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**CHARACTERISTICS AND CORRELATES OF ANGLICAN
RELIGIOSITY IN THE DIOCESES OF SYDNEY AND NEWCASTLE:
AN HISTORICAL AND SOCIOLOGICAL STUDY**

**A THESIS PRESENTED TO
EDITH COWAN UNIVERSITY**

**In fulfilment of the requirements for
the Degree of Master of Arts (Sociology/Anthropology)**

by

Roy Maxwell Hazlewood, B.A., M.Litt.

August 2008

USE OF THESIS

The Use of Thesis statement is not included in this version of the thesis.

ABSTRACT

The aim of the study is to investigate the characteristics and correlates of Anglican religiosity in the Dioceses of Sydney and Newcastle and to present the findings as an historical and sociological study. The historical overview shows that the Anglican Dioceses of Sydney and Newcastle developed with two different streams of churchmanship predominant: "conservative evangelical" (low church) and "catholic" (high church) respectively. Historically each diocese has been influenced by the churchmanship of its bishops and by other prominent clergy and laity. The theological colleges at which the clergy received their theological training have contributed to the dominant churchmanship of each diocese. In the case of Sydney it has been Moore Theological College and for Newcastle it has been St. John's Theological College, first at Armidale and then at Morpeth. Neither diocese, however, is monochrome, each having its conservative evangelical parishes, clergy and people and catholic or broad/central church parishes, clergy and people.

Smart's (1971) six dimensions of religiosity were used to seek explanations for Anglican religiosity. Consideration was given to demographic and other social variables that are related to religiosity. A number of theories proposed as sociological explanation of religiosity were examined and the doctrinal belief theory and the value structure theory were confirmed in the study. Roof's local/cosmopolitan theory was not confirmed. Data were obtained from 263 respondent lay members who were systematically sampled from the parish rolls of systematically sampled parishes from each diocese.

The study showed, based on the combined sample of respondents, that theological (the doctrinal dimension) and moral (the ethical dimension) conservatism were important predictors of the practice of religiosity (the ritual, experiential and social dimensions). The data confirmed that Lehman's social dimension of ecclesiological localism was a good predictor of the practice of religiosity. The data showed also that some of the demographic variables in the study affected some of Smart's (1971) dimensions of religion.

Some diocesan characteristics were noted in preferred churchmanship, in demographic and other social variables, and in religious belief and practice indicating significant differences between the two dioceses.

DECLARATION

I certify that this thesis does not, to the best of my knowledge and belief:

- (i) incorporate without acknowledgement any material previously submitted for a degree or diploma in any institution of higher education;
- (ii) contain any material previously published or written by another person except where due reference is made in the text; or
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I also grant permission for the Library of Edith Cowan University to make duplicate copies of my thesis as required.

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CHAPTER 1 INTRODUCTION

The Christian denominations play a significant part in the life of Australia. The mainstream denominations are among the largest organizations in the nation. Their activities include worship, education, evangelism, pastoral care and social welfare programmes. Church buildings are often an important appurtenance to the landscape of cities and towns; many leaders of such churches are regarded as persons of considerable influence in the life of the local community. Churches have been influential in Australian politics and in the setting of standards of behaviour and values in Australian society as well as in the establishment of some of the culture of Australia. The churches have been influential also in the shaping of traditions, for example, the observance of Christian festivals such as Christmas Day, Good Friday and Easter Day as public holidays for Christians and non-Christians alike.

The churches are, nevertheless, social institutions that are subject to the influence of a whole range of social forces that may affect any social or voluntary organization. They must somehow respond to the issues that are relevant to society at any particular time. At present social justice issues include various forms of poverty, unemployment, youth homelessness, reconciliation between indigenous people and later arrivals, the treatment of refugees and asylum seekers, Muslims and Christians living together in society, the war on terrorism and human rights. Personal life issues include abortion, contraception, sexual orientation, H.I.V., A.I.D.S and other health problems, euthanasia, suicide, stem cell research, the use and abuse of drugs, physical, mental and sexual abuse and violence in its many forms. There are also questions of ethics in medical and scientific research, in business and the mass media on issues that are relevant to society. It is in the context of a rapidly changing society with its issues and influences that the churches carry out their work. Kaye (1995, 10-35) argues that the Church of England from the time of its early history has followed a "church in society" religious tradition. Traditionally it was thought of as the people of England at prayer. Broughton, in particular, brought this tradition to Australia. The Anglican Church of Australia should be addressing the issues of our society at the present time if it is truly following in the footsteps of its forebears.

1.1 Changing Levels of Religiosity

The term "religiosity", understood in a wide sense, can have different meanings for different people. The concept of religiosity may vary from an admission by a person to

being Christian, Muslim, Buddhist or Hindu and so on, to frequency of worship, to the way a person acts and thinks publicly and privately because the religion the person follows affects the person's whole life-style and world-view. This section will consider the changing levels of religiosity in Australia according to some of these meanings.

1.1.1 Changing Levels of Acknowledgement of Religion

The first national Census conducted in Australia in 1911 revealed that 96 per cent of the population considered themselves Christian. A further 2 per cent indicated another religion or no religion. The remaining 2 per cent of responses were indefinite. The percentage declaring themselves to be Christian declined to 86 per cent in the 1933 Census. At that Census, 13 per cent of the population did not respond to the question about their religion. A further 0.4 per cent indicated another religion and 0.2 per cent answered "no religion". It was at the 1933 Census that the voluntary nature of answering the religion question was first emphasised. From 1933 the percentage of the population who responded that they were Christian remained reasonably stable until the 1970s. The percentage declined sharply from the early 1970s (86 per cent in 1971) to the mid 1970s (79 per cent in 1976). There was subsequently a further decline to 76 per cent in 1981, 74 per cent in 1991, 71 per cent in 1996 and 68 per cent in 2001 (ABS 2006, 376).

Conversely, there have been increases in the percentage of the population who profess "no religion". In the 1911 Census, only 0.4 per cent of the population stated that they had "no religion". By 1971 the figure was 7 per cent, by 1991 it was 13 per cent (ABS 1994, 177-178), and by 2001 it was 15.5 per cent (ABS 2006, 376). The percentage of Australians who recorded "no religion", however, cannot be equated only with atheists. This figure also includes agnostics and those who are not attached to any religion whether Christian or non-Christian. The percentage of the population professing a non-Christian religion has increased from 0.8 per cent in 1911 to 2.6 per cent (0.9 per cent Muslim and 0.8 per cent Buddhist) in 1991 and to 5 per cent (1.5 per cent Muslim and 1.9 per cent Buddhist) in 2001 (ABS 2006, 376). Much of this increase is the product of immigrants coming from Muslim and Buddhist countries and the birth-rate of those who already live in Australia. Prior to the 2001 Census, the Buddhist numbers were similar to those for the Muslim community. The rise of Buddhist numbers to almost 2 per cent is due in part to "an increase in the number of Australians of Anglo-Celtic background describing themselves as Buddhist" (Hughes 2002).

The Census measures religious *identification*. It does not measure religious *involvement* or the depth of religious *commitment*.

1.1.2 Changing Levels of Frequency of Worship

In the early days of the colony in New South Wales attendance at public worship was compulsory for all convicts and their gaolers. When, however, compulsory attendance at public worship was no longer required the proportion of the population who attended dropped considerably. Attendance at public worship has continued to fluctuate over the years. By 1850 about one fifth of the population of New South Wales attended worship on a typical Sunday (Mol 1985, 52). Anglicans had a lower rate of church attendance (15.6 per cent per week) than the other denominations at the time. The second half of the nineteenth century saw a gradual increase in the rate of church attendance in New South Wales until it peaked in 1870. The rate of Anglican attendance also increased during this time, peaking at 17.3 per cent per week in 1871. There was a general decline in church attendance among Anglicans, Catholics, Methodists and Presbyterians until about 1886 when it increased again but not to the peak of 1870 (Mol 1985, 54). On a typical Sunday, 27 per cent of the adult population of New South Wales attended church in 1890. This is in contrast to the figures for Victoria and South Australia where 43 per cent and 40 per cent respectively of the population attended church on Sunday (Thompson 1994, 23).

The first half of the twentieth century provides little readily available information on church attendance in Australia (Mol 1985, 55). Information is available on church attendance from the 1950s onwards. Mol (1985, 56-57) cites various Morgan Gallup polls that have asked Australians (21 years of age and over in the 1950s and 60s and 14 years of age and over during the 1970s and 80s) about the frequency of their church going. Almost one-quarter (23 per cent) of those polled in 1950 had attended church in the previous seven days. The percentage rose to 30 per cent in 1960. There was a drop to 25 per cent in 1970, 20 per cent in 1976 and 19 per cent in 1980, with a rise to 21 per cent in 1981. The percentage of Anglicans who attended on at least one of the two previous Sundays was 19 per cent in 1954. The percentage of Anglicans who attended in the previous seven days was 13 per cent in 1960-61, 11 per cent in 1970, 9 per cent in 1976, and rising to 12 per cent in 1981 (Mol 1985, 56). The 1984-85 Australian National Social Science Survey's data revealed that 8 per cent of Anglicans attended church once a week or more often (Graetz and McAllister 1988, 123). Among Catholics, the rate of at least weekly attendance declined during this period (from 75 per cent in 1954, 51 per cent in 1970, 42 per cent in 1976, 37 per cent in 1981 (Mol 1985, 56-57); to 34 per cent in 1985 (Graetz and McAllister 1988,

123). Methodists had raised their weekly attendance to 33 per cent in the 1961 Gallup poll. Alan Walker's evangelistic activities in the 1950s had borne fruit in the early 60s (Thompson 1994, 99). The rates of church attendance for Methodists and Presbyterians (and more recently the Uniting Church), however, have declined from the levels attained during the early 1960s (Bellamy and Castle 2004).

Dempsey (1991, 63-77) made a study of conventional religion in a Victorian rural community. At the time of that study, there was a population of 2700 persons in the town, and the town served a further 1050 persons in the surrounding farming community. On any particular Sunday in 1990 the number of persons attending worship in the Anglican Church was less than half the number in 1973. The result was similar for the Uniting Church when compared with the combined attendance of the Methodists and Presbyterians in 1973. The town's Catholic Church's attendances had declined by about a quarter in the same two decades. For each of these churches a further decline was forecast for the future because of an over-representation of older people and under-representation of younger people in the 1990 congregations.

Across Australia on an average Sunday in 2001 about 177,700 people attended worship at an Anglican Church. This was 4.6 per cent of the number of people who identified as Anglican at the 2001 Australian Census. Over the years Anglicans have maintained a poor record of attendance when compared with other Christians in Australia. In most parts of Australia, persons identifying themselves as Anglican are, on average, the least frequent in their churchgoing of any of the mainstream churches (Bellamy and Castle 2004, 10).

1.1.3 Changing Levels of Religious Activity

A Time Use Survey conducted in 1992 provides data on the time spent on religious activities by persons aged 15 years and over. The vast majority (85 per cent) of respondents who reported spending time on religious activities said that this time was spent in prayer, meditation, apostolic work, bible study or prayer groups and church attendance (ABS 1994, 196).

Bouma and Dixon (1986, v), using data from the Australian Values Systems Study conducted by Morgan Gallup pollsters in 1983, present major findings concerning various aspects of Australian religious life. At the time of that survey, the majority (57.9 per cent) of Australians claimed to be religious persons, while less than five per cent professed to be

atheists. Also the majority (57.4 per cent) of Australians rated the importance of God in their lives as 6 or more on a scale of 1-10. Only 13.7 per cent rated God as 1, that is, of no importance in their lives, on a scale of 1-10. A large majority (85.6 per cent) of Australians identified with some religious group. Yet the indicated religiosity of the majority of Australians did not necessarily express itself in frequent church attendance and participation in other church-related activities.

There are, then, indications of variations in levels of religiosity in the population at different times during the life of the churches in Australia. Among the indications are changes to church going practices and changes in the proportion of the population identifying with one or other of the Christian denominations in answer to the national Census question about religion.

1.2 What is “Religiosity”?

The term “religiosity” can have different meanings for different people. To cover this range of meanings and to achieve balance in the use of the term, six measures of religiosity, derived from Smart’s (1997, 10-13) multi-dimensional model are used as the conceptual model in this study. The dimensions used here are doctrinal, mythological, ethical, ritual, experiential, and social. Smart (1997, 11) also identified a material dimension dealing primarily with church buildings and other religious artefacts. This dimension is not dealt with in any detail in this study. For the purpose of the study the six measures are summarised in two different categories. One category deals broadly with *beliefs* that are covered in Smart’s doctrinal, mythological and ethical dimensions of religiosity. Smart’s ritual, experiential and social dimensions fall into a second category that has to do with what may broadly be called *practice*. This distinction is only approximate because there is usually an intertwining of beliefs and practice under the general term “religiosity”. This intertwining may cause either congruity or tension between them (Black and Glasner 1983, 183).

The *beliefs* of religiosity are tapped in this study by examining the respondents’ views on doctrinal, mythological and ethical matters. The *practice* of religiosity is tapped in this study by examining the respondents’ religious practice in the areas of frequency of church attendance, along with the frequency of receiving Holy Communion, the frequency of attendance at other church-related meetings and activities, frequency of prayer, reading the Bible and discussing religious matters with other people. The *practice* of religiosity is

tapped also by examining the respondent's responses to questions concerning friendships within the church, the interaction with friends and hierarchical authority.

1.3 The Present Study

The present study seeks to determine the characteristics and correlates of Anglican religiosity from data collected from a sample of members of Anglican parishes in the Dioceses of Sydney and Newcastle. It will examine the belief and practice of respondents from each diocese to give an overall picture of the levels of religiosity of the respondents and because of the sampling methodology employed to give an overall picture of the levels of religiosity of each diocese.

It will be argued that the characteristics and correlates of Anglican religiosity are affected by the history of each diocese with its dominant style of churchmanship and demographic variables that affect the religiosity of the respondents. The history of each diocese, especially in relation to the bishops and other influential clergymen, shows the reason for the current dominant style of churchmanship in each diocese. Even with a dominant style of churchmanship, however, neither diocese is monochrome in the style of churchmanship found among the clergy and laity.

A strong theoretical basis is necessary for any study of religiosity. To establish such a theoretical basis there is a need to examine the relevant literature from studies of a similar kind in Australia and in other English-speaking countries. A number of multi-dimensional models are available and Smart's (1997, 10-13) model is most useful for this study. Previous studies indicate that religiosity is often influenced by a number of independent variables such as ethnicity, gender, age, education, occupation and the socio-economic region in which the respondents live. The relevant literature will be reviewed in later chapters of the thesis, which will also examine the extent to which variables such as these throw light on similarities and differences in religiosity within the Sydney and Newcastle Anglican dioceses.

The research instrument used in this study is a questionnaire (Appendix A-3) that was compiled in cooperation with researchers who were engaged in parallel studies of the Salvation Army and a group of Pentecostal churches. The questionnaire (Appendix A-3) was compiled for the purpose of (1) determining the respondent's religious activities and experiences (2) measuring the respondent's attitudes towards life, religion and society and (3) providing background information about the recipient of the questionnaire. The

rationale for the questionnaire is that this is a satisfactory method of data collection for the purposes of the study. Many aspects of religiosity under the broad terms of belief and practice are covered in the questionnaire. A number of questions are specific to the Anglican Church. Other questions, previously used by other researchers such as Roof and Lehman, have been included in order that comparisons may be made between their findings and the findings of the present study. The data collection was made through a mailed questionnaire (Appendix A-3) sent to a sample of lay members of parishes in the Anglican Dioceses of Sydney and Newcastle.

The characteristics and correlates of Anglican religiosity are to be examined using doctrinal, mythological and ethical dimensions of religion along with the ritual, social and experiential dimensions. The survey data provide a snapshot of Anglican religiosity at a particular time, namely 1988. The relationships that are identified by the statistical analysis pertain to that data set. In some parts of the data analysis the present tense is used, because the statistical relationships that are being discussed are relationships that exist within the data set. This does not imply that the percentages of people who held particular beliefs or acted in a particular way in 1988 would necessarily be the same in 2008. Rather, Anglican religiosity within the Dioceses of Sydney and Newcastle is being examined from historical and sociological perspectives, the sociological data being derived from a survey conducted in the late twentieth century.

CHAPTER 2

HISTORICAL OVERVIEW OF CHURCHMANSHIP IN THE DIOCESE OF SYDNEY

2.1 The Church of England

The English Church early in the eighteenth century was not renowned for its religious zeal and devotion. At this time the Church of England was losing its authority in England and compulsory worship was giving way to voluntarism. The relevant Act of parliament making it compulsory for all members of the community to attend Sunday worship was repealed in 1846 (Carey 1996, 3). Many working class people stopped attending (Thompson 1994, 2). There was a strong public reaction against both Puritanism and Popery. Many members of the public were lax in their practice of Christianity. Worldliness was found among many of the clergy. “The established church in England was very much a church for the gentry at the beginning of the nineteenth century, and most of the members of the urban working (and criminal) classes had only contempt for its ceremonies and conventions” (Hogan 1987, 20). The majority of clergy and the laity who were involved in any activities of the Church did not belong to any movement within the Church of England. During the latter half of the eighteenth century, however, two religious movements in the Church of England accounted for a small proportion of both clergy and laity. They were the Evangelical movement and the High Church movement.

2.1.1 The Evangelical Movement

The early leaders of this movement included John and Charles Wesley and George Whitefield. The members of the movement encountered much opposition as they preached their understanding of the Christian Gospel. Later in the movement, the different theological views of John Wesley and Whitefield created a breach in their earlier friendship. Wesley, however, was instrumental in the revival of personal religion in England. He believed in the possibility of sinless perfection on this side of death for the converted Christian (Wand 1952, 189). Whitefield, on the other hand, was a thorough Calvinist (Wand 1952, 190). He was more influential in the Evangelical Revival in the Church of England than Wesley. The Evangelicals in the Church of England, then, adopted the Calvinism of Whitefield in a modified form. Their emphasis was on “the preaching of the Gospel” (Clarke 1950, 442). This was preaching Christ crucified and all this meant in redemption. They differed, however, from Calvinism in that redemption was not only for the elect. The view of the English Evangelicals was

that redemption was available for all people. In addition, Evangelical teaching emphasised justification by faith alone in Christ, the need for personal conversion to Christ, the all-sufficient atoning work of Christ, and the sanctification of the Spirit. Evangelicalism went to the roots of historic Protestant belief (Wakeman 1908, 450-452). The reformed doctrine of the priesthood of all believers was taught. Evangelical clergy became "ministers", not "priests", and there was no concept of priests performing sacrifices when handling the "Holy Mysteries" in the Holy Communion. Evangelical clergy stressed simplicity of worship with a minimum of ceremonial and were extremely critical of Roman Catholicism. The Evangelical movement was also known as the Low Church movement, because the members held to the Protestant Reformation view of the Church and its ministers with a "low" emphasis on the historic apostolic ministry and priesthood. Evangelicals were a minority group in the Church of England. They were unpopular with many of the clergy of the established Church of England. Their zeal for evangelism and conversions to the Christian Faith led some Evangelicals to offer to work in the church in the colonies.

2.1.2 The High Church-Oxford Movement

The second minority movement in the Church of England during the latter part of the eighteenth century was the High Church movement that was influenced by the catholic origins of the church (Thompson 1994, 2). This movement emphasised the historic apostolic ministry and the Apostolic Succession of the Anglican episcopacy. The Church's authority was based on the episcopacy and on apostolic succession. They held to a "high" teaching of the Church as the visible Body of Christ. In their view, sacramental grace was received through baptism, confirmation and Holy Communion; baptism was the means of incorporating the person into the visible Body of Christ, the Church. They were convinced, also, of the value and beauty of the forms of worship contained in The Book of Common Prayer (Wand 1952, 205-207). The members of the High-Church tradition read the early Church Fathers and the English Divines such as John Jewel (1522-71), Richard Hooker (1553-1600), Lancelot Andrewes (1555-1626), William Laud (1573-1645), and Jeremy Taylor (1613-67). They claimed that the theology they proclaimed was inherited from this line of English Divines (Church 1900, 9).

John Keble, who had been brought up as a High Churchman, gathered around him at Oxford a number of others who held views similar to his. These included Richard Hurrell Froude, Richard Wilberforce, Isaac Williams, John Henry Newman and Edward Bouverie Pusey. Keble's famous sermon on national apostasy in 1833 is seen as the

beginning of the Oxford Movement. Religious friendship bound together the four chief leaders--Keble, Newman, Froude, and Pusey (Wakeman 1908, 466).

In 1833 and 1834 the men from Oxford published no less than forty-six "Tracts for the Times". The tracts dealt with almost every point of controversy in Church teaching and harked back to the great divines of the English Church. It was the tracts that caused the name "Tractarians" to be given to the followers of the Oxford Movement (Clarke 1950, 449). They emphasised the things of the High Church party with the Gospel of the Incarnation preached. The Holy Catholic Church of which the English Church was a part was seen as the extension of the Incarnation into the present time. In their understanding the Church was the Body of Christ.

Later the Oxford Movement developed into a liturgical movement. Priests who aligned themselves with the Oxford Movement began to develop the external side of worship in their English parishes. "Churches were cleaned, services multiplied and music was used to brighten the services. The Holy Eucharist was celebrated more frequently and with greater reverence" (Wakeman 1908, 477). All this led to the followers of the Oxford Movement being called "ritualists". The name was used in a derogatory way in the same way as they were called "Puseyites" (Wakeman 1908, 481). The followers of the Oxford Movement encouraged the use of symbolism, music, ceremonial, Eucharistic vestments, furnishings and fittings and were accused of being Papists. By 1844 the followers of the Oxford Movement became known to some as Anglo-Catholics (Clarke 1950, 454). The followers of the Oxford Movement were unpopular with many people, especially among the Evangelicals. They were a minority group of clergy and laity in the Church of England. Bishops and clergy who followed this movement, however, staffed many of the colonial dioceses established in the nineteenth century.

2.1.3 Other Styles of Churchmanship

In addition to Evangelicalism and Anglo-Catholicism, other styles of churchmanship have also affected the Anglican Church in Australia in recent times.

The Broad or Central Churchmanship Tradition has been influenced by the 18th century enlightenment with an emphasis on order and reason and morality (Thompson 1994, 2). This tradition features a readiness to accept new theological views, biblical criticism and a middle-of-the-road stance between an extreme Evangelical and an extreme Anglo-Catholic churchmanship.

The Charismatic Tradition emphasises the Holy Spirit and baptism in the Spirit. Emphasis is placed, also, on exercising spiritual gifts, including glossolalia, signs and

miracles including healing and prophecy. Members of this tradition advocate freedom in worship with greater use being made of choruses in music as their means of offering praise to God.

The Fundamentalist tradition has been influenced by the American fundamentalism of the early part of the 20th Century. This tradition holds to a literal interpretation of the Bible and the absolute inerrancy of the Scriptures. People who follow this tradition look for the physical and bodily return of Jesus Christ. They are against biblical criticism, evolutionary theories of creation and liberal theology. Their stance is at the extreme of the Evangelical Right. In the present study the number of respondents for whom this is their preferred churchmanship is very small in relation to the total number of respondents. Consequently, relatively little attention is given to this style of churchmanship in this study.

The Liberal Tradition allows for liberal thinking in theology and biblical criticism and prefers to be thought of as “liberal” rather than “central or broad church”. In the present study the number of respondents for whom this is their preferred churchmanship is fairly small in relation to the total number of respondents. Hence, this particular tradition is not given extensive analysis in this study.

2.2 The Church in early Colonial Australia

When the personnel of the First Fleet under Governor Arthur Phillip assembled to sail to Australia a chaplain, Richard Johnson, was included among the complement. Johnson was an evangelical clergyman of the established Church of England. His appointment as the chaplain to the new colony was influenced by a small group of Church of England evangelicals including William Wilberforce, a Member of Parliament (Carey 1996, 13). Two Roman Catholic priests who offered to pay their own way on the First Fleet were refused a passage (Carey 1996, 21). This meant that no specific provision was made in the First Fleet for the distinctive spiritual needs of any except members of the Church of England. Roman Catholic convicts, emancipists or free immigrants were deprived of the ministrations of their own priests for the next thirty years (Hogan 1987, 24-25). When the personnel of the First Fleet landed at Sydney Cove on 26 January 1788 the British flag was raised with appropriate military ceremonial at about noon. Only men attended this ceremony. There was no religious ceremony for Johnson to take part in to mark the establishment of the new colony. The female convicts were landed eleven days later. With this landing, the foundation of the new colony was celebrated with rum and fornication rather than with prayers.

The complement of the First Fleet consisted primarily of convicts and their gaolers. All the convicts were from Great Britain, even though some were Irishmen and women

who were living in Great Britain. This applied, also, to those who landed in 1790. The fleet that brought convicts in 1791 was the first to transport a small number of convicts from Ireland (Shaw 1978, 363). Most of the convicts were from the urban slums of London and other British cities where the population lived, bred and died without the ministrations of Christianity. They came from the British urban working class who had become alienated from the established Church of England. In matters of religion the large majority of convicts were ignorant. It was neither a matter of drifting from Christianity, nor of being converted to non-belief. They did not know anything of the Christian Faith. They held the church in contempt. They brought this alienation from and contempt for the Church of England with them to the new colony. On the other hand, many of the Irish convicts, who were a small minority of the total convict population, retained their allegiance to the Roman Catholic Church (Thompson 1994, 3). The small contingent of Scottish convicts was also more likely than the English to have had some religious training, in their case through the established Church of Scotland (Grocott 1980, 1-2).

Only about one in four of the convicts in the First Fleet were female, and generally this imbalance between the sexes increased with later transportation. Many of the female convicts had been engaged in prostitution at the time of their arrest. Others were forced into prostitution on the transport ships (Ward 1982, 42). The great majority of the female convicts were anti-clerical and were capable of the most outrageous conduct, such as, lifting their shapeless skirts and slapping their bare buttocks in the presence of a clergyman or inviting the clergyman to come to them (Grocott 1980, 87). Ladies of the gentry, wives of senior officers and early landholders were a very small proportion of the total women in the population. They exercised little or no influence outside of their social set. The status of women in the colony generally was very low. Most men in the colony regarded women as sexual possessions and playthings. There was a further imbalance between those compelled to come to the new colony - that is, the convicts and their gaolers - and those who came freely, the former outnumbering the latter during the early years. The character of the first white inhabitants of the new colony meant that the Christian religion remained on the periphery of society even though Johnson conducted the first Christian religious service eight days after the first landing. This service was a compulsory church parade of male convicts and troops. The early years of the colony were not conducive to an unregimented expansion of middle-class English religion in Australia.

The attitudes of the early governors of the colony towards chaplains and religion did little to change this situation. The early governors and other administrators identified

closely with the established churches of England, Scotland and Ireland where the established religion was closely bound to the government (Carey 1996, 2-3). Governor Phillip regarded the moral teachings of the Church of England and the power that body held in conjunction with the state for the exercise of discipline to be more important than the specifically theological aspects of Christian teaching. This preference was made clear to Chaplain Johnson (Grocott 1980, 227; Ward 1982, 41). Phillip's objective for the Church was that it would be a means of exercising social control in the new colony. All convicts, including Irish Roman Catholics, were obliged to attend Church of England services conducted by Johnson. He was expected to provide moral teaching during the sermon. Compulsory attendance at Sunday worship, also, provided the governor with a convenient venue for the announcement of official business, for a muster of convicts and a general check on discipline, the state of their clothes and provisions. Compulsory attendance at Divine Service was regarded by the Governor as a sign of good government and had little to do with personal faith or practice (Carey 1996, 5). Compulsory attendance, however, further alienated the convicts from religion. Irish prisoners resented being forced to attend Anglican services and prisoners from other parts of Britain had little or no prior knowledge of the Anglican Church, its teaching and worship (Fletcher 2002, 11). The majority of the men and women who came with the first and subsequent fleets arrived without family and paid no attention to the puritanical moralising on the virtues of family life or of chastity by the evangelical clergymen.

In the colonisation of Australia the convicts were seen to be the beginnings of a servant class. A servant class needed discipline to become useful for the colony and individual communities within it. Discipline in work was needed for the economic survival of the colony. Moral and social discipline was needed for the colony to become a self-regulating community. The controlling class of governor, military and civilian officers and settlers needed to agree on a code of discipline in social and moral matters. They turned to the protestant evangelical tradition for a code of discipline based on the Christian Scriptures. It was this code of discipline that Johnson was expected to preach. In the early years of settlement, the government told the leaders of other Christian denominations that their role, also, was to be a disciplinary influence. In the first eighty years of settlement there was an alliance between the government and the traditional churches to use religious discipline as the means by which the moral and social order of the colony would be formed (Shaw 1988, 15-18). The alliance was reinforced by the appointment of various clergymen as magistrates. This practice was not unusual in England at this time. Johnson and later Samuel Marsden were appointed magistrates and were seen fulfilling the role of moral policemen. The

appointment of Church of England chaplains as magistrates continued until 1827 (Porter 2006, 36). Marsden and Church of England chaplains who arrived after Marsden were seen as "kill joys" because of the judgemental tone of their evangelical preaching. It seemed that the chaplains preached against everything the convicts enjoyed. In addition to this the chaplains meted out punishment in their role as magistrates. In the early days of the colony, then, the church fulfilled the role of moral guardian of the state (Thompson 1994, 5). This meant that in the early days of the colony the majority of the white population was further alienated from the Church of England. On the other hand, "religion was an integral part of the colonial state" (Thompson 1994, 140).

Johnson paid from his own funds the building costs of the first church in the colony. This church was "a wattle and daub building" (Fletcher 2002, 10) and was opened in August 1793. It took four years and a great deal of correspondence to persons within the colony and overseas for Johnson to be reimbursed for the expenses he had incurred in erecting the temporary church. Prior to the opening of the first church, Johnson had conducted services in the open-air or in tents in Sydney and Parramatta. Churchgoing was not, however, the forte of the settlers. This is evident from the attendance on Christmas Day in 1793 when less than forty persons attended worship in the new church that could accommodate 500 persons (Grocott 1980, 62). This amounted to about 3 per cent of the population of Sydney at the time (Mol 1985, 51).

Convicts set the church building on fire in 1798. In addition to being used on Sunday for worship, it had been used on weekdays as a schoolhouse for the teaching of one hundred and fifty to two hundred children of the colony under the supervision of Johnson (Woolmington 1976, 26-27). The convicts saw the Church of England, Johnson and all he stood for as part of the "establishment" that had transported them, against their will, to the new colony. A building to replace the burnt-down church took another ten years to complete. These events show the attitude of the convicts and their gaolers as well as the attitude of the early governors towards the Church in the new colony. There were more pressing and practical problems facing the early governors than the building of churches. The Church was seen as a military chaplaincy, under the authority of and answerable to the governor. The arrival of clergy of various denominations and evangelical Congregational missionaries from the London Missionary Society who arrived from Tahiti in 1798 (Fletcher 2002, 9) made it apparent that plurality in religion was acceptable in Australia. The Church of England was not to be the established church of the country. Within thirty years of white settlement in New South Wales, then, the religious divisions of the late eighteenth and

early nineteenth century British Isles, that is, the established Church of England, protestant evangelicalism and Roman Catholicism, were replicated in the new colony.

The number of Christian services of worship increased when additional Church of England chaplains arrived and clergy came from Roman Catholic, Methodist, Presbyterian and other churches. By the middle of the nineteenth century approximately one-fifth of the white population of the colony attended worship services each week. The majority of the churchgoers were from the gentry and the middle-class free settlers. The convicts, the emancipists and the gaolers were as irreligious and anti-clerical as ever. As the colony grew in population with a larger proportion of middle-class citizens from among the emancipists, free immigrants and those who had been born in the colony a more articulate anti-clericalism emerged.

The Roman Catholics stole a march on the Church of England in Australia by appointing the first bishop to Australia. John Bede Polding O.S.B was elected on 12 May 1834 as Titular Bishop of Hiero-Caesarea and vicar-apostolic of New Holland, Van Diemen's Land and the adjoining islands. He was consecrated (ordained as Bishop) on 29 June 1834 in a private chapel in Golden Square London. He arrived in Sydney on 13 September 1835. He was subsequently translated (moved) as Bishop of Sydney 5 April 1842; Archbishop of Sydney 10 April 1842. (Catholic Archdiocese of Sydney, John Bede Polding 2006). William Grant Broughton, the first and only Bishop of Australia coming from the Church of England, was consecrated in the Chapel of Lambeth Palace, the London residence of the Archbishop of Canterbury, on 14 February 1836. Episcopal plurality as well as denominational plurality had arrived in New South Wales. Later, Broughton was to object strongly against Polding having the title the Archbishop of Sydney, but to no avail. Apart from the Roman Catholics, the chaplains, other clergy and Congregational fugitive missionaries from Tahiti who came before the appointment of Broughton in 1829 as Archdeacon of Australia were generally evangelicals of one type or another (Woolmington 1976, 47). Broughton was a high churchman and he recruited other high church clergy to come to Australia (Fletcher 2002, 21). This was the beginning of a wider range of churchmanship than evangelicalism among Anglicans in Australia as well as the establishment of pluralism among Christian denominations in Australia.

2.3 William Grant Broughton - Bishop of Australia 1836-47, Bishop of Sydney and Metropolitan 1847-53

William Grant Broughton, who was a High Churchman and staunchly anti-Roman Catholic, had come to Sydney in 1829 to be Archdeacon of New South Wales. It was

the Duke of Wellington who wrote to Broughton offering him the archdeaconry of Australia (Rowland 1948, 68). There was no bishop in Australia at this time and the Church of England in Australia was under the jurisdiction of the Bishop of Calcutta. When Broughton arrived in Sydney there were twelve clergymen and eight churches in New South Wales (Woolmington 1976, 18). For four decades prior to Broughton the Church of England chaplains to the colony such as Johnson (Judd and Cable 1987, 2), Marsden (Judd and Cable 1987, 5) and Cowper (Judd and Cable 1987, 6) were Evangelicals who gained support from leading Evangelicals in England. They stood for moral and social discipline and Evangelical preaching. The civil and military authorities in Australia sought the services of the Church for the exercise of discipline and social control. The leading Evangelicals in England, on the other hand, looked for reports of conversions through Evangelical preaching. Evangelical or Low Church clergy led to an Evangelical or Low Church laity.

In 1835 Broughton returned to England to do battle with the British Colonial Office for his under funded and understaffed church. Eventually he accepted the offer of the bishopric of Australia. He was consecrated the first and only Bishop of Australia on 14 February 1836 in the Chapel of Lambeth Palace, the London residence of the Archbishop of Canterbury. His consecration at Lambeth Palace rather than in a public ceremony at a prominent church in London indicated that the new bishopric for the new colony was held to be of no great importance at the time. The Reverend Samuel Marsden subsequently installed him in "a large armchair" in St. James' Church, Sydney on 5 June 1836. His sermon on "Justification by Faith" pleased the Evangelicals who predominated among Church of England clergy in the colony (Judd and Cable 1987, 25).

Broughton had a number of clerical allies who were men of considerable academic attainment. They held "high" principles concerning the Church and worship. One such clergyman was Edward Coleridge who was a master at Eton. Coleridge was a tireless worker for the missionary dioceses and especially in obtaining financial assistance and clergymen to work in the dioceses. He was an enthusiastic member of the Oxford Movement. Broughton met Coleridge on a visit to Britain. This personal contact led to a great friendship and subsequent correspondence extending over the years. Coleridge's influence helped to shape Broughton's views and link him into the Tractarian position. The publication of Tract 90 by the Tractarians in 1841 and the resignations of Sconce and Makinson from their cures in Sydney in 1848 to be received into the Roman Catholic Church made Broughton less inclined to have sympathy for the Tractarians. He remained, however, a High Churchman and attempted to recruit

High Church clergymen for Australia. He received considerable assistance from the High Church society, Society for the Propagation of the Gospel (S.P.G.) in England and from the missionary college of St. Augustine at Canterbury. On the other hand, his relations with the Low Church's Church Missionary Society (C.M.S.) were strained for some years (Fletcher 2002, 24).

"By the 1840s Broughton and some of his clergy had introduced some features of Tractarian worship, choral music was used more widely, surplices were worn when preaching and the Holy Communion could be celebrated weekly" (Breward 1993, 44). The innovations were to be found in the ring of Sydney city churches—St. Andrew's, St. James' and Christ Church St. Laurence. This ring of city churches was in the hands of High Churchmen. Traditional Low Churchmen who were in charge of churches in the region beyond the city were suspicious of the innovations that the Tractarians brought to Australia (Judd and Cable 1987, 50).

In his belief and teaching Broughton was very clear about the Church of England being a member of "the true Catholic or Universal Church". The teaching and authority of the Church was "embodied in the apostolic order of Bishops" (Cooper 1973, 131). His belief led to his insistence on daily prayers in church using the Order for Morning and Evening Prayer from The Book of Common Prayer, as well as the celebration of Holy Communion as the central act of worship each Sunday.

The high church innovations and teachings brought much opposition from some of the laity, including Robert Lowe, an Anglican layman. Lowe had opposed Tractarians in England and translated his opposition to the Australian scene. He was the chief writer for the journal Atlas that had a large circulation, second only to the Herald. Lowe used the Atlas relentlessly to criticise the Tractarians. He considered that Tractarian clergy were "on the high road to Rome" (Cooper 1973, 180). The fiery Presbyterian minister, John Dunmore Lang also gave full throat to his opposition to the Church of England in general and Tractarians in particular. He wrote in the Colonist that Broughton was disseminating "the Oxford Tracts...of the High Church, the High Tory, the semi-popish Party of the Church of England, embodying all the sublime and papistical nonsense of the Apostolic Succession and Baptismal regeneration" (Cooper 1973, 169). In June 1846 J. D. Lang spoke "of the general and almost universal prevalence of Puseyism in its most offensive forms among the Episcopalian clergy of these colonies" (quoted in Cooper 1973, 295).

The inability to present a united front of Protestants in relation to education led Lang to

say of Anglicans that

The Holy Scriptures alone were found to be as unpalatable to the largest Protestant denomination in the colony as the Holy Scriptures at all were to the Roman Catholics. On the part of the Anglo-Catholic bishop and his clergy, there was to be no dealing, in the matter of education, with mere Protestant Samaritans....

(quoted in Hogan 1987, 54).

The chief writer in the Sentinal was J.B. Laughton, an Anglican layman who later became a Presbyterian minister. The Sentinal was a journal published in Sydney between 1845 and 1848, aiming "to unite all Protestants against `Popery, Puseyism and infidelity" (Cooper 1973, 172).

Broughton received some lay support through a couple of journals, namely, Southern Queen and Guardian. The Southern Queen was published twice weekly from January 1, 1845 to July 5 the same year. It aimed at bringing Tractarian teaching and principles to the average church member. The Guardian was published from June 1848 to February 1850. It was theological journalism with little appeal to average people because it did not touch on current political and social issues (Cooper 1973).

Amongst the laity generally, there was not much enthusiasm for such fundamental matters as providing church buildings and supporting resident clergy. The idea of voluntary offerings for the support of the Church and the collection of money at the time of the Offertory in the Holy Communion that was introduced at Christ Church St. Laurence was met with the cry "Puseyite".

During these turbulent times for the Church of England in New South Wales, Broughton tried to maintain a moderate Tractarian position within the diocese. He had recruited many of the clergy from England through S.P.G. and St. Augustine's College, Canterbury, both Tractarian in orientation. In this way he maintained a moderate Tractarian position among the clergy (Cooper 1973, 160). He failed, however, to win the bulk of the laity to the Tractarian position (Judd and Cable 1987, 68). Broughton knew the position, but his supporters in England did not. He sailed for England in 1852, still depressed by the death of his wife in 1849 and the attitude of the laity in his diocese against his idea of the apostolic character of the Church, of its religious heritage and of sacramental grace. He wanted to renew the acquaintance of his long-time supporters amongst the English churchmen. He wanted, also, to gain British Government support for his idea of a Constitution for the Australian Church. He arrived in poor health after a long voyage via South America and died in February 1853 (Judd and Cable 1987, 67). Broughton's time in Sydney was a period of marked increase in

dissension between the Evangelicals and the Tractarians within the diocese. Following Broughton's death, George Augustus Selwyn, the Tractarian Bishop of New Zealand, was offered the See of Sydney. He declined the offer. Various clergymen in England also declined the offer. It seemed that no one wanted the See of Sydney. Then there was a political change that resulted in the appointment of a new Secretary of State who was a Low Churchman. As a result of that appointment the Tractarians lost their control over colonial bishopric appointments. The search for a bishop for Sydney was widened. Frederic Barker, the vicar of an English parish, was offered the bishopric of Sydney. Eventually he accepted the offer (Judd and Cable 1987, 68-69).

