

Diocesan Mission Planning Commission (DMPC)

Report to the 227th Convention of the Diocese of Pennsylvania,

November 6, 2010

The *Diocesan Mission Planning Commission* was created by the 2009 convention of the Diocese:

RESOLVED: *That this Convention request the Bishop and Standing Committee appoint a Diocesan Mission Planning Commission, broadly representative of the Diocese, to review Christ's mission and ministry through the people of the diocese of Pennsylvania; engage and consult diocesan leadership groups in an evaluation of these ministries, make recommendations for the future, and begin a process of reconciliation to help us move forward together in Christ.*

Organizing our work. In the Spring of 2010, the commission, created as specified in the above resolve, began its work with John Sorensen as its appointed chair. We were given a non-funded budget of \$50,000. During our first meetings in April and May, we chose a facilitator, The Rev. Eric Law of the *Kaleidoscope Institute (KI)*; developed a spiritual discipline for our commission meetings and divided ourselves into four teams, one for each of the first four components of our "core work" resolved by convention:

RESOLVED: *That the core work of the Commission will include:*

- I. *Continuing a process of Christian reconciliation that would allow all members of the Diocese to move together into a new future;*
- II. *Continuing the process of evaluating current missions and ministries and congregations, with appropriate recommendations for affirmation, reconfiguration, or redevelopment;*
- III. *Examining demographic, financial, and cultural trends and their potential impact on future congregational mission and sustainability, mindful of our commitment to eradicate all racist structures, practices, and policies;*
- IV. *Envisioning creatively what new structures and ministry models Christ might lead us to in the future, including the establishing of new ministries, missions and congregations;*
- V. *Reporting the preliminary findings and recommendations of the Commission to the 227th Diocesan Convention.*



Commission members, October 28, L to R, standing: Jeff Moretzohn, Candace Woessner, Ike Miller, Eric Law (KI), Jack Henn, Greg Wilson, Kathy Andonian, Bill Barry, Emily Richards, Beth Hixon, John Sorensen, Sam Adu-Andoh, Richard Robyn, Ed Shiley; Seated: Lionel Broome, Jennie Anderson, Bill Cruse (KI) & Kathy Walter.

This document is the report to convention of our preliminary findings and recommendations. A resolution is on the agenda to continue our work until the 2011 convention. We present the observations and recommendations of the four teams, as well as resources and statistics that we have found, for use and reflection by members of the Diocese of Pennsylvania.¹

Team I: Reconciliation Team Report to Convention

Core Purpose. *Continuing a process of Christian reconciliation that would allow all members of the Diocese to move together into a new future.* **Team I members:** Rev. Beth Hixon, Church of the Redeemer, Bryn Mawr & Diocesan Council; Rev. Ike Miller, Standing Committee; Rev. Dr. John Sorensen, Saint John's, Glen Mills & Diocesan Council; Rev. Ann Bridgers, Rector, Saint Peters in the Great Valley; Emily Wolfe, Trinity Solebury & Diocesan Council.

The Diocesan Mission Planning Commission is a group of lay leaders and clergy who represent much of the diversity within the Diocese of Pennsylvania. It was clear from the first time we met in April 2010 that the work of reconciliation must begin among ourselves. Our *Kaleidoscope Institute* consultants laid the groundwork for our conversations with simple yet powerful spiritual practices: A Eucharistic Meeting design, and the practice of *Respectful Communication Guidelines*, *Mutual Invitation*, and *Kaleidoscope Bible Study* that provided a sure foundation for the trust-building that continues to be strengthened as we meet. Through the guidance of the Holy Spirit we have learned to understand one another through a process of dialogue: honest, respectful speaking and deep, respectful listening. Our journey together so far has demonstrated that our work engaged under the broad umbrella of "reconciliation" is defined by its own particular elements, trajectory and pace. Indeed, in August, we discovered upon the announcement of Bishop Bennison's return that members of the Commission were not clear or necessarily in agreement about the scope, nature and definition of the work of reconciliation in any context and certainly not within the context of his return as our Diocesan Bishop. We are just beginning to deeply and prayerfully inquire what "reconciliation" with Bishop Bennison might look like in terms of Gospel mandates, nature, scope and process. The Commission's primary and ongoing focus is to discover and provide access to particular support processes that will facilitate healing/reconciliation within and among the diverse worshipping communities of the Diocese of Pennsylvania.

Recommendation: We highly commend the *Respectful Communication Guidelines*ⁱ, *Mutual Invitation process*ⁱⁱ, and *KI Bible Study*ⁱⁱⁱ that we have adopted for all our commission meetings. These simple practices, included in three endnotes at the end of this document, have enabled us to engage in open and honest communication with each other and deepened our bonds of affection for, and understanding of one another. Like the waters of the Jordan River that Elisha told Naaman, the Aramean to wash in, for us these spiritual practices have unexpectedly blessed us. We believe that if we as a Diocese adopt these practices at meetings and gatherings, and in our congregations, that more sacred space will be created for the Holy Spirit to move in our midst, as we seek a new direction in our mission as the Diocese of Pennsylvania.

