen are liberal theologically and almost all are from the upper social class. Most of the United Church clergymen have a low ethnicity, liberal attitude, and active behaviour.

Evangelical. All of the Evangelical clergymen are conservative theologically. Most of the Evangelicals are from the lower social class and have a low ethnicity. This latter finding is somewhat unexpected since small sect-like groups, it was thought, often came from immigrant groups which are of high ethnicity. However, as expected, since sect-like groups tend to be more other-worldly oriented, most of the Evangelical clergymen are conservative in their attitudes and a moderate number are passive in their behaviour.

Table 35 presents a comparative composite chart with the predominant position of the clergymen in a particular denomination with respect to all five variables. This table indicates that theologically, with the exception of the United Church, all denominations are predominantly conservative. The Anglican, Baptist, Mennonite, Presbyterian, and United Church clergymen are predominantly of the higher social class while the Pentecostal, Roman and Ukrainian Catholic, Greek Orthodox, and Evangelical clergymen are predominantly lower social class. The Lutherans are in the middle. Lutheran, Mennonite, Ukrainian Catholic, and Greek Orthodox clergymen are predominantly of a higher ethnicity, while Anglican, Baptist, Pentecostal, Roman Catholic, United and Evangelical clergymen are predominantly of low ethnicity. Fifty per cent of the Presbyterian clergymen are of high ethnicity. In their attitudes the Anglican, Lutheran, Mennonite, Presbyterian, Roman Catholic, and United clergymen are predominantly liberal while the Baptist, Pentecostal, Ukrainian Catholic, Greek Orthodox, and Evangelical clergymen are conservative. In their behaviour the Anglican, Lutheran, Mennonite, and United clergymen are active in social issues while the Baptist, Pentecostal, Presbyterian, Greek Orthodox, and Evangelical clergymen are passive. Fifty per cent of the Ukrainian and Roman Catholic clergymen are active.

Table 35. Theology, social class, ethnicity, social attitudes, and social behaviour of clergy by denomination.

Denomination	Number	Theology		Social Class		Ethnicity		Attitudes		Behaviour	
		Cons.	Lib.	Low	High	High	Low	Cons.	Lib.	Passive	Active
Anglican	11	8	3	0	11	2	9	3	8	5	6
Baptist	15	15	0	7	8	7	8	9	6	8	7
Lutheran	16	16	0	8	8	9	7	7	9	6	10
Mennonite	14	13	1	4	10	9	5	5	9	6	8
Pentecostal	8	8	0	6	2	1	7	8	0	5	3
Presbyterian	6	5	1	1	5	3	3	1	5	4	2
Roman Catholic	18	18	0	14	4	7	11	7	11	9	9
Ukrainian Catholic	6	6	0	6	0	6	0	6	0	3	3
Greek Orthodox	5	5	0	4	1	5	0	5	0	3	2
United	15	2	13	1	14	2	13	2	13	3	12
Evangelical	18	18	0	11	7	4	14	16	2	12	6
Totals	132	62	70	114	18	55	77	69	63	64	68

Tables 36 and 37 rank the denominations according to their position on the five variables. Theologically the United and Anglican clergymen are the most liberal while the Evangelical and Roman Catholic clergymen are the most conservative. Anglican and United Church clergymen have the highest social class rank while Greek Orthodox and Ukrainian Catholic have the lowest social class rank. Pentecostal and United Church clergymen ranked the lowest on the ethnicity scale while the Greek Orthodox and Ukrainian Catholic clergymen ranked the highest on ethnicity. The United and Presbyterian clergymen ranked the most liberal in attitudes while the Ukrainian Catholic and Pentecostal clergymen were the most conservative in attitudes towards social issues. The United and Lutheran clergymen were the most active on social issues while the Presbyterian and Evangelical clergymen were the least active on social issues.

While Chapter III has given an analysis of the data, Chapter IV will provide the conclusions.

Table 36. Ranking of denominations according to their position on the theology, social class, ethnicity, attitudes, and behaviour continuums.

