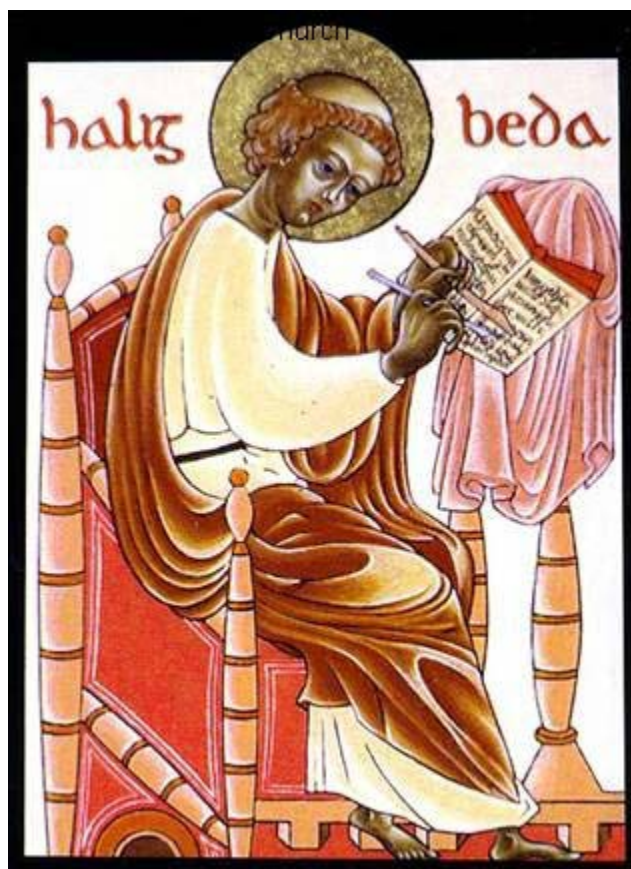




## Episcopal Church



## 2015 Church Profile

*"The people at St. Bede are very good at fellowship with and caring about each other. St. Bede Church is a family that cares about the growth and health of all of the members. People at St. Bede are hard workers, willing to do what it takes to keep the church functioning for all people to have a place to worship. The people of this church know how to live, play and work well together for the betterment of the whole."* (Comment from the 2015 St. Bede Church Survey)

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## *A Prayer of St. Bede the Venerable*

*Open our hearts, O Lord, and enlighten us by the grace of your Holy Spirit, that we may seek what is well-pleasing to your will; and so order our doings after your commandments, that we may be found meet to enter into your unending joys; through Jesus Christ our Lord, Amen.*

## **The Venerable Bede – Priest and Monk of Jarrow**

At the age of seven, Bede's parents brought him to the nearby monastery at Jarrow (near Durham in northeast England) for his education. There, as he later wrote, "spending all the remaining time of my life...I wholly applied myself to the study of Scripture, and amidst the observance of regular discipline, and the daily care of singing in the church, I always took delight in learning, teaching, and writing."

Bede was ordained deacon at nineteen, and presbyter at thirty. He died on the eve of the Ascension while dictating a vernacular translation of the Gospel according to John. About 1020 his body was removed to Durham, and placed in the Galilee, the Lady Chapel at the west end of the Cathedral nave.

Bede was the greatest scholar of his time in the Western Church. He wrote commentaries on the Scriptures based on patristic interpretations. His treatise on chronology was standard for a long time. His most famous work, *The Ecclesiastical History of England*, written in Latin, remains the primary source for the period 597 to 731, when Anglo-Saxon culture developed and Christianity triumphed.

His character shines through his work – an exemplary monk, an ardent Christian, and a devoted scholar.

# *"Let Us Pray..."*

## 1. Introduction

*"Direct us, O Lord, in all our doings with Your most gracious favor, and further us with Your continual help; that in all our works begun, continued, and ended in You, we may glorify Your holy Name, and finally, by Your mercy, obtain everlasting life; through Jesus Christ our Lord. Amen" (BCP, p. 832)*

In October of 2014, the Bishop's Advisory Committee of St. Bede met with The Reverend Canon Neysa Ellgren, Canon to the Ordinary of the Diocese of Oregon to begin the process of calling a new Vicar. To start that process, the Parish Profile Committee (PPC) was created with the tasks of designing and implementing a Church Survey and using the survey results to assemble the 2015 St. Bede Church Profile.

The 2015 St. Bede Church Profile provides a narrative of the life of St. Bede Church. It includes a history of the church, an accounting of the current state of the congregation, and a look towards the future. It is the result of the work done by the Parish Profile Committee and other members of the congregation who gathered the information necessary to produce this document. A special thanks goes to Eldena VanderZanden for all her assistance.

The 2015 Profile is an essential part of the process of calling a new Vicar to St. Bede. It is used by the Search Committee and the Office of the Bishop to select candidates to interview, and helps to decide which topics to discuss with them. It also provides candidates with a clear understanding of characteristics and styles of ministry the people of St. Bede feel are necessary in their new Vicar.

## 2. Our Mission

*St. Bede Episcopal Church forms and strengthens Christians in the Anglican tradition. Through liturgy, daily prayer, and ministries, we serve each other and the world. We strive to know Christ more deeply and to bring others to his redeeming love and grace. All that we do is to the Glory of God the Holy Trinity.*

In the autumn of 2004, St. Bede Church developed this mission statement to reflect who Christ is calling the congregation to be as members of his Church.

"Worship is our top priority. We gather together each Sunday as a community to celebrate the Eucharist, and in smaller groups for Morning and Evening Prayer services. Our altar guild is dedicated, our organist and choir are faithful, and our readers and Eucharistic ministers exercise their ministry with reverence. Our Pastoral Care activities assure that all members of our congregation are cared for. Through our Outreach Programs we seek to serve the needs of those in the communities where we live. Finally, we offer Fellowship by welcoming newcomers, practicing hospitality, and offering opportunities for participation in the life of St. Bede." (from Commentary of the Mission Statement, 2007 St. Bede Church Profile)

### 3. Where We Live

Forest Grove is located at the foot of the coast range, 23 miles due west of downtown Portland. The Gales Creek Highway runs through town providing access to the coast 52 miles to the west. The location moderates the wind, rain and temperatures of Portland.

The first permanent European settler in the area was A.T. "God Almighty" Smith in the Fall of 1841. He took his claim "for the indians" as he intended to establish a mission for natives with The Reverend Harvey Clark and P.B. Littlejohn. The natives were removed to Grande Ronde Reservation and The Rev. Clark built a Congregational church for the settlers who came to farm the rich bottom land of the "West Tuality Plains".

Tabitha Brown, the widow of The Rev. Clark Brown, an Episcopal minister, came overland in 1846 to Oregon Territory in the first wagon train over the "Applegate Trail". At sixty eight she joined with The Rev. Clark to establish a school for the "orphans of the trail". That school grew to become Pacific University.

The city was created by The Rev. Harvey Clark to sell plots to fund the development of the school. At one time the minutes of the city, the Church and the school were kept in the same ledger book. In 1851 the city was named "Forest Grove".

When an uprising of Native Americans in Eastern Oregon Territory resulted in the 1847 "Whitman Massacre", many missionaries in the Pacific Northwest retired to the safest place they knew, Forest Grove. As a result, the most common occupation listed in the 1850 census was "minister". The city made plots available for the building of Protestant churches. Even today, the city has the highest ratio of churches to city residents in Oregon. Catholics, at first, were not as welcome and their first churches were established in Verboort and Roy communities.

Today, the city has an intact downtown, a liberal arts university, live community theater, walkable neighborhoods, social and community events, and friendly residents. The City's 2006 Vision Statement reads:

"Forest Grove is a friendly, twenty-first century, small, full service city. It was settled in 1841 by pioneers who valued respect for education, faith, enterprise, service to humanity, and the bountiful resources of the Tualatin Plain. Those values persist to inspire a common vision for a high quality of life in a thriving and progressive community that reaches from its historical commercial core around Pacific University to a horizon of forests, farms, vineyards, and the Coast Range. As an engaged and diverse people, we assure sustainability in our economy and our environment, thus supporting a community that nurtures our youth, educates all residents, and attracts and welcomes visitors. Forest Grove is itself a destination that thrives by design and is our home. "

*See Appendix A for ExecutiveInsite Report on current Forest Grove demographics.*

## 4. Our History as a Congregation

In early 1958, Bishop Carmen of Western Oregon authorized Fr. Wallace Bradley of All Saints in Hillsboro to explore the possibility of organizing a mission in the small town of Forest Grove to its west. After failing to create interest among his own parishioners for the project, Fr. Bradley was delighted to receive a phone call from a group of Forest Grove residents who were seeking help in organizing just such a mission. He quickly made arrangements to meet with the group. They included Mr. & Mrs. Eric Waldorf, Dr. & Mrs. Forrest Bump, Dr. & Mrs. Russell Roberts, General L.H. Foote, Mr. Robert Ross, and Mr. Robert Ericson. In early November of 1959, they met at the historic Waldorf home on Nineteenth Street and a parochial mission was organized.

St. Patrick was the original name selected by the group. However, when informed of the name, Bishop Carmen suggested they consider another. A second meeting was held a week later and Dr Robert, recognizing the location of the new mission in a college town, suggested it be named in honor of the great religious scholar, the Venerable Bede. The Diocese of Oregon approved and recognized St. Bede as a mission. St. Bede's feast day is the first Sunday in June. His symbol, the pitcher, represents the serving of others. There are only half a dozen other Episcopal churches so named in the U.S.

The first service was held November 27, 1959, the first Sunday of Advent, in the Price Memorial Chapel, in Old College Hall on the Pacific University campus. Twenty two people attended.



In September of 1960, Fr. Bradley moved to a new career at Trinity Cathedral in Portland and he was succeeded as Rector of All Saints and Vicar of St. Bede by Fr. Edwin Bishop.

The early years of St. Bede were busy and exciting for the new congregation. During the first years, Fr. Bradley, and then Fr. Bishop, came from Hillsboro every week to conduct services. Church school sessions began in Dr. Bump's medical offices, a Sunday School was started and a youth group met with the All Saints Youth Group. Worship services continued to be held at Price Memorial Chapel. Lay members from All Saints assisted in setting up guilds, getting appointments for the altar and training lay readers. 1963 records show St. Bede had grown to 69 members.



In early 1964, an existing Seventh Day Adventist church, at 1719 Cedar Street, became available. The New England style church provided a sound base for the continuing growth of the congregation and it was purchased. On Trinity Sunday, May 24, 1964, the first services were held in the new building.



The relationship with All Saints formally ended on October 16, 1966 when Lloyd Joubert and Senior Warden Daniel Potter presented the St. Bede Church's petition to become a diocesan mission to the 78th meeting of the Diocesan Convention at Trinity Cathedral in Portland. The petition was accepted and St. Bede now looked forward to receiving the first diocesan appointed Vicar. One week later Bishop Carman appointed Fr. Bill Stephens to be Vicar of St. Bede in addition to being Vicar at St. Michael's in Newberg.

In 1966, the first wedding was held at St. Bede and on April 27, 1967, Fr. Stephens presented the new Bishop Hal Gross thirteen candidates for confirmation on behalf of the new mission. August 14, 1969 would see the first funeral service at St. Bede held for Danny Ireland who died in combat in Vietnam.

At the end of 1969, Fr. Stephens left for his new post at St. Albans in Tillamook. He was succeeded at St. Bede in February of 1970 by Fr. Don Wilson who also served St. Michael's in Newberg.

In the 1970's, St. Bede began the transition to an established church. By mid-1971, overcrowding became a pressing problem. There was not enough room for the Sunday School. The Bishop's Advisory Committee voted to purchase a four room mobile home to house the school and a small office space. Over the next few years, Fr. Wilson and the BAC outlined a program for St. Bede to become self supporting and have a resident Vicar. A ten year plan was also adopted for moving to a larger facility. The BAC voted to remodel the present building, removing partitions and expanding the sanctuary to allow for a free standing altar and new organ. The parish hall and sacristy were also enlarged. It was during this time that Fr. Wilson resigned to become full time priest for St. Michael's.



A search committee was formed and the BAC and wardens worked hard to keep the St. Bede family functioning. William Staub became a Deacon. During the nine months without a Vicar, St. Bede was greatly blessed by the help of many priests in the Diocese and most especially our beloved Bishops Bigliardi and Gross.

In 1975, Fr. Neff Powell was called to serve as St. Bede first resident Vicar on a full time basis. Deacon Bill Staub became assistant to All Saints in Hillsboro. The realization that St. Bede was experiencing real growth forced the congregation to look again at the long range plan for expansion.

In 1977, St. Bede decided to host a Shrove Tuesday Pancake Supper and to invite the Forest Grove community to participate. Lack of space for such a venture was solved when the Methodist Church agreed to the use of their facility. It was a great success and has become an annual event. In 2015, St. Bede hosted its 38th Shrove Tuesday Pancake Supper.

The first steps to acquiring the building that is now the St. Bede Church were taken on November 28, 1980 when an agreement was made to purchase Anthony House on Elm Street from St. Anthony's Roman Catholic Church. Anthony House had been the residence of St. Anthony's teaching nuns. Many work parties were held to get the building ready. The Cedar Street church was sold to the Four Square Church and is still a Christian house of worship.

On February 8, 1981 Episcopal services were held for the last time in the church on Cedar Street. At 9 am, Fr. Powell led the service of secularization of the old St. Bede. The congregation then walked in festive procession to their new home on Elm Street, three blocks away, and Anthony House was dedicated and consecrated as St. Bede Episcopal Church by Bishop Bigliardi.



**Feb. 1981:**  
Newspaper picture of  
the Right Rev. Matthew  
Bigliardi, Bishop of Oregon,  
opening the Dedication &  
Consecration service.

**Feb. 1981:**  
Newspaper  
picture of the  
three block  
procession from  
1711 Cedar St. to  
the current  
building at 1609  
Elm St.



In May of 1982 St. Bede was the first recipient of the Diocese Whitsunday offering, about \$17,000. This represented ten percent of the cost for the addition of a Nave, Sanctuary and Narthex to the existing building. On October 2 of that year a groundbreaking was held and on March 23, 1983 the new Sanctuary was completed and the first service was held there.

**October 2, 1982; Ground breaking ceremonies  
for the Nave, Sanctuary, and Narthex.**



On the Eve of Pentecost, May 21, 1983, Bishop Matthew Bigliardi again came to Forest Grove to dedicate the altar and appointments, including the altar cross, lectern and baptismal font. The pews were dedicated in memory of Lucy Campbell. The narthex table from the Cedar Street church was brought and serves as the altar in the Chapel. It and the organ were the only furniture transferred to Elm Street. Many individual gifts from both St. Bede parishioners and those of other parishes came together to furnish and complete the church. The cross on the roof, atop the sanctuary is the work of Forest Grove metal artist Eric Cannon, as is the gate into the Memorial Garden.



In July of 1983, Fr. Powell resigned his position as Vicar of St. Bede to become Archdeacon of the Diocese of North Carolina. Fr. Paul Cheek was appointed interim Vicar.

In the early 80's, an affiliation was established between parishioners and the Order of St. Luke, an Order of Episcopal nuns headquartered in New York dedicated to prayer for healing. Each member of St. Bede was given a pin identifying them as a part of this prayer group. Though the official affiliation

has not continued, this group at St. Bede has evolved into the Prayer Chain, a group of parishioners who make it their pledge to pray daily for any and all, especially the sick.

In 1984, Fr. William (Bill) Ellis was confirmed as full time Vicar of St. Bede. With the help of the Theological Education Fund, established to assist candidates for Holy Orders, Fr. Ellis completed training to become a chemical dependency counselor and began work at a recovery facility. He generously pledged his salary from this work to the general fund of St. Bede.

During this period of the mid-80's, a project for solidifying the gains of the first 25 years was begun. A survey was conducted by the BAC to determine the needs and wants of the congregation. The debt was restructured to help meet the financial obligations of St. Bede and the need for more property for expansion was identified.

On February 14, 1988, parishioner Theresa Floyd was ordained a Deacon by Bishop Ladehoff.

In 1989, a five year report by the church treasurer showed a 30% increase in all aspects of church growth. Fr. Ellis reported church attendance has risen 20%. A commission system of ministry, setting up areas of responsibility for each member of the BAC, was studied and adopted.

In the late 80's, Sister Marcia Hobart was named as Anchoress of St. Bede and in June of 1990, Bishop Ladehoff consecrated her home in Timber, Oregon as the Anchorhold. In 1989, the BAC voted to support parishioner Valerie Ivey in her petition to become a Postulant for Holy Orders and she was ordained a Deacon by Bishop Ladehoff in 1992.

In 1990, St. Bede Church realized its expansion plan with the dedication of a new parking lot. Trees were donated by Forrest and Rosemary Bump and many others donated plantings. The Bumps had also donated the Golden Rain Tree, a rare tree thought to be extinct until a specimen was discovered in China. The tree stands just north of the main entrance on Elm Street.

Fr. Ellis announced his acceptance of a call to become Rector of Trinity Church in Bend, Oregon in early 1992. A Pastoral Care Committee was formed to assure pastoral care continued through the interim period and in May of 1992, Fr. James Leovy joined St. Bede Church as interim priest.

With the departure of Fr. Ellis, St. Bede completed thirty two years during which its people had developed a strong sense of what the future would bring for the proclamation of the Gospel in the Anglican tradition in Forest Grove.



**St. Bede's  
1986**



The Reverend Brandon Filbert arrived in Forest Grove in August of 1993. His title was Deacon in Charge of St. Bede. His ordination ceremony to the priesthood took place on November 30, 1993 and he assumed the position of Vicar of St. Bede on December 1. The public was invited to his ordination, another first for St. Bede.

The idea for a Memorial Garden had first been proposed in the 1980's. It was considered so seriously that the cremated remains of three parishioners had been kept in the sacristy until it was finally completed and they were laid to rest there in the 1990's. From the pamphlet written by Susan Field, *"Traditionally Memorial Gardens serve three purposes: a burial place, a visual and historic setting and an ecological oasis. St. Bede Memorial Garden - a cinerarium where the ashes of the dead are buried - accomplishes all three. Our garden is rare, and not many churches in the Portland area have these hallowed places because of limited ground."*



The early years of the 21st Century saw continuing growth at St. Bede. The junior high Christian Education class led by Bev Walker took on the special project of studying the life of St. Bede and commemorating it in a stained glass window. Ms. Walker designed it in four panels on Plexiglass and the class painted the images. The painters of the St. Bede stained glass window were: Heather Hoye, Megan Hoye, Pieter Hunter, Iona Musgnung, James Nelsen, Celeste Phelps, Chris Potter, Philip Richards, and Cary Warren.

In 2001 - 2002, Fr. Brandon began the blessing of the animals on the Feast of St. Francis of Assisi, something which has become an annual event. A chapter of the Brotherhood of St. Andrew men's group was also begun by Jim Caldwell and Ken Dyer. Among their other endeavors, they took on the organization of the annual Shrove Tuesday Pancake Supper with great success.



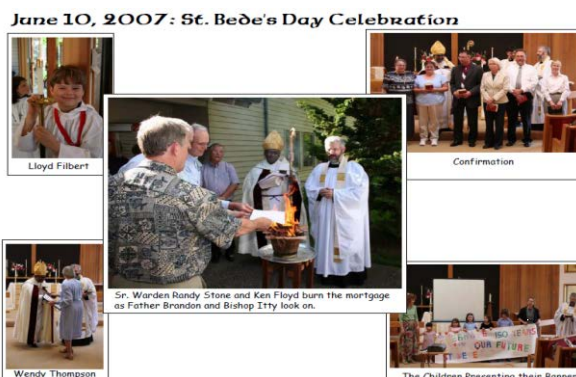
In 2002, St. Bede opened its doors to Adelante Mujeres, a literacy group serving Latinas, offering them office space and the use of the church. A very welcome addition, they gifted St. Bede with the annual dramatization of La Posada each December.

In 2004, the St. Bede Rodgers organ was forty five years old and needing to be replaced. As an expert who traveled the world building, repairing and servicing organs, St. Bede organist Jason Grable built the church a new one. A concert by pianist Rhonda Ringering and others was held to raise funds. Other funds, including a sizeable bequest from the estate of Al Monsanto by his wife Mies, supported the project. Named "Cecelia" after the patron saint of musicians, the organ is made of 90% recycled and surplus parts. It was fully installed and dedicated in November of 2005 and because of it St. Bede was the recipient of the Diocese of Oregon Environmental Commission's 2nd place Award for Environmental Awareness that year.





On July 10, 2007, led by Bishop Joncy Itty, a triumphant service with the burning of the St. Bede mortgage was held. St. Bede was now debt free and could consider what steps were now needed to move from a mission church to parish status.



Also in 2007, Fr. Brandon announced he had accepted a call to be Vicar of his home church of St. Timothy's in Salem, Oregon. St. Bede once again embarked on an evaluation of itself and the search for a new Vicar. In 2008 The Rev. Julie Smith was called as the new Vicar of St. Bede.

