

# The Committee on the State of the Church

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## THE COMMITTEE ON THE STATE OF THE CHURCH

In presenting our report to the House of Deputies of the 66th General Convention, this Committee is mindful of its serious purpose, expressed to the 65th General Convention in Minnesota, to offer at this time a statement that reflects, as objectively as we are able to perceive it, the state of the Church. Title I, Canon 5, under which this Committee operates, and headed "Of the mode of securing an accurate view of the state of the Church", defines the matters that concern us. Four kinds of information are required by the canon. The first deals with numbers, the second with finance, the third with property, and the fourth with "such other relevant information as is needed to secure an accurate view of the state of this Church."

Since this Committee was first constituted, in the 18th century, many other committees, commissions, councils, boards and agencies have been formed. They do invaluable work, and it has not been part of our purpose to report on their activities, which each will report individually. Our Committee has viewed its goal as not only to endorse, as has been customary, the vital and financial data that provide an overview of our human and material resources, but to try to take an objective look at some of the more intangible, but we believe important, symptoms of our state, alluded to in the canon as "other relevant information." Quantitative data, accurately compiled, enable us to see, from triennium to triennium, where we are going in terms of persons, property and dollars. It is the hope of the Committee that the Church will continue to seek innovative ways to use the numerical data, to advance the mission and work of the Church.

The Committee saw the need for a small and diverse group, such as we are, from many parts of the Church, to take note of movements or stagnations, signs of health or ill health, that can help the Church to chart its course. The presentation of "soft data" is inevitably subjective, but we try to treat the data as objectively as possible. With the limited resources available to us, we have tried to make a start in addressing the quali-

tative part of our assignment. Having laid a foundation, we hope that, in the next triennium, the Committee will continue to hold up a mirror to the Episcopal Church, and to the larger Church of which we are a part, always with the aim of bringing our small contribution to bear upon the tasks of seeking the truth, of helping the Church to draw nearer to the mind of Christ, and of doing its work in obedience to his will.

The report is in six sections. The first deals with statistical data, both those required by canon and additional data providing a profile of the Episcopal Church. Section II reports upon some observations concerning relationships between the General Convention and the dioceses. In Section III we have examined the roles being played by networks and coalitions in the decision making of the Church. In Section IV, we touch upon some of the effects of change. The last two sections cover our goals and purposes and our budget for the next triennium.

### **I. Statistical Data**

The Committee approved changes in the Parochial Report Forms, designed to enable our statistical data to be presented in conformity with the reporting process used generally by non-profit organizations, and thus to make possible comparison of our data with others.

In response to a request from our Committee for more "soft data", and to requests from other organs in the Church, the Finance Department established an ad hoc Statistical Committee, under the leadership of the Rev. John A. Schultz. This group has prepared a detailed Profile of the Episcopal Church (1979). The Ven. O. Dudley Reed Jr., representing the Committee on the State of the Church, attended their meetings. The report is summarized in Appendix I. It provides much useful information about where we live (more than half of us in cities or towns of under 50,000 population), where we have come from (nearly 50% from other denominations) and how much we earn (nearly half of our households have incomes over \$20,000, and only 12% have less than \$7000). The profile tells how often we pray, which issues we think important, what impact, in terms of disaffection and schismatic movements, and controversial issues have had on our parishes, priests and people.

Members of the Committee also participated in meetings that led to the survey prepared by the Gallup Organization for the National Council of Churches, on the "Unchurched in America."

The Committee transmits the statistical data required by canon, drawn from the parochial and diocesan reports, which will be printed in the Journal. A summary of this data, as well as an updated report of the effects of the schismatic movement, will be published at the time of Convention in the Supplement to the Blue Book.

### **II. Dioceses and the Actions of the General Convention**

The Committee became interested in the question: What impact do actions of the General Convention have upon actions or concerns in succeeding diocesan conventions? To try to secure some answers to this question, and with the help of the Rev. Edwin A. Garrett III, we made a survey of 79 diocesan journals for the year 1977. Twenty-three domestic dioceses, including New York, New Jersey, Atlanta and Massachusetts, had not yet provided copies of their journals to the Secretary of the General Convention. Their journals were therefore not available to us. From outside the U.S.A., nine of 23 dioceses provided journals.

Twenty resolutions of the 1976 General Convention were identified, upon which diocesan response might be expected, either in the form of resolutions in the diocesan conventions, or through reference in the bishop's address. Of the 20 resolutions, eight specifically required or requested a response from the dioceses or parishes.

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Only journals from one year (1977) of the triennium were surveyed, so some of the issues not dealt with in 1977 may have been taken up at subsequent diocesan conventions. It must also be considered that diocesan conventions are principally concerned with their own institutional concerns. Nevertheless it may be concluded that the concerns that the General Convention considered pressing upon the Church did not at once arouse significant discussion or calls for action in the dioceses.

