

## **Religious commitment in Canada's metro and non-metro areas in 1997**

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This study answers three questions regarding religious commitment which have not previously been addressed in Canada:

1. How does religious commitment vary among Canada's regions and faith communities?
2. What is the potential for membership development in Canada's regions and faith communities?
3. How are the measures of religious commitment related to each other, and to other variables?

These questions have not previously been addressed because of the lack of surveys with adequate sample size, regional codes and questions. The 1997 National Survey of Giving, Volunteering and Participating rectifies this situation<sup>2</sup>.

The above questions are important partly because of the ongoing interest in membership development. Over 240 years ago Adam Smith regarded religion as a part of human capital, a valuable asset for one's life and work<sup>3</sup>. One invests in this capital by participating in religious activities. Like formal education, such education may be acquired throughout one's life, beginning at a pre-school age. One may invest in such obvious ways as participating in religious services, and less obvious ways such as prayer, private study, scripture study in groups, courses, observing one's parents, and putting faith into action by helping one's neighbour or working in voluntary associations. Smith thought that competition among churches would encourage religious commitment. For this reason religious commitment may be fruitfully analysed by region because competition may be expected to vary by region. He also thought that smaller religious sects would be especially committed, another testable hypothesis. Modern social learning theory is related to Smith's views, but ignores competition. Social learning theory states that some religious groups instil stronger religious commitment than others, southern versus northern USA, women versus men (because of role differences), Catholics versus Protestants, and conservative versus liberal Protestants, for example. Also, some individuals

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<sup>2</sup> The survey, conducted by Statistics Canada, covers the non-institutionalized population aged 15 and older living in Canada's provinces, and not living on Indian Reservations. The sample size was 18,301. Summary results for the whole survey appear in 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*, Statistics Canada, (Catalogue number 71-542-XPE), August, 1998.

<sup>3</sup> Refer to Gary M. Anderson, "Mr. Smith and the preachers: the economics of religion in the Wealth of Nations", *Journal of Political Economy*, vol. 96, no. 5, October, 1988, pp. 1066-1088.

within religious groups receive greater religious socialization when young, and are therefore more committed.<sup>4</sup>

## 1. How does religious commitment vary among Canada's regions and faith communities?

Religious commitment is measured in this study by regular attendance at religious services, either weekly or monthly, as opposed to "at least 3 or 4 times a year", "only once or twice a year" or "not at all". Those respondents who said in a previous question that they had no religious affiliation were not asked the question on attendance. According to this survey, almost one third of the adult population of Canada attended religious services regularly in 1997, and one in five attended weekly. Among the provinces P.E.I., New Brunswick and Newfoundland had the highest regular attendance rates (51% of the population, 46% and 41%, respectively), while Alberta, Quebec and B.C. had the lowest rates (30%, 27% and 22%, respectively) (Table 1, column 1; ranks are given in column 2).

Among regions (Table 2), rural P.E.I. had the highest regular attendance rate, followed by rural New Brunswick, Charlottetown, Moncton, and rural Newfoundland. Montreal had the lowest rate, followed by the three B.C. regions, non-metro B.C., Victoria and Vancouver. It may be noticed that the ranking of regions according to regular attendance often differs from that according to weekly attendance. For example, Chicoutimi is ranked 11<sup>th</sup> out of 38 regions in terms of regular attendance, but 20<sup>th</sup> in terms of weekly attendance, while Sudbury ranked 21<sup>st</sup> on regular attendance, and 31<sup>st</sup> on weekly attendance. London ranked 26<sup>th</sup> on regular attendance and 17<sup>th</sup> on weekly attendance. Most other regions, however, had similar regular and weekly attendance rankings. Regular and weekly attendance rates appear in Chart 1, where the regions are ordered according to the regular attendance rate.

Religious commitment is also measured by perceived commitment, the feeling of being very or somewhat religious, as opposed to the feeling of being "not very religious" or "not religious at all". Over half of the Canadian adults, 56%, were religiously committed as judged by this measure. Among the provinces, this commitment rate was highest in Saskatchewan, followed by P.E.I., Newfoundland and Nova Scotia (Table 1). This commitment rate was lowest in Quebec, followed by B.C., Alberta and Manitoba. These rankings differ somewhat from those based on regular attendance, though the Atlantic provinces remain relatively high in commitment, while B.C. and Quebec remain relatively low.

Among regions, the differences are more pronounced. The highest rates of religiously committed adults are found in the three regions of Saskatchewan, Regina and Saskatoon (69% each), and the balance of the province (72%), followed by rural Newfoundland, P.E.I. and rural Nova Scotia (68% each). The lowest rates are found in Montreal (43%), followed by Vancouver (44%), Sherbrooke (45%), and Chicoutimi (46%). The ranking of regions based on perceived religious commitment is much higher than that based on regular attendance in Oshawa (16 versus 30), Thunder Bay (7 versus 32) and Saskatoon (3 versus 29). The ranking based on perceived religious commitment is much lower than that based on regular attendance in Chicoutimi (35 versus 11), Sherbrooke (36 versus 22), and non-metro Quebec (30 versus 19). Several regions, however, have very similar rankings: rural Newfoundland, Montreal, Sudbury

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<sup>4</sup> Wade Clark Roof and Dean R. Hoge, "Church involvement in America: Social factors affecting membership and participation", *Review of Religious Research*, v. 21, no. 4, supplement, 1980, p.407.

and Winnipeg, for example. Regions are ordered according to perceived religious commitment in Chart 2, which shows the percentage of the population who are religiously committed in relation to those who regularly attend religious services.

