

Religion, Participation, and Charitable Giving:
a report

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Table of Contents

Introduction	1
The Religious Sector: A Profile	4
The Religious Sector & Volunteering	11
The Religious Sector & Charitable Giving	22
Conclusions and Recommendations	32
Tables	37
Author's Biography & Acknowledgements	49

Introduction

At the behest of Volunteer Canada, the Canadian Centre for Philanthropy, Canadian Heritage, Statistics Canada, Health Canada, Human Resources Development Canada, and the Kahanoff Foundation's Nonprofit Sector Research Initiative, Statistics Canada conducted the second major national survey of volunteering and charitable giving in Canada in the autumn of 1997. The purpose was to update our knowledge of Canadian habits in these two important fields since 1987, when the last national survey had been conducted. In an era of government financial constraint, the importance of the voluntary and charitable sectors is so clear that it surely needs no elaboration. If all the hours of volunteering by Canadians are combined, they amount to 578,000 full-time, year-round jobs, while charitable giving over the previous year exceeded \$4.5 billion.¹ This report endeavours to enhance our understanding of these vital activities by examining the role of religious or faith communities in volunteering and charitable giving.

The religious sector deserves our special attention for two reasons. First, all the major faiths in Canada teach the religious obligation to serve others and to give to the needy. The injunctions may sometimes be more preached than practised, but no temple, synagogue, or church can easily dismiss calls to succour the less privileged. Secondly, the religiously involved are already organized into a huge network of local, regional, and national organizations that can mobilize their constituencies quickly and effectively. To take but a few examples, the Roman Catholic, United, and Baptist denominations have 5,706, 3,909, and 2,435 congregations respectively, while Pentecostals have 1,441 and Jews have 220.² Cities, towns, and rural areas across the nation also have their inter-church and ecumenical councils that link different faith groups and provide spreading channels of communication. Previous research has told us that the better educated, the middle-aged, and Prairie residents all have conspicuously high rates of volunteering and charitable giving, but none of these potential populations is so clearly organized — and hence available for contact and recruitment — in the way that faith groups are. This great potential and secular ignorance are the reasons for this report. Our analysis is built on

¹ Caring Canadians, Involved Canadians: Highlights from the 1997 National Survey of Giving, Volunteering and Participating. Statistics Canada: Catalogue no. 71-542-XIE, 1998

² 1997 Yearbook of American and Canadian Churches. Nashville: Abingdon Press, pp. 248-250.

two, very different sources of information. The first is the “1997 National Survey of Giving, Volunteering, and Participating,” which polled over 18,000 Canadians. Secondly, as a complement to this wealth of statistical data, Volunteer Canada conducted a series of face-to-face interviews and focus groups across the country. Our objective was to hear directly from representatives of Canada’s faith groups on what sorts of charitable and outreach programmes they are involved in and how they include volunteers in these endeavours. In all, we heard from 41 representatives of religious agencies and local congregations representing nine faith communities or religious bodies in Nova Scotia, Quebec, Ontario, Saskatchewan, and British Columbia.

The views and analytical interpretations expressed in this paper are those of the author and do not necessarily represent any position or policy of the Canadian Centre for Philanthropy or Volunteer Canada.

The Religious Sector: A Profile

1. How many are there?

The 1997 survey found that 75 per cent of Canadians claim to be affiliated to one or another religious tradition, but this statistic is of dubious utility since many who make such a claim admit they never attend religious services. In Table A-1 and in all subsequent analysis, we have therefore lumped together those professing no religion (25 per cent) with those who claim a religious connection but say they never attend (17 per cent). Together these “religious inactives” amount to 42 per cent of Canadians over the age of 15, who are the sample population. The 26 per cent who attend between one to four times a year may be regarded as religiously passive, in the sense that their religious affiliation is more a matter of historical memory than current practice. We mean no disparagement here, but we need to remember that charities and volunteer agencies looking to reach a receptive audience are extremely unlikely to encounter the religiously passive in church, temple, or synagogue. There remains, then, the 20 per cent who say they attend weekly and the 12 per cent who do so at least monthly. Together these last two groups make up the “actives,” who are sufficiently involved in their faith communities that they are likely to hear and heed calls for assistance from their congregations and the wider voluntary and charitable sectors. At just under a third of the nation, the religiously active are therefore a minority, but they still number an impressive 7,334,377 Canadians over the age of 15. We shall, however, see that it is the one in five Canadians attending weekly whose behaviour most clearly differs from other Canadians.

2. Age Differences

Table A-I shows that regular attendance at religious services is most prevalent amongst those in their 60s (49 per cent) and 70s (52 per cent). It is least so for those in their teens (25 per cent) and 20s (21 per cent). Religious activists might take some solace that religious involvement is slightly greater among Canada’s teens than their twenty-something counterparts. This must be balanced by the survey’s finding that the 28 per cent of Canadians in their 40s who are religiously active (attending once a month or more) are still slightly below the national average of 32 per cent. The result, shown in Table A-2, is that 27 per cent of weekly attenders are over 65 years of age, which is more than double the 10 per cent rate for those who never attend. If we lower the bar to age 50, then a more striking 47 per cent of the religiously active (and 52 per cent of the

weekly attenders) are over the age of 50, versus 26 per cent of non-attenders. The looming crisis that mortality augers for many denominations is not something we can explain here, but we should not forget the likely future prospect of a major shrinking in the number of religiously actives in Canada.³ There remains — for the time being — a substantial swath of greying religious actives, who should not be ignored by the voluntary sector.

3. Rural-Urban Differences

Predictably enough the religiously active are more prevalent in rural areas (38 per cent) than in largest cities (29 per cent), while smaller cities and towns are in-between in the proportion who are religiously active (Table A-II). Those seeking to recruit volunteers in rural areas should pay heed to this relatively larger pool of religious actives, but the differences are not that large. We also need to bear in mind that rural areas now contain only 16 per cent of all Canadians. Today, almost half (49 per cent) of all Canadians live in cities with populations of half a million or more and 73 per cent reside in urban areas of 30,000 or more. Here concentrations of religiously actives do not differ significantly from one type of urban setting to another.

4. Gender Differences

We find striking differences between Canadian males and females in many aspects of our lives, but this is not particularly true when we look at the religiously active and inactive. Our survey is consistent with many others in finding a small but notable gap in levels of religious involvement.⁴ Table A-IV shows that 34 per cent of women versus 29 per cent of men say they attend religious services monthly or more frequently. Since they report almost equal rates of monthly attendance, females reporting higher rates of weekly attendance largely cause this five-point gender gap. At the other end of the scale, there is a nine-point gender gap, with 38 per cent of women but 47 per cent of men saying they never attend.

³ Reginald Bibby, the acknowledged expert in the field, cites surveys indicating that weekly attendance at religious services in Canada fell from 53 per cent in 1957 to 23 per cent in 1990. Since our own, larger survey shows that weekly attendance was only 3 per cent lower in 1997 (20 per cent), it is possible that the flight from the churches has slowed or even been halted, but Bibby foresees future decline. Bibby, R., 1993. Unknown Gods: The Ongoing Story of Religion in Canada. Toronto: Stoddart, pp. 6-58.

⁴ Bibby. Unknown Gods, 10; Gee, E., 1991. "Gender Differences in Church Attendance in Canada: The Role of Labour Force Participation". Review of Religious Research, 32:3.

Some might think the greater life expectancy of women and the prevalence of so many older Canadians among the religiously active cause the gender gap. They are only partially correct. We see in Table A-IV that the gender gap in attendance is quite small among the religiously active over age 65: 49 per cent of males attend monthly or more frequently versus 51 per cent of females. For those 30 years old or younger, the age gap (22 per cent of males versus 23 per cent of females) virtually disappears. It is therefore in the broad middle-aged category of those aged 30 to 64, where gender differences in religious activity are most pronounced.

Many might justifiably note that a five or six-point gender gap is not very large. It is certainly not of the same magnitude as the differences by age group or religious family, to which we shall next turn. However, the size and hence the significance of the gender gap rather depends on how we describe it. Table A-V shows the ratio between males and females among the religiously active – and hence among the people one is likely to encounter in a church, temple, or synagogue. For all ages, there is a 10-point gender gap, since 45 per cent of religious actives are males and 55 per cent are females. Among those over age 65, the percentage of women rises to 58, not because they are more religiously active but because they live longer. If we narrow our focus to weekly attenders of all ages, 57 per cent are females and 43 per cent are men. In short, there is not much of a gender gap in levels of religious activity, but there is a notable preponderance of women in religious activities.

5. Regional Differences

Table A-VII shows us that the proportion of Canadians who are religiously active varies substantially from one region to another. As a rough rule, the religiously active shrink as we move from east to west. Thus religiously actives are most prevalent in the Maritimes or Atlantic provinces where they are 40 per cent of the region's population. Ontario (35 per cent) Manitoba-Saskatchewan (36 per cent) are at virtually the same point on this east-west gradient, followed by Alberta, where 30 per cent attend monthly or more frequently. At the other end of the country in British Columbia, the religiously active are but 22 per cent of the population, which is about half the Atlantic rate. The notable exception to this general rule of an east-west decline is Quebec, where 28 per cent might be deemed to be religiously active. The relatively large number of secular inactives in Quebec (73 per cent) is all the more striking because it is of such recent origin. Up to the 1960s, over 80 per cent of Quebecers attended a religious service on a weekly

basis, making Quebec the most religiously active region of the country.⁵ We cannot explore the varied reasons for Quebec's religious revolution here, but we will return to it when we come to assess Quebec's equally distinctive habits in volunteering and charitable giving today. Despite this regional variation, it is worth reiterating that every region of the country still has a very substantial pool of religiously active, who nowhere number less than half a million strong.

6. Religious Differences

Tables A-VII to A-VIX deserve particularly careful attention. Here are rates of religious involvement in broad families or categories of religions with which many readers may not be familiar. They must be employed because there are far too many specific religions, denominations, and religious bodies to be enumerated here in a meaningful way. Two categories are so constituted that we can say very little about them, other than to acknowledge their presence. The Non-Christians are a rich mix of Sikhs, Jews, Muslims, Hindus, and even a few New Agers. The very small number of any one of these faiths in our sample precludes meaningful analysis, while the differences between them prevent us from treating them as a whole. All we can say is that they number somewhere between 4 to 7 per cent of Canadians (see below for why this range of estimates). The "Other Christian" category is mainly composed of Eastern Orthodox and Catholic (not Roman) adherents. At 1 to 2 per cent of the total population, little too can be said of them.

Roman Catholics, by whatever measure, are by far the largest block of organized faithfuls. Their 135 bishops and 10,407 clergy are organized into 83 dioceses which provide a network of local churches and specialized ministries that blanket the nation.⁶ Mainline Protestants are members of the historically dominant and once largest Protestant denominations in English-speaking Canada. The two largest bodies were and still are the Anglican and United churches of Canada. Presbyterians and Lutherans may also be placed in the Mainline camp.⁷ Conservative

⁵ Bibby, R., 1987. Fragmented Gods: The Poverty and Potential of Religion in Canada. Toronto: Irwin, p. 20.

