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The use of the Doctrine
of Sin as an
Indicator of Secularization

Roger Mac Lean

A Thesis
in
The Department
of
Sociology

Presented in Partial Fulfillment of the Requirements
for the Degree of Master's of Arts at
Concordia University
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ABSTRACT

The Use of the Doctrine of Sin

as an

Indicator of Secularization

Roger MacLean

The present study developed and then examined two religious types found within Protestantism in order to study the effects of secularization. The two types comprise the formal type system of belief based on a conservative Protestant perspective, and an operative type system of belief based on a liberal Protestant perception. In the study both types were represented by the written works of two individuals, and a secondary analysis of two different data bases. The results of an analysis of the written works were that the influences of secularization were manifested various ways, especially in the definition of specific concepts of sin. The empirical review found anomalies which could not be explained directly from the ideal types hypothesised. When the empirical review was examined in conjunction with the content analysis the results showed that the effects of secularization fall into two categories, belief and morality. The results also showed that two other systems of belief and morality exist beyond the traditionally based formal and operative type. These two groups are comprised of those individuals who have a symbolic system of belief and maintain a traditional morality, and those who have a literal system of belief and maintain a relative morality. These results underscore the importance of further investigation into the effects of secularization on religion.

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CHAPTER ONE

Introduction to Theoretical Framework

Introduction

The central argument of this thesis is that many classical conceptions of religion and secularization have been limited in their scope of analysis concerning the differentiation process created by secularization. Therefore a major concern will be to extend the traditional form of empirical analysis by combining it with a more experiential form. By combining the two forms of analysis we should be able to broaden our understanding of the impact of secularization.

The general area of concern will be to investigate the conceptual underpinnings used by individuals when they discuss social and religious concepts and beliefs. That is, do individuals who state the same belief share the same religious conceptual base? Are individuals displaying a continuity in their systems of belief as they move from the religious to secular ? Has the process of differentiation changed definitions of belief beyond conceptions of liberal and conservative ?

The purpose of this chapter will be to discuss and combine the various concepts which will be incorporated in the general argument of the thesis. The basic direction will be to highlight problematic areas and examine how they constitute a sociological issue. Secondly, we will

examine, briefly, the relationship of religion and secularization. For this chapter secularization will be broadly defined as a process where there is a diminution of the sacred and an increase in rationality (O'dea: 1966:80). In terms of this section we will discuss the consequences of secularization, with an emphasis on the rise of religious pluralism and it's impact on concepts of orthodoxy. Thirdly, we will examine, in the theoretical framework, certain ideal types and their connection with the liberal and conservative aspects of Protestantism. In addition we will consider how these aspects are effected by secularization. Fourth, we will then discuss the forms and reasons for our particular methodology.

Statement of the Problem

In the sociology of religion many of the contemporary social scientists of religion have adopted approaches to their studies built on the pioneers of the verstehen methodology (Kepnes:1986:505). As the sociology of religion evolved, sociologists began to conceive truth on a quantitative basis in and outside the Church. It is assumed that the more people there are with different opinions to contribute, the greater the truth that will emerge from the mixing of these opinions in the melting pot (Blamires:1966:113). This sort of analysis becomes increasingly difficult to interpret when social values and mores lack any form of continuity.

Consequently, a person can no longer expect to find a continuity in the concepts of religious language between individuals using nominal definitions (a definition used to report or establish the meaning of a symbol concerned with a peculiar sort of thing) once found in an earlier period of Protestant Christianity (Robinson: 1972:16). Instead, individuals have had to develop new mechanisms to understand and interact with changing religious and social concepts and beliefs. They

have had to develop a kind of religious gyroscope in order to reorient their conceptual definitions to fully acclimate various and often times contradictory religious beliefs (McCutchan:1981 :312).

The problem that has arisen is that in our attempt to search for exact data

we have developed an oversimple view of scientific procedure reducing the scientific act to a search for quantitative information and quantitative relations. The result has been a plethora of censuses, tests, scales, scoring devices and minor experiments all yielding a vast amount of scattered propositions. The result is that concepts remain vague and the propositions which embody them become incapable of effective validation. What is needed is a working relation between concepts and the facts of experience wherein the former can be checked by the latter, and the latter ordered anew by the former (Blumer: 1940: 708-709).

Thus an inherent difficulty arises when we measure individual religious and social attitudes strictly on the basis of data and language, where the fabric of belief is being constantly influenced by changes, as a result of secularization. It seems at times we forget that...

language does not give names to preexisting things or concepts so much as it articulates the world of our experience. Language acts as a framework on which reality as we know it is hung (Pratt: 1978:54)

Within the sociology of religion a gap has continued to grow between emerging theory and reliable data bases. The best data tend to be limited to traditional religious patterns and tell us very little about the broader religious and cultural trends of modern society; and the theoretical perspectives that shed the greatest light on the trends are linked to very few hard data. As the modern period has shown, religious shifts closely follow cultural shifts, with the greatest religious discontinuities occurring in times when there are sharp breaks in cultural perceptions and experiences (Roof:1985: 79-80).

Consequently, sociologists have tended to measure religion,

specifically Protestantism, by asking certain key questions which are used to interpret changes in an individual's social and religious beliefs and attitudes. We have taken terms and interpreted them with the perception that all who respond have the same conceptual base. A prime example of this is Reginald Bibby's definitions. He states,

a good rule of thumb on beliefs and practices is that Anglican, United Church, and Lutheran affiliates tend to be the least traditional. The Conservative Protestants are the more traditional, with Roman Catholics a close second. In between, representing something of a moderate position, are the Presbyterians. (1987:102)

As with Reginald Bibby, Charles Glock and Rodney Stark tend to define their conceptions of liberal and conservative rather broadly (Glock & Stark: 1968:26,188). Their definitions, as are Bibby's, are dependent upon the data to distinguish specific characteristics which are then applied to denominational differences. For us to define their categories of liberal and conservative we would have to examine the data in detail.

Essentially, social scientists have taken specific terms and made generalizations without defining the conceptual base of the response. As suggested above, we tend to examine and categorize religious data without inter-relating them or connecting them to social concerns as a whole (Beckford: 1989:8). The social scientists tend to let the data define the parameters of belief, without giving a conceptual boundary of the terms used.

One of the main indicators used by sociologists to study secularization has been to examine the effects of pluralization on Protestantism. However, by limiting our analysis of secularization to specific areas we have contributed to the problem of a social myth developing concerning our understanding of Protestant Christianity. As Glasner explains;

Social myths are based on the acceptance of reified

categories produced outside sociological analysis without recognising them as such. Hence the preoccupation in much of Western sociology with the institutionalised aspects of "religiosity". The assumption is that, since a common usage definition of Christianity, for example, is concerned with church attendance, membership and presence at rites of passage, these constitute significant elements of a definition of religion and that any move away from this institutional participation involves religious decline (Glasner:1977:7).

Thus we are caught in a dilemma where, if a person is religious in one way is no guarantee that he will be religious in others. This means that all religious and social processes are subject to various forms of manipulation, including the formation of values (Martin: 1978:48). As a consequence "there are active church-goers who do not believe, firm believers among the unchurched, and people who both believe and belong, but who could hardly be described as ethical" (Stark: 1968:11).

Therefore a religious term needs to be located which can be conceptually transferred between the sacred and secular situation and versa. It is a term which could be used as a conceptual constant, which will enable us to link two opposing realities of the religious metaphysical world, and the secular world. Such a term should be representative of one of the main preoccupations of Christianity in all its traditional variants, namely "sin" (Wilson: 1982: 84). A brief example of the change in the understanding of "sin" is held by Baum. He has redefined "sin" in terms of a collectivity, a group, a community or a people. For him sin is social and is not produced by deliberation or free choice. Rather, it produces evil consequences, but no guilt (Baum: 1975: 200). The main issue is that according to various forms of data people have discarded specific rituals, but have maintained specific patterns of interpreting everyday reality.

In conjunction with the development of a specific determinant concept we will also define and use a specific typology. This new

typology will be used to mesh the various complexities of the two forms of analysis.

The central concern of this study will be to investigate the process of differentiation created by secularization at the conceptual level of Protestant Christian beliefs and attitudes. This differentiation will be examined in terms of how individuals associate social and religious reality. The sociological issue is to understand how individuals are conceptualizing and integrating their proclaimed religious beliefs when confronted with various social positions and moral statements. There has been a tendency in empirical analysis, as pointed to above, to separate experience from data. The attempt here, is to gain a clear insight into how individuals have redefined their systems of belief and morality.

Issues of belief and morality require that we examine the area where they are the most unstable, that is within religion. Within this area the most dynamic changes have occurred, mainly from the effects of secularization.

Religion and Secularization

Within the sociology of religion two concepts seem to dominate the literature, namely, the issue of secularization and it's link to the decline of religious belief and practice. This section will discuss the concept of religion and establish a sociologically workable definition. Then secularization will be discussed briefly in terms of it's relationship to religion and society.

The essence of religion, according to Max Weber, is a process of abstraction which has usually already been carried out in the most primitive instances of religious behaviour (1864:3-4). Yet William James points out that

the more concrete objects of humanity's religion, the

deities whom they worship, are known to them only in idea. The whole force of the Christian religion, therefore, so far as belief in the divine personages determines the prevalent attitude of the believer is in general exerted by the instrumentality of pure ideas. In addition, to these ideas religion is full of abstract objects which prove to have equal power (1960:58).

As we can see from Weber's definition, and William James understanding of religion, that religion is complex and variable. Therefore our purpose at this point will be to define religion so as to fit it clearly and distinctly within a sociological framework.

A sociological definition of religion, as suggested by Chalfant, should encompass four basic sociological points.

religion is that which is held to be sacred; that which contains beliefs and practices directed at this sacred aspect; that which is a group endeavour; and that which is directed toward solving problems of ultimate meaning (1981:24)

A very broad definition encompassing these points was developed by Beckford, who defined "religion as a concern for the 'felt whole' or for the ultimate significance of things. It can take forms ranging from experiences in the individual person's consciousness to widely developed symbols of societal identity or even human essence" (1989:4). As we can see, and Beckford admits, this definition is non specific and can encompass almost any definition of religion. Nevertheless, this definition is too general and interpretative for the purpose of this thesis.

Rather, a more inclusive and precise definition is needed of religion, a definition which defines the role of religion in more specific terms within culture. Therefore, Clifford Geertz's definition of religion, which defines it in terms of a "cultural system" will be used (Segel: 1989:120). His definition refers to religion as being

a system of symbols which acts to establish powerful, persuasive and long-lasting moods and motivations in

men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic (Geertz: 1972:563)

Essentially, present day religion makes people deal with a plurality of beliefs and concepts by making them migrate back and forth between competing and often contradictory structures of concepts and beliefs, each of which is weakened by the simple fact of its involuntary coexistence with other structures (Berger: 1969:55).

The competition with other belief structures has caused religion to drift from its former anchorage. Yet it remains a potent cultural resource or form which may act as the vehicle of change, challenge, or conservation. This shift has, in actuality, made the conceptual base of religion less predictable. Therefore "religion can be combined with virtually any other set of ideas and values. And the chances that religion will be controversial are increased by the fact that it may be used by people with little or no connection with formal religious organizations" (Beckford: 1989:170-172).

The deregulation and decline of religion, as a result of secularization, has made religion sociologically problematic in ways which are virtually inconceivable in the terms of the sociological classics (Beckford: 1989:172). However, an interesting aspect of this decline in formal religious organizations is that the "purely voluntary and relatively specialized expressions of religiosity remain important" (Beckford & Luckmann: 1989:2).

The first step in dealing with religious decline is to recognize that our present definitions of secularization have lacked formal specification. They have been used in diverse ways, encompassing a wide range of phenomena as a multidimensional concept. Essentially, the more accepted and common understanding of secularization relates to a process

of transfer of property, power, activities, and both manifest and latent functions, from institutions with a supernaturalist frame of reference to institutions operating according to empirical, rational, and pragmatic criteria (Wilson:1985: 11-12). This understanding of secularization is concerned more with the operation of the social system, which means that it is the system that becomes secularized (Wilson: 1985: 19).

Wilson's own definition of secularization, suggests that secularization can indicate the loss of functionality of religion, in the process of the structural differentiation of society (Wilson :1985:14).

Nevertheless, we can say, with some surety, that secularization is a historically-based concept involving comparisons with periods where empirical data was generally limited. During these periods in history only an idealized common usage definition of religion was used to provide a basis for comparison (Glasner: 1977:8). Therefore the "intimacy of the connection of religion and culture in the past is lost, since advanced societies in the very nature of their being advanced...are essentially secular in their operation" (Wilson: 1982: 53). Thus, over time, this has created more of a diminution in the social significance of religion (Wilson:1982 :149-150).

Pluralization of Religion

Some suggest, like Peter Berger, that the impact of modernity on religion is secularization (1979: 26). If so, then the difficulty in understanding secularization rests not on what it changes but, rather what effects it. Therefore we can say that modernity has two major areas which can be identified as causes of secularization, namely industrialization and urbanization (Luckmann: 1967:38).

The impact of urbanization and industrialization, as part of

secularization, develops into a process of differentiation that is usually identified with pluralization. The whole process weakens the religious monopoly that once dominated most societies. In the North American form of pluralism we have a large variety of religious and quasi-religious groups co-existing. More exactly, pluralism exists when the non-adherents become large enough to form a specific subculture or subsociety of their own (Berger: 1971:277).

Basically, society, with the development of different and competing value systems and beliefs, as a result of pluralization, has made religion contestable (Bruce :1985: 403). Therefore religious institutions have to accommodate themselves to the situation by modifying their beliefs and values. On the other hand, they can refuse to accommodate new values and beliefs by entrenching themselves behind whatever socio-religious structures they can construct, which will allow them to profess the old values and beliefs (Berger: 1967:152).

For example, the Pentecostals, according to Wilson, have used socio-religious structures of sin and repentance to ensure that a specific pattern of belief is maintained (1981:244). Whereas, Garrett suggests, the more liberal denominations, who modify their beliefs, incur the greatest difficulty in maintaining belief and behaviour cohesion. This lack of belief maintenance is a direct result of having no permanent socio-religious structures of any kind (1979:54).

Within the context of secularization and religious pluralism, Protestant thought has been particularly open to the spirit of modernity (Berger: 1969:11). Consequently, the main reaction or repercussion of pluralization within Protestantism was that a split occurred within Protestant Christianity dividing it into a conservative orthodoxy and a broad defining heterodoxy. The heterodoxy, described by some as liberalism (Berger: 1967:163), is characterized by it's level of

accommodation, by having a "desupernaturalized" belief with deistic qualities (Lindsey: 1986:331). Thus, the heterodox believer no longer lives in a world continuously penetrated by sacred beings and forces (Berger: 1967: 111). While, the orthodox believer is more inclined to emphasize specific creeds, doctrines and dogma.

Essentially, we have one heterodox element in Protestantism which is more accommodative to the various pluralistic influences of society and the more orthodox element which resists or opposes the pressures of pluralism, at least in outward appearances (Bruce: 1985: 599). Over all the effects of pluralism are best described by Brigitte Berger...

Pluralism's most interesting consequence is not, however, that religious beliefs are abandoned or modified in content; rather, it is that the manner in which they are felt in the mind changes. One might say that we have floated up from the levels of unconsciousness on which rest our certainties to those conscious levels where we entertain ideas, hypotheses, opinions that we are not fully committed to. Thus the clarity and the continuity of socialization are undermined in the pluralistic universe, and identity, as a result, is much more ambiguous. (1971: 280-281)

In this section we have defined religion (Geertz) as a cultural system where beliefs (symbolic system) shape, affect or form various experiences. These experiences are portrayed through the development of practices and rituals which result in the formulation of doctrines which are enforced by concepts of sin, moral or normative imperatives. Over time these imperatives have been weakened or readjusted as a result of the effects of secularization. The process of secularization, reinforced through industrialization and urbanization, created a pluralism within religion, which is seen in the development of an orthodox and a heterodox system of belief. Essentially, religion as a cultural system creates socio-religious structures which, if kept in place, legitimizes belief in the supernatural. However, when these socio-religious structures are weakened or replaced religious concepts become

transitory.

Theoretical Framework

Up to this point we have seen how religion has become split, as a result of pluralism, into two forms of belief. As well, we have shown that the differentiation process in religion displays itself by either resisting or accommodating pluralism. The following section will discuss reasons for the use of Protestantism, how the concept of sin is connected to the other main conceptions, and the new typology.

There are three dominant reasons for the use of Protestantism. First, it has a well documented historical evolution; second, it is one of the foremost belief systems of the Western world; and third, it has been studied extensively by sociology.

The concept of sin in Protestantism, when compared to other world religions, has a very well defined, articulate, and extensive theology of sin (Ramm: 1985:58). The original concept of sin in the Protestant orthodox belief has been secularized into terms of self-alienation within the varied and individualized perceptions or heterodoxy. As a result of the various interpretations of sin allowed to form, theology over time has been defined more by the religious community, rather than theologians. Therefore, while a theology of sin is an expression of faith within orthodox behaviour and enters into the very shape which faith takes in people's lives. Heterodoxy separates sin and faith, detaching faith from social beliefs and behaviour (Baum: 1975:193).

Overall, Protestant theological concepts are autonomous to the extent that the concept of Biblical sin becomes impressed on the minds of the more orthodox believer, affecting their perceptions of reality. While the heterodox individual, who transposes perceptions of self-alienation, perceives reality without socio-religious encumbrances. The concepts of sin and self alienation have no true meaning outside of

specific settings and interactions. They are reactions to something; resulting in feelings of guilt either toward God or one's self. Although not primary doctrinal concepts, they do act as parameters for the maintenance of particular life styles (Ram:1985: 105-106).

Finally, within Protestantism there is an unusual evolutionary trait in all of the variations of Protestantism from Baptists to Mormons, similar linguistic terms are used, called "concept switching". That is, the same linguistic term is used with different conceptual meanings. For example, when the Mormons use terms such as Jesus Christ, and the Holy Spirit, their conceptual base is very different from the traditional Christian understanding of the terms (Martin: 1985:53-73). These conceptual differences may in fact be a creation of social-religious pluralism, where the unpredicatableness of religion has moved beyond the ability of the classical perceptions of religion to answer the socio-religious structural problems which have occurred. In order to deal with the new complexity, we need to design a typology which can cope with the complexity of the new realities.

We will use ideal type constructs as a basis for analyzing the impact of secularization on Protestantism. According to Weber, there are two forms of "understanding", one is the direct empirical understanding of the meaning of a given act of behaviour. The other "understanding" is known to be an explanatory understanding based on ideal types (Weber: 1957:34-35).

The ideal typical concept is used to offer guidance to the construction of hypotheses. It is not a description of reality, and in its conceptual purity it cannot be found empirically anywhere in reality (Weber: 1949:90). The construction of ideal types recommends itself not as an "end" but as a "means". Ideal types are "mental constructs for the scrutiny and systematic characterization of individual concrete patterns

which are significant in their uniqueness" (Weber: 1949 :92-100). Hence, the goal of ideal-typical concept-construction is always to make clearly explicit not the class or average character, but rather the unique individual character of cultural phenomena (Weber: 1949:101). The ideal type has to be constructed in the full knowledge that actual cases diverge from it, and it is this discrepancy between ideal type and empirical cases which is useful. Since reality does not conform to ideal typical patterns, the value of constructing ideal types is to provide a stable definition. The ideal type is a measuring rod used to examine actual empirical cases (Wilson: 1982:95-96).

It is primarily an instrument for classification, and as such can be useful for the systemic arrangement of several categories in observations - either quantitatively or qualitatively made. Weber is quite insistent that an ideal type must be at least within the realm of probability and not merely possible. There must be found somewhere in reality a close empirical approximation. The ideal type is purely descriptive and should not be misused to explain the data it reveals (Weber: 1957:14).

Formal & Operative Typology

In order to investigate the process of differentiation, and account for the permutations of belief within Protestantism we will define it in a more specific dichotomy other than orthodoxy and heterodoxy.

"Given the focus on the "extent" of orthodox belief, the lack of belief in a narrow substantive sense tends to be construed as evidence of secularity. Obviously this is a very simplistic conceptualization and fails to reflect the subtler facets of religious and secular change....we have to understand that religion and secularism relate to each other in a complex and subtle fashion, and that in order to understand belief systems and their dynamics in modern society they must be viewed in a broad social context."

"It is clear that new approaches to the study of religious belief are called for which will encompass the qualitative aspects of belief and pose the relation of religion and secularity in a more insightful way. Operative versus formal types of belief emerges as an important distinction, helpful for analyzing how beliefs are appropriated in a given cultural context (Roof: 1985:81-82)".

The two extremes are the conservative or formal type, on the one hand, and the liberal or operative type on the other. These two groups represent opposing views pertaining to ultimate ends, and primal motivation.

The formal type individual refers to those who refer to official doctrines and creeds to conceptualize their definitions of reality. As a result it tends to be normative, and defines deviance or willful disobedience as sin. Operative type individuals filter their religious concepts through life-experiences and associate religious beliefs in the context of their way of life, various social norms and values. They relate the historical affirmations of faith to a particular life-situation (Roof: 1985: 82-83).

Within the context of Geertz's definition of religion the formal type uses their symbolic system (beliefs) and formulated conceptions (doctrines) to resist the influences of the pluralistic pressures of modernity by imposing structured taboos define as sins. On the other hand, the operative type accommodates various conditions of the modern pluralistic society by using social morality to determine the priority of symbolic systems and formulated conceptions. These differences will be discussed in greater depth below.

At this point it should be stated that the purpose in defining the character of the two different types is to develop a general set of parameters to work within. The direction is not to confine either grouping, but rather to recognize the possible permutations of beliefs

and conceptions of the two types.

The general description of the formal type individual places him/her as being more critical and non-conformist to social trends and less open to the affects of modernity in everyday social reality. Comparatively, the operative type is less critical and more conformist, while being open to new social and moral trends (Dunstan:1962: 200-202).

The formal type individual will attempt to close out the "outside" world, perceiving it from the confines of conservative belief structures. They understand daily life through a transcendent Absolute, using something outside the situation to interpret the situation (Lubman: 1983: 78-80).

Therefore Biblical reference or particular writings are used to define reality (Wilson: 1981:244). The Bible is used to reinterpret events and daily experiences, by pointing out the wrongs of the secular world (Lechner: 1985: 244-246). Thus they refer to God, the Bible and Jesus Christ as focal points (Dunstan: 1962: 201). They perceive everyday reality by identifying with official beliefs and boundaries established by their individual religious groups (Harrison: 1959:8). Therefore, the formal type "sin" results when individuals become estranged from their ultimate beliefs, by not adhering to parameters set to gain favour from God. This makes the necessity of "faith in Christ" for salvation a virtual consensus, which is only true for a minority of liberals (Stark: 1968:42).

The operative type individual is more likely to accommodate new social and religious beliefs, and choose not to be isolated or sheltered within the boundaries of the religious community. The operative life style interprets daily events through everyday experiences, using experience to interpret the Bible (Bruce: 1985: 598). This makes

Biblical ideals submissive to the situation, redefining its meaning. Consequently, Christ is defined as human, he becomes an example of how we should live toward one another (Dunstan: 1962:199). What becomes correct behaviour is any behaviour accepted by society. The priority is the moment and the impact our actions have on others (Bruce: 1985: 401-405).

The operative position makes experience and reason the main source of authority, to emphasize man's ways toward God (Berger: 1969:62). Put differently, liberalism (operative type) "is a system of religion which rejects the Bible as God's infallible authority to humanity. Beliefs are based on external intellectual truth, tied to subjective, and personal experience (Wycliffe Bible Encyclopedia: 1975:1033)". In other words, Protestant liberalism has all of the "supernatural" elements in the Protestant tradition de-emphasized in favour of a "rational" religion in which both reason and emotion will be satisfied (Berger: 1967:158).

Thus liberalism or the operative type gives us self-alienated individuals, founded on the situation and personal conscience. There are no absolutes, and socially acceptable norms and mores are considered equal to conservative religious absolutes. The operative type does not function with a belief system that is written or codified. Therefore we can only discover them by observing what they do or say. (Harrison: 1959:9).

Finally, as discussed earlier, operative type sin comes into existence when an individual becomes alienated from the self. This form of alienation manifests itself when the individual goes against the social norms and values s/he has chosen as ultimate ends, and this results in a tension between the individual's actions and his or her ideals.

Overall, the theoretical framework has dealt with a concept of

secularization which manifests itself as a religious pluralism within the boundaries of Protestantism. Generally, it has been suggested that Protestantism has been affected the most by secularization as seen in its various denominational forms. The denominational forms can be categorized into two general, but distinct groups, namely liberal and conservative. These two groups, although linguistically linked, have moved further and further apart within a historical interpretation of beliefs.

The process of differentiation was made more obvious by Bibby who incorporated two new categories of committed and uncommitted in both categories. As a result of various social changes, the classical interpretation of religion, as well as the inherited model of secularization, have become inadequate in interpreting the movement of socio-religious reality. Therefore, by using one of the main concepts, namely "sin", which is manifested as "self-alienation" in the operative case, as an indicator, and by using a new typology, we have developed a new and broader framework for the analysis.