Regular attendance and the perception of being religious also vary substantially by faith community. First, considering regular attendance, the rates are relatively low among French Catholics (29%), but they are not much higher for Anglicans (31%) and United Church affiliates (34%) (Table 3, last column and appropriate row). The rate for English Catholics is much higher: 51% attend religious services at least monthly. The rates are highest for Baptists (59%), the Pentecostal/Jehovah's Witnesses Group (76%), and the "other Christian" group, mainly small faith communities (63%).

Secondly, considering the perception of being religious combined with attendance: half of French Catholics see themselves as religious, 25% attend church regularly and 24% do not (Table 3, middle column). In contrast, over three-quarters of English Catholics are religious: 46% attend church regularly and 30% do not. From 67% to 73% of the mainline Protestant denominations (Anglican, United Church, Presbyterian and Lutheran) see themselves as religious, though a large majority of the Anglicans and United Church affiliates do not attend church regularly. Baptists, Pentecostal/Jehovah Witnesses and smaller Christian denominations have the highest percentage of affiliates who are religious: 86%, 90%, and 84%, respectively. A large majority of these attend church regularly. The sample for the non-Christian faiths was too small to be divided; as a group 61% are religious, and most attend religious services regularly. It is surprising that over one quarter of those with no religious affiliation claim to be very or somewhat religious. Another interesting fact from Table 3 is that: few of those who are not religious attend religious services regularly (3%).

## 2. What is the potential for membership development in Canada's regions and faith communities?

A very rough estimate of the potential regular attendance is the observed regular attendance plus the **potential new attendance (PNA)**: the population that perceives itself as religious but is not presently attending religious services regularly<sup>5</sup>. In view of the wide variability by region and faith community of regular attendance and the religious population, it is not surprising that PNA itself varies widely.

The potential new attendance for Canada is 28% of the population, 88% of the actual regular attendance. Expressed as a percentage of provincial population, the PNA is highest in Saskatchewan, followed by the Atlantic provinces, and lowest in B.C., followed by Quebec and Alberta (Table 4). Expressed as a percentage of the regular attendance, the PNA is highest in B.C., followed by Nova Scotia, Alberta and Saskatchewan; and lowest in P.E.I., New Brunswick and Newfoundland. The regular attendees would be the main resource pool from which recruiters of new regular attendees would be drawn.

On a regional basis, the PNA rate is highest in Saskatoon (42% of the population), followed closely by Thunder Bay (40%), Regina (37%), and non-metro Nova Scotia (36%) (Table 5). The

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<sup>5</sup> Because some non-religious people attend religious services regularly, the potential regular attendance is somewhat higher than the religious population. Non-religious people may attend for educational, social or family reasons, so that their child will learn about a belief system, for example.

PNA rate is lowest in Chicoutimi (16%), Sherbrooke (19%), and rural New Brunswick (20%). When expressed as a percentage of the regular attendees, the PNA is highest in non-metro B.C. (155%), followed by Thunder Bay and Saskatoon (just over 140% each), and Edmonton and Victoria (just over 135% each). According to this measure the PNA is lowest in rural P.E.I. New Brunswick, and Chicoutimi, (just over 40% each). The regions are ordered according to the PNA rate in Chart 3, which displays both the PNA rate and the total potential attendance rate.

Potential new attendees are of special interest to faith communities, some of which place a priority on attracting new members and on developing more committed members. PNAs are most numerous among English and French Roman Catholics, 27% and 25%, respectively, of Canada's total of over 5 million PNAs (Table 6). Expressed as a percentage of the faith community population, the PNAs are most common in the Anglican and United Church denominations (over 40%), and least common in the Pentecostal/Jehovah's Witnesses (16%), non-Christian faiths (18%), and smaller Christian faiths (24%). Expressed as a percentage of the religious population (very or fairly religious), the PNAs are most common in the same faiths. Expressed as a percentage of the regular attendees, the PNAs are well over 120 % in the Anglican and United Church denominations, and 96% and 83% in the Presbyterian and French Catholic faiths, respectively. In contrast the PNAs are only 22% of regular attendees in the Pentecostal/Jehovah's Witnesses faiths, 39% in the smaller Christian faiths, and 36% in the non-Christian faiths. The greatest potential for membership development, therefore, would appear to lie with the mainline denominations, where relatively large numbers of religious people do not presently attend religious services either weekly or monthly.

### **3. How are the measures of religious commitment related to each other, and to other variables?**

Three measures of religious commitment are presented above: regular attendance, perceived religious commitment, and potential regular attendance. From a membership development standpoint, attention was focused on potential new attendees, who, along with regular attendees, added up to potential regular attendance. A question is raised -- how are these three measures related to each other when their distribution is observed over Canada's regions? Also, how are these three measures related to other possibly important regional characteristics?

