

## **The Consortium of Endowed Episcopal Parishes Storefronts *and* Tall Steeples: Collaborating for Mutual Thriving**

*This White Paper was submitted to the Board of Directors of the Consortium of Endowed Episcopal Parishes in early 2017 and to the CEEP members in the summer of 2017. It is the outcome of three summit conversations held in 2016 on how CEEP can partner and encourage diverse communities of stakeholders for the betterment of the entire Episcopal Church.*

### **THE PROPOSITION**

**The churches who are members of the Consortium of Endowed Episcopal Parishes face a profoundly important challenge and opportunity in the years ahead as we ask: “What kind of a Church can we become if, rather than placing ourselves in competitive positions with our Dioceses, Church plants, alternative congregations, and others, we find a way to partner with these entities in order to forge a strong, mission-focused and healthy future for the Episcopal denomination in America?”**

*Cynthia Cannon McWhirter, Executive Director*

The Consortium’s Board convened a series of conversations for the purpose of deliberately and thoughtfully participating in shaping the wider conversations currently going on at the diocesan, parish and seminary levels about how the Church will carry out its mission in the future.

### **THE DILEMMA: SHAPING A NEW CONVERSATION**

Throughout the country there are parallel conversations occurring at the Diocesan and the parish level. What will “future Church” look like? Are storefronts and bi-vocational priests the new normal? Have resourced parishes become dinosaurs – part of the problem and not part of the solution? We believe that the future of the Episcopal Church will be storefronts *and* tall steeples. The conversation must be both/*and*, and emphatically *not* either/*or*. However, most conversations around the country are focusing on either/*or*, with, in some cases, resourced parishes being named as the cause of the church’s problems. It’s time to begin shaping a new conversation.

**CEEP's goal is to hold conversations exploring how steeples, storefronts, dioceses and seminaries can thrive to the mutual benefit of one another. Over time, this conversation about how resourced congregations can be of service to the wider Church will shape CEEP's strategic thinking.**

## FIRST STEP

### CEEP convened three summits during 2016

1. **40 under 40:** A conversation with younger clergy present at the CEEP 2016 annual conference
2. **Board Summit, April 2016, Washington DC:** CEEP's Board in Conversation with:  
Jason Evans, Young Adult Missioner, Diocese of Washington  
Dr. David Gortner, Associate Dean, Church & Community Engagement, Virginia Theological Seminary  
Dr. Matthew Price, Vice President for Research and Data, Church Pension Group
3. **Board Summit, October 2016, New York NY:**  
The Rt. Rev. Andy Doyle, Bishop, Diocese of Texas  
The Rev. Dr. Anne Mallonee, Chief Ecclesiastical Officer, Church Pension Group  
Mr. Donald Romanik, President, The Episcopal Church Foundation

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### Part I: OUTCOME: 40 UNDER 40

*CEEP's Annual Conference, February, 2016*

At this gathering participants were invited to imagine how we can work collaboratively to create a different future for the Episcopal Church. Young clergy leaders (under 40 years old) were invited to provide feedback on the following statements at a luncheon during CEEP's 2016 conference:

#### **On the importance of collaborating with other entities outside the parish doors:**

- Collaboration is an important part of a discovery process looking at what is healthy, working, and helpful.
- Collaborations are about personal relationships built over time and with trust.
- Waiting for the program to come from top down is less effective than trying things – and if they work, allowing them to naturally rise to the surface.
- Part of collaboration must include interfaith initiatives, including visiting houses of worship from diverse denominations, and taking public stands for one another.
- Collaboration looks outside the Church for models – in our communities and the business world, and asks “What are others successfully doing? How can we model that?”
- CEEP parishes have great gifts to share - in what way could CEEP be opened up for the others?

#### **What will collaboration look like in the 21<sup>st</sup> Century?**

- **Places of Vitality:** Interfaith activities, community action, partnering with seminaries and other opportunities for collaboration will open up.
- **Experimentation:** Endowed parishes have the luxury to experiment without great risk – so how can we find new ways to do more risk-taking? As leaders, our role will be to model failure and to keep encouraging experiments.
- **Working toward Transparency:** Collaborating increases transparency.
- **Questions of identity:** What does it mean to be endowed parishes that are losing money? Losing members? How can we collaborate with Dioceses and these parishes for the greatest good?
- **The Future:** we must build relationships that mutually enrich the dioceses, resourced parishes, and all of the other entities within a diocese.