Future Team I work of the Commission:

¹ This report is on-line as a color PDF document at www.diopa.org

- Define reconciliation, its scope in the literature of the church, across disciplines and social contexts, name what it is and what it isn't in the context of our diocesan work, develop written resources and make available to congregations.
- Support congregations, deaneries and other groups in pursuing their own processes of healing and reconciliation through the practice of respectful dialogue grounded in prayer and Bible study. The goal is to maintain trust and authentic community open to change and growth in the presence of disagreement among members.

Team Two Report to Convention: Goals & Recommendations

Purpose. *Continuing the process of evaluating current missions and ministries and congregations, with appropriate recommendations for affirmation, reconfiguration, or redevelopment;*² **Team II Members:** Rev. Greg Wilson, Priest in Charge, Saint James, Aston; Very Rev. Ed Shiley, Dean, Delaware Deanery & Rector, Redeemer, Springfield; Rev. Richard Robyn, Rector, Trinity, Oxford; Lionel Broome, Union of Black Episcopalians; Rev. Sam Adu-Andoh, Vicar, Church of St. Andrew and St. Monica, West Philadelphia & Standing Committee *Photo below*



1) Diocese-Wide Educational Goal: Sub-committee's recommendation to Convention:

Recommendation: *That an ongoing and permeating goal at all diocesan events will be to promote an awareness of our Episcopal identity; that an underlying goal of all our work together be an exploration of the shared Episcopal experience as a point or connection to one another (specifically seeking to educate all orders within the diocese and to promote collegiality with one another).*

Explanation: *Our Episcopal relationships and roles provide for a well-ordered point of common mission together. The culture of the Diocese of Pennsylvania has neglected this ordering and shared identity. We propose to embark on a new ongoing endeavor to teach about and enhance our connectedness.*

² “continuing the process” refers to the work already begun on this matter by Bishop Bartlett’s *Diocesan Consultation Committee*, which consults with congregations in need of assistance.

2) Self-Awareness Goal: Sub-committee's recommendation to Convention:

Recommendation: *That every church in the Episcopal Diocese of Pennsylvania shall develop a working strategic plan (A plan that encompasses at least a three-year plan of ministry) to support the church's mission in each location by the 229th Diocesan Convention. This working plan shall be reflected on **and** revised annually; as well as reviewed (but not approved or disapproved) at the Episcopal visitation to that parish. Because candor and intentional reflection are of utmost importance to a strategic plan, elements of the plan shall include (but not be limited to):*

- a) *A strengths-focused view of the parish's ministry and mission within a community.*
- b) *Reflection on partnerships and shared ministry with other Episcopal parishes nearby.*
- c) *A frank examination of: areas in need of growth, the parish's short and long-term viability within the community, and a reflection on aspects of ministry in need of wider affirmation or support.*

Explanation: *The sub-committee believes that a strategic plan is essential to responsible ministry. We invite diocesan congregations to learn its practice.*

3) Interconnectedness Awareness Goal: Sub-committee's recommendation to Convention:

Recommendation: *Design a process for regional plans of ministry across multiple congregations, for ministry within a specific geographic region (not deanery-based, but regionally based). This process should be implemented on its own and also revisited in the midst of a crisis pertaining to one of the member congregations (i.e. a parish in imminent danger of closure). This plan should also be compiled in dialogue with individual plans.*

Explanation: *This is a ground-up initiative, asking local parishes and groups of parishes to reflect on their unique gifts and roles within God's Kingdom together. Focusing on regional attributes, each parish is encouraged to look to its neighbors and consider how their ministry complements their neighbor's ministry, and vice versa.*

- a) *In the case of proactive planning, regions should be defined by natural boundaries (all the parishes in one geographic area for example, who begin a joint youth ministry across deanery lines). In the case of a specific crisis, such as a parish becoming unviable and closure being imminent, the surrounding parishes will compose the region (for example, if one parish closes, how will surrounding parishes change their ministry to meet a need).*
- b) *There will be a team of trained facilitators to help identify and articulate regional strengths and weaknesses.*
- c) *Regional plans will be communicated to appropriate diocesan decision makers.*
- d) *Regional plans will seek to explore the unique and creative re-envisioning of regional ministry (for example, merging small parishes in a certain geographic area).*

4) Pastoral Support Goal: **Sub-committee’s recommendation to Convention:**

Recommendation: *That there be a theological exploration of the parish life cycle, and that there be a plan for strong and consistent pastoral support for parishes that close.*³

We recommend the study of the *Congregational Life Cycle* in order to help us to understand that organic change, birth, growth, decline, death and rebirth are part of all life. We are an Easter people living in a Good Friday world. We have to face the reality of death, brokenness and change, we have to be willing to look at ourselves and ask what the spirit’s plans for us . . . there is the confidence of resurrection on the other side.

