

# The Committee on The State of the Church

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## Foreword

During this triennium, the Committee on the State of the Church attempted to assess the state of the Church and the attitudes of its lay members in several ways. The description of these studies, together with the conclusions drawn, and specific recommendations, are presented in the subsequent sections of this report.

In carrying out its work, the Committee met as a whole four times, one of these meetings being coupled with a meeting of the Council of Advice to the President of the House of Deputies, of which the members of this Committee are a part.

## A. MEMBERSHIP

Province 1	The Rev. Harvey H. Guthrie, Jr. (Massachusetts) Mrs. Joan W. Bray (Connecticut)
Province 2	The Rev. Carol Anderson (New York) Dr. Warren C. Ramshaw (Central New York)
Province 3	The Rev. Linda L. Grenz (Delaware) Mr. Calhoun Bond, (Maryland) <i>Secretary</i>
Province 4	The Rev. Kenneth Major <sup>1</sup> (Southeast Florida) Mrs. Kit Caffey (Central Gulf Coast)
Province 5	The Rev. Robert J. Center (Northern Indiana) Mr. W. Scott Gerstenberger, (Michigan) <i>Chair</i>
Province 6	The Rev. Canon Ronald L. Wiley (Nebraska)
Province 7	The Rev. James L. Tucker (Texas) Mr. Jesse Milan (Kansas)

<sup>1</sup> Did not participate in the work of the Committee.

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Province 8	The Rev. Canon Roswell O. Moore (California) Mrs. Marion Cedarblade (California)
Province 9	Mr. Carlos Austin (Panama)

### B. COMMUNICATING THE ACTIONS OF GENERAL CONVENTION

As part of its continuing interest in discerning implementation at the diocesan level of actions of General Convention, the Committee on the State of the Church, during the Fall of 1984, surveyed 96 dioceses to inquire about actions involving nine General Convention resolutions. Fifty-eight dioceses responded to the survey.

The table below shows the nine resolutions and the percentage of the dioceses which have taken some action to implement each resolution.

<i>Resolution</i>	<i>Percentage of dioceses taking some action</i>
1. Church support of seminaries (B-127)	96%
2. Lutheran-Episcopal dialogue (A-37)	89
3. Next Step in Mission/SWEEP (A-155A)	88
4. Tithing as a norm (A-117, A-116)	86
5. Peace concerns (A-135, A-137)	82
6. Pre-retirement programs, ongoing counseling for clergy (B-20)	77
7. Identification of needs, provision of resources for older persons (B-21)	74
8. Jubilee ministries (A-80)	67
9. Affirmative action (D-78)	49

In response to this survey, the Committee offers the following resolutions.

#### **Resolution #A—138**

Actions of General Convention.

*Resolved, the House of \_\_\_\_\_ concurring, That the Bishops and Deputies of each Diocese, after receiving the Summary of Actions of General Convention, determine a plan to communicate to the congregations and people of their Diocese the actions of General Convention; and be it further*

*Resolved, That the Secretary of each Diocesan Convention subsequently file by January 1, 1987 with the Secretary of General Convention, for transmittal to the Committee on the State of the Church, a report stating the diocesan plan for implementing those decisions of General Convention which call for specific action on the part of the Dioceses.*

#### **Resolution #A—139**

Direct Church agencies to increase social community outreach.

*Resolved, the House of \_\_\_\_\_ concurring, That this 68th General Convention affirm the work of the Standing Commission on Human Affairs and Health, the Standing Commission on the Church in Metropolitan Areas, the Jubilee Ministry, and related Church agencies which address social and economic needs and, in light of*

reduced governmental support to meet needs, call upon these units to develop additional plans and resources that will further encourage and assist each congregation of the Church to increase its efforts and outreach for social and community needs of the people, specifically the unemployed, the hungry, the homeless, and those with health, aging, and child-care needs.

**Resolution #A—140**

Affirmative Action policies.

*Resolved*, the House of \_\_\_\_\_ concurring, That the several Dioceses of the Church establish Affirmative Action procedures, using as a basis those procedures adopted by the 67th General Convention for the Executive Council, the General Convention, and the interim bodies of the General Convention; and be it further

*Resolved*, That the several Dioceses report annually their participation in such procedures to the Executive for Administration and to the Committee on the State of Church, using a form prepared by the Personnel Committee/Department of the Executive Council.