**CONCLUSION: Now is the time for CEEP members to become more missional.**

**Part II: CEEP BOARD SUMMIT APRIL 2016**  
**Washington DC**



**INFLUENCING THE INFLUENCERS**

**Participants:**

*CEEP's Board of Directors*

*Jason Evans, Young Adult Missioner, Diocese of Washington*

*Dr. David Gortner, Associate Dean, Church & Community Engagement, Virginia Theological Seminary*

*Dr. Matthew Price, Vice President for Research and Data, the Church Pension Group*

**BACKGROUND**

Bishop Curry, our Presiding Bishop, has called all of us to be grounded in the present and to move boldly into the future as harbingers of the Spirit. What is the current state of the Church? How can we take a complete inventory of ourselves? There are emerging conversations within the Episcopal Church about Church plants, digital presences, storefronts, bi-vocational priests, inclusion, and evangelism as the current face of the Jesus movement.

**All too often, resourced parishes are not part of these conversations. How can we begin to build networks so that we can both support and influence these conversations?** We can begin by looking at who our Bishops listen to: Who are they reading? Who are the key people they turn to for counsel? This will begin to form a foundation to dive deeper into the current state of the Church. CEEP is being invited to play a more significant role as one of our strengths is the power to convene. On a tactical level, it's important to create networks, and CEEP is already experienced in developing networks.

**OUR RESPONSIBILITY GOING FORWARD**

**Dr. David Gortner, Associate Dean of Church and Community Engagement,  
Virginia Theological Seminary**



We understand our own organizational systems well enough, but how can we assist in creating safe spaces within our various organizations to let innovation thrive? In the collaborative future, when CEEP parishes, missions and emerging churches work together to design new metrics for congregations, those **new metrics will include the spiritual depth of a community, its missional reach, and the health of the congregation.** The old metrics, ASA, annual pledge numbers, and number of Baptisms are both analytic and measurable. As we grow into new metrics we will need to develop a new language and a new way of measuring vitality, patterned by metrics suggested by RenewalWorks (a division of *Forward Movement*). New member formation must feature both renewal and revival. From the perspective of the millennial generation, the old metrics don't bring new life. There is a great deal of anxiety in the world right now.

What does the human heart need? For the Episcopal Church, the beginning steps can be rudimentary. We can start in-house with each other, deeply listening, celebrating, and letting Holy Curiosity guide us.

**It's time to look at evangelism as a reconnaissance exercise.**

The state of the Church is one context we live in. Our engagement as well-resourced parishes in the public square *must* increase. What partnerships with civic entities are we forming? What networks do we have in place with other denominations and religions to end prejudice and violence in our communities? Is it time to acquire land and build? Is it time to engage urban builders and developers in conversations about God's economy? When it comes to seeding new missions, we must ask what -in terms of capacity - do you need now?

How can we begin to measure things like spiritual nourishment and depth? What can CEEP members launch in their own communities? How can we begin to weave deeply threaded connections with the Dioceses and smaller congregations in our geographic areas? As congregations that know how to develop and form well-coached and well-constructed ministries, it's time to ask ourselves what are we poised to do well and to begin doing more of it.

Bishops historically have not been a part of CEEP. It's time to take inventory of our relational power within our Dioceses. Are we using power to build relationships? What bonds of community link us to Diocesan initiatives? If today's Dioceses are unsustainable as ministry models, what might it look like to build political strength – a double ring of conversations – within your Diocese? What would it mean to model this to your congregation?

## THE INNOVATORS DILEMMA



**The Rev. Dr. Jason Evans**

How will millennials and baby boomers relate to one another during the upcoming transition of power? Millennials have a lot of energy but are not grounded in institutional structure or historical knowledge. The challenge is to find interesting ways to bridge these generations in the Church. For example, millennials may not have a physical Church at all.

**Millennials are interested in heavenly things - not earthly economics.**

Parish life and liturgy are rooted in tradition, a type of currency embodied in the vast experience of the boomers. Boomers insights and knowledge – the whole process of passing authority from one generation to another – is simply not on millennials “to do” list. **The #1 thing millennials look for is authenticity. So how can we as Church honor the people who are called to begin letting go while simultaneously preparing the people who will inherit it? It is a big challenge.**

Our goal must be to encourage the brave and the young to go for it – to be entrepreneurs for Christ - with the support of established parishes. What would it look like for mature, well-resourced, endowed parishes to partner and support entrepreneurial church plants as they grow into adulthood? The process will take a lot of trust on the part of both parties. Who are these entrepreneurs? We need look no further than the disrupters. Who is out in the mission field building disruptive organizations? Next, we must begin to build space for disruption.