2.4 Frederic Barker - Bishop of Sydney, 1854-82

Frederic Barker was consecrated on 30 November 1854 and reached his diocese in May 1855. Barker was a plain Evangelical who inspired many Evangelical clergy and laity even though he alienated a smaller number. After ordination Barker had worked in Ireland and Liverpool. He recruited Evangelical clergy for his new diocese from amongst his Irish friends and from Liverpool. Barker was a bishop who did not want divisions within his diocese. Consequently he sought clergy of his own particular tradition from within the Church of England (Shaw 1988, 19) and the Church of Ireland. During the twenty-seven years of his episcopate, then, he recruited a large number of clergymen from the British Isles including Irish Protestants. A high proportion of them were Evangelicals, and nearly all were Low Churchmen. At the end of his episcopate there were very few clergymen in his diocese who had not come to the diocese during Barker's episcopate. This meant that the clergy and the laity of the diocese were of a similar mind in relation to churchmanship. Barker had succeeded where Broughton had failed. Evangelicalism was established as the norm of faith and worship in the Diocese of Sydney (Judd and Cable 1987, 121).

Barker's successor was not to be a Crown appointment. It was to be by election. The Sydney Synod, however, was not free to elect whomsoever it chose. The Australian bishops had a part to play because the Bishop of Sydney was to be Metropolitan of New South Wales and Primate of the Church in Australia. However, the person who was first chosen to fill the position refused to accept. This meant that the process had to begin again. This time the Synod of the diocese delegated the selection to a committee. The committee could not agree on a name. Eventually they asked five English bishops to nominate a person for the position. They nominated Alfred Barry whom the Sydney committee reluctantly accepted. Barry accepted the appointment. He was consecrated and arrived in Sydney two years after Barker's death. The

controversy that subsequently surrounded his years in Sydney shows the power of Evangelicalism in the Diocese of Sydney at the time (Judd and Cable 1987, 123-124).

2.5 Alfred Barry - Bishop of Sydney, 1884-89

Alfred Barry was a scholarly bishop who saw controversy over churchmanship as counter-productive to the major task of proclaiming the Gospel for the benefit of the life of the colony. Prior to his consecration as bishop he had been a schoolmaster, a scholar with a doctorate in Divinity and Principal of King's College, London. He had Evangelical sympathies as an undergraduate at Cambridge as well as Tractarian associations as a young schoolmaster but he was a "Low Churchman" in relation to the episcopate, the priesthood and the sacraments. He reflected the comprehensiveness of the Church of England in his own churchmanship. Such comprehensiveness was seen by Barry to allow for a variety of opinions and he was prepared to allow this comprehensiveness in his diocese (Judd and Cable 1987, 124-125). The majority of Evangelical clergy who predominated in the Sydney diocese as a result of the influence of Barker and his Irish and Liverpoolian colleagues during almost three decades did not favourably receive this position regarding the comprehensiveness of the Church of England.

Barry was at the centre of two points of major controversy during his five years in the Diocese of Sydney. The first was the result of his appointment of Thomas Hill, a Tractarian, as the principal of Moore College in 1885. Secondly, he encountered the full weight of Evangelical pressure in relation to the Cathedral when he tried to bring its staff and worship into line with the English tradition. He encouraged the introduction of daily choral services in the Cathedral and the establishment of the Choir School in 1885. He wanted the Cathedral to be the innovative and lively resource centre of the diocese. Additional clergy were employed at the Cathedral, and a wider range of preachers was invited to the Cathedral pulpit.

The changes were not radical by English Cathedral standards but the Evangelicals from throughout the diocese saw the new services, faces and music as a Tractarian infiltration into the life and worship of the diocese. This, along with a new reredos depicting the crucifixion in the central panel, installed behind the Holy Table, was just too much for the sensitive Evangelicals from throughout the diocese. The offending panel was replaced. "Ritualism had been defeated" (Judd and Cable 1987, 134). The Evangelicals were determined "to preserve their Protestant heritage" (Lawton 1990, 17). This led to the formation of the Church of England Association in 1886. Another organization, the Churchmen's Alliance, was formed in 1893. The two societies were

amalgamated in 1898 and the Protestant Church of England Union came into being. Their aim was to force anti-ritualist legislation through synod and to warn the laity of the dangers of Romanism and Anglo-Catholicism (Lawton 1990, 17).

The Australian climate was harsh on Barry's wife's health. His resignation in May 1889 cited his wife's ill health as the reason (Judd and Cable 1987, 134-135). After his return to England he became a Canon of Windsor. He held this office until his death, aged 84. His wife survived him. After Barry's resignation in 1889 relations were further soured between the Diocese of Sydney and the rest of the Australian Church because the other bishops of the Australian Church had a say in the election of the Bishop of Sydney.

2.6 William Saumarez Smith – Archbishop of Sydney, 1890 - 1909

The synod of the Diocese of Sydney meeting in June 1889 selected three English Evangelicals for the other bishops of the Australian Church to consider as the successor of Barry. The New South Wales bishops deleted one of the names, and voted for one of the other two with a clear majority. This clergyman did not accept the offer. The Sydney synod should have made further nominations. The aging chairman of the bishops, however, failed to recognise this procedure and through a further error of procedure on his part William Saumarez Smith was elected, and subsequently accepted the offer. This caused renewed controversy among the bishops with Smith withdrawing his acceptance. The Australian bishops unhappily accepted Smith's re-election. Sydney churchmen saw the bishops' action as an attack on the dominant Evangelicalism of the Diocese of Sydney (Judd and Cable 1987, 139-141).

The events surrounding the appointment of Barry and Smith show the tension that existed between the Evangelicals of the Diocese of Sydney and the bishops of the other dioceses of the Church of England in Australia. At this time theological and liturgical divisions had become diocesan or even parochial issues “with Evangelicals dominant in Sydney, strong in Victoria, but marginal to absent in many other dioceses By the 1900s, many dioceses had become strongly Anglo-Catholic (Breward 1993, 220). The tension between Sydney and the bishops of the other dioceses in Australia was eased by a policy change, which meant that from 1900 the Bishop of Sydney was no longer ex officio Primate. The Diocese of Sydney was free to elect whomever it chose and the Bishops of the Australian Church elected the Primate (Judd and Cable 1987, 141). Barry's resignation and the election of Smith amidst much controversy show the strength of Evangelicalism amongst the clergy and laity of Sydney.

Smith maintained the strength of the Evangelical movement within the diocese during his time in Sydney. The Evangelical movement within the diocese, however, was greatly influenced by the arrival of a team of evangelists in 1891, led by George C. Grubb of the Church of Ireland. Grubb also came from a tradition of Welsh revivalism. The emphasis of the evangelistic team was on attaining a higher life of "holiness and the gathered church" (Beward 1993, 96). The influence of Grubb's premillennial revivalism was felt for many years. Amongst those who were converted were people who would become leading clergymen and laypersons within the diocese. Those who were converted included R.B.S. Hammond who later combined evangelism and social services within the diocese and H.S. Begbie who became rector of St. Barnabas' Church, Broadway, Sydney (Beward 1993, 96). Grubb's mission awakened Evangelicals in Sydney to the need to evangelise (Judd & Cable 1987, 151). In fact, the decade from 1900 may be regarded as "Australia's greatest period of revival" (Piggin 1988, 30). The pietist movement within Evangelicalism was further stimulated by the appointment of Nathaniel Jones as Principal of Moore College in 1897. Jones was "at the centre of the premillennial cause" (Lawton 1990, 34). He was a holiness preacher who influenced a number of young admirers who were to become influential clergy in the diocese. "Jones and his followers were biblical literalists" (Lawton 1990, 34). Jones' appointment to Moore College, then, greatly influenced the clergy and consequently the laity of the diocese and of the Australian Church in the decades that followed:

A generation of clergy trained by him were at the peak of their ministries when, in 1934, by an overwhelming majority, they elected Howard Mowll as archbishop of Sydney. Through Jones to Mowll, the conservative traditions gained ascendancy in the Diocese of Sydney.
Lawton 1990, 34)

The latter part of the nineteenth century saw two significant women's movements within the Church of England. One was the revival of the women's religious orders. The second was the establishment of the deaconess order. These developments enabled women to earn their living and to fulfil a religious vocation apart from marriage and motherhood. The sisterhoods were supported by the High Churchmen and Anglo-Catholics, but were vigorously opposed by the Evangelicals. Churchmen established a deaconess training institution in Sydney to train women in pastoral and education work. The deaconesses were to take some of the burden of this work from the clergyman, his wife and other female relatives. They were to provide a supportive role to the clergyman (Judd and Cable 1987, 154). The deaconesses were employed in the Diocese of Sydney or in missionary work through the Bush Church Aid Society, an evangelical missionary society established to bring Evangelicalism to the bush of

Australia. The deaconesses provided a further Evangelical expression of the Christian Faith, and were supported by Smith. On the other hand, some sisters of the religious order, the Sisters of the Church, came to Sydney in 1893 and opened a school at Waverley. They were not recognised by Smith. He saw this establishment in contravention to his authority (Judd and Cable 1987, 155).

2.7 John Charles Wright - Archbishop of Sydney, 1909-33

John Charles Wright, an English Evangelical, was elected by the synod of the diocese to succeed Smith. Wright was a prominent member of a group of moderate Evangelicals even though he had the confidence of conservative Evangelicals in England. He brought his moderate thinking to Sydney, and even though he was a convinced Evangelical he attempted to encourage non-evangelicals to work within the diocese. He wanted a comprehensive diocese. He appointed to official positions Conservative Evangelicals, Liberal Evangelicals and High Churchmen (Judd and Cable 1987, 160).

Wright, however, banned the use of Eucharistic Vestments in the diocese. This was the result of a dispute over the appointment of a new Rector of St. James' Church, King Street, Sydney. Wright refused to appoint the priest agreed upon by the Presentation Board unless he agreed not to wear a chasuble. Wright claimed that he made this stand by the power of an Act of the English Parliament in 1559 and not through pressure from the local Evangelicals. Whatever may have been the reason; from 1910 Wright would not license a priest to work in the diocese unless he undertook not to use Eucharistic Vestments. This move effectively curtailed the number of Anglo-Catholic parishes and priests within the diocese. This was a most effective move in maintaining and developing the Evangelical nature of the diocese (Judd and Cable 1987, 164). This rule concerning the use of Eucharistic Vestments still applies in the Diocese of Sydney.

During this time of controversy over the use of Eucharistic vestments a new force came into the diocese and the Australian Church with the establishment of the Anglican Church League (A.C.L.) in 1909. It was dominated and led by clergymen and was designed to be a fusion of different expressions of Evangelicalism. The membership of the A.C.L. had considerable breadth. Among its members were staunch conservative Evangelicals who stood side by side with liberal Evangelicals who were attracted to the diocese by Wright and his policy of having a comprehensive diocese. At the time of Wright's death in 1933, A.E.Talbot, Dean of St. Andrew's Cathedral, and D.J.Davies, Principal of Moore College, were the President and Vice President of the A.C.L.

respectively. They were two of the most prominent liberal Evangelicals in the diocese. The A.C.L. became a most powerful political force within the diocese. At the time of synod there were pre-selections for elected offices, caucus meetings, and in 1933 "How to vote" tickets appeared. By the mid 1920s most of the elected offices from synod were held by A.C.L. members. A small number of non-members were elected because the A.C.L. allowed this to happen. Such was the political power of the Anglican Church League within the diocese (Judd and Cable 1987, 167-172).

A number of prominent Evangelicals were involved also in social welfare work within the diocese. R.B.S. Hammond established parish-based welfare work based on St. Barnabas' Church, Broadway in Sydney. He "had been extraordinarily successful in urban welfare work among the poor and disadvantaged since the first decade" of the twentieth century (Frame 2002, 102).

In various parts of New South Wales, the Great Depression of the 1930s led to the emergence of a small group of bishops and other clergymen who supported the "Social Gospel Movement". The supporters of the movement included Ernest Burgmann (Goulburn after 1934), John Moyes (Armidale), Horace Crotty (Bathurst) and Reginald Halse (Riverina) along with Roy Lee, A.P. Elkin and G.V. Portus who were associated with St. John's College, Morpeth.

Clergy standing outside the dominant tradition within the diocese of Sydney were also associated with the movement. The leading figures were P.A. Micklen (Rector of St. James, King Street) John Hope (Rector of Christ Church St. Laurence) A.E. Talbot (Dean of St. Andrew's Cathedral), Arthur Garnsey (Warden of St. Paul's College at Sydney University) and W.G. Coughlan (Rector of Corrimal in the Illawarra). (Frame 2002, 105).

2.8 Howard West Kilvinton Mowll - Archbishop of Sydney, 1934-58

Howard Mowll, a conservative Evangelical, was elected to succeed Wright. The pietist movement that began in the diocese in the nineteenth century was "fed by preaching, Bible study and prayer meetings" (Hilliard 1988, 66) in the 1930s and 1940s. After Mowll's election and with the A.C.L. "How to vote" tickets for synod elections introduced in 1933, the conservative Evangelicals in the diocese launched and maintained a campaign to minimise any other influence in the diocese (Judd and Cable 1987, 235). "Any other influence" included liberal Evangelicals who were marginalised and excluded from holding any important office within the diocese. Any clergyman who did not conform to this particular tradition of conservative evangelicalism was encouraged to seek work in another diocese (Judd and Cable 1987, 237). Thus the dominance of the conservative evangelical tradition was achieved in the Diocese of

Sydney during the 1930s and Mowll maintained the conservative evangelical tradition of the diocese during his twenty-five years as diocesan bishop.

In 1957, synod debates concerning a Constitution for the Church of England in Australia split ranks among Evangelicals between those who supported the Constitution and those who believed that it would change the doctrines and worship of the Church of England in Australia. This split in the ranks spilled over into the election of a new Archbishop upon the death of Mowll in 1958 (Judd and Cable 1987, 264, 265). The A.C.L. could not agree on one name being submitted to synod. Rather the A.C.L. offered broad outlines of principle. This allowed the election of Hugh Rowlands Gough who was a more comprehensive Evangelical than the conservatives desired. Gough was enthroned in St. Andrew's Cathedral, Sydney on 30 May 1959. He came with a reputation as a strong Evangelical and an effective administrator. Matters of churchmanship were not so prominent during his episcopate. Matters of financial and administrative re-organisation came to the fore (Judd and Cable 1987, 265). It was Gough who initiated this change. A further two significant events happened during Gough's time in Sydney and both had long-term repercussions. Broughton Knox took over as principal of Moore College and the first Billy Graham crusade in Sydney was held (Porter 2006, 47). Gough resigned after seven years in Sydney at the age of 60 on the grounds of ill health. John Dain, an assistant bishop in the diocese, "said to synod that in his opinion there had been a lack of love, loyalty and support for Gough" (Judd and Cable 1987, 274).

2.9 Marcus Loane, Archbishop of Sydney, 1966-82, Donald Robinson, Archbishop of Sydney, 1982-1992, Harry Goodhew, Archbishop of Sydney, 1993-2001, Peter Jensen, Archbishop of Sydney, 2001 -

The more recent Archbishops of Sydney, Marcus Loane, Donald Robinson and Harry Goodhew and Peter Jensen have been products of the diocese. Loane was the first Australian-born archbishop in the Anglican Church in Australia (Hilliard 2002, 127). Loane and Robinson, having received training and experience within the diocese and overseas in the Evangelical tradition, preserved their concept of the conservative Evangelical tradition of the diocese. Harry Goodhew, a man of strong evangelical faith and a product of the diocese, read theology at Moore College. Apart from three years in South Australia with the Bush Church Aid Society and five years in Queensland as rector of an evangelical parish in Brisbane, his ministry has been within the Diocese of Sydney. Peter Jensen is also a product of the diocese and of the Knox-Robinson era and teaching at Moore College. He has served his ministry within the diocese apart from three years reading for a doctorate at Oxford. Prior to his election as archbishop

of the diocese he was Principal of Moore Theological College for sixteen years. Jensen is renowned for his hardline unswerving evangelical stance.

The attitude of the evangelicals in the diocese at present is that they are first and foremost evangelicals and secondly Anglicans.

Sydney lays claim to having a grass-roots rather than hierarchical polity. Congregationalism, or the supremacy of the local congregation, rides high in its teachings about the nature of the Church.

The heart of the church is the individual parish, not the overarching diocesan structure, including the archbishop.

(Porter 2006, 29).

The tradition of an evangelical archbishop for the diocese continues. The influence of successive Archbishops of Sydney with long periods of time at the helm and two principals of Moore College who ruled for four decades have had long and lasting effects on the churchmanship of the diocese. The archbishops have attracted men with a strong conservative Evangelical belief, who have been trained at Moore College for leadership in the diocese, parishes and successive synods with its boards and committees. These men have influenced the laity in parish and synod alike.

2.10 Theological Training

The early clergymen and bishops in the Church of England in Australia were graduates who had read theology at the Universities of Oxford and Cambridge. The University of Sydney, founded in 1852, was to be for secular, that is, not church controlled education because of the fear of sectarian interference. Theological studies were not included in its undergraduate teaching programmes (Dickey 2002, 59). The bishops, however, held an ideal of a learned clergy, and sought ways to bring the ideal to fruition with the establishment of a theological college for the training of the ordinands of the colony in theology and accompanying disciplines. Broughton set up St. James' College in 1846. The college was attached to the church of that name in Sydney. Broughton, who was a significant scholar, was the principal and the incumbent of the day at St. James' was the tutor. A small number of ordinands were ordained from the college. Broughton's enemies, however, denounced it as a "Puseyite" institution (Judd and Cable 1987, 58). Broughton allowed the college to close in 1850 in the hope that Tyrrell, bishop of the adjoining Diocese of Newcastle, would take up the theological education for the two dioceses (Judd and Cable 1987, 58). However, this did not transpire. Broughton vacated the See of Sydney a short time later and Tyrrell introduced his own method of clergy training without establishing a theological college.

Moore Theological College was opened in Sydney in 1856. Bishop Barker appointed William Hodgson to be the foundation Principal. This set the pattern for a conservative evangelical college for the training of the future clergy serving Eastern Australia (Judd and Cable 1987, 75-76). The High Church bishops such as those of Newcastle, Adelaide, Grafton and Armidale avoided the Evangelical Moore College and trained their own clergy or recruited them from amongst Tractarians in England (Judd and Cable 1987, 75). Alfred Barry, who succeeded Barker to the See of Sydney, appointed Thomas Hill to the position of Principal of Moore College in 1885. Hill was found to be Tractarian in his teaching, theology and worship. The college trustees charged him "with breaches of ecclesiastical discipline" (Lawton 1990, 60). This kind of Evangelical pressure and the decline in the numbers of men offering for ordination brought about his dismissal in 1888. Nathaniel Jones, an Evangelical from Victoria, replaced Hill at Moore College to reconnect the college with the Evangelical tradition (Dickey 2002, 60).

Nathaniel Jones was appointed Principal in 1897. He was aged 34 years when he arrived and died fourteen years later. His religious experience and theological opinions were influenced greatly by the Welsh Brethren movements. Jones' Open Brethren experience resulted in his emphasis on personal holiness and biblical authority. He saw his ministry as one of expounding the Scriptures and exhorting his hearers to holiness of life. The holiness he endorsed was Pietistic and Brethrenist (Lawton 1990, 73). This meant that the faithful would renounce all worldliness including smoking, drinking alcohol, dancing, attending the cinema and reading novels that took the person away from reading the Word of God. Worldliness was seen as coming from the Devil and designed to distract people from looking with confidence to the Second Coming of Christ.

The early years of the twentieth century were a time of rapid secular change. Such change was seen as evidence of the imminent return of Christ to set up his Kingdom on earth. Jones' influence was considerable among the student body at Moore College and throughout the diocese. It meant, however, that the gap between the Church in the diocese and the changing face of Sydney society became more pronounced. The Church gathered in those who were saved rather than spreading them into the community at large. "Jones openly endorsed a Brethren view of the church, gathered and separate from all worldliness" (Lawton 1990, 76). The local church community became increasingly detached from secular society that was outside of and apart from the church. This was in contrast with the English Church, which was in closer contact with English society.

The influence of Jones and his students was seen for at least three-quarters of the twentieth century. His influence has been not only in the Diocese of Sydney but also in much of the Australian church through the geographical mobility of clergy and laity (Dickey 2002, 60). Among the students was D. J. Knox. Knox carried Jones' biblical literalism, theology and zeal for holiness of life into his own extensive parish ministry and into the lives of the assistant curates who were trained and served under him. One of Knox's assistant curates was Marcus Loane. Later Loane was Vice Principal of Moore College under T. C. Hammond, and then Principal of Moore College. Subsequently Loane was elected and consecrated Archbishop of Sydney. Knox's son, David Broughton Knox, was Principal of Moore College for twenty-six years. Another of Jones' students, H. S. Begbie, who had been converted to Christianity at the Grubb mission in Victoria, was "one who pressed for revival at the beginning of the 1950s". Archbishop Mowll responded with a call for a "decade of spiritual renewal". The culmination of this decade was in the Billy Graham Crusade of 1959. Begbie, who died in 1951, "was genuinely surprised that the Lord had not returned first" (Piggin 1988, 30).

Howard Mowll appointed Thomas Chatterton Hammond as Principal in 1935. Hammond was from Cork in Ireland. He was a Conservative Evangelical who was head of the Irish Church Mission in Dublin for seventeen years. During this time he had been shot at, mobbed, blacklisted and placed under police protection (Judd and Cable 1987, 233). This influence and experience came with him to Moore College. The future clergymen of the diocese were to be firmly stamped with the Conservative Irish Evangelical seal. T. C. Hammond was principal of Moore College for eighteen years until his retirement in 1953. It was in the fifties that a theological "revolution" was taking place amongst the Evangelicals of Sydney. The influence of Jones and Hammond had been towards "holiness of life", subjective pietism that was a Keswick-inspired spirituality. It was with dynamic preachers like Barton Babbage at the Cathedral, Howard Guinness at St. Barnabas' Broadway and Alan Begbie at St. Matthew's, Manly that the subjective pietism was changing to an objective evangelicalism and evangelism. Geoffrey Bingham, on the other hand, combined pietism and Reformed theology. Thus there is variety in evangelicalism and evangelism in the Diocese of Sydney at this time (Judd and Cable 1987, 257).

The appointment of Broughton Knox as principal of Moore College in 1959 brought changes to the character of the college. Prior to this it was a structured Anglican theological college with a Conservative Evangelical emphasis. Under Knox's influence

it changed to a broadly based Reformation college influenced by contemporary theological thinking from the continent. It accepted students from other Protestant denominations in addition to Anglicans. With Knox as principal for twenty-six years, the influence on the present day clergy of the Diocese of Sydney is great (Judd and Cable 1987, 286-287).

The emphasis of the theological teaching and biblical exposition may have changed with each Principal but the College remains Evangelical and reformed. The present “faculty endorses the Protestant Reformed Christian tradition as expressed in the Anglican **Thirty-nine Articles of Religion**. It therefore accepts the Scriptures as God's written Word, and as containing all that is necessary for salvation. It affirms belief in the summary of the Christian faith as contained in **the historic creeds** and the **Thirty-nine Articles**” (website of Moore College Faculty: paragraph 1)

2.11 The Present Position in the Diocese of Sydney

The term "conservative" in relation to Evangelicals is seen as a term of approval rather than disapproval within conservative evangelical ranks. Donald Robinson, retired Archbishop of Sydney, very positively describes himself as a Conservative Evangelical.

Until the 1960s Evangelicals maintained strict allegiance to The Book of Common Prayer of 1662. To them it embodied Reformation theology and liturgical practice. After three hundred years The Book of Common Prayer gave way to liturgical experimentation in Australia (Judd and Cable 1987, 306-307). In some ways this brought a greater understanding between Evangelicals and Anglo-Catholics. They sat side by side on the Liturgical Commission of the Anglican Church of Australia. All forms of churchmanship came together to produce An Australian Prayer Book in 1978.

The clergy who were trained at Moore College under Knox, however, did not hold to The Book of Common Prayer in the same way as their older clergy who had trained under Hammond. This meant a widening of the generation gap between the older conservative evangelical clergy of the Diocese of Sydney and the younger clergy who were graduating from Moore College (Judd and Cable 1987, 307). The evangelical clergyman could be no longer identified by his strict adherence to The Book of Common Prayer and by his practices in worship. Uniformity in worship in evangelical parishes could no longer be expected or found. It was no longer the norm for

evangelical clergymen to celebrate the Holy Communion from the North End of the Holy Table. Previously the evangelical clergyman had been identifiable as he wore a surplice, scarf and academic hood over a cassock and carefully observed all the rubrics of The Book of Common Prayer. Among Evangelicals there has been a shift away from liturgical worship and the observance of the church's year, robed choirs and robed officiating clergy (Hilliard 2002, 141). Today some evangelical clergymen wear street clothes when leading public worship. Others wear a surplice over street clothes. Younger evangelicals sought new ways to express their evangelicalism with services that are found in neither An Australian Prayer Book nor The Book of Common Prayer. In 1993 a book titled Experimental Services published for use within the Sydney diocese was strongly endorsed by Archbishop Harry Goodhew. At present, the pattern for worship on Sunday in many parishes within the diocese is for the early service to be called "traditional Holy Communion" with the congregation made up mainly of older people, whereas later services or meetings are named as "contemporary" "family-oriented" or designed for "youth or teen-agers". In some parishes there is no mention of Holy Communion among the list of services or meetings offered. A local independence of each clergyman and parish has developed within the evangelical Diocese of Sydney (Hilliard 2002, 141). Within the Diocese of Sydney, however, there are small numbers of clergy and parishes that hold to an Anglo-Catholic or Broad/Central Church tradition.

The present archbishop, Peter Jensen, is clear about the way he wants the diocese to go in the next decade. In his view,

We must be a missionary Diocese. Our church is narrowly English in name, but it must be comprehensive in fact. Our fundamental aim should be to address the secular challenge by providing flourishing Bible-based, gospel-centred, people-nurturing churches in as many places as possible. We need to be both prayerful and intentional; trusting and planning. (Website of the Diocese of Sydney).

Donald Robinson, writing in the foreword to Sydney Anglicans, sums up the position in this way:

The Diocese of Sydney has, rightly or wrongly, acquired a certain reputation in the Anglican world and beyond it. To some it has seemed a model of Evangelical Christianity; to others an oddity of conservative intransigence in a progressive Anglican Communion...Most Sydney Anglicans are probably unaware that they are 'a spectacle to angels and to men' and seek merely an authentic way of being Christians and of pleasing God in their community. (Judd and Cable 1987, vii, viii).

2.12 Concluding Comments

Broughton's High Churchmanship and his sympathy with the Tractarians met a lot of opposition not only from Anglican laity, but also from Protestant denominations that were opposed to anything Catholic. Apart from Broughton, the bishops and archbishops of Sydney have been of the Evangelical or Low Church tradition within the Anglican Church. Through the theological training within the diocese the conservative Evangelical or reformation Protestantism or, at present, Reformed Calvinism has been preserved amongst the majority of the clergy. These influences upon the laity have meant that there is a dominance of conservative evangelicalism in the parishes of the Diocese of Sydney. Such dominance applies not only to parishes and their decision-making bodies, but also to the decision-making structures of synod with its elected boards and committees.

Richard Johnson, the chaplain who accompanied to First Fleet to Australia and as an evangelical desired the "reform" of individual convicts "To preach reform to an irreligious, immoral, disordered society is still very much part of the Sydney mentality as has been made explicit so recently in Peter Jensen's Mission program" (Porter 2006, 35-36).

The numerical size of the Diocese of Sydney, and consequently the size of its evangelical representation on Provincial and General Synod and the various ongoing boards, means an evangelical influence on the whole of the Anglican Church of Australia. This was apparent in the debate on the Constitution for the autonomy of Church of England in Australia, a debate that extended over a long period of time until the new Constitution came into force on 1 January 1962. A similar situation is apparent in the debate in the synods of the Diocese of Sydney over the ordination of women to the priesthood in the Anglican Church of Australia. The majority influence of the Evangelicals in the Diocese of Sydney is apparent also in the debate in the diocese concerning the use of A Prayer Book for Australia. In the General Synod debate concerning A Prayer Book for Australia, Evangelicals from the Diocese of Sydney made adjustments to the prayer book's theology and liturgy to satisfy their requirements and then refused to use it when it was issued (Miley 2002, 121).

The majority of the clergy within the Diocese of Sydney are of the Conservative Evangelical tradition. There are, however, a few clergy who maintain parishes of the High Church/Anglo-Catholic tradition.

CHAPTER 3

HISTORICAL OVERVIEW OF CHURCHMANSHIP IN THE DIOCESE OF NEWCASTLE

3.1 The Church of England in Early Newcastle

The discovery of coal and fertile land led to the gradual settlement of Newcastle and the Hunter Valley in the early 1800s. Among the soldiers, convicts and free settlers who came to Newcastle and the Hunter Valley there were members of the Church of England. The foundation stone of the first church to be built in Newcastle was laid on 1 January 1817. This church, known as Christ Church, was used for worship on the following Christmas Day with Divine Service being read by the Regimental Commandant at Newcastle (Elkin 1955, 27-28). Governor Macquarie attended Divine Service in this church on 2 August 1818. The sermon on this occasion was preached by the Reverend William Cowper of St. Philip's Church, Sydney to a congregation of between 500 and 600 persons of whom about 450 were convicts (Elkin 1955, 28). Cowper, who was a zealous member of the clergy and an Evangelical (Judd and Cable 1987, 6), was the first regular member of the clergy to conduct Divine Service in Newcastle. From this time the Commandant or the officers of the 48th regiment stationed at Newcastle conducted Divine Service. This practice continued until the appointment of the first Colonial Chaplain to Newcastle (Elkin 1955, 29).

In 1821 the first Colonial Chaplain was appointed to Newcastle. He was George Augustus Middleton, a Cambridge graduate, and not an Evangelical. He was ordained in England for colonial service (Judd and Cable 1987, 351). He began his duties in August of that year, being the first chaplain to be appointed north of the Hawkesbury River. By the time he arrived, Newcastle was more of an area for free settlement than a penal settlement. The number of convicts had declined and there was a rise in the number of free settlers. Some of the settlers were on their land on the Paterson, Williams or Hunter River systems. He saw them when they came to Newcastle for stores or on their way to Sydney, and he began to take the ministrations of the Church to them on their home properties. He did not lose contact, however, with the convict population. Middleton was attracted to the life on the land, as were several other clergymen. He bought 2000 acres close to Paterson. Thomas Hobbes Scott, Archdeacon of New South Wales, accused Middleton and later Wilkinson of spending more time on their farming pursuits than they gave to spiritual matters. Local settlers, however, gave them support against these accusations (Fletcher 2002, 22). In 1827 Middleton was asked to go to Port Macquarie as Chaplain. He refused the transfer and

tendered his resignation, which was accepted. He moved to the land but continued without official status to minister to the free settlers in the area in which he lived. In this way he assisted his successor who was thankful for the assistance in the rapidly growing middle Hunter area (Elkin 1955, 31-33).

An increase in the number of settlers and others on the Paterson, Williams and Hunter River system led to the appointment of three catechists, at least some of whom were Evangelicals. They were authorised to baptise, conduct funerals and some other services. Frederick M. Wilkinson, an Oxford graduate, was appointed Chaplain at Newcastle in August 1827 to replace Middleton. He, like Middleton, was a broad churchman that was typical of the majority of the Church of England at that time. He had a stormy relationship with the authorities in Sydney before his transfer to Newcastle (Fletcher 2002, 22). The storm did not abate with his transfer. Governor Darling suspended him towards the end of 1830. While in Newcastle, however, he had a happy ministry amongst the peoples of the Maitland, Morpeth and Paterson areas (Elkin 1955, 34-35). The third and last Colonial Chaplain to Newcastle, Charles Playdell Neale Wilton, a high churchman, commenced work in this position in May 1831 (Elkin 1955, 37). Even though there were Evangelicals among the catechists and laity, the first three resident clerics in Newcastle laid the foundations for the later orientation in churchmanship of the Diocese of Newcastle.

Increased population created the need for sub-division of the Newcastle and Hunter district. This sub-division took place in 1834, and a further Chaplain was appointed at Maitland. Within ten years the work of the Church intensified in the Hunter Valley with the appointment of further chaplains including some who were appointed by the Australian Agricultural Company. Several of the chaplains were Evangelicals while most were from the majority of the Church of England at that time. Ministry in these areas was difficult. Maitland, for example, was a bustling frontier town better known in the 1830s for drunkenness and wickedness than for spirituality. The situation was similar in Scone. In July 1843 Bishop Broughton and John Morse, the resident clergyman in Scone,

visited all the scattered huts in the village. In vain they tried to instil 'a more becoming sense of their religious duties'. Not a single villager bothered to attend the official consecration of the church cemetery on the following day, even though many of them had relatives interred there.
(Grocott 1980, 165)

Other frontier towns had the reputation of being "hard drinking towns" especially on Sundays when the stockmen from the surrounding properties rode into town on their

day off work. They were more interested in drinking and making a nuisance of themselves than in church attendance.

3.2 William Tyrrell - Bishop of Newcastle, 1848 - 79

The Bishop of London, the Right Reverend C. J. Blomfield, proposed in a letter to the Archbishop of Canterbury on April 24, 1840, that a fund be established for the endowment of additional bishoprics in the colonies of the British crown. A meeting of church people called by the Archbishop resulted in the establishment of the Colonial Bishoprics Endowment Fund with grants from the Society for Promoting Christian Knowledge (S.P.C.K.) and the Society for the Propagation of the Gospel in Foreign Parts (S.P.G.), both High Church Societies. This fund played an important part in the establishment of Colonial Bishoprics in Australia. With further increases in population in the next decade, the Diocese of Newcastle was created in 1847 (Elkin 1955, 125-128).

On June 29, 1847, St. Peter's Day, William Tyrrell (for Newcastle), Robert Gray (for Capetown, South Africa), George Augustus Short (for Adelaide) and Charles Perry (for Melbourne) were consecrated Bishops in Westminster Abbey. About 1600 tickets were issued through S.P.G. to its members and supporters, and these with others filled the Abbey. This was very different from the consecration of Broughton in a quiet, private ceremony in the Chapel of Lambeth Palace. The Church of England was taking seriously the establishment of missionary bishoprics in the colonies. Charles Perry was an Evangelical who was consecrated for the Diocese of Melbourne. William Tyrrell, a moderate High Churchman who was in some ways influenced by and sympathetic to the Tractarian Movement, was consecrated for the Diocese of Newcastle. Tyrrell, however, promised to be a "moderate man". This would balance Perry's churchmanship in the eastern parts of Australia. The other two bishops were influenced by and sympathetic towards the Tractarian Movement (Elkin 1955, 132-134).

Tyrrell arrived in Sydney on 16 January 1848 and was met by Bishop Broughton's secretary and the incumbent of St. Andrew's, the Reverend R. K. Sconce. Tyrrell and some of his party were taken to St. Andrew's and the remainder to St. James' where "Thanksgivings were offered for their safe arrival" (Elkin 1955, 145). Tyrrell was installed in his cathedral church in Newcastle on 31 January 1848. Nine of his clergy were present, including William Macquarie Cowper, an Evangelical, of Stroud. This number did not include the Reverend Peter Teulon Beamish, an Irishman of extremely Low Church views, who was packing his bags to return to Sydney. He did not consider

the installation of his new bishop of sufficient importance to make the trip of fifty miles from Singleton to Newcastle. Beamish left the diocese soon afterwards and, after a short stay at St. Andrew's in Sydney and then at Dapto, went to work under Bishop Perry of Melbourne. A controversy between Beamish and Broughton over their views on Baptismal Regeneration created much ill feeling. Tyrrell, who held similar views to Broughton, became involved in the controversy and the ill feeling that it aroused (Elkin 1955, 154). This experience led Tyrrell to have misgivings about employing Evangelicals of the extreme kind in the future.

Tyrrell brought with him to Australia his theological library of the Early Church Fathers and the English Divines (Elkin 1955, 137), and a band of three priests and seven ordination candidates (Elkin 1955, 142). One of the priests, the Reverend R. G. Boodle, had been secretary of the local branch of S.P.G. in the Diocese of Bath and Wells. Boodle was a High Churchman who was influenced by the Tractarian Movement. Boodle, who later was Tyrrell's biographer, was critical of his bishop's reluctance to speak publicly on behalf of the Tractarian position (Robertson 1996, 12). This was a case of Tyrrell maintaining his "moderate" line even though he had brought some High Churchmen with him to serve in his diocese. He paid their travelling expenses from the S.P.G. Newcastle Special Fund (Elkin 1955, 143).

Broughton thought very highly of Tyrrell, describing him as "an active minded and intelligent man: full of vigour and indefatigable in his exertions. We agree most cordially" (quoted in Cooper 1973, 287). Tyrrell's thinking, however, was more "advanced" and liberal than that of the older man. Tyrrell's daily programme was Herculean. He was ardent in visitation in his diocese, insistent on daily prayer and devoted to study, especially of the Early Church Fathers and the English Divines. First, he established his diocesan headquarters at Morpeth and became acquainted with the parishes in the immediately surrounding district (Elkin 1955, 449).

Three months after his installation as bishop of the diocese Tyrrell set out on his first visitation of the diocese. Riding about thirty miles a day, he returned to Morpeth in about ten days. The clergyman of the parish Tyrrell was visiting travelled with him within the borders of the parish. They discussed parochial and diocesan affairs, visited settlements and homesteads, inspected church buildings, held meetings, and spent time with people to encourage and stimulate them. After dinner, when his host thought he was resting in his room, Tyrrell spent three hours in writing and study (Elkin 1955, 161-162). Such ardour and diligence was shown throughout his episcopacy. His deep spirituality, with its discipline of meditation, mortification of the body, and prayer - he

began each day with an hour's devotions having risen at 5 am - enabled him to work a 16 hour day. All this set him apart as a bishop whom any Tractarian would admire (Cooper 1973, 288). He suffered, as did Broughton and other Tractarians, when accused of being a "Puseyite". Mrs. Barker, who was critical of High Church teachings and who was the Evangelical wife of the Second Bishop of Sydney, is quoted as saying that she "could find no fault with this zealous and devoted High Churchman" (quoted in Cooper 1973, 289). The Diocese of Newcastle, then, under Tyrrell was being developed in a moderate Tractarian or High Church tradition even though there was a minority of Evangelicals, clergy and laity, within the diocese.

The Tractarian Movement in Australia was based in dioceses and parishes. In England it was an academically based movement. In Australia, "it had the support of most of the bishops, and the adherence of many of the younger, dedicated parish clergy." (Cooper 1973, 346). This is affirmed in the pronouncements of the 1850 Bishops' Conference. This Conference of the six Australian and New Zealand bishops, including Broughton and Tyrrell, made pronouncements in favour of the Catholic doctrine on the nature of Baptism. In this pronouncement they were supporting the Bishop of Exeter in the famous Gorham case of 1850 on baptismal regeneration. Perry, the Bishop of Melbourne, was a Puritan and an Evangelical. He put forward a clear minority statement that differed from the "Catholic" view held by the other five bishops at the conference (Judd and Cable 1987, 54). The five bishops apart from Perry were High Churchmen. They attempted, also, to eradicate prejudice against Tractarians as "Romanizers", and to allay suspicions of "priestcraft" and "Episcopal pretensions".

