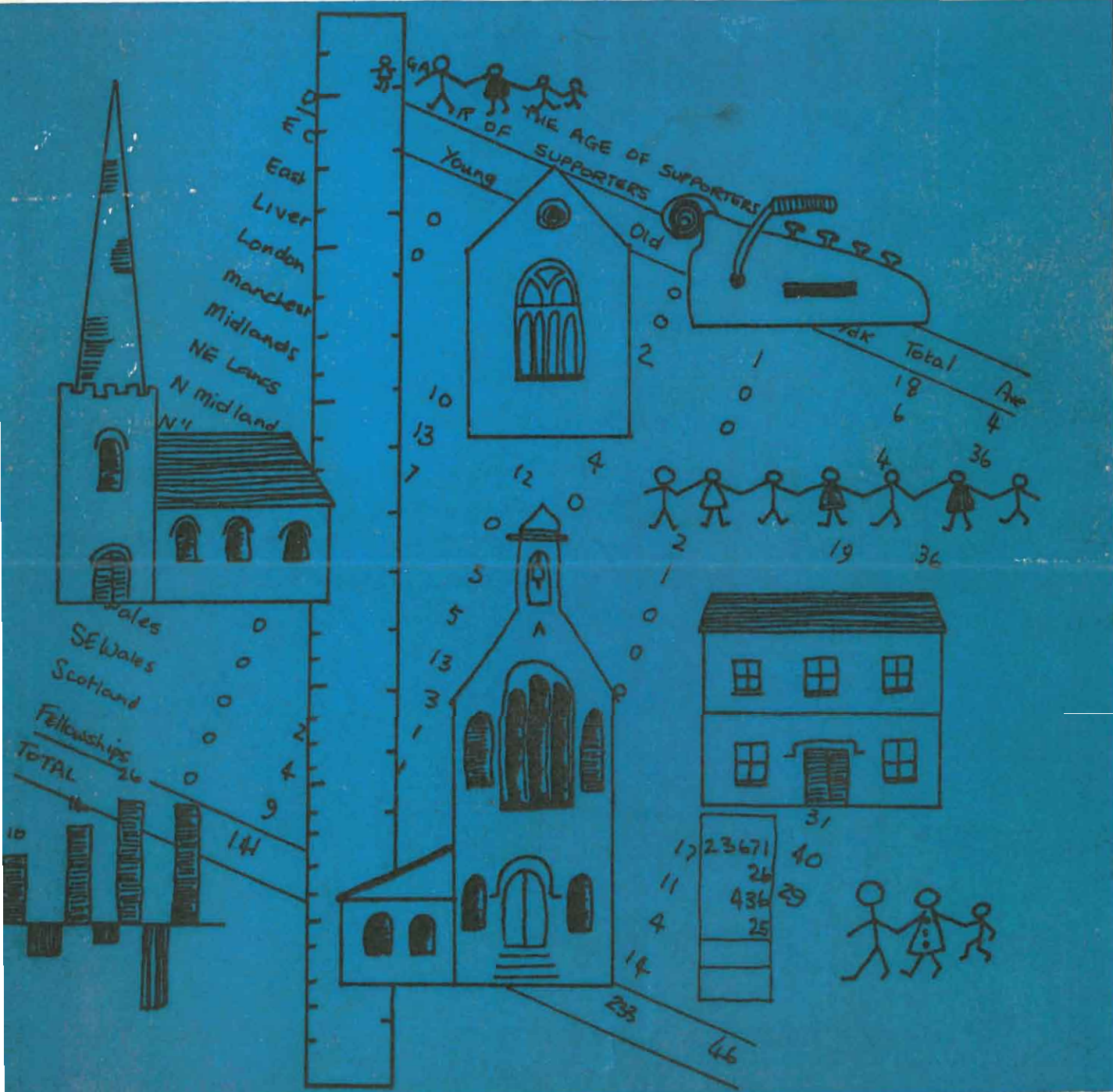




A Census of Unitarian Congregations in Britain

by the Foy Society Survey Group



A CENSUS OF UNITARIAN CONGREGATIONS IN BRITAIN

By members of the Foy Society

Published by the General Assembly of Unitarian & Free Christian Churches
Essex Hall, Essex St., London W C 2.

1967

Preface

We are pleased to have completed the work on this survey and to be able to hand over this report of it. Reports are handed over to clients, and the client of the Church Survey Group is the Foy Society: the initiative for the survey came from this society, and its Council set up the Survey Group to carry it out.

However, during the course of the survey we found ourselves working more and more closely with another committee, the Grants and Extensions Committee of the General Assembly. From this committee we got much of our finance, and much advice on publication and on how this report could best be presented to the Unitarian movement. So, although this committee is not strictly speaking, our client, we are pleased to submit this report to it too.

Now that our work on this report is finished, the Grants & Extensions Committee is continuing its help in ways which the Foy Society cannot. It is publishing this report. It is also sponsoring the production of an abridged version of the report, a 'plain man's guide to the Foy Survey', in a more popular and literary style. We are very grateful for this, as it will bring the results of this survey to more people than are likely to read this present rather technical report. And the committee, with the GA Council, put a resolution before the movement's annual meetings in April 1967. This resolution asked the meeting to direct 'that the report shall be made available to the whole movement as soon as possible in the most practical form' and to welcome 'the proposal to hold a number of regional conferences to go fully into the findings of the survey and to plan appropriate action in the churches and districts.' This resolution was accepted, and we look forward to seeing the survey so used, for our main aim in writing this report is that it be of use to the Unitarian movement. The users we envisage are the policy makers and those who influence the policy makers at whatever level their responsibility operates - the national, the district, or the local - and in whatever sphere of activity they operate this responsibility - publicity, work with young people, social service etc. We have done our best to present them with a useful report.

The Church Survey Group

Barrie Needham
Donald Dunkley
Roger Fieldhouse
Grenville Needham

C O N T E N T S		page	page
Glossary			7
Part I	The Nature and Origins of the Survey		9
	chap 1 Origins	11	
	chap 2 Aims of the Survey	13	
	chap 3 Collecting the Data	17	
	chap 4 Processing the Data	21	
	chap 5 The reports	22	
	chap 6 Acknowledgements	24	
Part II	The Findings		25
	chap 1 Introduction to the analyses	27	
	chap 2 Location	29	
	chap 3 People	41	
	chap 4 Finance	60	
	chap 5 Church Services	75	
	chap 6 The Minister	77	
	chap 7 Societies	84	
	chap 8 Change	88	
	chap 9 Unitarian & other religious contacts	98	
	chap 10 Non-religious contacts, & advertising	105	
	chap 11 Geography of the church and its congregation	110	
	chap 12 Committees	116	
	chap 13 Trustees	121	
	chap 14 Relationship between the minister and the congregation	126	
	chap 15 Congregational activities in general	131	
	chap 16 The Church buildings	134	
Part III	Some Results from the Survey		139
	chap 1 Summary of findings	141	
	chap 2 Policies and policy pointers	146	
	chap 3 Further surveys	148	
Part IV	Appendices		151
	App A The population of congregations considered in the survey	153	
	App B The Questionnaire	156	
	App C The Coding & Pre-Analysis Sheet	164	
	App D District Associations defined as areas	172	
	App E Comparison with some other surveys	177	

Illustrations		page
Figure 1	Map showing the location of Unitarian congregations in Great Britain	15
Figure 2	Map showing the distribution of population, of Unitarian congregations, and of Unitarian members	31
Figure 3	Diagram representing types of settlement location	34
Figure 4	Diagram illustrating how the age of a congregation is measured	45
Figure 5	Frequency distribution of congregations by number of members	48
Figure 6	Map showing how the numerical strength of congregations varies between the district associations	51
Figure 7	Frequency distribution of congregations by size of income	63
Figure 8	Map showing how the income per member varies between the district associations	69
Figure 9	Diagram illustrating how the congregations have changed in the last 10 years	93

Glossary

In this report we use, unless otherwise indicated, the following terms with the precise meaning indicated:

A congregation is any group meeting for regular Unitarian worship

A church building is any building used for Unitarian worship

A church is a group officially recognised as a 'congregation' by the General Assembly (a church is normally long established and owns its own church and other buildings)

A fellowship is a group not yet recognised by the GA as a 'congregation', or what we call a church. In order to be officially recognised as a fellowship, the group must have at least 15 members, must meet for worship at least twice a month, and must have been meeting for at least three years; Thus, when we talk of congregations we include both churches and fellowships.

A district association (DA) is a group of congregations meeting in the same general area. Although fellowships are officially included in their appropriate DA, unless otherwise indicated we group them separately as a final 'Fellowships DA'.

Part I

THE NATURE AND ORIGINS OF THE SURVEY		page
Chapter 1	Origins The General Assembly; The Foy Society	11
Chapter 2	Aims of the Survey Initial aim; Final aims	13
Chapter 3	Collecting the Data The population of Congregations; the Questionnaire and the Basis of Collection; the Interviewers; the Interview; the Response	17
Chapter 4	Processing the Data How to plan a Survey; Coding; Pre-analysis	21
Chapter 5	The Reports Interim Bulletin; Confidentiality; Accuracy	22
Chapter 6	Acknowledgements Outside Interests; Acknowledgements	24

CHAPTER 1

Origins

a) The General Assembly

The General Assembly of Unitarian and Free Christian Churches is the body bringing together nearly 300 congregations in England, Wales, Scotland, Northern Ireland and, more loosely, congregations in Australia, Canada, New Zealand and Africa. The congregations in the United Kingdom (1) have a variety of origins and traditions (2) and have been associated together in a national movement only for the last 39 years, the General Assembly having been founded in 1928.

The GA Council organised a statistical survey of the strength of the movement in 1942. This work was a study of one aspect of the resources in the Movement at that time, and was presented in the report "The Work of the Churches" in 1946. The report contained policy suggestions to be applied to the Movement, some (but by no means all) of which were subsequently introduced.

Since this report, there has grown the need for a fresh appraisal, a need which (as in 1942) has been recognised partly because of the example of commissions and research by American Unitarians. Hence a 12-man 'Faith & Action Commission' was set up by the GA in 1963 to investigate and report on Theology, Leadership, Education, and Religion & the Community. The report and recommendations of this Commission were published in December 1966 for consideration at the Assembly's Annual Meetings in April 1967.

The Commission did not feel the need to gather basic statistical data, nor to carry out research other than collecting opinions on the topics considered. Since the War, the officers of the GA have each year asked all congregations to submit Annual Returns of vital statistics; but the response to this is always low and so cannot be used to give a reliable picture of the overall state of the movement. This lack of basic data was one of the reasons leading the Foy Society to offer to fill this gap.

b) The Foy Society

The Foy Society is a young adult organisation concerned with a liberal approach to religion, and it is closely associated with the Unitarian Movement "with which it shares belief in the freedom and responsibility of the individual in forming his own beliefs". It has a membership of about 150 people, who are mainly students and young professionals. There are 5 or so branches where some members are able to meet and to discuss during the year a study theme chosen at the Society's Annual Conference. In the Foy year 1964-5 the theme was 'Sociology & Religion' and the attempt was made to see how far the insights of sociology could be used to help in understanding organised religion in general, and the Unitarian movement in particular.

Interest in the theme had been stimulated by the publication in that year of the Paul Report (3). This is probably the first major social survey of a contemporary religious organisation (albeit, one aspect of it only) in Britain. In addition, many members of the Foy Society had read Christopher Driver's book 'A Future for the Free Churches?' (4), which stimulated them to examine the effect of social change on British churches.

So it was that at the 1964 Foy Conference (when the Sociology & Religion theme was adopted) it was suggested that at the same time some members might conduct a social survey of Unitarian churches. Hence the Foy Council, the governing body of the society, agreed to the setting up of the Church Survey Group, and gave it the dual responsibility of organising the study subject and conducting

a survey. The initial costs of the survey were met from the Society's Special Projects Fund (5).

The plan for the project was then put to the GA Council, which gave to it full recognition and support (6). The GA also gave, through the Grants & Extension Committee, an initial grant equal to the usual cost to it of obtaining the Annual Returns; for it was decided that the Survey could replace this for one year.

FOOTNOTES to CHAPTER 1

- (1) For reasons explained later, the Non Subscribing Presbyterian Church of Northern Ireland is not included in this survey.
- (2) Largely English Presbyterian, Congregationalist, General Baptist, some Methodist, and a few others who came together, first for the protection of their civil rights as Dissenters, then as Unitarian Christians with a desire for complete religious freedom.
- (3) "The Deployment and Payment of the Clergy" Leslie Paul, Church Information Office 1964.
- (4) "A Future for the Free Churches?" Christopher Driver SCM Press 1962.
- (5) A fund set up and replenished by donations from the Memorial Hall trustees (Manchester), and from the funds of the disbanded 62 Group (a Unitarian ginger group active 1962-65).
- (6) This support included preparing a circular letter and putting an article in the GA Bulletin. Further publicity was obtained through 'The Inquirer', the national denominational newspaper, and through 'The Unitarian'.

CHAPTER 2

Aims of the Survey

a) Initial Aim

Initially, the aim of the Survey was very loosely conceived, and very theoretical. It was to investigate the sociological relationship between some of the external factors which might affect a congregation (such as the location of the church building, and the characteristics of the adjacent residential area) and some of the internal factors (such as the nature of its activities, the age of its members) which might be influenced. However, we very soon realised the difficulties of conducting a survey with this aim, and we realised too that any results would probably be of little practical use to those providing the necessary money. Hence we started to ask - what type of information would be most useful to the Unitarian Movement? And this led us to revise the aims of the survey as follows.

b) Final Aims

In industry, it is generally realised that, if policies are to be devised to meet specified objectives, and if these policies are to be executed in the most efficient way, then certain data are required. It is realised also that, if these data are not readily available, then surveys must be carried out in order to obtain them. In fact, 'policy based on research' is almost an industrial cliché. However, although it is not so widely realised, 'policy based on research' is just as necessary to a religious organisation. That it has not been applied vigorously to the Unitarian Movement is partly a result of the power structure in the movement. For, historically, the independence of each Unitarian congregation has been an important item of administrative faith, and still the organisation of the movement is largely congregational, congregations being autonomous in most matters. For this reason, the central body, (the General Assembly) has little nominal power or authority, and many Unitarians believe that any extension of central power should be resisted. Nevertheless this power is being extended, largely for economic reasons, a shortage of available resources bringing a pressing need for their most efficient use. We suspect that, in this way, the need by the central body for research on which to base its policy has grown in an atmosphere which has sometimes been reluctant to recognise the need. Though the most immediate and specific demands for research may be made by the central body, it has been clear to us from the beginning that the need for information is wider and more general. The regional bodies, the District Associations, are being given more power, to exercise which they will need more information: and congregations will often find it useful to compare themselves, each with its region and with the national movement.

Thus to satisfy these needs became our primary aim. And the incidence of these needs determined the presentation of the results - a report about the national and the district levels to be generally available, and the data on individual congregations available only to the General Assembly. For reasons of space and confidentiality, we cannot give data for individual congregations in this report. Members of a congregation can, however, compare the properties of their congregation with the average properties given for their district and nationally.

The data necessary for policy making are of two kinds. First there are properties of individual congregations summed regionally and nationally (eg. numbers of members, locations of church buildings). Then there are relationships between these properties, which may describe how a congregation operates (eg. whether the degree of ministerial attention which a congregation has received over the past 10 years is related to the way the congregation has changed over this period). We have attempted to provide both types of information here.

Our activity in providing data for these practical aims could be described as religious sociology. There is, in addition, a theoretical study called the sociology of religion which can use these same data but for different purposes. The sociologist may use the national data (of properties summed for all congregations) in the comparative sociology of different denominations. He may also use the data about relationships between these properties for individual congregations to construct a model of small religious groups. At least, this is our hope. And so we have made the secondary aim of the survey to add to the new and growing science of the sociology of religion. As will be seen, this aim is expressed more in the presentation of the findings than in the data collected: we have tried to describe the survey in enough detail so that others can examine the approach and assess the reliability of the results.

Abbreviations:
 NEL NE Lancashire
 M Manchester
 L Liverpool
 EC East Cheshire
 S Sheffield

**UNITARIAN CONGREGATIONS
 IN GREAT BRITAIN
 showing district associations**



CHAPTER 3

Collecting the Data

a) The Population of Congregations

"The population of congregations" means all the congregations from which the sample is drawn. The General Assembly covers many countries, but we decided to restrict the survey to the United Kingdom. Then we decided to restrict ourselves to Great Britain, by excluding the Non Subscribing Presbyterian Church of Northern Ireland. The reasons for this are that the Irish congregations have a very different and separate history from the congregations in Great Britain, that their basis of organisation is very different, (presbyterian rather than congregational), and that they have already a well-developed method of data collection. With these exclusions, the population consisted of all the congregations in England, Wales and Scotland listed in the General Assembly Year Book, and all fellowships in these countries whether they had achieved official recognition as fellowships or not. The 1966 Year Book listed 243 churches in England, 33 in Wales, 4 in Scotland. Of these it was stated that 13 had suspended their services. We found 14 active fellowships. Hence we had 281 active congregations in the population.

As we got more local information, we used it to obtain a more realistic total of active Unitarian congregations. We were told where congregations that appeared in the GA Year Book as live were in effect dead, where one congregation used two church buildings, where new fellowships appeared during the survey. One interviewer found that the church he had to survey had been taken over by the Seventh Day Adventists many years before ! The final population with which we worked was thus reduced to 258 churches and fellowships, a list of which is given in Appendix A, and which are shown on a map in figure 1.

b) The Questionnaire & the basis of collection

It was around the primary aim of the survey - to supply data relevant to the policy making in the Movement - that the questionnaire was compiled. Much advice was taken from the questionnaire used in "The Work of the Churches", and in addition useful help was given by friends practised in this and related fields. Also there were two important points of method which had to be decided at this stage, because of their effect on the questionnaire.

We knew generally what our population of congregations was. Should we survey a sample of it, or all of it? Because we wanted to supply data on individual congregations to the General Assembly; because the population was not very big; because the General Assembly Annual Returns, which were supposed to have a complete coverage, were in fact incomplete; and because we wanted to avoid having to apply significance tests (1) etc to random samples; we decided to try for a 100% coverage.