**THE PAST AND THE FUTURE CHURCH: DEALING WITH THE REALITY**



**Dr. Matthew Price, Director of Analytic Research, Church Pension Group**

To know how to move forward, we must be grounded in where the Church is right now. What does it mean to be a member of something? However, the very nature of organizational ties is undergoing rapid change. As an example, how much of a Church’s budget is funded by the over 80 crowd? The Greatest Generation gave both time and money, but that group is dying off and not coming back. People joining the Church today are in the process of trying to enter into the middle class and don’t have disposable income. No generation in the past has been this unaffiliated at this age as the millennials. Millennials want something different. Their connection to any institution is conditional.

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**The core of our current decline is the belief that commitment to Church is based on belonging, and belonging is defined and tied to a place-based organization with the unspoken belief that “belonging” implies being together over a long period of time.**

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**What were the basic tenets of the Church of the 1950’s?**

- **Membership counts:** not the number of activities people were involved in
- **The Golden age of the ECW.** The 50’s was the golden age of volunteerism. The Episcopal Church women (ECW) was a committed group of women who volunteered regularly and accomplished many things. Their numbers have declined significantly today.
- **Organizational capital = investing time:** This model is no longer viable with the decline of the 50’s version of the nuclear family.
- **The Clergy career track was well-defined:** In the 50’s, clergy graduated from seminary, were ordained and immediately placed in a career trajectory that took them to small parishes/missions and on to large churches, Bishops, and then retirement.
- **The Golden age of Deferred Benefits and Clergy Pension plans**
- **Post WWII priests** who came out of the military and walked into parishes thought of themselves as command and control. This did not go well.

**What’s changed?**

- **Statistics:** 250 new Episcopal clergy are ordained each year. 400 retire. This means about 150 more clergy retire than enter the market annually.
- **Every profession is changing.** In the academic system, 60% of today’s faculty are adjunct as opposed to tenured. More and more professions have become part of the gig economy. There is an over-supply of people with PhD’s.
- **“Family” is defined differently** Today all adults work, and families are often blended making scheduling anything with regularity – including Church attendance - a very complex art.
- **What’s happening to the place of clergy in society?** More and more, clergy are becoming part of the gig economy, and are hired as contract workers for the corporation (The Church).
- **Pensions have changed:** Today, the question is “will I outlive my savings?”

- **We are experiencing a rise in the birth rate** though generally not in attendees of mainline churches.
- **“Black Swan” moments have become the new normal rather than exceptions.**

A number of other things have changed as well. For example, only 50% of parishes with multiple clergy on staff kept multiple clergy through the 2008 recession. The Church lost about 380 young ordained clergy during that recession. Most women being ordained today were born in the 50's with the 2nd largest segment born in the 60's. Why are no young women being called to the priesthood? If you are not paying attention to the pipeline then women as clergy will disappear. In the early 70's, such lack of attention to women could be considered a sin of omission. Now it's a sin of commission.

**Today, being a priest is counter-cultural. Nothing in seminaries prepares new clergy for managing volunteers, working with boards of directors, raising money, administrating a corporation, and other expectations that arise the minute they walk out of seminary and into a parish.**

Seminaries are just beginning to initiate collaborative leadership initiatives. Virginia Theological Seminary is partnering with the University of Virginia to provide basic business tools to their graduates, and Bexley Seabury has partnered with the Kellogg Business School. The Episcopal Church Foundation has received a Lily grant to help provide basic business tools for the recently ordained. Are there other steps we could take to prepare the newly ordained for the challenges they will be facing? The best training is often placement with parishes who are members of the Consortium.

CEEP parishes have the ability and the experience to nurture new leadership. Currently, however, we are often stuck in the 50's model of Church. It's time for all of us to talk to people who understand the communities we are not reaching. Who is in touch with immigrants? What are the systems and networks and links we are not paying attention to? CEEP parishes have the ability to give time, talent and funds to new initiatives. For the young, brave people getting ordained, CEEP will become increasingly important. How can we foster newly ordained clergy and fast track them for jobs at CEEP parishes in such a way that they don't burn out?