Theology Liberal—Cons.	Social Class		Ethnicity		Attitudes		Behaviour	
	High—Low	Anglican	Low—High	Pentecostal	Liberal—Cons.	Active—Passive	Active—Passive	Active—Passive
United	Anglican	Anglican	Pentecostal	United	United	United	United	United
Anglican	United	United	United	Presbyterian	Presbyterian	Presbyterian	Lutheran	Lutheran
Presbyterian	Presbyterian	Presbyterian	Anglican	Anglican	Anglican	Anglican	Mennonite	Mennonite
Mennonite	Mennonite	Mennonite	Evangelical	Mennonite	Mennonite	Mennonite	Anglican	Anglican
Greek Orthodox	Baptist	Baptist	Roman Catholic	Roman Catholic	Roman Catholic	Roman Catholic	Roman Catholic	Roman Catholic
Ukrainian Catholic	Lutheran	Lutheran	Baptist	Lutheran	Lutheran	Lutheran	Ukrainian Catholic	Ukrainian Catholic
Pentecostal	Evangelical	Evangelical	Presbyterian	Presbyterian	Baptist	Baptist	Baptist	Baptist
Baptist	Pentecostal	Pentecostal	Lutheran	Lutheran	Evangelical	Evangelical	Greek Orthodox	Greek Orthodox
Lutheran	Roman Catholic	Roman Catholic	Mennonite	Mennonite	Greek Orthodox	Greek Orthodox	Pentecostal	Pentecostal
Evangelical	Greek Orthodox	Greek Orthodox	Greek Orthodox	Greek Orthodox	Ukrainian Catholic	Ukrainian Catholic	Presbyterian	Presbyterian
Roman Catholic	Ukrainian Catholic	Ukrainian Catholic	Ukrainian Catholic	Ukrainian Catholic	Pentecostal	Pentecostal	Evangelical	Evangelical

Table 37. Numerical rank of denomination according to their position on the theology, social class, ethnicity, attitudes, and behaviour continuums.

Denomination	Number of Churches	Theology	Social Class	Ethnicity	Attitudes	Behaviour
United	15	1	2	2	1	1
Anglican	11	2	1	3	3	4
Mennonite	14	4	4	9	4	3
Presbyterian	6	3	3	7	2	10
Lutheran	16	9	6	8	6	2
Baptist	15	8	5	6	7	7
Roman Catholic	18	11	9	5	5	5
Pentecostal	8	7	8	1	11	9
Evangelical	18	10	7	4	8	11
Greek Orthodox	5	5	10	10	9	8
Ukrainian Catholic	6	6	11	11	10	6

CHAPTER IV

CONCLUSIONS

Chapter IV is divided into three sections. The first section deals with the verification of hypotheses. Section two is a discussion of variances from the hypotheses. The chapter concludes with the third section that deals with research problems and implications for future research.

Verification of Hypotheses

The five hypotheses discussed in Chapter II were largely substantiated with the exception of the postulates about ethnicity.

Johnson's¹ distinction between conservative and liberal theology proved to be very useful. Conservative theology is associated with lower social class and higher ethnicity; liberal theology is associated with upper social class and lower ethnicity of the clergymen. The strongest relationship is between theology and social class: conservative theology and lower social class; liberal theology and upper social class. There is no statistically significant association between ethnicity and social class.

There is a positive association between the two

¹Benton Johnson, "Theology and the Position of Pastors on Public Issues," American Sociological Review 32:3 (June, 1967), 433-42.

dependent variables. Driedger's² concept of social ideology which distinguishes between attitudes and behaviour is very useful for looking at the clergyman's views and practices regarding social issues. Conservative attitudes are associated with passive behaviour; liberal attitudes are associated with active behaviour of clergymen on social issues.

There is also a positive association between the three independent variables and the two dependent variables. There is a very strong positive association between theology and both attitudes and behaviour of clergymen to social issues. Glock and Stark's³ persuasion of the importance of the ideological dimension for analyzing involvement is borne out. Conservative theology is associated with conservative attitudes and passive behaviour; liberal theology is associated with liberal attitudes and active behaviour of clergymen with regards to social issues. There is also a strong association between social class and both attitudes and behaviour of clergymen. Dynes'⁴ observation of the

² Leo Driedger, "Religious Typology and the Social Ideology of the Clergy" (unpublished Ph.D. dissertation, Michigan State University, 1964).

³ Charles Y. Glock and Rodney Stark, American Piety: The Nature of Religious Commitment (Berkeley and Los Angeles, California: University of California Press, 1968).

⁴ Russell R. Dynes, "Church-Sect Typology and Socio-Economic Status," The American Journal of Sociology 20:5 (October, 1955), 555-60.

significant importance of social class on individual behaviour is supported by the study results. The lower social class clergyman has conservative attitudes and passive behaviour; the upper social class counterpart has liberal attitudes and active behaviour with regards to social issues. There is only a slight positive trend between ethnicity and attitudes but no significant association between ethnicity and behaviour of clergymen. The clergyman of high ethnicity tends to be slightly conservative in his attitudes; the clergyman of low ethnicity tends to be slightly liberal in attitudes.

In all three cases, there is a stronger association between the independent variable and the respective attitudes than that of behaviour. This finding lends support to Davis'⁵ observation that clergymen have higher intentions than their behaviour indicates.

The results show that theology and social class are of much greater significance than ethnicity in relation to attitudes and behaviour.

