

## House of Deputies Committee on the State of the Church

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Mr. Raymond Duncan, *Episcopal Church Center staff liaison and parochial reports coordinator*

### SUMMARY OF THE COMMITTEE'S WORK

The Committee met four times during the triennium. In response to its study of the Letter to the Ephesians, it organized three subcommittees to consider issues of doctrine, evangelism and mission, and membership and ministry. Reports from the subcommittees were edited, and a draft report was distributed to the deputations of Committee members and various other church Committee and commission members for review and feedback before the final report was written.

An additional subcommittee completed a revision of the parochial report form, in cooperation with a task force of diocesan treasurers and administrators and ECC Parochial Reports Coordinator Ray Duncan. The new parochial report form was approved by the Executive Council and distributed for national use for 1999.

### STATE OF THE CHURCH COMMITTEE REPORT

I therefore, the prisoner in the Lord, beg you to *lead a life worthy of the calling to which you have been called*, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.  
(Ephesians 4:1-3)

#### ***Introduction: "A life worthy"***

The Committee on the State of the Church has used the fourth chapter of Ephesians as the foundation for our deliberations this triennium. We commend it to this General Convention and to the church at large. It has taught us about the resources of our tradition and

our opportunities in God's service. We are comforted and challenged by what it sets before us as individuals and as a church.

The Letter to the Ephesians establishes baptism as the foundation of our life together. The Committee has explored the implications of baptism for the life of the community, especially in the areas of doctrine, membership, and ministry. We have paid particular attention to evangelism, training for ministry, and our behavior toward one another, evaluating the life we are living in relation to the life to which we are called.

***Doctrine: "One Lord, one faith, one baptism"***

There is one body and one Spirit, just as you were called to the one hope of your calling, *one Lord, one faith, one baptism, one God and Father of all*, who is above all and through all and in all. (v. 4-6)

Because we have one Lord, one faith, one baptism, what we have in common is more important than our differences. The Committee grounded its consideration of doctrine with Ephesians 4:4-5, words used for the opening of the baptism service. While these words are not a summary of all doctrine, they do establish the framework for the church's doctrinal debates. That framework is wide and strong. It allows for differing views, but it does not allow us to violate the essential unity and integrity of the Body of Christ.

In our tradition, we express this unity through common prayer and a common altar. Many are tempted by the power of their convictions to seek separate altars and to offer competing prayers. It cannot be done without rejecting God's invitation to participate in the oneness that is in God's heart.

Deep convictions about the will and way of God for our church are important and valuable. They do not need to be compromised in order to achieve an easy appearance of unity. But these convictions cannot be deified to the point of breaking the embrace in which God holds us all. We submit ourselves, our convictions notwithstanding, to the higher call of "one Lord, one faith, one baptism" when we come to the altar with those with whom we disagree, when we recite our common creeds, and when we hold one another in prayer. This discipline of common worship nurtures a right relationship with God and a humility about ourselves that enable community to exist within diversity.

The community to which we are called is not one of unanimity but rather one of continuing conversation. The church has debated many issues through the centuries. The tensions we experience in those debates may be signs of faithfulness rather than failure. The one Lord we serve is the one who sets us on the path that creates those tensions. Our call to follow Christ commits us to change, as the Spirit continues to guide us into all truth. So who we are to be as a community continues to unfold in the process of discernment.

Faithfulness requires discernment. We are asked to distinguish between that which was "once delivered to the saints" and that which is being "made new." When we have done this work well, we have ascended to new heights. When we have done it poorly, we have failed in our mission of witness and faith.

The process of discernment is not easy. It requires humble listening to what we hear the Spirit say to us and patient and generous listening to others, who hear the Spirit say something different. We are not a like-minded people. We cannot be what we were created and called to be by pretending that we are of one mind. There is one Lord, one faith, one

baptism, not one way of thinking. Our differences are meant to enrich rather than divide. Our ability to honor what others have to offer is the test of our ability to be the church.

### **Lambeth Conference**

The recent Lambeth Conference presents an immediate test of our ability to maintain unity of Spirit and the bonds of peace, while struggling in discernment over issues on which we are not of one mind.

The Lambeth Conference is a gathering of the bishops of the Anglican Communion, occurring once every ten years. It is not a legislative body but provides the opportunity for members of one order of ministry to consult with one another and to strengthen the bonds of the communion. The conference held in 1998 discussed how the faith that we share is to be lived out in our many different contexts. Bishops from cultures other than our own gave powerful witness to their experience and provided much for the Episcopal Church to ponder.

Some of the statements coming from the bishop's discussions challenge us to live more faithful, sacrificial lives in solidarity with our brothers and sisters around the world. Some statements are in conflict with positions taken by many in our branch of the Anglican Communion. And some are inconsistent with the canons of the Episcopal Church.

The Episcopal Church is bound by the indelible nature of the Christian family to listen to what is being said by our brothers and sisters in Christ. Coming from outside of the American comfort zone, many spoke prophetically of what our Lord called "the weightier matters of the law, justice and mercy and faith" (Matthew 23:23), particularly regarding issues of international debt.

We heard disagreement from outside the United States regarding decisions the Episcopal Church has already made to order our own ministry. Our decision to change our canons and make mandatory the acceptance of women into the ordination process, to approve their ordinations as priests and bishops, to accept their letters dimissory and to enable their deployment in every diocese of ECUSA cannot be negated by a resolution adopted at Lambeth. Indeed, resolutions of previous Lambeth Conferences, in 1978 and again 1988, have affirmed both the autonomy of each branch of the communion to govern itself and the commitment to engage in the ongoing process of discernment with branches that hold differing views.

Our own branch of the communion has not reached a consensus on any of the sexual-ity issues addressed by Lambeth. We are a diverse church, in our cultural backgrounds, theological perspectives, sexualities, gifts, skills, and priorities. In this journey of discernment, we have a responsibility to state our understandings with as much openness and integrity as possible. We have an equal responsibility to listen to the understandings of others with courage and generosity. We rejoice in the commitment made by many bishops to listen to the life and faith experiences of members of our communion who are not like them. We must do the same, both within the Anglican Communion and our particular branch of it.

Some believe that, in the face of theological extremes, we are pressing at the limit of our ability to maintain the unity of the Spirit in the bond of peace. We must stay at the table in spite of the tensions that our differences impose upon us. This is how we make a witness

and give honor to the one God and Father of us all, who is above all and through all and in all.

### A Decade Of Evangelism

...The gifts he gave were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. (vss. 11-13)

This General Convention will consider *20/20: A Clear Vision, A Domestic Mission Imperative for the Episcopal Church*. Anticipating this proposal from the Standing Commission on Domestic Mission and Evangelism to rededicate the church to a new initiative in evangelism, the Committee on the State of the Church turned its vision to the decade coming to an end.

While church growth and evangelism are not identical, certainly the first would provide one measure of success for the second. Dr. Louie Crew's website <http://newark.rutgers.edu/~lcrew/rel.html> uses figures from *The Episcopal Church Annual* to document church membership throughout the 1990s. In the first five years of this Decade of Evangelism, membership in the Episcopal Church actually declined by 6.7%. These initial figures turned around in the second half, so that by 1997, we increased membership by 18,737 members (1.1%) over the first seven years of the decade. This is not an impressive showing.

Dr. Crew quotes Thomas Hardy as commentary, "If a way to the better there be, it exacts a full look at the worst." In this spirit, the Committee considered the fate of the decade in light of our reflections on doctrinal issues.

The Decade of Evangelism caught the Episcopal Church flat-footed. We did not begin this decade from the same foundation as other branches in the Anglican Communion. Without a recent history of being evangelized ourselves, evangelism was an alien concept for many of us. Among some Episcopalians, the word itself brings to mind negative images of what we are not: abrasive, aggressive, anti-intellectual, in poor taste. Nevertheless, some Episcopalians are comfortable and skilled in the practice of sharing their faith.

The decade became one more battleground in the conflict between different theological camps. One way to characterize these camps is by the priority each places on different articles of the creed.

One camp might be identified as "Incarnation" Christians, emphasizing the goodness of God, God's love for creation, and God's affirmation of humanity by becoming one of us. The term "Incarnation Christian" refers to a faith rooted in the flesh (*carne*) of the shared human experience. Its emphasis is on the importance of loving one's neighbor and fulfilling the biblical calls for justice. Relationship with God is revealed by the nature of relationships with other human beings and with the rest of creation.

The other might be identified as "Atonement" Christians, emphasizing the sinfulness of humanity and Christ's saving action by his death on the cross. The term "Atonement Christian" refers to a faith expression that centers on the primary relationship with God in Christ. The central focus is to be "at one" (the literal meaning of "atonement") with God.

Atonement Christians are motivated to do evangelism as commonly understood, to help save human beings from their sinfulness, by proclaiming what God has done to fix the problem. Faith in Jesus is how we avail ourselves of God's forgiveness. Salvation is the solution to the bad news.

Incarnation Christians are motivated to the work of justice to correct the ways that creation has fallen from its original goodness. They embrace the truth that living faithfully and justly in all relationships is how to express the reality of God's love. They have not always identified their impulse to social action as a response to the good news.