⁶ Canadian Conference of Catholic Bishops, 2/2/99. http://www.cccb.ca/english/default_e.htm

⁷ The distinction between Mainline and Conservative Protestant is rough and ready. A substantial minority of Anglicans and members of the United Church are Conservative Protestants, though the denominations as a whole are clearly Mainline. Grenville, A., 1997. "The Awakened and the Spirit-Moved: the Religious Experiences of Canadian Evangelicals in the 1990s." In Rawlyk, G., (ed), Aspects of the Canadian Evangelical Experience. Montreal: McGill-Queen's University Press. Similarly, the Lutheran Church – Canada would best be described as Conservative, while the much larger Evangelical Lutheran Church of Canada is Mainline. Pfrimmer, D., 1991. "A Lutheran witness in Canadian Society." In R. VanderVennen (ed), Church and Canadian Culture. Lanham: University Press of America, p. 136. Because the latter is twice the size of the former, I have put the undifferentiated Lutherans from our sample in the Mainline camp.

Protestantism, on the other hand, encompasses a much greater number of denominations, of which the largest are the Baptists and the Pentecostals. In religious parlance, Conservatives are evangelicals, in the sense that they stress a personal relationship with God and the obligation to evangelize, or to recruit others to their faith and vision of salvation. Mainlines tend to be far more open to other paths to salvation and to stress the need for social reform, as opposed to the Conservative emphasis on individual change. By default, these three religious families of Catholics, Mainline Protestants, and Conservative Protestants will be our major focus.

Table A-VIII provides us with rather different views on the relative size of Canada's religious families. The bottom line of this table is normally used, but it has the defect of including as part of the religious families all those who attend rarely (one to four times a year) or never. Table A-VII shows these marginals and non-attenders are 60 per cent of Catholics, 65 per cent of Mainline Protestants, and a far lower 32 per cent of Conservative Protestants. When combined with the 25 per cent of Canadians, who say they do not have a religion, they amount to 68 per cent of all Canadians. As we argued earlier, it is the remaining 32 per cent of Canadians, attending at least monthly, who ought to be regarded as Canada's religious sector, because they show some signs of being actively involved on a regular basis with a religious community. Within this much more realistic and greatly reduced grouping, the middle line in Table A-VIII shows that about half are Catholics, about a fifth are each Mainline and Conservative Protestant, and the bulk of the remainder are non-Christians. If we further confine the religiously active to those attending weekly, then Conservative Protestantism's share of the religious sector expands to almost a quarter (24 per cent), while Mainline Protestants shrink to 17 per cent. None of this affects the pre-eminent place of Catholicism among Canada's religious, but it reveals a major sea change within Protestantism. Historically, it was the Anglican and United churches that defined Protestantism in Canada, with smaller contributions from the Presbyterians and Lutherans. Now the Conservative Protestant mix of Baptists, Pentecostals, and other evangelical bodies supersedes these Mainline Protestant denominations. This transition on the Protestant side is little appreciated; it should not be ignored by volunteer agencies seeking aid and support from Protestant churches.

Table A-IX charts the mix of religious families in each region of Canada. We do not have space for more than a few general observations, but we would urge anyone interested in a particular region to scrutinize this table. (It should be examined in conjunction with Table A-VI, which

shows the proportion of religious inactives in each region.) Few will be surprised to learn that the pre-eminence of Catholicism among Canada's religious actives (52 per cent) is in part due to the historical link between Catholicism and Francophones in Quebec. Today 87 per cent of religiously active Quebecers still describe themselves as Catholic, though only a minority attend regularly. However, it is worth emphasizing that Catholics are also the largest single family by a large margin in both the Maritimes and Ontario. In all of Canada outside of Quebec, Catholics are still 43 per cent of religious actives. Only in the Prairies and British Columbia do Protestants outnumber Catholics among religious actives. In Alberta and British Columbia, Conservative Protestants outnumber both Mainline Protestants and Catholics.

7. Income and Educational Differences

Tables A-X and A-XI make it clear that the religiously active are very similar to the religiously inactive in the size of their family incomes and their educational attainment. This is true of all religiously active Canadians and of the more restrictive category of Canadians aged 30 to 59, who are singled out here because their income and education are not so skewed by age differences between the religiously active and inactive. For all Canadians, the average household incomes of weekly attenders (\$44,690) and the slightly broader category of the religiously active (\$45,646) are slightly lower than the national average of \$47,141. Differences of this sort are not of a sufficient magnitude to be deemed important, though they are statistically significant. When we confine our focus to those in their peak earning years, the average income of all households is raised by some \$7,000, but again the differences between the religiously active and inactive remains small, though in this case the religiously active are slightly better off. Similarly, Table A-XI shows us that the educational profiles of the religiously active and inactive aged 30 to 59 are strikingly similar, with 19 per cent of the former and 20 per cent of the latter having less than a high school diploma. At the other end of the scale, 21 per cent of the religiously active aged 30 to 59 have attended university, compared to 18 per cent of inactives in the same age group. Educational differences between the religiously active and inactive are therefore marginal. The religiously active have roughly the same mix of incomes and education that are to be found among all other Canadians.

Tables A-XII and A-XIII explore whether there are educational and economic differences between religious families within the religious sector. Leaving aside the tiny group of "Other Christians" and the very different circumstances of the non-Christians, there are not any

noteworthy differences in income between all Catholics, Mainline Protestants, and Conservative Protestants. When we confine our analysis to the peak earning years of 30 to 59, Catholics and Mainline Protestants have highly similar average household incomes (\$58,000) that are noticeably greater than the Conservative Protestant average of \$50,316, which is in turn are higher than the household incomes of Non-Christians (\$48,157) and Other Christians (\$33,862). Educationally, Non-Christians are the best educated, followed by Mainline Protestants. More Catholics than anyone else have not completed high school, while Conservative Protestants are distinctive for their high proportion who have completed high school and not gone any further. There are therefore a variety of educational and income differences across religious families, but none are on a major scale for the three major groups of Catholics, Mainline Protestants, and Conservative Protestants.

The Religious Sector & Volunteering

Our statistical assessment of volunteering trends is built around four related sets of issues explored in the 1997 survey. The first set of questions asked the 18,301 respondents whether they had donated their unpaid labour during the previous 12 months to any group or organization. To clarify the question, the survey asked whether they had donated their free labour in a variety of ways. Included were fundraising, serving as a committee member, organizing an activity, consulting, teaching, counselling, providing health care, delivering food, driving, maintaining buildings, or generally giving of their time to one or more group or organization. Secondly, the survey asked the volunteers to specify the types of groups or organizations to which they had donated their time and energy. In all, 12 different types of non-profit organization were identified, though we will restrict most of our analysis to distinguishing between religious and non-religious organizations. Thirdly, the survey asked how many months and weeks of the year volunteers had devoted to volunteering and how many hours they spent. From this last set of questions, we have an estimate of the total number of hours volunteers contributed in the previous 12 months. Finally, a variety of questions were designed to explore the motivations that promoted Canadians to volunteer. In all these four, broad fields, we will be exploring whether and to what extent the religiously active differ from other Canadians.

1. The Basic Pattern

Table B-1 makes it abundantly clear that regular attendance at a religious service enhances the likelihood that Canadians will also be involved in volunteering. Almost half (47 per cent) of all weekly attenders say they have volunteered in the last year; this falls to 36 per cent for monthly attenders, 28 per cent for those who attend rarely, and 26 per cent for non-attenders. The most striking contrast, of course, is between those who attend weekly and those who never attend.

The same table also shows us that religiously active volunteers spend substantially more hours volunteering than do other volunteers. This is most true of weekly attenders who devote an average of 197 hours a year to volunteering. Their contribution stands in marked contrast to the much lower average of 135 hours contributed by those who never attend. Note that those who attend less than weekly but at least once a month do so at an annual rate (126) that is at the same level as those who rarely or never attend. Since all our subsequent tables define religiously active

as including weekly and monthly attenders, these tables consistently understate the amount of volunteering done by this more restricted class of weekly attenders, who amount to 20 per cent of all Canadians. These weekly attenders who volunteer amount to only 9 per cent of all Canadians, but they account for 39 per cent of all hours volunteered. They are in a class by themselves.

2. Age and Gender Differences

With the notable exception of teens, Table B-II shows that volunteering rates grow as Canadians mature into middle age, peaking at 37 per cent for those in their 40s and falling slowly thereafter. The religiously active in every age group show higher rates of volunteering than those who never attend religious services. The 58 per cent rate of volunteering among weekly attenders in their 40s may be contrasted with the much lower 30 per cent rate of volunteering for the religiously inactive in the same age group. Volunteering does become less common as Canadians enter their 60s and 70s, but weekly attenders in these advancing years have volunteering rates that are more than double their non-religious counterparts. We must leave it to others to explain the high rate of volunteering among teens (37 per cent). We only add that by now familiar refrain that religiously active teens are far more likely to volunteer than other teens.

At every age level bar those in their 70s, Table B-III demonstrates that religiously active volunteers put in more hours per year than do volunteers who are not religiously active. Among Canadians in their 30s, for instance, whose weekly attenders are almost twice as likely to volunteer as religious inactives (52 per cent versus 27 per cent), religiously active volunteers spend 71 more hours or 62 per cent more time volunteering than volunteers in the same age bracket who are religiously inactive. There are variations from age group to age group, but the overall pattern is inescapable. Weekly attending volunteers spend 46 per cent more hours a year volunteering than their non-attending counterparts.

Table B-IV reveals a small but consistent gender difference in volunteering rates: 33 per cent of females versus 29 per cent of men say they have volunteered in the last year. The gender gap is slightly smaller for the religiously active (44 per cent for women versus 41 per cent for men), but the more striking contrast is the by now familiar finding that the religiously actives of both sexes have higher volunteering rates than either the religiously inactive or all Canadians. Rather more surprising are the results from Table B-V indicating that male volunteers say they put in much

more time volunteering (160) than do females (140). This is not consistent with the just-mentioned finding that females report a slightly higher rate of volunteering, but it does reinforce our recurrent discovery that the religiously active on both sides of the gender divide spend more time volunteering than do the religiously inactive.

3. Regional Differences

Table B-VI shows substantial regional differences in volunteering rates. Volunteering is least common in Quebec (22 per cent), while the Prairie provinces (43 to 40 per cent) have the highest levels of involvement. In every region without exception, the religiously active (monthly attenders or more) have volunteering rates that are at least 50 per cent greater than non-attenders. By any standard, these are noteworthy differences. Table B-VII further demonstrates that religiously active volunteers in every region donate substantially more hours than do volunteers who do not attend religious services. Quebec is a particularly instructive case, where there are fewer volunteers and religious actives than elsewhere in Canada. Fortunately for Quebec, the exceptionally high number of hours volunteered by its small religiously active sector compensates for the laggardly performance of its religious inactives, thereby raising the hourly commitment of its volunteers to the national average. Similar though less pronounced dynamics also operate in the even more secular environment of British Columbia. Without their small religious sectors, there would be far fewer hours volunteered in both Quebec and British Columbia.

4. Religious Differences

Table B-VIII displays rates of volunteering by religious family. Remember our analysis is confined to the religiously active, who can be meaningfully defined as part of a given religious family. Leaving aside as always the two small and internally diverse categories of Other Christians and Non-Christians, three conclusions stand out. First, volunteering is much less common among active Catholics (35 per cent) than active Protestants (58). In fairness, it should be added that active Catholics still have higher volunteering rates than Canadians as a whole (31 per cent). This finding explains, though only in part, Quebec's low rate of volunteering (22 per cent). Second, the high rates of volunteering by religiously active Protestants (58 per cent) helps to explain the high rate of volunteering in the Prairies, where the Protestant share of the religious market is above the national average (Table A-IX). Third, weekly attending Mainline Protestants are more likely to volunteer (68 per cent) than their Conservative Protestant counterparts (60

per cent), but the most striking finding remains the much higher incidence of volunteering among active Protestants (58 per cent) than Canadians as a whole (31 per cent) or any of the other religious families. Agencies in need of volunteers would be well advised to seek aid from this already active, clearly receptive, and readily locatable audience. Alternatively, they might regard Catholics as a potential source of untapped volunteers.