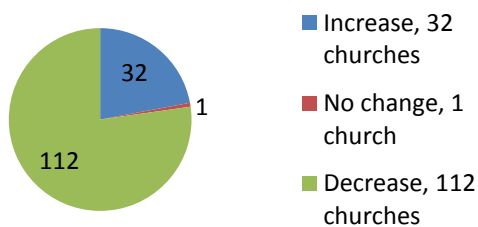
We are not now recommending canonical changes for these suggestions, but ask congregations to be willing to examine themselves at their own initiative. This is not a process to be legislated at this time. This is a ground up, not a top down process. We wish to start this process not by having the diocesan hierarchy, for example identify and merge or close churches, but rather we invite congregations to look at themselves and their neighbors and ask what changes in ministry or configuration of their congregations might bring new life to them.⁴

Team II particularly commends the report of Team III, which has a story to share of the successful merger of two congregations into one.

Team III Report: Examining Demographics and Cultural Trends

Core Purpose: *Examining demographic, financial, and cultural trends and their potential impact on future congregational mission and sustainability, mindful of our commitment to eradicate all racist structures, practices, and policies;* **Team III Members:** Bill Berry, Calvary, Saint Augustine’s; Jack

Average Sunday Attendance Changes from 2000 - 2009, Diocese of PA



Henn, Saint Christopher’s, Gladwyne & Diocesan Council/Finance & Property Committee.

Cultural Trend: Less people attend church. Like other teams, we began our work by studying the statistical health of the Diocese of Pennsylvania. We were struck by Team IV’s analysis of diocesan congregations, that 112 of our 145 congregations have decreased in size over the past decade. That is, over three-quarters (77%) of our congregations are smaller than they were ten years ago. The good news is that in 2009, on an average Sunday 14,930 people were attending worship in our 145 Episcopal congregations; but

³ *The Life Cycle in Congregations*, by Arlin Rothauge, was published by the Episcopal Church Center in 1996. Available at www.episcopalchurch.org by following the links: Community, Congregational Growth, *Resources for Ministry*.

⁴ Resource: Bishop Bartlett’s *Diocesan Consultation Team* has resources and experience helping local congregations examine themselves and consider appropriate mergers and reconfigurations.

this is only 31% of the 47,853 total Episcopal Church membership reported by our congregations. We believe that it is safe to say that, in both secular and church cultures, less people go to church in our era than in previous generations.

Giving. In 1999, these same parishioners gave a total \$28,407,450 in *Pledge and Plate Income*, as reported by our 145 *Diocese of Pennsylvania* congregations. That's \$1,903 per worshipper per year in personal contributions to our congregations; but only \$749 per *Communicant in Good Standing*, a category of members, 37,944 who theoretically belong to and occasionally attend worship at an Episcopal Congregation each year.

Membership Loss⁵. Thirty (30) of our Churches have lost 40% or more of their members since 2000. Forty (40) of our congregations have an average attendance of 59 members or less and are in danger of failing at present levels of attendance and giving. Sixty (60) additional churches have an ASA of between 60 and 99 people; some of these churches are also in danger of shrinking and are prime candidates to merge with another congregation. If you add the two groups together, Ninety (90) of our congregations have less than 100 Sunday Attendance, meaning that 2/3 of our churches don't have enough attending members to support a full time priest unless the congregation has income from non-pledging sources.

Limited Money. We also have an immediate crisis facing the congregations of this Diocese in 2011 in Capitol and Operating needs. We have 61 congregations with a reported Pledge/Plate income of \$100,000 or less. That's sixty-one congregations that take in less than they need to operate. Of these 61 Parishes; 35 reported expenses greater than total revenue for 2009. This reality also decreases congregational contributions to the diocesan budget, which decreases the funding available to financially support struggling congregations.

Conclusion. This is a broad view, our *big picture* look at the congregations of the Diocese of Pennsylvania. Overall, we're losing money and people at an alarming rate. While we see our membership as ethnically diverse, we need to examine whether our congregations are representing the full diversity of the many ethnic populations who live within the boundaries of the Diocese of Pennsylvania. Clearly, we could do a better job of welcoming and integrating new members into our congregations. There is much work to be done by our full commission in finding strategies for growing our congregations and establishing new ones. It is also clear, from our initial research, and by reading the financial reports from the Treasurer of the Convention, that the long-standing assumption of congregations that the Diocese will give them money to keep them afloat, is no longer possible. Congregations will have to find the financial resources to support themselves, and to live within our means, to take personal responsibility for our health. For this interim report, then, we turn our attention to the merging of current congregations, a practice we have experienced and that we recommend.

⁵ These numbers are found in the table, "**Congregations of the Diocese of Pennsylvania, Ranked by Membership Growth/Loss**" at the back of this report. We use Average Sunday Attendance as a primary measure of congregational health over time, since ASA measures the actual number of people who attend, rather than a membership number of people on the "rolls" of a congregation.

Congregational Mergers. Bill Berry, previously Rector's Warden at Saint Augustine's Episcopal Church, led his congregation through a successful merger with Calvary Church, NL. In his case, as he puts it,

We did it ourselves with the blessing of the Diocese, who must be involved. This was a very successful merger as past mergers didn't go as well. This merger was a fourteen month process, with lots of hard work from the vestries involved. The Pastors embraced this merger and basically remained out of it as it was going so well. They each gave recommendations but didn't push them. They let the two vestries work things out. The Standing Committee, and Diocesan Consultation Committee each gave their approvals and commented on the smoothness of the merger. Bishop Michael's gave his blessing and a job well done to both churches. The last service at St. Augustine's and the first merged service was attended by both priest and congregations.