**C. REPORT ON OBJECTIVES SET DURING PREVIOUS TRIENNIUM**

In its report to the 1982 General Convention, the Committee on the State of the Church recommended five major goals and objectives for the 1983-1985 triennium. The current Committee members adopted three of those objectives as part of its work for this triennium. They were

- to attempt to determine more carefully the needs of the minority groups within the Church;
- to attempt to understand more clearly the attitudes of young adults, under age 30, within the Church; and
- to study data from the 1982 Profile of Episcopalians in more detail to discern the opinions and needs of elderly people.

**Minority Needs**

In October 1984, the Committee undertook to survey the attitudes of Black, Hispanic, and Asian lay members of the Episcopal Church on a variety of topics, generally similar to those used for the Profile of Episcopalians, 1982. A written questionnaire (in English) was sent by mail to approximately 1,050 lay persons in these minority groups. Each was asked to answer the written questions and return the result by December.

The response rate was disappointing; 142 responses (13.5%) were returned. This contrasts to a 45% response rate for the 1982 Profile. The Committee feels that there were several reasons for the low response rate. There were a large number of surveys which were returned because of incorrect postal addresses and the use of English made it difficult or impossible for many people to respond, especially Asians and Hispanics.

The Committee plans to share the analysis of the results of this survey with the respective national Church minority desks. But, because of the limited response and because the Committee would like to undertake a survey of Native American attitudes as well, the Committee feels that this important work, now begun, should be continued during the next triennium. Therefore, the following resolution is offered.

**Resolution #A—141**

Continued study of minority groups.

*Whereas*, the 1982 Profile of Episcopalians and the 1985 Minority Profile by the Committee on the State of the Church produced only limited data on the participation of racial and ethnic minority groups within the Episcopal Church; therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the Committee on the State of the Church, in consultation with the Executive Council Committee on National Mission in Church and Society and the staff of the Minority Desks, continue to study the needs and desires of minority groups within the Church for the purpose of developing programs, materials, and opportunities to achieve their greater involvement in the service, worship, evangelism, education, pastoral care, and stewardship within the Church.

**Young adults**

The 1982 Profile of Episcopalians conducted by the Committee on the State of the Church was unable to accurately assess the attitudes of young adults (under age 30) because of the small number of responses from persons in that age group. The present Committee has studied research already underway, or recently completed, by other organizations.

In particular, the Rev. Robert Gribbon of the Alban Institute was consulted about his study of young adults in the age group 18 to 35. The Committee also met with the following Executive Council staff persons: Dr. John Vogelsang, Officer of Young Adult Ministries, Ms. Bobbie Bevill, Officer for Youth Ministries, and the Rev. Mark Harris, Coordinator for Ministry in Higher Education. As a result of these consultations, and from data presented to the Committee, the following conclusions have been drawn about youth and young adults.

1. Many are currently looking for a lively faith.
2. Many are looking for community and a sense of belonging.

The Committee on the State of the Church therefore recommends the following resolutions:

**Resolution #A—142**

Young adult ministry development.

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention request that a forceful strategy for evangelism targeted to reach young adults, ages 18-35, be developed by the Standing Commission on Evangelism and Renewal in cooperation with national Church Youth Ministries staff.

EXPLANATION: There is in our society a "religious" age emerging out of an age of scepticism. Young people, especially, are seeking a faith, looking to the Church as well as to cults, gurus, and non-Christian religions. The Episcopal Church needs to speak clearly about the Christian faith to these people who are forming their life's direction.

**Resolution #A—143**

Evangelism strategy for underrepresented groups.

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention direct the Standing Commission on Evangelism and Renewal to develop a strategy of evangelism that broadens the evangelistic outreach of the Church to bring into its fellowship groups which, by the evidence of the 1982 Profile of Episcopalians, are underrepresented in the life of the Church, specifically with respect to age, race, education, and income.

