

**A STUDY OF
FOUR INNER CITY CHURCHES**

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A Thesis

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PREFACE

This study began in 1968, when I, as a first year seminarian, had a summer to utilize in a 'useful' way. My interests in Urban Renewal and the inner city Church led me, first to the North-End in Hamilton, and then to some churches in York Street. Further questioning led me to the Research Unit for Urban Studies at McMaster University and Mr. George Potvin, and to the Mission Council of The Hamilton Presbytery of the United Church of Canada and The Reverend L. Mott. My advice from the McMaster Divinity College was received from Dr. M.J.S. Ford. The ministers involved were, The Reverend McPhee, The Reverend R. Armstrong and Canon Grigg, and to The Reverend Gordon Hume, with whom I worked most closely. To all of the above I express my thanks for their co-operation and their patience with me as I struggled to learn sufficiently to approach the problems posed by such a study.

Special thanks must go to my wife, Dorothy, who typed the manuscript.

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INTRODUCTION

1. The Scope of the Study

The study is basically two-fold in nature. The first aspect is community oriented, and the second aspect is oriented toward four protestant churches.

The community selected for study was chosen on the basis of geographical boundaries, proximity to the churches involved, and to a lesser extent by what was determined to be a relatively homogeneous community. The community lies within Hamilton Bay to the north, Hunter Street and the T.H. & B. Railway to the south, Highway 403 to the west, and Bay Street to the east. This area roughly corresponds to the 1961 Census tracts 6, 7, 8, 12, and 13. It is referred to as the S.S.A. (Selected Study Area) in the questionnaires. The designation S.S.A. will be used throughout this report. (Appendix A).

The S.S.A. has been studied by these methods:

- i) the 1961 Census report,
- ii) Urban Renewal Reports,¹
- iii) visual observation of the community,
- iv) city zoning by laws,
- v) personal interviews with Urban Renewal Officials and municipal politicians,
- vi) a questionnaire (Appendix B)

¹York Street Urban Renewal Report, 1958.

Although more could be reported about the S.S.A. than that which is included in this report, it must be remembered that the results of the community study are intended to provide some basic material to enable a comparison between the people of the community and their life, the people of the churches studied and the ministry of these churches.

There are ten church congregations in the S.S.A.

- i) All Saints (Anglican)
- ii) Canada Street Gospel Hall
- iii) Caroline Street Gospel Church
- iv) Cathedral of Christ the King (Roman Catholic)
- v) Erskine Presbyterian
- vi) Hess Street Baptist Mission
- vii) King Street Baptist Church (Baptist Convention of Ontario and Quebec)
- viii) Our Lady of Mercy (Lithuanian)
- ix) Saint Georges' Anglican
- x) Zion United Church

Although attempts were made to include all of these churches, except Our Lady of Mercy, four became involved.

- i) All Saints (Anglican)
- ii) Erskine Presbyterian
- iii) King Street Baptist Church
- iv) Zion United Church

No Roman Catholic or Orthodox churches became involved.

Three of these churches lie in the heart of the S.S.A., and within two short blocks of one another. The fourth, All Saints Anglican, lies three blocks away toward the eastern extremity of the S.S.A. (Appendix C).

The four churches were studied in the following ways:

- 1) a worship service questionnaire (Appendix D)

- ii) a questionnaire to study the attitudes of church and community people, (Appendix B)
- iii) discussion with the ministers of the churches,
- iv) visual observation of the church facilities.

It is to be recognized that, although the history of the congregations, traditions of the denominations, and the theological viewpoints of the churches reflect upon the results of the study and will influence the conclusions, the primary purpose of the study is directed toward information related to sociological factors and to the attitudes and opinions of the people of the church and community to the nature and life of these churches, the S.S.A., and the ministry of the churches.

2. The Purpose of the Study

It is not the purpose of this report to pronounce judgment upon the churches involved. I began with this presupposition: "To a great extent all of these churches are working diligently and honestly to attain their own goals, however, it is probable that the definition of many of their goals has broken down and that these churches are struggling to redefine their goals and increase the effectiveness of their work". It is a purpose of this study to help them in this process.

There are two ways of entering such a study. The first is the method of totally objective study and discovery

without the use of presuppositions. Any such claim on my part would do injustice to this study, the people involved, and to the nature of research. I chose the second way. I had presuppositions, and I wished to test them as objectively as possible; and then to base my conclusions upon the results of the testing.

Presuppositions to be tested:

- i) these churches, although they were once community or parish churches, have ceased to be community or parish churches because of the dispersal of the congregations and the changes in the community,
- ii) these churches do not relate to the people of the community and to the community needs,
- iii) the churches would like to relate to the community,
- iv) both people in the churches and people in the community are less interested in separate denominational work than has been traditionally assumed,
- v) co-operative work would enable the churches to relate more effectively with the community,
- vi) the dispersion of the congregation has changed the nature of congregational life,
- vii) co-operative work would enable the internal work of the churches to be more effective.

Points v), and vii) are visions that are common to a large number of church persons, both laity and clergy. Indeed the leadership of these churches shared it with me. An inter-church council was formed in the spring of 1968. More recently, in 1970, led and supported by Zion United Church, The Hamilton Presbytery of the United Church of Canada Mission Council, and partially supported by a \$5,000. grant from Hamilton City Council, the Victoria Park Community Welfare Association was formed.²

These organizations are in their infancy and represent only the first step toward making the vision a reality. In my opinion they are limited by the available resources, and the proverbial difficulties that any established institution has in changing its attitudes and priorities.

It is an intention of this paper to give the churches a base for establishing some sound and practical priorities which are based upon the relative state of these churches in relation to their vision. Although dramatic and abrupt changes in ministry have been known to take place successfully, it is more common that abrupt attempts to change fail because of the resultant insecurity of the people as they enter into a strange mode of activity. I believe that it is wiser for the leadership to become honestly convinced of the real possibilities, and then enable the people to

²The first community development worker began his work on February 1, 1970.

enact the possibilities through sound education and the preparation of the correct institutional channels.

I

REFLECTIONS ON THE CITY

1. Urbanization

Urbanization³ as a sociological phenomenon is not new. Twentieth Century urbanization exhibits a set of dynamics, and resultant problems which are new.

Canada shares with other westernized nations a rapid process of urbanization.⁴ Its cities are growing at a greater rate than the population of the nation. The increase in the population of the cities can be accounted for in three ways:

- i) the birth rate, although it is declining, continues to grow in proportion to the death rate,
- ii) immigration from foreign nations, and
- iii) rural population is steadily moving to the cities.

³By urbanization I mean the movement within a society whereby an increasing percentage of the people become related to life in cities.

⁴"Between 1900 and 1950, while the population of the nation nearly doubled, the population of its urban territory,...., nearly tripled." From Kloetzli, Walter and Hillman, Arthur; Urban Church Planning (Fortress Press, Philadelphia, 1958) p.3 "Only 20 years ago, 60% of the population was still tied to the farm, and Japan had to import rice; today as a result of agricultural advances, only 18% of the Japanese people are needed to feed the country and produce a surplus." From Time, March 2, 1970. p.33

The growth of cities is accompanied by five phenomena:

- 1) a high job mobility, and the resultant rapid change in place of residence,
- ii) increased personal mobility within the city,
- iii) an increase in the need for, and use of mass transmission-private reception communications media,
- iv) greater vocational specialization, and the resultant need for greater education,⁵
- v) an increasing amount of social resources must be applied directly to the system or structure of the city, rather than to the output of the society.

We have seen emerge in the mid-twentieth century a particular growth pattern for cities, and a new way of life.

2. The Growth of Cities

A city in its infancy has three well defined areas:

- 1) the downtown core, which is the centre of commercial, entertainment, religious life, and essential services,
- ii) the residential area, which also contains small commercial, and educational institutions, and
- iii) the industrial area.

The small size of an infant city places these three areas in close proximity. Everyone can relate to all areas

⁵Vocational obsolescence caused by automation and changing technology also results, but reference to it can be only indirect in this paper.

equally, and although within the life of such a city there are social boundaries which are difficult to cross, nonetheless opportunities for contact with all aspects of the city are available for all residents.

The industry relates to a major source of raw material, power, and bulk transportation systems. The downtown core relates to a major line of transportation (Highway, Railway, River), and the residential area fills in between the two and within the limitations of natural obstructions which surround the downtown core.

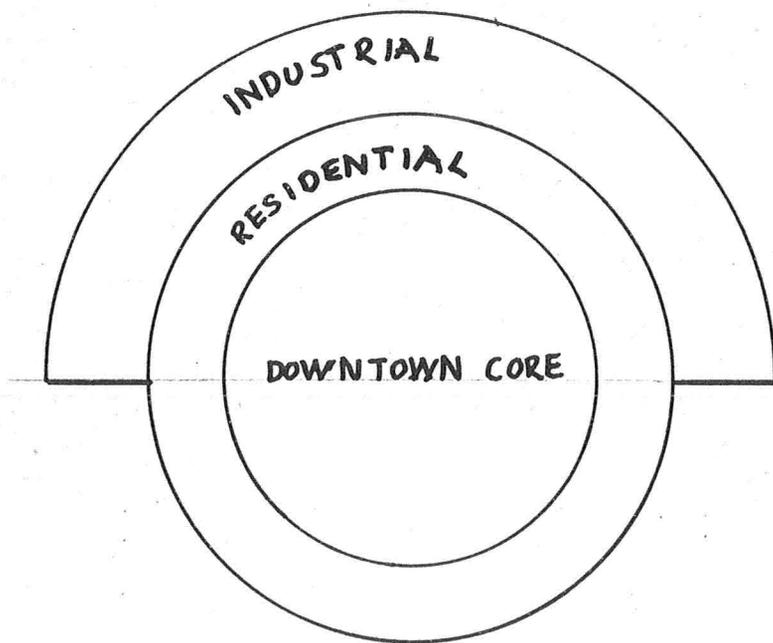


Figure 1) Infant City Phase I

The second phase of growth results in changes of all three parts of the city. The industrial expands according to market, raw material, power, and transportation.

The downtown core begins to rise as the need for larger commercial establishments, and services is met. Our prime interest is in the residential. Suburbs are created, often by engulfing outlying towns, and then by filling in the agricultural land in between these towns. The new residents of the suburbs voluntarily move there from the old residential area of the city and are augmented by new residents to the city who hold similar jobs as the city residents who have moved out. Both categories of urban immigrants, the foreign and the rural move into the original residential area, and take unskilled or semi-skilled jobs in the expanding industry, and in the essential services of the city. Their standard of living is lower, thus causing a decline in the social and economic characteristics of the area.

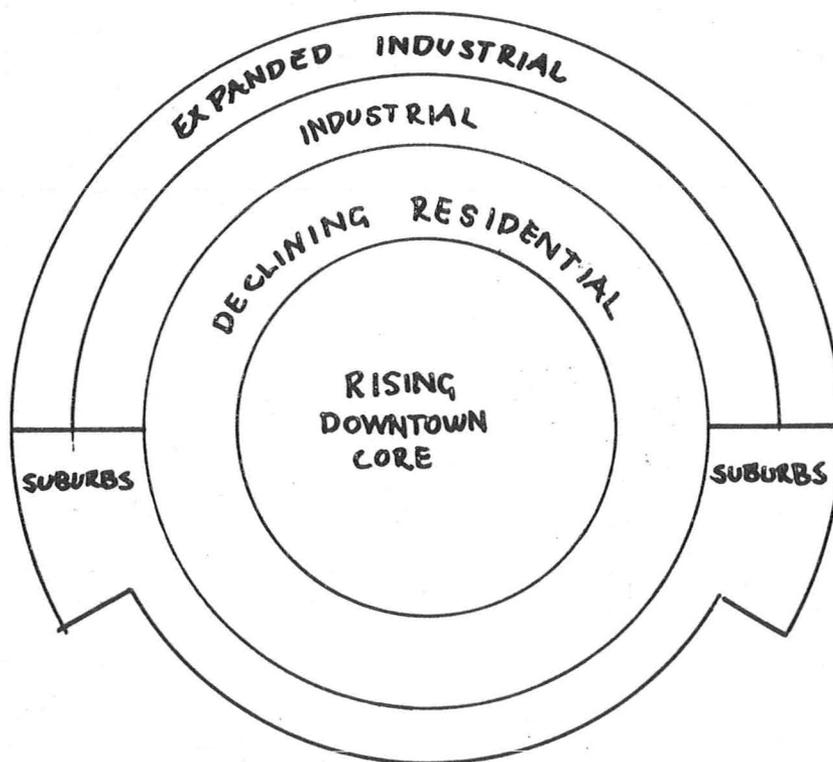


Figure 11) Phase II of City Growth

The third phase of city growth finds an expansion of the industrial in two ways:

- i) primary industry expands,
- ii) secondary or clean industry which is needed to supply products to an emerging metropolitan area spring up.

These are located in between suburban residential areas.

The suburbs continue their growth. The pressures on the downtown core bring about a geographical expansion into the first residential area. It is called urban renewal. The first phase of the suburbs begins to decline socially and economically as they begin to fulfill the role of the first phase of city growth filled by the old residential area.

The inevitable result of this kind of growth is that portions of the first residential area remain untouched. This happens because of the lack of pressures for renewal. The residents of these areas are a mixture of people who fail to meet social norms, unskilled workers, and the immigrant class. These areas have been called slums, ghettos or depressed areas, and frequently become the centre of the cities moral attention. I will refer to these areas as ghettos.⁶

⁶By 'ghetto' I mean an area which is declining economically and socially, which is surrounded by barriers, either by zoning, geography, or socially, and which is not able to transform by its own initiative.

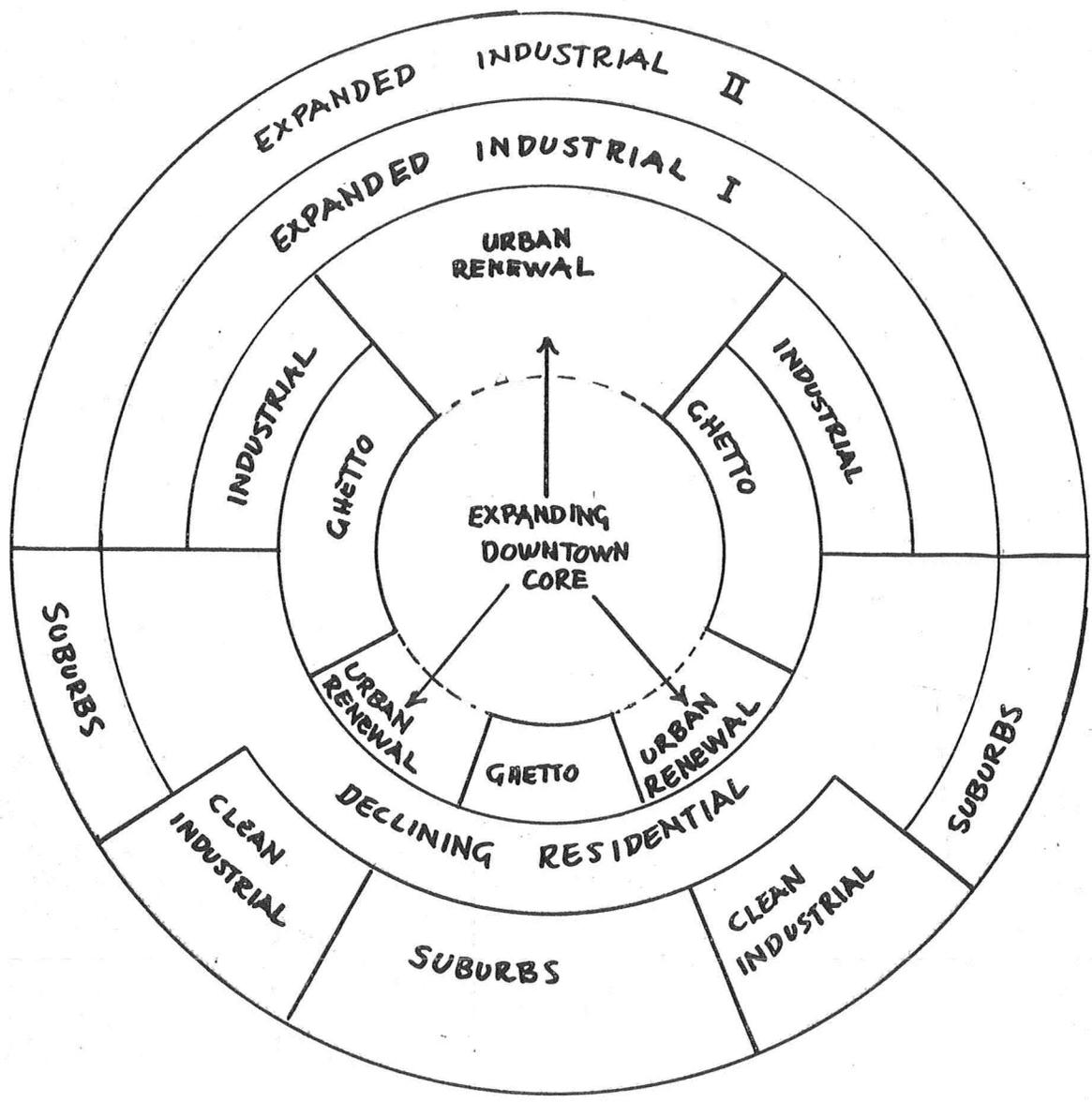


Figure iii) Phase III of City Growth

The third phase of city growth repeats itself until the city has reached its maximum size.

3. The Way of Life in the City

The modern city dweller has freedoms which have been unknown to men before this century. He has a high standard of living and is able to own many products to enable him to live his life as he wishes. Although the automobile is not the most expensive single purchase in a man's life it holds a central place in his life style.⁷ The automobile gives a man the freedom to live, be entertained, worship, own a cottage, all where he chooses. Some problems raised by this freedom are the need for better roads and the fragmentation of a man's community.

The street used to be the centre of life in a community. On any major road in a city the majority of the traffic does not relate to the community adjacent to the road, but instead serves to transport individuals from one place to another which are not related to the communities in between. These roads divide communities. It is only with nerve, fear, the aid of traffic signals or crossing guards that a pedestrian will cross a major traffic artery. The expressway almost completely nullifies the opportunity for a pedestrian to cross. Thus in order for a person to relate to a broader community he must enter the privacy of his automobile, or enter into the absurdities of public transit.

⁷Based upon today's purchase costs, if a man spends \$1,500. per year on automobile purchase, maintenance, insurance, and operations for 45 years, he expends a total of \$67,500. A man spending \$225. total per month on housing (mortgage, taxes, fuel, hydro, repairs, maintenance or rent) will expend \$119,250. in 45 years.

Although a person relates to a number of widely spaced places in the city, he does not relate to the areas in between. The greater mobility of the modern urbanite results in a diminished community consciousness, rather than an increased community consciousness.

The automobile and the traffic artery make a man more private in his life style and consciousness, and provide the environment for communities⁸ to become ingrown.

The second major feature of modern urban life is that of mass transmission-private reception communications media. Television, radio, magazines, newspapers, telecommunications; the telephone, home delivery, the self-serve supermarket, and university education are all examples of this. An individual has an enormous number of products and amounts of information available to him, without the social imperative being placed upon him to become public. The astounding problem of a man's loneliness in the midst of hundreds of thousands of people is a modern one.

Each worker in the city has a specialized role to play. Many of these roles require highly technical training. Mass education is required only where specialization in vocation is required. This is the third feature of city life.

⁸A community is any group of people who hold certain things in common. In this report I have used the word to express a geographical community, however in such cases as the above usage, the meaning must be expanded to include communities which are not geographically defined.

Each field of specialization produces a sub-culture. It is difficult to relate to a sub-culture which is not part of your own experience. Once again the result is a fragmentation of the geographical community and an ingrowth of the sub-culture.

The fourth feature of city life is related to the structurization of the superorganizations which are required to operate a city. One often believes that it is easier to move a mountain than to change the simplest operational procedures of an organization. Although the problems of the city have been clearly articulated many times, and the prophetic warnings have been actualized in the megalopolises of the world, society at large seems to be committed to its pattern of growth.

The Church is primarily interested in the lives of men. It should take an active interest in the structurization of a city, and the related growth phenomena, as they impinge on these lives. Privacy in the midst of urban masses is certainly to be cherished, but structures, institutions, and town planning which provide an environment which makes widespread alienation possible are to be deplored. Attempts must be made to influence the environment.

4. Urban Renewal

Urban renewal must accomplish three things if it is to be valued as successful.

- i) It must increase the life standard of the entire city.
- ii) It must functionally serve the entire city.
- iii) It must have as a primary object of concern, the improvement of the life standard of the people in the renewal community.

Urban renewal which displaces a segment of the society which does not meet the city norm of education, skills, language, race, and economics (including housing), without attempting to renew the people is urban renewal in its worst sense. It destroys community and removes from the people a sense of dignity.

Urban renewal which is directed only at the functional aspects of city life, is urban renewal to serve the city minus the renewal community.

Urban renewal which is directed only at the renewal community may fail to recognize the total city as a community, and sacrifice the broader interests for the narrower.

It is unfortunate that frequently these forms of urban renewal have been regarded as alternatives, rather than inseparable parts of a complete whole.

It is my contention that in the city of Hamilton, urban renewal has been the prerogative only of the legislators

and politicians and has been motivated chiefly by the functional aspects of city life. Human interest motives have been articulated but the evidence of implementation does not verify the motives.⁹

5. The Church in the City

The terms local congregation and parish have been part of the vocabulary of the Church for many centuries. These terms have carried with them the following ideas:

- i) a definable geographic area in which only one church of a specific denomination was present,
- ii) all persons of that denomination who lived in that geographical area attended the local or parish church,
- iii) the minister or priest of that local or parish church was responsible for the pastoral care of the persons in that area,
- iv) the ministry and mission of the congregation was basically to the people of the area except for special cases (missionary consciousness and denominational support),
- v) although people who lived in the area sometimes had a choice of denomination, only those who lived in the marginal sections of the area had a choice between two or more churches of the same denomination,

⁹The York Street Urban Renewal programme is 12 years late in starting. North End Urban Renewal has provided a limited number of rent-geared-to-income housing units.

- vi) the local or parish church was frequently a centre for community and family activities which included entertainment, education, recreation, politics, and worship, and
- vii) the total gathered congregation reflected to a high degree the social, political, economic, educational, and cultural norms of the area.

The community or parish church has slowly changed. The factors causing this change are those outlined above under The Way of Life in the City. The automobile, mass transmission-private reception modes of communication, education, and the nature of work have dispersed the local congregation in accordance with the pattern of growth of the city. There still remain many ties to the local or parish church but these ties extend from the new places of residence of the church families back into the geographical area of the church through the use of the automobile. Intra-congregational communication takes place via the mail service or the telephone. A small percentage of the congregation lives within walking distance (1 mile). The gathered congregation does not reflect the social, political, economic, educational, and cultural norms of the church's geographic area. New members to the congregation who live close to the churches basically represent the norms of the dispersed membership, rather than that of the area.

Because the number of these persons is limited due to the changing characteristics of the community people brought about by the growth of the cities, and the change of membership of many members to suburban churches, the membership of many city churches is declining.

The result of these changes is that the definition of a church congregation in the city has become obscure. Another object of this research is to isolate some of the characteristics of a city church which will enable it to find a new definition of itself.

Churches have always had upon themselves a dual imperative of mission - ministry. The first aspect is inward; directed towards the needs of the defined membership of the congregation. The second aspect is outward; directed towards the needs of persons not within the membership of the church. In an age when the local or parish church related through its members to the immediate geographical area, the outward aspect of ministry was to the community. The problem today is that the area to which a church relates through its members encompasses the entire city. The influence, therefore the interest, is so diffuse that it has often become totally ineffective. The task of a city church is to find ways of operation which can effectively look after the needs of the dispersed congregation, and to find ways of relating to the community and the city effectively

in order to fulfill the outward aspect of ministry.

The growth of foreign missions and the resultant inter-denominational co-operation in this work caused many christians to look forward to the day of one Church united in belief, worship, organization, ministry, and mission. Although the ecumenical movement has brought about astounding changes in the life of the Church, and a new openness among denominations, the steps which have been taken toward total unity, have in many instances, resulted in counter dis-unifying movements. Although steps are still being taken toward that unity, they are more cautious. It appears that the people of a church will accept co-operation but balk when their individual identity is threatened through the creation of something new. It is probable that certain alignments will take place, but that within the christian community there will continue to exist denominations which will give theological and practical choices to individual christians in their choice of christian expressions. The life of the city church has already been affected by such movements. The true test of christian spirit may lie in the ability of adjacent churches to co-operate in their mission and ministry while still maintaining some denominational identity.

The total membership of the Church as a whole is decreasing. This results in decreased financial ability.

Many city churches which once operated on lavish budgets now find themselves facing continual financial pressures. Appeals to denominational sources are often turned down because of their own financial pressures. A continual effort by churches to maintain and operate separate facilities and programmes has resulted in and will continue with greater intensity to result in the decay of facilities and the ineffectiveness of programmes. There is a very practical pressure for co-operative work. The churches which consolidate their work and enter into broad fields of co-operation will continue to proclaim the gospel through the life of their churches. Those which do not face two choices:

- i) slow, agonizing death, or
- ii) a ministry of separation from the rest of the christian church, and an attitude toward the community which seeks to isolate people from their communities. They are other-worldly churches which deny the presence of God in the world.

In previous years each member of a family could chose freely the programmes of the church in which he wished to participate. He could walk. Today participation in a church by an individual is often a family affair. Participation in the boys programme requires a parent to drive the boy. The pressure for family involvement can cause a family to withdraw from many valuable programmes because of

the inconvenience. However the opportunity for family participation has been met in some churches through an alignment of programmes which does not cause gross inconvenience.

One factor related to community consciousness which cannot be underestimated is the very basic difference between the nature of thinking of two classes of people. The social, economic, educational, cultural, and ethnic differences provide inputs to experience which do result in a different intelligence. In no sense can these differences result in qualitative judgments upon the nature of thinking of two groups. Understanding this difference allows us to be aware of why communication often results in frustration. The Church, if it wishes to communicate, must place upon itself the burden to learn to communicate with the people of the community.

The following questions are critical:

- i) To what extent and how can the churches minister to a dispersed congregation?
- ii) To what extent is co-operation among churches desirable, and possible in ministering to dispersed congregations?
- iii) To what extent and how can the churches minister to the needs of the area, bearing in mind the difficulties of communication between different cultures? and

iv) To what extent is co-operation among churches desirable, and possible in ministering to the needs of the community?

The above considerations have been directed towards person to person work. Within any valid concept of salvation that the Church has advanced, the concern has been for the whole individual. Any approach to ministry which ignores the major environmental factor fails to take the gospel seriously. A number of moves have been made to enable the churches to influence these factors.¹⁰ Among them are the concepts of Ministries to Industry and Community Development Workers. The city Church will be faced with many more such opportunities to become involved in those almost indefinable forces of a social structure and influence them.

¹⁰ The Victoria Park Community Welfare Association and the Hamilton Ministry to Industry directed by the Reverend G. R. Gostelow.