2009 was a year of achievement at St. Bede. First, the church celebrated its 50th Anniversary. Early in the year an anniversary committee was formed, led by Eldena VanderZanden. On Sunday, October 4, a "Season of Celebration" event was held. On the first Sunday of Advent (first church service for St. Bede was the first Sunday of Advent Sunday, November 27, 1959), there was a special Eucharist and a commemorative tree ornament was distributed. On the fourth Sunday of Advent, Bishop Neff Powell, the first full time Vicar of St. Bede, returned to celebrate with the congregation. Jo Morelli led a group on pilgrimage to Old College Hall and the church on Cedar St., the two previous worship spaces for St. Bede.

In 2010, Fr. Danny Longatan and his wife Nancy joined the congregation. Fr. Danny would become licensed by the Diocese of Oregon and become a non-stipendiary Assisting Priest at St. Bede. David Pero became a Postulant for Holy Orders and on June 29, 2013 he was ordained a Deacon and assigned to St. Bede.



In 2011, Dr. Jeanine Jordan was hired to become Music Director and through her efforts the Choir of St. Bede was born.

In 2013, Mother Julie began offering Eucharist Service at the Jennings-McCall retirement community. During her time as Vicar of St. Bede, Mother Julie also re-started the Fellowship Dinners and began the offering of Evening Prayer Service on Thursdays with a "Pub" fellowship gathering after.

In July of 2014, Mother Julie announced she would be leaving St. Bede and the congregation began preparations for the calling of a new Vicar.

## 5. The Liturgy at St. Bede

*"Gracious Father, we pray for Your holy Catholic Church. Fill it with all truth, in all truth, with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ Your Son our Savior. Amen."* (BCP, p. 816)

St. Bede offers the Holy Eucharist Rite II liturgy each Sunday at 10:00 a.m. in the sanctuary. There is a small 8:00 a.m. Morning Prayer Service held each Sunday in the Chapel as well.

Weekly Services include:

There is a service of Holy Eucharist in the Chapel on the first, second and third Wednesday of each month at 10:30 a.m. On the fourth Wednesday there is a Small Group gathering and when there is a fifth Wednesday to the month there is a service of Morning Prayer.

A weekly service of Evening Prayer is held each Thursday at 5:00 p.m. in the Chapel, followed by a fellowship gathering.

On the first Saturday of each month at 2:30 p.m. there is a service of Holy Eucharist at the Jennings McCall Retirement Community.

Stations of the Cross are prayed at Noon on Fridays during Lent.

Holy Week is an important time in the life of St. Bede Church. There is a Palm Procession and Eucharist on the Sunday of the Passion. On Maundy Thursday there is an evening Eucharist and a Watch kept before the Altar of Repose. On Good Friday, there is an evening Liturgy of the Day with Communion from The Reserved Sacrament. Holy Saturday begins with a 9:00 a.m. Liturgy of the Day and at 8:00 p.m. the Great Vigil of Easter with the Lighting of the Pascal Candle, Liturgy of the Word, Renewal of Baptismal Vows, and the First Eucharist of Easter. On Easter Day the 10:00 a.m. Eucharist is celebrated with choir and organ.

## 6. The Organization of St. Bede

### The Clergy

In July 2014, Mother Julie Smith, Vicar of St. Bede, informed the congregation that she would be moving to a full-time position as a Hospice chaplain. Her ministry with St. Bede was celebrated with a special liturgy and reception on August 17th. Following Mother Julie's departure, St. Bede moved into a transition period utilizing supply clergy. In mid-December, The Rev. Dr. Kenneth J. Dorsch was called to be Interim Vicar of St. Bede.

St. Bede is also served by Assistant Priest The Rev. Danny Longatan and The Rev. Dcn. David Pero. St. Bede is also fortunate to have two retired Decons in the congregation, The Rev. Dcn. Theresa Floyd and The Rev. Dcn. Valerie Ivey, who are very generous with their time and skills. St. Bede currently has an Anchoress, Sr. Marcia Hobart, who was assigned by the Bishop. This solitary woman of prayer and study made her solemn vows on February 27, 1989. Her commitment to St. Bede includes prayers of intercession and the offering of spiritual direction with members on a limited basis.

### Fr. Danny Longatan

Fr. Danny Longatan is an Episcopal Priest from Philippines. He received his Bachelor's of Theology at Saint Andrew's Episcopal Theological Seminary in Quezon City, Philippines in 1991 and was ordained Deacon on July 24, 1992, and ordained Priest on July 27, 1994. He and his wife Nancy were married in 2003 in the Philippines, and moved to the U.S. in 2009.

His role and position at St. Bede's is "Non-Stipendiary Assisting Priest." This means he is not employed or salaried by St. Bede's. The services he provides are guided and directed by the Vicar.

Fr. Danny first attended St. Bede's in October, 2009. At that time, Mother Julie Smith was the Vicar. When Mother Julie learned that Fr. Danny was an Episcopal Priest from Philippines, she introduced him to the Diocese for Licensing. While waiting for the process of his Licensing, Mother Julie asked him to assist her during Sunday services: reading the gospel, preparing the table, and delivering communion.

In 2010, The Rt. Rev. Michael J. Hanley, Bishop of the Diocese of Oregon, licensed Fr. Danny to officiate in the Diocese of Oregon. He then became involved in preaching and celebrating the Holy Eucharist. When Mother Julie decreased hours to become part-time Vicar, Fr. Danny became the regular supply priest once a month.

When Mother Julie resigned, Fr. Danny worked with the BAC making himself available as a supply priest once a month and maintaining other services.

His role at present is much the same; to support our Interim Vicar, The Rev. Ken Dorsch and to serve the St. Bede's congregation. In consultation with Father Dorsch, Fr. Danny serves every 2<sup>nd</sup> Wednesday of the month and as a supply priest once a month on Sundays.

## Dcn. David Pero

*"Deacons are to seek nourishment from the study of Holy Scriptures, and to model their lives upon the Scriptures, make Christ, and Christ's redemptive love known by word and example to those among whom they live, work and worship, interpret to the Church the needs, concerns and hopes of the world, assist bishop and priests in worship—and all other assigned duties, and at all times show Christ's people that in serving the helpless they are serving Christ." (BCP 543)*

A deacon in the Episcopal Church USA is "called to a special ministry of servanthood directly under the bishop. In the name of Jesus Christ [deacons are] to serve all people, particularly the poor, the weak, the sick, and the lonely."

Keeping the ministry of a deacon in mind, Dcn. David's goals for 2015 are: 1) To Listen: "listen to members at St. Bede's, to listen to our neighbors with whom I may not agree, to listen to God's Creation, and to listen for my True Self"; 2) Learn and Study: "listening will lead to learning and inquiry, and with a better understanding of who We are and who I am", 3) Cultivate Community.

The Rule of St. Benedict is his benchmark. The Cornerstone Benedictine Community at Trinity Cathedral, Portland, is where he goes weekly for support and study.

His vision and aspirations for the community at St. Bede's are strongly influenced by St. Benedict's Rule.

## St. Bede Staff & Volunteers

Currently, St. Bede has no paid full-time staff. In addition to the Interim Vicar, St. Bede maintains contracts with the Music Director/Organist, Dr. Jeannie Jordan, and Dragon Financial, Inc for the bookkeeping services of Stephanie Gray. The church also makes use of a contracted janitorial service. Child care, when available, is paid hourly. The Office Administrator, Eldena VanderZanden, and the Treasurer are volunteers.

## Bishop's Advisory Committee

Since St. Bede is a mission church its elected lay leadership is a Bishop's Advisory Council (BAC). The BAC is comprised of ten elected members who serve a three year term. At St. Bede, the Senior Warden, who is chosen by the Vicar, Chairs the BAC. The Junior Warden is elected by the BAC from

among its members. The Vicar and Deacon both attend BAC meetings. BAC members also work in partnership with the people of St. Bede to accomplish the objectives and goals set each year at their annual retreat.

## Lay Ministries

St. Bede uses lay ministries to organize the church. The St. Bede ministries are divided into eight committees: Lay Liturgical Ministries, Christian Formation, Pastoral Care, Parish Life, Outreach, Building & Grounds, and Stewardship.

## Diocesan Relationship

St. Bede Church has a history of close relationship with the Diocese. St. Bede is proud of the fact that its Diocesan Program Assessment is and has been consistently current. Through the Brotherhood of St. Andrew, St. Bede shares services and activities with the closest parish, All Saints, in Hillsboro, OR. When Fr. William Ellis was Vicar of St. Bede, he and two members of the congregation served a term on the Diocesan Council. Over the years, members of St. Bede have attended various workshops and training sessions offered by the Diocese. The congregation sends delegates to the annual Convention and contributes funds the Episcopal Relief and Development program. Recently, St. Bede Church has not been as active in other Diocesan level programs and activities, and there is the hope that with a new Vicar, participation will return to its historic levels.

## 7. Lay Liturgical Ministries

### Lectors, Eucharistic Ministers, Acolytes, Crucifer

St. Bede Church has over a dozen lay lectors, six licensed Eucharistic Ministers, three licensed Eucharistic Visitors, one active Acolyte and one Crucifer. Scheduling and organization is provided by The Rev. Dcn. David Pero.

### Small Group Ministry

Pray. Study. Share. These are the basic components of the Small Group Ministry. Organized by Robin Ten Broeck, there are two small groups active at St. Bede. One meets at 10:30 a.m. every fourth Wednesday in the Chapel, and a women's group meets every Saturday morning at 9:00 a.m. The groups gather to study scripture, pray for one another and loved ones, and share the ways they live their faith each day.

### Music Ministry

Excellence in music and worship continues to be a goal of the Music Ministry and its Minister and Organist, Dr. Jeannine Jordan. Dr. Jordan serves as organist three times a month with assistance from pianist Elizabeth Powers and other substitute musicians in her absence. Dr. Jordan also directs the St. Bede choir, who lead worship once a month, as well as during Easter Day and Christmas Eve services.





## Hymn-a-thon

In early 2014, the Music Ministry was facing severe budget cuts. Rather than wait for cuts that would jeopardize the music offerings the church values and has grown accustomed to, the members of the choir and Dr. Jordan decided to present a ***Hymn-a-thon*** – a fundraiser for the Music Ministry. Starting on March 2, 2014 at 8:00A.M., all 720 hymns from our hymnal were performed.

Pledges came from the St. Bede community, the surrounding cities, and from as far away as California, Kansas and West Virginia. These communities spoke with a resounding vote of faith to keep the Music Ministry alive and flourishing at St. Bede.

Articles in the *Forest Grove News-Times* before and after the *Hymn-a-thon* brought the church and its ministries into focus for the greater Forest Grove community. The Music Ministry fundraiser is now being emulated in churches as far and wide as Gardnerville, NV and Albuquerque, NM. Deacon David Pero's article about the event was reprinted in the Fall 2014 Oregon Episcopal Church News journal, *In Conversation*.

## St. Bede's Altar Guild



The Altar Guild prepares the altar for the Eucharist each week, marks the hymn numbers and readings in the lectionary book, arranges flowers, greens, poinsettias and Easter Lilies as the season prescribes, and more. The Altar Guild sponsors two fundraisers a year, and is a highly-regarded, integral ministry at St. Bede's.

## 8. Christian Formation

### Sunday School

The congregation of St. Bede believes passionately that its children are the church's richest possession, the church's future and the hidden source of the purest spirituality.



Epiphany Pageant 2015

The goal of Sunday School is to make the church's teaching relevant to the children of St. Bede Church. In 2014, the Sunday School set out to learn "What is ancient?" There were mock archaeological digs and writing in cuneiform on clay tablets. The class studied photographs of Israel and the Middle East to learn the geography, deserts, wells, travel, tribes and what it might be like to live in poverty under an army of occupation. Sunday School is taught by The Rev. Dcn. Valerie Ivey with the assistance of parents and parishioners.

### Bible Study

An Adult Bible Study group meets at St. Bede each Monday afternoon. In 2014, the group completed a detailed study of The Prophets. Aware that the group lacked a strong background in Hebrew Scripture and its impact on the teachings of Jesus, they have embarked on a study of Genesis. The group is ecumenical with friends from two other churches joining and is always open to welcoming others who wish to join.

St. Bede Church also supports an Adult Bible Study group on the first and third Mondays of the each month at the Jennings-McCall Retirement Community in Forest Grove.

## Adult Education

St. Bede looks forward to growing the adult formation program in 2015. During the 2015 season of Lent, the Interim Vicar and Nancy Lontagan facilitated "It's time to STOP, PRAY, WORK, PLAY & LOVE," a program developed by the Society of St. John the Evangelist. This hour long discussion group was held before the 10:00 A.M. Sunday Eucharist Service. Dcn. David Pero and Jan Potter led the 2015 Lenten Soup and Study Series - "The Enneagram: A Christian Perspective." In addition, the Interim Vicar has provided on-going opportunities for education and growth during the transition period.

## 9. Pastoral Care

The Pastoral Care Committee meets on the third Thursday of every month. The group has three main members: Diane Nestor facilitates, Wendy Thompson is in charge of the Prayer List, and Val Ivey assists. David Pero and the Vicar participate as able.

The Committee focuses on three main areas:

1. The Prayer List - the list is reviewed monthly for new concerns and needs among the congregation and is printed in the Sunday bulletin.
2. Monthly Home Visits - there are a number of people the Committee visits to on a monthly basis. These are people who are unable to attend church and Committee members visit with them, update them on church news, find out how they are doing and if licensed, take private communion. Currently the Committee ministers to 13 individuals.
3. Condolence Cards - cards are sent out on behalf of the church as needed.

### Prayer Chain

The Prayer Chain is part of the Pastoral Care Committee. It is a group of people dedicated to praying regularly for those whose names are on the Prayer List.

### Prayer Shawl Ministry

While the Prayer Shawl Ministry is also a part of the Pastoral Care Committee it is worthy to note that nine shawls were presented to parish members in 2014, including one out-of-state recipient.

## 10. Parish Life

### Hospitality Committee

There are always many receptions and potlucks at St. Bede. The congregation loves to gather over food, to get to know each other better, tell stories, and share important news with friends at church. Each year begins with a January potluck after the annual church meeting.

During the year there are several special events, including the annual Mass on the Grass at the Moore farm and Bede's at the Beach, the annual campout at Cape Lookout State Park.

### Women's Fellowship

St. Bede Church has several fellowship events for the women of the congregation. They include the Annual Women's Beach Retreat to Rockaway. In February 2014 about 16 women from St. Bede participated in this 30th retreat. There is also the annual Women's Christmas Tea. Each year, during the Advent season, a high tea is held at St. Bede to celebrate the season.



### Brotherhood of St. Andrew

The Brotherhood of St. Andrew is the only chapter in the state of Oregon and offers the men of St. Bede a chance to get together informally on Saturday mornings twice a month. While enjoying each others company the men delve into spirited discussions about a host of interests from spiritually rooted topics to the mundane. The Brotherhood is responsible for the organization of the annual Shrove Tuesday Pancake Supper, a great fundraising and outreach event for St. Bede. The

Brotherhood also holds an annual retreat in the Spring, and an annual Breakfast and Service in early December with the men of All Saints in Hillsboro.



## Fellowship Dinners

The fellowship dinners started decades ago in the interim between Vicars to provide an additional opportunity for the members of the St. Bede congregation to meet around a dinner table. They have continued over the intervening years with only a few breaks. Each dinner group has five to nine members and they choose the schedule and location for their dinners. They meet two to four times which gives them an opportunity to become better acquainted, then the groups shuffle and start again to meet different people.



# 11. Outreach

## The Outreach Committee

After many years, the Outreach Committee of St. Bede has once again become active. Currently in its beginning stages, the Committee has begun discussing its purpose and direction. Believing "we are called to be of service to others", the Committee is exploring ways of offering more "hands on" support to those in need in the Forest Grove community. A part of this will involve making outreach a group effort by the St. Bede congregation, extending the strong sense of fellowship felt by its members to the world outside the church walls.

## Website and Newsletter

In October 2014, a newly revised newsletter was launched by Dcn. Theresa Floyd. Jan Potter took over the job of editor in November. It is a great tool for keeping the community informed and connected. Articles are submitted monthly by the Vicar, the two Wardens and those engaged in various ministries. Reports of events from the previous months, with pictures, help to build an archive of the St. Bede Church community. The monthly calendar and schedule of ongoing activities in the church help to keep the congregation involved and connected.



This year the St. Bede Church website at <http://bedesinthegrove.com> was redesigned and updated by Deacon Floyd. The new site rolled out in November. It includes a "Contact Us" page that allows people to send emails directly to the church office. It also contains a map with directions on how to find St. Bede. The "About Us" page provides a summary of church history as well as current ministries and community activities. This page also holds a live feed from the St. Bede Facebook page, which updates with current postings.

## William Temple House West

A group of volunteers from St. Bede serves at the William Temple House West food pantry at All Saints Church in Hillsboro every fourth Tuesday of the month from 4:00 until 7:00. Regular volunteers are Wendy Thompson, Eldena VanderZanden, Val Ivey, Grant Davis, Lissa Phelps, Everett Charters, Stewart Nestor and Dcn. David Pero. William Temple House West assists people in selecting a three to five day's supply of food according to their family size. In 2014 the St. Bede team served 1,326 people from 303 families with 229.5 volunteer hours.

## Relay for Life

While not an "official" ministry or outreach project of St. Bede Church, the "Bedes of Sweat" Relay for Life team is an important activity that involves many members of the congregation and greatly increases awareness of St. Bede in the broader community.



The American Cancer Society's Relay for Life is not a race but a relay. Team members walk in relay 24 hours raising money and awareness for the American Cancer Society.

In 2014, the team raised \$10,544.90 and was the Number 1 Team fund raiser. Eldena VanderZanden, team captain, raised just over \$5,159 to again be the #1 Individual fund raiser. Last year's team also received the "Superhero Spirit" Award.

## 12. Building and Grounds



The Building and Grounds Committee along with the Junior Warden accomplish a great deal each year, including regular maintenance and repair. In 2014, with a loan approved from the Diocese, the sanctuary roof was replaced. An energy audit by the Energy Trust of Oregon was conducted in June on ways St. Bede Church could make the building more energy efficient. As a result, in November there was a building maintenance day when weather stripping and stretch wrap was installed on several windows and around doors. In addition hall control thermostats were replaced to improve furnace efficiency and many light bulbs were replaced with LED bulbs.



## 13. The 2015 St. Bede Church Survey

In designing the 2015 survey, the Parish Profile Committee (PPC) reviewed the survey used by St. Bede in 2007, as well as surveys developed by other Episcopal churches and parishes across the country. The final survey design was based on best-practices garnered from these sources with a mind towards the needs and size of St. Bede Church. The PPC also made the decision to use an online survey format as the primary means of gathering responses, while also making paper copies available to those who did not have access to the internet or who felt more comfortable filling out a hard copy.

The survey was implemented during a one month period from Sunday, January 4, 2015 through Sunday, February 1, 2015.

The survey gathered demographic information and asked members to consider the various aspects of church life and judge how important they felt these were to the congregation. The survey also asked what characteristics and styles of ministry were felt to be most important in a new Vicar.

### Survey Results

The 2015 St. Bede Church Survey consisted of seven sections, each designed to contribute to a comprehensive view of this community of faith. The survey's first task was to gather current demographic information on the congregation, it then asked respondents to provide their overall impressions of St. Bede Church, members then rated what they saw as most important to church life, and finally were asked their level of participation in the spiritual, outreach, fellowship and administrative activities of the church. Two sections of the survey were devoted to information concerning the calling of a new Vicar to St. Bede. The first asked members to consider various characteristics of a Vicar and styles of ministry, reporting which they preferred. The second section looked at the pastoral specialties used by the Episcopal Church's Office of Transition Ministry. Members indicated how important they felt each of the 18 specialties were to have in the new Vicar. Finally, the survey offered a narrative comments section, allowing members to express their thoughts on what St. Bede Church does best, what needs to be improved on, what they sought most in a new Vicar and any final thoughts they wished to express.

There were 65 responses to the survey, which is about half of the baptized members of St. Bede the Diocese has on record but is about twenty people over the average attendance at Sunday service.






*See Appendix B for a copy of the 2015 Survey. A complete report of the survey results is available for download from the St. Bede website <http://bedesinthegrove.com>.*

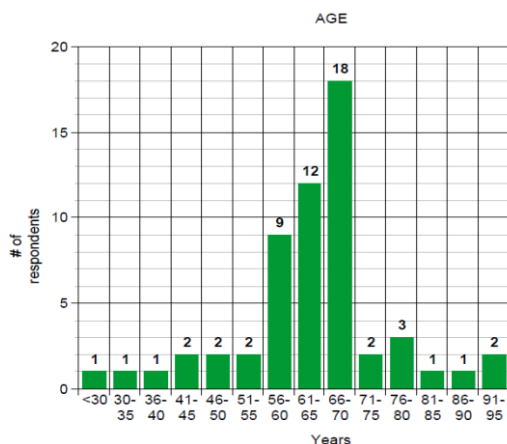
The following is a summary report of the survey results.