The other important question was - do we collect the data by postal survey or by personal interview? Here again, the experience from the Annual Returns was useful - a postal survey would get a response far too low to be useful. For this reason, and because a postal survey is limited to asking very simple questions (later experience taught us that we might have been wise to accept this limitation), we decided to send an interviewer to every congregation. We knew we could rely on people doing the interviewing free, and that we could select as interviewers people we knew already.

These two decisions - a 100% coverage and personal interview - influenced the drafting of the questions. An instruction manual also was prepared which advised the interviewer on the best method of approach, and which explained in more detail the meaning of the questions. The questionnaire was then tested by conducting a small pilot survey on 7 congregations in the winter of 1964-65, and

this resulted in some modifications. The questionnaire as used is reproduced in Appendix B.

c) The Interviewers

We divided the sample geographically into the District Associations (2), but put all Fellowships together as a separate non-geographical group (3). Each member of the Survey Group took general responsibility for 3 or 4 of these District Associations. And for each DA an Area Organiser was selected. The criteria for selection were a willingness to do the work; being a friend of the Survey Group member responsible for the DA; and considerable experience of and contacts within the DA.

The Area Organisers were asked to suggest to us, for each congregation in the DA, a suitable interviewer (although any interviewer could survey more than one congregation and frequently did). We asked that the people chosen as interviewers should be, if possible young and/or members of the Foy Society or of the UYPL (4); and not members of the congregation they were to survey. When the name and address of a potential interviewer were sent to the Survey Group, a letter of invitation was posted to that person. If this was accepted that person received a survey kit: this contained 2 questionnaires and an instruction manual, information sheets about the Survey, a letter of support from the GA to be used in the initial approach to the congregation, and some headed notepaper.

This was the ideal procedure. In the event, some interviews were completed very quickly as we were able to accept offers made before the Survey was properly under way. By contrast, in some DAs (notably South Wales & Western) there were very few young people to be approached and no Foy members to offer. In addition some congregations are so isolated geographically (eg the Scottish congregations) that it was virtually impossible to get an interviewer from another congregation. In such cases, we resigned ourselves to inviting a church member to survey his own congregation. Often this led to the questionnaire being completed by the minister or by an officer of the congregation - with what bias we don't know. Further complications arose in the occasional case where the only person who would act as Area Organiser was also an official of his District Association, and where he found the two roles difficult to combine.

Thus did we obtain interviewers. But, sad to report, interviewers often accepted the invitation, were sent the kit, and then were silent. Then we exerted subtle pressures, such as writing to the church secretary giving the name and the address of the interviewer, and asking the secretary to write and welcome him. One of the most difficult District Associations to interview was South Wales, mainly because English is a foreign language to most Unitarians there.

d) The Interview

In the instruction manual we advised the interviewer to write to both the minister and the secretary of the church he was to survey. These letters, we suggested, should include copies of the circulars explaining the survey, a request to meet all the relevant officials, and the request that these officials should come with certain basic information (eg annual reports, balance sheets) to hand. It appears that the average interview lasted for 2 hours on a weekday evening in the church vestry. The interviewer used one copy of the questionnaire for scribbled notes and for his own records, and the other copy for neat and legible answers. This second copy was returned to the Survey Group, with (where available and then most helpfully) copies of church calendars, balance sheets etc. In some cases the officials could not give the answers at the meeting, so they posted them to the interviewer or arranged a second meeting. In other cases the data were just not available - the officials didn't know or didn't have or couldn't find the relevant records. Answers to questions about previous years, or about inactive trustees, were often dredged from the memory of the oldest member. Sometimes the officials had just not heard of the Survey despite extensive publicity at the national and district levels.

When a completed questionnaire was received back, it was carefully checked for completeness and for inconsistencies between different answers. Where such slips were found we wrote to the interviewer asking for the additional information. The receipt of every completed questionnaire was acknowledged with a letter thanking the interviewer.

We applaud the hard work of the interviewers. They worked at their own expense, often travelled many miles and wrote many letters. On the last page of the questionnaire was a blank space and an invitation to the interviewer to add his private impressions of the congregation. Many put a lot of thought and concern into this. The job was not without its hazards. One interviewer arrived at the church during its Annual Meeting and was promptly made secretary! Others reported that the passing of someone under 30 years old through the church door had obviously caused an impact which far outweighed all other considerations of the survey's value!

e) The response

The first questionnaire was despatched to the interviewer in November 1964. By October 1965 only 146 had been completed and returned. The total by Easter 1966 was a more creditable 202, and by the nominal deadline in September 1966 227 had been returned. The actual deadline when no more questionnaires could be incorporated into the analysis was November 1966, and the analysis includes 238 congregations.

Thus, data were collected over two years, in which period an enormous amount of time was spent by members of the Survey Group in trying to get questionnaires completed and returned. We wrote repeatedly to some potential interviewers before they replied; and then we had to send them 5 or 6 reminders before the questionnaire was returned. Sometimes telephone calls across the country were a last resort. And no doubt some interviewers experienced similar difficulties in obtaining the interview. In a dozen or so instances, after many reminders it was admitted that the survey kit had been lost so another had to be sent (5). Such cases were not only exasperating to us as examples of gross discourtesy, but they also raised in our minds the disturbing question - How can a congregation or a denomination hope to flourish when even a few of its officials are so inconsiderate with their correspondence?

It might seem ridiculous to have spent so much time and to have put so much effort into getting a good response, even when the aim is for 100% coverage of the population. The inaccuracies introduced by collecting what are supposed to be comparable data over two years are explained elsewhere. But in most normal surveys the main concern would be at holding up the whole survey for so long. This consideration did not apply in this case because, as described later, the details of coding, pre-analysis and analysis were being worked out while the data were being collected. Moreover, a high response to this survey is seen to be particularly important when further surveys are considered. If a survey similar to this one is to be carried out (say) every 5 years then, with the details already worked out, such a long time for the collection of data could not be accepted. A smaller percentage response would probably result. However the inevitable gaps in the data would not then be so important or limiting, with the present survey providing such a comprehensive base.

The response that we have been describing is the response in its technical sense - the proportion of all congregations in the sample from which a completed questionnaire was returned. There is the equally important matter of the human response - the reaction of the church officials to the survey. Happily, most interviewers reported being met with kindness, and with an interest in the survey and a desire to cooperate. Some gained an invitation to an official's home and a meal. And many congregations were stimulated by the type of questions asked, and were keen to see the final report. The Survey Group had feared that it would be identified with the General Assembly with which, as a grant-giving body, some congregations have a love hate relationship. We had been advised that we would be given only the minimum amount of information

necessary to apply for a grant, and that this information would not mention all those secret endowments of which the GA must not know. To our knowledge such reticence was very rarely met. In fact it was the lack of reticence that was more disturbing, in that it so often revealed how few churches kept proper records, even of such factors as how many active trustees there are. On the whole, the questions were answered carefully, even where the church officials thought the survey useless. They could see no value in it, either to the Movement in general or to themselves in particular. Being questioned was a painstaking chore. Or the survey was a trick to convert them to Humanism (6). Or "You can prove anything with figures". Fortunately, such sentiments were not met very frequently.

FOOTNOTES to CHAPTER 3

- (1) These are the tests which must be made in order to discover how the results from the sample may be applied to the whole population.
- (2) See Appendix A for this division, also the map in figure 1.
- (3) Hereafter, unless otherwise stated, the fellowships are grouped together and treated as a separate District Association. Thus, they are not included in the DA to which they belong geographically.
- (4) UYPL - Unitarian Young Peoples' League, the national association of Unitarian youth groups.
- (5) In many cases we knew that it would have been quicker to drop a recalcitrant interviewer and appoint another. However this would probably have offended the first interviewer and perhaps the church officials whom he might (or might not) have already approached. And in most cases we tried to be polite all the time in order to avoid giving critics cause for dismissing the survey on this score.
- (6) A Worship Survey organised by the 62 Group some years before had asked whether the subject believed in God. This might explain why one interviewer had his question about number of members answered with "XYZ, and they all believe in God". Or, if the survey wasnt organised by Humanists, then it was 'students' and the 'youth' trying to take over the Movement.

CHAPTER 4

Processing the Data

a) How to plan a survey

All the best textbooks tell you that the way to plan a survey is as follows. You start with your overall aim clearly formulated, and from this you derive the form of your results - what totals and subtotals you want, what tables illustrating what relationships, etc. You then decide what data coded in what way you need for the results in this form. And finally, you work back to the questionnaire - what questions do I need to ask in order to obtain that data which can be coded in that way? A short pilot survey tidies up the details.

In defence of the Survey Group we must state that we knew this theory before we started. Unfortunately, we were totally inexperienced in how to apply it. And we realised that if we were to apply it properly, it would be a year before any interviewing started. We were too impatient for this, and we did have the excuse that in a field as untrodden as religious surveying it is very difficult to imagine the form of the final results or to derive it from the general statement of aims. And so we started by compiling the questionnaire. This, it is comforting to know, is a common mistake which has been made in some very famous surveys; but it still has dire consequences. With these we are now familiar. Briefly, they are that coding the answers is difficult and that working out how to analyse them is terrible. Both processes are found to need long and complicated instruction manuals. Perhaps worse is the remorseless discovery of inadequacies in the questionnaires; such as the realisation that a particular question does not tell you what you want to know, or that you could have rounded off a section by asking one more question, or that some of the questions are useless. And it all boils up to the feeling: if only we could start all over again, how much easier and how much better it would be. It is perhaps surprising that in spite of this major (and of other minor) mistakes, the questionnaire proved to be so useful. And we don't think that the results are invalidated by this methodological mistake.

b) Coding

Because the questionnaire was compiled before we knew what type of coding we should need, and because we had little idea of the diversity of the answers to each question, all the questions on the questionnaire were open-ended rather than pre-coded. We tried to ensure against our finding, when we came to the coding, that this gave inadequate data by asking the interviewer to give the answer as fully as possible. We asked that it should be us, not the interviewer, who selected the required fact from the answer. Thus, not only was it difficult to decide the coding details in general, it was often difficult to apply them in practice. When the coding instructions had been written much of the routine coding was done patiently by friends and volunteers.

c) Pre-analysis

When we talk of the analysis we mean the manipulation of the coded data into the form required for the final results. Much of the coded data, to which the questions had been reduced, were not in a sufficiently digested form for this final analysis. Hence, some of the coded data had to be put through a pre-analysis stage. This was done where a coded item of information was needed not only for itself but also in combination with other items (eg the number of members of 35 years of age is used on its own, also to contribute to an index of the age of members). And it was also done where an item was of no interest in itself but was obtained for its use in combination (eg the number of trustees who are also church members is a trivial item by itself, but with several other items forms an important index of the opportunity for trustees to use their powers). This pre-analysis required its own instruction manual and, as with the coding, much of the routine work was done by friends and volunteers. The sheets onto which were transferred the coded and pre-analysed data are shown in Appendix C.

CHAPTER 5

The Reports

a) Interim Bulletin

By Easter 1966, when the Survey was two years old, 202 questionnaires (about 80% of the total population) had been returned completed, and much of the coding had been done. We decided that this was enough for an Interim Bulletin. Moreover, we felt that some interim report should be made to the Foy Society at its Annual Conference during Easter weekend and to the GA at its Annual Meetings in April. So we chose 12 of the most important questions and hurriedly coded and pre-analysed them from the completed questionnaires. The results were published as tables of rather bald statistics in a duplicated document, and were intended as an indication of the kind of data to be expected finally. The Interim Bulletin was distributed widely, where it aroused some (but not burning) interest and where it elicited some thoughtful but belated advice.

b) Confidentiality

"All replies strictly confidential" was the promise made on the front of the questionnaire. We meant by this that we would not publish or disclose anything which revealed, or from which could be deduced, facts about any particular congregation. These facts would be seen only by officials of the GA (and of course by those friends who helped to process the results - we asked them to be discreet). We assumed that church officials would answer the questions more readily if we made this promise.

But how were we to maintain this confidentiality? Obviously we should not put down data for a named congregation. But there is more to it than this, and the example of another survey may illustrate the principle to be followed. This survey is the official Board of Trade Census of Distribution, into the value of retail trade transacted by shops. If there was only one grocer's shop in Manchester, the trade done in grocer's shops in Manchester would not be published. Nor would it be published if there were only two grocer's shops, for then one grocer knowing the value of his own trade would be able to deduce the value of his rival's trade. Thus trade figures are given only for groups of 3 or more shops.

We have used the same principle. Thus, if a District Association contained 2 congregations only, we could give no information about the DA. Or, suppose we were describing congregations by DA and by size, and suppose that in one DA there were two congregations each with between 100 and 200 members. These two congregations would be recognisable, so we could give no joint information about them. In practice, there were hardly any cases where we wanted to analyse a factor in such detail that such a small and identifiable grouping was involved.

If anyone besides the Survey Group wants to use the data in more detail, or wants to carry out additional analyses, and if this would involve breaking the promise of confidentiality, then the request will be considered by the General Assembly.

c) Accuracy

When the results of the survey are being read in part II of this report the following limitations on their accuracy should be remembered.

First, there are the errors caused by collecting the data over two years. Because of this, the results do not describe the Movement at one moment in time. This produced some silly inconsistencies, as when one congregation reported the Rev X as its minister and another congregation a year later claimed Rev X as its full-time minister too. No way has been found of removing such inconsistencies.

Secondly, there is a type of error which is unavoidable, and which arises because some factors describe a flow and hence have to be measured over a period of time (eg income is the flow of money received over a financial year), whereas other factors describe a state and hence have to be measured at a point in time (eg whether there is a minister for a congregation). Inconsistencies can arise when

these two types of factors are combined (eg when the proportion of expenditure spent on salary over the past year is combined with the degree of ministerial attention now).

Thirdly, there are errors caused when the results obtained from the responding congregations are used to generalise about the whole population of congregations. When these results are from a question which all, or nearly all, of the responding congregations answered, then such a generalisation is not likely to be unreliable, because such a high proportion of congregations responded. There were, however, some questions which a lot of the responding congregations would not or could not answer. Then, generalisation even to the whole of the responding sample only, and not even to the whole population, is unreliable.

Corrections can be applied to increase the reliability of the results, but we had no time to apply them, so the full unreliability must be accepted. Where this is felt to be high, we shall point it out as we go along.

The fourth source of error is likely to be the largest, and this is found in the answers to the questions. Obviously, such errors in the basic data will remain however sophisticated the processing of the data. Some of the questions we asked are ambiguous (trivial example: "period over which interview of this church extended" elicited "two weeks" or "23rd January" or "2½ hours"); and some were imprecisely defined (eg the concept of 'the supporters' was not always properly understood). Even where questions were clear the answers cannot always be trusted - there was much guesswork, a lot of it openly admitted; and while one hopes that Unitarians don't lie deliberately, they are not immune from remembering the past rosily, nor from using the opportunity presented by their inadequate records to interpret the present optimistically. There can be no general rule about the accuracy of the answers - we can trust the answer to "How far away are the three nearest Unitarian churches?" more than the answer to "How many local contacts do you have?", while we know that the answer to the "Number of members 10 years ago?" is most likely to be a hopeful guess.

Finally, errors have probably crept in during the processing of the data, errors of interpretation, of arithmetic, and of transcription. We suspect that such errors are present, but we don't know how widespread they are.

We have described in detail these sources of possible error because we are concerned lest our results are treated with too much respect. We can estimate what respect they should be given by making one or both of the checks on accuracy described as follows.

The first is an internal check on the accuracy of the answers on the questionnaire. This is done by checking whether certain questions are consistent with each other - eg if a congregation reports that it has had no minister for the last 5 years, it should not report also that the minister does all the pastoral work. Such internal checks are often built into questionnaires deliberately. We found ours rather by accident, but they proved very useful.

The second is an external check on the accuracy of the overall results. By this the results of this Survey are checked against personal knowledge of the Movement, against Annual Returns for previous years, against "The Work of the Churches Report" and so on. Such external checks as we made are described in Appendix E.

CHAPTER 6

Acknowledgements

a) Outside interests

During the two years of work on the survey a number of individuals and organisations came to hear about our work. In seeking a speaker on 'Sociology & Religion' for the Easter Foy Conference 1965, the survey was mentioned in letters to university sociology departments where interest in it was expressed. Also we made contact with people doing similar work in other religious denominations.

In this way we learnt about some of the work being done in Britain on religious sociology and the sociology of religion, and this enabled us to place the present Survey in a wider context.

b) Acknowledgements

We in the Church Survey Group must acknowledge all the help given by the following parties and persons:-

The Foy Council for its sponsorship, support and encouragement, and for its help in getting the necessary funds;

The General Assembly for its support, for lending us secretarial facilities, for publishing this report, and for sponsoring and publishing an abridged report;

The Grants & Extensions Committee, that committee of the General Assembly Council through which we worked;

The friends and members of the Foy Society and the UYPL, many of whom spent a lot of time on the coding and pre-analysing. Where we found these processes a bore, they found them interesting and different;

The dozen or so Area Organisers, particularly for the way they used their local knowledge;

All the Interviewers, many of whom must have wondered what it was all about, but all of whom were invaluable;

The church officers who provided the answers;

The ministers who usually had to answer the most difficult questions, and many of whom obtained the support of their congregations for the Survey;

Josh. Berry for secretarial facilities;

Roger Mason for drawing the maps;

Mrs Barrie Needham for sharing her husband with the survey, and for helping with much of the proof reading;

All those not mentioned above who gave advice, much of it expert, not all of which was accepted, and a little of which was never acknowledged;

And those who, when we were about to relegate this Survey to the heap of failed or abandoned surveys, spurred us on.

We know that many of those who did help would have been willing to help more. And we know that, in addition to those who did help, many others would have been willing to. That we did not use all these actual and potential offers, and that consequently a lot of work fell on our shoulders is because of our inability to organise the available manpower.