Methodology

The specific reason for combining two forms of analysis is to deal with some of the issues discussed above in the 'Statement of the Problem'. By basing our explanations solely on data, which is representative of a brief "snap shot" in time, we are lacking a continuity. However, if we parallel the empirical data with the insights and perceptions of two theologians who have moved through conceptual levels of relevance for the pertinent data bases, we will have a broader experiential understanding of the data.

In other words, we are going beyond the nominal definitions in the data to a conceptual understanding of the terms used. Although the data is empirically specific, the textual analysis will be a general

representation of two opposing perceptions of reality. This might provide greater depth to the linguistic categories used in the data.

More specifically, the secondary analysis develops a continuity which will correspond with the textual examination. Additionally, the data sets deal primarily and uniformly with North American Protestant practice, attitudes and beliefs. The exception is that Bibby divided his liberal and conservative respondents into those being committed and uncommitted to Christian beliefs. Again, as mentioned above, the major problem with any form of data analysis is that researchers tend to assume the data to make the sharper distinctions between general categories.

Therefore, in order to better place the main concepts and concerns of this thesis in context of the various social influences, we will do two forms of analysis. The first as mentioned previously will deal with a summary analysis of data. The second will be a textual examination of the writings of two men, Harvey Cox and Francise Schaeffer. The purpose of this section will be to discuss the various forms of analysis in conjunction with each other.

The first reason for the using Reginald Bibby's data is that it is current and inclusive of Canada. He has also combined the areas of religious beliefs and social values and beliefs. Additionally, by using two new categories, committed and uncommitted, he has created a more encompassing spectrum of analysis. His use of social attitudes and religious attitudes accentuates the concepts in the textual analysis.

Reginald Bibby has striven to view religious change more broadly by reviewing data beyond the confines of traditional religious analysis. He suggested that even those individuals who are not attending religious services still maintain religious affiliation. "It has been a major error to equate attendance drop off with religious disaffiliation"

(1987:51). Some preliminary insights from his analysis lead us to two questions. Firstly, how is secularization manifesting itself in Protestantism? Secondly, what is secularization affecting?

Bibby's findings suggest a tension beyond the limits of quantitative analysis. This tension could actually be the result of a differentiation process occurring at the conceptual level. Where the individual is attempting to reconcile religious absolute concepts and beliefs with newer generalized beliefs and conceptualizations of reality.

The second data base used was generated by Charles Glock and Rodney Stark in the 1960s. They dealt more directly with religious beliefs and concepts such as "sin" and other religions than did Bibby. They also are at one end of the time continuum, where both Cox and Schaeffer's conception's were still being formulated.

In a sense, Charles Glock's and Rodney Stark's data better complement the textual analysis. Their work is more orientated toward a distinctly religious analysis. They have examined most facets of religious belief and practice. Bibby, however, has clearly shown how social concepts and religious belief interact. Both set up a detailed framework for understanding the various aspects of religion. When this information is related to the textual analysis we should have a more insightful understanding of the true impact of secularization.

A textual examination generates a broader base for the understanding of the terms and concepts used in the data. For example when a person identifies a belief in God, there is no way, in data analysis, to clearly define the concept. By combining textual analysis with the data we can balance concepts and perceptions with more indepth definitions of the terms.

The main reason for using Cox and Schaeffer is that a textual

examination generates a broader bases for the understanding of the terms used in the data. For example originally both had very similar doctrinal training in their theology. Their theological backgrounds, perceptions and interpretations of religious boundaries are similar at many points. For example, they both have an understanding of the Ten Commandments and absolute Biblical authority. As well, their understanding of the Trinity would be similar, in addition to their views on heaven and hell.

Another reason, as Bibby points out in his latest work, is that there is a definite change in values according to generation. By using Schaeffer and Cox, who are of the same generation, we would expect that they would have similar social and moral issues which defining their conceptual attitudes.

Harvey Cox, a Baptist-trained Protestant, whose conceptual viewpoint fits more readily within the operative type category, will be reviewed in Chapter Four. In contrast to Cox, we will analyses the writings of Francis Schaeffer, a Presbyterian Protestant, who interprets reality through a transcendent Absolute and is more representative of the formal type. The main reason for this analyses is that at present there has been relatively little research done at a level that is the core concern of this study. By using textual analysis we are hoping to witness the way secularization influences changes in how one defines and conceptualizes reality. These variations should be portrayed in the difference found between Schaeffer's more formal or conservative understanding of reality, and Cox's more liberal or operative understanding of social and moral issues found in daily life.

As mentioned, Francis Schaeffer is a Presbyterian-trained theologian and philosopher. His beliefs are representative of a conservative formal perspective, that is a theology of absolutes. This is a belief that the Bible is the infallible Word of God and can be read

and articulated onto everyday life without changes (Bruce: 1983:65). There is a tendency to be attached to church tradition, although reliance on the Church is minimal (Bruce: 1983:67); his theology is still deduced from tradition (Berger: 1969:95-96). An understanding of formal belief for Schaeffer is expressed in black and white terms, with little grey area. The main thrust is belief in a life beyond this world.

On the other side we have Harvey Cox, a former Baptist-trained minister turned sociologist. His beliefs constitute more of a liberal or operative type-view of Protestantism induced from generally accessible experience (Berger : 1969:95-96). Protestants, such as Cox, have beliefs that function within an operative belief system which still uses the Bible, but in practice makes it subordinate to the dominant values of modern rational culture (Bruce: 1985:598), which they choose as being relevant to themselves.

Summary

In this chapter we have outlined a major problem in the sociology of religion. That is, that our accepted understanding of secularization and classical conceptions of reality have not been able to cope with new the formations of thought and belief. As well, we have not been able to adequately identify how pluralism is effecting religion, or for that matter, how individuals within religious communities are coping with ever changing new realities.

We have defined formal type individuals as those who have been able to develop and maintain strong socio-religious structures. The operative type have a weak to non-existent socio-religious structure. Consequently, we have found that the strength of socio-religious structures can make one more or less open to the influences of modernity. Therefore our direction in the following chapters will be to investigate further secularization, summarize some relevant data,

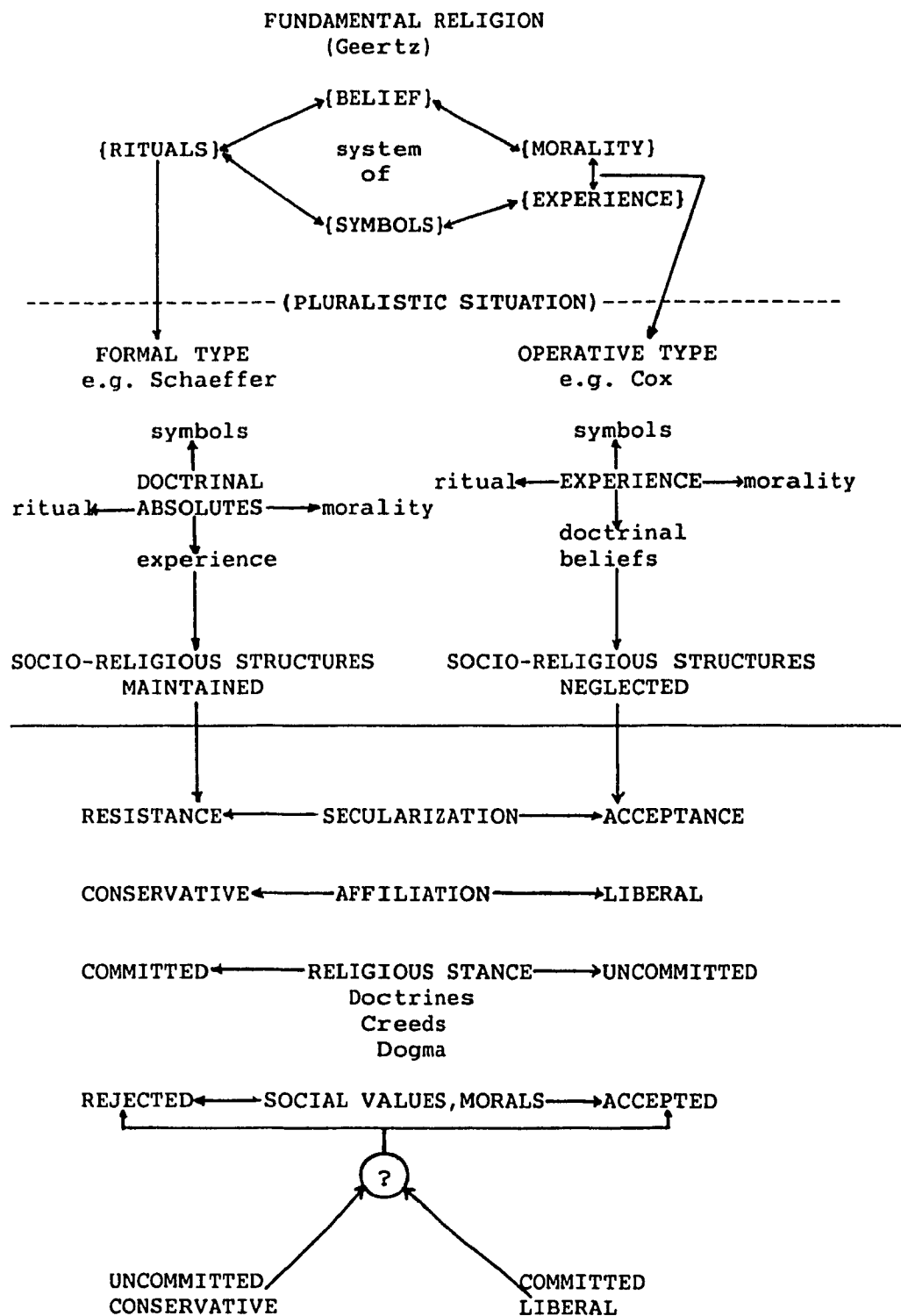
conduct the textual analysis, and finally combine the results of the analysis to better understand the effects of secularization. (Scheme I represents the direction of this thesis)

Chapter Two examines the various forms of the inherited model of secularization and suggests to a general understanding of what and how secularization has effected religion.

Chapter Three investigates the empirical findings of Reginald Bibby and Charles Glock & Rodney Stark. The primary aim of this chapter is to examine how the data conforms to the ideal types. A second objective will be to discover if the two groupings, formal and operative, maintain conceptual and attitude continuity in perceptions of reality.

After reviewing secularization and the empirical findings, Chapters Four and Five will examine the writings of Harvey Cox and Francis Schaeffer. Their works are presented as representative of opposing perspectives within the general scope of Protestantism. This will allow an examination of religious differences in conceptions of sin which have resulted from secular influences and those grounded in biblical authority. Chapter Six indicates the anomalies found in the data presented by Bibby and Glock & Stark inconjunction with a comparison of the textual analysis of Francis Schaeffer and Harvey Cox.

SCHEME I
ELEMENTS IN THE CONCEPTUAL DIFFERENTIATION
OF THE FORMAL & OPERATIVE TYPOLOGY



CHAPTER TWO

Analysis of the Secularization Process

Introduction

This chapter will discuss the diverse and complex concept of secularization. We will discuss the various effects of secularization on theology, religious institutions and the concept of secularism. Then in Chapter Three a secondary analysis of data will be done. The purpose of this review will be to examine the variations that have occurred in Christianity and Protestantism because of secularization and compare these differences to the ideal types.

Definition of Secularization

Secularization has been categorized into three traditional views. One is the Comtean theory, endorsed in one way or another by a large number of scientists and enlightenment philosophers. According to them the advance of rationality and the scientific spirit would inevitably undermine the religious heritage: religious myths would give way to scientific explanations. A second theory, Marxism, based on the thinkers who regarded religion as a symptom of human alienation and who anticipated the disappearance of religion as people were able to overcome the deprivations and frustrations inflicted on them. Thirdly, is one proposed by sociologists. They regarded the transition from traditional to modern society; industrialized society would produce a

decline of religious culture (Baum, 1975:140-141). These are accepted categories of secularization. However, secularization has over time taken on a diverse complexity.

In its first wide spread usage, secularization had a specialized meaning. The root of the word secularization is 'saeculum', meaning, spirit of the age. It characterizes time, not space, suggesting a characterization of history. (Ausmus, 1982:5). It designated the process of a religious priest being transferred to the lower responsibility of a parish. At that point he was considered to be secularized, because his spiritual position was lowered. His spiritual position became lesser in the view of his superiors because he would be dealing with the peasants. When the separation of Pope and Emperor occurred in Christendom, the division assumed institutional embodiment. Soon, the passing of certain responsibilities from ecclesiastical to political authorities became designated as secularization (Cox, 1966:17).

Christianity historically has experienced at least two major types of secularization. The first is the process where religious passion succumbs to bureaucracy and adjusts itself to politics, power and authority. This is found in the Catholic hierarchy. The second is exemplified by a sectarianism which converts the symbols of ecclesiastical religion into terrestrial realities (Martin, 1969:23) as seen in many forms of liberal Protestantism. The transformation occurs when traditional religious symbols, such as the Holy Spirit, are related to ceremonies of spiritual healing instead of Church guidance.

Borhek considered the next step in secularization to be the consequence of differentiation and defined it "as a process where belief systems become removed from the institutions that originally carried them" (1975:160), creating a separation of the belief system from the bureaucratic institutional structure (Borhek: 1975:168). In this

instance, religious institutions, actions, and consciousness lose their social significance (Wilson, 1982:149-150). This is a historical process within Western thought where humanity underwent a radical transformation in understanding the nature of the world, truth, history, and religious authority (Smith: 1968:93). Consequently, a characteristic of a person's secularized view of the world is the absence of any sense of spiritual mystery or wonder (Smith: 1968:74).

The historical process of secularization increased the separation (differentiation) of the operative religion of a culture (which provides the society with its ultimate context of meaning and value), from its conventional religion (which provides the general usage of the term). The only counter-currents to secularization at present are the fundamentalist groups, older ethnic churches, and the growth of sectarian movements where processes of differentiation have not begun (Glasner, 1977:36-37). These groups generally perceive secularization as the process where humanity has moved from a view of the world as a mysterious demon-filled nature, substantial and self-explanatory cosmos, to a view of the world as the realm of historical existence, to be studied, explored and experienced (Smith, 1968:75-76), creating a "defatalization of history", a discovery that humanity has been left with the total responsibility of the world. (Cox, 1966:1-2).

An alternative view has secularization rooted in the ideologies of utopianism, mixed with elements of discontinuity from the sectarian tradition of Christianity (Martin, 1969:24). In this context, secularization has Marxist undertones, and religion is made to appear as part of that industrial super-structure which on the whole varies according to the fundamental changes of the social infra-structure (Drausz: 1971:206). Therefore secularization could refer to a general process having three distinct levels: the social, the organizational,

and the individual (Dobbelaere: 1984:200). Within this process the cause of secularization can be sought in movements of concrete social experiences. Producing a prime secularizing force not in the abstract rationality of science or philosophy, but the "functional rationality" of modern capitalism, bureaucracy and industrial production .

In this instance secularization is used to indicate the decline of religious institutions within a changing class structure. Therefore the only useful employment of the concept of secularization is that religion be designated in terms of particular modes of thinking and acting, rather than in terms derived from everyday usage (1969:15). It appears that secularization concerns the internal erosion of the godly discipline. It entails the loosening of the religious casing around the motifs of work and accumulation, and the eventual liberalization of attitudes and control (Martin 1978:61).

If this is true, then a secular definition of reality would be posited as normative and religious tradition translated in such a way as to conform to this norm. Transcendence would be translated into immanence, and the content of tradition is then identified with human authenticity, personal fulfillment, and liberation. Consequently, the process of secularization could be classified according to whether the definition of religion is based primarily on institutional, normative or a cognitive root (Glasner, 1977:12-13).

Process of Secularization

Secularization had its beginnings in the Christian faith. It designated the inevitable effects of the acceptance of the doctrine of justification by faith, making a sharp distinction between the divine work of salvation and human responsibility for good works in the world (Smith, 1968:36). It arose in large part from the formative influence of Biblical faith on the world. This influence was mediated first by the

Christian church and later by movements derived partly from it (Cox:1966:18).

One such movement, the intellectual movement, far from being an attack on the Gospel, was indeed only made possible by that Gospel (Leon: 1967:14). In this instance secularization has no independent existence and is founded on a dispute between religion and secular culture (Leon, 1967:7), and is determined by historical factors (Leon, 1967:10). This is exemplified by an example of secularization where the historical process of the Thomist picture of the universe is replaced by a modern secular one (Leon, 1967:13). The various movements made secularization into a process where sectors of society and culture are removed from the domination of religious institutions and symbols (Berger: 1967:107). If secularization is a historical process, then it will be almost irreversible. It will become a process where society and culture are delivered from the tutelage of religious control and a closed metaphysical world view, creating a liberation of beliefs (Cox: 1966:18).

Viewed from one perception, secularization delimits faith to the realm of saving wholeness and unity. Religious faith can only be limited when the individual recognizes that historic faith cannot function as a rational, comprehensive world view, or as eternal, abstract truths, without becoming perverted into an ideology. When faith is limited, secularization over time divests the church of its externally imposed authority in such areas as scientific research and political theory. Society becomes freed from the burden of creating or finding ultimate meaning and wholeness for the individual. It is thought that secularization clarifies humanity's status and protects the autonomy of reason liberating the world and its laws from religious worship and ecclesiastical control (Smith, 1968:36-37).

From the beginning of faith a liberation of the Christian from the world of God commences. This process of secularized liberation may have resulted in the widespread collapse of the plausibility of traditional religious definitions of reality. This manifestation on the level of consciousness has its correlate on the social-structural level. As a result we are confronted with a variety of religious and other reality-defining agencies that compete for our allegiance, while not being able to be coerced into any form of commitment (Berger, 1967:126). Consequently secularization has placed society into a pluralistic situation (Berger, 1967:134). This produces many theories which have been used to legitimate myths about the decline in moral standards in contemporary life (Glasner: 1977:9). This may explain the variations of secularization seen to this point.

Secularization has been used, at times, to describe a process on the cultural level parallel to the political one. It denotes the disappearance of religious determination as symbols of cultural integration. In this instance cultural secularization is an inevitable concomitant of a political and social secularization (Cox, 1966:17). For example, secularization in this case results in the placing of the responsibility for the forging of human values, like the fashioning of political systems, in man's own hands (Cox, 1966:31). Consequently, values that were once determined by religious concepts become established by political agendas.

This process of cultural secularization, for Cox, resulted in two motifs which characterize the style of the secular society called pragmatism and profanity. Pragmatism explains secular man's concern with the question "Will it work?". Secular humanity is not interested in mysteries. The world is viewed as a series of problems and projects. Profanity refers to secular man's whole terrestrial horizon, the

disappearance of any supramundane reality defining his life. Pro-fane means literally "outside the temple"; thus having to do with this world (1966:52). The secular person must rely on secular others for answers. The church, the priest, and God have answers, but not answers relevant to the secular world (Cox, 1966:70).

Even secularization in its benign form, means the subversion of the normative relation between religion and culture. Instead of culture standing under the judgement of the God to whom religion witnesses, religion tends to understand itself as an expression of, and utility for, the culture (Glasner, 1977:37).

At its basic level, secularization occurs when religion loses its hold on the level both of institutions and of human consciousness (Berger, 1979:26). Resulting in a social process where an over arching and transcendent religious system is reduced to a sub-system of society along side other sub-systems, and its over arching claims have a shrinking relevance (Dobblaere, 1984:200).

It must be understood that secularization is a long-term process occurring in human society. The actual patterns are manifested culturally and are historically specific to each context and in accordance with the particular character of the conceptions of the supernatural that were previously entertained by institutions in which they were enshrined (Wilson, 1982:151). Secularization can also occur in association with the process of social organizations as they change from one communally based to a socially based system (Wilson, 1982:153).

All in all, secularization simply bypasses and undercuts religion and goes onto other things. Since religion has been privatized, it has been accepted as the peculiar prerogative and point of view of a particular person or group (Cox, 1966:2). If stress is laid on an exclusively rationalistic or empiricist framework of society then

secularization could be an individual's attempt to adapt to a new framework. This would involve an emphasis on observables, although some of the principles of modern science may require non-observables, they are not of the type involved in notions like Thomas Aquinas' unmoved mover (Martin, 1969:52). This brings us to the final dimension of secularization concerning attitudes.

Specifically, secularization involves the conscious increase in any attitude which rejects the reverential, or is indifferent to charismatic appeals, halo effects, awe, or the numinous. There is a decrease in any sense of something beyond (Martin, 1969:54).

Berger states, "world views remain firmly anchored in subjective certainty to the degree that they are supported by consistent and continuous plausibility structures" (1969:53). In fact pluralism could be an accelerating factor of secularization; especially if it helps to undermine the change-resistant efficacy of the traditional definitions of reality. Pluralism encourages both skepticism and innovation (Berger, 1966:115). Therefore religion becomes a private matter in a pluralized society where different perspectives and metaphysics compete on equal terms; or a private matter, where perspectives emphatically do not compete on equal terms (Martin, 1969:49).

Our modern situation causes multiple choices and consequently reduces the scope of what is experienced as destiny. For religion this means the modern individual is faced not just with the opportunity but with the necessity to make choices as to his beliefs. (Berger, 1979:30). This removes the Christian mindset; but leaves a Christian ethic, a Christian practice, and a Christian spirituality. The modern secular Protestant accepts religion, its morality, its worship, its spiritual culture; but rejects the traditional religious view of life, a view which set all earthly issues within the context of the eternal, a view

relating all things to the Christian faith (Blamires, 1966:3-4).

Overall, it can be stated that secularization rests on three assumptions whose roots appear to be found in conventional usage. These are:

a) that there was a period when man and /or society was really religious. This idealization of a 'base-live' society can be seen in terms of a contemporary set of folk typifications; and is illustrated by the use of certain kinds of historical or anthropological data. It also assumes that religiosity can some how be measured, and compared on a cross cultural basis, without much alteration to the dimensions used in contemporary society.

b) that the impact of religion on society is uniformly distributed throughout that society. The possibility that permeation will be affected by a whole range of intervening variables is conveniently over-looked and often invalid generalizations are made from insufficient data and projected onto the society as a whole.

c) that religion can be identified with the organizational and institutional forms current within contemporary society, or drawn from its history. Thus religion becomes categorised in terms of church, sect, or cult, with little or no recognition of the historical specificity of these concepts nor of the complexity of analysis which surrounds them (Glasner, 1977:66-67).

Secularism

Moreover, when one denies or ignores the necessary dialectical tension, which is humanity's relation to God and the world, secularization deteriorates into an "erroneous secularization," or secularism. In secularism the individual carries forward the insights provided by faith without acknowledging their source or recognizing their relativity (Smith, 1968:40).

Briefly, Smith stated that secularization degenerates into "secularism" when improper claims are made for faith, either as a metaphysical world-view or ecclesiastical pattern for control of the state. It also results when an effort is made to eliminate the "religious" or close off the secular from faith. Religious faith not

only initiates secularization but also constantly safeguards it from deteriorating into secularism (1968:40).

Secularism can take either a Christian form, such as "utopian secularism" which seeks to shape the world and reduces faith to answers; or "chronic secularism" which reduces the Christian faith to morals; assuming the pseudo-religious forms of ideology and nihilism (Smith, 1968:41-42). Secularism, is an ideology, a closed world view which can function like a new religion (Cox, 1966:18).

It is more distant from beliefs in God than forms of atheism, where an individual still remains tied to the question of God (Haring, 1974:42). It is a code of duty pertaining to this life, founded on considerations purely human and intended mainly for those who find theology indefinite, or inadequate, unreliable and unbelievable (Glasner: 1977:46). Secularism is a meaning to life, which considers only the natural order of things and does not regard God or a realm of spiritual reality as essential to life and thought (Smith, 1968:17-18).

Modern secularism is not clear, it seems to be a congregation of competing ideologies. Described as a creeping nihilism which takes various ideological or utopian forms (Smith, 1966:172). As mentioned above, secularism is found in Christian faith. The relation of secularism to faith is such that it cannot be simply noted as a historical fact of a genetic order (Smith, 1966:150).

The task faith has with secularization is helping it remain within secularity. Faith can only fulfil this task when faith remains faith. It remains faith when it distinguishes unceasingly between faith and works, between the divine reality of salvation and the earthly-worldly meaning of all human acts (Smith, 1968:42).

The basic differences between secularization and secularism, is secularization is an openly interactive process dependent on religion.

Secularism is a belief in and of itself, it denies its Christian roots and sets up an ideology to replace it. Then competes directly with Christianity.

Secularization of Religious Institutions

As a result of secularization, religious groups are compelled to compete with various non-religious rivals in the business of defying the world; some are highly organized, others much more diffused institutionally (Berger, 1967:136). The pluralistic religious situation has become a market situation. In such a situation the religious institutions become marketing agencies and the religious traditions become consumer commodities. A great deal of religious activity comes to be dominated by the logic of market economics (Berger, 1967:137). Secularization also causes the erosion of the authority of religious institutions to confer legitimacy. (Hadden, 1980:105) Hence secularization involves a significant change in the expression of religious concerns. There is the identification of new activities, new organizations, new-spheres of influence. Secularization opposes the conservative, stable commitments encouraged and promoted by a bureaucracy found in the conservative churches (Benson: 1971: 143). Because of the pressure to achieve results in a competitive situation a rationalization of the socio-religious structures results. The spread of bureaucratic structures through the religious institutions has the consequence that these, irrespective of their various theological traditions increasingly resemble each other sociologically (Berger, 1967:138).