EXPLANATION: The Episcopal Church has historically been composed mainly of well-educated, middle-aged, middle-class, white congregations. There must be an intentional addressing of evangelistic work among those who are poor, young, non-white, and non-white collar.

**Older persons**

As the population ages and the nation becomes more aware of gerontology, the challenges to, and potentials of, older persons have increased in importance.

The goals and objectives for the current triennium, as set forth by the previous Committee on the State of the Church, recommended further examination of data contained in the 1982 Profile of Episcopalians related to older persons. After discussing the need for new or additional data, the Committee decided the most helpful information would concern roles persons 65 or older play in parish life. Of special interest was whether those persons were part of the decision-making process, whether they were integrated into parish activities, and what their assumption of responsibilities might be.

Members of the Committee met in Washington, DC with three members each of the Episcopal Society for Ministry on Aging (ESMA) and the staff of the American Association for Retired Persons. Discussion at that meeting resulted in determining the primary focus of the project.

Kenneth G. Cook, Ph.D., Senior Research Associate of the Andrus Foundation, kindly offered to design a survey instrument and to frame the questions based on input from the Committee. Mr. Bernard Nash, member of the Board of Directors of ESMA, agreed to review the materials and the questionnaire. The State of the Church Committee is grateful to both persons for sharing their expert knowledge and for their considerable time, interest, and devotion to the project. Information about the sample itself appears in the Appendix.

*Parishes and aging*

There can be little doubt that persons 65 and older are providing core leadership in many parishes. They are encouraged to take part in every aspect of parish life, and frequently do so. Eighty percent of parishes have persons 65 and over serving on vestries, and 90% have older persons on their altar guilds. Older members serve in many parish capacities, as indicated in the following table.

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Percentage of parishes in which older persons participate in:

<i>Activity</i>	<i>Leaders</i>	<i>Members</i>
Vestry	47%	34%
Committees	60	32
Altar Guild	52	39
Choir	18	42
Prayer group	28	32
Welcoming committee	20	25
Lay reader / cup bearer	29	28
Adult education	16	45
Church school	21	30
Stewardship / EMC	33	33
Bible study group	18	53
Parish representative to:		
outside church group	31	24
community group	21	24
Home visitors	14	20

Thirty percent of the clergy responding indicated that older persons in their parishes are *very much willing* to serve in leadership roles and 51% are *somewhat willing*. In the opinion of 46% of the clergy, older persons are *very much able* to serve in leadership roles.

Retired priests are members of 34% of the parishes, and 82% of them assist in worship services. In addition to assisting liturgically, half serve in other roles and a like percentage receive some form of compensation. Forty-six percent of the parishes have paid or volunteer staff who are 65 or older.

Regarding attendance at worship services, 79% of the parishes said that at least half of their older members attend church regularly and take part in parish life. About half of the parishes said that at least 10% of their members are homebound, but not institutionalized. About one-third reported that at least 10% of their members are confined to nursing homes or convalescent hospitals.

Parishes tend to schedule events with older persons in mind, and at least 60% provide transportation. Nearly three-quarters of the churches said that they deliberately schedule daytime events. Peer group programs are scheduled by 34% of the responding parishes. Many, however, report that all programs are fully integrated by age and that older persons want it so.

Each parish was asked to indicate who was meeting various needs of older persons. The following table summarizes the responses, in percentages:

<i>Service</i>	<i>Clergy</i>	<i>Laity</i>
Crisis counseling/support	91%	4%
Grief counseling	86	3
Widowed persons support group	28	15
Dying/death preparation	72	4
Legal aid (wills, forms, etc.)	18	22
Information on long-term care	42	15
Physical fitness groups	1	10
Trips/tours	6	15
Bands/choruses	1	7
Entertainment/speakers	10	23
Employment opportunities	5	7
Service opportunities	15	22
Parties/socials/fellowship	22	54
Intergenerational programs	23	25
Home help	4	22

Home repair	3	20
Meals	3	43
Transportation	10	55
Shopping/errands	5	46
Telephone reassurance	13	39
Tax assistance	3	13
Information on housing	13	8

Many parishes have in place, or are engaged in planning for, modifications to their buildings to make them easier to use by older persons. The rector of each parish surveyed was asked to indicate whether the parish had the following features.