For this study five characteristics of regions are proposed to help explain the regional variation in religious commitment. The first is the percentage of the population which is Roman Catholic. Because Catholics comprise the biggest single faith community in Canada, it is hypothesized that in regions in which they are concentrated, the commitment to membership development might be weaker, owing to the reduced competition among religious faiths. The second factor considered is the percentage of the regional population with no religious affiliation; where this is higher lower rates of religious commitment might be expected. The third factor is the percentage of population having a religious background<sup>6</sup>; in regions where this percentage is higher, higher current rates of religious commitment might be expected. The fourth factor is having had a parent who volunteered when one was in grade or high school. The higher the percentage of adults who had had a volunteering parent, the higher one would expect

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<sup>6</sup> The question was "Now I have a few questions about your experiences when you were young. Did you do any of the following things when you were in grade school or high school ... Were you active in a religious organisation?"

current religious commitment due to the fact that volunteering is often a response to religious commitment, in this case, an imperfect indicator of the religious commitment of the parents. The fifth factor is household income. It is unclear how this might be related to religious commitment as higher average income might reflect higher education, which is positively correlated with religious commitment, but it might also reflect cosmopolitanism, which tends to be negatively correlated with religious commitment<sup>7</sup>.

Simple correlations tend to support the above hypotheses (Table 7). But first it may be noted that the percentage who are religious is positively correlated with the both the regular attendance rate, and the percentage of potential new attendees. The regular attendance rate, though, is negatively correlated with the percentage of potential new attendees, the PNA rate. As for the correlations with the other variables, the perceived religious commitment variable is correlated with all variables as expected except the household income and no religion variables, where the correlations are insignificant. The regular attendance rate is positively correlated with religious upbringing, and negatively correlated with the no religion and household income variables; other correlations are insignificant. And finally, the new potential attendee rate is positively associated with the religious upbringing, no religion, and the parent volunteer variables, and household income; and negatively associated with the Roman Catholic variable.

The non-commitment variables were then used to predict inter-regional variation in each of the commitment variables. A multiple regression model was employed in each case. The regions were the units of observation, rather than individuals. Results are displayed in Table 8 for those familiar with this type of analysis. In the predictions of the regular attendance rate, 80% of the interregional variation in the regular attendance rate was predicted and the adjusted R square was 0.577. The percent no religion and the percent with a religious upbringing were the only statistically significant variables. The variable, percent Roman Catholic, was insignificant, though this may be because of the high negative correlation between this variable and the religious upbringing variable, -0.75, which suggests that in areas where the percent Roman Catholic is high, the emphasis given to religious training of young people is low, as Adam Smith might have predicted. The rate of regular attendance was especially overestimated in Halifax, Montreal, and Hull, while underestimated in Charlottetown, and non-metros P.E.I. and New Brunswick – Chart 4.

The attempt to explain the interregional variation in the percentage of the population who are very or somewhat religious was more successful. The R square was 0.838 and the adjusted R square was 0.703. Again, the percent of the population with no religion and the percent with a religious upbringing were the only strongly significant variables. The percent Roman Catholic was significant, though only at the 10% level. The percent of the population who are religiously committed was especially overestimated by the model in Victoria, and underestimated in Saskatoon – Chart 5.

The model predicting the potential new attendees, expressed as a percentage of the regional population, was the least successful. The R square was 0.633 and the adjusted R square was 0.401. Only the parent volunteer and household income variables were significant, though neither was strongly significant. The percent of the population who are potential new

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<sup>7</sup> On the concept of cosmopolitanism, consult: Wade Clark Roof and Dean R. Hoge, "Church involvement in America: Social factors affecting membership and participation", *Review of Religious Research*, v. 21, no. 4, supplement, 1980, p. 408.

attendees was overestimated in Charlottetown and Chicoutimi, and underestimated in Saskatoon, Thunder Bay, and non-metro Nova Scotia – Chart 6.

## Summary and Conclusions

Sub-provincial rates of religious commitment have not previously been studied. Three measures are proposed in this paper and found to vary widely by region. Regular attendance at religious services (at least monthly) ranges from a high of 51% in rural P.E.I. to a low of 21% in Montreal and non-metro B.C. A second measure of religious commitment, the religious population, those who say they are very or somewhat religious, ranges from a high of 72% in non-metro Saskatchewan to a low of 43% in Montreal. A measure of potential new attendees at religious services is defined as the religious population not attending religious services regularly. It varies from 42% in Saskatoon to 16% in rural New Brunswick.

The religious commitment measures were also found to vary significantly by faith community. Regular attendance ranged from 29% of French Catholics to 76% of the Pentecostal/Jehovah's Witnesses group. The largest Protestant faiths, United Church and Anglican, had relatively low rates of attendance. Potential new attendees were highest for these two Protestant faiths, 123% and 134%, respectively, of the regular attendees in these faiths. Potential new attendees were lowest in the Pentecostal/Jehovah's Witnesses group (22% of regular attendees) and the sum of non-Christian faiths (36%). Not including the 26% of religious people among those with no religious affiliation, the potential new attendees number over five million in Canada, 25% of whom are French Catholics, and 27% of whom are English Catholics.

Simple models were proposed to account for the interregional variation in the three religious commitment variables. The most successful predicted the regular attendance rate and the percentage religious. In both models two variables were found to be statistically significant: the percentage of the region's population with no religious affiliation, and the percentage with a religious upbringing. The higher either of these variables is in a region (given the other variables), the lower the rate of commitment. The model predicting the percentage of potential new attendees was least successful. Commitment was over-predicted in some regions and under-predicted in others.