Kaye (1995, 97) argues that at this time in the Church of England "there was a strong tradition of learned and theologically active parish clergy". Tyrrell was certainly a scholarly person, as were many of the clergy who came with him to the Diocese of Newcastle. He knew the need for a continued growth in the number of clergymen to work in the diocese. There were two possible sources of clergymen: England and Australia. Priests with some experience and ready for missionary service in the Colonies would come from England. Other men from England might be accepted as candidates for ordination and be trained under Tyrrell and his chaplains or at St. James' College that Broughton had opened in Sydney. Australian candidates would be trained in the same way. He knew that he must devise satisfactory methods of selection and training. A candidate was sometimes appointed as a teacher in a church primary school under the supervision of the clergyman. If the person proved to be a satisfactory teacher and exercised a good influence on the children he was sent as a catechist to a parish to read for Holy Orders with one of the senior priests. In this way

the person gained experience at the same time as reading for Holy Orders (Elkin 1955, 164-167). The routine of study for those fluent in Greek and Latin included reading the Greek Testament and commenting on the text with the priest, reading and translating some Latin author (one of the early Church Fathers), Pearson's Exposition of the Creed, Hooker's Ecclesiastical Polity, and Butler's Anthology of Religion (Elkin 1955, 738). In this way Tyrrell guided his clergy in his way of thinking in terms of a moderate Tractarian position.

Each bishop of an Australian diocese found that there was much coming and going of clergymen. There were misfits who moved from one diocese to another diocese and others who moved to fill gaps or to accept new opportunities. This made it difficult for bishops to maintain continuity within the diocese. Tyrrell was fortunate, however, to have a core of clergymen who remained in the diocese for their whole period of service or for a lengthy part of it. They moved very little even within the diocese and formed a nucleus of unity, teaching and heritage under the bishop of the diocese. The laity became part of this unity, continuity and heritage because of the interaction between themselves and the resident clergyman over a long time, and between themselves and the rest of the diocese through their representations on diocesan boards, committees and synod (Elkin 1955, 328).

The Tyrrell era lasted from 1848 to 1879. He was truly a Father in God to the diocese (Elkin 1955, 461) and by example and words set the diocese on the path to having a moderate Tractarian or High Church tradition. Even the minority group of Evangelical clergy within the diocese co-operated with Tyrrell and the rest of the clergy for the benefit of the diocese. The moderate Tractarian or High Church tradition adopted by Tyrrell was maintained through clergy and laity who overlapped the Tyrrell era and the Episcopate of Pearson.

3.3 Josiah Brown Pearson - Bishop of Newcastle, 1880-86

Josiah Brown Pearson was elected by a synod consisting of twenty-eight clergymen and twenty-five laymen of the Diocese of Newcastle to succeed Tyrrell as the Bishop of Newcastle. This was the first election by a diocesan synod of a bishop in the Church of England in Australia. He was consecrated in St. Paul's Cathedral, London on 1 May 1880 (Elkin 1955, 471-472). Even though his effective ministry in Newcastle lasted less than seven years his understanding of the comprehensiveness of the Church of England had a lasting effect. Pearson was a scholar, a graduate and fellow of St. John's College, Cambridge and a moderate churchman (Elkin 1955, 472-474). He was a scholar and the friend of scholars from Cambridge and Oxford. The fact that he was

allowed to come to Newcastle indicated the strength of the scholarship within the Church of England and the calibre some of the English clergy at that time. The Church of England Messenger wrote of him as "a devout believer in the Catholic Faith, who has proved his power to commend that faith to the mind and heart of this eager, struggling, wonderful century, he is just the man to form a rallying point for that numerous class of thoughtful doubters in Australia who would fain become believers if they could" (quoted in Elkin 1955, 474).

During Pearson's time in the Diocese of Newcastle there was an increase in population within the diocese. This increase was not only in Newcastle, its suburbs and Maitland, but also in the spread of settlements in the valleys of the Hunter, Williams, Paterson and other river systems from the Hawkesbury River in the south to the Manning River in the north. Economic development, also, had been rapid within the diocese (Elkin 1955, 477-479). Population growth and economic development meant the development of new parishes and appropriate buildings such as churches and parsonages. Thus the twenty-five parishes at the end of the Tyrrell era and the early part of Pearson's episcopacy had grown to thirty-three by 1887. This growth, however, did not satisfy Pearson. For him the ship was still undermanned (Elkin 1955, 487). Even though a clergyman served each parish, only three of them had assistant curates. Two of the assistant curates were in Newcastle. With the increased population and the distances to be covered in the country parishes, each would be well served with two or more on the staff. The establishment of eight new parishes in seven years along with staff and buildings was a definite advance in the life of the diocese. The supply of staff was no easy matter. Some clergymen were lost to the diocese through retirement, death and moving to other dioceses. They had to be replaced and additional clergymen found. Pearson did well to attract efficient clergymen to fill all the parishes (Elkin 1955, 487-488). A further development in 1883 was the commencement of excavations for the foundations of the Cathedral in Newcastle. The foundations were finished in 1885. Further delays were experienced in the building of the cathedral and it was in November 1902 that a portion of the building was dedicated for Divine Service (Elkin 1955, 481-485).

The ritualist controversy between Evangelicals (Low Church) and Tractarians or Anglo-Catholics (High Church) was rife in the Church of England in England during the 1880s. The early Tractarians were expressing their belief in outward ceremony. This meant that much of the ancient ceremonial was restored to public worship in Tractarian churches. The ambiguity of The Book of Common Prayer rubrics left ample room for differences of opinion about the legality of much ceremonial, church furniture and

ornaments. In some places mobs took things into their own hands and there were riots in some of the churches. The English Church Union was formed in 1860 to protect the people who held Catholic views. The Church Association was formed five years later in direct opposition to the Church Union. The Association targeted clergymen who held Catholic views, wore Eucharistic vestments, used wafer bread, mixed water with the wine in the chalice, and burnt candles on the Communion Table. In 1874 the Public Worship Regulation Act was passed with the express intention of putting down "ritualism". Even though the penalties were not harsh, the clergymen who would not conform to the court's ruling were imprisoned for contempt of court. The ritualist controversy in the Church of England continued with much wearisome litigation until the end of the century (Wand 1952, 217-218).

Pearson was aware of the controversy in England and did not want the controversy to invade his diocese. During Tyrrell's time as Bishop of Newcastle, there had been great changes in the Church of England with regard to obedience to the rubrics of The Book of Common Prayer. The changes involved, also, individual ceremonial usages. Pearson knew that these changes had filtered into the diocese. Pearson's attitude was that there should be comprehensiveness within the Church. All types of Christians should be able to find room in the Church. He did not wish to have a rigid uniformity of opinion. This was the principle that he applied in matters of ritual, ornament and doctrine (Elkin 1955, 492-493).

Pearson stressed the principle of unity, as distinct from uniformity. The diocese had room for various forms of churchmanship, ranging from the very low to the very high. There may have been wide differences in liturgical practice, but the clergymen held the same fundamental truth as contained in the Creeds and their ministrations reached not only the well-to-do but also to the sick, the bereaved, the ignorant, the poor and the outcasts of society (Elkin 1955, 491). In this there was unity, as distinct from uniformity. Pearson saw that exercising patience could attain most improvements in worship, ceremonial and ornaments. This meant waiting until people were in agreement. For something to be legal or according to the rubrics of The Book of Common Prayer but long time ignored was not sufficient for its introduction if it produced discord and division among people. Similarly, if they had been introduced at a prior time he would not allow their discontinuance or removal because the new clergyman to the church was a Low Churchman. There should be peace and unity in the Church (Elkin 1955, 490-491). There were, however, a few Low Church parishes within the diocese. These included rural parishes in the Upper Hunter where laymen

were particularly active in staffing the parishes with clergy who were not sympathetic to Tractarian fellow-clergy (Carey 1996, 87).

Pearson appealed to clergy and laity alike to be comprehensive and charitable regarding practices and ornaments in church. His appeal for comprehensiveness and charity, however, did not emanate primarily from local circumstances. His diocese was in the main free from "contentions about ritual". He was concerned about possible future effects on his diocese of differences in England and in some Australian dioceses. He was aware of the variety of individual points of view: "I cannot expect to keep around me a body of Clergy who will all take precisely the same view of rubrical conformity." He hoped, however, that they would be spared from dangerous errors in doctrine or practice (Elkin 1955, 490-492). Robertson (1996, 129) disputes the accuracy of Elkin's assessment of the diocesan situation concerning churchmanship. He argues that diocesan controversy over Ritualism contributed to Pearson's depression and to his leaving the diocese after only six years. On the other hand, Elkin (1955, 491-492) argues that Pearson had seen the uncharitableness in other dioceses in matters of ritual. Pearson, also, saw the possibility of change with the election and arrival of Alfred Barry to Sydney as Metropolitan of the province of New South Wales and Primate of the Church of England in Australia. Barry, even though a professed Low Churchman, saw the comprehensiveness of the Church of England as an attribute that would greatly benefit his diocese and the Church in Australia. In his view, matters of churchmanship were unimportant when compared with the major task of the Church -- to proclaim Christ for the benefit of people, and indeed, of the colony. As shown in the previous chapter, Pearson's hope for Barry was not realised. Barry resigned after five years as Bishop of Sydney. His liberal scholarship, desire for unity but not uniformity and comprehensiveness were unacceptable to the Conservative Evangelicals of the Diocese of Sydney (Judd and Cable 1987, 134-135).

Pearson was concerned to have an educated clergy. To teach, preach and to give wise guidance and counsel was part of the ministerial office. An educated clergy was essential to do this effectively. The comprehensiveness of Pearson's churchmanship was demonstrated by allowing a few ordinands to study at the Evangelical Moore College, and a few others at St. Paul's College, University of Sydney. St. Paul's was not subject to the Episcopal oversight of the Bishop of Sydney and was not Evangelical in churchmanship. The majority of ordinands studied under the examining chaplains of whatever churchmanship. The standard of clergy training was raised during Pearson's seven years as Bishop of Newcastle even though he maintained the catechist method for many of the ordinands (Elkin 1955, 495-498).

When it came to social welfare work in the diocese, Pearson called upon the cultured and refined women of the Church to serve the Church and Colony as a recognised body of Church workers. In this he was thinking of women in sisterhoods who would teach in Church schools, nurse in Church hospitals, visit the sick, the poor, the aged, and bring back those who had fallen. He had seen the work of religious Sisters in the English parish in which he worked before coming to Australia. He wanted women under vows to embark upon similar work in his diocese in Australia (Elkin 1955, 499-500). This was not realised, however, until forty years later when Sisters from the Community of the Holy Name, whose headquarters were in Melbourne, came to work in the diocese (Elkin 1955, 500). Sisterhoods such as this stemmed from the Tractarian movement and their presence in Newcastle helped to maintain the diocese's Tractarian background.

Pearson's aim was that his diocese should grow in appreciation of "the richness of Church doctrine and the beauty of Church worship, of Churches well planned, well furnished for their sacred function, and well served" (Elkin 1955, 492).

3.4 From Stanton to Farran

Pearson appointed Arthur Edward Selwyn the Vicar-General of the diocese. During Pearson's illness, his absence in England and after his resignation, Selwyn administered the diocese for four years until the next Bishop of Newcastle arrived. Selwyn had cousins who were Tractarian bishops. He had read for Holy Orders under his friend and bishop, William Tyrrell. He was ordained by Tyrrell and served in the diocese under Tyrrell and Pearson. He knew the spirit of the diocese and kept that spirit intact during his time as Administrator. He had administrative ability and was a loyal churchman. He handed over to Stanton in 1891 a diocese with thirty-four parishes and one provisional district (Elkin 1955, 514-520). Selwyn also thought of Barry as one who was attempting to train people and hand on to future generations a "strong and pure branch of Christ's Holy Catholic Church" (Elkin 1955, 521). Selwyn saw Barry's resignation as a loss for the Australian Church.

George Henry Stanton, who held Evangelical principles, was "translated" from Bishop of North Queensland to Newcastle following his election at a special session of the Newcastle Synod on 26 November 1890. Stanton was a true Father in God and fellow worker who would help all in the details and problems of their parishes. Many fell under the spell of his loveliness, zeal, energy and unselfishness. He was a good pastor to

the people of the diocese (Elkin 1955, 528). "Bishop Stanton consolidated what had been well initiated in the past, and, in addition, built well for the future--nothing showy, only the essential and sound" (Elkin 1955, 552). He gained the respect of clergy and laity with a "calm grip of affairs and the lucid manner of expounding them" (Elkin 1955, 552). Stanton may have held Evangelical principles but during his time in Newcastle he became more comprehensive. Stanton died on 5 December 1905. His life had been one of service offered in the spirit of love and kindness (Elkin 1955, 555).

The fourth Bishop of Newcastle, John Francis Stretch (1906-1919), followed Stanton. Tyrrell had a strong core of clergy who stayed within the diocese ensuring that the spirit, the ethos of the diocese, which Tyrrell had created, was maintained at the parish level. This core overlapped into Pearson's time, and picked up some of Pearson's men. Those who remained of this core of clergy overlapped into Stanton's episcopate in the diocese. The core of clergy in Stanton's time overlapped into the early years of the new century. The core of clergy for each bishop came from many different backgrounds with various places of training. Some of the clergy had received training at Moore College, Sydney. Others were graduates from English or Irish Universities. Others were from St. Paul's College, University of Sydney, and some had read for Holy Orders under the catechist scheme with Tyrrell, Pearson or Stanton. There were Evangelicals (Low Church), Anglo-Catholics (High Church), and central or moderate churchmen among the clergy (Elkin 1955, 561-572). Some parishes, like St. Mary's, West Maitland and St. Augustine's, Merewether, ensured that the incumbent clergy were Evangelicals. Often they were returned Church Missionary Society (CMS) missionaries. The laity wanted to preserve the Evangelical and Low Church character of the parish (Elkin 1955 567). Other parishes like Morpeth and Adamstown did the same thing with High Church or Anglo-Catholic priests to preserve the High Church character of the parish. Coalfields parishes like Cessnock, Kurri Kurri and Weston were similar to Morpeth and Adamstown. Unity, charity and mutual understanding prevailed amongst the clergy of the diocese, while the clergy and laity of the parishes did not feel a sense of isolation because of their preference in churchmanship. Pearson did not expect uniformity within the diocese. He maintained, however, that unity was to be part of the essential character of the diocese. This has been maintained from bishop to bishop with a strong core of clergy and laity throughout the diocese.

Bishop Stretch came to Newcastle as Dean of the Cathedral in 1900 (Elkin 1955, 545). He was elected Bishop of Newcastle on 20 February 1906 and was enthroned on 25 June (Elkin 1955, 663). At the time of his consecration to be Coadjutor Bishop of

Brisbane he was the first Australian-born bishop in the Anglican Church in Australia. He was a graduate of the University of Melbourne (Trinity College). He had wide experience in parish ministry in Victoria. He was openly friendly. He had "a reasoned faith, based on a study of the best Theological works such as Pearson and Oxenham, and on wide historical reading" (Elkin 1955, 662-664). He brought his many attributes to the bishopric of Newcastle. He had great devotion to the Lord Jesus Christ, and was a great influence upon the diocese and the whole Australian Church. He announced his retirement in 1919, but died on Easter Eve 1919 before it took effect (Elkin 1955, 667).

An Election Synod was called in 1919 and Reginald Stephen, Bishop of Tasmania, was elected as the fifth Bishop of Newcastle. Stephen was a scholar. He was a graduate of the University of Melbourne (Trinity College). He specialised in social science and applied this in a Social Gospel. This was valuable to him in Newcastle as he grappled with the Church's work on the coalfields and in industrial areas, in education and in extending the Church's social work. He found that the vitality of the Newcastle clergy and laity enabled them "to follow a lead and carry out new projects" (Elkin 1955, 671).

George Merrick Long was elected to succeed Bishop Stephen in 1927. Long was Bishop of Bathurst at the time. He was the third Australian-born Bishop of Newcastle. Long was a graduate of the University of Melbourne (Trinity College) and a High Churchman. He came to Newcastle

with his great heart full of fellowship, with his statesmanlike power and organisation, with his tried and proven knowledge of Diocesan affairs, with his powerful intellect, with his grasp of the Scriptures of truth, with his zeal for the Ministry of souls, [and] with his love of our Divine Master.
(The Primate, Archbishop Wright's sermon at Long's enthronement in Newcastle Cathedral, quoted in Elkin 1955, 673).

During his two years in Newcastle Long gave strong leadership to the diocese. At the same time he acknowledged that the parishes determined the strength of Church life in the diocese. The faithful parish priest was at the forefront of parish life, and consequently the life of the diocese. He had been a parish priest in Melbourne after ordination, and knew the importance of the role that the parish clergy played. He had worked on the drafting of the new constitution of the Australian Church and the constitution was an issue that was dear to him (Johnson 1930, 35-36). He took a prominent part, also, in the reconstitution of St. John's Theological College from a college under the direction of the Bishop of Armidale to a provincial theological college for the country dioceses of New South Wales (Johnson, 1930, 36-37). In his first charge to the synod of the Diocese of Newcastle he set out the vision with which he came to his new work. The following extract shows something of his personality:

I think you will always find me frank and clear-spoken about my own opinions and policies. It is not in my nature to be subtle, mysterious, temperamental or variable. I like other people with whom I work also to be frank and open. Such capacities as I possess are of the very ordinary type of directness of approach, and a grasp of the realities of a situation as it is seen by the plain man.

I confess I am somewhat impatient on the one hand of policies of excessive caution, which neglect clear calls to service, and betray the opportune hour, and, on the other hand, ill-considered recklessness which counts not the cost, but blindly muddles through. On the whole, the Church has lost more through fear masquerading as caution than from other causes.

(Long, quoted in Johnson 1930, 43)

During his two years in Newcastle "he took a keen interest in the social and industrial turmoils of the Hunter coal-mining region" (Frappell 2002, 92). He died, however, in London on 19 July 1930. He had travelled to London to attend the Lambeth Conference of bishops. His zeal, intellect, friendship, strength of churchmanship and understanding of diocesan affairs and of the place of the clergy in diocesan life had been felt in the Dioceses of Bathurst and Newcastle (Elkin 1955, 674-676).

The Diocesan Synod failed to elect a successor to Long when it met on 14 November 1930. Subsequently the Diocesan Council unanimously elected Francis de Witt Batty, Coadjutor Bishop of Brisbane, to fill the See of Newcastle. He was enthroned in Newcastle Cathedral on 3 March 1931 (Elkin 1955, 676). Batty was an Englishman who had spent a long time in Australia before his election to the See of Newcastle. He was a graduate of Balliol College, Oxford, and a sound theologian who applied his theology to ethics, philosophy, politics and economics. His addresses to Synod, his Moorhouse lectures, his writings and broadcasts show his theology applied to the problems experienced within the diocese and the world. The problems included the Great Depression of the 1930s, the Second World War, and the post-war period (Elkin 1955, 677-686).

Batty showed a concern for social justice in planning the first "Religion and Life Week". It was held in the City Hall, Newcastle from September 6 to September 13, 1942, and became an annual event for the next ten years. Prominent guest speakers delivered lectures on a number of topics covering ethical, economic and social justice issues that were of national importance. The speakers, lay and clerical, came from all the major Christian denominations. It was Batty's courtesy, sincerity and scholarship that enabled such inter-denominational co-operation to take place at a time when such co-operation was not commonplace (Elkin 1955, 690-692).

The framing of a Constitution for the Church of England in Australia was an important issue for Batty. He had devoted some of his thought and energy to the provision of a Constitution since 1916, and as Bishop of Newcastle he was able to continue to work towards a Constitution. He felt, however, the frustration of non-acceptance by the Diocese of Sydney of draft Constitutions in 1926, 1932, and the 1940s (Elkin 1955, 687-688). The Diocese of Sydney was committed to its own unique form of Evangelicalism. On the other hand, Batty was proud that the Church of England had made “virtues of inclusiveness and diversity” (Frame 2002, 118). Batty proposed at the 1950 meeting of General Synod a moratorium on discussions of the issue. At the urging of the Archbishop of Canterbury, Geoffrey Fisher, who was present at this session of General Synod, the proposal was not accepted and work was commenced on a new draft (Frame 2002, 119). The new Constitution was placed on the agenda for debate at the 1955 meeting of General Synod (Elkin 1955, 690). There was division, however, in the ranks of Evangelicals in the Diocese of Sydney, and it took argument extending over four days for it to be accepted by a two-thirds majority of the members of Synod who were prepared to vote. Half of the members were not prepared to register a vote. After its acceptance by other dioceses and State and Federal legislation, the Constitution of the Church of England in Australia came into effect on 1 January 1962 (Frame 2002, 120). Batty resigned the See of Newcastle as from 30 September 1958, having made a marked contribution to the Church, the diocese and the community. He had gathered around him during his twenty-eight years in the diocese clergymen of High Church tradition, of Central or Moderate Churchmanship, and a few from the Evangelical tradition. In this way he preserved comprehensiveness within the diocese.

James Alan George Housden, Bishop of Rockhampton, was elected by Synod to succeed Batty. He was enthroned in Newcastle Cathedral on 21 November 1958 (Diocese of Newcastle 2006, 2). It was during his episcopate that a number of changes took place within the Australian Churches; changes that were reflected within the diocese. The Every Member Canvass or Stewardship programme was held in many parishes. The positive results of the programmes were seen in the building of a number of new churches, parish halls and rectories within the diocese. The increase and distribution of population within the diocese resulted in new areas being established as parishes of the future. Liturgical reform with the authorisation of experimental liturgies for Holy Communion, Baptism and Marriage was a feature of this time. Liturgical reform meant that High Churchmen and Broad Churchmen tended to use the newer forms while the Evangelicals continued to use The Book of Common Prayer. The University of Newcastle had been established and Housden was

prominent in a movement to establish an Anglican residential college. The residential college did not come to fruition, but an Anglican Chaplain was appointed to serve the university on a part-time basis. During his episcopate a number of clergy came from other dioceses to serve in Newcastle. They came from dioceses that were regarded as Anglo-Catholic or Broad/Central in their churchmanship. This preserved the Anglo-Catholic and Central position of the diocese. His concern for clergy and people led to a unity within the diocese (Diocese of Newcastle 2006, 2). He resigned as from 31 December 1972.

The Election Synod that was called following Housden's resignation failed to elect. The Diocesan Council at a subsequent meeting elected Ian Wotton Allnut Shevill to the See of Newcastle. Shevill was General Secretary of the United Society for the Propagation of the Gospel in the United Kingdom and formerly Bishop of North Queensland (Diocese of Newcastle 2006, 2). He was an Anglo-Catholic and attracted a number of Anglo-Catholic priests to the diocese during his four years in Newcastle. It was during Shevill's episcopate that the Sisters of St. Clare, an enclosed Order of Anglican Sisters whose life is devoted to prayer, came to the diocese. They were followed during his successor's episcopate by a religious order for men, the Society of St. Francis. Shevill was concerned with Christian knowledge and Christian living being presented to people. He wrote a number of papers on the Christian Faith for the laity of the diocese and fostered the Life-Style Movement within the diocese. Shevill resigned on 30 September 1977 because of ill health (Diocese of Newcastle 2006, 2).

Alfred Charles Holland, Assistant Bishop of Perth, was elected to succeed Shevill. He was enthroned on 24 February 1978 in Christ Church Cathedral (Diocese of Newcastle 2006, 2). A graduate of the University of Durham, he completed his theological studies at St. Chad's College that was of the Anglo-Catholic tradition. He ministered in East London and in a parish in the Diocese of Perth, Australia before his consecration to be Assistant Bishop of Perth. During his episcopate in Newcastle a number of new parishes were established in the population growth areas of the diocese, the Samaritans Foundation was developed and a number of specialist chaplaincies were developed (Diocese of Newcastle 2006, 2-3). The priests who established the newer parishes were of the Anglo-Catholic or Central churchmanship traditions. The older parishes have maintained their earlier traditions of churchmanship and the newer parishes have maintained the comprehensiveness of the diocese. Holland resigned into retirement on 6 August 1992.

Roger A. Herft succeeded Holland. Herft was born and educated in Sri Lanka and came to the diocese by way of the bishopric of Waikato in New Zealand. He is of the Catholic tradition in churchmanship. The tradition continues for the Bishop of Newcastle, and consequently for the diocese. The majority of the clergy now are of either the Anglo-Catholic / High Church tradition or of the Broad/Central tradition with a minority of the Evangelical tradition. A few of the clergy have been influenced by the more recent Charismatic and Fundamentalist traditions. Herft was elected Archbishop of Perth in 2004 and was inaugurated in Perth on 11 June 2005. During his episcopate in Newcastle a number of church schools were established and chaplaincy ministry expanded (Diocese of Newcastle 2006, 3). He was involved also with many community issues that became apparent with the closure of the BHP Steelworks in Newcastle. He worked with the Roman Catholic Bishop of Maitland-Newcastle, Michael Malone, on issues of unemployment and the disadvantaged. Together they established the Two Bishops Trust in October 1998. The trust continues to assist the community to find workable, just and creative solutions to unemployment in the Hunter region of NSW (Diocese of Newcastle, The Two Bishops Trust, paragraph 2) and to actively support environmental and other issues affecting the community.

Dr. Brian Farran succeeded Herft. He was elected twelfth Bishop of Newcastle by the Synod of the Diocese of Newcastle in March 2005 and enthroned in Christ Church Cathedral on 24 June 2005. Farran had been Bishop of the Northern Region in the Archdiocese of Perth prior to his election to the See of Newcastle. Farran's vision for the diocese is that it may fulfil its vocation to be a missional church, to be a church for others, especially those not yet members.

Elkin (1955, 492) looking back over one hundred years of the Diocese of Newcastle to 1947 pointed to

the almost entire absence in the Diocese of Newcastle of contentions about High and Low Church, of ritualistic issues, and of Protestant or other partisan associations. There have been differences of practice in various parishes and in different churches in the same parish. Indeed, during the decades, the Diocese as a whole has moved steadily and with few stresses towards what might be termed good, sound churchmanship, with an emphasis on definiteness in doctrinal teaching, and on fitness and beauty in worship.

As mentioned earlier in this chapter, Robertson (1996, 129) argues that there was controversy in the diocese over ritualism and other issues of churchmanship during the nineteenth century.

Tyrrell, his successors and the clergy of the diocese to the present time have worked for continued growth in the appreciation of the Church, its doctrine, worship and

practice. Parishes of whatever tradition of churchmanship are part of the diocese with no sense of isolation. All parishes in the diocese have been held together under successive Bishops of Newcastle in charity, unity and mutual understanding, displaying the comprehensiveness of the Anglican Communion throughout the world.

3.5 Theological Training

A further contributing factor towards the comprehensiveness of the Church within the diocese has been the theological education that the clergy of the diocese have received. The early bishops of the diocese sought an adequate theological training for ordinands and the clergy of the diocese. Graduates from Oxford or Cambridge were among the ordinands and clergy who came to Australia with the English bishops or were recruited to come later. The Australian component attended Moore College, Sydney or St. Paul's College, University of Sydney or read for Holy Orders under the bishop or one of the clergy under the catechist scheme.

A country theological college was desirable and A. V. Green, Bishop of Grafton and Armidale founded St. John's Theological College at Armidale in 1898. It drew men from other country dioceses even though in the first twenty years only half a dozen or so came from the Diocese of Newcastle. The Newcastle involvement with St. John's College increased when E. H. Burgmann was appointed warden in 1918. He had been a priest in the Diocese of Newcastle and was involved in the theological education of postulants at the time of Bishop Stretch. A further link was forged with the diocese when another priest of the diocese, A. P. Elkin, became Vice-Warden the following year (Elkin 1955, 586-587). Student numbers grew beyond the accommodation available, and the financial burden of maintaining the College was too much for the Diocese of Armidale to carry alone.

In 1921-22 St. John's became an inter-diocesan College that was governed by a board made up of the Bishops of the country dioceses of New South Wales. In 1924 the decision was made to relocate the College to Morpeth within the Diocese of Newcastle. The new College was opened in 1926 (Elkin 1955, 587-588). Burgmann continued to lead the College until he was elected to the bishopric of Goulburn in 1934. Burgmann was a liberal scholar who taught a social Gospel. He gathered around him a group of scholarly clergymen, including A. P. Elkin and Roy S. Lee, and St. John's College became an island of liberal scholarship (Frame 2002, 104-105). T. M. Robinson, an English conservative of the Catholic tradition, succeeded Burgmann in 1935 (Hempenstall 1993, 153). Burgmann was deeply wounded as he saw the liberal

scholarship that he had encouraged at St. John's College stripped away and it became something of what he saw as an Anglo-Catholic ghetto (Hempenstall 1993, 319).

Dr. T. M. Robinson was warden of St. John's College for the next nineteen years. In 1943, Robinson, in consultation with the Bishop of Newcastle defined the aim of the college "to provide a Residential College in which students can be suitably trained and educated for the Sacred Ministry" (Elkin 1955, 592). In 1955, Elkin stated:

The overall function of the college is not primarily to provide general education on any level, but to educate and train men for the Sacred Ministry, through the study of theology and the practice of devotion, through the salutary, though not burdensome, discipline involved in collegiate life, and through the fellowship of those called to a common service. The St. John's College system is based on that of the leading Theological Colleges of England—Salisbury, Wells, Cuddesdon and Westcott House. These are, strictly speaking, post-graduate institutions, though a sprinkling of non-graduates is usually found in them. Their aim is to preserve in equilibrium the freedom which the student learnt to know and value in his undergraduate days, and the rule of life which is essential for his spiritual development and vocational training. The aim at St. John's is similar, and even though only a few of the students come from Universities, the method is justified in the lives and work of its alumni. (Elkin 1955, 593).

Robinson preserved comprehensiveness in churchmanship during his time at St. John's. Students came from throughout New South Wales except those who sought ordination within the Diocese of Sydney. Most of the other states were represented with smaller numbers. They came from different backgrounds of churchmanship but found that there were other ways of thinking and of ceremonial than that to which they were accustomed. After Robinson's resignation in 1954 the Vice-Warden, Harry R. Smythe, reported to the Synod of 1956

Many men have passed through St. John's, and the College has always tried to contribute to their training a balance of perspective, even in matters of academic opinion, together with a comprehensiveness of outlook generally, lest the way of salvation should become constricted and compromised with the poverty of man's thought and vision. (Diocese of Newcastle 1956, 215).

Christopher E. Storrs took up the appointment of Warden of the college in the last term of 1955. He expressed his aspirations for St. John's College to the Synod of 1959 as follows: "I hope that our influence towards sturdy, sacrificial churchmanship will spread in and beyond the Diocese, and throughout Australia" (Diocese of Newcastle 1959, 214). Robert E. Davies replaced Storrs as Warden of the college in 1960. Davies was a priest in the Diocese of Canberra/Goulburn of which Burgmann was the bishop. Burgmann hoped that the appointment of Davies would result in a return to the training of ordinands in a liberal social Gospel and would provide dynamic leadership for the Anglican Church in Australia (Hempenstall 1993, 320-321). Davies reported to the

Synod of the Diocese of Newcastle in June 1963 "The Church in Australia needs ever so urgently the vigorous, venturesome, and liberal Johannine spirit, which has been characteristic of the College throughout its life" (Diocese of Newcastle 1963, 129). By the early 1960s many of the ordinands throughout Australia were married men, and in some cases with a family. This meant that St. John's College had to consider the provision of married quarters for students. Before this time the few married men who were students at St. John's lived apart from wife and family during term time. It was, also, a time of large numbers of ordinands at St. John's from throughout Australia and overseas. Davies was elected to the bishopric of Tasmania in 1963 and was succeeded as Warden of St. John's by J. L. May.

The changing circumstances of theological education in this period are evident in May's report to the 1969 Synod of the Diocese of Newcastle:

The present period is proving most perplexing for all who are engaged in the training of men for the ministry. Not only are there new forces at work within the various fields of study. The colleges are being compelled to examine closely the whole nature of their function and purpose...the Council [of the College] will seek by every means to continue and promote the distinctive and, I believe, valuable service which it has given to the church.
(Diocese of Newcastle 1969, 36).

George C. Garnsey, Principal of St. John's from 1980-1991, reported to the Diocesan Synod of 1986 that

We offer training based on a residential community which develops corporate spirituality through the discipline of the daily offices, and provides extensive learning in the art of developing healthy personal relationships, together with the social education derived from the advantage of having married and single students living in one community. That makes us a microcosm of society...The student body is diverse in academic capability. Only St. Barnabas' and ourselves accept and train non-matriculants diverse in diocese of origin, in churchmanship and in personality
(Diocese of Newcastle 1986, 79).

Throughout its years with changes of leadership the College has attempted to express the comprehensiveness and unity of the Anglican Church. Its aim has been to train men and women in loyalty to the standards of Prayer Book churchmanship. On the whole, the men and women of the Diocese of Newcastle who have trained at St. John's have managed to maintain the concept of the comprehensiveness and unity of the Anglican Church in the parishes in which they minister. This concept has been taught to and received by the laity of the parishes and is confirmed in the unity which exists between the various parishes of the diocese.

The closure of St. John's College in August 2007 meant a new era for theological training within the Diocese of Newcastle. The academic training of ordinands for the

diocese is now being undertaken through the theology degree at the University of Newcastle along with streams of priestly formation and liturgical life with students living in houses within the Cathedral close in Newcastle.

3.6 Concluding Comments

Anglicanism of the Diocese of Sydney and the Diocese of Newcastle embraces a wide range of belief and practice, such as is to be found within the worldwide Anglican Communion. The two dioceses represent substantially two brands of churchmanship and theology. This is reflected, also, in the Theological College that is within each diocese. The overwhelming majority of clergy (83%) in each diocese at the time the survey was conducted had been trained in the Theological College of that diocese. Broadly speaking, the Diocese of Sydney embraces the Conservative Evangelical tradition with the Brethren antecedents of its present theological position and the Protestant reformation tradition. The bishops who followed Broughton in Sydney, the clergymen and laity who have followed the Conservative Evangelical tradition have influenced this. The Diocese of Newcastle, on the other hand, displays more of the comprehensiveness of the Anglican Communion. It has been much influenced by the High Churchmen of the late eighteenth century and the early nineteenth century, and the Tractarian Movement with its origins in 1833 in England, and Anglo-Catholicism of the present time.

Neither diocese, however, is monochrome in churchmanship. In addition to Conservative Evangelical and High Church or Anglo-Catholic traditions of churchmanship, Broad/Central Churchmanship may be found. The majority of Anglicans in Australia come within this middle category of churchmanship. Some of the laity and clergy in the Anglican Church of Australia hold to the Fundamentalist and Charismatic traditions. Some members of the clergy may be found in every one of these categories of churchmanship and they have influenced the laity to follow a particular tradition. The geographic mobility of people, however, means that most parishes include some laity whose preference would be for a tradition of churchmanship that is different from the usual tradition of the parish where they worship.

CHAPTER 4

REVIEW OF RELEVANT SOCIOLOGICAL LITERATURE

4.1 Dimensions of Religiosity

Although it is generally accepted that the concept of religiosity is multi-dimensional, there has been considerable variation in the number of dimensions identified. Lenski (1961) noted four dimensions: doctrinal orthodoxy, ritual participation, devotionism and associationism. Glock and Stark (1965) named five dimensions: experiential (feelings which may vary widely even within Christianity, and emotions which also may vary widely), ideological (beliefs which adherents hold), ritualistic (religious practices comprising such activities as worship, prayer, participation in sacraments and the like), intellectual (knowledge about the basic tenets of one's faith and of the scriptures of that religion), and consequential (the impacts of the above four dimensions on other aspects of one's life).

Faulkner and DeJong (1966) tested the interrelationships among Glock's five dimensions using a college student population. They concluded that there is empirical support for the view that there are several dimensions in religious involvement, and some of the dimensions are more closely inter-related than others. King (1967) analysed religiosity into nine dimensions. Extended work by (1969, 1972a, 1972b, 1975) identified six major dimensions, and, with some of the six sub-divided, they ended up with a total of ten dimensions or sub-dimensions.

Cornwall and her associates (Cornwall, Albrecht, Cunningham, Pitcher 1986), in a study to measure the dimensions of religiosity among Mormons, began with three general components - religious belief, commitment and behaviour. Then two modes of religious involvement were considered - personal and institutional. Table 4.1 shows the basic dimensions of belief, commitment and behaviour and their divisions into personal and institutional modes.

Table 4.1
Six-dimensional model of religiosity proposed by Cornwall et al. (1986)

	MODES;	
BASIC DIMENSIONS	PERSONAL	INSTITUTIONAL
BELIEF	Traditional Orthodoxy	Particularistic Orthodoxy
COMMITMENT	Spiritual Commitment	Church Commitment
BEHAVIOUR	Religious Behaviour	Religious Participation

On the basis of factor-analysis of 34 religiosity items, Cornwall et al. (1986) identified the following seven dimensions of Mormon religiosity:

- Traditional Orthodoxy
- Particularistic Orthodoxy
- Spiritual Commitment
- Church Commitment
- Religious Behaviour
- Christian Behaviour
- Home Religious Observance

Their analysis clearly supports the contention that religiosity is multi-dimensional. The seven dimensions here are undoubtedly useful for Mormons but some of the dimensions are not particularly appropriate for Anglicans.

In his early work, Smart (1971, 15-25) identified six dimensions for religion. Later he (1997, 10-13) identified a seventh dimension. The seven dimensions are:

1 The Doctrinal Dimension: This refers to ideas about the supernatural, the ultimate, the sacred and matters connected with these ideas. In some religions these ideas are codified in theological writings, while in others they are much less explicit and may not be highly codified.

2 The Mythological Dimension: This refers to beliefs that originate in "sacred story" or narrative form. They tell of the activities of God or gods, of spiritual forces or powers, the career of a sacred teacher, and so on. The term "myth" is used in a technical sense; it does not necessarily imply that the stories are false. History may form part of the "sacred story" and may be recorded in narrative form. The Christian Scriptures provide examples of narrative in the recording of a portion of the history of the Hebrew/Jewish people and in accounts of the life, death and resurrection of Jesus.

3 The Ethical Dimension: This refers to beliefs about morals and values by which persons that follow the religion should live. People, however, do not always live up to the ethical standards they profess. Nevertheless, the ethical attitudes within a society

are likely to be influenced, at least in part, by the religions of that society. Legal imperatives may also be involved in this dimension. The Torah - the five books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy - form a legal book that is central to Orthodox Judaism.

4 The Ritual Dimension: Ritual plays an important part in all religions. This can be traced back in history, and deduced not only from texts but also from archaeological remains of buildings and implements that seem to have been connected with communal sacred rites. The ritual dimension ranges from simple acts of devotion through to highly elaborate liturgical forms. It includes also sacrifice, pilgrimage, meditation and other sacred ceremonies and rites connected with religion (for example, Christians participating in the sacraments).

5 The Experiential Dimension: Personal spiritual experiences such as divine illumination, conversion, the feelings of awe and wonder, the sense of approaching a mystery, spirit possession and the like come within this dimension. Such spiritual experiences sometimes may be associated with, or enhanced by, religious rituals such as prayer, meditation in its various forms and other spiritual exercises.

6 The Social Dimension: Included in this dimension are organizational forms such as denominations, sects and cults with their religious specialists. Judaism has its rabbis, and the mosques of Islam have their official Imam, a male prayer leader. The social dimension also includes various types of relationships that play a role in the transmission and maintenance of other aspects of religion.

7 The Material Dimension: Material expressions are typical of a religion. Such expressions may be in the form of church buildings, chapels, cathedrals, synagogues, mosques and temples. The material dimension is also expressed in icons, paintings, statuary, holy books, vestments and shrines. Smart (1997, 11) identified this dimension in his later writings but it is not a major focus in the present study.

Smart's multi-dimensional model of religion is a phenomenological model. This model seeks to "get into the other's head" and to understand what the other is experiencing. "It tries to bring out what religious acts mean to the actors" (Smart 1997, 2). It seeks to present others' experiences and beliefs with informed empathy but without allowing one's own values to cloud the presentation. It does not seek to determine anything about what lies, or does not lie, behind the phenomena.