Variance from the Hypotheses

The ethnicity variable tends towards a slightly positive association with social attitudes and, contrary to the hypotheses, no significant association with social behaviour.

⁵ Jerome Davis, "The Social Action Pattern of the Protestant Religious Leader," American Sociological Review 1:1 (February, 1936).

Even when each of the indicators of ethnicity (ethnic background of clergyman, length of parents' residence in Canada, parents' place of birth, per cent of congregation first and second generation, and per cent of time ethnic language was used) were cross tabulated with attitudes and behaviour, there was no statistically significant association between any single indicator and the dependent variables. It would appear then that generally speaking there is no significance between ethnicity and attitudes and behaviour. However, if one looks at the predominant ethnicity within a certain denomination--some denominations appear to follow the hypotheses. The clergymen with a predominantly lower ethnicity in the United and Anglican churches tend to be liberal in attitudes and active in behaviour. The clergymen with a predominantly higher ethnicity in the Ukrainian Catholic and especially the Greek Orthodox churches tend to be conservative in attitude and passive in behaviour. Variance in the hypotheses were represented by the Evangelical, Pentecostal, Baptist, Lutheran and Mennonite denominations. The Evangelical and Pentecostal groups have long been known to display the sect-like characteristics of isolation from the world and hence a conservative-passive posture. Their variance from the hypotheses, however, results in the finding that the lower class sect-like Evangelical is not, as commonly thought, of high ethnicity. One plausible explanation

for the variance of Baptists, Lutherans, and Mennonites from the hypotheses, while the Ukrainian Catholics and Greek Orthodox adhered to the hypotheses, can probably be given by a finding in one study that the people with a German background (including many Baptists, Lutherans, and Mennonites) have been found to be less resistant to change than Slavic backgrounds.⁶ This could plausibly be extended to changes in attitudes and behaviour. Furthermore, one must observe that the Ukrainian Catholic and Greek Orthodox denominations are very nationalistic ethnic churches. No doubt the resulting social cohesion and solidarity would tend towards conservative status quo positions that would be perpetuated for longer periods of time.

In any case, the denominational membership appears to have stronger significance than ethnicity of the clergyman. Nonetheless, there seems to be a very good association between ethnicity and denomination as seen in the ethnic churches such as the Ukrainian Catholic and Greek Orthodox. Perhaps variables underlying both ethnicity and denomination need to be uncovered.

Contribution of this Study

The implications of this study make a significant

⁶ W.S.F. Pickering, "Religion and the Undergraduate" (Unpublished report, St. John's College, Winnipeg, 1965).

contribution for the direction that the theoretical development of the sociology of religion should take. A study of religion, it suggests, is an integral part to any sociological analysis of society today. Whereas Durkheim and Weber discussed the influence of society upon religion and vice versa, respectively, this study suggests factors that relate to both. Troeltsch's sect-church typology and other kindred other-and this-worldly concepts represent an important approach in the suggested direction to study man's relationship to his social environment. These concepts, however, are too broad to be used in empirical research of the twentieth century where theory and empirical evidence must coincide. Broad categories like Protestant, Catholic, and Jew are likewise inadequate for describing individual's practices in social issues. One need only note the vast number of differences between and within Protestant denominations to see the lack of precision in such concepts. Recent studies, such as Glock and Stark's, refine the above-mentioned categories significantly. Their concepts of religious involvement also represent an important analysis in the description of religiosity and social concern. It is necessary, however, to refine the focus of analysis, as this study suggests, and look at the consequential variable of religiosity and discover the interplay between the consequential and ideological as well as the social class and ethnicity variables. This

study has taken both the attitudinal and behavioural aspects of Glock and Stark's consequential dimension and examined the relationship between the two, as well as the relationship of these two to three other variables: theology, social class, and ethnicity.

Research Problems and Implications for Future Research

One of the main problems in the study was the smallness of the sample. The study was limited to Winnipeg and hence cannot necessarily be said to be representative of Canada. Therefore, studies in other urban centres and rural areas are needed. In Canada, a wide range of large urban centres should be chosen to represent the whole country, such as: Vancouver in the west, Calgary and Saskatoon on the prairies, The Lakehead, Toronto and Montreal--the two largest cities in Canada, Quebec City with its French element, Fredericton, Halifax, and Charlottetown in the Maritimes, and St. John's in Newfoundland. Such a large study would require about 2000 questionnaires and much more funds. It would, however, detect large scale geographic differences. Since a local study has shown rural-urban differences in social exposure and motivation⁷, it would also be necessary

⁷ Leonard B. Siemens and Leo Driedger, Some Rural-Urban Differences Between Manitoba High School Students (Published report, The Faculty of Agriculture and Home Economics, University of Manitoba, Winnipeg, Manitoba, 1965).

to select numerous rural samples to see if such a distinction can be found among clergymen.