Even though church practice may decline, religious belief and experiences can remain constant (Glasner, 1977:21). Those who shape church policy are taking their cues more and more from the official reality-definers, from the highly secularized intellectual elite

(Berger, 1976:12). This is not surprising since Protestant thought has always been particularly open to the spirit of modernity (Berger, 1969:11). Protestantism was the first to undergo the onslaught of secularization, possibly because Protestantism was the first to adapt itself to societies in which several faiths existed on equal terms (Berger, 1969:19).

Catholicism always attempts to establish a partial religious norm within history in the form of papal authority. A norm capable of cumulative development from the normative germs found in sacred scripture (Martin, 1969:31-32). Catholicism has viewed the modern society with much more suspicion from the beginning and, as a result managed to keep up its cognitive defenses against modernity more effectively (Berger, 1969:15).

Ausmus suggests three general views of social secularization for our time. One, is the evolutionary view, which emphasizes the positive, so called progressive, elements of modern society. De-evolution is the second view which emphasizes the positive elements of medieval society via the negative elements in modern society. Thirdly, there is the transformational and revolutionary view which emphasizes elements of both the evolutionary and de-evolutionary views but believes that only a dramatic, redemptive event can bring about the appropriate conditions for realizing the ultimate historical purpose of the secularization process (1982:3-4). The influence of secularization on religious institutional structures eventually touches the roots of religion, the theology.

Secularization of Theology

Theology has no reality unless it is somehow or other independent, normed by its own norms; specifically by the story of Jesus, rather than by being external to Christianity itself (Berger & Neuhaus, 1976:27).

Over time Christian orthodoxy split into a traditional form (formal) and a modernized form (operative). The second type appears to us to be a modern orthodoxy characterized as "desupernaturalized" with deistic qualities constant with observations of neo-orthodoxy (Lindsey, 1986:331).

On this premise a secularization of theology is a fragmentation in theology (Smith, 1968:21). The reason for fragmentation in theology is that the meaningful theological language and symbols of the past are not working in the present because people understand themselves in a completely different way from the cultural situation in which most traditional doctrinal formulas were developed (Smith, 1968:21-22).

In Protestant liberalism all supernatural elements in the Christian tradition are de-emphasized in favour of a 'natural' religion, in which both reason and the emotion will be satisfied (Berger, 1967:158). The new liberalism subjectivizes religion in a radical fashion, with the progressive loss of objectivity or reality-loss toward the traditional religious definitions of the world. Religion then becomes increasingly a matter of free subjective choice and loses its inter-subjectively obligatory character (Berger, 1967:163).

The secularization process of sin, occurs when an individual redefines sin in a manner that reflects social reality. For example, alcoholism is defined by fundamentalists as sin. Whereas a person with a secularized definition would refer to it as being a sickness. Although this is a simple illustration it shows the different ways of conceptualization. What secularization does is make sin a relative statement dependent on the situation, where a non-secularized statement is absolute to a reference point beyond the situation. The non secularized attitude transcends the present, with what is conceived of as an all encompassing definition of reality. Secularization of sin will

cause the concept of sin to cross over the boundaries between the two realities. Thus becoming part of the world. If the concept of traditional sin becomes secularized as a concept of individual self alienation, then so will the concepts of salvation, God, and redemption. These concepts will in turn be understood less in reference to traditional biblical absolutes and more in terms of subjective personal experience. One must ask not what their knowledge is concerning the Bible, but rather set up a standard of what they are supposed to believe doctrinally, and compare it to the definitions of the social reality. It has been implied that secularization will affect practice, but not belief. If this is true in the secondary analysis of data then secularization could be limited to external actions, such as commitment, and experience.

Summary

Chapter Two reveals a variety of information concerning secularization as a global process. From this review we found that secularization should affect all areas of religious practice, belief and commitment. However, there is a lack of consensus among the various authors about how it will influence and change religion. It can be said that it is a diverse and complex concept that has diminished the power of religious reality. The next chapter will examine, through a secondary analysis of data, the effects of secularization and the differences between the operative and formal types. The analysis will be based on the research of Reginald Bibby and Charles Glock & Rodney Stark.

CHAPTER THREE

Secondary Analysis of Data

Introduction

In this chapter some results of selected surveys of data will be presented from the recent work of Reginald Bibby's Fragmented Gods and the previous work of Charles Glock's & Rodney Stark's American Piety. The purpose of this analysis will be to examine the variations that have occurred in contemporary Protestantism, which are indicative of the secularization process, and compare these differences to the ideal types.

As a consequence of the variety and scope of the empirical analysis, this discussion will examine only those issues relevant to the original hypothesis. These issues include beliefs in God, Christ, life after death and various concepts of sin and forgiveness. In addition, we will discuss various forms of practice, such as prayer, attendance in church, reading the Bible and adherence to social values. (Even so, all of the empirical data is presented in full in the appendix.)

The main reason for such a broad source of data, is that it enables us to discover significant patterns beyond small surveys. It also avoids skewed results because of regionalism. Finally, it is more feasible and cost efficient to use secondary data which covers the necessary areas of this study.

Review of Data Bases

The two data bases consist of survey results gathered by Reginald Bibby, and Charles Glock & Rodney Stark. Bibby's data is an examination of Canadian religion through national surveys. He found that

Canadians are drawing very selectively on religion, and the dominant religious groups are responding with highly specialized items-isolated beliefs, practices, programs, and professional services.....the problem with this is that religion, instead of standing over against culture, has become a neatly packaged consumer item.....religion has become little more than a cultural product and is coming precariously close to acknowledging that culture creates the gods (1987:1-2).

As suggested by Bibby, the selection process displayed by Canadians reveals that individuals are making choices in their lives by orientating their religious beliefs toward either the social-cultural influences around them, or toward a religious absolute. Through Glock's & Stark's research we are able to distinguish similar patterns of religious commitment, even though their data collection occurred at a different time and cultural setting. Both sets of data cover a sufficient range of questions to provide a comprehensive analysis of the formal and operative types.

Before proceeding to the analysis, the composition of the religious groups will be considered. Reginald Bibby placed the Anglican, United Church, and Lutheran affiliates into the liberal or operative categories (1987:102). The United Church is a combination of the Methodists, Congregationalists and most of the Presbyterians. When viewed as one denomination, their beliefs emphasize moral issues and social action, over and above traditional theology (Bibby: 1987: 102,113).

The conservative Protestants who are believed to best display the formal type constructs comprise the Christian and Missionary Alliance, Nazarenes, Pentecostals, Baptists, Mennonites, and the Salvation Army. In the middle of the two groups, Bibby placed those Presbyterians who did not join the United Church (1987:115), and tend to have a more formal type orientation.

Even with societal and time period differences, Glock & Stark categorized their denominational groups of liberal and conservative similarly to Bibby. They placed the Congregationalists, Methodists, and Episcopalians (U.S. version of the Anglican Church) together for the Liberal group. The Southern Baptists and Missouri Lutherans, with various sects, comprised the conservative cohort. The sects are an amalgamation of the Assemblies of God, The Church of God, The Church of Christ, The Church of the Nazarene, and The Foursquare Gospel Church (1968: 29 & 188). They all are theologically affiliated with conservative Pentecostal patterns of belief. For example, the Church of the Nazarene believes that if you sin at any point, regardless of the size of sin, you lose your eternal salvation. Therefore they daily renew their salvation to God via Jesus Christ (Glock & Stark: 1968:188). For the purpose of this analysis, only the liberal and conservative categories will be presented in this chapter. Even so, all of the data tables are presented with the liberal, conservative and moderates in the appendix.

A specific group of beliefs, practice and experiences from both data bases allowed for the development of a continuity between two different time periods. These responses were placed in two tables, Glock & Stark are in Table 1, and Bibby is in Table 2.

INTRODUCTION TABLE OF GLOCK & STARK						
TABLE 1	N =	LIBERAL			CONSERVATIVE	
		CONGR (151)	METHOD (415)	EPISC (416)	MIS LUT (116)	SOU/BAP SECTS (79) (255)
<u>BELIEF IN</u>						
God		41%	60%	63%	81%	99% 96%
Jesus		40%	54%	59%	93%	99% 97%
Life aft Death		36%	49%	53%	84%	97% 94%
<u>PRACTICE</u>						
Private Prayer		62%	63%	72%	82%	92% 92%
Bible Reading		20%	29%	30%	46%	86% 89%
<u>EXPERIENCE:</u> God		25%	36%	42%	49%	80% 75%
<u>ATTENDANCE:</u>						
Nearly weekly		45%	51%	56%	73%	84% 93%
or better to church						
(Glock & Stark, 1968:28, 110-112)						

(Glock & Stark, 1968:28, 110-112)

Specifically, in Table 1 among conservatives there is a slightly higher recognition of the divinity of Jesus than in the existence of God. Meanwhile the liberals had fewer affirming a belief in Jesus' divinity (5 out of 10), than believing in God (6 out of 10). The data also shows a distinct drop in affirming responses concerning life after death, with fewer liberals (36% to 53%), than conservatives (84% to 97%) believing in life after death.

INTRODUCTION TABLE OF REGINALE BIBBY

TABLE 2

N=	<u>LIBERAL</u>		<u>CONSERVATIVE</u>	
	<u>UNITED</u> (187)	<u>LUTH</u> (59)	<u>ANG</u> (144)	<u>(74)</u>
<u>BELIEF IN</u>				
God	85%	85%	82%	96%
Jesus	82%	77%	76%	95%
Life aft Death	68%	62%	65%	88%
<u>PRACTICE</u>				
Private Prayer	47%	60%	50%	79%
Bible Reading	26%	39%	23%	76%
<u>EXPERIENCE:God</u>	34%	38%	34%	82%
<u>INVOLVEMENT:</u>				
Membership	35%	58%	33%	73%
Attendance	13%	14%	16%	60%
Sunday School	16%	23%	20%	72%
Enjoyment:High	12%	15%	13%	49%

(Bibby, 1987:102-103)

As expected, Bibby found a similar pattern illustrated in Table 2. Over nine out of ten conservatives believed in the divinity of Jesus and the existence of God, with the number of confirming responses falling slightly when asked if they believed in life after death (88%). The liberals, as expected, had fewer adherents confirming a belief in the divinity of Jesus (76% to 82%), life after death (68% to 65%) and the existence of God (82% to 85%).

When the practice of private prayer and Bible reading were examined. Bibby found fewer conservative's were reading the Bible (76%), than praying (79%). In contrast, the liberal's had fewer, overall, practicing private prayer (47% to 60%), than reading the Bible (26% to 39%).

Twenty years earlier Glock & Stark (Table 1) found fewer liberals (61% to 72%) practicing private prayer once a week or more, than the conservatives (81%). In general, the findings of Glock & Stark are similar to Bibby's, with the percentage of liberals reading the Bible lower than practicing private prayer, and the differences between the conservatives and liberals as pronounced.

When it came to the issue of experiencing God, Bibby had more conservatives affirming that they had experienced God (82%), than liberals (34% to 38%). Similarly, Glock's & Stark's data also revealed that fewer liberals experienced God (25% to 42%), than conservatives (46% to 80%).

Concerning church attendance, we found that 60% of Bibby's conservatives attended church weekly, compared to about 14% of the liberals. Glock & Stark also had more conservatives attending church weekly (73% to 93%), than liberals (45% to 56%). These first two tables reveal basic differences between the liberals and the conservatives. The pattern of differentiation between the liberals and conservatives is consistent throughout the analysis of data. It also confirms the hypothesis of the ideal types that a pronounced distinct difference exists between the two groups.

In the following two sections various patterns will be examined in the areas of morals, beliefs, and attitudes which pertain directly to the formations of the formal and operative types.

Secondary Analysis of Bibby's Data

This section will discuss the specifics of Bibby's data by giving an overview of the differences between the liberal and conservative groups. The differences will be seen in one of two ways; either as responses of continuity between the two groups, or responses of opposition.

A more comprehensive understanding of the conservative and liberal constructs was generated when Bibby divided them into categories of committed and uncommitted. He found 75% of the conservatives said, "they were committed to Christianity" (TABLE 3), compared to a range of 38% to 51% of the liberals.

TABLE 3 SELF-PROFESSED NATURE OF RELIGIOUS GROUP (IN %s)

	N=	<u>LIBERAL</u>			<u>CONSERVATIVE</u>
		UNITED (187)	LUTH (59)	ANG (144)	(74)
COMMITTED TO CHRISTIANITY		38	51	40	75
COMMITTED TO OTHER		--	--	--	--
UNCOMMITTED		41	29	37	21
NOT RELIGIOUS		19	15	20	2
OTHER		2	5	3	2

(Bibby, 1987:105)

An interesting relationship developed concerning the number of liberals not involved in church (TABLE 2) who maintain an affiliation, while staying uncommitted to Christianity, yet, affirm strong beliefs. The result is that practice and commitment are being redefined beyond the traditional sense and have become independent of beliefs.

TABLE 4

SEXUAL ATTITUDES BY RELIGIOUS GROUP
% indicating "always wrong" or "almost always wrong"

	N=		<u>LIBERAL</u>			<u>CONSERVATIVE</u>
			UNITED (187)	LUTH (59)	ANG (144)	(74)
A man or a woman have sex relations before marriage			20	27	18	61
		C	35	47	34	77
		U	12	10	8	17
A married person having sex relations with someone other than the marriage partner			88	86	80	96
		C	93	93	93	99
		U	86	79	73	87
Two adults of the same sex having sex			68	85	67	89
		C	79	90	87	95
		U	61	76	55	71

(Bibby, 1987:155)

In Table 4 a significant number of committed individuals from both groups confirm that sexual relations outside of marriage are wrong

(conservative 99% versus liberal 93%). The homosexual act was considered improper by a majority of committed and uncommitted, with the committed liberals (79% to 90%) and conservatives (95%) having the highest responses. Perceptions of homosexuality took on greater significance when individual rights were discussed (TABLE 5).

It seems that the committed conservatives are indecisive on whether or not homosexuals should have the same rights as others, with the percentages being split down the middle. However, the liberals were more decisive with 75% to 86% affirming that homosexuals should have the same rights as others.

TABLE 5 ATTITUDES TOWARDS OTHER SELECT SEXUAL ISSUES BY RELIGIOUS GROUP (% AGREEING)

	N=	<u>LIBERAL</u>			<u>CONSERVATIVE</u>
		UNITED LUTH	ANG		(74)
		(187)	(59)	(144)	
Birth control information should be available to teenagers who want it		92	97	98	92
Homosexuals are entitled the same rights as other Canadians		75	73	86	54
	C	72	63	85	46
	U	76	86	87	74
There should be laws forbidding distribution of pornography		37	36	39	62
	C	53	55	47	77
	U	29	17	33	23

(Bibby, 1987: 159)

When attitudes to abortion were examined (Table 6), the difference between the conservative and liberal Protestants were as expected. However, when "pregnancy is a result of rape", or the mother's "health is seriously endangered by the pregnancy", the distinction became less clear. At this point a majority of the conservatives agreed an abortion would be acceptable. Nevertheless, there is still a distinction with 92% to 98% of the committed liberals holding that "if the mother's health is seriously endangered by the pregnancy" it is permissible to have a legal abortion", compared to 78% of the committed conservatives. In the case of rape, 6 out of 10 committed conservatives believed an abortion is

allowable, with 9 out of 10 committed liberals in agreement.

It seems, from the data, that the level of legitimacy for abortion drops according to the circumstance and justification. It is interesting that the uncommitted conservatives and committed liberals display similar responses. While the uncommitted liberals, regardless of the circumstance, have at their lowest levels still a majority of 53% agreeing a legal abortion is permitted.

TABLE 6 ATTITUDES TOWARDS ABORTION BY RELIGIOUS GROUP %
"YES"

"Do you think it should be possible
for a pregnant woman to obtain a LEGAL abortion if:"

		<u>LIBERAL</u>			<u>CONSERVATIVE</u>
	N=	UNITED (187)	LUTH (59)	ANG (144)	(74)
- Her own health is		99	98	87	83
seriously endangered	C	98	92	95	78
by the pregnancy	U	99	100	98	97
- She became pregnant		94	95	95	70
as result of rape	C	93	87	91	63
	U	94	97	97	89
- There is a chance		95	88	95	67
of a serious defect	C	93	77	95	58
in the baby	U	96	100	95	90
- She is not married		62	55	59	24
does not want to	C	51	45	47	16
marry the man	U	68	69	66	44
- The family has a low		63	60	69	25
income and cannot	C	55	50	60	17
afford more children	U	66	72	74	49
- She is married does		54	54	58	24
not want to have	C	49	41	48	17
any more children	U	57	66	65	42
- She simply wants		48	48	47	21
an abortion	C	37	33	31	13
	U	53	56	57	42

(Bibby, 1987: 162)

It seems from the data, that the liberal and the uncommitted conservative responses confirm in part the lack of traditional religious structures, which in turn allows them to redefine new meaningful structures of plausibility. It is possible that these new plausibility structures may be a contributing factor to their openness toward abortion. When the committed conservative responses are examined, we must remember that they have a stricter, community reinforced, theology,

stressing life is sacred, and abortion in any form should be considered as murder. The importance is not based on the individual, as much as on the absolute Biblical definitions of right and wrong.

Table 8 Social Concerns by Religious Group
% Viewing as "Very Serious"

	N=	<u>LIBERAL</u>			<u>CONSERVATIVE</u>
		UNITED (187)	LUTH (59)	ANG (144)	(74)
Unemployment		78	69	78	68
The Economy		60	52	66	48
Child Abuse		42	38	48	44
Pollution		47	39	51	40
Crime		46	36	41	42
Drugs		44	33	44	49
	C	55	43	45	48
	U	39	27	44	51
Poverty		33	22	35	28
Divorce		13	10	16	36
	C	22	20	28	42
	U	14	19	18	22

(Bibby, 1987: 171)

Under the title of "Social Concerns" (Table 8) the conservative Protestants are less likely to consider unemployment, the economy, or pollution as important as liberal Protestants. The exception is "Divorce", with 36% of the conservatives expressing concern, compared to the liberals (10% to 16%). This table suggests, that overall, the liberals have greater concerns about every day issues than the conservatives.

TABLE 12 Terminal "End State" Values by Religious Group
% Viewing as "Very Important"

	N=	<u>LIBERAL</u>			<u>CONSERVATIVE</u>
		UNITED (187)	LUTH (59)	ANG (144)	(74)
Happiness		87	93	86	87
Freedom		91	98	92	91
Family Life		85	86	84	91
Friendship		84	79	86	82
Being Loved		83	76	85	90
Privacy		77	69	76	68
Success		54	74	67	57
Comfortable Life		66	69	66	54
Accepted By God		37	41	40	83
Recognition		13	25	30	16
Excitement		18	33	18	11

(Bibby, 1987: 167)

In the category of Terminal "End State" values, (TABLE 12) over 80% of both groups believed that family life and being loved were important, with the conservatives topping ninety percent. One of the key differences between the two groups occurs when 83% of the conservatives held to the belief that "Acceptance by God" was very important, whereas only 37% to 41% of liberals gave it the same priority.

Another key indicator which distinguish/es the liberal from the conservative was their belief in a life after death (TABLE 13). Eighty eight % of the committed conservatives held a belief in life after death, as did 25% to 68% of the committed liberals. Interestingly, 37% of the uncommitted conservatives were unclear about a life after death, with 31% not believing, and 32% having a positive outlook toward death.

<u>TABLE 13</u>		Belief in Life After Death by Commitment and Religious Group (In %s)			
		<u>LIBERAL</u>		<u>CONSERVATIVE</u>	
		UNITED (187)	LUTH (59)	ANG (144)	(74)
N=					
<u>COMMITTED</u>					
Positive	*	25	68	40	88
Unclear		52	19	53	9
Negative		23	13	7	3
<u>UNCOMMITTED</u>					
Unclear		48	55	49	37
Negative		37	22	35	31
Positive		15	23	16	32

* Positive = Life after Death, no punishment; Life after Death(check appendix) Negative = I don't believe that there is life after death Unclear = I believe that there must be something beyond death, no idea what it may be like.(Bibby, 1987:249)

In Table 14, 58% of committed conservatives had "hope" toward the idea of death, compared to a smaller number of the committed liberals (26% to 44%). On the other hand, about 32% to 55% of the uncommitted liberals expressed "mystery" towards death, while 45% of the uncommitted conservatives had, "no particular feeling". Although the committed liberals maintain a belief in Christ, their lack of sureness suggests a different understanding about transcendent concepts from those of the committed conservatives.

TABLE 14 Responses to Death by Religious Group (In %)
 "What would you say is your primary response
 to the idea of death?"

	N=	<u>LIBERAL</u>			<u>CONSERVATIVE</u>
		UNITED	LUTH	ANG	(74)
		(187)	(59)	(144)	
<u>ALL AFFILIATES</u>					
Mystery		30	29	30	14
No Particular feeling		16	10	15	24
Sorrow		22	15	19	17
Fear		16	18	18	10
Hope		17	28	18	35
<u>COMMITTED</u>					
Hope		26	44	30	58
Sorrow		24	10	15	11
Mystery		29	11	21	18
Fear		10	29	29	5
No Particular feeling		11	6	5	7
<u>UNCOMMITTED</u>					
No Particular feeling		18	15	21	45
Mystery		32	55	38	8
Sorrow		20	23	22	25
Fear		18	3	9	17
Hope		12	4	10	5

(Bibby, 1987:247)

In Table 16 "Intergenerational Switching" is more prevalent for the conservatives, with 65% maintaining their parents' affiliation. The other Protestant denomination which lost to disaffiliation were the Presbyterians, with half maintaining their parents' beliefs. The Anglican, Lutheran and United Church maintained levels of intergenerational affiliation above 70%. And the United Church gained up to 12% from the conservatives.

TABLE 16		Intergenerational Switching : Protestants (%)						
Parents	Present Affiliation							
Affiliation	N	ANG	UC	CONS	LUTH	PRES	OTH	RC
Ang	138	71	2	4	1	1	6	5
UC	140	11	75	1	1	4	7	1
Cons	58	7	12	65	--	3	12	1
Luth	39	1	5	2	75	1	12	4
Pres	41	17	15	1	1	54	3	9

(Bibby, 1987:50)

TABLE 18 Belief, Practice, and Commitment by Community Size (In %s)

N	Canada (1201)	Large Cities (647)	Small Cities (187)	Small & Rural (367)
<u>BELIEF</u>				
God	83	82	85	86
Jesus' Divinity	79	75	82	83
Life after Death	65	64	66	67
<u>PRACTICE</u>				
Private Prayer	53	53	58	53
Bible Reading	25	23	25	27
<u>EXPERIENCE: God</u>	42	40	46	44
<u>KNOWLEDGE: Peter</u>	46	45	50	46
<u>LESS CONVENTIONAL</u>				
Horoscope reading	39	37	41	40
ESP	60	63	59	57
Comm with Dead	22	22	29	20
<u>NATURE OF RELIGION</u>				
Committ Christian	44	44	44	44
Committ other	1	2	1	1
Uncommitted	29	29	28	31
Not religious	20	20	14	19

(Bibby, 1987:93-94)

TABLE 17 Beliefs, Practices, and Commitment by Era (In %s)

N	Canada (1201)	1930 & Earlier (301)	1931-1950 (396)	1951 1967 (504)
<u>BELIEF</u>				
God	83	87	85	80
Jesus' Divinity	79	84	77	77
Life after Death	65	64	65	66
<u>PRACTICE</u>				
Private Prayer	53	73	56	40
Bible Reading	25	39	28	15
<u>EXPERIENCE: God</u>	42	51	41	39
<u>KNOWLEDGE: Peter</u>	46	55	49	38
<u>LESS CONVENTIONAL</u>				
Horoscope reading	39	44	36	37
ESP	60	47	61	67
Communication Dead	22	13	22	29
<u>NATURE OF RELIGION</u>				
Committed Christian	44	61	44	33
Committed faiths	1	1	2	00
Uncommitted	29	21	29	35
Not religious	20	14	18	25
Other	6	3	7	7

(Bibby, 1987: 96)

In order to examine various theories on secularization Bibby examined "Belief, Practice, and Commitment" by community size. In Table 18 the findings are inconclusive between the large cities (100,000 or more), small cities (99,000 to 10,000), and communities (10,000 or less including farms), with little variation in the percentages. For example, in the area of private prayer, those practicing in large cities (53%)

and small or rural areas are at the same level. According to this table there seems to be no or little apparent change resulting from industrialization. However, Bibby did find significant changes when Practices and Commitment are considered by era.

In Table 17, there are distinct changes occurring. Those born in 1930 or earlier (Era 1) have significantly higher levels of commitment and practice, as compared to those born between 1931 and 1950 (Era 2), or those born between 1951 and 1967 (ERA 3). Bibby discovered that by dividing the respondents by generation or era there is a decline from Era 1 to Era 3. This is especially pronounced in the areas of "Practice". The practice of private prayer and Bible reading declined significantly from the 1st Era to the 3rd. Seventy three percent of those in Era 1 maintained private prayer, now only 40% in Era 3 still maintained the practice of prayer. This trend is also similar in the category of Bible reading. Those of ERA 1 were more inclined to read the Bible at least weekly (39%), as compared to those of ERA 3 (15%). The significant constant, surprisingly, is that over the generations beliefs do not seem to change. The decline in practice and experience will be discussed later after examining the work of Glock & Stark.

