

**COMMUNITY INVOLVEMENT INDICATORS
FOR CANADA AND THE PROVINCES, 1997**

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Highlights

- This compendium portrays 49 ways Canadians aged 20 and over are involved in their community, and finds that for most, intensities of involvement vary significantly by province, faith community, and the frequency of attendance at religious services.
- Overall, prairie and Atlantic region residents are most heavily involved, followed by Ontario, British Columbia and Quebec residents -- though there are exceptions. Quebecers, for example are more inclined than residents in other regions to vote in elections, follow the news, give to the homeless, and be members of service clubs and political organizations. British Columbians head the list when it comes to helping others informally to solve problems and to teach and coach, and to donate clothing. Out of 31 types of participation in the community, prairie and Atlantic residents average 10.8, Ontario 10.2, and British Columbia and Quebec 9.9.
- Within all provinces and regions, the regular (at least monthly) attendees at religious services, with few exceptions, are more involved in the community than the infrequent or non-attendees. For example, regular attendees average 11.7 involvements out of 31 (excluding church attendance), compared with 10.2 for all Canadians. Attendees, though, are less inclined than the average Canadian to volunteer for, and donate to, environment organizations, to help others with yard work, and to give to the homeless.
- Among major faith traditions, Christians are more involved in the community than non-Christians and those with no religious affiliation in all but nine of the 49 involvements, including all summary indicators: average number of involvements, percentage volunteering formally, and informally, percentage donating, and total hours volunteered per volunteer, and total dollars given per donor.
- Overall, liberal Protestants are more involved in the community than conservative Christians, who in turn are more involved than Catholics. Conservative Christians, though, are more likely than liberal Protestants to volunteer and attend church, give more hours per volunteer, and donate more per donor. Catholics exceed both liberal and conservative Christians in volunteer hours per volunteer in the health, education, and social services voluntary sectors.
- In each faith community and with few exceptions, the regular attendees are more inclined than infrequent or non-attendees to be involved in the community. Those with a religious background but no current religious affiliation are in most cases more likely to be involved in the community than those without a religious background – this is true for all of the summary indicators.

Introduction

Community involvement takes many forms in Canada. Some 49 are portrayed in this study. They range from passive involvements such as following the news, to time-economical ones, such as donating to various types of charities and voting in elections, to potentially time intensive ones, such as helping one's neighbour and volunteering in various ways. No other Canadian study comes close to presenting the number of indicators depicted below on either a provincial or faith community basis.¹ The indicators are intended for leaders of the community and of churches in Canada, and all informed citizens interested in community involvement, plus academics interested in analysing the behaviour represented by any one or more of the indicators. They provide a snapshot of how involved Canadians are in each province and in the main faith communities, the extent to which active church attendance makes a difference in provinces and faith communities, and the difference between having a religious background or not for those with no current affiliations with places of worship. The 49 indicators appear in chapters one to 49, below, and a summary of the indicators by faith tradition and region appears in chapters 50 and 51.

The comprehensiveness of coverage is made possible by the results of Statistics Canada's 1997 *National Survey of Giving, Volunteering and Participating*. No previous survey in Canada rivals this one in terms of the range of community involvements measured, and surveyed with a sample of respondents large enough to allow details to be published for faith communities and provinces. The indicators presented below meet the suggested reliability standards of Statistics Canada; in cases where fewer than thirty respondents reported the involvement, no information is published.

From the tables for each of the 49 indicators, questions such as the following may be answered:

- What percentage of Canadians are involved in the activity?
- Is participation relatively high or low in my province? How does my province compare with other provinces?
- What is the community participation rate in my faith community? How does it compare with that in related faith communities, or those with no religious affiliation?
- Are those with a religious background but not currently affiliated with a faith more involved in the community than those without a religious background?
- Is participation higher or lower among the weekly attendees at religious services, than among the less frequent or non-attendees in each faith and province?

¹ A complementary report is Michael Hall, Tamara Knighton, Paul Reed, Patrick Bussière, Don McRae and Paddy Bowen, *Caring Canadians, involved Canadians: Highlights from the 1997 National Survey of Giving, Volunteering and Participating*, Minister of Industry, Statistics Canada, August, 1998 (71-553-XPE).

- How dependent on volunteers and charitable giving coming from the people of one faith community is the organization in which I volunteer?
- What share of the community involvement is provided by each province and faith community?
- What provinces and faith communities provide more than their share of the involvement?

All of these questions except the last one can be answered by the information in the commentary and tables accompanying each indicator (the charts present a selection of the information appearing in the tables). In order to answer the last question, the province or faith community's share of the activity may be compared to the province or faith community's share of the population, found in Table 49.

Related studies

There are two studies of direct relevance to this one, and others of indirect interest. The most comprehensive study is *Caring Canadians*.² This study presents detailed information on donors and donations, and volunteers and volunteer hours, for Canada and the provinces, and considerable national information of interest. The donor rate and total, average and median donations, are presented by age group, sex, marital status, education level, labour force status, and household income class, for each province. The average donation is given for Canada for those affiliated with a religious group and those not affiliated, for weekly church attendees and others, and for those who consider themselves to be very religious, and others. The volunteer rate, total hours, mean hours and median hours are presented for similar socio-economic groups and areas. The volunteer participation rate and average hours volunteered per year are given for the same religious categories as for donations, for Canada. Much other information is given in *Caring Canadians*, such as the reasons for volunteering or donating, and for not volunteering and donating. Almost all such information is given for Canada but not for the provinces. Besides information on donating and volunteering, *Caring Canadians* also presents some information for Canada on informal helping and participating in the community.

The second study of direct relevance to the present one related the number of involvements to the early experience of Canadians, and several other individual characteristics.³ It defines four indicators of civic awareness (following the news regularly and voting), and six intensive commitments (membership or participation in service clubs, civic or community organizations, political organizations, formal and informal volunteering, and attendance at religious services). The average number of civic awareness activities and intensive commitments are charted by province. Attending religious services regularly and having a religious background were found to be

² *Caring Canadians*, *op. cit.*

³ Frank Jones, "Community involvement: The influence of early experience", *Canadian Social Trends*, Summer, 2000, pp. 15-19.

positively associated with the number of secular intensive commitments one has, after considering the effect of several other factors. The specific indicators of community involvement are not portrayed in this study.

There are several recent studies of volunteering and charitable giving in Canada, though most do not present provincial indicators, informal volunteer indicators, or indicators for specific volunteer sub-sectors. Woolley gives a summary of the arguments for inter-provincial differences in volunteer rates, especially the unusually low rate in Quebec.⁴ She also discusses the possible reasons why voluntary activity varies by religion and religious commitment, and shows volunteer rates and charitable giving rates by province. Two studies examine volunteering by youth (age 15-19 and 20-24) and seniors (aged 55-64, 65-74 and 75+), respectively, presenting provincial rates for the detailed age groups by province for 1987 and 1997.⁵ A study of parents who volunteer presents parental volunteer rates by province and frequency of attendance at religious services, and the higher rates by weekly over monthly attendees in all provinces except Nova Scotia.⁶ Rates of volunteering by sub-sector, of informal volunteering, and donating to food banks and to the homeless are presented in another study for the employed population that is religiously committed and otherwise.⁷ Reed and Selbee find that 28% of the most civic minded Canadians account for 83% of volunteer hours, 77% of charitable giving, and 69% of civic participation.⁸ The authors note that Saskatchewan consistently has the highest levels of contributing and participating, while Quebec consistently has the lowest levels.

Charitable giving and attendance at religious services are the only other types of community involvement that are reasonably well studied in Canada, though again most do not present provincial indicators, nor indicators for specific volunteer sub-sectors or faith communities. Though there are few studies of charitable giving by type, one provides a detailed analysis of to religious organizations.⁹ Another study presents religious commitment indicators, including weekly and regular attendance rates, for

4 Frances Woolley, "The strengths and limits of the voluntary sector", *ISUMA: Canadian Journal of Policy Research*, vol. 2, no. 2, Summer, 2001, pp. 21-27.

5 Frank Jones, "Youth volunteering on the rise", *Perspectives on employment and income*, Spring, 2000; and Frank Jones, "Seniors who volunteer", *Perspectives on employment and income*, Autumn, 1999, pp.9-17.

6 Frank Jones, "Volunteering parents: Who volunteers and how are their lives affected?", *ISUMA: Canadian Journal of Policy Research*, vol. 2, no. 2, Summer, 2001, pp. 69-74.

7 Frank Jones, "Workers who are religiously committed, and workplace religion in Canada, 1997", *Religious Commitment Report*, 01-07, May, 2001.

8 Paul Reed and L. Kevin Selbee, "Canada's civic core: On the disproportionality of charitable giving, volunteering and civic participation", *ISUMA: Canadian Journal of Policy Research*, vol. 2, no. 2, Summer, 2001, pp. 28-33.

9 Frank Jones, "An analysis of donations to religious organizations in Canada, 1997", *Religious Commitment Report*, 01-05, March, 2001.

provinces and metro areas, and for faith communities, in 1997.¹⁰ One study presents weekly and regular attendance for the employed.¹¹

Definitions and missing information

All indicators are measured for the civilian population aged 20 and over living in private households, excluding Indian Reserves, in the ten provinces of Canada.¹² The Catholic population (mostly Roman Catholic but including some other Catholics) is divided into two groups, English and French, and the language is determined by the language of the questionnaire filled out by the respondent. *Liberal Protestants* (also called liberal Christians) are defined as affiliates of the United, Anglican, Presbyterian and Lutheran Churches; obviously not all the adherents of these denominations would consider themselves to be theologically liberal. *Conservative Christians* comprise Baptists, Pentecostals, and adherents of smaller denominations; not all would consider themselves to be theologically conservative. Non-Christian faiths are added together because the sample is too small to produce reliable estimates of specific non-Christian faiths: the sample is largest for the Jewish faith, 91, followed by Islam, 65.

Blank cells in the tables and missing bars in the charts mean either that the sample reporting the activity is less than 30, or that the population with no religious affiliation was not asked the question regarding frequency of attendance at religious services. The population with no religious affiliation is divided into two groups, those who were active, and those who were inactive in a religious organization when they were in grade or high school, called “*no religion now*”, and “*no religion ever*” respectively, and often referred to as those with, and without, a religious background. The survey question regarding attendance at religious services is “Other than on special occasions (such as weddings, funerals or baptisms), how often have you attended religious services or meetings in the past 12 months?” The questions applying to many of the indicators appear in the section of the report containing the description, charts, and tables for the indicator in question. The reference period for the volunteering and donating indicators is November 1, 1996 to October 31, 1997.

As in all surveys the response of the respondent may not reflect reality, and all definitions of measures apply to the reported behaviour, not necessarily the actual. The

10 Frank Stephen Jones, “Religious commitment in Canada’s metro and non-metro areas in 1997”, *Religious Commitment Report*, 00-02, December, 2000.

11 Frank Jones, “Workers who are religiously committed, and workplace religion in Canada, 1997”, *Religious Commitment Report*, 01-07, May, 2001.

12 The 20 year old limit is observed in accordance with the practice of Richard B. Freeman in his study “Working for nothing: the supply of volunteer labor”, *Journal of Labor Economics*, vol. 15, no. 1, pt. 2, 1997, pp. S140-S166. It is possible that some of the indicators, such as charitable giving and voting in the previous election when the teenager might not have been of voting age, would not be very well reported by teens.

incidence of voting in federal, provincial, and municipal elections, for example, is much higher in the results appearing in this study than the incidence observed in recent elections, perhaps because many citizens are reluctant to admit neglect of such important civic functions, and perhaps also because voters are more likely to respond to a survey on community involvements (though adjustments for the 22% non-response were extensive and would have corrected much of the under-representation of non-voters). As actual voting cannot be linked to the responses of this survey, the nature of this problem cannot be examined directly. One reviewer proposes that an indirect study of the relationship between voting, religion and other characteristics would be possible by aggregating the appropriate census variables by electoral districts for which the actual voting results are available.

List of indicators

The first and last indicators are atypical of the others. The first indicator is an average number of a possible 31 community involvements. The last indicator depicts the attendance at religious services, which is itself a form of community involvement. The other 47 indicators are of two types. One portrays the participation rate in the particular activity -- the percentage voting in the preceding municipal election for example. The second type measures the intensity of community involvement by participants -- the dollars donated annually to charity by donors, for example. The 49 indicators are listed below.

1. Average number of community involvements, out of a possible total of 31. The 31 are identified by an asterisk in the following list.

Following the news and voting in elections

2. Percentage of the population that follows local and regional news and current affairs daily*
3. Percentage of the population that follows national news and current affairs daily*
4. Percentage of the population that follows international news and current affairs daily*
5. Percentage of the population that voted in the 1997 federal election*
6. Percentage of the population that voted in the most recent provincial election*
7. Percentage of the population that voted in the most recent municipal election*

Volunteering in formal organizations in the previous year: volunteer rates and hours volunteered per month

8. Percentage of the population volunteering
9. Average hours per month volunteered by volunteers

10. Percentage of the population volunteering for health organizations*
11. Average hours per month volunteered in health organizations per health volunteer
12. Percentage of the population volunteering for education and research organizations*
13. Average hours per month volunteered in education and research organizations per education-research volunteer
14. Percentage of the population volunteering for social service organizations*
15. Average hours per month volunteered in social service organizations per social service volunteer
16. Percentage of the population volunteering for environment organizations *
17. Average hours per month volunteered in environment organizations per environment volunteer
18. Percentage of the population volunteering for religious organizations*
19. Average hours per month volunteered in religious organizations per religion volunteer

Informal volunteering: helping others beyond the household on one's own initiative in the previous year

20. Percentage of the population volunteering informally on their own
21. Percentage of the population providing care or support to the sick or elderly on their own*
22. Percentage of the population visiting the elderly on their own*
23. Percentage of the population helping someone with shopping or driving someone to appointments*
24. Percentage of the population babysitting without being paid*
25. Percentage of the population helping others with housework*
26. Percentage of the population helping others with yard or maintenance work*
27. Percentage of the population helping others to write letters or solve problems*
28. Percentage of the population teaching or coaching on their own*

Donating to charity during the previous year: donors of money and goods

29. Percentage of the population donating to charity
30. Dollars donated to charity, per donor
31. Percentage of the population donating to health organizations*
32. Dollars donated to health organizations, per donor
33. Percentage of the population donating to education and research organizations*
34. Dollars donated to education and research organizations, per donor
35. Percentage of the population donating to social service organizations*
36. Dollars donated to social service organizations, per donor
37. Percentage of the population donating to environment-related organizations*

- 38. Dollars donated to environment-related organizations, per donor
- 39. Percentage of the population donating to philanthropic and voluntarism organizations*
- 40. Dollars donated to philanthropic and voluntarism organizations, per donor
- 41. Percentage of the population donating to religious organizations*
- 42. Dollars donated to religious organizations, per donor
- 43. Percentage of the population giving food to a food bank or like organization*
- 44. Percentage of the population donating clothing or household goods to a non-profit organization*
- 45. Percentage of the population giving money to the homeless or street people*

Membership in civic associations and organizations; attendance at religious services

- 46. Percentage of the population that are members of a political organization*
- 47. Percentage of the population that are members or participants in a service club or fraternal association*
- 48. Percentage of the population that are members of a neighbourhood, civic, community or school association*
- 49. Percentage of the population by frequency of attendance at religious services in the previous year

Content of charts, tables, and commentary for each indicator

Each of the 49 indicators is represented by two charts, two tables, and a commentary on the indicator and tables. All charts and tables apply to the population aged 20 and over, defined above. The first chart shows the indicator for weekly or monthly (regular) attendees at religious services by faith community, others (less frequent or non-attendees in the previous year) affiliated with the faith community, and the total for the faith community. The line indicating the total in a faith is not the average of the bars representing regular and less frequent/non-attendees, because the numbers of persons represented in the two bars differ – the total is a weighted average. The indicator for those with no religious affiliation, now or ever, is also displayed. The second chart shows the indicator for weekly or monthly attendees by province, and for less frequent or non-attendees in the province, and the total for the province. Sub-totals are also displayed in each chart, Christian, Catholic, liberal Protestant, conservative Christian, Atlantic Canada, and Prairie Provinces, for example.

The first table provides more detail than the first chart. It shows the indicator by the same faith communities, but for weekly attendees, monthly attendees, at least monthly attendees (the sub-total), less frequent attendees, and non-attendees in the preceding year. The share of the population in each faith community and frequency of attendance (percentage of all volunteers who are Presbyterian, for example) is shown in the second

half of the table.

The second table provides more detail than the second chart. It shows the indicator by province, but for weekly attendees, monthly attendees, at least monthly attendees (the sub-total), less frequent attendees, and non-attendees in the preceding year. The Canada total in this table differs slightly from the total given in the first table, because it includes the unclassified religions, such as New Age. The share of the population in each province and frequency of attendance (percentage of all volunteers who live in Quebec, for example) is shown in the second half of the table.

The commentary for each indicator normally gives the question yielding the information for the indicator, or the definition of the indicator, followed by a description of some of the information in each table. The Christian total is compared with the non-Christian and no religious affiliation totals. Then Catholics are compared with liberal Protestants and conservative Christians, and major variation within these three groups may be noted. For many indicators, the indicator for the weekly attendees in some faith communities is then compared with that for the non-attendees in the same faith communities. For other indicators the weekly indicator, or the weekly plus monthly indicator, is compared with the total for the faith community, because the weekly estimates are not published for some faiths owing to a small sample. The difference among those with no religious affiliation, “no religion now” (those with a religious background) and “no religion ever”, is noted if it is judged significant.