Percentage of parishes in which feature is provided:

<i>Feature</i>		
Bright lighting		58%
Accessible bathrooms		57
Ramps		51
Areas for wheel chairs/persons with walkers		44
Amplifiers/hearing aids		35
Large print books/hymnals		29
Elevators		5

#### *Financial support and the aging*

In response to a question about the extent to which older persons pledge or provide support to parishes, 90% said that most older members pledge. Compared with the giving of people in other age groups, the record of older parishioners holds up well. Seven percent of the parishes indicated that older members give *very much more* than the average; 15% reported that older members give *somewhat more*. Only nine percent of the churches said the older members give *very much less*.

The giving of older persons to other fund drives was also impressive. Two-thirds of the parishes indicated that almost all of their older members contributed to other fund drives; only four percent said that very few of their older members contributed. Compared with the giving of younger members, 42% of the parishes reported that their older members are likely to give more to special fund-raising campaigns.

#### *Parish ministries to older persons who are shut-in*

Of the many ministries to older persons who are shut-in, both homebound and institutionalized, the Eucharist and other worship services were provided by 89% of the responding parishes. The following table shows the frequency with which various shut-in ministries are provided by the responding parishes, by percentages:

<i>Shut-in Ministry</i>	<i>Clergy</i>	<i>Laity</i>
"Friendly" visitor	53%	21%
Training for visitors	24	13
Eucharist/other services	89	
Library services	2	9
Tapes of worship services	7	14
Correspondence	10	13
Companion aides	2	14
Shopping/errands	10	29
Pastoral/personal counseling	67	2
Bible study	22	7

Fifty-five percent of the parishes surveyed said that they sponsor a group which

visits or provides ministries to nursing homes, convalescent hospitals, hospices, retirement homes, etc. When it comes to specialized training of parish staff for ministry to older persons, there appears to be a definite need. Only 28% of the congregations said that any staff member had experienced such training.

In their comments, respondents said there are a multitude of one-to-one ministries in the parishes, but that they are principally spontaneous and unorganized, meeting needs as they arise. Some have tried experimental ministries (such as companioning by teens) that have failed to catch on.

### *Assistance needed in parishes*

Training programs for laity and clerical staffs, courses in gerontology, and information on programmatic resources designed by experienced persons headed the list of needs at the parish level. Following on the heels of those needs were additional funding and more personnel, both clergy and lay. Parishes also are asking for materials strongly affirming ministries *by* older persons themselves, involving them in an active capacity. Other practical needs to be met include publication of large-print hard-stock cards with the basics of the Holy Eucharist, direction in estate planning, help with insurance and medical forms, advice in launching a "professional sounding" tape ministry, and counsel in establishing a continuing education program for older people.

Respondents were asked to list some roles and involvement by older persons not specified elsewhere in the questionnaire. Among the responses were the following: authorship of a parish history, coordination of a hunger walk, participation in a prayer group which prays weekly for every member of the parish by name, formation of local support groups not directly related to the parish, and an elders-training-the-young program.

### **Resolution #A—144**

Materials for ministry to and by the aging.

*Whereas*, the 1985 Profile of the Aging in the Episcopal Church revealed that many parishes feel a definite need for educational materials and counsel relating to ministry by and to the aging (persons 65 and over); therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That this 68th General Convention request the Executive Council with the assistance of the Episcopal Society for Ministry on Aging and other appropriate agencies to prepare and distribute to the parishes materials relating to gerontology, programmatic resources relating to the aging, and materials strongly affirming ministries by the aging.

## **D. CONTINUING WORK**

The Committee on the State of the Church is charged by Canon with the responsibility of presenting to the House of Deputies at General Convention its view of the state of the Church. As part of this continuing effort, two studies were undertaken by the Committee during this triennium.