The members of the Church Survey Group and their position in the group were:-
Barrie Needham MA, economist lecturing in town planning;

Rev Donald Dunkley Dip Soc Admin, Assistant Secretary Community Council of Lancashire;

Roger Fieldhouse ACA, ACWA, Assistant Factory Manager;

Grenville Needham BSc, secretary of the General Assembly Youth Department.

As mentioned earlier each member of the Survey Group had overall responsibility for several District Associations. In addition to this Barrie Needham did most of the planning and managing of the Survey, and Donald Dunkley gave much assistance with computation and drafting.

Part II

THE FINDINGS

	page
Chapter 1	27
Introduction to Part II	
Presentation of the Findings; Organisation of the Chapters; Explanatory Notes; Responding Congregations & the Population of Congregations	
Chapter 2	29
Location	
District Associations; General Location; Immediate Location; Relationships	
Chapter 3	41
People	
Members; Relationships; Supporters; Relationships; Attenders at Sunday Services; Relationships	
Chapter 4	60
Finance	
Income; Relationships; Expenditure	
Chapter 5	75
Church Services	
The Findings	
Chapter 6	77
The Minister	
The Findings; Relationships	
Chapter 7	84
Societies	
The Findings; Relationships	
Chapter 8	88
Change	
Members; Overall Change; Relationships	
Chapter 9	98
Unitarian & Other Religious Contacts	
Local Unitarian Contacts; National Unitarian Contacts; Relationships; Other Religious Contacts; Relationships	
Chapter 10	105
Non-religious Contacts & Advertising	
Non-religious Contacts; Inter-relationship between the different types of Contact; Relationships; Advertising; Relationships	
Chapter 11	110
The Geography of the Church & its Congregation	
The Findings; Relationships	
Chapter 12	116
Committees	
The Findings; Relationships	
Chapter 13	121
Trustees	
The Findings; Relationships	
Chapter 14	126
Relationship between the Minister & his Congregation	
The Findings; Relationships	
Chapter 15	131
Congregational Activities	
The Findings; Relationships	
Chapter 16	134
The Church Buildings	
The Findings; Relationships	

CHAPTER 1

a) Presentation of the findings

This second part of the Report contains the vital part of the Survey, the findings, and when deciding how to present these findings we considered two things. In the first place the Survey was meant to be an accurate census of the state of the Unitarian Movement. Thus, the meaning of the results must be perfectly clear and understandable; there must be no doubt or ambiguity, and Unitarians must be given all the details necessary for them to interpret the results and derive policy from them. Secondly, other people interested in sociology and religion might read this Report and they might want to know how the results were obtained and their precise meaning, which, though clear to a Unitarian, may be obscure to others.

These considerations led us to a simple factual presentation of the findings. We have tried to explain what the results mean, but without interpreting them. We have commented only in order to stimulate and to suggest.

b) Organisation of the chapters

We said earlier that the data in which we were interested were of two kinds - the single factor or the single index of several factors, summed for the whole movement (or for the district associations), and the relationship between these factors or indices. The organisation of each chapter follows from this: first, the single factors covered by the chapter are described; then the relationships between any two factors covered by the chapter are described, finally the relationships between any factor in this chapter and any factor covered by a previous chapter are described. Where a chapter has several sub-sections, each sub-section is organised in this way. For example, in Chapter 4, 'Finance', in the sub-section on income, single factors are described first (such as the size of incomes and the number of congregations relying unduly on particular sources of income). Secondly, the relationship between these factors is described. Finally, the relationship between these factors (eg undue reliance on grants as a source of income) and others (eg the size of membership, treated previously in Chapter 3, is described.

c) Explanatory Notes

The unit of the survey is the group of people who associate together primarily for Unitarian worship. As explained in the glossary we call this group the congregation. Note that this distinguishes it from the church building, and that this definition of the congregation includes both churches and fellowships. Thus if one congregation uses two church buildings it is surveyed once only, and if two congregations use one church building each is surveyed separately.

This introduces one complication which will be met in chapters 2 and 11 where we discuss the location of the congregation. For, as the congregation as such has no location, it is the location of the church building it uses that we discuss. So when reading these chapters you should remember that 'the location of the church building' means 'the location of the church building used by the congregation'. Thus, if two congregations use one church building, this is covered twice.

The precise definition of other factors surveyed and of other terms used will be given as they are introduced. When analyses are given by district association, the fellowships are brought together and treated as a separate DA except in one or two specified cases.

Unless otherwise stated the analyses are given for the responding congregations only. Only in a few specified cases are the results adjusted to include the non-responding congregations.

The title of each table is intended to be very precise. In many tables, however, there is an item added which is not described in the title. Most tables show the congregations divided into various categories or, for example,

number of members divided into categories.

eg Congregations by Settlement Location

Rural	Small town	Large town	Total
25	86	127	238

or Number of members by Age Group

Total	- 35	35 - 60	60+
14,220	1,970	6,450	5,840

Sometimes we want to show in addition the percentage distribution of this factor (the congregation, the number of members) among these categories. When we do, we have put this below the table as:-

Congregations by Settlement Location

Rural	Small town	Large town	Total
25	86	127	238

% distrib.	11%	36%	53%	100%
------------	-----	-----	-----	------

Often, the answers to a question have been rounded off to the nearest 10, or the nearest 100. All percentages are rounded off to the nearest whole number. When this has been done the components might not add up exactly to the total.

We have used the abbreviation n.a. to mean not applicable: Thus, if a congregation without a minister was asked how far away from the church building the minister lived, the answer would be coded as n.a.

The abbreviation d.k. means don't know. We have used it to describe all those cases where the answer is not known to us. Thus it is used where the church official didn't know the answer, where the question was ignored or answered in such a way that it had obviously been misunderstood, or where we were trying to extract a little too much from an open-ended question.

d) The responding congregations & the population of congregations

We said earlier that the population of congregations (all those which we could have surveyed) numbered 258, and that completed questionnaires were returned for 238 of these. This was the national response. The response by district associations is given below.

Table 1.1.

THE RESPONSE & THE POPULATION BY DAs

DA	no. of congregations in population responding	% response
E Cheshire	19	15	79%
Eastern	6	6	100%
Liverpool	15	14	93%
London	36	33	92%
Manchester	17	16	94%
Midlands	21	19	91%
NE Lancs	29	28	97%
N. Midlands	12	12	100%
N'land & D	5	3	60%
Sheffield	11	11	100%
Southern	7	7	100%
Western	22	21	95%
Yorkshire	14	12	86%
S Wales	15	12	80%
SE Wales	11	11	100%
Scotland	4	4	100%
Fellowships	14	14	100%

CHAPTER 2

Location

When the survey was conceived and the aim was to investigate the relationship between external factors (the location and environment of the church building), and internal factors (the characteristics of the congregation) we thought how best to describe this location and environment of the church building. Even when this aim had been dropped, we still wanted to describe these properties in some detail. That we hadn't succeeded in doing this by the time the surveying was started is shown in the looseness of the first five questions on the questionnaire. Success came only when the coding and pre-analysis details had been worked out. Normally, this would have been too late, for the answers to specific questions should not be put to other uses. But as this section dealt with external factors easily observable to us, and for many church buildings already known to us, we could where necessary go outside the questionnaire for the answers we wanted.

a) District Associations

1. The distribution of all the congregations in the population between the district associations is shown in the following table. For this, the fellowships are not considered separately, but are included with the churches in that DA which seems to fit them best geographically. For fellowships recognised by the General Assembly we took the official allocation; for unrecognised fellowships we applied our own.

Table 2.1.

NUMBER OF CONGREGATIONS BY DISTRICT ASSOCIATION

DA	No. of congregations			No. of congs as % of all congs
	Churches	Fellowships	Total	
E Cheshire	19	0	19	7%
Eastern	6	0	6	2%
Liverpool	15	1	16	6%
London	36	5	41	16%
Manchester	17	0	17	7%
Midlands	21	1	22	9%
NE Lancs	29	3	32	12%
N Midlands	12	0	12	5%
N'land & D	5	1	6	2%
Sheffield	11	0	11	4%
Southern	7	0	7	3%
Western	22	2	24	9%
Yorkshire	14	0	14	5%
S Wales	15	0	15	6%
SE Wales	11	0	11	4%
Scotland	4	1	5	2%
All DAs	244	14	258	100%

2. A district association is a grouping of congregations in the same part of the country; it is not a defined area within which congregations fall. Nevertheless, we found it useful to consider it as such, and to define the area by drawing round the group of congregations a line following local authority boundaries. These areas are shown on the map in fig 1, and are defined in Appendix D.

We wanted the boundaries round district associations to follow local authority boundaries so that we could calculate the total number of people living in each DA. The population in each local authority area is given in the Registrar General's Annual Estimates. The Estimates for 1965 were used to calculate the number of people living in each DA in 1965.

Table 2.2.

POPULATION IN THE DISTRICT ASSOCIATIONS, 1965

DA	1965 Population	Population as % of total pop ⁿ
E Cheshire	1,623,000	3%
Eastern	1,559,000	3%
Liverpool	2,428,000	5%
London	14,968,000	28%
Manchester	1,364,000	3%
Midlands	5,597,000	11%
NE Lancs	2,356,000	4%
N Midlands	2,971,000	6%
N'land & D	2,964,000	6%
Sheffield	1,319,000	3%
Southern	1,733,000	3%
Western	3,500,000	7%
Yorkshire	3,532,000	7%
S Wales	220,000	0%
SE Wales	1,305,000	2%
Scotland	5,204,000	10%
Total	52,642,000	100%

Note: The total population shown here is not the population of Great Britain in 1965. It comprises Great Britain and the Isle of Man less Anglesey, Caernarvonshire, Merionethshire, Montgomeryshire, Pembrokeshire and Radnorshire. See Appendix D for details.

3. From the tables, we can compare the distribution between district associations of all congregations (responding and non-responding) and of the 1965 population. Also, we can calculate the population per congregation. This gives a measure of which DAs are under- or over-churched.

Note: This assumes that no one living within the area by which we have defined the DA goes to a church in another DA. Hence, the measure is not very accurate.

Table 2.3.

POPULATION PER CONGREGATION BY DISTRICT ASSOCIATION

DA	1965 population per congregation
E Cheshire	85,000
Eastern	260,000
Liverpool	152,000
London	365,000
Manchester	80,000
Midlands	254,000
NE Lancs	74,000
N Midlands	248,000
N'land & D	495,000
Sheffield	120,000
Southern	248,000
Western	146,000
Yorkshire	252,000
S Wales	15,000
SE Wales	119,000
Scotland	1,041,000
All DAs	204,000

Abbreviations:
 NEL NE Lancashire
 M Manchester
 L Liverpool
 EC East Cheshire
 S Sheffield

**UNITARIAN CONGREGATIONS
 IN GREAT BRITAIN
 showing district associations**

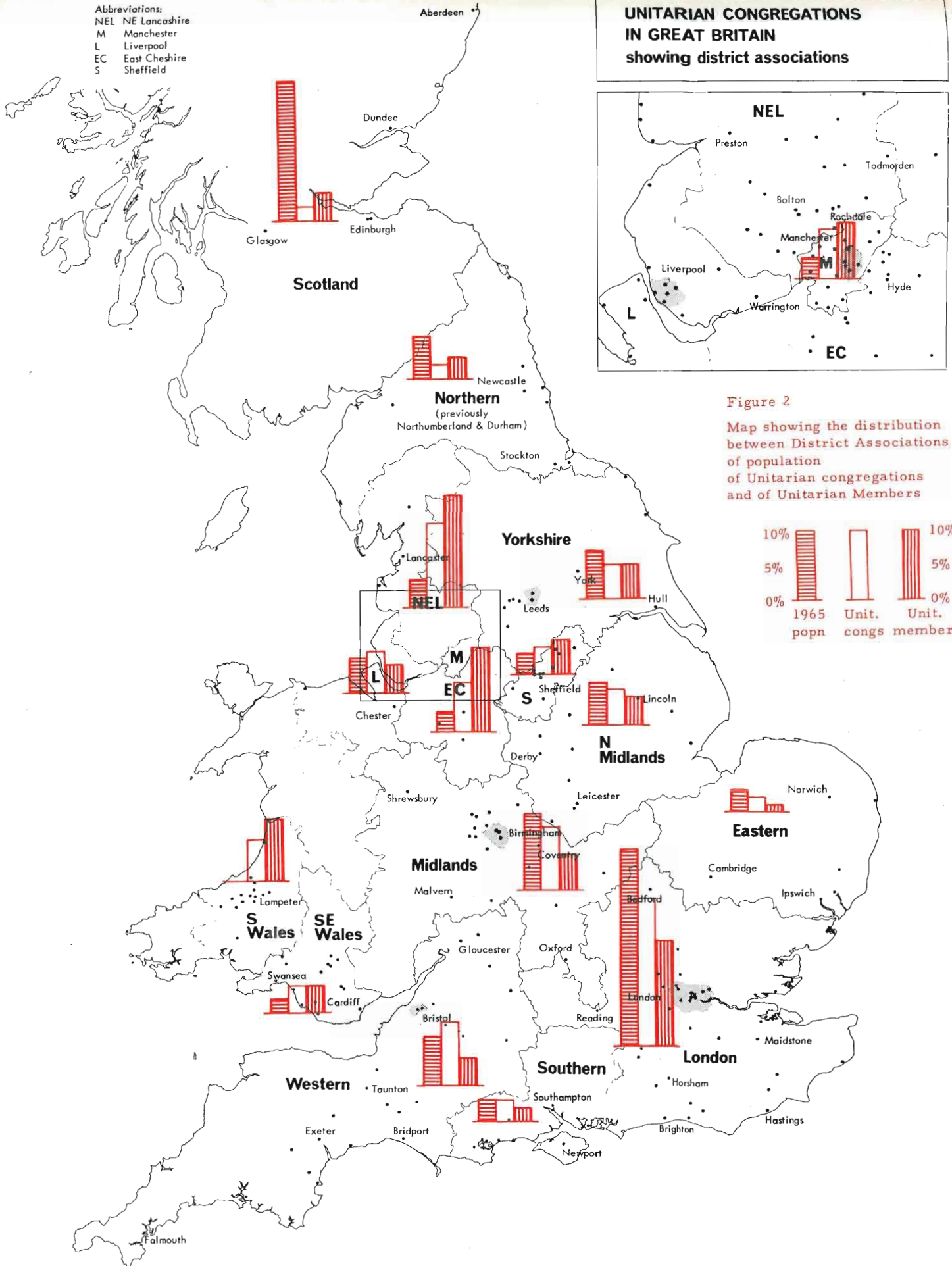
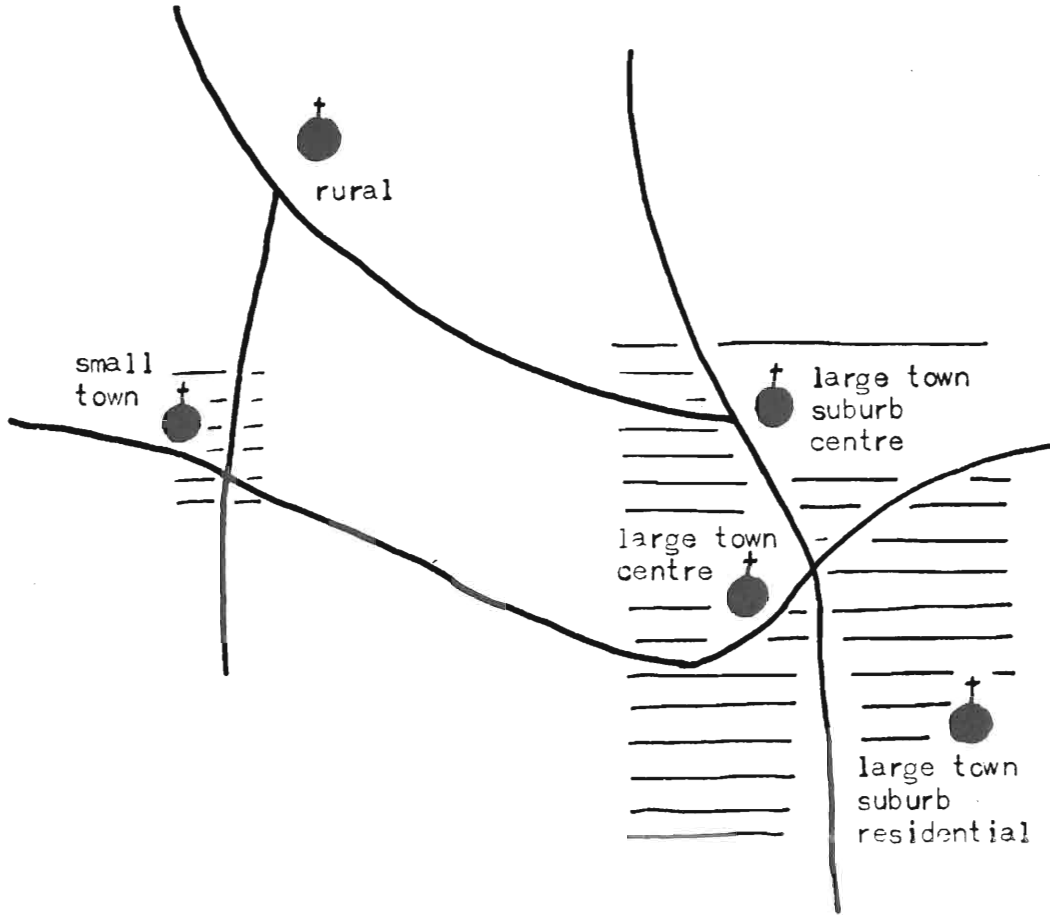


Figure 2
 Map showing the distribution
 between District Associations
 of population
 of Unitarian congregations
 and of Unitarian Members

10% 10%
 5% 5%
 0% 0%
 1965 Unit. Unit.
 popn congs members

Figure 3

DIAGRAM REPRESENTING TYPES OF SETTLEMENT LOCATION



Comment:

Those DAS with more congregations for a given population than normal are E Cheshire, Liverpool, Manchester, NE Lancs, Sheffield, Western, S Wales, and SE Wales. Even if the population of the 6 Welsh counties excluded from the calculation is added to the Welsh DAS, in these together there are still only 73,000 persons per congregation.