The share of the activity attributable to Christians, non-Christians and those with no religious affiliation is also reported in the commentary. These shares may be higher or lower than expected, where the expectation is based on the distribution of the population given in Table 49. If the share is higher than expected for a religious tradition, the tradition is described as “over-represented” in the activity. This use of the term over-represented is not intended to imply an abnormal representation in the activity by the faith tradition, or a negative result; rather, most would consider it to be a positive result. Over-representation means higher than normal commitment to a public-spirited activity. A similar comment applies to the use of the term “under-representation”.

The commentary on the second table notes the indicator for Canada, and the provinces in which the indicator is especially high or low. Then it compares the indicator for the weekly attendees with that for the non-attendees, pointing out the provinces in which this difference is widest or exceptional.

Because of the large number of indicators in each table, it is not possible to comment on most of them, even when differences are substantial or unexpected. The reader is invited to explore these according to his or her interests. An English Catholic who attends monthly, for example, might be interested in comparing his group’s involvement in the community to that of French Catholics, or to those who attend monthly in other faith communities. Or he might like to compare his involvement to the English Catholics

who attend monthly. Such comparisons are easily carried out with the information portrayed.

Summary comments on the five groups of indicators

The first group of indicators is following the news daily and voting in elections. Over two thirds of Canadians say they follow the news, and a higher percentage follow the local news than the national news, and the national news than the international. This pattern holds in Canada's five major regions. The regular attendees at religious services are more inclined than average to follow the news, both in Canada, and in each region. Concerning voting, over three-quarters of Canadians say they voted in the most recent (prior to the October-November, 1997 survey) federal and provincial elections, and six in ten in the most recent municipal election. In each of the regions there is little difference between the percentage voting in either federal or provincial elections, though these percentages exceed the percentage voting in municipal elections in all regions. Voter rates of the regular attendees exceed the average in each of the regions.

The second group of indicators comprise volunteering in each of five types of voluntary organizations, and the hours volunteered per volunteer. Just over three in ten Canadians aged 20 and over volunteered in the preceding year, some 5% in health organizations, 6% in education organizations, 10% in social service organizations, 1% in environment organizations, and 7% in religious organizations. Volunteering in other types of organizations is relatively rare and so not included in the list of indicators. Rates of volunteering tend to be highest in the Prairie Provinces and lowest in Quebec, though there are exceptions, for example, Atlantic Canadians are more inclined to volunteer in social service organizations than Prairie residents. In most regions and sectors the regular attendees at religious services are more likely than the average to volunteer; volunteering in the environment sector is the only consistent exception. Canadian volunteers average 13 hours per month, and the regular attendees 15.

The third group of indicators comprise informal volunteering not through a voluntary organization. Almost three-quarters of Canadians provided informal help of various kinds in the year preceding the survey. Helping with shopping and baby sitting is most common, four in ten Canadians are involved in each activity, and visiting the elderly and helping to solve problems are almost as common. Three in ten help with housework, the same proportion that helps with yard work, and slightly more than those who provide care. Only one in eight teaches or coaches informally. The regular attendees are more involved than average in all of these activities, except yard work.

The fourth group of indicators comprise donations to six types of voluntary organizations, plus donations of food, clothing, and giving to the homeless. Four in five Canadians report donations to charity, over half give to food banks, almost two-thirds

donate clothing, and one in five give to the homeless. Among charities, health organizations are most likely to be supported, by over six in ten, followed by education and religion organizations, about four in ten. At the other end of the spectrum, only one in twenty support environmental organizations. Average donations per donor are \$250 in total, about \$60 to health and environmental organizations, and about \$40 to religious and social services organizations. In most instances the regular attendees at religious services are more likely to donate, and to donate more money, than average. Over all types of donations, nine in ten regular attendees donate an average of \$451, compared with eight in ten Canadians who average \$250 per donor. Regular attendees are slightly less inclined than average, however, to give to the homeless and to environmental and philanthropy organizations.

The fifth group of indicators comprise memberships and attendance at religious services. Only 4% belong to political organizations, 9% to service clubs, and 9% belong to civic or neighbourhood associations. Membership rates are significantly higher than average among regular attendees at religious services, a pattern to be observed in all regions. Membership in political and civic organizations is relatively high in the Prairie Provinces and relatively low in Ontario and British Columbia. Membership in service clubs is relatively high in Quebec, and low in British Columbia. Some 31% of Canadians attend religious services regularly. Attendance rates are especially high in the Atlantic Provinces and low in British Columbia. Among faith communities, attendance rates are highest among conservative Christians, followed by English Catholics and non-Christians, and finally French Catholics and liberal Protestant denominations. Attendance statistics are not collected for those who say they have no religious affiliation.

1. The number of community involvements

The first indicator is the average number of community involvements out of a possible total of 31. The 31 are noted in the above list by an asterisk (List of indicators). Regular attendance at religious services is not one of the 31, because if it were, the indicators for Christian and regular attendees would be inflated, by definition.

Canada's Christian population averages 10.9 involvements, compared to 8.1 by non-Christians and 9.1 by the population with no religious affiliation (Table 1a). Within the Christian total, liberal Christians have the most involvements, 11.8, followed closely by conservative Christians, 11.2, and Catholics, 10.4. Of the liberal Christians, the United Church affiliates are most involved, with 12.2 involvements. Baptists stand out among conservative Christians with 11.7 involvements, while English Catholics average more involvements than their French counterparts, 10.9 versus 10. In all faiths the weekly attendees are more involved in the community than the non-attendees. The difference is greatest among United Church affiliates (14.1 versus 10.5), Presbyterians (13.7 versus 9.6) and Baptists (12.7 versus 8.8). Among those with no religious affiliation, those with a religious background are more involved in the community than those without a religious background (10.9 versus 8.7).

Overall, Canadian adults average 10.2 community involvements (Table 1b). The average number is highest in Saskatchewan, 11.4, Nova Scotia, 11, and Manitoba, 10.9; and lowest in Quebec and British Columbia, 9.9 each. In every province, those attending religious services weekly are more involved in the community than those not attending religious services in the previous year. The difference is widest in Prince Edward Island, five involvements, and least significant in Quebec, 2.4, and British Columbia, 2.3. In all of Canada the weekly attendees have 12 community involvements, three more than those of the non-attendees. This difference would be one extra involvement in all provinces if religious attendance were added to the list of 31 possible involvements.

Christians provide 75.4% of Canada's total involvements, more than if they provided according to their share of the population, 71.4% (Tables 1a and 49b). Catholics provide their share of the involvements, 42.5%, while liberal Protestants provide more than their share 22.4%. Conservative Christians provide 10.5% of the involvements, which is also more than their share of the population. Non-Christians provide 3.1% of all involvements, fewer than their share, while the no religion group provides 21.5% of the involvements, also fewer than their share.

Ontario has the largest share of Canada's total involvements, 38%, which equals its share of the population (Tables 1b and 49b). Quebec has 24.1% of Canada's involvements, but 25% of the population. Saskatchewan has 3.5 % of Canada's involvements, more than its 3.2% of the population. The share of involvements by weekly attendees presents a slightly different picture. Ontario's 42.2 % of Canada's weekly attendees provide 41.6 % of all involvements by weekly attendees. In contrast, weekly attendees in Nova Scotia and Saskatchewan provide more than the expected involvements by Canada's weekly attendees.

2. Following the local and regional news, daily

- How frequently do you follow news and current affairs that are local and regional?
(daily; several times each week; several times each month; rarely or never)

Those answering “daily” are assumed to be involved in the community by reason of their active interest in keeping informed on local issues. The above question does not point to how one follows the news, though daily newspapers, radio or television would provide the primary ways of keeping informed on local and regional issues.

A wide majority of Canada’s Christians follows the news daily (73%), and are more inclined to do so than those of non-Christian faiths (61%) and those with no religious affiliation (65%) (Table 2a). Within the Christian total, liberal Christians are most likely to follow the news (76%), followed by Catholics (72%) and conservative Christians, (70%). Of the liberal Christians, the United Church affiliates and Lutherans are most predisposed to following the local news (78% each). French Catholics are more likely to follow the news than English Catholics (75% versus 69%), while Baptists stand out among conservative Christians (76% compared with 59% of Pentecostals). In all faiths except Baptist and other Christian, the weekly attendees are more inclined to keep informed on local issues than the non-attendees. The difference is greatest among Presbyterians (87% versus 68%) and English Catholics (79% versus 61%). The non-attending Baptists are more likely to follow the news than their weekly attending counterparts (86% versus 74%). Among those with no religious affiliation, those with a religious background are more inclined to follow the news than those without a religious background (71% versus 64%).

Some 70% of Canadians follow the local news. This activity is most common in Nova Scotia (76%), Prince Edward Island and Quebec (74% each), and least common in Manitoba (67%) and British Columbia (65%) (Table 2b). The weekly attendees at religious services are more inclined to follow the local news than the non-attendees (78% versus 66%). This difference is to be observed in all provinces except Alberta. The difference between weekly attendees and non-attendees is widest in Prince Edward Island (86% versus 66%) and Saskatchewan (82% versus 62%).

Overall, Canada’s Christians comprise 73.9% of all those in Canada who follow the local news, though 71.4% of the population (Tables 2a and 49b). Non-Christians are under-represented among those who follow the local news, comprising 3.4%, though 4% of Canada’s population. Similarly those with no religious affiliation are under-represented; though 24.6% of the population, they comprise 22.7% of those who follow the local news. United Church affiliates are most over-represented among those following the local news, with 9.9% of the total, though they comprise 9% of the population. Pentecostals are most under-represented, comprising 1% of Canadians who follow the local news, and 1.1% of the population.

3. Following the national news, daily

- How frequently do you follow news and current affairs that are national?
(daily; several times each week; several times each month; rarely or never)

Seven in ten Christians, follow the national news on a daily basis and are more inclined to do so than non-Christians (59%) and those with no religious affiliation (63%) (Table 3a). Within the Christian total, liberal Christians are most likely to follow the news (73%), followed by Catholics (70%) and conservative Christians, (65%). Of the liberal Christians, Lutherans are most predisposed to following the national news (77%) and Presbyterians least so inclined (67%). French Catholics are more likely to follow the news than English Catholics (74% versus 66%), while Baptists stand out among conservative Christians (72% compared with 45% of Pentecostals). In all faiths except Baptist and other Christian, the weekly attendees at religious services are more inclined to keep informed on national issues than the non-attendees. The difference is greatest among English Catholics (75% versus 56%), but also high among French Catholics (84% versus 72%), and United Church affiliates (83% versus 71%). The non-attending Baptists are more likely to follow the news than their weekly attending counterparts (83% versus 74%); other Christians also (73% versus 64%). Among those with no religious affiliation, those with a religious background are more inclined to follow the national news than those without a religious background (69% versus 62%).

On the whole, Canadians are not quite so inclined to follow the national news as the local news – 67% versus 70%. Following the news is most common in Quebec (73%), and least common in Prince Edward Island (62%) (Table 3b). In all provinces except Alberta the weekly attendees at religious services are more likely than the non-attendees to follow the national news. The difference is widest in New Brunswick (80% versus 59%) and almost as wide in Prince Edward Island and Saskatchewan. In Alberta, though, the non-attendees are somewhat more inclined to follow the national news (68%) than the weekly attendees at religious services (64%).

Canada's Christians comprise 73.8% of all those in Canada who follow the national news, though 71.4% of the population (Tables 3a and 49b). Non-Christians are under-represented among those who follow the national news, comprising 3.4%, though 4% of Canada's population. Similarly those with no religious affiliation are under-represented; though 24.6% of the population, they comprise 22.7% of those who follow the national news. Lutherans are most over-represented among those following the national news, with 2.4% of the total, though they comprise 2.1% of the population. Pentecostals are most under-represented, comprising 0.8 of Canadians who follow the national news, and 1.1% of the population.

4. Following the international news, daily

- How frequently do you follow news and current affairs that are international?
daily; several times each week; several times each month; rarely or never)

Two thirds of Christians follow the international news on a daily basis, and are more inclined to do so than non-Christians (56%) and those with no religious affiliation (59%) (Table 4a). Within the Christian total, liberal Christians are most likely to follow the news (69%), followed closely behind by Catholics (66%) and conservative Christians, (64%). Of the liberal Christians, United Church affiliates, Anglicans and Lutherans are equally predisposed to following the international news (69%) and Presbyterians less so (63%). French Catholics are more likely to follow the news than English Catholics (71% versus 61%), while Baptists stand out once more among conservative Christians (68% compared with 42% of Pentecostals). In all faiths except Lutheran, Baptist and other Christian, the weekly attendees at religious services are more inclined to keep informed on international issues than the non-attendees. The difference is greatest among English Catholics (70% versus 53%), but also high among French Catholics (82% versus 70%), and United Church affiliates (80% versus 67%). The non-attending Baptists are more likely to follow the news than their weekly attending counterparts (78% versus 71%), along with other Christians (70% versus 64%), and Lutherans (75% versus 70%). Among those with no religious affiliation, those with a religious background are more inclined to follow the international news than those without a religious background (65% versus 58%).

Canadians on the whole are not quite so likely to follow the international news as the national – 64% versus 67%. As in the case of the national news, following the international news is most common in Quebec (70%), and least common in Prince Edward Island (57%) (Table 4b). In all provinces except Alberta the weekly attendees at religious services are more likely than the non-attendees to follow the international news. The difference is widest in New Brunswick (76% versus 56%), followed by Saskatchewan (70% versus 51%) and Prince Edward Island (65% versus 47%). In Alberta 61% of the weekly attendees follow the international news and 66% of the non-attendees.

Canada's Christians comprise 73.8% of all those in Canada who follow the international news, though 71.4% of the population (Tables 4a and 49b). Non-Christians are under-represented among those who follow the international news, 3.5% of the total, though 4% of Canada's population. Similarly those with no religious affiliation are under-represented; though 24.6% of the population, they comprise 22.8% of those who follow the national news. United Church affiliates are most over-represented among those following the international news, with 9.7% of the total, though they comprise 9% of the population. Pentecostals are most under-represented, comprising 0.7 of Canadians who follow the international news, and 1.1% of the population.

5. Voting in the 1997 federal election

- Did you vote in the last federal election? (yes, no)

Those indicating “yes” are assumed to be involved in the community.

Voter turnout was relatively high among Canada's Christians – 82% voted in the

federal election of 1997, compared with 56% of non-Christians and 68% of those with no religious affiliation. (Table 5a). As noted in the introduction, the percentage who reported voting is much higher than the actual percentage who voted. Of the Christian faith traditions, liberal Christians were most likely to report that they voted (89%), followed by Catholics (83%), and more distantly by conservative Christians (68%). French Catholics were more inclined to vote than English Catholics (89% versus 76%), while within the liberal Christian group the United Church affiliates were most likely to vote (89%). Within the conservative Christian group, the Baptists were more predisposed to vote (77%) than Pentecostals (69%), and other Christians (64%). In all faith communities except the other Christian group, the weekly attendees at religious services were more inclined to vote federally than the non-attendees. The differences in voter rates were especially marked among Presbyterians (92% weekly attendees, 69% non-attendees), Baptists (84%, 57%) and English Catholics (86%, 63%). There were too few non-attending Pentecostals in the sample to produce a reliable estimate, though the weekly attendees were more inclined to vote (80%) than the average Pentecostal (69%).

Overall, some 76% of Canadians indicated that they voted federally (Table 5b). The reported turnout was highest in Prince Edward Island (91%), followed by Quebec (87%), and lowest in British Columbia and Ontario (70% and 71%, respectively). In all provinces the weekly attendees at religious services were more likely to vote than the non-attendees. The difference was widest in Newfoundland (93% versus 67%) and New Brunswick (91% versus 66%), and most narrow in British Columbia (70% versus 66%). Overall, 83% of Canada's weekly attendees voted compared with 69% of the non-attendees.

Canada's Christians comprised 75.6% of all federal voters in 1997, though 71.4% of the population (Tables 5a and 49b). Non-Christians were under-represented among those voting, comprising 2.8% of voters, though 4% of Canada's population. Similarly those with no religious affiliation were under-represented; though 24.6% of the population, they comprised 21.5% of voters. French Catholics were most over-represented among voters, with 25.7% of the total, though they comprised 22.2% of the population. The other Christian group was most under-represented, comprising 5.3 of voters, and 6.4% of the population.

6. Voting in the last provincial election

- Did you vote in the last provincial election? (yes, no)

Those indicating "yes" are assumed to be involved in the community, even though the reported number is relatively high compared with actual voting.

Voter turnout for the most recent provincial election prior to the survey was relatively high among Canada's Christians – 82% voted, compared with 55% of non-Christians and 66% of those with no religious affiliation. (Table 6a). Of the Christian faith traditions, liberal Christians were most likely to vote (86%), followed closely by Catholics (83%), and more distantly by conservative Christians (67%). French Catholics

were more inclined to vote than English Catholics (91% versus 75%), while within the liberal Christian group the United Church affiliates were most likely to vote (89%), and Presbyterians least likely (79%). Within the conservative Christian group, the Baptists were more predisposed to vote (78%) than Pentecostals (68%), and other Christians (63%). In all faith communities except the other Christian group, the weekly attendees at religious services were more inclined to vote in the most recent provincial election than the non-attendees. The differences in voter rates were especially marked among Presbyterians (94% weekly attendees, 70% non-attendees), Baptists (81%, 62%) and English Catholics (85%, 59%). There were too few non-attending Pentecostals in the sample to produce a reliable estimate, though the weekly attendees were more inclined to vote (83%) than the average Pentecostal (68%).