The sample was not random. All clergymen were mailed questionnaires but only one out of three replied. This could perhaps be remedied through extensive interviewing of more clergymen or using three mailings rather than two.

The study had a conspicuous lack of liberals the majority of which came primarily from the United Church. Since only one out of four United Church clergymen responded, perhaps, if a large national sample were conducted, letters of reference like those used for the Catholic Church would be not only feasible but also helpful. It could also be that many United Church clergymen did not respond because they considered the instrument too fundamentalist. On the other hand, perhaps the instrument used was not refined enough to detect the differences between conservative and liberal.

The study included no Jehovah's Witnesses or Jewish responses. The former are a fast growing sect on which few studies have been done. Responses would probably require extensive interviews. To study the Jews a separate questionnaire would have to be prepared. Nonetheless, since Jews are a significant minority, Canadian studies should include them.

The present study does not account for social change.

A subsequent study on Winnipeg clergymen should be done to uncover changes in attitudes and behaviour.

In future research the four variables of theology, social class, attitudes, and behaviour should be used since they were found to be important in examining religion and social involvement. Their inter-relationship should again be examined because they proved to be significant in this study. Although ethnicity did not appear too important a variable in this study, it has been important historically as Niebuhr⁸ suggests. The variable should be reexamined and refined. Ukrainian Catholic and Greek Orthodox clergymen for instance appeared significantly important in respect to ethnicity. Durkheim⁹ found significant differences in behaviour by nationality. Perhaps ethnicity should be defined more precisely along nationality lines such as Ukrainian, German, French, etc. Refinements in the ethnicity variable should also be made in respect to the degree of assimilation. For example, the language indicator perhaps should be broadened to include per cent of time the clergyman spoke entirely in the ethnic language. The present indicator, the amount of time an ethnic language is used in the worship

⁸H. Richard Niebuhr, The Social Sources of Denominationalism (New York: Meridian Books, 1957).

⁹Emile Durkheim, Suicide, trans. by John A. Spaulding and George Simpson (New York: The Free Press, 1951).

service might not be a good indicator of ethnicity but an indicator rather of ritual in the worship service which may be somewhat unrelated or irrelevant to the individual's ethnicity.

It was found that meaningful distinctions could be made among the denominations. However, there did not seem to be any significant explanation for variances within denominations. Perhaps the division of denominations into their different conferences (Baptists and Mennonites) and synods (Lutherans) might explain why the above-mentioned denominations had large differences on some variables. Glock and Stark¹⁰ illustrated such differences within denominations on the question of requirements for salvation.

Since clergymen are such a good sample because they tend to hold more distinct views and can verbalize their position better, future studies should keep this in consideration when looking at religion and social issues.

In conclusion, this study finds and suggests that a study of the refined variables of theology, social class, and ethnicity in relationship to attitudes and behaviour yields important results in the attempt to explain social attitudes and behaviour.

¹⁰ Charles Y. Glock and Rodney Stark, Religion and Society in Tension (Chicago: Rand McNally and Company, 1965), p. 102.

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APPENDICES

APPENDIX A

QUESTIONNAIRE

(This section Protestant only)

The questionnaire is divided into two sections. The first part contains questions about your church, and the second part is related to you and your ministry. It is important that you answer all questions if possible.

1. In what year was your congregation organized? _____
2. How many persons are included in the membership of your church, excluding children under 15?

3. What per cent of the total membership are active? ACTIVE IS DEFINED AS EITHER MAKING A REGULAR CONTRIBUTION TO THE CHURCH, OR ATTENDING WORSHIP SERVICES AT LEAST HALF THE TIME, OR BOTH.
_____ %
4. What per cent of the men in your church, as accurately as you know, are in each of these employment groups? BE SURE TO NOTE THAT THESE ARE OCCUPATIONAL, NOT INCOME GROUPS.
_____ % 1. White collar (Professionals, managers, proprietors, clerks, bookkeepers, etc.)
_____ % 2. Blue collar (Factory and manufacturing employees, truck drivers, service employees, laborers, etc.)
_____ % 3. Unemployed
_____ % 4. Retired
5. What per cent of your total membership are first and second generation immigrants into Canada?
_____ None
_____ Per Cent