See also the map in figure 2.

b) General Location

We measured two aspects of the general location of a church building - its position relative to human settlements, and the predominant economic activity of the area in which it is located.

1. Settlement Location

This location could be rural, in a small town, or in a large town: and if in a large town, in the centre, or in a suburb: if in a suburb, in the centre of a suburb, or out of the centre in a residential area. See figure 3. The distribution of all responding congregations between these types of settlement location is shown in the table below.

Table 2.4.

CONGREGATION BY SETTLEMENT LOCATION

	rural	small town	large town centre sub centre	sub resid	total
church	25	81	63	20	35	224
fellowship	0	5	2	2	5	14
Total	25	86	65	22	40	238
% distribution	11%	36%	28%	10%	17%	100%

The rural, small town, large town categories we defined precisely. A church building is 'rural' if it is in a Rural District, or in an Urban District or Municipal Borough with less than 5000 population: 'small town' if it is in a non-rural local authority area with more than 5000 but less than 50,000 population: large town if it is in a non-rural local authority area with more than 50,000 population. However, we didnt apply these definitions to congregations in local authority areas which are by the above definitions large or small towns but which are, economically, suburbs of large towns. Such congregations we put into suburbs of large towns. Whether the location is suburban can be decided precisely by studying where people live and where they work. In practice, we had no time for this, so we used our judgement.

For all church buildings in large towns we distinguished between the three types of large town location as follows. A church building was in a large town centre if it was within a quarter of a mile of the town hall, or within the main shopping or commercial area: if not it was in a suburb. Then it was in the centre of a suburb, where this was defined as for the centre of a large town; or it was in the residential area of the suburb.

2. Economic Location

Most people accept that the type of economic activity which is performed in an area is in some way related to the type of people who live in that area. So we wanted to classify areas by their main economic activity. This we did in the following way.

For the rural churches we didn't, as rural areas don't fall neatly into categories.

For the small towns, we distinguished between market towns, industrial towns, and residential towns. A town is residential if it is a net exporter of

employed population, ie, if it contains fewer jobs than people wanting to work. Dormitory or retirement towns would thus be called residential. All other small towns are market or industrial - market if they are predominantly service centres, exporting services; and industrial if they are predominantly manufacturing centres, exporting goods. Unfortunately, we had no time to apply these definitions other than by judgement, ours or the interviewers'. The application to all small town church buildings, is shown below.

Table 2.5.

SMALL TOWN CONGREGATIONS BY ECONOMIC LOCATION

	Market	Industrial	Residential	Total
Church	28	36	17	81
Fellowship	0	0	5	5
Total	28	36	22	86
% distribution	33%	42%	26%	100%

It is noticeable that fellowships are found only in residential small towns. The large towns we classify as administrative, industrial, or residential. This distinction was devised by Moser & Scott in 'British Towns' (1), and is based on an analysis of 57 urban features for all towns with over 50,000 population. The application we take from their book for all except congregations with church buildings in large town suburbs. The economic classification of such suburbs we take to be the same as that for the large towns with which we have put them (2). We had to do this for Manchester, Liverpool, Birmingham and London only. All church buildings in suburbs of the first three of these have been classified under industrial large towns; all church buildings in London suburbs under administrative large towns. The application to all church buildings in large towns is shown below.

Table 2.6.

LARGE TOWN CONGREGATIONS BY ECONOMIC LOCATION

	Administrative	Industrial	Residential	dk	Total
Church	47	64	3	4	118
Fellowships	3	3	1	2	9
Total	50	67	4	6	127
% distribution	39%	53%	3%	5%	100%

Finally, we classify large town suburbs as industrial or residential. This distinction is based on the number of jobs available in the suburb and the number of people living in the suburb who work. If the former is the greater, the suburb is classified as industrial; if the latter is greater, as residential (eg a dormitory suburb). The data are available for these definitions to be applied precisely but this was not done. The results of our imprecise application are shown below.

Table 2.7

LARGE TOWN SUBURBAN CONGREGATIONS BY ECONOMIC LOCATION

	Industrial	Residential	dk	Total
Church	19	36	0	55
Fellowship	0	6	1	7
Total	19	42	1	62
% distribution	31%	68%	1%	100%

We shall come back to considering general location when investigating the relationship between it and other factors. Unfortunately, such investigations must be confined to settlement location, because of our inability to find a measure of economic location which is applicable to all church buildings.

c) Immediate Location

Under this heading we consider the area immediately adjacent to the church building: that is within two or three hundred yards of it.

1. First, we asked about the people living within this area: What would you say was the predominant social class? The replies are given below, for churches and fellowships separately.

Table 2.8

CONGREGATIONS BY THE PREDOMINANT SOCIAL CLASS OF THE ADJACENT RESIDENTIAL AREA

	Working Class	Middle Class	Mixed	No resid. dist. near	other/dk	Rural	Total
Church	85	23	69	22	0	25	224
Fellow'p	0	4	8	0	2	0	14
TOTAL	85	27	77	22	2	25	238
% distrib.	36%	11%	32%	9%	1%	11%	100%

Notes :

Mixed - We can't be sure to what extent this answer is literal, and to what extent it covers an unwillingness to be committed on a touchy topic.

No residential area near - some church buildings, particularly those in city centres, have no one living in the immediate location.

Rural - this question was not applied to rural church buildings.

Comments :

If people argue that Unitarianism is not a religion which appeals to the working class, they can't base their case on the location of Unitarian churches, many of which are in working class areas. They might base their case on the location of fellowships, none of which is in a working class area.

2. Next, we asked about the age of this immediate location; but unfortunately in an ambiguous way. Most answers were about the age of the buildings around the church buildings, whereas it would have been more useful to know the length of time the adjacent area had been developed. If the buildings are old then the area must have been developed for a long time: if they are new it might be a new area or an old area redeveloped. The answers for churches and fellowships are given below.

Table 2.9

CONGREGATIONS BY THE AGE OF THE SURROUNDING AREA

	New	Old	Mixed	Other/dk	Rural	Total
Church	21	154	16	8	25	224
Fellowships	3	9	0	2	0	14
TOTAL	24	163	16	10	25	238
% distrib.	10%	68%	7%	4%	11%	100%

Notes :

Again, this question was not applied to rural church buildings.

Comments :

If the question was interpreted as applying to the length of time the adjacent area had been developed, we see how few church buildings are in newly developed areas. If it was interpreted as applying to the age of the adjacent buildings,

then probably even fewer churches are in newly developed areas. We see however that 21% of fellowships are in 'new' areas compared with 9% of churches.

3. The final question in this section asked about the rate of change in the immediate location. This was an imprecise question which elicited imprecise answers. These answers were as follows:

Table 2.10

CONGREGATIONS BY RATE OF CHANGE OF SURROUNDING AREA

	No change	Slow change	Fast change	Redevelopment area	Other/ dk	Rural	Total
Church	37	99	37	22	4	25	224
Fellowship	7	3	3	0	1	0	14
Total	44	102	40	22	5	25	238
% distribution	18%	43%	17%	9%	2%	11%	100%

Notes:

This question was not applied to rural church buildings.

Redevelopment area - those church buildings in or on the edge of a Comprehensive Development Area, or subject to Compulsory Purchase Order.

Comment:

The question was worded so that, if anything, too few church buildings are shown in a Redevelopment Area. Even so, the answers show 9% of all congregations with their buildings in an area of intense upheaval.

d) Relationships

Having described the single factors we now describe the relationship between pairs of these single factors.

1. The first such relationship is that between the settlement location of the church building and the predominant social class of the adjacent residential area. Let us describe in more detail what we do when we analyse this relationship, as the processes involved in this particular case are precisely the same as those involved in all other cases you will meet in this Report.

So far, all our analyses have been of one factor only - eg congregations by settlement locations, the distribution of all congregations between the various categories of settlement location. In an analysis of two factors - eg in analysing the relationship between settlement location and social class, - we must find the distribution of congregations by both these factors simultaneously. Thus we can take all those congregations in small towns and find the distribution of these between the various categories of social class; then similarly for all those in large town centres, in large town suburban centres etc. When we have finished we shall find that we have obtained, at the same time, the inverse of this. That is, we have also the distribution of all congregations in working class areas between the various categories of settlement location; similarly for all congregations in middle class areas etc.

The table which we obtain when we analyse this particular relationship is shown below.

Table 2.11.

CONGREGATIONS BY SETTLEMENT LOCATION AND BY PREDOMINANT SOCIAL CLASS OF ADJACENT RESIDENTIAL AREA

Location	Social class					Rural	Total Congs
	Working class	Middle class	Mixed class	No Res near	Other/ dk		
Rural	0	0	0	0	0	25	25
Small town	36	11	37	2	0	0	86
Lrg Town Cen	22	4	18	20	1	0	65
Lrg tn sub cen	11	3	7	0	1	0	22
Lrg tn sub res	16	9	15	0	0	0	40
Total	85	27	77	22	2	25	238

In order to answer the question: Is there any relationship between social class and settlement location? we want to be able to say whether the distribution between social class categories for all congregations in a particular settlement location is different from the distribution for all congregations in all locations. In order to answer this, we rewrite the above table (for urban congregations only) in percentages as :-

Table 2.12.

Location	Social class					Total congs
	Working class	Middle class	Mixed class	No Res near	Other/ dk	
Small town	42	13	43	2	0	100%
Lrg Town Cen	34	6	27	30	3	100%
Lrg tn sub cen	50	14	32	0	4	100%
Lrg tn sub res	40	23	37	0	0	100%
All congs	40	13	36	10	1	100%

Thus, whereas overall the proportion of church buildings in working class areas is 40%, for church buildings in large town centres it is lower at 34%, and for church buildings in large town suburban centres it is higher at 50%. Also, the overall proportion of churches in middle class areas is 13%; for large town centre churches it is 6%, for large town suburban residential churches it is 23%. The only location with a social class pattern very different from normal is the large town centre; and here the relationship is masked by the high proportion of large town centre church buildings with no residential district near (a high proportion which is not surprising). If we remove the effect of this, large town centre church buildings resemble all church buildings. So, to the question: Is there any relationship between social class and settlement location? we can answer: Hardly any at all.

2. You can test your understanding of this process on the next analysis, which is of the relationship between settlement location and rate of change in the surrounding area. The categories of rate of change are imprecise, so we make them a little more meaningful by grouping them into two: much change (fast change and development area); and little change (no change and slow change). Considering urban church buildings only, we draw up the following table.

Table 2.13.

URBAN CONGREGATIONS BY SETTLEMENT LOCATION AND BY RATE OF CHANGE IN SURROUNDING AREA

Location	Rate of change			Total congs
	Little change	Much change	Other/dk	
Small town	65	19	2	86
Lrg tn centre	38	25	2	65
Lrg tn sub cen	12	9	1	22
Lrg tn sub res	31	9	0	40
Total	146	62	5	213

Rewriting this in percentages we get :-

Table 2.14.

Location	Rate of change			Total congs
	Little change	Much change	Other/dk	
Small town	76	22	2	100%
Lrg tn centre	59	38	3	100%
Lrg tn sub cen	55	41	4	100%
Lrg tn sub res	78	22	0	100%
All congs.	69	29	2	100%

In this case, we can say that there is a relationship quite marked, whereby the two types of central area church buildings are experiencing much more change than the church buildings outside central areas.

3. The final relationship which we want to investigate is much easier. We take church buildings in one category only of rate of change - in redevelopment areas - and ask about their settlement location.

We find that 64% of congregations in redevelopment areas are in large town centres compared with 31% of all congregations. This is the type of thing we would have expected.

FOOTNOTES to CHAPTER 2

(1) Moser & Scott. "British Towns". Oliver & Boyd 1961.

(2) For this reason, our analysis gives us very few church buildings in residential large towns.

CHAPTER 3

People

The most common property by which we pass quick judgement on a congregation is the number of people attached to it. But it proves not very easy to count these people. So in this chapter we consider them acting in three ways: as members, as supporters, and as attenders at Sunday services.

a) Members

Of all the people attached to a congregation there is usually a clear distinction between members and non-members. Members have stated explicitly their allegiance to the congregation, and have often entered into a loose legal bond on lines laid down by the Trust Deed. And as this usually specifies a lower age limit, we are concerned with adult members only. (1).

1. Through the questionnaire we tried to obtain, not only the total number of adult members, but also the number of adult absentee members within the total. These were defined as those who retained their membership while living too far away from the church to play any part in its activities. (This definition was not always understood or applied). As a result of making this distinction, we gave ourselves the following problem: When considering the importance of the membership figures and their relationship to other factors, which do we consider - total adult members or total adult members less adult absentee members? For some analyses we should exclude absentee members, for to include them might involve us in allocating members to a district association in which they do not live, or in double-counting (eg where absentee members of one congregation are active members of another congregation). For other analyses it is correct to include absentee members (eg to measure the legal strength of the congregation). In practice it was too difficult to choose between these two types of analysis; so apart from counting the absentee members we ignored them and made all other analyses in terms of total members (including the absentees).

2. Of the 238 responding congregations, all but one gave the number of total adult members. We asked how many of these members were less than 35 years old, how many were over 35 but less than 60 years old, how many were over 60 years old. And we asked for the number of adult absentee members within this total. The replies are summed and given in the table below :-

Table 3.1.

NUMBER OF MEMBERS BY DISTRICT ASSOCIATION (responding only)

DA	No. of congs	Total Total	Total adult membership			Adult absentee	Total less absentee
			-35	35-60	60+		
E Cheshire	15	1480	210	710	560	200	1280
Eastern	6	220	30	130	60	30	190
Liverpool	14	670	70	260	330	130	540
London	33	1380	160	630	580	300	1080
Manchester	15	1170	160	570	430	180	980
Midlands	19	740	100	340	310	40	710
NE Lancs	28	2720	380	1090	1260	270	2450
N Midlands	12	580	40	270	260	40	540
N'land & D	3	310	40	120	150	20	290
Sheffield	11	750	150	300	300	70	670
Southern	7	280	10	100	170	0	280
Western	21	610	60	280	280	130	490
Yorkshire	12	650	60	290	300	160	500
S Wales	12	1160	260	560	340	120	1040
SE Wales	11	580	80	320	180	220	360
Scotland	4	590	100	290	200	20	570
Fellowships	14	330	40	140	140	20	300
Total	237	14220	1970	6400	5840	1940	12270

Notes:

The number of congregations shown is the number which gave the total of total adult members. Within this number of congregations there were the following omissions. The ages of these adult members were not given for one congregation in the Midlands, one in NE Lancs, and one in SE Wales. For these the age distribution given was scaled up to equal the total given. The number of adult absentee members was not given for 1 congregation in E Cheshire, 2 in Manchester, 2 in Midlands, 1 in N Midlands, 1 in Northumberland, 2 in Sheffield, and 1 in S Wales. For these, the number of absentees given was scaled up proportionately to the number of congregations not answering.

3. These membership figures given above are for the responding congregations only. An estimate of membership can be made for all the 258 congregations by scaling up all the totals proportionately to the number of congregations not responding. The results which this process gives are shown in the table below.

Table 3.2.

NUMBER OF MEMBERS BY DISTRICT ASSOCIATION (corrected for non-responders)

DA	No of congs	Total Total	Total adult members ..			Adult Absentee	Total less Absentee
			-35	35-60	60+		
E Cheshire	19	1880	270	900	710	250	1630
Eastern	6	220	30	130	60	30	190
Liverpool	15	710	80	280	360	140	580
London	36	1600	190	740	670	340	1250
Manchester	17	1320	190	650	480	210	1110
Midlands	21	820	110	370	340	40	780
NE Lancs	29	2810	390	1120	1300	280	2540
N Midlands	12	580	40	270	260	40	540
N'land & D	5	520	70	210	240	40	480
Sheffield	11	750	150	300	300	70	670
Southern	7	280	10	100	170	0	280
Western	22	640	60	290	290	130	510
Yorkshire	14	760	80	340	350	180	580
S Wales	15	1450	330	700	420	150	1300
SE Wales	11	580	80	320	180	220	360
Scotland	4	590	100	290	200	20	570
Fellowships	14	330	40	140	140	20	300
Total	258	15840	2210	7140	6490	2170	13370

Notes:

The method of scaling from responding congregations to all congregations is likely to overestimate the number of members. For it assumes that within each district association the average size of non-responding congregations is the same as of responding congregations. It is probable, however, that non-responding congregations are smaller than average.

If all members counted by one congregation as absentee are active in another congregation, then nationally there are no absentee members. But the national total of active members is given by adding all the non-absentee members, whether there is such overlapping or not.

Comments :

None is necessary on the number of members aged over 60, compared with the number aged under 35. Some of the analyses that follow provide a detailed comment on these basic statistics.

4. We can rearrange the data in the previous table in order to investigate two matters - the relative size (measured by members) of each DA, and the age structure of all the members in a DA. This rearrangement gives the following table.

Table 3.3.

NUMBERS OF MEMBERS AS A PERCENTAGE OF ALL MEMBERS BY DISTRICT ASSOCIATION

DA	Total adult members.....			
	Total, as % of all total	-35, as % of all -35	35-60, as % of all 35-60	60+, as % of all 60+
E Cheshire	12	12	13	11
Eastern	1	1	2	1
Liverpool	4	4	4	5
London	10	9	10	10
Manchester	8	8	9	7
Midlands	5	5	5	5
NE Lancs	18	18	16	20
N Midland	4	2	4	4
N'land & D	3	3	3	4
Sheffield	5	7	4	5
Southern	2	0	1	3
Western	4	3	4	5
Yorkshire	5	3	5	5
S Wales	9	15	10	6
SE Wales	4	4	4	3
Scotland	4	4	4	3
Fellowships	2	2	2	2
Total	100%	100%	100%	100%

Notes:

This table is based on measured data adjusted upwards to correct for non-responders. It should not, therefore be credited with too much accuracy.