We have just seen that far fewer active Catholics volunteer than their Protestant counterparts, but Table B-IX shows us that active Catholic volunteers spend slightly more time volunteering than do Mainline Protestants and almost as much time as all religiously active Canadians. This finding reinforces our earlier analysis of Quebec, where we noted the crucial role of the religiously active in sustaining that province's volunteer sector. Similarly, religiously active Non-Christians are less likely to be volunteers than other Canadians who are religiously active, but the volunteers in their ranks devote more time to volunteering than anyone else in the religious sector. It remains the volunteering habits of the Conservative Protestants that most stand out. Besides having impressively large proportions who are religiously active (67 per cent) and who volunteer (58 per cent), their religiously active volunteers spend an average of 200 hours a years, which is well above the 175 hours for volunteers from the religious sector. It is in the Conservative Protestant tradition that volunteering is most widely and extensively practised.

5. Income And Educational Differences

We saw earlier that the religiously active (Table A-X) have incomes very similar to other Canadians. Tables B-X shows us that volunteers, on average, earn substantially more (\$54,356) than non-volunteers (\$43,797), but religiously active volunteers ((\$52,603) earn somewhat less than religiously inactive volunteers (\$56,458). When we focus on those aged 30 to 59 to eliminate the effect of differing age structures, the income differences between religiously active and inactive volunteers virtually disappear, but the income differences between volunteers and non-volunteers remain substantial. In short, volunteers are more affluent than non-volunteers, but religiously active volunteers earn about the same as other volunteers.

Tables B-XI and BXII pursue the matter further showing that higher levels of education and family income are associated with higher levels of volunteering. The differences are substantial. Canadians with household incomes of less than \$20,000 have a 22 per cent rate of volunteering versus a 44 per cent rate for those with annual incomes of \$80,000 or more. Similarly,

volunteering rates rise from a 21 per cent level for those with less than a high school diploma to a 47 per cent rate for the university educated. Equally striking is the universal finding that the religiously active at all educational and income levels have much higher rates of volunteering than do the religiously inactive in the same income and educational bracket. The contrast between weekly attenders and non-attenders is even starker. Among Canadians in our top income brackets (\$80,000 or more of annual family income), 62 per cent of weekly attenders volunteer, as opposed to 38 per cent of non-attenders at the same level. Similar differentials can be observed in Table B-XII among the most highly educated. Family income and educational attainment clearly affect volunteering habits, but it is equally evident that religious involvement also has its own independent impact. It follows that the higher volunteering rates of the religiously active cannot be explained as being really caused by education and economic forces, since the religiously active volunteer much more frequently than other Canadians at all educational and income levels.

Volunteering rates clearly increase as Canadians rise on the income and educational ladders, but this linear relationship does not apply when we look at the number of hours donated by volunteers. The best summary statement we can draw from Tables B-XIII and B-XIV is that volunteers with modest family incomes of \$20,000 to \$39,999 (they are in the second from bottom quartile or quarter of all household incomes) and some university education are a little more devoted to volunteering than volunteers in the other educational and income categories. Educational and income differences have a modest impact on the number of hours volunteered.

The same tables also show us that religiously active volunteers from what we might loosely describe as the lower-middle class stand out as the superstars of volunteers. The volunteers who do the most are weekly attenders who have completed high school (261 hours) and those who have household incomes of \$20,000 to 39,999 (215 hours), though some other religiously active are almost as active. None of the other cells in the same two tables are even close. These tables are therefore a further reminder that the intensity of volunteering activity among volunteers does not rise in automatic lockstep with educational and income rank. The even clearer and more striking conclusion is surely that religiously active volunteers at all income and educational levels (barring the very lowest) expend far more hours in volunteering than do the religiously inactive. As always, this is particularly true of weekly attenders. There is therefore a compounding religious effect at work in that the religiously active are both more likely to volunteer and are

much more active in their volunteering than other Canadians. This dual propensity pervades all levels of Canadian society

6. Differences by Type of Voluntary Organization; Religious & Secular

Here we put to the test the cynic's interpretation that the higher volunteering rates of the religiously active are largely inward directed, serving themselves or those close to them, and therefore doing little for the common good. We then draw upon our focus groups and visits to local congregations to provide a brief sketch of the role of volunteers in the daily life of faith communities.

The national survey asked all respondents to identify the particular agencies, organizations, and groups in which they volunteered. Statistics Canada coded these responses into a 12-category international classification of non-profit organizations. Recall that only 31 per cent of the sample volunteered; far fewer did so in any of the 12 types. We have therefore been obliged to collapse or combine certain categories to produce cell sizes sufficiently large to produce statistically reliable estimates. Table B-XV identifies several types of voluntary agency in order to give us a sense of the range of voluntary activities by Canadians. However, all other tables will simply differentiate between religious and non-religious agencies in order to make our results as clear and trustworthy as possible. Since quite a few volunteers were involved in more than one type of organization, readers should bear in mind that the sum in percentages of participants in religious and non-religious agencies is greater than the percentage for all voluntary organizations. The methodologically minded should also heed this footnote.⁸

More Canadians volunteer in cultural and recreational (especially sports) organizations than in any other (13 per cent). Table B-XV further shows us that social services (for children, youth, families, the handicapped, the elderly, the poor, refugees, the homeless, etc.) attract the next largest segment of Canadians (9 per cent). Organizations dealing with health and education involve 8 per cent of Canadians. Summing them all up, 28 per cent of Canadians volunteer in one or more secular, non-religious organization. Religious bodies, by contrast, draw upon a

⁸ Careful readers may note that the sum of hours volunteered in religious and non-religious organizations is slightly less than the total number of hours volunteered. The discrepancy stems from the questionnaire and coding design of Statistics Canada. Hours volunteered for specific types of organisation were only recorded for a maximum of three organizations. Respondents were also asked how many additional hours they volunteered apart from the three specified organizations. The latter information was included in the total number of hours volunteered.

much more modest 7 per cent of Canadians as volunteers. Put slightly differently, Table B-XVI reveals that 90 per cent of all volunteers work with non-religious organizations, while 21 per cent of volunteers do so in a religious context.

Not surprisingly, Table B-XVI shows that 98 per cent of religiously inactive volunteers are involved in the secular domain. It may come as more of a surprise that 79 per cent of the religiously active volunteer outside of their religious domain. Even among weekly attenders who volunteer, more (73 per cent) do so in secular agencies than in religious ones (55 per cent). Going back to Table B-XV, we see that proportionately more religiously actives (34 per cent) volunteer in secular organizations than do the religiously inactive (25 per cent). Such figures surely refute the cynical assumption that the religiously active only – or even mainly – serve their own.

When we narrow our focus to the hours spent by volunteers, Table B-XVII reveals that religiously inactive volunteers on average devote more hours to secular associations (132) than do weekly attenders (113). Religious inactives are especially prominent in the cultural and recreational field, where sport is a major component. Elsewhere, religiously active volunteers actually devote a little more time to health, educational, and social service organizations. Overall, religiously active volunteers do 84 per cent of the annual hourly load of the religiously inactive volunteers in secular matter. However, this last figure does not tell the whole story, since we have just noted that more of the religiously active volunteer in secular agencies (34 per cent) than do the religiously inactive (25 per cent). In Table B-XVIII, we therefore find that the 32 per cent of Canadians who are religiously active account for 40 per cent of the almost one billion hours volunteered in secular bodies. Conversely, the 42 per cent of Canadians who are religiously inactive are responsible for only 38 per cent of the volunteering hours in this secular realm. In other words, the smaller body of religious actives actually contributes more to secular volunteering than the greater number of religious inactives. Not surprisingly, the religiously active are responsible for 97 per cent of the much smaller number of hours volunteered in religious organizations.

Some striking differences between religions may be discerned in tables B-XIX and B-XX. For reasons already noted, our comments must be confined to the three major religious families of Catholics, Mainline Protestants, and Conservative Protestants. Consistent with their religious traditions, religiously active Mainline Protestants are more likely to volunteer in secular agencies

(45 per cent) than any other religious family. It is also surely predictable that religiously active Conservative Protestants are most likely to volunteer with a religious body (39 per cent), though the differences between the two branches of Protestantism in the religious (33 per cent versus 39 per cent) and non-religious (45 per cent versus 37 per cent) spheres should not be overstated. What sets the Conservative Protestants apart is that far more of them (67 per cent) than Mainline Protestants (34 per cent) are active attenders (Table A-VIII). Table B-XX also shows that Conservative Protestants who volunteers in a religious context spend far more hours (111) than do their Mainline Protestant counterparts (58). On the secular side, religiously active Protestant volunteers, be they of Mainline or Conservative Protestant persuasion, devote very similar amounts of time. Stereotypes of Conservative Protestant disengagement from the secular world should therefore be rejected, since the religiously active in their ranks are more likely to volunteer in secular organizations (37 per cent) than either religiously active Catholics (31 per cent) or the religiously inactive, of whom 25 per cent volunteer in secular activities (Table B-XV).

On the Catholic side, the most striking finding in Table B-XIX is the incredibly low rate of volunteering in religious activities among those who are religiously active (8 per cent). Even among weekly attenders their volunteering rate rises in a religious context to only 12 per cent. Not only do very few Catholics volunteer in their own church, but we see in Table B-XX that the hours they devote to religious volunteering (26) are less than half the national average for religious actives (61) and only a quarter of religiously active Conservative Protestants (111). However it needs to be stressed that the disinterest of religiously active Catholics in religious volunteering does not extend to the secular sector. Religiously active Catholics volunteer in secular organizations at a rate (31 per cent) that is only slightly below the national average (34 per cent). More importantly, Catholic volunteers spend substantially more time volunteering in secular activities (135 hours) than any other sector of the religiously active. Catholics concerned about their church are unlikely to derive much solace from our findings, but the survey makes it abundantly clear that religiously active Catholics exceed the average Canadian, especially that of the religiously inactive, in their willingness to volunteer and in the amount of time they devote to such secular activities.

We should not lose sight of the fact that the religiously active are much more likely to volunteer in secular (79 per cent) organizations than in a religious one (45 per cent). It may nonetheless be

useful to draw on our interviews and focus groups to present briefly some sense of what is involved in volunteering at the local congregational level. We would stress three general findings.

The first is that the majority of volunteers and their time are devoted to either administrative activities or to specifically religious or ritual purposes. In the former category we can place all fund-raising efforts, financial management, repairs and physical maintenance, running of committees, and the general co-ordination of busy people with too many commitments. On the more specifically religious side are such matters as the staffing and implementing of an effective system of religious instruction, the preparing of the sanctuary, music, and the choir for services, and the careful involvement of as many members as possible in entertaining and challenging services. All these varied activities are essential to the continued survival of the congregation and its religious environment, which, in turn, produce and sustain the religiously active, who, the survey data tell us, volunteer so much more than other Canadians. Far from being irrelevant or extraneous, these everyday administrative and religious activities are the source and foundation upon which are built the voluntary and charitable outreach of the religiously active.