### **CASTING A BOLDER VISION Summit Outcomes**

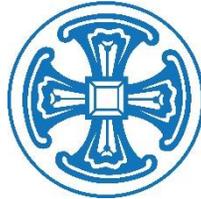
At the end of our time together, participants listed priorities going forward: How can we engage others and move ahead? What questions do we need to ask? The following suggestions were made:

- **Promote and Encourage Healthy Parish/Dioceses Relationships:** Address the power dynamics head-on: hold healthy conversations about how Dioceses and CEEP parishes can relate to/work with one another. How can we begin to publicly recognize and reward forward-thinking conversations between bishops and endowed parishes? How should we define a healthy relationship between bishops and deans/rectors? To start with, we could begin to ask our Bishops who they are listening to; who are they inspired by. It's time to pour these foundations for the sake of our Church.

- **The Power to Convene:** Since the power to convene is one of the central foundations of the Consortium, in what ways can we leverage this power? What alliances are already in existence that are mutually invigorating and how can we bring them into the light? How will we continue to include multi-cultural voices in this conversation? We must also invite leaders in the arts and our seminary partners. Together, we can be harbingers of the Church of the Future.
- **The Diversity Index:** How do our congregations reflect diversity possibilities? Are we more or less representative of the people around us? We must strive to become more willing to represent the fullness of God’s people. One possible starting point could be to actively invite immigrant communities to journey with us. Other forms of diversity could include traditional forms of worship vs. alternative. And how might groups such as Missional Voices and CEEP be partners in mission?
- **Creating spaces to Build trust:** How does a relationship form which encourages a small parish to trust a large parish? We need to carve out open space for new and alternative ministries in ways that don’t dampen emerging enthusiasm. Could CEEP congregations utilize the micro-loan model when investing in small congregations? What’s already working that we can replicate?
- **The New Metrics:** The 1950’s Church’s (or “Empire” Church) purpose was to preserve the Church. The institutional Church used Average Sunday Attendance (ASA) and annual pledges as well as # of Baptisms a year as metrics for success. The issue today is how to measure success without using metrics. Can we model new ways of measuring a congregation’s spiritual depth, the health of a community, and its missional reach? Could CEEP become a repository of these stories? It’s time to reject traditional concepts of metrics and begin finding new ways to measure spiritual depth, congregational health, missional reach, start-ups and innovations.

#### CONCLUSION: The Community of Miraculous Expectations

The central question before us is “In what areas are we – and are we not – strengthening the Church?” How do we move from these insights to action? Let us step forward boldly and equip the young and the brave.



**Part III: CEEP BOARD SUMMIT OCTOBER 2016, New York City  
MISSION, TRANSITION, STRATEGY**

**Participants:**

*CEEP's Board of Directors*

*The Rt. Rev. Andy Doyle, Bishop, Diocese of Texas*

*The Rev. Anne Mallonee, Exec. Vice President and Chief Ecclesiastical Officer, Church Pension Group*

*Mr. Donald Romanik, President, The Episcopal Church Foundation*

**Assigned Reading:** *A Generous Community: Being Church in a new Missionary Age* (Andy Doyle)

*Future Shock: Is the Episcopal Church going to Disappear?* (Donald Romanik)

**WEAVING THE TAPESTRY:** On behalf of its member parishes, CEEP asked their three guests, significant influencers in the wider Church, “Where do you see resourced congregations like those who are members of the Consortium in relationship to the wider church? Will our primary role be to pick up more of the financial cost of mission? Is the Church becoming more dependent on the resourced parishes?” When multiple demands are being made on both Churches and Dioceses, is it the obligation of resourced parishes, both the thriving and the struggling, to become the new mission congregations?

**In weaving the tapestry of the future of God’s Church what is the role for the resourced parishes? Are we being sidelined on the missional front but asked to pick up the tab? Are we the “Lady Bountiful” churches? Is our only role to pay the bill for smaller storefront missions? If so, we object to being left out of the mission picture.**

We asked our Summit guests how they see CEEP as a resource to the wider Church. We stated that we want to be a part of the mission not just a funder of the mission work. We invited each participant to provide a view of the landscape of the Episcopal Church from the organizations that they lead.

**The Rt. Rev. Andrew Doyle**  
**Bishop of the Diocese of Texas**



**Bishop Doyle** views well-resourced parishes as being the “attractional” church, in that resourced parishes historically have waited for seekers to come to them. He believes this is one behavior we need to change. At this time in history, the church-going population as economies, are failing. Church goers today attend bigger churches where they can have more experiences. They are looking for programs that smaller churches can’t afford to run. Simultaneously, there are fewer and fewer people looking for churches of any size.