Comments:

The first column gives a measure of the relative size of district associations. North & East Lancs is by far the biggest with 18% of all the adult members in Great Britain. Next comes East Cheshire. In fact the four north western DAs of NE Lancs, E Cheshire, Liverpool, and Manchester contain 42% of the movement's members, the remaining 58% being divided amongst the 13 other DAs.

All four columns together give an 'age profile' of each district association. If, along any row, the percentage which each age group forms of its total is the same as the percentage which the total forms of its total, then the age profile is normal. Thus, the Southern and Western DAs have age profiles older than normal, and S Wales a younger age profile. Sheffield has more young members than normal, and NE Lancs has fewer middle but more old members than normal. (2).

5. There is another way of expressing the age profile of a district association - by the absolute distribution of its members, rather than by the deviation of this distribution from normal. We measure this for the whole movement, and for fellowships. This is because there is some discussion about the age of fellowships - are fellowships the growth points or the retirement camps? The following table might help.

Table 3.4.

AGE DISTRIBUTION OF MEMBERS

	Total Adult members			
	Total, as % of total	-35, as % of total	35-60 as % of total	60+ as % of total
All DAs	100	14	45	41
Fellowships	100	13	44	43

Notes:

The data on which this is based are not corrected for non-response; ie are for responding congregations only.

Comments:

This table shows how large a percentage of all members in the Movement are over 60 years old. It shows also that the fellowships have an older age structure than normal, but that this difference is very slight.

6. Not only did we construct age profiles for each District Association, but also for individual congregations. Thus the members of each congregation were described as 'young', 'middle', 'old' or 'spread' on the basis shown in fig. 4. The results are shown in the table below.

Table 3.5.

CONGREGATIONS BY THE AGE OF MEMBERS AND BY DA

DA	Young	Middle	Old	Spread	Other/dk	Total
E Cheshire	0	8	6	0	1	15
Eastern	0	4	2	0	0	6
Liverpool	0	6	7	1	0	14
London	2	20	10	1	0	33
Manchester	0	11	4	0	1	16
Midlands	0	11	6	1	1	19
NE Lancs	1	12	15	0	0	28
N Midlands	0	6	6	0	0	12
N'land & D	0	1	1	1	0	3
Sheffield	1	5	5	0	0	11
Southern	0	2	5	0	0	7
Western	0	8	13	0	0	21
Yorkshire	0	8	4	0	0	12
S Wales	0	10	1	1	0	12
SE Wales	0	7	2	2	0	11
Scotland	0	4	0	0	0	4
Fellowships	1	6	7	0	0	14
All DAs	5	129	94	7	3	238
% distribution	2%	54%	39%	3%	1%	100%

Comments:

More than 50% of all congregations responding have 'middle aged' members, very few have 'young' and almost 40% have 'old' members. That the Southern and Western District Associations are old as shown in Table 3.3. is repeated by this table, which shows more than half of the congregations in these DAs with old members. North & East Lancs too is old by the above table.

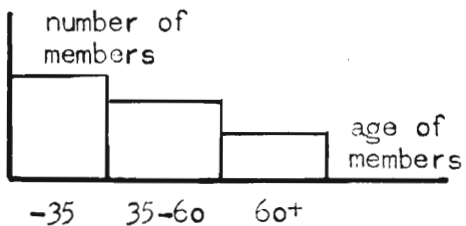
7. From the age of the congregation's members let us move to the total number of members, as a measure of the size of the congregation. The first way we did this was by rounding the number of total adult members to the nearest 10, then drawing a histogram, a frequency distribution diagram. This is figure 5 and it shows that more than half of all responding congregations (129 out of 238) have less than 46 members.

The second way we did this was by fitting the number of total adult members into four size categories, and counting the number of congregations in each category. The results of this are shown in table 3.6 below. This table includes also the average number of members per congregation in each district association.

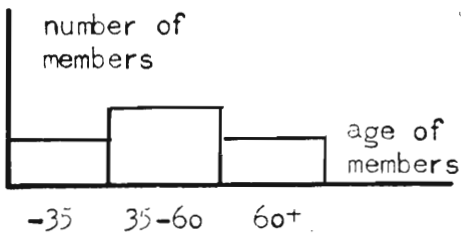
Figure 4

DIAGRAM ILLUSTRATING HOW THE AGE OF A CONGREGATION IS MEASURED

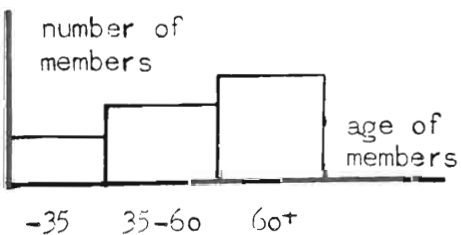
If a graph were plotted of age of members against number of members, as:



we described the members of the congregation as "young"

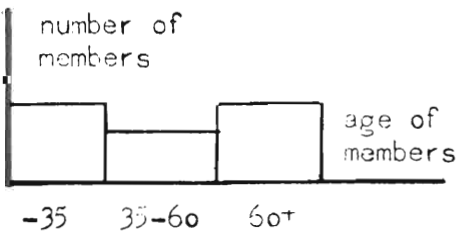


we described the members of the congregation as "middle-aged"



we described the members of the congregation as "old" unless members over 60 are fewer than 50% of the total. In this case we described them as "middle-aged". Thus, for the members of a congregation to be "old" more than 50% of them must be over 60

For all other age distributions, such as:

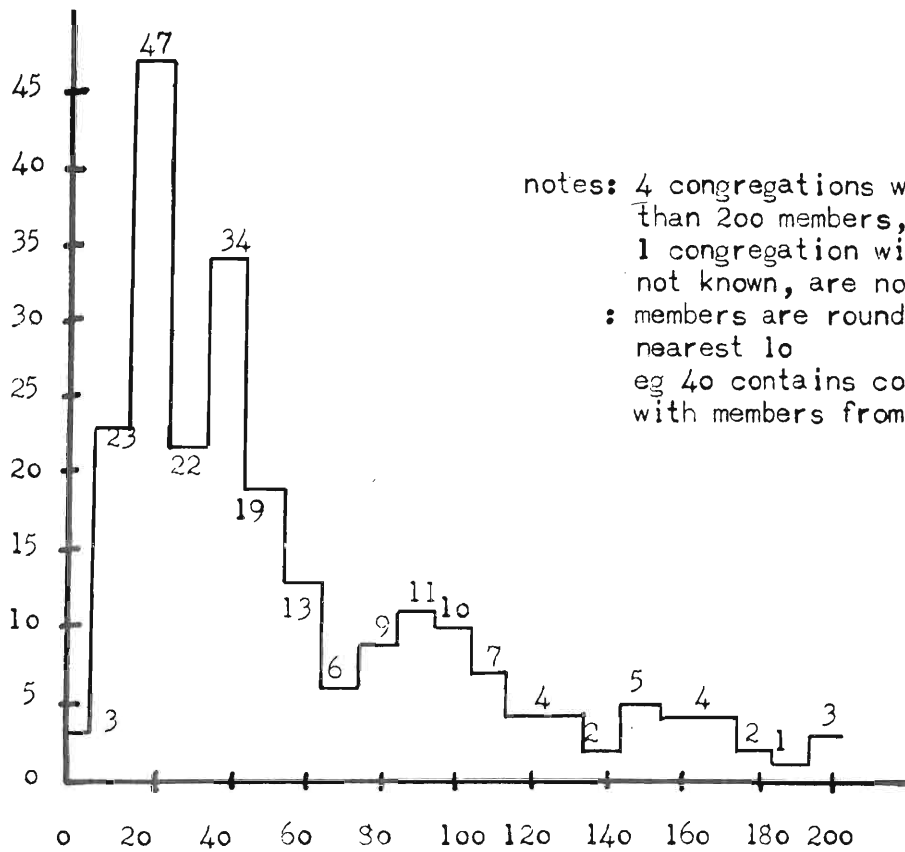


we described the members of the congregation as "spread"

Figure 5

FREQUENCY DISTRIBUTION OF CONGREGATIONS
BY NUMBER OF MEMBERS

number of congregations



notes: 4 congregations with more than 200 members, and 1 congregation with members not known, are not included
: members are rounded to nearest 10
eg 40 contains congregations with members from 36 to 45

number of members

Table 3.6.

CONGREGATIONS BY NUMBER OF ADULT MEMBERS AND BY DISTRICT ASSOCIATIONS; also AVERAGE NUMBER OF MEMBERS PER CONGREGATION BY DA

DA	Number of total adult members				Total congs	Average Members per cong
	0+ 0-49	50+ 50-99	100+ 100-199	200+ 200+		
E Cheshire	4	5	4	2	15	99
Eastern	5	0	1	0	6	37
Liverpool	7	7	0	0	14	48
London	25	5	3	0	33	42
Manchester	9	3	4	0	16	78
Midlands	15	3	1	0	19	39
NE Lancs	6	11	9	2	28	97
N Midlands	8	1	3	0	12	48
N'land & D	1	0	2	0	3	103
Sheffield	6	2	2	1	11	68
Southern	6	0	1	0	7	40
Western	20	0	1	0	21	29
Yorkshire	7	4	0	1	12	54
S Wales	2	4	6	0	12	97
SE Wales	6	4	1	0	11	53
Scotland	0	1	2	1	4	147
Fellowships	13	1	0	0	14	24
All DAs	140	51	40	7	238	60
% distribution	59%	21%	17%	3%	100%	

See figure 6.

8. Now that we have finished tabulating these single answers about membership, and before we start analysing relationships between membership and other factors, we must ask: How meaningful is it to be a member of a congregation? We sought an answer to this by asking how one became a member of the congregation. The answers were classified as: by expressing sympathy with the aims of the congregation; by paying a subscription; by getting the approval of the committee or by membership being completely informal. In most congregations, having sympathy with the aims is a necessary but not a sufficient condition of membership. Thus, we count it only when it is the sole condition. The results are given below.

Table 3.7.

CONGREGATIONS BY THE BASIS OF MEMBERSHIP

Informal	Subscription	Ctttee Approval	Sympathy with aims	Other/dk	Total
28	156	35	35	9	263

Notes:

The total number of answers is more than the congregations responding as sometimes more than one basis (excluding sympathy with aims) was given.

Comments:

If membership is informal then the membership figures are probably not very meaningful. In all other cases they probably are.

b) Relationships

1. The first relationship in which we are interested is that between the age of the members and the number of members, for each congregation. We draw up the following table.

Abbreviations:
 NEL NE Lancashire
 M Manchester
 L Liverpool
 EC East Cheshire
 S Sheffield

**UNITARIAN CONGREGATIONS
 IN GREAT BRITAIN**
 showing district associations

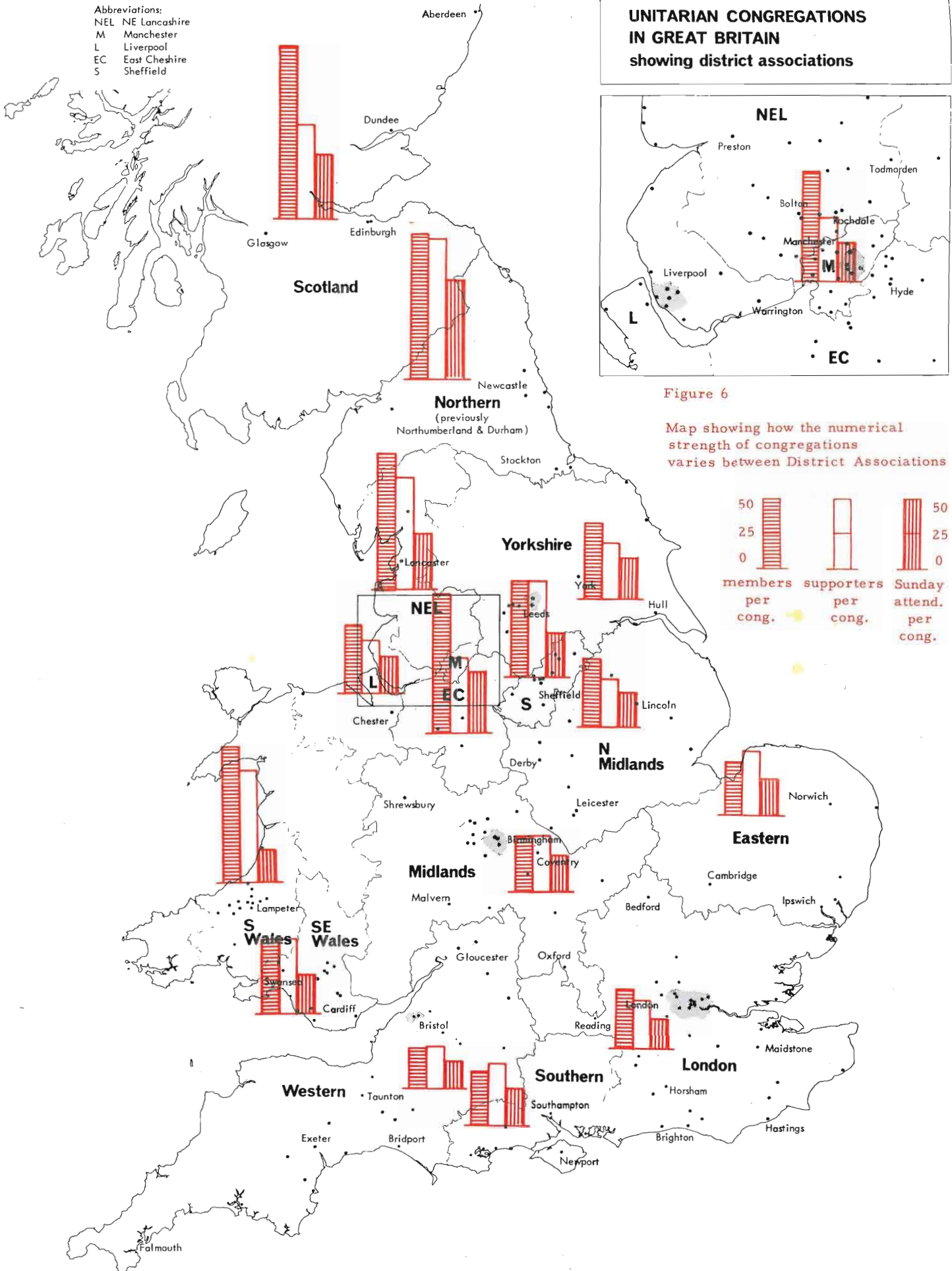


Figure 6

Map showing how the numerical strength of congregations varies between District Associations

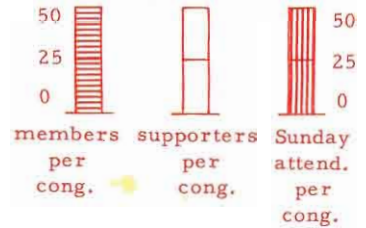


Table 3.8.

CONGREGATIONS BY AGE OF MEMBERS & BY NUMBER OF MEMBERS

Number	Age					Total congs
	Young	Middle	Old	Spread	Other/dk	
0+	2	72	60	3	3	140
50+	1	27	20	3	0	51
100+	2	25	12	1	0	40
200+	0	5	2	0	0	7
Total	5	129	94	7	3	238

Re-writing this in percentages:

Table 3.9.

Number	Age					Total congs
	Young	Middle	Old	Spread	Other/dk	
0+	2	51	43	2	2	100%
50+	1	53	39	6	0	100%
100+	5	62	30	3	0	100%
200+	0	71	29	0	0	100%
All congs	2	54	40	3	1	100%

This shows a fairly clear tendency for the larger congregations to be younger or at least to be less old. This does not bode well for the smaller congregations.

2. Now we must go outside this chapter and investigate the relationship between the number of members and settlement location. Analysis gives us the following table.

Table 3.10.

CONGREGATIONS BY NUMBER OF MEMBERS & BY SETTLEMENT LOCATION

Location	Number				Total congs
	0+	50+	100+	200+	
Rural	11	7	7	0	25
Small town	57	17	11	1	86
Lrg tn cen	36	11	13	5	65
Lrg tn sub cen	9	6	6	1	22
Lrg tn sub res	27	10	3	0	40
Total	140	51	40	7	238

Rewritten in percentages this gives:

Table 3.11.

Location	Number				Total congs
	0+	50+	100+	200+	
Rural	44	28	28	0	100%
Small town	66	20	13	1	100%
Lrg tn cen	55	17	20	8	100%
Lrg tn sub cen	41	27	27	5	100%
Lrg tn sub res	68	25	7	0	100%
All congs	59	21	17	3	100%

This shows a fairly clear tendency for church buildings in rural, large town centre, and large town suburban centre locations to have the larger congregations.

3. Finally in this section on members we combine tables 3.2 and 2.2. This gives us the number of total adult members in all Unitarian congregations (corrected for non-response) compared with the total population, nationally and by District Associations. The following table shows this.

Table 3.12.

TOTAL ADULT MEMBERS PER MILLION PEOPLE BY DAs

DA	1965 Population	Total adult members	Members per million people
E Cheshire	1,623,000	1880	1160
Eastern	1,559,000	220	141
Liverpool	2,428,000	740	305
London	14,968,000	1740	116
Manchester	1,364,000	1320	967
Midlands	5,597,000	840	150
NE Lancs	2,356,000	2870	1220
N Midlands	2,971,000	580	195
N'land & D	2,964,000	530	179
Sheffield	1,319,000	750	569
Southern	1,733,000	280	162
Western	3,500,000	660	189
Yorkshire	3,532,000	760	215
S Wales	220,000	1450	6590
SE Wales	1,305,000	580	444
Scotland	5,204,000	640	123
Total	52,642,000	15840	301

Note:

The members in fellowships have been put in their geographical DAs.