### **1. Parochial Reports**

The Committee reviewed the Annual Parochial Report form, for which it shares responsibility with the Executive Council. It was clear that changes in the definition and tabulation of membership must be made to bring the form into conformity with the new

Title I, Canon 16, which is due to become effective January 1, 1986. The principal effect of that Canon is to establish Baptism as the basis of full membership in the Church, with communicant status to be determined by the faithfulness of baptized members in receiving the Holy Communion. There is still the expectation, though not the requirement, that adult members of the Church shall be confirmed or received by a Bishop, and, in harmony with the canonical amendments being recommended to this General Convention by the Standing Commission on Constitution and Canons, provision is made for the tabulation of "Confirmed Adult Communicants in Good Standing."

In accordance with the action of the 1982 General Convention establishing the principle that each congregation is expected to give 1% of its net disposable budget income to the support of the accredited seminaries of the Church, the Committee has also arranged for the Parochial Report form to include the amount of such giving.

Looking beyond the form of the Report, the Committee began to wonder if the Church as a whole was receiving the full benefit of what could be learned from the Parochial Reports. Much has been said about the changes in Church membership which have taken place over the last two decades. The Committee thought it might be helpful to see how these changes relate to general population changes on a regional basis, and to the categories of Worship, Evangelism, and Education from the Next Step in Mission. (A detailed analysis and tabulations of the data are available from the General Convention Office at the Episcopal Church Center.)

There is not much good news for the Church to be found in the domestic membership reports in the period 1970 to 1983, though there are a few mildly encouraging indications in the last few years. The decline in Church membership during the 1970s, in which the Church lost 15% of its membership, was slowing by the end of the decade. In the following three years, 1980-1983, the decline stopped; the northeast and north central regions continued to decline very slightly, while Provinces IV, VII, and VIII began to show some slight growth.

Even that is small comfort, however, when one looks at the "market share" for the Church, the proportion of total U.S. population claimed as baptized members by the Episcopal Church. In 1970 it was 1.6%, while in 1983 it was only 1.2%. Traditionally strong New England dropped from 3.4% to 2.6% and Province III from 2.2% to 1.8%. Only in Province VII in the period 1980-1983 did the increase in membership exceed the general population increase, so that the "market share" went from 1.15% to 1.20%. Everywhere else, the Church membership continued to fall behind that of the general population.

Of the five mission areas in SWEEP, only three, Worship, Evangelism, and Education, seem to have significant data available in the Parochial Reports. In these three, there are some interesting findings.

### *Worship*

Worship draws upon the whole area of personal commitment, that is, what a person does with his or her own time and treasure in the Lord's service.

Figures for "average attendance at four key services" are only available since 1974, and only by province since 1980. The suggestion that *attendance* is a more reliable indicator of church health than membership seems to be supported by the 1974-1979 figures. In contrast to the 2.31% decline in total membership during this period, average attendance rose by 19%. The percentage of baptized membership attending on the average of these four Sundays increased from 30.4% in 1974 to 37.1% in 1979.

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The shake-out of members seems to have leveled out by 1980, however, and the attendance changes are also less significant from then on. About 40% of the Church's members appeared in the average attendance for those key Sundays for 1980-1983.

There was, however, substantial regional variation in attendance patterns during the 1980-1983 period. In the northeast and north central states, attendance was constant at about 35-40% of total membership, while the southeast, southwest, and far west were in the 42-48% range. Province IV was steady at about 48%, Province VII showed the only consistent, albeit small, increase from 42.3% to 45%.

The other Parochial Report category with some relation to the seriousness of personal commitment is that of weekly giving per household. In absolute dollars, it looks quite good, but when adjusted for inflation, there was very little increase in giving over the period of this study. Only Province VII, where the increase in giving averaged 11-12% per year, showed a real increase.

### *Evangelism*

Evangelism is not primarily a statistically quantifiable aspect of the Church's life. (After all, Jesus told Peter to *feed* his sheep, not count them.) But, "expectant evangelism" looks for results in the vitality of newly committed lives. Some indications of new commitment may be found in the Parochial Report categories of adult baptisms, confirmations, and receptions. Only in adult baptisms, however, is there a reliable indication of those who come newly to the Christian faith; much of the so-called evangelism represented by adult confirmations and receptions represents the arrival in the Episcopal Church of those who have received their Christian formation in other bodies.