Small Churches are not going away like we thought they would 20 years ago. Some are having full lives of mission and ministry – that is, when they can figure out the economy of “the priest” - an economy run predominantly on an attractional model.

People ARE looking for communities. New generations are, in fact, joiners - but they are not joining the Episcopal Church.

**FROM DISCIPLES TO APOSTLES:** Discipleship is the normative frame for what we hope for from our members. Discipleship is about following a leader, learning from an expert: the attractional church. Discipleship is about learning the Anglican way through formation, daily practice, and stewardship. It is what the attractional church is all about, and it is the first step to what God intends for us. But when we look at Jesus – at *his* disciples - there isn’t one who remains a disciple. They all became Apostles. They transmogrify from followers to those who are sent. **Attracting disciples is only part of the work.**

First comes the Attractional Church with its economy of regular schedules and annual giving. The point is to make people members by creating webs that attract and pull them in. Pull them in, and send them back out like waves on the shore. *Then* comes the Missional piece: Send them out NOT to come back in. The mission of the attractional Church is to become so healthy in attractional work that you can send people out without expecting them to return.

**The sending work is the Missional work:** It’s a very different model of evangelism from attracting and bringing them back, to attracting them and then setting them free with no expectations. This is when missional work moves into the territory of shared ministry. It is time to move away from diagnosing systems based on large averages. Is our spiritual focus the survival of the congregation? Have we disengaged from the wider community? Can we measure the transformation of joy and curiosity? What if we started to measure behaviors instead of numbers and numerical expectations? Old models of thinking about behaviors don’t make sense anymore. We no longer believe the ASA is very helpful. We must focus in on where we see growth, where we are a people poised for growth.

### FOUNDATIONAL STRUCTURE FOR THE CONVERSATION:

- ASA is down 26% over the last decade, and the growth trajectory does not look good
- Churches growing in numbers actually decline in stewardship. Newcomers don't give like long-term members. And, fewer people are giving more
- There is more dependence on endowments for operating
- Sunday morning is no longer the premiere time for dissemination of information
- More and more congregations can't afford a full-time priest
- Are we asking "Do we need a *priest* in this position, or can we find a talented lay person?"
- We look at Latin, Asian ministries as outreach rather than part and parcel of the church.

**HOW WE USE OUR RESOURCES** Our resources are all too often being used to prop up an older model of church. For example, while ASA has dropped by 50%, staff expenses (salary, insurance, pensions) have all increased. When the cost of opening the doors is added (water, electricity, etc.) the expenses increase while income decreases.

**All you have to do is measure what the Cost of doing Business will be in 2050 and you will see a disaster looming. That is the cost of doing business in the models we are currently using.**

As an organization that is focused on endowments and investments and congregations with some wealth, now is the time CEEP should work to prepare for the future out of strength instead of weakness. If Churches actually *kept* 1% of visitors it would be a different story. But we don't do a good job of tracking retention. How many visitors come in and how many stay? This is a statistic that could actually count in an attractional model. But the attractional model is becoming more difficult to sustain. Pressure on inviting people to come, and convincing them to stay – and to pledge - is going up.

When it comes to young adults, they want to be known and noticed. They want to be missed when they are not there. Our model of large corporate gatherings of 250 as the primary connection in Churches, and only on Sunday morning, does not create a space for belonging. Bigger churches must find ways to create an intense sense of belonging; intense communities of every kind of person you can imagine.

**The Law of Unintentional Consequences: With the adoption of the 1979 prayer book and its focus on weekly Eucharist, we changed the core of being Episcopalian. By ejecting Morning Prayer we created an economic crisis in our congregations. The shadow side of weekly Eucharist is that it completely undermines "being church of the laity". With Sunday Eucharist as the highpoint of Christian life we have created an unintended shift.**

In 1698 there were no priests in Rhode Island. People came and met and prayed together. The Episcopal Church almost died post- American Revolution. Rebirth happened because of lay people.

