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The State of the Clergy 2012

A Report for The Episcopal Church

Church Pension Group
Office of Research

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The State of the Clergy 2012: A Report for The Episcopal Church

Introduction

In this fourth edition of the State of the Clergy Report, prepared by the Church Pension Fund's Office of Research and Recorder of Ordinations, we update key analyses from previous years regarding ordinations and retirements for 2009–2011, and we explore regional and geographic trends for clergy across the domestic dioceses of The Episcopal Church.

Key Findings

The clergy of The Episcopal Church continue to change and evolve. These changes are expressed in the following key findings gleaned from Church Pension Fund data, attained through the process of fulfilling its canonical responsibilities as the Recorder of Ordinations:

- Ordinations overall have fallen by 26 percent in the past six years. Ordinations to the priesthood have fallen by 31 percent and permanent deacons now make up 30 percent of all ordinations.

- Retirements are outpacing ordinations by 43 percent.

- The age distribution of clergy has changed drastically over time, with fewer clergy being ordained at younger ages and more clergy with older ages at ordination.

- Southern provinces—also the provinces that ordain the most clergy—ordain 33 percent more male clergy than female clergy.

- Male clergy make up 62 percent of recently ordained employed clergy and 66 percent of all employed clergy. In addition to gender differences, age also influences clergy employability in that the older a cleric's age at ordination, the less likely he or she is to have current employment.

- Over the past 100 years in The Episcopal Church, the geographical distribution of clergy has changed from being predominantly Northeastern to much more Southern and Western.

- Within the past decade, both the absolute and relative numbers of curate, assistant, and associate positions have declined precipitously in several provinces.

- Females travel shorter distances than males from their previous parish when assuming a new parochial position; additionally, they experience smaller financial benefits from making these moves.

- Older clergy move shorter distances when changing cures; further, clergy experience greater financial benefits from moving when they move earlier in their careers.

- While Provinces VII and VIII have experienced a net gain of long-distance clergy movers over the past decade, Provinces II, III, and V have sustained net losses.

Section I. Clergy supply, numbers, orders, and age profiles

Figure 1 indicates the large proportion of vocational deacons ordained in the last three years relative to all ordinations. Vocational deacons make up 30 percent of all ordinands from this period. This percentage has grown since the previous two triennia, during which vocational deacons made up 25 percent of all ordinations.

While there has been a proportional increase in ordinations to the diaconate, there has been a sharp decline in the number of ordinations to the priesthood. In previous triennia, ordinations to the priesthood numbered 1,076 (2003–2005) and 1,038 (2006–2008). The current triennium reveals a marked drop of 31 percent since the 2006 report. Overall ordinations (priests and deacons) are down by 26 percent. In addition to the 714 ordinations to the priesthood, there have been 49 receptions from the Roman Catholic Church, the Evangelical Lutheran Church in America (ELCA), or the Polish National Catholic Church, and 40 transfers into The Episcopal Church from other provinces of the Anglican Communion, yielding a total of 803 new priests in the past three years. These figures represent only those ordained in the domestic dioceses. There have also been 28 ordinations in non-domestic dioceses of the Church, including the dioceses in Province IX, Taiwan, Haiti, the Virgin Islands, and the Convocation of Episcopal Churches in Europe.

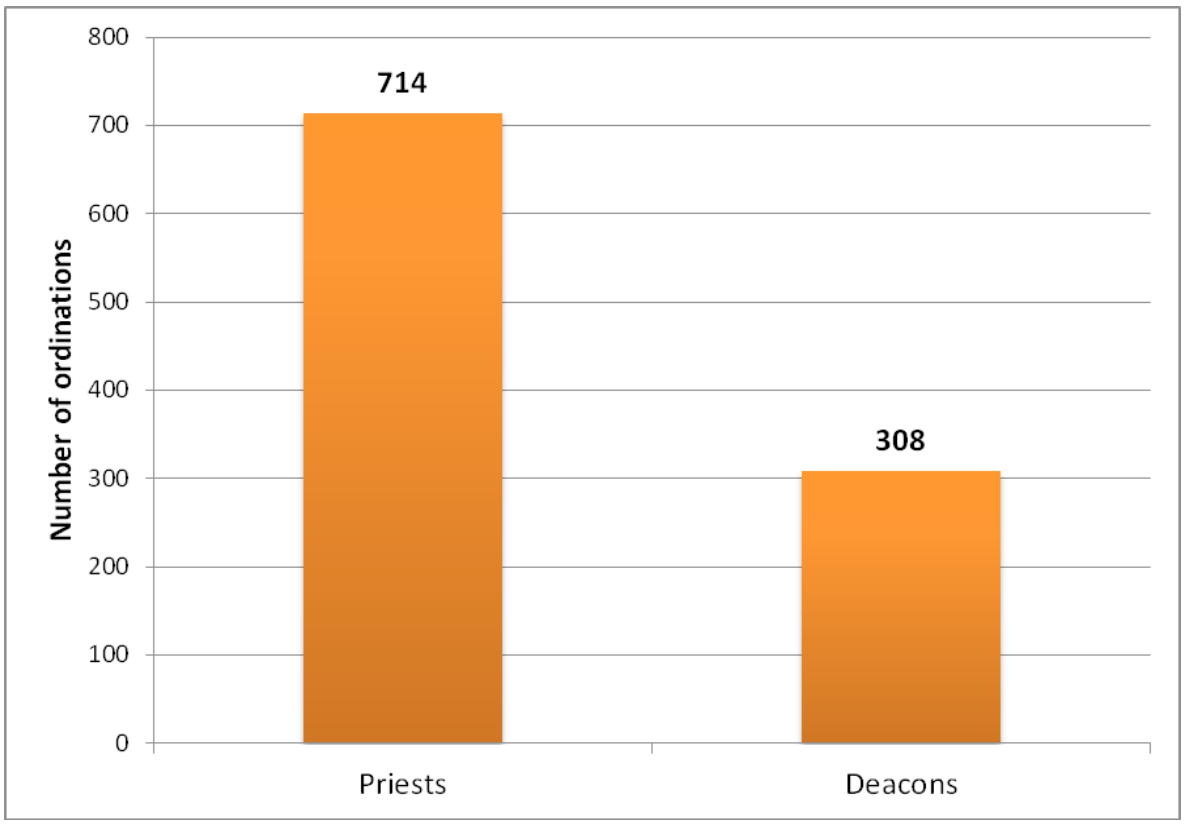


Figure 1. Ordinations by type, 2009–2011.

The top ten dioceses in terms of number of ordinations vary with respect to region of the country. While there is a predominance of ordinations in the South (in the dioceses of Atlanta, Dallas, Georgia, Texas, and Virginia), dioceses in the Northeast, Midwest, and West are represented as well. Therefore, while The Episcopal Church maintains a national presence, a "southern drift" is occurring. There is no predominant regional trend with respect to the diocesan deciles, however. Deciles are determined by taking the average of the standardized scores for each diocese for total number of active clergy, total plate and pledge, total number of parishes, and total average Sunday attendance (ASA). By combining these variables we have a more robust look at the vitality of the dioceses. So, while a southern drift of ordinations to the priesthood seems to be occurring, dioceses in other regions are maintaining their vitality.

Diocese	Number of ordinands	Decile
Texas	34	1
Los Angeles	27	1
Connecticut	22	1
Chicago	21	2
New York	19	1
Virginia	19	1
Minnesota	18	3
Dallas	17	3
Georgia	17	4
Atlanta	16	1

Table 1. Top 10 dioceses by number of ordinations, 2009–2011.

During the previous two triennia (2003–2005 and 2006–2008) the number of ordinations and retirements were approximately even, with retirements barely out-pacing ordinations to the priesthood. That trend is no longer the case. From 2009 through 2011, retirements outpaced ordinations to the priesthood by 1.7 to 1.

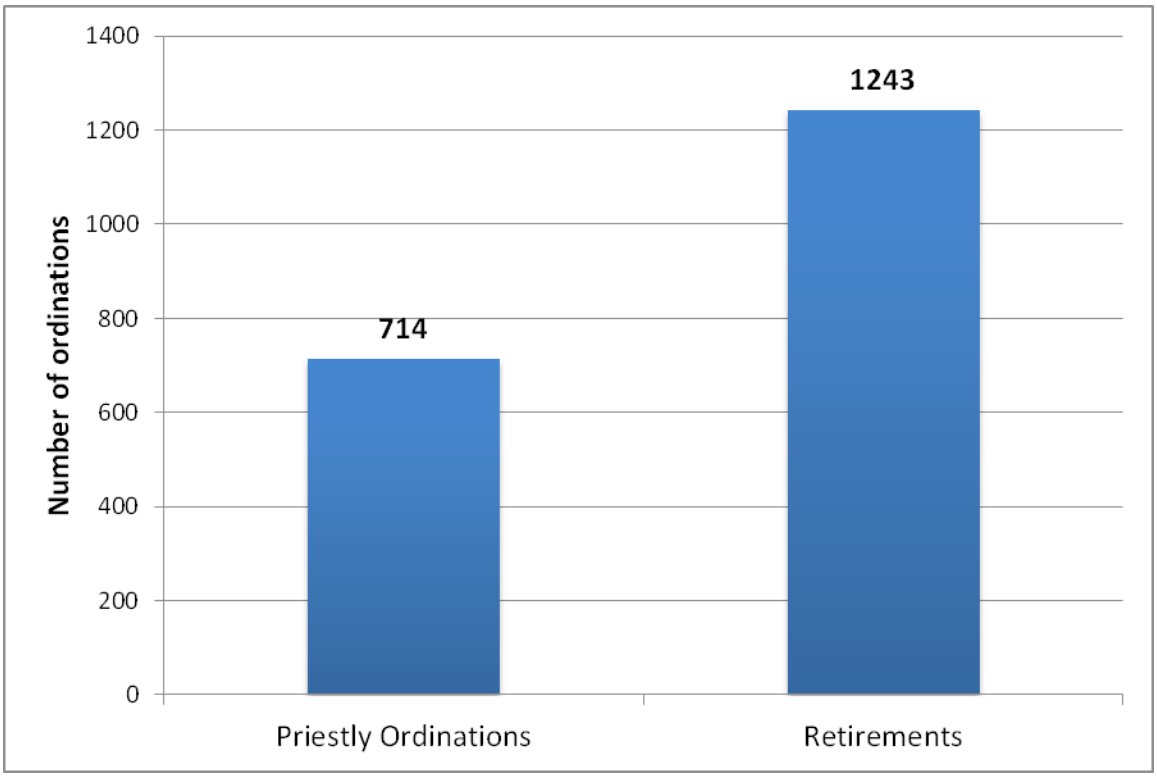


Figure 2. Ordinations and retirements, 2009–2011.