The rate of adult baptisms was fairly steady during the 1970-1983 time period of this study, approximately two to three persons per year per one-thousand members. There is substantial regional variation only in the far west, where a higher proportion of unchurched people in the general population yields an adult baptism rate of about four to five per year per one-thousand members.

### *Education*

Education appears in two categories in the Parochial Reports, one reporting Church school enrollment and the other Parish Day school enrollment.

Though some have feared that "Sunday Schools" are disappearing from the life of the Church, the actual decline in Church school enrollment can be accounted for by the decline in Church membership combined with the decline in the birth rate. There were about 17 children enrolled in Church school for every 100 members in 1983, compared with 20.5 in 1970. The decline in Province VII ended in 1980 and there is now some growth, although at an only slightly greater rate than the membership growth rate in that province. Province IV has had and continues to have somewhat higher Church school enrollment than other provinces.

The picture is much more positive in Parish Day school enrollment. Throughout the 1970-1983 period of this study, there has been growth everywhere in the country, at an annual rate of 2% from 1970 to 1979, and 5.25% from 1980 to 1983. Provinces IV and VII both have over 50 Day school pupils per 1,000 members. In other places, particularly in Province VIII, the large increases may be due to disillusion with under-financed or inadequately-staffed public schools. In any case, this influx of children and their families, many of them non-Episcopalians, may be seen as an opportunity for evangelistic work.

## 2. Update of 1982 Profile of Episcopalians

The 1982 Blue Book report for the Committee on the State of the Church included an extensive analysis of the 1982 Profile of Episcopalians (pages 316-325). The Profile was a random sample survey of the attitudes of nearly 1,000 lay Episcopalians in the domestic dioceses.

Since the survey was done only a short time before the Blue Book was prepared, it was impossible to complete all aspects of the data analysis in time for publication. Additional analysis of the data was completed during this triennium. Generally, the questions which have been more completely studied are those where the respondents were asked to give open-ended answers to fairly general questions. These questions required considerably more effort to analyze than those with numerical answers. The following summary of additional findings is presented as a supplement to the 1982 Blue Book report.

### *Issues facing the Church*

People were asked which were the most important issues facing the Church. The most frequently mentioned issues (and the percentage of people who mentioned them) were: youth and young marrieds (20.8%); membership and attendance (12.7%); unity, faith, love, tolerance (12.2%); evangelism and missionary work (11.2%); and making the Church more meaningful, relevant (9.3%).

The youth issue was especially important to lower income people and those over 65. Membership was more of an issue for people in the northeast, less in the southeast, and still less elsewhere. Unity, faith, love, etc. were issues more frequently mentioned by divorced people. Evangelism was mentioned much more often by single people. Making the Church more meaningful was mentioned more often by upper income people and people in their 30s; least often by people over 65.

### *Issues facing American society*

People were asked which were the most important issues facing American society. (It should be remembered that these questions were asked in the late fall of 1981.) The most frequently mentioned issues (and the percentage of people who mentioned them) were: loss of social and religious values and integrity (42.6%); the economy and taxes (20.6%); crime (18.2%); inflation (15.5%); family breakdown and divorce (15.3%); drug misuse (11.8%); and obtaining peace and living with uncertainty (11.2%).

The issue of loss of social and religious values was most important for people over 40. The economy and taxes were mentioned most by people in the north central section of the country, somewhat less by those in the south, and least by those in the northeast and west; they were also much more of an issue for people under 40. Crime was mentioned most by people living in the west, less by people in the north and south central sections of the country, and least by those in the east. It was also mentioned much more often by women. Drug misuse was an issue more often mentioned by lower income people. Obtaining peace was more of a concern for middle income people and more of a concern to women than men.

### *What people like best about their local parishes*

About 85% of all the respondents mentioned at least one thing they liked best about their local parish; people under 50 were more likely to mention something than those over 50. The most frequently mentioned things that people liked (and the percentage of people who mentioned them) were: a warm, caring, friendly, supportive community

(41.3%); the rector or vicar (29.4%); the worship services (16.0%); the people (12.3%); the small size (7.9%); and the preaching (5.1%).