II

THE COMMUNITY, ITS CHARACTERISTICS, DEVELOPMENT, AND PEOPLE

Parts of the Selected Study Area have the characteristics to enable it to be described as a ghetto, as I have used the term earlier. Hamilton is experiencing the third phase of city growth. The downtown core is now being actively renewed. The S.S.A. which was one of the original residential areas of the city lies adjacent to the downtown core. As the programmes of Urban Renewal have proceeded and will proceed the S.S.A. will continue to exhibit the trends of the original residential areas in city growth.

1. Traffic Arteries

Four major east-west traffic arteries divide the S.S.A.. Main Street West is a five lane artery which carries traffic east. King Street West carries traffic in four lanes one way west. Both relate the western extremities of Hamilton, the majority of traffic from the Queen Elizabeth Way to and from Toronto, and traffic from Highways 403, 6, 2, 8, to downtown Hamilton. York Street, which was originally the main highway leading to the areas north of Hamilton Bay is a two way artery which effectively carries only one lane of

traffic in each direction. Barton Street West provides an east-west artery across the northern extremity of the S.S.A. It serves a large portion of commercial and industrial traffic. As the number of automobiles and trucks increase, a greater demand is placed upon these arteries. Main Street West can handle the present traffic demands. King Street West is a bottle neck during evening rush hour. It receives all west bound traffic from the east of the city and all of the traffic which flows into it from north-south arteries. The inadequacies of York Street and Barton Street West have been recognized for over a decade. In 1958, the first Urban Renewal Report was issued. In it a comprehensive programme for urban renewal in the York Street area was proposed in conjunction with the construction of the Barton Street Expressway.¹¹ The expressway was never built and all plans for urban renewal, which were then considered to be an urgent need have remained unfulfilled.¹²

There are only three north-south traffic arteries. Bay Street, which is one way north from the southern extremity of the S.S.A. to Canon Street and then becomes two way, lies on the eastern periphery of the area. Dundurn which forms the westerly north-south artery is two way and

¹¹York Street Urban Renewal Report 1958

¹²North End Urban Renewal, which was originally to be the second area to be renewed has proceeded to a limited extent, through the construction of Centennial Public School, Bennetto Community Centre, and a number of public housing units.

carries only two lanes of traffic. Queen Street is one way south and is a secondary mountain access.¹³ Bay Street and Dundurn do not connect directly to mountain arteries. As a result the basic traffic flow in the S.S.A. is east-west. (Appendix E)

2. Residential Areas

The result of these traffic arteries is a partitioning of the S.S.A. into four basic residential areas: (Appendix F)

- i) south of Main Street,
- ii) between Main Street and King Street,
- iii) between King Street and York Street,
- iv) north of York Street.

These areas in themselves are not homogeneous. Area i) is homogeneous west of Queen Street. It is basically single unit dwellings. East of King Street it is a mixture of old walk up apartments, rooming houses, and modern high rise apartments. Queen Street is, also, a major division line in area ii) where east of Queen Street there are single dwelling units, boarding houses, and commercial establishments. West of Queen Street are single unit dwellings with several modern apartments. There is, within area ii), a senior citizens apartment building. Queen Street again divides area iii) into what is becoming a commercial area to the east and a relatively stable single

¹³It provides only two lanes of traffic.

unit dwelling area to the west. At the westerly extremity there are a number of walk up apartment buildings. If the present trend continues in area iv), that part which lies east of King Street will be all commercial, that part north of Barton industrial and the rest residential. Although area iv) is adjacent to Hamilton Bay, all access to it is cut off by the C.N.R. Railway.

3. Parks and Recreation

There are two very fine parks within the S.S.A. Victoria Park has a baseball diamond with bleachers, tennis courts and a children's play area as well as tree and lawn areas. In the winter the baseball diamond is flooded for skating when weather permits. Dundurn Park surrounds Dundurn Castle. It has play areas, tree and grass areas, and picnic facilities. In addition to these fine facilities, there is a small parkette at the west end of Canada Street. The S.S.A. has no arena or community centre. Both of the major parks in the S.S.A. serve a dual function. Each serves the city and the community.

4. Schools

There are six schools within the S.S.A.

- i) Hess Street Public School
- ii) Strathcona Public School
- iii) Sir John A. MacDonald (not yet completed)
- iv) Lorette Academy
- v) Christ the King School
- vi) St. Thomas Aquinas School

The S.S.A. is, also, served by several other Public Schools outside the eastern and southern boundaries, and by Secondary Schools and Vocational Schools which lie outside the area.

5. Industry

The S.S.A. has a mixture of industry. It is primarily related to the northern extremities and centres south of the C.N.R. Railway. With the exception of a few houses on Barton Street, Tiffany Street and Bay Street, the area north of Barton Street is heavy industry. Some industry is more central, in particular in the block north of Victoria Park. Some established industries have been displaced. The McCoy Foundry has been displaced by the Sir John A. MacDonald School. Apart from the above there is a sprinkling of light industry throughout the area.

6. Commerce

The major commercial establishments relate to King Street, Main Street, York Street, and the area east of Caroline Street. There are minor commercial establishments throughout the area.

7. The People of the S.S.A.

The figures in this section come from the 1961 Census. The area defined corresponds roughly with Census Tracts

6, 7, 8, 12, and 13. (Appendix A) The portions of Census Tracts 6, 12, and 13 which lie east of Bay Street are not included in the area. This represents about 50% of the geographical areas of Tracts 12 and 13 and a small part of Tract 6. In Census Tract 12 the portion outside of the area contains the City Hall, the Library, 3 churches, the Y.W.C.A., the Hamilton Board of Education Centre, and commercial and business interests. Census Tract 13 east of Bay Street contains the areas under demolition for the proposed civic square and commercial and business interests. The eastern portion of Census Tract 6 has a mixture of commercial and business interests and some residential units. With the exception of the eastern portion of Census Tract 6, which appears to be a transitional area between the downtown core and the area of interest in this report, the portions of Tracts 12 and 13 described above are not related in their characteristics to the basically residential characteristics of the area of study.

Within the area of study, the remaining portion of Tract 12 is becoming primarily high rise residential, and 13 is becoming commercial. The rest of Census Tract 6 and all of Tracts 7 and 8 remain basically small unit residential, and small commercial and business.

The figures below come from a study of the 1961 Census, and do not reflect changes resulting from the major changes

of land use in the eastern portions of Census Tract 13, and the majority of Tract 12, which have taken place since 1961. Some of the comparisons are with the area of Hamilton below the mountain.

Language: the percentage of residents whose official language is neither English nor French.

<u>%</u>	<u>Tract Number</u>	<u>Number of Persons</u>	<u>Total Number of Residents</u>
9.14	<u>13*</u>	214	2,341
9.1	<u>6</u>	570	6,264
8.04	<u>28</u>	367	4,567
6.1	<u>7</u>	270	4,426
5 to 6	15,21,23	793	14,781
4 to 5	14,31	481	13,059
3 to 4	16,22,24,29	559	15,339
2 to 3	8,9,20,25,27,30,32	750 (<u>89 in area</u>)	29,497
1 to 2	4,10,17,18,19,26,33 35,36,38,41	590	42,074
0 to 1	1,2,3,5,11, <u>12</u> ,34 37,39,40,42,43,44,45	348 (<u>12 in area</u>)	59,447
<hr/>			
2.5	45 Tracts	4,942	191,795 Total

*Underlined numbers indicate the Census Tracts in the S.S.A. The city average is 2.5%. The area (6,7,8,12,13) average is 6.26%. The area represents 9.6% of the Hamilton population below the mountain, but contains 23.3% of those persons whose official language is neither English nor French.

Education: the percentage of persons who are not attending school, and who are over five years of age, and who have completed Grade 10 or less.

<u>%</u>	<u>Census Tracts</u>
87-89	6, <u>13</u> , 14, 15, 22, 29, 36
84-87	16, <u>23</u> , 34, 35
80-84	28, 34, 37, 38, 42, 43
72-80	7, 8, 17, 20, 21, 31, 44
70-72	4, <u>24</u> , 41
65-70	<u>12</u> , 27, 26, 39, 40, 45
61-65	9, 18, 19, 25, 32, 33
58-61	2, 3, 10
39-46	1, 5, 11

Tracts 6 and 13 share with five other Tracts, Tract 15 (James, Wellington, Cannon, C.N.R.) and four other Tracts (14, 22, 29, 36, all of which are north of the C.N.R.), the lowest standard of education. Tracts 7 and 8 lie below the average standard of education, and Tract 12 is above average. However, as it has already been pointed out, most of Tract 12 lies outside of the area of interest.

Age:

The Percentage over 65 Years of Age

<u>%</u>	<u>Tract</u>
15-21	11, 26
14-15	10, <u>12</u> , 25, 32, 34
13-14	5, 16, 19
12-13	1, 13, 24, 27
11-12	7, <u>17</u> , 31, 35
10-11	3, 4, 8, 18, 20, 21, 28, 30, 33, 38
7-10	2, 6, 14, 15, 23, 37, 39
5-7	22, 29, 36, 41, 42
2-5	40, 43, 44, 45

The Percentage under 5 Years of Age

<u>%</u>	<u>Tract</u>
13-16	22, 43, 44
12-13	6, 14, 35, 40
11-12	8, 15, 23, 29, 36, 41
10-11	2, 4, 7, 9, 16, 21, 24, 30, 37, 42, 45
9-10	10, 17, 18, 19, 20, 26, 27, 28, 31
8-9	13, 25, 34, 38
7-8	5, 32, 33, 39
6-7	1, 3, <u>12</u>
3-4	11

In general, the area in 1961 had a high percentage of preschool children, and an average percentage of persons over 65 years of age. The high percentage of senior citizens in Tracts 12 and 13 reflects the presence of a senior citizen's apartment and a number of older apartment buildings. At the same time, Census Tracts 12 and 13 show a lower percentage of preschoolers than the city average.

Ethnic Origin:

	<u>Metro %</u>	<u>City %*</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>12</u>	<u>13</u>
British	62.12	58.89	28.07	56.21	57.08	64.8	42.63
French	3.92	4.19	5.25	4.81	6.59	6.06	6.02
German	5.46	5.17	3.37	5.72	8.08	7.21	3.80
Italian	6.47	8.47	36.38	12.07	5.91	3.55	19.99
Netherlands	3.8	2.52	0.75	1.56	3.60	1.95	1.50
Polish	3.6	4.17	2.83	1.60	2.78	1.35	2.18
Russian	0.43	0.49	0.89	0.27	0.29	0.30	1.15
Scandinavian	0.84	0.81	0.18	0.81	1.35	1.25	1.07
Ukrainian	2.77	3.12	2.63	1.42	1.38	0.75	0.75
Asiatic	0.61	0.76	0.61	0.93	1.23	1.80	1.88

*Includes all of the city of Hamilton.

Tract 6 demonstrates the greatest divergence from the City and Metro averages. The French and Italian groups are markedly higher than average, whereas the British and Northern European nationalities are lower. It has the third lowest concentration of British and the highest concentration of Italian ethnic groups of all the Census Tracts below the mountain. Tract 13 reflects the same patterns as Tract 6 on a diminished scale, and Tract 7 on a further diminished scale. Although 8 and 12 reflect some interesting differences

from the City and Metro averages (8 German and 12 British), in general these Tracts reflect the City averages.

Denominational:

	<u>Metro %</u>	<u>City %</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>12</u>	<u>13</u>
Anglican	20.64	19.88	12.2	19.43	20.02	22.23	16.57
Baptist	3.95	4.35	5.12	5.38	6.20	4.35	5.77
Greek Orthodox	1.75	2.16	2.81	1.78	1.55	2.40	3.25
Jewish	0.98	1.21	0.48	0.47	0.67	0.5	2.48
Lutheran	3.01	3.25	2.63	3.23	3.89	5.16	3.25
Presbyterian	10.27	10.43	4.91	9.26	10.98	13.42	6.11
Roman Catholic	26.89	30.86	58.57	35.16	32.7	26.14	38.91
Ukrainian	01.1	1.33	1.79	0.61	0.44	0.01	0.68
United Church	24.55	20.77	8.11	19.72	18.12	19.93	17.6

As one would expect from the figures on Ethnic origins, Tract 6 has a very high Roman Catholic percentage and a correspondingly lower percentage for the major Protestant denominations. Tract 13 has the same pattern on a diminished scale. Tracts 7 and 8 tend toward the City average and 12 demonstrates definite Protestant leanings.

8. The Churches of the S.S.A.

My concern in this section is with the four churches in the study. Each church has a long history in the S.S.A. and have entered into a phase of decline. The buildings are in generally good repair and some recent renovations have taken place. However, the style and functionality of the architecture was designed for ministry in past decades.

The information on the people of the congregation comes from the Worship Service Questionnaire (Appendix D) which was distributed to every person who participated in a worship function of the churches over a period of four weeks in November, December, and January 1968. Zion United Church and Erskine Presbyterian Church represent four worship functions: three regular morning worship services and a communion service. King Street Baptist Church represents 12 services: 3 regular morning worship services, 1 communion service, 4 evening services, and 4 prayer meetings. All Saints represents 8 services, 2 on each of four Sunday mornings. The people were asked to fill the questionnaire out completely on the first time of attendance and by address only on each successive time of attendance. Compliance with the request for successive times of attendance was not strong, thereby distorting the regularity of attendance figure.

Regularity of Attendance:

	<u>All Saints</u>	<u>Erskine</u>	<u>King St.</u>	<u>Zion</u>
Total Questionnaires	304	583	487	602
Total Completed	149	247	154	359
Ratio	2.04/1	2.36/1	3.13/1	1.67/1
Total Attendance/Total Individuals				

King Street Baptist Church demonstrates the highest ratio, and I believe that this accurately reflects the regularity of attendance by some members of this church.

Based upon my observations of the way people in the other churches completed the questionnaire on successive times of attendance I will leave interpretation to the reader.

Number of persons per address:

	<u>All Saints</u>	<u>Erskine</u>	<u>King St.</u>	<u>Zion</u>
Total Completed	149	247	154	359
Total Addresses	84	155	88	227
Ratio	1.77/1	1.59/1	1.75/1	1.58/1
Total Individuals/Addresses				

The churches divide into two sets. King Street and All Saints have a higher number of persons per address attending than Erskine and Zion. However, the difference is only 0.19 between the highest (All Saints Anglican) and the lowest (Zion United). Although other figures from this questionnaire will demonstrate that family association is important in membership, it appears that a large number of persons attend alone.

<u>Age</u>	<u>Metro Hamilton</u>	<u>All Saints</u>		<u>Erskine</u>		<u>King St.</u>		<u>Zion</u>	
		<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
0- 4	13.1%	1	0.67	7	2.82	9	5.76	20	5.72
5- 9	10.6%	8	5.36	34	13.7	17	10.9	12	3.43
10-14	9.2%	20	13.4	18	7.36	10	6.4	29	8.28
15-19	6.7%	7	4.7	10	4.03	5	3.2	29	8.28
20-24	6.8%	8	5.36	12	4.83	15	9.6	32	9.15
25-44	29.5%	34	22.8	36	14.5	17	10.9	69	19.7
45-54	10.8%	19	12.7	33	13.3	16	10.2	52	14.7
55-64	7.6%	20	13.4	39	15.7	36	20.3	35	10.0
65,over	7.8%	32	21.4	59	23.8	31	19.9	72	20.6
Total		149		248		156		350	

	<u>All Saints</u>	<u>Erskine</u>	<u>King St.</u>	<u>Zion</u>
Under 45	78	52.3	117	47.2
45 and over	71	47.7	131	52.8
			73	46.7
			83	52.3
			191	54.5
			159	45.5

Some very interesting differences show up in the figures on age. King Street and Zion each have larger percentages of pre-school children. Erskine and King Street have large percentages of the 5-9 year group. All Saints stands out with the highest percentage of 10-14 year olds, as does Zion with the 15-19 group. King Street and Zion are equally high in the early 20's range. The figures to this point represent those persons who are not in decision making roles in the churches. The 15-19 and 20-24 groups may indicate the appeal that the worship service has to young people. King Street and Zion lead in these groups. The persons in the categories 25-44, 45-54, 55-64, and 65 and over can be in decision making positions and do influence the ministry of the church. It is surprising that in King Street those persons between 25 and 44 represent only 10.9% of the people attending service. All Saints and Zion are high in this age category. The same pattern on a diminished scale exists in the 45-54 group. Zion has a low percentage of 54-64 year old people but King Street doubles the Zion percentage. About 1/5 th of each congregation is 65 and over.

I have given a percentage breakdown for all persons under 45 and all persons 45 and over for each church. Zion

and All Saints are slightly weighted to the under 45 and Erskine and King Street to the 45 and over. In Metro Hamilton in 1961 73.5% of all people were under 45 years of age. The percentage for the four churches combined is 50.7% under 45. The difference is 22.8%. I believe this figure alone gives substantial reason for serious consideration about the nature of the ministry of all of these churches.

<u>Sex</u>	<u>All Saints</u>		<u>Erskine</u>		<u>King St.</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Male	53	37%	97	41%	69	45%	110	32.8%
Female	90	63%	139	59%	85	55%	225	67.2%
Total	143		236		154		335	

The Metro percentage for males in the 1961 Census is 49.8% and for females 50.2%. King Street comes closest to this figure with a 45%-55% differential. Zion has more than twice as many females as males participating in worship.

<u>Marital Status</u> (15 and over)	<u>All Saints</u>		<u>Erskine</u>		<u>King St.</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Single	17	15.3	29	15.8	16	14.3	66	22.5
Married	78	70.3	121	66.2	77	68.8	189	64.6
Widowed	16	14.4	33	18.0	19	16.9	38	12.9
Total	111		183		112		293	

The Metro Hamilton percentages for 1961 show 21.2% single, 72% married, and 6.8% widowed. Zion comes very close to the Metro percentage for single persons, but it is

about 7% higher than the other three churches. All Saints comes close to the Metro percentage on married persons with the other churches between 2 and 6% lower. However, all of the churches have at least twice the Metro percentage of widowed persons, with Erskine three times higher.

<u>Membership</u>	<u>All Saints</u>		<u>Erskine</u>		<u>King St.</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Communicant Member	112	75.2	171	69.2	95	61.6	256	71.4
Not a Communicant Member	37	24.8	76	30.8	59	38.4	103	28.6
Total	149		247		154		359	

This figure may represent the ability of a church to attract to it people who are non-communicant members. King Street has in its congregation a far greater percentage of non-members than the other churches in the study. There are two other factors which could influence the number of persons who are non-members. The first is location of the church building. King Street and All Saints are both located on King Street but King Street Baptist attracts 13.6% more non-members. The other factor may be related to the requirements for membership. King Street Baptist Church, as a Baptist Church requires baptism by immersion on profession of faith. This factor has not been measured in this study and its influence can only be guessed at.

<u>Child of a Member</u>	<u>All Saints</u>		<u>Erskine</u>		<u>King St.</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Claims to be a child of a member	46	30.9	75	30.9	43	27.9	110	30.6
Does not claim to be a child of a member	103	69.1	172	69.1	111	72.1	249	69.4
Total	149		247		154		359	

This is a remarkable set of figures. King Street has 3% fewer people who claim to be the child of a member than the other three. These churches have virtually identical figures in this category. It was the intent of this figure to demonstrate the differences among churches on the factor of family tradition. It has demonstrated that there is no real difference among these churches, in this characteristic.

Persons who have a family member who is a communicant member

	<u>All Saints</u>		<u>Erskine</u>		<u>King St.</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Yes	97	65.0	151	61.0	90	58.5	182	50.6
No	52	35.0	96	39.0	64	41.5	177	49.4
Total	149		247		154		359	

The previous section measured the importance of family tradition. This section measures the importance of the present family situation. It appears that the status of other family members in the church, as it affects attendance is most important in All Saints and decreases steadily to

Erskine, to King Street, and to Zion where only 50.6% of the people acknowledged that another family member is a communicant member of the church.

Persons who Live within the S.S.A.

	<u>All Saints</u>		<u>Erskine</u>		<u>King Street</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Yes	62	41.6	110	44.6	75	48.7	141	39.2
No	87	58.4	137	55.4	79	51.3	218	60.8
Total	149		247		154		359	

King Street Baptist Church has the largest percentage of the people attending its worship services who live within the S.S.A. Zion has the lowest.

Time of Residence in Hamilton

	<u>All Saints</u>		<u>Erskine</u>		<u>King St.</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
0- 5 years	21	15.9	18	8.15	22	17.9	40	13.4
6-14 years	32	24.2	57	25.6	12	9.74	53	17.8
15 and over	79	59.9	146	66.0	89	72.4	205	68.9
Total	132		221		123		298	

The members of all four churches can be classified as long term Hamiltonians. Only 101 of 774 people who answered this section, or 13% have lived in Hamilton for five years or less.

Time at Present Residence

	<u>All Saints</u>		<u>Erskine</u>		<u>King Street</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
0- 5 years	61	42.2	106	44.6	71	51.0	154	46.0
6-14 years	49	33.8	76	32.0	31	22.3	92	27.4
15 and over	35	24.1	56	22.4	37	26.7	89	26.6
	—		—		—		—	
Total	145		238		139		335	

These figures are very close. People who attend King Street Baptist have the highest residential mobility.

Persons who Participate in the Worship Services

	<u>All Saints</u>		<u>Erskine</u>		<u>King Street</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Yes	37	24.8	62	25.1	43	38.8	60	16.7
No	112	75.2	185	74.9	111	61.2	299	83.3
	—		—		—		—	
Total	149		247		154		359	

A substantial percentage of each church participates in the worship services. That Zion is lowest in percentage and King Street highest should not evoke a qualitative judgment. The percentage of participants must surely be lower as the number of persons attending the service increases.

Persons Born in a Non-English Speaking Country

	<u>All Saints</u>		<u>Erskine</u>		<u>King Street</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Yes	2	0.81	9	3.6	7	4.55	10	2.78
No	147	99.2	238	96.4	147	95.4	349	97.2
	—		—		—		—	
Total	149		247		154		359	

Referring to above Chapter II - 7 Ethnic Origins, we find that the Metro Hamilton percentage for British Ethnic origin is 62.12, and for the City of Hamilton 58.89. Within the S.S.A. the percentages for British Ethnic origin are:

Tract 6	-	28.07
Tract 7	-	56.21
Tract 8	-	57.08
Tract 12	-	64.8
Tract 13	-	46.63

The percentages for the four churches in the study are all above 96.4. There is no doubt that there is a correlative factor between ethnic origin and denomination. The percentages of Roman Catholics for the S.S.A. are:

Tract 6	-	58.57
Tract 7	-	35.16
Tract 8	-	32.7
Tract 12	-	26.14
Tract 13	-	38.91

The disparity between the ethnic make-up of Metro Hamilton, the City of Hamilton, the S.S.A., and the churches studied can be viewed in several ways, and these are somewhat dependent upon theological and emotional issues.

- 1) The Roman Catholic Church as a valid expression of the Church of Jesus Christ should look after the pastoral care of persons who are Roman Catholics, therefore it is not surprising that the churches in the study have few people of non-British ethnic origin.

ii) The Roman Catholic Church, when viewed in light of the reasons for the Reformation and the establishment of the Protestant denominations, is not a valid expression of the church, therefore the churches of the study have failed to reach persons who should be reached by the gospel.

It is not the role of this paper to make such theological judgments. The facts are surely that the Roman Catholic Church does exist in strength, the non-British ethnic population considers themselves to be under its pastoral care, and the churches in this study do not attract non-British ethnic people into their membership or their pastoral care. If the S.S.A., and the City at large is to be environmentally influenced by these four churches, the effect of the influence will be for all of the people of the S.S.A. and the City. That co-operation should be sought from the Roman Catholic, and the Orthodox Churches is surely a matter of practical urgency. If we fail to enter into co-operation then the result will be a potentially dangerous entrenchment into religious sub-cultures.

Education

	<u>All Saints</u>		<u>Erskine</u>		<u>King St.</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Less than Grade 8	23	16.7	54	24.7	27	20.3	66	20.0
Grade 8-12	67	47.5	113	52.0	79	59.4	183	55.6
Specialized training	17	12.0	12	5.5	12	9.3	25	7.6
Grade 13-university	34	24.0	39	17.8	15	11.2	55	16.8
Total	141		218		133		329	

All Saints has the highest standard of education: highest in specialized training and grade 13 to university categories, and lowest in the grade 8-12, and less than grade 8 categories. King Street has the lowest percentage of grade 13-university persons. Referring to the figures on education for the S.S.A. (above Chapter II - page 31) we find that in each of these churches a larger percentage of people have completed Grade 13 or have studied at university than the people in the S.S.A. who have completed grade 10.

Number of Persons who had a Relationship with this Denomination

	<u>All Saints</u>		<u>Erskine</u>		<u>King Street</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Yes	109	73.2	116	46.5	64	41.5	164	45.7
No or not indicated	40	26.8	131	53.5	90	58.5	195	54.3
Total	149		249		154		359	

All Saints stands out as a church in which previous denominationally relationships seem to be a cause for members to choose their new church within their old denominational pattern.

Persons who do not Participate in other Programmes of the Church

	<u>All Saints</u>		<u>Erskine</u>		<u>King Street</u>		<u>Zion</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
Do not participate	44	29.5	106	43.0	42	27.2	116	32.3
Participate or not indicated	105	70.5	141	57.0	112	72.8	243	67.7
Total	149		247		154		359	

The people at King Street have the widest involvement in other programmes of the church. Almost half of the people at Erskine do not participate in other church programmes. The worship service is a place where a person can be in a crowd and still be isolated and make no contact with other people. It is in the dialogical situations of the church programmes that a real depth of fellowship can be achieved.

A person, needing help, will first go to someone that he trusts through long experience. Participation in church programmes can build the relationships which can enable people to ask for help and to receive it.

Broad participation in church programmes can reflect an ingrown nature or a willingness of the fellowship to continue to become something new.

From the following list, select one or more to indicate your reason(s) for attending this worship service.

- a) The church is conveniently close to my home.
- b) I like this form of worship.
- c) This denomination is my denomination.
- d) I wanted to see what this church was like.
- e) My parents brought me.
- f) A friend invited me.
- g) I associate closely with this church's community-directed programmes.
- h) I like the rest of the church programmes.
- i) It is my practice to attend this service regularly.
- j) I enjoy the people who attend this church.
- k) My parents attend(ed) this church regularly.
- l) Other (indicate) _____.

Explanation of chart and all figures are recorded in percentages.

Reasons for attending Worship Service: by percentage
of responses to total possible responses of each age group.

Age	0-9	10-14	15-19	20-24	25-44	45-54	55-64	65 and over	Total
a)	All Saints Erskine St. Zion								
b)	11102313	25613038	29104028	120209	12222923	2662513	45282820	47464828	28253122
c)	01086	35612045	5706028	37332741	62502941	63515646	60646149	50647154	50474441
d)	331583	40553017	43602031	63674744	65677658	79767560	90807857	75667774	66605849
e)	00033	1522107	29102010	00733	3007	5602	0300	33103	5444
f)	66512753	80568059	29204017	12331313	12252410	0271313	1023179	1222621	23312122
g)	01200	1017014	004014	002722	68610	51208	523146	314238	5131210
h)	0080	56203	0202014	250133	156615	1632515	1018309	28151918	1591911
i)	0540	10331031	006020	0171316	23141213	26183835	5253929	16415536	14223024
j)	4429126	45612017	29306035	37425338	62475346	79645658	75628963	78707478	64545748
k)	07816	40614045	14206052	25505347	47505946	68456354	55648166	50587470	45465752
l)	66341919	65335059	14302014	5058139	9222913	5241923	10231914	16291922	23292221
m)	0700	0111010	0202014	258722	121769	56610	103119	92313	87611

Interpretation of Reasons for Attending Worship Service

a) The church is conveniently close to my home.

