

## Appendix A

### Development of the Typology

The survey identifies nine “outreach” ministries to help the needy or people at risk in the community and nine “social advocacy or lobbying” ministries to work on behalf of various causes and groups listed. Briefly, survey respondents were coded as to whether they checked any of the nine items in “outreach” and any of the nine items in “advocacy”. More indicated outreach (77%) than advocacy (46%).

Some do nothing outside their own congregation in outreach or advocacy; some engage in outreach but not advocacy; some are involved in advocacy but eschew outreach, and some are actively engaged in both advocacy and outreach. Combining individuals’ scores on a computer, the following typology was constructed on the basis of whether respondents had engaged in any outreach activity or any advocacy activity within the last five years. Titles were assigned to each type.

**Table A**

<b><u>Typology</u></b> and <b><u>Distribution of Types</u></b>	<b><u>% of the 2002 Diocesan Sample</u></b>		
	<b><u>Wmn</u></b>	<b><u>Men</u></b>	<b><u>Total</u></b>
<b>Abstainers</b> (no external outreach or advocacy)	17%	20%	18% (437)
<b>Almsgivers</b> (outreach but no advocacy)	35%	40%	36% (902)
<b>Advocates</b> (advocacy but no outreach)	5%	7%	6% (144)
<b>Activists</b> (both outreach and advocacy)	<u>43%</u>	<u>33%</u>	<u>40%</u> (999)
	100%	100%	100% (2482)
	(1706)	(776)	

### Why Does Orientation Matter?

As a result of statistical analyses involving cross-tabulations and correlation with each of the types as well as other questions in the survey, a portrait of the typical orientation “type” can be drawn. The following is a summary of statistically significant results with each “type.”

### 1. Abstainers (18%)

Abstainers, those who are not involved in outreach or advocacy, are somewhat more likely to be laity than clergy. Primarily they appear to be persons who have little connection with any group outside of their congregation. They do not do much in the congregation either. Compared to the other three types, Abstainers are significantly the least likely to be currently engaged in activities in their congregation or diocese (and this holds for both lay and clergy Abstainers). Of all the types, Abstainers are *least* interested in the continuing education workshops listed, almost regardless of subject matter.

They are not particularly interested in the national church, the diocese or their congregation pursuing any of the listed mission possibilities – and are somewhat opposed to any level of the Episcopal Church making “ecology and the environment” a priority.

Abstainers do not take a stand on the endorsement of women in leadership positions, women’s issues or in any other issues currently facing the Episcopal Church. They are also somewhat disapproving of inclusive language; but the impression from the foregoing portrait is more that Abstainers simply are not involved enough to care one way or the other.

### 2. Almsgivers (35%)

Almsgivers are involved in outreach activities but eschew social advocacy causes and lobbying efforts. They are mixed in whether or not they are involved currently in activities within their congregations.

They are fairly conservative in their perceptions about issues in the Episcopal Church. Almsgivers are *less likely* than the other three types to approve of inclusive language referring to humans or to God in church services. They do not advocate taking action to remedy discrimination problems within the Church, and indeed many Almsgivers do not recognize that the church has such problems. Almsgivers are *somewhat more likely* than those in other groups to agree that:

- Women have all the opportunities they need for full participation in the life of the Church
- Race and ethnicity should not be considered in filling church positions.

Almsgivers are *somewhat less likely to agree* that:

- Special efforts should be made to see that there are more women in professional staff positions on the diocesan and national church levels
- More ethnic minorities should be ordained
- Heterosexuals and homosexuals are spiritually equal
- The national church should educate and work for women's concerns.

Compared to the other three types, Almsgivers are *least likely* to want the national church, their dioceses or their congregation to focus on mission efforts that involve social advocacy and the political realm. Almsgivers do not want the Church at any level to emphasize:

- legislation affecting USA families, welfare reform and medical care
- ecology and the environment
- racial or ethnic discrimination
- homophobia and heterosexism

Almsgivers stand out from the other types in being particularly opposed to having a lesbian rector with a partner. Almsgivers are not particularly interested in any of the continuing education courses listed and are quite clear as a group that they have no intention of attending seminars or workshops on either "women's issues in public policy and legislation" or "social advocacy for economic reform."

Almsgivers are persons who care for others as their Christian duty, but firmly believe that Church and State should be kept quite separate.