The age distribution of those ordained to the priesthood has changed steadily and dramatically since the 1960s. While in the 1960s and 1970s the priesthood was dominated by younger ordinands in their twenties and thirties, we now find that this age group only makes up 28 percent of newly ordained priests. Similarly, an older cohort of priests is being ordained in their late fifties or older (27 percent). Thus, we see that the oldest age group of new ordinands is nearly matching the proportion of the youngest ordinands. Furthermore, the oldest two age categories make up 53 percent of the population of newly ordained priests. That said, the youngest category of ordinands is at the highest percentage it has been since the 1980s. Specifically, there is a 9 percent increase in younger ordinands since the earlier 2000s. It will take time and another triennium to discern whether this upturn in the number of younger clergy is a developing trend. By default, if the oldest and youngest age categories of new ordinands are growing, then conversely, the middle two age categories are shrinking. This may be due in part to a generational cohort effect. Throughout the decades, whatever age the Baby Boomer generation was at the time was the age band that represented the greatest proportion of new ordinands. Furthermore, throughout the decades, whichever age category encompasses Generation X, the proportion in that age category tends to be the much lower than that of the Baby Boomer population. These generational cohort effects are partially explained by the sheer number of people in each generation. Generation X is much less populous than the Baby Boomer generation. Moreover, there may be significant sociological differences between the two generations and their experience of the church and attitudes towards ministry.

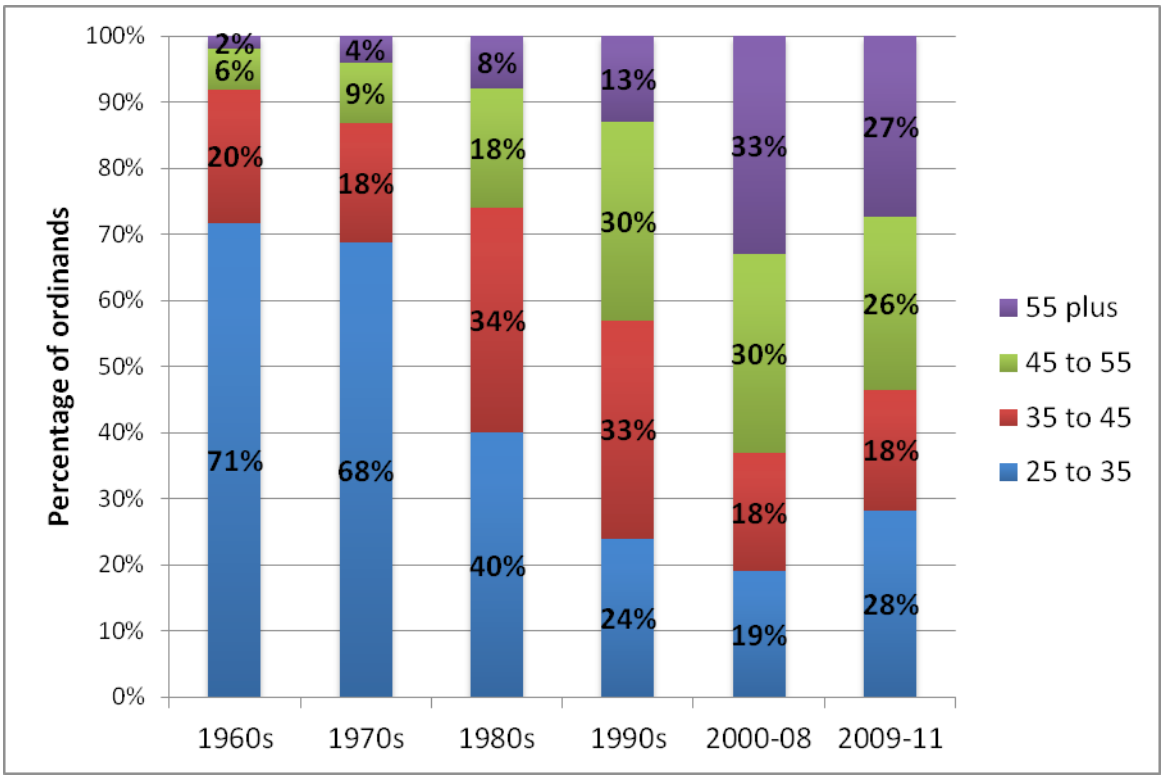


Figure 3. Ordinations to the priesthood by age group, 2009–2011.

As shown in figure 4, more men have been recently ordained than women. Province VI and Province VIII are notable exceptions. Province IV, on the other hand, expresses this predominantly male trend most of all, with over a third more recently ordained men than women. Province VII shows a similar proportional gender pattern. The combination of Provinces IV and VII reveals a larger regional trend as these two provinces encompass the majority of southern dioceses. Therefore, it is reasonable to say that on average southern dioceses tend to ordain male clergy 33 percent more often than female clergy. Additionally, these two provinces are the first and third most populous provinces with respect to ordinations for the past three years, so not only is the proportion of male ordinands higher in these provinces, but their total number of male ordinands is also larger than the rest of the Church.

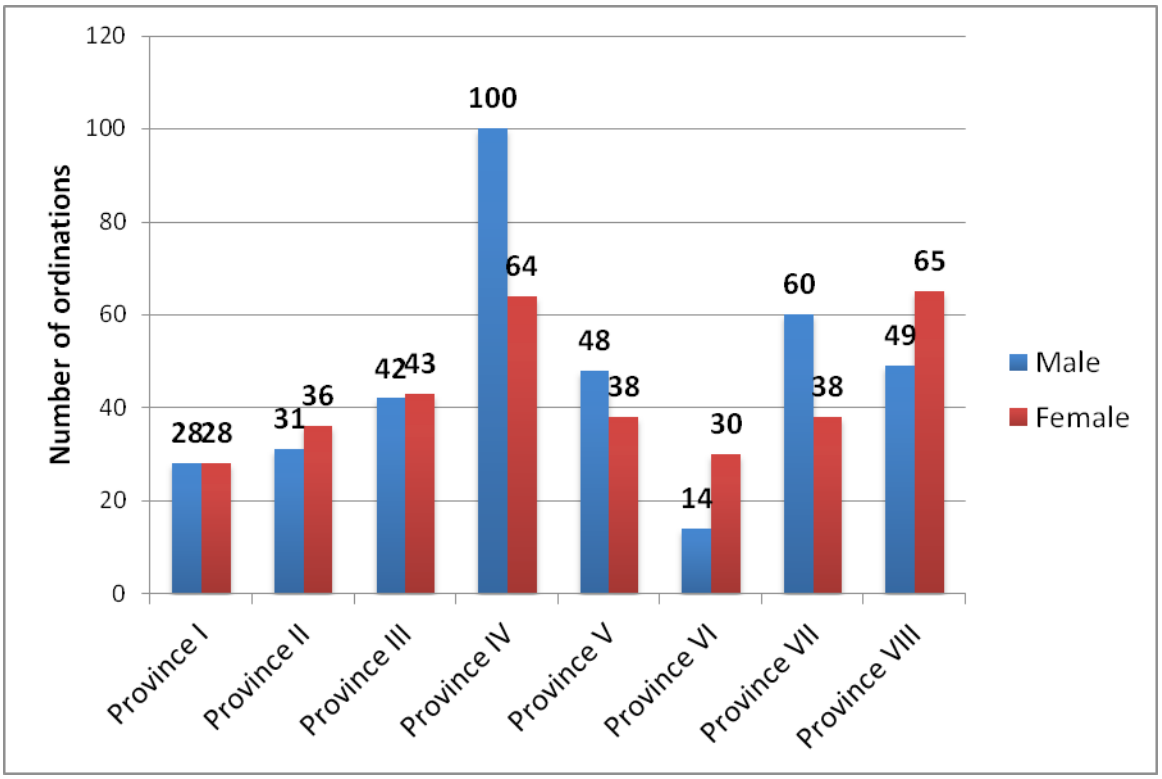


Figure 4. Gender differences in numbers ordained by province, 2009–2011.

While more male priests have been ordained than female priests, the gender differences do not end there. With no exceptions, the average ages of newly ordained women are higher than those of newly ordained men in every province. Province VI has ordained the oldest priests, both men and women. This trend of female ordinands with older ages at ordination has persisted through the past three triennia at least.

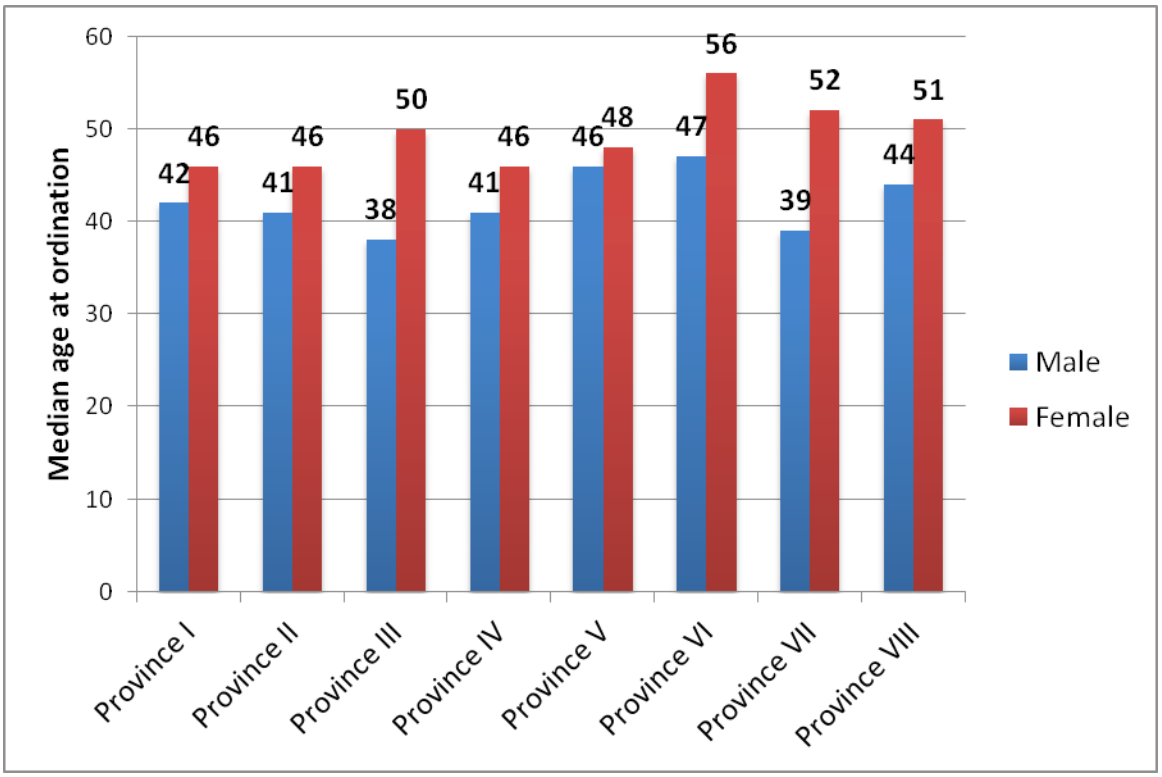


Figure 5. Median age of ordination by gender and province, 2009–2011.