About $\frac{1}{2}$ of the individuals who filled out this questionnaire felt that the proximity of the church to their homes was important. Although about 40% of all the people in the churches live within the S.S.A., only 25% considered proximity to the church as a reason for attending that church.

In the age-church breakdown 61% of the 10-14 year olds from Erskine (11 of 18) selected this option as a reason. The 20-24 and the 45-54 groups each considered it to be less important than other age groups, whereas the 65 and over group considered it to be more important.

Formerly this option was a practical necessity because of the lack of private and fast transportation. Obviously with approximately 75% of the people not taking this option, the geographical proximity to a church is not important.

b) I like this form of worship.

Between 41 and 50 percent of the people in each church regard this as important. It is most important to 65 years and over people at King Street (71%), the 55-64 and 65 and over people at Erskine (64%), and the 45-54 group at All Saints (63%). However, it should be noted that in all of the churches the 20-24 group responds between 27 and 41 percent, substantially lower than the highest responses. Although the Erskine 10-14 group and the King Street 15-19

group both respond high (61% and 60%) I believe that the 20-24 group who have had several years in which to develop some firm ideas about a variety of things represent more truly the dissatisfaction that many young people have about the form of worship. Surprisingly the response of the 20-24 group is low but their numbers which represent 67 of 909 people (7.4%) are 1.6% higher than the Metro Hamilton percentage of 20-24 year olds. This may be related to the large percentages of the 45-54 and 55-64 groups who would have children between 20-24 years of age. The 25-44 group is low (17.2% of the persons attending) in comparison with Metro Hamilton (29.5% of the population) but they regard the current type of worship to be important in their reasons for attendance. We could say "Those who come, like it." The question about those who do not come cannot be answered in this paper.

I believe that these figures are evidence enough to bring about a serious examination of the nature of worship in these churches. The difficult task is how to continue to satisfy the needs of the large numbers of older adults in the congregation while making the worship more suitable to the needs of young adults.

e) This denomination is my denomination.

Approximately 60% of the people attending these churches chose the above statement as a reason for attendance.

Denominationalism lies deep in the veins of the Christian Church. In the 10-14 and 15-19 groups it is less important but still significant, varying between 17% (Zion 10-14) and 60% (Erskine 15-19). The 20-24 group in King Street and Zion, also, consider it less important (47 and 44%). If questions of church unity and union are asked these figures should be taken very seriously.

d) I wanted to see what this church was like.

Curiosity is seldom a factor in the selection of a place to worship.

e) My parents brought me.

When this questionnaire was prepared this option was designed to measure the influence of parents on their teenagers as it related to the teen-ager's attendance at church. Clearly in the 0-9 and 10-14 groups those children who filled it out, or parents who filled it out for the children regarded it as an important reason.

However, the percentages drop off sharply in the 15-19 year old group, indicating that the young people are not overtly influenced by their parents in attending church.

The surprising element of these figures is the number of persons in the 20-24 and older groups who chose to select this option. They regard their childhood experiences with their family and their church to be very important.

f) A friend invited me.

When we compare the church averages in f) against those in j) we see that even though the fellowship of the church is important (between 45 and 57%) there appears to be a reluctance for people to invite their friends to join the fellowship.

A large number of young people in King Street (15-19: 40%, 20-24: 27%) attribute their attendance to the invitation of a friend. 22 percent of the 20-24 group at Zion, also, checked this reason.

g) I associate closely with this church's community directed programmes.

A community-directed programme could mean a number of things ranging from evangelical outreach to the senior citizen's programme, to Girl Guides, to a community minister. Exclusively, community-directed programmes were minimal at the time of the circulation of this questionnaire, but one of the motives for the study was to enable the churches to perform better in this area. Interest in community-directed programmes (under whatever definition the people used) is small, only 19% in King Street which scored the highest. Zion United Church which has an investment in a community minister scored only 11%.¹⁴

¹⁴He began his work 12 months after the circulation of this questionnaire.

h) I like the rest of the church programmes.

Whereas exclusively community-directed programmes are few in these churches, this is not the case with congregation-oriented programmes. However, even in this option, whereas only between 27.2 and 43% of the people claim not to participate in other programmes, only between 14 and 30% of the people felt that the other programmes of the church influenced their attendance. A view of the worship service which isolates it from the total life of the church may be a sign of ill health in a church. Only among the 15-19, 45-54, 55-64, groups at King Street, and the 65 and over groups at Erskine, Zion, and King Street does relationship between worship and the rest of the church programme appear to be important in determining attendance at worship.

i) It is my practice to attend this service regularly.

If the figures in this section are read from left to right, one observes that the figures are lower in the younger age groups, but beginning at the 45-54 group they become increasingly higher.

I hesitate to use the word habit in discussing the attendance patterns of people for it does not bear the true weight of devotion which may characterize the people who selected this option. However, attendance as a habit is highest at All Saints, then King Street and Erskine, with Zion lowest. These figures are generally consistent with

the figure above, Regularity of Attendance.

j) I enjoy the people who attend this church.

The differences in response to this option are not great. Apparently the fellowship at King Street is more closely knit, however one would expect this in a smaller fellowship.

k) My parents attend(ed) this church regularly.

A comparison between e) My parents brought me, and this option shows a maximum differential of 2 percent in the total percentages of the churches. The two options (e and k) which were to measure different reasons for attendance actually both measured the importance of parent-child relationships in establishing worship habits.

Although the percentages are not high when compared to some other options we must remember that a large number of the people who selected k) had to reminisce up to 50 or 60 years to reach such a conclusion.

l) Other (indicate) _____.

Between 6 and 11 percent chose to give another reason. They ranged from admiration of the ministers to some very valid, but difficult to measure, spiritual reasons.

III

THE RESULTS OF THE QUESTIONNAIRE ON ATTITUDES AND OPINIONS

The questionnaire to study the opinions and attitudes of church members and community people (Appendix B) was distributed to 235 people. 125 were mailed to the residents of addresses randomly selected from the Worship Service Questionnaire (Appendix D). 58 were returned (46%). The other 110 were distributed to the community: 50 to controlled access apartment buildings, 35 were randomly placed in mail boxes and 25 were delivered person to person to randomly selected homes. 25 of these were returned (20%).

2. Part I.

1) Sample

	<u>All Saints</u>	<u>Erskine</u>	<u>King St.</u>	<u>Zion</u>	<u>Community</u>
	11	13	13	21	25
ii) Age					
24 and under	1	1	0	0	3
25-44	3	2	1	6	5
45-64	5	8	6	5	8
65 and over	2	2	4	10	7
iii) Sex					
Male	4	10	5	8	11
Female	7	3	8	13	14
iv) Marital Status					
Married	8	10	8	14	17
Single	2	1	2	3	5
Widowed	1	2	3	3	3

All Saints Erskine King St. Zion Community

v) Children

1	1	2	1	3	3
2	5	2	2	5	3
3	3	0	2	4	5
4	0	4	0	0	3
5 or more	0	1	0	1	0

vi) Education

Less than grade 8	0	0	2	0	3
Achieved grade 8	4	4	9	5	9
Achieved grade 12	6	7	2	8	7
Attended university	0	2	0	6	4
Specialized training	4	8	2	11	8

vii) Housing

Own house	10	13	9	18	16
Rented house	0	0	0	0	2
Apartment	0	0	3	3	7
Rooms	1	0	0	0	0
Lived at present address					
5 years or less	3	2	7	3	9
Lived at present address					
6 years or more	8	10	6	18	16
Has moved in last 10 years	5	5	7	9	14
Has not moved in last					
10 years	6	5	6	12	11
Live in S.S.A. now	4	4	4	5	--
Has lived in S.S.A.	7	12	10	17	--
Has not lived in S.S.A.	2	1	1	4	--
Lived in Hamilton 5 years					
or less	1	1	0	0	3

viii) Origins

Canada	3	8	9	17	17
English speaking nations	7	4	4	2	4
Other	0	0	0	1	2
English speaking	10	12	13	20	21
Another first language	0	0	0	0	2

All Saints Erskine King St. Zion Community

ix) Employment

Self employed	0	1	0	1	0
Unskilled labour	0	0	0	0	2
Skilled labour	0	3	0	0	2
Technical	0	0	1	0	0
Sales	2	1	2	0	0
Service	1	0	0	0	0
Clerical	2	0	3	3	2
Transportation, communication	0	0	1	2	0
Business executive	0	2	0	3	0
Professional	0	2	0	6	4
Tradesman	0	1	0	0	2
Housewife	4	2	3	7	8
Student	1	1	0	0	0
Other	1	0	1	0	0
Unemployed in last 10 years	1	1	2	1	6

x) Church

Anglican	11				1
Baptist			13		2
Gospel					0
Lutheran					1
Orthodox					0
Jewish					0
Presbyterian		13			5
Roman Catholic					8
United Church				21	6
Mennonite					1
None					1
Communicant member	--	--	--	--	16
Church in S.S.A. Yes	--	--	--	--	8
Church in S.S.A. No	--	--	--	--	7
Regular Participant Yes	10	10	12	18	10
Regular Participant No	1	3	1	3	13

xi) Transportation to Church

Automobile	8	11	9	15	11
Public transit/taxi	2	0	1	2	1
Walk	3	2	4	5	13

All Saints Erskine King St. Zion Community

xii) Miles from residence to church

1 mile or less	8	5	7	9	18
2	0	0	2	2	0
3	0	2	0	5	1
4	0	2	1	0	1
5 or more	2	4	3	5	1

xiii) Spouse attends same church

Yes	7	10	7	14	12
No	1	1	1	0	4

xiv) Holds an executive or committee position in church

Yes	5	7	7	12	5
No	5	2	5	8	17

2. Interpretation of Part I.

1) Sample

I believe the results of this tabulation indicate that the persons who returned the questionnaires represent a reasonable sample of the congregational and community people.

ii) Age

There is a low number of persons in the under 25 age group. The largest group represented is in the 45-64 year group. The age breakdown in the community sample is well distributed over all groups. Zion has an abundance of persons 65 and over.

iii) Sex

The Erskine sample is male dominated. The others all

have a slight female characteristic.

iv) Marital Status

In this category we find the majority are married persons, with a few single persons and widowed people.

v) Children

King Street stands out as a sample with few children, however, I believe that more evidence is needed to make conclusions.

vi) Education

The interesting sample is King Street. It has 11 people who have not gone past grade 12, and only 2 with specialized training. Zion has the largest number of people who have attended university. Erskine has 8 people with specialized training.

vii) Housing

The startling feature of this section is that only 12% of all the church people do not live in a house which they own. 36% of the community sample live in a rented residence. Zion exhibits a high degree of residence stability and King Street a low degree of residence stability.

viii) Origins

Only three persons from the total sample were born in a non-English language country. 2 of these are in the community sample (Portuguese, Japanese). All Saints and

King Street appear to attract persons born in commonwealth nations.

ix) Employment

The labouring category of vocation appears in the community sample (4 times) and in Erskine (3 times). Zion has 9 in the professional and business executive classes, Erskine 4, and King Street and All Saints 0. 4 community people classified themselves as professional.

Few people in the churches were unemployed over the past 10 years (8.6%), but 6(24%) community people were unemployed.

x) Church

The community sample on church affiliation demonstrates a wide range. The Roman Catholic group is highest, followed by the United Church, Presbyterian, and Baptist. Anglicans are low. Of the 25 people in the community sample 24 indicated a denominational choice, but only 16 said that they were communicant members. The churches of only 8 of the 16 were in the S.S.A.

The majority of the church sample took part regularly in their church's programmes. 10 community members made the same claim.

xi) Transportation to Church and Miles from Residence to Church - xii)

50% of the church sample lives within one mile of the

church, 25% 5 or more miles from the church. 43 people (74%) drive to church, 14(25%) walk and 5 (10%) take public transit.* 18 persons in the community claim to live within one mile of the church that they attend and 13(52%) say that they walk.

xiii) Spouse attends same church

Only 3 persons in the church sample claim that their spouse does not attend the same church; indicating that church is a family affair for those in the church.

xiv) Holds an executive or committee position in church

The survey indicates that 54% of the church sample hold offices in their congregation.

Very few conclusions can be made about the ministries of the churches from the above data. It is necessary to discover the kind of persons answering Part 2. and Part 3.

3. Part II.

The results of Part 2. are graphically shown on bar graphs. All scores have been reduced to a factor of ten and are shown on a scale 1 to 10. The factor was calculated in this way.

$$\frac{\text{Actual responses}}{\text{Potential responses}} \times 10 = X$$

The circulation of the questionnaire does not warrant

*Some persons checked two modes of transportation.

a figure accurate to more than one significant figure.

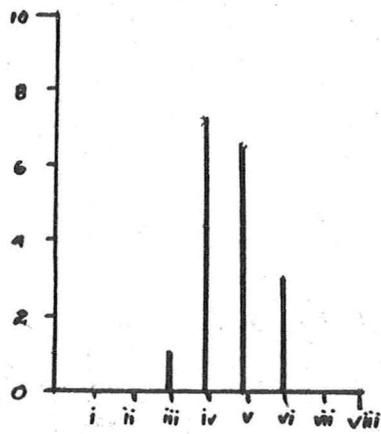
The questions and possible responses are all printed on the left hand open face of the page with the bar graph profiles.

The scores are based upon the following samples.

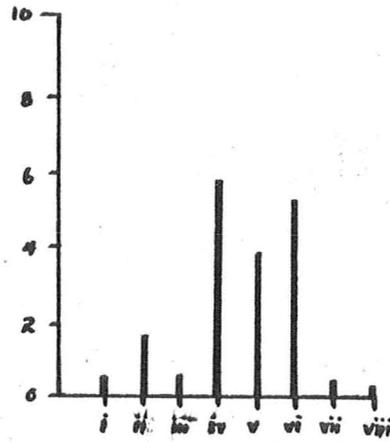
All Saints	11
Erskine	13
King Street	13
Zion	21
Total	82
Community	24
Church Male	27
Church Female	30
Age (includes all answered questionnaires)	
24 and under	7
25-44	17
45-64	29
65 and over	26

PART II

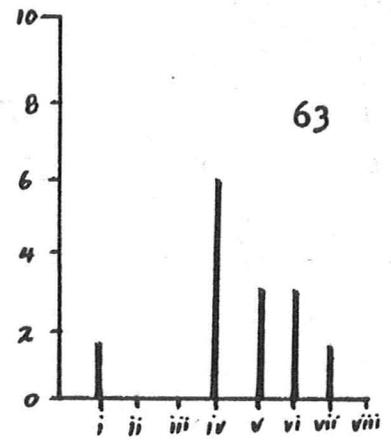
1. With which of the following expressions about the nature of the Church do you agree? (check one or more)
- i) There is only one true expression of the Church: that is the one represented by my denomination.
 - ii) There are many possible expressions of the Church, each of which has some truth: that is those represented by the major denominations (excluding the Roman Catholic and Orthodox).
 - iii) There are many possible expressions of the Church, each of which has some truth: that is those represented by the Catholic or Orthodox denominations.
 - iv) There are many possible expressions of the Church, each of which has some truth: that is those represented by all denominations.
 - v) All denominations must work toward the day when there will be only one Church, united in organization and belief.
 - vi) A Christian Church is composed of people whose faith is related to Jesus Christ, but who also recognizes the cultural, psychological, national, economic, geographical and intellectual differences of people, therefore the need for denominations will exist as long as people are different.
 - vii) The Church, in any form, has ceased to be useful for a twentieth century society.
 - viii) Although the Church may be good for some people, I do not believe that it is useful for me.



All Saints

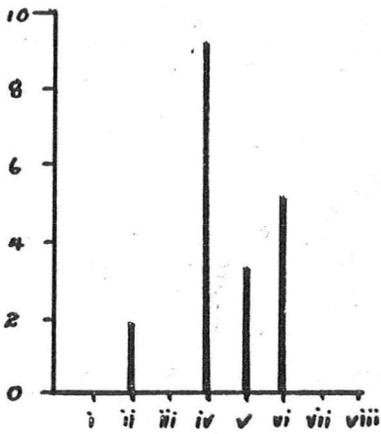


Total

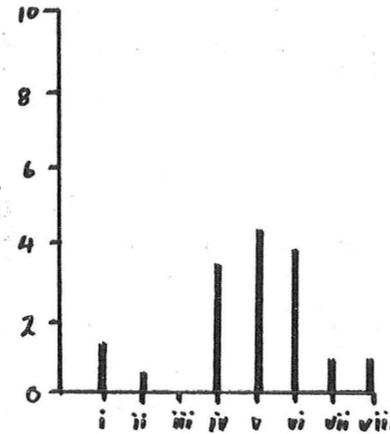


Age 29 & under

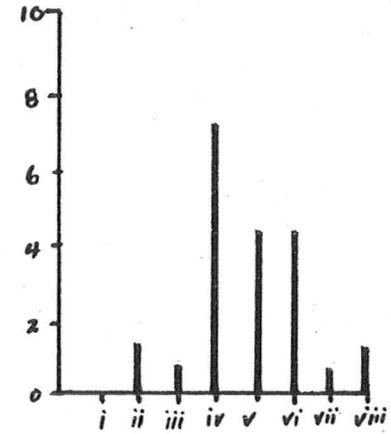
63



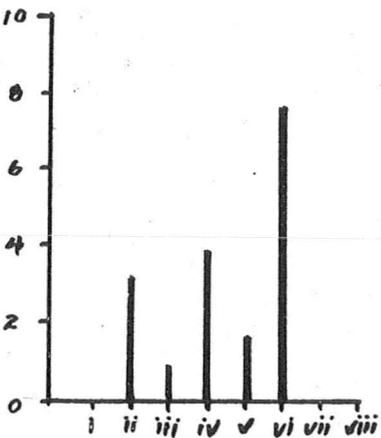
Erskine



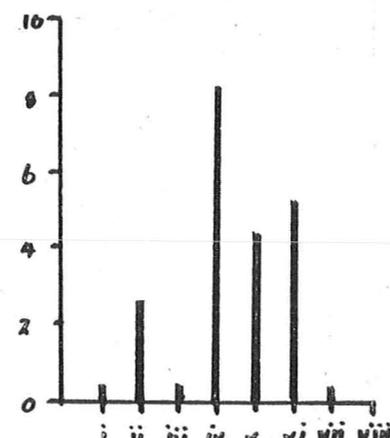
Community



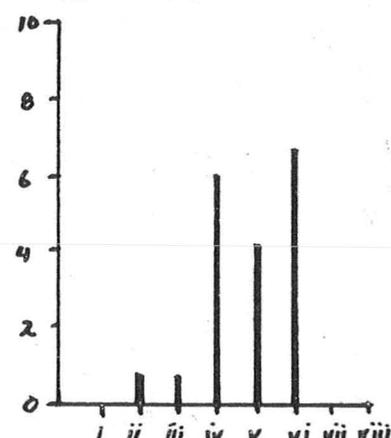
25-44



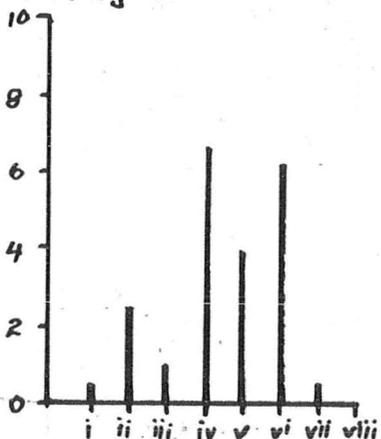
King St.



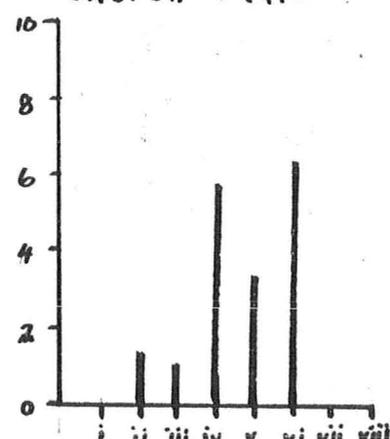
Church - Male



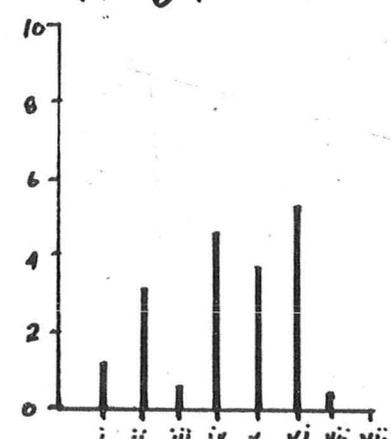
45-64



Zion



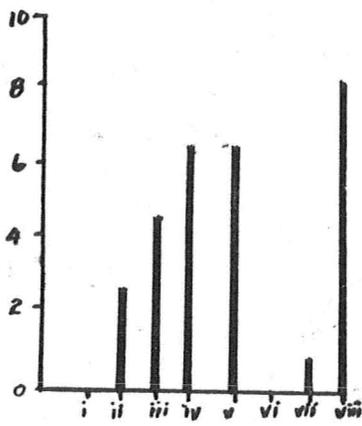
Church - Female



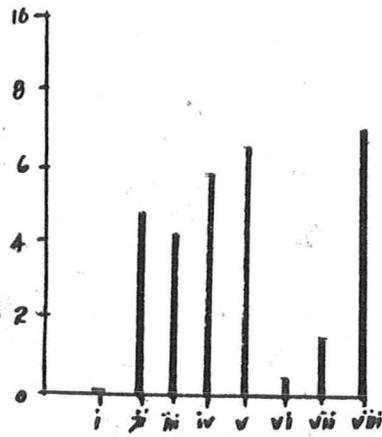
65 & over

2. With which of the following expressions about the purpose of the Church do you agree? (check one or more)
- 1) There is no justifiable purpose for the Church in twentieth century society.
 - ii) The purpose of the Church is to proclaim the gospel of Jesus for only through belief in Jesus can men be saved.
 - iii) The purpose of the Church is to enable a community of people, united by shared Christian beliefs, to struggle with their individual and corporate needs.
 - iv) The purpose of the Church is to work with people in the community helping them to deal with their problems.
 - v) The purpose of the Church is to proclaim brotherhood and love among all men.
 - vi) The Church continues to exist because of vested interests of Church bodies and the clergy.
 - vii) The Church should act as a political lobby to bring about legislation related to major problems of our time, like individual rights, pollution, and the population explosion.
 - viii) The purpose of the Church is to witness to the continuing presence of God in the world.

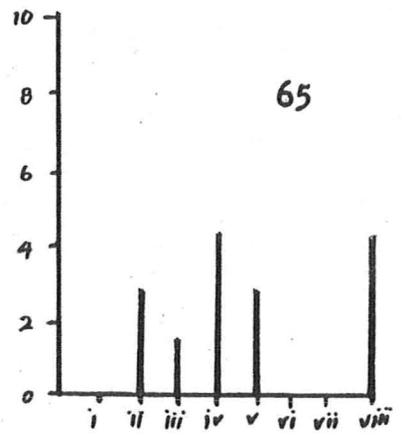
PART II-2



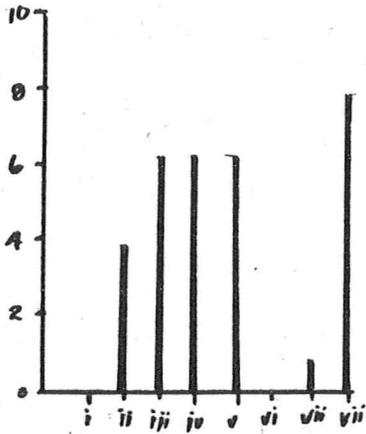
All Saints



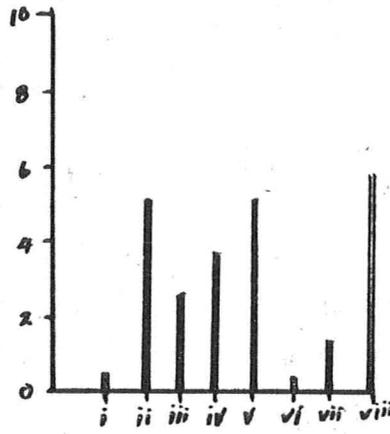
Total



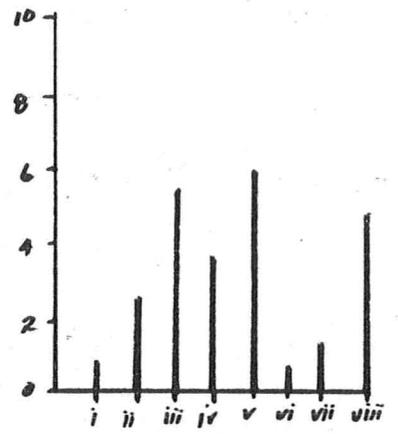
Age - 24 & Under



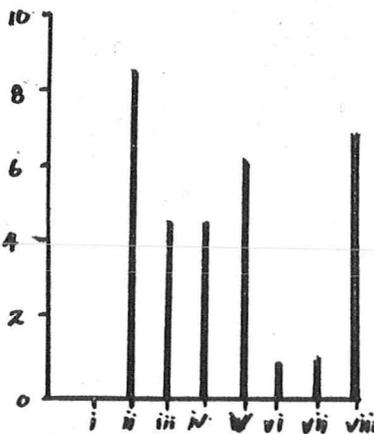
Erskine



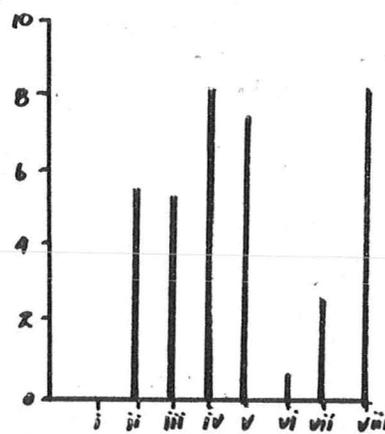
Community



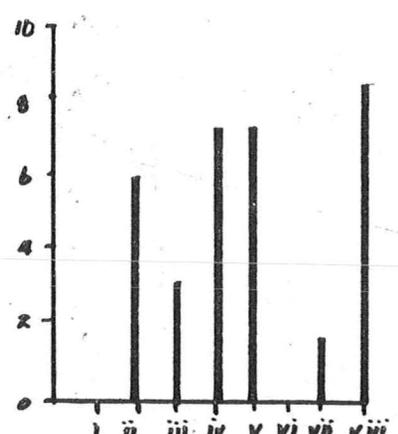
25-44



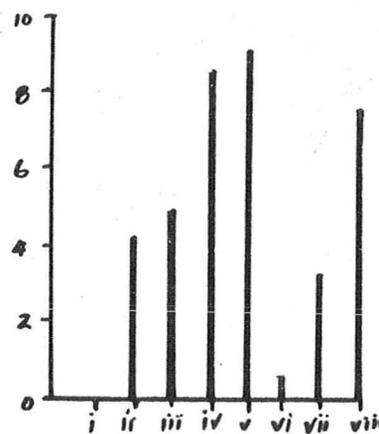
King St.