*What people like least about their local parishes*

About 63% of all the respondents mentioned at least one thing they liked least about their local parish. People were more likely to mention something if their income was higher, if they were divorced, if they were under 50, and especially if they were in their 40s. The most frequently mentioned things that people liked least were the rector or vicar (11.6%); use of the 1979 Prayer Book (9.5%); too many cliques and divisions within the congregation (8.5%); poor leadership, organization, programs (8.0%); too little spirituality (7.7%); congregation too old (6.7%); congregation unfriendly or snobbish (6.2%); and low involvement of congregation (5.9%).

People who disliked the Prayer Book were much more likely to live in communities of under 50,000 people, to have lower household incomes, and to be over 65. Women were much more likely to be critical of the leadership, organization, and programs of parishes. People in the southeast were essentially the only ones who felt that their congregations were too old and that there were too few opportunities for the young.

**E. NINTH PROVINCE**

Because the work of the Church in Province IX does not easily lend itself to the kind of statistical profiles completed in the other eight provinces, the Committee on the State of the Church presents the following resolution, hoping that it may lead to increased information about work and worship in that Province and about our Brothers and Sisters in the congregations.

**Resolution #A—145**

Information about Province IX.

*Resolved, the House of \_\_\_\_\_ concurring, That this 68th General Convention direct the Committee on the State of the Church to receive information from Province IX in the following areas: Service, Worship, Education, Evangelism, and Pastoral Care, utilizing the good offices of the Bishops and Synod of the Province as well as the Church Center staff and Executive Council Standing Committee on World Mission, in order to supplement the Committee's knowledge of the Church.*

**E. NOVENA PROVINCIA**

Debido a que el trabajo de la Iglesia en la Novena Provincia no se presta fácilmente a la clase de perfiles estadísticos que se completan en las otras ocho, el Comité sobre el Estado de la Iglesia presenta la siguiente resolución, confiando que ésta conduzca a una mayor información sobre el trabajo y culto de la Iglesia en la Provincia y acerca de nuestros hermanos y hermanas en las congregaciones.

**Resolución #A—145**

Información acerca de la Novena Provincia

*Se resuelve, que concurriendo la Cámara de \_\_\_\_\_, esta 68 Convención General instruye al Comité del Estado de la Iglesia para que reciba información de la Novena Provincia en las siguientes áreas: servicio, adoración, educación, evangelismo y cuidado pastoral, utilizando los buenos oficios de los obispos y el sínodo de la Provincia así como el personal del Centro Episcopal y la Comisión Permanente sobre Misión Mundial de la Convención General, para que suplementar el conocimiento que tiene el comité sobre la Iglesia.*

**F. FINANCIAL REPORT, 1983-1985**

	1983	1984	1985 <sup>1</sup>
<b>Income</b>			
Appropriated by General Convention	\$24,640	\$28,080	\$21,270
<b>Expenses</b>			
Meetings	\$6,895	\$11,675	\$15,900
Parochial Report data entry		2,000	2,000
Surveys			
Postage and printing		1,072	400
Computing services	269	453	500
Miscellaneous	20	251	300
	\$7,184	\$15,451	\$19,100

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<sup>1</sup> 1985 expense figures estimated.

**G. GOALS AND OBJECTIVES, 1986-1988**

In the next triennium, the goal of the Committee is to understand and interpret to the Church information about Church members in such a way that the Church may further its work, mission, and outreach in doing God's will as effectively as possible. Moreover, the Committee will continue to serve the President of the House of Deputies as a source of counsel and advice at the President's pleasure. Specifically, the goals and objectives are these:

1. To continue to survey the performance of the several dioceses and the Executive Council in carrying out selected significant actions of the 68th General Convention directed to those bodies, and to do so near the end of the triennium, reporting the findings to the 69th General Convention.
2. To continue the study of church members who are from minority groups in our society, and to gather further information about their special needs, attitudes, and desires. This work will employ methods beyond the mailed questionnaire response forms used in the 1982 and 1985 profile studies. Recognizing the special sensitivities needed because of differences of culture, language, and methods of responding, the Committee will continue to work with the cooperation and assistance of the Church Center minority desks, focusing primarily on Asian, Black, Hispanic, and Native American members of the Church.
3. To continue to survey the affirmative action policies of the dioceses and report to the 69th General Convention the status of such policies, doing so in keeping with the intentions of the 67th General Convention.
4. To continue to learn, in cooperation with the bishops and diocesan leaders in Province IX and the Church Center staff, about the various approaches, programs, and goals in that Province so that the general Church may become better informed about Province IX, its members, and work.
5. To continue to work with the Church Center staff to insure that data from the Parochial Reports are appropriately analyzed and interpreted to the Church.
6. To prepare, in light of the Committee's extensive and varied history, a new statement of the purpose, function, and responsibilities of the Committee on the State of the Church, so that the Committee may more effectively serve the larger

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purposes of the Church, especially in its historic role of informing and advising the House of Deputies on matters of central concern.

In order to accomplish these objectives, the following budget is proposed for the 1986-1988 triennium:

<i>Meetings</i>	\$38,720
Four full meetings of the Committee, one of which would be joint with the Council of Advice to the President of the House of Deputies.	
<i>Steering Committee meeting</i>	1,000
One meeting of a small group to do initial early planning for the Committee.	
<i>Subcommittee meetings</i>	8,500
To reduce expenses, the Committee wishes to continue its practice of working in small subcommittees.	
<i>Research on history of committee</i>	500
Travel expenses to allow one member to study the history of the Committee prior to the preparation of a new statement of purpose.	
<i>Expenses of Parochial Report analysis</i>	2,000
Travel and data processing expenses associated with performing analyses of the Parochial Report data for the triennium.	
<i>Continuing research</i>	7,000
The Committee will need assistance with developing minority survey methods, the interviewing, postage, and telephone expenses associated with the actual surveying, and the necessary data analysis both of minority survey data as well as for continuing analysis of Parochial Report data.	
<i>Postage expenses for surveys</i>	300
Postage expenses will be associated with surveying the dioceses with respect to their follow-up on General Convention actions and affirmative action policies.	
<i>Miscellaneous phone, postage, and copying</i>	780
<b>Total budget request</b>	<b><u>\$58,000</u></b>

## H. BUDGET REQUEST, 1986-1988

### Resolution #A—146

Appropriation for the Committee on the State of the Church.

***Resolved*, the House of \_\_\_\_\_ concurring, That there be appropriated from the Assessment Budget of General Convention the sum of \$58,800, for the triennium of 1986-1988, for the expenses of the Committee on the State of the Church.**

## APPENDIX

## Aging Survey Statistics

In September 1984, the Committee on the State of the Church prepared a questionnaire to gather information about church members 65 years of age and older from rectors and vicars throughout the domestic dioceses. Among the questions were several dealing with the demographics of the parishes and missions represented. These included questions about budgets, membership, locale, community size, etc.

This survey was conducted by random sample, selecting every 18th congregation in the diocesan and parochial listings of the 1984 Episcopal Church Annual, excluding unorganized congregations. In those few cases where the random sample did not select any congregation in a diocese, a random parish from that diocese was added to the sample. This resulted in a sample of the opinions of the rector/vicar of 312 congregations. Fifty-nine percent (184) responded to the survey. In some cases, not every question was answered—so the totals shown below sometimes total to less than 100%.

<i>Congregation size</i>	
Fewer than 200 members	27%
200-299	20
300-499	22
500-999	24
1,000 or more	7
<i>Age distribution of membership</i>	
Under 20 years	21%
20-64	52
65 and older	25
<i>Age of rector/vicar</i>	
Under 35 years	7%
35-44	29
45-54	32
55-64	27
65 and older	3
<i>Location</i>	
Urban	39%
Suburban	41
Rural	18
<i>Drawing area</i>	
Urban	27%
Suburban	53
Rural	17
<i>Age of parish/mission</i>	
25 years or less	20%
26-50	17
51-100	24
101-150	28
More than 150 years	10
<i>Characterization of growth of parish/mission</i>	
Growing	45%
Stable	47
Declining	7
<i>Parish/mission annual budget size</i>	
Less than \$50,000	19%
\$50,000-\$99,999	38
\$100,000-\$499,999	42
\$500,000 or more	1