The literature reviewed here provides ample evidence that religiosity should be treated as multi-dimensional. Smart's (1971, 15-25, 1997, 10-11) multi-dimensional model is used as a conceptual model in the present study. Six of the dimensions proposed by this model cover the various aspects of religiosity that are to be studied among a

sample of the laity from the Anglican Dioceses of Sydney and Newcastle. The doctrinal beliefs of the laity form part of the doctrinal dimension. Their beliefs relating to the various Biblical narratives are part of the mythological dimension. The values and moral teachings they espouse are part of the ethical dimension. Their participation in various forms of prayer and worship pertain to the ritual dimension. Events such as religious conversion or experience of the power of the Holy Spirit are part of the experiential dimension. Organisational structures and the relationships among church members are part of the social dimension of religion. Thus the doctrinal, mythological, ethical, ritual, experiential and social dimensions of religion are relevant to the present study and provide a balanced view of the religiosity of the respondents involved in this study.

4.2 Theoretical Framework for the Study of Religiosity

A number of theories have been proposed as sociological explanations of religiosity. Several of these theories will be examined as sources of explanation of what is found among Anglican laity in the present study.

4.2.1 Deprivation Theory

Deprivation theory is actually a group of related theories stating that persons suffering material or social deprivation or dispossession look to religion as a means of compensation. The theory has roots in the Marxist view that "religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of spiritless conditions. It is the opium of the people" (Marx 1843-1844, 175). Glock and Stark (1965) distinguished five kinds of deprivation: economic, social, organismic, ethical and psychic. They argued that felt deprivations of each of these kinds lead to different kinds of social movements, including religious movements. It was social deprivation, however, that they saw as the key to understanding church life. They theorised that people who feel that their social status is less than that of important others look to commitment and participation in the church to provide them with a source of gratification and the social status that is otherwise lacking in their life. To test such a theory requires using measures of felt deprivation. In practice, however, the testing has generally used measures of socio-economic status or status-related variables such as age, education, occupation, income, race and gender in relation to church behaviour and participation.

The theory has received little support in research in mainline churches (see the review in Hoge and Roozen 1979, 50). Some support has been found in studies of sects (Lofland and Stark 1965; Simmonds 1977). More recent studies (Davidson 1977;

Hadaway 1978; Alston and McIntosh 1979; Welch 1981) have consistently failed to find support for the contention that social deprivation, as measured by socio-economic status, educational levels or income, predisposes people to church participation. Wallis (1975, 360-363) argued that all people feel deprived of something every day and the felt deprivation may change daily. Some of the things of which people feel deprived, however, may be more persistent than others. Nevertheless, the people who feel such persistent deprivation greatly exceed in size those who join religious movements. Wallis found no evidence that the balance of those who felt deprived in this way joined another social movement to satisfy their felt deprivation. Polk (1980) used a nationwide sample of Lutherans in the United States to test a number of theories of church participation and found no validity in hypotheses based on deprivation theory.

Australian studies in the latter years of the 1980s (Gates 1988 and Souter 1989) found no supporting evidence for deprivation theory among members of the Salvation Army and the Seventh Day Adventist Church respectively. Each found that closer involvement in these denominations is related to higher socio-economic status rather than to economic deprivation. Black (1991, 113) in a study of Pentecostal Churches found little evidence that social or economic deprivation is a factor in the recruitment of new members to Pentecostalism. He pointed out that although the general average education level of the Australian population was slightly better than that of the Pentecostals in his study, the difference might be explained partly by the relatively young age profile of the Pentecostal respondents, of whom some had not finished their formal education. The average income level of the Pentecostal respondents was also slightly less than the average income level of the Australian population. This, too, could be attributed in part to the relatively young age profile of many of the Pentecostal respondents.

Kaldor and Kaldor (1988, 17) argue, "people with higher education or greater social status are more likely to be regular church attenders in all major denominations, Protestant and Catholic." This is the opposite of what one would expect to find if experience of social deprivation helped to explain participation in churches. In view of the current lack of support for the theory of deprivation, it is considered unnecessary to test this theory in the present study.

4.2.2 Status Group Theory

Status group theory argues that for at least some people their participation in church activities is motivated by the status, honour and recognition that flow from it.

Lenski (1963, 44) argued that middle and upper class people engage in a higher level of activity in associations generally and that the church is one such organization. Hoge and Roozen (1979) cite studies by Lazerwitz (1964), Goode (1966), Estus and Overington (1970), Blaikie (1972) and Mueller and Johnson (1975) that tested the theory. They found that there was still some association between social class and church participation even when they controlled for general associational activity. Polk (1980) found that "status group and doctrinal belief theories received the greatest support" with moderate support for value structure theory. McCallum (1987) reported results of a longitudinal study of persons who were in their first year of university study in 1968 and who, by 1984, were working as engineers, teachers, doctors or lawyers. He found that about 6 per cent of present-day Catholics in the 1984 survey had answered "no religion" to the earlier 1968 survey and 11 per cent of now Anglicans had answered "no religion" in the original survey. He suggested that with Anglicanism and Roman Catholicism as the largest denominations in Australia, the switch from "no religion" to identification with one of these denominations might have been prompted in part by the feeling that some such affiliation was appropriate to one's social status as an engineer, teacher, doctor or lawyer. McCallum's comments are about affiliation with the denomination. Affiliation with denominations such as the Anglican Church of Australia and the Roman Catholic Church does not always lead to active participation in the activities of the denomination.

It may be argued that there is a relationship between deprivation theory and social status theory. A person who feels social deprivation may seek friendship, recognition and social status through involvement and deep participation in the life of the church. This relationship would be difficult to test with the data received from the questionnaire (Appendix A-3) that is the research instrument in the present study. Ellison and George (1994, 46-61) confirmed that there is a relationship between frequency of worship and the number of friends a person has in the church. Ellison and George (1994, 54) found also that the more frequently the person worshipped in church the greater number of nonkin ties the person had from among the church's congregation.

Research shows that most church congregations are relatively homogeneous in terms of their members' social status and ethnicity. Hoge and Roozen (1979) cite Warner and Lunt (1941), Pope (1942) and Laumann (1969) in support of this statement. Ellison and George (1994, 47) likewise conclude that most church congregations tend

to be fairly homogeneous in terms of participants' race, social class, life-styles and education. While it is possible that some people might join a particular congregation in order to enhance their social status, it is probable that most participants will already be of similar social status. The degree of homogeneity of church congregations can be measured with survey questions concerning education, occupation and country of origin. In the present study, questions concerning education (Part 3, question 12, occupation (Part 3, question 13, 14) and country of origin (Part 3, question 11) of respondents are included in the mailed questionnaire (Appendix A-3) used for the collection of data from respondent laypersons from the Anglican Dioceses of Sydney and Newcastle.

4.2.3 Child-Rearing Theory

A study conducted by Nash and Berger (1962) in Hartford, Connecticut, resulted in their proposing the child-rearing theory of religiosity. They concluded that the presence of young children in the family induced the parents to participate in the activities of the church. The churches offered religious education for the children. Many adult Americans believed in such programmes. They supported the programmes for the sake of the children and became involved themselves. Hoge and Roozen (1979) cite Lenski (1953), Anders (1955), Lazerwitz (1961), Davis (1962), Metz (1965), Mueller and Johnson (1975: 795), Carroll and Roozen (1975), and Hoge and Carroll (1978) as providing evidence that supports the child-rearing theory even though the statistical relationships are sometimes quite weak, while on other occasions they are somewhat stronger than this. Roof and Hoge (1980) found a small amount of support for the theory only in the Catholic group but not in the Liberal Protestant and Conservative Protestant groups. Using nationwide survey data from fifteen denominations, including denominations regarded as conservative, moderate or liberal, Hoge and Polk (1980) found that child-rearing theory was not supported. De Vaus (1982), using nationally representative data from the United States, found that during the child raising years the rates of church attendance increased for both fathers and mothers.

Souter (1989) gave strong support for the child-rearing theory in an Australian Seventh Day Adventist setting. Gates (1988), on the other hand, found little support in the Salvation Army in Australia in favour of the theory. Appropriate questions to test this theory were not included in the survey used for the present study. The analysis, therefore, will not test this theory.

4.2.4 Social Learning Theory

Social learning theory argues that levels of church participation are learned behaviour. This behaviour is transmitted within specific religious groups and families. The theory addresses learned behaviour patterns at both the group and individual level. Significant others (including parents) are important, then, as role models of appropriate behaviour. After marriage the most important "significant other" may be the spouse and family (Willits and Crider 1989, 79).

Hoge and O'Connor (2004) in a longitudinal study of middle-class youths at age sixteen and again as adults at age thirty-eight found that the most common reason for switching denominations related to marriage and family. Switching, however, was less prevalent among Catholics than among Protestants. One third of respondents who had switched denominations attributed the switch to the influence of the spouse. The researchers found that a strong denominational loyalty does not mean that there is a deeper involvement in congregational life including frequency of worship. On the other hand, denominational switching is a predictor of frequency of church attendance.

Research by Alston (1972) and Stark and Glock (1968) point to a more frequent church attendance by Catholics than by Protestants. Catholics are able to instil stronger church commitment in their members than are some of the other mainline churches. Conservative Protestant Churches, likewise, are able to instil strong church commitment among their followers (Kelley 1978). Critics of Kelley argue that conservative church growth has not involved substantial outreach beyond the conservative religious community. Bibby and Brinkerhoff (1973) in a Canadian study found that such growth was primarily the result of member and offspring retention rather than proselytising. Bibby (1978, 136) concludes that conservative churches are growing through "1. birth and religious socialisation, 2. switching and 3. the maintenance of a high level of participation." Bibby and Brinkerhoff (1994) continued their study of Conservative Protestant churches in Calgary using membership additions for 1986-90. They found that there had been minor fluctuations over the years but in this Canadian city the Conservative Protestant churches have not been very successful in gaining new membership from outside of the evangelical community. On the other hand, the mainline churches have been even less successful in this respect than the Conservative Protestants.

Social learning theory applies to individuals as well as to specific religious groups and families. Religious socialisation for the individual varies greatly within religious groups. The religious socialisation of the individual is likely to be one of the determinants of the attitude and behaviour of the person as an adult (Bibby and Brinkerhoff, 1974).

Greeley (1982) argues that William McCready's "socialisation" approach to religion is far too important to be ignored. Greeley (1982, 140) maintains that one's family experience does not completely determine one's religious behaviour but it explains at least half the variance.

Roof and Hoge (1980) conclude that childhood religious socialisation is a determinant of adult commitment to the Catholic Church but childhood socialisation fails as a determinant of adult commitment among Protestants. In an American study, Greeley (1982, 147) shows the changes in commitment at various ages. In the age years 18 to 28 there is a decline in religious devotion and affiliation with the Church. There is a rebound between 28 and 30 years of age. This rebound seems to be unrelated to the presence of children but a return in the late thirties seems to be influenced partially by the presence of children. A Gallup survey in early 1980 in the United States of America shows that the religious rebound continued until the late thirties and that it affects Protestants and Catholics alike. Greeley points out, however, that the rebound is less sharp for Protestants.

Nelsen (1980) found that parental religiousness and support were significant predictors of preadolescent religiousness. Nelsen's study used data collected from 2724 adolescents in grade 4 - 8 from intact families in southern Minnesota (USA). Nelsen (1981) found that marital disharmony between parents may interfere with the transference of parental religious values. An Australian study (de Vaus 1983) concluded that parents and close friends were important in influencing adolescent religious belief and activity. Despite areas of conflict between parents and adolescents, the bulk of the evidence shows that the religious values of the parents are seldom entirely rejected.

The religious socialisation of children, however, is most effective where both parents belong to the same denomination and participate actively in it, and there is also freedom from tension and conflict within the family. Hayes and Pittelkow (1993) used data collected from a nationally representative sample of married couples in Australia with adult (aged 16 and over) offspring (n=1084). They concluded that the prime predictor of current religious beliefs among Australian adults is parental influence. The dominant influence is through the mother. There is, however, a significant, even if secondary, effect through the father.

Willits and Crider (1989) used data from a sample of high school students surveyed in 1970 and who were restudied in 1981. They found that the respondents who, as

adolescents, were the most frequent in attendance at public worship were most likely to be frequent attenders as young adults. They found also positive correlations between adolescent religious beliefs and adult religious beliefs. Teenage patterns of religious belief and practice were reflected in adult religious belief and practice. The findings of the study support social learning theory that youthful socialization experiences are carried into adult life. In the adolescent years the correlations of father's and mother's church attendance to adolescent attendance were substantial. "Ten years later the subject's church attendance had declined and earlier parental patterns had no direct effect on attendance or belief". They found, however, that in adult life the person's significant other and role model changed from parents to spouse. In adult life there were substantial positive correlation between the frequency of the spouse's church attendance and the respondent's attendance and religious beliefs.

Scheepers, Te Grotenhuis and Van Der Slik (2002) tested a number of hypotheses concerning the effect of parental and individual religiosity as well as individual educational attainments upon moral attitudes. The researchers found that religious parents (Catholic, Protestant, or other religions) raised children who were more conservative regarding moral issues than those raised by parents who were not affiliated with any church. They found, also, a strong relationship between church attendance, religious beliefs and moral attitudes.

In the course of a lifetime some people disaffiliate from their denomination of origin. This may happen as an adolescent. Some of the people who disaffiliate reaffiliate at a later stage in life. In the United States of America it has been found that a close relationship as teenagers with parents and strong religious habits are important for people to maintain affiliation with their denomination of origin. Persons who developed in this way were less likely to drop out of church than persons who did not have a strong relationship with parents and who had not developed strong religious habits. There were also gender differences. Men were more likely to disaffiliate than women. People who married and had become parents themselves by the age of 25 years were more likely to remain within the denomination of origin than those who deferred marriage and had offspring later in life. Persons who have "dropped out" of their denomination as adolescents are more likely to return if they marry early and have a family within a short time than are those who remain single or defer having a family until later in life (Wilson and Sherkat 1994).

Social Learning Theory will be addressed in considering the relationships between the religious practices of the respondents' parents, the respondents' childhood activities

within the church. The relevant data obtained from the research questionnaire Part 3, questions 2, 3, 4 and 5 (Appendix A-3) used in this study allows the social learning theory to be tested.

4.2.5 Doctrinal Belief Theory

Doctrinal belief theory states that a person's participation in, and commitment to, the church will be strong or weak according to the individual's religious beliefs and especially beliefs about the church. From doctrinal belief theory, one could hypothesise that where the individual holds literal orthodox doctrinal beliefs participation will be relatively high. One could also hypothesise that, other factors being equal, there will be a higher rate of participation among those who believe that the Church is necessary for salvation than among those who do not.

Research shows a strong association between literal orthodox theological beliefs and church participation and commitment (Faulkner and DeJong 1966; Stark and Glock 1968; King and Hunt 1972a; King and Hunt 1972b; King and Hunt 1975). Hoge and Polk (1976) and Hoge and Carroll (1978) found greater support for the view that participation follows belief than for the view that belief follows participation. Hoge and Polk (1980) found that doctrinal beliefs strongly predicted church participation and commitment, with little difference between conservative and liberal denominations. The exact causal relationship remains unclear but Hoge and Polk's data along with previous data by other researchers suggest that, at least among adults, causation from beliefs to participation is slightly stronger than from participation to beliefs. Black (1985) found in a study conducted in Australia that theological conservatism is the best predictor of frequency of church attendance and degree of participation in church-related activities.

A correlation of data obtained from the research questionnaire Part 1 and Part 2 (Appendix A-3) items relating to doctrinal belief with items relating to church participation make it possible to test the relationship between the individual's religious beliefs and other aspects of religiosity.

4.2.6 Localism Theory

Roof (1972; 1976; 1978) proposed that locally oriented people would be more involved in churches than would people with a cosmopolitan orientation. In a North Carolina (USA) study Roof tested his theory with Baptist and Episcopalian samples. He developed an index of local versus cosmopolitan orientation. He found that the local/cosmopolitan variable was more powerful than theological orientation in predicting

frequency of church attendance and degree of involvement in church-related activities. He found, also, that persons in rural communities participate in the church to a greater extent than those in cities or suburbs, and that length of time that persons have lived in their present residence is an effective predictor of church participation.

Roof and Hoge (1980) likewise found that people with a local orientation are generally more involved in the church than are persons with a cosmopolitan orientation. This applies to liberal Protestants and Catholics but not among conservative Protestants. Using a sample population of Catholic brothers and nuns living in West Tennessee (USA), Petersen and Takayama (1983) found strong support for Roof's theory. On the other hand, Black (1985) found that among Australian Protestants, theological conservatism is a better predictor of frequency of church attendance and degree of involvement in church-related activities than is the local/cosmopolitan variable.

Lehman (1986, 1988) distinguished between cultural, structural-social and ecclesiological localism. The cultural dimension of localism deals with the meanings and values associated with local and extra-local events and issues; that is, with aspects of "culture". The culturally local person assumes that "local" events and issues are good, valuable and of primary importance. Here, "local" refers to any local community and not to a particular locale of a particular person. Lehman argues that three of Roof's four items used to test for localism are of this type, and not specific in relating to a particular community. He concludes that Roof's items with one exception test for the cultural dimension of localism theory. The culturally local person also feels that extra-local events and activities are of secondary importance. The person of cosmopolitan orientation would think otherwise.

The structural-social dimension deals with specific people in a particular place. This dimension could be tested with questions such as "Do you feel at home here?" "Would you be sorry to leave here?" "Are you interested in what goes on here?" These items concentrate on concrete and specific communities. Roof tests for the structural-social dimension with only one item, namely, "When it comes to choosing someone for a responsible public office in my community, I prefer a person whose family is known and well established locally". Kasarda and Janowitz (1974, 331) were the first to employ measures testing the social dimension in their research on localism in Britain. The items used by Kasarda and Janowitz focus on concrete and specific communities and reflect social localism. Lehman argues that the items used by Roof and Kasarda and Janowitz are not two approaches for measuring the same construct. "They are

measures of conceptually important and different dimensions of localism -- one cultural and the other social-structural" (Lehman 1986, 465).

Lehman argues for a third dimension which he terms "ecclesiological localism". "Ecclesiological localism" refers to what "church" means to individual members. Some individuals conceptualise "church" in highly local terms. They have in mind a local congregation with a specific church building, which they use for their worship, baptisms, marriages and funerals; this building has a specific name that distinguishes it from similar buildings in another town or suburb or another church one hundred metres down the road. For other individuals "church" is seen as not only "here" but, also, "out there". For them it is not geographically focused. It can include a diocese, a whole denomination or all Christians throughout the world. Lehman argues for two dimensions of "ecclesiological localism" -- cultural and social. Cultural ecclesiological localism is evident among members of a local congregation who think that the local church activities are more important than extra-local outreach. Such people also think that local needs should take precedence over wider denominational programmes. By contrast, cultural ecclesiological cosmopolitanism is evident among members of a local congregation who think that broad outreach programmes should take priority over local needs, and that resources should be used to implement such wider programmes. The social dimension of ecclesiological localism refers to the importance attached to relationships with other members of a particular local congregation. For social ecclesiological locals, the church consists of a particular building with a specific congregation amongst whom relationships are formed. Social ecclesiological cosmopolitans, on the other hand, would be content with any parish or group of like-minded individuals, rather than just this particular parish.

Eisinga, Lammers and Peters (1991) used data from a national survey in the Netherlands in 1985 to examine Roof's localism theory and Lehman's dimensions of localism. They found that geographical mobility as measured by the frequency of changes in residential location is an effective predictor of non-participation in churches.

Items in the research questionnaire (Appendix A-3) that form the localism scales in Appendix B allows for the validity of Roof's localism theory to be tested. There are also items in the research questionnaire (Appendix A-3) that will be used in testing for ecclesiological localism.

4.2.7 Value Structure Theory

Empirical findings of researchers from the 1950s to the late 1980s show a clear relationship between conventional values held by individuals and their religious participation. Hoge, Wuthnow and Roozen have been prominent in the formulation of theories coming under the umbrella of value structure theory. Each has investigated the relation of church participation to value clusters. Conventional values, including preference for traditional sex roles and family roles, opposition to abortion, to pre-marital sex and to homosexuality was strongly associated with church participation. This is consistent, also, with localism theory. Both localism and value structure theory rest on the association between conventional values and traditional church involvement. The direction of causation between the two remains unclear. Hoge and Roozen (1979, 60-61), in summarising the work of the researchers into this theory, comment: "The value structure theory is clearly important in understanding church participation and commitment, since the association between certain value areas and church participation is quite strong. The problem of direction of causation is crucial, but already we can conclude that there is some warrant for speaking of causation from general value orientation to church participation."

A number of items in the research questionnaire (Appendix A-3) enable the testing of this theory.

4.3 Demographic and Other Social Variables Related to Religiosity

A wide variety of social background factors have been studied in relation to the maintenance or increase of religiosity (Hoge and Roozen 1979; Roof 1978). Luckmann (1967) argues that church-oriented religion is now on the periphery of society. It no longer has a monopoly in defining the sacred cosmos. Church-oriented religion is just one institution competing with clubs, sporting activities and other organizations for the individual's time and attention in his/her pursuit of self-expression and self-realisation. The present study will examine, therefore, the demographic and other social factors that relate to Anglican religiosity.

4.3.1 Gender

Results of research on Protestant and Catholic laity in many parts of the world, including Australia, show that females attend worship in greater numbers than men. There is also a greater religious commitment among women than men. Women tend to hold more orthodox beliefs and to engage in more devotional practices. Religiosity among women is generally stronger than among men regardless of age, education, socio-economic status or the region in which the person lives. This finding has been confirmed in studies conducted in Australia by Mol (1985), Bouma and Dixon (1986),

Kaldor (1987a), McCallum (1988), Graetz and McAllister (1988) and Kaldor, Bellamy, Powell, Correy and Castle (1994).

A number of explanations have been offered for the differences between males and females in religiosity but relatively little empirical research to test the explanations has been done in Australia. De Vaus and McAllister (1987, 472-481) in seeking explanations to the gender differences in religious orientation examined the extent to which such differences can be attributed to the structural location of women in society. Using data from the 1983 Australian Values Survey they tested several hypotheses relating to the child-raising role of females, the degree of female participation in the work force and the priority given by females to family over work. They found in all the indicators of religious orientation that females are more religious than males. The female child-rearing role and the family focus, however, do not provide an explanation for the higher female religiosity. They found, also, that females who are in the full-time, paid employment have broadly similar religious orientation to men. In other words, women who are in full-time work are less religious than women who do not participate in the full-time workforce.

De Vaus and McAllister (1987, 472-481) speculate on two possible explanations for the relationship of participation in full-time paid work to the religious orientation of women and men. First, some of the needs of women that were previously satisfied by participation in church-related activities are now being met in the work which they are doing; or the women, usually in subordinate roles in the workforce, attempt to win approval by conforming to the standards and practices of fellow-workers. Hence religion is less important to women in full-time, paid work than it is to women who do not work in this way. A second explanation concerns the amount of time available for religious participation by those engaged in the full-time work force. This explanation may apply to frequency in attendance at worship and other religious practices that take place in public, but is less convincing in relation to any effect on other religious practices such as, frequency of prayer, frequency of reading the Bible and so on and on theological and moral orientation. De Vaus and McAllister (1987) prefer the first rather than the second explanation for the lower level of female religiosity among those engaged in full-time, paid work. This suggests that it is at the place of employment that women are socialised into a non-religious orientation with a change of attitude and behaviour into the more masculine and less religious culture of the workplace.

A longitudinal survey was conducted using a group of women and men from 1968 until they were last surveyed in 1984. McCallum (1987) used the data from the survey. He

found that women were more likely than men to move from a denominational affiliation in the first survey to the "No religion" group in the 1984 survey, and if already in that group to stay in it. He suggested that the reason for this phenomenon was the same as the conclusion reached by De Vaus and McAllister (1987). Luckmann (1967, 30) observed that the degree of involvement in the work processes of modern industrial society is negatively correlated with the degree of involvement in church-oriented religion. This implies that the religious orientations of women who are involved in the work processes of modern industrial society differ from the religious orientations of other women who are engaged in home duties. It also suggests that the religious orientations of women involved in work apart from home duties more closely resemble the religious orientations of men involved in work in modern industrial society. Sturmev (1991, 51) has argued that as women come closer to men in education, full-time paid work and everyday experiences they may become just as secular as men.

Miller and Hoffmann (1995) proposed risk preference as a possible explanation of gender differences in religiosity. They found that "risk preference is a significant predictor of religiosity for both males and females." (1995, 69). Risk aversion may be seen as a "female" personality trait that, along with other "female" traits, may be a significant predictor of religiosity. Such a "female" personality trait may be found in both males and females.

The differences between male and female respondents in relation to religiosity will be noted in the findings of the present study. Because of limitations in the database, it will not be possible to test definitively the range of possible explanations for these differences.

4.3.2 Age

The relationship between age and religiosity has been studied many times. Studies carried out in the 1950s show that the degree of involvement in some aspect of religiosity varies during different parts of the life cycle. For example, there is a marked decline in religious activities among those aged between 18 and 30 years when compared with their religious activities at an earlier age. Many of the same people increase their religious activity when they reach the age of 30 onwards. It was concluded that there is a life-course relationship between age and religious devotion. This model became known as the traditional model. Subsequent studies, however, have shown inconsistencies in the life-course relationship between age and religious devotion. This has led to a belief that the "traditional model" of the 1950s was the product of a particular time in history. Bahr (1970) tested four models of aging and

church attendance among skid-row men and two samples of "normal" respondents. He found that the traditional model is not supported by the data. The stability model asserts that there is a lifetime stability of church attendance that fits some populations but the evidence is not sufficient to support the model as a general principle. The family-cycle model derived from the idea that the stage a person has reached in the family-life cycle is related to religious participation is not clearly supported in the findings. The disengagement model, that hypothesises decreasing participation following middle age, receives the greatest support in Bahr's study. He is not suggesting that there is a decline in religiosity with age, or that the importance of church attendance changes. There is, however, a decline in the frequency of regular attendance and this is part of withdrawal or "disengagement" that is connected with aging.

Recent sociological studies involving age distinguish between life-cycle, cohort, and period effects. The life-cycle effect refers to the effect of aging in the life-course. This is apart from all else which may affect the person. The cohort effect refers to the effect exerted by socialisation upon people at a given time period in history. The values and outlook given in the initial socialisation tend to persist over time and may result in distinctive patterns that follow a cohort through its entire life cycle. The period effect refers to the changing cultural and social conditions that influences people and may cut across groups of all ages.

When cross-sectional data are used in studies, it is difficult to distinguish between life-cycle and cohort effects, and sometimes no attention is paid to the problem. Kertzer (1983) cites Adamski's (1980) study of Polish workers. Adamski compared the values of the younger "generation" of Polish workers with those of the older "generation". The distinction was made simply by age. The author found "significant differences between the generations", but offered no means of knowing whether or not the differences could be attributed to life-cycle effect or to the cohort effect. Greeley (1985, 74-75) studied the churchgoing practice of persons born in the 1940s, 1950s and 1960s and compared them with the practice of persons born in earlier years. He recognised that there had been upheaval in the late sixties and early seventies within the Catholic Church in America as a result of the Second Vatican Council. With this in mind he questioned whether differences in frequency of attendance at church between the two groups could be attributed to the life-cycle effect alone, or to a combination of the life-cycle and cohort effect. He found that, where attendance is at least two or three times a month; the life-cycle effect alone accounts for differences in rates of attendance among different age categories. Greeley found, however, that "baby boom children"

born in the 1950s were going through their life cycle with a little less "weekly attendance" and a little more "several times a month" attendance than persons of an earlier generation. He found, also, that the people born in the 1950s were neither unreligious nor disloyal. They were, however, more casual in their worship as they were in some other matters. Greeley and Hout had analysed data concerning the churchgoing practices of persons born in the 1940s, 1950s and 1960s (including persons who were born in 1966). Greeley (1985, 78) concluded that "there is no evidence that their life cycle patterns of church attendance is [sic] different from those Catholics who were born in 1936".

The transmission of values, social, moral, political or religious, from parent to child is difficult to measure for the cohort effect because the parents themselves may come from different generations. For example, an 18-year-old person may have one parent who is 35, while the other parent is 60 years of age. In determining the cohort effect upon the 18-year-old then there may be several generation units involved in parents. This makes research using generation units difficult.

Hoge and Roozen (1979) cite a number of recent researchers who have found in cross-sectional research a modest positive relationship between age and church attendance. "The relationship is probably the product of cohort effects, since trend research on youth shows a decided decline in church commitment." (Hoge and Roozen 1979, 46).

In Australia a report on churchgoing in the Anglican Diocese of Newcastle (1951, 33) says: "There is abundant evidence that, once they reach adolescence, few young people exhibit any desire to maintain their association with church or Sunday School." The authors of the report regard this drift as the crux of the problem of the decline in churchgoing. Smalltown is a Victorian rural community of which Dempsey (1985, 8) writes, "the elderly are over-represented and the young under-represented among leaders as well as worshippers in both the Anglican and Uniting Churches." Kaldor (1987a, 241) writes, "Age is one of the most powerful predictors of religious orientation. The older the respondent the more likely they are to have a positive religious orientation." Bouma and Dixon (1986, 194) found that "religiosity is highest from thirty onwards and least in the twenties."

The 1986 Joint Church Survey involved Anglican Churches (excluding Newcastle), Assemblies of God, Church of Christ, Congregational Churches, Lutheran Churches, Presbyterian Churches and Uniting Churches throughout New South Wales and the

Australian Capital Territory. Report No. 1 of the 1986 Joint Church Census shows that overall those over 60 years of age are over-represented whilst younger adults are under-represented. Whereas 20.9 per cent of the NSW population were over 60 years of age in 1986, 28 per cent of the Anglican respondents in the Joint Church Survey were in this group. Four in ten (40.9 per cent) Presbyterians who took part in the Joint Church Census were over sixty years of age. This is the highest percentage in this age group of any of the denominations that took part in the 1986 Joint Church Survey. By contrast, in the Assemblies of God denomination only 7.6 per cent of participants were over 60 years of age, compared to 20.9 per cent for the New South Wales population as a whole. The Joint Church Survey revealed an under-representation among Anglicans (13.8 per cent) in the 20-29 years age group, whereas 21.5 per cent of the New South Wales population were within this group. The age profile of respondents from the Assemblies of God was contrary to the general trend, with an over-representation of the younger adults compared with the state representation for this age group.

Similarly, Kaldor et al. (1994, 347) found that the age profile of attenders who participated in the 1991 National Church Life Survey showed that young adult respondents were under-represented compared with the Australian population. On the other hand, the respondents who were aged over sixty years in 1991 were over-represented compared with the over 60s of the Australian population. This applies to most of the denominations involved in the survey, including the Anglican Church. A notable exception was the Pentecostal group of churches.

Almost one half (49.5 per cent) of the Pentecostals in Black's (1988) survey were found to be in the 34 years and under age group. A survey of Anglicans and Salvation Army respondents conducted at the same time showed that 13.6 per cent of Anglican respondents and 21.2 per cent of Salvation Army respondents were in the 34 years and under age group. Black (1991, 114) affirmed that there was a much younger age profile in the Pentecostal group of churches than in the older-established churches, and than among the population of Australia as a whole.

Results from the 2001 National Church Life Survey (NCLS) reveal that the church still has an older age profile when compared with the wider Australian population. Pentecostals, Baptists and Churches of Christ do better at attracting young adults with 30 per cent, 23 per cent and 22 per cent respectively of their members between the ages of 15 and 29. The corresponding percentages for the Catholic (12 per cent), Anglican (11 per cent) and Uniting Churches (8 per cent) much lower than this (NCLS

Research “Attender Demographics”) [Online] accessed 24 January. 2006). Thus, the over-representation of the older age group of Anglican church-goers when compared with the general population and the under-representation of the younger age group of Anglican church-goers when compared with the general population continues into the twenty-first century.

Hoge and Roozen (1979) concluded that age, in itself, has little effect on church-related behaviour. Studies have found, however, that there is an almost universal decline over recent decades in the religious behaviour of persons within the 18 to 30 years age group except in the Pentecostal churches. McCallum (1988) found that in Australia older people attend church services more often than do the young. Attendance declines, however, with advanced age. This does not mean that persons of advanced years are less religious than they were during middle age. It simply means that declining health and an increase in physical immobility causes a decline in church attendance.

A study by Johnson and Mullins (1989) used data obtained through interviews with 131 well, elderly, low income residents of a 199-unit high-rise apartment facility in America. The study showed the importance of the social dimension of religiosity and the need to provide religious programmes and services that will provide a social outlet as well as a religious outlet for older persons. Loneliness can be a major problem for the elderly and the social dimension of religiosity, including membership and participation in religious activities and the opportunity to meet with friends from a particular religious group can be important to alleviate loneliness. The researchers point out that the results cannot be generalised among all the elderly. Many other factors need to be considered such as health, socio-economic status and other background variables including gender differences.

Smith, Denton, Faris and Regnerus (2002) examined the effects of gender, race, age and region on the religious participation of youths in the United States. They found that weekly attendance at worship services declined as the youths grew older. It was found, also, that among American youth there were regional effects on religiosity. In relation to gender it was found that “adolescent girls tend to be more religiously active than boys” (p. 609)

An age profile of respondents will be compiled from the responses to Part 3, question 1 in the research questionnaire (Appendix A-3) used in the present study. The relationship between age and aspects of religiosity will be investigated. Limitations in

the database of the present study will not allow for the verification of explanations for any age differences.

4.3.3 Education

Deprivation theory argues that a lack of higher levels of education could result in a feeling of economic and social deprivation and that people look to compensate for this felt deprivation by turning to religion. Kaldor and Kaldor (1988), however, argue that people with higher education are more likely to be regular church attenders than are those with lesser education. Kaldor (1987a, 127-128) argues that all other factors (age, gender and so on) being equal, "increased education is likely to lead to increased participation in the churches". On the other hand, increased education is likely to lead to less orthodox Christian beliefs. Persons with little education were likely to hold the more traditional orthodox beliefs, but were likely to participate less in the life of the churches than were persons of more education. When considering the effect of socio-economic status, Kaldor concludes that a distinction must be made between institutional involvement and other aspects of religiosity. In seeking an explanation for the impact of education upon regular church attendance he uses the findings of Roof (1976, 199). Education may lead to a raised social status. This may place the person in a community where church participation is more socially acceptable. Eisinga, Lammers and Peters (1991) using data from the Netherlands found that "in present-day Holland higher education predicts non-membership and less religious activity and this negative, though weak, effect is entirely indirect and flows via localism". This is contrary to Roof's findings concerning status and religious participation.

Mol (1985) argues that education makes a difference to religious practice, experience and belief even if the difference is only slight. Educated Australians in 1966 tended to be more religious than Australians with less education. On the other hand, using the AVSS 1983 data Bouma (1992) found that "the more educated are less likely to believe in God, to rate highly the importance of God, or to consider themselves religious persons." He found that there was no consistent or clear relationship between education and religious practice such as frequent attendance at worship, prayer and Bible reading. Mol (1985, 91) cites Stoetzel (1983, 85) with reference to a different situation in Europe: "higher levels of education are not particularly conducive to religious faith."

Albrecht and Heaton (1984) using national data from the United States found a negative relationship between the level of education and religiosity. In other words, "the

most educated are the least religious. Within denominations, however, there is a positive relationship between education and church attendance” (p. 43).

Greeley (1985, 26-34) found that American Catholics had increased greatly their educational and occupational achievements during the previous twenty years. By 1985, they had surpassed the previous supremacy of American Protestants in these areas. This applies to persons in the same age cohort. Generally American Catholics are no longer deprived educationally and occupationally. Increased education amongst American Catholics and their being involved in a greater number of managerial/professional occupations has not necessarily resulted in their leaving the church in large numbers; rather, they are participating in the church on their own terms.

Petersen (1994, 122) cites a number of studies (eg. Back and Bourque 1970; Gaede 1977; Roof 1978, 110-111; Cohen 1983; Gallup and Newport 1991, 41) confirming the secularisation theory that the greater the number of years of a person's education the less likely the person is to hold orthodox beliefs and to be orthodox in devotional practices. On the other hand, he cites a number of studies (eg. Marty et al. 1968; Mueller and Johnson 1975; Gaede 1977; Roof 1978, 110-111; Cohen 1983; Gallup Report 1991) confirming a positive relationship between education and the indicators of religious belonging (church membership and attendance). In other words, the higher level of education is associated with a higher rate of church membership and of attendance. Petersen (1994, 122-134) found that among mainline Protestants (including Episcopalians) in the United States of America education had little or no relationship to religious variables such as church attendance, belief in life after death, frequency of prayer and Biblical literalism.

In Australia the results from the 2001 National Church Life Survey reveal that church attenders tend to be well educated. The survey reveals that 23 per cent of those surveyed hold a university degree compared with 13 per cent of the general population who are university graduates.

Scheepers, Te Grotenhuis and Van Der Slik (2002) “found that the effect of educational attainment on moral issues is stronger in religiously heterogeneous countries than in more homogeneous countries”. The effect of education on religious practices and beliefs, then, varies in different parts of the world. The effect of education on religious practices and beliefs, then, varies in different parts of the world.

The education profile of respondents will be compiled from the responses to question 12 in Part 3 of the questionnaire (Appendix A-3). The relationship of the education profile of respondents to aspects of religiosity will be considered.

4.3.4 Region

Some research shows that regional differences in church attendance exist. For example, Hoge and Roozen (1979) cite a Gallup Opinion Index (1975, 3) in concluding that southern Protestants in the USA attend church more often than do Protestants in other regions. On the other hand, Alston (1971), Carroll and Roozen (1975, 131) and the Gallup Opinion Index (1975, 3) indicate that the same regional difference is not usually found among Catholics. Luckmann (1967, 31) observes that in Europe only a small proportion of the members who participate in the rites and ceremonies of the church participate in church-related activities apart from church attendance. The nominal membership of the parish is much greater than the number of members who participate in the rites and ceremonies of the church. The hard core of active members varies from denomination to denomination and region to region. "The major factors determining these factors are the ecology of the community and the distribution of social classes and occupational groups within the parish" (Luckmann 1967, 31). Luckmann also observes that the people of America have a relatively higher degree of involvement in church-oriented religion than do people in Europe.

Theories have been offered to explain regional differences but Hoge and Roozen (1979) have found no empirical support or disconfirmation for any of the theories. Kaldor (1987a) concludes that church attendances vary according to the region of Australia. This applies to urban areas as well as non-urban communities. Communities with more stable population are more likely to be areas of higher church attendance than are those with more mobile populations.

Silk (2005, 265) argues that for Americans "the religions they practice and the extent to which they practice them differ substantially from region to region". There are differences from region to region for those who affiliate with a religion. There are also wide differences from region to region for those who do not affiliate with a religion. For example, "nearly two out of every three people in the Pacific Northwest are unaffiliated or unaccounted for compared to one out of three in the Middle Atlantic and the Southern Crossroads. In both the Mountain West and the Pacific regions, the number is just short of one in two" (Silk 2005, 266). He concludes that an "awareness of regional religious traditions and culture can contribute to the understanding of American public life today" (Silk 2005, 269).

The respondents in this study come from various regional locations, and any regional differences will be able to be drawn from the data gained from an analysis of responses to some questions in the research questionnaire (Appendix A-3).

4.3.5 Socio-Economic Status

Literature reviewed in Section 4.2.2 indicates a relationship between status and church participation. On the other hand, literature reviewed in Section 4.2.1 generally contradicts the assumption that people with a low socio-economic status compensate for this by being more religious.

In an Australian study Kaldor (1987a, 123) found "that throughout the period since the mid-1960s those of higher socio-economic status have been better attenders." McCallum (1988) drew similar conclusions from his data. These findings relate specifically to church attendance. When other aspects of religiosity are considered, those of a lower socio-economic status are not necessarily less religious than are persons in higher social strata. This is confirmed in the literature reviewed in Section 4.3.3.

The National Church Life Survey 2001 showed that

around half of all church attenders are employed with 28 per cent in full time employment, 14 per cent in part time work and 9 per cent who are self employed. Some 30 per cent of church attenders are retired, reflecting the older age profiles of attenders in many denominations. Around 15 per cent indicated they are performing home duties or family responsibilities and 9 per cent are students. Around 3 per cent are unemployed.
(NCLS Research 2006)

Socio-economic status as measured by occupation (Part 3, questions 13, 14 and 15 in the research questionnaire [Appendix A-3]) is included as an independent variable in this study.