## Section 1 - Demographics

Demographically, the survey shows that 67 % of the congregation are female, 98% are Caucasian, 75% are married, 54% are retired and only 34% are employed.

### 4. Marital Status:

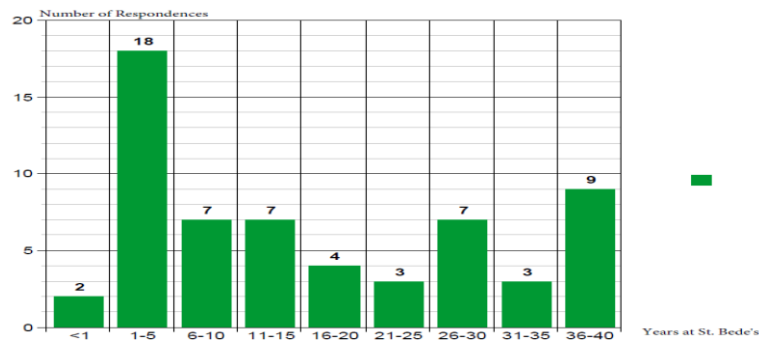
Single	10.2%		6
Married	72.9%		43
Partnered	0.0%		0
Divorced	3.4%		2
Widowed	13.6%		8
Total			59



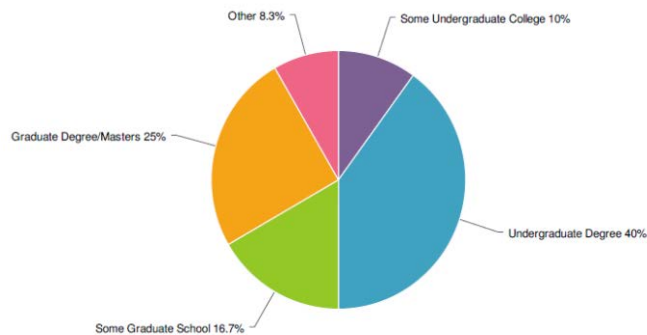
The above graph shows the age distribution of the survey respondents. The majority of the congregation is over the age of 55, with greatest number ranging from 60 to 70.

*"(St. Bede needs to) market itself in the Forest Grove community. Seeking, encouraging & welcoming new members."* from Comments Section of the Survey

The survey demonstrates that the congregation of St. Bede is not growing. Only 20 respondents have attended five years or less, with the vast majority having attended for over ten years, and of those the majority is over 25 years. This demographic reflects the need expressed for outreach and awareness of St. Bede Church in the larger community and is reflected in other responses further along in the survey.

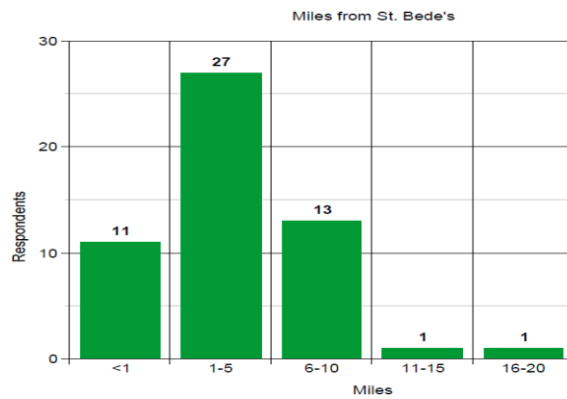


The congregation is highly educated with 24% holding graduate or Master's degrees and 41% with undergraduate degrees.



There is a small number of children in the St. Bede congregation due to the high percentage of retired members. However, survey results showed that there is a strong desire on the part of the congregation to involve more families with children.

*"Ideally, St. Bede should have young families with children of all ages. Where do we get them?"* (from Comments Section of the Survey)

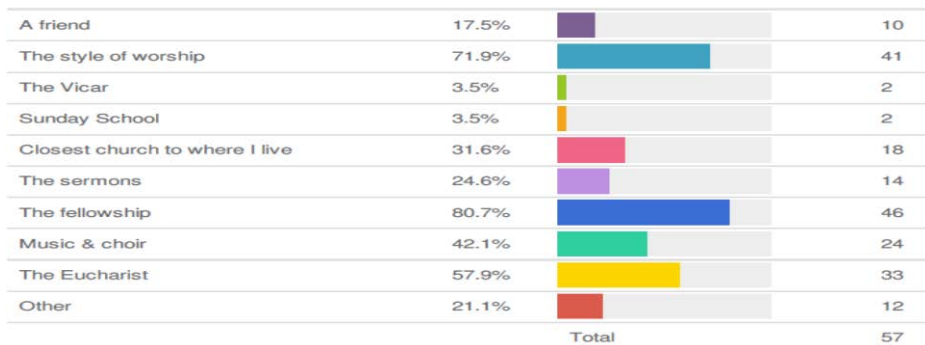


The majority of the congregation live within a couple of miles of St. Bede Church, a reflection perhaps of the small size of Forest Grove.

When asked what initially drew members to St. Bede, top among the responses are the style of worship, fellowship and the Vicar.

Style of worship and fellowship are also among the top three reasons members stay at St. Bede. Sunday service is regularly attended by 46% of the congregation and 43% attend with their significant others.

13. Why do you stay at St. Bede's? (check all that apply)

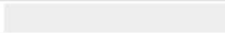

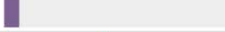




## Section 2 - Overall Impressions of St. Bede Church

Concerning the overall impressions of St. Bede, the survey shows that 93% of the congregation believe that St. Bede is hospitable and accepting of newcomers to the church with the same percentage agreeing to strongly agreeing that they are happy as members.

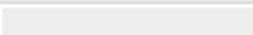
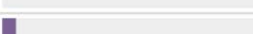
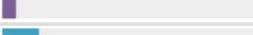
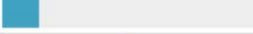



17. I am happy to be a member of St. Bede's

Disagree Strongly	0.0%		0
Disagree	0.0%		0
Neutral	6.9%		4
Agree	44.8%		26
Agree Strongly	48.3%		28
		Total	58

As mentioned earlier, St Bede is 98% Caucasian and so not surprisingly, the survey shows that only about 14% feel that the congregation is racially diverse and 42% feel more needs to be done to increase diversity. This response is generally consistent whether economic, sexual orientation or age diversity are being considered.

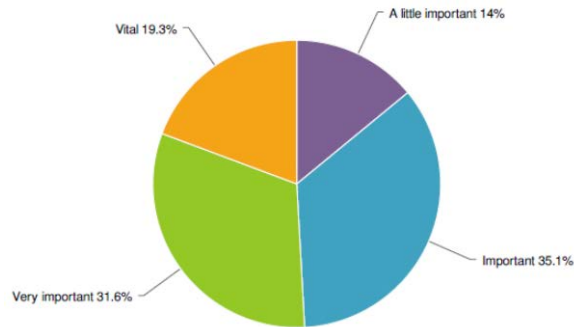
28. Our congregation needs to do more to include members of all ages

Strongly disagree	0.0%		0
Disagree	5.3%		3
Neutral	14.0%		8
Agree	49.1%		28
Strongly agree	31.6%		18
		Total	57

### Section 3 - Church Life at St. Bede

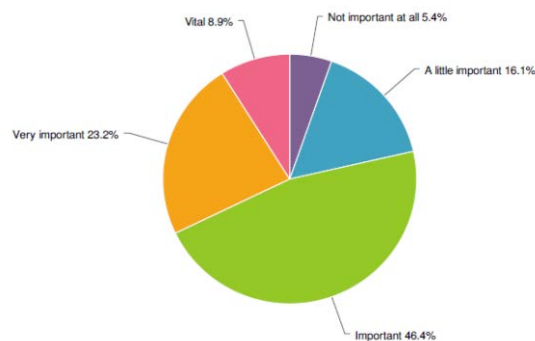
#### Worship Service

Regarding the worship service at St. Bede, 91% of respondents view the liturgical style as being important to vital and laity liturgical ministries as 96% important to vital. Preaching is very important to 44% and vital to 31%. Music is considered of little importance to only 14% of the people, 20% considered it vital, while important and very important were split evenly for the remainder of the respondents.



As mentioned earlier, even though there are only a small number of families with children attending St. Bede, including children in the services is important for 98% and of this number, a large percentage consider it vital.

### 38. HOW IMPORTANT are sermons for children?

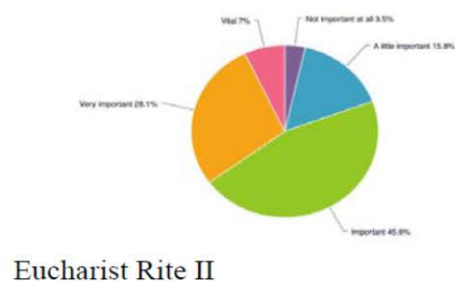
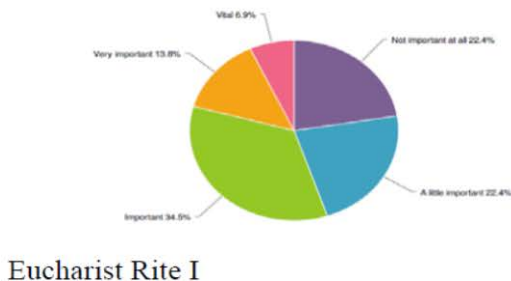


### Preaching during Worship Service

There is universal agreement that sermons which are applicable to daily life are important and should be based on a biblical/lectionary foundation. Sermons that have social or political content are of varying degrees of importance to all but 7% of the respondents. Sermons that are directed towards children's interests are necessary to 94% of the congregation that responded to the survey.

## The Liturgy

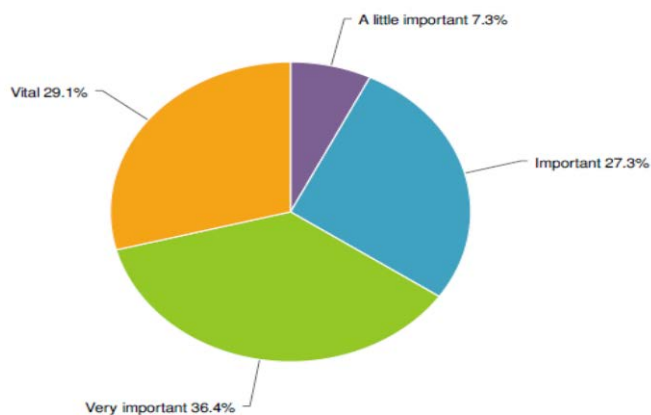
When considering the liturgy at St. Bede, a slight preference was shown for the Contemporary Eucharist Rite II.



Alternate liturgies are not that popular, with 60% seeing them of little or no importance. The 8:00A.M. Sunday Morning Prayer Service, Wednesday Morning Prayer and Thursday Evening Prayer are not a high priority overall, but about a third of the responses find value with these ministries which equates to a high degree of importance to those that attend. This is also indicated by all but 7% believing that opportunities for spiritual participation are important.

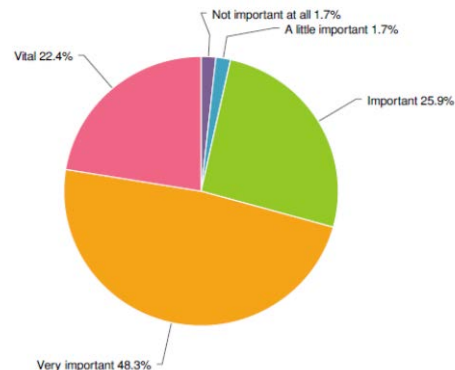
*"The 10:30 am Wednesday Morning Service...is vitally important to me and to the others that attend. Our preference is for Rite I Eucharist every Wed. and Rite I Morning Prayer every fifth Wed."* (from Comment Section of the Survey)

45. HOW IMPORTANT are opportunities for spiritual participation by the congregation?



## Fellowship

Activities such as fellowship dinners, coffee hour and other activities are very popular at St. Bede, with an overwhelming majority finding them to be important to vital.



## Christian Education

In accord with the importance respondents put on having opportunities for spiritual development, Christian Education for both for adults and children found strong support. Sunday school for children is vital to 53% of people and only 2% found Bible study for adults to not be of interest.

51. HOW IMPORTANT is Sunday School being provided for children?

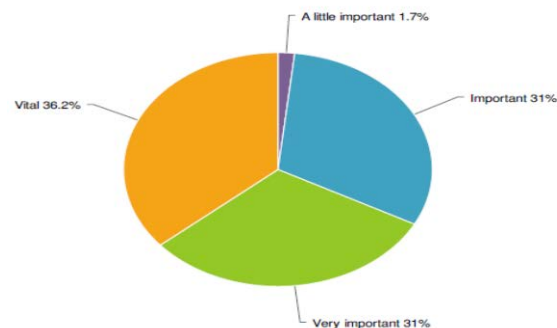
Not important at all	0.0%		0
A little important	1.7%		1
Important	10.3%		6
Very important	34.5%		20
Vital	53.5%		31
Total			58

## Pastoral Care

In the area of pastoral care, the congregation feels that the clergy should be available to visit people in their homes with 64% finding this important to very important. The majority of people want members of the congregation to be trained to visit the sick and those in need and also feel that the clergy should be available for a variety of counseling services with 46% saying that this is vital. Clergy visits to home

bound members of the congregation has wide support as well.

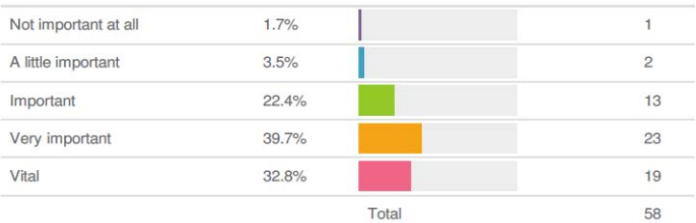
57. HOW IMPORTANT is it that home-bound members of the congregation are visited on a regular basis by the clergy (for example, Eucharistic Visitors)?



Administration

When it comes to the administration of St. Bede, it is felt vital to important that the affairs of St. Bede be handled in a businesslike manner without the expectation of clergy being the business administrator.

58. HOW IMPORTANT is it that the affairs of St. Bede's are handled in a business-like manner?



Maintaining open communication between the clergy and congregation is overwhelmingly vital and the survey shows that the people want the Vicar and the BAC to work together to define and reach clear cut goals for the church.

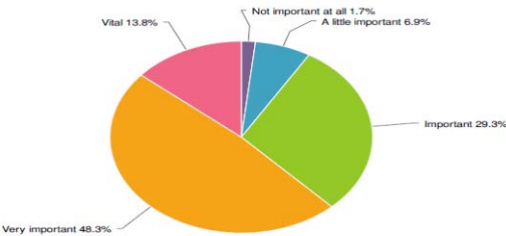
61. HOW IMPORTANT is it that the Vicar and the Bishop's Advisory Committee establish clear goals for St. Bede's?

Not important at all	0.0%		0
A little important	0.0%		0
Important	15.5%		9
Very important	37.9%		22
Vital	46.6%		27
Total			58

Community Activities

The congregation supports the use of St. Bede facilities by groups such as A.A. Members also find it vital to be involved with church programs like the William Temple House West Food Bank and the school back pack program. Community outreach programs are vital to the health of St Bede. Outreach to children, teenagers, young adults and seniors are all important to the congregation as a whole.

HOW IMPORTANT are St. Bede's community activities to you, in general?



Clergy and congregation involvement with the wider community is important to about 80% of the respondents while clergy communication with area churches is important to 38% and vital to 10%. Being involved with local Episcopal churches is important to 75% of the people.

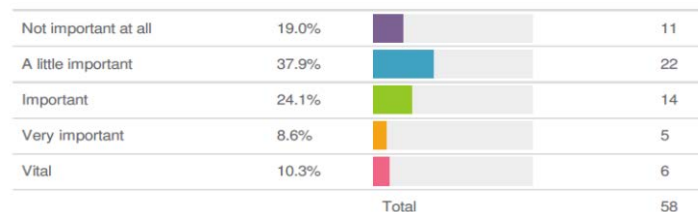
78. HOW IMPORTANT is the clergy communicating regularly with clergy from other area churches regardless of denomination?

Not important at all	0.0%		0
A little important	8.6%		5
Important	37.9%		22
Very important	43.1%		25
Vital	10.3%		6
Total			58

## Stewardship

Clergy involvement with stewardship programs is important to all but 10% who see it as of little importance. A larger percentage at 96% indicate that the laity should be fully involved in the stewardship program. Most people (58%) feel that a 10% tithe as the basis of financial giving is of little or no importance.

82. HOW IMPORTANT is it that a 10% tithe be considered the basis of financial giving?



## Section 4 - Activities

Spiritual Activities at St. Bede ranging from Altar Guild to the Choir, attract only from 25% to 10% of the respondents. Lecturer/Lay Reader is the most popular spiritual activity with nearly 26% responding as being currently active. Also popular is the Choir at 15% active, Prayer Chain participation at 15%, and the Altar Guild at close to 13%.

The most popular on-going volunteer activity at St. Bede is the William Temple House West Food Bank and as an annual event, the Bedes of Sweat - Relay for Life found 35% of members responding as involved.

As has been stated repeatedly, fellowship is very important to the congregation of St. Bede and it is participation in fellowship activities that found the highest percentage of active members. Almost 57% of surveys show members actively participating in Coffee Hour after Sunday Service. With other group events, such as St. Bede at the Beach, the Shrove Tuesday Pancake Supper and the Fellowship Dinners, each reflecting over 40% participation.

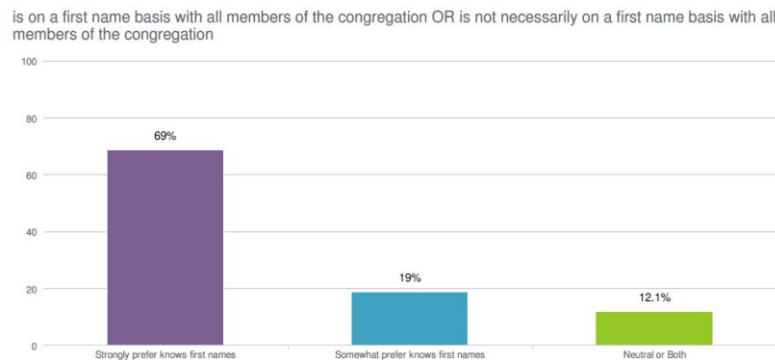


## 14. Survey Results Regarding the New Vicar

*"Almighty God, giver of every good gift: look graciously on your Church, and so guide the minds of those who shall choose a rector for this parish, that we may receive a faithful pastor, who will care for your people and equip us for our ministries; through Jesus Christ our Lord. Amen." (BCP, p. 818)*

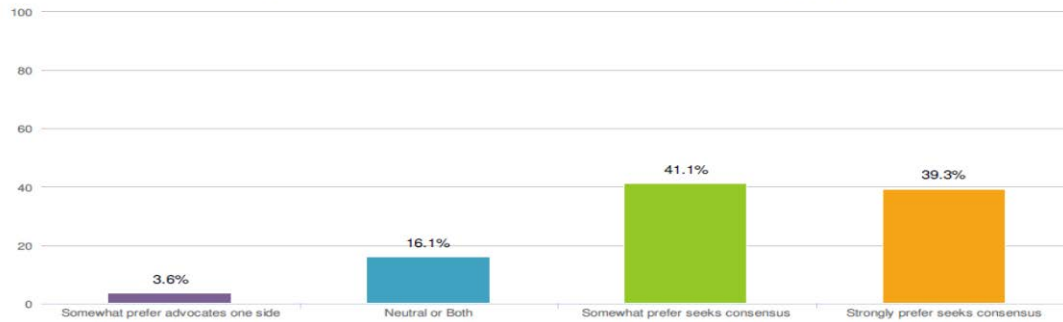
The survey asked 24 questions related to the characteristics of a new Vicar or styles of ministry. Questions ranged from leadership style, approaches to conflict management, theological perspectives, liturgical approach, and pastoral care.

Given that the people of St. Bede see themselves as warm and welcoming, it was not surprising that the strongest characteristic they hope to find in a new Vicar is an individual who is on a first name basis with all members of the congregation. 88% of the respondents strongly or somewhat preferred this characteristic. Also of major importance is the accessibility of the new Vicar, just over half strongly prefer a Vicar who is accessible whenever the need arises.