Section II. Clergy careers, stage one: New ordinands and employment

The gender differences continue when we look at major career stages of the clergy. Though recent ordination data show only 4 percent difference between men and women (see table 2, this picture changes significantly when employment is evaluated. There is a 24 percent gap in the percentage of currently employed, recently ordained men and women. This is consistent with the 32 percent gap between all active male clergy (66 percent) and all active female clergy (34 percent). The majority of newly retired clergy are male, reflecting the fact that men who were ordained when the priesthood was an exclusively male population are entering retirement in greater numbers. That said, the gender balance among recent retirees is moving closer to the gender proportion seen in the active population. In the 2006 State of the Clergy report, 85 percent of newly retired clergy were men, and only 15 percent were women. As can be seen in table 2, male clergy make up 73 percent of new retirees in the 2009–2011 triennium, with female clergy accounting for 27 percent of new retirees. This indicates that the more time that elapses since 1976, the more the gender distribution of retirees will reflect the gender distribution of all priests.

Gender	Ordained to priesthood	Number of recent ordinands now employed	Newly retired clergy	Active clergy
Male	52%	62%	73%	66%
Female	48%	38%	27%	34%

Table 2. Newly ordained clergy 2009–2011, clergy retiring 2009–2011, and currently active clergy by gender.

As can be seen in the data in table 3, younger male clergy (ages 25 to 35) have the highest levels of employment, with 89 percent of younger males currently employed. With employment declining in each successively older age category, the oldest recently ordained clergy (55 years of age or older, both male and female) currently experience the lowest levels of employment, with only 39 percent of men and 43 percent of women currently employed.

Age at Ordination	Percentage of employed males	Percentage of employed females
25–35	89%	79%
35–45	74%	79%
45–55	63%	69%
Over 55	39%	43%
Total	69%	65%

Table 3. Employment by age at ordination, 2009–2011.

The data in figures 6 and 7 indicate that newly ordained priests in assistant and associate positions are slightly more likely to be female, while those recently ordained priests holding solo

rectorships are much more likely to be male. For younger ordinands, associate positions are, overall, much more common than solo rector positions. As a newly ordained cleric's age approaches the forties and fifties, he or she is less likely to be employed as an associate and more likely to be employed as a solo rector. Although the gender differences remain with respect to the two types of positions, the patterns across the age categories are consistent for both genders.

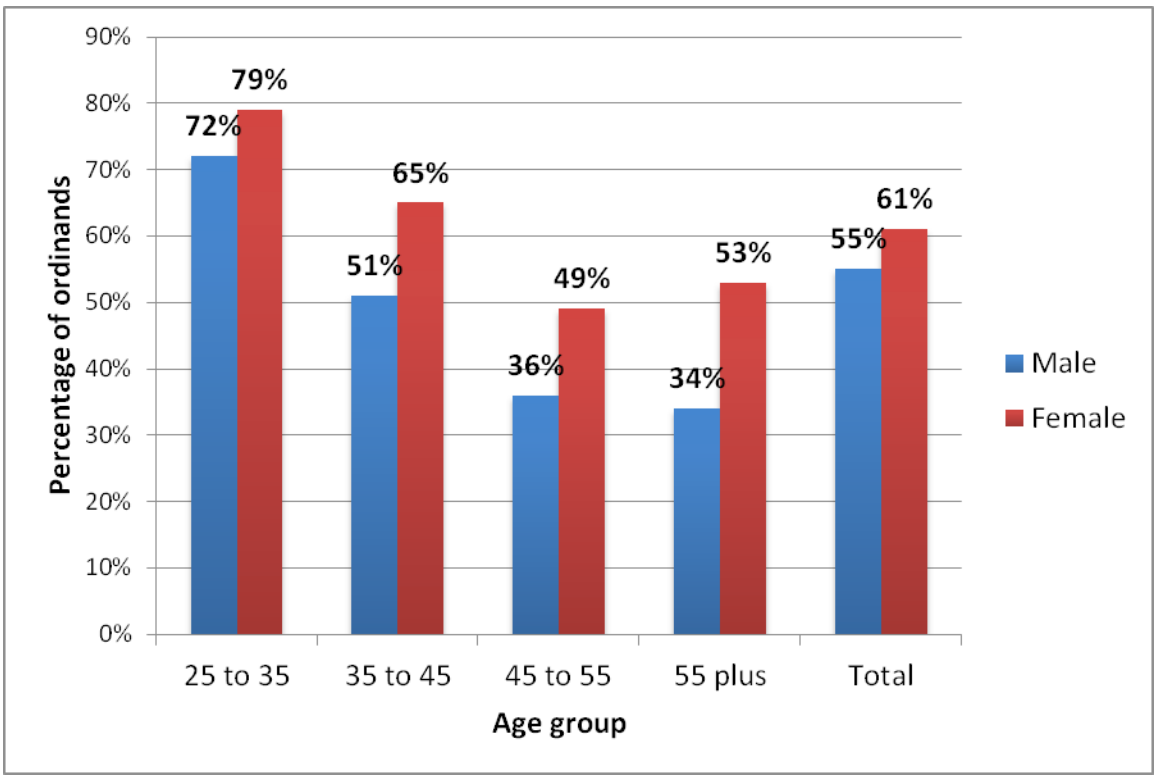


Figure 6. Percentage of new ordinands employed as associates, 2009–2011.

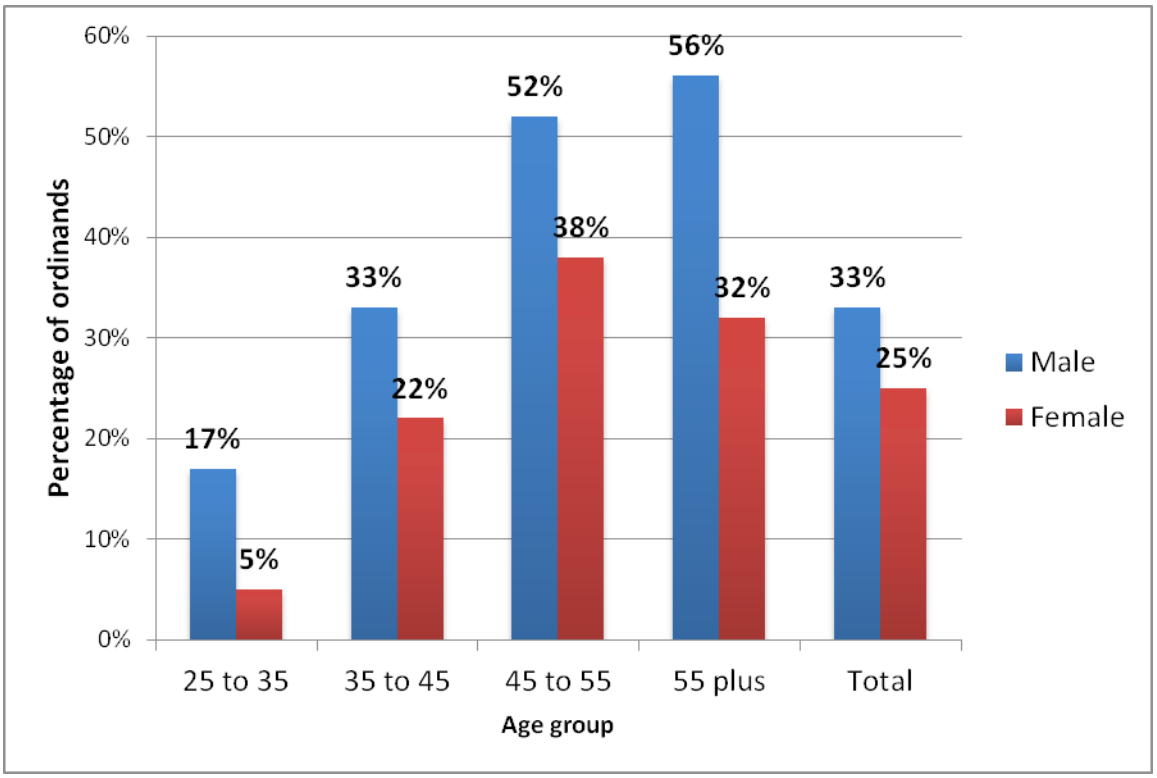


Figure 7. Percentage of new ordinands employed as solo rectors, 2009–2011.

Finally, there are distinct gender-based differences in compensation for newly ordained clergy. The main effect of both age and gender mirrors the employment data of table 3 and the position data of figures 6 and 7. Recently ordained female clergy consistently make between $1,000 to $7,000 less than male clergy of the same age. Also, as female clergy age at ordination increases, compensation steadily decreases. This is slightly different from what the overall compensation data and the male compensation data reveal. While there is an overall decrease in salary as age of ordination increases, that pattern shows a distinct increase for males in their late thirties to early forties as compared to male clergy in their twenties and early thirties.

Age at ordination	Compensation: All new ordinands	Compensation: New male ordinands	Compensation: New female ordinands
25 to 35	$51,134	$51,774	$50,000
35 to 45	$52,041	$55,000	$48,000
45 to 55	$48,985	$51,526	$48,250
55 plus	$37,000	$40,870	$34,326
Total	$49,170	$51,648	$46,823

Table 4. Compensation by age and gender for those ordained 2009–2011.

Section III. The changing geography of Episcopal clergy

In this section, we examine the shifting geographical distribution of Episcopal clergy within the domestic dioceses of The Episcopal Church. Our analysis begins with an examination of how the regional distribution of clergy has changed over the past 100 years at the national and provincial level. We then take a closer look at recent trends in clergy numbers within dioceses. In particular, we highlight gains and losses in clergy positions among dioceses, with a specific focus on the diminishing numbers of clergy who serve as curates, assistants, or associates. Finally, we examine the career trajectories of clergy themselves in recent years, as we identify trends in clergy mobility between parish positions over the past decade. In our analysis, we seek to better understand the characteristics of clergy who change parish jobs, and analyze how the financial implications of these moves are mediated by geographical distance, age, and gender.

The shifting geographical distribution of Episcopal clergy since 1910

Despite its historical prominence and presence in the northeastern United States, The Episcopal Church, like the United States population more generally, has shifted southward and westward in recent decades. Such trends are distinctly reflected in the historical and contemporary geography of Episcopal clergy. Figure 8 illustrates the provincial dimensions of this redistribution of Episcopal clergy in the continental United States.

As Figure 8 shows, clergy in The Episcopal Church largely served in the historical northeastern core of the United States through the first half of the twentieth century. Up until 1950, over 50 percent of all Episcopal clergy were canonically resident in either Provinces I, II, or III. Toward the latter half of the twentieth century, however, clergy began to move out from the traditional core toward areas in the growing southern and western expanses of the country. In particular, Provinces IV, VII, and VIII made notable gains during this period. By 2010, only around 35 percent of Episcopal clergy were canonically resident in Provinces I, II, or III, representing a decline of around 20 percent over the past 100 years.