### **3. Advocates (6%)**

Advocates do not expend their resources helping individuals in need but focus their energies into changing systems through advocacy – lobbying, letter writing, demonstrations, walks and financial donations. Advocates, whether lay or clergy, are not much involved with internal congregational ministry. Rather, their focus is on changing the world, the state or the community in which they reside.

Advocates do not differ from the other types in their opinions on: women as church leaders, on ethnic minorities, on gays and lesbians or what should be priority efforts for the

national, diocesan or congregational levels of the church. Nor do they have any specific preferences related to continuing education courses or the ways in which they assess their congregations.

Advocates make up a very small proportion of this sample, primarily because most Episcopalians who are involved in advocacy are also involved in outreach to individuals.

#### 4. Activists (40%)

Activists are involved both in outreach and advocacy and are more likely to be clergy than laity. They are somewhat more apt to be in the “leader sample”. Activists in outreach and advocacy arenas outside their local parish are likely to be more active within their congregation than the other three types. This holds true for both clergy and lay persons.

Activists are more progressive than any of the other three types on issues involving women’s roles and minorities of race, ethnicity and sexual orientation. They are somewhat *more likely* than those in other groups to disagree that:

- Women have all the opportunities they need for full participation in the life of the Church
- Race and ethnicity should not be considered in filling church positions.

Activists are more likely to agree that:

- Special efforts should be made to see that there are more women in professional staff positions on the diocesan and national church levels
- More ethnic minorities should be ordained
- More women should be ordained
- Heterosexuals and homosexuals are spiritually equal
- The national church should educate about and work for women’s concerns
- This diocese should develop and fund programs to enable women to be more involved in ordained or lay ministry.

Activists are more likely than the other three types to endorse inclusive language in church services and to feel comfortable using female nouns and pronouns for God. They are also

more approving of woman in any church position – as bishop, as deputy to General Convention or as rector, including those with children or with a lesbian partner.

Activists stand out somewhat from those in the other three types in believing that the national, diocesan or congregational levels of the Episcopal Church should put importance on world hunger and poverty as mission priorities. They are more apt to want the Episcopal Church at all levels to give emphasis to:

- legislation affecting USA families, welfare reform and medical care
- ecology and the environment
- racial or ethnic discrimination
- misogyny, patriarchy and sexism
- homophobia and heterosexism
- deployment and compensation of ordained and lay professional women.

Activists are more interested in a wider variety of continuing educational experiences than the other three types. They are particularly interested in

- protecting the environment
- social advocacy for economic reform
- women's issues in public policy and legislation
- community organizing

Activists were the largest group answering this survey and seem to be the most involved in the Episcopal Church on local, diocesan and national levels.

A strength of this typology is that the “types” seem to be independent of many background and location characteristics. As seen in the percentage distribution of the types presented earlier, there are really no significant differences between women and men in whether they are most likely to be one or another type, even though women are very slightly more likely to be Activists in this sample. Being one “type” or another is unrelated to respondents’ age, education, income or church location, size and growth or region of the country where the respondent resides.

However, clergy – particularly clergywomen – are somewhat more likely to be Activists than are lay persons.

**Table B**

<u>Typology by:</u>	<u>Ordained Status and Gender</u>			
	<i>Clergy</i>		<i>Laity</i>	
	<u>Wmn</u>	<u>Men</u>	<u>Wmn</u>	<u>Men</u>
<b>Abstainers</b> (no outreach or advocacy)	3%	5%	18%	23%
<b>Almsgivers</b> (outreach but no advocacy)	20%	38%	36%	41%
<b>Advocates</b> (advocacy but no outreach)	5%	3%	5%	8%
<b>Activists</b> (both outreach and advocacy)	72%	54%	41%	28%
	<u>100%</u>	<u>100%</u>	<u>100%</u>	<u>100%</u>

**The Types and Ministry of the Laity**

Determination of type may predict the kind of lay ministry in which members are involved. As a premise presented by the Rev. Dr. Loren Mead a number of years ago suggests<sup>9</sup> – Abstainers tend to be in passive ministry, mainly attending services and not involved in church activities or ministries. Typically, Advocates are neither involved in social outreach to those in the community nor in much that goes on in their congregation or diocese. Advocates are most likely to be exemplars of secular ministry, in Mead’s typology. Almsgivers are generally be involved in outreach ministry as well as in ministry activities with and to members of their congregations. Interestingly, however, it is the Activists, those who are involved in both outreach to the needy and advocacy for social and policy changes, who are the most active as well within their congregations.