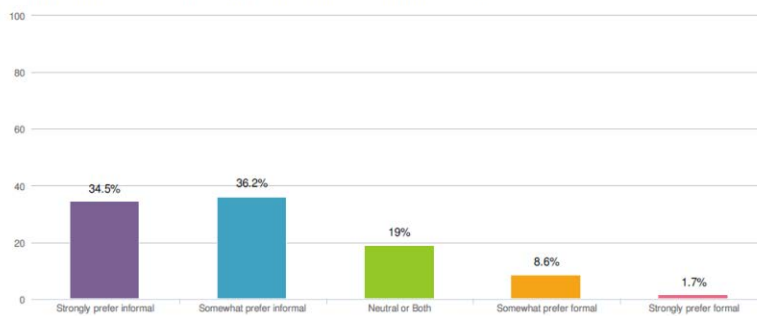
Responses also reflect that the people of St. Bede desire for a Vicar who is a capable leader. 64% of members seek an individual who has a strong sense of direction and nearly 80% desire some one who seeks consensus and welcomes constructive criticism from the congregation.

in a conflict situation usually advocates for one side OR in a conflict situation usually seeks consensus



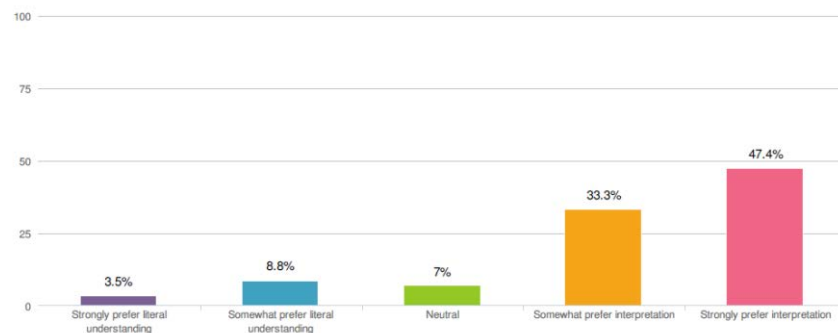
Also important to the people of St. Bede is a Vicar who is a skilled and capable communicator with over 60% wanting someone who is outgoing and socially engaged, with an easy going, informal style.

has an informal, conversational style OR has a formal, authoritative style

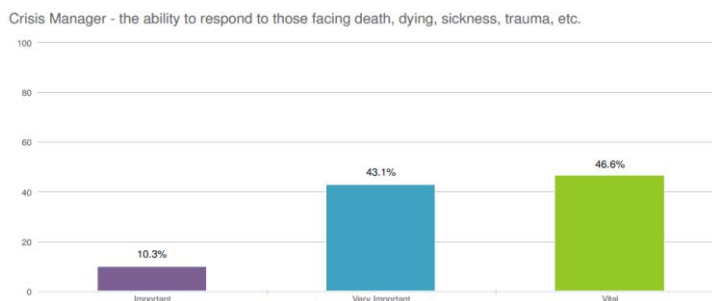


Finally, theologically, members are looking for a Vicar who interprets the Bible in terms of God's relationship with humanity and 57% look to a Vicar to speak out on controversial issues affecting the community.

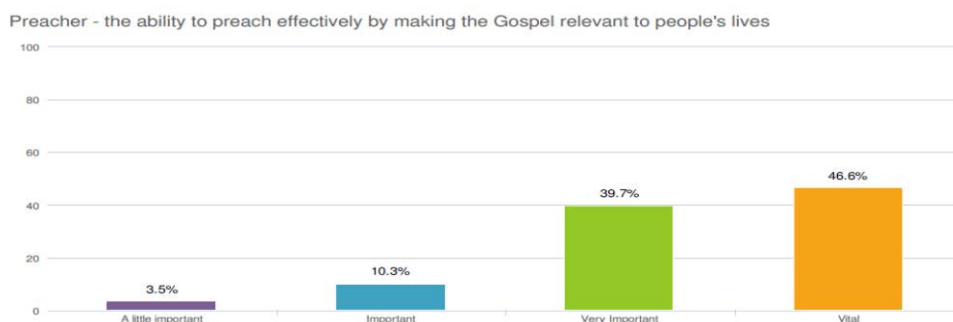
regards the Bible literally OR regards the Bible as an interpretation of God's dealing with humanity



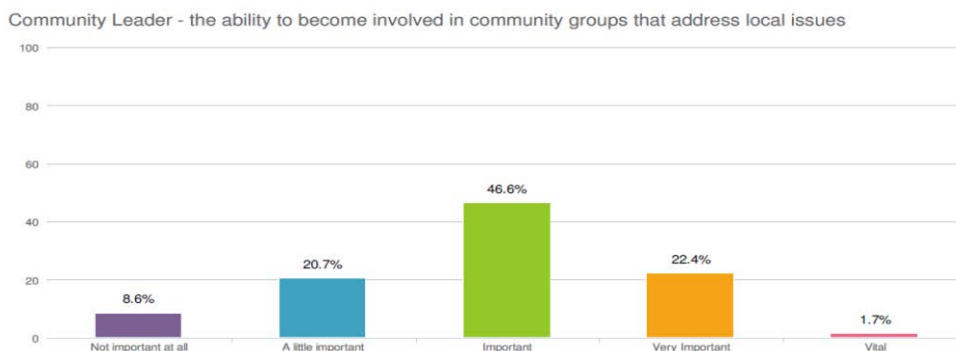
The survey also considered the 18 Pastoral Specialties used by the Episcopal Church's Office of Transition Ministry. Of primary concern to the people of St. Bede is finding a Vicar skilled at Crisis Management, understood as someone who is able to respond effectively to those facing death, dying, sickness or other trauma. 43% feel it is very important with close to 47% finding it vital.



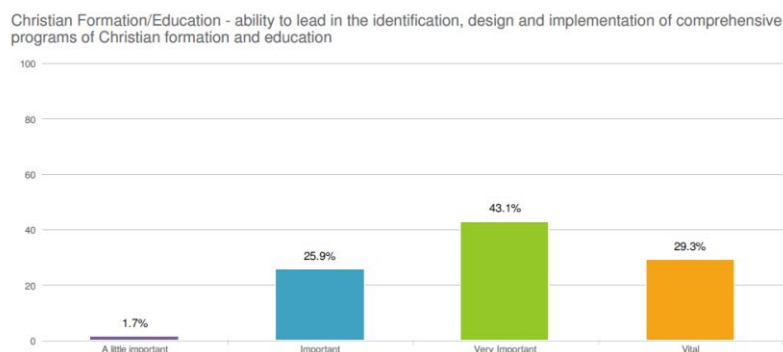
The new Vicar's capacity as both a Preacher and as a Teacher are the next most important skills. People find preaching from 10.3% important to 46.6% vital with 41.4% finding skills as a teacher to be vital.



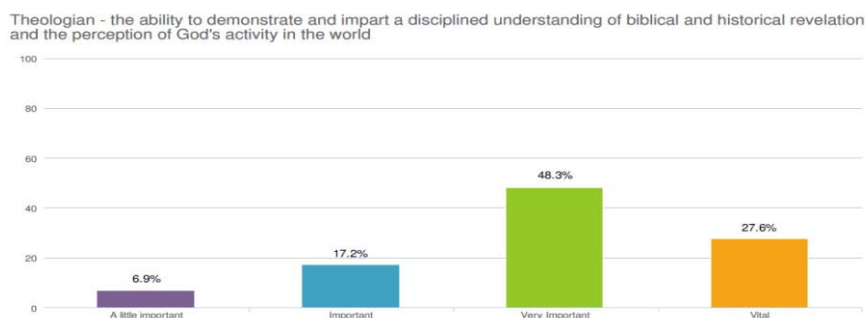
Though earlier in the survey ecumenical and community involvement are shown to be important to the congregation, when asked about these skills in a new Vicar they are rated of lowest importance. 8.6% of respondents felt community leadership is not important at all in a new Vicar.



However, the need for a new Vicar skilled in adult Christian Education reflects the importance it has throughout the survey with 43% finding it very important.



Finally, given the importance the people of St. Bede find in the liturgy, it is not surprising that a skilled theologian is very important to 48% of the congregation.



*"I don't expect the perfect minister. I do believe that no matter the style of worship a new Vicar may bring, high, medium or low church, the over riding factor that overshadows everything else will be his/her spirituality. A minister can in time figure out an agreeable liturgy style, a minister can learn to be a better administrator, preacher, etc., yet no amount of book learning can bring the love of God to that person. That comes from within, their heart and their desire to please God and do the bidding of Christ. 'You will know them by their works'." (from Comments Section of the Survey)*

A full reporting of all the survey responses concerning the new Vicar are available in the 2015 St. Bede Church Survey Results Report available online from the St. Bede website.

## 15. Vicar Position Description

This position is half-time.

The Vicar has a compelling spiritual life and passion for the Gospel, and has the ability to communicate the Gospel in terms of God's relationship with humanity in ways that are relevant to the lives of the members of the congregation. The Vicar supports the spiritual growth and development of the congregation and works cooperatively with the laity to accomplish God's mission at St. Bede.

The Vicar shares the importance the congregation feels in the expression of faith through a rich and thoughtful liturgical life which includes music and prayer. The Vicar presides at Sunday liturgy, Wednesday liturgy, and Saturday liturgy at the senior living center. Wednesday services will be once or twice a month; the Saturday service occurs once a month. Presiding over the liturgy also involves planning and scheduling with the Worship Committee and the Music Director. The Vicar provides for the sacramental life of St. Bede as needed for baptisms, weddings and funerals, and the Vicar schedules supply clergy as needed.

Preaching and teaching are important parts of the Vicar position. Since the position is half-time, the Vicar will not preach every Sunday; the Deacon or other licensed preacher will preach approximately twice a month. The Vicar understands and facilitates the need for Christian education for adults and children. Adult formation classes will be taught during appropriate seasons of the year, and the Vicar will confer with and advise children/youth ministry leaders regarding education programs. The Vicar will work with the Deacon to train lay ministry leaders as appropriate.

The Vicar is a capable leader who believes in mutual ministry and welcomes lay leadership in the church's various ministries. The Vicar will meet regularly with the Pastoral Care Committee to determine and delegate pastoral care needs. In addition, the Vicar communicates regularly with the Deacon and Wardens and meets with the Bishop's Advisory Committee monthly. The Vicar supervises the office staff, Deacon, Music Director and child care workers. The Vicar schedules regular office hours in order to be available to members of the congregation. The Vicar has the ability to respond to the needs of the congregation during times of personal crisis.

The Vicar values the congregation's sense of fellowship and hospitality and the Vicar has an open communication style. Ongoing communication with the entire congregation is vital. The Vicar participates in fellowship activities with the congregation as appropriate.

The Vicar fulfills the responsibilities required by the Diocese of Oregon including clericus and convocation meetings, clergy conference, convention, and others as assigned by the Bishop.

Salary and benefits are within the guidelines identified by the Diocese of Oregon.

## 16. Current Financial Status

St. Bede Church has four sources of income: 1. the worship service offerings, 2. special fundraising events such as the Hymnathon, Rummage Sale and Shrove Tuesday Pancake Supper, 3. the interest from the Endowment Fund and 4. rental donations for the use of space for other than church activities. Alcoholics Anonymous and a local piano teacher have been among the latter for many years. Rooms upstairs have also been available.

The Bishop's Advisory Committee is responsible for setting the budget, which is presented each January. Pledges are an important part of their decision making. On a rotating basis, its members take turns as "Counters" of the Sunday offerings. Jo Morelli is the Teller, keeping records which ultimately result in quarterly reports to those who have pledged. Stephani Grey of Dragon Financial is contracted to do the bookkeeping.

Keeping track of the finances, along with the BAC and apart from it, is the Finance Committee.

### Finance Committee Annual Report

The financial status of St. Bede Church ended 2014 in a stronger position than had been anticipated, or budgeted for, at the beginning of the year. Instead of a budgeted deficit of \$10,739 St. Bede closed the year with an operating surplus of \$8,378. This was primarily the result of higher than expected pledge income coupled with lower payroll costs following the resignation of the Vicar.

As of year end 2014, St. Bede held the following financial assets:

**Checking** - \$3,860.68

**Savings** - \$16,400.36 (divided among 10 designated donation and gift accounts)

**Endowment** - \$198,615.05

In addition, the Church accepted a loan of \$16,250 from the Diocese of Oregon to finance the roof repair completed during the summer of 2014. The monthly \$161 payments for this 10 year note are being drawn from the building fund that had a year end balance of \$9297.87.

Also, 2014 saw a significant change in the financial management of St. Bede Church with the decision to use the accounting services of Dragon Financial, Inc. to manage and maintain the bookkeeping. Since July 2014, Dragon's Stephanie Gray has been working to update the St. Bede accounting format, software, communication and volunteer coordination.

As St. Bede moves forward into 2015, the transition to a cash basis accounting system has largely been

completed and the Finance Committee has a reporting system adequate to meet its oversight responsibility.

*See Appendix C for the 2015 Budget, 2014 Balance Sheet and Profit and Loss Statements, and Endowment Fund information.*



## 17. Appendix A

# The NEW ExecutiveInsite Report

Prepared for: St Bedes Episcopal Church - Forest Grove  
Study area: 3 mile radius - 1609 Elm St Forest Grove OR 97116-2503

Base State: OREGON  
Current Year Estimate: 2012  
5 Year Projection: 2017  
Date: 8/30/2012  
Semi-Annual Projection: Spring

This ExecutiveInsite Report has been prepared for St Bedes Episcopal Church - Forest Grove. Its purpose is to “tell the demographic story” of the defined geographic study area. ExecutiveInsite integrates narrative analysis with data tables and graphs. Playing on the report name, it includes 12 “Insites” into the study area’s story. It includes both demographic and beliefs and practices data.

ExecutiveInsite is intended to give an overview analysis of the defined geographic study area. A defined study area can be a region, a zip code, a county or some custom defined geographic area such as a radius or a user defined polygon. The area of study is displayed in the map below.

## THE 12 INSITES

INSITE	PAGE
Insite #1: Population, Household Trends	2
Insite #2: Racial/Ethnic Trends	3
Insite #3: Age Trends	4
Insite #4: School Aged Children Trends	6
Insite #5: Household Income Trends	7
Insite #6: Households and Children Trends	9
Insite #7: Marital Status Trends	10
Insite #8: Adult Educational Attainment	11
Insite #9: Employment and Occupations	12
Insite #10: Mosaic Household Types	13
Insite #11: Charitable Giving Practices	14
Insite #12: Religious Practices	15

## THE STUDY AREA



### More Information

Please refer to the last page of the report for additional notes and interpretation aides in reading the report.

Not all of the demographic variables available in the MI System are found in this report. The FullInsite Report will give a more comprehensive view of an area's demographics and ViewPoint a fuller view of its beliefs and practices.

## INSITE #1: POPULATION AND HOUSEHOLD TRENDS

### Population:

The estimated 2012 population within the study area is 32,905. The 2017 projection would see the area grow by 2,114 to a total population of 35,019. The population within the study area is growing somewhat faster than the statewide growth rate. While the study area is projected to grow by 6.4% in the next five years, the state is projected to grow by 6.0%. The study area's estimated average change rate is 1.3%.

### Population Per Household

Population per Household: The relationship between population and households provides a hint about how the community is changing. When population grows faster than households, it suggests an increase in the persons per household. This can only happen when more persons are added either by birth or other process such as young adults in multiple roommate households or young adults returning to live with parents. In some communities this can occur when multiple families live in the same dwelling unit.

### Households:

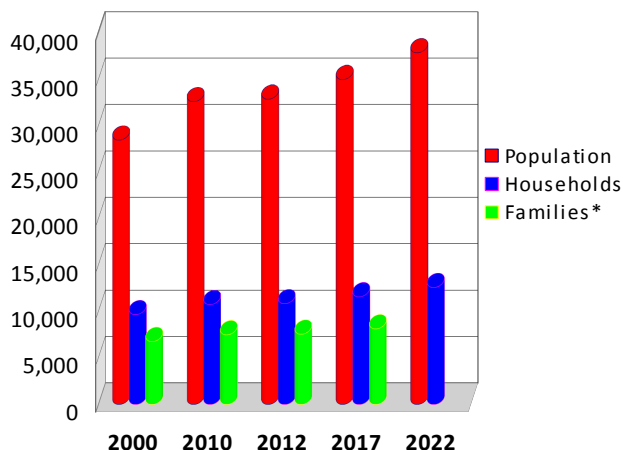
The households within the community are growing faster than the population, thus the average population per household in 2010 was 3.03 but by 2017 it is projected to be 3.02. Compare this to the statewide average which for the current year is estimated at 2.52 persons per household.

### Family Households:

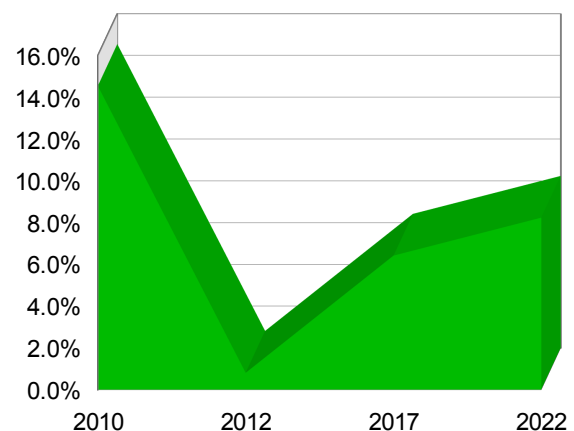
Family households provide an additional hint about the changing dynamics of a community. If family household growth follows population growth, then it would be reasonable to assume that the increasing population per household comes from additional children. This is the case within the the study area. Family households are growing as fast as the population suggesting that the increasing population per household is from additional children.

Population/Households & Family Trends		2000	2010	2012	2017	2022
Population		28,493	32,638	32,905	35,019	37,905
Population Change			4,145	267	2,114	2,886
Percent Change			14.5%	0.8%	6.4%	8.2%
Households		9,687	10,772	10,866	11,609	12,611
Households Change			1,085	94	743	12,611
Percent Change			11.2%	0.9%	6.8%	8.6%
Population / Households		2.94	3.03	3.03	3.02	3.01
Population / Households Change			0	0	0	0
Percent Change			3.0%	-0.1%	-0.4%	-0.4%
Families		6,789	7,511	7,578	8,151	
Families Change			722	67	573	
Percent Change			10.6%	0.9%	7.6%	

Population, Household & Family Trends



Population Percent Change

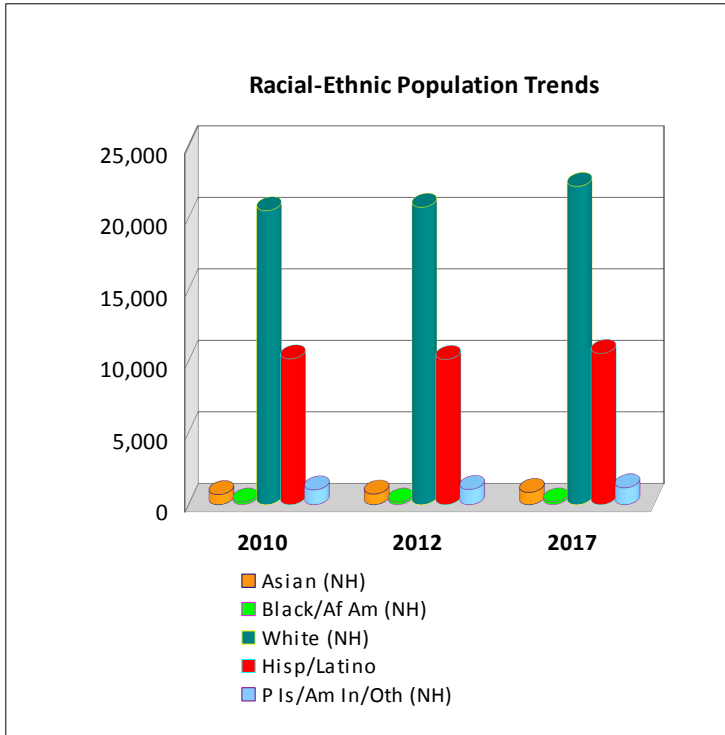


NOTE: Family Household data is not projected out 10 years.

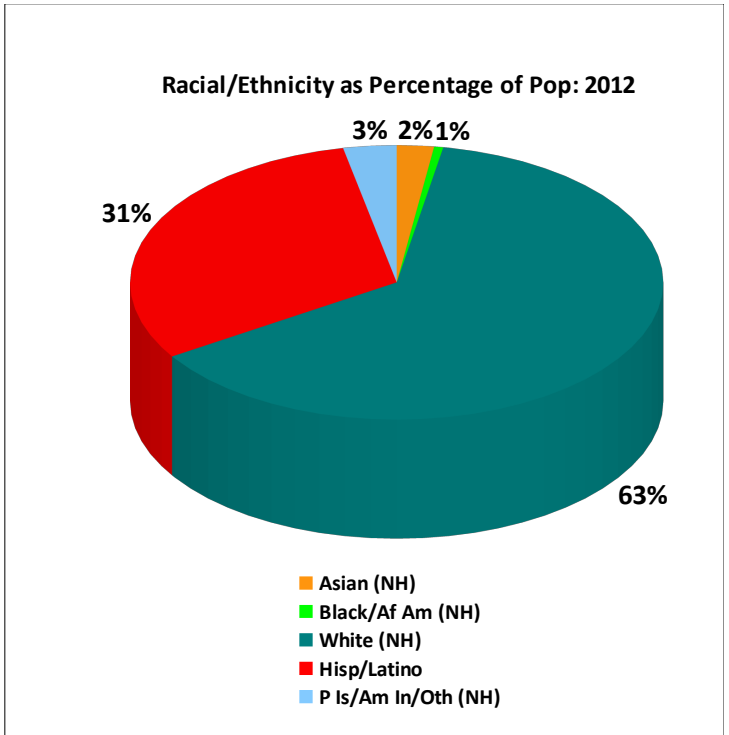
## INSITE #2: RACIAL-ETHNIC TRENDS

The US population's racial-ethnic diversity is continually adding new and rich cultural mixes. This data considers the five groups for which trending information is available. Please note that several groups are aggregated into a single category due to their smaller size. Those persons who indicated Hispanic or Latino ethnicity along with a racial category have been separated into a Hispanic or Latino category.