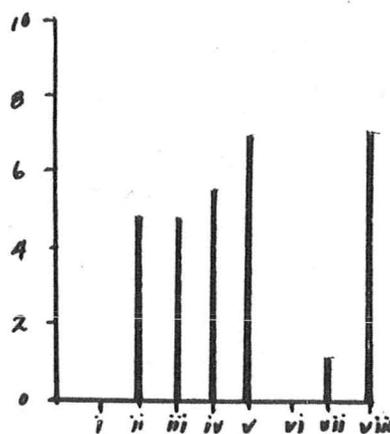
Church - Male



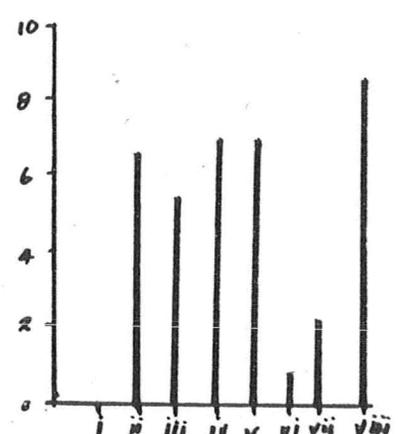
45-64



Zion

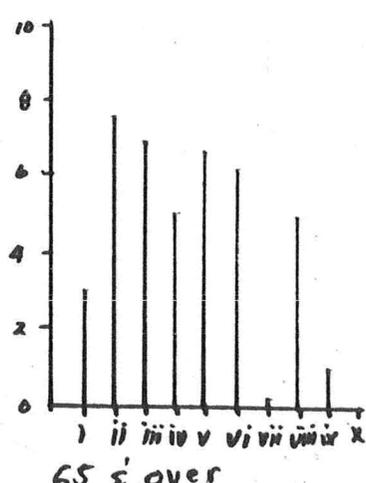
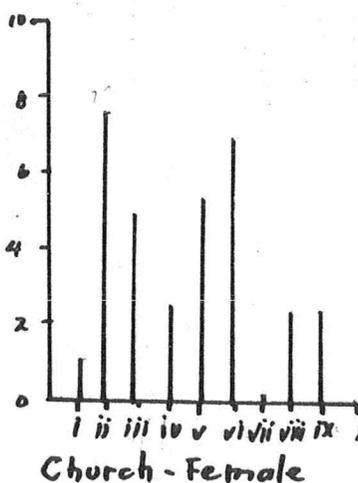
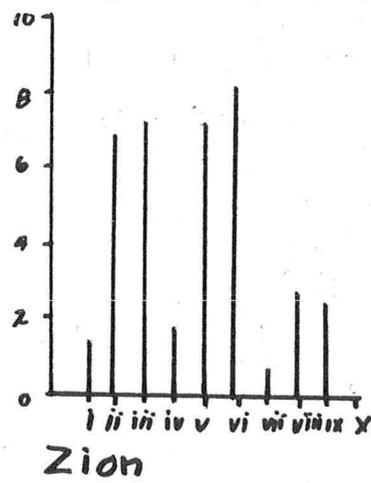
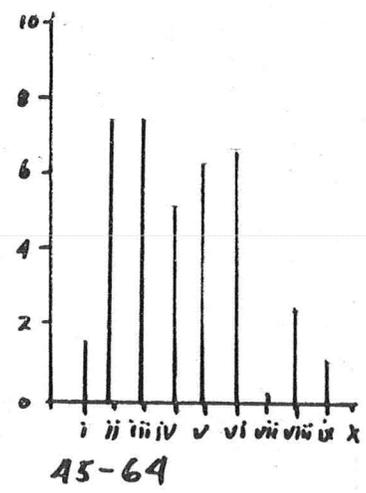
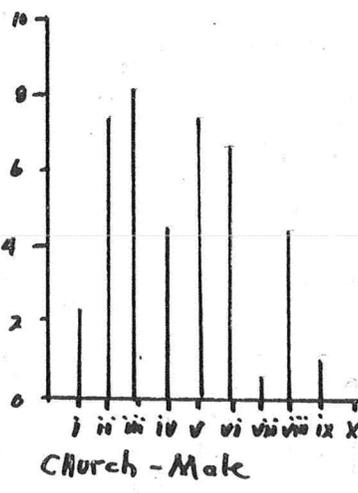
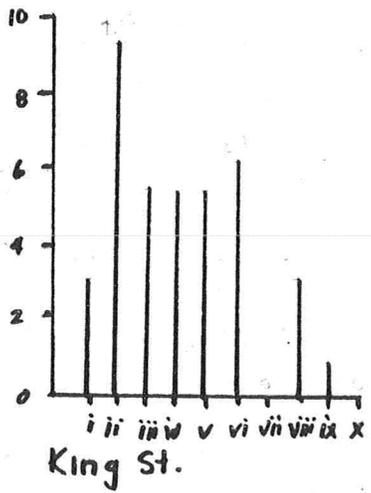
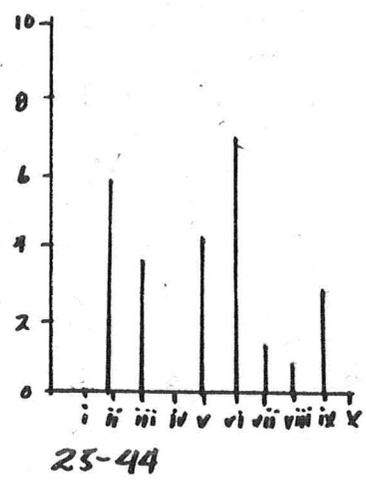
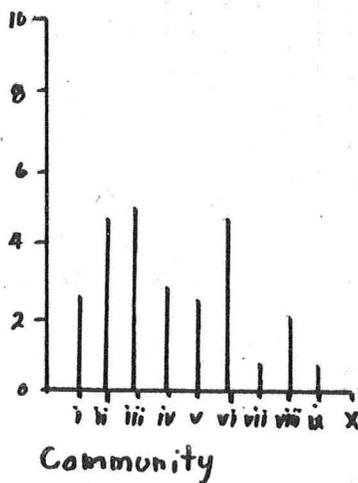
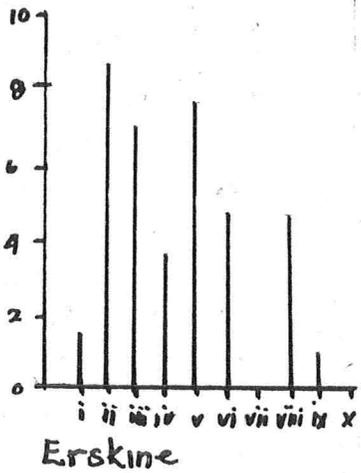
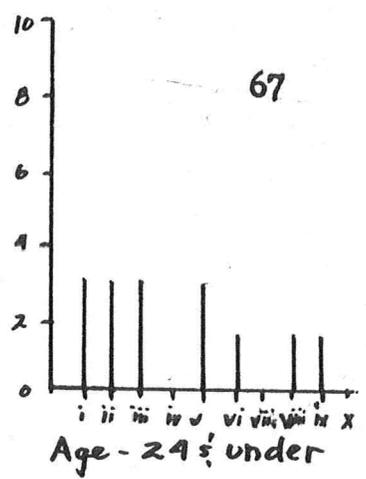
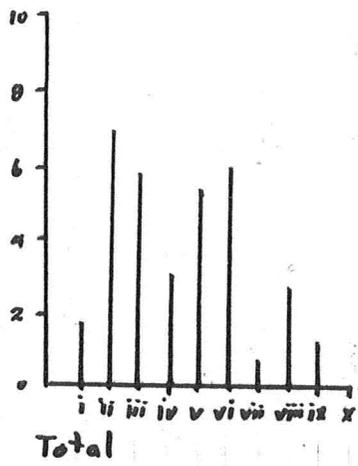
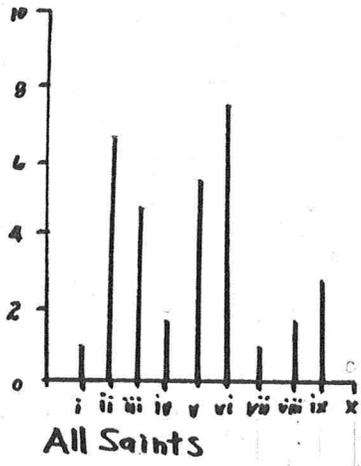


Church - Female



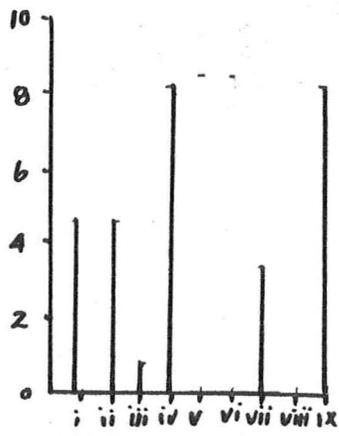
65 & over

3. With which of the following statements about the work of the Church do you agree? (check one or more)
- i) The Church should concern itself with teaching about the Bible, and giving to men spiritual values, and not get involved in problems of education, economics, social status or politics.
 - ii) The Church should work towards commitment of men to Jesus Christ through belief in the Bible and through faith in God.
 - iii) The Church should use its Biblical insight and spiritual values to help men understand their situation.
 - iv) The Church should preach the sinful nature of man, and his need for salvation.
 - v) The Church should above all uphold the worth of each individual.
 - vi) The Church should be intimately involved with problems of the community and its people.
 - vii) The Church should become involved in politics through support of candidates or parties.
 - viii) The work of the Church should be carried out basically in Church buildings.
 - ix) The work of the Church should basically be done outside of the Church building.
 - x) The Church should stop all of its work and disband.

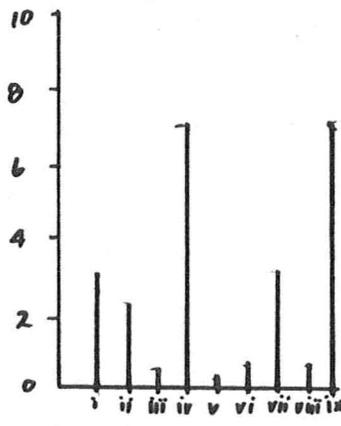


4. With which of the following statements about the Churches in the S.S.A. do you agree? (check one or more)
- i) Very few of the members of these Churches live within the S.S.A.
 - ii) The majority of the members of these Churches live within the S.S.A.
 - iii) These Churches operate like private clubs who care for little except the club members.
 - iv) These Churches have a genuine concern to welcome new people into their membership, particularly people who live in the S.S.A.
 - v) Although these Churches allow new people to attend, they make them feel uncomfortable.
 - vi) These Churches have a lot of programmes but very few of them are really serving a useful purpose.
 - vii) These Churches are a genuine asset to the S.S.A., through the programmes that they provide.
 - viii) These Churches, at least the majority of them, are wealthy.
 - ix) The Churches struggle, to the best of their financial abilities to provide useful services.

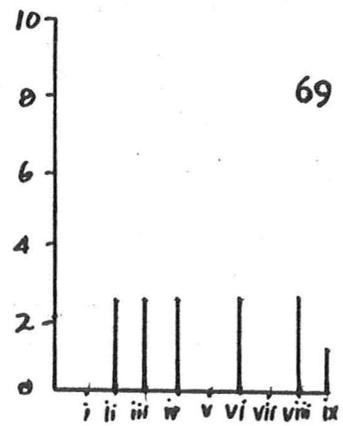
PART II-4



All Saints

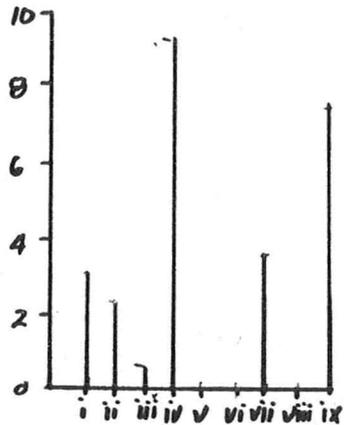


Total

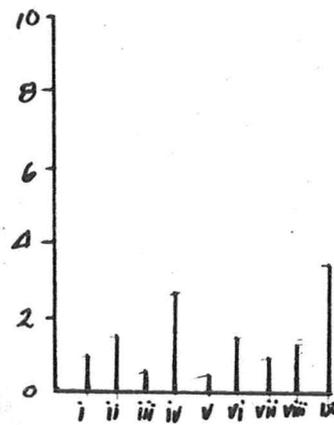


Age 24 & under

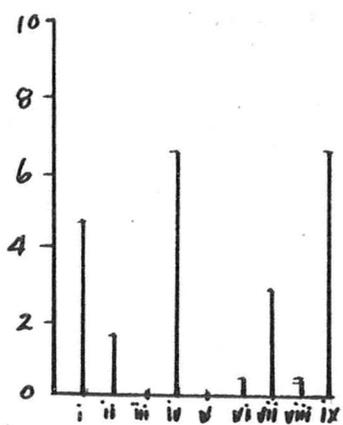
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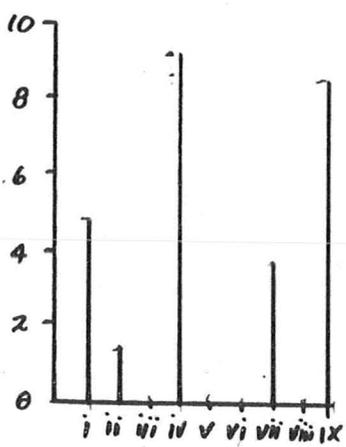
Erskine



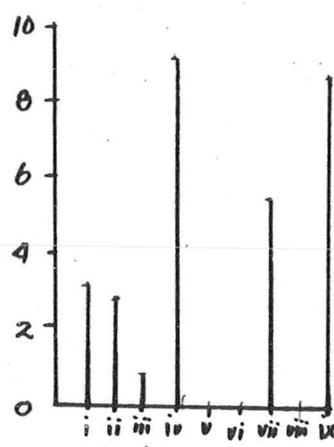
Community



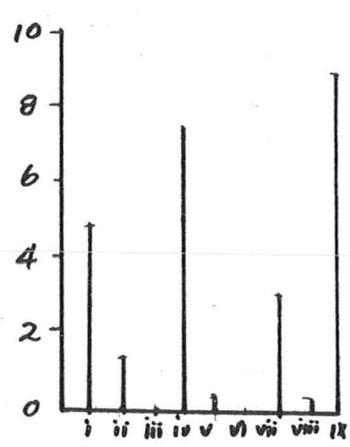
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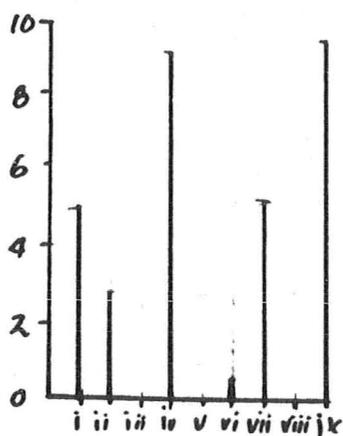
King St



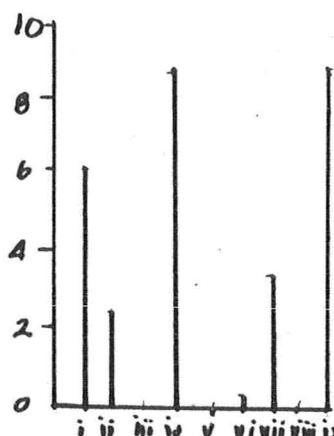
Church-Male



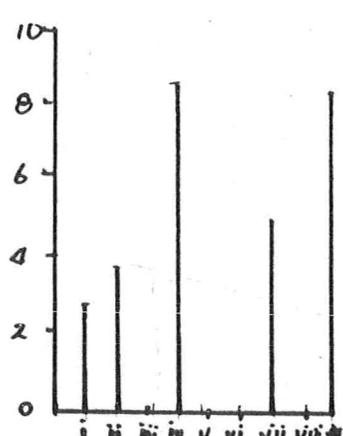
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Zion

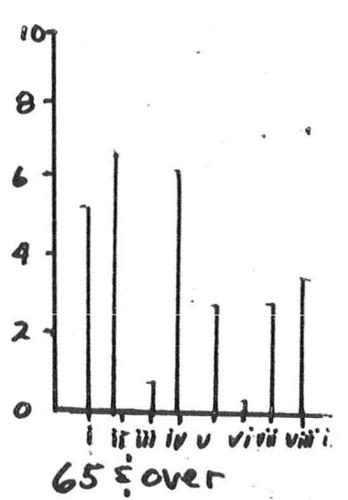
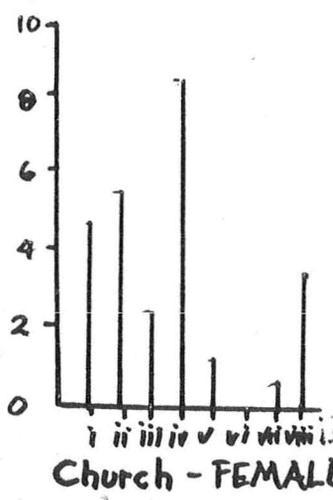
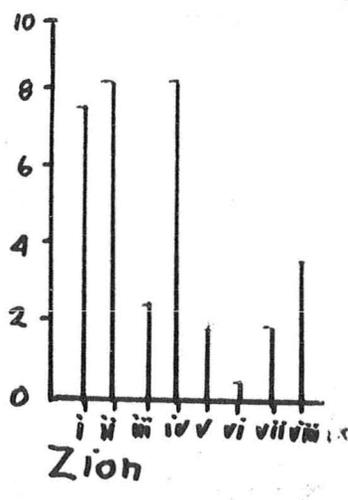
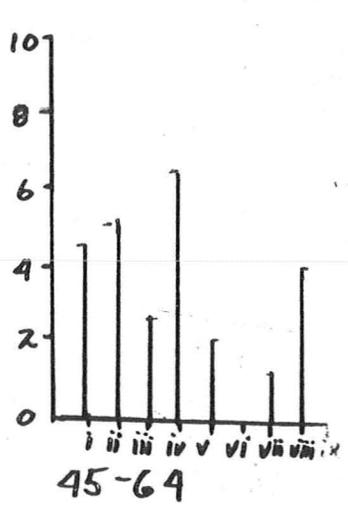
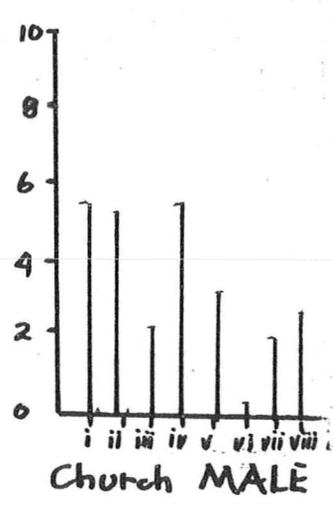
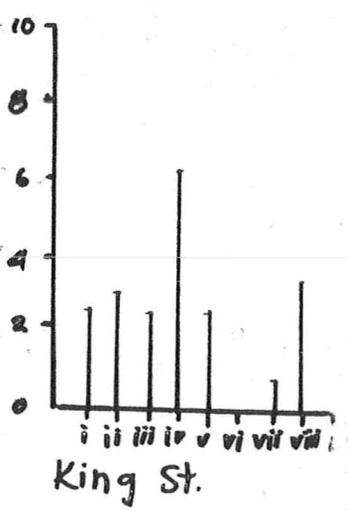
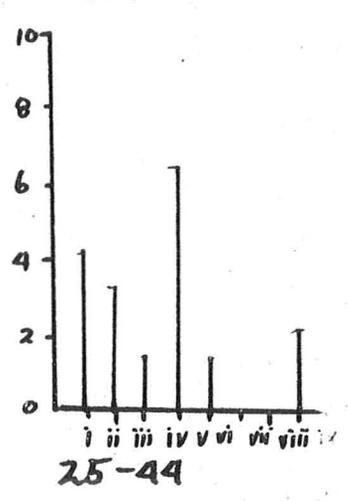
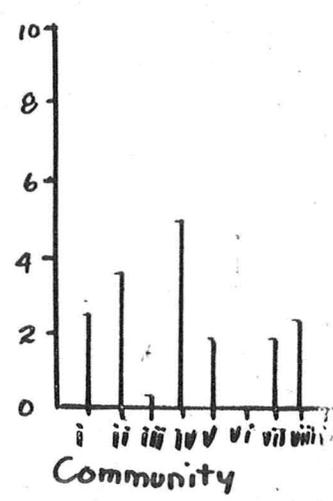
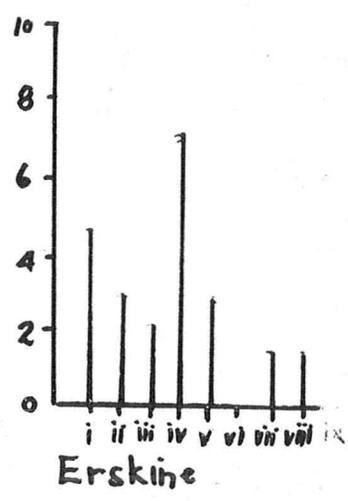
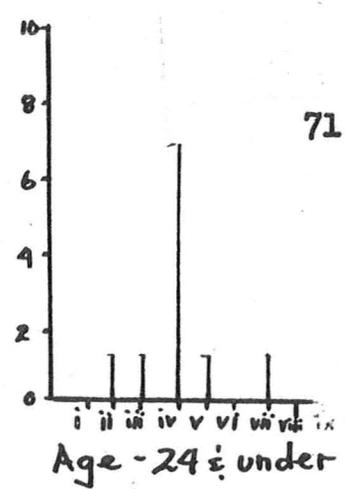
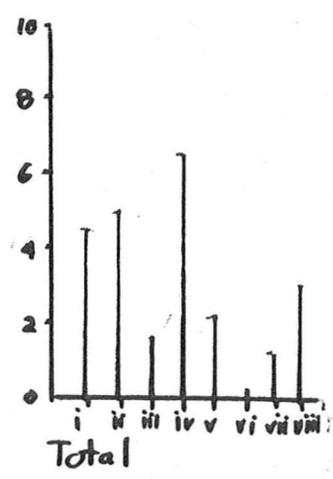
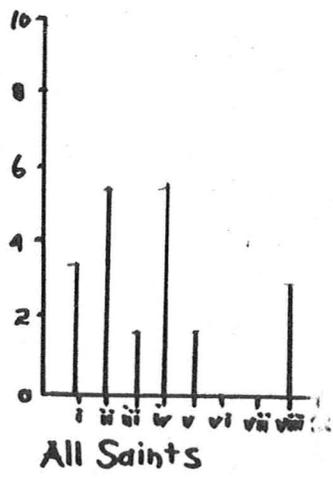


Church-Female



65 & over

5. With which of the following statements about the community of the S.S.A. and the work of the Church do you agree? (check one or more)
- i) The pre-school child with both parents working presents a need which the Churches could meet.
 - ii) The number of senior citizens (65 and over) in the S.S.A. indicates a need for more emphasis by the Churches in senior citizens programming and ministry.
 - iii) The ethnic make up of the community would seem to call for a ministry more suited to this need.
 - iv) The number of youth offenders in the S.S.A. indicates a need for a concerted attempt by the Churches to work with young people.
 - v) The Churches are doing their best to minister to community needs, and can be expected to do little more.
 - vi) The Churches should withdraw from the community, and allow those persons and agencies, who have the education and facilities, to deal with community needs.
 - vii) If the Church preaches the gospel, then the needs of those who respond will be met adequately.
 - viii) More adequate facilities would enable a more effective ministry to the community's needs.



4. Interpretation of Part II.

1. This section dealing with the nature of the Church has included in it options which can measure a variety of positions from very exclusivist to highly ecumenical.

- i) This is the most exclusive religious position in this section. It received virtually no response from the churches, and only a few responses from the community.
- ii) This exclusively Protestant option received no response at All Saints, a factor of 2 from Erskine and Zion, and a factor of 3 from King Street.
- iii) It appears that some people misread this statement. It received several responses from King Street and Zion. These churches would be excluded from the Church by this exclusively Catholic statement.
- iv) The people here were allowed to indicate a broad definition of the Church without committing themselves to all facets of the definition. Erskine selected it at a factor of 9, All Saints and Zion 7, and King Street 4.
- v) The ecumenical Church, united in every way is another position of exclusivism. All Saints is highest (6), with King Street lowest (2). Note that the community which did not pick any of this

option with great frequency made this particular option their highest (4).

- vi) Although this option seems to provide the most complex position, the thrust lies in the words "the need for denominations will exist." It allows the denominational person to keep his identity while not depriving others of their identity. King Street is highest (8) and All Saints lowest (3).
- vii) and viii) There is but a ripple of attention to these anti-Church statements. However, we must allow for the possibility that the persons from the community who would have selected these chose not to co-operate in the sample.

Erskine's profile closely resembles that for Church males, and Zion's that of Church females. This is consistent with the sex breakdown in the questionnaire. Erskine is male dominated, whereas Zion is female dominated. However, this falls far short of explaining the different profiles of All Saints and King Street which are also female dominated.

From this sample we get a picture of All Saints in which there is a wide acceptance of denominational definition and yet a very strong hope for a truly ecumenical Church. Erskine has a wider acceptance of denominations,

with an ecumenical hope which is tempered by a desire to remain as a denomination. King Street wants to preserve denominational identity above all else. Zion is moderate in denominational definition, ecumenical hope, and desire to retain denominational identity.

2. The ministry of the Church has always had a wide variety of expressions. Each denomination has emphasized these in different degrees. It is hoped that the following results relate the emphases of the four congregations involved in the study.

- i) No response.
- ii) This option is highly spiritual and singular in its evangelical emphasis. King Street people emphasize this position (8.5). About half of the people from Erskine, Zion and the community samples selected it. Only a small number of All Saints people (a factor of 3) selected it.
- iii) The internal ministry of the Church is the central point. There is little deviation from a factor of 5, except for the community (2.5).
- iv) The outward ministry also receives a rating close to 5. Zion emphasizes this heavily 8.5.
- v) Brotherhood, although it is a fine sounding concept, is one of a number of words which are considered

by some people in the Church to be theologically important if taken in isolation. It was rated at 6 by all churches except Zion (9.1).

vi) No response.

vii) This statement is directed toward a highly specific practical statement of purpose. That section of the Church which has been labelled as radical left or liberal less emphasized these forms of ministry. Only in Zion is there a significant response (3.5), and that is low when compared to the 8.5 and 9 ratings it gives to iv) and v).

viii) All of the churches and the community rate this selection highly. It is a basic theological statement of purpose which can be interpreted in many ways, among them ii), iii), iv), v), and vii) above. A high response here means only that although the churches may gather for corporate worship, further co-operation must be measured by responses to other more specific statements.

King Street Baptist stands out as the church which has a radically different idea about the purpose of the Church. It centres on an experience with and statement about Jesus, and although it does not deny any of the emphases of the other churches, I am convinced that it measures them in

terms of statement ii). Zion stands out for its emphasis on the practical, although this cannot be construed as a lack of emphasis on the spiritual (re: responses on ii) and viii) - 4.5 and 7.5).