Three lines of future research are suggested by this research. First, each of the models proposed in this study are very preliminary and could be improved, especially that predicting potential new attendance. Also, the measure of potential new attendees is very rough and might be refined, for example, by excluding those uninvolved in a religious organisation during their youth, or the "somewhat religious". The present measure reflects a maximum of potential new attendees. Secondly, this subject could be analysed from the viewpoint of the individual commitment decision. Such an approach has been previously attempted by economists interested in the decision to attend, but without using variables to represent the situation in the local region which might influence either attendance or religious commitment. Thirdly, there have been no previous studies of the religiously committed who do not attend religious services regularly, yet from the viewpoint of church leaders, this might be the single most important group to study in depth.

Finally, church leaders and committed members may like to take note of the vast potential for membership development in most of Canada's faith communities, especially the Anglican, United Church and Roman Catholic denominations. In every region and faith community there

are large numbers of adults who say they are religious but who do not presently attend religious services either weekly or monthly.

**Table 1. Religious commitment in Canada's provinces, 1997**

	Regular attendance*		Weekly attendance		Very/somewhat religious		Potential new attendance**	
	%	rank	%	rank	%	rank	%	rank
Newfoundland	41	3	25	3	66	3	29	3
Prince Edward Is.	51	1	30	2	67	2	23	9
Nova Scotia	34	7	22	5	65	4	35	2
New Brunswick	46	2	30	1	63	5	21	10
Quebec	27	9	16	9	47	10	24	8
Ontario	35	6	22	6	60	6	29	4
Manitoba	35	5	21	7	60	7	28	6
Saskatchewan	38	4	24	4	71	1	36	1
Alberta	30	8	19	8	56	8	28	7
British Columbia	22	10	14	10	47	9	29	5
Canada	32		20		56		28	

\*Regular attendance = weekly or monthly attendance at religious services.

\*\* Potential new attendance = % of very/somewhat religious population not attending religious services weekly or monthly.

**Source: refer to footnote 2 in text.**

**Table 2. Religious commitment in Canada's CMAs, selected urban areas and balance of province, 1997**

	Regular attendance*		Weekly attendance		Very/somewhat religious		Potential new attendance**	
	%	rank	%	rank	%	rank	%	rank
St. John's, Newfoundland	35	17	21	18	62	14	31	12
rest of Newfoundland	45	5	28	4	68	4	29	19
Charlottetown	45	3	25	8	64	10	24	30
rest of P.E.I.	53	1	32	1	68	5	22	34
Halifax	31	27	20	23	62	15	32	10
rest of Nova Scotia	36	13	24	10	68	6	36	4
Saint John	42	7	27	5	61	17	24	29
Moncton	45	4	31	2	65	9	23	32
rest of New Brunswick	48	2	31	3	63	13	20	36
Chicoutimi	37	11	21	20	46	35	16	38
Quebec City	30	28	20	26	48	34	21	35
Trois Rivieres	32	24	19	28	52	31	25	28
Sherbrooke	33	22	20	21	45	36	19	37
Montreal	21	38	11	38	43	38	25	26
Hull	26	33	19	30	53	28	29	16
rest of Quebec	34	19	21	19	52	30	23	33
Ottawa	32	25	20	24	63	12	34	5
Sudbury	34	21	19	31	58	22	31	13
Oshawa	30	30	14	36	62	16	34	6
Toronto	37	12	23	14	58	21	26	24
Hamilton	36	14	23	13	60	19	26	21
St. Catherines	39	9	23	11	61	18	25	27
London	32	26	21	17	57	23	29	17
Windor	34	18	20	22	55	25	29	15
Kitchener	35	16	22	16	55	26	23	31
Thunder Bay	28	32	19	29	66	7	40	2
rest of Ontario	34	20	22	15	64	11	33	7
Winnipeg	33	23	19	27	57	24	28	20
rest of Manitoba	40	8	26	7	65	8	29	18
Regina	36	15	23	12	69	2	37	3
Saskatoon	30	29	20	25	69	3	42	1
rest of Saskatchewan	43	6	26	6	72	1	32	11
Calgary	28	31	17	32	52	29	26	22
Edmonton	24	34	15	35	55	27	33	8
rest of Alberta	38	10	25	9	60	20	26	23
Vancouver	22	35	14	37	44	37	25	25
Victoria	22	36	15	34	49	33	30	14
rest of British Columbia	21	37	15	33	51	32	32	9
Canada	32		20		56		28	

\*Regular attendance = weekly or monthly attendance at religious services.

\*\* Potential new attendance = % of very/somewhat religious population not attending religious services weekly or monthly.

**Source: refer to footnote 2 in text.**

**Table 3. Religious commitment and regular or occasional attendance at religious services, by faith community, Canada, 1997**

	Frequency of attendance	Religious commitment		Total
		Not religious	Very/somewhat religious	
		(Percent of the population)		
French Catholic	Occasional	46	24	71
	Regular	4	25	29
	Total	50	50	100
English Catholic	Occasional	19	30	49
	Regular	5	46	51
	Total	23	77	100
United Church	Occasional	24	42	66
	Regular	3	31	34
	Total	27	73	100
Anglican	Occasional	28	41	69
	Regular	3	28	31
	Total	31	69	100
Presbyterian	Occasional	31	34	65
	Regular	--	33	35
	Total	33	67	100
Lutheran	Occasional	24	33	57
	Regular	--	38	43
	Total	29	71	100
Baptist	Occasional	12	28	41
	Regular	--	57	59
	Total	14	86	100
Pentecostal, JW	Occasional	--	16	24
	Regular	--	73	76
	Total	10	90	100
Christian, other	Occasional	12	24	37
	Regular	3	60	63
	Total	16	84	100
Non-Christian	Occasional	31	18	49
	Regular	--	42	51
	Total	39	61	100
Other, unknown	Occasional	--	--	41
	Regular	--	52	59
	Total	32	68	100
No religion	Total	74	26	100
Canada	Occasional	40	28	68
	Regular	3	29	32
	Total	43	57	100

Notes: -- = sample too small for reliable estimate. Occasional = less frequently than monthly, or not at all.