The difference between these two emphases does not need to be resolved. Each has a piece of the truth that is supported by scripture and important to the fullness of the gospel. Indeed, most Episcopalians affirm both perspectives. Nevertheless, those who would proclaim the gospel by word and those who would proclaim it by deed have not cooperated as well as they might. Some have even expressed recriminations against one another. Most withdraw from the conflict and withdraw from evangelism at the same time.

Until we deal with our interior roadblocks to proclaiming by word the good news of God in Christ, any new effort to increase the church's membership dramatically will be met with the same failure as recent efforts. For some of us, it is time to change our attitudes and unlearn cultural prejudices about evangelism. These negative attitudes cross the theological spectrum, though Atonement Christians have an initial advantage in this work of forming positive attitudes. Their theological perspective historically has motivated mission. Incarnation Christians need to articulate a theology for evangelism consistent with their own theological emphases, to learn from Atonement Christians how to "name the Name," as they invite the unchurched to develop their own giftedness in the Body of Christ.

It is time to grow into Christian maturity, to fulfill the mission of the church. We were not called into being for the sake of ourselves. It is time to turn our energies from talking to ourselves to proclaiming and inviting others into the good news of God in Christ.

The Bishop of Texas recently told his diocese that they cannot fight and grow at the same time. Answering the challenge of this observation will take wisdom, maturity, and grace. Few of the unchurched will respond to an invitation to join sides in our squabbles. If we try to hide our struggles in order to appear welcoming, however, we are a model of a dysfunctional family.

The Committee does not underestimate the strength of convictions nor the urgency of differences. Rather we call all of us to reach deeper into our faith, until we come to common ground and mutual respect. When we address ourselves to those who do not yet know Christ, we need to speak of that common ground. We are a community of people who disagree about serious subjects, but nevertheless worship the same Lord and God at the same altar. This unity of Spirit has long been the key to our Anglican identity.

To be part of this denomination is often to be in a process of discernment on some subject, a process that is untidy at best and vulnerable to evil at worst. Division is part of our reality. Yet that division finds its limit at our foundation, which is our unity in Christ. If we are to evangelize, we cannot substitute our theological positions for the gospel. We must proclaim Christ.

***Membership: “One body...”***

But each of us was given grace according to the measure of Christ’s gift. (vs. 7)

While our diversity is an occasion for tension, it is also a gift from God. It is the source of a great wealth of grace, and the wellspring of the ministries by which we live out our baptismal call. The Letter to the Ephesians gives us a rich vision of the ministry of the church, springing from the diversity of gifts that Christ gives to the Body. In order to receive these gifts, the ministries of every member need to be honored and developed. This reflection leads us to questions of membership itself.

Power is the issue when we establish definitions of membership, who is in and who is out. The structures of power in the church may be organized in ways that empower the ministries of all. Or they may be organized in ways that preserve power for those who already have it. In the former case, the whole body of Christ is strengthened and grows. In the latter case, the body will not have access to the grace that is given to each. We lose the gifts that Christ wants to give us and expects us to use.

**Who Is A Member**

The definition of membership in the Episcopal Church is clear. A member is “a person whose baptism is recorded in this church.” The church does not make distinctions in the canons about where that person was baptized. It is unfortunate to hear that distinctions are sometimes made within congregations, between those who are “life-long Episcopalians” and those who have joined this branch of the Church Universal, having been baptized in another denomination. Such social prejudice denies our baptismal theology and deprives the body of the full expression of the gifts Christ has given us.

The canons go on to make distinctions between members, confirmed members, communicants, and communicants in good standing. While not proposing canonical changes at this time, the Committee believes that these categories bear some review. Current canons require one to receive Holy Communion at least three times during the preceding year in order to be a “communicant.” The category itself is archaic, referring to a time when confirmation, rather than baptism, marked admission to Holy Communion, and when communion was not available on a regular basis.

There may be a logic in stating an expectation of members that is consistent with the definition of “communicant in good standing.” Certainly we want all members to be faithful “in corporate worship” and “in working, giving, and praying for the spread of the Kingdom of God,” assuming that there are variations in the ways that individuals, the home-bound, those engaged in foreign service, prisoners, etc., participate in their home congregations. How these expectations are expressed must be examined to make sure that they strengthen the body and not create barriers that do not serve the church well.

Confirmation enables members of our church to make a mature public affirmation of their faith and commitment to Jesus Christ. Some people join the Episcopal Church as adults, having already been active members in another denomination. They are reasonably offended at the second class status given them on the basis of their original denomination. Some on the Committee believe that it is restrictive and divisive to require confirmation by a bishop in apostolic succession in order to be eligible for election to vestries, parish

Committees, diocesan conventions, and the Committees and commissions of the national church. Such requirements are painful reminders of our disunity within the Church Universal. Other members are concerned that church leaders have an adequate understanding of the polity of the church that they lead, and a commitment to that church. There is a question as to whether confirmation is the appropriate way to certify qualifications for leadership.

We find that our polity is in conflict with our theology regarding this point. The Committee recommends a thorough study of the rite of confirmation, including its relationships with evangelism, incorporation of new members, and church governance. The intent of such a study would be to propose changes in customs and canons in order both to honor baptism as the foundation of membership in the church and to prepare and empower all members for their ministries within and outside the church.

### **Who Are We?**

Discussions of everything from church school programming to ecumenical dialogues, from Prayer Book revision to evangelism make assumptions about who we are and who we are becoming. These assumptions are based on anecdote, memory, and aspirations, and often not on fact.

The Committee proposes that the Episcopal Church conduct a full census of its entire membership by the year 2005, in order to ascertain an accurate demographic profile of this church. The census would include questions of age, gender, race, ethnicity, family structure, education, economic status, and church membership. The data would be archived and controlled by the General Convention office to assure its confidentiality and use for appropriate purposes.

The hard data produced by a census can help us move out of fantasy pictures of who we are in order to celebrate our reality. This will be a large undertaking, with benefits well worth the expense. The results will inform the allocation of resources for the next decade, alerting us to demographic trends that require our response and indicate how we might best direct our efforts in ministry, evangelism, education, and recruitment for ordained ministry. Read in context with the U.S. census, and repeated every ten years, our census can set benchmarks against which we can measure progress in areas of racial, ethnic, gender, age, and economic diversity.

### **Ministry: “for building up the body of Christ”**

We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people’s trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, *joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love.* (v. 12-16)

### **The Work of Ministry**

In recent years the General Convention has evaluated the structure of the national church for its efficiency and effectiveness. That work must reach both broader and deeper in the area of ministry. Many different structures of the church need to be turned to training

and carrying out the proclamation of the gospel, and many methods need to be strengthened.

**Communication—Proclaiming by Word**

As part of its work on evangelism the Committee considered methods of communication, especially with young people. Among those who have yet to respond to the good news are the next generations. We are best at crafting our message so that it appeals to people like ourselves. Even before beginning a census, we realize that we face a particular challenge in reaching children, teens, and young adults. We have not done well recently in fulfilling our mission to the next generations, nor in honoring their own gifts for ministry.

Learning to communicate the gospel in ways that will be understood by the young and by others outside the church is an enormous challenge. It is not enough to have the right message if we continue to use outdated styles and materials. We must meet people where they are, understanding the cultures in which they live, using the languages and media they understand, to convey a faith that transcends both their culture, language, and media and ours.

Everyday cascades of information and images flood our lives and the lives of those we want to reach. The Episcopal Church no longer sits at the center of our culture, but on its margins. We cannot assume that anything it does will command attention. We cannot make television, music videos, radio, film, video games, the Internet, and next year's emerging technologies go away. Our calling is to reach deep into the culture and use its forms of communication to proclaim the good news of God's amazing grace and the love that we know through Jesus Christ. Ads in newspapers fail to reach those who do not read newspapers. Those who do not make use of more popular media will not successfully reach those whose attention is claimed by that media. In many and various ways God was revealed in ages past. We must make intentional use of today's many and various ways to communicate that revelation to a new millennium.

We believe that the Spirit is already working in the lives of those we hope to reach, and giving them gifts for ministry. Some of them have talent and experience that would be valuable for the proclamation for the gospel. Just as we would not attempt a foreign mission without consulting natives in that land, we must cross-cultural, generational, and membership barriers by asking the young and nonmembers to contribute their gifts to this urgent enterprise. If we do not use those gifts, we will be squandering resources on websites that appeal to the technocrats among ourselves, but neglect the questions and concerns of those we are trying to reach.

The Committee urges congregations, dioceses, the national church, and various church organizations to examine their websites for their impact, ease of use, and relevance to non-Episcopalians. The Communications Committee of the Executive Council has done extensive work in this area. The website <http://members.aol.com/rspence406/page7/resources.htm> lists resources for creating church websites. We encourage this committee to continue its assistance to the church by giving awards and posting the addresses of sites that effectively evangelize their visitors.

At the same time, let us not become so enamored of the Internet that we neglect to reach those who do not have access to that particular technology. Again, those who would communicate the gospel must engage the culture of their intended audience. The Commit-

tee urges the church to consult the young and those not in the church in order to choose the media and the presentation that best proclaim not ourselves but Christ.

### **Justice—Proclaiming by Deed**

The Committee identifies and commends Justice, Peace, and the Integrity of Creation (JPIC) which was established in 1995 as a conscious way to link together bodies dealing with issues of social and economic justice, peace, and the environment.