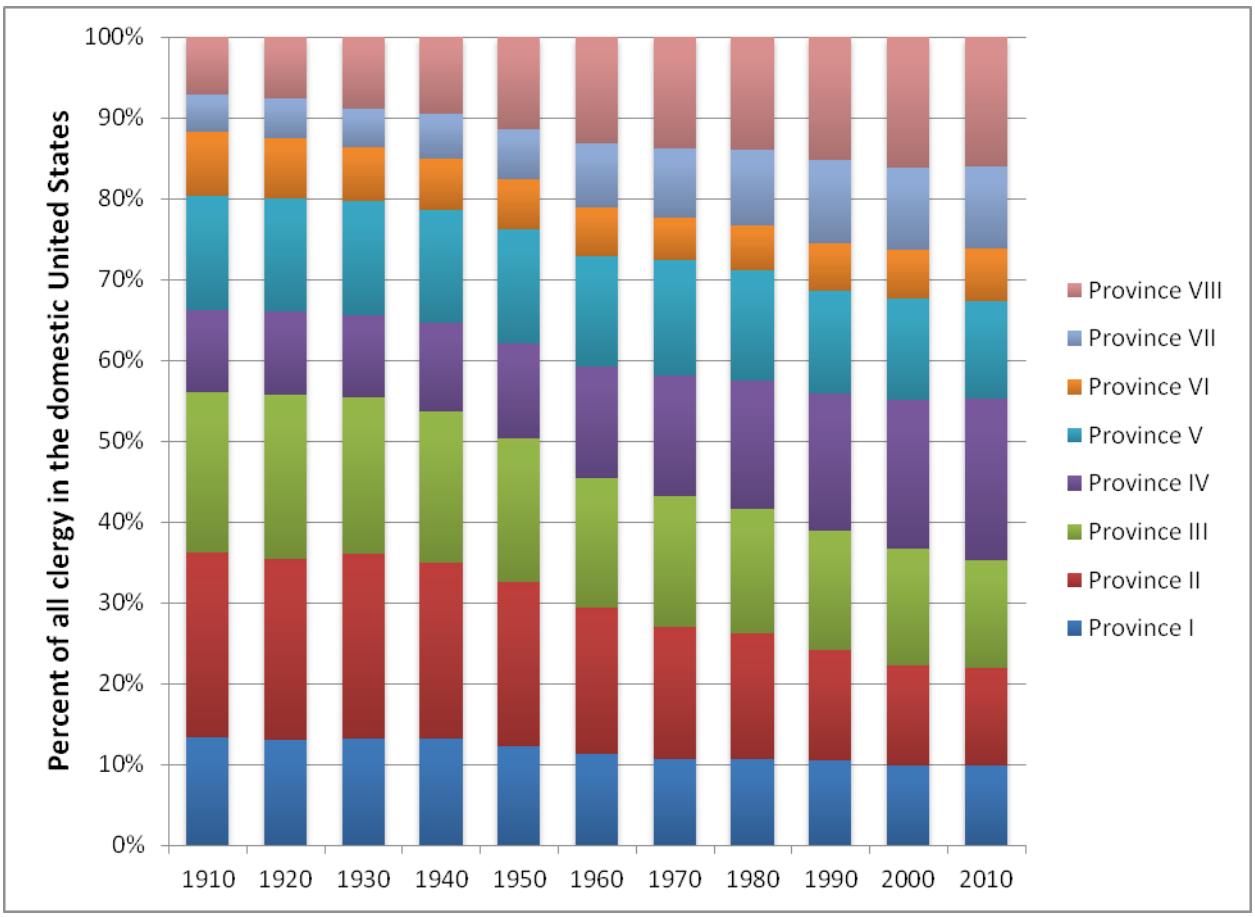


Figure 8. Proportion of all Episcopal clergy by province, 1910–2010.[1]

Figure 9 similarly illustrates the changing provincial composition of Episcopal clergy during this time period. Provinces II and III retained the largest shares of clergy for much of the twentieth century. In fact, despite their declining share throughout much of the century, they remained the largest provinces in terms of canonically resident clergy up until 1980, when they were both eclipsed by Province IV. Province VIII similarly bypassed these dioceses in 1990, and Provinces IV and VIII remain the top two provinces for clergy in 2010. Further, while smaller in numbers, the other province experiencing large gains during this period is Province VII, which consistently grew in influence over the past 100 years and is now home to more Episcopal clergy than Province I.

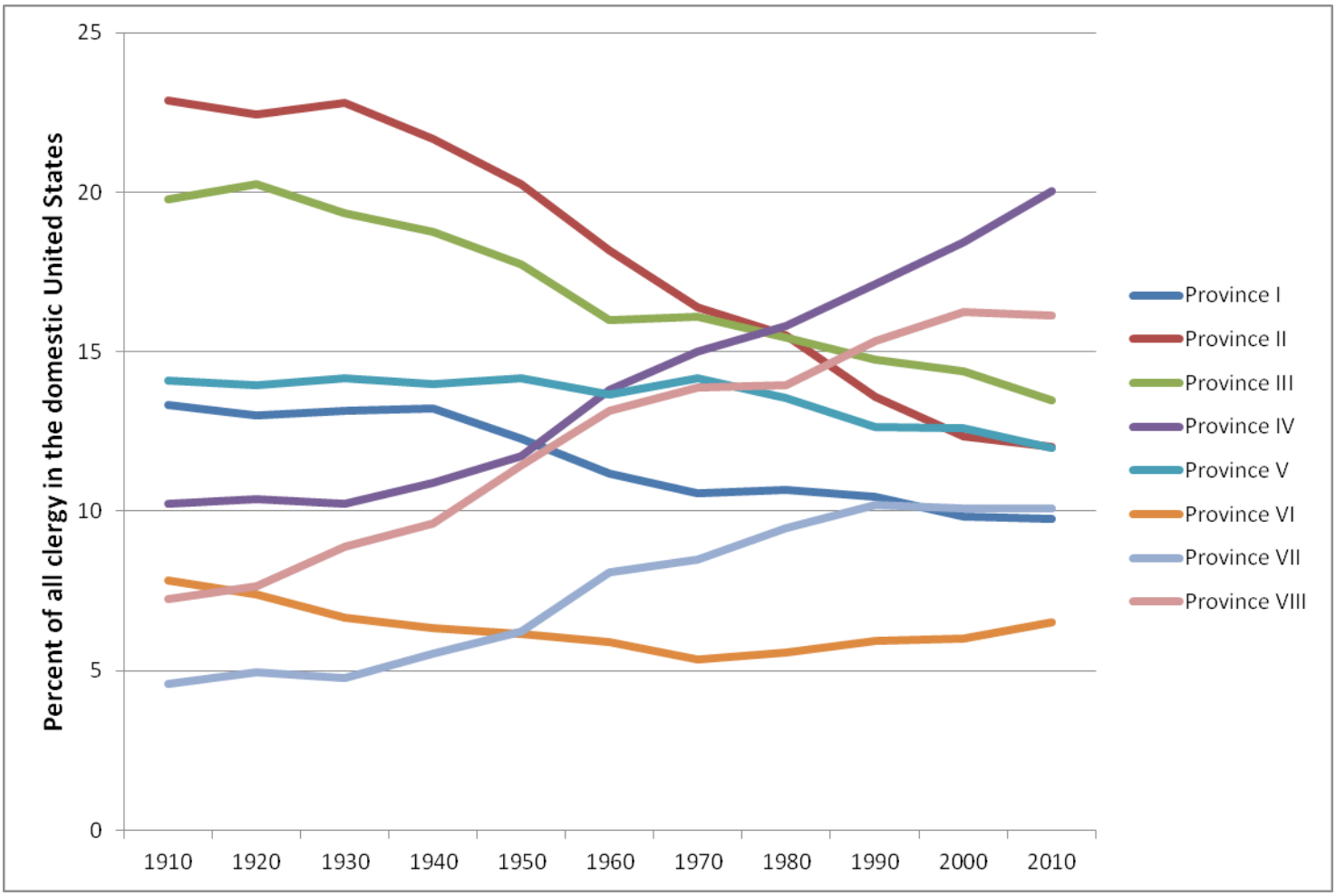


Figure 9. Growth and decline in the relative share of Episcopal clergy, by province.

The map displayed in Figure 10 provides an alternative representation of the geographical redistribution of Episcopal clergy over the past 100 years. The Episcopal shields reflect the "median center" of clergy canonical residences for each 10-year period. Conceptually, these median centers suggest that approximately half of Episcopal clergy in a given year are canonically resident to the east or west of a line of longitude passing through the shield; similarly, one-half of the clergy population is resident either north or south of a line of latitude passing through this point.[2]

The median centers in figure 10 reflect the southward and westward drift of clergy as identified in figures 8 and 9. Between 1910 and 1930, the median center of clergy was found in the western portion of the Diocese of Central Pennsylvania (then called the Diocese of Harrisburg). However, the center for clergy began its westward march in the mid-twentieth century, crossing from Province III to Province V in 1960 and continuing west through the Diocese of Southern Ohio, where it is currently found. If the geographical redistribution of Episcopal clergy continues on its current trajectory, it is possible that the median center of clergy will cross into the Diocese of Lexington, and concomitantly Province IV (the home to the largest number of Episcopal clergy), by 2020. Overall, the median center has progressed approximately 322 miles to the south and west since 1910; the inset map in the lower-right hand corner places this progression in context of the eastern United States.