Overall, some 76% of Canadians indicated that they voted provincially (Table 6b). The turnout was highest in Prince Edward Island (91%), followed by Quebec (88%), and lowest in British Columbia and Ontario (68% and 70%, respectively). In all provinces the weekly attendees at religious services were more likely to vote than the non-attendees. The difference was widest in Newfoundland (93% versus 67%), New Brunswick (92% versus 66%), and Saskatchewan (89% versus 63%). The difference was most narrow in British Columbia (71% versus 67%). Overall, 83% of Canada's weekly attendees voted compared with 68% of the non-attendees.

Canada's Christians comprised 76.1% of all provincial voters, though 71.4% of the population (Tables 6a and 49b). Non-Christians were under-represented among those voting, comprising 2.9% of voters, though 4% of Canada's population. Similarly those with no religious affiliation were under-represented, comprising 24.6% of the population, and 21.1% of voters. French Catholics were most over-represented among voters, with 26.2% of the total, though they comprised 22.2% of the population. Besides non-Christian, the other Christian group was most under-represented, comprising 5.3 of voters, and 6.4% of the population.

7. Voting in the last municipal or local election

- Did you vote in the last municipal or local election? (yes, no)

Those indicating "yes" are assumed to be involved in the community. Again, the reported voters probably exceeds the actual.

Voter turnout for the most recent municipal election prior to the survey was again relatively high among Canada's Christians – 65% indicated they voted, compared with 46% of non-Christians and 60% of those with no religious affiliation. (Table 7a). Of the Christian faith traditions, liberal Christians were most likely to vote (71%), followed by Catholics (65%), and more distantly by conservative Christians (52%). French Catholics were more inclined to vote than English Catholics (71% versus 58%), while within the liberal Christian group, the United Church affiliates were most likely to vote (73%), and Presbyterians least likely (65%). Within the conservative Christian group, the Baptists were more predisposed to vote (61%) than Pentecostals (53%), and other Christians

(48%). In all faith communities except the other Christian group, the weekly attendees at religious services were more inclined to vote in the most recent municipal election than the non-attendees. The differences in voter rates were especially marked among French Catholics (85% versus 56%), English Catholics (72% versus 43%), Presbyterians (82% versus 56%), United Church (85% versus 61%), and Anglicans (80% versus 69%). There were too few non-attending Pentecostals in the sample to produce a reliable estimate, though the weekly attendees were more inclined to vote (63%) than the average Pentecostal (53%).

Overall, some 60% of Canadians indicated that they voted municipally (Table 7b). The turnout was highest in Quebec (69%), Manitoba (68%), and New Brunswick (67%), and lowest in Saskatchewan (47%) and Prince Edward Island (48%). In all provinces the weekly attendees at religious services were more likely to vote than the non-attendees. The difference was widest in Saskatchewan (63% versus 33%), New Brunswick (81% versus 53%), and Quebec (83% versus 54%). The difference was most narrow in Prince Edward Island (50% versus 43%) and British Columbia (61% versus 52%). Overall, 70% of Canada's weekly attendees voted compared with 51% of the non-attendees.

Canada's Christians comprised 76.4% of all municipal voters, though 71.4% of the population (Tables 7a and 49b). Non-Christians were under-represented among those voting, comprising 3% of voters, though 4% of Canada's population. Similarly those with no religious affiliation were under-represented; though 24.6% of the population, they comprise 20.6% of voters. United Church affiliates were most over-represented among voters, with 10.8% of the total, though they comprise 9% of the population. Besides non-Christian, the other Christian group was most under-represented, comprising 5.1 of voters, and 6.4% of the population.

8. Volunteering in a voluntary organization or group

- My first set of questions deal with unpaid volunteer activities provided through a group or organization. It is hard to remember all things one may have done during a year, so let me ask you specifically.

With that introduction the interviewer then asked the respondent about a number of specific volunteer activities, and thereby identified volunteers.

Volunteering varies significantly by religious affiliation, and by frequency of attendance at religious services within faith communities. On the whole, Christians are more inclined to volunteer (33%) than those with no religious affiliation (27%), and those with a non-Christian affiliation (20%) – Table 8a. Within the Christian tradition, however, volunteering is more common among those belonging to the conservative faiths (46%) than the liberal (41%) or Catholic faiths (27%). And within these broad faith communities there are some large differences in the percentage volunteering – Baptists (49%) versus Pentecostals (36%), United Church (44%) versus Presbyterian (38%), and English Catholic (32%) versus French Catholic (22%). Within all of the faith communities the weekly attendees at religious services are more likely to volunteer than

the non-attendees, especially among Presbyterians (82% versus 25%), Lutherans (76% versus 28%) and Baptists (64% versus 20%). Pentecostal weekly attendees are more inclined to volunteer than the average Pentecostal (50% versus 36%), while weekly attending non-Christians volunteer at a rate close to the average for their group. Those with no religious affiliation are more likely to volunteer if they have a religious background (36% versus 26%).

Of the population aged 20 or over, 31% are volunteers in Canada (Table 8b). Volunteering is most common in the Prairie Provinces, Manitoba (39%), Saskatchewan (47%) and Alberta (40%); and least common in central Canada, Quebec (22%) and Ontario (31%). In all provinces the weekly attendees at religious services are more likely to volunteer than the non-attendees. In Canada 46% of the weekly attendees volunteer compared with 25% of the non-attendees. Provincially, the difference between weekly attendees and non-attendees is widest in Saskatchewan (69% versus 34%) and Nova Scotia (58% and 24%). The difference is most narrow in Quebec (32% versus 16%), Ontario (45% versus 25%) and Newfoundland (43% versus 23%).

Canada's Christians comprise 75.9% of all volunteers, though 71.4% of the population (Tables 8a and 49b). Non-Christians are under-represented among those volunteering, comprising 2.5% of volunteers, though 4% of Canada's population. Similarly those with no religious affiliation are under-represented; though 24.6% of the population, they comprise 21.5% of volunteers. Baptists are most over-represented among volunteers, with 3.5% of the total, though they comprise 2.2% of the population. Besides non-Christian, the French Catholics are most under-represented, comprising 15.4 of volunteers, and 22.2% of the population.

9. Hours volunteered

Once identified as a volunteer, the survey respondent is asked the number of hours volunteered in each month of the preceding year, in each volunteer position. For this report the annual total hours per volunteer is converted to a monthly average, a number more easily related to one's own experience. (Note that 0.1 hours = 6 minutes, 0.2 hours = 12 minutes, etc.)

Volunteering hours per volunteer vary significantly by religious affiliation, and by frequency of attendance at religious services within faith communities. Christians contribute fewer hours per month (13) than non-Christians (15.8), but more than those with no religious affiliation (11.4) – Table 9a. Within the Christian tradition, however, volunteering commitment is greater among those belonging to the conservative faiths (15.6) than the liberal (12.9) or Catholic faiths (12.1). And within these broad faith communities there are some large differences in hours volunteered – other Christian (17.3) versus Pentecostals (11.9), and Anglican (13.7) versus Lutheran (11.1), for example. Within all of the faith communities except Lutheran, the weekly attendees at religious services volunteer more hours than the non-attendees, especially among the French Catholics (19 versus 9.7), Presbyterians (13.5 versus 7.6), and other Christian (20.5 versus 14.8). Weekly attending non-Christians volunteer more hours than the

average for their group (23.3 versus 15.8).

Volunteers aged 20 or over in Canada averaged 12.7 hours per month in 1997 (Table 9b). Volunteers are most committed in British Columbia (14.6 hours) and New Brunswick (14.2 hours), and least committed in Prince Edward Island (10.9 hours) and Manitoba (11.1 hours). Volunteers who attend religious services weekly contribute 16.8 hours, five and a half more than the non-attendees. In all provinces except Prince Edward Island and Newfoundland, volunteers who attend religious services weekly contribute more volunteer hours than volunteers who do not attend religious services. The difference in hours committed is ten hours in New Brunswick, nine hours in Quebec, and fewer hours in other provinces. In Prince Edward Island and Newfoundland, volunteers who attend religious services weekly contribute fewer hours than volunteers who do not attend religious services (1.9 and 0.9 hours fewer, respectively).

Canada's Christians contribute 77.6% of all volunteer hours, though comprise 71.4% of the population (Tables 9a and 49b). Non-Christians under-contribute, compared with the average, giving 3.2% of the hours while comprising 4% of Canada's population. While volunteering more hours per volunteer than Christians, the non-Christians still under-contribute compared to Christians owing to their lower volunteer participation rates. Similarly those with no religious affiliation under-contribute; though 24.6% of the population, they contribute 19.2% of the volunteer hours. The other Christian group over-contribute most, giving 12.9% of the hours, while comprising 6.4% of the population. French Catholics under-contribute the most, giving 15.4% of the total hours, while comprising 22.2% of the population.

10. Volunteering in health organizations

- I would like to ask you a few questions about (each) of these organizations, starting with the organization which you volunteered the most number of hours. What is the full name of (the) organization?

With the answer to this question the information on the organization is assigned to a volunteer sector, one of which is health, which includes hospitals and nursing homes, mental health and crisis intervention, and other health services, such as public health education, out-patient health treatment and emergency medical services.¹³

Volunteering in health organizations varies significantly by religious affiliation, and by frequency of attendance at religious services within faith communities. Christians are more inclined to volunteer (6%) than those with no religious affiliation (4.5%) – Table 10a. Within the Christian tradition volunteering is more common among those belonging to the liberal Protestant faiths (8.4%) than the conservative Christian (6.3%) or Catholic faiths (4.8%). And within these broad faith communities there are some large differences in the percentage volunteering – Baptists (7.9%) versus other Christian (5.6%), United Church (9.2%) versus Presbyterian (5.9%), and English Catholic (6.7%)

¹³ *Caring Canadians, involved Canadians, ibid.*, p. 50.

versus French Catholic (3.1%). No data are available for Pentecostals or the non-Christian faiths. Within all of the faith communities for which there is data the weekly attendees at religious services are more likely to volunteer than the non-attendees, especially among United Church affiliates (13.3% versus 5.4%), and Anglicans (12% versus 6.8%). The weekly or monthly attending Presbyterians and Baptists are more likely to volunteer than their respective total populations. Those with no religious affiliation are more likely to volunteer if they have a religious background (6.7% versus 4%).

In Canada, 5.4% volunteer in health care organizations (Table 10b). Volunteering in health organizations is most common in Saskatchewan (8.1%) and Alberta (7.9%); and least common in Quebec (3.1%) and British Columbia (4.8%). In all provinces the weekly attendees at religious services are more likely to volunteer than the non-attendees. In Canada 8% of the weekly attendees volunteer compared with 4.2% of the non-attendees. Provincially, the difference between weekly attendees and the provincial average is widest Nova Scotia (12.9% and 5.6%), Saskatchewan (11.9 versus 5.3), and Alberta (10.8 versus 5.0). The difference is most narrow in central Canada, Quebec (5.5% versus 2.1%), and Ontario (8.2% versus 6%).

Canada's Christians comprise 78.3% of health sector volunteers, though 71.4% of the population (Tables 10a and 49b). Those with no religious affiliation are under-represented; though 24.6% of the population, they comprise 20.1% of volunteers. Baptists are most over-represented among volunteers, with 3.5% of the total, though they comprise 2.2% of the population. French Catholics are most under-represented, comprising 12.6% of health volunteers, and 22.2% of the population.

11. Hours volunteered in the health sector

Once identified as a volunteer in the health sector, the survey respondent is asked the number of hours volunteered in each month of the preceding year, in each volunteer position in this sector.

Volunteering hours per volunteer in the health sector vary significantly by religious affiliation, and by frequency of attendance at religious services within faith communities. Christians contribute more hours per month (6.4) than those with no religious affiliation (5.1) – Table 11a. Within the Christian tradition, however, volunteering commitment is greater among those belonging to the liberal (6.5) or Catholic faiths (6.6) than the conservative (5.5). And within the Catholic and liberal faith communities there are some large differences in hours volunteered – Anglican (8.4) versus Lutheran (3.7), and French Catholic (7.8) and English Catholic (6). Health volunteers attending religious services at least monthly volunteer more hours than the average in their faith community if they are French Catholic (10.2 versus 7.8), English Catholic or United Church (7 versus 6 hours each). Anglicans, Baptists and other Christians volunteer fewer than their faith's average if they attend religious services at least monthly. In addition, health volunteers without a religious background volunteer more hours than those with a religious background who have no current religious

affiliation (5.2 versus 4.7).

Health sector volunteers aged 20 or over in Canada averaged 6.3 hours per month in 1997 (Table 11b). They are most committed in Quebec (8.3 hours) and British Columbia (6.4 hours), and least committed in Prince Edward Island (10.9 hours) and Manitoba (3.7 hours). Volunteers who attend religious services at least monthly contribute 6.7 hours, 0.4 more than the Canada average. In all provinces except Nova Scotia and Alberta, the health volunteers who attend religious services at least monthly contribute more hours than the average in their province. The difference in hours committed is over one hour in Newfoundland, New Brunswick, Quebec, Saskatchewan and British Columbia.

Canada's Christians contribute 80.3% of all health sector volunteer hours, though comprise 71.4% of the population (Tables 11a and 49b). Those with no religious affiliation under-contribute; though 24.6% of the population, they contribute 16.3% of the volunteer hours. Anglicans over-contribute most, giving 13.8% of the hours, while comprising 6.3% of the population. Besides those with no religious affiliation, Lutherans under-contribute the most, giving 1.4% of the total hours, while comprising 2.1% of the population.

12. Volunteering in education organizations

The education sector comprises primary and secondary schools and universities, adult vocational or continuing education, and organizations involved in medical, scientific, or social science research.¹⁴

Volunteering in education organizations varies little between the main religious traditions, Christian, non-Christian faith, and no religion (Table 12a). Within the Christian tradition, conservatives and liberals are more likely to volunteer than Catholics (7.4% and 7% compared with 4.5%). And within these broad groups, English Catholics are much more likely to volunteer than French Catholics (6.5% versus 2.7%), United Church affiliates are more inclined to volunteer than Anglicans (7.8% versus 5.5%), and other Christians more than Baptists (7.9% versus 6.6%). Within specific faith communities, the regular attendees at religious services tend to be more inclined to volunteer in the education sector than the average in the faith community; French Catholics are the only exception. Among those with no religious affiliation, those with a religious background are less likely to volunteer than those without a religious background (5.6% versus 8.1%). No data are available for Pentecostals.

In Canada, 5.7% volunteer in the education sector (Table 12b). Volunteering is most common in Saskatchewan and Alberta (9% each); and least common in Quebec (3%) and Prince Edward Island (4.8%). In all provinces the regular (at least monthly) attendees at religious services are more likely to volunteer than the provincial average. In Canada 6.8 of the regular attendees volunteer. Provincially, the difference between weekly attendees and the provincial average is widest Nova Scotia (8.4% and 5.5%), Saskatchewan (11.7% versus 9%), and Alberta (12 versus 5.0). The difference is most

¹⁴ *Caring Canadians, involved Canadians, ibid.*, p. 50.

narrow in Quebec (5.5% versus 9%). No data for regular attendees is available for Prince Edward Island.

Canada's Christians are slightly under-represented among volunteers in the education sector. They comprise 70.1% of the education sector's volunteers, though 71.4% of the population (Tables 12a and 49b). Non-Christians volunteer according to the average in this sector: they comprise 3.9% of the volunteers and 4% of the population. Those with no religious affiliation are over-represented; though 24.6% of the population, they comprise 26% of the volunteers. The other Christian group is most over-represented among volunteers, with 8.9% of the total, though they comprise 6.4% of the population. French Catholics are most under-represented, comprising 10.5% of education sector volunteers, and 22.2% of the population.

13. Hours volunteered in the education sector

Once identified as a volunteer in the education sector, the survey respondent is asked the number of hours volunteered in each month of the preceding year, in each volunteer position in this sector.

Volunteering hours per volunteer in the education sector vary significantly by religious affiliation, and by frequency of attendance at religious services within faith communities. Christians contribute half an hour more per month (7.4 hours) than those with no religious affiliation, but only half those of non-Christians (14.2 hours) – Table 13a. Within the Christian tradition, volunteering commitment is one hour more among Catholics than either liberal or conservative Christians. And within the Catholic faith, the French Catholic volunteers average 11.1 hours, compared with the English Catholics' 6.3 hours. Anglicans offer 8 hours, a high among the liberal faith communities, and Lutherans the fewest hours – 5.7. Education sector volunteers attending religious services regularly volunteer more hours than the average in their faith community if they are French Catholic (14.3 versus 11.1), English Catholic, Baptist, and other Christian; and fewer hours than their faith's average if they are Anglican or United Church.

Education sector volunteers in Canada averaged 7.5 hours per month in 1997 (Table 13b). They are most committed in New Brunswick (12.7 hours) and Quebec (9.5 hours), and least committed in Prince Edward Island (3.7 hours) and Saskatchewan (5.1 hours). Volunteers who attend religious services at least monthly contribute 7.6 hours, about the same as the Canada average. In all provinces, except Ontario and British Columbia, volunteers who attend religious services at least monthly contribute more hours than the average in their province. The difference in hours committed is over one hour in New Brunswick, and Alberta. In British Columbia, the regular attendees contribute over one and a half hours fewer per month than the average in the province.

Canada's Christians are under-represented in terms of hours committed to volunteering in education. They contribute 68.7% of all education sector volunteer hours, though comprise 71.4% of the population (Tables 13a and 49b). Non-Christians over-contribute, compared with the average, giving 7.4% of the hours while comprising

4% of Canada's population. Those with no religious affiliation under-contribute slightly; though 24.6% of the population, they contribute 23.9% of the volunteer hours. Besides the non-Christian faiths, the other Christian group over-contributes most, giving 8.6% of the hours, while comprising 6.4% of the population. French Catholics under-contribute the most, giving 15.6% of the total hours, while comprising 22.2% of the population. This under-contribution is due to relatively low participation rates; the volunteers contribute more hours than average.