We invite members of our congregations to read Bill's personal account of his part in this merger, and prayerfully ask if the Holy Spirit is calling you to follow this path.

A personal chronicle of Saint Augustine's merger, by Rector's Warden, Bill Berry.

At the end of 2007, we had a very serious decision to make about our future. We had three choices to make: Stay open and eventually die, close at the end of the year, or merge with another church. To merge with another church would keep our name alive with its history of 109 years. This was brought up to the congregation of Saint Augustine's. They didn't want to leave our church, Saint Augustine's, due to the history we had there. They were very undecided on what to do.

At the beginning of 2008 I started talking to other churches about merging with them. In approaching them, I would talk to the secretary, tell that person my name, the church name, and the reason I was there. I would request to either have the rector's wardens' phone number to talk about this, or have them call me as I left my phone number. I thought this would be a simple task due to the congregations all asking for new members.

Each church was given the same information as to the number of members I had, the assets I had, as well as the numbers of children with teachers for Sunday School. Also noted were our artifacts each of us wished to bring. I thought they would be overjoyed by the prospect of new members. They would experience a warm welcome if a merger happened! But the problems encountered were difficult to say the least.

My biggest problem was with the rector's wardens or the priest. This included one warden saying he would welcome new members but a merger was totally out of the question, and if I had any problem with that, I could take it up with his pastor. Another one called me to set up a date to meet, but called several times to reschedule. That meeting never took place. Another time when I went to visit a church, I was speaking to a secretary, who didn't seem too excited about a merger, and I didn't know the pastor was behind me at the time, so when I turned around, there he was. We started talking about what why I was there – a merger I wanted to

talk about -- but by his tone, I was sure he didn't want a merger. He referred me to his rector's warden.

Still another church was taken off my visiting list, because it was stated, they were approached before about this subject and some of the members left the church because merger was being discussed. These are only a few of the problems encountered on this quest. Sometimes there was a battle between the priest and the rector's wardens. As a rector's warden myself, this was not what I would have expected.

As I was going through the process of visiting churches in order to find a suitable merger partner for Saint Augustine's Church, each Sunday all this was put to the congregation, to keep them informed. Then, all the work paid off. I received an invitation from Calvary, Northern Liberties to set a date for the two vestries to fellowship, to just get acquainted. We met, and had a good fellowship. We started talking merger. In St. Augustine's case, all of this did not include our pastor, he stayed out of it, but was in agreement with what was happening. He offered input, but more or less let the vestry handle it.

We posed the idea of a merger to the congregation, and they agreed, but some with reluctance. Members of Calvary as well as members of St. Augustine's visited each other's churches and enjoyed the services. The date for closing my church, Saint Augustine's was set, as well as the date of the first merged church service together at Calvary. The pastors attended both services.

The first business at the vestry meeting of the merged churches was, we agreed to continue to seat both vestries at the first, and then have six members from each vestry form a new vestry for the new congregation. This merger happened with great success. Our merger was completed on 15 February 2009 and we have been blessed ever since.

William Berry, RECTORS WARDEN

Conclusion. The diocesan mission planning commission invites the leadership of the Diocese of Pennsylvania to join the congregations of the diocese in creating the spiritual and organizational conditions necessary to encourage congregations to seek congregational partners for mergers. Our vision is for stronger congregations, but less of them for now. We see the creation of policy that will allow the sale of property from mergers to financially benefit the new congregation. We see this ideally as a congregationally initiated process, encouraged by the diocese but not forced upon the congregations by the diocese. We pray that the Holy Spirit will guide us into this new future as our congregations seek faithful ministry and mission in Jesus Christ.

Team IV Report to Convention

Purpose: *Envisioning creatively what new structures and ministry models Christ might lead us to in the future, including the establishing of new ministries, missions and congregations.*

Team IV Members: Kathleen Walter, Rector, Saint Jude & the Nativity; Rev. Jennie Anderson, Rector, Epiphany, Royersford; Rev. Kathy Andonian, Church of the Holy Spirit & Diocesan Council; Jeff Moretzson, Good Samaritan, Paoli & Diocesan council, Candace Wossner, Diocesan Council; Jonathan Clodfelter, Rector, Saint Mark's, Frankford & Diocesan Council; Emily Richards, Rector, Saint Peter's, Glenside and Norm Mc Causland, Good Samaritan, Paoli & Standing Committee.

Our work so far. To date, we have accomplished three tasks in preparation for the good work of the charge above. (1) We have reviewed the vital statistics of the 144 congregations in our diocese, reflected in the table at the end our report; (2) analyzed the results and recommendations of multiple studies conducted by the Lily Foundation and Episcopal Church Center in New York City on congregational life, and (3) visited or contacted the clergy and lay leaders of more than 15 churches in our diocese, in order to identify centers of excellence from which we could learn *best practices* for healthy congregations. These churches were selected based on parochial reports indicating growth over the past 10 years.