The second and converse point of the first is that many of the congregations we contacted are involved in various kinds of outreach programs that involve volunteers and are designed to reach out to the needy, the lonely, or the broken. The most common activity is the regular gathering of foodstuffs for local food banks, to which many of the local congregations we contacted across Canada are attached as formal members. Faith communities are a key element in this food bank network. A much smaller number of congregations use the kitchens in their church halls to prepare a weekly hot meal for the homeless or needy. In Scarborough, for instance, a 200 family United Church congregation weekly distributes a hot meal to about 60 refugees on social assistance, who are housed in motels that border this middle-class suburb. Another six local congregations of different denominations run a similar program on a different night of the week, which they have dubbed a “Caring Alliance.” Many more congregations we encountered organize a team of volunteers who commit themselves to work a shift a week for a month or some longer period in one of the inner city missions for the homeless. In Regina, for instance, the Roman Catholic Marion Centre produces about 150 hot lunches a day to a largely male clientele suffering from addictions and mental illness. Approximately 15 to 20 volunteers are relied on each day to prepare and serve the food. Periodically there are shortages, but we were told that “all we need to do is put out the word through the church bulletins. People are really

anxious to volunteer and help.” Less dramatically and more commonly, many congregations have organized groups of volunteers who visit the elderly who are shut-ins or in long-term care facilities. Other instances of outreach to the elderly, to immigrants, and to the needy could be cited, but those we have mentioned are the most common.

The last general point we want to stress here is that those attending the major weekly service are regularly asked during a service to give to a charity, to volunteer, or to provide general support for a host of benevolent activities both inside and outside their particular faith group.

Sometimes, when a member of the local congregations is actively involved, he or she will take five to 10 minutes of the service to inform the congregation of what is being done and to seek support. At times, a display is set up in the foyer of the sanctuary, so that all attending may see the display when they enter or leave the service. Incidents of this sort occur infrequently, as clergy fear they would soon be inundated with requests that would disrupt the spiritual and worship purposes that underlie the weekly service. However, almost all congregations distribute weekly bulletins at their services, where the clergy are happy to include brief announcements and appeals from voluntary and charitable organizations. No doubt it is the regular encounter by the religiously active with appeals of this sort that helps to explain, at least in part, their distinctively high rates of volunteering.

7. Motives: Why People Volunteer

To assess the motives that prompt some Canadians to volunteer, the national survey asked those who volunteered whether they agreed or disagreed with seven possible reasons for volunteering. In analysing the results, we must bear in mind that donors were allowed to embrace as many of the motives as they wished. Volunteers were not required to choose only one motive or put them in a priority list. The results, enumerated in Table B-XXI, suggest four general conclusions.

First, with hardly any exceptions (96 per cent), volunteers are agreed that they do so because it is “a cause in which you personally agree.” With only slightly less unanimity, about 80 per cent of volunteers say they volunteer because it gives them an opportunity to use their skills and experiences. On both these dimensions, the religiously active and inactive do not differ in any noticeable or meaningful way. Secondly, at the other end of the spectrum, the two motives volunteers are least likely to embrace are that they do so because their friends volunteer (25 per cent) and because it improves their job opportunities (22 per cent). Again, there is no difference

between the religiously active and inactive in the impact of friends on their decision to volunteer, though weekly attenders (16 per cent) are somewhat less likely than religious inactives (24 per cent) to say that improved job opportunities cause them to volunteer. The most we can conclude here is that the religiously active are a little less likely to cite personal interest as a reason for their volunteering.

Thirdly, in between the high and lows of the spectrum are the 68 per cent who volunteered because they or someone they know has been personally affected by the cause the organization supports. There are also the 54 per cent who do so in order to explore their own strengths. For the latter motive, religious involvement makes no significant difference, while slightly more of the religiously active say they have been personally affected by the cause (71 per cent) than do the inactive (65 per cent). This small difference may be because the religiously active are more socially connected through their congregations than are the religiously inactive, but this speculation must be tempered by the small size of the difference and the lack of additional evidence.

Lastly and most importantly, though by no means surprisingly, we find from Table B-XXI that the desire “to fulfil religious obligations or beliefs” motivates 63 per cent of weekly attending volunteers and only 7 per cent of non-attending volunteers. In other words, only religious considerations differentiate in a major way the religiously active from the inactive in the motivations that drive them to volunteer. We cannot here delve into the specific, religious beliefs and obligations of Canada’s many faith groups, but we did find a widespread conviction among those with whom we talked that religious faith calls for service to others. The following quote from a Mennonite Prairie pastor nicely conveys the religious motivations, or at least an idealized version of them, that prompt a spirit of volunteering: “We try to teach a philosophy of service and encourage service and give opportunities for service to the membership of the congregation. The expectation is that all members of the congregation will serve one way or another. The ministries happen through volunteers.”⁹

⁹ We did assess motivational patterns across religious families among the religiously active, but the differences were small and revealed no discernible pattern. This is why a table on this theme is absent.

The Religious Sector and Charitable Giving

1. The Basic Pattern

The survey tells us that 78 per cent of Canadians in 1997 donated \$4.4 billion to charitable or non-profit organizations over the preceding 12 months. We see from Table C-I that the religiously active are more likely than non-attenders to be donors, though the differences are not great and reflect the fact that 78 per cent of all Canadians give something. More telling is the finding from the same table that the average annual donation of weekly attenders (\$551) is more than four times greater than the \$126 average donation by the 42 per cent of Canadians who never attend religious services. It is weekly – and not monthly – attenders, who really differ from other Canadians, while those who attend rarely (one to four times a year) share in common with non-attenders similar, low levels of giving. Putting the same data in slightly different form, the bottom line of Table C-I shows that the religiously active, who are 32 per cent of all Canadians, are the source of 65 per cent of all the dollars donated in Canada. The remaining 68 per cent of Canadians, who rarely or never attend religious services, together account for only 36 per cent of all monies donated.

2. Age & Gender Differences

Teenagers and those in their 20s are less likely to give to charity than other Canadians, but thereafter the donor rate fluctuates between 73 and 85 per cent (Table C-II). Table C-III indicates that the average donation rises from a very modest sum for those in their teens (\$62) to \$295 for those in their 50s. Those in their 60s give slightly less (\$282), but donations are greatest – and by a substantial margin – among Canadians in their 70s (\$352) and 80s (\$350).

At every age level, Tables C-II and C-III show us that the religiously active are much more likely to give to charity and to give larger sums than the religiously inactive. Among those in their 70s, for instance, 92 per cent of weekly attenders but only 69 per cent of the religiously inactive are donors. Weekly attenders in their 70s also give an average of \$520 a year, which is three times as much as the \$171 donated by non-attenders in the same age group. It is therefore the greater generosity of the religiously active and the higher levels of religious involvement of older Canadians (Table A-I) that together explain why Canadians in their 70s and 80s are our most prolific donors.

Conversely, the tendency of the religiously active to be older than other Canadians (Table A-II) does not fully explain the remarkably high levels of giving by the religiously active. Unlike Canadians as a whole, who are most generous in their retirement years, annual donations among weekly attenders are greatest for those in their 30s (\$700) and 40s (\$724). Note also the much less generous giving of the religiously inactive in their 30s (\$121) and 40s (\$142), which are both less than 20 per cent of the donations of their religiously active counterparts. In and of itself, religious involvement makes a big difference.

Gender differences in charitable giving are minor and deserving of no more than passing mention. Table C-IV shows us that women as a whole are more likely to be donors (81 per cent) than men (75 per cent), but this less than striking difference is reduced to a 1 per cent difference among weekly attenders. The average male donation of \$242 is slightly higher than the \$236 given by the average woman. Since full-time working women still tend to earn about 25 per cent to 30 per cent less than men, the gender gap in charitable giving is surely remarkable for how small – and not how large – it is. Religiously active female donors in the labour force actually give a little more (\$487) than their male counterparts (\$475), while the male edge (\$145 versus \$116 for females) reasserts itself among the religiously inactive. All these gender differences are too small to matter. Again, the key point is that the religiously active of both genders give far more than the inactive.

3. Regional Differences

Charitable donations across Canada's regions tend to abide by patterns we have already observed for volunteering. We can see in Table C-V that Maritimers and residents in Manitoba and Saskatchewan have the highest donor rates (82 to 83 per cent) in Canada. Fewer Albertans give to charity (75 per cent), but their average donation of \$328 is the highest in the nation (Table C-VI). In contrast, Quebec suffers the double disadvantage of having ones of the lowest donor rates in the country (75 per cent) and by far the smallest average donation by its donors (\$127). The average household income in the Maritimes (\$38,073) is lower than Quebec's (\$42,563), but average giving in the Atlantic region (\$205) is much higher. At the other end of the economic scale, are Ontario (\$50,794), British Columbia (\$47,451) and Alberta (\$46,655), while residents of Manitoba and Saskatchewan have a much more modest household income of \$43,170, which is not much greater than Quebec's. Not surprisingly, donors in the most affluent provinces of Ontario (\$279) and British Columbia (\$241) give more than the average Canadian donor (\$239),

but not by a wide margin and they certainly give much less than residents of Manitoba and Saskatchewan (\$308), whose incomes are so much lower. In short, regional economic disparities do not much explain patterns of charitable giving.

In all regions, Tables C-V and C-VI makes it clear that it is the religiously active, especially the weekly attenders, who are most generous. Weekly attenders in Quebec are much more likely to be donors than the religiously inactive (89 per cent versus 65 per cent) and they give far more (\$306) than do religiously inactive Quebecers (\$93). Nevertheless, religiously active Quebecers give substantially less than the religiously active elsewhere in Canada. Religiously active Albertans are the most generous donors (\$896) in the country, which helps to explain why they rank first among the regions in their level of giving. Weekly attenders in British Columbia are also notably generous (\$702), but their impact on the overall level of giving in British Columbia is diminished by the relative scarcity of religious actives in this province (See Table A-VI). In between and in the centre of all these regional differences stands Ontario, where weekly attenders annually give about four times as much (\$575) as do non-attenders (\$139).

4. Religious Differences

Four striking though not unexpected conclusions may be drawn from Tables C-VII and C-VIII, which chart differences in giving between the religiously active in the major religious families. As was true of volunteering (Tables B-VIII & B-IX), religiously active Mainline Protestants are most likely to be donors (92 per cent), while Conservative Protestants who attend weekly donate more annually (\$948) than any other weekly attenders. The giving level of these religiously active Conservative Protestants stands in marked contrast to the \$126 average donation of the religiously inactive. Since middle aged Conservative Protestants earn substantially less than Catholics and Mainline Protestants (Table A-X), the \$979 average donation by religiously active Conservative Protestants aged 30 to 59 becomes all the striking. Second, charitable donations by religiously active Mainline Protestants (\$557) are significantly greater than the national average for the religiously active (\$434). Third, religiously active Catholic donors give substantially less money annually (\$245) than do any other group of religious actives. The connection between this low rate of Catholic giving and Quebec's low rate is so obvious that it needs no elaboration. Fourth, the bottom row in Table C-VIII shows that the just noted conclusions all hold when we confine our analysis to middle-aged religious actives. Within this more restrictive category, Conservative Protestants remain the most generous, while Catholics lag behind everyone else. In

other words, differences between Catholics, Mainline Protestants, and Conservative Protestants are only slightly affected by the variable numbers of elderly in their ranks.¹⁰

5. Income and Educational Differences

Tables C-IX and C-XI tell us that Canadians with higher educational and income levels are more likely to be donors than those from less privileged backgrounds. There is a consistent linear relationship. Canadians with household incomes of less than \$20,000 have a 63 per cent rate of charitable giving versus a 90 per cent rate for those with incomes of \$80,000 or more. Similarly, the likelihood of being a donor rises from 68 per cent for those with less than a high school diploma to 88 per cent for the university educated. At all income levels, the religiously active are more likely to be donors than the religiously inactive, though the difference is most pronounced in the bottom three income brackets and least so at the top. The religiously active are also more likely to be donors at all educational levels, though here the gap between actives and inactives does not diminish so much at the top end of the educational ladder.