6. Of the first and second generation immigrants, what per cent are of the following ethnic origin?
- _____ English _____ German _____ Scandinavian _____ Italian
 _____ French _____ Ukrainian _____ Dutch _____ Polish
 _____ Other (Indicate) _____
7. Do you use any other language than English in your worship or liturgical services?
- _____ No
- _____ Yes Which language? _____
 What per cent of the time? _____%
8. When was your religious denomination started?
- _____ Where? _____
9. Would you describe the organization of your denomination as:
- | | |
|--------------------------------------|---------------------------------|
| _____ 1. Congregational | _____ 4. Episcopal-Presbyterial |
| _____ 2. Congregational-Presbyterial | _____ 5. Episcopal |
| _____ 3. Presbyterial | _____ 6. Uncertain |
10. Does your denomination impose any demands or requirements on your congregation?
1. In the calling of a minister?
2. Financial levies or apportionments?
3. Program materials? (Church School literature, etc.)
- The following questions are related to you as a clergyman, and your attitudes, beliefs and ministry.
11. How long have you been pastor of this church? _____
12. How long have you been a clergyman? _____

13. What is your age? _____
14. Where were you born? Country (Nation) _____
Province (State) _____ City _____ Rural _____
15. In which country were your parents born?
Father _____ Mother _____
16. IF PARENTS NOT BORN IN CANADA. Did they live in Canada?
_____ No _____ Yes How long? _____
17. What kinds of work did you do prior to becoming a
clergyman? (If any)
1. _____
 2. _____
 3. _____

QUESTIONNAIRE

(This section Catholic only)

The questionnaire is divided into two sections. The first part contains questions about your church, and the second part is related to you and your ministry. It is important that you answer all questions if possible.

1. In what year was your parish organized? _____

2. How many families are there in your parish which have baptized members?

How many baptized adults are in your parish, excluding children under 15?

3. What per cent of these baptized adults are active?
ACTIVE IS DEFINED AS EITHER MAKING A REGULAR CONTRIBUTION TO THE CHURCH, OR ATTENDING WORSHIP OR MASS AT LEAST HALF THE TIME, OR BOTH.
_____ %

4. What per cent of the men in your parish as accurately as you know, are in each of these employment groups? BE SURE TO NOTE THAT THESE ARE OCCUPATIONAL, NOT INCOME GROUPS.

_____ % 1. White collar (Professionals, managers, proprietors, clerks, bookkeepers, etc.)

_____ % 2. Blue collar (Factory and manufacturing employees, truck drivers, service employees, laborers, etc.)

_____ % 3. Unemployed

_____ % 4. Retired

5. What per cent of your baptized adults are first and second generation immigrants into Canada?

_____ None

_____ Per Cent

6. Of the first and second generation immigrants, what per cent are of the following ethnic origin?

___ English ___ German ___ Scandinavian ___ Italian
 ___ French ___ Ukrainian ___ Dutch ___ Polish
 ___ Other (Indicate) _____

7. Which languages do you use in your

Liturgical services? _____ Non-liturgical services? _____

Homilies? _____

The following questions are related to you as a clergyman, and your attitudes, beliefs and ministry.

8. How long have you been pastor of this parish? _____
9. How long have you been a clergyman? _____
10. What is your age? _____
11. Where were you born? Country (Nation) _____
 Province (State) _____ City _____ Rural _____
12. In which country were your parents born?
 Father _____ Mother _____
13. IF PARENTS WERE NOT BORN IN CANADA. Did they live in Canada?
 No _____ Yes _____ How long? _____
14. What kinds of work did you do prior to becoming a clergyman? (IF ANY)
1. _____
2. _____
3. _____

(This section Protestant and Catholic)