3. Consideration of co-operative ministry among churches must be preceded by a sound look at where the members of each church place their priorities. This section provided a cross section of statements about the work of the Church.

- 1) This highly exclusive spiritual view was not a popular selection. King Street was highest (3) with the community sample next (2.5). Erskine, All Saints and Zion each had a few responses.
- ii) Although this statement is also highly spiritual, it does not contain the exclusive attitude of i). It received a heavy response ranging from 5 in the community, 6.5 at All Saints to 9 at King Street.
- iii) It is surely interesting that, although King Street responded highly (9) to ii) above, it was only interested at a level of 5.5 to the Church using its insight to help men understand their situation. One wonders what spiritual life is for? All Saints responds lower than King Street, while Erskine and Zion respond higher (7). The community, which has a lower profile in all sections of the questionnaire,

gave for this option its highest response.

iv) King Street and Erskine are moderately concerned with man's sinful nature, whereas All Saints and Zion place little emphasis on it.

v) The worth of man is generally more popular.

Erskine and Zion rate it at 7 and 8 respectively.

vi) Three churches, Zion (8.1), King Street (6.1), and All Saints (7.3) profess to be concerned with the problems of the community and its people. Erskine is less committed (4.6). These responses raise several questions: Are the churches able to be involved with the community in terms of an adequate understanding of these needs? and Are they prepared for the commitment that such involvement necessarily implies?

vii) Politics and religion do not seem to mix.

viii) and ix) Neither of these two opposing views received much attention. All Saints was the only church in which more response was given to work outside the church facilities. Erskine selected 'inside' at a level of 4.5.

x) Pardon me for asking!

Zion appears as a church which has spiritual values and applies them to the needs of men inside the church and to

the interests of the community. King Street's highly theological perspective, only moderately commits itself to the practical situation. Erskine emphasizes the same theological points but has a greater commitment to practical concerns. All Saints stands out for its interest in the needs of the community, however, these are not as highly co-related with the theological perspectives as is Zion's interest.

4. The people had an opportunity to judge their own church, and the other churches of the community in this section.

- i) and ii) The Worship Service Questionnaire indicated that between 39.2 and 48.7% of those persons who participate in the worship services of the churches live in the S.S.A. The responses on this questionnaire indicate that the membership could do well with education on this matter, for although less than 50% live within the S.S.A., a large and significant number of church attenders do live within the S.S.A.
- iii) and iv) and v). iii) and v) are both uncomplimentary statements which received no response. iv), a most complimentary statement, received overwhelming response. I believe that the Worship Service Questionnaire demonstrated that only a select type

of community person, that is those who are socially equivalent to the present membership of the churches, joined the fellowship. Although the people consider themselves to be open to people from the S.S.A. I believe they should ask the very basic question, "We try so hard to love them, why don't they love us?"

- vi) and vii) The usefulness of the programming was also assessed positively, but in far more moderate terms than their friendliness.
- viii) It's not true, and the members know it.
- ix) Again the people of the churches rallied to compliment themselves on their sincere hardworking efforts. Money can be misappropriated, and effort can be misdirected. Although the churches may be working hard, the basic questions of priorities should be asked before the judgment 'best' is accepted.

All of these churches are similar in this section, high on self-praise and low on self-judgment.

5. The persons who answered this questionnaire had the opportunity to evaluate some aspects of the community and the Church's relationship to it.

- i) and ii) The S.S.A. has areas which are very high in pre-schoolers and in senior citizens. These areas do not overlap. The southeasterly part of the S.S.A.

has a large concentration of senior citizens. The single dwelling unit areas have a high percentage of pre-schoolers. Each group of the population could use a ministry oriented towards them. Only Zion recognizes this.

- iii) The responses indicate only a minimal concern for the 33 to 72% of the population which is non-British in its ethnic origin.
- iv) The concern for the youth offenders of this area would lead one to believe that the area has an acute juvenile delinquency problem. If this is true then this problem should become a matter of great urgency.
- v) In section 4. the people were quick to praise, particularly in statement ix). This statement, which is almost identical in wording yielded a much more guarded response (2-3). The difference between the two statements is the word 'financial' which does not appear in the latter. Money does not mean effective ministry nor maximum effort. Perhaps the people are prepared with greater direction to improve their ministry to the community through the expenditure of well-directed personal commitment of time.

- vi) No response!
- vii) Very few people believe that the preaching of the gospel accomplishes anything when it alone is done.
- viii) A significant minority of the church people believe that better facilities would mean better ministry.

Zion stands out alone as a church which is highly aware of the possibilities for ministry in the community. My observations of the churches lead me to believe that the reason is related to the education of the church membership by the professional ministry, and the small commitments to community ministry which are a real beginning. The vision has been placed in the minds of the people and they are following. Ministry to the needs of the community can be a very lonely ministry if one church must do it alone, or if all the efforts are carried out denominationally.

Co-operation among churches must be based upon a commonness of principles, purposes, goals, and awareness. We have seen that there are some very real differences in all of these areas of among these four churches. On the other hand, if we were to wait until all were alike then co-operation would never begin. Each of these churches has its strengths and its weaknesses. Both of these should be shared in dialogue. However, dialogue which takes place

in a vacuum leads to frustration. I believe the dialogue should take place regularly and on a variety of issues: practical, educational, and theological, for a continuing period of time. Each church should present its specific emphasis: King Street - its evangelical interest, and concern for personal experience; Zion - its great practical concern and the results of its initial attempts at community ministry; All Saints - its view of the Church and liturgical interest; and Erskine - its openness to all denominations and its beliefs in the presence of God in the world.

5. Part III.

The scoring procedure was identical to that of Part 2., and the same samples apply. Each question is divided into two parts. The first part required an answer of positive, no reaction, or negative. These are recorded on the bar graphs above the symbols +, 0, and - respectively. The second part of the question was to be answered only by those persons who responded positively. However, the bar for each possible response is based upon the full sample. The dotted horizontal line which runs across the graph at the top of the bar representing positive responses enables a comparison between the maximum possible responses by the persons who responded positively and the actual responses.

PART III

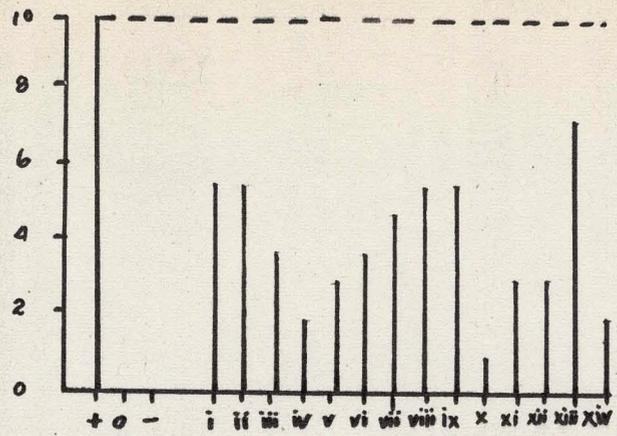
1. a) What is your general reaction to greater co-operation among the Churches of the S.S.A.?

Positive ___ No Reaction ___ Negative ___

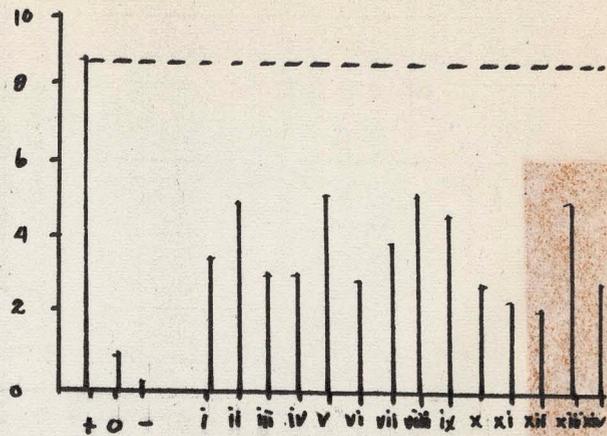
- b) If your reaction to a) is positive, in which of the following areas of Church work do you feel that greater co-operation should take place? (check one or more)

- ___ i) worship services
- ___ ii) christian education for children (under 18 years of age)
- ___ iii) adult Christian education (18 years of age or over)
- ___ iv) summer camping programmes
- ___ v) cubs, scouts, C.G.I.T., girl guides and similar youth programmes
- ___ vi) day nursery programmes
- ___ vii) after school programmes for children of working mothers
- ___ viii) teen-age clubs or young people's programmes
- ___ ix) counselling services
- ___ x) social-welfare functions
- ___ xi) women's mid-week (Monday - Saturday) activities
- ___ xii) men's mid-week (Monday - Saturday) activities
- ___ xiii) senior citizen's activities
- ___ xiv) community education

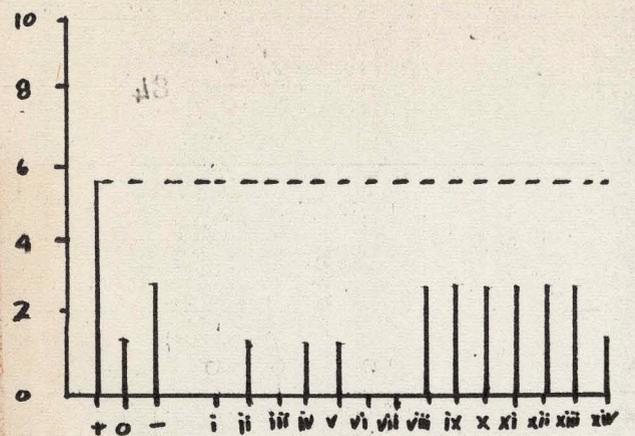
PART III - 1



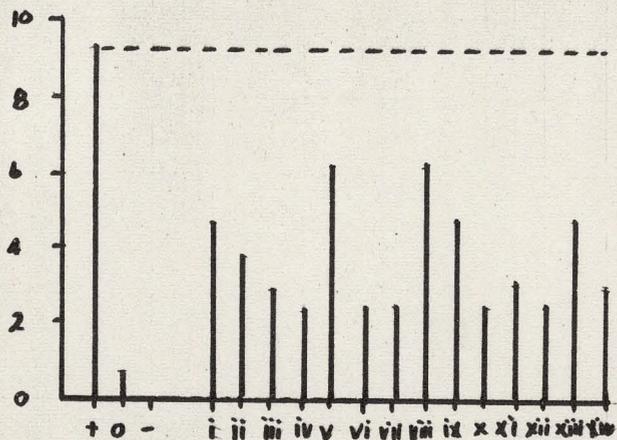
All Saints



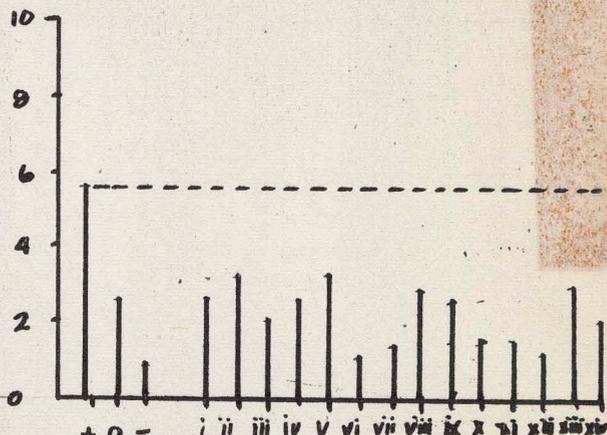
Total



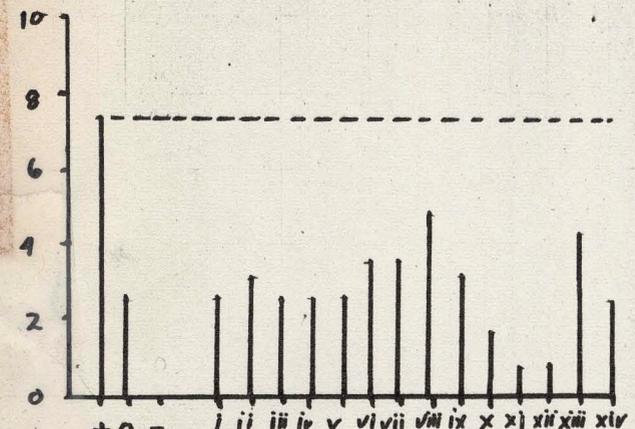
Age - 24 & under



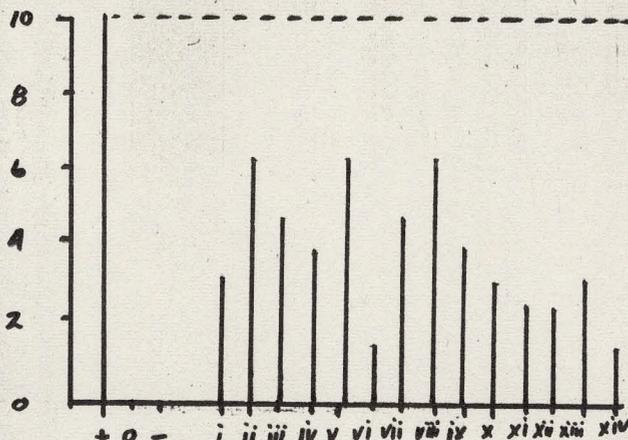
Erskine



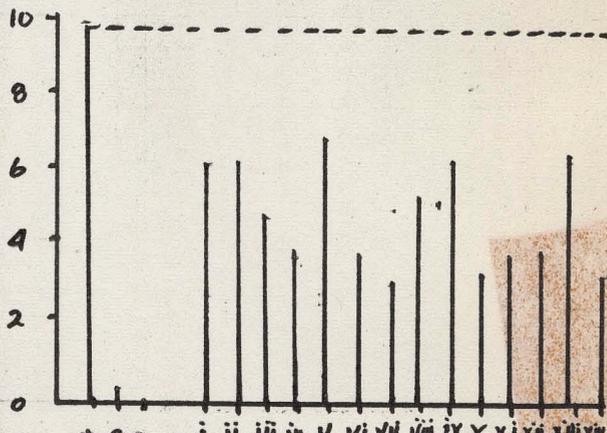
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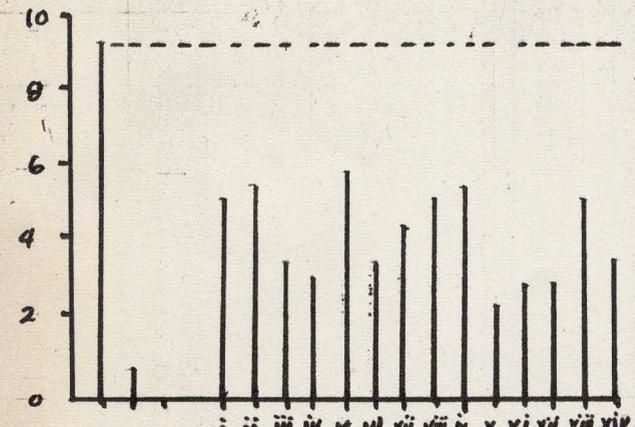
25-44



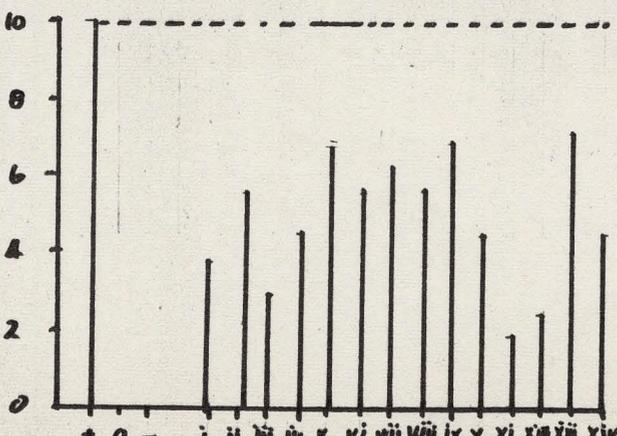
King St.



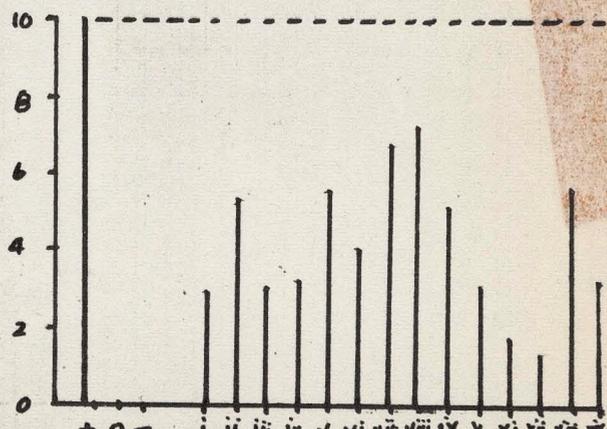
Church - Male



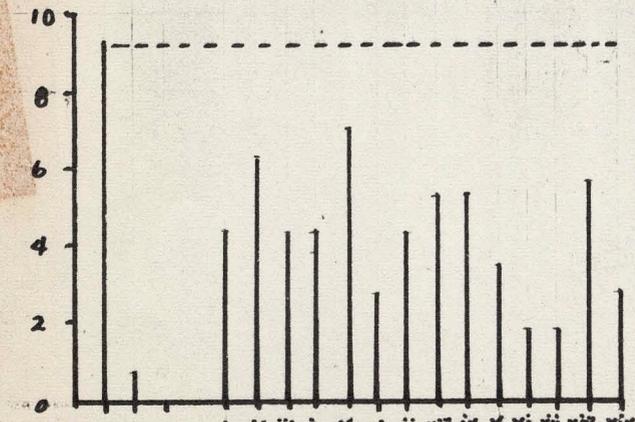
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Zion



Church - Female



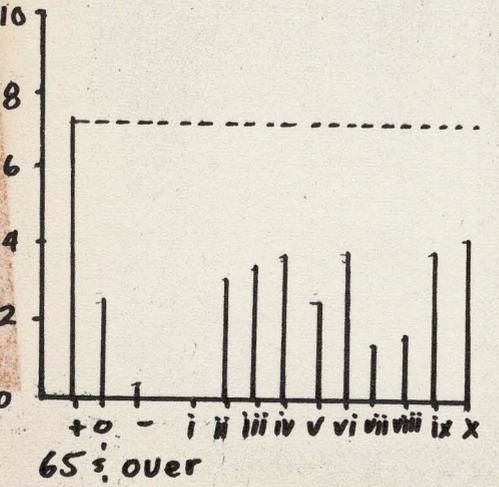
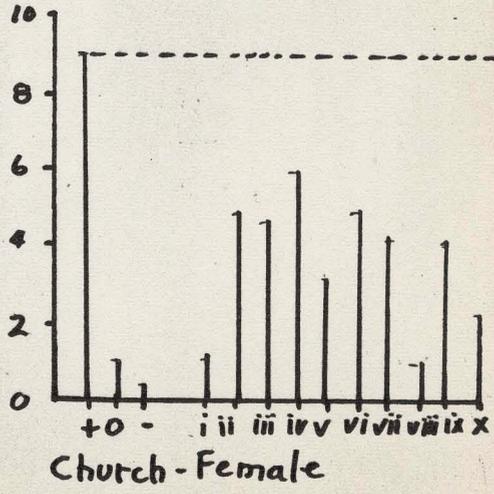
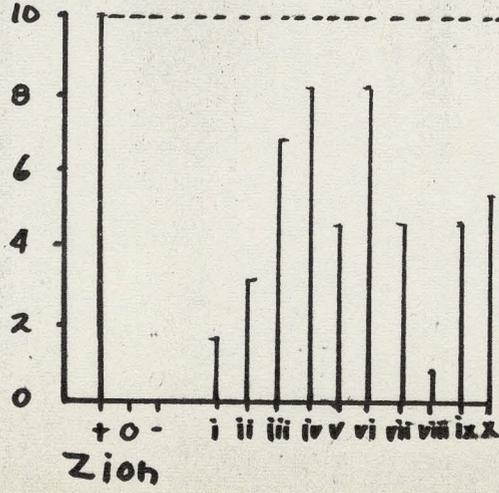
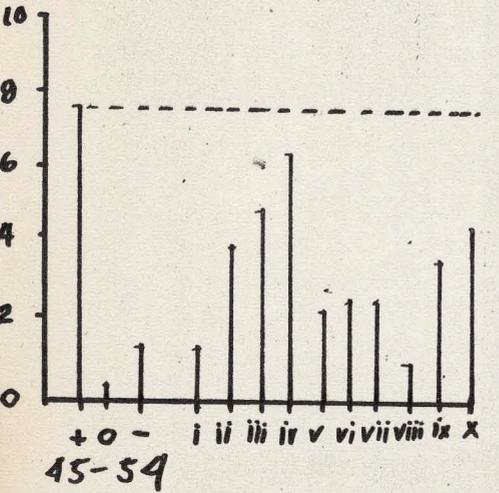
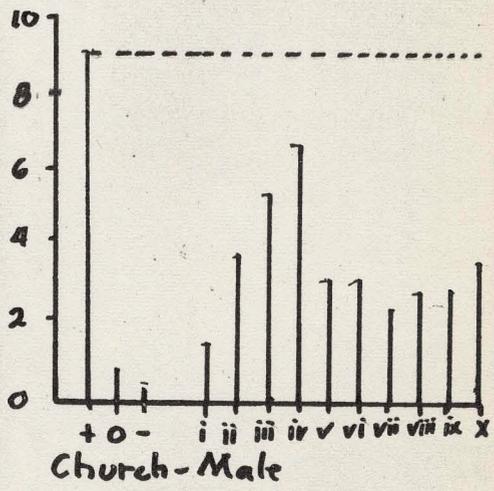
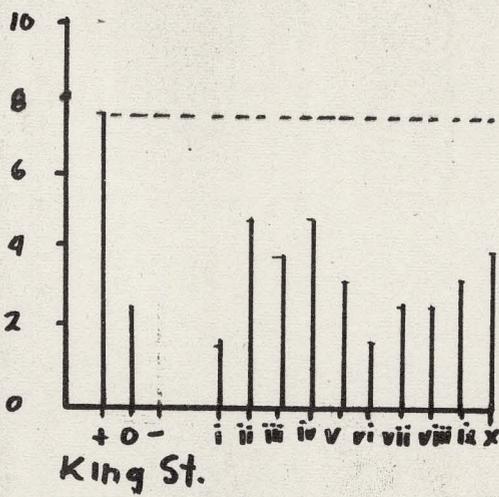
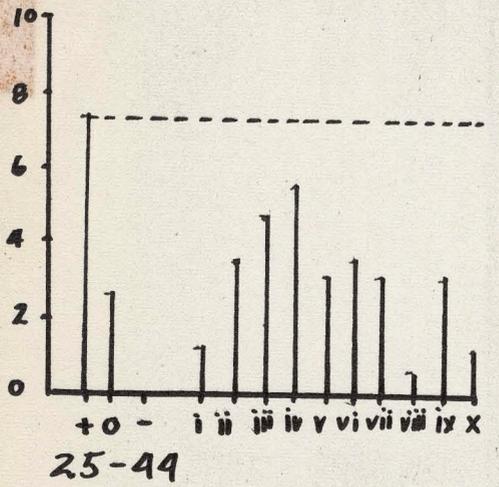
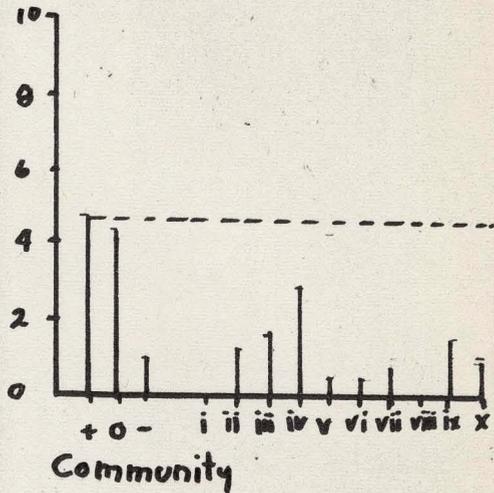
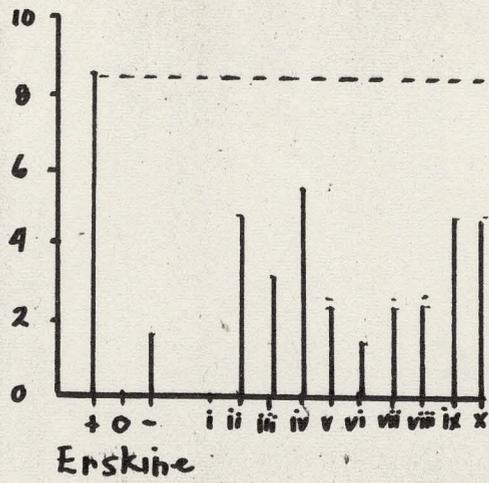
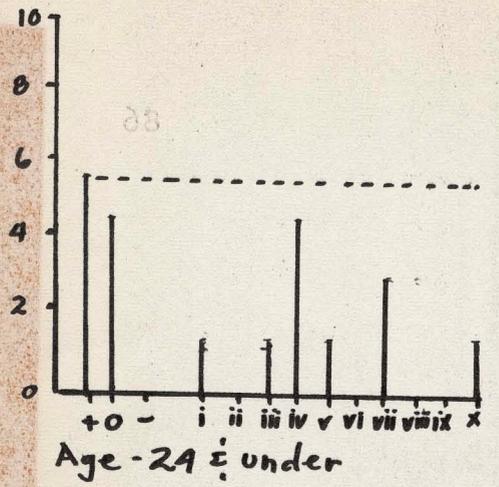
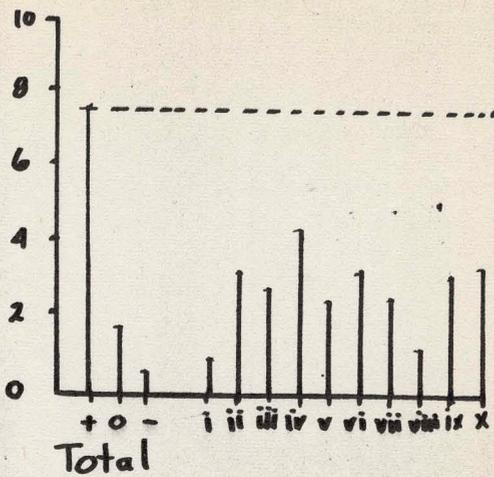
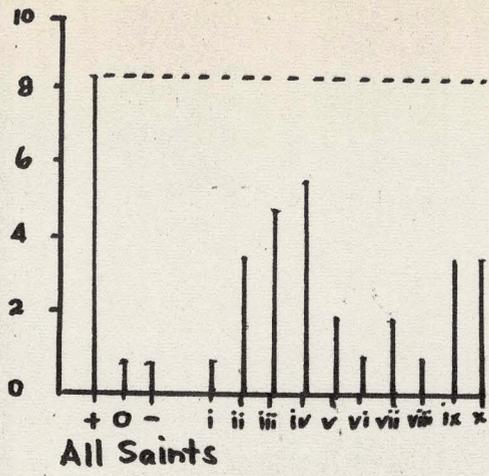
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2. a) What is your general reaction to the Churches in the S.S.A. becoming more involved in community life?