Resolutions are referred to below by the page numbers in the Journal of the 65th General Convention upon which they are reported.

### III. Decision Making in the Episcopal Church and the Role of Networks and Coalitions

The development of networks and coalitions within the Church has become an increasingly significant feature in its life and mission. An accurate view of the state of this Church requires recognition of the impact of these collaborative groups upon the official structures of the Church.

These ad hoc, non-official groups constitute lobbies of considerable influence, furnishing appropriate conduits through which special needs, interests and concerns may be brought to the attention of the Church. They have achieved access not only to the official legislative and budget-making process, but also to the mission consciousness of the entire Church.

It is estimated that there are more than 170 of these networks and coalitions at work, encompassing a broad range of interests. They may provide a forum of discussion, a means of mutual support, a vehicle for independent action, a voice of challenge or a course of new ideas and perception. They can afford compelling information resources, and do call for achievement of more than mere institutional maintenance within the Church. The Committee simply brings this development to the attention of the Church, without judgment, as a counterpoint to the previous section of this report, addressing the impact of the actions of General Convention upon the diocesan conventions. The ultimate impact upon local congregations of General Convention actions or diocesan convention actions, or the actions or influence of these coalitions cannot be adequately assessed, but may find some reflection in the issues identified as important in the *Profile of Episcopalians* included in the appendix which accompanies this report.

### IV. Effects of Change

The Committee noted that, in today's climate of change, the Church in which Christ makes all things new for every age (and ages come quickly in our accelerated society) needs to be open, tolerant and caring in its ministry to those who are afraid of or disturbed by social and ethical changes in the society and by changes in the Church.

As forms and styles of ministry change, we observe growth of a deeper understanding of the meaning of ministry. This comes in part from the greater sharing of ministries between laity and clergy, and in part from innovative forms of ministry. Innovation has been stimulated by several circumstances, not least of which has been that there has been an increase in numbers of ordained persons at a time of decreases in church membership and in opportunities for full time service in the parish ministry.

The advent of women in the priesthood has brought joy to some who see in it new dimensions of priesthood. It has brought pain to others who are conscientiously opposed to this change, and to some who are fearful of its effects on ecumenical relations. For a small number, inability to accept this change has led to schism.

The Proposed Book of Common Prayer has gained wide acceptance and provides options for those who are more comfortable using traditional Cranmerian language

in worship, as well as for those who find that contemporary language makes worship more relevant to contemporary life. For some, worship with the 1928 book is a lifelong practice hard to lay aside.

Our Anglican heritage is one of comprehensiveness and unity without uniformity. We believe the tension and conflict resulting from change is being, and will be, celebrated within our part of the family of Christ without lessening of love and compassion between those who welcome change as a means of growth and those who suffer as a result of change.

1. **Venture in Mission (C-127)**. This issue received the greatest amount of attention in bishops' addresses and in resolutions. Thirty-six resolutions were offered, of which 10 were in dioceses where the bishop did not address the matter. Bishops in 11 domestic and six overseas dioceses referred to VIM. Several resolutions asked for clarification of the objectives, and for postponement until this had been done.

2. **Homosexuality and Ordination (C-109)**. This was the next most discussed issue. Resolutions were offered in 22 dioceses and bishops addressed it in 11 dioceses.

3. **Human Sexuality - Study (C-111)**. This was referred to in 16 resolutions and by 11 bishops.

4. **Book of Common Prayer - Proposed Book (C-17)**. The Proposed Book was referred to in bishops' addresses in 16 domestic and four overseas dioceses. Eight dioceses, of which 7 were those in which the bishop had spoken about it, addressed the issue in resolutions. One diocese offered a resolution thanking the Standing Liturgical Commission. Of diocesan resolutions on the continued use of the 1928 book, two passed and two were defeated.

All of the above four topics are among those for which diocesan action was requested. Among other matters on which dioceses were asked to respond and act were:

5. **Parish Support of Theological Education (C-116)**. Referred to in eight resolutions and one bishop's address.

6. **Housing Priority (C-107)**. Two resolutions, one reference in a bishop's address.

7. **Sexism in the Church (C-111)**. Three resolutions, no reference by bishops.

8. **Ecumenical Guidelines for Marriage Services (C-85)**. No reference to this.

9. **Evangelism. (C-97)**. Three resolutions and 10 references in bishops' addresses.

Other General Convention resolutions, on which diocesan response was not specifically asked for, included:

10. **World Hunger & Simple Eating Life-Styles (C-112)**. This was the subject of 10 resolutions and was referred to in the address of one bishop.

11. **Ordination of Women (C-51)**. This topic produced 20 references by bishops and nine resolutions.