**ANNE MALLONEE**

**Chief Ecclesiastical Officer of the Church Pension Group**



**The Rev. Dr. Anne Mallonee** serves as Chief Ecclesiastical Officer for the Church Pension Group (CPG). She is a key advisor to CPG on developments around the Church and how they might impact CPG's work. Currently, her role focuses on the recent revisions to the clergy pension plan in order to anticipate and respond to the changing nature of ministry. Initially, the Pension fund was designed to provide retirement and disability benefits to eligible clergy. While clergy pensions continue to be at the core of what CPG does, changing times, demographics, ministries, and acts of General Convention have broadened their focus to include benefits, products, services, and other intentional support for lay employees, as well as savings programs that can help clergy prepare for retirement. They also have focused their attention on benefits policies that recognize the service of part-time or lower-paid clergy.

In the current landscape of the Church, between decline in ASA and the growth of bi-vocational, part-time and late career clergy, some clergy and churches have become frightened about their futures.

However, people with purpose and vision across the Church don't care about what *has* been. Instead, they are encouraged to look at the present with great honesty and the future with vision. Dr. Mallonee urges CEEP to keep asking members "Where is the fire? What's holding you back?" As she travels around the country she sees levels of vitality and creativity linked to leadership. The most successful leaders, with rapidly growing ministries, focus outside of the church and into their communities.

Dr. Mallonee went on to urge CEEP to begin to talk about the leadership qualities needed for long-term mission. "You *must* become really clear about your priorities and remember that you can't do it all. Your focus must be on what **THIS** community can do. "

Every week we send people out at the end of the liturgy to be Church in the world.  
But the following week we never ask them "How did it go?"

How can endowed parishes help encourage missional leadership? By looking hard at what we are currently doing and by being honest about what is working and what is not. We can't help others cultivate something different if we are not aware of where we ourselves need to make changes. Endowments can make it possible to confuse the "nice to haves" with "the essentials." We must not allow endowments to be barriers to mission.

Looking into the future, CPG predicts clergy will need more support moving into non-traditional roles. For example, currently CPG and ECF are partnering to help equip new seminarians and the newly ordained get the mentoring they need to be successful clergy. Too often new clergy are being thrown into the deep end and sent to parishes who should be in hospice care. The result? It kills the spirit of the young and the energetic.

According to Mallonee, CEEP parishes are the best equipped parishes to lift up lay leadership into partnership with other institutions like ECF.

The Consortium’s focus is on the human resources embedded in member congregations rather than just the money. CEEP parish members know how to “do” leadership. They know how to build and support infrastructure, and have the ability to convene. These are gifts the Consortium has to give to the Church.

**Current Initiatives of CPG:**

**Extension of Ministry:** When a priest is working for a non-Episcopal organization like a local hospital, a Bishop can apply to CPG for an “extension of ministry.” Intended to provide for “free-range” priests who cobble together a ministry outside of a specific church (providing consulting or acting as a supply priest in addition to hospital ministry), these are clergy who have no income stream of accountability - she or he IS the operation. Through CPG partnering with Bishops, such a person’s ministry can be named an *extension of the ministry of the diocese* even though it does not fit into a traditional Church setting. This is one way CPG is working to help non-traditional clergy receive retirement benefits.

Creative conversations that are both exciting and scary are the sort of conversations CEEP members should be having with one another and across the Church.

**Health and Pension Benefits:** Which vestry members have pension and insurance plans like clergy do? When full-time priests have an insurance premium of \$32,000 and are non-contributory, people serving on vestries go ballistic. How can CPG continue to do business in the old way in today’s reality? CPG pays \$360M per year but takes in \$80-90M. Like government employees (policemen, firemen & teachers) around the country, this is not sustainable. Today fewer lay people or companies provide defined benefits. Other significant changes are happening rapidly in all aspects of the Church:

- Residential seminaries are re-inventing themselves and creating programs for bi-vocational priests. An example is the IONA program at Seminary of the Southwest where seminarians are taught how to do all aspects of Church management when there is no support staff.
- At the Diocesan level, so much energy and money is going toward propping up unsustainable parishes that many are looking at reorganization; even possibly merging with other Dioceses.
- In this emerging Diocesan landscape, some Diocese will prefer to maintain their independent identity so much, that they will hire non-stipendiary Bishops.
- We may adjust Diocesan boundaries and younger Bishops who are no longer diocesan will be re-deployed.
- Currently there are 4 people under 50 in the House of Bishops. Lots of young clergy don’t want to be Bishops because of the perception that it’s a bad job.