Secondary Analysis of Glock's & Stark's Data

Charles Glock & Rodney Stark in their book "American Piety" examined the nature of religious commitment. Their research was mainly concerned with individuals who were Protestant. As expected, their data revealed different dimensions to the formal and operative constructs; although they are working from an American perspective, the underlining trends are reflected in Bibby's research in Canada.

TABLE 19Requirements for Salvation-Ritual Acts
(% who said absolutely necessary)

N =	<u>LIBERAL</u>		<u>CONSERVATIVE</u>		
	CONGR (151)	METHOD (415)	EPISC (416)	MIS LUT (116)	SO/BAP SECTS (79) (255)
-Holy Baptism	11	19	39	78	19 46
-Regular Participation in Sacraments	7	10	27	55	10 31
-Membership in Christian Church	7	8	17	33	14 24
-Member of Religious Faith	3	6	7	16	16 25
-Prayer	39	46	44	67	57 87

(Glock & Stark, 1968:45)

The area of requirements for salvation by ritual acts (TABLE 19) had less than 50% of all respondents answer, "that these rituals were absolutely necessary for salvation". The act of prayer had 57% to 87% of the conservatives believing it a necessity for salvation, compared with 39% to 48% of the liberals.

The attitude "that doing good works to gain salvation" (TABLE 20), had a general response of about 56% from liberal Protestants, affirming "Good Works" were a necessity compared to a diverse range of 29% to 61% of conservative Protestants. When "Loving thy Neighbor" was referred to as necessary for salvation, the response differences between the groups closed. The conservatives, with 51% of the Missouri Lutheran, 41% of the Southern Baptists, and 74% of the Sects believed, "that loving thy neighbor was absolutely necessary for salvation", compared to around 57% for the liberals.

TABLE 20Requirements for Salvation Works
(% who said absolutely necessary)

N =	<u>LIBERAL</u>		<u>CONSERVATIVE</u>		
	CONGR (151)	METHOD (415)	EPISC (416)	MIS LUT (116)	SO/BAP SECTS (79) (255)
Doing Good for Others	58	57	54	38	29 61
Loving Thy Neighbor	59	57	60	51	41 74
Tithing	6	7	9	7	18 48

(Glock & Stark, 1968:47)

TABLE 21 Barriers to Salvation - Improper Faith (%)						
	LIBERAL			CONSERVATIVE		
	CONGR	METHOD	EPISC	MIS	LUT	SO/BAP SECTS
	N = (151)	(415)	(416)	(116)	(79)	(255)
<u>Being completely ignorant of Jesus.</u>						
% Definitely Prevent	3	7	3	36	41	32
% Possibly Prevent	13	23	16	28	39	46
<u>Being of the Jewish Religion.</u>						
% Definitely Prevent	1	3	3	31	25	23
% Possibly Prevent	6	9	10	23	28	33
<u>Being of the Hindu religion.</u>						
% Definitely Prevent	1	5	4	40	32	37
% Possibly Prevent	12	11	12	16	27	31

(Glock & Stark, 1968: 50)

In Tables 21, 22, and 23 Glock & Stark examined "Barriers to Salvation". In Table 21 the impact of "Improper Faith" as a barrier to salvation is discussed. In this category they found that more conservatives (32% to 41%) than liberals (3% to 7%) hold to the belief that "being completely ignorant of Jesus" prevents salvation. The differences between the groups narrowed when asked, "if ignorance of Jesus could possibly prevent salvation" with 28% to 46% of conservatives, and 13% to 23% of liberals saying "yes".

The conservatives with a distinct system of beliefs continue to have more respondents affirming that being Jewish (23% to 31%) or Hindu (32% to 40%) would definitely prevent salvation; as compared to the liberals (5% or less). In Table 22 Glock & Stark asked respondents to consider, "if certain violations of proper ritual would definitely prevent salvation?". Five to 26 % of conservatives believed, "that breaking the Sabbath would definitely prevent salvation", compared to 5% or less of liberals. While "taking the Lord's name in vain" was perceived by 27% to 64% of the conservatives and 19% and less of the liberals to be a barrier of salvation..

TABLE 22 Barriers to Salvation - Violations of Proper Ritual
(%s who said it would definitely Prevent)

N =	<u>LIBERAL</u>		<u>CONSERVATIVE</u>			
	CONGR (151)	METHOD (415)	EPISC (416)	MIS LUT (116)	SO/BAP (79)	SECTS (255)
Breaking the Sabbath	2	4	5	5	15	26
Taking the Name of the Lord in Vain	13	19	17	41	27	64

(Glock & Stark, 1968: 52)

Although 41% to 74% of conservatives believed that "Loving Thy Neighbor was absolutely necessary for salvation", only 16% to 29% (Table 23) believed that "discriminating against other races would definitely prevent salvation". While 10% to 26% thought, "being anti-semitic would definitely prevent salvation".

TABLE 23 Barriers to Salvation - Improper Acts
(%s who said it would definitely prevent).

N =	<u>LIBERAL</u>		<u>CONSERVATIVE</u>			
	CONGR (151)	METHOD (415)	EPISC (416)	MIS LUT (116)	SO/BAP (79)	SECTS (255)
Discriminating against other races	27	25	27	22	16	29
Being anti-Semitic	23	23	26	22	10	26

(Glock & Stark, 1968: 53)

In contrast, more liberals hold to the belief that discrimination (25% to 27%) and anti-semitism (23% to 26%) would be a barrier to salvation. An interesting breakdown of the conservatives showed 10% of the Southern Baptists saying that, "being anti-semitic would prevent salvation", which is below the national average of 21%.

TABLE 24 Certainty and Concern about Belief
"How sure are you that you have found the answers to the meaning and purpose of life?" (%)

N =	<u>LIBERAL</u>		<u>CONSERVATIVE</u>			
	CONGR (151)	METHOD (415)	EPISC (416)	MIS LUT (116)	SO/BAP (79)	SECTS (255)
<u>Quite Certain</u>	39	42	45	70	90	85
<u>Uncertain</u>	36	32	29	18	5	5
<u>Sure Not Found</u>	11	8	8	--	--	1
<u>No Answers to these Questions</u>	12	14	14	6	4	1

(Glock & Stark, 1968:47)

As with Bibby, Glock & Stark demonstrated that conservatives have sharply defined beliefs (TABLE 24). Over 70% of conservatives said,

"they were quite certain that they had found the meaning and purpose of life", compared to 39% to 45% of liberals. While 29% to 36% of the liberals expressed uncertainties, we found fewer conservatives (5% to 18%) expressing similar uncertainty. A key component of the Protestant Christian lifestyle should be interaction with God. For a clear conscience with God, 43% to 61% of conservatives, said, "they requested forgiveness for sins through prayer very often" (TABLE 29) compared to 9% to 31% of liberals.

N =	Frequency and Importance of Prayer (%)					
	LIBERAL			CONSERVATIVE		
	CONGR (151)	METHOD (415)	EPISC (416)	MIS LUT (116)	SO/BAP (79)	SECTS (255)
<u>How often do you ask forgiveness for your sins?</u>						
Very Often	9	16	31	47	61	43
Quite Often	25	27	27	39	28	25
Occasionally	30	29	24	13	9	20
Rarely	19	17	11	1	--	7
Never	13	9	6	1	--	2
No Answer	4	2	1	--	3	4

(Glock & Stark, 1968:112)

In Table 30, given the categories, there was considerable variation. In this table the responses were all above 70% "giving thanks to God", and, "asking God's guidance" with the conservatives above 90%. In the category of "asking for forgiveness by prayer", 78% to 91% of conservatives request forgiveness, compared with 44% to 62% of the liberals. Although a high number of liberals (68% to 61%) do engage in prayer to find comfort when feeling low, we find that fewer liberals do so than the conservatives (66% to 84%)

When asked, "if they pray to strengthen their faith", the Sects and Southern Baptists have the highest affirmative responses at 85% and 78% respectively, with the Missouri Lutherans at 69%, and the liberal responses ranging from 49% to 39%.

When a personal and interactive relationship with God was examined, the conservatives continued to exhibit higher levels of desire toward the transcendent. For example, the desire, "of praying to learn

God's will", was recognized by 82% of the of the Sects, 77% of the Southern Baptists, and 49% of the Missouri Lutherans, compared with 42% to 47% of the liberals. Similarly, "praying to worship God" was a good reason for just 28% to 40% of the liberals, compared with 54% to 79% of the conservatives.

TABLE 30

		The Reasons for Prayer					
		When you pray why do you pray ? (%)					
		<u>LIBERAL</u>			<u>CONSERVATIVE</u>		
	N =	CONGR	METHOD	EPISC	MIS LUT	SO/BAP	SECTS
		(151)	(415)	(416)	(116)	(79)	(255)
To give thanks to God		72	80	83	91	94	95
To ask God's guidance		70	72	70	84	92	93
To ask forgiveness		44	57	62	78	91	86
To find comfort when feeling low		58	61	56	66	84	84
To strengthen my faith		39	43	49	69	78	85
Gives feeling of being closer to God		40	47	44	59	84	83
To try to learn God's will		42	42	47	49	77	82
To be worshipful of God		28	37	40	54	72	79
To ask God to bring someone else to faith		21	25	26	48	87	87
A Christian duty		12	11	24	21	28	48

(Glock & Stark, 1968: 116-117)

Another indicator of the conservative and liberal differences involves the aspects of faith and conversion. Eighty seven percent of the Sects and Southern Baptists "pray in order to bring someone else to faith", while the liberals had about 24%. When asked if they "prayed as a Christian duty", all groups dropped to 30% or lower, except for the Sects, with 48% responding that their prayers were motivated by Christian duty.

When categories of praying for Health, Wealth, and Good Fortune in Table 31 are examined, conservatives are more likely, "to ask God to restore the health of another person" (84% to 92%) than liberals (49% to

71%). Overall, there is little inclination to request material things from God (total range from 5% to 30%) or, "to ask God to keep us from misfortune" (total range from 37% to 48%).

TABLE 31 Praying for Health, Wealth, and Good Fortune
Have you ever prayed during your adult years for the following purpose ? (%)

	<u>LIBERAL</u>			<u>CONSERVATIVE</u>		
	CONGR	METHOD	EPISC	MIS LUT	SOU/BAP	SECTS
N =	(151)	(415)	(416)	(116)	(79)	(255)
To ask God to restore my health	23	29	40	52	49	71
To ask God to restore other's health	68	73	81	84	87	92
To ask God to keep me from misfortune	37	39	51	58	47	59
To ask for some material thing	5	7	10	14	11	30

(Glock & Stark, 1968: 118)

When asked, "if their sins were forgiven" (Table 32), the Southern Baptists and the Sects had over 84% say they were absolutely certain, compared to 25% among Methodists and 29% among Episcopalians. A breakdown of the liberals revealed 32% of the Congregationalists, 24% of the Methodists, and 19% of the Episcopalians said they had different views of traditional sin, compared to less than 3% of the conservatives.

TABLE 32 Efficacy of Prayer (%)

	<u>LIBERAL</u>			<u>CONSERVATIVE</u>		
	CONGR	METHOD	EPISC	MIS LUT	SOU/BAP	SECTS
N =	(151)	(415)	(416)	(116)	(79)	(255)
Do you feel your prayers are answered ?						
Yes, I have no Doubts that they are	43	47	57	74	87	85
How certain are you your sins are forgiven ?						
Absolutely certain	14	25	29	66	87	84
Fairly certain	27	23	23	16	6	9
Sometimes, but not always	9	12	13	9	4	4
I am never quite sure	13	14	14	7	1	1
I don't think of sin in this way	32	24	19	2	--	1
No answer	5	2	1	1	1	1

(Glock & Stark, 1968:119)

TABLE 33

		Responsive Experiences (%)					
		<u>LIBERAL</u>			<u>CONSERVATIVE</u>		
		CONGR	METHOD	EPISC	MIS	LUT SO/BAP	SECTS
		(151)	(415)	(416)	(116)	(79)	(255)
N =							
<u>SALVATIONAL</u>							
A sense of being saved in Christ.							
Yes, I'm sure	I have	9	18	20	52	92	85
Yes, I think I	have	19	28	24	31	5	9
<u>SANCTIONING</u>							
A feeling of being punished by God for something you had done.							
Yes, I'm sure	I have	5	11	14	27	47	25
Yes, I think	I have	25	20	27	32	28	24

(Glock & Stark, 1968: 133)

In the category of responsive experiences (Table 33) the Southern Baptists (92%) and Sects (85%) state, "that they are sure they have had a sense of being saved by Christ", compared to 52% of the Missouri Lutherans. But less than 20% of the liberals expressed the same level of security in Christ.

TABLE 34

		Temptational Experiences (%)					
		A feeling of being tempted by the Devil					
		<u>LIBERAL</u>			<u>CONSERVATIVE</u>		
		CONGR	METHOD	EPISC	MIS	LUT SO/BAP	SECTS
		(151)	(415)	(416)	(116)	(79)	(255)
N =							
Yes, I'm sure I	have	11	16	24	50	76	68
Yes, I think I	have	14	16	19	32	22	19

(Glock & Stark, 1968: 139)

In Table 34 "Temptational Experiences" were examined and more respondents claimed temptations by the Devil, than being punished by God. For example, 68% of the Sects and 76% of the Southern Baptists felt "tempted by the Devil", while fewer actually "felt that they had been punished by God" (25% & 47%). For both of these questions the liberals ranged from 11% to 24%.

TABLE 39

RELIGIOUS EXPERIENCE

A score of 2 was given for each response of "Yes, I'm sure I have", a score of 1 for each response of "Yes, I think that I have" and zero for each response of No. The questions asked were, "Since you have been an adult have you ever had.... a sense of being saved in Christ ?". And "Since you have been an adult have you ever had a feeling that you were somehow in the presence of God ?". And "A feeling of being punished by God for something you had done." The first Category, High, contains all respondents who at least answered "Yes, I think that I Have," to all three questions. The Medium category contains persons who thought they might have had one or two of these experiences. The none group explains itself.

	<u>LIBERAL</u>			<u>CONSERVATIVE</u>		
N =	CONGREG	METHOD	EPISC	MIS LUT	SO/BAP	SECTS
	(119)	(325)	(341)	(211)	(78)	(211)
HIGH	24	40	50	76	97	94
MEDIUM	48	42	30	21	3	6
NONE	28	18	20	3	--	--

(Glock & Stark, 1968: 137)

Finally, for "Responsive Experiences" (Table 39) the conservatives (Southern Baptists/Sects) had 94% to 97% expressing, "a sense of being saved by Christ", "a feeling of being in the presence of God", and "of being punished by God for something one had done". Included in the high scores were the Missouri Lutherans at the 76%. The liberals, had a range of 24% to 50% confirming all three experiences. While 18% to 28% of the liberals said that they had NONE as compared to 3% of the Missouri Lutherans, other conservatives had no individuals in the NONE category.

Summary

This chapter contains a variety of data. In conjunction with Chapter Two we found that secularization seems to be a process which affects all areas of religious practice and commitment as Bibby's work shows. Theoretically, levels of secularization should also be affected by location. However, from the industrial city to the farming community, the same level of beliefs concerning Christian concepts were maintained. In addition, it was shown that secularization is inextricably associated with Protestantism historically.

More importantly Bibby has shown that the process of secularization has had an affect over several generations. Not on

religious affiliations or beliefs, but on the structures of practice, experience and commitment, which diminished over time from generation to generation.

As with Bibby, Glock & Stark also found that Protestant Christians are diverse and fragmented. Their questions concerning sin and forgiveness suggest that secularization has changed the bases for the definitions of traditional concepts and terms. The generational consistency of beliefs, found by Bibby, may be the consequence of the linguistic terms not changing, rather than the belief being constant as indicated by the other responses.

Overall, the empirical findings offer some confirmation for the central theme of this thesis. The conservatives displayed evidence of transcendent behaviour, whereas the liberals exhibited rather more worldly tendencies in relation to a wide spectrum of relevant issues regarding differential patterns of secularization in a modern religious context. There are various hints that the conceptual underpinnings of the traditional Protestantism have changed substantively. In the next chapter, these terms will be discussed more thoroughly in the analysis of the writings of Harvey Cox and Francis Schaeffer. Through their work a clear view of this theological shift in the context of secularization will emerge.

CHAPTER FOUR

Content Analysis of the Operative Type

Introduction

The first aim of this chapter is to examine the degree of conformity between the ideal types developed in Chapter One, with a representation of liberal Protestant ideas and beliefs, which are expressed in the writings of Harvey Cox. Our second objective will be to discover how secularization has transformed his conceptualizations of sin.

Content analysis will give us access to the various thoughts behind the terms which make up the individual's frame of reference. Sin, as shown by the ideal types, and discussed in the secondary analysis of data, is based on two different realities. Thus, Schaeffer's and Cox's conceptions of sin should be expressed differently in their works. The key for this chapter will be to discover Harvey Cox's meaning of sin, and find out how and why change has occurred. This will set a base allowing us to understand the more complex terms in religion such as God, Heaven and Hell.

Before advancing to the analysis of Harvey Cox, we will discuss the Biblical notion of sin. In the Old Testament the Hebrews defined sin two basic ways. One meaning "to miss, not to hit the mark, spoken of an archer, slinger", or "to make a false step, to stumble and fall" (Wilson's Old Testament: 395). The second translation is to "trespass"

that is "to fail in duty, to be guilty" (Wilson's Old Testament:453).

The New Testament has a very diversified explanation of sin. The definition of "missing the mark" exists, but is not predominant. It also refers to a governing principle or power. In this sense it is an organized power, acting through the members of the body, through the seat of sin which is the human will (Vine's:1981; Vol 4:32-33). These definitions have their own variations in interpretation. It will be of interest to discuss how Harvey Cox and Francis Schaeffer portray their thoughts of sin in their definitions of reality.

For Harvey Cox, the first beliefs discussed are his conceptions of reality. We will also investigate his thoughts on religion, ritual, myth, Christian beliefs, and theology, thereby giving us the foundation for understanding his concept of sin.

An Operative Conception of Reality

For a fuller understanding of Harvey Cox, we will first discuss his self perception. Politically he is positioned "somewhere near the right fringe of the New Left" (Cox: 1972:x). Theologically, he defines himself as being "neither an agnostic nor a true believer, but one whose parish is the world, not just the present world but many past ones as well" (1973:242).

This particular theological position conforms in part to the operative type hypothesized in the empirical review of literature. Harvey Cox's beliefs stem from internalized perceptions of reality rather than a written Biblical dogma. However, if we unify his political and theological positions together, they will form his personal religious standpoint within the broad title of "Liberation". That is "Liberation on the cultural, social and personal levels, which is the plumb line by which theology assesses religion..." (1973:152). It is important to note that Harvey Cox's concept of liberation is vastly

different from those proponents of Catholic liberation. The first difference may be traced to the theological references based in the Baptist tradition, with stress being on the priesthood of all believers. Whereas Catholic Liberation is based on the tradition of the Church itself, and the social-political practices used by various Church orders.

His particular notion of liberation requires theologians to place themselves in position to respond to the poor. His premise is that liberation theology helps save traditional Protestant theology from provincialism, by broadening a person's religious horizons, while guarding it against elitism. The essentials of liberation theology are to avoid what is written, preached or taught. The importance is placed on the experience of ordinary lay people in all religious movements (Cox:1973:154). Liberation theology is thought through from the perspective of the poor, and the powerless. It is not preoccupied with problems of belief and doubts, but the problems of justice and community (Cox: 1973:112-113).

Through liberation theology we can better understand Harvey Cox's lack of uniform theological definitions. By stating a non-specific theological preference he is not attempting to alienate any religious group or individual, except those in the seats of power (conservatives). From what Harvey Cox has expressed, we realize that his understanding of sin cannot be too specific or founded on one specific religious dogma.

His position defends a particular group within religion, namely the impoverished. As originally anticipated by the ideal types he is placing "experience" at the forefront of religious belief over any set dogma. Consequently his perceptions of society, right and wrong, will be influenced by the experiences of the weak and meek within the community.

Moving further from traditional theological definitions Harvey Cox

querics

We know that all doctrines, ideals, institutions and formulations, whether religious or secular, arise within history and must be understood in terms of their historical milieu. How then do we speak of a God who is somehow present in history, yet whose being is not exhausted by the limits of history? How do we maintain an affirmation of transcendence within the context of a culture whose mood is relentlessly immanentist ? (1964: 6)

Moreover, he has shifted his theological position by stressing that the world no longer conceives of moral principles as absolutes, but as functions of a particular historical period (Cox: 1964:94).

Therefore, we have no inherited religious or moral teaching that can go unchallenged (Cox:1965:33). Sociologically, this reasoning leads to a belief directed by society, not by traditionally defined absolutes.

Harvey Cox has moved away from traditional modes of religious concepts to new political and social constructs. He states "that it is not the church which is the arena of God's renewing and liberating actions, but rather the political world. The church becomes effective only to the level of its participation in the world" (Cox: 1965:24).

When he reads about God in the Bible he sees God interested in a political agenda. Therefore the Bible should begin with Exodus, then Genesis, thereby confirming God's interest in nature as being only secondary (Cox: 1965:22). This is proof for him that..

God's program of history is to "defatalize" human life to put man's life into man's own hands and to give him the terrible responsibility of running it. Faith does not mean attaching one's signature to a series of religious propositions; it means living one's life in the freedom and responsibility that God makes possible. (1965:67)

The operative assumptions were developed on specifically traditional concepts of traditional Christian reality. We found from this analysis that liberal groupings can have social-political implications in more pronounced ways than anticipated. The secondary

analysis of data anticipated this to an extent in the area of "Social Concerns" (Table 8), where the liberals had higher responses to social concerns than the conservatives. Faith for him becomes not what you believe, but rather what you hope for. Our hope or ultimate "ends" will give a clearer indication of our relationship to Biblical faith....more so than by what we profess we believe (Cox: 1965:68-69). We must understand that for Harvey Cox, "Hope" is not a transcendent awareness; rather it deals with what is here and now. The discrepancy between faith and hope arises from our tendency to divide the world into two spheres: the world of fact and the world of fantasy (Cox: 1970:70).

From Harvey Cox's viewpoint, fantasy becomes the image of the creator God in man. He explains that like God, man in fantasy creates whole worlds *ex nihilo*, out of nothing (Cox: 1972:69). The object of fantasy is to effect a viable connection between the two aspects of reality we have called fact and fantasy. It does so by taking the factual world very seriously, but not ultimately (Cox: 1972:93). These concepts all come together in his interpretation of the resurrection of the body; defined as an interactive relation between the "fact" world and the "fantasy" world which gives each its due (Cox: 1972:88). Reality in this instance is neither fixed or changeless, but it is what a particular culture decides it will be (Cox :1972:70).

The way Cox combines fact, fantasy and festivity gives us an understanding of the way the operative cohorts react. The liberal mind demystifies the transcendent, by making it submissive to the real world.

This submission of the transcendent for Harvey Cox is finalized in the "death" of God. Which is the result of a cumulative history that includes industrialization and the ascent of technology, pluralism, modern science, and cultural self-consciousness. The experience of God's absence occurs in a civilization where festivity in all forms was in a

state of steady decline (Cox: 1972:31).

For Harvey Cox, "God" or "god" is only as real as our fantasy. Fantasy as an experience, conforms to the operative type when our present everyday experience gives form to who God is. However, if fantasy is not experience, then we are left with interpreting something that is not measurable, and only exists to the individual outside of the group consciousness. We can say God's existence is dependent in some way on our level of rationality. The more intense our rationality, the less our fantasy, the more "dead" God becomes. These combined elements of social-political fact and fantasy seem to mean Harvey Cox hopes for a future form of political and religious life that is both local and universal, with a sense of belonging refocused to the two ends of the spectrum of a new "religio-political" form (Cox: 1973: 252-253). He believed that the religious and political realities can and should be equal, since both are questions of experience, and not of belief.

Overall his thoughts are within the operative category. His conceptualizing of fantasy and the political orientations of religion shed light on the liberal and conservative differences. The liberals are more tolerant of abortion and homosexuality, among other practices, as implied by the empirical literature. The reason for the openness is that society has become an equal indicator of morality with the traditional absolutes. This brings us to how the operative individual defines religion.

Operative Type Conceptualization of Religion

Harvey Cox believes a religious vision anchors a whole way of seeing the world. It is the changes in religion which alter the way people experience what is around them. Not only does religion provide the symbols people live by, but is reflected in the layout and mapping of settlements, in their governments, customs and art (Cox:1973:56-57).

Harvey Cox defines religion as follows:

Religion is that cluster of memories and myths, hopes and images, rites and customs that pulls together the life of a person or group into a meaningful whole. A religion can be creative or demonic, theistic or nontheistic, consciously held or only dimly recognized, static or mercurial, spontaneous or imposed, story or signal. (Cox: 1973:14)

There are three identifiable components of any religion.

- i) religion tells us where we came from.
Theologians call this part of religion its "myth or origin, creation and fall".
- ii) religions hold up some ideal possibility for humankind. They project the blessed condition of salvation or satori or nirvana.
- iii) religion tells us how to get from our present fallen state to what we ought to be or already are if we only knew it (Cox: 1973:14).