12. **Homosexuals are Children of God (C-108)**. Five resolutions and six references by bishops.

13. **Homosexuals, Equal Protection (C-109)**. Five resolutions and four references by bishops.

14. **Abortion (C-1)**. Three resolutions and one reference by a bishop.

15. **Ministry of the Laity (C-117)**. Four resolutions and references by eight bishops.

16. **Racism in South Africa (C-125)**. Three resolutions.

17. **Financial Support for Black Colleges (C-7)**. One resolution.

No resolutions were offered on:

18. **Hand Gun Control (C-106)**

19. **Amnesty & Returned Veterans (C-4)** or

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20. **Church Pension Fund and Divorced Wives of Clergy (C-63).** One bishop referred to the amnesty question. One mentioned a high rate of clergy divorces.

### V. Goals and Purposes

During the next triennium the goals of the committee would include:

To continue to listen to the Church members, by means of surveys, and to find creative ways to use the data generated;

Through our Provincial representatives, to help provinces and dioceses to discover how best to use the General Convention and its interim bodies;

To study the impact of the Church on societal mores, e.g. on family life;

To discern where and how the Church is moving, at every level of its life, beyond the issues of its own housekeeping to become free to be an agent of mission of the world;

To continue, if this is the wish of the President of the House of Deputies, to serve as the core of his Council of Advice.

### VI. Budget for the 1980-1982 Triennium

During the triennium 1976-1979, the Committee on the State of Church held its meetings in conjunction with those of the Council of Advice to the President of the House of Deputies, of which we formed a part. We believe that this procedure is practical and also is good stewardship, conserving human and financial resources. Part of our work was done through small sub-committees, which did their work largely by correspondence or by telephone. The Rev. Fr. Garrett volunteered his help in reviewing the diocesan reports. We acknowledge also with gratitude the work done for us by the staff of the Finance Department and especially the Rev. Fr. Schultz.

The budget for the next triennium reflects the intention to continue to operate economically.

The following budget is proposed for authorization for the Triennium 1980-1982:

#### Committee on The State of The Church Committee Budget

	1980	1981	1982	Total
1. Meeting expenses, 21 Committee members, three meetings, travel and lodging	\$ 7,400	\$ 7,950	\$ 8,500	\$23,850
2. Administrative expenses (postage, telephone etc.)	600	675	725	2,000
3. Data				
Part-time personnel	1,875	2,500	3,125	7,500
Machine time	2,000	1,500	1,000*	4,500
4. Research and development of an ecumenical management information and evaluation system for the Church. Professional services, computer time and data analysis	12,000	8,000	4,000*	24,000
	<u>\$23,875</u>	<u>\$20,625</u>	<u>\$17,350</u>	<u>\$61,850</u>

\*Computer costs are expected to decline.

**Resolution #A—83**

*Resolved, the House of \_\_\_\_\_ concurring, that \$25,850 be appropriated for the expenses of the Committee.*

**Resolution #A—84**

*Resolved, the House of \_\_\_\_\_ concurring, that \$12,000 be appropriated for the expenses of processing and analyzing soft and hard data.*

**Resolution #A—85**

*Resolved, the House of \_\_\_\_\_ concurring, that \$24,000 be appropriated for our share of the expenses of developing an ecumenical management information and evaluation system for the Church.*

**Respectfully submitted,**

*Members*

- Province 1* The Rev. Edward B. Geyer Jr. (Connecticut)  
Dr. Charity Waymouth, *Chairman*, (Maine)
- Province 2* The Very Rev. Dillard Robinson III (Newark)  
The Hon. Hugh R. Jones (Central New York)
- Province 3* The Rev. Charles P. Price (Virginia)  
Mrs. Marion C. Jackson (Washington)
- Province 4* The Rev. Alex D. Dickson Jr. (Mississippi)  
Mrs. J. Wilmette Wilson (Georgia)
- Province 5* The Ven. O. Dudley Reed Jr. (Springfield)  
Marcus Cummings Ph.D. (Southern Ohio)
- Province 6* The Rev. Noah Brokenleg (South Dakota)  
Ross Sidney J.D. (Iowa)
- Province 7* The Rev. Canon James P. DeWolfe (Dallas)  
William G. Ikard II (Rio Grande)
- Province 8* The Rev. Canon John H. M. Yamazaki (Los Angeles)  
The Hon. George T. Shields (Spokane)
- Province 9* The Rev. Onell Soto (El Salvador, C.A.)  
Mrs. Vilma P. White (Panama & the Canal Zone)
- Ex Officiis* Dr. Charles R. Lawrence  
(*President of the House of Deputies*)
- Ex Officiis* The Rev. James R. Gundrum  
(*Secretary, House of Deputies*)

**APPENDIX I**

**EPISCOPALIANS - PROFILE 1979.**

**Purpose of the Profile**

For years the Episcopal Church has collected more complete vital statistics and financial information on itself than any comparable group. And despite known deficiencies in the system - the failure of some parishes and dioceses to meet deadlines, and obvious errors on some parochial reports - we are confident of their overall reliability.