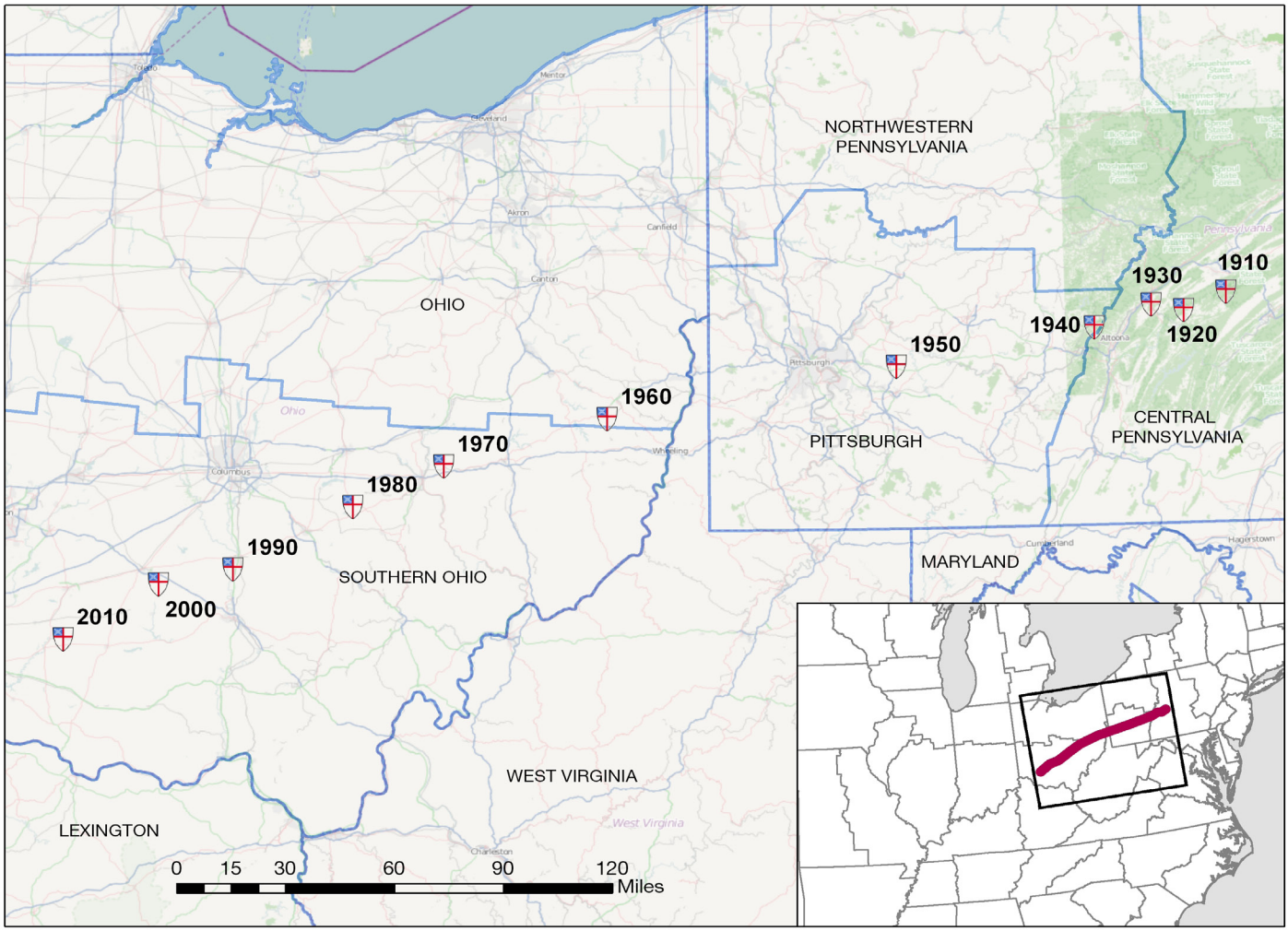


Figure 10. Median center of Episcopal clergy, 1910–2010.[3]

This western drift of the Episcopal clergy, it could be argued, simply reflects the overall redistribution of US population over the past 100 years; in a sense, then, these trends would be driven by a growing demand for Episcopal clergy in the growing areas of the US South and West. Figure 11 situates this westward movement of Episcopal clergy in context of shifts in the median center of US population during this period.[4] The blue dots to the left of the map represent the US median centers.

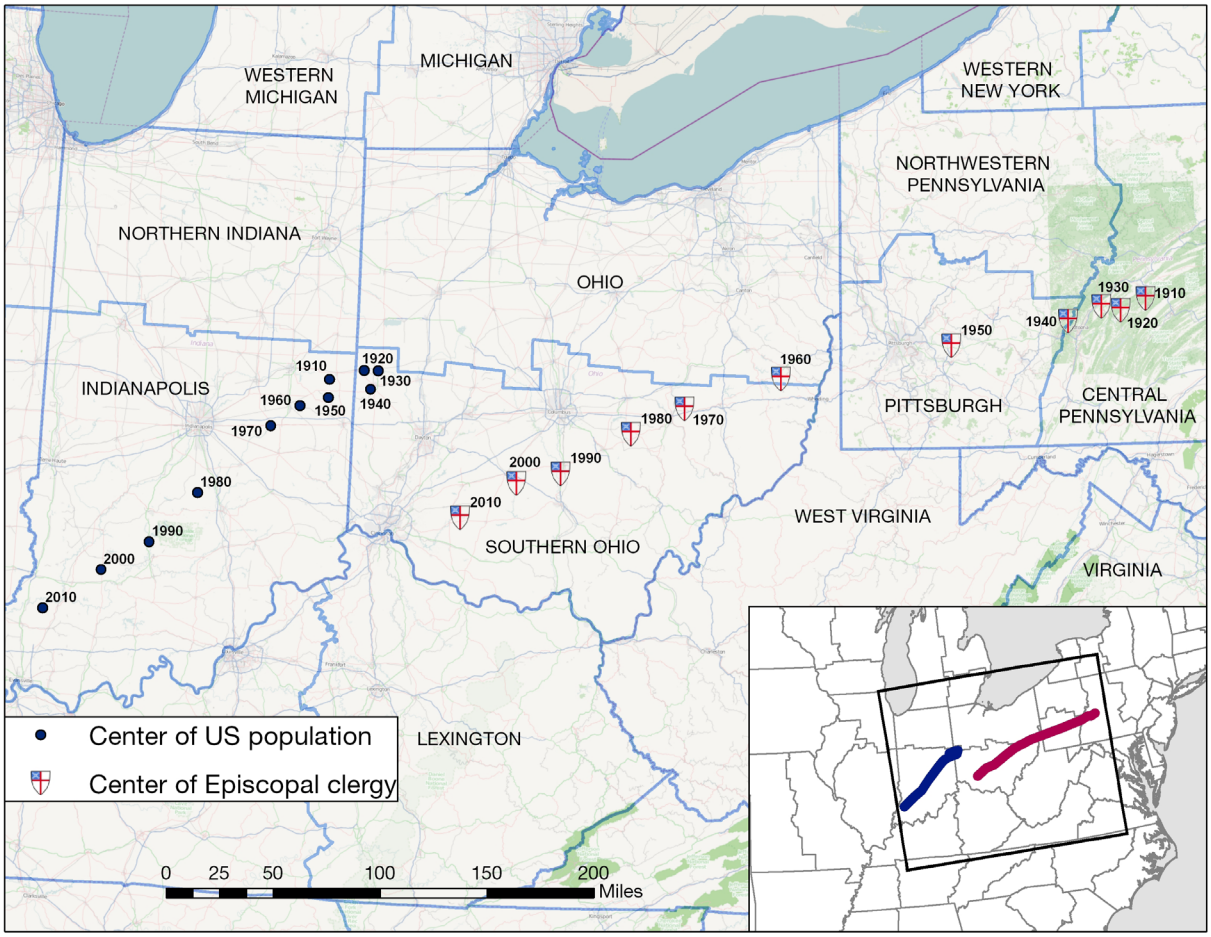


Figure 11. Episcopal clergy and US population median centers in comparative context, 1910–2010.

Although the median center of Episcopal clergy has followed the same southward and westward trend of the general US population, clergy remain more concentrated in the Northeast than the US population as a whole. However, the center of Episcopal clergy has made a much farther progression westward than the US median center, demonstrating how in the latter half of the twentieth century the distribution of clergy more closely reflected the population distribution of the United States.

Despite these overall changes, these maps do reveal that Episcopal clergy maintain a considerable presence in the Northeast despite the southern and western expansion of the Church. For example, many of the dioceses that were the most prominent homes of Episcopal clergy 100 years ago remain so in the present day, although their relative influence has diminished. Table 5 compares the top 10 dioceses in the domestic United States for canonically resident clergy in 1910 with the top 10 dioceses in 2010.

Diocese, 1910	Number of clergy, 1910	Percent of total, 1910	Diocese, 2010	Number of clergy, 2010	Percent of total, 2010
New York	396	7.23	New York	609	3.39
Pennsylvania	290	5.29	Massachusetts	532	2.96
Massachusetts	226	4.12	Los Angeles	490	2.73
Connecticut	211	3.85	Connecticut	452	2.51
Long Island	161	2.94	Virginia	425	2.36
Newark	147	2.68	Chicago	414	2.30
Albany	146	2.66	California	412	2.29
Minnesota[5]	142	2.59	Texas	410	2.28
Maryland	127	2.32	New Jersey	351	1.95
Western New York	122	2.23	Atlanta	341	1.90

Table 5. Top dioceses for canonically resident clergy, 1910 and 2010.

The changes in the top ten dioceses for Episcopal clergy are perhaps expected given the geographical redistribution of clergy outlined previously in the section. Major Episcopal dioceses such as Los Angeles, Virginia, Chicago, California, and Texas have since emerged, whereas dioceses like Newark, Albany, and Minnesota have shrunk in relative size. Interestingly, however, three of the top four dioceses for Episcopal clergy in 1910 remain so in 2010: New York, Massachusetts, and Connecticut, although their relative size has decreased. These figures suggest that while the clergy of The Episcopal Church have redistributed themselves to the South and West of the United States over the past 100 years, some of the large Northeastern dioceses that have historically constituted an important core for the Church remain prominent.

Recent changes in clergy positions, 2002–2012

The past decade has been one of considerable tumult for Episcopal clergy, as evidenced by diocesan-level changes in the clergy population since 2002. In particular, many dioceses have lost clergy positions, while only a relative few have experienced gains. Figure 12 displays the geographical distribution of clergy gains and losses during this time period.