“JPIC lives out the Baptismal Covenant by standing in partnership with those who are poor and oppressed to build a just society, by practicing peace and seeking reconciliation in a violent world, by ensuring equitable access to all available resources, by acting to eradicate the sin of racism and by accepting responsibility actively to care for God’s creation.” *Report to the 72<sup>nd</sup> General Convention*, “The Executive Council Justice, Peace, and the Integrity of Creation,” p. 149.

### **Regarding Racism**

“Isms” of various sorts, the many ways that power combines with prejudice, are impediments to equipping the saints for ministry in the Episcopal Church. Racism, sexism, ageism, ableism, classism, heterosexism, clericalism put people in categories that deny what they have to offer and weaken the body. In recent years we have raised our awareness of these issues and have begun to deal with them, some more than others.

The particular sin of racism continues to be the open wound on the Body of Christ. It is the most painful and most difficult to confront. It runs so deep that we have a hard time believing that we can change it. So we don’t. Many of us are even unaware of institutional racism and its impact on the church. This lack of awareness guarantees that the discrimination in hospitality, evangelism, discernment, training, deployment, election, and appointment will continue.

We commend *The National Dialogues on Anti-Racism* and its supplemental materials as resources for congregations, Committees, and all groups within the church to help us overcome our racism. We also recommend the film *The Color of Fear*. These resources are available through the national church center. Every diocesan office has received copies. Both the dialogues and the film should be used with the assistance of trained facilitators.

The sin of racism diminishes us all as brothers and sisters in Christ and robs us of the gifts of the Spirit. If there is one piece of baggage that we would like to leave behind in the twentieth century as we enter the twenty-first, is this not it? Those who exercise power in the church have a particular responsibility to learn how to use that power without abusing it, even unintentionally. The Committee urges this Convention to require that all church leaders participate in anti-racism training. It is essential that every person in the church in a position of leadership work actively to heal this wound.

### **Equipping the Saints**

#### *BAPTISMAL MINISTRY*

Ministry finds its root in baptism. The baptismal covenant begins with a relationship with God and moves inevitably to a commitment to live out that relationship in ministry, as “all of us come...to maturity, to the measure of the full stature of Christ.”

Every member brings unique gifts to the body. We strengthen the church and build its unity by honoring, developing, and using all the gifts that the body has been given.

The Committee recommends the creation of an Episcopal Service Corps, to raise up the gifts of all members for the building up of the Body. The ESC could be a way for Episcopalians, especially young and retired people, to devote time as volunteers in domestic or global ministries. Coordinated and partially supported by the national church office, the corps would encourage all church members to explore their particular calling to mission, to “proclaim by word and example the Good News of God in Christ... seek and serve Christ in all persons... strive for justice and peace among all people, and respect the dignity of every human being.” It would encourage the church to structure itself in a way to receive the gifts the Spirit gives to each.

*ORDAINED MINISTRY*

During the last triennium the church was astounded to discover that only 320 of its priests are under the age of 35. According to Dr. Crew’s calculations from the Clerical Directory, in 1997 the median age of the Episcopal Church’s 7,106 employed clergy was 57.06. The new possibility of retiring and receiving pension benefits after thirty years’ service exacerbates the projected shortage. With the scarcity of young clergy, the picture for replacement is particularly grim. The failure to recruit young people for ordination has left the church bereft of potential clerical leadership. Not only are our young and potential members underserved, but more and more of our smaller congregations already experience long vacancies.

The Committee urges an intense effort to identify and recruit young people to enter the priesthood, with special attention given to traditionally overlooked racial and ethnic groups. We recommend that:

- dioceses and provinces set goals and develop task forces to guide an intentional recruitment effort;
- dioceses identify and recruit postulants under the age of thirty, and be prepared to support these people through seminary;
- dioceses that have pulled back from their presence on college and university campuses over the last twenty-five years reestablish their position in this mission field, with chaplains able to assist young people who are solidifying life values and career goals.

*THE COMMITTEE FURTHER RECOMMENDS THAT:*

- the ordination process be simplified and focused more on the nurture and development of vocation, less on administrative hurdles;
- the ordination process be modified to support recruitment of a more diverse clergy;
- the General Ordination Exams be examined for their aptness in evaluating candidates for the whole church as well as for particular cultures;
- dioceses develop significant training and mentoring programs for their transitional deacons;

- the Church Deployment Office be studied to determine whether it serves the current deployment needs of the church, and whether technologies developed in the last several years might improve the system now in use;
- dioceses implement the 72<sup>nd</sup> General Convention Resolution D034a: “Continuing Education for Clergy and Lay Professionals,” to establish the expectation that clergy are life-long learners and are to be provided with time and financial support to enable continuing education;
- dioceses encourage clergy to study the languages appropriate to their communities.

The Office for Ministry Development at the national church center and at <http://ecusa.anglican.org/ministry/> addresses some of these issues and provides a starting point for their implementation.

The Committee also commends the reemergence of the ancient order of deacons. The vocational diaconate provides the church with a powerful model of the servant ministry of Christ. We encourage similar recruitment efforts for this order of ministry, as well.

#### *INSTITUTIONS FOR TRAINING*

Seminaries were once the primary locus of missionary training. Today, evangelism and mission have been relegated in many seminaries to historical study or continuing education, at the edge of the curriculum rather than its center. It is time to turn this around.

Seminaries can help to articulate our theology and Anglican identity in ways that incorporate evangelism and mission. Both are integral parts of our theology and the baptismal covenant. Regardless of the theological nuances in an individual’s approach to these issues, every theologically trained person in our church needs to understand evangelism and mission in a positive way.

Dioceses need to take on these tasks as well. Some dioceses have success stories to tell from the last Decade of Evangelism. They can share their models and their processes of changing attitudes toward evangelism with each other, as well as their experiences in communication, use of the media, cross-cultural understanding and current mission work. The Episcopal Network for Evangelism is gathering resources for evangelism and support for those engaged in it at <http://members.aol.com/ene2020/> We urge dioceses to contribute their resources, ideas, plans, and stories to this endeavor.

JPIC organizes its networks on a provincial basis, and periodically holds national consultations. These structures provide a way for dioceses to share their cross-cultural learnings and models for mission with each other.

We are the stewards of the multitude of gifts given by God. Ultimately, we are stewards even of the gospel. It is our responsibility both to make disciples of all peoples and to make good use of each person’s gifts, “until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.”

#### **HOUSE OF DEPUTIES**

The Committee on the State of the Church is a Committee of the House of Deputies. Addressing a specific concern of this House, we urge support for the Standing Commission on Structure’s resolution to provide a stipend for the President of the House of Deputies.

The current Committee on the State of the Church commends the work of the Com-

mittee from the previous triennium. In particular, we repeat and urge that deputies adopt their *Covenant for the Building of Community*, which was presented to the 72<sup>nd</sup> General Convention:

Recognizing that God is truth and that we discern truth through prayer and dialogue in community, and desiring to avoid untested assumptions about one another, we seek to understand our various theologies and opinions by committing time to listen and talk together with honest and mutual respect within any tension we may be experiencing, in order to live together in this House and in the provinces and congregations, and that we work together to do the mission of Christ.

- We will avoid pejorative labels for those who disagree with us. Words such as apostate, homophobe, heretic, or fundamentalist do not edify our debates.
- We will assume that those with different points of view also desire the best for the church. We are all members of Christ's Body and he prays to the Father: "The glory that you have given me I have given them, so that they may be one as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me" (John 17:20-24).
- We will not analyze the psychological or spiritual state of others. Jesus called us not to judge. We often forget the "others" in "that you be not judged" (Matt. 7:1).
- We will listen lovingly and carefully to what others have to say.
- We will commit ourselves to pray for those who disagree with us and with whom we disagree. Jesus said, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you" (Matt. 5: 43-48).

Each deputy will have the opportunity to sign this Covenant at the General Convention. The Committee on the State of the Church hopes and prays that you accept the Covenant as part of your own commitment to the life and work of the church, holding out to your fellow Christians the olive branch of peace, promising your forgiveness and asking for theirs.

This covenant expresses some of our own reflections, based on the final portion of Ephesians, chapter 4.

***Behavior: "a life worthy of our calling"***

Now this I affirm and insist on in the Lord: you must no longer live as the Gentiles live, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of their ignorance and hardness of heart. They have lost all sensitivity and have abandoned themselves to licentiousness, greedy to practice every kind of impurity. That is not the way you learned Christ! For surely you have heard about him and were taught in him, as truth is in Jesus. You were taught to put away your former way of life, your old self,

corrupt and deluded by its lusts, *and to be renewed in the spirit of your minds*, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.

So then, putting away falsehood, let all of us speak the truth with our neighbors, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil. Thieves must give up stealing, rather let them labor and work honestly with their hands, so as to have something to share with the needy. Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.  
(v. 17-32)

The character of our common life and order must be subject to the same principles as our theology and ministry. The fourth chapter of Ephesians describes the effect that our structures are meant to have on our common life and ministry. The terminology used in Ephesians 4 is *leading a life worthy of our calling*.

According to this short rich vein of scripture, a church life that is unworthy of our calling can be recognized by these signs:

being tossed to and fro, carried about with every wind of doctrine,  
trickery, craftiness, deceitful scheming, futility of mind,  
darkened understanding, alienated from the life of God,  
ignorance, hardness of heart, losing all sensitivity, works of lewdness,  
impurity, greed, bitterness, slander, wrath,  
evil speaking and malice.