But these reports cover only canonically required essentials - the number of people, the amount of money, and major events such as baptisms, marriages, etc. We can analyze trends and derive much information from our parochial and diocesan reports. But they only tell us *what* is happening, not *why*.

In its report to the General Convention of 1976 the Committee on the State of the Church expressed its wishes for further data. Other agencies indicated they also needed information not otherwise available. An ad hoc Statistical Committee was constituted by the Finance Office at the Episcopal Church Center, which is responsible for collect-

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ing, tabulating, and analyzing our present information. The committee membership included representatives from many Church agencies. An intensive survey was made to determine needs for data - demographics, attitudinal research, etc. We also learned what data was already available.

With the invaluable assistance of our consultant, the Rev. Dr. Don Kimmick, of Midland Park, N.J., the Committee collaborated on an ecumenical level with many other Church groups in conducting a survey of the unchurched in America. Dr. George Gallup was engaged for this work. The reports have already been published. Subsequent analysis of details will be of continuing interest, particularly to those concerned with evangelism.

Because of concern over the size and effects of schismatic movements following the General Convention of 1976, the Statistical Officer conducted a survey of their impact. The results will be given in another report from the Committee on the State of the Church.

But the most significant research work yet developed has been our Profile of Episcopalians. Aided by special grants from the Executive Council and Venture in Mission (which also had representation on the Statistical Committee) the study, *Episcopalians - Profile 1979*, was commissioned. A questionnaire type of survey, it includes virtually all the information requested by the State of the Church Committee, staff at the Church Center, Venture in Mission and others.

Since this was the first such comprehensive survey, several measures were taken to insure the highest possible degree of reliability. Most important was the tremendous size of the data base. All the major surveys in America (CBS-New York Times, Gallup, Time, Roper, etc.) use 1,500 persons selected on a random basis distributed in accordance with population. This base has provided data of proven reliability for the entire population of the U.S. We used the same size sample to cover a group only 2 or 3 percent as large. Not only do we have results whose accuracy can scarcely be questioned, we have enough of a sample to be able to say how much smaller a base might be used with any desired degree of acceptable reliability in any future survey.

We also wanted complete integrity and credibility, as well as the highest professional standards. So we decided to have the survey conducted independently. The contract was awarded to Market Facts, Inc., of Chicago, a most highly-regarded market research firm with 700 full-time employees. Their Chairman, Mr. David K. Hardin, took a personal interest in the survey. Mr. Arnold S. Krawitz was appointed project coordinator.

### Methods used in the survey

Market Facts selected 500 parishes on a random basis, but distributed geographically in accordance with our general membership pattern. Letters were sent to the rectors of these parishes asking for their cooperation. We asked for permission to use their parish lists. We indicated that we were interested only in active members and that no more than a few persons would be selected from any single parish.

Finally 2,000 questionnaires were mailed, again distributed geographically on a percentage basis. In the case of "Mr. and Mrs." addresses we sent a form alternately to the husband or wife. Other similar technical precautions were taken to insure random selection of respondents. Each questionnaire was to be returned anonymously to Market Facts. A card was enclosed, with the respondent's name, to be mailed to Market Facts separately. We explained that telephone calls would be made to those from whom cards were not received.

We were gratified with both the quantity and the quality of the response. About 900 replied promptly by mail; 600 required telephone follow-up. We obtained substantially more than the required 1,500 replies.

In looking at the answers to each question, it is important to realize that the real value of the survey is not in each reply but in who made it. For example, if many of those indicating a desire for senior citizens' programs are in lower income brackets in large metropolitan areas, it would pinpoint a need requiring our attention. Of course this survey of our own membership does not attempt to answer the question as to whether the Church could or should have such programs among non-church people. The potential could be clarified by comparing our data with that of the survey on the unchurched.

In this connection, it should be realized that many of the questions - even the peculiar "non-Episcopalian" language in which some were phrased - were deliberately inserted so we can match data with similar studies of the whole U.S. population.

We expect that for some time to come, we can utilize these replies to help parishes, dioceses, and national agencies in their planning.