Comments:

The last column gives a measure of the participation of the whole population in Unitarian congregations for each DA. Thus we can use it (eg) to test the validity of the phrases 'Unitarian Lancashire' and the Cardiganshire 'blackspot' (so called by other South Wales churchmen). And these two phrases are shown to be true: the highest participation is in S Wales DA, and the next highest in NE Lancs. Even if the population of the 6 Welsh counties excluded from the calculation is added to the two Welsh DAs, in these two together the participation is 1,070 per million people, one of the highest. After S Wales and NE Lancs come, in descending order of participation, E Cheshire, Manchester, Sheffield, SE Wales, and Liverpool. Except that this list excludes Western DA, it is identical with the list of those DAs with more congregations for a given population than normal.

c) Supporters (3)

Whereas the concept of the members of a congregation is fairly precise, the concept of the supporters of a congregation is not. However, we use it because it is more meaningful than membership as a measure of the active strength of a congregation. The supporters of a congregation are defined as the active participants, whether members or not: we suggested that they be counted by including all the people who might be expected to attend church at least once a month. Nevertheless it was obvious that the concept was not always applied properly; for example, we found in some cases that the total attendance on an average Sunday was less than 25% of the number of supporters, which would not have been possible had the number of supporters been measured as suggested.

1. We asked for the total number of the supporters, and 236 out of 238 congregations answered this. We asked also for the age distribution of these supporters. The results are given below.

Table 3.13.

NUMBER OF SUPPORTERS BY DISTRICT ASSOCIATION

DA	No. of congs	No. of supporters			
		Total	-35	35-60	60+
E Cheshire	14	740	170	320	260
Eastern	6	270	40	170	60
Liverpool	14	520	80	210	220
London	33	1090	190	490	410
Manchester	15	700	160	290	240
Midlands	19	740	120	310	300
NE Lancs	28	2260	400	870	990
N Midlands	12	410	40	190	180
N'land & D	3	300	30	130	140
Sheffield	11	750	180	310	260
Southern	7	320	30	110	180
Western	21	650	90	260	300
Yorkshire	12	470	70	240	170
S Wales	12	950	230	430	290
SE Wales	11	580	150	290	150
Scotland	4	370	80	200	110
Fellowships	14	290	30	140	120
Total	236	11410	2080	4960	4360

The number of congregations stated is the number which gave the total number of supporters. Within this there were the following omissions. The supporters by age were not given for one congregation in E Cheshire, 1 in Eastern, 2 in Manchester, 2 in NE Lancs, 1 in N Midlands, 1 in SE Wales. For these the age distribution given was scaled up to equal the total given.

Comment:

A very rough adjustment for non-response to give the total for all 258 congregations would be 12500 active supporters in the Movement.

2. Just as we calculated the age profile of the members of each congregation, so we can do this for the supporters. The results are shown in the table below. This includes also the average number of supporters per congregation.

Table 3.14.

CONGREGATIONS BY THE AGE OF SUPPORTERS & BY DA: also
AVERAGE NUMBER OF SUPPORTERS PER CONGREGATION BY DA

DA	Young	Middle	Old	Spread	Other/dk	Total	Ave supporters per cong
E Cheshire	1	8	5	0	1	15	53
Eastern	0	5	0	0	1	6	45
Liverpool	0	8	4	2	0	14	37
London	3	25	4	1	0	33	33
Manchester	1	9	5	0	1	16	46
Midlands	0	10	5	4	0	19	39
NE Lancs	1	13	12	0	2	28	81
N Midlands	0	7	4	0	1	12	34
N'land & D	0	3	0	0	0	3	100
Sheffield	1	5	5	0	0	11	68
Southern	0	2	5	0	0	7	46
Western	0	7	13	1	0	21	31
Yorkshire	0	9	3	0	0	12	40
S Wales	0	9	1	2	0	12	79
SE Wales	0	8	1	1	1	11	53
Scotland	0	4	0	0	0	4	92
Fellowships	0	9	5	0	0	14	21
Total	7	141	72	11	7	238	48
% distribution	3%	59%	30%	5%	3%	100%	

d) Relationships

The only relationship we are interested in here is that between supporters and members. And our interest has the following cause. We have already investigated several relationships between membership and other factors, and we shall be investigating many more. But as, in many cases, the number of supporters is a more accurate guide to the active strength of the congregation than is membership, should we repeat all these relationships for supporters also? It will be necessary to do so only if we find the number of supporters in a congregation to be significantly different from the number of members. So it is to this we now turn our attention.

1. First we compare members and supporters in the whole movement and in the District Associations. Let us start with the numbers of members (table 3.1) and the numbers of supporters (table 3.13). Then, comparing the total numbers of each, there are fewer supporters than members for the movement and for the DAs. However, the order of the DAs by size is similar whether the size is measured by members or by supporters. See figure 6. Comparing the age distribution of each we find that, for the movement and for the DAs, the number of supporters under 35 is rather more than the number of members, and the numbers of the supporters over 60 rather less.

Let us now look at the age of members (table 3.5) and the age of supporters (table 3.14). Again there is similarity between these two measures, when applied to the whole movement and to its DAs. The only difference is the tendency for there to be more congregations with young supporters than with young members.

2. Now we compare members and supporters in the individual congregations. And first we ask: How important is the difference between the total number of each, for each congregation? A measure of this can be obtained by calculating the fraction $(\frac{\text{total adult members} - \text{total supporters}}{\text{total adult members}})$ as a percentage. This

we do, putting the answers into categories as in the table below.

Table 3.15

CONGREGATIONS BY THE ABOVE FRACTION

-50%	-49 to -25%	-24 to 0%	0 to +24%	+25 to +49%	+50%	dk	Total
21	24	47	56	57	29	4	238

If the total number of supporters and the total number of members were similar in the majority of congregations, then the majority of the congregations would fall into the two categories (-24 to 0%) and (0 to +24%). As less than half the congregations are in these categories, the two factors must be dissimilar (4).

3. Still comparing members and supporters in the individual congregations we ask: Is the age of supporters similar to the age of members, younger than it, or older than it? (5). The results of this comparison are shown below.

Table 3.16

CONGREGATIONS, BY THE AGE OF SUPPORTERS WHEN COMPARED WITH THE AGE OF MEMBERS

Age of supporters	Other/dk			Total
younger	similar	older		congs
28	193	8	9	238

4. In conclusion to this investigation of the relationship between members and supporters we can say the following. The total numbers of each, for the movement and for its DAs, are similar, with the number of supporters being rather fewer: but the total number of each for individual congregations is very dissimilar. When the ages of each are compared, the supporters are rather younger than the members, for the movement, for its DAs and for individual congregations. Therefore, for every relationship that we analyse between a factor and the number of members, we should repeat the analysis for the number of supporters. In practice we had no time for this.

e) Attenders at Sunday Services

1. In the questionnaire we asked when church services were held, how frequently they were held, and what the average attendance had been at each type of service over the last year. We asked that the figure for attendance should exclude children in Junior Church. Then armed with all this information, we calculated the total average number of attendances on Sunday. Thus, if morning service was held weekly with an average attendance of 50, and also evening service was held monthly with an average attendance of 40, the total average number of attendances on Sunday would be (50 plus $\frac{1}{4}$ of 40) equals 60. Unfortunately, it was not this figure that we wanted. We wanted to know the number of different people attending on Sunday. But we didn't ask specifically for the piece of information which would have allowed this to be calculated, viz: the overlapping the people who attend both the morning and the evening services. Where one service only is held in a week, there can be no overlapping. Where two services are held a week, we made the following assumption: that, at that service which has the smaller attendance, half of this attendance consists of people who attend the larger service also. An example should make this clear. Suppose both morning and evening services are held weekly, with 60 present in the morning and 40 present in the evening. Then our estimate of the number of people attending would be (60 plus $\frac{1}{2}$ of 40) equals 80. This measure we call the total average attendance on Sunday (TAAS). We obtained the following results.

Table 3.17

T.A.A.S BY DISTRICT ASSOCIATION

DA	No. of congs	T A A S	T A A S per cong
E Cheshire	15	640	43
Eastern	6	150	25
Liverpool	14	360	26
London	32	680	21
Manchester	16	440	28
Midlands	19	500	26
NE Lancs	28	1130	40
N Midlands	12	300	25
N'land & D	3	210	70
Sheffield	11	350	32
Southern	7	190	27
Western	21	430	20
Yorkshire	12	350	29
S Wales	12	280	23
SE Wales	11	300	27
Scotland	4	240	60
Fellowships	13	90	7
Total	236	6340	27

Comments :

We can scale up to adjust for the non-responding congregations, treating each district association separately. This gives an estimate for the number of people attending all Unitarian churches on an average Sunday of about 7,300. See figure 6.

2. Next, we calculated for each congregation the TAAS as a percentage of the total number of supporters. This we took as a measure of the participation in the worship of the church. If the percentage was 75% or over, we called this participation high, if between 50 and 74% we called it medium, if below 50% we called it low. The results are shown in the table below.

Table 3.18

CONGREGATIONS BY PARTICIPATION IN WORSHIP

Low	Medium	High	dk	Total
66	97	72	3	238

Comment :

For the Movement as a whole there are 12,500 supporters and a TAAS of 7,300. This percentage is 60%, giving medium participation in worship.

f) Relationships

1. Finally, we investigated the relationship between this participation in worship (the proportion of the supporters who attend on a Sunday) and the age of the supporters. The investigation showed a very slight tendency for the old congregations to participate more in the worship.

FOOTNOTES to CHAPTER 3

(1) The lower age limit is usually 18 or 21. When the number of adult members is given, therefore, all are above 18 years old, some above 21.

(2) It should be remembered that the people living in a DA (ie the population from which Unitarian members are drawn) may be older or younger than normal. For example, the people living in the Western and North Western regions are older than

the national population. The difference, however, is small, and need not affect that very small proportion of the population which is Unitarian.

(3) In the questionnaire we called the supporters the "congregation". This terminology was changed in order to avoid using "congregation" in two senses.

(4) As the number of members is not similar to the number of supporters, we thought that the number of total adult members less adult absentee members might be more similar to the number of supporters. Accordingly we calculated the fraction
$$\frac{\text{total adult members} - \text{adult absentee}}{\text{total adult members} - \text{adult absentee}} - \text{supporters}$$

This gave:

CONGREGATIONS BY THE ABOVE FRACTION

-50%	-49 to -25%	-24 to 0%	0 to +24%	+25 to +49%	+50%	dk	Total
49	26	48	50	41	10	17	238

The number of congregations in the two middle categories is even fewer.

(5) For this analysis, spread was taken to be the same as middle.

CHAPTER 4

Finance

In this chapter we are concerned with money: the money which the congregation receives every year as annual income, and the money which it spends every year as annual expenditure. And we are concerned not only with the size of income and expenditure but also with the composition - the sources of the income, and the nature of the expenditure.

The information was extracted from the congregation's latest Income and Expenditure Account, either by the interviewer or by the coder. And it was when we were extracting the information that we realised how unreliable such Accounts are for this purpose, because of the inconsistency or lack of standardisation between congregations (1). For example, some congregations record all transfers in their main account; eg collections for specific purposes as income and the handing-over of these collections as expenditure. Other congregations record straight-through transactions in a separate account. Again, the income from trust funds appears in the main account with some congregations, in the trustees' account with others. So we can answer the question: What is the congregation's income? only with: The amount shown at the bottom of the main Income and Expenditure Account. The General Assembly should consider publishing a 'Book of Advice for Church Treasurers' which would recommend a standard method of accounting. As it is, when you read this chapter you must remember that the data are not very reliable.

a) Income

As explained above, we could define a congregation's income only as the figure at the bottom of the income side of its Income & Expenditure Account for the last financial year. We asked for this figure, and also for its composition. That income was 'live' which came from offertories, collections, donations, subscriptions, gift-days, jumble sales, covenants, etc. Income was described as 'lettings' if it was revenue from church property - the church hall, schoolrooms, even shops and houses where their revenue was shown specifically on the main account and not shown as a transfer from the trustees' account. 'Grants' were from the General Assembly, from the District Association, or from some Trust Fund not connected with the congregation. 'Other dead' income was intended to include money from investments, trust funds, and trust property, but in fact included all the residual items as well - in particular, income carried forward from the previous year. For this reason, the results for 'other dead' income dont mean very much.

1. In all, 232 of the 238 responding congregations gave a figure for the total income. The results are summed and given in the table below.

Table 4.1.

INCOME, IN TOTAL AND BY SOURCE, BY DISTRICT ASSOCIATIONS (responders only)

DA	No. of congs	Income (£).....				
		Total	Live	Lettings	Other dead	Grants
E Cheshire	15	16800	11700	700	4200	200
Eastern	6	5200	1800	1800	1300	300
Liverpool	13	16600	5200	2300	8900	200
London	33	29600	14400	5000	6500	3600
Manchester	16	18100	9200	2000	4400	2500
Midlands	18	15200	6600	3000	3300	400
NE Lancs	27	35800	20200	3800	9900	2000
N Midlands	12	10700	5800	1900	2500	600
N'land & D	3	4300	2900	1000	300	0
Sheffield	11	15000	6300	4900	3100	600
Southern	7	6500	3800	1300	700	700
Western	20	12400	5300	1800	3900	1400
Yorkshire	12	10600	5700	1900	2400	600
S Wales	11	5800	3400	200	1800	400
SE Wales	11	7300	4400	700	1300	800
Scotland	4	7000	5000	1100	200	700
Fellowships	13	1100	1100	0	0	0
TOTAL	232	215900	112800	33300	54700	15200

The number of congregations shown is the number which gave the total income. Within this there were the following omissions. The components of income were not given for 1 congregation in Manchester, 1 in N Midlands, 1 in Yorkshire, and 1 in S Wales. For these the components given were scaled up to equal the total given.

2. These values for income are for the responding congregations only. An estimate can be made for all the 258 congregations by scaling up the values proportionately to the number of congregations not responding. The results of this process are shown in the table below.

Table 4.2.

INCOME, IN TOTAL & BY SOURCE, BY DISTRICT ASSOCIATION (corrected for non-response)

DA	No. of congs	Income (£).....				
		Total	Live	Lettings	Other Dead	Grants
E Cheshire	19	21300	14800	900	5400	300
Eastern	6	5200	1800	1800	1300	300
Liverpool	15	19200	6000	2600	10200	300
London	36	32300	15700	5500	7100	4000
Manchester	17	19200	9800	2100	4700	2600
Midlands	21	15400	7700	3500	3800	400
NE Lancs	29	38400	21600	4000	10600	2100
N Midlands	12	10700	5800	1900	2500	600
N'land & D	5	7100	4800	1700	500	100
Sheffield	11	15000	6300	4900	3100	600
Southern	7	6500	3800	1300	700	700
Western	22	13600	5900	1900	4300	1500
Yorkshire	14	12400	6600	2300	2800	700
S Wales	15	7900	5600	300	2400	600
SE Wales	11	7300	4400	700	1300	800
Scotland	4	7000	5000	1100	200	700
Fellowships	14	1200	1100	0	0	0
TOTAL	258	239700	125700	36500	60900	16300

Notes :

The method of correcting for non-response is likely to overestimate as it assumes that the non-responding congregations are average. It is probable that their income is smaller than average.

Comments :

The precise meaning of these grand totals must be made clear. For some items are likely to be counted as income by more than one congregation. For example, if congregation A collects £10 in response to an appeal by congregation B, and hands the £10 over to B, £10 might appear in the accounts of both A and B as live income. Again, suppose congregation X collects £50 in the Simplex scheme and hands it over to the General Assembly, which then makes a grant of £50 to congregation Y. This £50 appears as live income to X and as grants to Y. Hence, this table is in no way an estimate of the income available to the Movement through the congregations in any one year (even when we recognise that different congregations answered for different years). There is still needed an estimate of the resources available to the Unitarian Movement.

Nevertheless, this table does tell us that the total income received by all the congregations in the Movement is estimated at only a little less than a quarter of a million pounds a year. And it tells us that only just over a half of this is live income: ie raised by members and friends. The rest is either subsidy or the fruits of the generosity of previous generations of Unitarians.

We do not want to describe in detail the differences between district associations we can leave that to the readers. However, it is noteworthy that in 3 DAs only (London, Manchester and Scotland) is the grant income over £100 per congregation. However, this probably reflects the considerable wealth held by these DAs: it does not reflect favouritism by the GA in making grants.