The Population: Racial/Ethnic Trends table provides the actual numbers and percentage of the total population for each of the five racial/ethnic categories. Pay special attention to the final column on the right. This will quickly indicate the direction of change from the last census to the current five year projection.



The Racial Ethnic Trends graph displays history and projected change by each racial/ethnic group.



This chart shows the percentage of each group for the current year estimate.

### The percentage of the population...

Asian (Non-Hisp) is projected to remain about the same over the next five years.

Black/African American (Non-Hisp) is projected to remain about the same over the next five years.

White (Non-Hisp) is projected to remain about the same over the next five years.

Hispanic or Latino is projected to decline by -0.7% over the next five years.

	2010	2012	2017	2010%	2012 %	2017 %	2010 to 2017 Change
<b>Race and Ethnicity</b>							
Asian (NH)	700	739	857	2.14%	2.25%	2.45%	0.30%
Black/Afr Amer (NH)	181	182	193	0.55%	0.55%	0.55%	0.0%
White (NH)	20,537	20,777	22,229	62.92%	63.14%	63.48%	0.6%
Hispanic/Latino	10,188	10,146	10,565	31.22%	30.83%	30.17%	-1.0%
P Is/Am In/Oth (NH)	1,032	1,061	1,175	3.16%	3.22%	3.36%	0.2%
<b>Totals:</b>	<b>32,638</b>	<b>32,905</b>	<b>35,019</b>				

## INSITE #3: AGE TRENDS

A community's age structure and how it is changing is an important part of its story. Overall, the American Population has been aging as the Baby Boomers progress through each phase of life. This has been abetted by episodes of declining live births. However this picture may particularize differently from community to community. There are communities in the US where the average age is lower than some others. In other cases, there is a clear shift toward senior years as the Boomers enter their retirement years.

The Age Trend Insite explores two variables; Average age and Phase of Life.

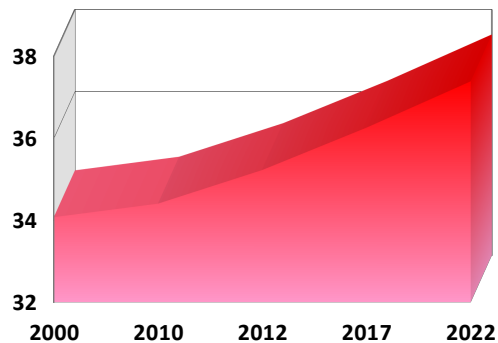
**Average Age Trends** provides five important snapshots of a community from five data points; the 2000 census, the last census, the current year estimate, the five year projection and the ten year forecast. These five numbers will indicate the aging direction of a community.

**The Phase of Life Trends** breaks the population into seven life phases that the population passes through in its life time.

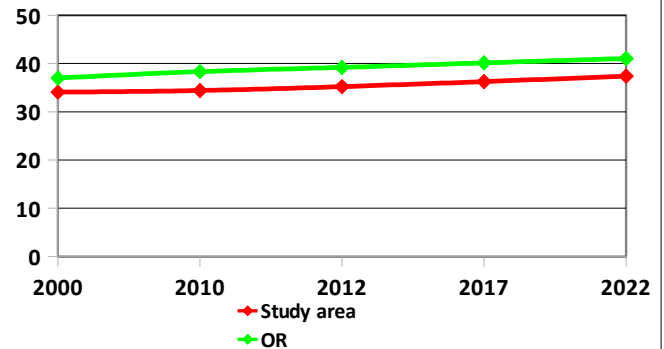
### AGE

<i>Average Age Trends</i>	2000	2010	2012	2017	2022
<b>Average Age: Study Area</b>	<b>34.08</b>	<b>34.41</b>	<b>35.23</b>	<b>36.26</b>	<b>37.39</b>
Percent Change		1.0%	2.4%	2.9%	3.1%
<b>Average Age: OR</b>	<b>37.00</b>	<b>38.33</b>	<b>39.20</b>	<b>40.13</b>	<b>41.06</b>
Percent Change		3.6%	2.3%	2.4%	2.3%
Comparative Index	92	90	90	90	91
<b>Median Age: Study Area</b>	<b>30</b>	<b>32</b>	<b>32</b>	<b>33</b>	<b>34</b>

Study Area Average Age Trend



Ave. Age Comparison: Study Area to State



#### Summary of Average Age Findings:

The Average Age Trend chart shows both history and projection of the change in average age in the study area. The average age of the study area has been rising for several years. It is projected to rise over the next five years.

A comparison to the average age of the state helps to contextualize the significance of the average age of the study area and its history and projection. In the graph above, the study area and state are laid out side by side. The state's average age is estimated to be higher than the study area.

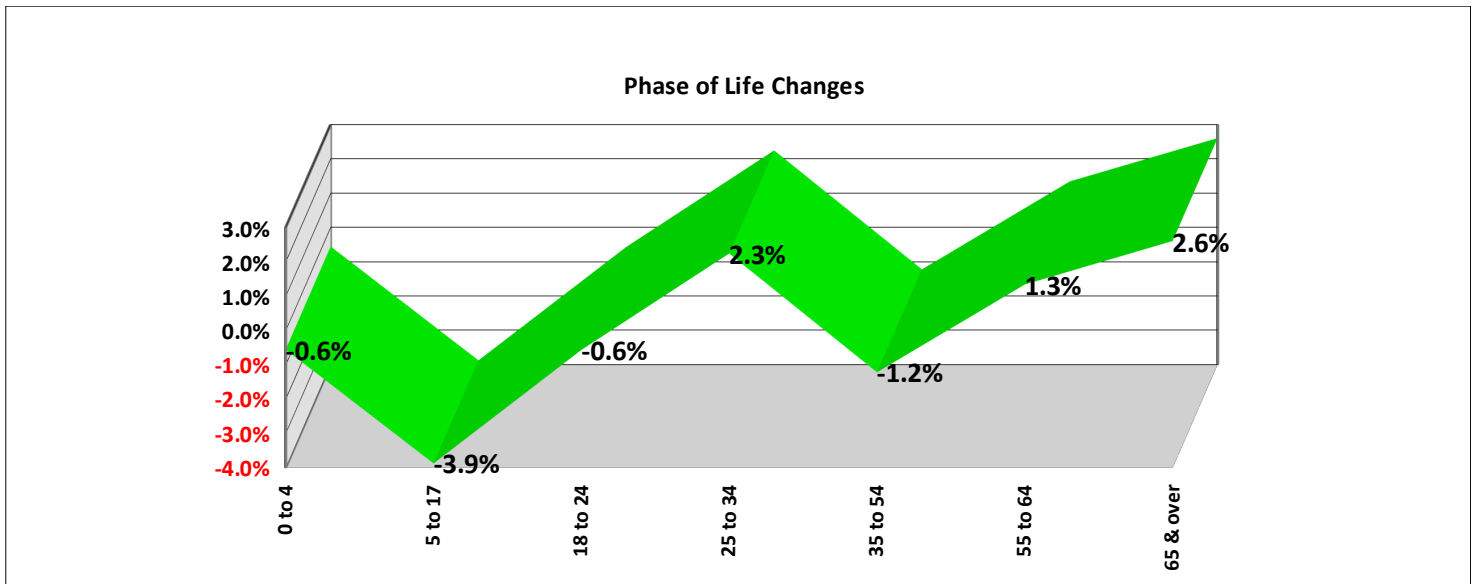
## INSITE #3: AGE TRENDS (continued)

### PHASE OF LIFE

The Phase of Life analysis provides insight into the age distribution of a population across the different stages of life experience. It can reveal a community in transition.

Pay special attention to the color codes of the Change column (far right below). It will immediately indicate which phases are increasing or decreasing as a percentage of the population.

Phase of Life	2010	2012	2017	2022	2010%	2012%	2017%	2022%	Estimated 10 Year Change 2012 - 2022
<b>Before Formal Schooling</b>									
Ages 0 to 4	2,417	2,266	2,112	2,401	7.4%	6.9%	6.0%	6.3%	-0.6%
<b>Required Formal Schooling</b>									
Ages 5 to 19	6,731	6,702	6,539	6,252	20.6%	20.4%	18.7%	16.5%	-3.9%
<b>College/Career Starts</b>									
Ages 20 to 24	3,924	4,063	4,382	4,467	12.0%	12.3%	12.5%	11.8%	-0.6%
<b>Singles &amp; Young Families</b>									
Ages 25 to 34	4,309	4,411	5,137	5,935	13.2%	13.4%	14.7%	15.7%	2.3%
<b>Families &amp; Empty Nesters</b>									
Ages 35 to 54	8,549	8,499	8,744	9,329	26.2%	25.8%	25.0%	24.6%	-1.2%
<b>Enrichment Years Sing/Couples</b>									
Ages 55 to 64	3,119	3,287	3,859	4,296	9.6%	10.0%	11.0%	11.3%	1.3%
<b>Retirement Opportunities</b>									
Age 65 and over	3,589	3,677	4,247	5,226	11.0%	11.2%	12.1%	13.8%	2.6%



#### Summary of Phase of Life Findings:

Phase of Life changes reflect the age profile of a community. On average, it takes 2.1 children per woman to replace both mother and father. If the percentage of the population under 20 is declining as a percentage of the total it is likely that the community will see an increase in the more senior aged population possibly due to a decline in birth rates.

In this study area children 17 years of age and younger are declining as a percentage of the total population. Considering the other end of the phases of life, adults 55 years of age and older are increasing as a percentage of the total population.

In summary it may be that the community is aging as children are raised and leave but parents remain.

## INSITE #4: SCHOOL AGED CHILDREN TRENDS

Children are the future! Understanding their specific population dynamics is critical for all planners of social and/or educational services. The "School Aged Children" variable is a subset of the "Required Formal Schooling" segment in the Phase of Life profile. It allows one to zoom in more closely on the children who are of formal schooling age.

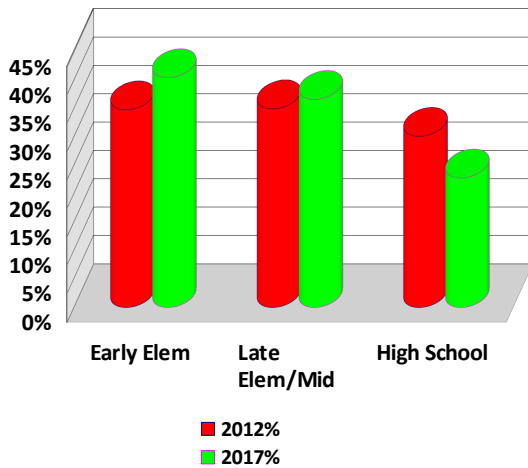
The school aged population includes all school aged children including those enrolled in public and private schools, those home schooled and children in institutions.

The School Aged Children variable provides a snapshot of three levels of the population that comprise school age children. The three levels roughly correspond to the following.

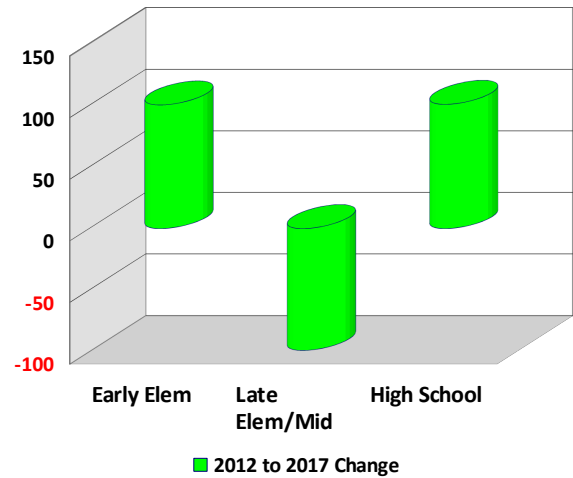
- Elementary grades
- Intermediate/Middle School grades
- High School Grades

<i>School Aged Children</i>	2010	2012	2017	2010%	2012%	2017%	Estimated 5 Year Change 2012 - 2017
<b>Early Elementary</b>							
Ages 5 to 9	2,607	2,556	2,781	35.5%	34.8%	40.5%	5.7%
<b>Late Elementary-Middle School</b>							
Ages 10 to 14	2,543	2,569	2,518	34.6%	35.0%	36.7%	1.7%
<b>High School</b>							
Ages 15 to 18	2,191	2,214	1,568	29.8%	30.2%	22.8%	-7.3%

**School Aged Children Trends: By Levels**



**Comparative Index: Study Area to State by Level**



### Summary of School Aged Children Findings:

Early Elementary children ages 5 to 9 are projected to increase as a percentage of children between 5 and 18 by 5.7%.

Late Elementary to Middle School aged children ages 10 to 14 are increasing as a percentage of children between 5 and 18 by 1.7%.

High School aged children 15 to 18 are declining as a percentage of children between 5 and 18 by -7.3%.

Overall, children are aging through but there is some evidence of a resurgence of children in the younger years.



## INSITE #5: HOUSEHOLD AND FAMILY INCOME TRENDS

### AVERAGE HOUSEHOLD INCOME AND PER CAPITA INCOME

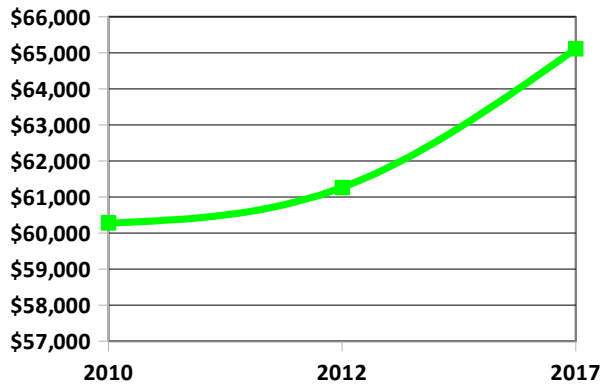
Average Household Income and Per Capita Income indicate the level of financial resources within a community. Average Household income reflects the average income for each household, whether family or non-family.

In this study area, the estimated current year average household income is \$61,262. The average household income is projected to grow by 6.3% to \$65,108.

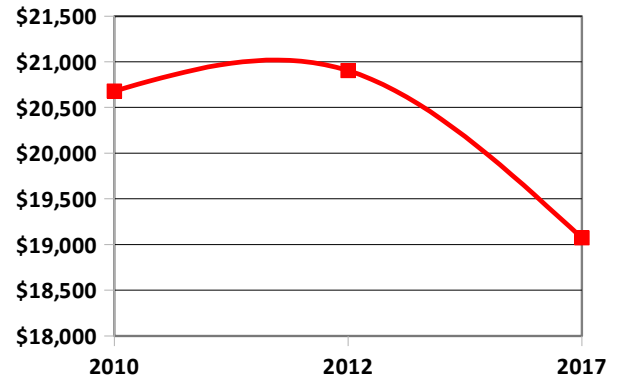
Per Capita Income is a measure of the average income of all persons within a household. For family households, this would include all children. It does not mean that each person actually contributes to the average income from work. It is calculated by dividing the aggregate household income by the population.

The estimated per capita income for the current year is \$20,904. The Per Capita Income is projected to decline by -8.8% to \$19,073.

**Average Household Income Trend**



**Per Capita Income Trend**



Income Trends	2010	2012	2017	2010%	2012%	2017%	Estimated 5 Year Change 2012 - 2017
<b>Households</b>							
Less than \$10,000	512	493	489	4.8%	4.5%	4.2%	-0.3%
\$10,000 to \$14,999	669	659	611	6.2%	6.1%	5.3%	-0.8%
\$15,000 to \$24,999	1,443	1,399	1,349	13.4%	12.9%	11.6%	-1.2%
\$25,000 to \$34,999	1,155	1,207	1,319	10.7%	11.1%	11.4%	0.3%
\$35,000 to \$49,999	1,900	1,794	1,738	17.6%	16.5%	15.0%	-1.5%
\$50,000 to \$74,999	2,164	2,275	2,446	20.1%	20.9%	21.1%	0.1%
\$75,000 to \$99,999	1,186	1,275	1,472	11.0%	11.7%	12.7%	1.0%
\$100,000 to \$149,999	1,230	1,234	1,492	11.4%	11.4%	12.9%	1.5%
\$150,000 to \$199,999	361	454	469	3.4%	4.2%	4.0%	-0.1%
\$200,000 or more	153	76	218	1.4%	0.7%	1.9%	1.2%
<b>Totals</b>	<b>10,773</b>	<b>10,866</b>	<b>11,603</b>				

## INSITE #5: HOUSEHOLD AND FAMILY INCOME TRENDS (continued)

### FAMILY INCOME

Family income is a sub-set of household income. It excludes non-family households. Family households include two or more persons who are related and living in the same dwelling unit. Children are more likely to live in family households. Non-family households are households in which two or more persons live in the same dwelling unit but are unrelated.

The number of families with annual incomes above \$100,000 is projected to grow over the next five years. For the current year, it is estimated that 20.0% of all family incomes exceed \$100,000 per year. In five years that number is projected to be 20.2%.

<i>Income Trends</i>	2012	2017	2012%	2017%	Estimated 5 Year Change 2012 - 2017
<b>Families</b>					
Less than \$10,000	370	428	4.9%	5.3%	0.4%
\$10,000 to \$14,999	421	463	5.6%	5.7%	0.1%
\$15,000 to \$24,999	767	857	10.1%	10.5%	0.4%
\$25,000 to \$34,999	641	667	8.5%	8.2%	-0.3%
\$35,000 to \$49,999	1,221	1,262	16.1%	15.5%	-0.6%
\$50,000 to \$74,999	1,624	1,710	21.4%	21.0%	-0.5%
\$75,000 to \$99,999	1,015	1,114	13.4%	13.7%	0.3%
\$100,000 to \$149,999	1,037	1,116	13.7%	13.7%	0.0%
\$150,000-\$199,999	340	381	4.5%	4.7%	0.2%
\$200,000 or more	142	153	1.9%	1.9%	0.0%
<b>Totals</b>	7,578	8,151			

## INSITE #6: HOUSEHOLDS AND CHILDREN TRENDS

Diversity of child rearing environments is increasing along with the many other types of growing diversity in the US. To understand this, we begin with the types of households that exist in a community. There are...

- family households with children under 18
- family households without children under 18

The concern of this analysis is family households with children under 18. Of the types of family households with children there are...

- Married couple families
- Single parent families (father or mother)

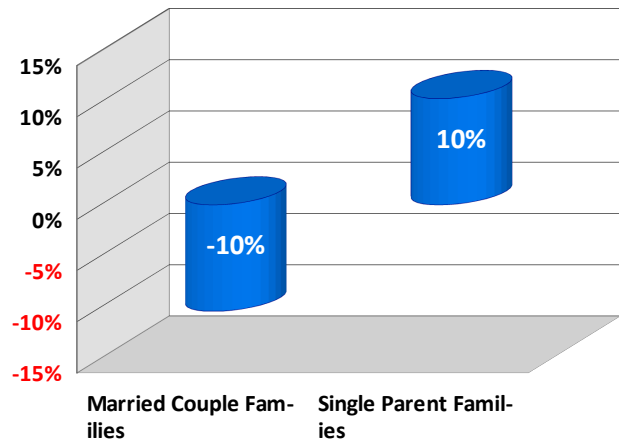
These two are reported for the study area in the table below.

Households	2010	2012	2017	2010%	2012%	2017%	Estimated 5 Year Change 2012 - 2017
<b>Households with Children under 18</b>							
Married Couple	3,078	2,484	2,423	72.4%	72.4%	62.0%	-10.4%
Single Parent	1,176	1,253	1,487	27.6%	27.6%	38.0%	10.4%

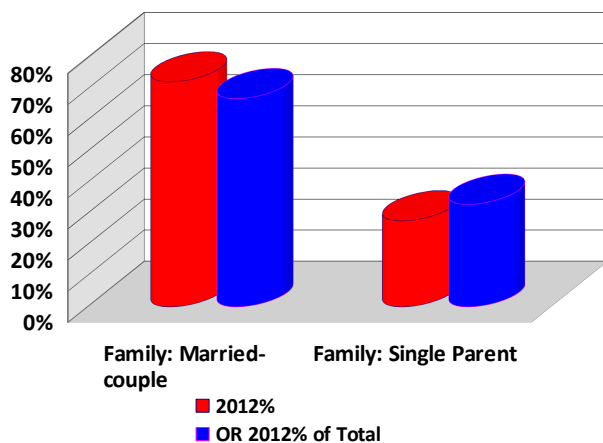
Of the households with children under 18, married couple households are decreasing as a percentage while single parent households are increasing. The graph to the right illustrates this. Bars above the 0% point indicate a family type that is increasing while bars below 0% is decreasing. This provides "insite" into how family households and structures with children are changing in the study area.