14. Volunteering in social service organizations

The social services sector comprises organizations providing services to children, youth, families, the handicapped and the elderly, self-help and other personal services, emergency and relief, and income support and maintenance organizations.¹⁵

Christians are more inclined than non-Christians and those with no religion to volunteer in the social services sector – 9.5% of the population, 5.8%, and 8.4%, respectively. Within the Christian tradition, conservative and liberal Christians are more likely to volunteer than Catholics (12.3% and 11.6% compared with 9.5%). Among Catholics and liberals, English Catholics are more likely to volunteer than French Catholics (8.9% versus 6.8%), and United Church affiliates more than Lutherans (13.2% versus 6.9%). Within faith communities, the regular attendees at religious services are more inclined to volunteer in the social services sector than the average in the faith community. Among those with no religious affiliation, those with a religious background are more likely to volunteer than those without (12.1% versus 7.7%). No data are available for Pentecostals.

In Canada, 8.9% of adults volunteer in the social services sector (Table 14b). Volunteering is most common in Nova Scotia (12.7%) and Saskatchewan (12%); and least common in Quebec (6.8%) and Ontario (8.8%). In all provinces the regular (at least monthly) attendees at religious services are more likely to volunteer than the provincial average. In Canada 11.1 of the regular attendees volunteer. Provincially, the difference between weekly attendees and the provincial average is widest Nova Scotia and New Brunswick, four percentage points). The difference is most narrow in Newfoundland and Alberta.

Canada's Christians are over-represented among volunteers in the social services sector. They comprise 74.6% of the education sector's volunteers, though 71.4% of the population (Tables 14a and 49b). Non-Christians are under-represented in this sector: they comprise 2.5% of the volunteers and 4% of the population. Those with no religious affiliation are also under-represented; though 24.6% of the population, they comprise 22.8% of the volunteers. Among Christians, the United Church affiliates are most over-represented among volunteers, with 13.1% of the total, though they comprise 9% of the population. French Catholics are most under-represented, comprising 16.8% of social services sector volunteers, and 22.2% of the population.

¹⁵ *Caring Canadians, involved Canadians, ibid.*, p. 50.

15. Hours volunteered in the social services sector

Once identified as a volunteer in the social services sector, the survey respondent is asked the number of hours volunteered in each month of the preceding year, in each volunteer position in this sector.

Volunteering hours per volunteer in the social services sector vary significantly by religious affiliation, and by frequency of attendance at religious services within faith communities. Christians contribute 9.4 hours per month, over one and a half hours more per month than those with no religious affiliation, but only slightly more than non-Christians (9.2 hours) – Table 15a. Within the Christian tradition volunteering commitment is one hour per month more among conservative Christians than Catholics, who in turn put in half an hour more per month than liberal Protestants. Among conservative Christians, other Christians volunteer three more hours per month than Baptists (12.1 hours versus 9.1). Among Catholics, the French Catholics volunteer two and a half hours more than English Catholics. Among liberal Protestants, Presbyterians serve four and a half hours more per month than United Church affiliates. Social services sector volunteers who attend religious services regularly in all faith communities except the conservative faiths volunteer more hours than the average in their faith community. The difference is almost four hours among French Catholics and almost an hour for all Christians.

Social service sector volunteers in Canada averaged 9 hours per month in 1997 (Table 15b). They volunteer most hours in Quebec (12.3) and British Columbia (9.3), and least in Manitoba (6.5 hours) and Alberta (7.9 hours). Volunteers who attend religious services weekly contribute two and a half hours more than the average in Canada, and regular attendees contribute one and a half hours more than the average. But the difference between the contributions of regular attendees and the provincial average varies significantly from province to province. For example, in Quebec the weekly attendees contribute six and one half hours more than the average in Quebec, 12.3 hours, while in Nova Scotia the provincial average contribution, 8.5 hours, is two and a half hours more than the contribution of weekly attendees in that province.

Canada's Christians are over-represented in terms of hours committed to volunteering in the social services sector. They contribute 77.7% of all social services sector volunteer hours, though comprise 71.4% of the population (Tables 15a and 49b). Non-Christians under-contribute, compared with the average, giving 2.6% of the hours, while comprising 4% of Canada's population. Those with no religious affiliation under-contribute; though 24.6% of the population, they contribute 19.7% of the volunteer hours. Among Christians, Presbyterians over-contribute most, giving 3.5% of the hours, while comprising 2.3% of the population. Lutherans under-contribute the most, giving 1.5% of the total hours, while comprising 2.1% of the population.

16. Volunteering in environmental organizations

The environment sector comprises organizations promoting and providing services in environmental conservation, pollution control and prevention, environmental education and health, and animal protection.¹⁶ Because of very low rates of volunteering in this sector, many of the estimates are too unreliable to publish, though some of the aggregate numbers are of interest. It is possible that many who belong to school or church environmental committees or groups have been classified to either the education or religion sectors.

Relatively few volunteer in the environment sector, 1.2% of Christians, and 1.7% of adults with no religious affiliation (Table 16a). Among Christians, the liberal Protestants are most prone to volunteer, 2.3%, followed by conservative Christians, 1.1%, and Catholics, 0.7%. Estimates for non-Christians and several Christian faiths are unavailable because of the low numbers of volunteers in this sector. Those with no religious affiliation but with a religious background are more likely to volunteer than those without a religious background (2.7% versus 1.5%). Only 1% of Christians who attend religious services weekly volunteer in this sector, and 2.8% of liberal Protestants.

In Canada, 1.3% of adults volunteer in the environment sector (Table 16b). Estimates are unavailable for all Atlantic Provinces except Nova Scotia, which has the second highest rate among the other provinces, 2.1%; only Saskatchewan has a higher rate, 2.3%. This form of commitment to the environment is lowest in Quebec, 0.6%. The regular attendees at religious services are slightly less likely to volunteer in this sector in Canada, the Atlantic Provinces, Ontario and the Prairie Provinces.

Canada's Christians are slightly under-represented among volunteers in the environment sector. They comprise 66.8% of the environment sector's volunteers, though 71.4% of the population (Tables 16a and 49b). Those with no religious affiliation are over-represented; though 24.6% of the population, they comprise 32% of the volunteers. The over-representation is much higher among those without a religious affiliation but with a religious background – they comprise 3.9% of the population, though 8% of volunteers. The United Church and Anglican affiliates are also very much over-represented, comprising 9% and 6.3%, respectively, of the population, though 17.7% and 11.5%, respectively, of the volunteers. French Catholics are most under-represented, comprising 9.7% of the environment sector volunteers, and 22.2% of the population.

17. Hours volunteered in the environment sector

Once identified as a volunteer in the environment sector, the survey respondent is asked the number of hours volunteered in each month of the preceding year, in each volunteer position in this sector. Because of very low rates of volunteering in this sector, many of the estimates are too unreliable to publish, though some of the aggregate numbers are of interest.

Volunteering hours per volunteer, per month, in the environment sector is two hours

¹⁶ *Caring Canadians, involved Canadians, ibid.*, p. 50.

more among those with no religious affiliation (7.7 hours) than among Christians. Conservative Christians volunteer 8.6 hours, more than the 6.2 hours of Catholics, and 4.6 hours of liberal Protestants. Liberal Protestants who attend church weekly volunteer six and a half hours, two hours and a half more than those who never attend church. Weekly attending Catholics, though, volunteer one hour less per month than the average Catholic volunteer in this sector. Those without a religious affiliation who volunteer contribute 10.4 hours if they have a religious background, and 6.8 if they do not.

For Canada as a whole, environment sector volunteers contributed 6.4 hours per month in 1997 (Table 17b). They volunteer most hours in Nova Scotia (10.8) and British Columbia (9), and least in Alberta (3.6 hours) and Saskatchewan (5). Volunteers who attend religious services weekly contribute 1.3 hours more than the average in Canada. Weekly attending residents of Ontario volunteer one and a half hours more than the Ontario average of 5.6 hours per month.

Canada's Christians are under-represented in terms of hours committed to volunteering in the environment sector. They contribute 60.3% of all volunteer hours, though comprise 71.4% of the population (Tables 17a and 49b). Those with no religious affiliation over-contribute by a wide margin; though 24.6% of the population, they contribute 39% of the volunteer hours. Those with a religious background over-contribute the most, providing 13.2% of the volunteer hours, though only 3.9% of the population. Those without a religious affiliation and without a religious background also over-contribute, providing 26% of the volunteer hours, though they are 21% of the population. Among Christians, the English and French Catholics under-contribute the most, giving together 23.6% of the total hours, while comprising 42% of the population. The United Church affiliates over-contribute the most, providing 14.8% of all volunteer hours in the environment sector, while comprising 9% of the population.

18. Volunteering in religious organizations

The religion sector comprises organizations promoting religious beliefs and administering religious services and rituals, including mosques, synagogues, temples, churches, seminaries, and monasteries, and related organizations.¹⁷

Volunteering in religious organizations varies greatly by faith community and attendance at religious services. Christians are more involved than non-Christians, 8.7% versus 6.2%, and it is an interesting fact that 0.5% (one in 200) of those with no religious affiliation nevertheless volunteer in religious organizations (Table 18a). Among the main Christian traditions, volunteering is most common in the conservative faiths, 24%, followed by liberal Protestants, 12%, and Catholics, 3.6%. Within the conservative faiths, Baptists volunteer more than Pentecostals, 26% versus 21%, while within the liberal Protestant faiths, Presbyterians volunteer most, 13.5%, and Anglicans least, 9.7%. English Catholics are much more likely to volunteer than French Catholics, 6.1% versus 1.4%. It is not surprising that weekly attendees at religious services are far more likely to volunteer than monthly and less frequent attendees. Among weekly

¹⁷ *Caring Canadians, involved Canadians, ibid.*, p. 50.

attendees Presbyterians are by far the most inclined to volunteer (62%), followed by Lutherans (50%) and Baptists (48%). Of the weekly attendees, French Catholics are the least likely to volunteer in religious organizations (5%), followed by English Catholics (16%).

In Canada, 6.5% of adults volunteer in religious organizations (Table 18b). Volunteering is most common in Saskatchewan (15%) followed by Nova Scotia and Prince Edward Island (11% each). Only 1.3% volunteer in religious organizations in Quebec. Among weekly attendees at religious services, volunteering is most common in Saskatchewan (44%) and Alberta (41%), and least common in Quebec (5%), followed by Newfoundland (24%). It is interesting that some who do not attend religious services nevertheless volunteer in religious organizations. Among non-attendees, volunteering in religious organizations is twice as popular in the Prairie Provinces than in Canada as a whole (1.2% versus 0.6%).

Canada's Christians are over-represented among volunteers in religious organizations. They comprise 94% of the sector's volunteers, though 71.4% of the population (Tables 18a and 49b). Non-Christian faiths are slightly under-represented, with 3.7% of the volunteers, though 4% of the population. Those with no religious affiliation comprise 2% of the volunteers, though 24.6% of the population. The over-representation is highest among conservative Christians, who supply 35% of the volunteers though are 10% of the population. Liberal Protestants supply 36% of the volunteers from 20% of the population. Catholics are under-represented by volunteers in religious organizations: 4.6% are French Catholics, though they are 22% of the population, while 18% are English Catholics, though they comprise 20% of the population.

19. Hours volunteered in religious organizations

Once identified as a volunteer in a religious organization, the survey respondent is then asked the number of hours volunteered in each month of the preceding year, in each volunteer position in religious organizations.

Hours volunteered per month in religious organizations varies widely by faith community, and is higher among the volunteers who attend religious services weekly rather than just monthly. Non-Christian volunteers contribute 16 hours on average, five and a half more than their Christian counterparts, while those volunteers without a religious affiliation volunteer 4 hours in religious organizations. Catholics, whether French or English, volunteer just over eight hours, as do liberal Protestants, and fewer than the 14 contributed by conservative Christians. Within the liberal Protestant faiths, Anglican volunteers contribute the most hours, 9.3, while Presbyterians contribute the fewest, 6.8. Within the conservative faiths, the other Christian group volunteers contribute the most hours, 16.3, and Pentecostals the fewest, 10 hours per month.

For Canada as a whole, volunteers in religious organizations averaged 6.5 hours per month in 1997 (Table 19b). They volunteer most hours in British Columbia (14), and New Brunswick (12) and the fewest in Prince Edward Island (6) and Saskatchewan

(7.5). Volunteers who attend religious services weekly contribute 12.3 hours in Canada. Weekly attendees in British Columbia volunteer the most, 15.6 hours, followed by New Brunswick, 14. Weekly attendees in Prince Edward Island volunteer the fewest hours, 6.6, followed by Nova Scotia and Saskatchewan, 9 hours each.

Canada's Christians are over-represented in terms of hours committed to volunteering in religious organizations. They contribute 94% of all hours volunteered in religious organizations, though comprise 71.4% of the population (Tables 19a and 49b). Non-Christians over-contribute, compared with the average, giving 5.7% of the hours, while comprising 4% of Canada's population. Those with no religious affiliation under-contribute; though 24.6% of the population, they contribute only 0.8% of the volunteer hours. Conservative Christians over contribute the most, 48% of all hours, though they comprise only 10% of the population. Liberal Protestants supply 28% of the hours, though are only 20% of the population. Catholics under-contribute, supplying 18% of the hours, though make up 42% of the population.

20. Volunteering informally

Information on informal volunteering was gathered with the following questions.

- Now I have some questions about helping people on your own, not through an organization. Please try to recall any unpaid help you may have given to others in the past 12 months. Include all friends, neighbours, and relatives. Please exclude help given to those living in your household. In the past 12 months did you help anyone on your own, with housework such as cooking or cleaning? (yes, no) Did you do any unpaid yard or maintenance work for others, such as gardening, painting or snow shovelling? (yes, no) Did you help someone with shopping, or drive someone to appointments or stores? (yes, no) Did you provide care or support to the sick or elderly on your own, not through an organization? (yes, no) Was any of this care provided to someone recovering from a short-term illness, because the person was discharged early from the hospital? (yes, no) Did you visit the elderly on your own, not through an organization? (yes, no) In the past 12 months, did you babysit without being paid? (yes, no) Did you help others to write letters, solve problems, find information or fill out forms? (yes, no) Did you do any unpaid teaching or coaching on your own, not through an organization? (yes, no) Did you help anyone outside your household in the operation of a business or with farm work? (yes, no) Not counting financial help, in the past 12 months did you help in any other way on your own, not through an organization? (yes, no) Those answering yes to any of the above questions are classified called informal volunteers. No information on their hourly commitment is gathered.

Informal volunteering (on one's own, not through a voluntary organization) varies by faith community and is higher than average for the weekly attendees in most faith communities (Table 20a). Christians are more prone to volunteer informally than non-Christians (76% versus 60%), and those with no religious affiliation (69%). Conservative Christians and liberal Protestants are about equally likely to volunteer informally (81% and 79%, respectively), and are more likely to volunteer than Catholics (73%). English Catholics are more inclined to volunteer informally than French Catholics (78% versus 68%). The weekly attendees at religious services are more committed to informal volunteering than the average in all faiths except Anglican, though in most cases the differences are small. Among those with no religious affiliation those with a religious background are much more likely to volunteer (82%) than those without (66%).

Some 73% of Canadians volunteer their time informally (Table 20b). The rates are highest in Saskatchewan (84%) and Manitoba (80%) and lowest in Quebec (66%) and Ontario (73%). Weekly attendees at religious services are more inclined to volunteer informally than the provincial average in all provinces, especially in Alberta (84% versus 74%) and Prince Edward Island (85% versus 74%).

Canada's Christians are over-represented among informal volunteers. They comprise 74% of the sector's volunteers, though 71.4% of the population (Tables 20a and 49b). Non-Christian faiths are slightly under-represented, with 3.2% of the volunteers, though 4% of the population. Those with no religious affiliation comprise 23% of the volunteers, though 24.6% of the population. Those with no religious affiliation are actually over-represented if they have a religious background but under-represented if they do not have a religious background. Among Christian faiths, Pentecostals are most over-represented by informal volunteers (1.3% of volunteers and 1.1% of the population), followed by United Church affiliates (10% of volunteers and 9% of the population).

21. Providing care and support informally

- In the past 12 months did you provide care or support to the sick or elderly on your own, not through an organization? (yes, no)

Those responding in the affirmative to this question comprised 31% of Christians in 1997, 24% of non-Christians, and 23% of those with no religious affiliation (Table 21a). Conservative Christians are somewhat more inclined to provide care (36%) than liberal Christians (33%), and Catholics (28%). English Catholics are more inclined to provide care than French Catholics (32% versus 26%), Lutherans more than Presbyterians (35% versus 26%), and Pentecostals more than other Christians (40% versus 35%). The weekly attendees at religious services are more committed to providing care than the average in all faiths except Pentecostals, where the rates are almost equal. Some 37% of weekly attending French Catholics provide care, for example, compared with 26% of all French Catholics. Those with no current religious affiliation but with a religious background are much more inclined to provide care than those without a religious background (33% versus 21%).

Some 28% of Canadians provide care and support informally (Table 21b). The rates are highest in Saskatchewan (37%) and Manitoba (32%) and lowest in Quebec (26%), and Ontario and Prince Edward Island (28% each). Weekly attendees at religious services are more inclined to provide care than the provincial average in all provinces, especially in Nova Scotia, which has the highest care rate among weekly attendees in provinces (50%). This rate is also relatively high in each of the Prairie Provinces.