3. We can rewrite the data in table 4.1 (ie for responding congregations only) to give a picture of the financial structure of the average congregation. The money received and its sources, are :-

Table 4.3

AVERAGE INCOME, IN TOTAL & BY SOURCE, PER CONGREGATION

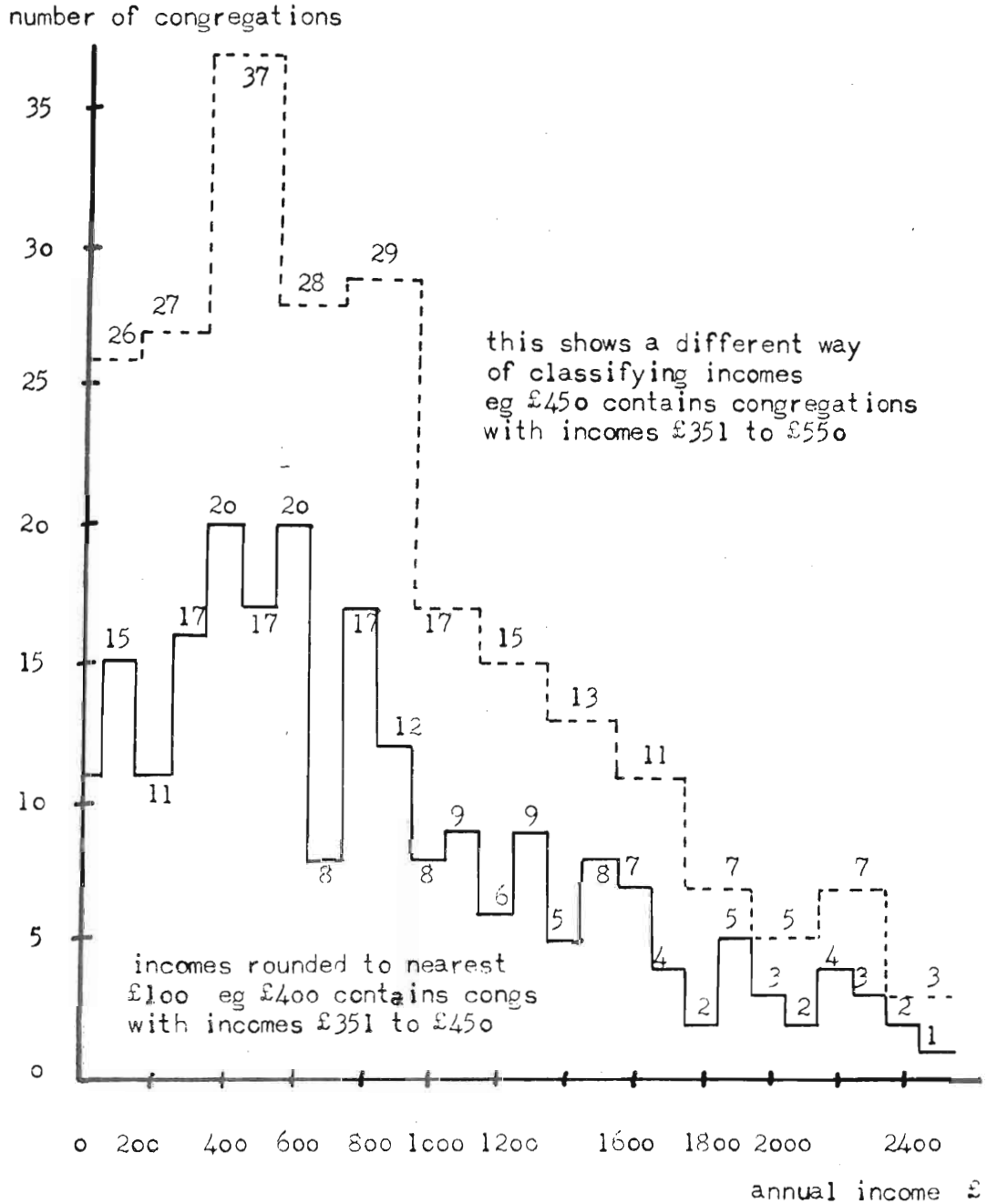
TOTAL	Live	Lettings	Other dead	Grants (£)
930	485	143	236	66
% distrib.				
100%	52%	15%	25%	7%

4. So the average income of a congregation is £930 a year. What is the distribution of incomes round this average? We described this in two ways. In the first, we rounded incomes to the nearest £100, and arranged them on a histogram; a frequency distribution diagram. This is figure 7, and it shows that more than half of all responding congregations (119 out of 232) have incomes below £300 a year.

In the second, we fitted the total income into four size categories, and counted the number of congregations in each category. The results are shown below. This table shows also the average income per congregation in each district association.

Figure 7

FREQUENCY DISTRIBUTION OF CONGREGATIONS
BY SIZE OF INCOME



note: 8 congregations with more than £2500 income
and 5 congregations with incomes not known
are not included

Table 4.4.

CONGREGATIONS BY TOTAL INCOME & BY DISTRICT ASSOCIATION: also AVERAGE TOTAL INCOME PER CONGREGATION, BY DA

DA	Total Income (£)				dk	Total congs	Average total income per cong
	0-999 0+	1000-1999 1000+	2000-2999 2000+	3000+ 3000+			
E Cheshire	7	7	1	0	0	15	£1120
Eastern	4	1	1	0	0	6	870
Liverpool	8	2	2	1	1	14	1280
London	21	10	2	0	0	33	900
Manchester	8	5	3	0	0	16	1130
Midlands	15	2	0	1	1	19	730
NE Lancs	10	13	4	0	1	28	1330
N Midlands	8	3	1	0	0	12	890
N'land & D	1	1	1	0	0	3	1420
Sheffield	6	3	1	1	0	11	1370
Southern	5	2	0	0	0	7	920
Western	18	1	1	0	1	21	620
Yorkshire	8	3	0	1	0	12	890
S Wales	10	1	0	0	1	12	530
SE Wales	8	3	0	0	0	11	660
Scotland	0	3	1	0	0	4	1750
Fellowships	13	0	0	0	1	14	80
TOTAL	150	60	18	4	6	238	930
% distrib.	63%	25%	8%	2%	3%	100%	

Comments :

The differences in income per congregation between district associations are not very meaningful unless we know also the differences in number of members per congregation between district associations.

5. What we need to know, therefore, is the total income per member; and not only the average but the range of variation around this average. So we calculated the total income per member for each congregation, and put the result into various categories. This is shown in the table below.

Table 4.5

CONGREGATIONS BY TOTAL INCOME PER MEMBER AND BY DISTRICT ASSOCIATION: also AVERAGE TOTAL INCOME PER MEMBER BY DAs

DA	Total Income per Member (£)						dk	Total congs	Average total Income per member
	-4	5-9	10-14	15-19	20-24	25+			
E Cheshire	0	3	5	5	1	1	0	15	£ 11
Eastern	2	0	0	1	0	3	0	6	24
Liverpool	0	5	2	0	0	6	1	14	25
London	0	3	1	11	3	15	0	33	21
Manchester	1	5	1	3	2	4	0	16	15
Midlands	2	1	4	3	3	5	1	19	18
NE Lancs	0	3	13	6	1	4	1	28	13
N Midlands	0	0	1	4	5	2	0	12	18
N'land & D	0	0	2	1	0	0	0	3	14
Sheffield	0	2	2	4	0	3	0	11	20
Southern	0	1	0	1	2	3	0	7	23
Western	0	2	5	4	3	6	1	21	20
Yorkshire	0	4	2	1	3	2	0	12	16
S Wales	4	4	2	0	0	0	2	12	5
SE Wales	1	3	2	2	2	1	0	11	13
Scotland	0	0	3	0	1	0	0	4	12
Fellowships	11	1	1	0	0	0	1	14	3
TOTAL	21	37	46	46	26	55	7	238	15
% distrib.	9%	16%	19%	19%	11%	23%	3%	100%	

Notes :

The calculation of average total income per member is not strictly accurate for it uses membership figures for 237 congregations and income figures for 232. However, the inaccuracy is likely to be very small.

Comments :

This table shows that the differences between district associations in income per congregation cannot be explained by differences in numbers of members per congregation: for the variation between DAs in income per member is even greater than in income per congregation. The low value for fellowships might be expected. But why the low value for S Wales where, we are told, members are not particularly poor or old?

6. But perhaps the wealth of present members has nothing to do with the total income per member. This would be the case if the differences in non-live income per member between district associations were great. To investigate this we calculated the live income per member for each congregation, and put the results into various categories. This is shown in the following table, together with the live income per member for each district association.

Notes :

Again, the live income per member is not strictly accurate as the number of congregations giving membership is slightly different from the number giving income.

Table 4.6

CONGREGATIONS BY LIVE INCOME PER MEMBER & BY DISTRICT ASSOCIATIONS: also
AVERAGE LIVE INCOME PER MEMBER, BY DAs

DA	Live Income per Member (£)				dk	Total congs	Average Live Inc per member
	-4	5-9	10-14	15+			
E Cheshire	5	7	2	1	0	15	£ 8
Eastern	2	2	2	0	0	6	8
Liverpool	0	9	3	1	1	14	8
London	4	11	13	5	0	33	11
Manchester	2	8	2	3	1	16	8
Midlands	4	10	3	1	1	19	9
NE Lancs	5	16	5	4	0	28	7
N Midlands	1	5	4	1	1	12	10
N'land & D	1	1	1	0	0	3	9
Sheffield	2	4	5	0	0	11	8
Southern	1	2	1	3	0	7	14
Western	6	6	6	2	1	21	9
Yorkshire	0	8	3	0	1	12	9
S Wales	6	4	0	0	2	12	3
SE Wales	3	5	2	1	0	11	8
Scotland	0	3	1	0	0	4	9
Fellowships	11	1	1	0	1	14	3
TOTAL	51	102	54	22	9	238	£ 8
% distrib.	21%	43%	23%	9%	4%	100%	

Comments :

The differences between district associations are best shown in the following table.

Table 4.7

INCOME PER MEMBER BY DISTRICT ASSOCIATIONS

DA	Income per member (£)		
	Live	Non Live	Total
E Cheshire	8	5	11
Eastern	8	16	24
Liverpool	8	17	25
London	11	10	21
Manchester	8	7	15
Midlands	9	9	18
NE Lancs	7	6	13
N Midlands	10	8	18
N'land & D	9	5	14
Sheffield	8	12	20
Southern	14	9	23
Western	9	11	20
Yorkshire	9	7	16
S Wales	3	2	5
SE Wales	8	5	13
Scotland	9	3	12
Fellowships	3	0	3
TOTAL	8	7	15

Comments :

The variation in non-live income per member is far greater than in live income per member. Nevertheless, there are still differences between district associations in live income per member, which must reflect in part differences in generosity. See figure 8.

7. Now we turn from considering the district associations to considering individual congregations. And we want to classify congregations by the composition of their incomes. If a congregation receives 50% or more of its income from live sources, then we may say that live income is predominant; if 50% or more from lettings, lettings are predominant; if 50% or more from other dead income, other dead is predominant; if 25% or more in grants, grants are predominant. Thus, a congregation can have grants as well as one other source of income predominant. The results of this classification are shown below.

Table 4.8

CONGREGATIONS BY PREDOMINANT SOURCES OF INCOME & BY DISTRICT ASSOCIATIONS

DA	Predominant sources of income					no predominance	dk	Total congs
	Live	Lettings	Other dead	grants				
E Cheshire	13	1	0	0	1	0	15	
Eastern	3	0	0	0	3	0	6	
Liverpool	5	1	4	0	3	1	14	
London	13	4	2	8	7	0	33 (x)	
Manchester	7	1	4	2	2	0	16	
Midlands	7	1	5	1	4	1	19	
NE Lancs	19	3	2	2	2	1	28 (x)	
N Midlands	3	0	2	2	4	1	12	
N'land & D	2	0	0	0	1	0	3	
Sheffield	5	3	1	1	1	0	11	
Southern	4	1	0	1	0	1	7	
Western	7	0	7	3	3	1	21	
Yorkshire	8	1	1	2	0	1	12 (x)	
S Wales	7	0	2	1	0	2	12	
SE Wales	6	1	0	2	2	0	11	
Scotland	4	0	0	0	0	0	4	
Fellowships	11	0	0	0	0	3	14	
TOTAL	124	17	30	25	33	12	238	
% distrib.	52%	7%	13%	10%	14%	5%	100%	

Notes :

(x) One congregation in each of these DAs had both 'live' and 'grants' predominant.

Comments :

We saw that the average congregation had 51% of its income from live sources. It would therefore be classified under 'live predominant'. But, when considering all congregations only 52% had this source predominant. What do we say about those congregations with 'lettings' or 'other dead' predominant? That they are unhealthy? Or that they are lucky? There is no doubt about those congregations receiving 25% or more of their income from grants: they are not in a very healthy financial condition.

b) Relationships

1. Let us study more closely those 25 congregations having grants predominant by asking two questions about them: Have their members an age structure different from the average? and : Is the number of their members different from the average?

In order to answer the first we must know the age of members of congregations with grants predominant.

Abbreviations:
 NEL NE Lancashire
 M Manchester
 L Liverpool
 EC East Cheshire
 S Sheffield

**UNITARIAN CONGREGATIONS
 IN GREAT BRITAIN**
 showing district associations

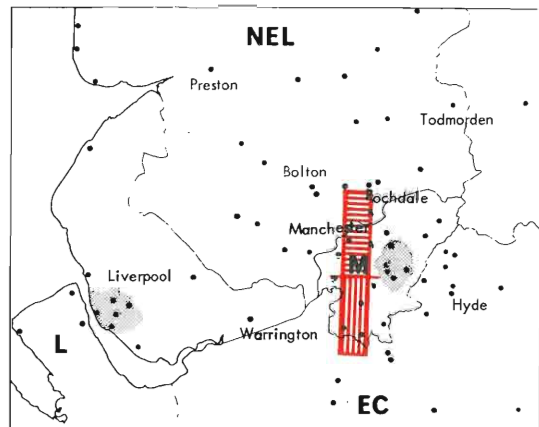


Figure 8

Map showing how the income per member varies between District Associations.

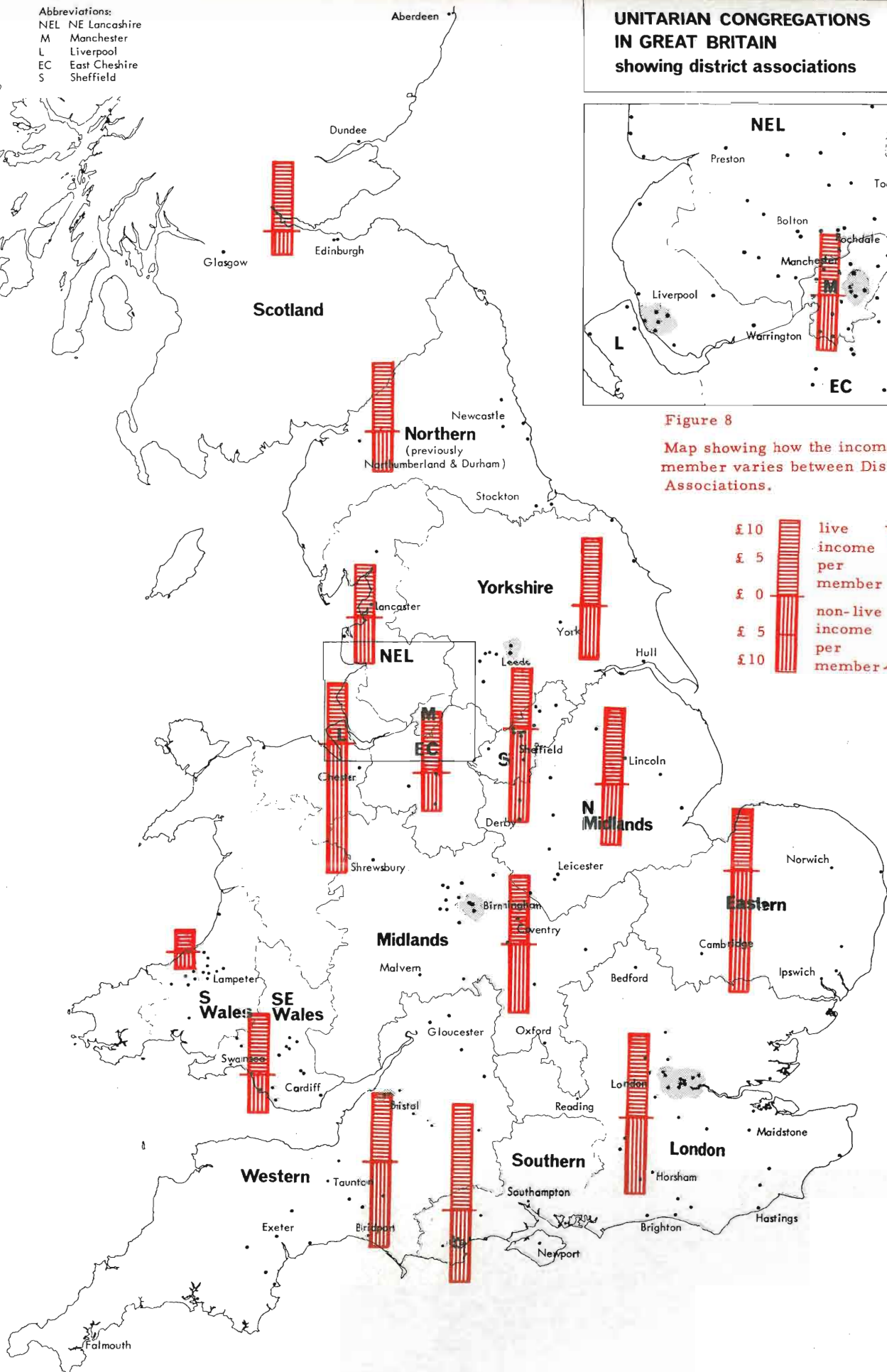
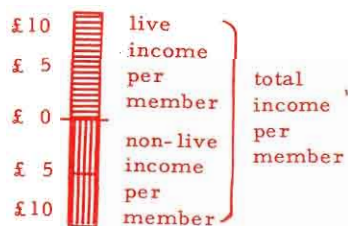


Table 4.9

CONGREGATIONS WITH GRANTS PREDOMINANT BY AGE OF MEMBERS

Age of members				Total
young	middle	old	spread	congs
1	13	11	0	25

Comparing the distribution between age categories for all congregations with the distribution for congregations with grants predominant we get :-

Table 4.10

	age members					Total
	young	middle	old	spread	dk	congs
grants congs	4	52	44	0	0	100%
all congs	2	54	39	3	1	100%

Thus, there is a tendency, but only a slight tendency, for grants congregations to be older. In order to answer the second question we need the following tables.

Table 4.11

CONGREGATIONS WITH GRANTS PREDOMINANT BY NUMBER OF MEMBERS

number of members					Total
0+	50+	100+	200+		congs
20	3	2	0		25

Table 4.12

	Number of members				Total
	0+	50+	100+	200+	congs
grants congs	80	12	8	0	100%
all congs	59	21	17	3	100%

Here there is a clear relationship. The grants congregations are noticeably smaller than average.

c) Expenditure

We explained how, in the absence of a standard definition, the only measure of income that we would use was the figure at the bottom of the income side on the congregation's Income and Expenditure Account. So, for consistency, we use the book keeping definition of expenditure, which gives a value exactly equal to the income.

1. So we already know the average expenditure, its variation, its value per member, etc. Hence we are concerned only with the uses to which it is put. And of all the uses we consider one only - paying the minister's salary. And we include only that expenditure which goes directly as salary: expenses, insurances, pension payments etc, are not included with the salary.

So here we must anticipate one of the findings described in chapter 6 - whether or not the congregation enjoys the services of a minister. For this analysis, and for others, we say that a congregation has a minister if it pays one person regularly (possibly more than one person if it participates in a group ministry) for ministerial duties. Thus, a congregation has a minister if it employs or shares a recognised minister or lay pastor, or if a minister has pastoral

oversight over it. The congregation has no minister if no one gives it regular ministerial attention, even if it pays lay preachers for taking services.