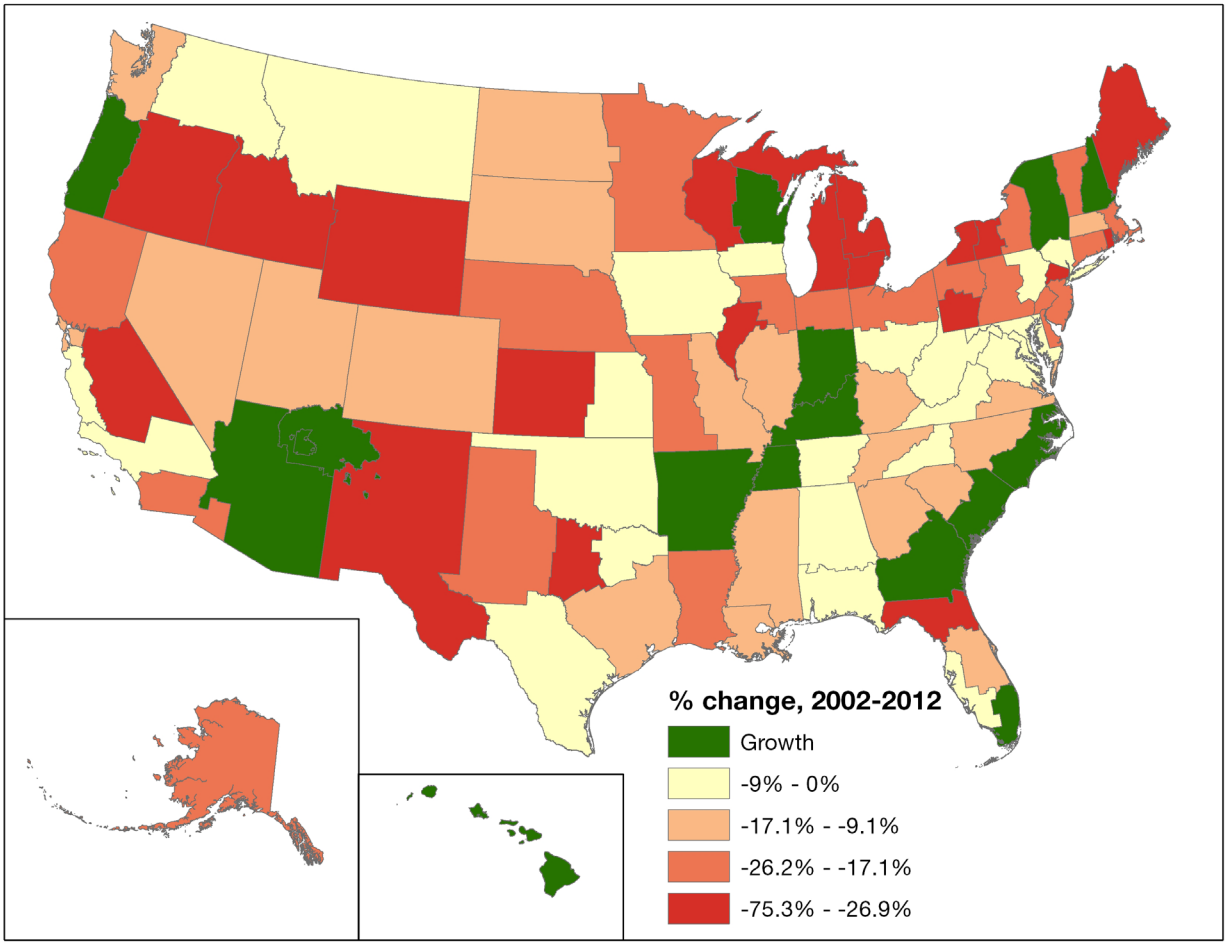
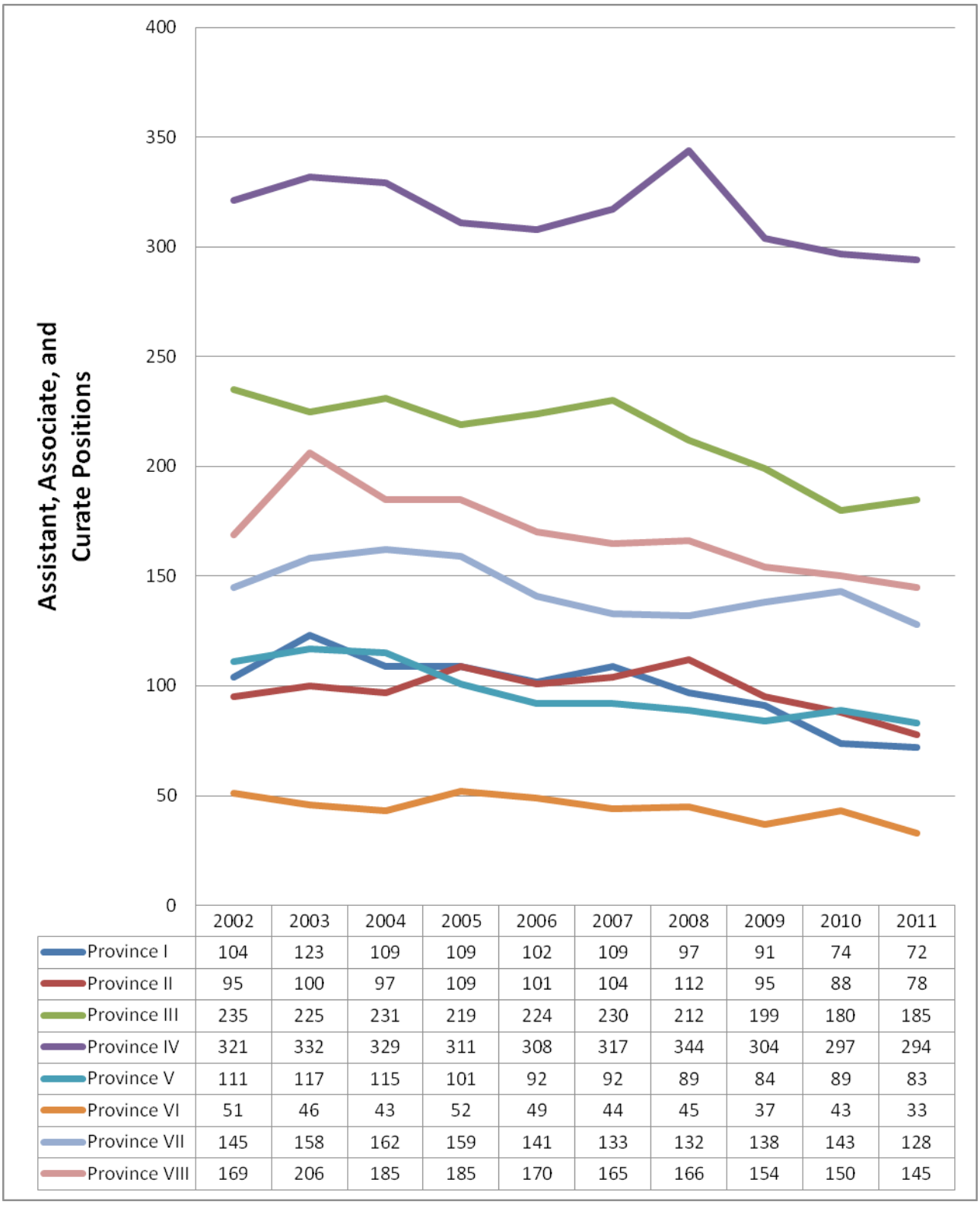


Figure 12. Gains and losses in clergy positions by diocese, 2002 -2012.[6]

Figure 13 suggests that many of these changes can be explained by shifts in the structural hierarchy of Episcopal Church staffing in recent years. In many provinces, the multi-staff congregation—and consequently, the curate or assistant/associate cleric—is a disappearing phenomenon. As indicated in the chart, all provinces have experienced sustained losses in non-senior clergy positions during the period 2002–2011. In particular, Provinces I, III, and VIII have experienced precipitous drops in their numbers of these positions, each losing over 50 positions by 2011 from their peaks earlier in the 2000s.

Arguably, these trends constitute significant shifts in clergy composition within the Church, which can have very real implications for clergy career trajectories. Whereas a traditional route for many new clergy may have once been to secure an assistantship or curacy within a larger parish, more new ordinands are now finding a paucity of these opportunities. In turn, these ordinands may be faced with taking on a solo rectorship at a small parish immediately after ordination, or resorting to finding temporary supply or interim work until securing a job at a larger parish. It would be possible, though, that these declines in less-senior clergy positions may simply reflect the overall decline in clergy positions during this period, as evidenced in figure 12. To address this issue, we analyzed the clergy staffing over time of those congregations that were multi-staff in 2002. The results are found in figure 14.



	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011
Province I	104	123	109	109	102	109	97	91	74	72
Province II	95	100	97	109	101	104	112	95	88	78
Province III	235	225	231	219	224	230	212	199	180	185
Province IV	321	332	329	311	308	317	344	304	297	294
Province V	111	117	115	101	92	92	89	84	89	83
Province VI	51	46	43	52	49	44	45	37	43	33
Province VII	145	158	162	159	141	133	132	138	143	128
Province VIII	169	206	185	185	170	165	166	154	150	145

Figure 13. Changes in the curate, associate, and assistant clergy population by province, 2002–2011.[7]

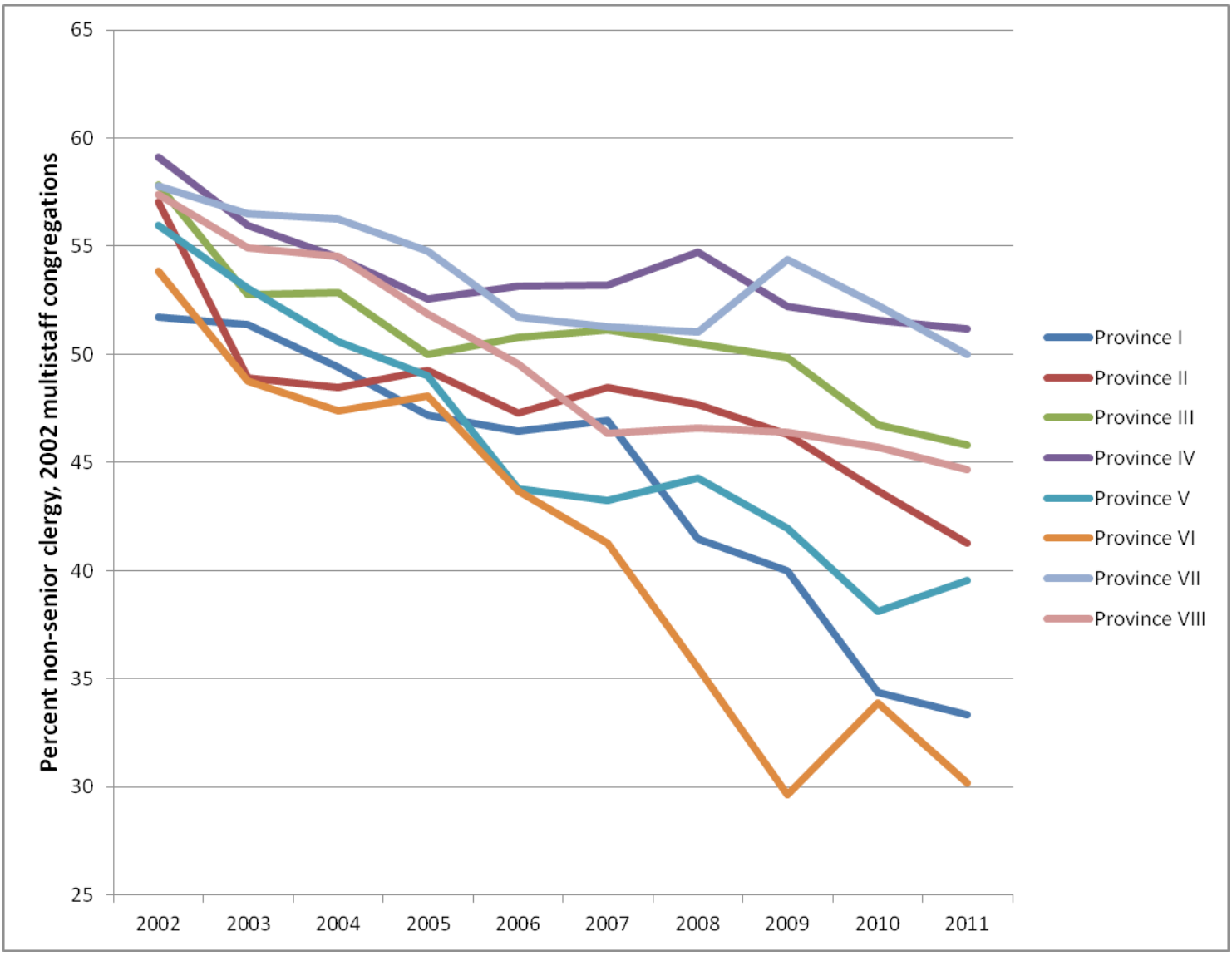


Figure 14. Curates, assistants, and associates as percentage of all clergy positions in 2002 multi-staff congregations, 2002–2011.