Canada's Christians are over-represented among informal volunteers who provide care. They comprise 76.8% of the volunteers, though 71.4% of the population (Tables 21a and 49b). Non-Christian faiths are slightly under-represented, with 3.3% of the volunteers, though 4% of the population. Those with no religious affiliation comprise

20% of the volunteers, though 24.6% of the population. Those with no religious affiliation but a religious background are over-represented, while those without a religious background are under-represented. Among Christian faiths, Pentecostals are most over-represented by informal volunteers providing care (1.6% of volunteers and 1.1% of the population), followed by Baptists (3% of volunteers and 2.2% of the population).

22. Visiting the elderly

- In the past 12 months did you visit the elderly on your own, not through an organization? (yes, no)

Those responding in the affirmative to this question comprised 40% of Christians in 1997, 21% of non-Christians, and 28% of those with no religious affiliation (Table 22a). Conservative Christians are somewhat more inclined to visit the elderly (46%) than liberal Protestants (43%), and Catholics (37%). Among liberal Protestants, United Church affiliates are most inclined to visit the elderly (45%) and Anglicans least inclined (39%). The weekly attendees at religious services are more committed to visiting the elderly than the average in all faiths. Some 49% of weekly attending French Catholics visit the elderly for example, compared with 36% of all French Catholics. Affiliates of the United Church who attend weekly are more likely to visit the elderly than the weekly attendees in any other faith, 56%. Those with no current religious affiliation but with a religious background are much more inclined to visit the elderly than those without a religious background (42% versus 26%).

Some 36% of Canadians visit the elderly (Table 22b). The rates are highest in Saskatchewan (50%), and Newfoundland and Prince Edward Island (48% each), and lowest in Quebec (34%) and Ontario (32%). Weekly attendees at religious services are more inclined to visit the elderly than the provincial average in all provinces, especially in Saskatchewan, which has the highest visiting rate for weekly attendees among provinces (68%). The visiting rate for weekly attendees is lowest in Ontario (41%), but that rate is still much higher than the average rate in Ontario. Some 47% of weekly attendees in Canada visit the elderly.

Canada's Christians are over-represented among informal volunteers who visit the elderly. They comprise 78.4% of the volunteers, though 71.4% of the population (Tables 22a and 49b). Non-Christian faiths are under-represented, with 2.3% of the volunteers, though 4% of the population. Those with no religious affiliation comprise 19.3% of the volunteers, though 24.6% of the population. Those with no religious affiliation but a religious background are over-represented, while those without a religious background are under-represented. Among Christian faiths, Baptists are most over-represented by informal volunteers providing care (2.9 of volunteers and 2.2% of the population).

23. Helping with shopping or driving to appointments

- In the past 12 months did you help someone with shopping, or drive someone to appointments or stores? (yes, no)

Those responding in the affirmative to this question comprised 43% of Christians in 1997, 28% of non-Christians, and 38% of those with no religious affiliation (Table 23a). Conservative Christians are somewhat more inclined to help by driving (49%) than liberal Protestants (46%), and Catholics (41%). Among Catholics, the English Catholics are more inclined to help by driving than French Catholics (48% versus 35%). Among conservative Christians, Pentecostals are more likely to help by driving than Baptists (53% versus 42%). The weekly attendees at religious services are not much more or less committed to help by driving than the average, in all faiths, except among Anglicans, where the weekly attendees help less than the average Anglican (36% versus 46%). Those with no current religious affiliation but with a religious background are much more inclined to help by driving than those without a religious background (48% versus 36%).

Some 41% of Canadians help by driving (Table 23b). The rates are highest in Saskatchewan (51%) and Newfoundland (42%), and lowest in Quebec (34%) and Ontario (41%). Weekly attendees at religious services are more inclined to help by driving than the provincial average in all provinces except New Brunswick, Quebec and Manitoba, where the provincial rates for weekly attendees and all in the province are similar. Some 44% of weekly attendees in Canada help by driving.

Canada's Christians are over-represented among informal volunteers who help others by driving. They comprise 74.6% of the volunteers, though 71.4% of the population (Tables 23a and 49b). Non-Christian faiths are under-represented, with 2.7% of the volunteers, though 4% of the population. Those with no religious affiliation are also under-represented, comprising 22.7% of the volunteers, though 24.6% of the population. Those with no religious affiliation are over-represented if they have a religious background but under-represented if they do not have a religious background. Among Christian faiths, the Pentecostals are most over-represented by informal volunteer drivers (1.5 of volunteers and 1.1% of the population).

24. Helping with baby sitting

- In the past 12 months did you baby sit without being paid? (yes, no)

This help would be given to other families, not one's own. Those responding in the affirmative to the above question comprised 42% of Christians in 1997, 27% of non-Christians, and 36% of those with no religious affiliation (Table 24a). Conservative Christians are somewhat more inclined to baby sit (49%) than liberal Protestants (46%), and Catholics (38%). Among Catholics, the English Catholics are more inclined to baby sit than French Catholics (46% versus 31%). Among conservative Christians, Pentecostals are more likely to baby sit than Baptists (56% versus 44%). The weekly attendees at religious services are not much more or less committed to baby sit than the average, in all faiths, except among Anglicans, where the weekly attendees baby sit less

than the average Anglican (35% versus 44%). Those with no current religious affiliation but with a religious background are much more inclined to baby sit than those without a religious background (46% versus 34%).

Some 39% of Canadians baby sit (Table 24b). The rates are highest in Saskatchewan (53%), Manitoba and Nova Scotia (45% each), and lowest in Quebec (34%) Newfoundland (37%), and Prince Edward Island (36%). Weekly attendees at religious services are more inclined to baby sit than the provincial average in all provinces except Saskatchewan and Quebec, though the difference is only marked in Alberta where 54% of the weekly attendees baby sit, compared with a provincial average of 43%. Some 42% of weekly attendees in Canada baby sit.

Canada's Christians are over-represented among informal volunteers who baby sit. They comprise 75.1% of the volunteers, though 71.4% of the population (Tables 24a and 49b). Non-Christian faiths are under-represented, with 2.6% of the volunteers, though 4% of the population. Those with no religious affiliation are also under-represented, comprising 22.3% of the volunteers, though 24.6% of the population. Those with no religious affiliation are over-represented if they have a religious background, but under-represented if they do not have a religious background. Among Christian faiths, the Pentecostals are most over-represented by volunteer baby sitters, with 1.6% of volunteers and 1.1% of the population). French Catholic is the only faith besides non-Christian under-represented – 17% of those baby sitting, and 22% of the population.

25. Helping with housework

- In the past 12 months did you help anyone on your own, with housework such as cooking or cleaning? (yes, no)

Those responding in the affirmative to the above question comprised 32% of Christians in 1997, 19% of non-Christians, and 28% of those with no religious affiliation (Table 25a). Conservative Christians are somewhat more inclined to help with housework (38%) than liberal Protestants (35%), and Catholics (29%). Among Catholics, the English Catholics are more inclined to help with housework than French Catholics (36% versus 23%). Among conservative Christians, Pentecostals are more likely to help with housework than Baptists (39% versus 35%). The weekly attendees at religious services are equally committed to help with housework than the average, in all faiths, except among Anglicans, where the weekly attendees help with housework less than the average Anglican (27 versus 37%). Those with no current religious affiliation but with a religious background are much more inclined to help with housework than those without a religious background (38% versus 27%).

Some 30% of Canadians help with housework (Table 25b). The rates are highest in Saskatchewan (40%), and Nova Scotia (38%), and lowest in Quebec (23%), Newfoundland, and New Brunswick (30% each). Weekly attendees at religious services are about equally inclined to help with housework than the provincial average.

Canada's Christians are over-represented among informal volunteers who help others

with housework. They comprise 74.7% of the volunteers, though 71.4% of the population (Tables 25a and 49b). Non-Christian faiths are under-represented, with 2.5% of the volunteers, though 4% of the population. Those with no religious affiliation are also under-represented, comprising 22.8% of the volunteers, though 24.6% of the population. Those with no religious affiliation are over-represented if they have a religious background, but under-represented if they do not have a religious background. Among Christian faiths, the Pentecostals are most over-represented by those who help with housework (1.5 of volunteers and 1.1% of the population). French Catholic is the only faith besides non-Christian under-represented – 16.6% of volunteers, and 22% of the population.

26. Helping with yard or maintenance work

- In the past 12 months did you do any unpaid yard or maintenance work for others, such as gardening, painting or snow shovelling? (yes, no)

Those responding in the affirmative to the above question comprised 32% of Christians in 1997, 17% of non-Christians, and 37% of those with no religious affiliation (Table 26a). Those with no current religious affiliation but with a religious background are more inclined to help with yard or maintenance work than those without a religious background (43% versus 37%). Conservative Christians and liberal Protestants are equally inclined to help with yard or maintenance work (35%), and Catholics not much less so (30%). Among Catholics, the English Catholics are more inclined to help with yard or maintenance work than French Catholics (37% versus 24%). Among conservative Christians, Pentecostals are more likely to help with yard or maintenance work than Baptists (38% versus 33%). The weekly attendees at religious services are somewhat less committed to help with yard or maintenance work than the average, in almost all faiths, though the difference is only great among Presbyterians (27% of weekly attendees, and 38% of all Presbyterians).

Some 33% of Canadians help with yard or maintenance work (Table 26b). The rates are highest in Saskatchewan (46%), Manitoba (39%) and Alberta (38%), and lowest in Quebec (24%). Weekly attendees at religious services are slightly less inclined than average to help with yard or maintenance work in most provinces, and in Canada.

Canada's Christians are slightly under-represented among informal volunteers who help others with yard or maintenance work. They comprise 70.2% of the volunteers, though 71.4% of the population (Tables 26a and 49b). Non-Christian faiths are also under-represented, with 2.1% of the volunteers, though 4% of the population. Those with no religious affiliation are over-represented, comprising 27.7% of the volunteers, though 24.6% of the population. Among Christian faiths, the Presbyterians and Pentecostals are most over-represented (2.6% of volunteers and 2.3% of the population, 1.3 of volunteers and 1.1% of the population, respectively). French Catholic is the only faith besides non-Christian under-represented – 16.6% of volunteers, and 22% of the population.

27. Helping with letter writing and problem solving

- In the past 12 months did you help others to write letters, solve problems, find information or fill out forms? (yes, no)

Those responding in the affirmative to the above question comprised 35% of Christians in 1997, 29% of non-Christians, and 34% of those with no religious affiliation (Table 27a). Those with no current religious affiliation but with a religious background are more inclined to help with letter writing and problem solving than those without a religious background (43% versus 32%). Conservative Christians and liberal Protestants are almost equally inclined to help with letter writing and problem solving (40% and 38%, respectively), and Catholics not much less so (33%). Among Catholics, the English Catholics are more inclined to help with letter writing and problem solving than French Catholics (37% versus 24%). Among conservative Christians, Pentecostals are somewhat more likely to help with letter writing and problem solving than Baptists (43% versus 39%). The weekly attendees at religious services are about equally committed to help with letter writing and problem solving than the average, in all faiths.

Some 34% of Canadians help with letter writing and problem solving (Table 27b). The rates are highest in Manitoba and Saskatchewan (39%), and lowest in Quebec (28%). Weekly attendees at religious services are slightly more inclined than average to help with letter writing and problem solving in most provinces, and in Canada.

Canada's Christians are over-represented among informal volunteers who help others with letter writing and problem solving. They comprise 72.6% of the volunteers, though 71.4% of the population (Tables 27a and 49b). Non-Christian faiths are under-represented, with 3.3% of the volunteers, though 4% of the population. Those with no religious affiliation volunteer as letter writers or problem solvers in proportion to their numbers, 6% of the population. Those with no religious affiliation but a religious background are over-represented, while those without a religious background are under-represented. Among Christian faiths, the Pentecostals are most over-represented by volunteer letter writers and problem solvers (1.4 of volunteers and 1.1% of the population). French Catholic is the only faith besides non-Christian under-represented – 17.5% of those volunteering, and 22% of the population.

28. Teaching or coaching others

- In the past 12 months did you do any unpaid teaching or coaching on your own, not through an organization? (yes, no)

Those responding in the affirmative to the above question comprised 12% of Christians in 1997, 12% of non-Christians, and 13.5% of those with no religious affiliation (Table 28a). Those with no current religious affiliation but with a religious background are more inclined to teach or coach than those without a religious background (20% versus 12%). Conservative Christians and liberal Protestants are equally inclined to teach or coach (15% each), while 9% of Catholics teach or coach. Among Catholics, the English Catholics are more inclined to teach or coach than French

Catholics (14% versus 5%). The weekly attendees at religious services are about equally committed to teach or coach than the average, in all faiths.

Some 12% of Canadians teach or coach (Table 28b). The rates are highest in Manitoba and Alberta (15% each), and lowest in Quebec (6.1%) and New Brunswick (8.8%). Weekly attendees at religious services are slightly more inclined than average to teach or coach in all provinces except Quebec, and in Canada. The likelihood of teaching or coaching rises with frequency of attendance at the Canada level.

Canada's Christians are under-represented among informal volunteers who teach and coach. They comprise 68.6% of the volunteers, though 71.4% of the population (Tables 28a and 49b). Non-Christian faiths have about their share of the volunteers, 3.9%. Those with no religious affiliation volunteer are over-represented, with 27.5% of the volunteers, and 24.6% of the population. Those with no religious affiliation but a religious background are over-represented by a much wider margin than those without a religious background. Among Christian faiths, all except the Catholic faiths are over-represented with volunteers who teach or coach. French Catholics, who are 9% of the volunteers and 22% of the population, are more under-represented than English Catholics – 14% of the volunteers and 20% of the population.

29. Donating to charity

- My next set of questions deal with financial contributions to charitable and non-profit organizations. ... I would like to know if you (and your spouse/partner) have made any financial contributions to a charitable or non-profit organization in any of the following ways in the past 12 months.

Respondents to the survey were asked a number of questions regarding the charitable giving, the method of giving, the amounts given, and the recipient organizations. The following indicators use information from the responses to some of these questions.

Some 85% of Christians donated to charity or non-profits in 1997, compared with 76% of non-Christians, and 69% of Canadians with no religious affiliation. Liberal Protestants and conservative Christians are equally likely to donate (89% and 88% respectively), somewhat more so than Catholics (82%) (Table 29a). The tendency to give varies little among faith communities within the liberal and conservative Christian traditions, though among Catholics, the English Catholics are more likely to give than the French (86% versus 79%). Within all faith communities the weekly attendees at religious services are more likely to donate to charity than the non-attendees. These differences are especially marked among French Catholics (93% versus 67%), Presbyterians (97% versus 72%) and Baptists (97% versus 68%). Of those with no religious affiliation, those with a religious background are much more likely to give to charity than those without (86% versus 66%).

In Canada 80% of the population aged 20 and over are donors to charities or non-profits (Table 29b). Those in Newfoundland and Prince Edward Island are most inclined to donate (89% and 87%, respectively), while those in Quebec, British Columbia, and

Alberta are least inclined to donate (77%, 76% and 77%, respectively). The weekly attendees at religious services in Canada are more likely than the non-attendees to contribute (91% versus 71%). This difference is especially marked in New Brunswick (97% versus 72%), Quebec (91% versus 65%), and Alberta (91% versus 66%). This difference is least pronounced in British Columbia (82% of the weekly attendees versus 71% of the non-attendees).

Canada's Christians are over-represented among charitable donors. They comprise 75.1% of the donors, though 71.4% of the population (Tables 29a and 49b). Non-Christian faiths are slightly under-represented, with 3.7% of the donors, though 4% of the population. Those with no religious affiliation are under-represented by a wider margin; they comprise 21.2% of donors though 24.6% of the population. Those with no religious affiliation are actually over-represented if they have a religious background but under-represented if they do not have a religious background. Among Christian faiths, Catholics, liberal Protestants, and conservative Christians are all over-represented among donors.

30. Dollars donated to charity

- What was the amount of this donation?

The above question was asked of all survey respondents who said they made a donation to at least one charitable or non-profit organization in the preceding year. Reported donations to all organizations are summed to arrive at the total.

The average donation per charitable donor is \$283 in 1997 for Christians, \$269 for non-Christian, and \$133 for donors unaffiliated with a religious faith. Among Christians, the conservative faiths give over twice the average, \$659, the liberal faiths \$318, and Catholics \$173 (Table 30a). English Catholics give \$218 to charity, significantly more than French Catholics, \$129. Among liberal Protestants, Lutherans donate \$378, more than other liberal faiths, especially Anglicans, who donate \$286. Pentecostals are the most generous of the conservative faith groups, contributing \$687 in 1997. Within all faiths the weekly attendees donate more than the average for the faith. In the case of the liberal faiths and French Catholics, weekly attendees contribute over twice the average for their faith, and in the case of Presbyterians it is 2 ¾ times more. In the case of the conservative faiths and non-Christians, weekly attendees contribute closer to 1 ½ the average for their faith. The religiously non-affiliated with a religious background donate 31% more than the non-affiliated without a religious background.

On average, Canadian donors gave \$250 to charitable and non-profit organizations in 1997 (Table 30b). Donations are lowest in Quebec, \$134, followed by Newfoundland, \$172. Donations are highest in the Prairie Provinces, especially Alberta, \$357. Weekly attendees at religious services give \$574 in Canada, and the giving by weekly attendees in each province are significantly higher than the provincial average, especially in British Columbia, almost three times higher, and Alberta, over 2 ½ times higher.