Identifying successful congregations. We learned that only 32 congregations have grown since 2000⁶. Of that number, 13 currently have an average Sunday attendance (ASA) of 100 persons or better. The remaining 19 congregations have an ASA ranging from 36-98 persons with a median of 74 persons. One congregation remains static with an ASA of 19 persons.⁷

Correlates of healthy congregations. Among our most significant discoveries were that the strongest correlates of parish growth and health are, in order of significance: 1) the absence of conflict within a congregation; 2) strong leadership particularly a rector or vicar who is enthusiastic, full of faith, a visionary, and has skills in team building and accomplishing tasks; 3) a congregation that has a clear mission and purpose; and 4) parishioners who are actively involved in recruiting and retaining new members. These results are consistent with a variety of national surveys.

Relational diocesan support needed. A great concern of the declining parishes that arose out of our personal interactions with these churches is that they feel abandoned by the diocese and are left to fend for themselves. Many of the struggling congregations reported to us limited financial resources as well as overworked paid staff and only a few active lay volunteers. They were thrilled to be contacted by a commission member. They expressed a strong desire to work collaboratively with the commission and other parishes.

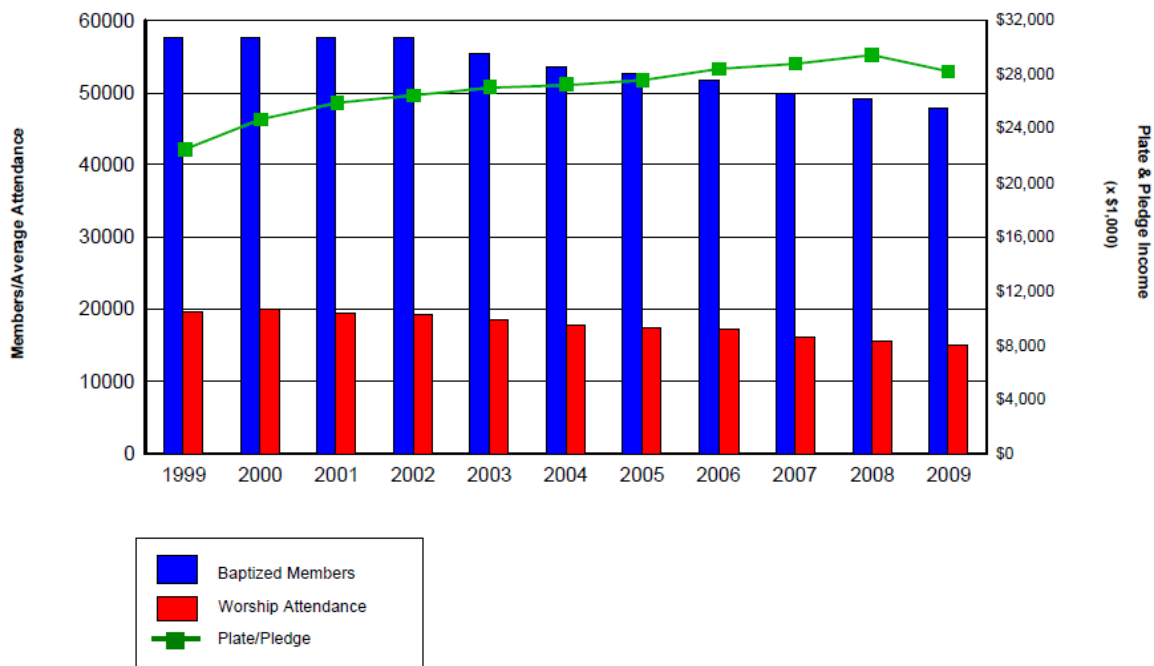
⁶ Our research method has identified congregations that have grown or declined since 2000. We have not studied those congregations that, while they have declined from 2000 levels, have grown or become healthier since 2005; in recent years some congregations have made intentional efforts at congregational redevelopment to turn around decline.

⁷ Of the remaining congregations, 112 in total have declined from 1% to 100% with one congregation losing 360 members. The median decline is 30%. (See table below.)

We remain committed to envision and recommend new structures and ministry models in the upcoming year. We have begun to read and review congregational development literature that has already been produced on the topic.

Recommendation from Team IV: While we continue to analyze research, develop recommendations, there is a need for each and every of our diocesan leadership teams to determine which parishes have the potential not just to survive, but to grow. We could then provide support to those parishes in a variety of ways. All would benefit from good training programs and/or companionship with growing parishes. Training is needed for leadership development for the clergy and laity, the role of the vestry and job descriptions of vestry members, discernment of parish identity and call (mission), effective strategic planning and evangelism. The ongoing and broader necessities of the most immediate fundamental programs we could develop require resources, beginning with that all-important one, prayer; then presence, perseverance and money. We remain committed to spreading the gospel in a world that is continually shifting culturally and technologically and meeting the needs of that world!