Regular = weekly or monthly. Pentecostal, JW = Pentecostal + Jehovah's Witnesses.

**Source: refer to footnote 2 in text.**

**Table 4. Regular and potential attendance at religious services, by province, 1997**

	Potential attendance*		Actual attendance**		Potential new attendance***		Potential new, % of actual
	%	rank	%	rank	%	rank	%
Newfoundland	71	3	41	3	29	3	71
Prince Edward Is.	73	2	51	1	23	2	45
Nova Scotia	69	4	34	7	35	4	100
New Brunswick	68	5	46	2	21	5	46
Quebec	51	9	27	9	24	9	88
Ontario	64	6	35	6	29	6	82
Manitoba	64	7	35	5	28	7	80
Saskatchewan	74	1	38	4	36	1	93
Alberta	58	8	30	8	28	8	94
British Columbia	50	10	22	10	29	10	132

\* Potential attendance = weekly or monthly attendance + % of very/somewhat religious population not attending religious services weekly or monthly.

\*\* Actual attendance = regular attendance = % of population attending religious services weekly or monthly.

\*\*\* Potential new attendance = % of very/somewhat religious population not attending religious services weekly/monthly.

**Table 5. Regular and potential attendance at religious services, by region, 1997**

	Potential attendance*		Actual attendance**		Potential new attendance***		Potential new, % of actual	
	%	rank	%	rank	%	rank	%	rank
St. John's, Nfld.	66	15	35	17	31	12	90	18
rest of Newfoundland	73	4	45	5	29	19	64	30
Charlottetown	69	7	45	3	24	30	53	34
rest of P.E.I.	75	1	53	1	22	34	41	38
Halifax	63	20	31	27	32	10	104	11
rest of Nova Scotia	72	5	36	13	36	4	98	13
Saint John	66	13	42	7	24	29	58	32
Moncton	68	11	45	4	23	32	51	35
rest of New Brunswick	68	9	48	2	20	36	43	36
Chicoutimi	53	33	37	11	16	38	42	37
Quebec City	52	35	30	28	21	35	71	25
Trois Rivieres	57	27	32	24	25	28	77	21
Sherbrooke	52	34	33	22	19	37	58	33
Montreal	46	38	21	38	25	26	122	6
Hull	55	30	26	33	29	16	111	9
rest of Quebec	57	28	34	19	23	33	66	28
Ottawa	66	14	32	25	34	5	107	10
Sudbury	65	16	34	21	31	13	91	17
Oshawa	63	21	30	30	34	6	113	8
Toronto	63	22	37	12	26	24	69	26
Hamilton	63	23	36	14	26	21	73	23
St. Catherines	64	17	39	9	25	27	63	31
London	61	25	32	26	29	17	92	16
Windsor	64	19	34	18	29	15	86	19
Kitchener	58	26	35	16	23	31	65	29
Thunder Bay	68	10	28	32	40	2	142	2
rest of Ontario	67	12	34	20	33	7	96	14
Winnipeg	61	24	33	23	28	20	85	20
rest of Manitoba	68	8	40	8	29	18	72	24
Regina	73	3	36	15	37	3	104	12
Saskatoon	71	6	30	29	42	1	141	3
rest of Saskatchewan	75	2	43	6	32	11	75	22
Calgary	54	31	28	31	26	22	93	15
Edmonton	56	29	24	34	33	8	137	4
rest of Alberta	64	18	38	10	26	23	68	27
Vancouver	48	37	22	35	25	25	114	7
Victoria	52	36	22	36	30	14	135	5
rest of British Columbia	53	32	21	37	32	9	155	1
Canada	59		32		28		88	

\* Potential attendance = weekly or monthly attendance + % of very/somewhat religious population not attending religious services weekly or monthly.

\*\* Actual attendance = regular attendance = % of population attending religious services weekly or monthly.

\*\*\* Potential new attendance = % of very/somewhat religious population not attending religious services weekly or monthly.

**Table 6. Regular attendance at religious services compared with potential new attendance\*, by faith community, Canada, 1997**

	% of population	Potential new attendees,		
		% of religious	% of regular attendees	
French Catholic	24	49	83	
English Catholic	30	39	59	
United Church	42	57	123	
Anglican	41	60	134	
Presbyterian	34	51	96	
Lutheran	33	46	76	
Baptist	28	33	48	
Pentecostal, JW	16	18	22	
Christian, other	24	29	39	
Non-Christian	18	30	36	
Canada	28	50	90	

	Potential new attendees:		Population	
	number	% of Canada	Number	% of Canada
French Catholic	1,250,314	25	5,118,287	22
English Catholic	1,385,999	27	4,583,809	20
United Church	831,088	16	1,978,925	9
Anglican	580,850	11	1,404,195	6
Presbyterian	167,280	3	493,247	2
Lutheran	158,937	3	484,135	2
Baptist	145,398	3	511,688	2
Pentecostal, JW	72,233	1	443,300	2
Christian, other	310,822	6	1,276,416	5
Non-Christian	171,924	3	946,442	4
Canada**	5,074,845	100	23,235,821	100

Notes: -- = sample too small for reliable estimate.