By the same token, behavior worthy of our calling will be characterized by the following:

bearing with one another in love,  
humility, gentleness, patience,  
unity of spirit and faith, bonds of peace,  
speaking the truth in love, every part doing its share,  
causing growth, building itself up in love,  
putting off the old and putting on the new, being angry without sin,  
making no room for the devil, no longer being children,  
sharing with those in need, speech which gives edification and grace, kindness,  
tender-heartedness  
and forgiveness.

The easy road is to note how much others fall short of the calling. That road will not take us far, nor does it go in the direction Christ is leading us. Paul's writings give us a mirror with which to look at ourselves and begin the difficult task of becoming the people who are worthy of the calling that has been given us.

We call on the whole church, especially the committees, commissions, societies, and interest groups gathered at General Convention, to consider prayerfully the impact their work is having on the life of the church. We ask each to spend significant time wondering before God about where their work, and the manner in which it is carried out, falls on the grid of behavior worthy or unworthy of our calling. Those who cannot see themselves on both of Paul's lists probably need to ask someone else to help them with perspective. We anticipate a profound renewal in Spirit when we all undertake our debates and submit our decisions to the manner of life to which Paul calls us and the unity we have in Christ.

**ADDENDUM TO THE STATE OF THE CHURCH COMMITTEE REPORT**

The Committee on the State of the Church is charged by canon to prepare a triennial report for the House of Deputies on the "State of the Church." The report is to be based on diocesan reports as well as "such other papers, viz., Episcopal charges, addresses and pastoral letters as may tend to throw light on the State of the Church in each diocese."

The Committee, after lengthy discussion with Mr. Raymond Duncan, Staff Liaison, decided a task force needed to be formed to review and revise as necessary the current Parochial and Diocesan Report forms. Two committee members: Vice Chair Dr. Harold H. Brown ("Brownie") and the Rev. Joel Novey, were charged to call together a task force and work with Mr. Duncan on the review.

In October of 1998, a task force of volunteer treasurers and administrators who had attended the October forum of administrators sponsored by the Church Pension Group was formed. The members giving their time and expertise were:

- Dr. Harold H. Brown ("Brownie"), Maine, co-convenor
- The Rev. Joel Novey, New York, co-convenor
- The Rev. Marthe Dyner, New Hampshire
- The Rev. Jerry Keucher, New York
- Mr. Michael McPherson, New York
- Mr. Frederick Snowden, Ohio
- Mrs. Judy Viar, Delaware

The task force evaluated every item in the current report forms. They asked several key questions:

- Do we really need and use this information?
- What information is important to the dioceses and to General Convention? What information is not?
- What are the limits to the amount and kind of information we can collect?
- How can we design these reports to improve accuracy and compliance?
- How can we lay the groundwork for the effective administration and automation of this process?

The task force submitted their revised version of the Parochial Report to the Executive Council and State of the Church Committee at their February 1999 meetings. The report was endorsed by both bodies.

**Changes to the Parochial Report:**

- The report is shortened to a cover page and two pages (40 questions) retaining only information that tracks key data about membership, sacramental life, and financial information of our congregations. The cover page now has a line requiring vestry certification and an e-mail address.

The membership section eliminates redundant questions and guesswork and directs the filer to specific parish records.

- The requested membership, attendance, and service data does not place an undue burden on the rector or vestry.
- Likewise, the financial report is a one-page report that is easy to file. If the parish follows the accounting and reporting procedures upheld in Business Methods, no matter what accounting methods they employ (accrual, cash, or modified cash), the data will be relatively easy to obtain.

During the next triennium, the State of the Church Committee will be working with the General Convention Office to have an online filing system for Parochial and Diocesan Reports. The goals for the system are:

- Simplify report filing for computerized congregations.
- Provide a system that is flexible enough to accommodate all Congregations and dioceses.
- Support congregations (and dioceses) that are not fully computerized.
- Provide English/Spanish reports and instructions both online and on paper.
- Enable a quicker turnaround of annual diocesan and national data.
- Make data more accessible.
- Ensure the integrity of the data.
- Provide the anonymity of privileged data.

**RESOLUTIONS**

**Resolution A099 Committee on the State of the Church Budget Appropriation**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the budget of the General Convention the sum of \$66,000 for the
- 2 triennium for the expenses of the Committee on the State of the Church.
- 3

**Resolution A100 Required Anti-Racism Training**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the lay and
- 2 ordained leadership of the Episcopal Church, including all ordained persons,
- 3 professional staff, and those elected or appointed to positions of leadership on
- 4 Committees, commissions, agencies, and boards be required to take anti-racism
- 5 training and receive certification of such training; and it further
- 6 *Resolved*, That the Executive Council establish a procedure for registering
- 7 and recording those who have been so trained.

**Explanation**

Racism continues to be the “open wound” of the church. There are no financial implications since training materials in the form of *National Dialogue on Racism* (copyright 1996 by the Episcopal Church) have already been distributed to every diocese. The dio-

ceses need to accept responsibility for the ongoing training and certification.

**Resolution A101 A Census of the Episcopal Church**

- 1        *Resolved*, the House of \_\_\_\_\_ concurring, That the Executive
- 2        Council prepare a plan to conduct a comprehensive demographic census of the
- 3        entire membership of the Episcopal Church by the year 2005; and be it further
- 4        *Resolved*, That the General Convention fund the planning phase of this
- 5        project during the next triennium; and be it further
- 6        *Resolved*, That the Executive Council present the plan and funding implica-
- 7        tions for the census to the 74<sup>th</sup> General Convention.

**Explanation**

No comprehensive demographic study on the membership of the Episcopal Church exists. The demographics of the United States continue to change in dramatic ways. Informed decisions on the needs of the church can only be made with solid statistics.

**Resolution A 102 An Episcopal Service Corps**

- 1        *Resolved*, the House of \_\_\_\_\_ concurring, That the Executive Council
- 2        establish an Episcopal Service Corps, to complement Volunteers in Mission and
- 3        Jubilee Ministry, raising up the gifts of all church people by providing short
- 4        and long term (3 months to 24 months) opportunities for volunteer service to all
- 5        aspects of the life and ministry of the church.

**Explanation**

This church has innumerable members who would relish the establishment of a service corps by the national church so that there would be organized and documented avenues for them to volunteer their service.

**Resolution A103 Church Membership Study**

- 1        *Resolved*, the House of \_\_\_\_\_ concurring, That the Standing Commission
- 2        on Ministry Development in consultation with the House of Bishops Committee
- 3        on Theology conduct during the next triennium a study of the role of confirma-
- 4        tion and its relationship to evangelism, adult membership, church governance
- 5        and as a prerequisite to eligibility for election to church office; and be it further
- 6        *Resolved*, That said standing commission report on this matter to the 74<sup>th</sup>
- 7        General Convention, including canonical changes deemed appropriate.

**Explanation**

Confirmation enables members of our church to make a mature, public affirmation of their faith and commitment to their baptismal vows. It is used in our canons and customs as a requirement for leadership and holding office. Certainly we want our leaders and office holders to be committed to the church. The sacramental rite of confirmation is neither adequate nor appropriate certification for leadership. Use as a requirement denies the church the valuable gifts and skills of active, committed members. Confirmation is a valuable part of the life of the church, but its role in relation to evangelism, incorporation of new members, and eligibility for office needs to be examined.

**Resolution A104 Amend Canon I.6**

1           *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.6 be amended  
2 as follows:

3           Sec. 1. A report of every Parish and other Congregation of this Church shall  
4 be prepared annually for the year ending December 31 preceding, ~~upon the blank~~  
5 ~~in the form prepared~~ authorized by the Executive Council and approved by the  
6 Committee on the State of the Church, and shall be ~~sent~~ filed not later than March  
7 1 to with the Bishop of the Diocese, or, where there is no Bishop, ~~to the Secretary~~  
8 ~~with the ecclesiastical authority~~ of the Diocese. The Bishop or the Secretary  
9 ~~ecclesiastical authority~~, as the case may be, shall keep a photocopy and ~~send the~~  
10 ~~original~~ submit the report to the Executive Council not later than May 1. In every  
11 Parish the preparation and ~~delivery~~ filing of this report shall be the joint duty of  
12 the Rector and Vestry; and in every other Congregation the duty of the Member  
13 of the Clergy in charge thereof. This report shall include the following information:  
14

15           (1) the number of baptisms, confirmations, marriages, and burials during  
16 the year; the total number of adult baptized members, ~~baptized members under~~  
17 ~~16 years of age, and total number of baptized members~~; the total number of adult  
18 communicants in good standing, and the total number of communicants in good  
19 standing under 16 years of age, ~~and the total number of communicants in good~~  
20 ~~standing, and the total number of confirmed adult communicants.~~

21           (2) a summary of all the receipts and expenditures, from whatever source  
22 derived and for whatever purpose used;

23           (3) ~~a statement of the property held by the Parish, whether real or personal,~~  
24 ~~with an appraisal of its value, together with a statement of the indebtedness of the~~  
25 ~~Parish, if any, and of the amount of insurance carried; and~~ (4) such other relevant  
26 information as is needed to secure an accurate view of the state of this Church, as  
27 required by the approved form. Every Bishop, Presbyter, or Deacon whose report  
28 is not included in a parochial report shall also report on the exercise of such  
29 office, and if there has been none, the causes or reasons which have prevented the  
30 same. And these reports, or such parts of them as the Bishop may deem proper,  
31 shall be entered in the Journal of the convention.