### **Preliminary summary of the results**

There is no such thing as an "average" Episcopalian. As with most groups, we tend to cluster above or below midpoints. And we are only beginning to study the co-variances - the instances of people in the majority in one category who may be equal to or opposite from the majority in other categories. But we still can get an overall picture from the early printouts. Here, instead of repeating the phrase, "Most Episcopalians are such and such . . .", we postulate entirely hypothetical persons, whom we might call

### **"Typical Episcopalians - first draft"**

A typical Episcopalian is a woman over 49. She is probably not working. But if she is, either she or her husband is engaged in professional work or business rather than in manual labor or farming. She lives in a town of from 2,500 to 50,000 population, in the Northeast. Her husband is four years older than she is; their two children are grown and living elsewhere. Both husband and wife are college graduates; their family income is over \$20,000. Still, there are more than 300,000 Episcopalians whose family income is below \$10,000!

Religion plays a *very* important part in their lives. They go to church almost once a week. They usually pray at least once a day. Grace is said at home at meals. They firmly believe in life after death. They think of Scripture as the inspired Word of God, although not to be taken entirely literally. They think of Jesus as God (or Son of God) rather than as a great leader or divinely-inspired man.

Either the wife or her husband came to the Episcopal Church from some other group - rather than from a non-religious background - probably from the Methodists, Baptists, Presbyterians, or Roman Catholics - in that order.

The family makes a regular pledge of financial support. They feel responsibility toward the diocese and national Church. But, in December, 1978, they had not yet heard of Venture in Mission.

When asked to tell us what they consider the most important issues facing the Church today, without any prompting, they listed items we might have expected: "women in the priesthood," "prayer book revision," and "need to increase membership, especially among youth." But they expressed far greater interest in the "ministry within the congregation," "responding to social issues," (although they thought us sufficiently involved in such issues), "the family," and an overwhelming concern for "evangelism and spreading the Gospel." They gave us these replies entirely gratuitously, in their own words.

The "Typical Episcopalian - first draft" became a member of a local parish and continues there because of its particular type of liturgical worship, and the way the

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faith is presented. But a major factor is preference for the rector and his sermons. The most-wanted parish programs are adult bible study or doctrinal study, more opportunities for weekday worship, and family-oriented activities.

Our typical member went to Sunday school as a child but has had little religious instruction as an adult. He or she thinks that both the elderly and youth receive enough attention from the Church, that we are sufficiently involved in the community, and have placed sufficient emphasis on social justice.

Most agree that the Proposed Book of Common Prayer provides excellent services of worship. A substantial minority - nearly 25% - disagree. Almost all feel there is poor communication between the national Church and the people. They are not sure our goals are understood.

### **The untypical Episcopalian**

An even less likely person is the "untypical Episcopalian." Even so, in the Church there are more than 100,000 Episcopalians — classified as "active" by their rector who —

- have not attended church in the past six months
- don't know whether they believe in life after death
- think the Bible is a book of fables
- but still pray
- disclaim any responsibility for the diocese and national Church
- became affiliated with a local parish primarily because of its location
- never had any confirmation instruction
- completely disagree with any approaches to Rome or Protestantism.

### **Comparison of Episcopalians with the general church population**

One of the opportunities afforded by our survey is the ability to compare the ways in which Episcopalians are similar to the general church population of the United States, or differ from it. We asked some questions which were worded so as to be comparable to those of other national surveys undertaken recently.

As with most church people, Episcopalians are more likely to be women, older, married, and with a higher income than others in the population. Episcopalians, however, are even less likely than other church people to live in a large city (over 1 million), or to be engaged in work that can be classified as non-business or non-professional. Levels of faith in God, Jesus Christ, eternal life, and prayer are similarly high among all religious people.

There are some ways, however, in which Episcopalians differ from other church people. First, despite adverse publicity to the contrary, they appear to attend church more frequently. While 84% of all church groups attend at least once a month, 91.9% of active Episcopalians attend at least once a month. Their habits of worship extend into their personal prayer life, for they pray more frequently in private, with family members at meals, and as a regular part of a prayer group.

Religious training and an intellectual attitude toward their faith also differentiate Episcopalians from other Christians. A surprising number — 94% — of Episcopalians have attended Sunday School as compared with 88% of the general church group. Even more surprising is the fact that 75% have received special confirmation training while only 54% of the general church group had any special training for full membership in the Church. It is possible that this training is partly responsible for the fact that only 15% of Episcopalians believe in a literal interpretation of the Scripture, while 46% of the general church population accept a fundamentalist viewpoint.

When asked what are the most important issues facing the church today, almost 30% point to a combination of membership loss, evangelism, outreach, and attendance. No other issue approaches this level of concern. But their assumption of responsibility to face such problems is another matter. Here is a comparison of replies to the question, "Have you, yourself, invited someone to become active in a church in your area in the last 12 months?"