Positive ___ No Reaction ___ Negative ___

- b) If your reaction to a) is positive, in which of the following ways do you feel that this can be achieved? (check one or more)

- ___ i) by changing the form of worship in the churches
- ___ ii) by incorporating community study with Christian education
- ___ iii) by addition of community workers to the Church's professional staff
- ___ iv) by providing facilities in the Church buildings for community programmes
- ___ v) by more social-welfare interest
- ___ vi) by greater participation in Urban Renewal programmes
- ___ vii) by more co-operation with the Parks and Recreation Department
- ___ viii) through the provision of ethnic worship services
- ___ ix) through a more direct emphasis on the needs of senior citizens
- ___ x) through speaking out against vice which exists in the community

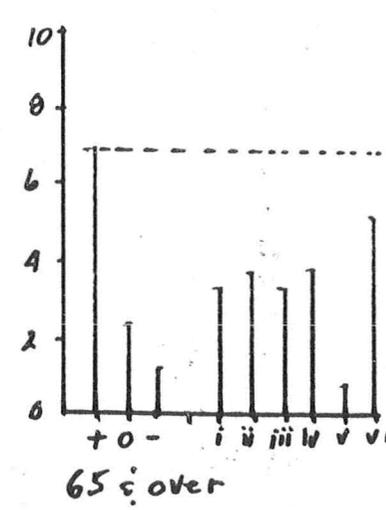
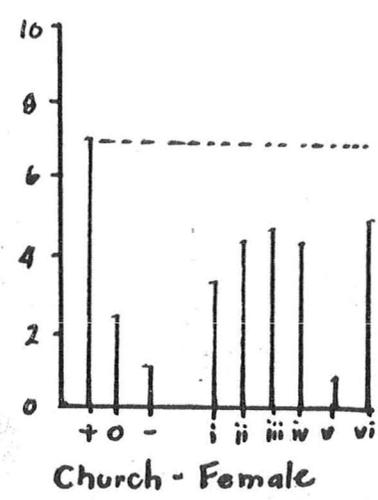
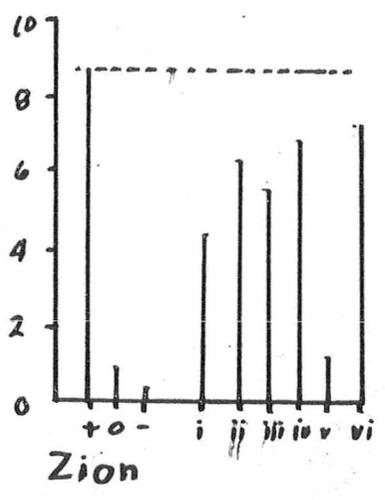
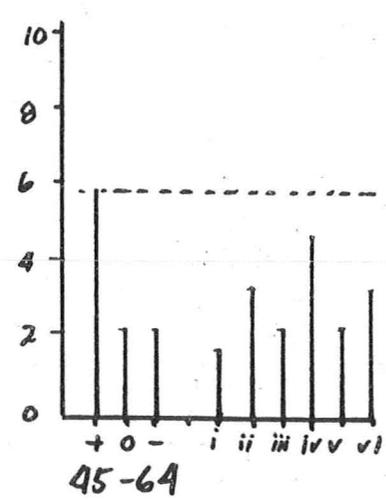
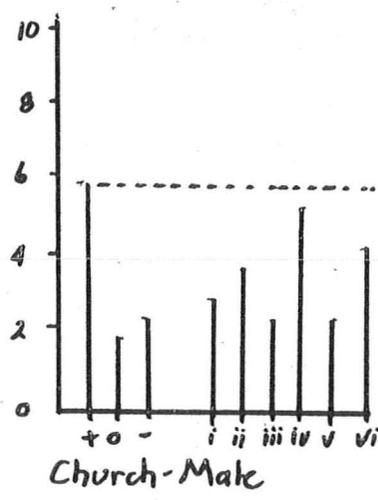
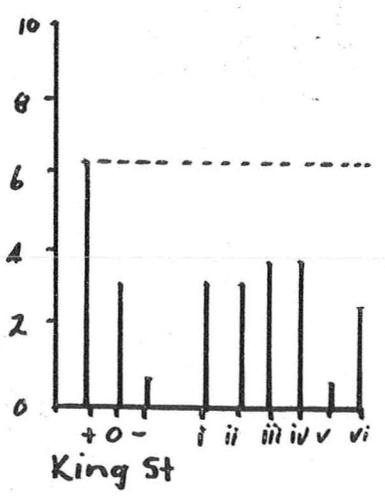
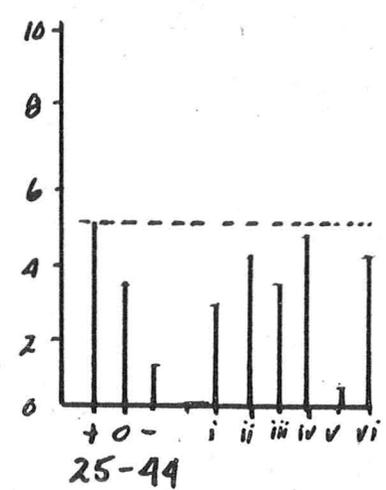
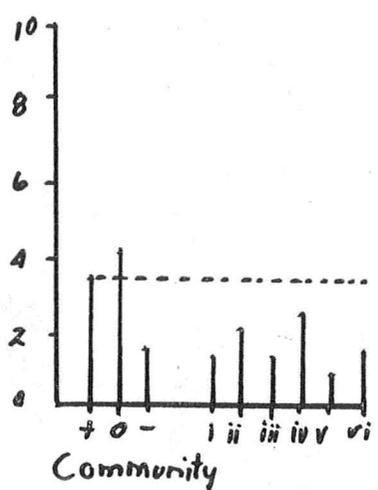
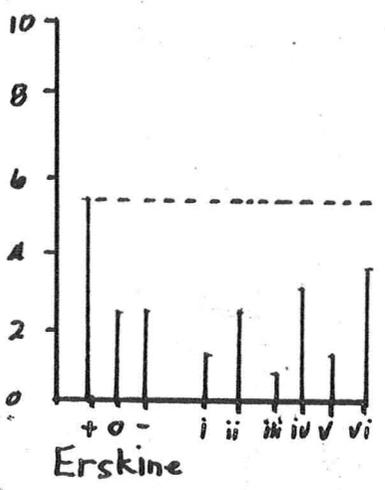
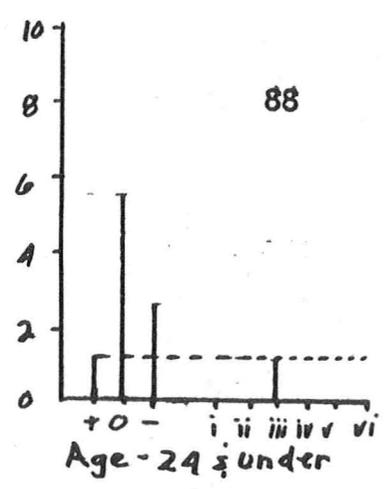
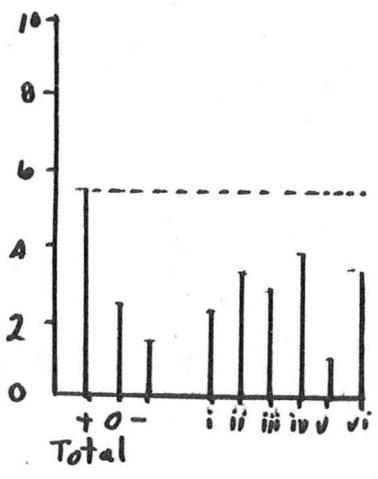
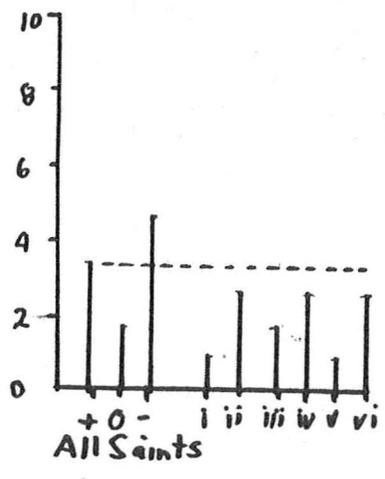


3. a) What is your general reaction to co-operation between the Churches of the S.S.A. and the Urban Renewal programmes in the S.S.A.?

Positive ___ No Reaction ___ Negative ___

- b) If your reaction to a) is positive, in which of the following ways do you feel that co-operation should exist? (check one or more)

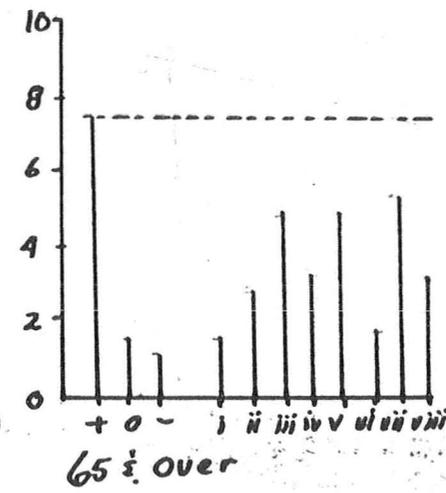
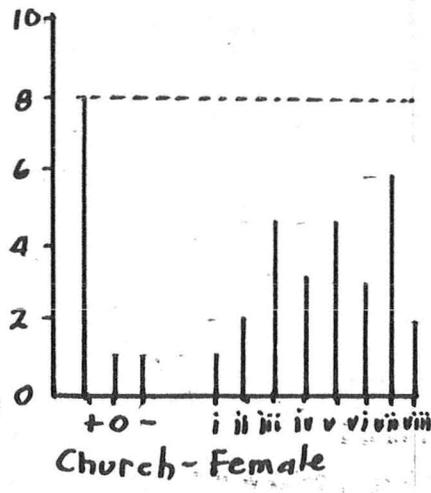
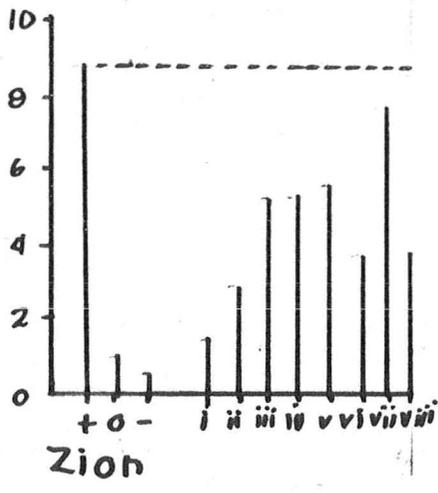
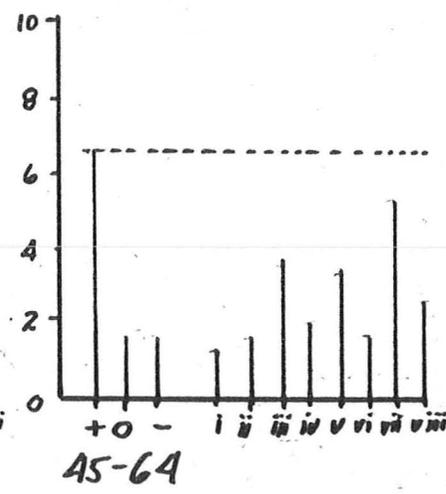
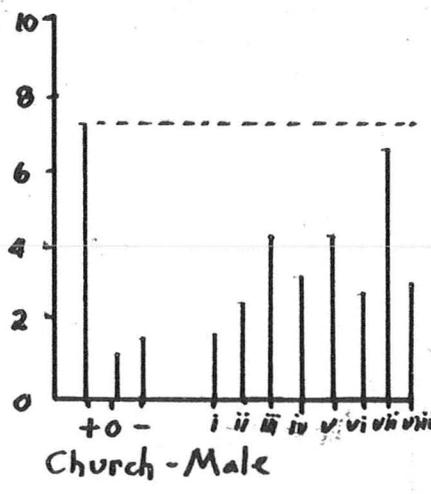
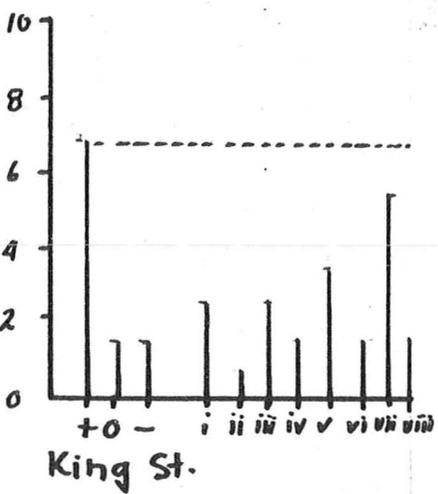
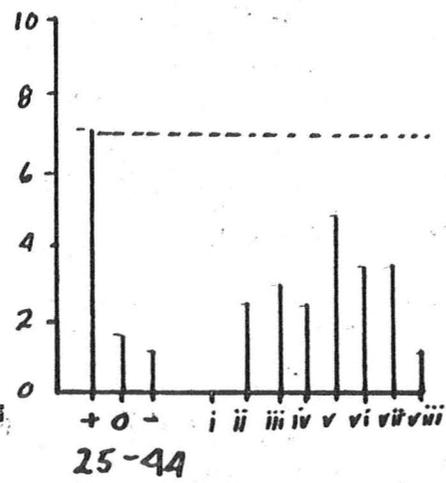
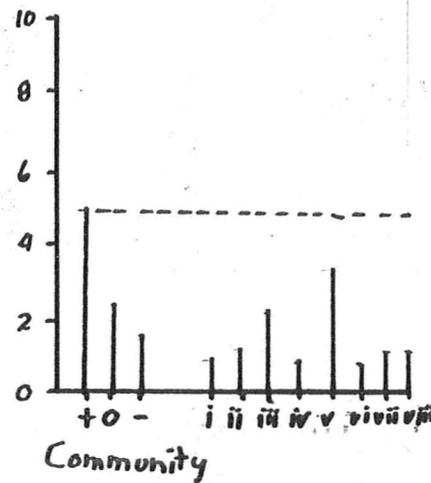
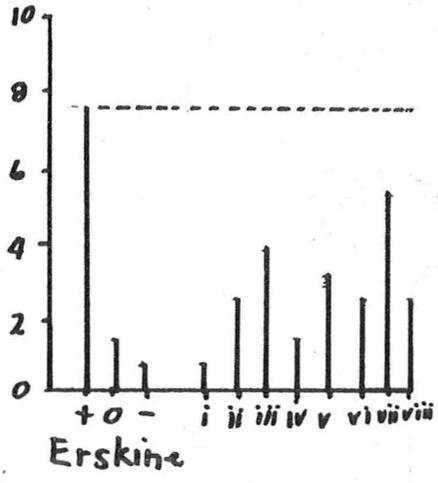
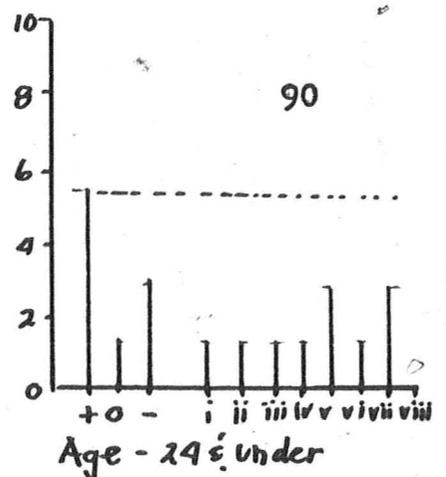
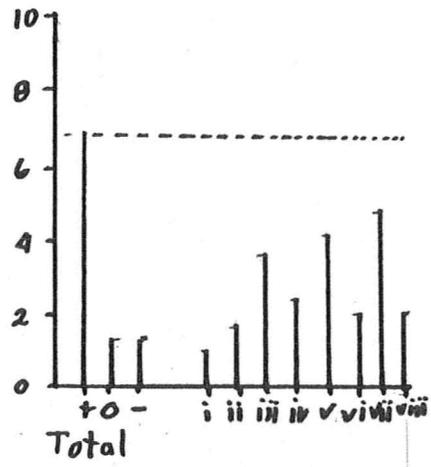
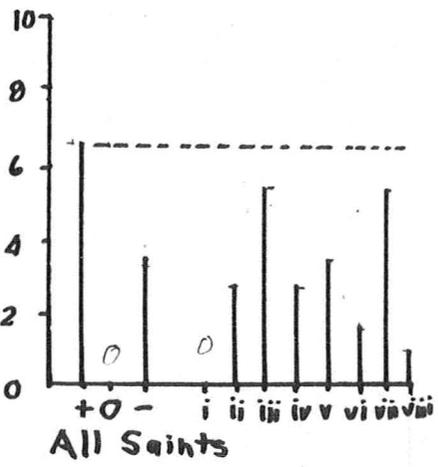
- ___ i) the churches should contribute their understanding of the nature of man to the concepts of Urban Renewal
- ___ ii) the churches should submit briefs to the Urban Renewal officials related to the practical needs of a renewal community
- ___ iii) the churches should provide their facilities and leadership to citizens groups who wish to make representation to Urban Renewal officials, or who wish to begin programmes related to Urban Renewal
- ___ iv) the churches should provide programmes, facilities and leadership to enable persons affected by Urban Renewal to adjust to the new situations
- ___ v) the churches should renovate, rebuild or otherwise make their facilities more suitable for the needs of the S.S.A.
- ___ vi) the churches should provide a community minister whose work is directed toward problems of the community



4. a) What is your general reaction to the Churches of the S.S.A. assuming greater responsibility in social-welfare services?

Positive ___ No Reaction ___ Negative ___

- b) If your reaction to a) is positive, in which of the following ways do you feel that greater responsibility should be exercised? (check one or more)
- ___ i) the churches should provide financial aid to persons or families of the S.S.A. who have financial need
 - ___ ii) social worker(s) should be part of the church's staff
 - ___ iii) counselling should become a major emphasis in the work of the ministers of the churches
 - ___ iv) the churches should provide their facilities for use by social-welfare agencies
 - ___ v) the churches should co-operate more with social-welfare agencies through policies of sound referral of persons with problems to the agency best able to handle those problems
 - ___ vi) the churches should provide education programmes in the areas of social problems, household management and community responsibility
 - ___ vii) the congregations of these churches should become better informed of the problems of the S.S.A
 - ___ viii) the churches should make submissions to government and agencies on what the churches believe should take place in social-welfare services

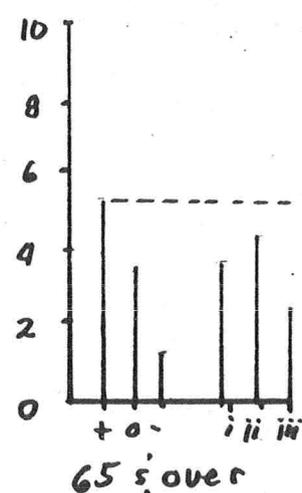
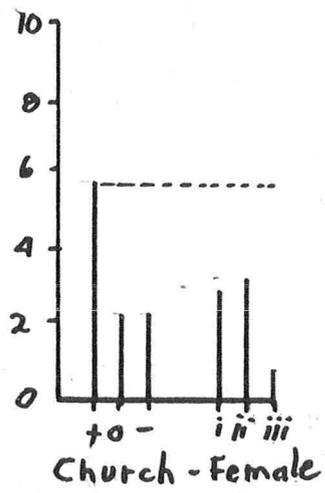
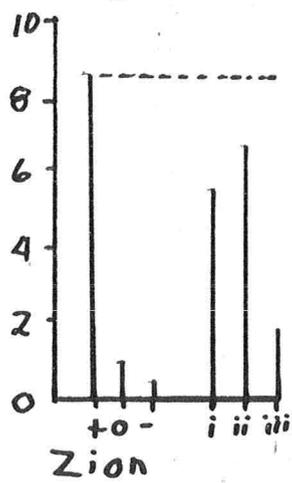
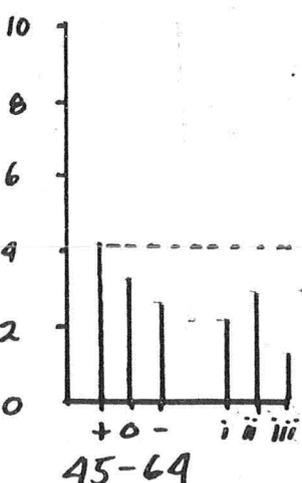
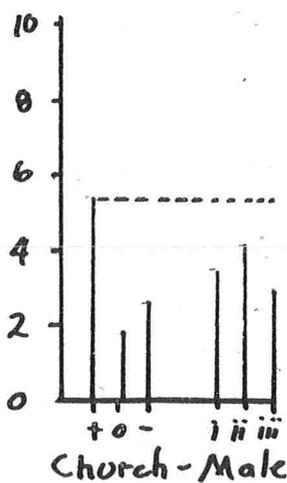
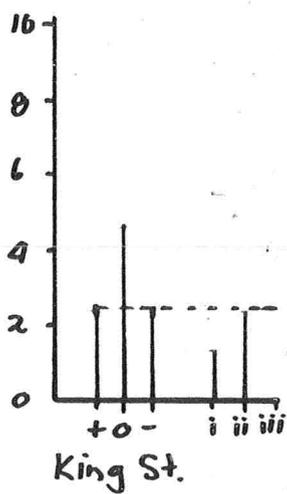
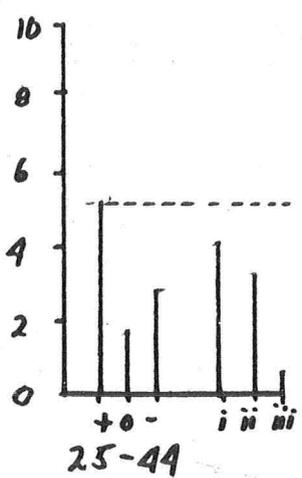
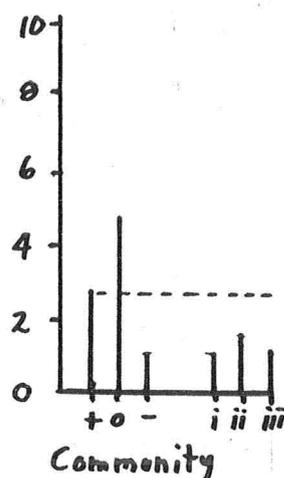
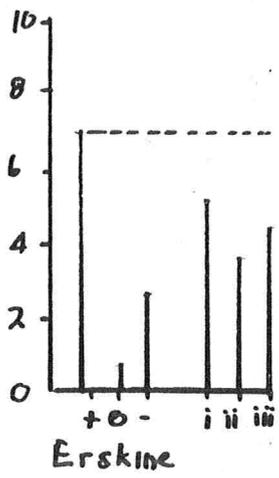
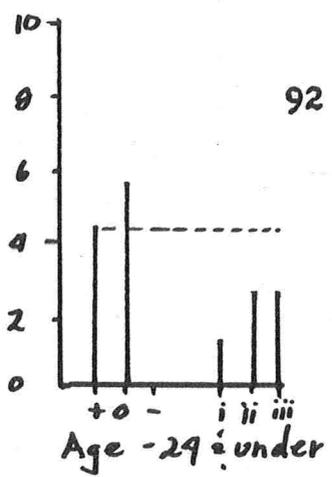
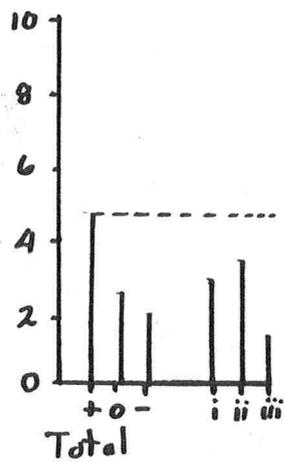
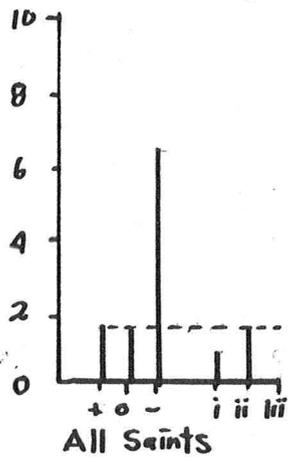


5. a) What is your general reaction to greater co-operation between the Churches of the S.S.A. and the Parks and Recreation Department of the City?