A comparison to the state reveals to what extent this community is similar or dissimilar to the state as a whole. The study area's married couple households with children are dissimilar to the state's profile. The percentage of single parent households with children is less than the state.

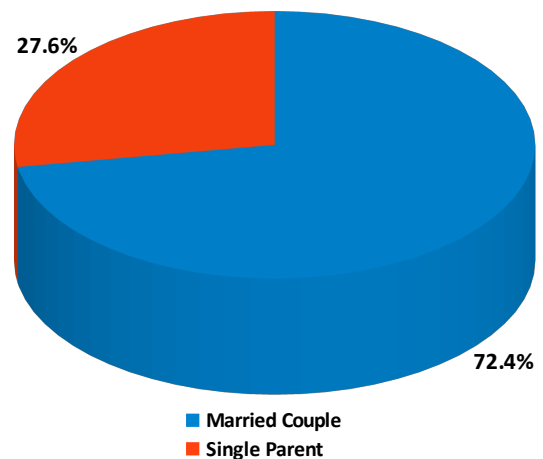
**Households with Children: Projected Change**



**Households with Children Under 18 Compared to State**



**Percentage of Households with Children by Type**



## INSITE #7: MARITAL STATUS TRENDS

### MARITAL STATUS BY TYPE

Population by Marital Status considers the number and percentage of persons 15 years of age and greater by their current marital status. Both trend information as well as a comparison to the study area's state marital status types provides two different views of this social reality.

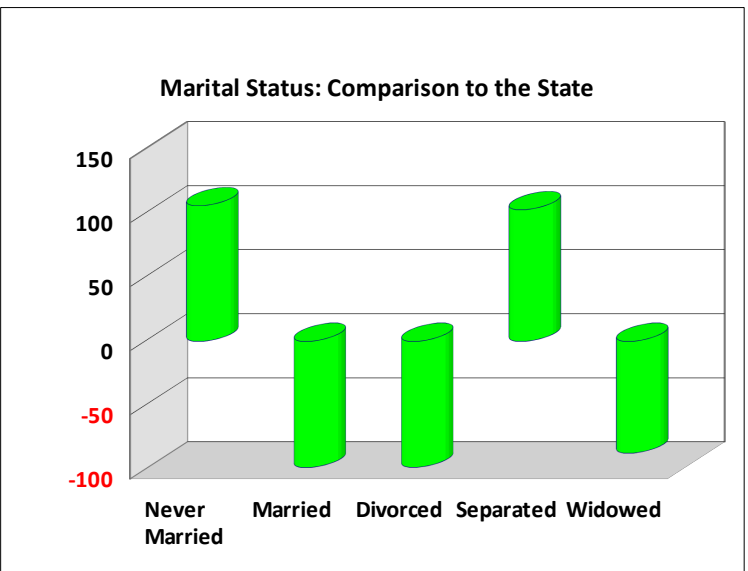
Marital types reported include..

- Never Married (Singles)
- Currently Married
- Divorced
- Separated
- Widowed

	2010	2012	2017	2010%	2012%	2017%	2010 to 2017 Change
<b>Population by Marital Status: Age 15+</b>							
Never Married	7,364	7,528	8,321	28.8%	28.9%	29.2%	0.4%
Married	13,492	13,735	14,919	52.7%	52.7%	52.3%	-0.4%
Divorced	3,003	3,057	3,338	11.7%	11.7%	11.7%	0.0%
Separated	497	506	560	1.9%	1.9%	2.0%	0.0%
Widowed	1,222	1,248	1,385	4.8%	4.8%	4.9%	0.1%

In this community, the current year estimate of marital status reveals a community of adults less likely to be married than the state average for adults. The percentage single, never married in the study area is higher than the state average for adults 15 years and older. Divorce is less prevalent than the state wide average.

The graph to the right illustrates the marital status comparison of the study area to the state. Bars above the 0% point line indicate a marital status type that is more prevalent than the state average while bars below the 0% are below the state average. The length of the bars represent the strength of the difference. They are not percentages.



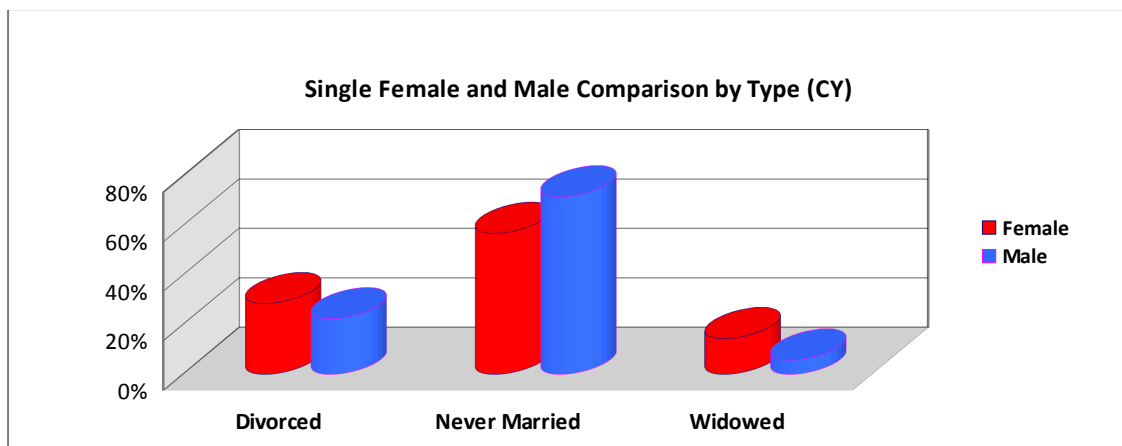
### MARITAL STATUS BY FEMALE AND MALE

Who is more likely to be unmarried, women or men in this community? Consider these findings about this study area:

Women 15 years and older are less likely to be single, never married than men.

Women 15 years and older are more likely to be divorced than men.

Women 15 years and older are more likely to be widowed than men.

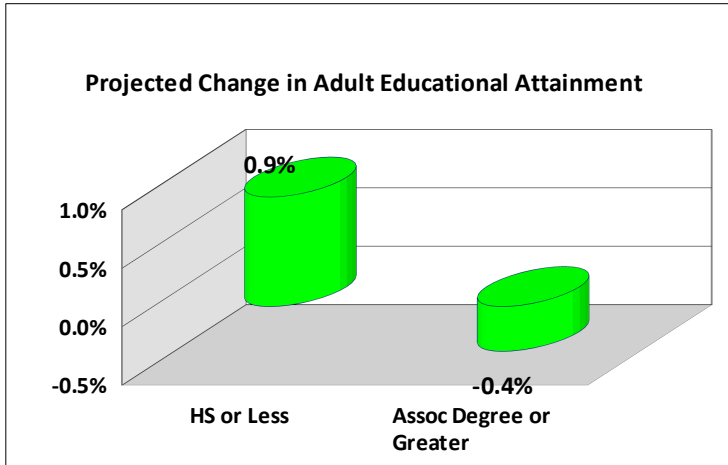


## INSITE #8: ADULT EDUCATIONAL ATTAINMENT

The level of educational attainment of a community's adult population is an important indicator of its opportunities and challenges. This analysis will look at the Adult Educational Attainment from three perspectives

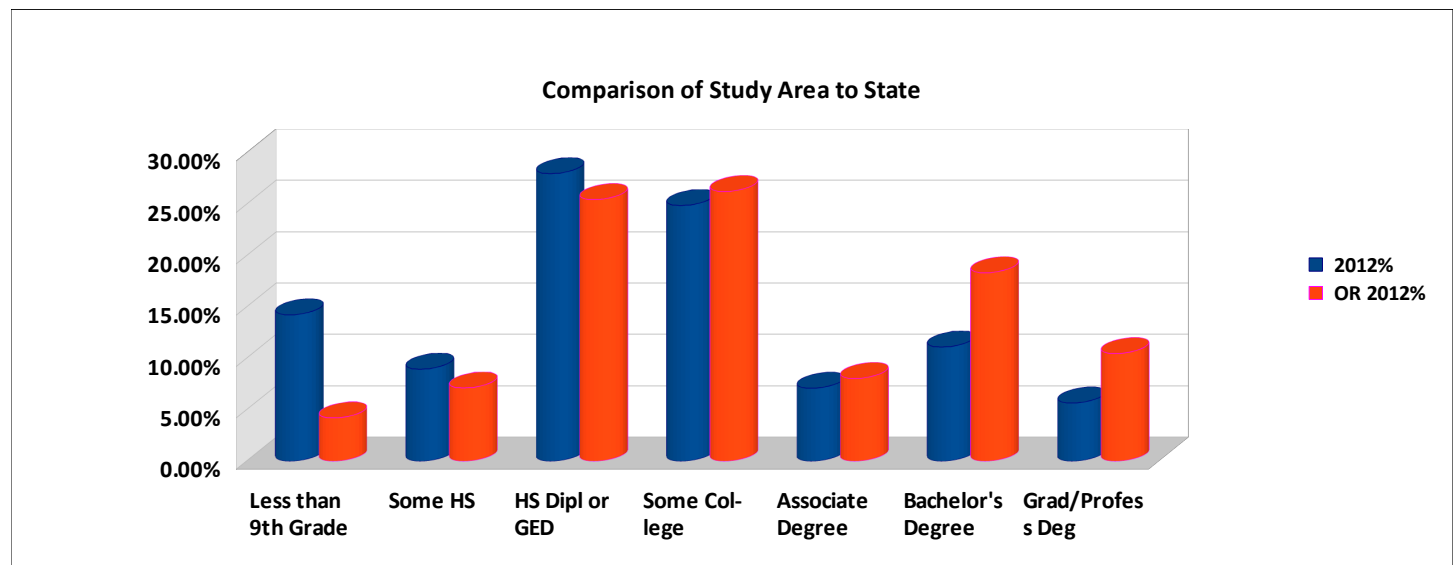
First, it looks to see if the level of educational attainment for adults is rising or not. Second, it compares the level of attainment to that of the state of OREGON. (If this is a state report, the comparison will be to itself.) Finally, the table provides the percentages from 2010.

### EDUCATIONAL LEVEL ATTAINMENT CHANGE



The educational attainment level of adults has declined over the past few years. It is projected to decline over the next five years by -0.4%.

### EDUCATIONAL LEVEL COMPARED TO THE STATE



	2010	2012	2017	OR 2012%	Comp Index
<b>Population by Educational Attainment: 25+</b>					
Less than 9th Grade	14.2%	14.3%	15.0%	4.2%	338
Some HS	9.0%	9.0%	9.2%	7.1%	126
HS Dipl or GED	28.2%	28.0%	27.0%	25.5%	110
Some College	24.7%	24.9%	25.3%	26.3%	95
Associate Degree	7.2%	7.1%	7.0%	8.1%	88
Bachelor's Degree	11.1%	11.1%	11.0%	18.4%	61
Grad/Profess Deg	5.7%	5.7%	5.5%	10.5%	54

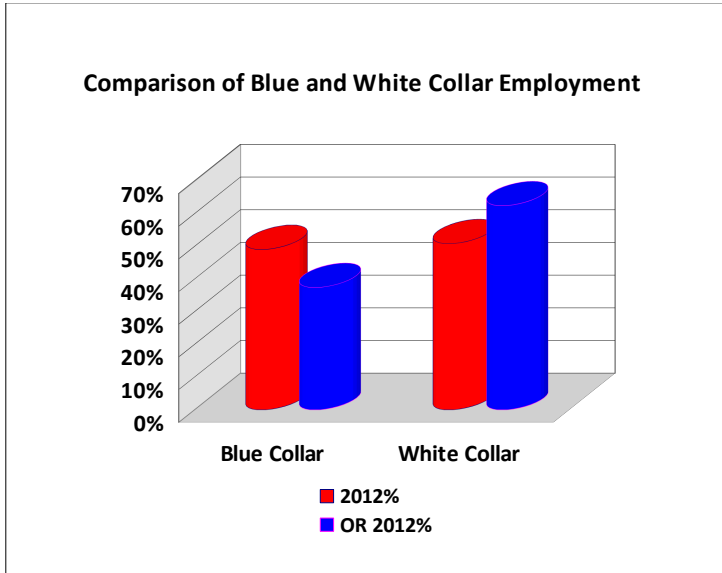
The overall educational attainment of the adults in this community is lower than the state.

## INSITE #9: POPULATION BY EMPLOYMENT

Like educational attainment, an analysis of a community by its employment types and categories provides an important "insite" into its socio-economics. This analysis looks at two factors.

First is a report of the employed population 16 and over by the traditional "blue collar" and "white collar" occupations and compares these to the state. Second, it looks at the community by the seven standard census bureau occupations and compares them to the state.

### EMPLOYED POPULATION: BLUE COLLAR OR WHITE COLLAR



On the chart to the left, the study area is compared to the state of OREGON. This study area is well below the state average for White Collar workers. It is well above the state average for Blue Collar workers.

### EMPLOYED CIVILIAN POPULATION BY OCCUPATION

	2012	OR 2012	Comp. Index	Interpretation
<b>Employed Civilian Pop 16+ by Occupation</b>				
Bldg Maintenance & Cleaning	6.6%	3.6%	184	Well above the state average.
Construction	9.4%	8.4%	112	Well above the state average.
Farming, Fishing, & Forestry	5.2%	1.9%	280	Well above the state average.
Food Preparation Serving	6.7%	5.7%	118	Well above the state average.
Healthcare Support	2.1%	2.1%	100	At about the state average.
Managerial Executive	8.3%	14.3%	58	Well below the state average.
Office Admin	11.9%	14.0%	85	Well below the state average.
Personal Care	5.1%	4.0%	129	Well above the state average.
Production Transportation	14.5%	12.2%	119	Well above the state average.
Prof Specialty	19.1%	21.0%	91	At about the state average.
Protective	1.4%	1.7%	86	Well below the state average.
Sales	9.4%	11.0%	85	Well below the state average.

## INSITE #10: MOSAIC HOUSEHOLD TYPES

Mosaic is a geo-demographic segmentation system developed by and for marketers. Instead of looking at individual demographic variables, a segmentation system clusters households into groups with multiple common characteristics. Demographic variables that generally cluster together would include income, educational levels, presence of children and occupations among others.

This database is developed by Experian. Some find the information helpful because it presents a multi-dimensional view of a community.

In the report below, the top 15 Mosaic Types of the study area are provided. (If less than 15, rows will be blank.)

**NOTE: For a full description please see the DI Demographic Segment Guide (Mosaic) under the Help menu on the Documents gallery.**

	2012	2012%	State %	Comp Index	Relative to the OR State Ave.
<b>Mosaic Types</b>					
I33 Family Union - Hispanic Harmony	964	8.87%	0.89%	993	Well above the state average
Q65 Golden Year Guardians - Senior Discounts	803	7.39%	3.05%	242	Well above the state average
L42 Blue Sky Boomers - Rooted Flower Power	710	6.53%	5.82%	112	Somewhat above the state average
E21 Thriving Boomers - Unspoiled Splendor	656	6.04%	5.59%	108	About average for the state
O51 Singles and Starters - Digital Dependents	526	4.84%	4.42%	109	About average for the state
K40 Significant Singles - Bohemian Groove	517	4.76%	4.29%	111	
H28 Middle-class Melting Pot - Everyday Moderates	492	4.53%	0.97%	466	Well above the state average
O55 Singles and Starters - Family Troopers	485	4.46%	2.04%	219	Well above the state average
H29 Middle-class Melting Pot - Destination Recreation	473	4.35%	2.17%	200	Well above the state average
C14 Booming with Confidence - Boomers and Boomerangs	467	4.30%	1.35%	318	Well above the state average
F23 Promising Families - Families Matter Most	438	4.03%	1.72%	234	Well above the state average
Q64 Golden Year Guardians - Town Elders	421	3.87%	4.92%	79	Somewhat below the state average
P56 Cultural Connections - Rolling the Dice	419	3.86%	3.47%	111	Somewhat above the state average
E20 Thriving Boomers - No Place Like Home	363	3.34%	2.61%	128	Well above the state average
D15 Suburban Style - Sports Utility Families	280	2.58%	1.51%	170	Well above the state average

## INSITE #11: CHARITABLE GIVING PRACTICES

Charitable giving practices data provide three perspectives about giving in the study area. First, they indicate how extensive giving is within a study area by showing the percentage of households that are likely to contribute \$200 or more dollars per year to charitable causes.

Second, they project the direction of giving. Giving data is provided across 10 sectors of charity giving. Each community has its own distinctive pattern.

Finally, they show how the study area gives across the 10 sectors in comparison to the state of OREGON. An area may contribute modestly to a charitable sector in terms of actual projected households but it may be well above the state-wide average for such giving.

### Interpreting the Table

As the table is studied look at two factors; the number of people or households and the index. The first will provide a sense of the number strength in the study area. The second shows how giving to one of the 10 charitable targets compares to the state. Any "index" over 100 means the study area gives more to a charitable target than is true for the state as a whole.

To make the interpretation of this easier, the following table is sorted by Index. However, be sure to look at the "% of Households" column. A particular charitable sector may have a low index but still a larger percentage than some other of the 10 sectors represented here.

	Hholds	% of HH	Index	Interpretation
<b>Charitable Contributions Last Yr: \$200 Or More</b>				
Public Television-\$200 Or More	49	0.4%	141	Well above the state ave.
Religious-\$200 Or More	2,471	22.6%	106	About average for the state.
Social Services/Welfare-\$200 Or More	565	5.2%	90	Somewhat below the state ave.
Political Organization-\$200 Or More	57	0.5%	77	Somewhat below the state ave.
Other-\$200 Or More	364	3.3%	74	Somewhat below the state ave.
Private Foundation-\$200 Or More	269	2.5%	67	Somewhat below the state ave.
Education-\$200 Or More	265	2.4%	62	Somewhat below the state ave.
Public Radio-\$200 Or More	23	0.2%	61	Somewhat below the state ave.
Health-\$200 Or More	136	1.2%	54	Well below the state ave.

### Summary of Charitable Contribution Findings:

Overall, it is estimated that households in this study area are somewhat below the state average in their contributions to charities.

### More specific findings include:

The number of charitable sectors where giving is well above the state average: 1.

The number of charitable sectors where giving is somewhat below the state average: 6.

The number of charitable sectors where giving is well below the state average: 2.



## INSITE #12: RELIGIOUS PRACTICES

Religious practices differ greatly. For some people, the practice of religion is very important. For others less so. While the US continues to be a very religious country, the diversity of practice and beliefs continues to increase.

### Summary of Religious Practices:

Though there are differences by each specific practice, taken together it is estimated that people in this study area are somewhat above the state average in religious practices.

	Pop	% of Pop	Index	Interpretation
<b>Adult Religious Practices</b>				
My Faith Is Really Important To Me	5,217	21.8%	131	Well above the state ave.
Conservative Evangelical Christian	9,726	40.6%	116	Somewhat above the state ave.
Enjoy Watching Religious TV Programs	4,389	18.3%	108	About average for the state.
Consider Myself A Spiritual Person	11,940	49.9%	107	About average for the state.
Important to Attend Religious Services	4,449	18.6%	98	About average for the state.

### Summary findings:

The number of religious practices well above the state average is 1.

The number of religious practices somewhat below the state average is 0.

The number of religious practices somewhat above the state average is 1.

The number of religious practices well below the state average is 0.

# Supporting Information

## Interpreting the Report

The ExecutiveInsite report is designed for easy reading. But there are several tools provided in the tables that make this easier.

**Change over time:** Several trend tables have a column indicating a change over time. Generally these tables begin with the last census, include the current year estimate, a five year projection and if available, a 10 year forecast. The data in each cell represents a percentage change up or down.

**Color Coding:** Both the "Change over Time" and "Comparative Indexes" columns are color coded to easily spot any change and the direction of that change.

Change:	Increasing	Stable	Declining
Index:	Above Ave	Ave	Below Ave.

## Variable Definitions

Full variable definitions can be found in the MI Demographic Reference Guide. Download it free from the Help/Documents menu located on the map screen of your study area on the MissionInsite website.

**Indexes:** Some variables will have a column called "Comparative Index." An index is an easy way to compare a study area with a larger area. For this report, all comparisons are with the state or states within which the study area falls. The indexes can be interpreted as follows.

- Indexes of 100 mean the study area variable is the same as its base area.
- Indexes greater than 100 mean the study area variable is above the base area. The higher the number, the greater it is above the base.
- Indexes less than 100 mean the study area variable is below the base area. The lower the number, the greater it is below the base.

## Support

If you need support with this report, please email MissionInsite at [misupport@missioninsite.com](mailto:misupport@missioninsite.com).