Participation & Giving Trends Diocese of Pennsylvania (2970-2347)



Above: Analytical charts of all dioceses and parishes, like the one above, are available at www.episcopalchurch.org under "congregational development." You can study your congregation!

To communicate with our commission, email Rev. Beth Hixon: bhixon@theredeemer.org

Congregations of the Diocese of Pennsylvania, Ranked by Membership Growth/Loss, as measured by Average Sunday Attendance (ASA, the numbers of people who attend worship each Sunday). Prepared by Team IV.

Location	Name of Church	ASA 2000	ASA 2009	+/-	% Change
Aston	Calvary Church Rockdale	No reports			No reports
Philadelphia	Cathedral Church of Our Saviour	44	76	32	72.7
Philadelphia	Church of St John the Evangelist	30	49	19	63.3
Philadelphia	The Church of the Holy Trinity	110	179	69	62.7
New Hope	St Philips Episcopal Church	41	64	23	56.1
Harleysville	The Church of the Holy Spirit	125	192	67	53.6
Norwood	St Stephen Episcopal Church	44	60	16	36.4
Honey Brook	St Marks Church	51	67	16	31.4
Philadelphia	La Iglesia de Christo y San Ambrosio	237	305	68	28.7
Philadelphia	St Andrew & St Monica Church	91	115	24	26.4
Philadelphia	St Marks Church Frankford	55	68	13	23.6
Yeadon	St Michaels Episcopal Church	58	69	11	19.0
Wayne	St David Episcopal Church	542	639	97	17.9
Ambler	Trinity Episcopal Church	170	199	29	17.1
Philadelphia	Christ Church	174	201	27	15.5
Parkensburg	Church of the Ascension	63	72	9	14.3
Philadelphia	Calvary-St Augustine Church	86	98	12	14.0
Wyncote	All Hallows Episcopal Church	80	91	11	13.8
Philadelphia	St Mary's Church Hamilton Village	51	58	7	13.7
Coatesville	Church of the Trinity	53	60	7	13.2
Malvern	St Peters Church in the Great Valley	221	250	29	13.1
Oxford	St Christopher's Episcopal Church	85	95	10	11.8
Boothwyn	Trinity Episcopal Church	65	72	7	10.8
Philadelphia	St Gabriel's Episcopal Church	55	60	5	9.1
Bryn Mawr	The Church of the Good Shepherd	175	190[2]	15	8.6
Philadelphia	St Peters Episcopal Church	175	186	11	6.3
Malvern	St Francis in the Fields	190	201	11	5.8
Philadelphia	House of Prayer	70	74	4	5.7
Collegeville	St James Church Perkiomen 2000 & 2006	172	179	7	4.1
Philadelphia	St James of Kingsessing Episcopal Ch	74	77	3	4.1
Glenmoore	St Andrews Episcopal Church	134	139	5	3.7
Downingtown	St James Episcopal Church	264	273	9	3.4
Conshohocken	Calvary Episcopal Church	35	36	1	2.9
Hulmeville	Grace Episcopal Church	83	85	2	2.4

Philadelphia	St Stephens Church	19	19	0	0.0
Paoli	Church of the Good Samaritan	582	578	-4	-0.7
Prospect Park	St James Church Episcopal	96	95	-1	-1.0
Gap	St Johns Episcopal Church	81	80	-1	-1.2
Philadelphia	Church of St Luke & the Epiphany	135	132	-3	-2.2
Philadelphia	St Marys Church Cathedral Road	86	84	-2	-2.3
Ardmore	Church of St George	130	125	-5	-3.8
Oaks	St Pauls Episcopal Church	127	122	-5	-3.9
Bala Cynwyd	Church of St Asaphs	85	81	-4	-4.7
Media	Christ Episcopal Church	161	152	-9	-5.6
Newtown	Church of the Holy Nativity	69	64	-5	-7.2
Philadelphia	Trinity Memorial Church	54	50	-4	-7.4
Philadelphia	Holy Apostles & Mediator	90	83	-7	-7.8
Phoenixville	St Peters Episcopal Church	132	121	-11	-8.3
Havertown	St Faith Episcopal Church	47	43	-4	-8.5
Ridley Park	Christ Church Episcopal	158	144	-14	-8.9
Philadelphia	Church of the Annunciation	45	41	-4	-8.9
Philadelphia	St David's Episcopal Church	28	25	-3	-10.7
Philadelphia	St George & St Barnabas	138	123	-15	-10.9
Philadelphia	Church of the Crucifixion	33	29	-4	-12.1
Gladwyne	St Christopher's Church	146	128	-18	-12.3
King Of Prussia	Trinity Church Gulph Mills	136	118	-18	-13.2
Philadelphia	Memorial Church of St Luke	66	57	-9	-13.6
Swarthmore	Trinity Church	219	189	-30	-13.7
Darby	All Saints Episcopal Church	35	30	-5	-14.3
Philadelphia	St Timothy Episcopal Church	104	89	-15	-14.4
Rockledge	Memorial Ch of the Holy Nativity	108	92	-16	-14.8
Philadelphia	Church of St Martin in the Fields	269	223	-46	-17.1
Philadelphia	Gloria Dei Episcopal Church	99	82	-17	-17.2
Philadelphia	Grace Church and the Incarnation	44	36	-8	-18.2
Philadelphia	St Marks Episcopal Church	240	196	-44	-18.3
Philadelphia	The African Epis Ch of St Thomas	380	310	-70	-18.4
Glen Mills	St John's Episcopal Church	205	167	-38	-18.5
Gwynedd	Church of the Messiah	257	209	-48	-18.7
Philadelphia	Memorial Church of the Good Shepherd	68	55	-13	-19.1
Royersford	Church of the Epiphany	93	75	-18	-19.4
Essington	St John the Evangelist	82	66	-16	-19.5
Wynnewood	All Saints Episcopal Church	122	97	-25	-20.5
Villanova	Christ Episcopal Church	120	95	-25	-20.8