Canada's Christians give more than their share of charitable donations. They

contribute 85% of all donations, though make up 71.4% of the population (Tables 30a and 49b). Non-Christian faiths contribute exactly their share, 4%. Those with no religious affiliation under-contribute by a wide margin – 11.2% of all donations, though they comprise 24.6% of the population. Among Christian faiths, Catholics under-contribute, giving 29.5% of the total donations while making up 42% of the population. Liberal Protestants over-contribute (23% of donations and 20% of the population), but not by as much as conservative Christians (28% of donations and 10% of the population).

31. Donating to health organizations

Health organizations are defined in the description of indicator 10, above. Some 58% of Christians donated to health organizations in 1997, compared with 34% of non-Christians, and 48% of Canadians with no religious affiliation (Table 31a). Liberal Protestants are more inclined to contribute than conservative Christians (69% versus 55%), and Catholics (53%). Among the liberal faiths, the United Church affiliates are most likely to contribute (73%), and the Lutherans least likely (65%). Among the conservative faiths, Baptists are most inclined to contribute (63%), and those in the smaller Christian faiths are least inclined (52%). Among Catholics, the English Catholics are more likely to give to health organizations than the French (61% versus 45%). Within all Christian faith communities except the conservative Christian, the weekly attendees are more likely to donate to health organizations than the average for the faith, especially among French Catholics (55% versus 45%), and Presbyterian (83% versus 67%). Among those with no religious affiliation, those with a religious background are much more likely to give than those without (59% versus 46%).

In Canada 54% of the population aged 20 and over are donors to health organizations (Table 31b). Those in Newfoundland and Prince Edward Island are most inclined to donate (75% each), while those in Quebec and British Columbia are least inclined to donate (42% and 48%). The weekly attendees at religious services in Canada are more likely than the non-attendees to contribute (61% versus 54%). This difference is especially marked in Prince Edward Island (92% versus 75%), and Nova Scotia (83% versus 66%). This difference is least pronounced in British Columbia (51% of the weekly attendees versus 48% for the province).

Canada's Christians are over-represented among charitable donors to health organizations. They comprise 75.6% of the donors, though 71.4% of the population (Tables 31a and 49b). Non-Christian faiths are under-represented, with 2.5% of the donors, though 4% of the population. Those with no religious affiliation are under-represented by a wider margin; they comprise 21.9% of donors though 24.6% of the population. Those with no religious affiliation are over-represented if they have a religious background but under-represented if they do not have a religious background. Among Christian faiths, English Catholics, liberal Protestants, and conservative Christians are over-represented among donors, while French Catholics are under-represented. Liberal Christians are the most over-represented, giving 25% of the donations though they comprise 20% of the population.

32. Dollars donated to health organizations

The average donation per donor to health organizations is \$63 in 1997 for Christians, \$92 for non-Christian, and \$55 for donors unaffiliated with a religious faith (Table 32a). Among Christians, the conservative faiths give the least, \$52, the liberal faiths the most, \$75, and Catholics \$59. English Catholic and French Catholics, donate about equal amounts. Among liberal Protestants, Lutherans donate least to health organizations, \$65, and Anglicans and Presbyterians the most, \$80. Among the conservative faiths, Baptists give the most, \$62, and Pentecostals the least, \$24. Within all faiths except Baptist and Pentecostal, the weekly attendees donate more than the average for the faith. In the case of the French Catholics, weekly attendees contribute over twice the average for their faith, and in the case of Presbyterians it is 87% more. The non-affiliated with a religious background donate 14% more to health organizations than the non-affiliated without a religious background.

On average, Canadian donors gave \$62 to health organizations in 1997 (Table 32b). Donations are lowest in Newfoundland, \$25, and New Brunswick, \$37. Donations are highest in Prince Edward Island, \$63 and Manitoba, \$61. Weekly attendees at religious services gave \$86 in Canada, while non-attendees gave \$54. Weekly attendees contributed significantly more than non-attendees in Quebec, over 3 times more, Ontario, 54% more, and Alberta, 48% more. But the non-attendees contributed over twice as much as the weekly attendees in Prince Edward Island.

Canada's Christians give more than their share of donations to health organizations. They contribute 77% of all donations, though make up 71.4% of the population (Tables 32a and 49b). Non-Christian faiths contribute 3.6% of the total, slightly less than their share of the population, 4%. Those with no religious affiliation also under-contribute – 19.3% of all donations, though they comprise 24.6% of the population. Among Christian faiths, Catholics under-contribute, giving 38.5% of the total donations while making up 42% of the population. English Catholics, though, over-contribute, while French Catholics under-contribute, giving 17.6% of the donations, though making up 22% of the population. Liberal Protestants over-contribute (30% of donations and 20% of the population), while conservative Christians under-contribute (8.3% of donations and 10% of the population).

33. Donating to education and research organizations

Education and research organizations are defined in the description of indicator 12, above. Some 21% of Christians donated to education and research organizations in 1997, compared with 14% of non-Christians, and 17% of Canadians with no religious affiliation (Table 33a). Liberal Protestants, conservative Christians and Catholics are about equally inclined to donate. Among the liberal faiths too there is little variation in the inclination to donate. Among the conservative faiths, Baptists are more likely to contribute (27%) than Pentecostals (21%). Among Catholics, the English Catholics are somewhat more likely to give to education and research organizations than the French (22% versus 18%). Within all Christian faith communities, the weekly attendees are

about equally likely as the faith's average to donate to education and research organizations. Among those with no religious affiliation, those with a religious background are much more likely to give than those without (25% versus 15%).

In Canada 19% of the population aged 20 and over are donors to education and research organizations (Table 33b). Those in Newfoundland and Nova Scotia are most inclined to donate (36 % and 30%, respectively), while those in Prince Edward Island and Ontario are least inclined to donate (17% each). Some 22% of the weekly attendees at religious services in Canada contribute to education and research organizations. In all provinces the weekly attendees are more likely than the provincial average to donate, especially in Nova Scotia (41% versus 30%) and New Brunswick (33% versus 23%). This difference is insignificant, though, in Prince Edward Island, Quebec, Ontario, and British Columbia.

Canada's Christians are over-represented among charitable donors to education and research organizations. They comprise 76.4% of the donors, though 71.4% of the population (Tables 33a and 49b). Non-Christian faiths are under-represented, with 2.9% of the donors, though 4% of the population. Those with no religious affiliation are also under-represented; they comprise 20.7% of donors though 24.6% of the population. Those with no religious affiliation are over-represented if they have a religious background but under-represented if they do not have a religious background. Among Christian faiths, English Catholics, liberal Protestants, and conservative Christians are over-represented among donors, while French Catholics are under-represented. Conservative faiths are the most over-represented, giving 11.5% of the donations though they comprise 10% of the population.

34. Dollars donated to education and research organizations

The average donation per donor to education organizations was \$44 in 1997 for Christians, \$42 for non-Christian, and \$34 for donors unaffiliated with a religious faith (Table 34a). Among Christians, the conservative faiths give the most, \$75, the liberal faiths \$38, and Catholics \$39. English Catholics donate \$29, and French Catholics \$51. Among liberal Protestants, Lutherans donate least to education and research organizations, \$33, and Presbyterians the most, \$53. Among the conservative faith groups, Baptists give the least, \$31, and Pentecostals the most, \$102. Within all faiths the weekly attendees donate more than the average for the faith. In the case of the French Catholics, weekly attendees contribute \$140, and in the case of Pentecostals, \$122. The non-affiliated with a religious background donate \$51, and the non-affiliated without a religious background, \$29.

On average, Canadian donors gave \$42 to education and research organizations in 1997 (Table 34b). Donations are lowest in Newfoundland and Nova Scotia, \$25 each. Donations are highest in Manitoba, \$59, and Quebec, \$54. Weekly attendees at religious services gave \$68 in Canada, while non-attendees gave \$36. Weekly attendees contributed significantly more than non-attendees in Quebec, \$145 versus \$49, and Saskatchewan, \$73 versus \$17. But the non-attendees gave more than the weekly attendees in some other provinces, especially Alberta, \$52 versus \$25.

Canada's Christians give much more than their share of donations to education and research organizations. They contribute 80% of all donations, though make up 71.4% of the population (Tables 34a and 49b). Non-Christian faiths contribute 2.9% of the total, less than their share of the population, 4%. Those with no religious affiliation also under-contribute, donating 16.8% of all donations, though they comprise 24.6% of the population. Among Christian faiths, French Catholics over-contribute, giving 24.5% of the total donations while making up 22% of the population, along with conservative Christians, who give 40% of the donations though are 10% of the population. Within the conservative tradition, Pentecostals and other Christian faiths over-contribute by a wide margin while Baptists slightly under-contribute. Liberal Protestants under-contribute slightly, though within this group Presbyterians over-contribute to education and research organizations (3.1% of donations and 2.3% of the population).

35. Donating to social service organizations

Social service organizations are defined in the description of indicator 14, above. Some 46% of Christians donated to social service organizations in 1997, compared with 29% of non-Christians, and 37% of Canadians with no religious affiliation (Table 35a). Among Christians, liberal Protestants are most prone to donate (54%), followed by conservative Christians (44%) and Catholics (43%). Among the liberal faiths there is little variation in the inclination to donate. Among the conservative faiths, though, Baptists are more inclined to contribute (49%) than "other Christians (42%). And among Catholics, the English Catholics are more likely to give to social service organizations than the French (46% versus 39%). Within all Christian faith communities except Baptist and other Christian, the weekly attendees at religious services are more inclined than the faith's average to donate to social service organizations. The difference is especially marked among United Church affiliates and French Catholics. Among those with no religious affiliation, those with a religious background are much more likely to give than those without (49% versus 35%).

In Canada 42% of the population aged 20 and over are donors to social service organizations (Table 35b). Those in Newfoundland and Nova Scotia are most inclined to donate (59% and 48%, respectively), while those in Quebec and British Columbia are least inclined to donate (39% and 42%, respectively). Some 47% of the weekly attendees at religious services in Canada contribute to social service organizations, compared with 38% of non-attendees. In all provinces the weekly attendees are more likely to donate than the non-attendees, especially in Newfoundland (69% versus 49%) and Prince Edward Island (64% versus 43%).

Canada's Christians are over-represented among charitable donors to social service organizations. They comprise 76.3% of the donors, though 71.4% of the population (Tables 35a and 49b). Non-Christian faiths are under-represented, with 2.6% of the donors, though 4% of the population. Those with no religious affiliation are also under-represented; they comprise 21.1% of donors though 24.6% of the population. Those with no religious affiliation are over-represented if they have a religious background but under-represented if they do not have a religious background. Among Christian faiths,

all are over-represented except French Catholics, especially all the liberal faiths.

36. Dollars donated to social service organizations

The average donation per donor to social service organizations was \$52 in 1997 for Christians, \$80 for non-Christians, and \$56 for donors unaffiliated with a religious faith (Table 36a). Among Christians, the conservative faiths give the most, \$80, the liberal faiths \$53, and Catholics \$45. English and French Catholics donate similar amounts. Among liberal Protestants, Lutherans donate least to social service organizations, \$51, and Presbyterians the most, \$62. Among the conservative faiths, other Christian donors are most generous, giving \$95, and Pentecostals the least generous, \$45. Within all faiths the weekly attendees donate more than the average for the faith. Presbyterian weekly attendees, for example, donate \$125, while other Christians donate \$120. The non-affiliated with a religious background donate \$49, and the non-affiliated without a religious background, \$58.

On average, Canadian donors gave \$54 to social service organizations in 1997 (Table 36b). Donations are lowest in Newfoundland, \$31, and New Brunswick, \$27. Donations are highest, just over \$60, in Ontario, Manitoba, Alberta and British Columbia. Weekly attendees at religious services gave \$74 in Canada, while non-attendees gave \$52. Weekly attendees contributed significantly more than non-attendees in Manitoba, \$108 versus \$52, and British Columbia, \$104 versus \$50.

Canada's Christians give more than their share of donations to social service organizations. They contribute 74.1% of all donations, though make up 71.4% of the population (Tables 36a and 49b). Non-Christian faiths contribute 3.9% of the total, about equal to their share of the population, 4%. Those with no religious affiliation under-contribute, donating 22% of all donations, though they comprise 24.6% of the population. Among Christian faiths, all except the French Catholic and Pentecostal faiths over-contribute, and all by a wide margin. Presbyterians over-contribute the most, giving 3.1% of the total, while making up 2.3% of the population.

37. Donating to environment-related organizations

Environment-related organizations are defined in the description of indicator 16, above. Only 5.1% of Christians donated to environment-related organizations in 1997, compared with 7.1% of Canadians with no religious affiliation (Table 37a). No information is available for non-Christian faiths owing to the small numbers of donors. Among Christians, liberal Protestants are most prone to donate (9.9%), followed by conservative Christians (6%) and Catholics (2.6%). Among the liberal faiths Anglicans are more likely to donate (11.9%) and Presbyterians least likely (8.6%). The weekly church attending Catholics and liberal Protestants are more inclined to donate than the average for the faith traditions. But within these traditions, the weekly attending English Catholics and Anglicans are less inclined to donate than the average for these faiths. Weekly attending conservative Christians are also less likely to contribute than the average for this faith tradition. Because of low donor rates and numbers of donors, many

of the estimates for faith communities are too unreliable to be published. Among those with no religious affiliation, those with a religious background are more likely to give than those without (9.3% versus 6.7%).

In Canada 5.5% of the population aged 20 and over are donors to environment-related organizations (Table 37b). The percentage donating is highest in Saskatchewan (9.3%) and Alberta (8.2%), and lowest in Quebec (1.4%) and New Brunswick (2.5%). No information is available for Newfoundland. In Canada, the Atlantic Provinces, Ontario and the Prairie Provinces, those attending religious services weekly are somewhat less likely to donate than those who never attend religious services.

Canada's Christians are under-represented among charitable donors to environment-related organizations. They comprise 65.2% of the donors, though 71.4% of the population (Tables 35a and 49b). Those with no religious affiliation are also under-represented; they comprise 21.1% of donors though 24.6% of the population. Donors with no religious affiliation are over-represented, with 31.5% of the donors, though 24.6% of the population. Those with a religious background are especially over-represented. Among Christian faiths, all are over-represented except French and English Catholics, especially all the liberal faiths. Anglicans, for example, make up 13.6% of the donors, though only 6.3% of the population.

38. Dollars donated to environment-related organizations

The average donation per donor to environment-related organizations was \$62 in 1997 for Christians, \$52 for donors unaffiliated with a religious faith (Table 38a). No information is available for non-Christian faiths owing to the small numbers of donors. Among Christians, the liberal Protestants give the most, \$68, followed by the conservative Christians, \$54, and Catholics \$56. English Catholics donate \$42, less than the Catholic average. Among liberal Protestants, Anglicans donate the most to environment-related organizations, \$82, and Presbyterians the least, \$43. Baptists donate \$63, nine more than the average for conservative Christians. Within most faith communities for which there is data, the weekly attendees donate more than the average for the faith. Anglican weekly attendees, for example, donate \$204. The non-affiliated with a religious background donate \$55, and the non-affiliated without a religious background, \$51.

On average, Canadian donors to environment-related organizations gave \$58 in 1997 (Table 38b). Donations are lowest in Prince Edward Island, \$31, and Nova Scotia, \$36. Donations are highest in New Brunswick, \$105, followed by British Columbia, \$85. Weekly attendees at religious services gave \$70 in Canada, while non-attendees gave \$58. Weekly attendees contributed significantly more than non-attendees in the Atlantic Provinces, \$262 versus \$48, and the Prairie Provinces, \$65 versus \$48, but less in Ontario, \$42 versus \$54.

Canada's Christians give almost their share of donations to environment-related organizations. They contribute 70.1% of all donations, though make up 71.4% of the population (Tables 38a and 49b). Those with no religious affiliation over-contribute,

donating 28% of all donations, though they comprise 24.6% of the population. Those with no religious affiliation but having a religious background over-contribute by a wider margin than those without a religious background. Among Christian faiths, all except the Catholic faith over-contribute, especially the Anglicans, who give 19.3% of the total, while making up 6.3% of the population.

39. Donating to philanthropic and voluntarism organizations

Philanthropic and voluntarism organizations comprise “organizations promoting charity and charitable activities including grant-making foundations, voluntarism promotion and support, and fundraising organizations”.¹⁸

Some 16% of Christians donated to philanthropic and voluntarism organizations in 1997, compared with 9% of non-Christians, and 14% of Canadians with no religious affiliation (Table 39a). Among Christians, Catholics are most likely to donate (17%), followed by liberal Protestants (16%) and conservative Christians (12%). Among Christian faith communities there is little variation in the inclination to donate. Within the Anglican and Baptist faith communities, the weekly churchgoers are more inclined than the faiths’ average to donate, though the differences are small. In other faiths, United Church, other Christian, and French and English Catholic, the weekly Churchgoers are less likely than the average of the faith to contribute, but again, the differences are small. Among those with no religious affiliation, those with a religious background are more likely to give than those without (18% versus 13%).

In Canada 15% of the population aged 20 and over are donors to philanthropic and voluntarism organizations (Table 39b). Those in Prince Edward Island and Manitoba are most inclined to donate (26 % and 18%, respectively), while those in Nova Scotia and New Brunswick are least inclined to donate (8% and 9%, respectively). Some 14% of the weekly attendees at religious services in Canada contribute to philanthropic and voluntarism organizations, the same as non-attendees. Prince Edward Island is the only province where the donor rate of weekly attendees is significantly different from the donor rate for non-attendees (37% versus 22%).