## 18. Appendix B

# St. Bede's 2015 Survey - pdf copy

## Section 1 - Demographics

---

1. Sex:

- ☐ Male
- ☐ Female
- ☐ Transgender

2. Age

3. Do you identify as (please check all that apply):

- ☐ Caucasian
- ☐ African-American
- ☐ Hispanic
- ☐ Asian/Pacific Islander
- ☐ Native American
- ☐ Other

4. Marital Status:

- ☐ Single
- ☐ Married
- ☐ Partnered
- ☐ Divorced
- ☐ Widowed

5. Number of Children:

6. Number of children living at home:

7. Employment Status:

- ☐ Employed
- ☐ Unemployed
- ☐ Retired
- ☐ Other

## 8. Highest Education Level

- ☐ Some High School
- ☐ High School Diploma
- ☐ Some Undergraduate College
- ☐ Undergraduate Degree
- ☐ Some Graduate School
- ☐ Graduate Degree/Masters
- ☐ Other

---

## 9. Prior Church Involvement (select all that apply):

- ☐ Always attended St. Bede's
- ☐ Episcopal: moved to the Forest Grove Area from another Diocese
- ☐ Episcopal: moved from another parish
- ☐ Roman Catholic
- ☐ Eastern Orthodox
- ☐ Protestant (for example: Lutheran, Methodist, Presbyterian)
- ☐ Evangelical (for example: Baptist)
- ☐ Pentecostal/Charismatic (for example: Four Square)
- ☐ Other Christian (for example: Mormon, Jehovah's Witness, Seventh-Day Adventist)
- ☐ Non-Christian (for example: Jewish, Buddhist, Muslim, Hindu)
- ☐ Other

10. How long have you attended St. Bede's?

11. How far do you live from St. Bede's?

12. What initially drew you to St. Bede's? (select all that apply)

- ☐ A friend
- ☐ The style of worship
- ☐ The Vicar
- ☐ Sunday School
- ☐ Outreach programs
- ☐ Closest church to where I live
- ☐ The sermons
- ☐ The fellowship
- ☐ Music & choir
- ☐ The Eucharist
- ☐ Other

13. Why do you stay at St. Bede's? (check all that apply)

- ☐ A friend
- ☐ The style of worship
- ☐ The Vicar
- ☐ Sunday School
- ☐ Closest church to where I live
- ☐ The sermons
- ☐ The fellowship
- ☐ Music & choir
- ☐ The Eucharist
- ☐ Other

14. Attendance and Involvement at St. Bede's :

- ☐ I attend services on holidays (Christmas, Easter, etc) or special occasions (marriage, baptism, funeral, etc) only.
- ☐ I attend services about once a month or less
- ☐ I attend services almost every Sunday
- ☐ I attend services almost every Sunday and for other functions (Bible study, Morning/Evening prayer, etc)
- ☐ I attend Sunday services, other functions and participate in a ministry (e.g. Bishop's Advisory Committee, Altar Guild, Choir, etc.)
- ☐ I attend Sunday services, other functions and participate in several ministries



15. If you are married or living with a partner, what is their involvement with St. Bede's?

- ☐ Partner is not involved with any church
- ☐ Partner attends another church
- ☐ Partner attends St. Bede's but is less involved than I am
- ☐ Partner is as involved as I am in St. Bede's
- ☐ Partner is more involved than I am in St. Bede's

16. If you are married or living with a partner, are they filling out a survey?

- ☐ Yes
- ☐ No
- ☐ Not sure

## Section 2 - Overall Impressions of St. Bede's

---

17. I am happy to be a member of St. Bede's

Disagree  
Strongly

☐

Disagree

☐

Neutral

☐

Agree

☐

Agree Strongly

☐

18. Our congregation is hospitable and accepting to newcomers

Strongly  
disagree

☐

Disagree

☐

Neutral

☐

Agree

☐

Strongly agree

☐

19. I feel comfortable inviting friends to St. Bede's

Strongly  
disagree

☐

Disagree

☐

Neutral

☐

Agree

☐

Strongly agree

☐

20. If find members of St. Bede's to be very open and supportive of each other

Strongly  
disagree

☐

Disagree

☐

Neutral

☐

Agree

☐

Strongly agree

☐

21. Our congregation is racially diverse

Strongly  
disagree

☐

Disagree

☐

Neutral

☐

Agree

☐

Strongly agree

☐

22. Our congregation needs to do more to include communities of color (Latino, African-American, Asian, etc)

Strongly  
disagree

☐

Disagree

☐

Neutral

☐

Agree

☐

Strongly agree

☐

23. Our congregation is economically diverse

Strongly  
disagree

☐

Disagree

☐

Neutral

☐

Agree

☐

Strongly agree

☐

24. Our congregation needs to do more to include people regardless of socio-economic status

Strongly  
disagree

☐

Disagree

☐

Neutral

☐

Agree

☐

Strongly agree

☐

25. Our congregation has a diversity of straight, gay, lesbian, bi-sexual and transgender members

Strongly  
disagree

☐

Disagree

☐

Neutral

☐

Agree

☐

Strongly agree

☐

26. Our congregation needs to do more to include members of the gay, lesbian, bi-sexual and transgender community

Strongly  
disagree

☐

Disagree

☐

Neutral

☐

Agree

☐

Strongly agree

☐

27. Our congregation has a diversity of ages (children, youth, teenagers, college students, retirees, etc)

Strongly  
disagree

☐

Disagree

☐

Neutral

☐

Agree

☐

Strongly agree

☐

28. Our congregation needs to do more to include members of all ages

Strongly  
disagree

☐

Disagree

☐

Neutral

☐

Agree

☐

Strongly agree

☐

### Section 3 - Church Life at St. Bede's - WHAT IS IMPORTANT?

---

29. HOW IMPORTANT is the liturgical style of the Sunday service?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

30. HOW IMPORTANT is involving laity in various liturgical ministries?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

31. HOW IMPORTANT is the preaching?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

32. HOW IMPORTANT is the music?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

33. HOW IMPORTANT is involving and including children?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

34. HOW IMPORTANT are services without music?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

35. HOW IMPORTANT are sermons that are personal and applicable to daily life?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

36. HOW IMPORTANT are biblical/lectionary based sermons?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

37. HOW IMPORTANT are sermons on social and political issues?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

38. HOW IMPORTANT are sermons for children?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

39. HOW IMPORTANT is using Traditional Rite I Eucharist (traditional worship service)?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

40. HOW IMPORTANT is using Contemporary Rite II Eucharist (modern worship service)?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

41. HOW IMPORTANT is using alternative liturgies?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

42. HOW IMPORTANT is an 8:00 AM Eucharist on Sunday?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

43. HOW IMPORTANT is having a Morning Prayer service?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

44. HOW IMPORTANT is having an Evening Prayer service?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

45. HOW IMPORTANT are opportunities for spiritual participation by the congregation?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

46. HOW IMPORTANT is church groups sponsoring a variety of social activities?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

47. HOW IMPORTANT are small home group meetings (Fellowship Dinners)?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

48. HOW IMPORTANT is coffee and fellowship after Sunday Service?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

49. HOW IMPORTANT is the Vicar having contact with the sick/shut-in?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

50. HOW IMPORTANT is weekly Bible study for adults?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

51. HOW IMPORTANT is Sunday School being provided for children?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

52. HOW IMPORTANT are adult forums being provided to discuss social/political issues?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

53. HOW IMPORTANT are guest speakers being invited to teach?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐



54. HOW IMPORTANT is members of the congregation being visited in their homes by the clergy?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

55. HOW IMPORTANT is members of the congregation being trained to visit the sick and those in need?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

56. HOW IMPORTANT is the clergy being available for various types of counseling (grief, crisis, marriage, etc)?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

57. HOW IMPORTANT is it that home-bound members of the congregation are visited on a regular basis by the clergy (for example, Eucharistic Visitors)?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

58. HOW IMPORTANT is it that the affairs of St. Bede's are handled in a business-like manner?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

59. HOW IMPORTANT is it that the Vicar and the congregation maintain open communication?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

60. HOW IMPORTANT is it that the Vicar and the Bishop's Advisory Committee operate as a team?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

61. HOW IMPORTANT is it that the Vicar and the Bishop's Advisory Committee establish clear goals for St. Bede's?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

62. HOW IMPORTANT is it that St. Bede's facilities are used by outside groups (for example: AA meetings, piano lessons, etc)

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

63. HOW IMPORTANT is it that St. Bede's is involved with other church programs (for example: William Temple House food pantry)?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

64. HOW IMPORTANT is it that St. Bede's is involved with non-church programs (for example: School Backpack program)?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

65. HOW IMPORTANT are St. Bede's community activities to you, in general?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

66. HOW IMPORTANT is outreach to elementary and junior high school children?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

67. HOW IMPORTANT is outreach to teenagers/high school students?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

68. HOW IMPORTANT is outreach to young adults/singles?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

69. HOW IMPORTANT is outreach to families with infants/toddlers?

Not important  
at all  
☐

A little  
important  
☐

Important  
☐

Very important  
☐

Vital  
☐

70. HOW IMPORTANT is outreach to seniors/retirees?

Not important  
at all  
☐

A little  
important  
☐

Important  
☐

Very important  
☐

Vital  
☐

71. HOW IMPORTANT are opportunities for individual spiritual growth?

Not important  
at all  
☐

A little  
important  
☐

Important  
☐

Very important  
☐

Vital  
☐

72. HOW IMPORTANT are special teaching series on spiritual life?

Not important  
at all  
☐

A little  
important  
☐

Important  
☐

Very important  
☐

Vital  
☐

73. HOW IMPORTANT is new members being instructed and incorporated into the Church (for example: catechesis classes)?

Not important  
at all  
☐

A little  
important  
☐

Important  
☐

Very important  
☐

Vital  
☐

74. HOW IMPORTANT are Acolyte, Eucharistic Minister, and other liturgical training?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

75. HOW IMPORTANT is the clergy and congregation being involved in diocesan programs?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

76. HOW IMPORTANT is the clergy and congregation being involved in local ecumenical groups?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

77. HOW IMPORTANT is the clergy serving on community assistance committees?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

78. HOW IMPORTANT is the clergy communicating regularly with clergy from other area churches regardless of denomination?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

79. HOW IMPORTANT is the clergy and congregation being involved with other local Episcopal churches?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

80. HOW IMPORTANT is the clergy being fully involved in the St. Bede's stewardship program?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

81. HOW IMPORTANT is the laity being fully involved in the St. Bede's stewardship program?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

82. HOW IMPORTANT is it that a 10% tithe be considered the basis of financial giving?

Not important  
at all

☐

A little  
important

☐

Important

☐

Very important

☐

Vital

☐

#### Section 4 - Activities at St. Bede's

---

### 83. Spiritual Activities

	Never	Used to but not any more	Somewhat involved	I'm active now	I'll do it in the future
Altar Guild	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Lector/Lay Reader	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Eucharistic Server	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Eucharistic Minister	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Acolyte	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Choir Member	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Musician	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sunday School Instructor	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Prayer Shawl Ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Prayer Chain Member	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pastoral Care Committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Monday Bible Study Group	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Wednesday Morning Prayer Service	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Thursday Evening Prayer Service	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Adult Education Coordinator	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Adult Education Participant	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## 84. Volunteer/Outreach Activities

	Never	Used to but not any more	Somewhat involved	I'm active now	I'll do it in the future
William Temple House West	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Backpack Program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Holy Eucharist at Jennings McCall	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bede's of Sweat - Relay for Life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



## 85. Social/Fellowship Activities

	Never	Used to but not any more	Somewhat involved	I'm active now	I'll do it in the future
Hospitality Committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Coffee Hour after Sunday Service	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Brotherhood of St. Andrew	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Order of St. Luke	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Episcopal Church Women (ECW)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Women's Annual Beach Retreat	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
St. Bede's at the Beach	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Women's Christmas Tea	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fellowship Dinners	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
First Sunday Monthly Potluck	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Shrove Tuesday Pancake Supper	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Lenten Soup and Bread Service	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## 86. Administrative Activities

	Never	Used to but not any more	Somewhat involved	I'm active now	I'll do it in the future
Bishop's Advisory Committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finance Committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Stewardship Committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Worship Committee	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Diocesan Convention Delegate	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Church Administrator	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Office Assistance	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Clerk for the BAC	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Small Group Leader	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Building and Grounds Care	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## 87. How satisfied are you with...

	Very Dissatisfied	Dissatisfied	Neutral	Satisfied	Very Satisfied
Spiritual Activities at St. Bede's	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Volunteer/Outreach Activities at St. Bede's	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Social/Fellowship Activities at St. Bede's	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Administrative Activities at St. Bede's	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

88. If you don't participate in any activities at all, please indicate why not? (mark as many as appropriate)

- ☐ No interest
- ☐ No time
- ☐ No energy
- ☐ Too shy
- ☐ Can't get to the church
- ☐ Don't know how to get involved
- ☐ Don't feel welcome
- ☐ Poor organization
- ☐ Wrong focus for me
- ☐ Don't know anyone who participates
- ☐ Other

## Section 5 - Characteristics of a Vicar/Style of Ministry

---

89. is reflective and reserved OR is outgoing and socially engaged?

Strong prefer  
reflective and  
reserved

☐

Somewhat  
prefer reflective  
and reserved

☐

Neutral or Both

☐

Somewhat  
prefer outgoing  
and socially  
engaged

☐

Strongly prefer  
outgoing and  
socially  
engaged

☐

90. helps people to figure things out for themselves OR advises people what to do?

Strong prefer  
helps to figure  
out

☐

Somewhat  
prefer helps to  
figure out

☐

Neutral or Both

☐

Somewhat  
prefer advises  
what to do

☐

Strongly prefer  
advises what to  
do

☐

91. usually lets people know where one stands OR usually keeps one's opinions to oneself

Strong prefer  
know where  
they stand

☐

Somewhat  
prefer know  
where they  
stand

☐

Neutral or Both

☐

Somewhat  
prefer keeps  
opinions to self

☐

Strongly prefer  
keeps opinions  
to self

☐

92. in a conflict situation usually advocates for one side OR in a conflict situation usually seeks consensus

Strong prefer  
advocates one  
side

☐

Somewhat  
prefer  
advocates one  
side

☐

Neutral or Both

☐

Somewhat  
prefer seeks  
consensus

☐

Strongly prefer  
seeks  
consensus

☐

93. does own organizing OR gets others to organize

Strong prefer  
own organizer

☐

Somewhat  
prefer own  
organizer

☐

Neutral or Both

☐

Somewhat  
prefer gets  
others to  
organize

☐

Strongly prefer  
gets others to  
organize

☐

94. relies on direction from superiors OR relies on strong personal sense of direction

Strong prefer  
relies of  
superiors

☐

Somewhat  
prefer relies of  
superiors

☐

Neutral or Both

☐

Somewhat  
prefer personal  
direction

☐

Strongly prefer  
personal  
direction

☐

95. avoids confrontation when enabling change OR makes use of confrontation to enable change

Strong prefer  
avoids  
confrontation

☐

Somewhat  
prefer avoids  
confrontation

☐

Neutral or Both

☐

Somewhat  
prefer uses  
confrontation

☐

Strongly prefer  
uses  
confrontation

☐

96. encourages subordinates to take initiative OR gives strong direction to subordinates

Strong prefer  
encourages  
initiative

☐

Somewhat  
prefer  
encourages  
initiative

☐

Neutral or Both

☐

Somewhat  
prefer strong  
direction

☐

Strongly prefer  
strong direction

☐

97. focuses on working with groups OR focuses on working with individuals

Strong prefer  
work with  
groups

☐

Somewhat  
prefer work  
with groups

☐

Neutral or Both

☐

Somewhat  
prefer work  
with individuals

☐

Strongly prefer  
work with  
individuals

☐

98. welcomes criticism and adverse opinions OR doesn't welcome criticism and adverse opinions

Strong prefer  
welcomes  
criticism

☐

Somewhat  
prefer  
welcomes  
criticism

☐

Neutral

☐

Somewhat  
prefer doesn't  
welcome  
criticism

☐

Strongly prefer  
doesn't  
welcome  
criticism

☐

99. drives hard to achieve objectives OR places feelings of others ahead of goal achievement

Strong prefer  
drives hard

☐

Somewhat  
prefer drives  
hard

☐

Neutral or Both

☐

Somewhat  
prefer feelings  
first

☐

Strongly prefer  
feelings first

☐

100. High Church (more formal) OR Low Church (less formal)

Strong prefer  
High Church

☐

Somewhat  
prefer High  
Church

☐

Neutral

☐

Somewhat  
prefer Low  
Church

☐

Strongly prefer  
Low Church

☐

101. is often a leader in community affairs OR is seldom a leader in community affairs

Strong prefer  
often leader

☐

Somewhat  
prefer often  
leader

☐

Neutral

☐

Somewhat  
prefer seldom  
leader

☐

Strongly prefer  
seldom leader

☐

102. speaks out on controversial issues affecting the community OR feels it is not the Vicar's role to speak out on controversial issues

Strong prefer speaks out	Somewhat prefer speaks out	Neutral	Somewhat prefer doesn't speak out	Strongly prefer doesn't speak out
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

103. regards the Bible literally OR regards the Bible as an interpretation of God's dealing with humanity

Strong prefer literal understanding	Somewhat prefer literal understanding	Neutral	Somewhat prefer interpretation	Strongly prefer interpretation
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

104. usually emphasizes a Biblical context OR usually emphasizes a social context

Strong prefer biblical context	Somewhat prefer biblical context	Neutral or Both	Somewhat prefer social context	Strongly prefer social context
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

105. has an informal, conversational style OR has a formal, authoritative style

Strong prefer informal	Somewhat prefer informal	Neutral or Both	Somewhat prefer formal	Strongly prefer formal
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

106. uses traditional worship from the Book of Common Prayer OR is open to a variety of liturgy and worship

Strong prefer traditional worship	Somewhat prefer traditional worship	Neutral or Both	Somewhat prefer open to variety	Strongly prefer open to variety
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

107. open to blessing/marrying same sex couples OR not open to blessing/marrying same sex couples

Strong prefer blessing same sex couples	Somewhat prefer blessing same sex couples	Neutral or Both	Somewhat prefer not blessing same sex couples	Strongly prefer not blessing same sex couples
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

108. is on a first name basis with all members of the congregation OR is not necessarily on a first name basis with all members of the congregation

Strong prefer knows first names	Somewhat prefer knows first names	Neutral or Both	Somewhat prefer doesn't necessarily know first names	Strongly prefer doesn't necessarily know first names
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

109. visits only when the need arises OR plans regular home visits

Strong prefer visits only when needed	Somewhat prefer visits only when needed	Neutral or Both	Somewhat prefer regular home visits	Strongly prefer regular home visits
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



110. is accessible whenever the need arises OR is accessible only if scheduled in advance

Strong prefer accessible when needed	Somewhat prefer accessible when needed	Neutral or Both	Somewhat prefer only when scheduled	Strongly prefer only when scheduled
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

111. an experienced Minister OR is early in their career

Strong prefer experienced Minister	Somewhat prefer experienced Minister	Neutral	Somewhat prefer early in career	Strongly prefer early in career
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

112. is married and may have children OR is single

Strong prefer married	Somewhat prefer married	Neutral	Somewhat prefer single	Strongly prefer single
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Section 6 - Pastoral Specialities

---

113. Ministry with Youth - the ability to inspire and incorporate youth into the full life and ministry of the Church and to encourage and equip leaders to work with youth

Not important at all	A little important	Important	Very Important	Vital
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

114. Teacher - the ability to help persons of all ages understand and live the Christian faith

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

115. Christian Formation/Education - ability to lead in the identification, design and implementation of comprehensive programs of Christian formation and education

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

116. Home Visitor - the ability to bring comfort by making home and hospital visits

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

117. Pastor - the ability to care for people so that they are nurtured and challenged for growth within the community of faith

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

118. Crisis Manager - the ability to respond to those facing death, dying, sickness, trauma, etc.

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

119. Pastoral Counseling - the ability to counsel those facing personal challenges or decisions

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

120. Administrative Leader - the ability to exercise oversight of all aspects of congregational ministries, including programs, finances, etc.