Tables C-X and C-XII let us explore whether income and educational differences among Canadian donors affect how much they annually give to charities and non-profit organizations. Again we see that donations grow ever larger as Canadians rise on the income and educational ladders. However, it does not follow that the privileged are more generous, since donors with lower incomes actually donate or give away a bigger chunk of their household income than do the more privileged.¹¹ This necessary qualification is, of course, of a piece with our earlier finding that volunteers from the lower-middle class devote more hours to volunteering than their more privileged counterparts. The more clear-cut and unambiguous conclusion to be drawn from the same tables is that the religiously active at all class levels donate far more money than the religiously inactive. Thus the \$1246 average donation of weekly attenders in the top income bracket is more than five times larger than the \$233 annual donation of the religiously inactive with the same high income. A similar magnitude of disparity exists between the annual donations of high school graduates who attend weekly (\$495) and those who never attend (\$104). These high levels of charitable giving by the religiously active cannot be attributed to affluence and education, since the religiously active have income levels and educational attainments similar to

¹⁰ Donation levels do rise significantly among middle-aged non-Christians, but they are such a small and internally diverse lot that we can do no more than note the finding.

¹¹ Caring Canadians, Involved Canadians, 16.

other Canadians. At every income and educational level, the religiously active give far more than the religiously inactive.

6. Differences by Type of Voluntary Organization; Religious & Secular

Table C-XIII reveals that 70 per cent of the religiously active give to religious organizations. We see from Table C-XIV that they also give a major chunk (68 per cent) of their \$434 total annual donations to religious bodies, but their predictable support for the religious sector must be set against their overall level of giving, which is so much higher than the \$126 total amount of giving by the religiously inactive. When we compare the religiously active and inactive, we find that the former are actually more likely to be donors to non-religious organizations (77 per cent) than are the religiously inactive (67 per cent). Only in the sports dominated field of culture and recreation do the religiously active and inactive have the same donor rate (10 per cent); elsewhere, in health, education, social services, and the like, donors are more prevalent among the religiously active. This modest difference is then compounded because the \$154 average donation by weekly attenders to secular bodies is 47 per cent greater than the \$105 donation by non-attenders to the same agencies. In short, religious actives on a per capita basis give substantially more to secular, non-religious causes than do inactives.

The overall impact of the religiously active on total charitable givings is more clearly delineated in Table C-XV. Predictably, we find that the religiously active are the source of 86 per cent of the \$221 billion given to religious bodies. We also see that the same religious actives, who are 32 per cent of all Canadians, donate 42 per cent of the \$2.1 billion annually given to all non-religious or secular charities in Canada. In contrast, the 42 per cent of Canadians who are religiously inactive generate only 34 per cent of the charitable donations to secular charities. Paralleling our earlier findings on volunteering, the charitable givings of the religiously active are by no means confined to their own world. In fact, the smaller body of religious actives gives more to secular charities than the larger number of inactives. Note further that the greater generosity of the religiously active overwhelmingly comes from those who attend religious services weekly. The net result is that this small 20 per cent of the population is the source of 53 per cent of the Canada's total charitable givings.

Tables C-XV and C-XVI allow us to explore differences between religious families among those who are religiously active. A number of now predictable but noteworthy patterns are evident.

First, Non-Christians are less likely than any other religious actives to give to both religious and non-religious agencies. As always, we must add the critical qualification that this overall finding may not apply to any one of the many different Non-Christian faith communities in this heterogeneous category. Secondly, Mainline Protestants are more likely to be donors to non-religious agencies (85 per cent) than all other religious actives. Religiously active Mainline Protestant donors also give more to secular causes (\$174) than any other group of religiously actives. Thirdly, Conservative Protestants donors give far more to religious organizations (\$700) than all other religious actives. As was true of volunteering, we need to qualify the devotion of Conservative Protestants to their churches. Note that their average donation to secular bodies (\$147) is superseded only by Mainline Protestants; is greater than the average giving of all religious actives to secular agencies (\$134); and is much greater than the annual donation of the religiously inactive (\$105). Conservative Protestants give a great deal to their churches, but they do not neglect secular charities.

Finally, religiously active Catholic donors give far less to their church (\$127) than all other religious actives, who donate an average of \$482 to religious causes. Religiously active Quebec Catholics give an even more meagre \$77 to their church, which goes a long way to explain the overall low level of charitable giving in Quebec (\$127). The average giving by religiously active Catholics in the rest of Canada (\$155) is double that of their Quebec counterparts, but it remains far below the \$482 annually given by non-Catholic religious actives to religious bodies. On the secular side, religiously active Quebec Catholics give more to non-religious charities (\$136) than Catholics elsewhere in Canada (\$104), but religiously active Catholics as a whole still give less to non-religious bodies (\$116) than do all other religious actives (\$153). In short, religiously active Catholics give much less to charity than do all other religious actives, but it is the very low level of their contribution to religious bodies that really sets them apart from all other religious actives. The one predictable qualifier to all this is that the donations of religiously active Catholics are still greater than the even lower givings by the religiously inactive to both secular (\$104) and religious (\$17) charities.

The national survey tells us that \$2,240,299,274 or 52 per cent of all direct charitable givings in Canada went to religious bodies. The survey, of course, cannot tell us how the money was spent in either the religious or secular sectors. We lack the resources, time, and space to provide an adequate answer to these intriguing questions, but we can provide a few preliminary suggestions

on the religious side from our interviews and focus groups. We were struck by three general conclusions.

First, we cannot begin to do justice to the huge array of local, regional, and national bodies linked to any major faith group. To use but one example, Catholic Charities for the Archdiocese of Toronto co-ordinates and raises funds for 29 member agencies that serve the elderly, the handicapped, the homeless, youth, the poor, immigrants, and refugees. Through an annual campaign, the Archdiocese raises about \$6,000,000 a year, which amounts to 13 per cent of the total budget of the 29 agencies. The Catholic Children's Aid Society, with a budget of \$43,000,000, is fully funded by government, whereas Catholic Family Services of Toronto, with about 30,000 clients a year¹², receives 90 per cent of its \$1,000,000 budget from Catholic charities. In between is Catholic Cross-Cultural Services, which serves some 15,000 immigrants a year of all faiths with a \$250,000 subvention from Catholics Charities that amounts to about a third of its total budget. Similarly, the Conservative Protestant Scott Mission in Toronto provides a host of programmes for the homeless, elderly, children, youths, and the needy in general with 70 full-time staff and about 1,000 volunteers. Over 98 per cent of its approximately \$4,000,000 budget is raised by direct charitable givings from individuals and local congregations. The ability of this one Conservative Protestant agency to raise two-thirds of all charitable monies collected by Catholic Charities for the entire Toronto archdiocese demonstrates and confirms our survey findings that Conservative Protestants give far more to charity than do Catholics. As our third and final example, we should not neglect the United Church of Canada, which, at the national level, annually administers a budget of approximately \$50,000,000. About 30 per cent of this fund goes for programmes beyond the local congregation that range from prison ministries, emergency relief, rural development, aid to overseas councils of churches, and justice advocacy in Canada and abroad.¹³ However, it is generally agreed at head office that the approximately 4,000 United Church congregations across Canada raise and spend about 10 times more money than the budget of the national office.

¹² About 40 per cent of the clients, who receive personal, marriage, and family counselling, are estimated to be non-Catholics. Only a minority of the clients are practising Catholics.

¹³ Another 30 per cent of the national budget redistributes funds to needy local congregations and provides all congregations with literature, leadership training, and the like. The remainder of the budget is devoted to theological education, administrative expenses and pensions.

Our second general finding is built on the mundane but by no means trivial observation that all the local congregations we visited devote a substantial proportion of their budgets to the care and upkeep of their physical plant. Apart from the sanctuary or place of worship, most congregations have a meeting hall with seating space for 100 and up, a kitchen, and several or more classes or meeting rooms. Some congregations have even more. When mortgage, heat, light, insurance, and repairs are added to the cost of a janitor and an administrator or secretary, somewhere between 25 to 40 per cent of a typical congregation's budget is consumed. What we want to stress here is that these facilities provide a vast physical infrastructure across Canada, which are extensively used by far more than the members of the congregations. Boy Scouts, Girl Guides, Alcoholics Anonymous, day cares, seniors groups, literacy and sports programmes, legal-aid, and a host of community groups were mentioned to us as regular users of congregational halls and meeting rooms. With the exception of a very few, profit-making groups (e.g. Weight Watchers), congregations charge absolutely nothing for the use of their faculties, or, more commonly, they charge a nominal fee that might cover the heat and/or cleaning costs, but not the full costs of mortgage, maintenance, and the like. Faith communities therefore provide, subsidize, and maintain a major part of the physical plant that brings Canadians together and creates community, mutual aid, and civility.

The third conclusion we would stress is that the paid clergy in local congregations across Canada together constitute a small army of social workers and counsellors, whose services are used by far more than the inner core of weekly attenders, who provide the bulk of the clergy's salaries. According to the 1991 census, the 24,105 ministers of religion were almost half as numerous as the 61,135 social workers across the country.¹⁴ The clergy we met estimate that they spend anywhere between 25 to 50 per cent of their time in the liturgical or ritual activities of preparing for and conducting religious services. The usual round of services and sermons consume much of their time, but they are also regularly called upon to perform baptisms, weddings, and funerals, which most Canadians, regardless of their current level of religious activity, still seek.¹⁵ All these rituals now involve a substantial measure of counselling. Clergy are also regularly called upon to visit the sick and the elderly in hospital, at home, and in long-term care facilities. Less frequently but recurrently they are called upon for help at times of crisis when a marriage is failing, a teenager is beyond control, a loved one dies, or a family breadwinner loses his or her

¹⁴ Employment Income by Occupation. Statistics Canada: Catalogue no. 93-332.

¹⁵ Bibby, Fragmented Gods, 108.

job. In addition, clergy are sometimes sought out for material or practical help when a transient asks for bus fare and a meal to see him on his way, a single mother cannot pay an electricity bill, or a widow cannot understand why her government pension has been cut. These are all delicate, time-consuming activities that, to quote one cleric, “are part of a day’s work that get lost.” Less dramatically but nonetheless time consuming are the many demands on the clergy to serve on the local committees of the Red Cross, the Girl Guides, the hospital, the school board, and the hockey association. In sum, the clergy, who are financially supported by their congregations, are called upon in a variety of ways that strengthen the social fabric of their congregations and the wider communities in which they reside. If all their various responsibilities were shouldered by secular social work professionals, the additional financial burden on the government would be large.

7. Motives: Why People Give to Charity

We follow our earlier analysis of motives in volunteering by analysing the results of the national survey, which asked donors whether they agreed or disagreed with six possible reasons for giving to charity. In analysing the results, we must bear in mind that donors were permitted to select as many of the motives as they wish. Donors were not required to choose only one motive or put them in a priority list. The results, enumerated in Table C-XX, suggest four general conclusions.