4.4 Indiscriminate Proreligiousness

The scientific study of religion has been made difficult by indiscriminate proreligiousness. The term arose from Allport's study of intrinsic and extrinsic religious commitment. "Intrinsic" religious behaviour is done for its own sake. Such behaviour is an end in itself. "Extrinsic" religious behaviour is done to achieve some other goal. Allport expected that there would be a strong negative correlation between intrinsic religious behaviour and extrinsic religious behaviour. He found, however, that this was not always the case. Some people endorsed both intrinsic and extrinsic items. He

named such persons as "inconsistently proreligious" (Allport 1966, 6, quoted in Pargament, Brannick, Adamakos, Ensing, Kelemen, Warren, Falgout, Cook and Myers 1987, 182). "Indiscriminate proreligiousness is defined as a tendency to evaluate religion in an undifferentiated uncritical manner" (Pargament et al. 1987, 182). This presents difficulties in the scientific study of religion. It may lead to error in the measurement of intrinsic and extrinsic religious commitment and in self-reporting on church attendance, frequency of prayer and Bible reading, attendance at church-related meetings, doctrinal orthodoxy and attitudes towards moral issues.

A number of attempts have been made to deal with the problem of indiscriminate proreligiousness. These included Kahoe (1976) who wrote of "yea-saying" that caused a person to be classified as indiscriminately proreligious. Donahue (1985) suggested that the inclusion of reverse score items on the intrinsic and extrinsic scales would overcome this problem. Allport (1966), and others who used his method of determining an indiscriminate proreligious subject, approached the problem by either discarding the data from all indiscriminate proreligious subjects or making an analysis to "determine the relationship between religious type and some other variable" (quoted in Pargament et al. 1987, 183-184). Whereas Allport expected the individual to endorse either the intrinsic position or the extrinsic position but not both positions, Echemendia and Pargament (1982, quoted in Pargament et al. 1987, 184) argue that a person who scores high on both intrinsic and extrinsic scales may both "live" and "use" their religion.

Pargament et al. (1987, 182-200) worked on the direct measurement of indiscriminate proreligiousness as a potential solution to the problem of dealing with the construct. They developed two forms of indiscriminate proreligiousness scales. One form was to encompass personal religiousness and the other to encompass congregational religiousness. They found that indiscriminate proreligiousness is a measurable construct and that there is initial support for the validity of the construct. They warn that indiscriminate proreligiousness should not be confused with another phenomenon, namely, the tendency for some respondents to express opinions that they think the researcher (or the public at large) would like them to express. This latter tendency is sometimes referred to as a "general social desirability" response. Pargament et al. (1987, 195-196) found that "the indiscriminate proreligiousness scales related more strongly to religious variables than does general social desirability". Another finding from the study was that indiscriminate proreligiousness is quite prevalent. Many people have a strong tendency to respond favourably to religious material. This applies even when the material is so implausible that it is unlikely to be true.

Pargament et al. (1987, 198-199) suggest several explanations for indiscriminate proreligiousness. For example, the person who acts in this way may be reflecting any of several general personality characteristics such as a general need for acceptance or approval. On the other hand, the person may fear God's disapproval or disapproval by the clergy and others if they comment unfavourably about the congregation or anything "religious". Persons who have an indiscriminate proreligious orientation tend to exaggerate the positive elements and ignore the negatives of their personal religious practice and that of the congregation.

In the present study, a scale (see Appendix B) consisting of six questionnaire items (part 2, questions 7, 25, 34, 45, 63 and 67) devised by Pargament et al. (1987) is used to determine the extent to which indiscriminate proreligiousness is characteristic of the orientations of Anglicans in the Dioceses of Sydney and Newcastle.

4.5 Conceptual Framework

The multi-dimensional nature of Anglican religiosity is used in this study to test several sociological theories of religion and religiosity that have been considered in the foregoing literature. With items in the research questionnaire (Appendix A-3) derived from the doctrinal and mythological dimensions of religiosity, a scale of theological conservatism (Appendix B) is constructed. Questions included in the scale of theological conservatism (Appendix B) that are derived from the doctrinal dimension include items concerning original sin (Part 2, Views on Various Issues, question 52), the Divinity of Jesus (Part 2, question 40), eschatology (Part 2, questions 49 and 75) and salvation (Part 2, question 60). Questions included in the scale of theological conservatism (Appendix B) that are derived from the mythological dimension are items concerning the Bible's inerrancy (Part 2, question 1) and a liberal view of the Bible's understanding of God (Part 2, question 43).

Items in the research questionnaire (Appendix A-3) derived from the ethical dimension of religiosity are used to compile a scale of moral conservatism (Appendix B), for example, ethical questions concerning pre-marital sexual intercourse (Part 2, question 41), homosexuality (Part 2, question 66), gambling (Part 2, question 33), divorce (Part 2, question 30), abortion (Part 2, question 36) and suicide (Part 2, question 61). Other ethical questions concerning government aid for the poorer countries (Part 2, question 5), capital punishment (Part 2, question 18) and Aboriginal land rights (Part 2, question 39) are used to compile a scale of concern for social justice (Appendix B).

The ritual dimension of religiosity consists of two kinds of involvement that are measured from the data collected from the research questionnaire (Appendix A-3, Part 1, Religious Participation). On the one hand, membership of a religious community is usually required before there is a personal involvement in the rites and ceremonies connected with religion. This involvement includes the frequency of the respondent's church attendance (Part 1, question 8), receiving Holy Communion (Part 1, question 10) and participating in other church-related activities (Part 1, question 9). On the other hand, there is an involvement that does not necessarily require membership of a religious community. This involvement includes the frequency of the respondent's personal prayer, reading of the Bible and other religious literature and discussing religious matters with friends (Part 1, question 10).

The experiential dimension of religiosity is considered in this study with questions in the research questionnaire concerning a "born again" experience (Appendix A-3, Part 2, item 12), the power of Jesus and/or the Holy Spirit as a personal experience (Appendix A-3, Part 1, 6.p) and the effect of demons and evil spirits on lives (Appendix A-3, Part 2, items 35 and 70). The social dimension is considered in terms of hierarchical authority within the church (Appendix A-3, Part 2, items 4, 29 and 72) and the family (Appendix A-3, Part 2, items 64 and 15). The social dimension also includes friendships that help to keep people within the church (Appendix A-3, Part 1. item 13).

There are also a number of demographic variables in the questionnaire (Appendix A-3, Part 3), including the gender (item 6), education (item 12), occupation (item 13, 14), and age of the persons (item 1) and the region where the people live, that may have an impact on one or more of the abovementioned aspects of religiosity.

CHAPTER 5

RESEARCH METHOD

5.1 The Questionnaire

The major research instrument for the gathering of sociological data in the present study is the questionnaire (Appendix A-3). The questionnaire was compiled in association with Alan Black and Donald Gates. Alan Black forwarded a similar questionnaire to a sample of members of a group of Pentecostal Churches in New South Wales, and Don Gates to a sample of participants in Salvation Army Corps in New South Wales and the Australian Capital Territory.

In order to examine the various aspects of both the practice and belief elements of religiosity among Anglican laypersons from within the Diocese of Sydney and the Diocese of Newcastle the questionnaire (Appendix A-3) was constructed. "Part 1. Religious Participation" contained questions concerning the respondent's religious activities and experiences. Four questions dealt specifically with the respondent's association with the Anglican Church (question 1), the length of time of that association (question 2) and the reasons for becoming an Anglican (question 5) or continuing an association with the Anglican Church (question 6). The section also included clear-cut questions on the frequency of the respondent's present church-related practices including worship (question 8), involvement in church-related meetings and activities (question 9), prayer and Bible reading (question 10). The questions in this section were constructed to reveal the respondent's practice of religiosity.

"Part 2. Views on Various Issues" formed the second section of the questionnaire. This section using seventy-five Likert-type items was designed to measure attitudes towards various aspects of life, religion and society. The statements were constructed to determine the individual's religious beliefs as well as his/her attitudes and values relating to issues such as gender roles, family roles, abortion, pre-marital sex and homosexuality. This section also included statements from Roof's questionnaire and Lehman's questionnaire on localism.

The measurements were made using multi-item scales. Items in this section were placed in random order in the questionnaire. The response categories for this section were "strongly agree", "tend to agree", "neutral or not sure", "tend to disagree" and "strongly disagree". Even though the response to each item ran from 1 to 5 in the questionnaire they were recoded to run from 5 to 1 where the item ran in the same direction as the scale. Such recoding enables the respondent's measurement on a

particular variable to be obtained by adding together the respondent's scores (codes) for the items of that scale and dividing the total by the number of items in the scale. Details of the scales appear in Appendix B.

Three of the scales measure explanatory variables that arise from the research of Roof (1976, 1978), Mol (1969, 1971) and Kaill (1971), namely, localism, civil liberalism and theological conservatism. Other scales measure aspects of belief and behaviour for which the above variables may be used as predictors, namely, political and economic conservatism, moral conservatism, civil liberalism, ecumenism, concern for social justice, and approval of church activism on social, political and economic issues. Other scales measure attitudes to marital authority, prosperity doctrine, and demonology. A further scale measures indiscriminate proreligiousness.

The internal reliability of each scale was assessed using Cronbach's alpha. The results of these assessments are recorded in Appendix B.

"Part 3. Background Information" of the questionnaire was constructed to provide background information about the recipient of the questionnaire. This section included clear-cut questions concerning highest level of formal education (question 12), occupation (questions 13 and 14), country of origin (question 11) as well as the religious practices of the respondent's parents (question 5) and the respondent's childhood activities within the church (question 2).

5.2 Who Were Surveyed?

It was decided to sample congregations from the Anglican Dioceses of Sydney and Newcastle. The Diocese of Sydney is the Metropolitan See of New South Wales. In terms of population, it is the largest diocese in New South Wales, comprising parishes within Sydney, Parramatta, Wollongong and environs, including non-urban areas. The Diocese of Newcastle is the See with the second highest population in New South Wales. This diocese comprises parishes within Newcastle, Lake Macquarie, the Hunter, the Central Coast and the Mid North Coast of New South Wales. The diocese includes small rural settlements, coal mining and manufacturing areas, as well as provincial towns and cities.

The Board of Mission of the New South Wales Synod of the Uniting Church in Australia published two documents setting out the different social contexts of churches in that State (Kaldor 1987b). A distinction was made between non-urban and urban areas. The differences between non-urban and urban areas, between country and city, have

borne the brunt of comedy, folklore and literature for many years. The people who live in each area are aware of the differences and in many cases there is a lack of understanding between the different areas. Even within areas, both non-urban and urban, there are differences in people and the socio-economic circumstances in which they live.

The document covering non-urban areas describes four basic types. They are outback areas, small rural areas, service towns and large regional centres. The outback areas consist of the sparsely populated western area of New South Wales. The small rural areas are mainly given to farming and/or grazing where the largest towns have a population of less than 5,000 persons. The service towns have a population of between 5,000 and 10,000 persons. The large regional centres have populations ranging from in excess of 10,000 persons to 40,000 persons. The people who reside in each area have their own distinctive features.

The document for urban areas divides them into seven types. They are central business districts, stable white-collar suburbs, new growing white-collar suburbs, transient suburbs, older blue-collar suburbs, new blue-collar growth areas, and multicultural suburbs. The central business districts form the hub of shopping and commercial areas of the city. Many people spend a substantial portion of each day working or shopping in the area but few live there. Stable white-collar suburbs are the older dormitory suburbs in which a high proportion of residents have a professional occupation. They may, however, contain retired professionals who have resided in the area for much of their life. New growing white-collar suburbs are newer land and housing developments, often on the outskirts of the cities, where families who are fairly well off are settling. Transient suburbs are characterised by a high turnover of population. They tend to be in inner urban areas, close to the Central Business District (C.B.D.), with a high ratio of flats, home units or older terrace houses. They are occupied mainly by upwardly mobile young professionals who often share accommodation and have fewer dependents than people have in many other areas. Many of the newer residents have little attachment to the region and are cosmopolitan in orientation. Also they are often in conflict with the long-time residents who feel a loyalty to the local area.

Older blue-collar suburbs are the older "dormitory" suburbs of working class people. Unlike the white-collar suburbs, the older blue-collar suburbs are home to few residents with a professional occupation or tertiary education. New blue-collar growth areas are on the edge of Sydney, Wollongong, Newcastle and the Central Coast of New South

Wales. The Department of Housing or Landcom often develops the new housing estates. The residents are an "overflow" from the older blue-collar suburbs and many of the residents are first homebuyers. Such areas are characterised by "isolation" from family and friends and other networks of support. They often lack frequent public transport, entertainment, major shopping and service facilities. The areas are usually some distance from work opportunities and some of the residents are unemployed for long periods of time. When they find employment, the residents in the housing estates on the edge of Sydney and Newcastle usually have long distances to travel to work. For example, many of the residents of new blue-collar growth areas on the Central Coast commute daily to Sydney or Newcastle to work. Multi-cultural suburbs contain a high proportion of people who were born overseas. They tend to have a high turnover rate of population and have much in common with blue-collar areas.

The geographical areas covered by the Dioceses of Sydney and Newcastle include both urban and non-urban localities. All the types enumerated above are included in the Diocese of Sydney except for outback areas and service towns. The Diocese of Newcastle includes all the types enumerated except for outback areas and multicultural suburbs. Much larger numbers of people who were born overseas have settled in Sydney than have settled in Newcastle. In Sydney the larger numbers have tended to settle in clearly defined areas. This has not happened to the same extent in Newcastle. Hence, multicultural regions are not as evident in Newcastle as they are in Sydney.

A number of categories of churchmanship were discussed in Chapter 2, and it will be seen that each category of churchmanship is represented in each diocese even though the dominant type of churchmanship is different for each diocese. When the types of urban and non-urban areas and types of churchmanship are considered it is concluded that the two dioceses taken together are fairly representative of New South Wales as a whole except for outback locations.

5.3 The Sampling Process

The Year Book of the Diocese of Sydney (1987) provided a list of 268 parishes and provisional parishes within the diocese. The Year Book of the Diocese of Newcastle (1986) provided a list of 68 parishes, provisional districts and experimental pastoral areas within the diocese. The list of the parishes was systematically sampled in the following manner:

1. The total number of parishes for each diocese was divided by the desired number of parishes to take part in the survey. This yielded the sampling interval.

2. A random number was chosen between 1 and the number equal to the interval.
3. The list of parishes was counted beginning with the first on the list, until the random number was reached. The parish corresponding to this number became the first parish invited to take part in the survey.
4. The count re-commenced with the next parish on the list as 1 until the number equal to the sampling interval was reached. This parish became the second parish on the list to be contacted. The procedure was repeated using the sampling interval until the end of the list was reached. When the sampling interval came out as a fraction, it was rounded down to the next number. This resulted in too many parishes being drawn from the total number of parishes. The excess parishes were randomly discarded until the required number was obtained. A similar procedure was used for each diocese.

When the required number of parishes was obtained, each rector, priest in charge or minister in charge whose parish had been drawn in the sampling process was sent a letter outlining briefly the study. Permission was sought to have some of the parishioners participate in the survey as recipients of the mailed questionnaire. When permission was granted, access to the parish roll was sought with a request for a copy of the parish roll to be sent to the researcher on the understanding that it would be returned after a systematically selected sample of names had been drawn and would not be used for any other purpose. In most cases the roll of parishioners would include both active and inactive parishioners. This was acceptable in the research in order that the study may encompass the complete range of membership - from nominal Anglican to the most active. Several of the clergy in the Diocese of Sydney would not allow the parish roll to leave the parish. In such cases the researcher travelled to the parish and made the systematic sampling from the parish roll. In most cases in the Diocese of Sydney final approval to participate was contingent upon the consent of the parish council or at least of the churchwardens. Several parish councils refused consent for their parishioners to be surveyed. Several rectors showed no interest in the survey. Consequently, no further contact was made with these parishes. The rector of one parish would not allow the researcher to sight the parish roll, but was to make his own random sampling of names of parishioners to whom questionnaires may be forwarded. In this case the rector was asked to distribute the questionnaires.

To compensate for the parishes that would not participate, a further sample of names of parishes was systematically selected and the process of seeking permission was repeated a number of times. Permission became so difficult to obtain in the Diocese of Sydney that the survey went forward with nine parishes participating instead of the desired total of ten. In order to meet the intention of surveying 250 persons from the

diocese, thirty persons were systematically sampled from each of five parishes with twenty-five persons from each of the remaining four parishes.

In the Diocese of Newcastle the rector of each parish drawn in the first sampling granted permission for the use of their parish rolls for sampling purposes. A second systematic sampling of parishes in this diocese was made, however, because of the illness of two clergymen at the time of seeking access to the parish roll. Each of the ten participating parishes in the Diocese of Newcastle provided twenty-five persons chosen in a systematic manner. This met the intention of surveying 250 persons from the diocese.

The membership lists were systematically sampled in a similar manner to that stated above in relation to the sampling of the parishes to be invited to participate. In cases, however, where the sampling interval came out as an even number or a fraction, the interval was rounded down to the next uneven number. This was done to avoid a bias of drawing, for example, all males from a list of married couples.

5.4 Mail-outs and Returns

The initial mailing was prepared and posted in May 1988. This consisted of a personal letter (Appendix A-1), the questionnaire (Appendix A-3), and a business reply paid envelope. The mailing to persons in the Diocese of Newcastle included a letter from the Bishop of Newcastle commending the study to them. The Archbishop of Sydney was asked for a letter of recommendation but it was not forthcoming.

Prior to mailing the questionnaires, the rectors of the sampled parishes were notified and asked to commend the study in the verbal notices on Sunday and in the parish information sheet distributed to the Sunday congregations. This was followed in June 1988 by another letter to the rectors of the sampled parishes. It was a letter of thanks and asking for a further inclusion of a notice in the weekly bulletin to the parishioners. In the majority of cases the rectors made the commendation. It was realised, of course, that this would not reach all who received a questionnaire, because some of the recipients were known to be non-active members. Within three weeks of the initial mailing, 183 questionnaires were returned with an additional 15 returned undelivered. To be returned undelivered meant that the person no longer lived at that address.

A follow-up mailing took place three weeks later. This consisted of a letter (Appendix A-2) that expressed thanks to those who had returned the questionnaire and urged those who had not completed and returned the questionnaire to do so as soon as

possible. The follow-up mailing prompted a further 44 returns by the end of June 1988, with a further 11 returned undelivered. A further 38 questionnaires were returned in July and August. An additional 4 envelopes were returned undelivered. One parish in the Diocese of Sydney received 25 questionnaires on the understanding that the rector of the parish would distribute them. The parcel containing the questionnaires was returned unopened. This meant that 8 parishes in the Diocese of Sydney participated in the survey.

A summary of the returns is as follows:

(a) number dispatched for each diocese

Sydney	250
Newcastle	<u>250</u>
Total	500

(b) number returned undelivered

Sydney	36 (including 25 from the parish that did not post them out)
Newcastle	<u>19</u>
Total	55

(c) number returned by recipients

Sydney	136
Newcastle	<u>149</u>
Total	285

(d) number of useful returns that were included in data entry

Sydney	130
Newcastle	<u>133</u>
Total	263

(e) number excluded from analysis because of incompleteness or other reasons
(e.g. Non-Anglican, sickness, death, too old to answer)

Sydney	11
Newcastle	<u>11</u>
Total	22

(f) Rate of valid returns of valid dispatches

62%

The clergyman of each parish was asked to indicate whether the recipient of the questionnaire could be considered active or inactive in the affairs of the parish. The result of this was that 72 per cent of persons to whom a questionnaire was sent in the Diocese of Sydney were assessed as active. The remaining 28 per cent were regarded as inactive. This was in contrast to the Diocese of Newcastle where 56 per cent of the recipients of the questionnaire were assessed as active and the remainder (44 per cent) were regarded as inactive.

Of those from the Diocese of Sydney who failed to return a completed questionnaire, 51 per cent were assessed by their rector as active members of the parish. On the other hand, only 15 per cent of those from the Diocese of Newcastle who failed to return a completed questionnaire were assessed by their rector as active members of the parish.

In this thesis explanations are sought for involvement in church activities and the various scales are used with such explanations in mind. Some of the theories of religiosity discussed in Chapter 4 are examined to determine if they apply to Anglicans within the Dioceses of Sydney and Newcastle. Regional comparisons are made to determine if socio-economic differences are reflected in the frequency of participation by Anglicans in different socio-economic regions. Comparisons are made, also, in terms of the various preferences in churchmanship.

Details of statistical measures used in the analysis of the data are given in the relevant chapters. One of these measures is the Pearson correlation coefficient, r . Although this coefficient was originally designed for use with interval data, it is commonly used with ordinal data that approximate an interval scale, such as responses to Likert-type items. Labovitz (1967) has convincingly demonstrated the validity, in many circumstances, of assigning numbers or scoring systems to ordinal data and then using interval-based statistics. Where appropriate, this procedure will be followed in the present thesis.

In addition to considering the characteristics and correlates of Anglican religiosity in the dioceses of Sydney and Newcastle the study will present an analysis based on the combined sample of respondents. The analysis based on the combined sample of respondents is presented in Chapters 6 and 7, whereas Chapter 8 will identify differences between the dioceses of Sydney and Newcastle respondents.

5.5 A Social Profile of Respondents

This section provides a brief social profile of respondents and examines how far they were representative of the population at large in the localities where they lived at the time of the survey.

5.5.1 Ethnicity of Respondents

Most of the respondents from both dioceses were Australian born with the majority of the remainder born in the United Kingdom. When a comparison was made with the place of birth of the general population of the geographical areas covered by the

parishes that took part in the survey, the Australian and United Kingdom born respondents from the Diocese of Sydney were over-represented. In the Diocese of Newcastle the Australian born respondents were reasonably representative of the general population of those areas. On the other hand, the United Kingdom born respondents were over-represented when compared with the general population of those areas.

5.5.2 Regions in which Respondents Live

Central business districts and urban and non-urban regions were covered among the respondents. They included older and newer areas considered to be white-collar regions, blue-collar and multi-cultural regions. Non-urban areas were covered with rural and service towns. Large regional cities/towns and outback areas were not covered in the survey.

5.5.3 Education and Occupation of Respondents

The majority of respondents from each diocese had completed a full secondary education and the majority from Sydney had completed a post-secondary education. A further one-third of the Newcastle respondents had a post-secondary education. On average, in both dioceses, the level of education achieved by the respondents was higher than the education level achieved by the general population of these geographical areas.

5.5.4 Gender of Respondents

Two-thirds of the respondents were women with the remaining one-third men. When compared with the general population women were over-represented and the men were under-represented.

5.5.5 Age of Respondents

The age profile of the respondents showed that one-third was in the younger age group, that is, 25 to 44 years. The middle age group, 45 to 64 years accounted for two-fifths of the respondents with one-quarter of the respondents aged 65 years and older. A very small number of respondents were younger than 25 years. The older aged groups were over-represented and the younger groups under-represented when compared with the age of the general population of these geographic areas.

5.5.6 Respondents' Friends in Church

The majority of the respondents had some of their friends in the church they attended. In this part of the respondent profile there was a significant difference between the two dioceses. Only 10 per cent of the Sydney respondents met none of their close friends in church. On the other hand, 31.3 per cent of the Newcastle respondents met none of their close friends in church.

5.5.7 Respondents' Length of Time in Present Locality

Most of the respondents in both dioceses had lived in the present locality for more than fifteen year and some had lived in the locality all their life.

5.5.8 Respondents' Relationship with the Anglican Church

Almost seven in ten Sydney Diocese respondents (68.5 per cent) had been baptised and confirmed in the Anglican Church. In excess of eight in ten Newcastle Diocese respondents (84.2 per cent) had been baptised and confirmed in the Anglican Church. A further 6.2 per cent of Sydney respondents and 3.0 per cent of Newcastle respondents had been baptised but not confirmed in the Anglican Church. Less than two in ten (17.7 per cent) of the respondents from the Sydney Diocese and 6.0 per cent from the Newcastle Diocese had been neither baptised nor confirmed in the Anglican Church but were now associated with it. Thus, a large majority of the respondents had been baptised in the Anglican Church and the majority of them had been confirmed also in the Anglican Church.

CHAPTER 6
ASSOCIATION BETWEEN DEMOGRAPHIC VARIABLES
AND
SMART'S SIX DIMENSIONS OF RELIGION

The literature reviewed in Chapter 4 provides ample evidence that religiosity should be treated as multi-dimensional. Six of Smart's (1997) seven dimensions of religiosity are used in the present study. This chapter considers how independent variables such as ethnicity, region, education and occupation, gender, age, the number of friends in church, residential mobility and the length of time the respondent travelled to church affected six of Smart's (1977) dimensions of religion as practised within the Anglican Dioceses of Sydney and Newcastle.

6.1 Demographic and Other Social Variables related to Religiosity

6.1.1 Ethnicity of Respondents

The expansion of Australia's population has depended largely upon immigration that brings with it ethnic and racial differences. Ethnic differences are found in such characteristics as language, culture, religion and national origins. In the present study the respondents had "religion" in common and, even though it did not seek ethnic origins other than place of birth, the study found that a large majority of respondents (83.8 per cent) were Australian born. Eight in ten (80.3 per cent) of respondents from the Diocese of Sydney and almost nine in ten (87.1 per cent) of respondents from the Diocese of Newcastle were Australian born. A further 10.2 per cent of the respondents from participating parishes in the Diocese of Sydney and 11.5 per cent of the Newcastle respondents were immigrants from the United Kingdom. In the total population of the areas contained within the boundaries of the parishes surveyed in the Diocese of Sydney 70.3 per cent of the people were Australian born. A further 6.1 per cent of the total population of these areas were immigrants from the United Kingdom (ABS 1986 Census). Thus persons born in Australia or the United Kingdom were over-represented among respondents from parishes within the Diocese of Sydney when compared to the wider population in their locality.

Almost nine in ten (87.7 per cent) of the total population who lived within the parish boundaries of the parishes surveyed in the Diocese of Newcastle were Australian born. A further 4.2 per cent were born in the United Kingdom (ABS 1986 Census). In this respect, the Australian born respondents from the parishes in the Diocese of Newcastle were

reasonably representative of the total population of the areas covered by the parish boundaries. On the other hand, people who were born in the United Kingdom were over-represented among respondents from the Diocese of Newcastle when compared with the people of the total population of the areas contained within the parish boundaries.

According to these statistics the Anglican Church of Australia has attracted relatively few persons who were born overseas (apart from the United Kingdom) and who are now living in Australia. The respondents in the present study form a relatively homogeneous group in ethnicity when religion and country of birth are taken into consideration. Miley (2002, 57, 58) argues that because many Anglican Church congregations are “unusually, even abnormally, homogeneous” this aspect of Anglican Church culture is a hindrance to mission and the Anglican Church is seen by many as a “white middle-class institution”. The present study did not consider any other aspect of ethnicity, nor did it consider whether or not the homogeneous nature of the parishes involved in the survey had an impact upon the mission of the church in the parish.

The overwhelmingly Anglo/Australian ethnic background of the respondents helps to explain why they are Anglicans rather than some other denomination such as Greek Orthodox or Lutheran. In this general way, ethnicity has helped to shape various aspects of their religion. There is, however, insufficient ethnic variability within the sample to test whether differing ethnicity is associated with more specific differences on Smart’s (1977) six dimensions of religion.

6.1.2 Regions in which Respondents Live

Kaldor’s (1987b) maps of urban and non-urban New South Wales were used to determine the regional characteristics of the parishes taking part in the study. Two non-urban types of regions - a small rural centre and a service town - were represented among the parishes surveyed in the Diocese of Newcastle. The small rural centre consisted of a principal town of approximately 1600 persons surrounded by a small farming area. The principal town was on the coast and catered for some tourist trade during the summer season. As such, it was vulnerable to the vicissitudes of the weather and the economy during holiday periods. The farming area was vulnerable to the economics of the rise and fall of agricultural prices, and to the vicissitudes of nature with droughts, floods, and variable weather patterns.

The service town, with a population of approximately 5,000 persons, and serving the surrounding district, was in the Hunter Valley of New South Wales. It had larger shops and other amenities that were not available in the small rural centre.

The non-urban regions in the present study lacked many employment opportunities for those who had recently left school and presented little opportunity for post-school education apart from some Technical and Further Education courses available in larger nearby towns. In the non-urban parishes many young people left the region for employment or for tertiary education after completing secondary school.

All the parishes surveyed in the Diocese of Sydney and the remaining parishes surveyed in the Diocese of Newcastle were in urban regions. Two of the parishes from Sydney and one parish from Newcastle were in stable white-collar suburbs. Two of the parishes surveyed from the Diocese of Newcastle consisted of a mixture of a new white-collar growth suburb and an older blue-collar suburb. One parish was in an area of West Lake Macquarie. The other parish was on the Central Coast of New South Wales. Land in the new area was developed by private developers as well as "Landcom" and sold to fairly well off families who tended to be from white-collar occupations.

One of the surveyed parishes from the inner city of Newcastle and three from the Diocese of Sydney were located in regions with relatively high levels of transient population. A characteristic of the transient regions covered in the survey was that the respondents were older people who were mainly engaged in managerial or professional work and who had been residents of the area for ten years or more. On the other hand, the majority of the general population in the areas covered by the four parishes was less than forty years of age. The situation was significant. The Anglican Church appeared to have little impact upon the young, professional transients in the cities of Sydney and Newcastle.

One parish included in the survey was located in an older blue-collar region of Sydney. The respondents of this Sydney parish, however, because of their occupations tended to be middle class in an older blue-collar region. Two participating parishes in Newcastle and one on the Central Coast of New South Wales were situated in older blue-collar regions. The dominant occupations of the respondents from the older-blue collar areas were consistent with the occupation expectations of the older-blue collar area. Respondents in the older blue-collar regions of the Diocese of Newcastle tended to be more working class than the respondents in the older blue-collar regions of the Diocese of

Sydney, who were fairly middle class. One parish from the Diocese of Sydney and two parishes from the Diocese of Newcastle that took part in the survey were located in new blue-collar growth suburbs.

One of the participating parishes in Sydney was located in a multicultural region. Slightly more than one-quarter (27.3 per cent) of the small number of respondents from this parish were born outside of Australia, mainly in another English-speaking country. Overall, the respondents from this parish were not as multi-cultural as the general population of the area.

In summary, the parishes that were the subject of the study represent a variety of regions and cover all of Kaldor's (1987b) types of regions except for large regional centres and outback regions of New South Wales.

The above analysis indicates that the sample of parishes (and thus of respondents) is drawn from a fairly wide range of regional settings. One consequence of this, given the size of the total sample, is that the number of respondents from each type of region identified by Kaldor is often too small for statistically reliable regional comparisons other than comparisons between the whole of the two dioceses. Comparisons of the latter type are made at various points throughout the thesis. Where appropriate, comparisons are also made between parishes, sometimes taking account of other salient characteristics such as education and occupation.

6.1.3 Education and Occupation of Respondents

Respondents were asked to indicate the highest level of formal education they had received. The highest level ranged from "primary school only" to "whole of a degree course at university or college of advanced education". Table 6.1 shows the highest level of formal education completed by the respondents from each diocese, as well as the combined responses. In relation to the respondents' highest level of formal education there were significant differences ($p < .01$) between the two dioceses. Almost one-quarter (23.4 per cent) of the Sydney respondents had a university degree. On the other hand, only one in ten of the Newcastle respondents had attained this level of formal education. This level of education was over-represented in both dioceses when compared with the wider Australian community, where 6 per cent of the adult population had a university degree (Kaldor et al. 1994, 347). Without taking account of diocesan differences in education levels, respondents with some form of post-secondary education were over-represented

when compared with the general population. The data reveal that one-half (49.7 per cent) of the respondents had received some form of post-secondary education. On the other hand, in May 1994, 39 per cent of persons in Australia aged 15 to 64 years held some post-secondary qualification (Australian Bureau of Statistics, 1996). This adds weight to the argument that persons with a higher level of formal education are more likely to be enrolled members of the Anglican Church than are persons with a lower level of education.

TABLE 6.1

Highest level of formal education received by respondents from the Dioceses of Sydney and Newcastle

Highest level of formal education	% of respondents		
	Sydney n=128	Newcastle n=130	Total n=258
1 Primary school only	0.8	6.9	3.9
2 Some secondary school	23.4	23.1	23.3
3 Full secondary school	15.6	30.8	23.3
4 Trade or certificate course at technical college or equivalent	18.8	15.4	17.1
5 Diploma course at college of advanced education or equivalent	13.3	10.0	11.6
6 <u>Part</u> of a degree course at university or college of advanced education	4.7	3.1	3.9
7 <u>Whole</u> of a degree course at university or college of advanced education	23.4	10.0	16.7
8 Other (please name)		0.8	0.4
Chi-square=22.07, df=7, p<.01, n=258, mean=3.9, sd=1.8			

Table 6.2 shows the percentage of respondents from the parishes surveyed in the Dioceses of Sydney and Newcastle whose highest level of education was a degree or higher. Respondents from the eight Sydney parishes involved in the study who had completed a degree were over-represented when compared with the adult population of those localities according to the ABS 1986 Census. In seven parishes from the Diocese of Newcastle the percentage of respondents who had attained this level of education was over-representative when compared with the adult population in the locality according to the ABS 1986 Census. None of the respondents from the other three Newcastle parishes held a degree or higher. The ABS 1986 census figures for these three localities showed that 3.8 per cent, 1.9 per cent and 1.6 per cent of the adult population in these areas held a degree. These figures were well below the national average of 6 per cent of the adult population who held a university degree in 1986.

TABLE 6.2

Respondents with a degree or higher as highest level of education from each parish

Name of parish	% of respondents	% of adult population*
Diocese of Newcastle:		
Adamstown	0.0	3.8
Branxton	0.0	1.9
Gosford	6.7	3.4
Mount Vincent/ Kurri Kurri	0.0	1.6
Newcastle Cathedral	20.9	13.4
North Lake Macquarie	13.3	6.0
Scone	33.3	3.1
The Camden Haven	5.9	2.1
The Entrance	15.4	1.5
Waratah	14.3	2.8
*Source: ABS 1986 Census		

TABLE 6.3

Main occupation of respondents for each diocese

Main occupation of respondents	% of respondents		
	Sydney n=79	Newcastle n=70	Total n=149
Skilled trade or craft work	3.8	12.9	8.1
Manual work or production process work	3.8	12.9	8.1
Farming or other rural work	1.3	6.7	3.4
Clerical work	21.5	12.9	17.4
Administrative, management or executive work	21.5	15.7	18.8
Professional work with people or teaching	27.8	27.1	27.5
Sales work	3.8	4.3	4.0
Other (please state)	0.0	1.4	0.7
Chi-square=15.84, p<.05, df=7			

The respondents were asked to indicate their main occupation and the occupation of their spouse. The list of occupations did not include home duties, which had been covered in a previous question. A total of 149 respondents nominated their main occupation apart from home duties. Table 6.3 shows the distribution of various occupations of the respondents from each diocese. One-half of respondents from the Diocese of Sydney and slightly more than one in four of the respondents from the Diocese of Newcastle described their occupation as administrative, executive, management, or professional work. This group of occupations was over-represented among respondents compared to the wider community. In relation to the occupation of the respondents there were statistically significant diocesan differences ($p < .05$).

The data from the ten individual participating parishes in the Diocese of Newcastle (Table 6.4) showed an over-representation of respondents whose occupational category was “administrative, management or executive work” or “professional work”. This was the finding when the data was compared with the same category amongst the general adult population in each parish according to the ABS 1986 census figures. The data from the eight individual parishes in the Diocese of Sydney (Table 6.4) that participated in the survey showed a similar situation with an over-representation of professional work amongst the respondents when compared with the general adult population in each parish according to the ABS 1986 Census. The parish profiles for the Diocese of Sydney, which used figures from the ABS 1986 Census, did not show the percentages of adults engaged in management or administration. Given an over-representation of relatively high status occupations in all the surveyed parishes from each diocese, social status could potentially be gained by others from "lesser" status occupations by being associated with such congregations.

TABLE 6.4

**Persons with occupation given as management/administration
or professional for each parish**

Name of parish	% of respondents		% of adult population *	
	Man/Adm	Profession	Man/Adm	Profession
Diocese of Newcastle:				
Adamstown	50.0	25.0	5.5	19.5
Branxton	16.7	0.0	11.3	12.1
Gosford	25.0	37.5	10.0	18.8
Mount Vincent/Kurri Kurri	33.3	16.7	4.7	13.6
Newcastle Cathedral	10.0	50.0	11.0	40.1
North Lake Macquarie	14.3	28.6	8.6	22.3
Scone	0.0	80.0	13.8	14.1
The Camden Haven	0.0	40.0	20.0	13.3
The Entrance	14.3	28.6	10.3	12.2
Waratah	14.3	28.6	4.2	16.9
Diocese of Sydney:				
Auburn	25.0	37.5	**	12.0
Cremorne	33.3	50.0		30.4
Granville	20.0	40.0		11.5
Greenwich	16.7	66.7		37.0
Manly Vale	27.3	27.3		18.7
Sylvania	18.2	36.4		19.2
Wahroonga	25.0	43.8		34.7
Wilberforce	10.0	50.0		16.9
*Source: ABS 1986 census				
**Statistics were not available from parish profiles obtained from the Diocese of Sydney				

Earlier studies in Australia and overseas mentioned in the literature review reveal a diversity of opinion concerning the relationship between education and religiosity. Table 6.5 shows the association between the respondents' level of educational attainment and various beliefs, attitudes and behaviours. The relationships between the highest level of formal education and civil liberalism, concern for social justice, and attitudes to church activism on political, social and economic issues were moderate to strong, with positive correlation coefficients. In other words, respondents who had attained higher levels of formal education were more likely to have a concern for social justice and for civil liberties and to approve church activism on political, social and economic issues than were the respondents with lower levels of formal education. There was, therefore, a moderate to strong association between the level of formal education and some elements of Smart's ethical dimension of religion. There was, however, no significant correlation between level

of formal education and moral conservatism or between level of formal education and theological conservatism.

There were strong negative correlations between the level of formal education and scores on Roof's Localism scale ($r=-.46$, $p<.01$). Respondents with a relatively high level of formal education were less likely to have a strong sense of localism than those with lower levels of formal education. There was a weak correlation ($r=.14$, $p<.05$) between the respondents' highest level of formal education and their frequency of attendance at church-related meetings and activities other than worship. There was no significant correlation ($p>.05$) between the respondents' highest level of formal education and the doctrinal, mythological and organised ritual dimensions of religion.

TABLE 6.5

Correlations (r) between respondents' highest level of education and their beliefs, behaviours and attitudes

Education		
Theological conservatism	.07	NS
Political-economic conservatism	-.03	NS
Moral conservatism	-.03	NS
Civil liberalism	.38	**
Localism - Roof's	-.46	**
Concern for social justice	.21	**
Approval of church activism	.30	**
Attendance at worship services	.06	NS
Attendance at other church-related meetings	.14	*
* $p<.05$, ** $<.01$, NS= $p>.05$		

In the literature, occupational status as a measure of socio-economic status was found to be related to church participation. The present study's data showed no statistically significant associations ($p>.05$) between respondents' occupations and their frequency of attendance at worship and frequency of participation in other church-related activities.

6.1.4 Gender

The literature review of the present study affirmed that the gender of the respondents tends to be important in relation to religiosity. According to the literature review, women participate in the practice and belief of religion in a greater proportion than do men. In the present study, frequency of church attendance was measured on a 6-point scale that ranged from twice or more each week (coded 1) to rarely or never (coded 6). Table 6.6,

however, shows that in relation to frequency of attendance at worship, there were no statistically significant differences ($p>.05$) between men and women respondents.