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

121. Evangelism Leader - the ability to train and lead others to advocate the Christian faith to those outside the Church

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

122. Ecumenical Leader - the ability to exercise leadership in interdenominational or interfaith programs

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

123. Social Issues Leader - the ability to empower and equip people within the congregation to become aware of and participate in ministry to community needs and concerns beyond the faith community

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

124. Diversity Leader - the ability to create and sustain an environment and processes that honor and celebrate racial, sexual orientation, and socio-economic diversity

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

125. Community Leader - the ability to become involved in community groups that address local issues

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

126. Stewardship Leader - the ability to lead the congregation and individuals in the identification, development and offering of their gifts and resources

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

127. Theologian - the ability to demonstrate and impart a disciplined understanding of biblical and historical revelation and the perception of God's activity in the world

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

128. Preacher - the ability to preach effectively by making the Gospel relevant to people's lives

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

129. Liturgical Leader - the ability to plan and conduct liturgical services of worship

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

130. Spiritual Leader - the ability to lead and train others in the formation and development of a spiritual discipline

Not important  
at all

☐

A little  
important

☐

Important

☐

Very Important

☐

Vital

☐

## Section 7 - Personal Narrative Comments

---

131. From your viewpoint, what are the things St. Bede's does best?

132. From your viewpoint, what are the things on which St. Bede's needs to improve?

133. What do you expect in a new Vicar?

134. Please add any other comments you would like to make?

## 19. Appendix C

## St Bede's Budget Worksheet

	Actual		Amended BAC Draft Budget	Finance Committee Recommendations
	Jan-Dec.	Budget 2014	2015 Budget	2015 Budget
<b>Income</b>				
<b>Building Use</b>	2,464.00	2,282.00	2,000.00	2,000.00
<b>Parish Life</b>	12.82	66.00	60.00	60.00
<b>Holiday</b>		750.00	1,000.00	1,000.00
Easter	501.00			
Thanksgiving	490.15			
Christmas				
<b>Fundraising</b>				
Donated Materials	132.05			
Fun Fest	20.82			
Music Ministry	3,286.00	3,000.00		
Pancake Supper	634.13	700.00	700.00	700.00
Quilt Raffle	188.25	188.00		
Rummage Sale	978.07	978.00		
Other Fundraising			300.00	300.00
<b>Pledge</b>				
Current Year	67,415.00	54,500.00	62,000.00	62,000.00
Prior Year	1,410.00			
<b>Unpledged</b>	3,693.13	5,400.00	2,800.00	2,800.00
<b>Open Offering</b>	1,498.46	1,000.00	1,200.00	1,200.00
Total:	<u>\$82,723.88</u>	<u>\$68,864.00</u>	<u>\$70,060.00</u>	<u>\$70,060.00</u>
<b>Endowment withdrawal</b>	9,661.15	6,429.00	8,099.78	8,099.78
<b>Total Income</b>	<u><u>\$92,385.03</u></u>	<u><u>\$75,293.00</u></u>	<u><u>\$78,159.78</u></u>	<u><u>\$78,159.78</u></u>
<b>Worship &amp; Music</b>				
Advertising	585.00	390.00	600.00	600.00
Alter Expense	336.40	586.00	350.00	350.00
Music Ministry	10,288.89	11,000.00	8,000.00	8,000.00
Total:	<u>\$11,210.29</u>	<u>\$11,976.00</u>	<u>\$8,950.00</u>	<u>\$8,950.00</u>



## St Bede's Budget Worksheet

		Amended		
		BAC Draft		Finance Committee
		Budget		Recommendations
	Actual	Budget 2014	2015 Budget	2015 Budget
	Jan-Dec.			
<b>Building</b>				
Custodial	1,430.00	1,200.00	1,200.00	1,200.00
Garbage	370.00	388.00	400.00	400.00
Insurance Bldg	4,030.00	3,855.00	4,100.00	4,100.00
Maintenance	649.44	535.00	500.00	500.00
Phone & Internet	1,327.82	1,302.00	1,300.00	1,300.00
Electric	927.32	990.00	950.00	950.00
Gas	1,715.84	2,068.00	1,800.00	1,800.00
Parking Lot Lights	484.62	473.00	475.00	475.00
Sewer	1,824.03	1,782.00	1,780.00	1,780.00
Water	321.78	283.00	350.00	350.00
Total:	<u>\$13,080.85</u>	<u>\$12,876.00</u>	<u>\$12,855.00</u>	<u>\$12,855.00</u>
<b>Office</b>				
Bookkeeper	1,287.28	0.00	3,600.00	3,600.00
Computer Maint.	942.49	720.00	100.00	100.00
Copier	118.95	200.00	150.00	150.00
Office Admin	3,275.32	5,000.00	1,500.00	0.00
Office Supplies	491.97	438.00	400.00	400.00
Parishoner paid exp	132.05			
Postage	237.88	308.00	300.00	300.00
Subscriptions	203.20	0.00		0.00
Total:	<u>\$6,689.14</u>	<u>\$6,666.00</u>	<u>\$6,050.00</u>	<u>\$4,550.00</u>
<b>Education &amp; Childcare</b>				
Childcare	994.31	1,668.00	1,000.00	1,000.00
Christian Ed	(22.00)	150.00	500.00	500.00
Total:	<u>\$972.31</u>	<u>\$1,818.00</u>	<u>\$1,500.00</u>	<u>\$1,500.00</u>
<b>Ministry &amp; Outreach</b>				
Hospitality Exp.	(353.61)	180.00	500.00	500.00
Total:	<u>(353.61)</u>	<u>\$180.00</u>	<u>\$500.00</u>	<u>\$500.00</u>

## St Bede's Budget Worksheet

	Actual		Amended BAC Draft Budget	Finance Committee Recommendations
	Jan-Dec.	Budget 2014	2015 Budget	2015 Budget
<b>DPA</b>				
Dio Program Assessment	9,098.90	8,814.00	11,337.00	11,337.00
Total:	<u>\$9,098.90</u>	<u>\$8,814.00</u>	<u>\$11,337.00</u>	<u>\$11,337.00</u>
<b>Clergy</b>				
Deacon Expenses	0.00	1,114.00	500.00	500.00
Supply Clergy	5,164.76	2,850.00	2,500.00	2,500.00
Payroll Insurance	117.50		100.00	100.00
Search Committee			1,000.00	1,000.00
V-Cont Ed	60.00	300.00		
V-Life Ins	160.80			
V-Health Ins	0.00	0.00		
V-Travel	1,003.63			
V-Pension	6,063.59	6,963.00		
V-I -Expenses	0.00	0.00	200.00	200.00 (Cell phone)
V-I -SHU	27,218.77	32,235.00	20,583.00	20,583.00 (6-1/2 mos 1/2 time Intrm)
<i>Estimated V-SHU includes pension &amp; insurance</i>			26,750.00	(Next 5 mos of Intrm/Vicar) 20,000.00
V-Work Comp	183.22	240.00		
Total:	<u>\$39,972.27</u>	<u>\$43,702.00</u>	<u>\$51,633.00</u>	<u>\$44,883.00</u>
<b>Total Expenses</b>	<u><u>\$80,670.15</u></u>	<u><u>\$86,032.00</u></u>	<u><u>\$92,825.00</u></u>	<u><u>\$84,575.00</u></u>
<b>Surplus/(Shortfall)</b>	\$11,714.88	(\$10,739.00)	(\$14,665.22)	(\$6,415.22)

## St Bede's Budget 2015

### Income

Building Use	2,000.00
Parish Life	60.00
Holiday	1,000.00
Fundraising	
Pancake Supper	700.00
Other Fundraising	300.00
Pledge	
Current Year	62,000.00
Unpledged	2,800.00
Open Offering	1,200.00
Total:	<u>\$70,060.00</u>
Endowment withdrawal	8,100.00
Total Income	<u><u>\$78,160.00</u></u>

### Worship & Music

Advertising	600.00
Convention Expenses	200.00
Alter Expense	350.00
Music Ministry	8,000.00
Total:	<u>\$9,150.00</u>

### Building

Custodial	1,200.00
Garbage	400.00
Insurance Bldg	4,100.00
Maintenance	500.00
Phone & Internet	1,300.00
Electric	950.00
Gas	1,800.00
Parking Lot Lights	475.00
Sewer	1,780.00
Water	350.00
Total:	<u>\$12,855.00</u>

### Office

Bookkeeper	3,600.00
Computer Maint.	100.00
Copier	150.00
Office Supplies	400.00
Postage	300.00
Total:	<u>\$4,550.00</u>

### Education & Childcare

Childcare	1,000.00
Christian Ed	500.00
Total:	<u>\$1,500.00</u>

## St Bede's Budget 2015

### Ministry & Outreach

Hospitality Exp.

	500.00
Total:	<u>\$500.00</u>

### DPA

Diocesan Program

Assessment

	11,337.00
Total:	<u>\$11,337.00</u>

### Clergy

Deacon Expenses

500.00

Supply Clergy

2,500.00

Payroll Insurance

100.00

Search Committee

1,000.00

Interim Vicar Expenses

200.00 (Cell phone)

Interim Vicar SHU

20,583.00 (6-1/2 mos 1/2 time Intrm)

Estimated Vicar -SHU

includes pension &  
insurance

(Next 5 mos of  
Intrm/Vicar)

	22,500.00
Total:	<u>\$47,383.00</u>

### Total Expenses

\$87,275.00

### Surplus/(Shortfall)

(\$9,115.00)

Understanding St. Bede's Endowment Fund  
Latest Figures as of 12/31/14

		5 yr Avg Gain/Year	Overall % Gain
Current Value	\$ 198,615.05		
Investment Gain	\$ 30,467.06	\$6,093.41	18.12 %
Cash Additions	\$ 2,580.00		
Initial funds 2009	\$ 165,567.99		

Note: \$35,265.00 has been withdrawn from endowment fund through 2014  
(\$5,604 in 2012, \$20,000 in 2013, and \$9,661 in 2014)

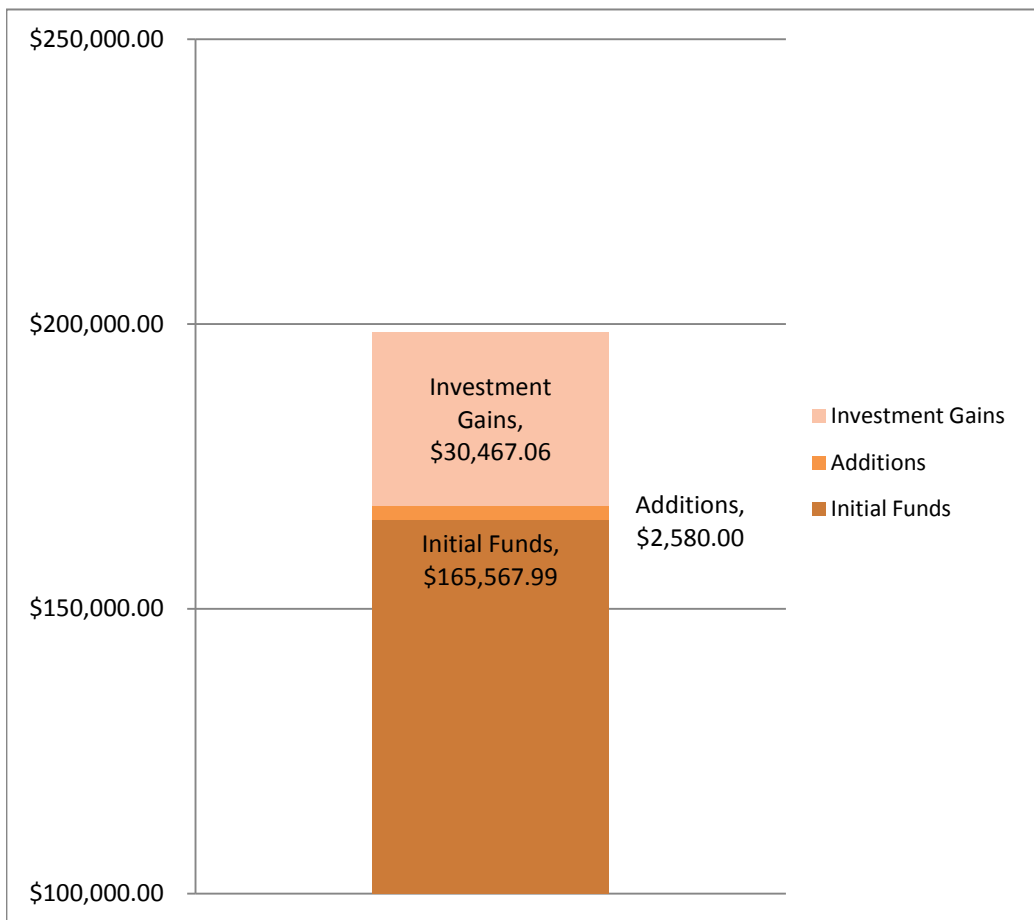


Chart of Endowment Status

## Endowment Fund Allocation Calculation

### Example 1

ZT/Public/Bedes/OpsFunds E

**Assume 5% annual fund growth with Maximum withdrawals in 2013 on.**

<u>Fund Amount At Year End</u>	<u>Fund Value at Year end</u>	<u>Additional Annual Donations</u>	<u>Effective Annual % Increase in Funds Less Ops</u>	<u>5% Calculated Funds for Ops Amount*</u>	<u>Gross Earnings or Loss /Year</u>	<u>Reserve Funds Used Each Year</u>	<u>Reserve Ops Amt Available**</u>
2009	\$165,567.99			\$0.00			
2010	\$187,782.00		13.4169%	\$8,278.40	\$22,214.01	\$0.00	8,278.40
2011	\$189,198.55		0.7544%	\$8,833.75	\$1,416.55	\$0.00	8,833.75
2012	\$204,000.00		7.8232%	\$9,042.48	\$14,801.45	\$4,000.00	5,042.48
2013	\$210,000.00		2.9412%	\$9,683.01	\$6,000.00	\$9,683.01	0.00
2014	\$210,332.84		0.1585%	\$10,053.31	\$332.84	\$10,053.31	0.00
2015	\$210,293.51		-0.0187%	\$10,405.55	-\$39.33	\$10,405.55	0.00
2016	\$209,882.36		-0.1955%	\$10,510.44	-\$411.15	\$10,510.44	0.00
2017	\$209,340.52		-0.2582%	\$10,508.48	-\$541.84	\$10,508.48	0.00
2018	\$208,773.64		-0.2708%	\$10,491.94	-\$566.88	\$10,491.94	0.00
2019	\$208,195.78		-0.2768%	\$10,466.61	-\$577.85	\$10,466.61	0.00
2020	\$207,615.63		-0.2787%	\$10,438.50	-\$580.15	\$10,438.50	0.00
2021	\$207,035.99		-0.2792%	\$10,409.75	-\$579.64	\$10,409.75	0.00
2022	\$206,457.55		-0.2794%	\$10,380.79	-\$578.44	\$10,380.79	0.00
2023	\$205,880.60		-0.2795%	\$10,351.82	-\$576.95	\$10,351.82	0.00
2024	\$205,305.22		-0.2795%	\$10,322.90	-\$575.38	\$10,322.90	0.00
2025	\$204,731.43		-0.2795%	\$10,294.06	-\$573.79	\$10,294.06	0.00
2026	\$204,159.25		-0.2795%	\$10,265.29	-\$572.19	\$10,265.29	0.00
2027	\$203,588.66		-0.2795%	\$10,236.60	-\$570.59	\$10,236.60	0.00
2028	\$203,019.66		-0.2795%	\$10,207.99	-\$569.00	\$10,207.99	0.00
2029	\$202,452.26		-0.2795%	\$10,179.46	-\$567.41	\$10,179.46	0.00

\* Calculation of Funds for Ops is: Last Three Y/E Averaged less Unused Reserve

\*\* Never more than 25% of Fund balance

## Endowment Fund Allocation Calculation

## Example 2

ZT/Public/Bedes/OpsFunds E

**Assume 3% annual fund growth with Maximum withdrawals in 2013 on.**

<u>Fund Amount At Year End</u>	<u>Fund Value at Year end</u>	<u>Additional Annual Donations</u>	<u>Effective Annual % Increase in Funds Less Ops</u>	<u>5% Calculated Funds for Ops Amount*</u>	<u>Gross Earnings or Loss /Year</u>	<u>Reserve Funds Used Each Year</u>	<u>Reserve Ops Amt Available**</u>
2009	\$165,567.99			\$0.00			
2010	\$187,782.00		13.4169%	\$8,278.40	\$22,214.01	\$0.00	8,278.40
2011	\$189,198.55		0.7544%	\$8,833.75	\$1,416.55	\$0.00	8,833.75
2012	\$204,000.00		7.8232%	\$9,042.48	\$14,801.45	\$4,000.00	5,042.48
2013	\$206,000.00		0.9804%	\$9,683.01	\$2,000.00	\$9,683.01	0.00
2014	\$202,206.50		-1.8415%	\$9,986.64	-\$3,793.50	\$9,986.64	0.00
2015	\$197,986.45		-2.0870%	\$10,203.44	-\$4,220.05	\$10,203.44	0.00
2016	\$193,416.50		-2.3082%	\$10,103.22	-\$4,569.95	\$10,103.22	0.00
2017	\$188,812.69		-2.3803%	\$9,893.49	-\$4,603.82	\$9,893.49	0.00
2018	\$184,286.77		-2.3970%	\$9,670.26	-\$4,525.92	\$9,670.26	0.00
2019	\$179,855.00		-2.4048%	\$9,441.93	-\$4,431.77	\$9,441.93	0.00
2020	\$175,525.46		-2.4072%	\$9,215.91	-\$4,329.54	\$9,215.91	0.00
2021	\$171,298.84		-2.4080%	\$8,994.45	-\$4,226.62	\$8,994.45	0.00
2022	\$167,173.52		-2.4083%	\$8,777.99	-\$4,125.32	\$8,777.99	0.00
2023	\$163,147.40		-2.4083%	\$8,566.63	-\$4,026.12	\$8,566.63	0.00
2024	\$159,218.19		-2.4084%	\$8,360.33	-\$3,929.21	\$8,360.33	0.00
2025	\$155,383.60		-2.4084%	\$8,158.99	-\$3,834.59	\$8,158.99	0.00
2026	\$151,641.35		-2.4084%	\$7,962.49	-\$3,742.25	\$7,962.49	0.00
2027	\$147,989.23		-2.4084%	\$7,770.72	-\$3,652.12	\$7,770.72	0.00
2028	\$144,425.07		-2.4084%	\$7,583.57	-\$3,564.16	\$7,583.57	0.00
2029	\$140,946.74		-2.4084%	\$7,400.93	-\$3,478.32	\$7,400.93	0.00

\* Calculation of Funds for Ops is: Last Three Y/E Averaged less Unused Reserve

\*\* Never more than 25% of Fund balance

C                      D                      E                      F                      H                      I                      J                      L

**Endowment Fund Allocation Calculation**  
 ZT/Public/Bedes/OpsFunds E (1/11/15)

4 Unused Reserve Maximum = \$20,000.00

**Assume 6% annual fund growth with 2013 withdrawal = deficit amt & Max withdrawals from 2014 on.**

	Fund Amount At Year End	Fund Value at Year end	Additional Annual Donations	Effective Annual % Increase in Funds Less Ops	4% Calculated Funds for Ops Amount*	Accumulated Reserve Ops Funds	Reserve Funds Used Each Year	Reserve Ops Amount Available**
9	2009	\$165,567.99			\$0.00			
10	2010	\$187,782.00		13.4169%	\$8,278.40	\$8,278.40	\$0.00	\$8,278.40
11	2011	\$189,198.55		0.7544%	\$8,833.75	\$17,112.15	\$0.00	\$17,112.15
12	2012	\$204,045.79	\$80.00	7.8474%	\$7,233.98	\$20,000.00	\$5,603.97	\$14,396.03
13	2013	\$204,822.96	\$2,500.00	0.3809%	\$7,747.02	\$20,000.00	\$20,000.00	\$0.00
14	2014	\$198,615.05		-3.0309%	\$7,974.23	\$7,974.23	\$9,661.15	-\$1,686.92
15	2015	\$200,291.13		0.8439%	\$8,099.78	\$6,412.86	\$8,099.78	-\$1,686.92
16	2016	\$203,722.83		1.7134%	\$8,049.72	\$6,362.80	\$8,049.72	-\$1,686.92
17	2017	\$207,413.50		1.8116%	\$8,035.05	\$6,348.13	\$8,035.05	-\$1,686.92
18	2018	\$211,341.15		1.8936%	\$8,152.37	\$6,465.45	\$8,152.37	-\$1,686.92
19	2019	\$215,380.11		1.9111%	\$8,299.70	\$6,612.78	\$8,299.70	-\$1,686.92
20	2020	\$219,505.23		1.9153%	\$8,455.13	\$6,768.21	\$8,455.13	-\$1,686.92
21	2021	\$223,713.11		1.9170%	\$8,616.35	\$6,929.43	\$8,616.35	-\$1,686.92
22	2022	\$228,002.56		1.9174%	\$8,781.31	\$7,094.39	\$8,781.31	-\$1,686.92
23	2023	\$232,374.53		1.9175%	\$8,949.61	\$7,262.69	\$8,949.61	-\$1,686.92
24	2024	\$236,830.41		1.9175%	\$9,121.20	\$7,434.28	\$9,121.20	-\$1,686.92
25	2025	\$241,371.76		1.9176%	\$9,296.10	\$7,609.18	\$9,296.10	-\$1,686.92
26	2026	\$246,000.20		1.9176%	\$9,474.36	\$7,787.44	\$9,474.36	-\$1,686.92
27	2027	\$250,717.39		1.9176%	\$9,656.03	\$7,969.11	\$9,656.03	-\$1,686.92
28	2028	\$255,525.04		1.9176%	\$9,841.19	\$8,154.27	\$9,841.19	-\$1,686.92
29	2029	\$260,424.88		1.9176%	\$10,029.90	\$8,342.98	\$10,029.90	-\$1,686.92

\* Calculation of Funds for Operations is: Last Three Y/E Averaged (note: 2010 & 2011 calculated at 5%)

\*\* Never more than \$20,000