Regular = weekly or monthly. Pentacostal, JW = Pentacostal + Jehovah's Witnesses.

\*Potential new attendance = the very or somewhat religious not attending religious services regularly.

\*\*Canada's population includes those expressing no religious affiliation, an unusually high number in this survey, and those with unknown faiths.

**Table 7. Simple correlation coefficients for the religious commitment and other variables, where the regions are units of observation**

Variable*	1	2	3	4	5	6	7	8
1. Religious	1.00							
2. Regular attendee	0.61	1.00						
3. Potential new attendees	0.51	-0.35	1.00					
4. Roman Catholic	-0.42	0.06	-0.50	1.00				
5. No religion	0.02	-0.45	0.45	-0.83	1.00			
6. Religious upbringing	0.74	0.37	0.44	-0.75	0.43	1.00		
7. A parent volunteered	0.59	0.18	0.49	-0.50	0.30	0.66	1.00	
8. Household income	-0.12	-0.47	0.32	-0.38	0.55	0.08	-0.12	1.00

\* Refer to text for the definition of the variables.

**Table 8. Regression results for predictions of regional religious commitment variables**

**a. Percent attending religious services weekly or monthly: R square=0.796, R square adjusted=0.577**

	Coefficients	Standard Error	t Statistic	P-value
Intercept	49.627	13.253	3.744	0.001
Roman Catholic	-0.117	0.092	-1.277	0.211
No religion	-0.452	0.127	-3.547	0.001
Religious upbringing	0.489	0.183	2.665	0.012
A parent volunteered	-0.115	0.109	-1.062	0.296
Household income	0.000	0.000	-1.536	0.134

**b. Percent very or somewhat religious: R square=0.838, R square adjusted=0.703**

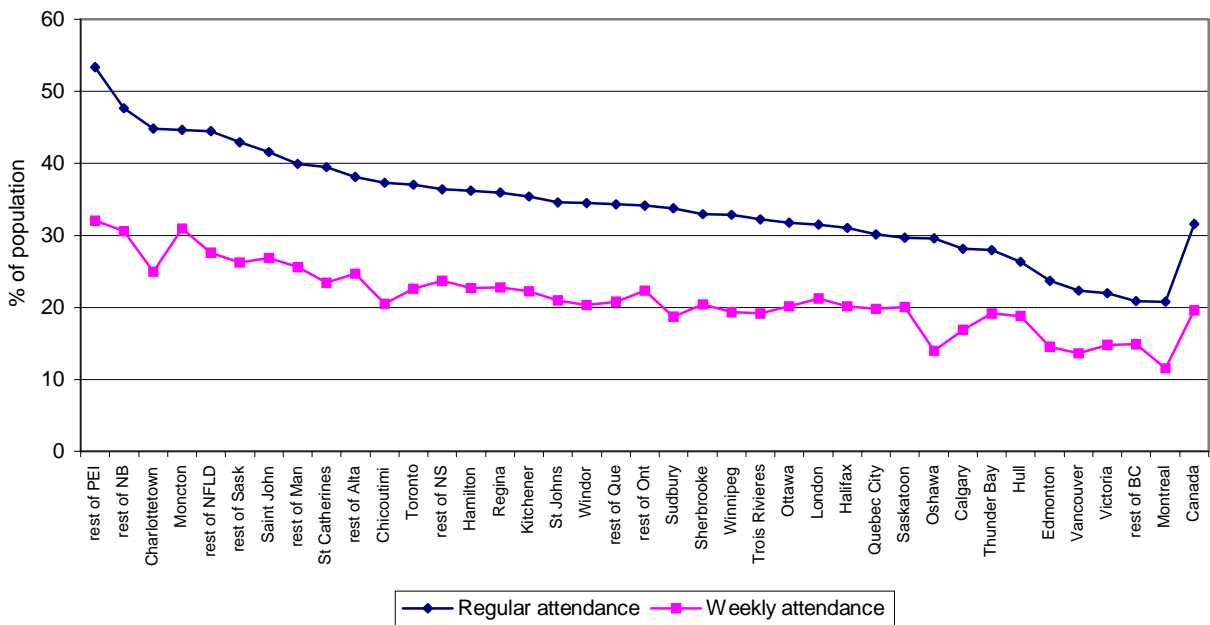
	Coefficients	Standard Error	t Statistic	P-value
Intercept	46.719	12.191	3.832	0.001
Roman Catholic	-0.141	0.084	-1.671	0.104
No religion	-0.381	0.117	-3.247	0.003
Religious upbringing	0.492	0.169	2.918	0.006
A parent volunteered	0.151	0.100	1.508	0.141
Household income	0.000	0.000	0.554	0.583