TABLE 6.6

Gender of the respondents by frequency of attendance at worship services

Frequency of attendance at worship services	% of respondents	
	female n=170	male n=90
Twice or more each week	10.0	8.9
Once each week	53.5	50.0
Twice a month	12.9	12.2
Once a month	7.6	3.3
A few times a year	8.8	16.7
Rarely or never	7.1	8.9
Chi-square=5.41, df=5, $p>.05$, n=260		

TABLE 6.7

Gender of the respondents by frequency of attendance at church-related meetings and activities other than worship

Frequency of attendance at other church-related meetings and activities	% of respondents	
	female n=166	male n=89
Twice or more each week	16.3	11.2
Once each week	17.5	16.9
Twice a month	9.0	2.2
Once a month	11.4	12.4
A few times a year	14.5	20.2
Rarely or never	31.3	37.1
Chi-square=6.81. df=5, $p>.05$, n=255		

The respondents were asked about their involvement in other church-related meetings or activities, measured on a six-point scale. These meetings and activities included home fellowships, house churches, prayer groups, study groups, Mothers' Union, Women's Guild, Men's Society and committees. Table 6.7 shows that in relation to frequency of participation in church-related activities apart from worship, there were no significant differences between men and women respondents ($p>.05$).

A superficial reading of these results might suggest that gender is not a significant predictor of attendance at worship services and other church-related activities. It is

important to note, however, that women responded to the questionnaire in a greater proportion than did men. The questionnaire was forwarded to 210 men and 290 women (42 per cent and 58 per cent respectively of the total mailing). The respondents ($n=263$) consisted of 34.7 per cent men and 65.3 per cent women. The men who received the questionnaire were apparently more reluctant than the women to complete and return the questionnaire. No interviews were undertaken to determine the reasons for the male reluctance to participate in the survey.

The parish rolls of the parishes that participated in the survey show that men are under-represented in the church communities. Using Australia Post postcodes, figures from the Australian Bureau of Statistics for the 1991 Census of Population and Housing that became available in November 1993 were used to determine the male:female ratios among the population at large in the localities that participated in the survey. In some cases the area covered by the postcode was larger than the geographical area served by the Anglican parish. It was considered, however, that the proportions of males and females would not be greatly affected by the inclusion of additional surrounding areas. The general population of persons aged 15 years or more in the geographic areas served by the parishes in the Diocese of Sydney that participated in the survey showed 47.8 per cent males and 52.2 per cent females. For the geographic areas served by the parishes in the Diocese of Newcastle the corresponding figures were 48.3 per cent and 51.7 per cent respectively. Men, then, were under-represented on the parish rolls. Men did not associate themselves with organised religion in the same proportion as women.

In the present study, beliefs were measured in terms of theological belief, attitudes towards moral values, concern for social justice and other political and economic issues. Religiosity was measured, also, by religious practices such as prayer, Bible reading, reading other religious literature and discussing religious matters with friends. A summary of the patterns of response for items in the Theological Conservatism scale used in the present study is given in Table 6.8. In relation to the items concerning the inerrancy of the Bible, the existence of Satan or the Devil and the teaching of the theory of evolution in high schools, there were statistically significant gender differences ($p<.05$). The significant gender differences indicated that females tend to be more conservative in belief than men in relation to the three items. In relation to items 2, 3, 4, 5, 6, 8 and 10 on Table 6.8, there were no significant gender differences ($p>.05$). Gender, then, affected some areas of the doctrinal and mythological dimensions.

TABLE 6.8

Gender and theological belief

Statement of belief	Gender	Strongly agree %	Tend to agree %	Not sure %	Tend to disagree %	Strongly disagree %	Chi-sq.	p
1 As originally written the Bible was free of error in every detail.	F M	26.2 23.3	28.0 15.6	31.7 20.0	9.8 23.3	4.3 17.8	26.0	<.001
2 Women should be eligible for ordination to the priesthood in the Anglican Church of Australia.	F M	36.5 34.1	22.4 29.7	12.4 6.6	11.8 7.7	17.1 22.0	5.0	NS
3 Jesus was only human and not divine.	F M	7.9 9.9	4.9 8.8	12.8 5.5	17.1 17.6	57.3 58.2	4.8	NS
4 Some parts of the Bible present a more acceptable understanding of God than other parts.	F M	25.7 25.6	46.8 45.6	11.1 7.8	9.4 4.4	7.0 16.7	7.8	NS
5 Eventually Jesus Christ will personally and visibly return to the earth.	F M	49.1 57.1	19.8 12.1	24.6 20.9	4.2 3.3	2.4 6.6	5.9	NS
6 At the time of their birth, children are already guilty of sin.	F M	18.2 20.9	8.8 7.7	14.1 9.9	22.4 18.7	36.5 42.9	2.2	NS
7 There is a being whom we know as "Satan" or "the Devil".	F M	41.8 40.0	26.5 16.7	16.5 12.2	8.8 17.8	6.5 13.3	10.3	<.05
8 Eternal life is not limited to those who in this present life accept Jesus Christ as Saviour and Lord.	F M	23.5 24.2	25.9 26.4	13.9 11.0	16.3 8.8	20.5 29.7	4.9	NS
9 High schools should continue to teach the theory of evolution from earlier animals.	F M	13.6 28.9	24.3 27.8	27.2 8.9	17.8 18.9	17.2 15.6	17.1	<.01
10 It will not be long before Jesus returns to earth in glory.	F M	11.4 9.9	10.2 11.0	61.1 53.8	9.6 15.4	7.8 9.9	2.7	NS

The sample totalled 262, comprising 171 females and 91 males. NS=not statistically significant, p>.05

TABLE 6.9

Gender and moral attitudes and values

Statement of moral attitude	Gender	Strongly agree %	Tend to agree %	Not sure %	Tend to disagree %	Strongly disagree %	Chi-sq	p
1 The church should promote total abstinence from alcoholic drinks.	F	10.1	13.1	16.1	43.5	17.3	6.3	NS
	M	2.2	12.2	15.6	46.7	23.3		
2 Film censorship should be abolished.	F	3.0	3.0	7.2	22.3	64.5	10.7	<.05
	M	5.6	10.0	1.1	23.3	60.0		
3 Mutual incompatibility should be sufficient grounds for divorce.	F	10.2	27.7	19.9	24.1	18.1	4.7	NS
	M	15.4	33.0	11.0	24.2	16.5		
4 The church should oppose all forms of gambling.	F	27.6	28.8	17.1	21.2	5.3	9.6	<.05
	M	25.3	17.6	13.2	33.0	11.0		
5 If someone becomes pregnant because of rape, she should be allowed to have an abortion.	F	49.4	27.6	11.2	7.6	4.1	4.2	NS
	M	45.1	31.9	5.5	12.1	5.5		
6 Sexual intercourse before marriage is always wrong.	F	33.5	18.2	16.5	22.4	9.4	9.1	NS
	M	28.6	20.9	8.8	20.9	20.9		
7 A person should be free to take his life if he wishes to, without any interference from society.	F	6.5	14.1	19.4	28.8	31.2	5.5	NS
	M	9.9	11.0	9.9	33.0	36.3		
8 Homosexual acts are always wrong.	F	61.2	17.0	12.1	6.1	3.6	3.3	NS
	M	62.6	17.6	7.7	4.4	7.7		

The sample totalled 262, comprising 171 females and 91 males.
NS= not statistically significant, $p>.05$

Results for items in the Moral Conservatism scale are shown in Table 6.9. The responses to items 2 and 4 indicate that in relation to the abolition of film censorship and the church's attitude towards gambling, the female respondents tended to be more conservative than were the male respondents. In relation to the other six items in the Moral Conservatism scale there were, however, no statistically significant gender differences ($p>.05$).

In relation to the items in the Concern for Social Justice - B scale in Appendix B, only two of the six items in the scale showed statistically significant gender differences ($p<.05$). In relation to the statement "in view of past events in Australia, Aborigines deserve land rights" there were significant differences ($p<.05$) between the male and female respondents. In relation to the statement "I would favour a flat rate of income tax; that is, everyone paying the same rate per dollar earned" there were significant differences ($p<.05$) between the men and women respondents. The data indicated that in these two items the males tended to have a slightly stronger concern for social justice than the

females who participated in the survey. In relation to the other four items on the Concern for Social Justice scale there were, however, no significant gender differences ($p > .05$).

In relation to the eight items in the Political and Economic Conservatism scale in Appendix B, the three items in Table 6.10 showed significant differences ($p < .05$) between male and female respondents. The other five items on the Political and Economic Conservatism scale showed no significant differences ($p > .05$) between male and female respondents.

TABLE 6.10
Gender and political and economic conservatism

Political and economic statement	Gender	Strongly agree %	Tend to agree %	Not sure %	Tend to disagree %	Strongly disagree %	p
1. We need a system of price controls on most goods and services in order to prevent unjustified price rises.	F	37.3	37.3	12.4	10.7	2.4	<.05
	M	28.9	30.0	7.8	17.8	15.6	
2. In disarmament negotiations the West should take the initiative by making concessions, as such a procedure could produce concessions from the Soviet bloc.	F	9.9	29.8	39.1	15.5	5.6	<.05
	M	15.6	34.4	20.0	21.1	8.9	
3. The Australian government should increase the amount it spends on defence.	F	12.0	24.0	31.7	22.8	9.6	<.05
	M	18.9	21.1	17.8	24.4	17.8	
Differences on other items in the Political and Economic Conservatism scale are not statistically significant ($p > .05$) The sample totalled 262, comprising 171 females and 91 males							

Thus, in this study gender affected some areas of the ethical dimension of religion.

In relation to frequency of prayer and Bible reading, there were significant differences ($p < .05$) between the female and male respondents (Table 6.11). On the other hand, in relation to frequency of reading other religious literature, discussing religious matters with friends or receiving Holy Communion, there were no significant differences ($p > .05$) between the female and male respondents. Women, then, tended to be more frequent in prayer and in reading the Bible than were men. These differences were quite large, in contrast to the apparent lack of significant differences in rates of church attendance discussed in an earlier paragraph.

TABLE 6.11

Gender and frequency of prayer and Bible reading

Frequency of	Gen-der	Every day	twice or more a week but not daily	Once a week	Some-times but less than once a week	Rarely or never
		%	%	%	%	%
Praying to God	F	65.2	20.5	2.5	8.7	3.1
	M	54.5	13.6	6.8	14.8	10.2
Reading the Bible	F	25.3	25.3	5.8	21.4	22.1
	M	20.9	11.6	11.6	26.7	29.1
F=Female, M=Male, p<.05						

In summary, the present study showed that the gender of the respondents affected some but not all areas of Smart's six dimensions of religion. Where there were differences, women tended to be more devout, and more conservative in theology and in desired standards for personal morality, than men.

6.1.5 Age

The literature review pointed to the importance of age and its relationship to religious commitment and religiosity. In the present study the over 65s comprised of almost one-quarter (24.2 per cent) of the respondents. The 1991 Census shows (Australian Bureau of Statistics, 1993) that of the population of New South Wales for the ages from 15 years and over, almost two in ten (19.6 per cent) were aged 65 years and over. These percentages revealed that persons in the older age group were slightly over-represented among the Anglican respondents in the two dioceses when compared with the general population of New South Wales. In relation to age of the respondents, however, there were no statistically significant differences ($p > .05$) between the two dioceses involved in this study. It is also important to note that young adults were under-represented among respondents to the survey when compared with the adult population of New South Wales.

The traditional model of life-cycle changes in church attendance posited a decline in the frequency of church attendance amongst the eighteen to thirty-five years of age group when compared to their religious activities at an earlier age. This was hypothesised to be followed by a steady increase in attendance until old age. The present study, however,

using Pearson's correlation coefficient, found there was no significant correlation ($p > .05$) between the respondents' age and frequency of attendance at church (part of the ritual dimension).

A salient part of people's religiosity relates to their theological beliefs. The responses to the items that make up the Theological Conservatism scale in the study showed a weak to moderate positive correlation ($p < .01$) between respondents' age and their responses to items 7, 8, and 9 and a weak negative correlation ($p < .01$) for items 4 and 6 in the Theological Conservatism scale in Appendix B. In the remaining five items there was no significant correlation ($p > .05$) with the age of the respondents. In short, age was not a strong predictor of all aspects of theological conservatism. There was, however, an association between the respondents' age and their beliefs about original sin, the teaching of the theory of evolution in high schools, Biblical understanding of God, eternal life and the Divinity of Jesus (some of the items pertaining to the doctrinal dimension).

The moral beliefs of the respondents are also important in any consideration of religiosity. There was, however, no significant correlation ($r = -.03$, $p > .05$) between the respondents' age and their scores on the moral conservatism scale. In other words, age was not a good predictor of moral conservatism.

There was a weak ($r = .13$ to $.17$) to moderate ($r = .20$ to $.32$) correlation ($p < .05$) between respondents' age and their responses to items 1, 2, 3, 4, 5 and 6 in the Political and Economic Conservatism scale in Appendix B. Age was weakly correlated ($r = .16$, $p < .01$) with responses to item 1 in the Concern for Social Justice - B scale in Appendix B and moderately correlated ($r = .29$, $p < .001$) with item 5 in the same scale. Overall, the results summarised in this and the previous paragraph indicate that age was not a useful predictor of attitudes to some political, economic and social justice issues that may form part of the ethical dimension of religion.

There was no significant correlation ($p > .05$) respondents' age and the frequency with which they prayed, read the Bible and read other religious literature. There was, however, a moderate correlation between respondents' age and (1) frequency of discussing religious matters with friends ($r = .21$, $p < .001$) and (2) frequency of receiving Holy Communion ($r = .26$, $p < .001$) even though there were some parishes in the Diocese of Sydney where the Holy Communion was not available on a frequent basis.

In summary, the data confirmed that the respondents' age affected some but not all of their attitudes, beliefs and practices pertaining to the theological, mythological, ethical and ritual dimensions of religion. As noted earlier, young adults were under-represented among survey respondents when compared with the adult population of New South Wales. Had the sample been drawn from the population at large, it is quite possible that age-related effects would have been more evident.

6.1.6 Friends in Church

The respondents were asked, "Of your close friends whom you meet frequently, how many do you meet at church or in church-related activities?" The response options were "all", "most", "some" or "none". Table 6.12 summarises the answers given to this question. In relation to meeting "all" or "most" of their close friends in church or at church-related activities, there were highly significant differences ($p < .001$) between the two dioceses. Kaldor et al. (1994, 133) using data from the 1991 National Church Life Survey concluded that 12 per cent of Anglican attendees did not have any of their close friends within the congregation. The data from the National Church Life Survey also showed higher percentages of respondents who had all or some of their closest friends in the congregation than the percentages revealed in the present study. Such differences may be attributed to the fact that the National Church Life Survey gathered data exclusively from persons who attended church on the particular day on which the survey was conducted. By contrast, the present study was conducted amongst persons who are on a parish roll, rather than among attendees at worship on a particular day.

TABLE 6.12

Number of close friends the respondents from each diocese meet in church or church-related activities

Number of close friends met in church	% of respondents		
	Total n=262	Sydney n=130	Newcastle n=132
All	5.4	5.3	5.3
Most	39.2	26.5	32.8
Some	45.4	37.1	41.2
None	10.0	31.3	20.6
Chi-square=18.41, $p < .001$, $df=3$			

Kaldor et al. (1994, 135f) found that attendees at worship who were heavily involved in the life of the church were more likely to have close friends in the congregation than attendees

who were less involved in the life of the church. The Pearson correlation coefficient between the frequency of worship and the respondents' number of close friends whom they meet in church or church-related activities was .55 ($p < .01$). This was a substantial positive association and showed a strong relationship between people's frequency of church participation and the number of close friends they met there. The Pearson correlation coefficient between participation in church-related meetings and activities and the respondents' number of close friends whom they meet in a church context was .59 ($p < .01$).

The above observations pertain to both the ritual and the social dimensions of religion. They are consistent with the findings of Ellison and George (1994, 46-61) and with the argument that participation in church life facilitated the making and maintaining of friendships by bringing together people who shared common beliefs and moral and social values and, in many instances, similar status in the community.

6.1.7 Residential Mobility and Travel Time

Most Australians will move house a number of times during their lifetime. Residential mobility is often associated with life-cycle changes.

Table 6.13 shows the pattern of responses to the question "How many years have you lived in your present locality?" The respondents in the present study may have moved house (the survey did not ask this question), but the majority (53.1 per cent) had lived in the present locality more than fifteen years, while some had lived in the same locality all their life. It seems, then, that the sample used in the present study was out of step with the general population where "43 per cent of households move at least once every five years" (Long 1992, quoted in Hassan, Zang and McDonnell-Baum 1996, 72). Hassan, Zang and McDonnell-Baum (1996, 82, 83), however, found that it is the under 30 year olds who are the most mobile and with increasing age residential mobility decreases significantly: "Life-cycle/age tends to have an effect on residential mobility" (page 83). In the current study 24.2 per cent of the respondents were over 65 years of age.

TABLE 6.13

Length of time respondents have lived in their present locality

Length of time	%
1. Less than a year	2.3
2. One or two years	5.8
3. Three or four years	6.9
4. Five to nine years	15.0
5. Ten to fifteen years	16.9
6. More than fifteen but not all life	41.9
7. All my life	11.2
n=260	

Among Anglicans in the present study, there was no significant correlation ($r=-.01$) between the length of time the respondent lived in their present locality and frequency of attendance at worship. There was, also, no significant correlation ($r=-.06$) between the length of time the respondent lived in their present locality and the frequency of attendance at other church-related meetings and activities. The only moderately significant correlation ($r=-.24$, $p<.01$) was between the length of time the respondent lived in their present locality and the level of formal education of the respondent. Thus the higher the level of formal education completed by the person the greater was the likelihood of residential mobility.

The majority of Anglicans living in the cities, suburbs and towns involved in the survey would find an Anglican Church within the suburb, adjoining suburb or town in which they live. The respondents were asked "How long does it usually take you to get from home to the place where you most often attend church on a Sunday?" Table 6.14 shows that almost all the respondents (91.6 per cent) travelled no longer than twenty minutes to attend church on a Sunday. A very small number of respondents (5.8%) travelled for longer than twenty minutes to attend church on Sunday. The parishes in the survey in which this happened consisted of a city cathedral parish, two country towns (where the respondents may live a distance out of town) and a couple of suburbs that catered for a particular kind of churchmanship. A few parishes in the survey had attracted respondents from outside of their immediate geographical area. There was no significant association ($p>.05$) between travel time and frequency of attendance at worship.

TABLE 6.14**Length of time the respondents travel to church on Sunday**

Length of time travelled	%
Less than ten minutes	60.8
Between ten and twenty minutes	30.8
More than twenty minutes and less than thirty minutes	3.5
Thirty minutes or more	2.3
I never attend	2.7
N=260	

6.2 Concluding Comments

For the most part, this chapter has treated the respondents from the Dioceses of Sydney and Newcastle as a single sample and has explored the relationships between demographic variables and various dimensions of religion.

The overwhelmingly Anglo/Australian ethnic background of the respondents helped to explain why they were Anglicans rather than some other denomination. To this extent, ethnicity influenced various aspects of their religion. There was, however, not enough ethnic variability within the sample to assess whether ethnicity was associated with more specific differences on Smart's (1977) six dimensions of religion.

With reference to Kaldor's (1987b) distinctions between types of regional settings, the whole sample of respondents had considerable variability. This suggests that the sample was reasonably (though not perfectly) representative of Anglicanism in New South Wales. On the other hand, there were too few respondents from each type of regional setting to make detailed comparisons on this basis. There were enough respondents, however, to make comparisons between the two dioceses – a task that will be undertaken mainly in Chapter 8.

In connection with the highest level of formal education of the respondents there was a wide range from primary school only to those who were graduates with a bachelor or higher degree. Almost one-half of the respondents had not completed any formal educational qualifications beyond secondary school. The study revealed a moderate to strong association between education and some areas of Smart's ethical dimension of religion. There was, however, no statistically significant association between education and the doctrinal, mythological and organised ritual dimensions of religion.

There were no statistically significant differences ($p > .05$) between male and female respondents when the ritual dimension was measured by frequency of attendance at church and the social dimension when measured by the frequency of attendance at other church-related meetings and activities. A caveat, however, is needed here, as proportionately fewer males than females returned a completed survey form. Had more males completed and returned theirs, gender-related differences might have become apparent. There were some significant differences between male and female respondents in the doctrinal, mythological and ethical dimensions of religion. The female respondents tended to be more conservative than the males.

The data concerning the age of the respondents in the study revealed a slight overrepresentation of persons in the older age group and an under-representation of young adults when compared with the population of New South Wales. The data confirmed that there was a weak to moderate association between the age of the respondents and some areas of the theological, mythological, ethical and ritual dimensions of religion.

The data indicated a strong positive association between people's frequency of church participation and the number of close friends they met in a church context such as worship or other types of church-related meetings.

CHAPTER 7 THEORIES OF RELIGIOSITY REVISITED

In varying degrees the data derived from the present study enabled a number of the theories presented in Chapter 4 to be tested.

7.1 Deprivation Theory was not tested in this study because the theory had received little support in research in mainline churches (see the review in Hoge and Roozen 1979, 50).

Child-Rearing Theory was not tested in this study because appropriate questions were not included in the survey.

7.2 Status Group Theory

An aspect of status group theory is that persons who feel social deprivation become deeply involved in a church's life in order that their need for friendship and social recognition may be met. The life of the early church as depicted in the Acts of the Apostles is one of close fellowship among the believers. They met regularly to share the common life of the original disciples, to pray together and to share in the breaking of bread. The believers shared property and possessions (Acts 2). The majority of to-day's believers come together in congregations to pray and worship together and to share in the sacramental breaking of bread. Many liturgies emphasise the corporate nature of the church with such terms as "We are the body of Christ" and in the sharing of the greeting of peace. Friendships are frequently encouraged within the church congregation. Friendships, then, are important in the life of a church and are often closely related to church participation.

The fairly homogenous nature of the parishes involved in this study indicated that most of the respondents were already of a similar status. There was no direct evidence in the study that people's participation in church life helped them to maintain or improve their social status. Detailed longitudinal data would be needed to assess the extent to which this had occurred.

While the churches remain on the periphery of Australian society, participation in the life of the church in Australia is unlikely, of itself, to bring with it increased social status for the participants. Participation in organisations such as business, sporting and service clubs is perhaps more likely to gain social status for the participants than participation in the life of the church. Nevertheless, church participation may facilitate the learning of social skills and other virtues that can contribute to upward social mobility.

7.3 Social Learning Theory

Social learning theory argues that levels of church participation are learned behaviour. This behaviour is transmitted through specific religious groups, families and individuals. The data from the present study show that the majority of the respondents (79 per cent) attended church or Sunday School most weeks when they were of primary school age. A further 12 per cent attended from time to time during these years. During the formative years of the respondents three-quarters of their mothers or female guardians and two-thirds of their fathers or male guardians were Anglicans. Thirty per cent of respondents reported that both parents were active members of a church while the respondent was under twelve years of age. One-quarter of respondents considered that neither parent was an active member of a church when the respondent was below the age of twelve years.

The data collected did not readily allow for connections to be made between the current levels of church participation by the respondents and any influence that may have been made by attendance at Sunday School or directly by parents or significant others. Social Learning Theory, however, cannot be ignored when considering participation of persons in church related activities as adults even though additional data, including comparative data from people who have no church involvement, would be needed to test it decisively.

7.4 Doctrinal Belief Theory

Doctrinal belief theory argues that the individual's religious beliefs will be a significant predictor of her or his participation in, and commitment to, church activities. In the present study the theological measure consisted of ten items, details of which are given in Appendix B. The reliability estimate (Cronbach's alpha) for the Theological Conservatism scale was .81, indicating that the items that constitute the scale are measuring much the same thing.

Scores on the Theological Conservatism scale were calculated for the respondents who attend worship services at least once each week. The results showed that there was a tendency for them to be conservative in their theological beliefs. For example, in response to the statement "As originally written, the Bible was free of error in every detail" one-third of those who attended at least once each week "strongly agree" and a further 28.6 per cent "tend to agree", whereas among those who attended less frequently than this the percentages were 13.1 for "strongly agree" and 16.2 for "tend to agree".

A further example of the conservative approach to belief of regular worshippers was found in responses to the statement "Eternal life is not limited to those who in this present life accept Jesus Christ as Saviour and Lord". Among those who attended worship at least once a week, one third of respondents "strongly disagree" with the statement and a further 16.6 per cent "tend to disagree". Among the respondents who attended church less frequently than at once a week, 7.1 per cent "strongly disagree" with the statement and a further 9.1 per cent "tend to disagree".

Taking the scale as a whole, there was a strong correlation ($r=.46$, $p<.01$) (Table 7.1) between theological conservatism (the doctrinal belief dimension) and frequency of church attendance (the ritual dimension). It may be concluded, then, that theological conservatism was a reasonable predictor of church attendance.

Theologically conservative respondents were also more likely than other respondents to attend other meetings and activities relating to the church. The Pearson correlation coefficient ($r=.59$, $p<.01$) (Table 7.1) shows that there was a strong correlation between theological conservatism (the doctrinal belief dimension) and frequency of attendance at other church-related activities (part of the social dimension of religion). This was a stronger relationship than the correlation between theological conservatism and frequency of attendance at worship. The data in the present study, then, confirmed that theological conservatism was a strong predictor of frequent involvement in churchgoing and church-related meetings and activities among the congregation. Thus Doctrinal Belief Theory was confirmed by the data in this study. Consideration, however, needs to be taken in this confirmation of the part that indiscriminate proreligiousness played in the data. Pearson's correlation coefficient between the Theological Conservatism scale and the Indiscriminate Proreligiousness scale was a weak $.17$ ($p<.05$). This indicated a slight tendency for persons who were theologically conservative also to be indiscriminately proreligious.

There was a strong correlation ($r=.67$, $p<.01$) (Table 7.1) between theological conservatism and moral conservatism. Theological conservatism, then, was a substantial predictor of moral conservatism. There was also a moderate correlation coefficient ($r=.27$, $p<.01$) between theological conservatism and political and economic conservatism (Political and Economic Conservatism scale in Appendix B). Theologically conservative persons tended to hold negative views on ecumenism ($r=-.20$, $p<.01$ on Ecumenism - A scale and $r=-.23$, $p<.01$ on Ecumenism - B scale in Appendix B). There was a moderate negative correlation ($r=-.28$, $p<.01$) between theological conservatism and civil liberalism

(Civil Liberalism scale in Appendix B). The data in this study showed, then, that theological conservatism was a useful predictor of other types of conservatism such as moral, political and economic conservatism even though there was a slight tendency for conservative persons to be indiscriminately proreligious. On the other hand, theologically conservative respondents tended to hold negative views concerning ecumenism and civil liberalism.

TABLE 7.1

Correlations (r) between Theological Conservatism, Localism, Civil Liberalism and Attitudes towards Ecumenism, Moral and Political-Economic Conservatism, Concern for Social Justice and Approval of Church Activism, Frequency of Worship and other Church-related Activities

	Theological Conservatism	Localism	Civil Liberalism
Frequency of Church Attendance (N=256)	.46 **	.04	.15 *
Involvement in Other Church-related Activities (N=256)	.59 **	.17 **	.14 *
Ecumenism (Roof's)	-.23 **	-.18 **	.22 **
Moral Conservatism	.67 **	-.06	-.34 **
Political - Economic Conservatism	.27 **	.10	-.27 **
Concern for Social Justice	.02	-.47 **	.26 **
Approval of Church Activism	.19 **	-.45 **	..26 **
* p<.05, ** p<.01,			

7.5 Localism Theory

Roof's local/cosmopolitan theory was not confirmed by the data in the present study. The data showed no significant correlation ($r=-.05$, $p>.05$) between theological conservatism and localism, when the latter was measured using the items from Roof's study of Protestant Episcopalians (= Anglicans) in America (Localism B scale in Appendix B). Roof's study, on the other hand, showed a moderate correlation ($r=.29$) between theological conservatism and localism. Furthermore, among Anglicans in the present study there was no significant correlation ($r=-.08$, $p>.05$) between theological conservatism and localism as measured using an extended scale (Localism A scale in Appendix B). On the other hand, for Anglicans in the present study the correlation between localism (measured by the latter scale) and civil liberalism was of moderate negative strength ($r=-.34$, $p<.01$). Likewise, there was a fairly strong negative correlation between localism and concern for social justice ($r=-.47$, $p<.01$), and between localism and approval for church activism and other social, economic and political issues ($r=-.45$, $p<.01$) details of which are given in Appendix B. In other words, Anglican respondents who were locally orientated on the local/cosmopolitan continuum tended to show little concern for the liberalising of

various freedoms for citizens, for social justice or church activism in relation to various social, economic and political issues.

Roof's study found a fairly strong relationship ($r=.42$) between localism and frequency of church attendance. Likewise, he found a moderate relationship ($r=.21$) between localism and frequency of participation in other church-related meetings and activities. The data in the present study showed that there was no significant correlation ($p>.05$) between localism and frequency of church attendance. There was a low positive correlation between localism and participation in other church-related activities ($r=.17$, $p<.01$). Roof found that the length of residence at the present location was a predictor of church commitment and participation. The present study showed no significant correlation ($p>.05$) between the length of residence in the present locality and frequency of church attendance, nor between length of residence and frequency of participation in other church-related activities. Thus, Roof's finding that the length of residence in the present locality is a predictor of church attendance and involvement in other church meetings and activities was not confirmed in the present study.

Lehman (1986, 1988) distinguished between the cultural and social dimensions within ecclesiological localism. Ten items make up the scale (Localism A scale in Appendix B) used to calculate the correlation coefficients in the Localism column of Table 7.1.

Lehman's social dimension of ecclesiological localism is based on the strength of a person's relationships with other local members of a church. This variable may, for example, be measured in terms of the number of friends the respondent has within the local church. In this study there were strong correlations between "friends in church" and frequency of church attendance ($r=.55$, $p<.01$) and between "friends in church" and participation in other church-related meetings and activities ($r=.59$, $p<.01$). The data confirmed that Lehman's social dimension of ecclesiological localism was a good predictor of frequent participation in worship and other church-related meetings and activities.

Roof and Hoge (1980) found that people with a local orientation are generally more involved in the church than are people with a cosmopolitan orientation. This finding was not confirmed among Anglicans in the Dioceses of Sydney and Newcastle. The results reported above confirmed the findings of Black (1985) in relation to local/cosmopolitan theory and also that theological conservatism was the most accurate predictor of

frequency of church attendance and involvement in church-related meetings and activities in the Australian context.

7.6 Value Structure Theory

Value structure theory argues that there is a clear relationship between conventional values held by individuals and their religious participation. The questionnaire used in the present study included eight items to measure the moral values held by respondents. Details of the Moral Conservatism scale are given in Appendix B. The reliability estimate (Cronbach's alpha) for the scale is .68, which is reasonably satisfactory. The item responses were scored from 1 to 5 ("strongly agree" to "strongly disagree"). In computing the Moral Conservatism scale the items concerning the drinking of alcoholic beverages, premarital sex, homosexuality and gambling were recoded 1=5, 2=4, 3=3, 4=2, 5=1.

Pearson's correlation coefficient between moral conservatism and measures of church commitment showed a moderate to strong relationship. There was a moderate correlation (.42, $p < .01$) between moral conservatism (the ethical dimension) and frequency of attendance at worship (the ritual dimension) and a stronger correlation (.49, $p < .01$) between moral conservatism (the ethical dimension) and frequency of attendance at other church-related meetings and activities (part of social dimension of religion). In considering moral conservatism and indiscriminate proreligiousness there is a moderate relationship ($r = .30$, $p < .01$) between the two scales. In other words, there was a moderate tendency for morally conservative persons to be indiscriminately proreligious. The data showed respondents who were morally conservative were more likely to be highly committed to church-going and attending other church-based activities than were others who held less conventional moral values.

In summary, at least among Anglicans on parish rolls, moral conservatism is a reasonable predictor of frequency of attendance at worship and at other church-related activities. There is a clear relationship between the conventional values held by individuals (the ethical dimension) and their religious participation (for example, in the ritual dimension). Value Structure Theory, then, was confirmed in this study.

7.7 Concluding Comments

The survey data analysed in this study enabled a number of theories of religiosity to be assessed. The doctrinal belief and the value structure theories were confirmed by the study. On the other hand, Roof's local/cosmopolitan theory was not confirmed. There was

no significant association between localism and the ritual dimension of religion. There was, however, a strong association between Lehman's social dimension of ecclesiastical localism and the ritual dimension of religion. Social learning theory was not actually tested for the continued influence of pre-teenage socialisation in religious learning and current church participation by the respondents. The majority of respondents, however, had received some religious training either from parents and significant others or both during their pre-teenage years.

Strong associations were found between the doctrinal belief dimension of religion and the ritual dimension and between the doctrinal belief dimension and the social dimension of religion. There was, also, a strong association between the doctrinal belief dimension and the ethical dimension and between the ethical dimension and the social dimension. There was a moderate association between theological conservatism (the doctrinal belief dimension) and political and economic conservatism. Overall, the doctrinal belief dimension had a moderate to strong association with the other dimensions used in this study

CHAPTER 8

SIGNIFICANT DIOCESAN DIFFERENCES

The historical overview of the Dioceses of Sydney and Newcastle showed that apart from the first bishop of Sydney all other bishops and archbishops of Sydney have confirmed and enhanced the Conservative Evangelical nature of the diocese. On the other hand, succeeding bishops of Newcastle have held generally to a Central, Broad or Anglo-Catholic churchmanship. Thus the bishops, most of the other clergy and the greater part of the laity of the two dioceses have pursued different paths within Anglicanism. The data in the present study, however, show that among the laity neither diocese is monochrome in terms of churchmanship nor are they monochrome in terms of views on a number of theological, moral and social justice matters.

8.1 Preferred Churchmanship

The respondents were asked to indicate their preferred style of churchmanship from the following options: “Anglo-Catholic”, “Broad or Central Churchman”, “Charismatic”, “Conservative Evangelical”, “Fundamentalist”, “Liberal”, “Other (please name)” and “Not Sure”. Table 8.1 shows the response for each diocese. In relation to the preferred style of churchmanship of respondents, there were highly significant statistical differences ($p < .001$) between the Diocese of Sydney and the Diocese of Newcastle

TABLE 8.1

Preferred churchmanship of respondents by diocese

Preferred churchmanship	Sydney (n=126) %	Newcastle (n=130) %
Anglo-Catholic	27.0	44.6
Broad or Central Churchman	14.3	11.5
Charismatic	6.3	7.7
Conservative Evangelical	34.1	9.2
Fundamentalist	0.8	3.1
Liberal	4.8	6.2
Other		0.8
Not Sure	12.7	16.9
Chi-square=28.2, df=7, $p < .001$, n=256		

More than one-third (34.1 per cent) of the respondents from the Diocese of Sydney preferred Conservative Evangelical churchmanship, a further 0.8 per cent preferring Fundamentalism. In excess of one-quarter (27.0 per cent) of the Sydney respondents, however, showed a preference for Anglo-Catholic churchmanship and a further 14.3 per cent preferred Broad or Central churchmanship. A total of 12.7 per cent of the

Sydney respondents were "not sure" when it came to a preference of churchmanship. Those who preferred Conservative Evangelical churchmanship formed the largest single group of respondents within the Diocese of Sydney. This is consistent with the historical background and the current preference for Conservative Evangelicalism within the hierarchy of that diocese. When, however, the respondents who preferred Anglo-Catholic or Broad/Central churchmanship were combined, they outnumbered the Conservative Evangelicals. The data show, then, that the respondents from the Diocese of Sydney were not monochrome in churchmanship.

A possible explanation of the diversity of preferred churchmanship of the respondents from within particular parishes as well as the diocese was sought in geographic mobility. If the respondents had come from another diocese in Australia or overseas, or even from another parish, they may have brought their preferred churchmanship with them. The data were not conclusive in this explanation. In relation to the length of time the respondents had lived in their present locality, there were no statistically significant differences ($p > .05$) between the two dioceses.

The respondents were not questioned concerning any previous parish with which they may have been involved, of the churchmanship of any previous parish, or the source of their preferred churchmanship. The respondents were not questioned concerning the churchmanship of the rector of the parish and whether or not it was different to their own preference. The study has not pursued the question of why the people stay in a particular parish if they are dissatisfied with the churchmanship of the rector or of the majority of the parishioners. Usually their preferred style of churchmanship can be found in another parish within the diocese. From where does their loyalty to the local parish come? This could be the subject of further study.

In the Diocese of Newcastle 44.6 per cent of the respondents expressed a preference for the Anglo-Catholic style of churchmanship. A further 11.5 per cent of respondents preferred Broad or Central churchmanship. These findings were consistent with the historical background of the diocese, its early connection with the Oxford Movement organisations in England and the present preference of many of the clergy within the diocese for Anglo-Catholic or Central churchmanship. In terms of laypeople's preferred style of churchmanship the Diocese of Newcastle is more monochrome than the Diocese of Sydney.

In relation to the preferred churchmanship of the respondents from the Newcastle diocese, there were highly significant statistical differences ($p < .001$) between the

parishes. Among the respondents from the Diocese of Newcastle slightly less than one in ten (9.2 per cent) preferred the Conservative Evangelical style of churchmanship. In one parish on the Central Coast, however, where the rector practised an Anglo-Catholic style of churchmanship, one-half of the respondents in the parish preferred a Conservative Evangelical style. When asked about this, the rector said that a number of parishioners who had previously resided in Sydney had moved to the parish in their retirement. Even though they worshipped in the parish in which they lived at the time of the survey, their preference in churchmanship remained the same as in their previous parish and diocese. The data provide no explanation for the loyalty some respondents exhibited to their present parish even though their preference was for another kind of churchmanship.

The Charismatic style of churchmanship had relatively little appeal amongst the respondents (7.0 per cent of all respondents) from either diocese. Slightly less than one-half (46.2 per cent) of the respondents from one Newcastle parish that was known as a Charismatic parish expressed a preference for the charismatic style. A further 38.5 per cent of respondents from the parish preferred the Anglo-Catholic style of churchmanship. When asked about this, the rector said there were sharp divisions between the charismatic members and those who preferred the previously held Anglo-Catholic type of worship in the parish. Even though all the respondents from the parish travelled no longer than twenty minutes to attend worship in the parish, it was known that persons who preferred the charismatic worship and teaching travelled to this parish from other suburbs and other towns. In fact, one-fifth of the persons listed on the roll of this parish and to whom questionnaires were posted had an address that was outside of the geographical boundaries of the parish. From where did the loyalty to the local parish come for respondents from the Diocese of Newcastle whose preferred churchmanship was different from the general churchmanship of the parish? One can only surmise that their commitment to Anglicanism outweighed any preference they might have for a particular type of churchmanship.

8.2 Age, Education, Occupation and Socio-Economic Status

Chapter 6 has made reference to age, education, occupation and the socio-economic regions of the parishes in the two dioceses. In relation to the age of the respondents, there were no statistically significant differences ($p > .05$) between the two dioceses. In relation to the highest level of education of respondents, there were significant differences ($p < .01$) between the two dioceses (Table 6.1, page 97). In relation to the occupations of the respondents also, there were significant differences ($p < .05$) between the two dioceses (Table 6.3, page 99). Two non-urban socio-economic

regions – a small rural area and a service town – were included in the parishes that participated in the study from the Diocese of Newcastle. The remaining parishes surveyed in the Dioceses of Sydney and Newcastle were in urban regions. Fuller details of the parishes surveyed are found in 6.1.2 Regions (pages 94-96)

8.3 Practice of Religiosity

8.3.1 Holy Communion

Table 8.2 shows that there were highly significant statistical differences ($p < .001$) between the two dioceses in the frequency with which respondents received the Holy Communion. The majority of respondents (53.6 per cent) from the Diocese of Newcastle received Holy Communion at least once a week. On the other hand, only two in ten respondents (19.9 per cent) from the Diocese of Sydney received Holy Communion at least once a week. This situation can be attributed to the difference in emphasis on the kind of worship that is offered week by week in each diocese. The Holy Communion was not offered each week as the principal act of Sunday worship in a number of parishes in the Diocese of Sydney. On the other hand, the Holy Communion was offered in all parishes within the Diocese of Newcastle each Sunday.