32           Sec. 2. Likewise, a report of every Diocese shall be prepared annually for  
33 the year ending December 31st preceding, ~~upon~~ ~~in the blank form prepared~~  
34 ~~authorized~~ by the Executive Council and approved by the Committee on the  
35 State of the Church, and shall be sent, not later than ~~April 1~~ September 1, to  
36 the Executive Council. ~~The report shall include statistical information concern-~~  
37 ~~ing the Parishes and Missions of the Diocese, the clergy and other ministries,~~  
38 ~~and the institutions in any way connected with said Diocese; together with the~~  
39 ~~financial information required by Canon I. 4. 6(i).~~ It shall also include informa-  
40 tion concerning implementation by the Diocese of resolutions of the previous  
41 General Convention which have been specifically identified by the Secretary of  
42 General Convention under Joint Rule 13 as calling for Diocesan action.

43           (No further changes); and be it further

**STATE OF THE CHURCH / HOUSE OF DEPUTIES**

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44            *Resolved*, That Canon I.17.2. be amended as follows:

45            Sec. 2(a) ~~All members of this Church who have received Holy Communion~~  
46 ~~in this Church at least three times during the preceding year are to be considered~~  
47 ~~communicants of this Church.~~

48            (b) For the purposes of statistical consistency throughout the Church, com-  
49 municants sixteen years of age and over are to be considered adult communi-  
50 cants.

**Explanation**

The Executive Council authorized, and the committee on the State of the Church approved, a revised report that would not place an undue burden on the rector (minister in charge), treasurer, or vestry of Episcopal Congregations. The revisions removed redundant and ambiguous questions and retained information common to the life of most Episcopal Congregations. The Parochial report subcommittee with the General Convention Office will work with Dioceses and Episcopal Church Center staff to implement on line filing for report year 2000.

**Resolution A105 Amend Canon I.4.6(i)**

1            *Resolved*, the House of \_\_\_\_\_ concurring, That Canon 1.4.6(i) be  
2 amended as follows:

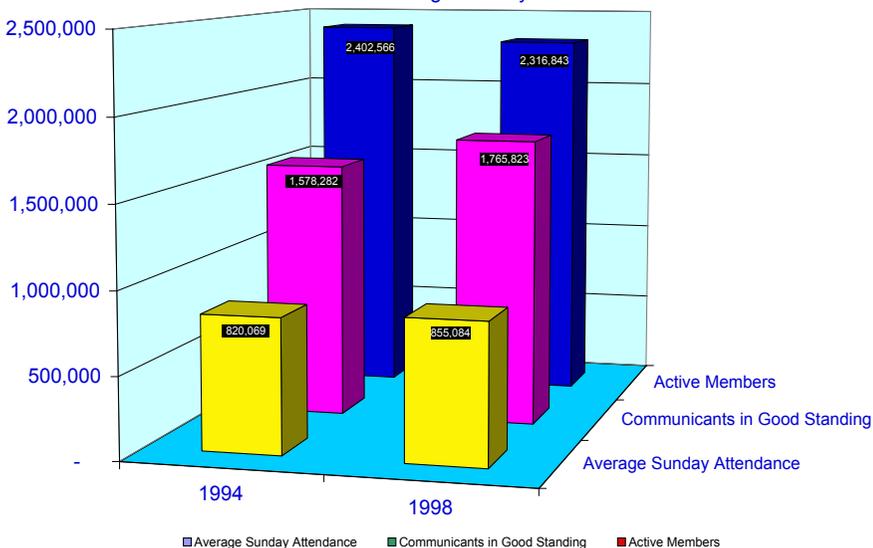
3            (i) ~~The Executive Council shall approve a standard form for use in Dio-~~  
4 ~~ceses, for the purpose of showing receipts and the distribution of receipts for all~~  
5 ~~purposes. Each diocese shall annually report to the Executive Council all receipts~~  
6 ~~and the distribution of such receipts on the standard form such financial informa-~~  
7 ~~tion as may be required in a form authorized by Executive Council.~~

**Explanation:**

Executive Council currently requires dioceses to report adjusted operating income and provide a copy of their annual audited financial statement.

## HOUSE OF DEPUTIES / STATE OF THE CHURCH

\*Membership, Communicants in Good Standing and Average Sunday Attendance



\* Between 1994 and 1998 Active Baptized Members decreased 3.6 %, while Communicants in Good Standing increased 11.9%, and Sunday Attendance rose 4.3%

	1994			1998		
	Active Members Reported In	Communicants in Good Standing as % of members	Average Sunday Attendance as % of members	Active Members Reported in	Communicants in Good Standing as % of members	Average Sunday Attendance as % of members
	1994			1998		
Diocese						
Connecticut	78,705	52%	29%	50,597	69%	32%
Maine	17,724	59%	31%	11,285	71%	34%
Massachusetts	91,520	52%	25%	57,137	72%	29%
New Hampshire	16,551	62%	30%	11,467	70%	32%
Rhode Island	29,865	60%	27%	18,192	64%	29%
Vermont*	9,277	64%	34%	6,725	74%	35%
Western Massachusetts	24,204	56%	31%	12,968	61%	35%
<b>Province 1 Subtotals</b>	<b>267,846</b>	<b>55%</b>	<b>28%</b>	<b>168,371</b>	<b>69%</b>	<b>31%</b>
Albany	24,147	62%	33%	14,811	73%	40%
Central New York	25,757	59%	30%	15,859	70%	33%
Long Island	68,123	62%	28%	41,619	68%	32%
New Jersey	58,055	58%	32%	39,303	71%	34%
New York	60,626	63%	36%	44,713	71%	36%
Newark	41,221	62%	29%	27,391	73%	30%
Rochester	16,847	61%	31%	10,601	72%	33%
Western New York	21,616	61%	31%	13,762	71%	33%
<b>Province 2 Subtotals</b>	<b>316,392</b>	<b>61%</b>	<b>31%</b>	<b>208,059</b>	<b>71%</b>	<b>34%</b>
Bethlehem	17,571	66%	30%	11,972	71%	31%
Central Pennsylvania	18,571	67%	33%	12,281	72%	37%

**STATE OF THE CHURCH / HOUSE OF DEPUTIES**

Diocese	Active Members Reported In 1994	Communicants in Good Standing as % of members	Average Sunday Attendance as % of members	Active Members Reported in 1998	Communicants in Good Standing as % of members	Average Sunday Attendance as % of members
Delaware	13,201	63%	31%	9,252	76%	36%
Easton	10,099	68%	33%	8,056	78%	33%
Maryland	46,523	64%	31%	33,229	74%	33%
Northwestern						
Pennsylvania	7,107	67%	37%	4,836	87%	44%
Pennsylvania	66,533	62%	29%	41,863	72%	34%
Pittsburgh	21,818	67%	37%	16,616	82%	40%
Southern Virginia	35,017	71%	37%	25,487	79%	41%
Southwestern Virginia	13,634	73%	38%	10,718	80%	40%
Virginia	81,790	67%	35%	58,494	76%	37%
Washington	41,440	65%	43%	31,452	75%	40%
West Virginia	12,630	66%	36%	8,204	73%	39%
<b>Province 3 Subtotals</b>	<b>385,934</b>	<b>66%</b>	<b>34%</b>	<b>272,460</b>	<b>75%</b>	<b>37%</b>
Alabama*	31,264	75%	34%	27,238	85%	36%
Atlanta	50,284	65%	33%	41,104	77%	35%
Central Florida	38,951	71%	41%	31,737	84%	43%
Central Gulf Coast	19,873	79%	40%	17,975	87%	40%
East Carolina	17,435	78%	40%	14,988	89%	40%
East Tennessee	16,203	73%	39%	12,897	79%	39%
Florida	29,647	69%	38%	26,726	83%	39%
Georgia	17,204	76%	40%	14,632	84%	41%
Kentucky	10,273	75%	39%	8,816	84%	38%
Lexington	8,890	75%	41%	8,430	94%	43%
Louisiana	20,192	67%	32%	14,652	76%	32%
Mississippi	21,519	77%	37%	17,825	85%	38%
North Carolina	44,311	76%	34%	36,240	79%	35%
South Carolina	25,778	73%	43%	20,918	79%	46%
Southeast Florida	36,374	69%	41%	27,960	77%	42%
Southwest Florida	39,411	68%	43%	30,984	91%	52%
Tennessee*	13,275	74%	37%	11,233	81%	40%
Upper South						
Carolina	25,613	71%	41%	22,651	88%	35%
West Tennessee	12,681	77%	34%	10,600	85%	35%
Western North						
Carolina*	14,292	74%	42%	13,400	86%	44%
<b>Province 4 Subtotals</b>	<b>493,470</b>	<b>72%</b>	<b>38%</b>	<b>411,006</b>	<b>83%</b>	<b>39%</b>
Chicago	44,443	65%	36%	33,725	78%	39%
Eastern Michigan**	-	0%	0%	8,016	76%	37%
Eau Claire	2,670	73%	43%	2,010	89%	48%
Fond Du Lac	8,754	59%	29%	4,314	56%	33%
Indianapolis	12,349	62%	43%	9,393	74%	40%
Michigan**	49,529	51%	29%	24,855	77%	30%
Milwaukee	14,562	69%	41%	11,507	88%	42%
Missouri	15,556	65%	36%	12,237	86%	36%
Northern Indiana	8,076	63%	41%	5,759	77%	45%
Northern Michigan	2,975	63%	31%	1,814	66%	34%
Ohio	37,308	63%	31%	25,135	71%	32%
Quincy	3,209	81%	41%	2,503	86%	42%