From this definition we can conclude that Protestant Christianity is just another religion. However, religion does contribute to society's capacity for self-transcendence by symbolizing an ideal (end) to strive toward, and by doing so with enough passion to provide a powerful source of motivation. (Cox: 1972:105). Consequently most of the world's faiths are moving toward a concept of "terrestrialization". They are developing more alternative ways of deepening and symbolizing human existence on earth through their beliefs (Cox: 1973:155).

Harvey Cox's concept of "terrestrialization" removes the transcendent portion of reality and focuses faith on the earth. All of the focus is on the present socio-political world. It is not "God" who deepens our existence, rather it is us. The implication for the data is the more focus we place on the physical world, the more transcendent concepts lose their significance, creating terms based on different definitions and concepts.

Conceptual differences occur because "religious experience is learned just like other experiences, in the unspoken assumptions and

attitudes which children absorb from their parents and from their closest environment" (Cox:1964:4). As a result the genius of faith is found more in its characteristic way of combining things than in some indubitable inner essence.

The distinctiveness of a tradition can be traced in the way it unites the peculiar experiences one people has in history with the primordial realities any people must contend with regardless of where or when it lives. But ultimately a people's religion, no matter how it has been composed, becomes that peoples own "soul". (Cox: 1973:121)

Harvey Cox contends that all men and women are more than the sum total of the social, economic and other forces that influence them. We can lose our souls or be self-alienated if we become the sum total of these external conditions (Cox: 1973:94). His concept of soul has nothing to do with religious spiritual beliefs of the transcendent. Heaven and salvation become contingent upon whether we become cogs in some vast chain of events or whether we make a difference. The religious "soul" is comprised of inner impulses and historical memories (Cox: 1973:119). The soul is more than fantasy and hope; it is a living compilation of the songs and ceremonies a people accumulates through its history (1973:118).

Essentially, "religion becomes more than the corporate autobiography of a people; it is also the collective remembrance, group consciousness and common hope" (Cox: 1973:117). We have discovered that religion is fundamentally cultural. Harvey Cox defines transcendent religious terms as dictates of culture. The ideal types that were developed assumed, as did the secondary analysis of data, that common conceptual terms were used. For the liberal or operative individual, religion is dependent and focused on the self and culture. We end up dealing not with the Spirit, but the spirit behind the Word. The consequence is that religion becomes merely the cumulative result of

ritual and myth.

The Foundations of Culture

Harvey Cox believes that myth and ritual enable one to experience the history of someone else (Cox:1973:250). Myth is the essential part of any religious structure, and balances fantasy in religion within the confines of myth symbols (Cox:1972:80).

Symbols of myth become the central and most essential components of a given culture, with the visual symbol being more primal than the verbal (Cox: 1973:265). A symbol, according to Harvey Cox, is in reality a highly compressed fusion of feeling and meaning. For this reason, theology can best be understood, when grasped as the elaboration of a primal vision (Cox: 1973:266). Therefore symbols in general are characterized by..

a high degree of power and of ambiguity. They arouse dread and gratitude, terror and rapture. The more central and powerful a symbol is for a culture the more vivid the ambiguity becomes. A symbol becomes "sacred" when it reaches such a degree of priority that it begins to sanctify other values and symbols. A "religious symbol" is defined not by its content but by its relative degree of cultural power (Cox: 1973:283).

In contrast to myth (symbolic thought) Harvey Cox discusses ritual (symbolic action) (Cox: 1973:41), which marks and celebrates the transition from one phase of life to the next (Cox: 1973:40). Rituals also provide the form and occasion for the expression of social fantasy through ritual movement, gesture, song and dance that enable us to keep in touch with the sources of our creativity (Cox:1972:84). Modern society has no social harmony because our rituals are laden first with myths and then with doctrines; they grow less flexible as definitions pile up and ideology intrudes. As a result people react, becoming frustrated by the rigidity and inadequacy of our existing ritual systems (Cox: 1972: 86). Within these boundaries, Harvey Cox believes that,

as a culture we are ritually out of phase. We are dragged into rituals that mean little or nothing to us, yet when we need the symbolic deepening of an important experience, we somehow lack the necessary gestures and images (1973:39).

In order to gain these gestures and images we should return to the rituals of meaningful experience presented by Christ, "the drinking of wine, eating bread and washing each others feet" (Cox: 1973:217-218).

The liberal concept of Christ is of someone who does not represent spiritual salvation, rather He portrays a way of everyday living. Christ shows us how to have basic meaningful experiences and relationships. Therefore Christ is real as long as He fits into the categories of myth and ritual and can give culture meaning. Consequently Cox's view of Christian beliefs has little to do with the spiritual aspects of religion. What we have is Harvey Cox translating religious reality into forms of everyday symbolic action, squeezing religious notions into meaningful everyday experiences.

Operative Type Protestantism

As discussed in Chapter One the operative belief structures do not define Christian beliefs in terms of absolutes or perceive Christian beliefs as being unique. The operative perception of Christianity states:

Christianity like most religions, utilizes myth, but it is founded on specific historical events. It springs from the lengthy story of the Israelites and the life of a Nazarene peasant. So in our terms, Christianity is and is not a religion. It is anchored both in the world of fact and the world of fantasy. (Cox:1972:95).

As anticipated by the ideal type constructs, Harvey Cox attempts to move Christian beliefs away from transcendence to culture.

He believes that God "tips us off to His method of working in the world, by freeing the captive people from economic and political

bondage. Yet God does not free these people to the inner forbearance of spiritual liberty" (Cox: 1965:29).

Consequently, the problem with modern Protestantism is that it appears to have contented itself mostly with church aggrandizement, individual soul-saving, or the influencing of big power structures (Cox: 1973:78). This has distorted the Biblical picture of God's world by what Cox terms as an over-spiritualization of the meaning of the Christian life (Cox:1965: 28).

In order for urban man to survive over-spiritualization, his faith must include a symbolization of his place within nature (Cox: 1973: 62). A symbolization which is understood in the context of the urban man's quest, like the classical Christians and Jews, in a cosmos which is both beneficent and cruel; a cosmos made from a society and a network of artifacts created by previous men (Cox: 1973:60-61).

We have taken the earliest Christian affirmation "Jesus Christ is Lord", a confession which expresses the exultant sweep and cosmic scope of God's intention and substituted for it the pietistic diminutive "I accept Jesus as personal Saviour." This latter phrase, which never appears in the New Testament, reduces the cosmic claims of the gospel to the manageable dimensions of an inward individualism (Cox: 1964:97-98).

Consequently, urban man's spiritual dilemma can be resolved by centering primarily on who he is, what his powers are and what his place is, and only indirectly on the character of God (Cox: 1973: 64). In this context we are dealing with the notion of freedom in the Bible and the action of freedom for the individual. Harvey Cox defines, freedom as "the willingness to exercise responsible power and control over the things which normally dominate us" (Cox: 1965:65) including God.

Harvey Cox believes that Protestant theologians, instead of holding human creativity and creatureliness together, have falsely emphasized the contrast between man's exercising power on the one side

and his accepting the will of God on the other. This results in traditional theology counselling urgent activism, by telling man to subdue nature and build a new world, with no place given to enjoying what is here now (Cox: 1973:63). For Harvey Cox this wrongly forces the Christian believer to understand everything in the world in terms of the future, on the basis of what it could become if its potential were fully unblocked (Cox:1964:80).

Harvey Cox's answer to this problem depends on pinning Protestantism within the limits of operative reality.

He does not believe Biblical faith relates to decisions by providing a sure-fire method of discriminating right from wrong. I do not believe that Christianity should be expected to equip us with a set of generalized ethical rules which we seek to apply in various situations. I think our overemphasis on the guilt and forgiveness aspect of Christianity has nearly obscured the fact that the gospel is first of all a call to leave the past behind and open ourselves to the promise of the future (Cox: 1964:ix).

At this juncture we find he is parallel with the operative constructs. Harvey Cox has removed the Bible as authority and at the same time showed that Protestant Christian belief and dogma are not relevant, because of an overemphasis on forgiveness and guilt.

This overemphasis by traditional Protestants means we have to learn how to be born again from the first Christians. We must examine how they flourished as a fringe group, how they used whatever was at hand to celebrate the Spirit, how they fed the widows and made known the Christ. Harvey Cox also believes that the Christians of the New Testament have less than nothing to teach us concerning, for example, the proper role of women, the place of slaves and other matters. Nevertheless, they are a reminder to us that we do have the freedom to create an authentic contemporary form of spirituality (Cox: 1977: 160-161). Even from a position of despiritualization, Cox is attempting to

bridge the socio-political world by calling for a new spirituality that was not anticipated in the ideal constructs. We can surmise from his comments that his new spirituality is dissolute of a transcendent spirit.

This is exemplified by his belief that we are now living in a post-Christian era. He defends this by saying, "we now live at a time when the basic issues and most profound questions of human life and destiny are no longer framed in the language of the classical Christian tradition" (Cox: 1964:95). This is extended by the fact that classical Protestant piety has reduced the dimensions of the Christian claim.

Contrary to the conservative viewpoint, and illustrating again the operative belief, Harvey Cox considers Christ to be present in the world for both believer and non-believer. He is there whether we have faith in Him or not, before any religious words are spoken (Cox: 1964:97). As well, Christ can only be present for his people in everyday reality. We find God and serve Him only in the world not in a transcendent cosmos (Cox: 1964:93).

Evidently, for Harvey Cox, the gospel of Jesus did not introduce a new religion; rather it demolished the very basis on which all religions, and religious views of life, function; that is, the distinction between the sacred and the profane (Cox: 1965:90). Christ, from Cox's perspective, emphasized a new lifestyle, rather than judging everyone from two opposing beliefs. Therefore a viable Christian doctrine of God today should make man more responsible for history, since Christianity is the religion of the absolute future. Therefore a doctrine of God must break its ties with any belief in a fixed plan being worked out in history (Cox:1964:87). In order to do this we must understand that,

it is the world, the political world and not the

church, which is the arena of God's renewing and liberating activity. The church participates in this liberation only insofar as it participates in the world. To turn our back on the world is to turn our back on the place where God is at work (Cox: 1965:24).

Apparently, the Protestant church uses the memories of the saints not to encourage us in creativity, but to bludgeon us into conformity. It has emptied the gestures of celebration until they have become barren and joyless. Seemingly, the church cannot be the metainstitution our world needs to instruct us in festivity, to open us to fantasy, to call us to tomorrow, or to enlarge our definitions of reality. What we have now as "churches" have departed so markedly from their vocation as agents and advocates of Christian faith that only a residue of that historic calling remains (Cox:1972:115-116). In order for us to finish our development of Harvey Cox's position toward Christian beliefs, we will discuss a liberal understanding of theology.

Theological Formation of the Operative Type

For Harvey Cox "theology is a form of critical, informed and sympathetic response to religion" (Cox:1973:150). In fact, "theology should discard the ideal of an abstract universal science, and a global religion, which is one of the guardians of human eccentricity. This forces theology to move back and forth between the specific tradition in which it arose and the heterogeneous religious consciousness of mankind" (Cox: 1973: 151). Even though theology today is opening out in its sources and in its focus of attention, it is still responsive to humanity instead of being descriptive of it (Cox: 1973:151).

Consequently, theology failed to nurture a hope for this world, which in turn induced a schism separating the Church from movements devoted to social change and human justice (Cox: 1964 :19). Harvey Cox's

answer to the schism, as mentioned, is to despiritualize the Bible. And the best way to do this is to...

stand with one foot in the Old Testament and one foot in the political struggles of our world today. From this dual standpoint, one can examine what God is saying to modern man in the New Testament. Any other position, I think distorts what God is saying. (Cox: 1965: 29-30)

Therefore, "theologians should be transmuting old symbols, exploring alternative metaphors, juxtaposing unlikely concepts, playing with new and improbable images of man and woman, God and world, earth and sky" (Cox: 1973:320). All of these notions by Harvey Cox reinforce his position as he edges toward a secular theology, a mode of thinking whose horizon is human history and whose idiom is political (Cox: 1964:6).

Subsequent to Harvey Cox's conception of Sin we will briefly examine his view of doctrine. For him church doctrine is a secondary and derivative aspect of theology that comes after a discussion of God's action in calling man to cooperation in the bringing forth of the Kingdom (Cox: 1965:108). Doctrine should not be determined merely by its agreement with historic formulations, but by its contribution to deliverance from bondage (Exodus) to a new life (Easter), a process which is never completed (Cox: 1973:153).

After turning away from traditional church doctrine, Cox combined two varied theological approaches, which allows him to learn from experience, rather than from derivative reports about it, detached observations of it, or theories of how it should be. He calls these two approaches "participant hermeneutics" and "experimental liturgies" (Cox:1973:146). These two experimental approaches were originally influenced by two current movements in theology, the American "radical theology", and the European based "theology of hope" (Cox: 1972:145).

Harvey Cox labels himself, with reservations, as a "radical

theologian". He wants to define radical theology as he understands reality, as a people's religion. In other words....

to be a radical theologian today must mean, at least to listen to the singing and the sobbing in the religions of the poor. But learning from losers' religion, from the faith of the poor, has never become a serious part of so-called "radical theology". Its premises are still culture bound and even elitist (Cox: 1973:169-170).

Radical theology's major contribution is it takes our present spiritual experience earnestly, even when it so obviously contravenes the conservative Christian tradition of belief by turning our attention to humanity's present experience of the holy (Cox: 1972:147). As a radical theologian, Cox's position vis a vis the religion of the poor is not to criticize it, rather

we must first allow it to speak to us, to feel what it says, to detect that heart beat in a heartless world. Exposure to the pain of the poor can help us feel the pain and outrage within us. The cry we stifle because we are a lot better off and a lot better controlled. Our criticism should be aimed not at the poor, to tell how stupid and debilitating their religion is, but at the rich and powerful who cause the hurt and impose false pipe dreams on hope (Cox: 1973:191).

The very premises of radical theology indicates a democratization of the critical emancipatory purpose of theologizing the participation of the people themselves in the unmasking of the sacred myths by which they are controlled (Cox:1973:195).

Finally, Cox combined radical theology, a "theology of creative negation," which is incarnational and focused on the present crisis of faith, and the theology of hope which is oriented toward the future. This constitutes a new theology of juxtaposition which plays off the tension among these three by maximizing the creative friction among all three. So it focuses on those discomfiting points where memory, hope, and experience contradict and challenge each other (1972:159-160).

A method of juxtaposition in theology begins with "radical

theology" by recognizing that our present is one of discontinuity and is real, not simply transient. "Juxtaposition sees the disrelation between inherited symbol and present situation not as a lamentable conflict to be resolved but as a piquant cacophony to be preserved" (Cox:1972: 158). It celebrates the collision of symbol and situation as the occasion for new experience and unprecedented perception. It denies the radical theologian's apotheosis of present experience, not just in the name of memory, but in the name of fantasy (Cox:1972:158).

It questions not only the self-evidence of experience. It challenges the past from the perspective of present experience and it challenges the present from the perspective of our memory of the past. It limits the claims of both past and present by thinking in light of hope (Cox:1972: 159).

Harvey Cox's Concept of Sin

Harvey Cox has expressed certain thoughts that are generally within the hypothesised operative constructs. Yet, his purpose has been to develop a form of political agenda which is beyond the ideal types. Harvey Cox's use of traditional theological terms based on socio-political concepts have given rise to an innovative theological juxtaposition.

Consequently, he believes historically there should be a political or perhaps an ideological factor which explains why images of protest and revolt became so central in the Christian doctrine of sin. These reactions developed when Christianity became a ruling ideology of Europe; one of its main functions was to provide the symbolic confirmation of imperial authority and thus to assure the maintenance of social order. It did so by deemphazing the concept of sloth and accentuating pride as the worst form of sinfulness. Pride at that time was equated with insubordination (Cox: 1965:45).

This is seen in the definition of humanity as sinners being

pictured by religious writers as man-the-insurrectionary, the proud heaven storming rebel who has not learned to be content with his lot (Cox: 1964:x). Harvey Cox contends that conservative Protestant Christians believe "sin is understood as whatever chains people to the past, and "death" as whatever terrifies them about the future" (Cox:1973: 152). These ideas of sin are more Greek than Biblical, suggesting "sentimentality and cultural repressions thinly coated with pictures of Adam and Eve and a superbly phallic serpent." (Cox:1965:41) It seems a confused process exists and goes as follows,

Pride is rightly seen as the basic element of man's sin; but then pride is mistakenly identified with rebelliousness and man the sinner is wrongly pictured as the fist shaking, contemptuous insurrectionary. He is seen as the creature who doesn't know his place. This basically Greek image, larded here and there with the cautionary warnings of bourgeois culture, has persisted in diverting our attention from the main thrust of the Bible (Cox: 1965:41-42).

All things considered, the term in our modern vocabulary which comes closest to what the Bible means by sin is "apathy", or perhaps "sloth". (Cox: 1965:39-40) The notion of sloth is one of the seven deadly or capital sins. This means that it is a source of sin, the kind of structural derangement from which other sins arise (Cox:1965:46). Sloth means being less than, not more than, man. It is the determined or lackadaisical refusal to live up to one's essential humanity. A torpid unwillingness to revel in the delights or to share in the responsibilities of being fully human. It means to decline a full share of that characteristic life-with-life which is human existence in the world. (Cox: 1965:42-43)

Consequently this apathy is the key to understanding sin in today's world, and is one of the words used to define acedia, "which means allowing others to dictate the identities with which we live out our lives. (Cox:1965:48) The question remains concerning how does apathy

or sloth manifest itself according to Harvey Cox.

Apathy is mainly a political trespass. It takes the form of hiding behind a specialty, a lack of knowledge, a fear of involvement, but these devices become rationalizations for not assuming one's share in the responsible use of power in the world. Man's existence is by its very nature life with and for the fellow man. This makes it essentially political. The apathetic avoidance of politics is the sophisticated way in which we, like Cain, club our brothers to death (Cox:1965:48).

Politically we should oppose those groups who profit by vertical control patterns and who therefore fear and oppose popular participation in making social decisions. Additionally we can refuse, according to Cox, "being sorted and sifted into the niches society has marked out for us." (Cox:1973:106). This also points to the concept of "cop-out" which is the pursuit of merely personal or small group ends to the exclusion of any continuing interest in societal issues. It is the abdication of membership in the larger human commonwealth (Cox:1972:138).

Summary

The analysis of Harvey Cox's writings has given us insights into the belief system of the operative constructs. Throughout the analysis we were alerted to major differences between the ideal types hypothesized and the real world. Most of the discrepancies occurred because of Cox's position toward a socio-political agenda manifested in the problems of social power, and social elites. This then developed into a new notion of sin, based on social issues, defined as apathy. We have also learned from Harvey Cox that the operative respondent depends upon a personal and internal belief structure, separate from the structural formalities of the formal respondent.

For the liberal, secularization appears to have led proponents to define their absolutes in terms of society, to the point where society dictates the validity of the Bible. Mores become independent of a

transcendent absolute, and social acceptance is what dictates our level of commitment to justice. In certain aspects Cox formulated a new meaning for religion, a socio-political spirituality as opposed to a transcendent spirituality.

In the next chapter an ideal type representation of the formal belief category will be discussed through the works of Francis Schaeffer. Even though Harvey Cox gave varied insights into the functioning of the operative Type, it is believed that Schaeffer will be more in line with an ideal typical construct of the formal Protestant.

CHAPTER FIVE

Content Analysis of the Formal Type

Introduction

In Chapter Four we examined writings which were more descriptive of a non-conservative or operative type perception. Even though Harvey Cox's socio-political beliefs were more extreme than the ideal types, or the empirical data, we gained insights into the operative mind set. In this chapter we will examine writings which represent a more conservative system of belief or formal type perception through the works of Francis Schaeffer.

Francis Schaeffer, referring to Renaissance humanism, believes the operative and formal types became differentiated, with humanism unable to arrive at universals or absolutes which give meaning to existence and morals (Schaeffer:Vol 5: 104). In his version of spiritual history...

the last sixty years the consensus upon which our culture was built has shifted from one that was largely Christian to a consensus growing out of the Enlightenment: that is, to a consensus that stands in total antithesis to Christian truth at every point-including the denial of the supernatural; belief in the all sufficiency of human reason; the rejection of the fall; denial of the deity of Christ and His resurrection; belief in the perfectibility of man; and the destruction of the Bible. And with this has come a nearly total moral breakdown. There is no way to make a synthesis of these ideas and Christian truth. They stand in total antithesis. (Schaeffer: Vol 4:319)

Francis Schaeffer's statement encompasses the formal system of

belief by condensing everyday reality into a structure of absolutes. The concept of imperfectability and the total insufficiency of human reason is tied to our inability to achieve goodness independent from God. Schaeffer emphasizes the superiority of his beliefs by using the liberal beliefs as an antithesis.

The social and moral openness of the liberals occurs when spiritual freedom, once founded on Biblical consensus, leads to an autonomous humanity which produced a moral breakdown in every day life. He believes that it is the conservative Protestant belief structure which restrains "morality from becoming relative, and laws from becoming arbitrary" (Schaeffer: Vol 4: 309-310). His premise, although not in the data, or hypothesized in the ideal constructs, is that our level of religious freedom has brought us to a social dilemma concerning equality and "the denial of what it truly means to be male and female." This, he believes, in turn has led us directly into accepting abortion, homosexuality, the destruction of the family, and ultimately the destruction of our culture (Schaeffer: Vol 4:397).

Schaeffer points out that "men no longer believe that there are absolutes, and moreover it has become the accepted thing not to speak the truth." (Vol 4:229). Consequently society no longer believes in antithesis, but in a dialectical synthesis. Therefore truth is based on a synthesis which changes tomorrow to another truth (Schaeffer: Vol 4: 72).

His basic reaction to any form of operative belief structure is to declare it or any non-Christian system as false, whether they are social or political structures. The only alternative to them is a true Christian based infrastructure beginning with a belief in the existence of the infinite-personal God, a God who created all that now exists, and who can, and does act in the universe (Schaeffer: Vol 4: 177-178).

Formal Type Levels of Belief

Thus Francis Schaeffer's personal beliefs are the basis for his orientations to reality. He considers himself to be an evangelist (Schaeffer: Vol 1:186), and describes his evolution into a committed conservative Christian as follows:

had gone to a "liberal" church for many years. I decided that the only answer on the basis of what I was hearing was agnosticism or atheism. I became an agnostic, and then I began to read the Bible for the first time in order to place it against some Greek readings. Over a period of six months I became a Christian because I was convinced that the full answer which the Bible presented was alone sufficient to the problems I knew... (Schaeffer: Vol 1:264).

His salvational evolvement gives substance to the formal responses in the data analysis and adds clarity to the difference between the ideal constructs. Which means that society, for him, consists of two humanities - one saved, one lost, with a common ancestor, who were made in the image of God (Schaeffer: Vol 4:252). Schaeffer's position suggests that the operative beliefs originated from the existential methodology of secular thinkers who say that the Bible has mistakes, and it is to be believed in a personal way (Schaeffer: Vol 4:338).

Schaeffer believes that any form of liberalism is in the category of a new age religion, because liberalism does not believe in, what he considers, the "fact" that Christ died in history to atone for the sins of men and women (Schaeffer: Vol 4:350). The liberal theologians according to Schaeffer, speak and act as though we become true Christians when we enter the horizontal relationship of community (Schaeffer: Vol 4:38), making morals sociologically accepted (Schaeffer: Vol 5: 237), and beliefs based on the law of averages. This creates a morality based on general consensus, and not on transcendent absolutes (Schaeffer: vol 5: 34). It ignores the conservative interpretation of the Bible that "the world is marked with evil and humanity is truly

guilty at all times" (Schaeffer: Vol 1: 45-46).

More specifically, Schaeffer, believes today's world does not just have false moral standards, it has no moral standards in any absolute sense. The operative individual, with the absence of absolutes has polluted all aspects of traditional morality, making standards completely hedonistic and relativistic, judging every situation subjectively with no appeal to a higher being (Schaeffer: Vol 3:55). Consequently a liberal will think he needs spiritual salvation, not from moral guilt, but rather, it is relief from some form of psychological guilt (Schaeffer: Vol 4:266). This brings us to the main concerns about an individual's "profession of faith"...

People make a "profession of faith", but because they haven't understood the message they are not really saved. They feel a psychological need and they want psychological relief, but they don't understand that the Christian message is not talking only about psychological relief, but is talking about true moral guilt in the presence of a Holy God who exists. The real need is salvation from true moral guilt, not just relief from guilt feelings. (Schaeffer: Vol 4: 266)

Therefore proper guilt should be based on a proper understanding of who God is. Consequently,

the value of the guilt does not rest upon personal value, but upon the value of the One against whom a person has sinned. Therefore, because a person has sinned against the One who is infinitely holy, the guilt comes up to this level. True moral guilt has nothing to do with our finitude (Schaeffer: Vol 2:300)

The formal belief in sin is based on our disobedience to an absolute, which means a solution can only be found in a personal God. The entire formal spiritual solution is based on the belief that God said He is holy and He is love, and in His love He has loved the world, and He sent His Son (Schaeffer: Vol 1:116). The repercussion is that God exists and has a character, and we can live in a true moral universe (Schaeffer: Vol 2:300).