Figure 14 suggests significant drops in the proportion of non-senior clergy currently working in congregations that were multi-staff in 2002. The declines were most severe in Provinces I and VI, where only around one-third of clergy currently working in 2002 multi-staff congregations are at the assistant, associate, or curate level. To put this in clearer terms, whereas there was at least one non-senior cleric in these provinces for every senior cleric (as would be necessary to be defined as multi-staff), there currently is only one non-senior cleric for every *two* senior clergy. This points to an overall decline in multi-staff congregations during this time, as many clergy who were once senior clergy (rectors) in their congregations now work there by themselves. The two relative exceptions to this trend are Provinces IV and VII, who each currently maintain at least one less-senior cleric for every senior cleric in congregations that were multi-staff in 2002. Given the larger parish sizes in these provinces, this finding suggests that opportunities for clergy to find positions as trainees in larger parishes remain more robust in these provinces than elsewhere in The Episcopal Church.

Trends in clergy migration and the financial implications of their moves

To this point, this section of the 2012 State of the Clergy Report has considered the geographical redistribution of clergy in the context of structural conditions confronting the Church. The distribution of Episcopal clergy in the United States has moved south and west, perhaps in response to demographic shifts within the country and changing geographical patterns of religiosity; further, clergy declines in some parts of the United States are explained partly by the diminishing availability of positions within multi-staff congregations. Such an approach, however, neglects the role of clergy agency in these trends. Given the shifting opportunity structures with the Church, clergy may need to move to different parishes to advance their careers. The dynamics and availability of these moves, however, are certainly mediated by a variety of factors, which constitute the focus of this third and final subsection.

To begin, we analyzed the basic characteristics of clergy who changed parishes between 2001 and 2011.[8] During this time period, 3,320 clergy changed parishes from one year to the next at least once. This constitutes around one-third of the total number of clergy who were employed at any point in parochial ministry during this period.[9] As shown in table 6, over three-quarters of clergy who did move during this time span only changed parishes one time. Another 18.5 percent of clergy moved twice between 2001 and 2011, meaning that less than 5 percent of clergy moved three times or more. However, we do find a few very frequent movers in our sample; two clergy changed parishes six times during this time period, and one cleric moved seven times.

Number of moves	Frequency	Percent of total
1	2,514	75.72
2	615	18.52
3	143	4.31
4	35	1.05
5	10	0.3
6	2	0.06
7	1	0.03

Table 6. Number of moves made by clergy, 2001–2011.

When clergy change parishes, they tend to find employment in areas that are relatively close to their previous cure. This is reflected by the data in table 7, which shows the distribution of clergy moves by distance traveled. Fully 20 percent of clergy moves are within 16 miles of a cleric's previous job; 40 percent of moves are within 53 miles. This suggests that a sizeable proportion of new parish jobs do not require migration by the cleric, as they are likely to be within a reasonable commuting distance of her or his previous parish. Moves within the upper 60 percent of distances traveled would likely require a migration of some sort; however, as the data suggest, cross-country moves remain relatively rare. Only the top 20 percent of movers travel an average of 1,000 miles or more to their new parish position, which takes into account substantial moves like the maximum in our dataset, a cleric who left a parish

in Maine to take a new position in Hawai'i, traveling 5,178 miles to do so.

Percentile	Average distance traveled	Maximum distance traveled
0-20	8.3	15.9
20-40	31.4	53.2
40-60	107.9	189.3
60-80	379.2	621.3
80-100	1349.2	5178.8

Table 7. Average and maximum distance traveled by distance percentiles, clergy moves 2001–2011.

The dynamics of these moves, however, vary significantly depending on the characteristics of the cleric. Table 8 details some of the basic characteristics of clergy moves, broken down by gender. Males constitute around 63 percent of all movers, and females constitute 37 percent; this suggests that females are slightly more likely than males to take a new position in a given year, considering that females constitute 34 percent of employed Episcopal clergy. When females do take new jobs, however, they travel far shorter distances to find those positions. Whereas males move an average of 414 miles from one cure to the next, females move over 100 fewer miles, traveling an average distance of 309 miles. This is reflected in the diocesan destinations of male and female movers. Whereas close to 56 percent of male movers take positions in different dioceses, only 43 percent of females do so. Additionally, females tend to be slightly older and slightly closer to their ordination dates when they make moves than males; however, these gaps are not large.

Gender	Male	Female
Percent of all movers	63.1	36.9
Average distance moved (miles)	414	309
Average age at move	50	52
Average years since ordination at move	14.2	9.6
Move for promotion	22.1%	28.6%
Move outside of previous diocese	55.9%	43.5%

Table 8. Characteristics of clergy moves by gender, 2001–2011.

As suggested by the data in table 8, distance traveled can vary significantly depending on the characteristics of the cleric. Figure 15 further breaks down the dynamics of distances moved by clergy in terms of age at move and years since ordination.

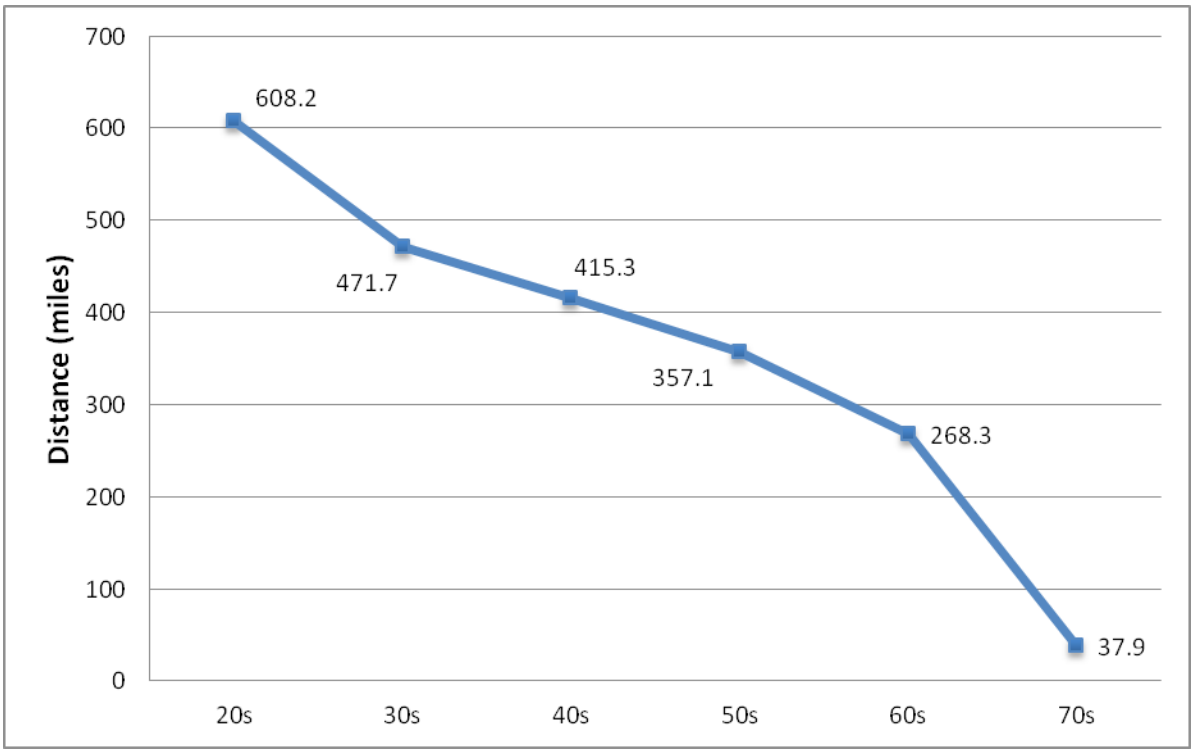


Figure 15. Average distance moved to new parochial position, by age group.

Figure 15 suggests a relationship between the age of the cleric at the time of her or his move, and the distance the cleric travels to find a new parochial position. Specifically, as a cleric gets older, he or she tends to travel shorter distances to his or her new parish position. This relationship is confirmed in table 9, which presents the results of a multivariate statistical model predicting the distance traveled by a cleric to a new parochial ministry.

Predictor	Effect	Exp(β)[10]	Significant?
Age at move	Negative	0.97	**Yes**
Compensation (in $1000s)	Positive	1.02	**Yes**
Female gender	Negative	0.78	**Yes**
Years since ordination	N/A	1.00	No
Move for a promotion	Negative	0.80	**Yes**
Married	N/A	1.04	No
Size of new congregation	N/A	1.00	No
Region moved to (Reference: Northeast)			
Midwest	Positive	2.53	**Yes**
South	Positive	1.95	**Yes**
West	Positive	3.30	**Yes**

Table 9. Predictors of distance traveled to new parochial position, 2001–2011.[11]

The table points to statistically significant relationships between a number of predictor variables and the distance traveled to a new parish position by a cleric. The negative relationship between age at move and distance traveled, as suggested by figure 15, means that a one-year increase in cleric age decreases the distance traveled by the cleric by 3 percent. Similarly, there is a relationship between the compensation of the cleric in his or her new position and distance moved; for every additional $1,000 earned by the cleric, the distance traveled to earn that salary increases by 2 percent. Such a finding reveals that higher earners are, on average, more likely to be longer-distance movers.

Additionally, reflecting the figures reported in table 8, females are significantly less likely than males to make lengthy moves to find new parish positions. Controlling for the other variables in the model, females travel 22 percent shorter distances than males to their new cures. Interestingly, new cures that constitute promotions—in this instance, specified as a move from an assistant, associate, or curate position to a senior or solo rectorship—are negatively associated with distance traveled to that cure. Such a finding suggests the potential importance of intra-regional networks in providing new parochial opportunities to non-senior clergy in multistaff congregations. Finally, we find a significant effect of region on distance traveled. Clergy who find new positions in the South, Midwest, and West travel two to three times as far as those who get positions in the Northeast.

Origins and destinations of clergy long-distance movers

The analysis presented in this subsection reveals how cleric characteristics like age and gender have a significant effect on the distances clergy travel to assume new parochial positions; further, the model results reported in table 9 implies some geographical differences in the dynamics of these moves. However, as the distribution of clergy moves presented in table 10 suggests, a significant proportion of these moves are too short to be considered clergy "migrations." As such, we focus here explicitly on long-distance moves—defined as those 100 miles or more—to understand where clergy are going when they migrate.[12]

Overall, when clergy do migrate, they tend to leave the dioceses and provinces where they previously served parishes. Ninety percent of clergy long-distance migrants moved to a new diocese; similarly, 64 percent of clergy long-distance moves involved a change of province. Table 10, below, reveals the top origins and destinations of these clergy migrations.

The dioceses detailed in table 10 largely reflect the large size of these dioceses (as suggested earlier in the report). However, the table does provide some interesting points of comparison between some of these large dioceses. Whereas Virginia is easily the top sender of clergy in the dataset, it only brings in the fifth-most long-distance movers, and as such has experienced a net out-migration of 26 clergy. Chicago has experienced a similar exodus of clergy, with 50 outward moves as opposed to only 33 inward moves during this period. Conversely, dioceses like Atlanta and Texas experienced slight positive net long-distance migration between 2001 and 2011.