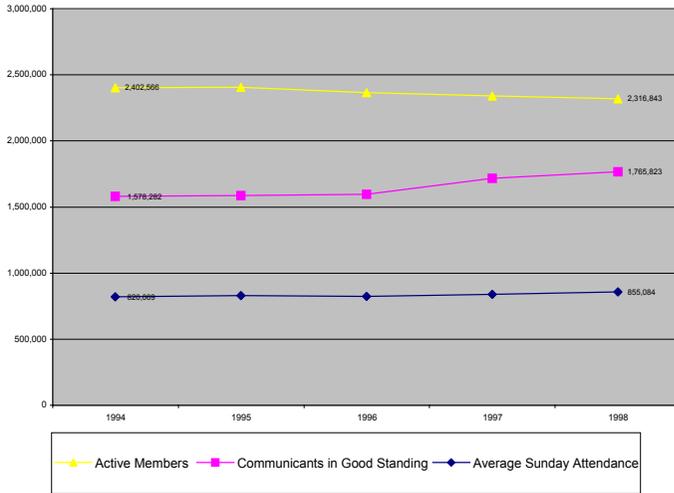
**HOUSE OF DEPUTIES / STATE OF THE CHURCH**

Diocese	Active Members Reported In 1994	Communicants in Good Standing as % of members	Average Sunday Attendance as % of members	Active Members Reported in 1998	Communicants in Good Standing as % of members	Average Sunday Attendance as % of members
Southern Ohio	26,192	68%	34%	19,819	77%	38%
Springfield	7,373	71%	40%	5,453	81%	45%
Western Michigan	14,668	72%	34%	11,297	81%	37%
<b>Province 5 Subtotals</b>	<b>247,664</b>	<b>63%</b>	<b>34%</b>	<b>177,837</b>	<b>77%</b>	<b>37%</b>
Colorado	36,353	59%	35%	26,401	73%	41%
Iowa	12,962	65%	32%	9,237	73%	34%
Minnesota	31,139	66%	30%	22,120	75%	32%
Montana	6,665	67%	33%	4,717	74%	36%
Nebraska	11,584	66%	36%	7,753	68%	35%
North Dakota	3,349	50%	27%	2,022	64%	27%
South Dakota	12,434	49%	26%	6,392	56%	31%
Wyoming	8,422	57%	34%	6,302	75%	34%
<b>Province 6 Subtotals</b>	<b>122,908</b>	<b>61%</b>	<b>32%</b>	<b>84,944</b>	<b>71%</b>	<b>35%</b>
Arkansas	13,729	71%	40%	11,407	83%	39%
Dallas	35,466	75%	35%	30,893	84%	34%
Fort Worth	17,613	76%	40%	14,317	82%	40%
Kansas	14,578	77%	39%	12,128	86%	40%
Northwest Texas	9,626	75%	36%	7,258	83%	229%
Oklahoma	19,165	75%	37%	15,895	83%	37%
Rio Grande	14,016	78%	41%	12,789	88%	40%
Texas	76,019	72%	35%	64,797	81%	38%
West Missouri	12,908	74%	40%	10,552	84%	43%
West Texas	30,527	73%	35%	22,790	80%	39%
Western Kansas	2,666	73%	42%	2,124	82%	41%
Western Louisiana	14,559	74%	36%	10,954	80%	31%
<b>Province 7 Subtotals</b>	<b>260,872</b>	<b>74%</b>	<b>37%</b>	<b>215,904</b>	<b>82%</b>	<b>44%</b>
Alaska	7,368	58%	25%	4,896	75%	28%
Arizona	27,947	62%	37%	22,866	77%	37%
California	29,172	69%	35%	21,521	74%	37%
Eastern Oregon	3,597	52%	30%	2,500	68%	31%
El Camino Real	15,849	71%	35%	12,742	82%	41%
Hawaii	10,898	65%	36%	7,455	69%	34%
Idaho	5,252	65%	54%	4,688	77%	35%
Los Angeles	78,007	64%	29%	52,629	66%	29%
Navaho Missions	1,356	42%	21%	816	53%	17%
Nevada*	5,539	69%	37%	4,308	74%	40%
Northern California	18,795	61%	38%	14,813	82%	40%
Olympia	34,713	66%	35%	24,642	68%	35%
Oregon	22,220	68%	35%	17,007	83%	38%
San Diego	20,071	71%	37%	15,779	81%	41%
San Joaquin	10,608	69%	41%	8,251	79%	44%
Spokane	10,196	68%	31%	7,437	80%	34%
Utah	5,892	78%	31%	4,892	76%	30%
<b>Province 8 Subtotals</b>	<b>307,480</b>	<b>66%</b>	<b>34%</b>	<b>227,242</b>	<b>74%</b>	<b>35%</b>
<b>National Totals:</b>	<b>2,402,566</b>	<b>66%</b>	<b>34%</b>	<b>1,765,823</b>	<b>76%</b>	<b>37%</b>

# STATE OF THE CHURCH / HOUSE OF DEPUTIES

Trends in Active Membership, Communicants in Good Standing and Average Sunday Attendance

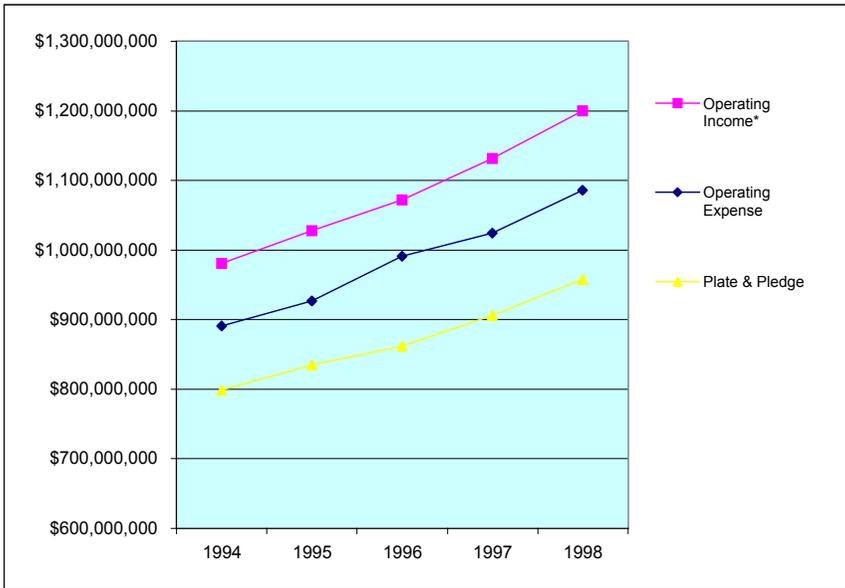
	1994	1995	1996	1997	1998
Average Sunday Attendance	820,069	828,314	822,923	837,887	855,084
Communicants in Good Standing	1,578,282	1,583,845	1,593,328	1,717,069	1,765,823
Active Members	2,402,566	2,404,971	2,363,770	2,338,044	2,316,843



Congregations' Revenues and Expenses used for Operations  
from 1994-1998

Domestic Totals	1994	1995	1996	1997	1998
Operating Expense	\$ 890,692,989	\$ 926,386,390	\$ 990,622,381	\$ 1,024,246,261	\$ 1,085,533,251
Operating Income*	\$ 980,656,465	\$ 1,027,134,382	\$ 1,072,081,372	\$ 1,131,077,173	\$ 1,199,957,790
Plate & Pledge	\$ 798,401,056	\$ 834,258,615	\$ 861,134,906	\$ 905,769,929	\$ 957,518,252

\*Includes investment income available for operations. Does not include unrestricted bequests or Assistance from the dioceses.



\*\*% Increase between 94-98

Operating Expense	22%
Operating Income*	22%
Plate & Pledge	20%

\*\* Dollars reported are not adjusted for inflation. Inflation for the same period was 12%, based on CPI changes posted by the bureau of Labor and Statistics.