TABLE 8.2

Respondent's frequency of receiving Holy Communion by diocese

Frequency of receiving Holy Communion	Sydney n=126 %	Newcastle n=125 %
every day	1.6	0.8
twice or more a week but not daily	2.4	6.4
once a week	15.9	46.4
sometimes but less than once a week	73.0	32.0
rarely or never	7.1	14.4
Chi-square=44.6, df=4, $p < .001$, n=251		

8.3.2 Attendance at Worship and other Church-related Activities

Likewise, in relation to the frequency of attendance at services of worship, there were highly significant statistical differences ($p < .005$) between the two dioceses (see Table 8.3). One in ten (10.9 per cent) of the respondents from the Diocese of Sydney attended church on two or more occasions each week, and the corresponding figure for the respondents from the Diocese of Newcastle was 8.3 per cent. Almost two-thirds of respondents (63.6 per cent) from the Diocese of Sydney attended once each week, while for respondents from the Diocese of Newcastle the rate was four in ten (40.9 per cent). In short, three-quarters of the Sydney respondents attended a worship service at

least once a week, while one-half of the respondents from Newcastle attended with similar frequency.

TABLE 8.3

Respondent's frequency of attending worship services by diocese

Frequency of attending worship services	Sydney n=129 %	Newcastle n=132 %
Twice or more each week	10.9	8.3
Once a week	63.6	40.9
Twice a month	9.3	15.9
Once a month	3.9	8.3
A few times a year	8.5	15.2
Rarely or never	3.9	11.4
Chi-square=18.4, df=5, p<.005, n=261		

Furthermore, in relation to the respondents' frequency of attendance at church-related meetings and activities, there were highly significant statistical differences ($p < .001$) between the two dioceses (see Table 8.4). More than four in ten (44.9 per cent) of the respondents from the Diocese of Sydney attended church-related activities at least once a week. On the other hand, less than two in ten (18.7 per cent) of the respondents from the Diocese of Newcastle attended church-related meetings or activities at least once a week. Almost one-half (46.5 per cent) of the respondents from the Diocese of Newcastle rarely or never attended such church-related activities, compared to the two in ten respondents (20.5 per cent) from the Diocese of Sydney who rarely or never attended such church-related activities. Overall, then, the respondents from the Diocese of Sydney attended more church-related meetings and activities than did the respondents from the Diocese of Newcastle.

TABLE 8.4

Respondent's frequency of attending church meetings and activities by diocese

Frequency of attending church meetings and activities other than worship services	Sydney n=127 %	Newcastle n=129 %
Twice or more each week	21.3	7.8
Once each week	23.6	10.9
Twice a month	3.9	9.3
Once a month	9.4	14.0
A few times a year	21.3	11.6
Rarely or never	20.5	46.5
Chi-square=34.57, df=5, p<.001, n=256		

Diocesan differences in frequency of worship and frequency of attending church-related meetings and activities can be attributed, in part, to the different proportions of "active" and "inactive" persons on the parish rolls. The parish clergy of the Diocese of Sydney respondents indicated that almost three-quarters (72 per cent) of the

respondents were “active” in parish life. This is in contrast to the slightly more than one-half (56%) of the Diocese of Newcastle respondents who were considered by their parish clergy as “active” in parish life. An important part of being “active” in parish life would be frequent attendance at worship and involvement in other church meetings and activities. This led to higher figures of attendance by respondents from Sydney than from respondents from Newcastle.

8.3.3 Who Talk About Religious Faith and Experience?

When asked "have you ever told people at a church service or other meeting about your religious faith or religious experience?" one-quarter (24.8 per cent) of the respondents from the Diocese of Sydney answered "yes, many times" and less than two in ten (17.7 per cent) from Newcastle answered "yes, many times". Slightly in excess of one-quarter (27.9 per cent) of the respondents from the Diocese of Sydney answered "yes, a few times" and two in ten respondents answered "yes, once or twice". Of the respondents from the Newcastle diocese, 18.5 per cent answered "yes, a few times", and 19.2 per cent answered "yes, once or twice". More than four in ten of the respondents (44.6 per cent) from Newcastle answered "no", whereas only about one-quarter (26.4 per cent) of the Sydney respondents answered "no". In relation, then, to the number of times the respondents have told people in church or in a church-related meeting or activity of their religious faith or experience, there are statistically significant differences ($p < .05$) between the two dioceses. This difference may be attributed in part to differences between Conservative Evangelical worship and Anglo-Catholic or Central/Broad churchmanship worship. Worship in a Conservative Evangelical church allows for more freedom and provides greater opportunity and encouragement for a "testimony" to be given than in the predominantly liturgical, sacramental worship of the Anglo-Catholic or the Central/Broad church. There were also highly significant statistical differences ($p < .001$) between the two dioceses in people's propensity to discuss religious matters with friends. Respondents from the Diocese of Sydney were more likely to discuss religious matters with friends than were the respondents from the Diocese of Newcastle.

8.3.4 Reading the Bible

Table 8.5 shows the frequency with which the respondents from each diocese read the Bible. There were highly significant statistical differences ($p < .001$) between the two dioceses in the frequency with which the respondents read the Bible. The majority (28.3 per cent “every day” and 26.0 per cent “twice or more a week, but not daily”) of respondents from the Diocese of Sydney read the Bible more than once a week. On the other hand, one-third (18.6 per cent “every day” and 14.2 per cent “twice or more a

week, but not daily”) of the respondents from the Diocese of Newcastle read the Bible more than once a week. Slightly more than one in ten (14.2 per cent) of the respondents from the Diocese of Sydney rarely or never read the Bible while slightly more than one-third (36.3 per cent) of the respondents from the Diocese of Newcastle rarely or never read the Bible.

Table 8.5

Respondent’s frequency of reading the Bible by diocese

Frequency of reading the Bible	Sydney n=127 %	Newcastle n=113 %
every day	28.3	18.6
twice or more a week but not daily	26.0	14.2
once a week	7.9	8.0
sometimes but less than once a week	23.6	23.0
rarely or never	14.2	36.3
Chi-square=18.4, df=4, p<.001, n=240		

8.3.5 Discussing Religious Matters with Friends

Another highly significant difference ($p<.001$) between the two dioceses was in the frequency with which respondents discussed religious matters with friends. Table 8.6 shows the frequency with which respondents engaged in such discussions. Almost five in ten (48.8 per cent) of respondents from the Diocese of Sydney held such discussions at least once a week. Slightly more than two in ten (23.1 per cent) of respondents from the Diocese of Newcastle were engaged in such discussions at least once a week.

Table 8.6

Respondent’s frequency of discussing religious matters with friends by diocese

Frequency of discussing religious matters with friends	Sydney n=125 %	Newcastle n=117 %
every day	5.6	7.7
twice or more a week but not daily	23.2	6.0
once a week	20.0	9.4
sometimes but less than once a week	32.0	51.3
rarely or never	19.2	25.6
Chi-square=23.57, df=4, p<.001, n=242		

Overall, the degree to which the respondents from the Diocese of Sydney engaged in the practice of religiosity was greater, on the average, than that shown by the respondents from the Diocese of Newcastle.

8.4 Why Join or Remain Anyway?

Respondents were asked a question concerning their reason for joining, or remaining within, the Anglican Church. A list of factors that may have influenced them was given and they were asked to rate these as being of "high importance" "medium importance" or "little or no importance". Table 8.7 shows the percentages of respondents from each diocese who attributed high importance to various factors in their decision either to join or remain within the Anglican Church. In relation to the following items: "the preaching and teaching", "weekly celebration of Holy Communion", "being encouraged to exercise spiritual gifts", "house church or home fellowship groups", "the church's emphasis on tradition", there were statistically significant differences ($p < .05$) between the two dioceses. The differences between the dioceses in relation to these items can be attributed to the different emphasis between the Conservative Evangelical tradition and the Anglo-Catholic or Central/Broad churchmanship tradition of the two dioceses. In relation to the remaining items in Table 8.7, there were no statistically significant differences ($p > .05$) between the two dioceses.

TABLE 8.7

Percentages of respondents from each diocese attributing high importance to various factors in their decision either to join or remain within the Anglican Church

Reasons considered of high importance for either joining or remaining within the Anglican Church	Sydney n>116 * %	Newcastle n>107 * %	p
a Association with the Anglican Church by one or both of your parents before you	35.7	44.7	NS
b Nearness of an Anglican Church to your place of residence	24.4	22.4	NS
c The preaching and teaching	56.0	42.5	$p < .02$
d The style of worship	52.4	47.9	NS
e The kind of music used	26.2	30.1	NS
f Weekly celebration of Holy Communion	22.2	53.4	$p < .01$
g Being encouraged to exercise spiritual gifts	30.1	17.1	$p < .05$
h House church or home fellowship groups	31.7	18.3	$p < .05$
i Christian love shown by church members	49.6	40.3	NS
j Christian joy shown by church members	38.4	33.0	NS
k Taking part in outreach activities of the church	24.8	15.0	NS
l Taking part in social activities of the church	20.3	16.5	NS
m Having Sunday services or meetings that attract young people	39.5	37.2	NS
n A sense of unity with fellow believers	50.8	43.9	NS
o Answers given there to particular problems you were facing	26.7	20.2	NS
p Personally experiencing the power of Jesus Christ and/or the power of the Holy Spirit	54.9	50.0	NS
q Seeing people miraculously healed by God	16.8	24.1	NS
r The church's emphasis on tradition	21.7	35.8	$p < .05$
s Having freedom in the Spirit rather than set patterns	31.4	29.1	NS
t Coming to the conclusion that the Anglican Church has a fuller understanding of God than do other churches	23.0	30.7	NS

*The response rate varied with each item. The response rate, however, in all items was greater than these figures.

In relation to the number of close friends the respondents met frequently at church or in church-related meetings and activities, there were highly significant statistical differences ($p < .001$) between the two dioceses. In excess of four in ten of the Sydney respondents (44.6 per cent) met frequently all or most of their close friends at church or in church-related activities and a further 45.4 per cent met some of their close friends in this way. Slightly more than three in ten of the respondents (31.8 per cent) from the Diocese of Newcastle met all or most of their close friends frequently at church, or in church-related activities and almost four in ten (37.1 per cent) of remaining respondents met some of their close friends in this way. One in ten (10 per cent) of the Sydney respondents met none of their close friends frequently at church or in church-related activities. On the other hand, slightly more than three in ten (31.1 per cent) of the Newcastle respondents did not meet any of their close friends frequently at church or church-related activities. The respondents from the Diocese of Sydney tended to have more of their close friends from within the church congregation than did the respondents from the Diocese of Newcastle. This may be attributed, in part, to a higher proportion of persons regarded as "inactive" in the Newcastle diocese than those regarded as "inactive" in the Sydney diocese.

8.5 "Switching" Denominations

In relation to the statement "It is unlikely that I would ever want to become a member of a non-Anglican church", there were highly significant statistical differences ($p < .001$) between the two dioceses. Loyalty to Anglicanism was strongest among the respondents from the Diocese of Newcastle, where the majority (54.1 per cent) "strongly agree" and slightly more than two in ten (21.8 per cent) "tend to agree" with this statement. Such loyalty was weaker among the respondents from the Sydney diocese where three in ten (29.7 per cent) "strongly agree" and a further one-third (33.6 per cent) of respondents "tend to agree".

The data reveal that the chief reason for "switching" denominations among the respondents was the influence of the spouse.

8.6 Opinions on Various Issues of Faith

Part 2 of the questionnaire set out seventy-five Likert-type statements about issues of doctrine, authority, morality and society. The respondents were asked to give their opinion about each item using a five-point scale from "strongly agree" to "strongly disagree". Table 8.8 (Appendix C) sets out a selection of items and the results. The items do not appear in the order of the questionnaire; related items are grouped together for the purpose of analysis.

8.6.1 Doctrinal Issues

A number of doctrinal issues were addressed in the questionnaire. These included issues concerning the Bible, Original Sin, The Devil, Women's Ordination to the Priesthood and authority within the church and family.

8.6.1.1 Concerning the Bible

The responses to the statement concerning the inerrancy of the Bible show that there were statistically significant differences ($p < .01$) between the two dioceses. A higher proportion of the respondents from the Sydney diocese held to the inerrancy of the Bible than did the respondents from Newcastle. One-third (33.6 per cent) of the respondents from the Diocese of Sydney "strongly agree" and a further 27.3 per cent "tend to agree" with the statement "as originally written, the Bible was free of error in every detail". By contrast, only 17.3 per cent of the respondents from the Diocese of Newcastle "strongly agree" and a further 19.7 per cent "tend to agree" with the statement.

In relation to the statement "some parts of the Bible present a more acceptable understanding of God than other parts", there were highly significant statistical differences ($p < .001$) between the two dioceses. Slightly more than two in ten (21.5 per cent) of the respondents from the Sydney diocese "strongly agree" and four in ten (39.2 per cent) "tend to agree" with the statement. On the other hand, three in ten (30.3 per cent) respondents from the Newcastle diocese "strongly agree" with the statement and slightly more than one-half (53.0 per cent) of the respondents "tend to agree".

8.6.1.2 Concerning Original Sin

In relation to a belief in original sin, there were highly significant statistical differences ($p < .001$) between the two dioceses. Three in ten of the respondents from the Diocese of Sydney "strongly agree" that "at the time of their birth, children are already guilty of sin" along with a further 11.5 per cent who "tend to agree" with this statement. On the other hand, less than one in ten (8.3 per cent) of the Newcastle respondents "strongly agree" and a further 5.3 per cent "tend to agree" with this statement. Slightly less than three in ten (28.5 per cent) of the Sydney diocese respondents "strongly disagree" and a further two in ten "tend to disagree" with this statement concerning original sin. There was strong disagreement with the statement by the Newcastle diocese respondents (49.2 per cent "strongly disagree" and a further 22.0 per cent "tend to disagree").

8.6.1.3 Concerning "The Devil" or "Demons"

The majority of respondents (56.2 per cent) from the Diocese of Sydney "strongly agree" that "there is a being whom we know as 'Satan' or 'The Devil'". A further two in ten respondents from the Sydney diocese "tend to agree" with this statement. When

responding to the same statement slightly more than one-quarter (26.0 per cent) of the respondents from the Newcastle diocese "strongly agree" with this statement and a further 26.7 per cent of respondents from Newcastle diocese "tend to agree" with the proposition. In connection with this statement, there were highly significant statistical differences ($p < .001$) between the two dioceses.

When presented with the statement "the idea that there are demons is probably just an old superstition" three in ten (30.7 per cent) of the Diocese of Sydney respondents gave the response "strongly disagree" and a further two in ten (20.5 per cent) responded with "tend to disagree". Slightly less than two in ten (19.1 per cent) of the Diocese of Newcastle respondents "strongly disagree" and a further 16.8 per cent "tend to disagree" with this statement. In excess of one in ten (13.4 per cent) of the Sydney diocese respondents "strongly agree" and 15.0 per cent "tend to agree" with this statement. On the other hand, slightly less than one-quarter (24.4 per cent) of the respondents from the Diocese of Newcastle "strongly agree" and slightly more than one-quarter (26.7 per cent) "tend to agree" with this statement. There were, then, statistically significant differences ($p < .01$) between the two dioceses in relation to the idea of demons.

There were also statistically significant differences ($p < .01$) between the two dioceses in the response to the statement "Many of life's troubles are caused by demons or evil spirits." In short, respondents from the Diocese of Sydney were more likely to believe in the existence of demons or evil spirits and their connection with our lives than were the respondents from the Diocese of Newcastle.

8.6.1.4 Concerning Women's Ordination

The ordination of women to the priesthood in the Anglican Church of Australia remains an issue in a few Australian dioceses, including the Diocese of Sydney. A number of women have been ordained to the priesthood since 1992 in the Diocese of Newcastle. The archbishop and the synod of the Diocese of Sydney, on the other hand, have consistently refused such ordinations, even though a number of women have been made deacons within the diocese. Not all the laity, however, agree with the bishops' and synod's policy. When this survey was carried out no women had been ordained to the priesthood in Australia. The respondents were asked to respond to the statement "women should be eligible for ordination to the priesthood in the Anglican Church of Australia". The data show that there were statistically significant differences ($p < .01$) between the two dioceses in relation to this statement. A total of one-half of the respondents from the Diocese of Sydney "strongly agree" (25.4 per cent) or "tend to agree" (25.4 per cent) with the statement. A further 12.3 per cent are "neutral or not

sure". This leaves less than one-quarter (23.8 per cent) of the Sydney respondents who "strongly disagree" and a further 13.1 per cent who "tend to disagree". Almost one-half (45.5 per cent) of the Newcastle respondents responded "strongly agree" and a further one-quarter "tend to agree" with the statement concerning the eligibility of women being ordained to the priesthood in the Anglican Church of Australia.

When this survey was carried out there were no women ordained to the priesthood in the Diocese of Newcastle. There were, however, some women who had been ordained to the diaconate at the time of the survey but they served as assistant deacons in the parishes to which they were appointed. The attitude of the laity towards women priests being placed in this position of leadership in the parish was addressed in the statement "if women are ordained to the priesthood in the Anglican Church of Australia, I would not want one as the rector of my parish". This is a statement on which there were statistically significant differences ($p < .05$) between the two dioceses. Almost four in ten of the Diocese of Sydney respondents would not want a woman priest as rector of their parish (27.9 per cent "strongly agree" and a further 10.1 per cent "tend to agree"). On the other hand, slightly more than two in ten of the Diocese of Newcastle respondents would not want a woman priest as rector of their parish (14.4 per cent "strongly agree" and 7.6 per cent "tend to agree"). Almost one-half of the Sydney diocese respondents (29.5 per cent "strongly disagree" and a further 17.8 per cent "tend to disagree") indicated a willingness to have a woman priest as rector of their parish. By way of contrast, two-thirds of the Newcastle diocese respondents (44.7 per cent "strongly disagree" and a further two in ten "tend to disagree") seemed to be willing to have a woman priest as rector of their parish. In each diocese, then, a majority of the respondents indicated a willingness to have a woman priest as rector of their parish. Even though in each diocese there was and still is a different policy with regard to the place of women in the priesthood there were some respondents from each diocese who exercised an independence of thinking with regard to this issue.

8.6.2 Authority Issues

The place of authority is important in the life of the church, in family life and in society. The questionnaire addressed some of these issues with questions concerning the authority of clergy and other church leaders, of church rules and of the place of authority within marriage.

8.6.2.1 Laity's View on Authority of the Clergy

The Anglican Church of Australia has preserved, along with the whole of the Anglican Communion, the three-fold ministry of bishop, priest and deacon. Many of the laity, however, did not see this as meaning that the three-fold ministry had authority over

other members. In response to the statement "God gives various church leaders authority over other members", there were statistically significant differences ($p < .01$) between the two dioceses. Almost one-half of the Sydney diocese respondents (17.1 per cent "strongly agree" and 32.6 per cent "tend to agree") had some agreement with the statement. Slightly more than four in ten of the Sydney respondents (13.2 per cent "strongly disagree" and 27.9 per cent "tend to disagree") disagreed with the statement. There was no majority agreement on this statement among the Sydney diocese respondents. On the other hand, three in ten (10.5 per cent "strongly agree" and 19.5 per cent "tend to agree") of the Newcastle diocese respondents agreed to some extent with the statement. The majority of the Newcastle diocese respondents disagreed with the statement (26.3 per cent "strongly disagree" and 29.3 per cent "tend to disagree"). Clergy and other church leaders in the Diocese of Newcastle, then, may have slightly more difficulty in exercising authority over the laity than do the clergy and other church leaders in the Diocese of Sydney.

8.6.2.2 Laity's View on Authority in Marriage

The attitude of the laity towards authority was reflected, also, in the responses to a statement concerning authority in marriage, and another statement concerning the submission of the wife to the husband. There was a strong correlation ($r = .61$, $p < .001$) between responses to the two statements. The reliability estimate (Cronbach's alpha) for the Marital Authority scale in Appendix B was .76 and was satisfactory. In relation to each statement concerning authority in a Christian marriage, there were highly significant statistical differences ($p < .001$) between the two dioceses. Responses to the statement "nowadays in a Christian marriage, the husband should not be thought of as having authority over his wife" show that among the Sydney diocese respondents the majority (28.5 per cent "strongly agree" and a further 25.4 per cent "tend to agree") agreed to some extent. Slightly more than eight in ten of the Diocese of Newcastle respondents (55.6 per cent "strongly agree" and 26.3 per cent "tend to agree") were in agreement to some extent with the statement. On the other hand, amongst the respondents from the Diocese of Sydney almost four in ten (16.2 per cent "strongly disagree" and 21.5 per cent "tend to disagree") disagreed with the statement, whereas less than two in ten of the Diocese of Newcastle respondents (8.3 per cent "strongly disagree" and 5.3 per cent "tend to disagree") disagreed with the statement.

The second statement concerning the relationship between husband and wife in a Christian marriage dealt with the wife's submission to her husband. There were highly significant statistical differences ($p < .001$) between the respondents in each diocese. Slightly less than one-half of the Sydney diocese respondents (17.1 per cent "strongly agree" and 27.1 per cent "tend to agree") agreed that "In a Christian marriage, the wife

should be in submission to her husband". The number of Sydney diocese respondents who disagreed (27.1 per cent "strongly disagree" and 21.7 per cent "tend to disagree") with the statement was greater than those who agreed with this view about marriage. The respondents from the Diocese of Sydney, then, were almost equally divided in response to the notion that a wife should be subservient to the authority of her husband in a Christian marriage. On the other hand, amongst the Newcastle respondents one in ten (6.1 per cent "strongly agree" and 4.5 per cent "tend to agree") had some agreement with this statement. Slightly more than eight in ten of the Newcastle respondents (54.5 per cent "strongly disagree" and 30.3 per cent "tend to disagree") disagreed to some extent with this statement.

The General Synod of the Anglican Church of Australia meeting in 1995 showed that the husband's authority in marriage was still an issue among Conservatism Evangelicals in Sydney and elsewhere. In the debate on A Prayer Book for Australia the weight of numbers of members from the Diocese of Sydney made it necessary to include in "A Service for Marriage First Order" a marriage vow that the wife would "honour" her husband. A similar vow was not to be made by the husband in relation to the wife (media news item, 6 July 1995 and A Prayer Book for Australia, 1995, 649). "Honour", however, was not included in the marriage vow of the woman in "A Service for Marriage Second Order". The data used for the present study confirm that in relation to the two statements concerning authority in marriage, there were highly significant statistical differences ($p < .001$) associated with the preferred churchmanship of the respondents. In response to the statement "nowadays in a Christian marriage, the husband should not be thought of as having authority over his wife" 29.1 per cent of self-defined Conservative Evangelical respondents "strongly disagree" and a further 18.2 per cent "tend to disagree" with the statement. This leaves 18.2 per cent of the self-assessed Conservative Evangelical respondents who "strongly agree" and 25.5 per cent who "tend to agree" with this statement. On the other hand, 6.5 per cent of self-defined Anglo-Catholic respondents "strongly disagree" and a further 9.8 per cent "tend to disagree" with this statement. This leaves 59.8 per cent of the self-assessed Anglo-Catholic respondents who "strongly agree" and 20.7 per cent who "tend to agree" with this statement.

In response to the statement "in a Christian marriage, the wife should be in submission to her husband" 27.3 per cent of self-defined Conservative Evangelical respondents "strongly agree" and a further 27.3 per cent "tend to agree". This leaves 16.4 per cent who "strongly disagree" and 21.8 per cent who "tend to disagree" with this statement. On the other hand, only 3.3 per cent of the self-defined Anglo-Catholic respondents

"strongly agree" and a further 9.9 per cent "tend to agree" with the statement. This leaves 54.9 per cent of the self-defined Anglo-Catholic respondents who "strongly disagree" and 29.7 per cent who "tend to disagree" with this statement.

8.6.2.3 Laity's View on Authority of the Diocese within the Parish

In relation to the statement "Anglican diocesan authorities should allow local parishes more freedom to manage their own affairs", there were highly significant statistical differences ($p < .001$) between the two dioceses. Almost seven in ten (29.0 per cent "strongly agree" and 40.5 per cent "tend to agree") of the respondents from the Diocese of Newcastle expressed some agreement with the statement. This was in contrast to slightly more than four in ten (12.7 per cent "strongly agree" and 32.5 per cent who "tend to agree") of the respondents from the Diocese of Sydney who expressed some agreement with the statement.

The long history of Conservative Evangelicalism within the Diocese of Sydney was reflected in the conservative nature of the responses by the majority of respondents from that diocese to the biblical and theological statements in the questionnaire. On the other hand, the majority of the respondents from the Diocese of Newcastle appeared to be more liberal in their view of the Bible and theology. This result was in keeping with the history of "High Church", Anglo-Catholic and Liberal or Central churchmanship of the Diocese of Newcastle.

8.6.3 Moral Issues

Moral issues are important for Christians. Some Christians hold to very rigid standards of moral behaviour and others hold to less rigid standards. The differences in views on several moral issues have been noted in connection with age and the cohort effect earlier in the present study. Were there differences between the dioceses in respondents' views on some moral issues? Respondents from the Diocese of Newcastle were less rigid in their views relating to pre-marital sex, homosexuality and grounds for divorce and grounds for an abortion than were the respondents from the Diocese of Sydney. The responses to each of the statements concerning moral standards showed statistically significant differences ($p < .05$) between the two dioceses.

8.6.3.1 Pre-marital Sex

More than one-half (36.9 per cent "strongly agree" and a further 20.8 per cent "tend to agree") of the respondents from the Sydney diocese considered that pre-marital sexual intercourse was wrong. On the other hand, slightly more than four in ten of the respondents from the Newcastle diocese (26.5 per cent "strongly agree" and a further 17.4 per cent "tend to agree") considered that pre-marital sex was wrong. Less than

two in ten (16.2 per cent) of the Diocese of Sydney respondents "strongly disagree" and 15.4 per cent "tend to disagree" with this statement. Slightly more than one in ten (11.4 per cent) of the Diocese of Newcastle respondents "strongly disagree" and a further 28.0 per cent "tend to disagree" with this statement. In relation to the issue of pre-marital sexual intercourse the Newcastle diocese respondents were more liberal in their views than were their Sydney diocese counterparts.

8.6.3.2 Grounds for Divorce

The more rigid standard of the Sydney respondents in relation to grounds for divorce was evident from their response to the statement "mutual incompatibility should be sufficient grounds for a divorce". In relation to this statement, there were statistically significant differences ($p < .01$) between the two dioceses. One-third (7.8 per cent "strongly agree" and 26.4 per cent "tend to agree") of the Sydney diocese respondents were in some agreement with the statement. The majority (24.8 per cent "strongly disagree" and 27.1 per cent "tend to disagree") of the Sydney diocese respondents disagreed with a more liberal attitude towards grounds for divorce. On the other hand, one-half (16.3 per cent "strongly agree" and 33.3 per cent "tend to agree") of the Newcastle diocese respondents held a more liberal view towards grounds for divorce. Less than one-third (10.1 per cent "strongly disagree" and 20.9 per cent "tend to disagree") of the Newcastle diocese respondents disagreed with the statement.

8.6.3.3 Grounds for Abortion

In relation to the statement "if someone becomes pregnant because of rape, she should be allowed to have an abortion", there were statistically significant differences ($p < .01$) between the two dioceses. Slightly more than one-third (35.7 per cent) of the Sydney diocese respondents "strongly agree" and a further 34.9 per cent "tend to agree" with the statement. Six in ten (60.2 per cent) of the Newcastle diocese respondents, however, "strongly agree" and a little less than one-quarter (23.3 per cent) "tend to agree" with this statement.

8.6.3.4 Homosexuality

Likewise, in relation to the statement "homosexual acts are always wrong", there were statistically significant differences ($p < .01$) between the two dioceses. In excess of eight in ten (65.9 per cent "strongly agree" and 17.8 per cent "tend to agree") respondents from the Diocese of Sydney agreed in some way that homosexual acts are always wrong. Among respondents from the Diocese of Newcastle a total of 74.2 per cent (57.8 per cent "strongly agree" and 16.4 per cent "tend to agree") agreed in some way that homosexual acts were always wrong. There was, however, a large difference in the response "neutral or not sure" between the two dioceses (3.9 per cent Sydney and 17.2 per cent Newcastle).

8.7 Some Conclusions

The present study shows that in the practice and belief of religion, there were significant differences between the two dioceses. There were also differences in social factors such as the level of formal education completed and the occupation of the respondents. Sydney as the centre of the Diocese of Sydney is the capital city of New South Wales and leader in terms of government, business, commerce and industry. This leads to and requires high levels of education and occupation. The city of Newcastle as the centre of the Diocese of Newcastle, on the other hand, is an industrial city with a hinterland involved in rural, mining and tourist activities. This leads to levels of education and occupation that are based on the requirements of the region. At the time of the survey it was thirty-six years since the establishment of the University of Newcastle. Prior to that time any person from Newcastle wishing to pursue a full-time university education had to move to another location in order to do so. In many cases, they did not return to Newcastle after the completion of a degree.

In the sampling process difficulty was experienced in gaining cooperation from Sydney parishes compared with Newcastle parishes. The level of suspicion shown by some Sydney parishes (chapter 5, p. 87f) to participate in the study may indicate a sense of exclusiveness with a theological predisposition that did not want to be compared with the theological position of another diocese. On the other hand, the full cooperation of the Newcastle parishes may have been that the researcher is a priest of that diocese. The Bishop of Newcastle endorsed participation by the laity in the survey. On the other hand, the Archbishop of Sydney refused such an endorsement.

The respondents from the Diocese of Sydney tended to be more conservative in matters of belief than the respondents from the Diocese of Newcastle. This can be accounted for by the dominance of Conservative Evangelicalism among the leaders of the Diocese of Sydney that has filtered through the clergy to the laity. People who define themselves as Conservative Evangelical are generally more conservative in matters of the Bible, biblical interpretation, moral standards and theology including authority and the place of women in the church and in marriage than are Anglo-Catholics and those who embrace a Central/Broad style of churchmanship.

Respondents from the Sydney diocese tended to participate more frequently in the practice of religion, for example in church going and in attending other church-related meetings and activities, than did the respondents from the Diocese of Newcastle. The difference in percentages of active and inactive persons on the parish rolls between the two dioceses accounts for some differences in frequency of attendance at worship

and other church-related meetings and activities. In relation to the frequency with which the respondents pray there were no statistically significant differences between the two dioceses. On the other hand, there were statistically significant differences in relation to the frequency of reading the Bible. The majority of the respondents from the Diocese of Sydney read the Bible more frequently than the respondents from the Diocese of Newcastle.

Differences between the respondents from the two dioceses reveal that there was a tendency for the majority of the Newcastle diocese respondents to take a more liberal approach to the doctrinal belief factor in religiosity than did many of the Sydney diocese respondents. There was also a tendency for the majority of Newcastle diocese respondents to be less frequent in the practice of religiosity than were the Sydney diocese respondents.

CHAPTER 9

CONCLUSIONS RELATING TO CHARACTERISTICS AND CORRELATES OF ANGLICAN RELIGIOSITY

The aim of this study was to investigate the historical and sociological factors that shape Anglican religiosity in the Dioceses of Sydney and Newcastle in New South Wales and to investigate the differences between the two dioceses in religiosity. The use of the present tense in some parts of the data analysis describes a relationship that existed within the data collected in 1988. A replication of the study at the present time may produce different relationships.

The characteristics of Anglican religiosity were seen in the religious practices and beliefs of Anglicans from within the two numerically largest dioceses within the Anglican Church in New South Wales. Smart's (1971, 15-25) six dimensions of religion were used as a framework to examine the religiosity of Anglican laity who participated in the study. Smart's (1997, 10-13) seventh dimension of religion (the material dimension) was not considered in the study.

The practices of religiosity were broadly covered in the ritual dimension, the experiential dimension and the social dimension of Smart's (1971, 15-25) six dimensions. The beliefs of religiosity were broadly covered in Smart's doctrinal belief dimension, the mythological dimension and the ethical dimension. The practices were measured by the frequency of church attendance, frequency of receiving Holy Communion and attendance at other church-related meetings and activities as well as frequency of prayer and of Bible reading. The respondents' religious experiences were included in the practices of religiosity along with friendships and other social areas of religious life. The beliefs were measured by the respondents' responses to questions concerning doctrine, the Bible and moral and ethical questions. The correlates were measured by examining differences associated with variables such as age, gender and levels of educational attainment, as well as inter-relationships between the various dimensions of religiosity.

A questionnaire was forwarded to a systematically selected sample of lay parishioners from a systematically selected sample of eight parishes in the Anglican Diocese of Sydney and ten parishes in the Anglican Diocese of Newcastle. The return rate of useable questionnaires was 62 per cent.

9.1 Correlates of Anglican Religiosity

The results of some of the correlates in the study show that theological conservatism and moral conservatism are important predictors of the practice of religiosity. Theological and moral conservatism are much more important in Australia than Roof's localism/cosmopolitanism as predictors of commitment to the practice of religiosity. This conclusion is similar to Black's (1985) finding that theological conservatism is the best predictor of rates of church attendance and frequency of participation in other church-related activities among members of Congregational, Presbyterian and Uniting Churches in Australia. Theological conservatism is also a substantial predictor of moral conservatism and a moderate predictor of political and economic conservatism. Indiscriminate proreligiousness may be a small problem among lower educated conservative people. A slight adjustment may need to be made to account for indiscriminate proreligiousness in relation to theological conservatism and predictions of the practice of religiosity.

Lehman's social dimension of ecclesiological localism was a strong predictor of the practice of religiosity. Thus having friends in the local church congregation seemed to be important for maintaining participation in the worshipping life of the churches.

9.2 Demographic Variables and Anglican Religiosity

The study considered the effect that social variables such as gender, age and the highest level of formal education received by the respondents have upon the religiosity of the respondents. The level of formal education of the person is a good predictor of civil liberalism, localism, concern for social justice, and approval of church activism in relation to social, economic and political issues. Other researchers, for example Mol (1985), Bouma and Dixon (1986), Kaldor (1987a), Kaldor et al. (1994), have found that gender and age have a significant relationship with religiosity.

With some caveats mentioned below, the present study found that gender was not statistically significant in relation to religiosity among the respondents. It is important to recognise that men were more reluctant than women to participate in the survey. Less than one-half (43.3 per cent) of the men to whom the questionnaire was sent returned a completed questionnaire. By contrast, almost six in ten (59.3 per cent) of the women did so. Men were also under-represented on the parish rolls of the parishes that participated in the survey. Some of the literature warns that we may see a decline in the number of women committed to the life of the church as more women take their place in employment

alongside men. The challenge to the churches is to address the question of gender in religiosity.

It is important to note, also, that young adults were underrepresented among survey respondents. Had the sample been drawn from the population at large, it is quite possible that the impact of age on religious belief and practice would have been more apparent. Nevertheless, age was found to have a significant impact on some attitudes, beliefs and practices pertaining to theological, mythological, ethical and ritual dimensions of religion.

9.3 Theories of Religiosity Examined

During the last century several theories have been offered as explanations for the religiosity of people. Deprivation theory has received little supporting recent research and was not tested in this study. Doctrinal belief theory and value structure theory were confirmed by this study. Roof's local/cosmopolitan theory was not confirmed in this study. Lehman's social dimension of ecclesiastical localism was strongly associated with the ritual dimension of religion.

9.4 Differences between the Two Anglican Dioceses in Religiosity

The study found that there were statistically significant differences between the Anglican Dioceses of Sydney and Newcastle in parishioners' religiosity.

9.4.1 Historically

Many of the differences may be attributed to the styles of churchmanship that have historically characterised the two dioceses. The Diocese of Sydney has a long history of conservative evangelicalism among its hierarchy, many of its parish clergy and laity. This has been the prevailing style of churchmanship within the diocese from the time of the First Fleet to the present time apart from the Broughton years (1836–1853). Conservative evangelicalism involves both theological and moral conservatism. Theological conservatism and moral conservatism are strong predictors of the practice of religiosity. The Diocese of Newcastle, on the other hand, has a history of High Church, Anglo-Catholic, and broad/central churchmanship along with a minimal Conservative Evangelical influence extending back one hundred and fifty years. This has applied to many of the hierarchy, the parish clergy and laity over the years. Anglo-Catholic or broad/central churchmanship is still preferred by the majority of clergy and people within the Diocese of Newcastle. This historical background led to the majority of the laity of the Diocese of Newcastle holding to a more liberal theological and moral perspective than that held by the

Conservative Evangelicals. It should be noted, however, that neither diocese is monochrome in churchmanship.

9.4.2 In Doctrinal, Mythological and Ethical Dimensions of Religion

There were statistically significant differences, then, between the two dioceses in relation to a number of theological and moral and ethical issues. Theological (Doctrinal and Mythological) issues on which there were significant differences include the inerrancy of the Bible, original sin, belief in the Devil or Satan, ecumenism, women and priesthood, and authority within the church and within marriage. Moral (Ethical) issues on which there were significant differences include attitude towards pre-marital sex, grounds for divorce and abortion. The Evangelical Anglicans were more conservative than were other Anglicans in relation to theological and moral issues considered in the study.

9.4.3 In Ritual, Social and Experiential Dimensions of Religion

There were differences in the kind of Sunday worship in which the congregations were engaged. The giving of a "testimony" during a service of worship was more frequent among the respondents from the Diocese of Sydney than it was among the respondents from the Diocese of Newcastle. On the other hand, there was a more frequent reception of the Holy Communion in the Diocese of Newcastle than in the Diocese of Sydney. These differences in worship reflected differences between the dioceses in the prevailing theological and liturgical orientation. Even though frequency of attendance at worship (the ritual dimension) was important for each diocese, the level of lay participation in the practice of religiosity was higher within the Diocese of Sydney than it was in the Diocese of Newcastle.

The experiential dimension of religion was important to a majority of respondents in joining the Anglican Church in the first place and in remaining within the Anglican Church. The experiential dimension was tested with questions concerning the respondents' experience of the power of Jesus Christ and/or the Holy Spirit. The experience of being "born again" and of what was considered a miraculous healing was also important to a number of Anglicans.

There were also differences in some social factors considered in the study. Respondents from the Diocese of Sydney tended, on average, to have attained higher levels of formal education and higher status occupations than did respondents from the Diocese of Newcastle. These differences are attributable in part to the Diocese of Sydney being

centred on the capital city of New South Wales with its requirements and availability of higher education and higher status occupations; whereas the Diocese of Newcastle is based in a provincial industrial city surrounded by mining, rural and tourist areas, where the average level of education is lower. Age and gender were also social factors among the respondents. There was a paucity of younger people and of males among the respondents. The Anglican Church, then, appeared to have comparatively little impact upon the young people and the men of our communities. The present study revealed also that the Anglican Church of Australia appeared to have little impact upon people who were born outside of Australia or the United Kingdom.

9.5 Limitations

The principal limitation in the study was the lack of co-operation by some of the clergy and parishes in the Diocese of Sydney that had been selected to take part in the survey. The rectors of a number of parishes, some churchwardens and parish councils would not allow the survey to be conducted among their parishioners. Some of the clergy from the selected parishes from the Diocese of Sydney expressed concern that their parishioners were involved in what the clergy considered as “too many surveys”. Others did not trust the researcher that the parish rolls would not be used for some purpose other than the current research. They claimed that previous experience showed that parish rolls that had been loaned to others were sometimes used for purposes other than the purpose for which they had been loaned. One parish agreed to participate on the condition that those who wished to respond could take the questionnaires from the church. The bundle of questionnaires, however, was returned to the researcher unopened. Because of financial constraints, the total number of questionnaires sent to Anglicans was limited to 500. Of these, 263 were completed and returned. Had the sample size been larger, more sophisticated multivariate analysis would have been possible.

A further limitation was the length of time that elapsed from the time of the return of the questionnaires to the completion of the study. With the changes that have taken place within the Anglican Church since the survey was conducted, the results may be different if the survey was replicated now.

9.6 Suggestions for Further Research

The study was conducted among laypersons from the Anglican Dioceses of Sydney and Newcastle. Within these dioceses the cities of Sydney, Wollongong and Newcastle, the largest in New South Wales, are located. A similar research project could be carried out in

country dioceses of New South Wales and/or interstate with a view to making comparisons of the impact of social and historical factors on the religiosity of Anglicans throughout country New South Wales and/or interstate. Is localism stronger in country areas than in the cities? Is localism a strong predictor of religiosity in country areas? Is the impact of religious socialisation stronger in the country than in the cities? Is church involvement a means of gaining social status in country towns?