Abington	St Annes Episcopal Church	201	159	-42	-20.9
Philadelphia	Holy Innocents St Pauls Church	80	63	-17	-21.3
Philadelphia	St Pauls Church Chestnut Hill	257	201	-56	-21.8
Levittown	St Pauls Episcopal Church	65	50	-15	-23.1
Fort Washington	St Thomas Church Whitemarsh	400[1]	306	-94	-23.5
Langhorne	St James Episcopal Church	104	79	-25	-24.0
Norristown	St Johns Episcopal Church	103	78	-25	-24.3
Fallsington	All Saints Episcopal Church	32	24	-8	-25.0
Exton	St Pauls Episcopal Church	125	93	-32	-25.6
Springfield	Church of the Redeemer	136	101	-35	-25.7
Ardmore	St Marys Episcopal Church	163	121	-42	-25.8
Buckingham	Trinity Episcopal Church	203	150	-53	-26.1
				-	
Kennett Square	Church of the Advent	455	336	119	-26.2
Maple Glen	St Matthews Episcopal Church	262	193	-69	-26.3
Philadelphia	Trinity Church Oxford	113	83	-30	-26.5
Oreland	St Philips in the Field	93	68	-25	-26.9
Wayne	St Marys Episcopal Church	217	158	-59	-27.2
Philadelphia	St Clements Church	128	93	-35	-27.3
Southampton	Church of the Redemption	105	76	-29	-27.6
Glenside	St Peters Episcopal Church	165	119	-46	-27.9
Drexel Hill	Incarnation Holy Sacrament	86	62	-24	-27.9
Philadelphia	St Philips Episcopal Church	41	29	-12	-29.3
Philadelphia	Calvary Church (Germantown)	43	30	-13	-30.2
Yardley	St Andrews Church Episcopal	184	127	-57	-31.0
Norristown	All Saints Episcopal Church	141	96	-45	-31.9
Philadelphia	George W South Ch of Advocate	45	30	-15	-33.3
Aston	St James Episcopal Church	96	64	-32	-33.3
Solebury	Trinity Episcopal Church	282	188	-94	-33.3
Philadelphia	Grace Epiphany Church	113	75	-38	-33.6
Quakertown	Emmanuel Episcopal Church	90	59	-31	-34.4
Lafayette Hill	Church of St Jude & the Nativity	85	55	-30	-35.3
Hatboro	Church of the Advent	178	115	-63	-35.4
Jenkintown	Church of Our Saviour	42	27	-15	-35.7
Philadelphia	St Albans Church Roxborough	58	37	-21	-36.2
Pottstown	Christ Episcopal Church	150	94	-56	-37.3
Drexel Hill	Church of the Holy Comforter	152	95	-57	-37.5
Philadelphia	St Marys Episcopal Church	40	25	-15	-37.5
Newtown	St Lukes Church	226	140	-86	-38.1
Elkins Park	St Pauls Episcopal Church	97	60	-37	-38.1

Bridgeport	Christ Episcopal Church	18	<u>7</u> [1]	-7	-38.9
Valley Forge	Washington Memorial Chapel	149	91	-58	-38.9
Philadelphia	All Souls Church For the Deaf	33	20	-13	-39.4
Chester	Mision San Pablo	32	19	-13	-40.6
Philadelphia	All Saints Church (Torresdale)	226	130	-96	-42.5
Chester	St Marys Episcopal Church	48	27	-21	-43.8
Chester	St Pauls Episcopal Church	64	36	-28	-43.8
Newtown Square	St Albans Church	141	79	-62	-44.0
Morrisville	Episcopal Church of the Incarnation	138	77	-61	-44.2
Philadelphia	Emmanuel/Resurrection Episcopal Ch	85	47	-38	-44.7
Hilltown	Good Shepherd Epis Church	85	46	-39	-45.9
Philadelphia	All Saints Church (Rhawnhurst)	93	50	-43	-46.2
Elverson	St Marys Episcopal Church	56	30	-26	-46.4
Philadelphia	Church of St John the Free	65	34	-31	-47.7
Philadelphia	Christ Church & St Michaels Church	119	62	-57	-47.9
Clifton Hts.	St Stephen Episcopal Church	100	52	-48	-48.0
Bryn Mawr	Church of the Redeemer	693	360	333	-48.1
Doylestown	St Pauls Episcopal Church	246	126	120	-48.8
Bristol	St James Church Episcopal	92	47	-45	-48.9
West Chester	The Church of the Holy Trinity	304	153	151	-49.7
Blue Bell	St Dunstans Episcopal Church	96	47	-49	-51.0
Norristown	St Augustine of Hippo Church	58	28	-30	-51.7
Radnor	St Martins Church	145	68	-77	-53.1
Wynnewood	Church of the Holy Apostles	116	53	-63	-54.3
Philadelphia	St Simon the Cyrenian Church	111	50	-61	-55.0
Philadelphia	St Andrews in the Field Church	80	36	-44	-55.0
Andalusia	Church of the Redeemer	34	14	-20	-58.8
Philadelphia	St Lukes Church Germantown	528	197	331	-62.7
Bala Cynwyd	St Johns Episcopal Church	76	22	-54	-71.1
Lansdale	Holy Trinity Church	225	45	180	-80.0
Bensalem	Christ Episcopal Church	89	16	-73	-82.0
Huntingdon Valley	St John the Evangelist	257	45	212	-82.5
Philadelphia	St Dismas Episcopal Mission	3	0	-3	-100.0