First, over 90 per cent of donors embrace the altruistic and humanistic explanations that they give to charity because they feel compassion for people in need and because they want to help a cause in which they personally believe. In overwhelmingly embracing these motives, the religiously inactive and active, including the weekly attenders do not appreciably differ.

Technically, there is a statistically significant difference between the response of the religiously active and inactive, but a spread of 3 per cent in such a large sample is so small that it deserves no more than passing mention. Secondly, only 11 per cent of donors say they give because the government will give a credit on income taxes. The religiously active are slightly more likely to admit to this material consideration (13 per cent) than are the religiously inactive (10 per cent), though here too the difference is very small. Even among weekly attenders, 86 per cent say their decision to give to charity is not motivated by considerations of an income tax benefit.¹⁶ Thirdly, approximately two thirds of donors say their decision to give to charity was prompted by being

personally affected by the cause the charity or organization supports. Here too we see a noticeable but small 5-point spread, with the religiously active (69 per cent) being slightly more likely than the religiously inactive (4 per cent) to be connected or involved with those in need. Finally, the two remaining motives reveal a sufficient magnitude of difference between the religiously active and inactive that they really do tell us something about the motives of the religiously active. First, there is a 12-point spread between the 66 per cent of religious actives and the 54 per cent of religious inactives who say they give to charity because “you feel you owe something to your community.” It is worth noting that even more weekly attenders (69 per cent) say that concerns for community prompted their decision. As well as this attitudinal or motivational question is confirmed by all the earlier data showing that the religiously active really do give more than the religiously inactive to secular as well as religious charities. Far more striking, though by now predictable, is the response of donors to the question of whether their charitable giving was driven by a desire to fulfil religious obligations or beliefs. Here there is a large 56-point spread between the 66 per cent of religiously actives and the 10 per cent of religious inactives who say religious considerations caused or motivated their giving. Again, weekly attenders stand out for being even more willing to embrace religious motivations for giving to charity (73 per cent) and for being exceptionally generous charitable donors. The inescapable conclusion is that religious motivations and religious involvement have a profound impact on charitable giving.

¹⁶ Donors were also asked in the survey whether they would give more to charity “if the government gave you a better tax credit for your donations.” Thirty-nine per cent said they would do so. On this issue, slightly more of the religiously active (41 per cent) than the inactive (38 per cent) said they were receptive to such a tax incentive.

Conclusions and Recommendations

The religiously active in Canada in the latter part of the 1990s are now a minority, though a sizeable minority of 32 per cent of all Canadians. They are not much different from other Canadians in the size of the communities in which they reside and in their educational and income backgrounds. Differences of gender are modest but pervasive. Regional and age differences are much more marked. The percentage of religious inactives or non-attenders grows as we move from east to west and as we go down the age ladder, though we would be most unwise to ignore the 21 per cent of those in their 20s and the 22 per cent in British Columbia who attend religious services monthly or more frequently. Conservative Protestants are much more likely than either Catholics or Mainlines Protestants to attend religious services on a regular basis. However, Catholics are so numerous inside and outside of Quebec that they are the largest single sector among the religiously active. Christians are still over 90 per cent of the religiously active in Canada, whose Protestant side is now fairly evenly balanced between Mainlines and Conservatives.

The religiously active are much more likely to volunteer than other Canadians. Those who volunteer devote far more hours to volunteering than do the religiously inactive. There are predictable variations by age, income, and education, but the religiously active in every sub-category are more likely to volunteer. Particularly striking are the findings that 79 per cent of religiously active volunteers are involved in secular agencies and that more of the religiously active volunteer in non-religious agencies (34 per cent) than do the religiously inactive (25 per cent). Religiously active volunteers are only 14 per cent of all Canadians, but they are 43 per cent of all volunteers and they are responsible for 50 per cent of all the hours volunteered in Canada. Even in the non-religious or secular sector, they are 37 per cent of all volunteers and they account for 40 per cent of all hours volunteered. If all Canadians volunteered as much as do the religiously active, the numbers of volunteers in Canada would rise 35 per cent from 7.4 million to 9.9 million. By the same logic, the total number of hours volunteered in Canada would rise 59 per cent from 1.1 billion to 1.7 billion. If all emulated the religiously inactive, Canadian volunteers would be reduced to 6 million and the total hours volunteered would fall to 0.8 billion. Between religious actives and inactives the gap is huge.

Religiously active donors also give far more to charities and non-profit organizations than other Canadians. Within the ranks of the religiously active, Conservative Protestants give more than anyone else, while Catholics give much less. Again, there are noteworthy variations by age, region, income, and education, but the religiously active in every category give more than the religiously inactive. The religiously active are 32 per cent of all Canadians, but they are responsible for 65 per cent of all direct, charitable donations. Conversely, the 42 per cent of Canadians who are religiously inactive generate only 20 per cent of all charitable givings. Not surprisingly, the religiously active are responsible for 86 per cent of donations to religious bodies, which receive 52 per cent of the \$4.3 billion donated in 1997. Yet even in the non-religious or secular sector, the religiously active provide 42 per cent of the 2.1 billion raised by direct giving, while the much larger group of religious inactives are responsible for 34 per cent of the funds raised. If all gave as weekly attenders do, the total value of direct donations to the charitable and non-profit sector would double to over \$10 billion. Total donations would fall to \$2.3 billion if all gave as non-attenders do.

Three general observations that struck us during our encounters with faith communities across the country are worth emphasising. One is the vast physical plant of sanctuaries, halls, kitchens, and meeting rooms that faith communities build, maintain, and make available to voluntary and service organizations in every community and region of Canada. Secondly, we discovered that the often professionally trained clergy in faith communities together number over 24,000 counsellors experienced in life's crises, who are turned to by many Canadians, and by no means only the religiously active, in times of need. Thirdly, it took us some time to realize the vital importance of the many, everyday ways in which congregations rely on a host of volunteers, who cook, clean, fund-raise, mow lawns, maintain aging buildings, sit on committees, provide religious instruction, assist in services of worship, and get together for shared food and fellowship. None are directly involved in the more striking kinds of social service or outreach to the needy described earlier, but all these voluntary efforts sustain the physical plants, the material resources, the people, and the values that serve others. Without the religiously active, all Canadians and our network of charities and non-profit organizations would be diminished.

We must confess that our report has been so uniformly upbeat about the religiously active that we have grown uncomfortable. The key findings of our research are so consistent that they could not be ignored, but the tradition we come from sees the world through hues of grey. To

honour this critical tradition, we offer the following. First, the religiously active do volunteer more than the religiously inactive, but 53 per cent of even weekly attenders do not volunteer. Faith communities could do more to challenge their members and they surely should do so, given their universal affirmation that service to others is a prime obligation in a religious life. Secondly, when we look across religious families, we have been struck by the particularly low level of volunteering and financial giving by Catholics to their church, though not to their surrounding communities. There is nothing that anyone outside the Catholic world can readily do about this state of affairs, but we feel obliged to express our concern about the very limited support from its active membership that Canada's largest religious organization receives. Thirdly, across all faith communities, we soon learned how much congregations vary in their vitality. Some are hotbeds of activity with a variety of outreach programmes and active links through their membership with the secular, voluntary sector in their surrounding communities. Other congregations, and perhaps they are the more numerous, do little more than sustain the necessary worship and financial activities to keep the congregation afloat, while the minority of community minded actives involve themselves elsewhere. We cannot here identify all the complex forces that make for an active or an inactive congregation. We would, however, note the widespread agreement from the most active of congregations that members respond most positively to appeals for their money and effort when the project's objectives are clear, within the reach of the membership, and have benefits that all can see. That is why, for instance, local faith communities have been so successful at sponsoring refugee families. The challenge for all faith communities is to find such projects in the communities in which they are located.

It is never easy to make specific, concrete proposals that are likely to be embraced by the parties affected. This general principle applies with particular force to faith communities. All the institutional leaders to whom we spoke stressed how much they prize their freedom from government regulation. They argue that their autonomy enables them to spend fewer resources on bureaucratic reporting and gives them a flexibility they might otherwise lack. On the other side of the ledger, governments at all levels must be acutely aware of the deeply rooted principles of religious freedom and separation of church and state that prevail in Canada. The findings in our report suggest that Canada as a whole has benefited from the status quo of minimal government regulation of faith communities. It is certainly the policy that faith communities would like to maintain in the future.

There is also a rankling sense in faith communities of being ignored and little appreciated by government. These sentiments are ably conveyed by the following from a Christian Reformed church worker among Aboriginals in Regina:

“The government has to recognize the place of the sacred, the role of the spiritual, and to stop confusing the separation of church and state with the evacuation of the spiritual from public life. Churches are all too often not included when we talk of non-profit organizations. They talk of community based organizations. In the name of all that is sacred, the church is the oldest community-based organization in our culture.”

Against this context, we make the following recommendations:

1. The many specialized ministries of faith groups for the homeless, the elderly, and the like in our large urban areas have expressed interest in knowing what other faiths are doing so that might share common experiences and better coordinate their activities. In the Catholic Archdiocese of Toronto, the various agencies within their own community sometimes know very little of each other. All these agencies were quick to stress that they did not want another level of bureaucracy imposed upon them, but they would welcome a forum where they could exchange ideas and information. Volunteer Centres in our larger urban areas should consider initiating this much-needed process. Elsewhere, the local Councils of Churches are more effective and the intervention of Volunteer Centres is not needed.
2. With few exceptions, we found that local clergy and religious leaders know very little of their nearest Volunteer Centre and have little communication with it. This should be rectified.
3. Faith communities do not want a stream of outside agencies speaking at the principle weekly service, where the focus is on religious worship. However, most clergy indicated they would be very happy to insert announcements or calls for volunteers in their bulletins, which are distributed to all in attendance. A charity’s message is much more likely to be included if it provides a colourful front page for the bulletin. Outside agencies should make more use of this opportunity.
4. The cost of insuring volunteers in smaller faith groups is much more burdensome than it is in large religious bodies, where economies of scale are possible. Volunteer Canada should explore the possibility of a joint insurance scheme for smaller agencies, be they secular or religious, in a given area. Some useful cost saving might be achieved.
5. Faith communities provide and maintain a vast physical infrastructure. Many have old properties in city centres with small, dwindling congregations. However, the original

bequests that created the houses of worship sometimes make it difficult to sell the property or convert it to a more specialized charitable or service purpose. We are unable to provide guidance here, but it should be possible to strike a knowledgeable committee to address this problem. A solution would benefit us all.

6. The growing body of religious inactives is a large, untapped pool of volunteers and donors. Part of the reason that religious actives are so much more generous with their time and money is that their faith communities regularly tell them of unfilled needs and exhort them to respond. Perhaps the religious inactives are neglected in this way. Volunteer Centres should therefore concentrate their energies on disseminating information of volunteering needs to secular institutions like place of work, schools, and universities

Tables

Table A-I

Frequency of Attendance by Age Category

	15-19	20-29	30-39	40-49	50-59	60-69	70-79	80+	All ages
Weekly	15	11	14	18	25	36	37	35	20
Monthly*	10	10	12	10	11	13	15	12	12
Rarely**	29	30	27	26	28	22	20	19	26
Never	46	49	46	46	36	30	28	33	42
Total	100per cent	100%	100%	100%	100%	100%	100%	100%	100%

*1-3 times a month ** 1 to 4 times a year.