	YES	NO
Churched people in general	58%	41%
Inactive members in general	52%	48%
Active Episcopalians	43%	57%

### For further information

This preview will serve as an introduction to a study of our *Profile*, and help the reader to suggest to us what cross-tabulation and relationship checks might be helpful. The full text of the questionnaire and 150 pages of computer printouts of the basic results are available for inspection in the Resource Library of the Episcopal Church Center. Copies of this raw data without commentary are available from the Finance Department for \$12 each. Please send check with order, payable to the Domestic and Foreign Missionary Society, to Statistical Officer, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

## APPENDIX II

### SUMMARY OF STATISTICS

#### Membership

In 1977 we lost 45,487 baptized persons from active domestic membership rolls. But 1976 had shown a gain of 24,609. The 1978 figures (still incomplete because some dioceses had not provided us with their 1978 figures as late as August 1979) tentatively indicate a decline of about half a percent. In view of the fact that this triennium included the loss of persons dissatisfied with the actions of the 1976 Convention, this would indeed be modest.

In general, losses were greatest in the Eastern and Midwest metropolitan areas, except for Chicago, Milwaukee, and Pennsylvania which posted slight gains. Our Southern dioceses, responsible for gains in previous years, now show the same (albeit slowing) rate of decline as the rest of the church. Isolated gains in the Southwest and West have reduced the overall loss in Provinces VI, VII, and VIII to a statistically negligible level.

Our overseas figures are difficult to interpret since many dioceses send late or incomplete figures. However, there seem to be large gains in some dioceses and we await their 1978 data to see whether this is technical or a real trend.

Communicant figures usually lag behind those for baptized persons. This is borne out by the drop of only 20,800 communicants compared with the total membership loss of more than double that number.

When we look at households (families plus individuals living alone or in non-church-related groups), we see that the national and ecclesiastical trends of recent years are continuing. In the last 5 years the number of unmarried Americans in the 25-34 age bracket increased 50%. Census Bureau figures indicate that there are twice as many one-

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person households as in 1960. And, for the first time, *more than half* our American households contain only one or two persons. Since we keep separate statistics on families and individuals, we are able to see how this trend is affecting the Church.

(Domestic Data)	Families	+	Individuals	=	Households
1974	810,379		365,204		1,175,583
1975	791,841		380,236(?)		1,172,077
1976	784,793		374,278		1,159,071
1977	775,064		374,943		1,150,007
1978			(incomplete)		

### *The Next Generation*

There is a possibility that the abrupt losses in Church school pupils may be tapering off. The 1976 decline of 2.3% has dropped to 1.8%. Thus, while we lost 13,175 pupils in 1976, the loss was 10,090 in 1977. Day school pupils actually increased, although they are not back up to the 1975 level.

Another encouraging sign has been the increase in baptisms — from 52,901 to 53,688 for children and from 6,736 to 6,935 for adults. Confirmations dropped off, however.

There is one new development which intrigues us. A generation ago the Episcopal Church sustained a modest growth from receptions of Roman Catholics and Orthodox — about 4,000 annually. Then the numbers declined. Now this figure seems to be on the increase. We received 5,406 in 1977 compared with 4,981 in 1976.

### **Financial Support**

Our key national stewardship index, now also in use in 60 of our dioceses for parish by parish comparison, is “dollars per household per week.” Only receipts from pledge and plate are included in this index. In 1976 the national average was \$4.15 per household per week. The range extended from a low of \$2.50 in one diocese to a high of \$7.20 in Alabama.

Our 1977 reports showed the index at \$4.46, up 7.5%. The range was from \$2.58 to \$8.25 with Alabama still at the top. Of course, as with any per capita or similar formula, the index could rise merely because the number of households had declined. But the principal factor was a real increase in giving. Receipts from plate and pledge indeed were up — by a healthy 6.7%. The actual figures were \$267,208,265 — up from \$250,197,805.

Total income also rose. Gross receipts in our domestic parishes rose from \$445 to \$476 million. While these figures are most encouraging, we also like to look at the total “M” on our parochial reports as a helpful index. This figure excludes receipts from other funds and some non-recurring items. Here the growth at first outpaced inflation but seems to be slipping back. But the average rate of growth is still encouraging. The rise in this “M” total went from \$351 million in 1975 and \$377 million in 1976 to \$398 million in 1977. Calculations to the nearest thousand dollars show a growth of 7.5% in 1976 and 5.6% in 1977.

The increase in income, regardless of how calculated, was actually more than enough to meet the increased amount of parish operating expenses. This contrasts with prior years when we were, as far as national totals were concerned, using non-recurring income to meet current bills. Now, at least in 1977, this does not seem to be the case.

For example: parish operating expenses rose 7.6% in 1977. The figures were \$268,675,362 to \$289,119,518. This rise of \$20,444,156 in parish operating expenses was certainly covered by the “M” receipts. But, it must be remembered that both “M” and gross figures include non-recurring items such as capital from bequests or sales of property.