The Formal Type Notion of the Bible

Everything in the formal conception of reality depends on the confidence one has in the Bible. This confidence is based on inerrancy, which is one of the key differences between the formal and operative cohorts.

Overwhelmingly the difference is that the Bible being what it is, God's Word as absolute, as God's objective truth, we do not need to be, and we should not be, caught in the ever changing fallen cultures which surround us. Those who do not hold the inerrancy of Scripture do not have this high privilege. (Schaeffer Vol 4:106)

Tied to the idea of inerrancy is obedience to the Scriptures, which is the primary watershed of conservative Protestant Christianity to the world. Francis Schaeffer's main contention is that even if we say the Bible is without mistake we can still destroy it if we bend the Scriptures to fit our lives. Therefore formal individuals should not live to fit cultural norms, instead they should judge culture by the Scriptures. A committed conservative should believe the Bible is without error, not only when it speaks of values, meaning systems, and religious things, but also when it speaks of history and the cosmos (Schaeffer:Vol 4:342).

Schaeffer also takes issue with how the concept of infallibility of scripture is manipulated today by men who do not apply it to the whole of Scripture,"but only to the meaning system, or the value system, and certain religious things, while leaving out any place where the Bible speaks of history and the things which should interest science" (Schaeffer: Vol 4: 338).

Schaeffer's main argument with liberal theologians is if inerrancy is limited only to the areas of salvation, and is not considered as a whole when the Bible speaks of history and the cosmos, there is no foundation for answering questions concerning the existence of the

universe, its form and the uniqueness of humanity. This results in a society with no moral absolutes, or a certainty of any form of salvation...(Schaeffer: Vol 4:330). Therefore the main purpose of the Bible, for Schaeffer, is to give fallen humanity all it needs to know between the "Fall of man" and the second coming of Christ (Schaeffer: Vol 2:129). He believes that humanity fell, at a specific point in history, and as humanity fell, both humanity and the world over which man had dominion became abnormal (Schaeffer: Vol 3: 265). If this is true, then one believes that the Bible is an objective, absolute truth in all the areas it touches upon. We will know that Christ lived, and Christ was raised from the dead, because the Bible stands as an objective, absolute authority (Schaeffer Vol 4:336-337). All these formal type elements of belief work in unison to fortify the foundational supports of each individual's concept of reality. Therefore a removal of one main belief element will undermine the system of belief as a whole.

Basically the conservative individual believes that scriptures tie true religion to space-time history in a normal literary form (Schaeffer: Vol 4: 213). By making reality into a spiritual historical context, the Bible becomes clear and we have a moral law in the universe which is the character of God Himself (Schaeffer: Vol 4: 267). Problems arise for certain evangelicals when they try to hold to a split value system: the world meaning system, and the religious system given in the Bible. This conflict of beliefs occurs only if the Bible is perceived as being culturally oriented when it speaks of history and the cosmos (Schaeffer: Vol 2: 146).

For the committed conservative, evangelicalism will not be consistently evangelical unless there is a line drawn between those who take a full view of Scripture and those who do not. A line of belief not

based on some abstract theological doctrine but on the difference between those who obey the Bible equally in doctrine and in the way they live (Schaeffer: Vol 4:343).

Formal Type Conception of Protestant Christian Beliefs

To understand the conservative Protestant's concept of faith, we must understand his belief that knowledge proceeds from substantive faith in the Bible (Schaeffer: Vol 1:154).

True Christian faith rests on content. It is not a vague thing which takes the place of real understanding, nor is it the strength of belief which is of value. The true basis for faith is not the faith itself but the work which Christ finished on the Cross. My believing is not the basis for being saved - the basis is the work of Christ. Christian faith is turned outward to an objective person: "Believe on the Lord Jesus, and thou shalt be saved." (Schaeffer: Vol 1:146).

True faith rests on the reality of God's existence, His being there. Part of the conservative belief is an acceptance that humanity's dilemma is moral and not metaphysical (Schaeffer: Vol 1: 145).

The formal type spirituality covers all reality in one concept "the Lordship of Christ" (this concept is based on Jesus Christ being Lord and Master of the world over all of life, except for sin). Essentially there is nothing concerning any reality that can not be understood in terms of the Christian spirituality (Schaeffer: Vol 5: 424).

The Biblical based Protestant believes we have to live in the supernatural now, not only theoretically but in practice (Schaeffer: Vol 3: 259). This has real meaning when individuals begin to exhibit and experience simultaneously the holiness of God and the love of God as described in the Bible (Schaeffer: Vol 4: 348) which is beyond either spiritual or political ideologies.

This aspect of conservative spirituality gives a foundation for

the higher responses of conservative Protestant to questions which require a transcendent awareness. For example, concepts such as devotionalism, which are based on a strong comprehension of a transcendent salvation through Christ, or the idea of salvation (Table 33), which would again require spiritual perceptions, turns the discussion to Christianity as a whole.

Formal Type Protestantism

The main emphasis among formal Protestants is the teaching of an infinite-personal God who is the final true reality; the creator of all else, and any individual can come openly to God upon the basis of the finished work of Christ and that alone (Schaeffer: Vol 4: 331). Therefore the term Christian, defines a person who has accepted Christ as Saviour (Schaeffer: Vol 1: 164). A true Protestant Christian has to be a Bible believer, continually affirming the authority of Scripture, striving to exhibit Biblical principles in their everyday life (Schaeffer: Vol 3: 55).

Schaeffer believes the conservative should live in a system composed of ideas which are universal, uniformly logical and applicable to every day reality, tying the world together. Specifically, the formal individual must believe that, "Christianity is the only belief system that will stand up to all the questions presented to us as we face the reality of existence" (Schaeffer: Vol 1: 178). It is not only a scholasticism but the highest and only true mysticism, because it is the only mysticism that allows a person to come into contact with God as a whole person (Schaeffer: Vol 4: 38), and avoid evil.

The true Christian, according to Schaeffer, believes

the world is marked with evil and man is truly guilty all along the line. Christianity refuses to say that you can be hopeful for the future if you are basing

your hope on evidence of change for the better in mankind. The Christian agrees with the people in genuine despair that the world must be looked at realistically whether in the area of Being or in morals. (Schaeffer: Vol 1: 45-46)

A formal understanding of God entails a moral law fixed in God, meaning it is the Christians who should be the first into the fight against what is wrong (Schaeffer: Vol 1 : 118). This law of God is transposed to the individual believer through the acceptance of Christ.

Both aspects, the concept of evil, and the acceptance of Christ were hypothesized in the ideal type constructs. The formation of evil may also explain why (Table 34) committed respondents had a greater sense of being tempted compared to their liberal counter parts. A further explanation hints at some form of battle between good and evil..

we as Bible believing evangelical Christians are locked in a battle. This is not a friendly gentlemen's discussion. It is a life and death conflict between the spiritual hosts of wickedness and those who claim the name of Christ. (Schaeffer: Vol 4: 316)

For Francis Schaeffer the sociological problems which exist are direct results of the separation among men because of sin (Schaeffer: Vol 1: 166). This means there can be no Christian message without a proper canonical base that demarcates Christian from non-Christian thinking, "the non-Christian in the twentieth century has no legal or moral base. Everything floats in space..." (Schaeffer: Vol 4: 267). An important undercurrent, as mentioned, is the operative socio-political agenda which seems to be opposed by the formal belief in a transcendent agenda tied together with Biblical presuppositions.

Formal Type Absolutes

The next step in understanding the formal religious position is to grasp its moral absolutes. These absolutes are solely dependent upon a belief in the character of God. Standards of morality are strictly determined by what conforms to God's character, as defined in the Bible,

while things not conforming are classified as immoral (Schaeffer: Vol 1: 115). Consequently, Schaeffer believes, it is only the committed Protestant Christian who is morally correct.

A brief examination of Schaeffer's conception of moral law, give us insights into the basic motivations of the formal type. Basically the Christian's call is to believe right doctrine, true doctrine, and the doctrine of the Scripture. "We must understand that it is not only important what we do, but how we do it. According to the Bible, we are living in a supernatural life now, by faith." (Schaeffer: Vol 3: 266)

For Francis Schaeffer, the conservative Protestant position lays down a circle, rather than a single point. In other words, Christian doctrines are not merely lines to be repeated (Schaeffer: Vol 4: 166), but a form of reasoning, dependent on a single Absolute. Without this Absolute as an ideal, Christianity would cease to function. Schaeffer defines this Absolute as,

a concept which is not modifiable by factors such as culture, individual psychology or circumstances, but which is perfect and unchangeable. used as an antithesis of relativism. (Schaeffer: Vol 1: 199) In addition an absolute is that which always applies, that which provides a final or ultimate standard. There must be an absolute if there are to be morals, and there must be an absolute if there are to be real values. (Schaeffer: Vol 5: 166)

This definition of an Absolute goes beyond the scope of the ideal types, and its inclusiveness is beyond the patterns in the empirical literature. Yet, it does give us some clue to formal Christian motivation, allowing us to see why the world is perceived as evil, and the need for a transcendent concept of salvation.

Francis Schaeffer believes that without absolutes morals as morals cease to exist, "and humanistic man starting from himself is unable to find the absolutes he needs. But because the God of the Bible is there, real morals exist" (Schaeffer: Vol 1:117). The formal individual

believes God can be defined as being absolutely good, and therefore totally excludes evil. There exists, then, a true moral absolute. God's church is the only moral absolute of the universe (Schaeffer: Vol 1: 302). The formal view of the operative type is seen from this view as lacking a notion of law,

because they have no absolute anywhere in the universe, and without an absolute one cannot really have any morals as morals. For them everything is relative; they have no real circle of law. To the Christian this is not so. God does exist, and He has a character.....(Schaeffer: Vol 1: 171).

Consequently the lack of absolutes means there is no final appeal to judge between individuals and groups whose moral judgments conflict. They are merely left with conflicting opinions (Schaeffer: Vol 5: 166). In addition, the lack of Biblical absolutes in society creates, for Schaeffer, an absence of genuine objectivity in the scientific method. He believes that this will result in science increasingly becoming only technology, as a sociological tool of social manipulation (Schaeffer: Vol 4: 80).

Formal Type Conception of Morals

If transcendent absolutes are lacking, then morals become elements in a sociological framework. Morals become a form of manipulation by society in the midst of a social political machine. "The word morals becomes a semantic connotation for non-morals. What is, is right" (Schaeffer: Vol 1: 231). Without a personal God we have an impersonal beginning, therefore morals really do not exist as morals.

If one starts with an impersonal beginning, the answer to morals eventually turns out to be the assertion that there are no morals. This is true whether one begins with Eastern pantheism or the new theologies, pantheism, or with energy particles. With an impersonal beginning everything is finally equal in the area of morals. With an impersonal beginning, eventually morals is just another form of metaphysics, of being. Morals disappear, and there is only one philosophic area rather than two. (Schaeffer: Vol 1: 294)

This whole question of an impersonal God versus a personal God was not examined in the empirical literature or discussed in the ideal types. Nevertheless the concept of who God is to the individual will have a bearing on his empirical responses.

Francis Schaeffer believes that humanity cannot escape the fact of a right or wrong in nature. Yet, if we begin with ourselves and cannot find absolute standards, situational standards become established. Therefore, in the area of morality, as with rationally, we end up trying to be what we are not, since we were, according to Schaeffer, made in relationship to God, we are then crushed and damned by who we are (Schaeffer: Vol 3: 318-319).

A formal type rationale can only produce a moral solution on the basis of the fact that God exists and has a character which is the true law of the universe.

There is therefore an absolute in regard to morals. It is not that there is a moral law back of God that binds both God and man, but that God Himself has a character and this character is reflected in the moral law of the universe. Thus when a person realizes his inadequacy before God and feels guilty, he has a basis not simply for the feeling but for the reality of guilt (Schaeffer: Vol 2: 409).

This highlights the difference between the operative and formal types in beliefs about their moral position with God. The dilemma of the world, according to Francis Schaeffer, is not just that we are finite and God is infinite, but that we are all sinners guilty before a Holy God. In addition, we must recognize that God has given us a solution in this life, through the death and resurrection of Christ. Even though humanity is fallen and flawed, we are still redeemable on the basis of Christ's work and death (Schaeffer: Vol 2 : 409).

In defining the composition of morals and absolutes we have set the stage for a clearer understanding of what happens when we deviate

from the divine, and how the formal type logic functions. Now we will direct attention to the consequence of going against the moral absolutes of God. This involves the formal type notion of sin.

Formal Type Conception of Sin

Overall, we must not accept minor causes as justification to why we sin. It is understood that some psychological and sociological conditioning occurs in every person's life, and this affects the decisions we make. However, we must resist the modern concept that all sin can be explained merely on the basis of conditioning. In our generation there is a tendency to explain sin lightly and think that such an explanation is more humanitarian" (Schaeffer: Vol 4 : 274).

In order to understand the formal conception of sin, we must remember, the committed Protestant believes we were created for a purpose.

And the purpose of our creation, in which all our subsidiary purposes fit, is to be in a personal relationship to God, in communion with Him- in love, by choice, the creature before the Creator. But sin destroyed this. The creature turned to be at the same level as the infinite. (Schaeffer: Vol 3: 282-283)

Consequently, we live in an abnormal world. The formal type Protestant believes that sin and guilt have shattered the normal relationships between us, as moral creatures, and our Holy Creator (Schaeffer: Vol 3: 162-163). Therefore, the really important thing is not our credibility with other men, but our rightness with God. Therefore, one of our areas of sin is the equating of any other loyalty with our loyalty to God (Schaeffer: Vol 4: 71). This is one kind of sin where we deliberately set ourselves up to fall. A second form of sin is, "as though we trip off the curb, and it overtakes us by surprise" (Schaeffer: Vol 4: 42). This is where we do not realize we are committing sin until we have already done it.

A third form of sin, not anticipated by the ideal types, or inferred from the data, "is not raising the empty hands of faith". Anything that is not brought forth from faith is sin (Romans 14:23b) (Schaeffer: Vol 3: 278). Even a committed Protestant sins when he interferes with the working of the Holy Spirit. We sin in this sense, twice: "we sin in the sin, and against the law and character of God Himself, our Father; but at the same time we sin by omission, because we have not raised our hands in faith to receive the gifts of God" (Schaeffer: Vol 3: 278). The concept of sin defined as "a lack of faith" goes beyond the hypothesised ideal types and was not evident in the data. However it does suggest another dimension to religious reality which should be examined more thoroughly through empirical research. Biblically, all society stands morally guilty before God because all have deliberately sinned (Schaeffer: Vol 4: 41). The whole Bible resounds with strong emphasis that God does hate sin and God will judge sin (Schaeffer: Vol 2: 99). Thus, when we break the commands of the Bible we are guilty, "guilty in the same way a man is guilty when he breaks the law of the state. When we sin, we sin against the character of God, and we have moral guilt in the presence of the Great Judge" (Schaeffer: Vol 4 267).

This results in humanity being guilty, as implied earlier, before the Lawgiver of the universe. The sin is significant because we are morally significant in a significant history. For Francis Schaeffer the above conception is distinctly different from the conception of modern thought found in Harvey Cox, which states that actions do not lead to guilt, it is a view within which actions become morally meaningless (Schaeffer: Vol 1: 115). Staying true to formal type mode of proof, Francis Schaeffer turns to the Bible. In the Bible, for example in (1Cor 6:9,10; Rom 1:26,27), God condemns sexual sin in the strongest language.

However, sexual sin is not the worse sin. In order to be consistent with the Bible we must stand against every kind of sin (Schaeffer: Vol 4: 398-399). Nevertheless, we must show compassion and not act as though this sin (homosexuality) is greater than the rest. But we must point out that practice of homosexuality is wrong (Schaeffer: Vol 4: 275).

All in all, sin is sin, and we must not call it less than sin. "It is not an act of love to explain sin away as psychological determination or sociological conditioning, for it is real and must be dealt with. Mankind needs a saviour." (Schaeffer: Vol 3: 28-29). Within the formal type concept of reality, sin has to be resolved in a spiritual way. The answer to sin rests in their concept of salvation.

Summary

This chapter indicates very distinct differences between the formal and the operative types. An obvious difference is the formalists' constant returning to an Absolute of a transcendent nature. Through Francis Schaeffer, we find that the priority given to society is dependent upon how society is defined within the Bible. We also discover a transcendent agenda in the notions of sin and society's need for salvation.

Finally, through Francis Schaeffer, we can draw three conclusions. The formal type's conduct is dictated by a transcendent authority or at least a perceived one. The formal type also seems to hold beliefs, as does Schaeffer, in a literal truth of Scripture for today, as opposed to a symbolic understanding. Lastly, sin is seen as being a wrong action against an impartial absolute, rather than an attitude of alienation. Supporting all this is a theological base. If the conservative Protestant respondents in social surveys are following similar processes, we now have a basis for understanding the reasons for their responses and a context for their differences from liberal and

uncommitted Protestant respondents.

CHAPTER SIX

Summation of Results

Introduction

The main purpose of this chapter will be to discuss the anomalies in the data analysis and give consideration to the variations which appeared between the content analysis of Cox and Schaeffer and the ideal type constructs. Before advancing to a discussion of the anomalies in the empirical data, a brief summary of Harvey Cox and Francis Schaeffer will be done to re-familiarize ourselves with their positions.

Summary of Harvey Cox

Essentially Cox's religious beliefs stem from his personal interpretation of the Bible. This enables him to make "situational interpretations" of social and moral issues by relegating traditional Protestant Christian belief structures to the sidelines. Harvey Cox works with the "spirit of the law", rather than the law itself; thus making all religious and moral teachings challengeable, as we move from one historical period to another. He not only challenges traditional beliefs but attempts to redefine various beliefs as is the case when he defines sin as apathy.

Apathy, for Harvey Cox, is founded on a "lack of social action", by placing the responsibility of life on the individual to define which actions and issues are relevant. Each situation becomes independent in

identity and structure, requiring different actions and new premises.

For Cox, as society advances, new attitudes require a change of old perceptions; forcing moral and religious teachings to be more socially responsive. Therefore the key component to understanding Cox's spirituality, is that he redefines traditional absolutes into symbolic constructs. Only through making Biblical examples symbolic does Harvey Cox have the flexibility to transform Biblical absolutes into every day plausible constructs of action.

Summary of Francis Schaeffer

Earlier, in the thesis we found that Francis Schaeffer identified Biblical beliefs as the key to understanding every day reality. He took his cue, not from society, but rather defined society through Biblical beliefs. Consequently, Schaeffer's view of the world seems to be simplistic and narrow by breaking complicated issues down to one or two alternatives, that is being a believer or non-believer in Christian principles.

His basic premise is that our problems in everyday life are a direct result of spiritual separation from God and Biblical principles, which are defined in terms of sin. The effects of this form of sin can only be reversed by the individual returning to traditional Biblical beliefs and plausibility structures. He maintained his concepts of reality by an absolute belief in a moral personal God. This particular form of reality maintenance exists through a tight interrelationship of moral issues, religious practice, spiritual beliefs and divine commitment. The main difference between Cox and Schaeffer is their individual beliefs concerning what is a plausible reality for interpreting daily events.

Symbolic Beliefs

The key difference between the formal and operative respondents in

the empirical literature was how they transferred Biblical concepts into everyday life. The dissimilarity between them results from whether they have a literal or symbolic understanding of the Bible. It is the symbolic interpretation of everyday events and Bible events which may be an explanation for the irregularities found in the data. The symbolizing of Christian beliefs can transform moral issues, religious practice, and spiritual commitment into internal individualized arbitrary values, as opposed to promoting a unified encompassing system of beliefs. The discussion of symbolic interpretation took us beyond the parameters developed in the ideal type constructs, and reinforced the potential impact of secularization.

Anomalies in the Secondary Analysis of Data

During the analysis of data certain anomalies were discerned, primarily with the uncommitted cohorts and the committed liberals. One example, is that the liberal's belief in God and Jesus ranked higher than the efficacy of prayer, experiencing God, or commitment to Christianity.

By using Harvey Cox's work as a conceptual framework to base operative perceptions, the operative individuals should be more committed to religious concepts, over and above the actualizing of religious involvement. The lack of religious actualization, found in Cox's work, could explain in part the higher response of liberals to social concerns over spiritual issues indicated in the secondary analysis of data. In Cox's work there was a distinct disassociation between beliefs, religious commitment, practice, and morality. This disassociation manifested itself in the areas of "requirements for salvation" where the operative individuals consider "doing good for others, and, "loving your neighbor" to be more important than "holy Baptism". It was also shown that being "anti-semitic" was considered

more of a barrier to salvation by the liberals than being completely ignorant of Jesus.

Another area where Cox's concepts shed light on the operative respondents in the data analysis, concerns their conceptual level of non-committment to Protestant Christian beliefs while maintaining, what seems to be, symbolic beliefs in God and Jesus. At this point, the ideology of personal belief has a symbolic association to traditional Protestant Christian reality.

Summary of Reginald Bibby

Another anomaly which can be explained through Cox's work, concerns various "sexual attitude" responses from the empirical review. The morality of adultery was answered similarly between both groups, suggesting that different conceptual position are being expressed in the same linguistic terms.

However, the moral positions toward homosexuality revealed two reactions from the liberal respondents. One was sexual activity, the other dealt with the rights of homosexuals. The majority of both groups disagree with homosexual acts, but held beliefs that homosexuals should have the same rights as the general population.

Another possible difference between linguistic and conceptual perceptions appears in Chapter Three (Table 4). A parallel occurred between the uncommitted liberal and conservative respondents concerning their attitudes about sex before marriage, which was more or less acceptable for both. As we move from the formal perceptions of reality to operative constructs, individuals seem to be moving from concepts of traditional beliefs to concepts influenced by secular social attitudes. This suggests an area of direct influence by secularization.

If we use Cox's view of sin to understand the sexual attitudes toward adultery, which was condemned by the majority, and fornication

which was more acceptable than homosexuality, sex may be perceived in one instance, as a harmless personal growth experience seen in terms of festivity or fantasy, while adultery would deal with various issues of respect and commitment.

When we examined attitudes to abortion earlier (Table 6), patterns appeared where the uncommitted liberals accepted abortion in all categories, as expected. However, when the category of "abortion is okay because the woman simply wants it" was examined, we have neither group showing a positive response. Cox's concept of sin, has the implication for abortion that the more reasonable and socially acceptable the justification for the action, the more positive the response. Seemingly, as implied by Cox's writings, to do something without a purpose is a form of social apathy.

Another part of the data that raised questions is the issue of homosexuality. In a reversal from the previous discussion on sexual attitudes, we found that it is the uncommitted conservative who has a lower level of negative personal tension (pg 113) in the presence of a male or female homosexual, compared to the less tolerant uncommitted liberals who hold a more positive belief concerning equal rights. The fluctuations with the uncommitted respondents can be explained through Harvey Cox's perceptions, where certain aspects of reality, or social conditions, cause fluctuations in the considerations of what is acceptable; especially when it is compared to issues that were once considered traditional taboos.

In Bibby's data we found that the response rates for "Acceptance by God" stood out. A higher percentage of operative respondents believed in God, over and above the number believing that "Acceptance by God" is necessary for salvation. As with Cox, the operative respondents have disassociated "Belief in God" from "Acceptance by God", by transferring

the traditional concept of God to another less traditional meaning.

In the previous discussion dealing with terminal end-state values (Table 12), well over half of the operative type respondents believe in "Life after death" with few having a positive outlook, compared to the traditional Protestant view which has almost 90% percent of the committed conservatives with a positive outlook on death. With the "idea of death", the basic assumption is that the Protestants who are committed to Christian beliefs should be hopeful, which was the case in the data. But the uncommitted individuals responded that life after death was a mystery, with nearly half of the uncommitted conservatives responding that they had no particular feeling about life after death.

The operative differences can be better understood from Cox's perception of reality where death is understood as being one of our last social positions to be resolved. Without a constant transcendent absolute, as with Schaeffer, to explain death, concepts will fluctuate, especially if the individual defines the soul in terms of a cultural reality. From the data it seems that the further we move away from religious-based conceptualizations, and the more diverse our understanding of spiritual reality, the broader our responses.

Summary of Glock & Stark

In the research developed by Glock and Stark (1968) there is no distinction between committed and uncommitted Protestants. Yet, Charles Glock and Rodney Stark confirmed the differences in the data found by Bibby, between the operative and formal types on basic religious responses. Within many of their categories, the contrasts developed in the ideal types continued. For example, those individuals holding absolute beliefs held strong positions concerning the meaning and purpose of life. They viewed the world through the spiritual realm, and

broke its negative aspects into different forms of Biblical sin.

However, if sin is truly based on a concept of apathy, as described by Cox, then the true meaning of life should be in political and social action. Yet, if sin is based on transcendent absolutes, reality will not be found in everyday events, but in the spiritual beyond.

By transposing reality to another plane, the respondent does not have to worry about "rightness"; the "rightness" of our reality is already defined for us. This is true when one asks for forgiveness for sins. The logic is, if you ask for forgiveness, then there is a set standard from where you can evaluate what constitutes sin. This explains, in part, why few liberal respondents ask for forgiveness of sins.