18. Do you have another job in addition to being a clergyman?

_____ No

_____ Yes What kind of work is it? _____

How many hours a week? _____

19. What is (was) your father's main occupation? (What kind of work did he do?)

20. What formal education have you completed? CIRCLE HIGHEST GRADE.

Grade School 5 6 7 8

High School 9 10 11 12 13

College 1 2 3 BA Where? _____

Graduate School BD MA MTh Doctorate Where? _____

Other School (Bible, vocational, etc.) Specify _____

Number of years? _____ Where? _____

21. What is your total income per year? RECORD EXACT FIGURE IF POSSIBLE. IF NOT, CHECK THE RIGHT CATEGORIES.

Basic Salary _____ 1. Under \$4,000

_____ 2. \$4,000. - \$5,999.

_____ 3. \$6,000. - \$7,999.

_____ 4. \$8,000 - \$9,999.

_____ 5. \$10,000 - \$11,999.

_____ 6. Above \$12,000 \$ _____

Parsonage _____

Car Allowance _____

Other (gifts, insurance,
pensions,
utilities) \$ _____

Other (Investments) _____

Part time work _____

TOTAL INCOME \$ _____

22. Do you believe in God as a loving Heavenly Father?

_____ No

_____ Yes

_____ Uncertain

23. Will some be punished in life after death?

_____ No

_____ Uncertain

_____ Yes

How? _____

24. Do you believe in the virgin birth of Christ?

_____ No

_____ Yes

_____ Uncertain

25. Do you believe in the physical resurrection of Christ?

_____ No

_____ Yes

_____ Uncertain

26. Do you believe in the second coming of Christ?

_____ No

_____ Yes

_____ Uncertain

27. Would you make a brief statement as to what is essential for salvation?

28. Here are three statements concerning the Bible. Which one is closest to the position you hold?

- 1. The Bible is God's Word and all it says is true. _____
- 2. The Bible was inspired by God and its basic moral and religious teachings are true. _____
- 3. The Bible was written by men inspired by God and its basic moral and religious teachings are true, but it contains some errors. _____
- 4. Other reply. SPECIFY _____

(This section is Protestant only)

29. Which nationally or internationally known theologians, preachers, evangelists or writers are the closest to your own theological position? Name several.

- Names:
- 1. _____
 - 2. _____
 - 3. _____

30. How would you place yourself theologically? MARK SEVERAL IF NECESSARY

- | | |
|----------------------|----------------------|
| _____ Liberal | _____ Evangelical |
| _____ Existentialist | _____ Conservative |
| _____ Neo-orthodox | _____ Fundamentalist |
| _____ Other. SPECIFY | _____ |
| | _____ |
| | _____ |

31. Name three Winnipeg area clergymen whom you feel most comfortable with. Name their denominations also.

- | Clergymen | Denomination |
|-----------|--------------|
| 1. _____ | _____ |

- 2. _____
- 3. _____

32. How many sermons do you preach per year? _____

33. In how many of these sermons per year do you specifically focus on current social problems?

Number of sermons

Entire sermon on social problems? _____

Major part of sermon on social problems? _____

References made to social problems? _____

34. If you were asked to list the three most important social problems confronting North Americans, which ones would you list?

1. _____

2. _____

3. _____

(This section is Catholic only)

29. Which nationally or internationally known theologians, preachers, evangelists or writers are the closest to your own theological position? Name several.

Names: 1. _____

2. _____

3. _____

30. Do you read the following newspapers?

The Wanderer _____ Yes _____ No

The National Catholic Reporter _____ Yes _____ No

31. Name three Winnipeg area clergymen whom you feel most comfortable with. Name their church affiliation also.

Clergymen

Church

- 1. _____
- 2. _____
- 3. _____

32. How many sermons homilies do you preach per year? _____

33. In how many of these homilies per year do you specifically focus on current social problems?

Number of homilies

Entire homily on social problems? _____

Major part of homily on social problems? _____

References made to social problems? _____

34. If you were asked to list the three most important social problems confronting North Americans, which ones would you list?

- 1. _____
- 2. _____
- 3. _____

(The following section is for Protestant and Catholic)

35. Is there an organization in your church which works with social problems? (Social Action Committee, etc.)

_____ No

_____ Yes

36. What are some of the problems this committee deals with?

ON THIS PAGE ARE SIX QUESTIONS, 37 - 42, WHICH ARE CONCERNED WITH EIGHTEEN SOCIAL ISSUES WHICH HAVE BEEN SELECTED. PLEASE READ THE QUESTIONS AND ANSWER EACH ONE OF THE SIX ON THE NEXT PAGE, PLACING YOUR ANSWER IN THE CHART.

37. Rank the eighteen social issues on the next page in order of importance. PLACE A 1 BEHIND THE ISSUE WHICH YOU THINK IS THE GREATEST PROBLEM IN NORTH AMERICA, A 2 BEHIND THE ONE THAT IS THE SECOND GREATEST PROBLEM, DOWN TO 18 INDICATING THAT THIS IS LEAST IMPORTANT AS A PROBLEM.
38. Have you preached, spoken, or lectured on any or all of these issues during the past year? ENTER HOW OFTEN IN CHART ON NEXT PAGE.
39. Have you written on any of these eighteen issues? (articles, pamphlets, books, sermons printed, etc.) Have you written to anyone expressing your concern about any of these issues? (letters to government, signed statements, written or telephoned TV or radio stations, etc.) Which ones? ENTER IN CHART ON NEXT PAGE.
40. How many books have you read on these eighteen issues in the past year? ENTER NUMBER OF BOOKS READ ON EACH ISSUE IN CHART ON NEXT PAGE.
41. On which of these eighteen issues has your church or denomination made a statement or stated a position? ENTER IN CHART ON NEXT PAGE.
42. Apart from the above activities, have you personally worked on any of these issues locally? (member of committee, helped organize groups, contribution of funds, campaigned for an issue, etc.) ENTER NUMBER OF INVOLVEMENTS UNDER EACH ISSUE IN CHART ON NEXT PAGE.