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<sup>9</sup> Loren Mead in a conference in June 1989, described four types of lay ministry : ‘**Passive Ministry**’ - those lay persons who feel they are doing their job as Christian by coming to church on Sunday; ‘**Church Ministry**’ - those lay persons who are very active in ministry within the church; ‘**Outreach Ministry**’ - those lay persons who agitate for the church to become involved with ministry outside itself; and ‘**Secular Ministry**’ - those lay persons who take their ministry into the world. These notes made by Sally Bucklee who attended the conference.

**Table C**  
**Lay Persons Only**  
*(Respondents in 2002 Diocesan Sample)*

**ABSTAINERS   ALMSGIVERS   ADVOCATES   ACTIVISTS**

**# In-Church/Diocese Activities**

0 to 4	48%	22%	48%	18%
5 to 7	34	34	31	28
8 or more	<u>18</u>	<u>44</u>	<u>21</u>	<u>54</u>
	100%	100%	100%	100%

**Implications for Mission and Ministry**

The two largest types in this sample are the Almsgivers and the Activists. These are the two groups which, in different ways, are trying to affect the future of the Episcopal Church. Both are active in church ministry within their congregations as well as in the community. They are most likely the ones who will work most enthusiastically for the initiatives of the 20/20 Task Force of the national church. Persons of all four types may be supportive of some mission priorities. However, they will not support all equally and probably need to be approached differently to gain their support.

**Membership and Congregational Growth**

Across denominations and in the Episcopal Church one of the empirically supported truisms is that the larger the congregation is now, the more it has grown in the last few years, and the more it is likely to grow.<sup>10</sup> There are two reasons for this: 1) larger churches can run a greater variety of programs to attract people in the vicinity; and 2) larger churches tend to be in growing, suburban communities where there are newcomers to attract. From 2002 diocesan survey as well, answers indicate that growing churches are substantially more likely to be larger churches. In

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<sup>10</sup> Hadaway, op.cit. (2002); Dudley and Roozen (op.cit. 2000.)

illustration, note the percentage from the different church sizes who said their congregation is “growing”, 33% in churches of under fifty members, 41% in churches of 50-149 members, 57% in churches of 150-349 members, 63% in churches of 350-599 members, and 74% in churches of six hundred members or more. Further, these larger congregations are much more likely to be located in the more populated areas, and this holds in all four geographic regions.

Several of Loren Mead’s observations in his book *More Than Numbers: The Ways Churches Grow*,<sup>11</sup> are very pertinent to discussion of growth in the Episcopal Church:

1. “Any human institution that does not develop an effective method of recruiting new membership (and leadership) will die; *there are no exceptions.*” (p. 16).
2. “It is heresy to some, but I must say it: *Many congregations will never grow in numbers.*”(p. 40).

He goes on to suggest that though congregations may not grow numerically, they can maintain vitality and present resources by focusing on other kinds of growth. Other kinds of growth, which are particularly important, are *maturational growth* - growth in faith and maturation of each member, and *organic growth* – growth of congregation as a community that can relate to other communities. Like members, congregations can also be typed by the kind of activities and mission and ministry orientations that are most salient now and most central to its future vision. Both individual types and congregational types need to be understood and taken into consideration in working toward mission priorities as a diocese and denomination. Loren Mead concludes that: “Growth of any kind begins with the congregation. (p. 101).

Getting congregations and even dioceses to grow in mission perspective, that is consider issues outside their church membership and local community as valuable ministry priorities – especially the ministries of women, will likely take some educational effort. Not all mission areas discussed herein will be equally acceptable or supported either by individuals or whole congregations with different ministry or church orientations. Both individuals and congregations can be affirmed in the

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<sup>11</sup> Loren Mead, *More Than Numbers: The Ways Churches Grow*. Washington: The Alban Institute, 1993.

ministries they feel most called to do – either within the body of their congregation and/or in their immediate community, or also in the global mission field and/or promoting justice and peace through legislation and influencing state and national policy. Doing this successfully will likely call for educational and consulting teams to be sensitive to these different orientations of people and congregations in strengthening the total ministry of the Church.