Canada’s Christians are slightly over-represented among charitable donors to philanthropic and voluntarism organizations. They comprise 75.3% of the donors, though 71.4% of the population (Tables 39a and 49b). Those with non-Christian faiths are under-represented, comprising 2.4% of the donors, and 4% of the population. Those with no religious affiliation are also under-represented; they comprise 22.3% of donors though 24.6% of the population. Those with no religious affiliation but a religious background are over-represented, while those without a religious background are under-represented. All of the Christian faiths, except Baptist and other Christian, are over-represented with donors to philanthropic and voluntarism organizations.

¹⁸ *Caring Canadians*, op. cit., p. 50.

40. Dollars donated to philanthropic and voluntarism organizations

The average donation per donor to philanthropic and voluntarism organizations was \$74 in 1997 for Christians, \$62 for non-Christians, and \$94 for donors unaffiliated with a religious faith (Table 40a). Among Christians, the liberal faiths give the most, \$94, followed by the Catholic faith, \$67, and conservative faiths, \$64. Among liberal Protestants, Anglicans, Presbyterians and Lutherans each donated just over \$100, while the United Church affiliates gave \$84. English Catholics gave \$92, compared with \$47 by French Catholics. Baptists gave \$86, more than the average for conservative faiths. The regular church attendees who are French Catholic give \$57, ten dollars more than the average in their faith, and the regular attending United Church affiliates give \$22 more than the average within their faith. Regular attending Baptists, though, give \$19 less than the average for their faith, and regular attending Lutherans and Presbyterians give over \$15 less than the average for their faiths. Those with a religious background but no current religious affiliation gave \$103, more than if they lacked a religious background, \$91.

On average, Canadian donors to philanthropic and voluntarism organizations gave \$79 in 1997 (Table 40b). Donations are lowest in Prince Edward Island, \$42, Quebec, \$51, and Saskatchewan, \$52. Donations are highest, in Nova Scotia, \$89, Ontario, \$90, Alberta, \$98, and British Columbia, \$116. Regular attendees at religious services gave \$78 in Canada, while non-attendees gave \$86. Regular attendees contributed significantly more than non-attendees in Nova Scotia, \$103 versus \$77, Saskatchewan, \$62 versus \$42, and Quebec, \$67 versus \$54. The reverse situation existed in New Brunswick and Manitoba where the non-attendees gave over \$25 more than the regular attendees.

Canada's Christians give the same share of donations to philanthropic and voluntarism organizations as their share of the population, 71.4% (Tables 40a and 49b). Those with non-Christian faiths under-contribute, giving 1.8% of the donations, though they are 4% of the population. Those with no religious affiliation over-contribute, donating 26.7% of all donations, though they comprise 24.6% of the population. Those with no religious affiliation but having a religious background over-contribute by a much wider margin than those without a religious background. Among Christian faiths, all except the French Catholic and conservative faith over-contribute, especially the Lutherans and Anglicans.

41. Donating to religious organizations¹⁹

Religious organizations are defined in the description of indicator 18, above; they include more than places of worship. Some 47% of Christians donated to religious organizations in 1997, compared with 49% in non-Christian faiths, and 7% of Canadians with no religious affiliation (Table 41a). Among Christians, conservative Christians are most likely to donate (63%), followed by Catholics (46%), and liberal Protestants (43%).

¹⁹ See also "An analysis of donations to religious organizations in Canada, 1997", *Religious Commitment Report, 01-05, March, 2001*, by Frank Jones.

Within the conservative faith tradition, Pentecostals are most likely to donate (74%), and Baptists least likely (60%). Within the liberal faith tradition, Lutherans are most likely to donate (53%), and Anglicans least likely (38%). English Catholics are more likely to donate to religious organizations than French (50% versus 42%). Within specific faith communities it is no surprise to see that weekly attendees are more inclined than monthly to donate to religious organizations, and the monthly more so than those who attend less often than monthly, who in turn are more likely to give than those who did not attend religious services in the previous year. It is a little surprising, however, to see that 14% of the non-attendees who are Christian donate to religious organizations. Among those with no religious affiliation, those with a religious background are more likely to give to a religious organization than those without (11% versus 7%).

In Canada 37% of the population aged 20 and over are donors to religious organizations (Table 41b). Those in Newfoundland and New Brunswick are most inclined to donate (54 % and 49%, respectively), while those in Alberta and British Columbia are least inclined to donate (34% and 22%, respectively). Some 77% of the weekly attendees at religious services in Canada contribute to religious organizations, and 11% of the non-attendees. The percentage contributing to religious organizations declines with the frequency of attendance at religious services in all provinces, as one would expect.

More of Canada's Christians donate to religious organizations than their share of the population would suggest. They comprise 90% of the donors, though are 71% of the population (Tables 41a and 49b). Those with non-Christian faiths also are over-represented among donors; they comprise 5.1% of Canada's donors, though they are 4% of the population. As one would expect, those with no religious affiliation are under-represented, comprising 4.8% of donors, though 24.6% of the population. Among Christian faiths, all are over-represented, but especially those in all of the conservative faiths, and English Catholics. Pentecostals, for example, comprise 2.3% of the donors, though are only 1.1% of the population.

42. Dollars donated to religious organizations

The average donation per donor to religious organizations is \$292 in 1997 for Christians, \$232 for non-Christians, and \$113 for donors unaffiliated with a religious faith (Table 42a). Among Christians, the conservative Christians are most generous, \$720, followed by liberal Protestants, \$342, and Catholics, \$130. Among conservative Christians, Baptists were most generous, \$773, and other Christians least generous, \$702. Among liberal Protestants, Lutherans donated the most, \$408, and Anglicans the least, \$309. English Catholics gave \$178, compared with \$78 by French Catholics. In every faith giving per donor tends to decline with frequency of attendance at religious services. The biggest difference is between the weekly and monthly attendees: for Christians, \$491 versus \$168; for liberal Protestants, \$672 versus \$251; and for conservative Christians, \$922 versus \$276. Those with a religious background but no current religious affiliation gave \$125, more than if they lacked a religious background, \$109.

On average, Canadian donors to religious organizations gave \$278 in 1997 (Table

42b). Donations are lowest in Quebec, \$88, and Newfoundland, \$172. Donations are highest, in Alberta, \$500, and British Columbia, \$416. Regular attendees at religious services gave \$488 in Canada, while non-attendees gave \$134. Giving per donor increase with frequency of attendance in all provinces, except that those attending less often than monthly reported less giving than the non-attendees, in all provinces except Saskatchewan.

Canada's Christians gave much more to religious organizations than their share of the population would suggest. They gave 94% of all donations, though comprise only 71.4% of the population (Tables 42a and 49b). Those with non-Christian faiths also gave more than their share; with 4.3% of the donations, though they are 4% of the population. Those with no religious affiliation donated 2% of all donations, though they comprise 24.6% of the population. Among Christian faiths, all except the Catholic faiths over-contributed, especially the conservative faiths. Pentecostal contributions, for example, amounted to 5.9% of the total, though they comprise only 1.1% of the population. Catholics contributed 24% of all contributions to religious organizations, though are 42% of the population.

43. Donations to foodbanks and like organizations

- In the past 12 months, did you contribute any food to a charitable organization such as a foodbank. (yes, no)

Some 55% of Christians donated to foodbanks in 1997, compared with 43% of non-Christians, and 48% of Canadians with no religious affiliation (Table 43a). Liberal Protestants were most inclined to donate (62%), followed by conservative Christians (56%) and Catholics (52%). Among the liberal faiths, the United Church affiliates were most inclined to donate (67%) and the Lutherans least inclined (55%). Among conservative Christians, the Baptists were most inclined to donate (62%) and the other Christian faiths least inclined (54%). English Catholics were more likely to give to foodbanks than the French (59% versus 45%). Within all Christian faith communities, the weekly churchgoers were more likely to donate (61%) than the non-attendees (47%). The difference was particularly marked among Baptists (70% of weekly attendees, 37% of non-attendees), English Catholics (65% versus 44%), United Church affiliates (79% versus 54%), Anglicans (74% versus 50%), Presbyterians (78% versus 60%), and Lutherans (71% versus 60%). Among those with no religious affiliation, those with a religious background were more likely to give to foodbanks than those without a religious background (57% versus 46%).

In Canada 53% of the population aged 20 and over were donors to foodbanks (Table 43b). Those in Prince Edward Island and Alberta were most inclined to donate (59% each), while those in Quebec and New Brunswick were least inclined (45% and 50%, respectively). Some 60% of the weekly attendees at religious services in Canada contributed to foodbanks, compared with 48% of non-attendees. In all provinces the weekly attendees were more likely than the non-attendees to donate, especially in Prince Edward Island (75% versus 48%), Nova Scotia (73% versus 46%) and New Brunswick

(70% versus 38%). This difference was insignificant, though, in Quebec.

More of Canada's Christians donate to foodbanks than their share of the population would suggest. They comprise 74.4% of the donors, though are 71.4% of the population (Tables 43a and 49b). Those with non-Christian faiths are under-represented among donors; they comprise 3.2% of Canada's donors, though they are 4% of the population. Those with no religious affiliation are under-represented, comprising 22.4% of donors, though 24.6% of the population. Among Christian faiths, all are over-represented except the French Catholics, but especially those in the United Church: 11.3% of donors, and 9% of the population. French Catholics comprise 19% of the donors, though 22% of the population.

44. Donations to clothing or household goods

- In the past 12 months, did you donate any clothing or household goods to a charitable or non-profit organization such as Neighbourhood Services, the Salvation Army or St. Vincent de Paul. (yes, no)

The traditional church bazaars and rummage sales would give Christians an opportunity to donate clothing and household goods. Some 67% of Christians donated clothing or household goods in 1997, compared with 56% of non-Christians, and 59% of Canadians with no religious affiliation (Table 44a). Liberal Protestants were most inclined to donate (71%), followed by conservative Christians (67%) and Catholics (64%). Among the liberal faiths, the Lutherans were most inclined to donate (74%) and the Presbyterians least inclined (65%). Among conservative Christians, the Pentecostals were most inclined to donate (76%) and the Baptists and other Christian faiths least inclined (66% each). English Catholics were more likely to give clothing or household goods than the French (69% versus 61%). Within all Christian faith communities, the weekly churchgoers were more likely to donate (70%) than the non-attendees (60%). The difference was particularly marked among Baptists (72% of weekly attendees, 48% of non-attendees), English Catholics (73% versus 58%), and Presbyterians (77% versus 58%). Among those with no religious affiliation, those with a religious background were more likely to give clothing or household goods than those without a religious background (72% versus 57%).

In Canada 64% of the population aged 20 and over were donors of clothing or household goods in 1997 (Table 44b). Those in Manitoba and British Columbia were most inclined to donate (70% and 68%, respectively), while those in Newfoundland and Prince Edward Island were least inclined (48% and 49%, respectively). Some 70% of the weekly attendees at religious services in Canada contributed clothing or household goods, compared with 60% of non-attendees. In all provinces the weekly attendees were more likely than the non-attendees to donate, especially in Prince Edward Island (69% versus 33%), Nova Scotia (70% versus 45%), Saskatchewan (73% versus 54%) and Alberta (76% versus 58%). This difference was insignificant, though, in Newfoundland.

More of Canada's Christians donate clothing or household goods than their share of the population would suggest. They comprise 73.9% of the donors, though are 71.4% of

the population (Tables 44a and 49b). Those with non-Christian faiths are under-represented among donors; they comprise 3.4% of Canada's donors, though they are 4% of the population. Those with no religious affiliation are also under-represented, comprising 22.7% of donors, though 24.6% of the population. Among Christian faiths, all are over-represented except the French Catholics, but especially those in the Pentecostals and Lutherans. French Catholics comprise 20.8% of the donors, though 22% of the population.

45. Donations of money to the homeless or street people

- In the past 12 months, did you give any money (excluding loans), to the homeless or street people. (yes, no)

Some 19% of Christians gave money to the homeless or street people in 1997, compared with 24% of non-Christians, and 21% of Canadians with no religious affiliation (Table 45a). Among Christians, conservative Christians were most inclined to donate money (22%), followed by Catholics (20%) and liberal Christians (16%). Among the liberal faiths, the Lutherans were most inclined to donate (20%) and the United Church affiliates the least inclined (14%). Among conservative Christians, the Pentecostals were most likely to donate (24%) and the Baptists the least likely (15%). English and French Catholics were equally inclined to give money to the homeless or street people (19 to 20%). Within all Christian faith communities, the weekly churchgoers were slightly less likely to donate (19%) than the non-attendees (21%). The difference is not particularly marked in any of the faith communities for which we have data, and Anglicans are exceptional – 23% of weekly attendees donate money, and 16% of non-attending Anglicans. Among those with no religious affiliation, those with a religious background were more likely to give money to the homeless or street people than those without a religious background (26% versus 20%).

In Canada 20% of the population aged 20 and over gave money to the homeless or street people in 1997 (Table 45b). Those in Quebec and British Columbia were most inclined to donate (22% each), while those in Newfoundland and Nova Scotia were least inclined (9% and 11%, respectively). Some 19% of the weekly attendees at religious services in Canada contributed money to the homeless or street people, compared with 21% of non-attendees. The difference between weekly and non-attendees was insignificant in all provinces except Quebec (21% versus 26%) and British Columbia (17% versus 23%).

Fewer of Canada's Christians give to the homeless than their share of the population would suggest. They comprise 68.8% of the donors, though are 71.4% of the population (Tables 45a and 49b). Those with non-Christian faiths are over-represented among donors; they comprise 4.8% of Canada's donors, though they are 4% of the population. Those with no religious affiliation are also over-represented, as they comprise 26.4% of donors, and 24.6% of the population. Those with no religious affiliation but having a religious background are more over-represented among givers than those without a religious background. Among Christian faiths, only Pentecostals and the other Christian faiths are over-represented by a significant margin, while United Church affiliates,

Presbyterians and Baptists are significantly under-represented.

46. Involvement in political organizations

- Are you a member or participant in ... a political organization? (yes, no)

Only 4.4% of Christians were involved in a political organization in 1997, compared with 3% of non-Christians, and 4.3% of Canadians with no religious affiliation (Table 46a). These low rates of involvement mean that many of the estimates are unreliable for sub-populations such as Lutherans, Baptists, Pentecostals and the non-Christian faiths. Among Christians, the liberal Protestants were slightly more involved than conservative Christians (5.1% versus 4.6%), and Catholics (4.1%). Among the liberal faiths, the Presbyterians were most involved (6.2%) and the Anglicans least (4.6%). Some 3.9% of English Catholics were involved, and 4.3% of French Catholics. Within the French Catholic, United Church and Anglican faith communities, the regular churchgoers were slightly more likely to be involved than the average for their faith. The regularly attending English Catholics and other Christians, though, were slightly less likely to be involved in political organizations. Among those with no religious affiliation, those with a religious background were more likely to be involved than those without a religious background (4.3% versus 2.7%).

In Canada 4% of the population aged 20 and over were involved in a political organization in 1997 (Table 46b). Those in Prince Edward Island and Saskatchewan were most involved (8% each), while those in New Brunswick, Ontario, and British Columbia were least involved (3.6%, 3.2% and 3.5%, respectively). The weekly attendees at religious services in Canada were more involved than the non-attendees, (5.3% versus 3.4%), and this was the case in every province with reliable estimates. No data for Newfoundland is reliable enough for publication.

More of Canada's Christians are political party members than their share of the population would suggest. They comprise 78% of all members, though are 71% of the population (Tables 46a and 49b). Those with no religious affiliation are under-represented, as they comprise 18% of members, and 24.6% of the population. Those with no religious affiliation but having a religious background are over-represented among members though, while those without a religious background are under-represented, comprising 14% of members and 21% of the population. Among Christian faiths, all but English Catholics are over-represented, especially United Church affiliates and Presbyterians.

47. Involvement in a service club or fraternal associations

- Are you a member or participant in ... a service club or fraternal association, (Kiwanis, Knights of Columbus, Shriners)? (yes, no)

One in ten Christians were involved in a service club in 1997, compared with 5.3% of Canadians with no religious affiliation (Table 47a). Estimates are too unreliable to

publish for Pentecostals and those affiliated with non-Christian faiths. Among Christians, the liberal Protestants were slightly more involved than conservative Christians (5.1% versus 4.6%), and Catholics (4.1%). Among the liberal faiths, the Lutherans were most involved (14%) and Presbyterians the least involved (8%). Some 8.5% of English Catholics were involved, and 13.8% of French Catholics. Within all faith communities for which there is data, except the other Christian, the regular churchgoers were more likely to be involved in service clubs than the average for their faith. These differences were especially marked among French Catholics (29% versus 14%), English Catholics (15% versus 8.5%), and Anglicans (15% versus 11%). Among those with no religious affiliation, those with a religious background were more likely to be involved in service clubs than those without a religious background (8.4% versus 4.7%).

In Canada 8.8% of the population aged 20 and over were involved in a service club in 1997 (Table 47b). Those in New Brunswick, Quebec and Saskatchewan were most involved (10.2%, 12.7% and 10.7%, respectively), while those in Prince Edward Island and British Columbia were least involved (5.9% each). The weekly attendees at religious services in Canada were more involved than the non-attendees, (14.7% versus 6.1%), and this was the case in every province with reliable estimates (there are no reliable estimates for weekly attendees in Prince Edward Island). These differences were most marked in Nova Scotia (16.2% versus 5.8%), and Quebec (26.6% versus 7.5%).

Many more of Canada's Christians are involved in a service club than their share of the population would suggest. They comprise 84% of all members, though are 71% of the population (Tables 47a and 49b). Those with no religious affiliation are under-represented, as they comprise 15% of members, and 25% of the population. Those with no religious affiliation but having a religious background are under-represented by a wider margin than their counterparts without a religious background. Among Christian faiths, all but English Catholics, Presbyterians, Baptists and the other Christian group are over-represented, especially United Church affiliates, Lutherans, Anglicans and French Catholics. Some 34% of French Catholics belong to a service club, though they comprise only 22% of the population.