STATE OF THE CHURCH / HOUSE OF DEPUTIES

Normal Operating Income and Expense for Episcopal Congregations 1994-1998

Diocese	1994			1998			**% Change in Op. Income
	Plate & Pledge	Operating Expense	Operating Income	Plate & Pledge	Operating Expense	Operating Income	
Connecticut	\$ 22,095,417	\$ 29,785,748	\$ 32,129,956	\$ 25,287,120	\$ 36,424,472	\$ 33,911,664	13.4%
Maine	\$ 4,379,680	\$ 4,779,434	\$ 5,780,968	\$ 4,910,187	\$ 6,576,737	\$ 5,356,559	13.8%
Massachusetts	\$ 18,057,480	\$ 25,686,218	\$ 26,607,363	\$ 22,529,162	\$ 32,141,136	\$ 29,166,274	20.8%
New Hampshire	\$ 3,756,046	\$ 4,987,792	\$ 4,989,728	\$ 4,687,314	\$ 6,074,473	\$ 5,129,263	21.7%
Rhode Island	\$ 5,885,549	\$ 7,192,294	\$ 6,915,044	\$ 6,955,683	\$ 8,399,163	\$ 7,862,827	16.8%
Vermont*	\$ 2,197,247	\$ 3,346,106	\$ 3,404,888	\$ 2,763,157	\$ 4,145,037	\$ 3,471,910	23.9%
Western Massachusetts	\$ 5,228,021	\$ 7,366,627	\$ 6,530,950	\$ 6,620,834	\$ 8,621,448	\$ 7,921,527	17.0%
<b>Province 1 Subtotals</b>	<b>\$ 61,104,800</b>	<b>\$ 81,392,074</b>	<b>\$ 87,413,062</b>	<b>\$ 47,048,237</b>	<b>\$ 102,382,466</b>	<b>\$ 92,820,024</b>	<b>17.1%</b>
Albany	\$ 5,331,031	\$ 6,996,649	\$ 6,062,359	\$ 6,082,359	\$ 8,494,061	\$ 7,812,070	17.3%
Central New York	\$ 5,894,291	\$ 7,830,887	\$ 8,306,631	\$ 6,416,271	\$ 9,122,651	\$ 8,393,813	9.8%
Long Island	\$ 14,315,911	\$ 21,950,192	\$ 21,327,730	\$ 15,316,380	\$ 23,914,176	\$ 22,694,316	12.1%
New Jersey	\$ 14,787,481	\$ 18,707,392	\$ 18,949,230	\$ 16,730,571	\$ 22,457,852	\$ 20,667,215	18.5%
New York	\$ 17,979,307	\$ 40,269,543	\$ 37,081,681	\$ 21,791,165	\$ 43,168,603	\$ 49,423,088	16.4%
Newark	\$ 12,018,372	\$ 14,828,913	\$ 16,386,130	\$ 13,488,006	\$ 18,129,147	\$ 16,487,283	10.8%
Rochester	\$ 4,320,025	\$ 5,995,423	\$ 6,595,604	\$ 4,618,769	\$ 6,380,601	\$ 5,513,233	6.4%
Western New York	\$ 4,905,238	\$ 6,667,280	\$ 6,048,624	\$ 5,339,750	\$ 7,211,687	\$ 6,581,614	9.9%
<b>Province 2 Subtotals</b>	<b>\$ 79,551,656</b>	<b>\$ 122,009,304</b>	<b>\$ 121,818,958</b>	<b>\$ 89,873,311</b>	<b>\$ 138,879,778</b>	<b>\$ 137,572,632</b>	<b>14.0%</b>
Behlehem	\$ 4,347,595	\$ 6,026,603	\$ 6,257,339	\$ 4,838,696	\$ 7,339,700	\$ 6,817,637	21.8%
Central Pennsylvania	\$ 5,292,745	\$ 5,409,829	\$ 6,502,268	\$ 6,047,116	\$ 7,868,237	\$ 6,676,274	21.0%
Delaware	\$ 4,282,650	\$ 5,932,626	\$ 5,932,626	\$ 4,884,218	\$ 7,446,201	\$ 6,888,421	25.5%
Easton	\$ 2,785,203	\$ 3,159,091	\$ 3,529,650	\$ 3,348,791	\$ 4,370,869	\$ 3,630,411	23.6%
Maryland	\$ 13,254,763	\$ 16,795,111	\$ 15,760,936	\$ 15,675,507	\$ 20,590,984	\$ 18,671,833	22.4%
Northwestern Pennsylvania	\$ 1,872,732	\$ 2,923,154	\$ 2,923,154	\$ 2,013,617	\$ 3,165,473	\$ 2,753,029	8.3%
Pennsylvania	\$ 18,260,189	\$ 27,509,416	\$ 27,509,416	\$ 21,372,927	\$ 34,100,729	\$ 30,965,562	24.0%
Pittsburgh	\$ 8,215,026	\$ 10,341,182	\$ 9,520,290	\$ 11,894,635	\$ 18,314,228	\$ 15,558,590	23.9%
Southern Virginia	\$ 12,583,784	\$ 14,776,484	\$ 12,666,227	\$ 15,486,841	\$ 7,446,191	\$ 6,350,560	20.8%
Southwestern Virginia	\$ 5,524,271	\$ 6,166,406	\$ 6,166,406	\$ 6,724,364	\$ 7,446,191	\$ 6,350,560	20.8%
Virginia	\$ 33,461,185	\$ 37,868,678	\$ 37,868,678	\$ 38,651,589	\$ 46,180,747	\$ 38,770,868	19.3%
Washington	\$ 16,962,285	\$ 26,638,762	\$ 26,783,619	\$ 19,900,867	\$ 34,713,460	\$ 35,195,183	30.3%
West Virginia	\$ 4,576,946	\$ 5,491,208	\$ 4,576,946	\$ 5,099,490	\$ 6,813,967	\$ 4,914,821	25.0%
<b>Province 3 Subtotals</b>	<b>\$ 131,419,344</b>	<b>\$ 156,095,580</b>	<b>\$ 170,501,548</b>	<b>\$ 153,564,313</b>	<b>\$ 208,715,451</b>	<b>\$ 187,100,814</b>	<b>12.4%</b>
Alabama	\$ 14,932,810	\$ 16,127,983	\$ 16,127,983	\$ 17,977,367	\$ 19,904,591	\$ 15,124,344	23.4%
Atlanta	\$ 20,495,612	\$ 22,261,740	\$ 22,261,740	\$ 26,952,480	\$ 29,420,825	\$ 26,700,779	32.2%
Central Florida	\$ 15,689,088	\$ 16,811,810	\$ 16,811,810	\$ 16,579,246	\$ 20,801,183	\$ 17,749,486	23.7%
Central Gulf Coast	\$ 8,531,633	\$ 9,053,062	\$ 9,053,062	\$ 7,548,757	\$ 12,557,915	\$ 10,634,368	38.7%
East Carolina	\$ 7,200,536	\$ 7,952,534	\$ 7,952,534	\$ 9,231,379	\$ 10,421,104	\$ 9,002,439	31.0%
East Tennessee	\$ 8,201,600	\$ 8,615,670	\$ 8,615,670	\$ 9,419,375	\$ 10,345,989	\$ 8,960,927	20.1%
Florida	\$ 12,850,804	\$ 13,634,709	\$ 13,634,709	\$ 15,729,780	\$ 16,996,761	\$ 15,204,304	24.7%
Georgia	\$ 7,659,812	\$ 8,416,466	\$ 8,416,466	\$ 7,420,185	\$ 10,439,509	\$ 8,960,957	24.0%
Kentucky	\$ 4,067,707	\$ 4,797,329	\$ 4,797,329	\$ 4,963,912	\$ 6,006,261	\$ 5,320,956	25.2%
Lexington	\$ 3,714,673	\$ 4,599,770	\$ 4,599,770	\$ 5,051,094	\$ 5,915,337	\$ 5,255,353	30.3%
Louisiana	\$ 9,348,111	\$ 7,740,182	\$ 7,740,182	\$ 7,065,164	\$ 9,455,430	\$ 9,223,091	22.2%
Mississippi	\$ 1,148,139	\$ 8,879,394	\$ 8,349,239	\$ 11,186,132	\$ 12,067,020	\$ 10,122,147	22.1%
North Carolina	\$ 18,041,843	\$ 19,574,713	\$ 16,075,546	\$ 23,533,853	\$ 25,796,157	\$ 26,493,831	31.8%
South Carolina	\$ 12,140,375	\$ 13,046,831	\$ 11,683,843	\$ 16,814,166	\$ 19,013,033	\$ 17,506,624	45.7%
Southeast Florida	\$ 11,841,057	\$ 14,329,273	\$ 12,709,612	\$ 13,968,806	\$ 16,648,526	\$ 14,687,621	16.2%
Southwest Florida	\$ 14,754,704	\$ 16,228,138	\$ 14,514,591	\$ 17,633,926	\$ 20,758,795	\$ 17,797,007	27.9%
Tennessee	\$ 6,008,097	\$ 6,493,389	\$ 5,294,787	\$ 7,439,149	\$ 9,149,460	\$ 7,200,905	40.9%