## STATE OF THE CHURCH

If we go back to the "K" totals — receipts for general purposes — we still find an increase of \$23,225,432 — \$3 million more than operating expense. In a period of inflation which threatens to be at double digit level, it is gratifying that, despite exceptions where capital had to be invaded to survive, the people are responding to the need and providing funds to meet increasing operating expenses.

There are some economic problems which need our attention. At the end of 1976 our parish mortgage indebtedness was about \$133 million. Other accounts payable brought the total debt to \$141 million. Mortgages rose to nearly \$137 million by the end of 1977, despite the fact that we had paid off \$17.5 million in old debt. Thus real new borrowing was close to the \$22 million mark. Interest charges are now running nearly \$8 million annually. A bright spot, probably due to the fact that much of this debt was incurred years ago, is that the average interest rate is less than 6%.

### Clergy

The number of clergy is still increasing, up by 75 in 1977 to a total of 12,953, including 203 women and 233 bishops.

In our domestic dioceses, we have one cleric for every 234 baptized members, or 1.7 per parish. But 41% of our clergy are non-parochial. So the really significant fact is that there are 7,391 clergy in the parochial ministry — barely one for each of the 7,474 parishes, or 1 for every 383 members. A year ago there were 7,547 parochial clergy. The decline in this category, begun a generation ago, is continuing.

The number of non-stipendiary domestic clergy has remained at a constant 19% of all clergy for several years. The total is currently 2,340.

But there is a perceptible trend. The 1975, 1976, and 1977 figures for the number of *parochial* clergy whose primary source of income is from *secular* employment has risen.

	Priests			Deacons			Total		
	M	F	T	M	F	T	M	F	T
1975			562			348			910
1976			597			350			937
1977	593	6	599	334	26	360	927	32	959

The number of non-parochial clergy "supporting" regularly, but in secular employment, total:

	Priests			Deacons			Total		
	M	F	T	M	F	T	M	F	T
1975			460			45			505
1976			496			48			544
1977	566	5	571	42	4	46	608	9	617

Totalling the above figures — clergy active in the ministry, but secularly supported — yields:

	Priests			Deacons			Total		
	M	F	T	M	F	T	M	F	T
1975			1022			393			1415
1976			1093			398			1491
1977	1159	11	1170	376	30	406	1535	41	1576

(This represents 12.6% of the inferior clergy)

## APPENDICES

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### *Non-stipendiary Clergy*

In addition to the above figures we might wish to take note of clergy who are secularly supported but who are not "supplying" anywhere (by choice or because of circumstances):

	Priests			Deacons			Total		
	M	F	T	M	F	T	M	F	T
1975			575			44			619
1976			677			44			721
1977	551	2	553	32	4	36	583	6	589

Depositions tell a story of their own. Including suspensions and transfers to the list of the Secretary of the House of Bishops we had 55, 48, and 83 in 1975, 1976, and 1977 respectively. Of the 83 deposed in 1977 we know that 32 were for causes related to the schismatic movement. And, because we also know of 46 more whose bishops report as being likely to be disciplined for this cause in 1978, we would expect the deposition rate in 1978 to continue at roughly double the norm of 50 per year prior to 1976.

### *Women in the Ordained Ministry*

By the end of 1977 there were 62 women canonically ordained (or accepted) in the priesthood. Sixty-one were in the diaconate.

Eleven women in the priesthood were in charge of congregations; six deacons were in charge. There were 30 women in the priesthood serving parishes as assistants; 48 deacons were so serving.

In all, at least 95 women were in the parish ministry. The balance of the total of 203 female clergy were mainly serving in educational or institutional ministries, although undoubtedly some of them did parochial work as well.

There were 73 women postulants and candidates at the end of 1977. There were many more women students in seminaries, but not all of them may continue to the priesthood. Some data is incomplete because dioceses had not begun to keep account of women separately. In any case it is too early to project trends. The number of female clergy is too small (barely more than 1.5% of total clergy, including the episcopate) to either view with encouragement or alarm, depending on preference. We would expect our 1978 figures, due in mid-year, to yield considerably more information.

## APPENDIX III

### SURVEY OF THE SCHISMATIC MOVEMENT

#### **The Schismatic Movement**

Following the 1976 General Convention, well over two thousand persons met in St. Louis to organize a group proclaiming continuity with Anglicanism but rejecting their former jurisdictions in the Episcopal Church. At that time, in addition to a half-dozen parishes in publicized schism, we could discover only 20 more taking definite steps towards separation. But we noted that there was a measurable trend in the number of "dissenting" parishes — those able to support their dioceses and the General Church Program but who were not doing so.