Former diocese of clergy	Number of long-distance moves	Percent of all moves	New diocese of clergy	Number of long-distance moves	Percent of all moves
Virginia	68	3.97	Massachusetts	49	2.86
Massachusetts	54	3.15	Washington	45	2.63
Chicago	50	2.92	Atlanta	43	2.51
Washington	48	2.8	Connecticut	43	2.51
Connecticut	42	2.45	Virginia	42	2.45
New York	42	2.45	Texas	41	2.39
Atlanta	41	2.39	New York	39	2.28
Texas	39	2.28	North Carolina	38	2.22
Los Angeles	38	2.22	Chicago	33	1.93
North Carolina	38	2.22	Alabama	32	1.87

Table 10. Top origins and destinations of between-diocese long-distance movers.

These figures suggest some divergent trends in clergy migration flows between the different geographical regions of the Church. This is further explored in table 11, which reports the ratio of long-distance in-migrants to long-distance out-migrants for each province of The Episcopal Church. The table reveals significant differences in the numbers of inward and outward moves between provinces. Province VIII experienced 1.6 inward moves for every outward move sustained between 2001 and 2011; similarly, Provinces VI and VII show net gains. Conversely, Provinces II, III, and V sustained noticeably more outward moves than inward moves during this period, whereas Provinces I and IV came close to breaking even.

Province	Inward moves	Outward moves	Ratio
I	133	129	1.03
II	120	141	0.85
III	203	235	0.86
IV	248	251	0.99
V	150	184	0.82
VI	79	67	1.18
VII	132	112	1.18
VIII	144	90	1.6

Table 11. Migration ratio (long-distance movers) by province, 2001–2011.

These findings suggest that while clergy migration may play a role in the geographical redistribution of clergy outlined in this section, it is not the only factor driving these trends. Certainly, these data point to an out-migration of clergy from northern and Rust Belt dioceses, as the net out-migration of long-distance migrants experienced by Provinces II, III, and V is reflected in figure 12, the map of clergy changes by diocese. However, the relative gains in the clergy population made by Province IV do not appear by and large to be driven by a massive net in-migration of clergy. Rather, the growth experienced by Province IV may be more organic in nature, with newly ordained clergy getting jobs in the fast-growing, more religious areas in the South upon graduation from seminary rather than in other parts of the Church.

Regardless, when clergy do move from northern dioceses, they tend to head southward. Table 12 outlines the principal provincial destinations of inter-province long-distance movers, revealing the prominence of Province IV as a receiver of migrating clergy.

Former province	Top destination	Second destination
I	III (27.1% *)	IV (19.4% *)
II	IV (24.8%)	III (20.6%)
III	IV (30.6%)	I (20.4%)
IV	III (29.1%)	VII (19.9%)
V	IV (19.6%)	III (19.0%)
VI	IV (26.9%)	VIII (26.9%)
VII	IV (44.6%)	VIII (15.2%)
VIII	V (16.7%)	VII (15.6%)

Table 12. Destinations of long-distance clergy moves who changed provinces, 2001–2011.
(* percent of all inter-province long-distance moves in parentheses).

Province IV is the top destination of out-migrating clergy for five of the other seven provinces of the Church, and is the second destination for another (Province I). Clergy who do leave Province IV tend to find employment in one of its neighboring provinces III or VII. While evidence of large-scale northward migration is rare, this analysis does point to a migration pipeline between Provinces I and III; over one-fifth of clergy who leave Province III go to the northeastern-most dioceses of the Church, and Province III receives over one-quarter of long-distance movers from Province I. Curiously, of clergy working in Province VIII who do move, their top destination is Province V, the biggest net loser of mobile clergy.

The financial implications of changing cures

In the final part of this subsection, we turn to an analysis of the financial implications of clergy moves. While a cleric might change parish jobs for a variety of reasons, many clergy may move to improve their personal financial situations. In turn, we seek to quantify the precise financial benefits of changing cures and how these benefits are mediated by the characteristics of the cleric making the move.

Overall, clergy do experience financial benefits from changing parishes. In inflation-adjusted 2011 dollars, clergy who changed parishes in a given year raised their total compensation an average of $7,688 between 2001 and 2011. Conversely, clergy who did not move in a given year got a raise, on average, of $1,155. The financial benefits of changing parishes, however, are not equal for all clergy. Table 13 outlines the results of a multivariate statistical model that predicts the amount of money a cleric gains when arriving at a new parish position.[13]

Predictor	Effect	β	Significant?
Distance[14]	Positive	507.3	**Yes**
Age at move	N/A	-52.1	No
Female gender	Negative	-1765.9	**Yes**
Years since ordination	Negative	-182.8	**Yes**
Promotion	Positive	4106.1	**Yes**
Married	N/A	1185.4	No[15]
Size of new congregation	Positive	19.9	**Yes**
Region moved to (reference: Northeast)			
Midwest	N/A	-1768.3	No[16]
South	N/A	461.4	No
West	N/A	-508.0	No

Table 13. Predictors of clergy financial gains when changing parishes, 2001–2011.

The model results show that the raises obtained by clergy when starting new positions are mediated by a variety of factors. On average, clergy who make longer-distance moves from their previous positions tend to see noticeable financial benefits from doing so. On average, for each percent further clergy travel to their new parish position, they gain approximately an additional $5. Conversely, the number of years since ordination is negatively associated with salary gains when changing cures. For every year that passes since the ordination of the cleric, the financial benefit to moving decreases by approximately $180. Holding all other variables constant, there is also a clear financial benefit to gaining a promotion from an associate/assistant/curate position to a senior or solo rectorship, as promotions tend to be worth additional gains of over $4,100. Further, the size of the new congregation is strongly associated with financial gains; for each additional Sunday worshipper at her or his new parish, a cleric gains a raise of approximately $20 more.

One of the most striking gaps revealed by the model, however, is the disparity between males and females. Even after controlling for all other variables in the model, females can expect a raise of around $1,766 less than males when changing parish positions. This compensation gap between males and females is consistent with some of the findings from other studies (see Darves *et al*. 2012[17]) and point to some significant structural inequalities confronting female clergy when searching for new jobs. Given that parish size is controlled for in the model, our findings reveal that women clergy are consistently realizing smaller gains from taking new jobs than males, regardless of the type of parish they serve.

Conclusion

In this report, we have identified a number of key ways in which the landscape of Episcopal clergy has changed both historically and in recent years. We have discussed a clergy population that continues to drift southward and westward, with Provinces IV and VIII gaining prominence within The Episcopal Church at the expense of the northern provinces over the past 100 years. More recently, our analysis reveals an aging clergy population, both in terms of the number of clergy retirements greatly outpacing ordinations and an elevated average age at ordination. In several provinces, significant numbers of these new, older ordinands are females who face uncertain employment prospects upon ordination. In particular, the non-senior positions that may have once been available to many of these new ordinands appear to be drying up, as nearly all provinces of the Church have lost these positions in both absolute and relative terms. Potentially in response to these changing conditions within the Church, we observe a mobile clergy population that in many instances has moved to Southern provinces to improve their employment opportunities. However, the benefits gleaned from changing parishes are not equal for all clergy; women, for example, have a smaller area within which they find new parochial employment, and get smaller financial advantages from making these moves.

These trends suggest a potential redistribution of opportunity structures within The Episcopal Church, which are particularly significant given the changing characteristics of new Episcopal ordinands. As revealed by our analysis, the South and West have emerged as the most prominent clergy homes within the Church, and southern dioceses have in general fared better than their northern counterparts in maintaining their numbers of available clergy positions, especially in terms of non-senior clergy. Some clergy have moved to new positions in these areas in keeping with these trends; however, as we have discussed in this report, not all clergy have the same opportunities to move. Female and older clergy, as revealed by our analysis, tend to move shorter distances than younger, male clergy. Given that an increasing proportion of the population of new ordinands is composed of older women clergy—as evidenced by the average age at ordination of 50 or above for females in several provinces—many new ordinands may be unable to make long-distance moves that would be otherwise necessary to further their careers. Further research is needed that pays close attention to the career trajectories of the Church's older clergy population, and whether many new ordinands are entering a job market that may pay them few dividends.

Notes

[1] Includes clergy listed in *The Episcopal Church Annual* during the time period. Provincial definitions reflect the canonical residence of the cleric. For the sake of temporal consistency, current provincial definitions are used. For example, although the Diocese of Missouri was in Province VII until 1980, it is counted for all years in Province V in this chart.

[2] Given that the precise geographical location of Episcopal clergy is unknown and only available at the level of the diocese, the calculation of median centers includes the geographical center-point of each diocese, weighted by the number of clergy canonically resident in that diocese in a given year.

[3] Includes clergy listed in *The Episcopal Church Annual* during the time period. Base map courtesy OpenStreetMap.

[4] US Census Bureau (2011). "Centers of Population Computation for the United States, 1950-2010." http://www.census.gov/geo/www/2010census/centerpop2010/COP2010_documentation.pdf.

[5] Includes combined figures for the Diocese of Minnesota and the Diocese of Duluth.

[6] To remove the influence of yearly anomalies on our change-over-time computations, these percentages represent moving averages—computed as the average number of clergy over a span of that year, the year prior, and the year after (excepting 2012). Source: yearly Church Pension Fund compensation reports.

[7] Source: yearly Church Pension Fund compensation reports.

[8] A cleric "move" is defined as when a member of the clergy holds a parochial position in a given year and then holds a different parochial position in the immediate next year. Certainly, many clergy make significant moves that involve them taking one or several years off; further, moves between parochial and non-parochial ministry are similarly significant. However, for purposes of consistency we analyze temporally contiguous moves in order to determine the precise timing of the moves. Further, we hesitate to comment directly on the numbers of "clergy who moved" for these reasons, as we risk underrepresenting the universe of clergy who did change jobs. As such, we concentrate on the characteristics of those clergy who did make moves during this period.

[9] Our analysis returned 10,026 clergy who held any parochial position in at least one year between 2001 and 2011.

[10] Given that the dependent variable (distance) is log-transformed in this model, we report the exponentiated coefficients from the model. As such, these figures refer to percent change in the dependent variable given a one-unit increase in the predictor.

[11] Statistically, the technique we employ is robust regression, a variant of the traditional linear regression model that accounts for outliers in our dataset. We also log-transform the dependent variable (distance) to normalize its distribution.

[12] Admittedly, our methodological decision to define "migration" as moves of 100 miles or more limits the universe of potential migrations, especially between dioceses in the dense northeastern Provinces I and II. For example, a move from southern Connecticut to northern New Jersey would not count as a "migration" under this definition as the move took place within the same general region, despite the change of provinces. Any figures reported in this subsection consequently reflect this fact.

[13] As with the model in table 9, the technique we employ is robust regression.

[14] In keeping with the model specified earlier in this report, we use the log-transformed version of this variable. As such, a 1 percent change in the predictor (distance) is associated with a β / 100 change in the dependent variable.

[15] Significant at the 0.1 level.

[16] Significant at the 0.1 level.

[17] Derek Y. Darves-Bornoz, Susan T. Erdey, Anne L. Hurst, Matthew J. Price, Kyle E. Walker, "Whither Thou Goest: Assessing the Current State of Seminaries and Seminarians in The Episcopal Church" (Church Pension Group, 2012). Available at http://www.cpg.org/research.

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