Table A-II

Age Structure of Weekly Attenders, Religious Actives,* Inactives, & all Canadians**

	Age 15-29	Age 30-64	Age 65+	All Ages
Weekly	16	58	27	100%
Actives*	18	69	23	100%
Inactives**	29	61	10	100%
All Canadians	25	60	14	100%

*Attend monthly or more **Never attends religious services

Table A-III

Frequency of Attendance by Community Size

	Weekly	Monthly*	Rarely	Never	Total
500,000 +	18	11	26	45	100%
100,000 – 499,999	21	12	26	41	100%
15,000 – 99, 999	21	9	24	45	100%
15,000 or less	22	12	29	36	100%
Rural	24	14	27	35	100%
Total	20	12	26	42%	100%

* Attend 1-3 times a month

Table A-IV

Frequency of Attendance by Sex & Age

	Age 15-29		Age 30-64		Age 65+		All Ages	
	Male	Female	Male	Female	Male	Female	Male	Female
Active*	22	23	28	34	49	52	29	34
Rarely**	27	32	25	28	16	23	24	28
Inactive	52	45	47	38	35	25	47	38
Total	100%	100%	100%	100%	100%	100%	100%	100%

*1-3 times a month ** 1 to 4 times a year.

Table A-V

Sex Ratio by Age among the Religiously Active*

	Age 15-29	Age 30-64	Age 65 plus	All Ages
Male	47	45	42	45
Females	53	55	58	55
Total	100%	100%	100%	100%

*Attend monthly or more

Religion, Participation, and Charitable Giving: a report

Table A-VI

Frequency of Attendance at Religious services by Region & Nationally

	Atlantic	Quebec	Ontario	Man-Sask	Alberta	BC	Canada
Weekly	26	17	22	23	19	15	20
Monthly*	14	11	13	13	11	7	12
Rarely**	30	41	23	22	17	13	26
Never	29	32	42	41	53	65	42
Total	100%	100%	100%	100%	100%	100%	100%

*1-3 times a month ** 1 to 4 times a year.

Table A-VII

Frequency of Attendance at Religious services by Religion

	Roman Catholic	Mainline Protestant	Conservative Protestant	Other Christian	Non-Christian	No Religion	All Canadians
Weekly	24	18	57	27	31	0	20
Monthly*	15	16	10	26	21	0	12
Rarely**	38	36	19	36	32	0	26
Never	22	29	13	11	17	100	42
Total	100%	100%	100%	100%	100%	100%	100%

*1-3 times a month ** 1 to 4 times a year.

Table A-VIII

Religion of Weekly Attenders, Religious Actives* & All Canadians

	Roman Catholic	Mainline Protestant	Conservative Protestant	Other Christian	Non-Christian	No Religion	Total
Weekly	51	17	25	2	6	0	100%
Actives*	52	20	18	2	7	0	100%
All Canadians	42	19	9	1	4	25	100%

* Attend monthly or more

Table A-IX

Religion of Religiously Active* by Region & Nationally

	Atlantic	Quebec	Outside Quebec	Ontario	Manitoba Saskatchewan	Alberta	BC	Canada
Roman Catholic	54	87	43	47	38	31	21	52
Mainline Protestant	27	3	25	24	30	22	29	20
Conservative Protestant	19	5	23	17	27	37	32	18
Other Christian	0	2	2	3	4	4	2	2
Non Christian	1	3	8	10	1	6	17	7
Total	100%	100%	100%	100%	100%	100%	100	100%

* Attend monthly or more

Table A-X

Average Household Income by Frequency of Attendance: All Canadians & Canadians aged 30-59

	Weekly	Monthly*	Rarely**	Never	All
Canadians Aged 30-59	\$55,070	\$55,368	\$54,802	\$53,287	\$54,249
All Canadians	\$44,690	\$47,318	\$48,166	\$47,621	\$47,141

*1-3 times a month ** 1 to 4 times a year.

Religion, Participation, and Charitable Giving: a report

Table A-XI
Educational Attainment among Religiously Active & Inactive by Age

	Actives*		Inactives**		All Canadians	
	Age 30-59	All Ages	Age 30-59	All Ages	Age 30-59	All Ages
Less than High School	19	32	20	27	20	30
High School	18	16	22	21	20	19
Post Secondary***	42	35	39	36	40	36
University***	21	17	18	15	19	15
Total	100%	100%	100%	100%	100%	100%

*Attend monthly or more **Never attends religious services ***Some or Completed

Table A-XII
Average Household Income by Religion among All Religiously Actives* & Actives aged 30-59

	Roman Catholic	Mainline Protestant	Conservative Protestant	Other Christian	Non-Christian	All Actives
Actives aged 30-59	58,017	58,104	50,316	33,862	48,157	55,185
All Actives	45,739	46,797	46,506	33,510	44,046	45,705

* Attend at least once a month

Table A-XIII
Educational Level by Religion among the Religiously Active* aged 30-59

	Roman Catholic	Mainline Protestant	Conservative Protestant	Other Christian	Non-Christian	All Actives
<High School	23	12	15	15	19	19
High School	16	21	45	13	8	18
Post Secondary**	43	42	42	45	40	42
University**	19	25	18	28	43	21
Total	100%	100%	100%	100%	100%	100%

* Attend at least once a month ** Some or Completed

Table B-I
Whether Volunteered (in per cent) & Hours Volunteered* per year by Frequency of attendance at a religious service

	Weekly	Monthly***	Rarely****	Never	Total
Whether volunteered*	47%	36%	28%	26%	31%
Average Hours Volunteered**	197	126	123	135	149
% of all Hours volunteered	39	11	19	31	100%

*All Canadians ** All volunteers ***1-3 times a month **** 1 to 4 times a year.

Table B-II
Percentage Volunteered by Age group & by How Religiously Active: All Canadians

	15-19	20-29	30-39	40-49	50-59	60-69	70-79	80+	All ages
Weekly	54	47	52	58	50	38	37	37	47
Actives*	49	40	46	54	47	36	32	22	43
Inactives**	31	25	27	30	25	18	17	7	26
All Canadians	37	28	33	37	33	27	24	14	31

*Attend monthly or more **Never attends religious services

Religion, Participation, and Charitable Giving: a report

Table B-III
Average Number of Hours Volunteered per Year by Age Group & How Religiously Active: All Volunteers

	15-19	20-29	30-39	40-49	50-59	60-69	70-79	80+	All ages
Weekly	146	202	185	213	186	196	231	208	197
Actives*	135	167	154	187	172	187	221	196	175
Inactives**	122	121	114	142	155	154	279	164	135
All Volunteers	115	140	130	156	155	172	216	173	149

*Attend monthly or more **Never attends religious services

Table B-IV
Percentage Volunteered by Sex & How Religiously Active: All Canadians

	Female	Male
Weekly aged 30-59	54	51
Weekly (all ages)	47	45
Actives *	44	41
Inactives**	28	24
All Canadians	33	29

*Attend monthly or more **Never attends religious services

Table B-V
Number of Hours Volunteered per year by Sex & How Religiously Active: All Volunteers

	Female	Male
Weekly*	184	215
Actives *	164	190
Inactives***	128	142
All Volunteers	140	160

*Attend monthly or more **Never attends religious services

Table B-VI
Percentage Volunteered by Region & How Religiously Active: All Canadians

	Atlantic	Quebec	Ontario	Man-Sask	Alberta	BC	Canada
Weekly	53	31	45	63	60	52	47
Actives*	49	30	41	58	56	48	43
Inactives**	24	18	26	35	30	28	26
All Canadians	36	22	32	43	40	32	31

*Attend monthly or more **Never attends religious services

Table B-VII
Average Number of Hours Volunteered per year by Region & How Religiously Active: All Volunteers

	Atlantic	Quebec	Ontario	Man-Sask	Alberta	BC	Canada
Weekly	187	230	188	169	200	226	197
Actives**	165	197	166	157	177	208	175
Inactives***	138	124	137	107	124	157	135
All Volunteers	147	150	146	132	146	169	149

*Attend monthly or more **Never attends religious services

Religion, Participation, and Charitable Giving: a report

Table B-VIII
Percentage volunteered by Religion, How Religiously Active, & Age: All Canadians

	Roman Catholic	Mainline Protestant	Conservative Protestant	Other Christian	Non Christian	Total
Weekly	37	68	60	36	22	46
Actives*	35	58	58	27	22	31
Actives *aged 30-59	42	68	61	32	22	49

*Attend monthly or more

Table B-IX
Average Number of Hours Volunteered per year by Religion, How Religiously Active, & Age among Volunteers

	Roman Catholic	Mainline Protestant	Conservative Protestant	Other Christian	Non Christian	Total
Weekly	188	183	209	163	345	197
Actives*	164	160	200	144	262	175
Actives 30-59*	151	165	203	158	263	171

*Attend monthly or more

Table B-X
Average Household income by Whether Volunteered, Age, & How Religiously Active: All Canadians

	Volunteers	Volunteers Aged 30-59	Non Volunteers Aged 30-59	Non Volunteers
Weekly	\$49,851	58,460	51,298	\$40,210
Actives*	\$52,603	61,476	49,204	?\$40,446
Inactive**	\$56,458	62,248	49,900	\$44,570
All Canadians	54,356	61,882	50,234	\$43,797

*Attend monthly or more **Never attends religious services

Table B-XI
Percentage Volunteer by Household Income: & How Religiously Active: All Canadians

	Weekly	Actives*	Inactives**	All Canadians
<\$20,000	33	31	17	22
\$20,000-39,999	45	41	20	29
\$40,000-59,999	53	45	29	33
\$60,000-79,999	50	48	30	36
>\$80,000	62	59	38	44
All Canadians	47	43	27	31

*Attend monthly or more **Never attends religious services

Table B_XII
Percentage Volunteer by Educational Level: & How Religiously Active: all Canadians

	Weekly	Actives*	Inactives**	All Canadians
Less than High School	31	28	16	21
Completed High School	51	45	23	30
Post Secondary***	51	48	28	34
University***	64	59	41	47
All Educational Levels	47	43	25	31

*Attend monthly or more **Never attends religious services *** Some or Completed

Table B-XIII
Average Number of Hours Volunteered by Household Income
& How Religiously Active among Volunteers

	Weekly	Actives*	Inactives**	All Volunteers
<\$20,000	165	158	159	148
\$20,000-39,999	215	192	142	163
\$40,000-59,999	202	177	132	150
\$60,000-79,999	210	174	129	144
>\$80,000	181	164	122	136
All Households	197	175	135	149

*Attend monthly or more **Never attends religious services

Table B-XIV
Average Number of Hours Volunteered by Educational Level
& How Religiously Active among Volunteers

	Weekly	Actives*	Inactives**	All Volunteers
Less than High School	139	133	127	126
Completed High School	261	215	128	159
Post Secondary***	181	161	143	148
University***	233	207	134	161
All Educational Levels	197	175	135	149

*Attend monthly or more **Never attends religious services *** Some or Completed

Table B-XV
Percent Volunteer by Volunteer Organizations & How Religiously Active: all Canadians

	Weekly	Actives*	Inactives**	All Canadians
Culture & Recreation	15	16	11	13
Health & Education	10	10	6	8
Social Services	12	12	8	9
Other	7	7	7	7
Non-religious (all)	34	34	25	28
Religious	26	19	1	7
All Organizations	47	43	26	31

*Attend monthly or more **Never attends religious services

Table B-XVI
Percent of Volunteers in Non-Religious and Religious Organizations by How Religiously Active

	Weekly	Active*	Inactive**	All Volunteers
Non-Religious	73	79	98	90
Religious	55	45	2	21

*Attend monthly or more **Never attends religious services

Table B-XVII
Number of Hours Volunteered by Volunteer Organization,
& How Religiously Active among Volunteers

	Weekly	Active*	Inactives*	All Volunteers
Culture & Recreation	41	44	55	48
Health & Education	25	23	22	21
Social Services	33	31	30	31
Other	13	14	26	20
Non-religious	113	111	132	120
Religious	81	61	1	27
All Organizations	197	175	135	149

*Attend monthly or more **Never attends religious services

Table B-XVIII
Percentage of Hours Volunteered in Non-Religious and Religious Organizations
by Frequency of Attendance at Religious Services

	Weekly	Monthly*	Rarely**	Never	Total
Non-Religious	28	12	23	38	100% (882,227,106)
Religious	89	8	2	1	100% (198.145,874)
Total	39	11	19	31	100% (1,080.372,980)

*1-3 times a month ** 1 to 4 times a year.