The study showed that positive childhood religious socialisation by church-going parents had some effect on adult religiosity. The effect, however, was not always positive. Further research could seek explanations of why positive childhood religious socialisation leads to adult religiosity for some people and not for others and in some denominations and not in others.

In the course of a lifetime, people will probably move from one parish to another. As a result of such mobility, persons who have come to the Christian faith through the influence of a particular kind of churchmanship may find themselves in a parish in which a different kind of churchmanship is practised. A similar situation may arise with a change of incumbent if the new incumbent prefers a different kind of churchmanship to that which has been the previous tradition of the parish. The study showed that many of the people continue to worship in and remain loyal to the parish that embraces a different churchmanship to that which they prefer. Why do people remain in the parish in spite of the difference in churchmanship? From where does their loyalty to the local parish come? These questions could be addressed in a future study.

The study revealed that more than one-half of the men who received the questionnaire did not complete and return it to the researcher. Also men were under-represented on parish rolls whereas women were correspondingly over-represented. A number of questions arise for further study in relation to men, women and the church. Do men regard religion as part of their private domain and not part of the open, public forum? Do men fear peer pressure from their colleagues at work or leisure if they admit to religious practice and belief? Are questions of religion, religious beliefs and practice considered by men to be an invasion of privacy? Why does organised religion appeal more to women than to men? As more women become involved in full or part-time work apart from the home will they follow the male model of less involvement in religion and the life of the church? The whole question of gender, then, in religiosity in Australia calls for further research.

The present study revealed that the Anglican Church appeared to have little impact upon the young people of our communities. Do the older, long-term residents impede the younger residents from participating in the life of the parish church or are the younger residents not interested in the participating aspect of religion? Why do some younger people who were brought up in the Anglican Church reject the Christian faith subsequently or else join another denomination? These are questions that could be addressed in a further study. It also appears that the Anglican Church has little impact upon people born outside of Australia or the United Kingdom. Not all migrants of different ethnic or religious backgrounds participate in the practice of their religion in Australia. Further study into this situation could be used in the future planning of the mission of the Anglican Church in Australia.

At the time the survey was conducted the issue of women's ordination to the priesthood in the Anglican Church of Australia was being debated. Six in ten of the respondents "strongly agree" or "tend to agree" with the statement "Women should be eligible for ordination to the priesthood in the Anglican Church of Australia". In answer to the statement "if women are ordained to the priesthood in the Anglican Church of Australia, I would not want one as the rector of my parish" three in ten "strongly agree" or "tend to agree" with the statement. Fifty-six per cent of respondents "tend to disagree" or "strongly disagree" with the statement. In the period since the survey was conducted, the number of women ordained to the priesthood in the Diocese of Newcastle and in other dioceses in Australia has increased. On the other hand, no women have been ordained to the priesthood in the Diocese of Sydney. Further research could be undertaken to determine the lay attitude towards women priests at the present time. In the Diocese of Newcastle, at the time of the survey, no woman who was a priest was in charge of a parish or in a chaplaincy. In 2006 there were seventeen women priests who were the rector or the priest in charge of a parish or a chaplain in the Diocese of Newcastle. Research could be undertaken in parishes in which a woman priest is the rector or priest in charge to determine the lay attitude towards the situation, and whether or not any persons have left the church or come to the church as a result of the appointment.

The experiential dimension in religion was important to many Anglicans of varying churchmanship. This dimension could warrant further research in relation to prayer, worship, contemplation, conversion and charismatic and other religious experiences. How frequent are ecstatic religious experiences in our society and what are the antecedents and consequences of these experiences in terms of the religious practice and belief?

We have not heard the last of the debate concerning homosexuality in Christian morality and religiosity. The study found different attitudes held by Anglo-Catholics and Conservative Evangelicals to homosexuality. Further study could include not just homosexuality in general but homosexuality in the congregation and among the clergy. This research could seek the attitudes of clergy and laity of different churchmanship within the Anglican Church of Australia.

The study showed a substantial association between theological conservatism and moral and political and economic conservatism. Are persons who are theologically conservative likewise morally, politically and economically conservative on all issues or are there issues on which they are more liberal than conservative? Considering the growth of theologically conservative churches or groups within churches, what will be the effect of this upon the politics and economy of the country? Will political parties move more to the conservative Right? These questions could be examined in future research in Australia.

There are then a number of opportunities for further research as an extension of this study. The framework of this study used six of Smart's (1997, 10-13) seven dimensions of religion. Future research could use the same framework using all seven dimensions for research among Anglicans, other mainline Christian churches, more recently founded Pentecostal churches and other religions such as Islam, Buddhism, Hinduism and so forth. A number of different techniques could be employed, including the use of surveys, participant observations, community studies and historical records. This kind of research would give a clearer understanding of the varieties of religious practice and belief in Australia at present.

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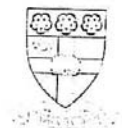
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Appendix A-1



IN REPLY PLEASE QUOTE

THE UNIVERSITY OF NEW ENGLAND
ARMIDALE, N.S.W. 2351, AUSTRALIA

Department of Sociology

TELEPHONE (067) 73 3333

TELEX 166050

FAX (067) 73 3122

SURVEY OF NEW SOUTH WALES CHURCHES

Dear Anglican,

I and several others who are active members of various denominations are making a survey of churches in New South Wales. We are seeking accurate information about the things which are important to members: their views on the faith and life of the Church, and the life of the wider society. It will provide information, also, concerning the degree and form of involvement in church activities by members. The information collected from the survey will help in the study of the Australian religious profile at the time of the Australian Bicentennial. The information will help the whole Body of Christ to plan for the future.

To ensure that the findings represent all the different kinds of person in the various churches, I have drawn a random sample from the membership lists of a number of parishes, both in the city and in the country. Your name was one of those drawn. I, therefore, earnestly invite you to assist in this important project by completing the enclosed questionnaire.

Let me say a few words about the survey.

First, the survey is being undertaken with the support of the churches and the consent and co-operation of your Rector. I am very grateful for this co-operation.

Secondly, as with all studies of this nature, the information each person provides will be treated confidentially. The results of the survey will be reported only as general summaries. Information about individuals will not be published or given to other people or organizations.

Thirdly, the survey should take about half an hour to complete, and I believe that you will find the experience interesting and worthwhile.

Finally, the value of the survey depends upon the co-operation of each and every person receiving the questionnaire. I would be grateful, therefore, if you could complete the questionnaire within the next few days and return it in the enclosed reply-paid envelope.

Thank you in anticipation of your help in this significant study of Australian Churches for the Australian Bicentennial.

Sincerely,

Roy M. Hazlewood.

Appendix A-2



IN REPLY PLEASE QUOTE

THE UNIVERSITY OF NEW ENGLAND
ARMIDALE, N.S.W. 2351, AUSTRALIA

DEPARTMENT OF SOCIOLOGY

TELEPHONE (067) 73 3333
TELEX 146050
FAX (067) 73 3122

SURVEY OF NEW SOUTH WALES CHURCHES

7th June, 1988

Dear

Three weeks ago a questionnaire was sent to you as part of a survey of New South Wales Churches.

If you have already completed and returned it, please accept my sincere thanks. If not, it would be most helpful if you could do so today. It is very important that your opinions are included in this study.

If by some chance you did not receive the questionnaire, or if it has been misplaced, please let me know at my home address of:



and I shall put another in the mail to you.

With many thanks for your help.

Sincerely,

Roy M. Hazlewood



THE UNIVERSITY OF NEW ENGLAND
ARMIDALE, N.S.W.

SURVEY OF NEW SOUTH WALES CHURCHES

HOW TO ANSWER THE QUESTIONS

1. Please help us to maintain our random sample of church members by filling out this questionnaire yourself (you being the person to whom the questionnaire was sent).
2. Unless otherwise indicated on the questionnaire, please try to answer all questions.
3. For each question, please circle the number which best indicates your answer. For example

The colour of this paper is:

White 1
 Green ②
 Yellow 3

4. To help you finish the questionnaire quickly, I suggest that you read the question or statement as if you were reading a newspaper and then circle the number of your response at that time.
5. If you wish to explain a particular answer, write a note in the margin nearby. There is also space at the end of the questionnaire for any further comments you may wish to make.
6. There is no need to write your name on the questionnaire.
7. Please Note: In this survey, "the Anglican Church" is used to refer to the Anglican Church of Australia, the Church of England, and other churches which form part of the world-wide Anglican Communion.

Your answers will be treated confidentially.

THANK YOU FOR YOUR CO-OPERATION IN THIS SURVEY.

Roy Hazlewood
 Department of Sociology
 University of New England
 ARMIDALE NSW 2351

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Part I. Religious Participation

This section asks about your religious activities and experiences.

1. Which one of the following best describes your relationship to the Anglican Church?
(Circle one number.)

- | | |
|--|---|
| Both baptised and confirmed in the Anglican Church | 1 |
| Baptised, but not confirmed, in the Anglican Church | 2 |
| Confirmed, but not baptised, in the Anglican Church | 3 |
| Neither baptised, nor confirmed, in the Anglican Church,
but now associated with it | 4 |
| Never associated with the Anglican Church | 5 |
| Other (please state) | 6 |

2. For how long have you been associated with the Anglican Church?

- | | |
|---|---|
| Less than a year | 1 |
| One or two years | 2 |
| Three or four years | 3 |
| Five to nine years | 4 |
| Ten to fifteen years | 5 |
| More than fifteen years but not all my life | 6 |
| All my life | 7 |

3. What was your religious denomination immediately before you first became associated with the Anglican Church?

- | | |
|--|---|
| Always associated with the Anglican Church | 1 |
| None | 2 |
| Baptist | 3 |
| Congregational | 4 |
| Methodist | 5 |
| Presbyterian | 6 |
| Roman Catholic | 7 |
| Uniting | 8 |
| Other (please name) | 9 |

4. (SKIP THIS QUESTION IF YOU HAVE ALWAYS BEEN ASSOCIATED WITH THE ANGLICAN CHURCH.)
In the period immediately before you first became associated with the Anglican Church,
about how often did you attend services of public worship somewhere else?

- | | |
|-------------------------------|---|
| Twice or more each week | 1 |
| Once each week | 2 |
| Twice a month | 3 |
| Once a month | 4 |
| A few times a year | 5 |
| Rarely <u>OR</u> never | 6 |

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5. (SKIP THIS QUESTION IF YOU HAVE ALWAYS BEEN ASSOCIATED WITH THE ANGLICAN CHURCH.)
Did any of the following events help you to begin your association with the Anglican Church in the first place? (For each item, circle the number under 'YES' or under 'NO'.)

	YES	NO
a. Becoming engaged or married	1	2
b. Changing your place of residence	1	2
c. Experiencing some personal tragedy or serious personal problem	1	2
d. Starting to look for a better church when you became dissatisfied with a previous one	1	2
e. Being personally invited by a <u>relative</u> to attend an Anglican church ..	1	2
f. Being personally invited by a <u>friend</u> to attend an Anglican church	1	2
g. Learning about the Anglican Church from a radio or television programme or advertisement	1	2
h. Becoming born again	1	2
i. Being healed of an illness or infirmity miraculously by God	1	2

6. In your decision either to join or to remain within the Anglican Church, how important have each of the following factors been? (Circle one number for each item.)

	HIGH IMPORTANCE	MEDIUM IMPORTANCE	LITTLE or NO IMPORTANCE
a. Association with the Anglican Church by one or both of your parents before you	1	2	3
b. Nearness of an Anglican church to your place of residence	1	2	3
c. The preaching and teaching	1	2	3
d. The style of worship	1	2	3
e. The kind of music used.....	1	2	3
f. Weekly celebration of Holy Communion	1	2	3
g. Being encouraged to exercise spiritual gifts .	1	2	3
h. House church or home fellowship groups	1	2	3
i. Christian love shown by church members	1	2	3
j. Christian joy shown by church members	1	2	3
k. Taking part in outreach activities of the church	1	2	3
l. Taking part in social activities of the church	1	2	3
m. Having Sunday services or meetings which are attractive to young people	1	2	3
n. A sense of unity with fellow believers	1	2	3
o. Answers given there to particular problems you were facing	1	2	3
p. Personally experiencing the power of Jesus Christ and/or the power of the Holy Spirit....	1	2	3
q. Seeing people miraculously healed by God	1	2	3
r. The church's emphasis on tradition	1	2	3
s. Having freedom in the Spirit rather than set patterns	1	2	3
t. Coming to the conclusion that the Anglican church has a fuller understanding of God than do other churches	1	2	3

7. If there are any other important reasons, not covered in previous answers, for your association with the Anglican Church, please tell us about them here:

8. At the present time, about how often do you attend worship services on a Sunday?

- Twice or more each week 1
- Once each week 2
- Twice a month 3
- Once a month 4
- A few times a year 5
- Rarely OR never 6

9. About how often do you attend other church meetings or activities, including home fellowships, house churches, prayer groups, study groups, Mothers' Union, Ladies' Guild, Men's Society, and committees which may or may not actually meet at the church?

- Twice or more each week 1
- Once each week 2
- Twice a month 3
- Once a month 4
- A few times a year 5
- Rarely OR never 6

10. About how often do you engage in each of the following activities? (Circle one number for each activity.)

	EVERY DAY	TWICE OR MORE A WEEK, BUT NOT DAILY	ONCE A WEEK	SOMETIMES BUT LESS THAN ONCE A WEEK	RARELY or NEVER
a. Praying to God	1	2	3	4	5
b. Reading the Bible	1	2	3	4	5
c. Reading other religious literature ..	1	2	3	4	5
d. Discussing religious matters with friends	1	2	3	4	5
e. Receiving Holy Communion	1	2	3	4	5

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11. Have you ever told people at a church service or other meeting about your religious faith or religious experience?

Yes, many times	1
Yes, a few times	2
Yes, once or twice	3
No	4

12. Which of the following activities of an Anglican church did you attend first?

A regular Sunday service	1
Junior church or Sunday school	2
A house church or home fellowship group	3
A youth group	4
A special outreach meeting	5
Ladies' Guild or similar organization	6
Other (please name)	7

13. Of your close friends whom you meet frequently, how many do you meet at church or in church-related activities?

All	1
Most	2
Some	3
None	4

14. Do you enjoy singing hymns such as those used in most Anglican churches?

Yes, very much	1
Yes, a little	2
No	3
Not sure	4

15. Please circle the one number which best indicates your preferred style of churchmanship.

Anglo-Catholic	1
Broad or Central Churchman	2
Charismatic	3
Conservative Evangelical	4
Fundamentalist	5
Liberal	6
Other (please name)	7
Not Sure	8

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Part 2. Views on Various Issues

Below is a series of statements about life, religion and society with which some persons agree and others disagree. For each statement, please circle the number under the one heading which best indicates how you feel about that statement. Even if you have not thought about some of these statements before, please indicate the response which is most consistent with your general outlook.

Here are the headings:

	STRONGLY AGREE	TEND TO AGREE	NEUTRAL or NOT SURE	TEND TO DISAGREE	STRONGLY DISAGREE
1. As originally written, the Bible was free of error in every detail	1	2	3	4	5
2. All Christian churches should work together as far as possible	1	2	3	4	5
3. The church should promote total abstinence from alcoholic drinks	1	2	3	4	5
4. Anglican diocesan authorities should allow local parishes more freedom to manage their own affairs	1	2	3	4	5
5. The Australian government should increase the amount it spends on aid to the poorer countries of the world	1	2	3	4	5
6. When it comes to choosing someone for a responsible public office in my community, I prefer a person whose family is known and well-established locally	1	2	3	4	5
7. Some church activities are boring	1	2	3	4	5
8. Nothing happens without God having a purpose for that happening	1	2	3	4	5
9. The best way to provide adequate medical care for the entire population is through a government-run national health scheme	1	2	3	4	5
10. Film censorship should be abolished ...	1	2	3	4	5
11. People who have come to Australia from overseas in the last forty years have made our society much more interesting than it would otherwise have been	1	2	3	4	5
12. To be a true Christian you must have a definite experience of being "born again"	1	2	3	4	5
13. The church should not make statements on such issues as uranium mining, government economic policy, or land-rights for Aborigines	1	2	3	4	5

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	STRONGLY AGREE	TEND TO AGREE	NEUTRAL or NOT SURE	TEND TO DISAGREE	STRONGLY DISAGREE
14. It is important that many more Bible-based Christian schools be established in Australia	1	2	3	4	5
15. Nowadays in a Christian marriage, the husband should not be thought of as having authority over his wife	1	2	3	4	5
16. Private businesses should be allowed to operate with much less government regulation than at present	1	2	3	4	5
17. Changes in the weather are never the result of prayer	1	2	3	4	5
18. Murderers should usually be punished by death	1	2	3	4	5
19. Women should be eligible for ordination to the priesthood in the Anglican Church of Australia	1	2	3	4	5
20. At the present time, industrial stoppages more often arise from the influence of communist or other radical elements than from genuine grievances of workers	1	2	3	4	5
21. Teenagers should not have access to those books which are likely to mislead them	1	2	3	4	5
22. The Christian who gives one-tenth of his or her income to God will certainly prosper financially	1	2	3	4	5
23. The most rewarding organisations a person can belong to are local community organisations and activities rather than large, state and nationwide associations ..	1	2	3	4	5
24. Programmes to help the poor are generally best left to private charities rather than being run by government departments	1	2	3	4	5
25. Differences of opinion are always welcomed in my church	1	2	3	4	5
26. If people have sufficient faith in God, every illness can be healed miraculously	1	2	3	4	5
27. We need a system of price controls on most goods and services in order to prevent unjustified price increases	1	2	3	4	5
28. The church should work for the abolition of all racial discrimination	1	2	3	4	5

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	STRONGLY AGREE	TEND TO AGREE	NEUTRAL or NOT SURE	TEND TO DISAGREE	STRONGLY DISAGREE
29. God gives various church leaders authority over other members	1	2	3	4	5
30. Mutual incompatibility should be sufficient grounds for a divorce	1	2	3	4	5
31. I would oppose tax cuts if such cuts would mean less government aid for the poor	1	2	3	4	5
32. City, town and shire councils should generally take greater account of the opinions held by long-term residents than of the ideas of recent arrivals	1	2	3	4	5
33. The church should oppose all forms of gambling	1	2	3	4	5
34. My religious beliefs guide me in every one of my daily actions	1	2	3	4	5
35. Many of life's troubles are caused by demons or evil spirits	1	2	3	4	5
36. If someone becomes pregnant because of rape, she should be allowed to have an abortion	1	2	3	4	5
37. The government should have the right to prohibit certain groups of persons who disagree with our form of government from holding public meetings	1	2	3	4	5
38. I prefer to think of myself as a "citizen of the whole world" rather than confining my interests mainly to the community in which I live	1	2	3	4	5
39. In view of past events in Australia, Aborigines deserve land rights	1	2	3	4	5
40. Jesus was only human and not Divine ...	1	2	3	4	5
41. Sexual intercourse before marriage is always wrong	1	2	3	4	5
42. Christians should give much more attention to improving public education for everyone than establishing separate Christian schools	1	2	3	4	5
43. Some parts of the Bible present a more acceptable understanding of God than other parts	1	2	3	4	5
44. There is likely to be a great spiritual revival in Australia in the next few years	1	2	3	4	5
45. Clergy are sometimes unable to help solve church members' problems	1	2	3	4	5

B -

	STRONGLY AGREE	TEND TO AGREE	NEUTRAL or NOT SURE	TEND TO DISAGREE	STRONGLY DISAGREE
46. When I watch or listen to the news, it is the international items that really interest me	1	2	3	4	5
47. The church should stick to purely religious matters and not get involved in social, political and economic issues	1	2	3	4	5
48. In disarmament negotiations the West should take the initiative by making concessions, as such a procedure could produce concessions from the Soviet bloc	1	2	3	4	5
49. Eventually Jesus Christ will personally and visibly return to the earth	1	2	3	4	5
50. It is unlikely that I would ever want to become a member of a non-Anglican church	1	2	3	4	5
51. A Christian who practises what the Bible teaches will not necessarily become financially successful	1	2	3	4	5
52. At the time of their birth, children are already guilty of sin	1	2	3	4	5
53. I take a keen interest in the customs and ideas of people from overseas	1	2	3	4	5
54. Unrestricted freedom of discussion on every topic should be permitted in the press and in literature	1	2	3	4	5
55. There is a being whom we know as "Satan" or "The Devil"	1	2	3	4	5
56. My denomination should resist suggestions for union with any other Christian denomination	1	2	3	4	5
57. Wherever possible, the government should own and operate vital large-scale industries such as mining, electricity generation, steel making and petrol refining	1	2	3	4	5
58. Even when we pray faithfully for something which the Scriptures encourage us to seek, God may not answer in the way we anticipate	1	2	3	4	5
59. The Australian government should increase the amount it spends on defence ..	1	2	3	4	5
60. Eternal life is not limited to those who in this present life accept Jesus Christ as Saviour and Lord	1	2	3	4	5

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	STRONGLY AGREE	TEND TO AGREE	NEUTRAL OR NOT SURE	TEND TO DISAGREE	STRONGLY DISAGREE
61. A person should be free to take his own life if he wishes to, without any interference from society	1	2	3	4	5
62. I would favour a flat rate of income tax; that is, everyone paying the same rate per dollar earned	1	2	3	4	5
63. Sometimes I daydream during church services	1	2	3	4	5
64. In a Christian marriage, the wife should be in submission to her husband	1	2	3	4	5
65. Despite all the newspaper and TV coverage, national and international happenings rarely seem as interesting as events that occur in the local community in which one lives	1	2	3	4	5
66. Homosexual acts are always wrong	1	2	3	4	5
67. Members of my church never gossip about one another	1	2	3	4	5
68. In wartime, there should be provision for conscientious objection to military service	1	2	3	4	5
69. High schools should continue to teach the theory of human evolution from earlier animals	1	2	3	4	5
70. The idea that there are demons is probably just an old superstition	1	2	3	4	5
71. Any attempt to change the Australian flag should be resisted	1	2	3	4	5
72. If women are ordained to the priesthood in the Anglican Church of Australia, I would not want one as the rector of my parish ...	1	2	3	4	5
73. If you trust God for a miracle, a miracle is more likely to happen	1	2	3	4	5
74. It would be good if the Roman Catholic Church, the Anglican Church and other Protestant churches could eventually combine to form one large Christian church	1	2	3	4	5
75. It will not be very long before Jesus returns to the earth in glory	1	2	3	4	5
76. Local churches should be willing to make great sacrifices in order to be able to contribute money for programmes beyond the local community	1	2	3	4	5

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Part 3. Background Information

Finally, some brief questions about yourself. These items help us to discover which sections of the community are involved in the church and which have yet to be reached.

1. In what year were you born? Write answer here _____ 19__

2. Did you attend church or Sunday school when you were of primary school age?
How often?

Frequently --- most weeks	1
Occasionally, or from time to time	2
Rarely	3
Never	4

3. During all or most of the time when you were growing up, what was the religious denomination of your mother or female guardian?

None	1
Anglican	2
Baptist	3
Methodist	4
Presbyterian	5
Roman Catholic	6
Uniting	7
Other (please name) _____	8
Don't know	9

4. During all or most of the time when you were growing up, what was the religious denomination of your father or male guardian?

None	1
Anglican	2
Baptist	3
Methodist	4
Presbyterian	5
Roman Catholic	6
Uniting	7
Other (please name) _____	8
Don't Know	9

5. Before you were 12 years old, were your parents or guardians active members of a church?

Both parents or guardians were active	1
Only my mother or female guardian was active	2
Only my father or male guardian was active	3
One or both parents or guardians were involved occasionally or for part of this time	4
Neither of my parents or guardians was involved at all	5

-11-

6. Are you:
- | | |
|--------------|---|
| Female | 1 |
| Male | 2 |
7. What is your present marital status?
- | | |
|----------------------------------|---|
| Never married | 1 |
| Now married | 2 |
| Separated but not divorced | 3 |
| Divorced but not remarried | 4 |
| Widowed | 5 |
8. (SKIP THIS QUESTION IF YOU ARE NOT NOW MARRIED.)
How much is your husband or wife involved in the same church as you?
- | | |
|-------------------------------------|---|
| More involved than I am | 1 |
| About the same amount as I am | 2 |
| Involved, but less than I am | 3 |
| Not involved at all | 4 |
9. How many years have you lived in your present locality?
- | | |
|---|---|
| Less than a year | 1 |
| One or two years | 2 |
| Three or four years | 3 |
| Five to nine years | 4 |
| Ten to fifteen years | 5 |
| More than fifteen years but not all my life | 6 |
| All my life | 7 |
10. How long does it usually take you to get from home to the place where you most often attend church on a Sunday?
- | | |
|---|---|
| Less than 10 minutes | 1 |
| Between 10 and 20 minutes | 2 |
| More than 20 but less than 30 minutes | 3 |
| Thirty minutes or more | 4 |
| I never attend | 5 |
11. What was your country of birth?
- | | |
|---------------------------|---|
| Australia | 1 |
| Other (please name) _____ | 2 |

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12. What is your highest level of formal education?

Primary school only	1
Some secondary school	2
Full secondary school	3
Trade or certificate course at technical college or equivalent	4
Diploma course at college of advanced education or equivalent	5
<u>Part</u> of a degree course at university or college of advanced education	6
<u>Whole</u> of a degree course at university or college of advanced education	7
Other (please name)	8

13. Last week, how were you mainly employed? (Circle one number. If because of holidays or illness you were away from your usual place of work or study, please indicate what usually applies.)

Working full-time for pay	1
Working part-time for pay	2
Self-employed: professional practice	3
Self-employed: business or farm.....	4
Unemployed, laid off, looking for work	5
Retired	6
Student at school, college or university	7
Home duties or family responsibilities	8
Other (please name)	9

14. (SKIP THIS QUESTION IF YOU ARE ENGAGED MAINLY IN HOME DUTIES.)

Which one of the following best describes your main occupation? (If you are retired, please indicate your previous occupation. If you are a student or unemployed, please indicate the occupation you hope to take up.)

Skilled trades or craft work	1
Manual work or production process work	2
Farming or other rural work	3
Clerical work	4
Administrative, management or executive work	5
Professional work with people or teaching	6
Professional technical work	7
Sales work	8
Other (please name)	9

15. (SKIP THIS QUESTION IF YOU ARE NOT NOW MARRIED)
Which one of the following best describes your spouse's main occupation? (If your spouse is retired, please indicate his or her previous occupation.)

- Student 01
- Unemployed, laid off, looking for work 02
- Home duties or family responsibilities 03
- Skilled trades or craft work 04
- Manual work or production process work 05
- Farming or other rural work 06
- Clerical work 07
- Administrative, management or executive work 08
- Professional work with people or teaching 09
- Professional technical work 10
- Sales work 11
- Other (please name) 12

THANK YOU VERY MUCH FOR YOUR HELP IN COMPLETING THE SURVEY.

If you have any further comments about the things which are important in your church or which have helped you to grow in faith, please write them here.

-14-

Any Further Comments

(After completion, please fold this survey form in half down its length to fit the accompanying reply-paid envelope, and post it off.)

APPENDIX B**DETAILS OF SCALES**

The numerals beside the items have been allocated for ease of reference: they do not designate their order in the questionnaire. The numerals at the end of an item indicate the item number in Part 2 of the questionnaire. The symbol ® indicates that the item has been recoded. Unless otherwise stated the recoding entails reverse-scoring. Cronbach's alpha is a measure of internal consistency of the items in each scale.

THEOLOGICAL CONSERVATISM (alpha = 0.81)

1. As originally written the Bible was free of error in every detail. ® (1)
2. Eventually Jesus Christ will personally and visibly return to the earth. ® (49)
3. There is a being whom we know as "Satan" or "The Devil". ® (55)
4. At the time of their birth, children are already guilty of sin. ® (52)
5. It will not be very long before Jesus returns to earth in glory. ® (75)
6. High schools should continue to teach the theory of evolution from earlier animals. (69)
7. Some parts of the Bible present a more acceptable understanding of God than other parts. (43)
8. Eternal life is not limited to those who in this present life accept Jesus Christ as Saviour and Lord. (60)
9. Jesus was only human and not Divine. (40)
10. Women should be eligible for ordination to the priesthood in the Anglican Church of Australia. (19)

MORAL CONSERVATISM (alpha = 0.68)

1. The church should promote total abstinence from alcoholic drinks. ® (3)
2. Sexual intercourse before marriage is always wrong. ® (41)
3. Homosexual acts are always wrong. ® (66)
4. The church should oppose all forms of gambling. ® (33)
5. Mutual incompatibility should be sufficient grounds for divorce. (30)
6. If someone becomes pregnant because of rape, she should be allowed to have an abortion. (36)
7. Film censorship should be abolished. (10)
8. A person should be free to take his life if he wishes to, without any interference from society. (61)

POLITICAL AND ECONOMIC CONSERVATISM (alpha = 0.58)

1. Private businesses should be allowed to operate with much less government regulation than at present. ® (16)
2. At the present time, industrial stoppages more often arise from the influence of communist or other radical elements than from genuine grievances of workers. ® (20)
3. The Australian government should increase the amount it spends on defence. ® (59)
4. Programmes to help the poor are generally best left to private charities rather than being run by government departments. ® (24)
5. The best way to provide adequate medical care for the entire population is through a government-run national health scheme. (9)
6. We need a system of price controls on most goods and services in order to prevent unjustified price rises. (27)
7. Whenever possible, the government should own and operate vital large-scale industries such as mining, electricity generation, steel making and petrol refining. (57)
8. In disarmament negotiations the West should take the initiative by making concessions, as such a procedure could produce concessions from the Soviet bloc. (48)

CIVIL LIBERALISM (alpha = 0.27)

1. Unrestricted freedom of discussion on every topic should be permitted in the press

- and in literature. ® (54)
2. In wartime, there should be provision for conscientious objection to military service. ® (68)
 3. Teenagers should not have access to those books which are likely to mislead them. (21)
 4. The government should have the right to prohibit certain groups of persons who disagree with our form of government from holding public meetings. (37)

LOCALISM - A (alpha = 0.63)

1. Anglican diocesan authorities should allow local parishes more freedom to manage their own affairs. ® (4)
2. When it comes to choosing someone for a responsible public office in my community, I prefer a person whose family is known and well-established locally. ® (6)
3. The most rewarding organizations a person can belong to are local community organizations and activities rather than large, state and nationwide organizations. ® (23)
4. City, town and shire councils should generally take greater account of the opinions held by long-term residents than of the ideas of recent arrivals. ® (32)
5. Despite all the newspaper and TV coverage, national and international happenings rarely seem as interesting as events that occur in the local community in which one lives. ® (65)
6. People who have come to Australia from overseas in the last forty years have made our society much more interesting than it would otherwise have been. (11)
7. I prefer to think of myself as a "citizen of the world" rather than confining my interests mainly to the community in which I live. (38)
8. When I watch or listen to the news, it is the international items that really interest me. (46)
9. I take a keen interest in the customs and ideas of people from overseas. (53)
10. Local churches should be willing to make great sacrifices in order to be able to contribute money for programmes beyond the local community. (76)

LOCALISM - B (ROOF'S) (alpha = 0.65)

1. When it comes to choosing someone for a responsible public office in my community, I prefer a person whose family is known and well-established. ® (6)
2. The most rewarding organizations a person can belong to are local community organizations and activities rather than large, state and nationwide associations. ® (23)
3. City, town and shire councils should generally take greater account of the opinions held by long-term residents than on the ideas of recent arrivals. ® (32)
4. Despite all the newspaper and TV coverage, national and international happenings rarely seem as interesting as events that occur in the local community in which one lives. ® (65)

ECUMENISM - A (alpha = 0.51)

1. All Christian churches should work together as far as possible. ® (2)
2. It would be good if the Roman Catholic Church, the Anglican Church and other Protestant churches could eventually combine to form one large Christian church. ® (74)
3. My denomination should resist suggestions for union with any other Christian denomination. (56)

ECUMENISM - B (ROOF'S) (alpha = 0.54)

1. It would be good if the Roman Catholic Church, the Anglican Church and other Protestant churches could eventually combine to form one large Christian church. ® (74)
2. My denomination should resist suggestions for union with any other Christian denomination. (56)

CONCERN FOR SOCIAL JUSTICE - A (alpha = 0.55)

1. I would oppose tax cuts if such cuts would mean less government aid for the poor. ® (31)
2. The Australian government should increase the amount it spends on aid to the poorer countries of the world. ® (5)
3. In view of past events in Australia, Aborigines deserve land rights. ® (39)
4. Murderers should usually be punished by death. (18)
5. I would favour a flat rate of income tax; that is, everyone paying the same rate per

dollar earned. (62)

CONCERN FOR SOCIAL JUSTICE - B (alpha = 0.59)

1. I would oppose tax cuts if such cuts would mean less government aid for the poor. ® (31)
2. The Australian government should increase the amount it spends on aid to the poorer countries of the world. ® (5)
3. In view of past events in Australia, Aborigines deserve land rights. ® (39)
4. The church should work for the abolition of all racial discrimination. ® (28)
5. Murderers should usually be punished by death. (18)
6. I would favour a flat rate of income tax; that is, everyone paying the same rate per dollar earned. (62)

APPROVAL OF CHURCH ACTIVISM (alpha = 0.76)

1. The church should not make statements on such issues as uranium mining, government economic policy, or land rights for Aborigines. (13)
2. The church should stick to purely religious matters and not get involved in social, political and economic issues. (47)

PROSPERITY DOCTRINE (alpha = 0.37)

1. The Christian who gives one-tenth of his or her income to God will certainly prosper financially. ® (22)
2. The Christian who practises what the Bible teaches will not necessarily become financially successful. (51)

INDISCRIMINATE PRORELIGIOUSNESS (alpha = 0.54)

1. Some church activities are boring. (7)
2. Clergy are sometimes unable to help solve church members' problems. (45)
3. Sometimes I daydream during church services. (63)
4. Differences of opinion are always welcomed in my church. ® (25)
5. My religious beliefs guide me in every one of my daily actions. ® (34)
6. Members of my church never gossip about one another. ® (67)

DEMONOLOGY (alpha = 0.59)

1. Many of life's troubles are caused by demons or evil spirits. ® (35)
2. The idea that there are demons is probably just an old superstition. (70)

MARITAL AUTHORITY (alpha = 0.76)

1. In a Christian marriage, the wife should be in submission to her husband. ® (64)
2. Nowadays in a Christian marriage, the husband should not be thought of as having authority over his wife. (15)

APPENDIX C**TABLE 8.8****Responses to various statements about life, religion and society**

		% of total		P for differences
		Sydney n<131	Newcastle n<134	
a. As originally written, the Bible was free of error in every detail.	SA	33.6	17.3	p<.01
	TA	27.3	19.7	
	NS	21.9	33.1	
	TD	9.4	19.7	
	SD	7.8	10.2	
b. Some parts of the Bible present a more acceptable understanding of God than other parts.	SA	21.5	30.3	p<.001
	TA	39.2	53.0	
	NS	8.5	11.4	
	TD	15.4		
	SD	15.4	5.3	
c. At the time of their birth, children are already guilty of sin	SA	30.0	8.3	p<.001
	TA	11.5	5.3	
	NS	10.0	15.2	
	TD	20.0	22.0	
	SD	28.5	49.2	
d. There is a being whom we know as "Satan" or "The Devil".	SA	56.2	26.0	p<.001
	TA	20.0	26.7	
	NS	10.8	19.1	
	TD	6.2	17.6	
	SD	6.9	10.7	

e. Many of life's troubles are caused by demons or evil spirits.	SA	6.3	8.3	p<.01
	TA	8.6	9.0	
	NS	24.2	16.5	
	TD	37.5	21.8	
	SD	23.4	44.4	
f. The idea that there are demons is probably just an old superstition	SA	13.4	24.4	p<.01
	TA	15.0	26.7	
	NS	20.5	13.0	
	TD	20.5	16.8	
	SD	30.7	19.1	
g. If people have sufficient faith in God, every illness can be healed miraculously.	SA	6.2	9.0	NS
	TA	9.3	14.3	
	NS	15.5	22.6	
	TD	34.9	33.1	
	SD	34.1	21.1	
h. Women should be eligible for ordination to the priesthood in the Anglican Church of Australia.	SA	25.4	45.5	p<.01
	TA	25.4	25.0	
	NS	12.3	8.3	
	TD	13.1	7.6	
	SD	23.8	13.6	
i. If women are ordained to the priesthood in the Anglican Church of Australia, I would not want one as the rector of my parish.	SA	27.9	14.4	p<.05
	TA	10.1	7.6	
	NS	14.7	12.9	
	TD	17.8	20.5	
	SD	29.5	44.7	
j. A Christian who practises what the Bible teaches will not necessarily become financially successful.	SA	44.2	48.5	NS
	TA	40.3	31.8	
	NS	4.7	7.6	
	TD	7.0	9.8	
	SD	3.9	2.3	
k. God gives various church leaders authority over other members.	SA	17.1	10.5	p<.01
	TA	32.6	19.5	
	NS	9.3	14.3	
	TD	27.9	29.3	
	SD	13.2	26.3	
l. Nowadays in a Christian marriage, the husband should not be thought of as having authority over his wife.	SA	28.5	55.6	p<.001
	TA	25.4	26.3	
	NS	8.5	4.5	
	TD	21.5	5.3	
	SD	16.2	8.3	
m. In a Christian marriage, the wife should be in submission to her husband.	SA	17.1	6.1	p<.001
	TA	27.1	4.5	
	NS	7.0	4.5	
	TD	21.7	30.3	
	SD	27.1	54.5	
n. Sexual intercourse before marriage is always wrong.	SA	36.9	26.5	p<.05
	TA	20.8	17.4	
	NS	10.8	16.7	
	TD	15.4	28.0	
	SD	16.2	11.4	
o. Homosexual acts are always wrong.	SA	65.9	57.8	p<.01
	TA	17.8	16.4	
	NS	3.9	17.2	
	TD	5.4	5.5	
	SD	7.0	3.1	
p. Mutual incompatibility should be sufficient	SA	7.8	16.3	p<.01

grounds for divorce.	TA	26.4	33.3	
	NS	14.0	19.4	
	TD	27.1	20.9	
	SD	24.8	10.1	
q. If someone becomes pregnant because of rape, she should be allowed to have an abortion.	SA	35.7	60.2	p<.01
	TA	34.9	23.3	
	NS	12.4	6.0	
	TD	12.4	6.0	
	SD	4.7	4.5	
r. It is important that many more Bible-based Christian schools be established in Australia.	SA	21.5	29.5	NS
	TA	30.8	25.8	
	NS	22.3	20.5	
	TD	19.2	17.4	
	SD	6.2	6.8	
s. Christians should give much more attention to improving public education for everyone than establishing separate Christian schools.	SA	5.4	40.6	NS
	TA	38.5	26.3	
	NS	14.6	14.3	
	TD	16.9	12.0	
	SD	4.6	6.8	

t. Anglican diocesan authorities should allow local parishes more freedom to manage their own affairs.	SA	12.7	29.0	p<.001
	TA	32.5	40.5	
	NS	32.5	19.1	
	TD	17.5	10.7	
	SD	4.8	0.8	
u. It is unlikely that I would ever want to become a member of a non-Anglican church.	SA	29.7	54.1	p<.001
	TA	33.6	21.8	
	NS	14.1	12.8	
	TD	15.6	6.0	
	SD	7.0	5.3	
v. It would be good if the Roman Catholic Church, the Anglican Church and other Protestant churches could eventually combine to form one large Christian church.	SA	38.5	48.1	p>.05
	TA	20.8	24.8	
	NS	16.2	12.0	
	TD	13.8	10.5	
	SD	10.8	4.5	
SA = Strongly Agree, TA = Tend to Agree, NS = Neutral or Not Sure, TD = Tend to Disagree, SD = Strongly Disagree p is calculated for the distribution of answers on each question, NS = not statistically significant				