48. Involvement in a neighbourhood, civic or school associations

- Are you a member or participant in ... a neighbourhood, civic or community association or a school group such as a Parent/Teachers Association? (yes, no)

One in ten Christians were involved in a civic association in 1997, compared with 6.7% of non-Christians and 8.7% of Canadians with no religious affiliation (Table 48a). Among Christians, the conservative Christians were most likely to be involved (14%) followed closely by liberal Protestants (13%) and more distantly by Catholics (7.7%). Among the liberal faiths, the Lutherans were most involved (15%) and Presbyterians the least involved (11%). Some 9.9% of English Catholics were involved, and 5.7% of French Catholics. Within all faith communities for which there is data, except Baptists, the regular churchgoers were more likely to be involved in civic associations than the average for their faith. These differences were especially marked among Lutherans (20%

versus 15.4%). Among those with no religious affiliation, those with a religious background were more likely to be involved in civic associations than those without a religious background (11.5% versus 8.1%).

In Canada 9.4% of the population aged 20 and over were involved in a civic association in 1997 (Table 48b). Those in Saskatchewan and Alberta were most involved (14.6%, and 15.5%, respectively), while those in Newfoundland, Prince Edward Island and Quebec were least involved (5.8%, 5.2% and 5.9%, respectively). The regular attendees at religious services in Canada were more involved than the average (13.9%), and this was the case in every province. These differences were most marked in Newfoundland (10% versus 5.8%) and Alberta (22% versus 15.5%).

More of Canada's Christians are involved in a civic association than their share of the population would suggest. They comprise 75% of all members, though are 71% of the population (Tables 48a and 49b). Non-Christians are under-represented in civic associations, comprising 2.8% of the members, though 4% of the population. Those with no religious affiliation are also under-represented, as they comprise 22% of members, and 25% of the population. Those with no religious affiliation but having a religious background are under-represented over-represented while their counterparts without a religious background are under-represented by a wider margin.. Among Christian faiths, all but French Catholics are over-represented, especially United Church affiliates, Lutherans, Anglicans Baptists and the other Christian group. Some 3.4% of Lutherans, for example, belong to a civic association, though they comprise only 2.1% of the population.

49. Attendance at religious services

- What, if any is your religious affiliation?
- Other than on special occasions (such as weddings, funerals or baptisms), how often have you attended religious services or meetings in the past 12 months?

At least once a week
At least once a month
At least 3 or 4 times
Only once or twice
Not at all

The frequency of attendance at religious services is the last indicator, and is basic to all of the others, as the others are presented by frequency of attendance. Non-Christians are more likely than Christians to attend religious services weekly (31% versus 27%) and monthly (20% versus 15% -- Table 49a). Adding the weekly and monthly rates gives a regular attendance rate of 51% for non-Christians and 42% for Christians. There is considerable variation, however, within the Christian group. Conservative Christians are most likely to attend church weekly and regularly (54% and 65%, respectively), followed by Catholics (25% and 40%, respectively), and liberal Protestants (18% and 34%, respectively). Within the conservative and Catholic traditions there are also big differences. The weekly attendance of Pentecostals, for example, is 60%, compared with 50% of Baptists. The weekly attendance of French Catholics is 19%, compared with 31% of English Catholics.

Attendance at religious services also varies widely by province. The percentage attending weekly is highest in Prince Edward Island (30%), New Brunswick (31%) and Saskatchewan (25%), compared with 20% in all of Canada. The weekly rate is lowest in Quebec (17%), and British Columbia (15%). Some 31% of Canadians attend religious services with regularity, at least monthly. Regular attendance is most common in Prince Edward Island (48%), New Brunswick (46%) and Newfoundland (42%). It is least common in British Columbia (21%) and Quebec (28%).

The distribution of the population aged 20 and over, by faith community and province, and frequency of attendance, is portrayed in Table 49b. In the faith community portion of the table, the top half, the total column indicates that Christians comprise 71% of the population, non-Christian faiths 4%, and those with no religious affiliation, 25%. Among Christians, Catholics comprise 42% of the total population, liberal Protestants 20%, and conservative Christians 10%. A comparison of the distribution of the total population with that of the weekly attendees population reveals the extent to which the faith community is over or under represented in terms of weekly attendees. Looking at French Catholics, for example, they are seen to represent 21% of Canada's weekly attendees, but 22% of Canada's population, so they are slightly under-represented in terms of weekly attendees. Conservative Christians comprise 26% of weekly attendees but 10% of the population, so that they are very much over-represented in terms of weekly attendees. Similar comparisons may be made in the province portion of the table. New Brunswick, for example, has 3.9% of Canada's weekly attendees, but only 2.5% of Canada's population. The population distributions in this table are useful for comparing the distributions of community involvements appearing in the tables for the preceding indicators.

50. Summary: faith tradition differences in community involvement

The indicators portrayed in this report reveal substantial differences among faiths in terms of the involvement in the community. A few of the patterns have been described in the commentary on each of the indicators. In this chapter attention is drawn to some of the major patterns. For example, how do Christians differ with respect to involvement in an overall sense from those with no religious affiliation? How do the different faith traditions compare? And within each faith tradition, how do the regular churchgoers

compare to the others affiliated with the tradition who attend church less frequently than monthly, or not at all? In order to answer such questions, the data arranged by main faith tradition has been pulled together for each of the first 48 indicators (Table 50). In the following discussion, a difference of at least 20 percent (not percentage points) between indicators is assumed to be significant. Though an unscientific approach, it is at least one that is easily understood and one that may be consistently applied to each indicator.²⁰

The first comparison is between Christians and those with no religious affiliation, the second and last columns in Table 50. Christians are significantly more involved in the community than those with no religious affiliation in the following ways:

- The average number of involvements.
- The percentage voting in federal, provincial and municipal elections.
- The percentage volunteering in formal organizations: the total, and in health and religious organizations.
- The average hours volunteered per volunteer in health, social services, and religious organizations.
- The percentage volunteering informally to provide care, and to visit the elderly.
- The percentage donating to charity.
- The percentage donating to education, social services, and religious organizations.
- The dollars donated to charity per donor.
- The dollars donated to education, environment, and religious organizations.
- The percentage who are members of political parties and service clubs.

Those with no religious affiliation are significantly more inclined than Christians to volunteer in environmental and to volunteer more hours per environment volunteer, to volunteer for philanthropy organizations, to donate to environmental organizations, and to donate more dollars per donor to philanthropy organizations.

The second comparison is between Catholics and liberal Protestants, the fourth and sixth columns of Table 50. Catholics volunteer significantly more hours per volunteer for environmental organizations, but liberal Protestants are significantly more involved than Catholics in the following ways.

- The percentage volunteering in formal organizations: the total, and in health, education, social service and environment and religious organizations.
- The percentage volunteering informal baby sitting services, and teaching and coaching.
- The percentage donating to health, social services, and environment organizations, and to food banks.
- The dollars donated to charity per donor: the total, and to health, social services, environment, philanthropy, and religious organizations.

²⁰ All of the indicators may be viewed as the result of decisions that may be analyzed by behavioural models. Less ambitiously, one could test hypotheses to see, for example, if church attendance, province, or a denominational difference is statistically significant, after considering the effect of age, sex, education or other characteristics of persons.

- The percentage who are members of political organizations and civic associations.

The third comparison is between conservative Christians and liberal Protestants, the sixth and eighth columns of Table 50. Besides weekly and regular church attendance (the 49th indicator, which does not appear in Table 50), conservative Christians are significantly more involved in the community than liberal Protestants in the following ways.

- The percentage volunteering in religious organizations.
- The hours volunteered per volunteer in religious, and environment organizations.
- The percentage donating to religious organizations, and to the homeless.
- The total donations per charitable donor, and the donations per donor to education, social service and religious organizations.

Liberal Protestants are significantly more involved in the community than conservative Christians in the following ways.

- The percentage voting in federal, provincial and municipal elections.
- The percentage volunteering in health and environment organizations.
- The percentage donating to health, social services, environment, and philanthropy organizations.
- The total donations per charitable donor to health, environment, and philanthropy organizations.

The fourth comparison is between Catholics and conservative Christians, the fourth and eighth columns of Table 50. Besides weekly and regular church attendance conservative Christians are significantly more involved in the community than Catholics in the following ways.

- The percentage volunteering: the total, and in health, education, social services, environment, and religious organizations.
- The hours volunteered per volunteer: the total, and in religious, and environment organizations.
- The percentage volunteering informally: providing care, visiting the elderly, helping with shopping, baby sitting, doing housework, helping solve problems, and teaching or coaching.
- The percentage donating to environment, and religious organizations.
- The total donations per charitable donor, and the donations per donor to education, social service, and religious organizations.
- The percentage who are members of civic associations.

Catholics are significantly more inclined than conservative Christians to vote in municipal elections, to donate to philanthropic organizations, and to belong to a social service organization.

The fifth comparison is between regular churchgoers (at least monthly) and infrequent (or non-) attending Christians of the three religious traditions, Catholic,

liberal Protestant and conservative Christian. The regular churchgoers in all three traditions are significantly more likely than their infrequent attending counterparts to volunteer, to volunteer in health and religious organizations, and to donate more to charity and to religious organizations. Besides, the Catholic and liberal Protestant regular churchgoers are more inclined than their infrequent attending counterparts to volunteer in education and social service organizations, to belong to civic associations, and to donate more per donor to education, social services and religious organizations. Regular church going Catholics donate more per donor, and more hours per volunteer, to health organizations than their infrequently attending counterparts. Regular church going liberal Protestants contribute more hours per volunteer to environment organizations, and are more inclined to be members of a political party, than their infrequently attending counterparts. There is only one example of a community involvement indulged in significantly more by infrequent than regular churchgoers – the dollars donated per donor to environment organizations, by Catholics.

51. Summary: Regional differences in community involvement

Some regional differences in community involvement are quite marked. A few of the patterns have been described in the commentary on each of the indicators. In this chapter the focus is on how each region differs from the Canada level in terms of community involvement, and how the regular attendees at religious services differ from the average in each region. Differences are considered significant if the difference is at least 20% (not 20 percentage points). Reference is made to the summary of indicators listed by region in Table 51. This table contains the actual indicators, not the percentage differences between indicators, which are available in an unpublished table.

In Atlantic Canada, the population is significantly more involved in the community than Canadians generally in ten respects, and less involved in seven respects. Atlantic Canadians are more inclined to volunteer in health, social services, environment and religious organizations than the average Canadian. The volunteers in the environment organizations contribute more hours than the Canadian average in this sector. Atlantic Canadians are also more likely to visit the elderly and to donate money to health, education and religious organizations. The Atlantic donors to environmental organizations contribute more than the average Canadian donor to these organizations. The Atlantic volunteers to health organizations, however, give significantly fewer hours per month than the average Canadian health volunteer. The Atlantic donors to health, education, and social services organizations give significantly less the average Canadian. They are also less likely to be donors to environmental and philanthropy organizations, and to give money to the homeless.

The Atlantic Canadians who attend religious services regularly (at least monthly) are significantly more likely than their infrequently (or never) attending counterparts to be involved in the community in 17 respects (18 if regular attendance is counted), and less likely in none of the forms of community measured in this study. They are more inclined to volunteer generally, and to volunteer in health, education, religious and social services organizations, and the volunteers in education organizations contribute significantly

more hours than their less frequently attending counterparts. The regular attendees are also more likely to provide care giving and to visit the elderly on their own initiative. They donate more per donor, and those donating to social services, environment and religious organizations give more than their infrequently attending counterparts. The regularly attending Atlantic Canadians are also more likely to donate to food banks, and to be members of political organizations, service clubs, and civic associations.

In Quebec, the population is significantly more involved in the community than Canadians generally in seven respects, and less involved in 17 respects. The volunteers in Quebec contribute more hours per year than the Canadian average in health, education, and social services organizations. Quebecers who donate to education and environmental organizations give more than the average Canadian donor to these organizations. They are also more likely than the average Canadian to be members of political organizations and service clubs. But they are significantly less inclined than the average Canadian to volunteer generally, or specifically in health, education, social services, environmental, and religious organizations. They are less predisposed to volunteer informally in the following ways: to baby sit, to help out with housework, to help out with yard work, or to teach or coach. They are less likely to be donors, and to donate to health and environment organizations. If donors, Quebecers donate less each year to all forms of charity, and less per donor to philanthropy and religion.

The residents of Quebec who attend religious services regularly are significantly more likely than their infrequently attending counterparts to be involved in the community in 18 respects (19 if regular attendance is counted), and less likely in one of the forms of community involvement measured in this study. They are more inclined to volunteer generally, and to volunteer in health, social services, and religious organizations; and the volunteers in general, and in health and social services organizations, contribute significantly more hours than their less frequently attending counterparts. The regular attendees are also significantly more likely to provide caregiving and to visit the elderly on their own initiative. They donate more per donor, and those donating to health, education, social services, philanthropy, and religious organizations give more than their infrequently attending counterparts. The regularly attending Quebecers are also more likely to be members of service clubs and civic associations. They are less inclined than their infrequently attending counterparts to volunteer in education organizations.

In Ontario, the population behaves very much like the average Canadian. The residents are significantly more involved in the community than Canadians generally, in only two respects, and less involved in no respects. If they donate to health organizations, they donate significantly more than the Canadian average to these organizations. Residents of Ontario are also significantly more inclined than the average Canadian to volunteer for environmental organizations. In all other respects they are very much like the average Canadian.

Within Ontario, though, those who attend religious services regularly are more involved in the community than their infrequently attending counterparts, in 12 respects (13, if regular attendance is counted). They are more inclined to volunteer generally, and to volunteer in health, education, social services, and religious organizations. Ontario's charitable donors who attend regularly give more to charity, and if they donate to

education and religion, they give significantly more than their infrequently attending counterparts. They are more likely to donate to religious organizations, and to be members of political organizations, service clubs, and civic associations. In no respects are the regular attendees less involved in the community than their less frequently attending counterparts.

In the Prairie region, the population is significantly more involved in the community than Canadians generally, in 13 respects, and less involved in two respects. Prairie residents are more inclined to be volunteers, and to volunteer in health, education, social services, environmental and religious organizations than the average Canadian. The volunteers in the health and environmental organizations, however, contribute fewer hours than the Canadian average in these sectors. Prairie residents are more likely than the average Canadian to help others with yard work and to teach and coach on their own initiative. They donate more than average to charity, and the donors to religious organizations donate more than the average Canadian. The Prairie residents are more inclined than average to donate to environmental organizations, and to be members of political organizations and civic associations.

The Prairie residents who attend religious services regularly are significantly more likely than their infrequently attending counterparts to be involved in the community in 16 respects (17 if regular attendance is counted), and less likely in one form of community involvement. They are more inclined to volunteer generally, and to volunteer in health, education, and religious organizations; and the volunteers in education organizations contribute significantly more hours than their less frequently attending counterparts. The regular attendees are also more likely to provide caregiving and to visit the elderly on their own initiative. They donate significantly more per donor, and those donating to education, social services, and religious organizations give more than their infrequently attending counterparts. The regular attendees are more likely to donate to education and religion organizations, but less likely to donate to environment organizations. The regularly attending Prairie residents are also more inclined to be members of political organizations, service clubs, and civic associations than their infrequently attending counterparts.

In British Columbia, the population is significantly more involved in the community than Canadians generally, in nine respects, and less involved in three respects. British Columbians are more inclined to volunteer in education, and environment organizations than the average Canadian, and the volunteers in the environmental sector contribute more hours. British Columbians are more likely to teach and coach others on their own initiative than the average Canadian. They are more inclined to donate to environmental, philanthropy and religious organizations, and donate more per donor to environmental organizations than the average Canadian. The British Columbians are less inclined than average, however, to donate to philanthropy and religious organizations. They are significantly more likely than average to be members of civic associations, but less inclined to be members of service clubs.

The British Columbians who attend religious services regularly are significantly more likely than their infrequently attending counterparts to be involved in the community in 15 respects (16 if regular attendance is counted), and less likely in two forms of

community involvement. They are more inclined to volunteer generally, and to volunteer in health, education, social services, and religious organizations; and the volunteers in all sectors, and in the social services and religion sectors, contribute significantly more hours than their less frequently attending counterparts (though volunteers in the education sector contribute significantly fewer hours). The regular attendees are also more likely to provide caregiving, to teach or coach, and to visit the elderly on their own initiative. They donate significantly more per donor, and those donating to social services, and religious organizations give more than their infrequent attending counterparts. The regular attendees are more likely to donate to education and religious organizations, but less likely to donate to environment organizations. The regular attending British Columbians are also more inclined to be members of service clubs.

In summary we draw attention to the total number of ways in which the regional involvements differ significantly from the average for Canada, and to the differences within regions between the regular and infrequent attendees at religious services.

Compared to Canada:

Regular attendees versus infrequent:

More involved Less involved More involved Less involved

| | | | | |
|------------------|----|----|----|---|
| Atlantic Canada | 10 | 7 | 17 | 0 |
| Quebec | 7 | 17 | 18 | 1 |
| Ontario | 2 | 0 | 12 | 0 |
| Prairie region | 13 | 2 | 16 | 1 |
| British Columbia | 9 | 3 | 15 | 2 |

All regions except Quebec are significantly more involved than less involved in the community, when compared with the Canadian average. And the regular attendees in each region are significantly more involved in the community than the infrequent attendees. In this table the regular attendance at religious services is not counted as one of the community involvements since this would automatically increase the number in the third column.