Normal Operating Income and Expense for Episcopal Congregations 1994-1998

Diocese	1994				1998				**% Change In Op. Income
	Plate & Pledge	Operating Expense	Plate & Pledge	Operating Income	Operating Expense	Plate & Pledge	Operating Income		
Upper South Carolina	\$ 11,019,352	\$ 9,109,034	\$ 14,701,045	\$ 11,928,843	\$ 27.6%				
West Tennessee	\$ 5,951,279	\$ 6,060,335	\$ 7,469,411	\$ 8,771,800	\$ 26.3%				
Western North Carolina	\$ 6,061,982	\$ 6,842,524	\$ 8,017,130	\$ 10,598,829	\$ 37.5%				
<b>Province 4 Subtotals</b>	<b>\$ 204,900,234</b>	<b>\$ 193,965,423</b>	<b>\$ 256,418,134</b>	<b>\$ 256,513,716</b>	<b>26.4%</b>				
Chicago	\$ 17,679,887	\$ 17,866,897	\$ 20,843,011	\$ 22,285,373	\$ 27.6%				
Eastern Michigan*	\$ -	\$ -	\$ 3,806,679	\$ 5,000,541	\$ *				
Eau Claire	\$ 942,246	\$ 974,873	\$ 1,114,806	\$ 1,328,051	\$ 23.5%				
Fond Du Lac	\$ 1,945,773	\$ 2,270,445	\$ 2,564,809	\$ 3,162,598	\$ 26.1%				
Indiana	\$ 4,481,489	\$ 6,943,031	\$ 5,538,959	\$ 9,976,783	\$ 35.9%				
Michigan*	\$ 14,213,388	\$ 16,272,287	\$ 12,075,961	\$ 15,398,151	\$ *				
Milwaukee	\$ 5,268,022	\$ 6,927,026	\$ 6,233,670	\$ 8,102,946	\$ 20.4%				
Missouri	\$ 6,217,173	\$ 7,696,999	\$ 7,520,370	\$ 7,574,917	\$ -1.6%				
Northern Indiana	\$ 3,120,760	\$ 3,477,637	\$ 3,080,809	\$ 3,950,666	\$ 13.6%				
Northern Michigan	\$ 648,321	\$ 831,232	\$ 712,155	\$ 867,073	\$ 4.3%				
Ohio	\$ 11,875,126	\$ 15,212,844	\$ 13,626,352	\$ 17,746,817	\$ 16.7%				
Quincy	\$ 1,005,898	\$ 1,387,865	\$ 1,131,395	\$ 1,814,396	\$ 30.7%				
Southern Ohio	\$ 9,718,787	\$ 12,573,544	\$ 11,262,472	\$ 15,075,514	\$ 19.9%				
Springfield	\$ 2,441,453	\$ 3,480,627	\$ 2,902,605	\$ 4,336,915	\$ 24.6%				
Western Michigan	\$ 4,953,977	\$ 5,656,395	\$ 5,180,676	\$ 6,909,998	\$ 22.2%				
<b>Province 5 Subtotals</b>	<b>\$ 84,515,200</b>	<b>\$ 107,041,455</b>	<b>\$ 97,991,480</b>	<b>\$ 128,381,576</b>	<b>19.9%</b>				
<i>*The Diocese of Michigan was divided into the Dioceses of Eastern Michigan and Michigan in 1994.</i>									
Colorado	\$ 11,687,377	\$ 13,391,213	\$ 12,402,946	\$ 17,668,380	\$ 31.9%				
Iowa	\$ 4,218,076	\$ 5,021,230	\$ 4,320,925	\$ 6,564,021	\$ 30.7%				
Minnesota	\$ 8,167,519	\$ 9,541,509	\$ 10,481,827	\$ 12,466,433	\$ 30.6%				
Montana	\$ 1,720,295	\$ 1,936,386	\$ 1,917,380	\$ 2,204,842	\$ 13.9%				
Nebraska	\$ 3,329,181	\$ 3,941,838	\$ 4,006,945	\$ 4,620,950	\$ 17.2%				
North Dakota	\$ 734,050	\$ 853,569	\$ 869,987	\$ 1,031,299	\$ 20.8%				
South Dakota	\$ 1,561,445	\$ 1,891,024	\$ 1,897,665	\$ 2,050,578	\$ 8.4%				
Wyoming	\$ 2,236,573	\$ 2,579,297	\$ 2,168,778	\$ 3,092,315	\$ 19.9%				
<b>Province 6 Subtotals</b>	<b>\$ 33,634,516</b>	<b>\$ 36,154,410</b>	<b>\$ 41,357,390</b>	<b>\$ 49,697,818</b>	<b>26.9%</b>				
Arkansas	\$ 6,037,201	\$ 6,478,532	\$ 7,422,221	\$ 8,150,345	\$ 25.8%				
Dallas	\$ 14,324,369	\$ 14,889,741	\$ 18,412,685	\$ 20,511,369	\$ 37.8%				
Fort Worth	\$ 5,863,844	\$ 6,172,863	\$ 7,200,116	\$ 7,590,866	\$ 23.0%				
Kansas	\$ 5,396,853	\$ 6,161,091	\$ 5,192,852	\$ 7,312,247	\$ 16.3%				
Northwest Texas	\$ 4,232,988	\$ 4,546,465	\$ 3,997,946	\$ 5,238,600	\$ 15.2%				
Oklahoma	\$ 7,879,372	\$ 8,493,633	\$ 9,316,629	\$ 10,173,457	\$ 19.8%				
Re Grande	\$ 5,749,857	\$ 6,310,049	\$ 7,058,837	\$ 7,972,340	\$ 26.3%				
Texas	\$ 29,552,214	\$ 32,517,084	\$ 27,291,462	\$ 44,438,640	\$ 36.7%				
West Missouri	\$ 5,460,853	\$ 6,640,417	\$ 6,662,028	\$ 8,164,784	\$ 23.0%				
West Texas	\$ 12,257,285	\$ 13,036,473	\$ 11,211,520	\$ 15,670,530	\$ 21.7%				
Western Kansas	\$ 949,546	\$ 1,078,532	\$ 877,948	\$ 1,213,985	\$ 12.6%				
Western Louisiana	\$ 6,012,340	\$ 6,483,236	\$ 5,709,544	\$ 7,557,932	\$ 16.6%				
<b>Province 7 Subtotals</b>	<b>\$ 103,718,732</b>	<b>\$ 112,828,306</b>	<b>\$ 128,785,166</b>	<b>\$ 144,195,035</b>	<b>27.8%</b>				
Alaska	\$ 1,699,287	\$ 1,901,881	\$ 1,834,283	\$ 2,166,683	\$ 13.9%				
Arizona	\$ 8,584,094	\$ 9,309,258	\$ 10,454,280	\$ 11,666,361	\$ 25.3%				
California	\$ 11,913,134	\$ 14,623,518	\$ 13,961,941	\$ 17,750,960	\$ 21.4%				
Eastern Oregon	\$ 981,716	\$ 1,094,904	\$ 851,985	\$ 1,355,987	\$ 23.8%				
El Camino Real	\$ 5,257,549	\$ 6,083,526	\$ 5,883,261	\$ 7,076,725	\$ 16.3%				

Normal Operating Income and Expense for Episcopal Congregations 1994-1998

Diocese	1994			1998			**5 yr. Change in Op. Income
	Plate & Pledge	Operating Expense	Operating Income	Plate & Pledge	Operating Expense	Operating Income	
Hawaii	\$ 3,072,407	\$ 4,248,704	\$ 4,711,069	\$ 3,330,324	\$ 4,406,977	\$ 5,563,433	18.1%
Idaho	\$ 1,564,629	\$ 1,478,317	\$ 1,668,012	\$ 2,094,546	\$ 1,852,268	\$ 2,246,729	34.7%
Los Angeles	\$ 22,963,005	\$ 27,889,641	\$ 28,622,023	\$ 26,514,283	\$ 31,217,818	\$ 32,511,987	13.6%
Nevado	\$ 14,466	\$ 400,226	\$ 105,065	\$ 21,004	\$ 362,644	\$ 160,011	52.3%
Nevada	\$ 1,719,244	\$ 1,438,799	\$ 1,872,160	\$ 2,105,615	\$ 1,706,289	\$ 2,272,782	21.4%
Northern California	\$ 6,739,326	\$ 6,197,799	\$ 7,555,234	\$ 7,915,880	\$ 7,219,011	\$ 9,201,396	21.8%
Olympia	\$ 12,314,375	\$ 11,262,198	\$ 13,873,959	\$ 15,052,747	\$ 13,573,774	\$ 17,210,076	24.0%
Oregon	\$ 6,990,871	\$ 6,433,913	\$ 7,550,871	\$ 8,046,619	\$ 7,965,338	\$ 9,241,177	22.4%
San Diego	\$ 7,247,661	\$ 8,300,709	\$ 8,547,251	\$ 7,947,374	\$ 9,373,391	\$ 9,549,102	11.7%
San Joaquin	\$ 4,126,753	\$ 4,092,243	\$ 4,587,807	\$ 5,045,580	\$ 4,772,931	\$ 5,603,921	22.1%
Spokane	\$ 3,016,104	\$ 2,797,300	\$ 3,398,773	\$ 3,077,898	\$ 2,897,171	\$ 3,598,403	5.9%
Utah	\$ 1,347,875	\$ 1,838,436	\$ 1,562,627	\$ 1,642,444	\$ 2,663,456	\$ 1,946,203	23.0%
<b>Province 8 Subtotals</b>	<b>\$ 89,269,115</b>	<b>\$ 96,645,148</b>	<b>\$ 105,876,799</b>	<b>\$ 104,014,538</b>	<b>\$ 111,407,173</b>	<b>\$ 125,288,872</b>	<b>18.3%</b>
<b>National Totals:</b>	<b>\$ 798,397,068</b>	<b>\$ 890,692,989</b>	<b>\$ 980,656,465</b>	<b>\$ 957,518,252</b>	<b>\$ 1,085,533,251</b>	<b>\$ 1,199,957,790</b>	<b>22.4%</b>

\*\* Dollars reported are not adjusted for inflation. Inflation for the same period was 12%, based on CPI changes posted by the bureau of Labor and Statistics.