Table B-XIX
Percentage of Religious Actives* Volunteering by Volunteer Organization & Religion

Organizational Type	RC	Main Prot	Con Prot	Other Christian	Non Christian	Total
Non-religious	31	45	37	22	15	34
Religious	8	33	39	14	13	19
All Organizations	35	58	58	27	22	43

*Attend monthly or more

Table B-XX
Average Number of Hours Volunteered by Volunteer Organizations & Religion
among Religiously Active* Volunteers

Organizational Type	RC	Main Prot	Con Prot	Other Christian	Non Christian	Total
Non-religious	135	99	87	88	99	111
Religious	26	58	111	54	161	61
All Organizations	164	160	200	144	262	175

*Attend monthly or more

Table B-XXI
Reasons for Volunteering in %by How Religiously Active among Volunteers

	Weekly	Active*	Inactive**	All Volunteers
Cause in which you believe	98	98	94	96
Use skills & experiences	79	79	78	78
Personally effected by the cause	72	71	65	68
Explore own strengths	56	56	54	54
Fulfil religious obligations or beliefs	63	54	7	29
Friends volunteer	24	24	24	25
Improve job opportunities	16	18	26	22

*Attend monthly or more **Never attends religious services

Religion, Participation, and Charitable Giving: a report

Table C-I
Whether Donated (in per cent) & Amount Donated by Donors over last 12 Months
by Frequency of attendance at a religious service:

	Weekly	Monthly*	Rarely*	Never	All
% Donated	90	86	81	70	78
\$s Donated	551	221	144	126	240
% all \$s Donated	53	12	16	20	100%

*1-3 times a month ** 1 to 4 times a year.

Table C-II
Donor Rate (in per cent) by Age group & How Religiously Active

	15-19	20-29	30-39	40-49	50-59	60-69	70-79	80+	All ages
Weekly	71	79	92	96	89	92	92	93	90
Actives*	67	83	92	94	90	90	89	86	89
Inactives**	47	63	74	77	77	73	69	53	70
All Donors	54	70	82	85	83	82	80	73	78

*Attend monthly or more **Never attends religious services

Table C-III
Donors' Average Annual Donation by Age group & How Religiously Active

	15-19	20-29	30-39	40-49	50-59	60-69	70-79	80+	All ages
Weekly	95	439	700	724	566	443	520	475	551
Actives*	101	277	455	565	476	402	462	435	434
Inactives**	31	64	121	142	194	129	171	333	126
All Donors	62	117	219	285	295	282	352	350	239

*Attend monthly or more **Never attends religious services

Table C-IV
Donor Rate & Average Donation by Sex and How Religiously Active

	Donor Rate (in per cent)		Average Annual donation (in dollars)	
	Female	Male	Female	Male
Weekly	90	89	549	553
Actives**	90	87	429	440
Inactives***	73	66	113	137
All Canadians	81	75	236	243

*Attend monthly or more **Never attends religious services

Table C-V
Donor Rate (in per cent) by Region & How Religiously Active

	Atlantic	Quebec	Ontario	Man-Sask	Alberta	BC	Canada
Weekly	95	89	90	93	89	82	90
Actives**	94	88	88	93	90	83	89
Inactives***	74	65	72	72	64	69	70
All Canadians	83	75	80	82	75	74	78

*Attend monthly or more **Never attends religious services

Table C-VI
Donors' Average Annual Donation by Region & How Religiously Active

	Atlantic	Quebec	Ontario	Man-Sask	Alberta	BC	Canada
Weekly	423	306	575	678	896	702	551
Actives**	336	232	460	565	674	555	433
Inactives***	84	93	139	111	148	133	126
All Donors	205	127	279	308	338	241	239

*Attend monthly or more **Never attends religious services

Religion, Participation, and Charitable Giving: a report

Table C-VII

Donor Rate (in per cent) by Religion: & How Religiously Active

	Roman Catholic	Mainline Protestant	Conservative Protestant	Other Christian	Non Christian	All Donors
Weekly*	91	95	90	75	69	90
Actives**	89	92	90	84	72	87
All Actives 30-59**	94	95	92	75	78	92

*Attend monthly or more **Never attends religious services

Table C-VIII

Donors' Average Annual Donation by Religion: & How Religiously Active

	Roman Catholic	Mainline Protestant	Conservative Protestant	Other Christian	Non Christian	All Donors
Weekly*	300	752	948	487	493	551
Actives**	245	557	853	328	362	434
All Actives 30-59**	294	549	979	453	486	499

*Attend monthly or more **Never attends religious services

Table C-IX

Donor Rate by Household Income & How Religiously Active

	Weekly	Actives**	Inactives***	All Canadians
\$20,000 or less	83	80	49	63
\$20,000-39,999	91	809	67	78
\$40,000-59,999	91	90	74	81
\$60,000-79,999	95	94	81	86
\$80,000 plus	94	93	87	90
All Incomes	90	89	70	78

*Attend monthly or more **Never attends religious services

Table C-X

Donors' Average Annual Donation by Household Income & How Religiously Active

	Weekly	Actives**	Inactives***	All Canadians
\$20,000 or less	270	229	67	134
\$20,000-39,999	405	330	81	182
\$40,000-59,999	578	430	109	221
\$60,000-79,999	577	448	144	255
\$80,000 plus	1246	928	233	455
All Incomes	551	434	126	239

*Attend monthly or more **Never attends religious services

Table C-XI
Donor Rate Donation by Educational Level & How Religiously Active

	Weekly	Actives*	Inactives**	All Canadians
Less than High School	84	81	58	68
Completed High School	90	89	66	76
Post Secondary***	91	92	76	83
University***	97	96	79	88
All Educational Levels	90	89	70	78

*Attend monthly or more **Never attends religious services

Table C-XII
Donors' Average Annual Donation by Educational Level & How Religiously Active

	Weekly	Actives*	Inactives**	All Donors
Less than High School	299	254	84	156
Completed High School	495	383	104	200
Post Secondary***	556	420	108	221
University***	1013	799	243	445
All Educational Levels	551	433	126	239

*Attend monthly or more **Never attends religious services

Table C-XIII
Donor Rate by Type of Organization and How Religiously Active

	Weekly	Actives**	Inactives***	All Donors
Culture & Recreation	10	10	10	10
Health & Education	64	63	52	58
Social Services	45	45	36	41
Other Non-Religious	28	28	24	26
Non-religious(all)	77	77	67	72
Religious	75	70	9	35
All Organizations	89	89	76	78

*Attend monthly or more **Never attends religious services

Table C-XIV
Average Donors' Annual Contributions by Type of Organization and How Religiously Active

	Weekly	Actives**	Inactives***	All Donors
Culture & Recreation	5	5	6	6.
Health & Education	74	64	43	52
Social Services	37	32	26	27
Other Non-Religious	38	32	29	28
Non-religious(all)	154	133	104	113
Religious	393	296	17	123
All Organizations	551	434	126	240

*Attend monthly or more **Never attends religious services

Religion, Participation, and Charitable Giving: a report

Table C-XV
Percentage of Charitable Donations to Non-Religious and Religious Organizations
by Frequency of Attendance at Religious Services

	Weekly	Monthly*	Rarely**	Never	Total
Non-Religious	31	11	24	34	100per cent (\$2,067,207,412)
Religious	74	12	9	5	100% (\$2,240,299,274)
Total	53	12	16	19	100% (\$4,307,506,686)

*1-3 times a month ** 1 to 4 times a year.

Table C-XV
Donor Rate by Type of Organization & Religion among Religiously Active*

Organizational Type	Roman Catholic	Mainline Protestant	Con Protestant	Other Christian	Non Christian	All Donors*
Non-religious	78	85	74	68	50	77
Religious	69	73	79	71	53	70
All Organizations	89	92	90	84	72	89

*Attend monthly or more

Table C-XVI
Donors' Annual Contributions by Type of Organization & Religion among Religiously Active*

Organizational Type	Roman Catholic	Mainline Protestant	Conservative Protestant	Other Christian	Non Christian	All Donors*
Non-religious	116	174	147	95	116	134
Religious	127	377	700	232	244	296
All Organizations	245	557	853	328	362	434

*Attend monthly or more

Table C-XVII
Donor Rate by Type of Organization & Region among Religiously Active*

Organizational Type	Atlantic	Quebec	Ontario	Man-Sask	Alberta	BC	Canada
Non-Religious	85	75	75	84	77	72	77
Religious	75	60	72	78	77	70	70
All Organizations	94	88	88	93	90	83	

*Attend monthly or more

Table C-XVIII
Donors' Annual Contributions by Type of Organization & Region among Religiously Active*

Organizational Type	Atlantic	Quebec	Ontario	Man-Sask	Alberta	BC	Canada
Non-Religious	86	146	139	139	133	133	133
Religious	247	84	316	420	536	420	296
All Organizations	336	232	460	565	674	555	433

*Attend monthly or more

Religion, Participation, and Charitable Giving: a report

Table C-XIX
Percent of All Donations Provided by How Religiously Active

	Religious	Non-Religious	All charities
Weekly	74	31	53
Monthly*	12	11	12
Rarely**	9	24	16
Never	5	34	20
Total (%)	100%	100%	100%
Total (\$)	2,263,513, 425	2,095,961,269	4,359,474,694
*1-3 times a month	** 1 to 4 times a year.		

Table C-XX
Reasons for Making Charitable Donations in per cent
by How Religiously Active among Donors

	Weekly*	Active*	Inactive**	All Donors
Feel compassion for people in need	95	95	94	95
Help a cause in which believe	94	94	91	92
Personally affected by the cause	69	69	64	65
Feel owe something to community	69	66	54	59
To fulfil religious obligations	73	66	10	34
For an income tax credit	14	13	10	11
*Attend monthly or more	**Never attends religious services			

Table -XXI
Reasons for Making Charitable Donations in per cent by Religion
among Religiously Active Donors

	Roman Catholic	Mainline Protestant	Con Protestant	Other Christian	Non Christian	All Donors
Feel compassion for people in need	95	96	95	87	84	95
Help a cause in which believe	93	95	94	94	95	94
Personally affected by the cause	64	79	75	75	59	69
Feel owe something to community	65	75	63	52	63	66
To fulfil religious obligations	59	67	78	70	81	67
For an income tax credit	13	17	12	14	9	13
* attends religious services	monthly or more					

Author's Biography

Kurt Bowen, D.Phil (Oxon), is a Professor in the Sociology Department at Acadia University. His most recent book was, *Evangelism & Apostasy: The Evolution and Impact of Evangelicals in Modern Mexico* (McGill-Queen's University Press, 1996). He is currently preparing a manuscript on how the religiously committed differ from other Canadians in the 1990s.

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