Positive ___ No Reaction ___ Negative ___

- b) If your reaction to a) is positive, in which of the following ways do you feel that this co-operation could exist? (check one or more)

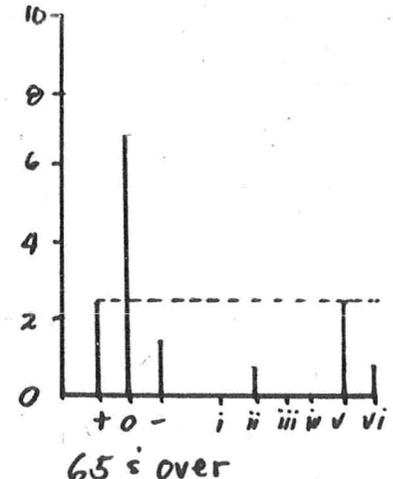
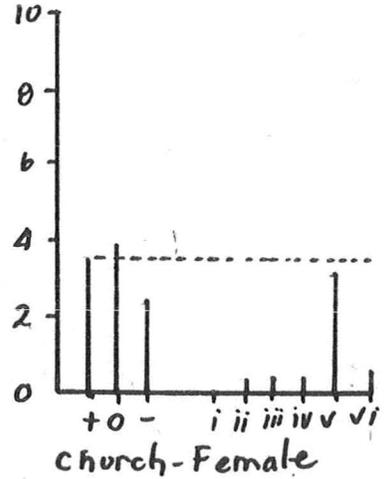
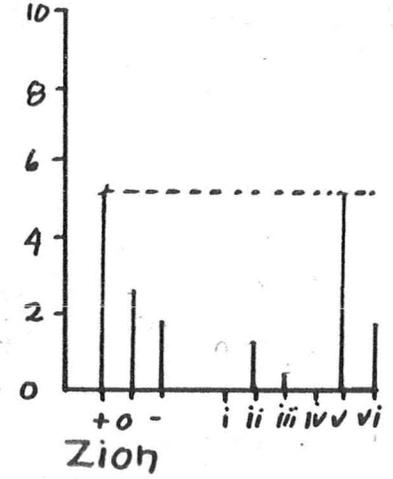
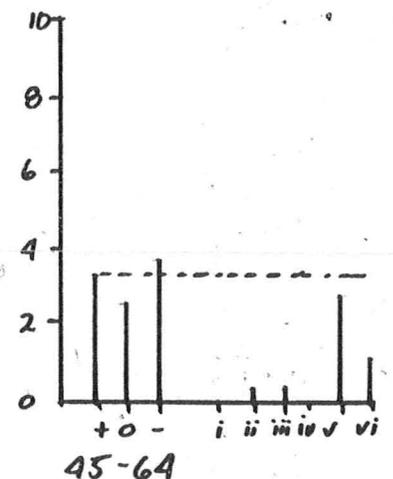
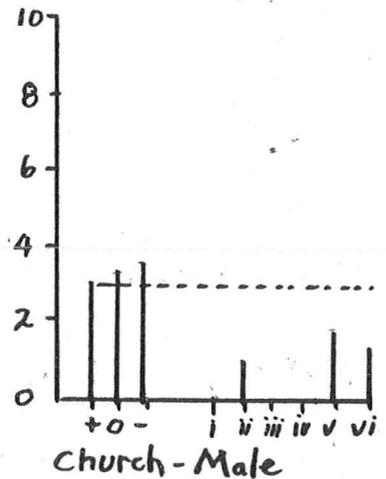
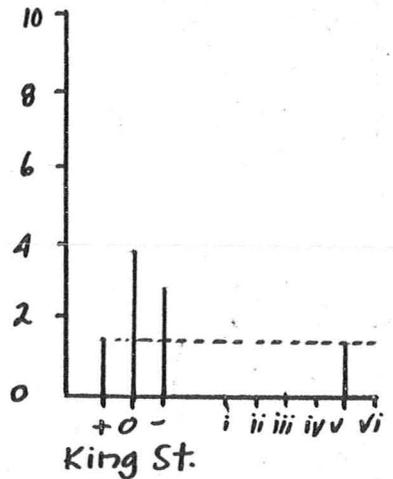
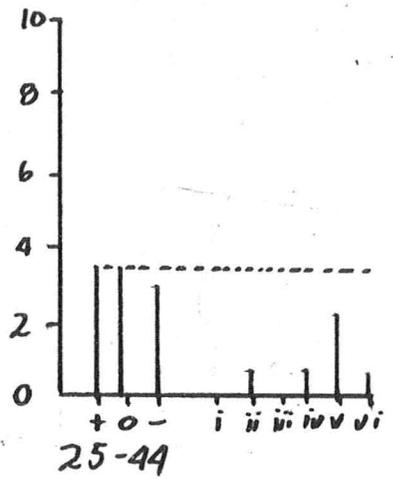
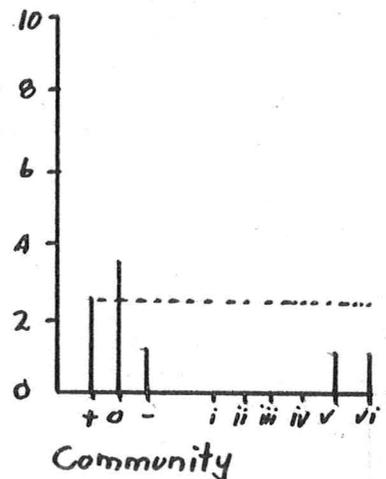
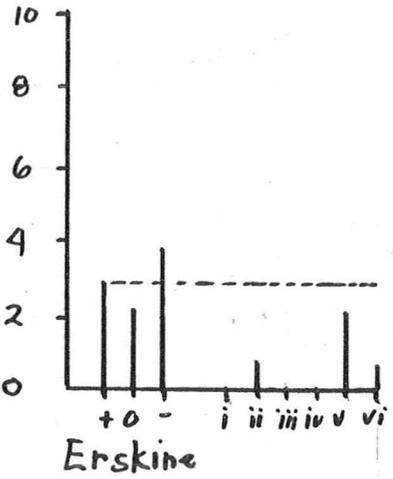
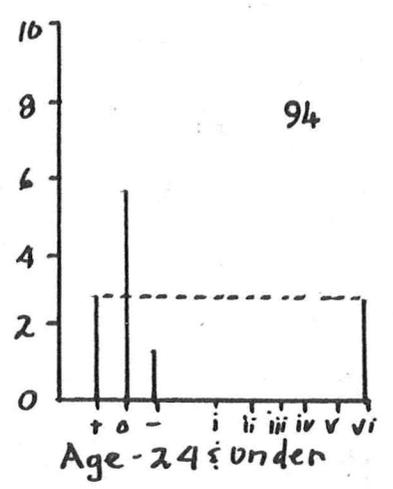
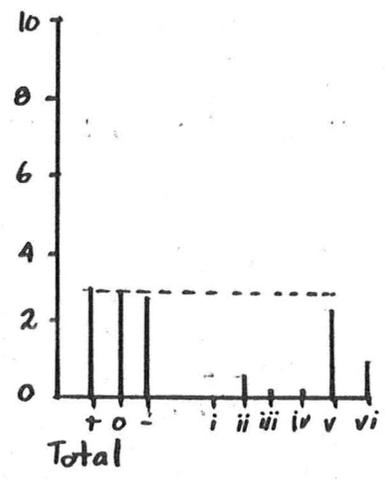
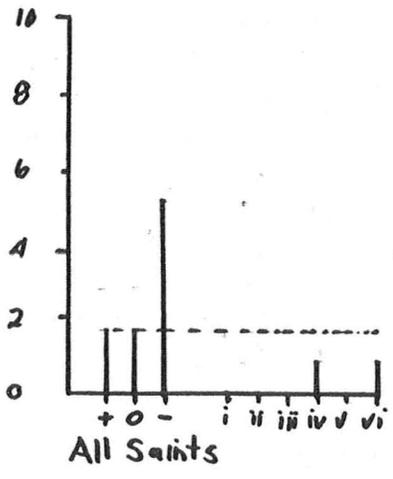
- ___ i) shared use of facilities
- ___ ii) shared programme responsibility
- ___ iii) the churches should renovate their facilities to make them more suitable for use in recreational programmes



6. a) What is your general reaction to the Churches of the S.S.A. becoming involved in Public Housing?

Positive ___ No Reaction ___ Negative ___

- b) If your reaction to a) is positive, in which of the following ways do you feel that this involvement could take place? (check one or more)
- ___ i) the local congregations, individually should help to finance public housing
 - ___ ii) the local congregations, co-operatively should help to finance public housing
 - ___ iii) individual denominations should be approached by local congregations to help finance public housing
 - ___ iv) denominations should be encouraged to corporately finance public housing
 - ___ v) congregations or denominations should encourage government officials and agencies to release more money for public housing in the S.S.A.
 - ___ vi) congregations should become involved in the administration of public housing units, when they have been built



6. Interpretation of Part III.

1. a) The positive response by the people in the churches is overwhelming for greater co-operation among the churches of the S.S.A. The community, also, gave it a high response, particularly when it is remembered that a factor of 6 is very enthusiastic for their sample.
- b) Zion has the highest profile, substantiating what we had anticipated in Part 2. The 'total' sample indicates that social welfare (x), men's and women's mid-week (xi, xii) and community education (xiv) are considered least as areas of co-operation. Christian education (ii), cubs, scouts etc.(v), teen-age work (viii), and senior citizens (xiii) are rated high as potential areas of co-operation.

These results do not reflect upon the actual need of such programmes nor should they be interpreted to mean that only in those areas which scored high can co-operation be attempted. These results reflect upon the support that is likely to be achieved from the membership of the churches and the community in inaugurating areas of co-operative work.

For example, the leadership of the church may feel that a co-operative social-welfare function is wise, but before

it could become fact, education of the congregations would be necessary. However, this education could be partially accomplished by the introduction of useful co-operative programmes which these figures indicate would receive support.

These results indicate that the religious, non-religious, or para-religious factors of a programme do not affect what the people considered to be possible areas of co-operation. Worship (i) and Christian education (ii) received good responses, yet they lie in what is normally considered to be an area of denominational prerogative. Summer camping (iv), day nursery (vi), social-welfare(x), men's and women's mid-week (xi and xii), and community education which have para-religious or non-religious objectives scored relatively low.

2. a) Question 1a) above, which is non-specific received a maximum positive response. Questions 2 a) through 6 a) are all more specific. They received lower positive responses. In general, people believe that co-operation is good, but they are not sure when it gets down to specifics. In this question only Zion gave a maximum response. However, all of the churches felt strongly (7.5 to 10) that the churches should be more involved in community life. The community was guarded (4.5).

b) Two sections stand out, Zion has a high interest in a community worker (iii), and in co-operation with Urban Renewal programmes (vi). A disparity of 4 exists between Zion and Erskine, and of 3 between Zion and All Saints - King Street on the employment of a community worker (iii). The disparity is 6 - 7 between Zion and the other churches on co-operation with Urban Renewal programmes. Zion has a recent history of interest in both of these fields. The first job the community worker undertook when he began his work in February 1970 was to work with the York Street business men in their negotiations with the City on questions of Urban Renewal. If Zion United Church wishes to involve other churches in these areas of ministry then it must first seek the reasons for these disparities of interest.

All of the churches are highly interested in making their facilities available to the community (iv). Unilateral action by a church can accomplish this goal. However, these questions should be asked:

- i) What restrictions are to be placed upon the types of community uses?
- ii) What control or supervision does the Church want over the programmes? (ie. smoking on church premises)

iii) What financial considerations will the Church make in dealing with community programmes?

Highly restrictive parameters will severely limit community use and may reflect an attitude of superiority. Some programmes may require financial support. There is a fine line between paternalistic support and a genuine interest in the needs of the community. The people from the community will know on which side of the line the Church is.

Incorporating community study with Christian education (ii) appeals to me as an area in which co-operation could take place. A simple curriculum for community study could be jointly developed and used individually by the churches.

3. a) The results follow the pattern of 2 b), vi), with the exception that Erskine responds more highly (5 as opposed to 1.5).
- b) Renovations (v), which necessarily imply the expenditure of money, are very unpopular. The submission of briefs to Urban Renewal (ii), and the provision of programmes and leadership for people affected by Urban Renewal (iv) received a good response from all of the churches. The disparity of opinion between Zion and the other churches on the subject of a community minister (vi) shows up again.

I am most concerned in this section with the response to i): the churches should contribute their understanding

of the nature of man to the concepts of Urban Renewal. It received only a moderate rating from the four churches. It seems to me that Urban Renewal needs a sound theoretical base which is related to the nature of man and the nature of society. The question is a theological one. Possibly the people felt inadequate to make a statement about the nature of man as a Christian understands it, and it is likely that even the leadership of the churches would feel the same. However, there are within each denomination people who think very clearly in this area and who are able to make articulate statements. For a local church to make such a contribution to the concepts of Urban Renewal requires only that they place trust in the available experts and use them.

4. a) The response to the social-welfare option in 1 b), x) was much lower than here. The one difference is co-operation. It appears that the people feel that the churches can do a more adequate job in social-welfare services by action unilaterally than by co-operative work.

The process of answering the questionnaire may, also, have affected the response. A person reading 1 b), x) may have assumed that the only possible social-welfare activity involved the expenditure of money. If the same person read the available options in 4 b)

before answering 4 a) then the answer may have been affected.

- b) Financial aid (i), a church-employed social worker (ii), and education programmes (vi) require that the members of the congregations give of themselves, the first two financially and the third with their time. These options received low scores.

The low score for submissions to government and agencies (viii) exhibits the same kind of inadequacies that were pointed out in the last paragraph in the previous section (3b).

Education on the problems of the S.S.A. (vii), which scored very high, can be a very passive activity. Somebody else teaches, we listen. For the congregations it is interesting but involves no expenditure of money or effort. It is very safe to select this option. However, the usefulness of the approach should not be underestimated. A sound approach to education should result in a willingness of the congregations to undertake responsibilities which do tax their money, time and abilities.

The responses to counselling (iii) reflect a change in church thinking. Counselling, either co-operatively exercised (1 b), ix) above) or individually performed is regarded by these people to be important. Interestingly, Erskine Presbyterian which was served by a minister who had achieved the level of supervisor in supervised Pastoral

Education programmes gave iii) only a moderate score.

Counselling at its best is pastoral. The pastor who, in his pastoral duties counsels well, may have a church which does not emphasize the need for counselling services. Counselling in this section is stated within the context of social-welfare service. No matter what social-welfare service is provided by a church for a community, it will not be accepted or appreciated unless it is carried out with an attitude of pastoral care.

5. a) Erskine and Zion heartily support co-operation with Parks and Recreation. King Street expresses no firm opinion. All Saints is against it.
- b) The people from Erskine moderately endorsed the idea of renovating (iii). This is one of the few places in the questionnaire where any church sample endorsed ministry which would result in an additional financial responsibility. Erskine renovated its sanctuary within the past ten years and expended a great deal of money on it. We have seen the effect of education on the attitudes of people throughout this questionnaire. Zion has been educated for community ministry and the people respond to it. King Street has received a highly spiritual view of the Christian life and its people respond. Erskine's recent renovation has

enabled its people to think positively about the results of renovations.

Co-operative work with Parks and Recreation could take place with Zion, and Erskine. Earlier in the paper (page 27) it was pointed out that the S.S.A. does not have a community centre. The construction of the Sir John A. MacDonald school will provide some facilities for community activities, and give the churches an opportunity to use this important facility in their work. However, church facilities which already exist could, also, provide some of the functions of a community centre. Zion has a long tradition of a basketball league using its gymnasium. The uses of all the church facilities could be expanded.

6. a) It is my opinion, based upon the results of this section, that any extensive involvement by the churches in public housing would not receive support from the congregations.
- b) The only way that appears feasible in the near future is v): Congregations or denominations should encourage government officials and agencies to release more money for public housing in the S.S.A.

Co-operative programmes should be undertaken. But they should be chosen from areas which will be supported, and

which are not too ambitious to be achieved. The success of early co-operative programmes will provide the positive base for more extensive areas of co-operation.

IV

CONCLUSIONS AND IMPLICATIONS

1. The People of the Four Churches and the People of the Community

The people of the Church are not a group which exhibit the same characteristics as the people of the community. Ethnically these churches are Anglo-Saxon. Only 3% were born in non-English speaking countries. 50% of the community were born in non-English speaking countries. The church people are older than the community. They are better educated. The community sample of the questionnaire on attitudes and opinions shows that the community resident is unemployed far more frequently.

2. Community Churches?

The observations above (IV - 1.) and the figures on residence within the S.S.A. from the Worship Service Questionnaire demonstrate that these churches are not community churches. Over 50% of those attending services live outside of the S.S.A. Many live in Burlington, Dundas, Ancaster, Grimsby, and Waterdown. 19.4% of the addresses given by people at Zion's worship services are outside of Hamilton. The pastoral responsibility of the ministers directs their time outside of the S.S.A.

The result of the diminishing relationship between church and community is a decline in membership. For example, the listed membership of King Street Baptist Church declined from 232 in 1961, to 188 in 1968, or 18.9% in seven years. In the same time the per capita financial responsibility of members has increased from \$77.00 per year to \$111.00 per year or 44%.¹⁵

From the questionnaire on attitudes and opinions we can see that of the 46 people who claim to have once lived in the S.S.A., only 17 presently live in the S.S.A. Or to put it another way, of those people from the churches who answered that they once lived in the S.S.A. (86% of the total church sample) 63% have moved out of the S.S.A. and yet continue to return for worship.

There can be no doubt that this trend will continue. There are pressures upon people who move to a new community, particularly a suburban community to change their place of membership or to take part less actively in the programmes of the church in their old area of residence. Membership will continue to decline and the financial burden upon each member will be increased if the churches hope to maintain their traditional style of ministry. These churches have ceased to be community churches, and are losing strengths which they once had.

¹⁵The Baptist Convention of Ontario and Quebec, Year book 1961-2 and 1968-9.

Radical departures in ministry are required. However, these changes must be made without forsaking the present membership.

3. Ministry to the Community

The members of these churches feel that ministry to the community should take place. However, in their opinion such ministries should not increase the financial burden.

The problem is initially one of education. The community is not aware of the churches, and the churches are not aware of the community.

The following are ways in which this education can be accomplished:

- i) a co-operatively produced curriculum of community study for joint use by all of the churches about the S.S.A. to be incorporated into the regular Christian education programme,
- ii) the encouragement of men's and women's groups to include community study in their programmes,
- iii) co-operatively produced calendar or bulletin inserts on community needs, issues, and developments to be used on the same Sundays by all of the churches,
- iv) a newspaper, published by the four churches and any other churches and community organizations, which would bring before the residents of the S.S.A. news

about all aspects of community life.

As the educational process proceeds the opportunities to introduce community oriented programmes should increase.

4. Co-operative Ministry

The responses on the questionnaires indicated that co-operation was desirable in all areas of church life. The educational ways suggested above also apply to co-operative ministry.

The way of life of the City and the dispersed nature of the congregation mean that in order for one member of a family to take part in a church programme, another family member becomes involved in transportation. Some churches have attempted to overcome this problem by scheduling on one night of the week programmes which involve all members of the family. Often a family supper is included.

I believe that the churches in this study could attempt family programmes co-operatively, such that one programme could operate at King Street Baptist, another at Zion etc., all on the same night. Each church could take the number of programmes for which it has the facilities. In this way both the problem of ministering to a dispersed congregation, and the need for co-operative ministry could be met.

A great interest was expressed in co-operative senior

citizen's work. Senior citizens are adults who are quite capable of planning programmes for themselves. But like most individuals they need guidance within which they can act freely. Much has been done in the area of teen-age drop-in centres. Senior citizens drop-in centres are equally necessary. There are two requirements:

- i) a facility, and
- ii) transportation.

The facility should be located close to the centre of the senior citizen's area which is basically to the easterly end of the S.S.A. It must have street access. Erskine Presbyterian may be able to provide the facility required. They have a custodian who could open the room in the morning and close it at night. The access to their education wing is only three steps up from street level. The centre should be provided with a television set, preferably colour, tables and chairs suitable for card or board games, comfortable lounge furniture, a telephone and basic kitchen facilities.

Transportation is a necessity. A walk of several blocks, either to the centre or to a bus stop can be very treacherous in the winter. Some senior citizens of the churches have cars which they could use, and women who have some freedom during the day, and men in the evening could

provide a pick-up service for the seniors who would telephone the centre. The hours of the centre's operation should extend from mid-morning, or early afternoon to 10:00 or 11:00 P.M. every day. There are 194 seniors in the churches themselves and 1,700 in the S.S.A. Such a centre would be an attempt to serve both the churches and the community, and would go a long way to alleviate the loneliness which is so often lifted before God in our prayers.

5. Denominationalism

The extent of co-operative ministry will be affected by denominationalism. The strength of denominationalism has been expressed in several places in this paper. I believe that we can see that denominationalism is not an exclusively religious phenomenon. It is related to a variety of ethnic, social, economic, and educational factors, and the need for people to belong to a definable group. Co-operative ministry must create a new definable group, and in the process allow the people who must relate to it, to adjust to it.

Talks have begun between the United Church of Canada, and the Anglican Church of Canada concerning eventual union. Three churches in the S.S.A. will be affected by the eventual outcome of these discussions: Zion United Church, All Saints Anglican Church, and St. George's

Anglican Church (which did not participate in this study). Church union has historically failed to result in total union. The Methodist-Presbyterian-Congregational Union of the late 1920's resulted in the United Church of Canada, and a substantial proportion of the Presbyterian Church of Canada which continues as a denomination, - far short of the desired result by those who sought union.

The pressure of practical necessity is upon these three church congregations. They must face the possibilities of being one 'denomination', and the consolidation of that denomination through the eventual closing of some churches as the congregations are encouraged to become one. The difficulties are clear. Of the four churches in the study Erskine and Zion are most alike; King Street and All Saints are each different in radical ways. Preparation for union must surely loom as a long and difficult task.

King Street Baptist presents a different problem for co-operative ministry. It is highly unlikely that the Baptist Convention of Ontario and Quebec will be prepared to enter into union with the other major church bodies. King Street faces a future of co-operative ministry without hopes of union. In this co-operation it must be the small sister who cannot support the new ministries by large financial investments either for salaries or for facilities. Indeed if it continues to decline it may have to enter into

co-operation with other Baptist Churches in a more direct way than is presently provided by its Convention and Niagara-Hamilton Association links. However, King Street should not allow the fears of being overwhelmed by bigger churches to prevent it from entering into co-operative ministry with a total commitment of itself. It is the smallest characters on the typewriter, the punctuation, which accent the meanings of the words and sentences. King Street Baptist Church can provide any discussions on co-operative ministry with a continuing emphasis upon the primitive tradition of the Church, the spiritual necessities, and the need for individual freedoms and commitment. And it can bring to these ministries an enthusiasm and dedication which have been necessary for the life of a minority denomination.

6. The S.S.A.

The face of the entire S.S.A. will be completely transformed within the next ten to twenty years. The City will grow replacing some parts of the S.S.A., and causing other parts to change. The questions still remain open. Will the transformation be planned or haphazard? and will the needs of the present community be met and will their rights to community be respected?

The downtown core of Hamilton is now being pressed

for room. If it follows the pattern of other cities then the major traffic arteries will be affected first. We can expect King Street, Main Street, and York Street to become high-rise residential and major commercial in character. The present zoning by-laws permit this. The Civic Centre Development which borders on the S.S.A. is the first major step in the process which has already begun. The result of these changes will be pockets of old residential units existing as islands between traffic arteries lined with commercial interests. Two things will happen in these small ghettos. The housing will deteriorate, and the property value for purposes of speculation will increase, thus making the areas even more popular for absentee landlords whose primary object can be to gain the largest return for the smallest investment. Residence mobility will then increase.

The area south of Main Street and east of Queen Street will soon be all high-rise apartments. The area east of Queen Street and north of Main Street will likely be all commercial and high-rise apartments. Five residential areas will remain:

- i) west of Queen Street, south of Main Street, east of Dundurn Street and north of the T.H. & B. Railway,
- ii) west of Queen Street, north of Main Street, east of Dundurn Street, and south of King Street,

iii) west of Queen Street, north of King Street, east of Dundurn Street, and south of York Street,

iv) north of York Street,

v) west of Dundurn Street.

These may become true ghettos.

The churches of the S.S.A. are geographically related to iii) above. There are no major churches in any of the other four areas, and yet each of these will become a unique area with unique characteristics and needs. Serious consideration should be given to satellite points of ministry in each area. These could be store fronts or in houses.

Zion United Church has already accomplished participation in this form of ministry through the Victoria Park Community Welfare Organization. This is not an exclusively church dominated organization. Satellite forms of ministry in the S.S.A. should be broadened to include other interested community organizations. This not only alleviates the financial burden upon the church but more importantly makes the organization more representative of the community life.

The S.S.A. has a population of over 18,000 people. The problems range from absentee landlords, to expropriation, to education, language, economic status, to the rights of tenants, as well as to prostitution, the crime rate, boot-legging and flop-houses. Business and industry have their

problems in the S.S.A. and the City of Hamilton must face the problems of urban transportation.¹⁶ It is doubtful that the Victoria Park Community Welfare Organization can minister to all of these needs, nor should it. The principal reason for defining the S.S.A. as it was defined was that the churches are centrally located in it and can relate to all portions of it. However, the converse is not true. It is doubtful that any one part of the S.S.A. relates to the rest. The churches can act as a liaison between various parts of the S.S.A., and also encourage each ghettoized area to understand itself as a community, and then pursue community interests. The church has the opportunity to become a directive force, not the controlling power.

I strongly recommend that the churches of the S.S.A. as one of their first acts of co-operative ministry seek to have one of their members placed on the Urban Renewal Commission of the City of Hamilton. I have been assured by Alderman David Lawrence that if the request were made by a responsible inter-church group that serious consideration would be given.¹⁷ A church appointed commissioner could become a resource for Urban Renewal, bringing them the concern of the church for man, and a resource to the churches and community, enabling them to be aware of the decision making processes of the Urban Renewal Commission.

¹⁶In March 1970, Hamilton City Council was presented five proposals for expressway traffic flow in Hamilton, all of which affect the S.S.A.

¹⁷Private conversation

7. Priorities

Many people despair about the complexities of the City, its dehumanizing forces and the apparently unbreakable cycles of degeneration and regeneration. These problems do exist and they will not go away if left alone. Nor can any man guarantee that action will solve them. However, despair is no way to approach the present and face the future.

The Church has always had these priorities:

- i) life is the present guided by the traditions granted to us from the past which gives us faith that God is with us,
- ii) the manifestation of the love of mankind by God, through Jesus and His Church,
- iii) a hope for the future which embraces the situation of the present and the tradition of the past.

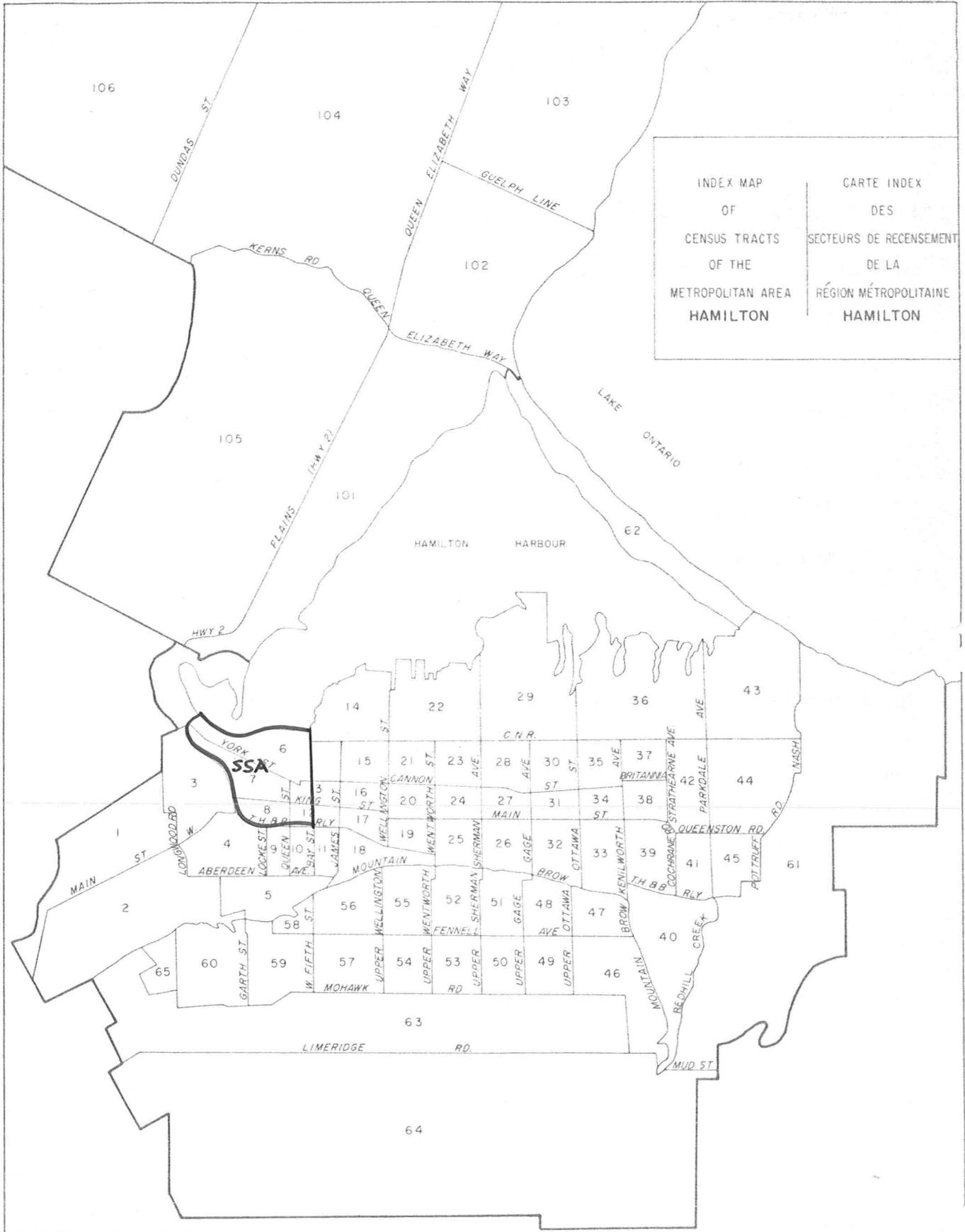
The Church can give to men an understanding of their lives, and a hope for what they will become only if it takes all three of these priorities into consideration.