Have you any other comments? _____

ENTER ANSWERS TO QUESTIONS 37 - 42 IN THE CHART

EIGHTEEN ISSUES	Q.37 RANK 18 ISSUES (1-18)	Q.38 NUMBER OF TIMES PREACHED	Q. 39 NUMBER OF ITEMS WRITTEN	Q.40 NUMBER OF BOOKS READ	Q.41 CHURCH STATE- MENTS	Q.42 LOCAL CHURCH WORK
1. United Nations Support						
2. Threat of Nuclear War						
3. Vietnam War						
4. Communism in North America						
5. Big Business Monopoly						
6. Labor Union Power						
7. Unemployment						
8. Racial Dis- crimination						
9. Free Speech						
10. Censorship of Movies, etc.						
11. Medicare						
12. Poverty						
13. Juvenile Delinquency						
14. Sex Deviancy						
15. Sunday Business Closing						
16. Alcoholic Drinking						
17. Use of Narcotic Drugs						
18. Divorce						

43. What organizations, committees or associations outside of your local church do you belong to?

44. Do any of these organizations deal specifically, or to any degree, with social problems? Which problems?

45. Have you written to or spoken with any city officials, legislators, or other responsible leaders about any of the 18 issues listed? Which ones?

46. How do you react to groups and individuals who are active in many of these social problems?

47. Do you tend to agree or disagree with the following?
CHECK.

1. The church is working hard to solve social problems in our society

Agree
 Disagree

2. Churches are not very effective in solving social problems in our society.

Agree
 Disagree

3. It is not the task of the church to work with social problems.

Agree
 Disagree

The following questions are designed to find out what your attitudes are regarding selected social issues. Circle the number which most nearly expresses your attitude. You have five choices for each question.

1. STRONGLY AGREE 2. AGREE 3. UNCERTAIN 4. DISAGREE
5. STRONGLY DISAGREE

	SA	A	U	D	SD
48. Canada should continue to strongly support the United Nations.	1	2	3	4	5
49. Communist China should be admitted into the United Nations.	1	2	3	4	5
50. The most important current objectives of Western foreign policy should be to deter aggression by keeping ready the greatest military forces.	1	2	3	4	5
51. Do you approve of the discussions between East and West to deescalate the armaments race?	1	2	3	4	5
52. The United States should halt the bombing in Vietnam.	1	2	3	4	5
53. The United States has the right to protect the South Vietnamese from North Vietnamese aggression.	1	2	3	4	5
54. Communists have infiltrated Canadian and U.S.A. Institutions and have a great deal of influence in them?	1	2	3	4	5
55. Communists cannot be trusted, no matter what kind they are, as illustrated again in Czechoslovakia.	1	2	3	4	5
56. Big business has too much influence in this country.	1	2	3	4	5
57. Large corporations in Canada are interested in profit, but they also return a fair share to society by paying taxes, providing work, etc.	1	2	3	4	5

	SA	A	U	D	SD
58. Labor Unions are becoming too powerful.	1	2	3	4	5
59. Labor Unions should have the right to strike without government intervention.	1	2	3	4	5
60. Most of the unemployed (except the ill and aged) could get a job if they really tried to.	1	2	3	4	5
61. The government should spend considerable money to retrain the unskilled.	1	2	3	4	5
62. The minister should take a public stand on discrimination of the Indian.	1	2	3	4	5
63. All churches should be integrated and welcome members of other races.	1	2	3	4	5
64. A minister should be willing to conduct the wedding of an interracial couple if his service is called for.	1	2	3	4	5
65. All people in Canada should have the right to speak their convictions including those we do not agree with.	1	2	3	4	5
66. The Bill of Rights permits anyone to make speeches against religion. Do you approve of this right?	1	2	3	4	5
67. Communists in Canada should not have the right to speak publicly in favor of their beliefs.	1	2	3	4	5
68. Government should exercise greater moral censorship over movies, books, T.V., etc.	1	2	3	4	5
69. Freedom in this country should mean that anything can be printed, but each individual has the right to choose what he wants to read or not.	1	2	3	4	5