**c. Percent potential new attendees: R square=0.633, R square adjusted=0.401**

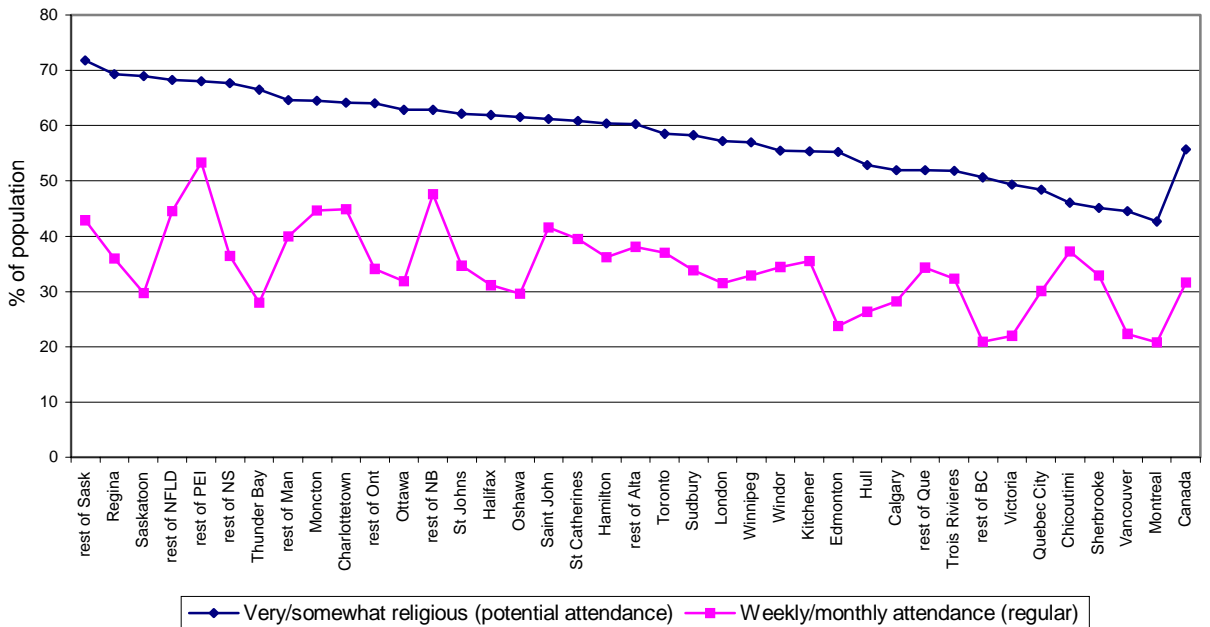
	Coefficients	Standard Error	t Statistic	P-value
Intercept	2.924	12.767	0.229	0.820
Roman Catholic	0.000	0.088	0.005	0.996
No religion	0.051	0.123	0.414	0.681
Religious upbringing	0.052	0.177	0.293	0.771
A parent volunteered	0.240	0.105	2.288	0.029
Household income	0.000	0.000	1.699	0.099

Note: the observations in each equation are the 38 regions  
Refer to text for the definition of the variables.

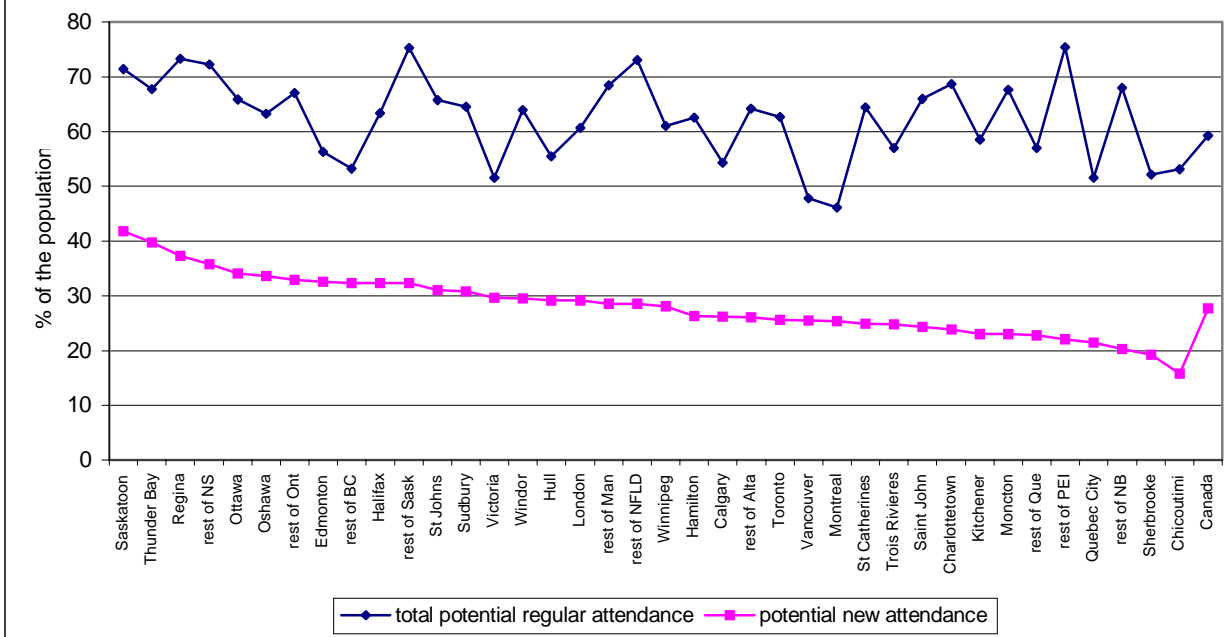
**Chart 1. Regular (weekly/monthly) attendance at religious services, and weekly attendance, 1997**