**DONALD ROMANIK**

**President, Episcopal Church Foundation**



The Episcopal Church Foundation (ECF) is an independent, lay-led organization with a mission to work with Episcopal faith communities on leadership development. They provide consultation in many areas but especially around stewardship, visioning and planning. They facilitate vestry retreats and strategic planning sessions. They also provide capital campaigns. Capital campaigns are important, but the number of parishes who need and can afford to hold them is already declining. Establishing endowments for new organizations and faith communities is becoming rare.

The attractional model of Church and the future of sustaining that model is analogous to many arts organizations. Performing arts organizations especially are based on the attractional model. People come, consume, enjoy. The Metropolitan Opera of New York is a wonderful organization, but they do not have a sustainable business model. It costs the Opera *\$1M per day* to keep their doors open. Revenue provides just a fraction of their total operating budget. How will they deliver to the next generation? Even the philanthropic model, with one or two very large donors, is no longer working.

**Whether you are an endowed parish or a struggling small church community, our current model of doing business is not sustainable. The basic parish model is a PONZI SCHEME predicated on more people coming in the door than going out. You need 15 newcomers to replace one old one.**

How many congregations actually need buildings – especially the emergent communities? Some of the most innovative Bishops today are in small struggling dioceses. What does it mean to have an Episcopal presence in a rural community? One diocese has 53 churches with an ASA of 10 or less. How does that Bishop attract young, entrepreneurial priests? There is a lot of entrepreneurial activity going on around the Church, but too often we default to believing that unless we have a fulltime priest and a building, we are not be Episcopalians. We are pre-set to believe we need a choir, youth program, outreach, altar guild, etc., and this gets in our way.

**CEEP'S Opportunity: We have no role maintaining the infrastructure of the Episcopal Church. We can be prophetic. We can create a sense of urgency where others can't.**

Seminarians are graduating with incredible debt. There are 55-year-old seminarians right now using 401K and home equity loans to pay for their education, hoping to become full time, fully paid clergy. We need to begin to ask “Do 2<sup>nd</sup> career people have a call to *ordained* ministry? Is *ordained* ministry the only way to have a call?” Mid-career ordinands have often gone into seminary because as lay people, they are frustrated about feeling neither valued nor affirmed and have come to believe that the only pathway to respect is through ordination.

Title 3 states that dioceses are responsible for the discernment of vocations for *all* of the people. But in reality, vocational discernment is oriented around priestly calls first, the diaconate maybe, and there is no energy left for the discernment of lay vocations. But discerning lay vocations is the key to a future for the Episcopal Church. To be a “sending” church we will need discernment for clergy AND lay people!

Our governance structure (General Convention) is so burdensome that we will eventually collapse under its weight. Right now, General Convention is the 2<sup>nd</sup> or 3rd largest governing body in the world - after the Indian Parliament and House of Parliament. **Each deputy to General Convention represents about 50 Episcopalians.**

Congregations often view the diocese as an ancillary organization with little to do with the day to day life of congregations. Looked at through that lens, Dioceses become taxing/regulatory authorities to whom Churches pay a franchise fee. Often, resourced parishes are expected to contribute significant resources to the diocese, only to watch the funds re-directed to failing churches. How can we work to change this to one of rejoicing about our mutual missional accomplishments? How can we become the Apostolic Church?

As Episcopalians, too often we often jump the gun and try to seal the deal too soon. We behave as if we planned to propose marriage on the first date. On the first Sunday a visitor arrives, we give them a pledge card. On the 2<sup>nd</sup> Sunday we ask them to join the vestry. Perhaps we should start smaller! Perhaps we should try listening first!

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**CASTING A BOLDER VISION**  
**III Summit Outcomes**

**If you are a systems person, there is DNA to organizations. CEEP’s DNA is that of its founders: a scrappy little bunch of entrepreneurs. It’s time we reclaimed our entrepreneurial sense of being scrappy little fighters for the sake of our Church!**

**WHAT WILL THE FUTURE EPISCOPAL CHURCH LOOK LIKE?**

CEEP’s members’ ability to be free agents and speak a prophetic word without repercussion is a great gift. In the future, we will see more collaborations and partnerships. More and more, our resources will go toward mission as we become an Apostolic, “sending” Church. Now is the pivotal time for our organization and for other key healthy organizations in the church to be in conversations together. Now is the time for CEEP members to take up the call and build a wider expression of faith in America.

**Conclusion: It’s about establishing missional, collaborative relationships that benefit everyone.**