This report is available on line in color as a PDF document at www.diopa.org

Color Key for Congregational Statistics table for those with Color copies (the on-line, PDF version):

Blue: Congregations over 150 ASA, considered in Excellent Condition

Tan: Congregations with an ASA between 100 and 149, considered in Good or fair Condition

White: Congregations between 60 and 99 Average members, these congregations, unless growing, are unlikely to continue to be able to support a full time priest and care for their buildings and may be in danger unless extra income is available.

Purple: Congregations below 60 members that need a model for ministry that supports a small church operating model.

ⁱ Respectful Communications Guidelines (A spiritual way of being during a discussion)

R = take **RESPONSIBILITY** for what you say and feel, without blaming others.

E = **EMPATHETIC** listening. Try to understand how the other person feels.

S = be **SENSITIVE** to differences in communication styles.

P = **PONDER** on what you hear and feel before you speak.

E = **EXAMINE** your own assumptions and perceptions.

C = keep **CONFIDENTIAL** what others have to say

T = **TOLERATE** ambiguity. We are not here to debate who is right or wrong.

Trust that God will speak to us in a way that each needs to hear.

Participants are invited to agree that they will abide by these guidelines during our time together.

ⁱⁱ Mutual Invitation (A way of having a group conversation or discussion)

In order to ensure that everyone who wants to share has the opportunity to speak, we will proceed in the following way:

- *The leader or a designated person will share first.*
- *After that person has spoken, he or she then invites another to share. Who you invite does not need to be the person next to you.*
- *After the next person has spoken, that person is given the privilege to invite another to share.*
- *When you are invited, If you have something to say but are not ready yet, say "pass for now" and then invite another to share. You will be invited again later.*

If you don't want to say anything, simply say "pass" and proceed to invite another to share. We will do this until everyone has been invited

These spiritual practices, that have become part of the work of the Diocesan Mission Planning Commission: respectful communication guidelines, mutual invitation and the Kaleidoscope bible study method, were all developed by Fr. Eric Law and the Kaleidoscope Institute. Learn more at www.kscopeinstitute.org.

To communicate with our commission, speak to our of our members, or email The Rev. Beth Hixon: bhixon@theredeemer.org

Kaleidoscope Bible Study Process



1. Read the Respectful Communication Guidelines and invite members of the group to affirm them for their time together.

2. Inform participants that the Bible passage will be read 3 times. After each reading, participants will be invited to share their reflections.

✦ FIRST READING

3. Invite participants to capture a word, a phrase or image when listening to the passage the first time.

4. Invite someone to read the passage.

5. Take a moment of silence to capture a word, a phrase or image that stood out from the passage for them.

6. Using Mutual Invitation, invite each person to briefly share his or her word, phrase or image. (This should take no more than five minutes.)

✦ SECOND READING

7. Invite participants to consider the second question appointed for this passage. (Facilitator should prepare ahead of time a question that is relevant to participants' context.)

8. Invite someone to read the passage a second time.

9. Take a moment of silence to reflect on the question.

10. Using Mutual Invitation, invite each person to share his or her reflection.

✦ THIRD READING

11. Invite participants to consider the following question while listening to the passage again.

“What does God invite you to do, be or change through this passage?”

12. Invite someone to read the passage a third time.

13. Take a moment of silence to reflect on the question.

14. Using Mutual Invitation, invite each person to share his or her reflection.

15. End the session with a prayer circle:

Invite participants to join hands in a circle. Invite each person to mentally complete the sentences:

I thank God today . . .

I ask God today . . .

The leader will begin by sharing his or her prayers. After he or she has shared, the leader then squeezes the hand of the person to the right. That will be the signal for the next person to share his or her prayers. If the person does not want to share, he or she can simply pass the pulse to the next person. When the pulse comes back to the leader, he or she can begin the Lord's Prayer and invite everyone to join in.

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