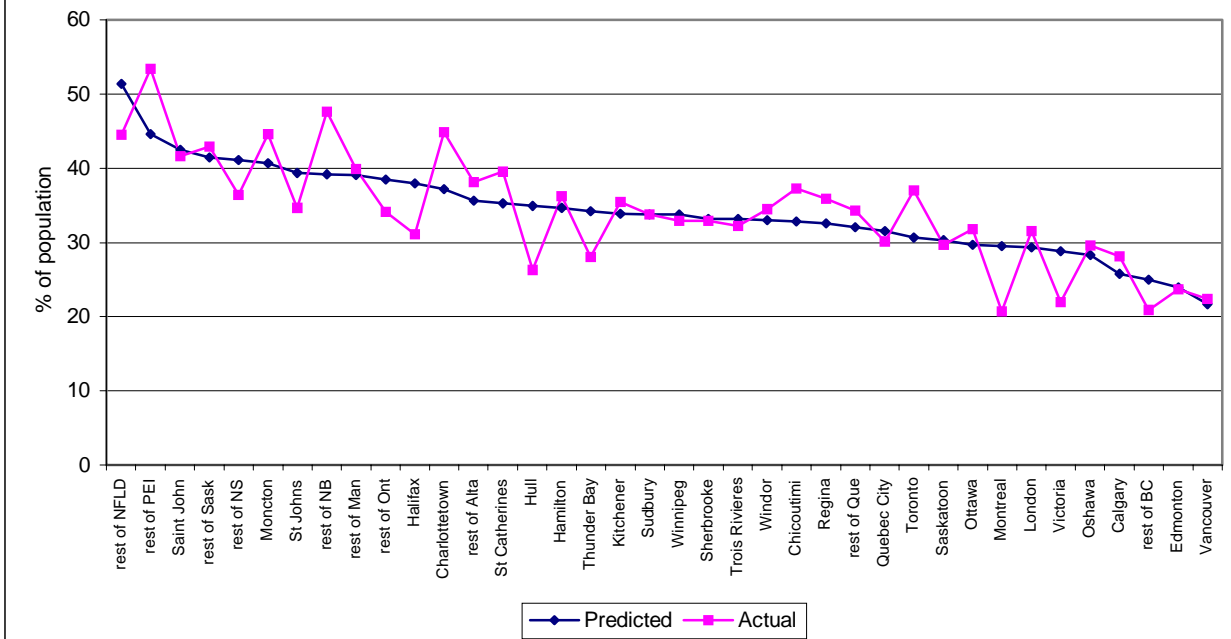
**Chart 2. The religiously committed population and regular attendance at religious services, 1997**



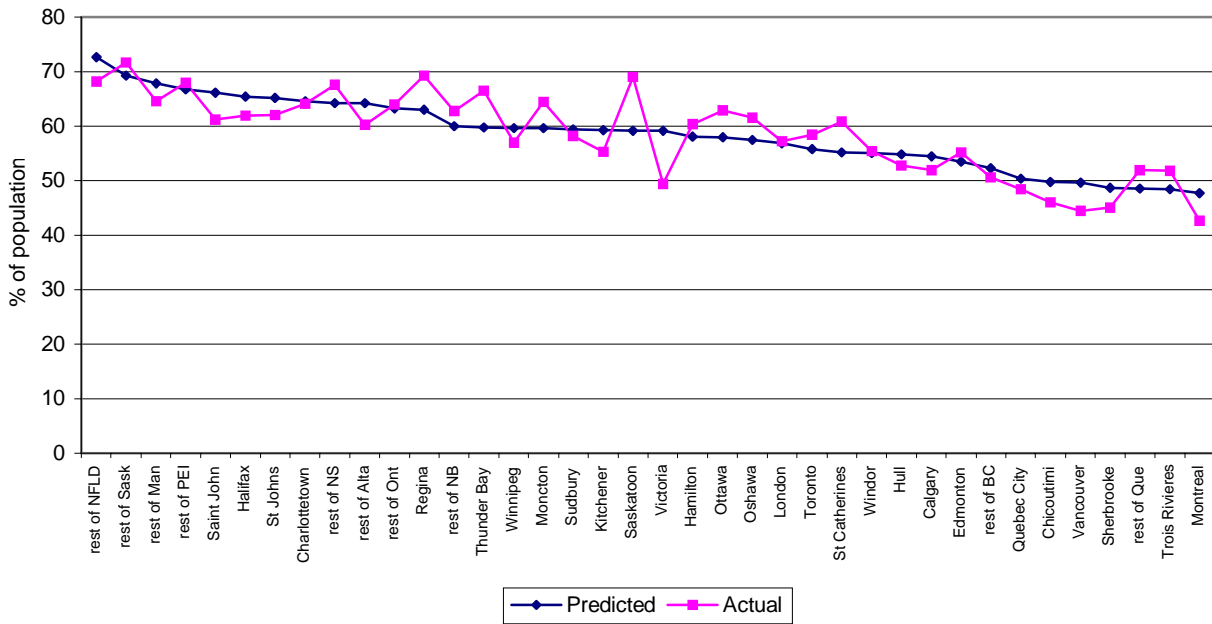
**Chart 3. Total potential attendance at religious services, and potential new attendance, 1997**



**Chart 4. Predicted and actual regular (weekly/monthly) attendance at religious services, 1997**



**Chart 5. Predicted and actual percent of the population who are very or somewhat religious, (the religiously committed), 1997**



**Chart 6. Predicted and actual new attendance: the very/somewhat religious who do not attend religious services regularly, 1997**