It would be nice to give a detailed outline of the step-by-step procedures required for the churches of the S.S.A. to make their ministry more effective. It would, also, be of little practical use.

This paper has presented a body of information about these churches and the S.S.A. There has been interpretation and suggestions for action. Many other sources will bring forth further information and suggestions. The first step must surely be the most important. The churches must commit themselves to the problems of ministry and not let go while the information is sorted and the ideas tested.

The second step follows the first.

This paper is humbly presented with the hope that the first step will take place and that others will follow.



_____ Selected by Church Sample

_____ Selected by Community Sample

A questionnaire prepared to study the attitudes of Church members and community people toward their Church and community.

Prepared by McMaster Divinity College

Please answer this questionnaire carefully. It will be picked up by the person who asked you to participate on the date that is specified.

Abbreviations:

S.S.A. The Selected Study Area. The S.S.A. includes the area north of the TH & B railway, east of highway 403, south of Hamilton Bay, and west of Bay Street.

PART I

1. Age _____ 2. Sex _____

3. Marital Status a) Married _____
b) Single _____
c) Widowed _____
d) Other _____

4. Please list your children, if any, by age and sex

	<u>Age</u>	<u>Sex</u>
a)	_____	_____
b)	_____	_____
c)	_____	_____
d)	_____	_____
e)	_____	_____
f)	_____	_____

5. Education (Check one or more)

- a) I have not completed grade 8 or equivalent
- b) I have completed grade 8 or equivalent
- c) I have completed grade 12 or equivalent
- d) I have attended University
- e) I have had specialized training in addition to any of the above (Community College, Trades School, Commerical, etc.)

6. Housing

- a) (Check one) I live _____
- i) in a house which we own
 - ii) in a rented house
 - iii) a rented apartment or flat
 - iv) rented room(s)
- b) I have lived at my present address for _____ years
- c) I have moved _____ times in the past ten years
- d) Have you ever lived in the S.S.A.? Yes _____ No _____

7. Origins

a) My country of birth is _____.

b) I have lived in Hamilton for _____ years.

c) What language do you use in your home?

___ i) English

___ ii) Your native language

(Please indicate) _____

8. Occupation

a) Are you

___ i) self-employed?

___ ii) not self-employed?

b) Select the category which best describes your occupation. (Check one)

___ i) unskilled labour

___ vii) transportation, communication

___ ii) skilled labour

___ viii) business executive

___ iii) technical

___ ix) professional

___ iv) sales

___ x) tradesman

___ v) service

___ xi) housewife

___ vi) clerical

___ xii) student

___ xiii) other (indicate)

c) Over the past ten years how many times have you been unemployed; (ie. without a job for a period over one month)? _____

d) Are you the only wage-earner in your family?

Yes ___ No ___

9. Church Affiliation

a) To which denomination or religious group are you most closely related (check one) ?

- | | |
|---------------------------------------|---|
| <input type="checkbox"/> i) Anglican | <input type="checkbox"/> vii) Presbyterian |
| <input type="checkbox"/> ii) Baptist | <input type="checkbox"/> viii) Roman Catholic |
| <input type="checkbox"/> iii) Gospel | <input type="checkbox"/> ix) United Church |
| <input type="checkbox"/> iv) Lutheran | <input type="checkbox"/> x) Other _____ |
| <input type="checkbox"/> v) Orthodox | <input type="checkbox"/> xi) None |
| <input type="checkbox"/> vi) Jewish | |

b) Are you a communicant member of any Church?

Yes _____ No _____

c) If your answer to b) is yes, is that Church within the S.S.A.?

d) Are you a regular participant in your Churches' programmes: (ie. do you take part, on average, two or more times per month)?

Yes _____ No _____

e) When you attend Church, which of the following means of transportation do you employ? (Check one or more)

- i) automobile
- ii) public transit / taxi
- iii) walk

f) Approximately how many miles from your Church do you live? _____ miles

g) Does your husband / wife attend the same Church as you do?

Yes _____ No _____

h) Do you hold an executive, or committee position in your Church?

Yes _____ No _____

PART II

1. With which of the following expressions about the nature of the Church do you agree? (check one or more)

- i) There is only one true expression of the Church: that is the one represented by my denomination.
- ii) There are many possible expressions of the Church, each of which has some truth: that is those represented by the major denominations (excluding the Roman Catholic and Orthodox).
- iii) There are many possible expressions of the Church, each of which has some truth: that is those represented by the Catholic or Orthodox denominations.
- iv) There are many possible expressions of the Church, each of which has some truth: that is those represented by all denominations.
- v) All denominations must work toward the day when there will be only one Church, united in organization and belief.
- vi) A Christian Church is composed of people whose faith is related to Jesus Christ, but who also recognizes the cultural, psychological, national, economic, geographical and intellectual differences of people, therefore the need for denominations will exist as long as people are different.
- vii) The Church, in any form, has ceased to be useful for a twentieth century society.
- viii) Although the Church may be good for some people, I do not believe what it is useful for me.

2. With which of the following expressions about the purpose of the Church do you agree? (check one or more)

- i) There is no justifiable purpose for the Church in twentieth century society.
- ii) The purpose of the Church is to proclaim the gospel of Jesus for only through belief in Jesus can men be saved.
- iii) The purpose of the Church is to enable a community of people, united by shared Christian beliefs, to struggle with their individual and corporate needs.
- iv) The purpose of the Church is to work with people in the community helping them to deal with their problems.
- v) The purpose of the Church is to procleim brotherhood and love among all men.
- vi) The Church continues to exist because of vested interests of Church bodies and the clergy.
- vii) The Church should act as a political lobby to bring about legislation related to major problems of our time, like individual rights, pollution, and the population explosion.
- viii) The purpose of the Church is to witness to the continuing presence of God in the world.

3. With which of the following statements about the work of the Church do you agree? (check one or more)

- i) The Church should concern itself with teaching about the Bible, and giving to men spiritual values, and not get involved in problems of education, economics, social status or politics.
- ii) The Church should work towards commitment of men to Jesus Christ through belief in the Bible and through faith in God.
- iii) The Church should use its Biblical insight and spiritual values to help men understand their situation.
- iv) The Church should preach the sinful nature of man, and his need for salvation.
- v) The Church should above all uphold the worth of each individual.
- vi) The Church should be intimately involved with problems of the community and its people.
- vii) The Church should become involved in politics through support of candidates or parties.
- viii) The work of the Church should be carried out basically in Church buildings.
- ix) The work of the Church should basically be done outside of the Church building.
- x) The Church should stop all of its work and disband.

4. With which of the following statements about the Churches in the S.S.A. do you agree? (check one or more)
- i) Very few of the members of these Churches live within the S.S.A.
 - ii) The majority of the members of these Churches live within the S.S.A.
 - iii) These Churches operate like private clubs who care for little except the club members.
 - iv) These Churches have a genuine concern to welcome new people into their membership, particularly people who live in the S.S.A.
 - v) Although these Churches allow new people to attend, they make them feel uncomfortable.
 - vi) These Churches have a lot of programmes but very few of them are really serving a useful purpose.
 - vii) These Churches are a genuine asset to the S.S.A., through the programmes that they provide.
 - viii) These Churches, at least the majority of them, are wealthy.
 - ix) The Churches struggle, to the best of their financial abilities of provide useful services.

5. With which of the following statements about the community of the S.S.A. and the work of the Church do you agree?
(check one or more)

- i) The pre-school child with both parents working presents a need which the Churches could meet.
- ii) The number of senior citizens (65 and over) in the S.S.A. indicates a need for more emphasis by the Churches in senior citizens programming and ministry.
- iii) The ethnic make up of the community would seem to call for a ministry more suited to this need.
- iv) The number of youth offenders in the S.S.A. indicates a need for a concerted attempt by the Churches to work with young people.
- v) The Churches are doing their best to minister to community needs, and can be expected to do little more.
- vi) The Churches should withdraw from the community, and allow those persons and agencies, who have the education and facilities, to deal with community needs.
- vii) If the Church preaches the gospel, then the needs of those who respond will be met adequately.
- viii) More adequate facilities would enable a more effective ministry to the community's needs.

PART III

1. a) What is your general reaction to greater co-operation among the Churches of the S.S.A.?

Positive ___ No Reaction ___ Negative ___

b) If your reaction to a) is positive, in which of the following areas of Church work do you feel that greater co-operation should take place? (check one or more)

- i) worship services
- ii) Christian education for children (under 18 years of age)
- iii) adult Christian education (18 years of age and over)
- iv) summer camping programmes
- v) Cubs, Scouts, C.G.I.T., Girl Guides and similar youth programmes
- vi) Day Nursery programmes
- vii) After school programmes for children of working mothers
- viii) Teen-age clubs or young peoples programmes
- ix) Counselling services
- x) Social-welfare functions
- xi) Womens Mid-week (Monday - Saturday) activities.
- xii) Men's mid-week (Monday - Saturday) activities
- xiii) Senior citizen's activities
- xiv) Community education

2. a) What is your general reaction to the Churches of the S.S.A. becoming more involved in community life?

Positive ___ No Reaction ___ Negative ___

b) If your reaction to a) is positive, in which of the following ways do you feel that this can be achieved?
(check one or more)

- ___ i) By changing the form of worship in the Churches
- ___ ii) By incorporating community study with Christian education
- ___ iii) By addition of community workers to the Churches' professional staff.
- ___ iv) By providing facilities in the Church buildings for community programmes
- ___ v) By more social-welfare interest
- ___ vi) By greater participation in Urban Renewal programmes
- ___ vii) By more co-operation with the Parks and Recreation Department
- ___ viii) Through the provision of ethnic worship services
- ___ ix) Through a more direct emphasis on the needs of senior citizens
- ___ x) Through speaking out against vice which exists in the community.

3. a) What is your general reaction to co-operation between the Churches of the S.S.A. and the Urban Renewal programmes in the S.S.A.?

Positive ___ No Reaction ___ Negative ___

b) If your reaction to a) is positive, in which of the following ways do you feel that co-operation should exist?
(check one or more)

- i) The Churches should contribute its understanding of the nature of man to the concepts of Urban renewal
- ii) The Churches should submit briefs to the Urban renewal officials related to the practical needs of a renewal community
- iii) The Churches should provide their facilities and leadership to citizens groups who wish to make representation to Urban renewal officials, or who wish to begin programmes related to Urban renewal.
- iv) The Churches should provide programmes, facilities and leadership to enable persons affected by Urban renewal to adjust to the new situations.
- v) The Churches should renovate, rebuild or otherwise make their facilities more suitable for the needs of the S.S.A.
- vi) The Churches should provide a community minister whose work is directed toward problems of the community

4. a) What is your general reaction to the Churches of the S.S.A. assuming greater responsibility in social-welfare services?

Positive ___ No Reaction ___ Negative ___

b) If your reaction to a) is positive, in which of the following ways do you feel that greater responsibility should be exercised? (check one or more)

- i) The Churches should provide financial aid to persons or families of the S.S.A. who have financial need
- ii) Social Worker(s) should be part of the Churches' staff
- iii) Counselling should become a major emphasis in the work of the ministers of the Churches.
- iv) The Church should provide their facilities for use by social-welfare agencies
- v) The Churches should co-operate more with social-welfare agencies through policies of sound referral of persons with problems to the agency best able to handle those problems
- vi) The Churches should provide education programmes in the areas of social problems, household management and community responsibility
- vii) The congregations of these Churches should become better informed of the problems of the S.S.A.
- viii) The Churches should make submissions to government and agencies on what the Churches believe should take place in social-welfare services

5. a) What is your general reaction to greater co-operation between the Churches of the S.S.A. and the Parks and Recreation Department of the city?

Positive ___ No Reaction ___ Negative ___

b) If your reaction to a) is positive, in which of the following ways do you feel that this co-operation could exist? (check one or more)

___ i) Shared use of facilities

___ ii) Shared program responsibility

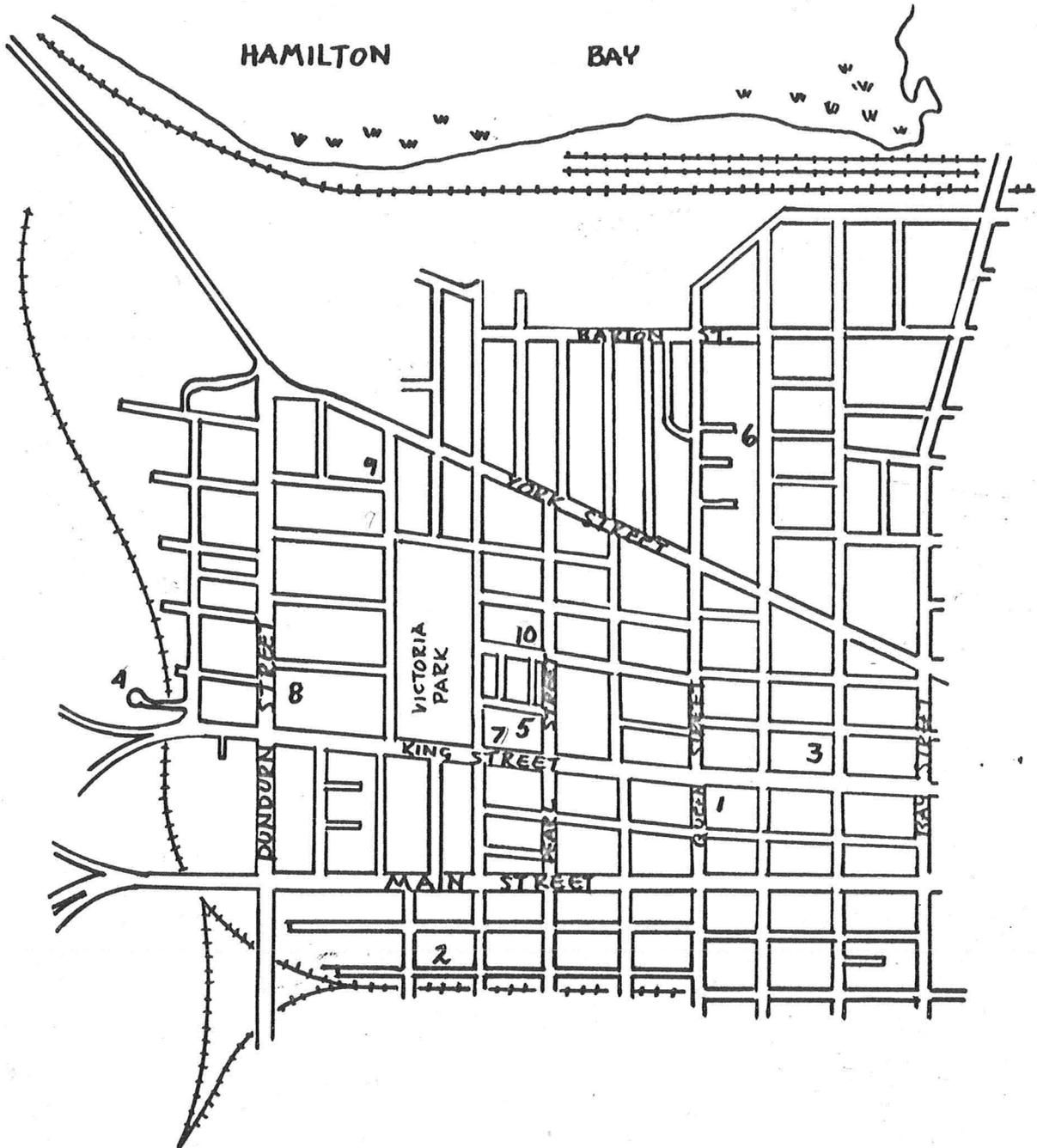
___ iii) The Churches should renovate their facilities to make them more suitable for use in recreational programmes

6. a) What is your general reaction to the Churches of the S.S.A. becoming involved in Public Housing?

Positive ___ No Reaction ___ Negative ___

b) If your reaction to a) is positive, in which of the following ways do you feel that this involvement could take place? (check one or more)

- i) The local congregations, individually should help to finance public housing
- ii) The local congregations, co-operatively should help to finance public housing
- iii) Individual denominations should be approached by local congregations to help finance public housing
- iv) Denominations should be encouraged to corporately finance public housing
- v) Congregations or denominations should encourage government officials and agencies to release more money for public housing in the S.S.A.
- vi) Congregations should become involved in the administration of public housing units, when they have been built



1. All Saints (Anglican)
2. Canada Street Gospel Hall
3. Caroline Street Gospel Church
4. Cathedral of Christ the King (Roman Catholic)
5. Erskine Presbyterian
6. Hess Street Baptist Mission
7. King Street Baptist Church (Baptist Convention of Ontario and Quebec)
8. Our Lady of Mercy (Lithuanian)
9. Saint Georges' Anglican
10. Zion United Church

Appendix D
WORSHIP SERVICE QUESTIONNAIRE

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This questionnaire is part of a study of this church and several others in this area. Every person attending the service is requested to answer this questionnaire. The parents of children attending this service should fill out the questionnaire for them. Although you are not obliged to answer any or all of the questions, it is requested that you answer completely and accurately so that the research can be reliable. If you have filled out the questionnaire at a previous worship service in this church, please indicate your home address, the service and date in question, and omit the rest.

The use of information in this questionnaire is exclusively the property of the research staff and advisors, and will be treated as confidential information.

Your present address _____ Apt. No. _____

-----The above portion will be detached by the research-----
worker before any use is made of the rest of the questionnaire.

Date _____ Service _____

1. Age: (check appropriate category)

0-4years___ 5-9years___ 10-14years___ 15-19years___ 20-24years___
25-34years___ 45-54years___ 55-64years___ 65years and over___

2. Sex: Male___ Female___

3. What is your marital status? Single___ Married___ Widowed___

4. Are you a communicant member of this church? Yes___ No___

5. If your answer to (4) is no,
Are you a communicant member of another congregation? Yes___ No___
If yes, name it _____.

6. Are you the child of a communicant member of this church?
Yes___ No___

7. Is a member of your family a communicant member of this church?--
Yes___ No___

8. Do you reside presently within the area bounded on the West by
Highway 403, on the North by Hamilton Bay, on the East by Bay Street,
and on the South by the TH & B Railway? Yes___ No___

9. How long have you lived in Hamilton? ___years ___months

10. How long have you lived at your present address? ___years ___months

(Be sure to answer questions on side 2)

11. Did you participate in this service as a choir member, usher, sidesman, organist, minister, etc? Yes___ No___

12. Were you born in a country where English is the predominant language? Yes___ No___

13. What is the highest grade of education, or equivalent, that you have achieved or are presently pursuing?

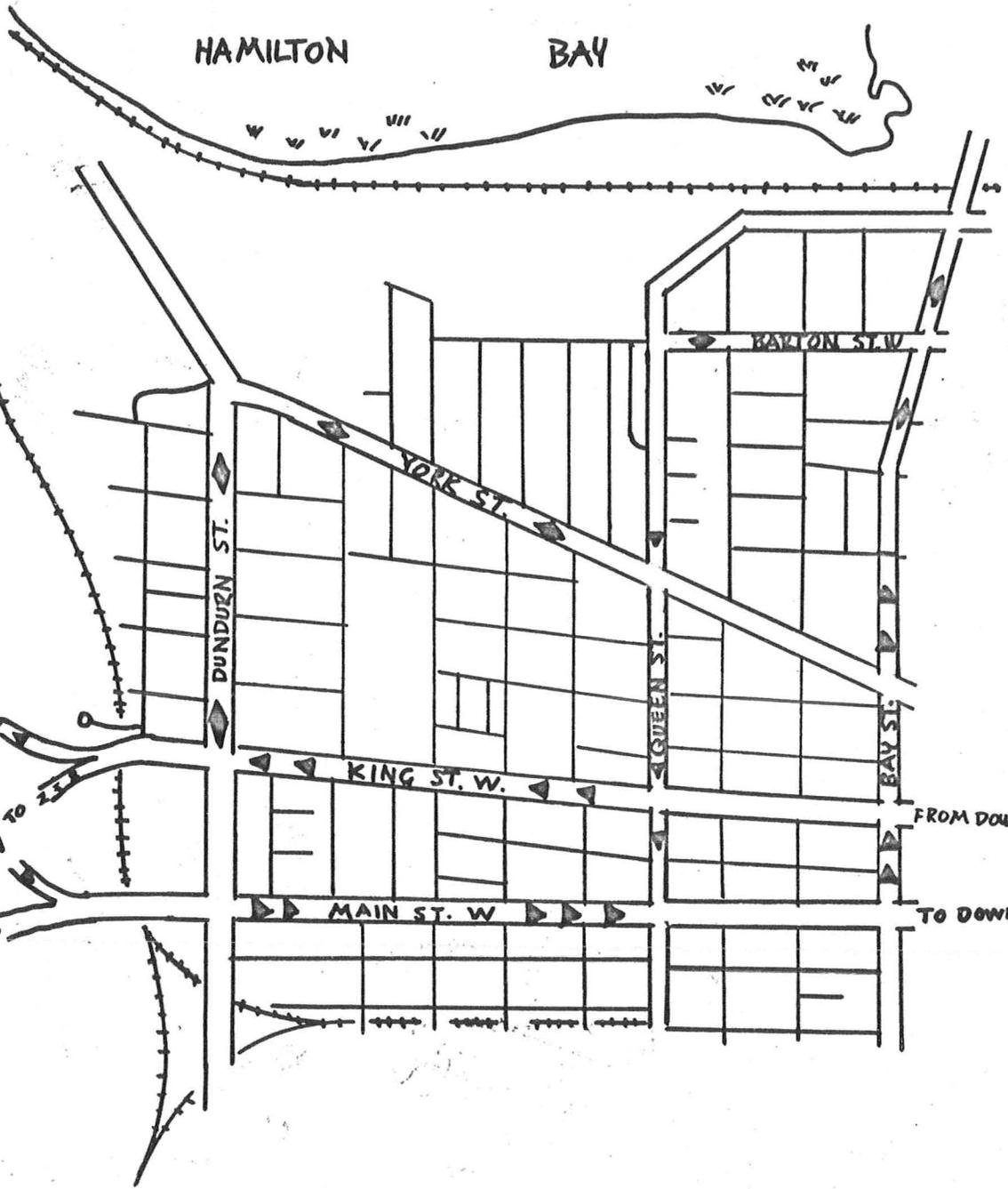
Less than Grade 8___, Grade 8-12___, advanced technical training___
Grade 13 to university___.

14. Did you have any relationship with this denomination before you attended this church? Yes___ No___

15. Do you participate in any other activity or organization that is part of the church program or meets in the church building(s)?
Yes___ No___

16. From the following list, select one or more to indicate your reason(s) for attending this worship service.

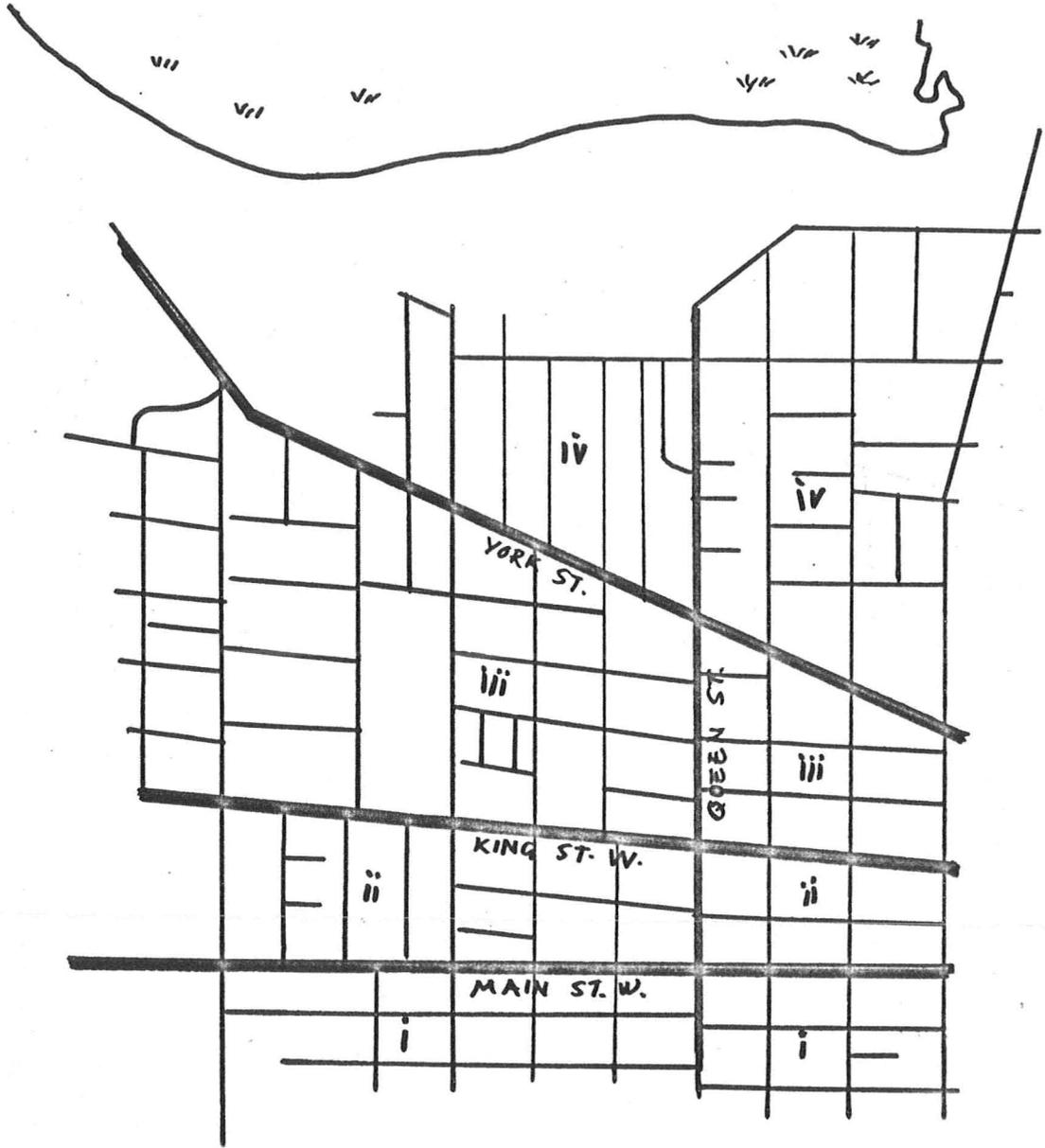
- a) The church is conveniently close to my home.
 - b) I like this form of worship.
 - c) This denomination is my denomination.
 - d) I wanted to see what this church was like.
 - e) My parents brought me.
 - f) A friend invited me.
 - g) I associate closely with this church's community-directed programs.
 - h) I like the rest of the church programs.
 - i) It is my practice to attend this service regularly.
 - j) I enjoy the people who attend this church.
 - k) My parents attend(ed) this church regularly.
 - l) Other (indicate) _____
-



TRAFFIC FLOW



HAMILTON BAY



RESIDENTIAL AREAS

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