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## STATE OF THE CHURCH

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We projected a "worst case scenario," which we repeat here:

	1975	1976	1977	1978
Dissenting parishes	94	148	232	366
Schismatic parishes	6	8	26*	40

\*half the number of parishes then claimed by schismatic groups

This "worst case scenario" estimated 15,000 Episcopalians in actual schism, plus ten times that number whose dissent had led them to refrain from diocesan support. The financial impact was estimated as a maximum loss of \$18,846 in average support per diocese, and a loss of \$50,000 for the General Church Program. No such "worst case" materialized.

Three events transpired to affect our projections. The House of Bishops adopted a "statement of conscience" at Port St. Lucie which encouraged many who disagreed with actions of the General Convention to remain within the structure of the Episcopal Church. The size of this group cannot be determined, but we know that at least 30 bishops and many hundreds of priests supported the newly-formed Evangelical and Catholic Mission which encouraged such loyalty.

Despite this, the new "Anglican Church in North America" (now renamed the "Anglican Catholic Church") then consecrated four bishops. Subsequently, the schismatics broke into three main groups — one approving of this action; a smaller group hoping for absorption with another part of the Catholic Church (Orthodox, Roman, or otherwise); and a third still smaller but identifiable group remaining as what, for lack of a better term, we might designate as Catholic-minded congregationalist. A fourth group, as yet unnamed, and of unknown size, split off from the Anglican Catholic Church at its constitutional convention in Dallas in October, 1978.

The picture has been further confused by the fact that the schismatics have drawn some converts from persons previously lapsed from the Episcopal Church, from Roman Catholic traditionalists, and others. Thus any growth among the schismatic groups does not mean the same size loss by the Episcopal Church. Further problems occur because (according to dissidents) some clergy had refused to remove the names of persons participating in the schisms from their parish lists. It would be impossible for our clergy to transfer such persons canonically to any schismatic group, of course. But there may have been a delay in treating such persons as lapsed. Our canons provide that a communicant be regarded as lapsed or inactive only after a year during which he fails to receive Holy Communion three times. Hence, in the transitional year, the same person could be conceivably counted as active on both sides of the ecclesiastical fence. However, such is no longer the case. Our 1978 data now indicates that growth is actually taking place in the Episcopal Church and has already negated any losses due to the schismatic movement.

To help analyze the present situation we circulated questionnaires among all our dioceses and we also used information provided us informally by some schismatic leaders themselves.

The most obvious (and saddest) evidence was provided by our own diocesan offices. We know that 62 clergy have been deposed for causes directly related to the schism. There are 16 more under other discipline for schismatic offences or likely to be deposed by year-end 1979.

The schismatic groups formerly claimed a total of 78 clergy and from 130 to 175 parishes. We identified the clergy by name and found that some are still technically in good standing in the Episcopal Church. Some are retired or non-parochial. The claims of dissident groups (at the close of 1978) that 78 clergy have left the Episcopal Church

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## APPENDICES

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because of dissatisfaction with the actions of the 1976 General Convention are correct. It is the same number which our diocesan offices tell us we have either lost or might expect to lose because of the schism.

The most recent information, published by the Fellowship of Concerned Churchmen in June 1979, lists 86 priests and 188 parishes, who have "indicated affiliation with or strong sympathy for ACC or FCC." Since some of the parishes and clergy in their list are still, at least technically, in good standing in the Episcopal Church, we see no reason to change our estimates made a year earlier as the numbers of parishes and clergy in the schism.

We have more difficulty with estimating the number of laity involved. In reply to our questionnaire, our diocesan offices identified circumstances involving substantial schism and/or significant attempts to start independent Anglican parishes in only 17 dioceses. The totals involved were reported as follows:

Parishes in which substantial schism has occurred since the 1976 Convention	32
Number of baptized persons involved	3,336
Number of attempts to alienate property	11
Number of additional known attempts to start independent Anglican parishes	40
Estimated membership strength of these new parishes	940

From this survey we get a total of 72 parishes and 4,276 people.

The major discrepancy then, is that the schismatics are claiming two and one-half times the number of "parishes" as our own diocesan administrators seem to know about. In any case, the vast majority of these parishes seem to consist of a handful of people.

Our conclusion is that, despite claim of from 20,000 to 30,000 members in the schismatic groups, the number could hardly be greater than 15,000. Even that would be more than 3 times the estimates made by our 93 diocesan administrators. And, although the number of actual parishes where substantial schism has occurred is slightly greater than our "worst case scenario" for 1977 (32 as against our estimate of 26), we see an actual decline in the number of non-supporting dissident parishes from a "worst case" of 232 to less than 200. If this data is confirmed by the balance of our parochial and diocesan reports, and no further stimulus is given to aid the schismatic movement (e.g. by the General Convention of 1979), we would expect the schism to level off and cease to make further gains at the expense of the people and resources of the Episcopal Church.