There is a direct connection between the concept of sin, religious acceptance, personal gratification and forgiveness. For example, when we do not sin as either a Liberal or Conservative, we gain a level of self worth. This is gained by making a contribution to society from the operative perception, or obeying God in the formal sense. Sin as a concept gives purpose, and moral boundaries to everyday reality, regardless of the whether it is a secular or spiritual base.

The highest response levels for reasons for prayer (Table 30) were "to give thanks to God", "to ask God's guidance", "to ask forgiveness" and to "ask God to bring someone to faith". These four categories all have one underlying principle, they rest on a spiritual conception of God and sin. Giving thanks to God has its strongest Biblical link in the Lord's Prayer. For the conservative Protestant, other Biblical directives effect everyday reality, such as asking God's guidance to keep from sinning, asking for forgiveness to remove personal sin, bringing someone to the Christian faith, and keeping any individual away

from the ultimate sin, rejection of Christ. Liberal respondents are less concerned about such concepts as "giving thanks", getting "forgiveness from God", and the issue of sin. Their form of indifference is manifested in Cox's work, where the change of priority goes from God's forgiveness to human acceptance.

Other forms of traditional spiritual continuity were deemphasized by the Liberals. As for example, when it came to the question of salvation through Christ. The Liberals, as expected, had very few respondents stating a sureness of salvation through Christ (Table 33), with more saying, "they think they will be saved." This variation in response may be a reflection of the influence of secularization, or it could be that they believe in some form of "salvation" but do not have any security for their form of the hereafter.

Overview of Findings

We found in the thesis that religion has a complexity and nature of its own.

The problem that still remains is to find a mechanism that affords valid perceptions of religious reality. We have moved from the horizontal realm of morality based on concepts of traditional sin, to vertical constructs of religious beliefs. The thesis has shown, for example, that the term "God" has many definitions and conceptual dimensions. "God" can be internalized, individualized or become a group's conceptual base. The examination of the data available in survey research disclosed patterns of responses that are not consistent, except for Bibby's committed conservatives. The majority of operative respondents hold variable conceptions of who and what "God" represents, as was shown by the lack of correlation with traditional belief patterns.

Earlier it was noted that secularization could be associated, to

an extent, with the individual's level of commitment to ritual acts or formal religious participation. In spite of this, however, we found that a high number of respondents held to the basic beliefs of Protestant Christianity. Moreover, when we thought that we were seeing consistent patterns in the responses, more careful examination of the data revealed high levels of inconsistency.

The main anomalies arose with the uncommitted liberals, the uncommitted conservatives and to some extent the committed liberals. Their beliefs and attitudes seem unpredictable. At times, they portray very secularized responses, and at other times, very traditional values come to the forefront. However, the committed conservatives consistently respond in appropriate and predictable fashion to questions about Protestant Christian belief and practice.

The hypothesis for this thesis asserted that conceptions of sin would reflect the corrosive effects of secularization. What we found in the secondary analysis of data was evidence to support this contention. Secularization affected all aspects of commitment and practice by generation significantly. However, belief in "God", "Jesus", and "life after death" remained constant over generations for the operative and formal respondents. Obviously, secularization is affecting select areas of religious belief and action.

The key to understanding the effects of secularization fall into two categories, belief and morality. Harvey Cox's emphasis on symbolic beliefs and a relative morality are the opposite of Francis Schaeffer's literal beliefs and traditional morality. This leaves two alternatives which might explain the anomalies in the data. There are respondents who embrace symbolic beliefs and traditional morality. This traditional morality coincides with the Biblical tradition for the most part. Adherents maintain certain beliefs which at this point are largely vague

and undefined. And, second, there are respondents who maintain literal beliefs, but have a relative morality. This interpretation may account for some of the observed differences. Therefore we see that secularization affects the underpinnings of conventional religious meanings, allowing the individual to acquire individualized elements of belief. The following scheme describes these patterns.

	RELATIVE MORALITY	TRADITIONAL MORALITY
SYMBOLIC BELIEFS	Harvey Cox	
LITERAL BELIEFS		Francis Schaeffer

Conclusion

I believe that for future study, secularization should be examined in conjunction with variations in the structure of beliefs. Once religious beliefs are so examined, we may find that committed conservative Protestants are holding symbolic beliefs while exhibiting a traditional morality. We may also find that religion is actually evolving, and not being subdued by the processes of secularization. Those holding symbolic beliefs may in fact be more spiritual in nature than their counterparts holding Biblical beliefs. To believe in God without a corresponding mode of commitment to established religious practice is foreign to Protestant Christian culture. The main conclusion, we volunteer, is that there may be fundamental changes in the relationship between Protestant Christian belief and practice, under the conditions of modernity, encoded in symbolic expressions of sin among Protestant Christians holding rather different religious commitments.

APPENDIX A

Abbriations of religious groups:

Congreg	=	Congregational
Method	=	Methodist
Episc	=	Episcopalian
Miss Luth	=	Missouri Lutheran
Sou/Bapt	=	Southern Baptist
Sects	=	Assemblies of God, Church of God, Church of Christ, Church of the Nazarene, Foursquare Gospel Church
United	=	United Church (Combined Methodists, Congregationalists, & most Presbyterians)

Dis/Christ	=	Disciples of Christ
Presb	=	Presbyterian
Amer/Luth	=	American Lutheran
Amer/Bap	=	American Baptist
Tot/Prot	=	Total Protestant
Rom/Cat	=	Roman Catholic
RCQ	=	Roman Catholic Quebec
RCOQ	=	Roman Catholic outside Quebec
Ang	=	Anglican
Committed	=	Committed to Christianity
Uncommitted	=	Not committed to Christianity
Conservatives	=	Christian & Missionary Alliance Nazarenes

Pentecostals

TABLE 1	Pentecostals												
	LIBERAL			CONSERVATIVE				MODERATE					
N =	CONGR (151)	METHOD (415)	EPISC (416)	MIS (116)	LUT (79)	SO/BAP (255)	SECTS (50)	DIS/CHR (495)	PRES (208)	AM/LUT (141)	AM/BAP (2,326)	TOT/PROT (545)	ROMCAT
<u>BELIEF IN</u>													
God	41%	60%	63%	81%	99%	96%	76%	75%	73%	78%	71%	81%	
Jesus	40%	54%	59%	93%	99%	97%	74%	72%	74%	76%	69%	86%	
Life after Death	36%	49%	53%	84%	97%	94%	64%	69%	70%	72%	65%	75%	
<u>PRACTICE</u>													
Private Prayer	62%	63%	72%	82%	92%	92%	82%	77%	75%	75%	75%	83%	
Bible Reading	20%	29%	30%	46%	86%	89%	58%	46%	44%	54%	46%	14%	
EXPERIENCE: God	25%	36%	42%	49%	80%	75%	48%	42%	39%	50%	45%	43%	
<u>ATTENDANCE:</u>													
Nearly week or better to church	45%	51%	56%	73%	84%	93%	68%	58%	65%	75%	63%	80%	
(Glock & Stark, 1968:28,33,37,112-110,131,184)													

(Glock & Stark, 1968:28,33,37,112-110,131,184)

TABLE 2

TABLE 2	LIBERAL			MODERATE							
	UNITED LUTH	ANG	CONSERVAT	PRESB	OTHER	NONE	NAT	RCQ	RCOQ		
N =	(187)	(59)	(144)	(74)	(79)	(118)	(122)	(1201)	(244)	(236)	
BELIEF IN											
God	85%	85%	82%	96%	80%	69%	40%	83%	96%	95%	
Jesus	82%	77%	76%	95%	82%	63%	26%	79%	90%	95%	
Life after Death	68%	62%	65%	88%	60%	49%	38%	65%	69%	75%	
PRACTICE											
Private Prayer	47%	60%	50%	79%	68%	53%	13%	53%	57%	68%	
Bible Reading	26%	39%	23%	76%	44%	33%	5%	25%	16%	23%	
EXPERIENCE: God	34%	38%	34%	82%	37%	39%	18%	42%	57%	42%	
INVOLVEMENT:											
Membership	35%	58%	33%	73%	37%	33%	3%	35%	46%	62%	
Attendance	13%	14%	16%	60%	20%	20%	1%	25%	31%	40%	
Sunday School	16%	23%	20%	72%	29%	33%	5%	25%	26%	23%	
Enjoyment: High	12%	15%	13%	49%	24%	21%	00	16%	12%	19%	

(Bibby, 1987: 102-103)

TABLE 3

SELF-PROFESSED NATURE OF RELIGIOUS GROUP (IN %)s

TABLE 3	LIBERAL			MODERATE							
	UNITED LUTH	ANG	CONSERVAT	PRESB	OTHER	NONE	NAT	RCQ	RCOQ		
N =	(187)	(59)	(144)	(74)	(79)	(118)	(122)	(1201)	(244)	(236)	
COMMITTED TO CHRISTIANITY	38%	51%	40%	75%	42%	37%	1%	44%	43%	66%	
COMMITTED TO OTHER	--	--	--	--	--	9%	1%	1%	--	--	
UNCOMMITTED	41%	29%	37%	21%	38%	27%	31%	29%	26%	21%	
NOT RELIGIOUS	19%	15%	20%	2%	18%	19%	64%	20%	15%	8%	
OTHER	2%	5%	3%	2%	2%	8%	3%	6%	16%	5%	

(Bibby, 1987:105)

TABLE 4

		SEXUAL ATTITUDES BY RELIGIOUS GROUP % indicating "always wrong" or "almost always wrong"									
		LIBERAL			MODERATE						
		UNITED	LUTH	ANG	CONSERVAT	PRESB	OTHER	NONE	NAT	RCQ	RCOQ
		N= (187)	(59)	(144)	(74)	(79)	(118)	(122)	(1201)	(244)	(236)
A man or a woman		20%	27%	18%	61%	27%	31%	5%	22%	17%	24%
having sex relations	C	35%	47%	34%	77%	48%	45%	--	39%	30%	32%
before marriage	U	12%	10%	8%	17%	9%	21%	--	10%	8%	9%
A married person											
having sex relations		88%	86%	80%	96%	86%	84%	64%	81%	66%	90%
with someone other C		93%	93%	93%	99%	97%	89%	--	91%	75%	96%
than the marriage U		86%	79%	73%	87%	78%	80%	--	73%	60%	80%
partner											
Two adults of the		68%	85%	67%	89%	68%	72%	44%	70%	69%	83%
same sex having sex C		79%	90%	87%	95%	88%	80%	--	84%	81%	86%
	U	61%	76%	55%	71%	57%	66%	--	60%	61%	77%

(Bibby, 1987:155)

TABLE 5

		ATTITUDES TOWARDS OTHER SELECT SEXUAL ISSUES BY RELIGIOUS GROUP % AGREEING)									
		LIBERAL			MODERATE						
		UNITED	LUTH	ANG	CONSERVAT	PRESB	OTHER	NONE	NAT	RCQ	RCOQ
		N= (187)	(59)	(144)	(74)	(79)	(118)	(122)	(1201)	(244)	(236)
Birth control information											
should be available to		92%	97%	98%	92%	98%	88%	97%	91%	88%	88%
teenagers who want it											
Homosexuals are entitled		75%	73%	86%	54%	63%	69%	87%	76%	75%	78%
the same rights as other C		72%	63%	85%	46%	55%	66%	--	70%	66%	79%
Canadians	U	76%	86%	87%	74%	67%	72%	--	81%	80%	76%
There should be laws		37%	36%	39%	62%	40%	50%	27%	38%	29%	39%
forbidding distribution C		53%	55%	47%	77%	56%	56%	--	52%	37%	52%
of pornography	U	29%	17%	33%	23%	27%	46%	--	28%	24%	16%

(Bibby, 1987:159)

TABLE 6

		ATTITUDES TOWARDS ABORTION BY RELIGIOUS GROUP % "YES"									
		"Do you think it should be possible for a pregnant woman to obtain a LEGAL abortion if:"									
		LIBERAL			MODERATE						
		UNITED	LUTH	ANG	CONSERVAT	PRESB	OTHER	NONE	NAT	RCQ	RCOQ
		N= (187)	(59)	(144)	(74)	(79)	(118)	(122)	(1201)	(244)	(236)
Her own health is		99%	98%	87%	83%	100%	90%	98%	93%	91%	87%
seriously endangered C		98%	92%	95%	78%	100%	88%	--	88%	88%	81%
by the pregnancy	U	99%	100%	98%	97%	100%	92%	--	96%	93%	96%
She became pregnant as		94%	95%	95%	70%	96%	89%	96%	87%	89%	73%
result of rape	C	93%	87%	91%	63%	93%	82%	--	78%	84%	64%
	U	94%	97%	97%	89%	98%	94%	--	94%	93%	88%
There is a chance		95%	88%	95%	67%	92%	79%	96%	86%	90%	73%
of a serious defect C		93%	77%	95%	58%	82%	67%	--	76%	87%	62%
in the baby	U	96%	100%	95%	90%	100%	84%	--	94%	92%	94%
She is not married		62%	55%	59%	24%	47%	46%	74%	48%	40%	31%
does not want to C		51%	45%	47%	16%	22%	27%	--	29%	25%	20%
marry the man	U	68%	69%	66%	44%	60%	60%	--	62%	50%	52%
The family has a low		63%	60%	69%	25%	54%	48%	83%	52%	45%	34%
income and cannot C		55%	50%	60%	17%	38%	31%	--	34%	28%	23%
afford more children U		66%	72%	74%	49%	64%	63%	--	65%	55%	54%
She is married does		54%	54%	58%	24%	56%	50%	79%	46%	37%	26%
not want to have C		49%	41%	48%	17%	34%	33%	--	28%	23%	14%
any more children	U	57%	66%	65%	42%	69%	62%	--	59%	47%	47%
She simply wants		48%	48%	47%	21%	35%	41%	69%	38%	28%	20%
an abortion	C	37%	33%	31%	13%	25%	23%	--	20%	15%	11%
	U	53%	56%	57%	42%	43%	54%	--	51%	37%	38%

(Bibby, 1987: 162)

TABLE 7

Extent of Interpersonal Tension with Select Categories of People by Religious Groups
 1 Indicating "A bit Uneasy" or "Very Uneasy"

"Please put yourself in the situation of just having met a person and the ONLY thing you know about them is ONE of the following. What do you think your IMMEDIATE reaction would be?"

	N=	LIBERAL			MODERATE				RCQ	RCQ2	
		UNITED (187)	LUTH (59)	ANG (144)	CONSERVA (74)	PRESB (79)	OTHER (118)	NONE (122)			NAT (1201)
A Drug Addict		89%	80%	86%	77%	84%	75%	69%	76%	53%	87%
An Ex-Convict		83%	93%	73%	79%	83%	79%	65%	73%	51%	83%
A mental patient		79%	86%	73%	70%	76%	68%	57%	70%	57%	80%
A drug user		81%	60%	73%	72%	78%	66%	46%	66%	48%	73%
	C	83%	63%	78%	75%	80%	70%	--	73%	55%	78%
	U	80%	75%	70%	63%	74%	63%	--	60%	43%	64%
Female homosexual		72%	56%	60%	74%	64%	60%	36%	62%	53%	75%
	C	74%	62%	62%	82%	79%	60%	--	69%	59%	75%
	U	70%	54%	59%	48%	57%	59%	--	56%	49%	74%
A female homosexual		72%	70%	66%	73%	68%	63%	28%	61%	50%	74%
	C	73%	79%	67%	79%	74%	77%	--	72%	62%	79%
	U	71%	54%	65%	57%	61%	52%	--	53%	43%	65%
An alcoholic (Bibby, 1987:180)		59%	55%	58%	56%	61%	56%	42%	52%	42%	57%

Table 8

Social Concerns by Religious Group & Viewing as "Very Serious"

	N=	LIBERAL				MODERATE			NAT	RCQ	RCQO
		UNITED (187)	LUTH (59)	ANG (144)	CONSERVA (74)	PRESB (79)	OTHER (118)	NONE (122)			
Unemployment		78%	69%	78%	68%	76%	79%	77%	78%	83%	80%
The Economy		60%	52%	66%	48%	66%	58%	58%	57%	57%	52%
Child Abuse		42%	38%	48%	44%	53%	53%	42%	51%	63%	52%
Pollution		47%	39%	51%	40%	45%	41%	61%	51%	66%	43%
Crime		46%	36%	41%	42%	54%	51%	40%	48%	56%	52%
Drugs		44%	33%	44%	49%	51%	46%	28%	47%	57%	52%
	C	55%	43%	45%	48%	66%	58%	--	54%	63%	52%
	U	39%	27%	44%	51%	41%	39%	--	42%	52%	52%
Poverty		33%	22%	35%	28%	39%	35%	38%	37%	47%	37%
Divorce		13%	10%	16%	36%	26%	28%	17%	20%	26%	22%
	C	22%	20%	28%	42%	35%	34%	--	26%	29%	23%
	U	14%	19%	18%	22%	13%	22%	--	15%	8%	11%

(Bibby, 1987:171)

TABLE 9

Select Sources of Enjoyment by Religious Group
 & Indicating they received "A Great Deal" of Enjoyment

	N=	LIBERAL			MODERATE				RCQ	RCOQ	
		UNITED LUTH	ANG	CONSERVAT	PRESB	OTHER	NONE	NAT			
		(187)	(59)	(144)	(74)	(79)	(118)	(122)	(1201)	(244)	(236)
Family Life Generally		68%	67%	68%	71%	61%	65%	51%	65%	63%	69%
	C	67%	71%	81%	78%	86%	82%	--	74%	75%	71%
	U	68%	64%	60%	53%	46%	51%	52%	58%	55%	66%
Job		35%	50%	41%	43%	43%	42%	28%	39%	45%	36%
Church/synagogue life		12%	15%	13%	49%	24%	21%	--	16%	12%	19%
	C	27%	31%	23%	61%	49%	39%	--	31%	24%	25%
	U	3%	1%	5%	12%	3%	5%	--	4%	3%	6%
(Bibby, 1987:210)											

TABLE 10

Select Personal Concerns by Religious Group
 & Indicating "A Great Deal" or "Quite a Bit"

How often do these common problems bother you?

	N=	LIBERAL				MODERATE				RCQ	RCOQ
		UNITED (187)	LUTH (59)	ANG (144)	CONSERVAT (74)	PRESB (79)	OTHER (118)	NONE (122)	NAT (120)		
Money		37%	43%	46%	32%	41%	44%	46%	48%	66%	48%
Time		44%	55%	43%	41%	43%	48%	52%	47%	55%	39%
Health		25%	22%	29%	22%	20%	32%	20%	34%	63%	29%
Loneliness		18%	18%	23%	9%	32%	29%	18%	27%	51%	21%
Looks		15%	23%	16%	9%	19%	13%	15%	23%	45%	22%
Getting Older		15%	25%	18%	13%	20%	22%	24%	22%	37%	15%
Sexual Life		18%	23%	15%	10%	25%	15%	16%	22%	41%	18%

(Bibby, 1987:173)

TABLE 11 Instrumental, "End-State" Values by Religious Group
% Viewing as "Very Important"

	N=	LIBERAL			MODERATE			OTHER	NONE	NAT	RCQ	RCOQ
		UNITED	LUTH	ANG	CONSERVAT	PRESB						
		(187)	(59)	(144)	(74)	(79)	(118)	(122)	(1201)	(244)	(236)	
Honesty		96%	97%	98%	97%	95%	97%	96%	96%	94%	97%	
Reliability		88%	88%	91%	94%	83%	85%	89%	88%	90%	85%	
Cleanliness		72%	75%	72%	77%	77%	74%	64%	75%	81%	77%	
Forgiveness		78%	77%	74%	95%	78%	80%	61%	75%	63%	81%	
Politeness		65%	67%	67%	67%	82%	74%	54%	69%	74%	72%	
Success		54%	74%	67%	57%	75%	71%	56%	67%	77%	72%	
Working Hard		57%	74%	64%	71%	73%	74%	51%	66%	73%	68%	
Intelligence		50%	64%	56%	64%	60%	61%	66%	61%	70%	60%	
Imagination		13%	49%	36%	27%	54%	48%	51%	41%	49%	36%	

(Bibby, 1987:168)

TABLE 12 Terminal "End State" Values by Religious Group % Viewing as "Very Important"

	N=	LIBERAL			MODERATE			OTHER	NONE	NAT	RCQ	RCOQ
		UNITED	LUTH	ANG	CONSERVAT	PRESB						
		(187)	(59)	(144)	(74)	(79)	(118)	(122)	(1201)	(244)	(236)	
Happiness		87%	93%	86%	87%	83%	95%	87%	90%	90%	94%	
Freedom		91%	98%	92%	91%	90%	89%	94%	89%	79%	90%	
Family Life		85%	86%	84%	91%	88%	88%	68%	84%	81%	89%	
Friendship		84%	79%	86%	82%	91%	79%	80%	83%	83%	84%	
Being Loved		83%	76%	85%	90%	89%	80%	72%	84%	84%	89%	
Privacy		77%	69%	76%	68%	84%	76%	75%	76%	77%	76%	
Success		54%	74%	67%	57%	75%	71%	56%	67%	77%	72%	
Comfortable Life		66%	69%	66%	54%	58%	68%	64%	66%	65%	73%	
Acceptance By God		37%	41%	40%	83%	55%	46%	6%	45%	42%	63%	
Recognition		13%	25%	30%	16%	27%	33%	28%	34%	66%	31%	
Excitement		18%	33%	18%	11%	17%	23%	37%	23%	20%	28%	

(Bibby, 1987:167)

TABLE 13 Belief in Life After Death by Commitment and Religious Group (In %)

	N=	LIBERAL			MODERATE			OTHER	NAT	RCQ	RCOQ
		UNITED	LUTH	ANG	CONSERVAT	PRESB					
		(187)	(59)	(144)	(74)	(79)	(118)	(1201)	(244)	(236)	
COMMITTED											
Positive *		25%	68%	40%	88%	33%	54%	47%	44%	47%	
Unclear		52%	19%	53%	9%	42%	23%	38%	37%	42%	
Negative		23%	13%	7%	3%	25%	23%	15%	19%	11%	
UNCOMMITTED											
Unclear		48%	55%	49%	37%	40%	24%	42%	49%	64%	
Negative		37%	22%	35%	31%	26%	56%	40%	32%	31%	
Positive		15%	23%	16%	32%	34%	20%	18%	19%	5%	

* Positive = Life after Death, no punishment; Life after Death, rewards for some, punishment for others:
 Negative = I don't believe that there is life after death
 Unclear = I believe that there must be something beyond death, but I have no idea what it may be like.
 (Bibby, 1987:249)

TABLE 14 Responses to Death by Religious Group (In %)
 "What would you say is your primary response to the idea of death?"