	SA	A	U	D	SD
70. Some sort of government program (such as medicare) should be enacted to assist people in handling medical expenses.	1	2	3	4	5
71. There are better ways of helping those who can't pay medical expenses, than to have a government medical program of some kind.	1	2	3	4	5
72. Taxes should be increased to raise the level of support for public welfare.	1	2	3	4	5
73. Obtaining financial assistance through welfare should not be easy so people will be motivated to help themselves.	1	2	3	4	5
74. The government should spend more to house the poor better.	1	2	3	4	5
75. Juvenile delinquents today are treated much too leniently by the police and the courts.	1	2	3	4	5
76. In many ways the juvenile delinquent is a product of the environment he grew up in. Society has a responsibility to help him when he deviates.	1	2	3	4	5
77. The Pill should be made available to college girls to lessen potential pregnancy during premarital intercourse.	1	2	3	4	5
78. All premarital petting is wrong.	1	2	3	4	5
79. Stores should not do business on Sunday.	1	2	3	4	5
80. Sunday is set aside for rest and religious purposes, although any other day set aside for such purposes would serve just as well.	1	2	3	4	5
81. Any alcoholic consumption is morally wrong.	1	2	3	4	5

- | | SA | A | U | D | SD |
|--|----|---|---|---|----|
| 82. The government should have laws against heavy drinking to curb accidents, etc. | 1 | 2 | 3 | 4 | 5 |
| 83. Marijuana smoking should not be a legal offence, and users should not be prosecuted. | 1 | 2 | 3 | 4 | 5 |
| 84. All use of narcotic drugs, unless prescribed by physicians, is wrong. | 1 | 2 | 3 | 4 | 5 |
| 85. Divorce may be permissible under some circumstances. | 1 | 2 | 3 | 4 | 5 |
| 86. The recent change in divorce laws in Canada including other grounds than adultery, are much too liberal. | 1 | 2 | 3 | 4 | 5 |
| 87. What is the respondent's sex? _____ Male | | | | | |
| _____ Female | | | | | |
| 88. What is the respondent's Winnipeg home address? | | | | | |

WE THANK YOU SINCERELY FOR YOUR TIME AND EFFORT.

APPENDIX B

Table 38. Association between theology, attitudes, and behaviour with controls for social class.

LOWER SOCIAL CLASS HELD CONSTANTA. Attitudes of Clergymen

	Conser- vative	Liberal	
Theology of Clergy- men	Conser. 42	18	60
	Liberal 0	2	2
	42	20	62

$$x^2 = 4.3 \text{ d.f.} = 1 \text{ } P < .050$$

B. Behaviour of Clergymen

	Theology of Clergy- men	Conser. 39	Liberal 0	Passive Active
		21	2	60
		39	23	62

$$x^2 = 3.5 \text{ d.f.} = 1 \text{ } P < .100$$

UPPER SOCIAL CLASS HELD CONSTANTC. Attitudes of Clergymen

	Conser- vative	Liberal	
Theology of Clergy- men	Conser. 26	28	54
	Liberal 1	15	16
	27	43	70

$$x^2 = 9.1 \text{ d.f.} = 1 \text{ } P < .005$$

D. Behaviour of Clergymen

	Theology of Clergy- men	Conser. 22	Liberal 3	Passive Active
		32	13	54
		25	45	70

$$x^2 = 2.6 \text{ d.f.} = 1 \text{ } P < .250$$

Table 39. Association between social class, attitudes, and behaviour with controls for theology

CONSERVATIVE THEOLOGY HELD CONSTANT

A. Attitudes of Clergymen

Social Class of Clergymen	Conser-vative Liberal		Total
	Lower	Upper	
	42	18	60
	<u>26</u>	<u>28</u>	<u>54</u>
	68	46	114

$\chi^2 = 5.6$ d.f. = 1 $P < .025$

B. Behaviour of Clergymen

Social Class of Clergymen	Passive Active		Total
	Lower	Upper	
	39	21	60
	<u>22</u>	<u>32</u>	<u>54</u>
	61	53	114

$\chi^2 = 6.7$ d.f. = 1 $P < .01$

LIBERAL THEOLOGY HELD CONSTANT

C. Attitudes of Clergymen

Social Class of Clergymen	Conser-vative Liberal		Total
	Lower	Upper	
	0	2	2
	<u>1</u>	<u>15</u>	<u>16</u>
	1	17	18

$\chi^2 = .1$ d.f. = 1 $P < .750$

D. Behaviour of Clergymen

Social Class of Clergymen	Passive Active		Total
	Lower	Upper	
	0	2	2
	<u>3</u>	<u>13</u>	<u>16</u>
	3	15	18

$\chi^2 = .5$ d.f. = 1 $P < .750$

Table 40. Predominant proportion (per cent) of clergy in each denomination by their theological position.

	Theology										
	Conservative			Liberal							
	100%	90%	80%	70%	60%	50%	60%	70%	80%	90%	100%
100 Baptist											
100 Lutheran											
92.9 Mennonite											
100 Pentecostal											
83.3 Presbyterian											
100 Roman Catholic											
100 Ukrainian Catholic											
100 Greek Orthodox											
100 Evangelical											
										86.7	United