N=	LIBERAL			MODERATE					NAT	RCQ	RCOQ
	UNITED (187)	LUTH (59)	ANG (144)	CONSERV (74)	PRESB (79)	OTHER (118)	NONE (122)				
<u>ALL AFFILIATES</u>											
Mystery	30%	29%	30%	14%	23%	16%	23%	24%	23%	21%	
No Particular feeling	16%	10%	15%	24%	19%	25%	39%	21%	27%	12%	
Sorrow	22%	15%	19%	17%	23%	20%	17%	20%	19%	21%	
Fear	16%	18%	18%	10%	13%	11%	16%	18%	18%	26%	
Hope	17%	28%	18%	35%	22%	12%	4%	17%	13%	20%	
<u>COMMITTED</u>											
Hope	26%	44%	30%	58%	42%	36%	--	30%	19%	28%	
Sorrow	24%	10%	15%	11%	21%	19%	--	22%	21%	30%	
Mystery	29%	11%	21%	18%	7%	15%	--	19%	21%	14%	
Fear	10%	29%	29%	5%	11%	9%	--	18%	20%	24%	
No Particular feeling	11%	6%	5%	7%	19%	14%	--	11%	19%	4%	
<u>UNCOMMITTED</u>											
No Particular feeling	18%	15%	21%	45%	21%	12%	--	29%	35%	25%	
Mystery	32%	55%	38%	8%	29%	18%	--	27%	26%	29%	
Sorrow	20%	23%	22%	25%	27%	11%	--	19%	19%	10%	
Fear	18%	3%	9%	17%	16%	24%	--	18%	17%	26%	
Hope	12%	4%	1%	5%	8%	8%	--	7%	4%	11%	
(Bibby, 1987:247)											

(Bibby, 1987:247)

TABLE 15 Intergenerational Affiliation : All Canadians (In %)

Parents' Affiliation	N	RC	Prot	Jew	Other	None	Total
Roman Catholic	457	88%	3%	--	1%	8%	100%
Protestant	461	3%	88%	--	1%	8%	100%
Jew	12	--	--	100%	--	--	100%
Other	7	--	7%	--	93%	--	100%
None	54%	13%	32%	--	2%	53%	100%

(Bibby, 1987:49)

TABLE 16 Intergenerational Switching : Protestants

Parents' Affiliation	Present Affiliation							
	N	ANG	UC	CONS	LUTH	PRES	OTH	RC
Ang	138	71%	2%	4%	1%	1%	6%	5%
UC	140	11%	7%	1%	1%	4%	7%	1%
Cons	58	7%	12%	65%	--	3%	12%	1%
Luth	39	1%	5%	2%	75%	1%	12%	4%
Pres	41	17%	15%	1%	1%	54%	3%	9%

(Bibby, 1987:50)

TABLE 17 Beliefs, Practices, and Commitment by Era (In %)

N	Canada (1201)	1930 & Earlier (301)	1950 - 1931 (396)	1967 - 1951 (504)
BELIEF				
God	83%	87%	85%	80%
Jesus' Divinity	79%	84%	77%	77%
Life after Death	65%	64%	65%	66%
PRACTICE				
Private Prayer	53%	73%	56%	40%
Bible Reading	25%	39%	28%	15%
EXPERIENCE: God	42%	51%	41%	39%
KNOWLEDGE: Peter	46%	55%	49%	38%
LESS CONVENTIONAL				
Horoscope reading	39%	44%	36%	37%
ESP	60%	47%	61%	67%
Communication with Dead	22%	13%	22%	29%
NATURE OF RELIGION				
Committed Christianity	44%	61%	44%	33%
Committed to other faiths	1%	1%	2%	0%
Uncommitted	29%	21%	29%	35%
Not religious	20%	14%	18%	25%
Other	6%	3%	7%	7%
Involvement and Rites of Passage by Era (In %)				
INVOLVEMENT				
Affiliation	89%	96%	90%	86%
Membership	35%	52%	36%	23%
Attendance	25%	43%	25%	14%
Enjoyment from church: High	16%	31%	16%	8%
rites of Passage				
Past				
Baptism	71%	73%	76%	65%
Confirmation	52%	55%	58%	45%
Wedding	66%	71%	74%	56%
Funeral	46%	55%	49%	38%
Future				
Baptism	14%	5%	11%	19%
Confirmation	13%	14%	15%	12%
Wedding	20%	8%	19%	28%
Funeral	45%	37%	44%	50%
One Plus Past	84%	84%	88%	82%
Future	52%	38%	49%	63%
Either	92%	90%	94%	91%

(Bibby, 1987:96)

TABLE 18

Belief, Practice, and Commitment by Community Size (In %)

N	Canada (1201)	Large Cities (647)	Small Cities (187)	Small & Rural (367)
BELIEF				
God	83%	82%	85%	86%
Jesus' Divinity	79%	75%	82%	83%
Life after Death	65%	64%	66%	67%
PRACTICE				
Private Prayer	53%	53%	58%	53%
Bible Reading	25%	23%	29%	27%
EXPERIENCE: God	42%	40%	46%	44%
KNOWLEDGE: Peter	46%	45%	50%	46%
LESS CONVENTIONAL				
Horoscope reading	39%	37%	41%	40%
ESP	60%	63%	59%	57%
Communication with Dead	22%	22%	29%	20%
NATURE OF RELIGION				
Committed Christianity	44%	44%	44%	44%
Committed to other faiths	1%	2%	1%	1%
Uncommitted	29%	29%	28%	31%
Not religious	20%	20%	19%	19%
Other	6%	6%	8%	5%
Involvement and Rites of Passage by Community Size (In %)				
INVOLVEMENT				
Affiliation	89%	89%	91%	89%
Membership	35%	34%	34%	36%
Attendance	25%	23%	26%	28%
Enjoyment from church: High	16%	16%	14%	17%
rites of Passage				
Past				
Baptism	71%	70%	70%	72%
Confirmation	52%	50%	57%	52%
Wedding	66%	64%	67%	69%
Funeral	46%	46%	44%	46%
Future				
Baptism	14%	13%	16%	14%
Confirmation	13%	12%	15%	14%
Wedding	20%	21%	18%	19%
Funeral	45%	45%	40%	47%
One Plus Past	84%	85%	84%	84%
Future	52%	53%	48%	54%
Total	92%	93%	90%	92%

(Bibby, 1987:93-94)

TABLE 19

Requirements for Salvation-Ritual Acts
(% who said absolutely necessary)

N =	LIBERAL		CONSERVATIVE				MODERATE				TOT/PROT	ROM/CAT
	CONGR	METHOD	EPISC	MIS LUT	SO/BAP	SECTS	DISCHR	PRESB	AM/LUT	AM/BAP		
	(151)	(415)	(416)	(116)	(79)	(255)	(50)	(495)	(208)	(141)	(2,326)	(545)
Holy Baptism	11%	19%	39%	78%	19%	46%	32%	28%	58%	25%	35%	65%
Regular Participation in Sacraments	7%	10%	27%	55%	10%	31%	22%	17%	36%	15%	22%	39%
Membership in Christian Church	7%	8%	17%	33%	14%	24%	22%	13%	21%	13%	16%	23%
Member of Religious Faith	3%	6%	7%	16%	16%	25%	8%	8%	14%	12%	11%	11%
Prayer	39%	48%	44%	67%	57%	87%	62%	52%	67%	55%	55%	54%

(Glock & Stark, 1968:45)

TABLE 20

Requirements for Salvation Works (% who said absolutely necessary)												
N =	LIBERAL			CONSERVATIVE				MODERATE				
	CONGR	METHOD	EPISC	MIS LUT	SO/BAP	SECTS	DISCHR	PRESB	AM/LUT	AM/BAP	TOT/PROT	ROM/CAT
(151)	(415)	(416)	(116)	(79)	(255)	(50)	(495)	(208)	(141)	(2,326)	(545)	
Doing Good for Others	58%	57%	54%	38%	29%	61%	64%	48%	47%	45%	52%	57%
Loving Thy Neighbor	59%	57%	60%	51%	41%	74%	76%	55%	51%	52%	58%	65%
Tithing	6%	7%	9%	7%	18%	48%	12%	10%	13%	16%	14%	10%

(Glock & Stark, 1968:45)

TABLE 21

Barriers to Salvation - Improper Faith (% who said it would definitely Prevent)												
N =	LIBERAL			CONSERVATIVE				MODERATE				
	CONGR	METHOD	EPISC	MIS LUT	SO/BAP	SECTS	DIS/CHR	PRESB	AM/LUT	AM/BAP	TOT/PROT	ROM/CAT
(151)	(415)	(416)	(116)	(79)	(255)	(50)	(495)	(208)	(141)	(2,326)	(545)	
Being completely ignorant of Jesus.												
% Definitely Prevent	3%	7%	3%	36%	41%	32%	8%	11%	15%	17%	14%	4%
% Possibly Prevent	13%	23%	16%	28%	39%	46%	38%	24%	29%	31%	25%	24%
Being of the Jewish Religion.												
% Definitely Prevent	1%	3%	3%	31%	25%	23%	8%	7%	16%	7%	10%	1%
% Possibly Prevent	6%	9%	10%	23%	28%	33%	18%	12%	16%	25%	15%	11%
Being of the Hindu religion.												
% Definitely Prevent	1%	5%	4%	40%	32%	37%	10%	14%	20%	14%	15%	2%
% Possibly Prevent	12%	11%	12%	16%	27%	31%	28%	15%	22%	25%	17%	13%

(Glock & Stark, 1968: 50)

TABLE 22

Barriers to Salvation - Violations of Proper Ritual (% who said it would definitely Prevent)												
N =	LIBERAL			CONSERVATIVE				MODERATE				
	CONGR	METHOD	EPISC	MIS LUT	SO/BAP	SECTS	DISCHR	PRESB	AM/LUT	AM/BAP	TOT/PROT	ROM/CAT
(151)	(415)	(416)	(116)	(79)	(255)	(50)	(495)	(208)	(141)	(2,326)	(545)	
Breaking the Sabbath	2%	4%	5%	5%	15%	26%	45%	6%	5%	4%	8%	19%
Taking the Name of the Lord in Vain	13%	19%	17%	41%	27%	64%	26%	20%	26%	21%	26%	28%

(Glock & Stark, 1968:52)

TABLE 23

Barriers to Salvation - Improper Acts (% who said it would definitely prevent.)												
N =	LIBERAL			CONSERVATIVE				MODERATE				
	CONGR	METHOD	EPISC	MIS LUT	SO/BAP	SECTS	DIS/CHR	PRESB	AM/LUT	AM/BAP	TOT/PROT	ROM/CAT
(151)	(415)	(416)	(116)	(79)	(255)	(50)	(495)	(208)	(141)	(2,326)	(545)	
Drinking Liquor	2%	4%	2%	1%	15%	35%	--	2%	2%	9%	8%	2%
Discriminating against other races	27%	25%	27%	22%	16%	29%	34%	22%	20%	17%	25%	24%
Being anti-Semitic	23%	23%	26%	22%	10%	26%	30%	20%	15%	13%	21%	20%

(Glock & Stark, 1968:53)

TABLE 24

Certainty and Concern about Belief "How sure are you that you have found the answers to the meaning and purpose of life?"												
N =	LIBERAL			CONSERVATIVE				MODERATE				
	CONGR	METHOD	EPISC	MIS LUT	SO/BAP	SECTS	DIS/CHR	PRESB	AM/LUT	AM/BAP	TOT/PROT	ROM/CAT
(151)	(415)	(416)	(116)	(79)	(255)	(50)	(495)	(208)	(141)	(2,326)	(545)	
Quite Certain	39%	42%	45%	70%	90%	85%	52%	54%	48%	62%	56%	68%
Uncertain	36%	32%	29%	18%	5%	5%	32%	28%	23%	24%	25%	17%
Sure Not Found	11%	8%	8%	--	--	1%	--	5%	6%	3%	5%	4%
No Answers to these Questions	12%	14%	14%	6%	4%	1%	10%	10%	10%	5%	10%	8%

(Glock & Stark, 1968:77)

TABLE 25

Evenings in Church

In an average week, how many evenings do you spend in Church, including church meetings such as study groups which may not actually meet in the church building ?

N =	LIBERAL				CONSERVATIVE				MODERATE			
	CONGR (151)	METHOD (415)	EPISC (416)	MIS LUT (116)	SO/BAP (79)	SECTS (255)	DISCHR (50)	PRESB (495)	AM/LUT (208)	AM/BAP (141)	TOT/PROT (2,326)	ROM/CAT (545)
% who answered												
Two or more	4%	8%	3%	8%	52%	67%	12%	7%	10%	17%	15%	5%
One	28%	33%	24%	38%	27%	27%	36%	30%	35%	38%	30%	26%
None	68%	57%	73%	54%	21%	6%	52%	63%	55%	44%	55%	70%

(Glock & Stark, 1968:92)

TABLE 26

Participation in Church Organizations

The total number of church organizations, groups or activities participated in."

N =	LIBERAL				CONSERVATIVE				MODERATE			
	CONGR (151)	METHOD (415)	EPISC (416)	MIS LUT (116)	SO/BAP (79)	SECTS (255)	DISCHR (50)	PRESB (495)	AM/LUT (208)	AM/BAP (141)	TOT/PROT (2,326)	ROM/CAT (545)
% Participate in Church Organizations	54%	60%	47%	76%	73%	70%	76%	63%	61%	70%	59%	35%

Attended Five	17%	18%	19%	25%	33%	31%	14%	24%	19%	30%	23%	9%
Attended Four	17%	17%	8%	14%	13%	18%	32%	16%	17%	12%	15%	6%
Three to one	15%	15%	10%	14%	15%	11%	22%	14%	16%	19%	15%	10%

(Glock & Stark, 1968:101)

TABLE 27

Table Grace

How often, if at all, are table prayers or grace said before or after meals in your home ?

N =	LIBERAL				CONSERVATIVE				MODERATE			
	CONGR (151)	METHOD (415)	EPISC (416)	MIS LUT (116)	SO/BAP (79)	SECTS (255)	DISCHR (50)	PRESB (495)	AM/LUT (208)	AM/BAP (141)	TOT/PROT (2,326)	ROM/CAT (545)
At all meals	8%	16%	18%	41%	53%	70%	22%	22%	29%	30%	29%	22%
At least once a day	27%	24%	21%	21%	20%	16%	24%	26%	32%	30%	23%	22%
At least once a week	6%	8%	6%	4%	1%	2%	2%	5%	4%	8%	5%	6%
Special Occasions	24%	25%	31%	19%	16%	5%	32%	29%	22%	21%	24%	25%
Never, or hardly ever	25%	26%	23%	16%	9%	5%	18%	15%	13%	9%	18%	24%

(Glock & Stark, 1968:98)

TABLE 28

Importance of Church Membership

"All in all, how important would you say your church membership is to you ?"

N =	LIBERAL				CONSERVATIVE				MODERATE			
	CONGR (151)	METHOD (415)	EPISC (416)	MIS LUT (116)	SO/BAP (79)	SECTS (255)	DISCHR (50)	PRESB (495)	AM/LUT (208)	AM/BAP (141)	TOT/PROT (2,326)	ROM/CAT (545)
Extremely Important	25%	32%	44%	64%	81%	81%	40%	44%	45%	52%	47%	61%
Quite Important	34%	35%	29%	24%	11%	13%	56%	31%	35%	31%	29%	20%
Fairly Important	25%	19%	15%	8%	4%	4%	2%	15%	12%	11%	14%	10%
Fairly Unimportant	13%	13%	11%	4%	4%	1%	2%	7%	6%	5%	9%	6%

(Glock & Stark, 1968:101)

TABLE 29

Frequency and Importance of Prayer

N =	LIBERAL				CONSERVATIVE			MODERATE			TOT/PROT (2,326)	ROM/CAT (545)
	CONGR (151)	METHOD (415)	EPISC (416)	MISLUT (116)	SOBAP (79)	SECTS (255)	DISCHR (50)	PRESB (495)	AM/LUT (208)	AMRAP (141)		
How often do you ask forgiveness for your sins?												
Very Often	9%	16%	31%	47%	61%	43%	34%	25%	38%	27%	29%	42%
Quite Often	25%	27%	27%	39%	28%	25%	34%	32%	30%	36%	29%	33%
Occasionally	30%	29%	24%	13%	9%	20%	26%	25%	22%	26%	24%	16%
Rarely	19%	17%	11%	1%	--	7%	4%	11%	5%	6%	10%	5%
Never	13%	9%	6%	1%	--	2%	--	5%	5%	5%	6%	3%
No Answer	4%	2%	1%	--	3%	4%	2%	2%	--	1%	2%	1%
How important is prayer in your life ?												
Extremely Important	32%	39%	50%	66%	85%	84%	56%	51%	52%	54%	53%	65%
Fairly Important	42%	39%	31%	29%	11%	14%	38%	34%	35%	35%	31%	26%
Not too Important	17%	14%	12%	3%	1%	1%	6%	10%	7%	6%	9%	5%
Not Important	2%	3%	2%	1%	--	--	--	2%	1%	1%	2%	1%
Never Pray	7%	5%	5%	1%	3%	1%	--	4%	5%	4%	4%	3%
(Glock & Stark, 1968: 112)												

(Glock & Stark, 1968: 112)

TABLE 30

The Reasons for Prayer
When you pray why do you pray?

N =	LIBERAL				CONSERVATIVE			MODERATE			TOT/PROT (2,326)	ROM/CAT (545)
	CONGR (151)	METHOD (415)	EPISC (416)	MISLUT (116)	SO/BAP (79)	SECTS (255)	DISCHR (50)	PRESB (495)	AM/LUT (208)	AM/BAP (141)		
To give thanks to God	72%	80%	83%	91%	94%	95%	94%	86%	88%	81%	85%	84%
To ask God's guidance	70%	72%	70%	84%	92%	93%	90%	77%	80%	83%	78%	71%
To ask forgiveness	44%	57%	62%	78%	91%	86%	72%	65%	68%	74%	65%	68%
To find comfort when feeling low	58%	61%	56%	66%	84%	84%	70%	60%	65%	65%	63%	62%
To strengthen my faith	39%	43%	49%	69%	78%	85%	74%	55%	63%	64%	57%	55%
Gives feeling of being closer to God	40%	47%	44%	59%	84%	83%	62%	53%	51%	60%	54%	54%
To try to learn God's will	42%	42%	47%	49%	77%	82%	70%	51%	45%	65%	53%	39%
To be worshipful of God	28%	37%	40%	54%	72%	79%	60%	43%	48%	53%	47%	53%
To ask God to bring someone else to faith	21%	25%	26%	48%	87%	87%	38%	33%	42%	51%	40%	37%
A Christian duty	12%	11%	24%	21%	28%	48%	16%	17%	23%	24%	22%	30%

(Glock & Stark, 1968: 116-117)

TABLE 31

Praying for Health, Wealth, and Good Fortune
Have you ever prayed during your adult years for the following purpose?

N =	LIBERAL				CONSERVATIVE			MODERATE			TOT/PROT (2,326)	ROM/CAT (545)
	CONGR (151)	METHOD (415)	EPISC (416)	MIS LUT (116)	SOBAP (79)	SECTS (255)	DISCHR (50)	PRESB (495)	AM/LUT (208)	AM/BAP (141)		
To ask God to restore my health	23%	29%	40%	52%	49%	71%	48%	44%	47%	36%	42%	42%
To ask God to restore other's health	68%	73%	81%	84%	87%	92%	84%	78%	78%	78%	79%	78%
To ask God to keep me from misfortune	37%	39%	51%	58%	47%	59%	44%	47%	54%	50%	48%	59%
To ask for some material thing	5%	7%	10%	14%	11%	30%	12%	10%	12%	15%	12%	21%

(Glock & Stark, 1968: 118)

TABLE 32

Efficacy of Prayer

N =	LIBERAL				CONSERVATIVE			MODERATE			
	CONGR	METHOD	EPISC	MISLUT	SOBAP	SECTS	DISCHR	PRESB	AM/LUT	AM/BAP	TOT/PROT
	(151)	(415)	(416)	(116)	(79)	(255)	(50)	(495)	(208)	(141)	(2,326)
Do you feel your prayers are answered?											
Yes, I have no doubts that they are	43%	47%	57%	74%	87%	85%	58%	62%	67%	63%	61%
How certain are you your sins are forgiven?											
Absolutely certain	14%	25%	29%	66%	87%	84%	32%	37%	47%	47%	42%
Fairly certain	27%	23%	23%	16%	6%	9%	26%	22%	23%	19%	20%
Sometimes, but not always	9%	12%	13%	9%	4%	4%	16%	12%	10%	13%	10%
I am never quite sure	13%	14%	14%	7%	1%	1%	14%	12%	12%	7%	10%
I don't think of sin in this way	32%	24%	19%	2%	--	1%	8%	14%	8%	11%	14%
No answer	5%	2%	1%	1%	1%	1%	4%	4%	--	13%	2%

TABLE 33

Responsive Experiences

N =	LIBERAL				CONSERVATIVE			MODERATE			
	CONGR	METHOD	EPISC	MISLUT	SOBAP	SECTS	DIS/CHR	PRESB	AM/LUT	AM/BAP	TOT/PROT
	(151)	(415)	(416)	(116)	(79)	(255)	(50)	(495)	(208)	(141)	(2,326)
SALVATIONAL											
A sense of being saved in Christ.											
Yes, I'm sure I have	9%	18%	20%	52%	92%	85%	34%	31%	37%	56%	37%
Yes, I think I have	19%	28%	24%	31%	5%	9%	38%	27%	25%	20%	23%
SANCTIONING											
A feeling of being punished by God for something you had done.											
Yes, I'm sure I have	5%	11%	14%	27%	47%	25%	8%	13%	20%	13%	16%
Yes, I think I have	25%	20%	27%	32%	28%	24%	22%	26%	24%	28%	25%

(Glock & Stark, 1968: 133)

TABLE 34

Temptational Experiences

A feeling of being tempted by the Devil

N =	LIBERAL				CONSERVATIVE			MODERATE			
	CONGR	METHOD	EPISC	MIS LUT	SOBAP	SECTS	DIS/CHR	PRESB	AM/LUT	AM/BAP	TOT/PROT
	(151)	(415)	(416)	(116)	(79)	(255)	(50)	(495)	(208)	(141)	(2,326)
Yes, I'm sure I have	11%	16%	24%	50%	76%	68%	24%	24%	41%	36%	32%
Yes, I think I have	14%	16%	19%	32%	22%	19%	24%	22%	21%	24%	20%

(Glock & Stark, 1968: 139)

TABLE 35

Religious Particularism

This table combined two questions

1) that only those persons who believe in Jesus Christ may be saved.

2) and identifying Christians (or even one's own denomination) as God's chosen people today.

Persons who both thought only those who believed in Jesus could be saved, and who thought Christians were the current chosen people of God were scored high on the index. Persons who accepted either one of these two notions were scored as medium, and those who rejected both were scored low on the Particularism index.

N =	LIBERAL				CONSERVATIVE			MODERATE			
	CONGR	METHOD	EPISC	MIS LUT	SO/BAP	SECTS	DIS/CHR	PRESB	AM/LUT	AM/BAP	TOT/PROT
	(132)	(356)	(362)	(96)	(67)	(215)	(49)	(422)	(181)	(116)	(1,992)
HIGH	9%	17%	16%	62%	66%	75%	29%	24%	36%	41%	31%
MEDIUM	48%	50%	46%	37%	33%	25%	64%	56%	46%	47%	46%
LOW	43%	33%	38%	7%	1%	--	7%	20%	18%	12%	23%

(Glock & Stark, 1968: 67)

TABLE 36 ETHICALISM

Two items were selected to construct an Ethicalism Index: the importance placed upon "Doing good for others," and "Loving thy neighbor for gaining salvation. Persons received two points for each of these they held to be "absolutely necessary" one point for each they said would "probably help", and no points for any item they rejected they rejected as not affecting salvation.

N =	LIBERAL				CONSERVATIVE				MODERATE		TOT/PROT (2,207)	ROM/CAT (516)
	CONGR (147)	METHOD (387)	EPISC (393)	MIS LUT (111)	SOBAP (70)	SECTS (243)	DISCHR (48)	PRESB (474)	AM/LUT (201)	AM/BAP (133)		
HIGH 4	52%	51%	51%	37%	33%	61%	60%	43%	41%	43%	48%	53%
MEDIUM 2-3	42%	45%	45%	41%	27%	32%	40%	46%	43%	41%	42%	45%
LOW 0-1 (Glock & Stark, 1968:72)	6%	4%	4%	22%	40%	7%	--	11%	16%	16%	10%	2%

TABLE 37	RITUAL COMMITMENT
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All in all, how important would you say religion is to you ? was combined with the question of the frequency of church attendance to make up the Ritula Index. Persons who judged their religion to be extremely important and who attended church weekly were classified as high on the ritual involvement. Persons who did either of these things were scored medium; and persons who did neither were scored low.

N =	LIBERAL					CONSERVATIVE				MODERATE		TOT/PROT (2,284)	ROM/CAT (539)
	CONGR (151)	METHOD (403)	EPISC (410)	MIS (115)	LUT (78)	SO/BAP (250)	SECTS (48)	DISCHR (486)	PRESB (205)	AM/LUT (138)	AM/BAP		
HIGH	22%	32%	30%	53%	68%	87%	40%	39%	51%	57%	44%	46%	
MEDIUM	42%	35%	40%	33%	26%	10%	40%	36%	29%	30%	33%	38%	
LOW (Glock & Stark, 1968:104)	36%	33%	30%	14%	6%	3%	20%	25%	20%	13%	23%	16%	

TABLE 38 DEVOTIONALISM

Consists of "How often do you pray privately"? and How Important is prayer in your life?

Respondents were scored as high on the Devotional Index if they felt prayer was "Extremely" important in their lives and if they prayed privately once a week or oftener. Respondents were scored medium if they met either of these criteria of devotionalism, and were scored low if they fell below both of these standards.

N =	LIBERAL				CONSERVATIVE				MODERATE			
	CONGR (140)	METHOD (390)	EPISC (394)	MIS LUT (115)	SOBAP (77)	SECTS (252)	DISCHR (50)	PRESB (477)	AM/LUT (196)	AM/BAP (136)	TOT/PROT (2,227)	ROM/CAT (577)
HIGH	32%	39%	50%	63%	85%	83%	54%	49%	53%	51%	53%	65%
MEDIUM	37%	29%	28%	23%	10%	12%	30%	32%	28%	31%	27%	21%
LOW (Glock & Stark, 1968: 122)	31%	32%	22%	14%	5%	5%	16%	19%	19%	18%	20%	14%

TABLE 39

RELIGIOUS EXPERIENCE

A score of 2 was given for each response of "Yes, I'm sure I have", a score of 1 for each response of "Yes, I think that I have" and zero for each response of No. The questions asked were, "Since you have been an adult have you ever had.... a sense of being saved in Christ ?". And "Since you have been an adult have you ever had a feeling that you were somehow in the presence of God ?". And "A feeling of being punished by God for something you had done." The first Category, High, contains all respondents who at least answered "Yes, I think that I Have," to all three questions. The Medium category contains persons who thought they might have had one or two of these experiences. The none group explains itself.

	LIBERAL			CONSERVATIVE				MODERATE				
	CONGR	METHOD	EPISC	MIS LUT	SOBAP	SECTS	DISCHR	PRESB	AMLUT	AM/BAP	TOT/PROT	ROM/CAT
N =	(119)	(325)	(341)	(211)	(78)	(211)	(39)	(403)	(169)	(117)	(1,875)	(422)
HIGH	24%	40%	50%	76%	97%	94%	52%	56%	61%	74%	58%	57%
MEDIUM	48%	42%	30%	21%	3%	6%	34%	30%	31%	17%	28%	25%
NONE	28%	18%	20%	3%	--	--	14%	14%	8%	9%	14%	18%
(Glock & Stark, 1968: 137)												

(Glock & Stark, 1968: 137)

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