With this definition, we can analyse the proportion of a congregation's expenditure which goes on its minister's salary, distinguishing between those congregations with, and those without, a minister. But in so doing, we run into an unavoidable problem, which was described under 'errors'. This problem arises when we combine a state of affairs (whether a congregation has a minister at the time of interview) with a flow (of money, as expenditure on salary over the last financial year). Thus, although a congregation might not have a minister now, it might have had one during the last financial year, in which case some of its expenditure will have gone towards the minister's salary. This inconsistency can only be accepted, but must be remembered in the following analyses.

Table 4.13

CONGREGATIONS BY THE PROPORTION OF EXPENDITURE SPENT ON MINISTER'S SALARY AND BY DISTRICT ASSOCIATIONS

DA	Proportion of expenditure on salary					Total congs
	0+% 0-24%	25+% 25-49%	50+% 50-74%	75+% 75%+	dk	
E Cheshire	3	9	3	0	0	15
Eastern	2	1	3	0	0	6
Liverpool	5	6	2	0	1	14
London	12	14	6	1	0	33
Manchester	4	9	3	0	0	16
Midlands	12	4	2	0	1	19
NE Lancs	7	17	3	0	1	28
N Midlands	4	3	4	1	0	12
N'land & D	2	1	0	0	0	3
Sheffield	3	4	4	0	0	11
Southern	2	4	0	1	0	7
Western	2	6	9	3	1	21
Yorkshire	6	4	2	0	0	12
S Wales	1	2	6	2	1	12
SE Wales	1	5	3	2	0	11
Scotland	0	2	2	0	0	4
Fellowships	13	0	0	0	1	14
TOTAL	79	91	52	10	6	238
% distrib.	33%	38%	21%	4%	3%	100%

Comments :

The fact that 62 congregations, or 26% of the total, had more than 50% of their expenditure going to their minister must cause some concern. For such congregations can have little left over for other expenses. Over 70% of responding congregations spend less than 50% of their expenditure on the minister's salary. But how many of these congregations have no minister? We distinguish between congregations with ministers and those without in the following table.

Table 4.14

CONGREGATIONS BY THE PROPORTION OF EXPENDITURE SPENT ON MINISTER'S SALARY AND BY PRESENCE OR ABSENCE OF MINISTER

Minister	Proportion of expenditure on salary					Total congs
	0+%	25+%	50+%	75+%	dk	
with minister	35	83	50	8	4	180
without minister	44	8	2	2	2	58
All congs	79	91	52	10	6	238

Comments :

Of all congregations with a minister, 66% spent less than 50% of expenditure on salary. And of all congregations without a minister, over 75% spent less than 25% of expenditure on salaries in the previous financial year.

2. How much expenditure is left over after paying the minister's salary depends, of course, on the size of the income. So we now investigate the relationship between size of income and proportion of expenditure going on salary. This we do only for those congregations with ministers. The result is shown below.

Table 4.15

CONGREGATIONS WITH MINISTERS BY INCOME & BY PROPORTION OF EXPENDITURE ON SALARY

Income (£)	Salary/Expenditure					Total congs
	0+%	25+%	50+%	75+%	dk	
0+	26	36	35	8	0	105
1000+	6	29	15	0	0	50
2000+	2	15	0	0	0	17
3000+	1	3	0	0	0	4
dk	0	0	0	0	4	4
TOTAL	35	83	50	8	4	180

Rewriting this in percentages gives:

Table 4.16

Income (£)	Salary/Expenditure					Total congs
	0+%	25+%	50+%	75+%	dk	
0+	25	34	33	8	0	100%
1000+	12	58	30	0	0	100%
2000+	13	87	0	0	0	100%
3000+	25	75	0	0	0	100%
dk	0	0	0	0	100	100%
ALL CONGS	20	46	28	4	2	100%

This shows fairly clearly that the cost of a minister falls more heavily on the poorer congregations. So if the minister is to be described as an incubus, it is with this qualification.

That 25% of the congregations with ministers and with an income below a £1000 a year spend less than 25% of this income (that is, less than £250 a year) on the minister is probably explained by their getting ministers 'on the cheap' - by paying a nominal sum for a minister with pastoral oversight, by employing a part-time lay pastor, etc.

3. Two tables in this chapter, 4.4 and 4.15, enable one final analysis to be made - of the relationship between income and the presence or absence of a minister.

Table 4.17

CONGREGATIONS BY INCOME & BY PRESENCE OR ABSENCE OF MINISTER

Minister	Income (£)					dk	Total congs
	0+	1000+	2000+	3000+			
with minister	105	50	17	4		4	180
without minister	45	10	1	0		2	58
ALL CONGS	150	60	18	4		6	238

Thus, whereas 63% of all congregations had incomes below a £1000 a year, 78% of all congregations without a minister had incomes below this sum. Now, a congregation will have reported having no minister if it couldnt afford one, or if it was in an inter-regnum between losing one minister and gaining another. If the latter were the only cause, then we would expect those congregations without a minister to have a normal distribution of incomes. That they do not suggests very strongly that the former cause too is important. Thus, we can conclude that many of the poorer congregations can either not afford a minister, or can afford a minister only at the expense of a large proportion of their income.

FOOTNOTE to CHAPTER 4

(1) Added to this was the occasional hazard of being handed an account in Welsh.

CHAPTER 5

Church Services

a) The Findings

1. When we were describing, in chapter 3, how we obtained a measure of the total average attendance on a Sunday, we said that the congregations were asked how frequently they held church services. The answers to this question are now given below.

Table 5.1

CONGREGATIONS BY THE FREQUENCY WITH WHICH THEY HOLD SERVICES

	Twice weekly	Once weekly	Fortnightly	Monthly	Other	Total
	57	150	10	12	9	238
% distribution	24%	63%	4%	5%	4%	100%

Notes :

Under 'once weekly' are included the several congregations which hold weekly services, except for one Sunday in the month when they hold two services. All other combinations not shown explicitly are included under 'other'.

Comments :

Holding just one service on a Sunday is the majority practice, although in several questionnaires it was explained that this was by economic necessity (eg having to share a minister) not by choice.

2. We asked one other question in this section, viz: How many special services are held a year? By special services were meant Christmas, Easter, Men's Sunday, Harvest Festival, Anniversaries, etc; but not communions, marriages, christenings, or funerals. The answers to this question were combined with the answers to the question about frequency of church services to produce an index of the worship activity of the congregation. This activity was described as 'high' if services were held twice weekly, or once weekly and with 10 or more special services a year. The activity was 'medium' if services were held once weekly, with fewer than 10 special services. In all other cases, the activity was described as 'low'. The results are shown below.

Table 5.2

CONGREGATIONS BY WORSHIP ACTIVITY & BY DISTRICT ASSOCIATIONS

DA	Worship Activity			Total congs
	High	Medium	Low	
E Cheshire	8	6	1	15
Eastern	1 ⁺	5	0	6
Liverpool	5	8	1	14
London	8	21	4	33
Manchester	8	8	0	16
Midlands	4	15	0	19
NE Lancs	16	12	0	28
N Midlands	4	8	0	12
N'land & D	2	1	0	3
Sheffield	4	7	0	11
Southern	1	5	1	7
Western	3	14	4	21
Yorkshire	3	9	0	12
S Wales	1	11	0	12
SE Wales	5	4	2	11
Scotland	2	2	0	4
Fellowships	0	1	13	14

Comments :

There are 4 DAs where 50% or more of the congregations have a high worship activity, viz :- E Cheshire, Manchester, NE Lancs and Scotland. (Northumberland should not be included because of its low response rate). And three of these DAs are in the north west where Unitarianism is strongest and best established: the parish church would always be open morning and evening on Sundays, and many Unitarian churches in these DAs find themselves in this role.

CHAPTER 6

The Minister

It is often said that if there is one thing which has more effect on a congregation than anything else it is the minister. This is said about all denominations, but particularly about the Unitarian Movement which, with the absence of dogma and with the autonomy of the congregation, gives a very free rein to its ministers. That Unitarian ministers do have a lot of freedom within their congregations is undoubtedly true. But how can they use it? Can the minister, and the minister alone, make or break a congregation? Are the degree of ministerial attention which a congregation receives, and the personality of the minister, so important as to be able to determine every aspect of the congregation? Or, if the minister is not quite so powerful, is he still able to influence (though not determine) many aspects of the congregation?

To answer these questions would require a whole survey devoted to nothing else. Here we confine ourselves to describing some aspects of the ministerial attention which a congregation receives (we stop short at describing the personality of the minister), and to investigating a few relationships between this attention and the life of the congregation. But first we must emphasise that we are looking at ministers from the point of view of the congregations. This chapter is not a census of the number of Unitarian ministers, or of the ministerial time available (1).

a) Findings

1. First, we describe the type of ministerial attention which a congregation receives. Starting from the bottom, the congregation might have no minister at all, defined in chapter 5 as no minister, no lay pastor, or no minister with pastoral oversight. Then it might have a minister with pastoral oversight. Next, it might have a lay pastor, either full time or part time. And finally it might have a minister. If the congregation fits into none of these categories, the ministerial attention is described as 'other'.

If the congregation has a minister, it can still receive a range of attention from this minister. So we asked if the minister was shared; and if so, with how many other congregations and what proportion of his time he gave to this congregation. We asked also if the minister had pastoral oversight over, or was loaned regularly to, any other congregation. And we asked if the minister did any part-time work (such as teaching) for which he was paid. From all these answers we described those congregations with ministers as having a full-time minister, a minister between full- and half-time, a minister half-time, or a minister less than half-time. An example should illustrate how we defined these categories. If congregation A shares a minister, who gives more than half his time to congregation A, then the minister is between full- and half-time. If this minister has, in addition, pastoral oversight over another congregation, then congregation A has a half-time minister. And if the minister, in addition, lectures on some evenings to the WEA, then congregation A has a minister less than half-time. We realise that such classification is crude; but the attention that a minister gives to his congregation is difficult to define, let alone measure. Moreover, this classification really measures the potential ministerial attention which a congregation receives, not the actual attention. For the minister might be available half-time, but spend a lot of his time on other denominational matters, or on unpaid social work.

The results of these attempts to define the ministerial attention which a congregation receives are given below.

Table 6.1

CONGREGATIONS, BY THE TYPE OF MINISTERIAL ATTENTION WHICH THEY RECEIVE AND BY DISTRICT ASSOCIATIONS

DA	Type of ministerial attention									Total congs
	Minister				Lay Pastor		Pastoral	Other	None	
	full	full- $\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$ -	Full	Part	Oversight			
E Cheshire	3	3	4	1	0	0	0	0	4	15
Eastern	2	1	1	2	0	0	0	0	0	6
Liverpool	3	3	3	1	0	0	0	0	4	14
London	11	3	5	4	2	2	1	0	5	33
Manchester	0	1	2	5	0	2	0	1	5	16
Midlands	2	2	0	5	0	0	0	0	10	19
NE Lancs	3	7	6	2	0	2	2	1	5	28
N Midlands	1	2	2	4	0	0	1	0	2	12
N'land & D	0	2	0	0	0	0	0	0	1	3
Sheffield	1	2	3	1	0	1	2	0	1	11
Southern	1	3	1	1	0	0	0	0	1	7
Western	5	2	2	10	0	0	1	0	1	21
Yorkshire	0	3	3	1	0	0	0	0	5	12
S Wales	0	0	6	4	0	0	1	0	1	12
SE Wales	2	2	0	6	0	0	0	0	1	11
Scotland	1	3	0	0	0	0	0	0	0	4
Fellowships	0	0	0	0	0	0	2	0	12	14
TOTAL	35	39	38	47	2	7	10	2	58	238
% distribution	15%	16%	16%	20%	1%	3%	4%	1%	24%	100%

Comments :

First, we notice how few congregations have a full-time minister, full-time in that he (or she) puts all his attention in to one congregation (apart from other denominational matters). The ministerial stock (excluding lay pastors & pastoral overseers), is spread among 159 congregations or 67% of the total.

Looking at differences between district associations, we see that the Midlands was very seriously under-ministered at the time of the survey. This is now being remedied. Moreover, the results for those Midland congregations which did have ministers are not very reliable, as our classification is not very suitable for the group ministries being introduced in that DA.

2. The above is a rather complicated description of types of ministerial attention. We need also a simple description of degrees of ministerial attention. This we obtain by describing the degree as 'high' where the type is a minister full-time, a minister between full- and half-time, or a lay pastor full-time. The degree is 'medium' where the minister is half-time. The degree is 'low' for all other types. The results of this are shown below.

Table 6.2

CONGREGATIONS BY THE DEGREE OF MINISTERIAL ATTENTION WHICH THEY RECEIVE AND BY DISTRICT ASSOCIATIONS

DA	Degree of Ministerial Attention			Total congs
	High	Medium	Low	
E Cheshire	6	4	5	15
Eastern	3	1	2	6
Liverpool	6	3	5	14
London	16	5	12	33
Manchester	1	2	13	16
Midlands	4	0	15	19
NE Lancs	10	6	12	28
N Midlands	3	2	7	12
N'land & D	2	0	1	3
Sheffield	3	3	5	11
Southern	4	1	2	7
Western	7	2	12	21
Yorkshire	3	3	6	12
S Wales	0	6	6	12
SE Wales	4	0	7	11
Scotland	4	0	0	4
Fellowships	0	0	14	14
TOTAL	76	38	124	238
% distribution	32%	16%	52%	100%

Comments :

The extent of ministerial shortage is here made apparent. Over 50% of all congregations have a minister less than half-time, a part-time lay pastor, a minister with pastoral oversight, or no minister at all. (Also included are two congregations with 'other', in effect with low attention). But this shortage is not spread evenly between the district associations. In particular, in Manchester, Midlands, N Midlands and SE Wales (also of course the Fellowships) more than 50% of the congregations have low ministerial attention.

3. The nearest we got to measuring the quality, as distinct from the quantity, of the ministerial attention was by asking for the minister's age. If this was below 40 years, we generously described the minister as young; if more than 40 but below 60, as middle-aged; and only if over 60 years was the minister old. For all those congregations with a minister (which here includes lay pastors and pastoral overseers) the ages of these ministers were then :-

Table 6.3

CONGREGATIONS WITH MINISTERS BY AGE OF MINISTER

Young	Middle-aged	Old	dk	Total
49	93	36	2	180

Notes :

This does not mean that there are 49 young ministers, but that what young ministers there are are enjoyed by 49 congregations.

4. Where two or more congregations share a minister, the distance that the minister has to travel between his congregations will probably affect the amount of attention he can give to them. Here we are concerned only with the 159 congregations having a minister, not with those with lay pastors and pastoral overseers. Of these 159, 35 have full time ministers. This leaves

124 congregations which could have a shared minister. Ninety nine of these do. These were asked how far away was the farthest congregation in the sharing group. The answers are given below.

Table 6.4

CONGREGATIONS SHARING A MINISTER BY THE DISTANCE TO THE FURTHEST CONGREGATION IN THE SHARING GROUP AND BY DISTRICT ASSOCIATION; also, AVERAGE DISTANCE TO FURTHEST CONGREGATION IN SHARING GROUP BY DAs

DA	Distance to furthest congregation in shg grp				Total congs	Ave Dist miles
	0-2	3-4	5-9	10+		
E Cheshire	0	2	3	2	7	8.7
Eastern	0	0	0	3	3	15.0
Liverpool	0	0	3	3	6	11.2
London	1	1	7	0	9	1.4
Manchester	2	0	4	0	6	5.5
Midlands	0	0	4	3	7	10.7
NE Lancs	3	4	3	1	11	5.3
N Midlands	0	0	0	7	7	15.0
N'land & D	0	0	0	0	0	0
Sheffield	0	0	4	1	5	9.0
Southern	0	0	0	3	3	15.0
Western	2	0	4	6	12	10.0
Yorkshire	2	0	1	3	6	9.2
S Wales	4	4	2	0	10	3.7
SE Wales	2	0	0	5	7	11.2
Scotland	0	0	0	0	0	0
Fellowships	0	0	0	0	0	0
TOTAL	16	11	35	37	99	8.8
% distribution	16%	11%	35%	36%	100%	

Comments :

The values for average distance dont mean much in themselves, but the values for the District Associations can be compared with each other. Thus, as might be expected, the average distance is lowest in those DAs where the density of congregations is highest, in E Cheshire, London, Manchester, NE Lancs and S Wales.

5. We asked for another distance which might affect the attention which a minister can give to his congregation. This is the distance the minister lives from his church building. We asked this of all congregations with ministers, and here we included the 180 congregations with ministers, lay pastors and pastoral overseers. The results are given below.

Table 6.5

CONGREGATIONS WITH MINISTERS BY THE DISTANCE THE MINISTER LIVES FROM THE CHURCH

	0-4 miles	5-9 miles	10+ miles	dk	Total congs
	111	26	29	14	180
% distrib.	62%	14%	16%	8%	100%

b) Relationships

We have finished describing the type, degree, and quality of ministerial attention which a congregation receives. Now we want to investigate the effect of this attention on various aspects of the life of the congregation. But many of these aspects have not yet been introduced, so their investigation must wait.

1. What we can do is look into the relationship between the age of a minister and the age of the supporters of his congregation. We found that the older ministers tend to have the congregations with older supporters but that the middle-aged ministers have the younger congregations.

Note :

All we have established here is a neutral relationship. The cause and effect behind this relationship could be that older ministers attract older supporters, or that the older supporters attract older ministers, or that there is some other factor which, if it is present, attracts both the older supporters and the older ministers. This ambiguity is always present when a neutral relationship is established.

2. In chapter 4 we found that those congregations having no minister at all had spent a lower proportion of their expenditure on salaries in the previous financial year. We can now take this a step further by looking at the relationship between the degree of ministerial attention and the proportion of expenditure going on salary. We produce the following table.

Table 6.6

CONGREGATIONS BY PROPORTION OF EXPENDITURE ON SALARY AND BY DEGREES OF MINISTERIAL ATTENTION

Salary/expend.	Ministerial Attention			Total congs
	High	Medium	Low	
0+	10	5	64	79
25+	43	17	31	91
50+	17	15	20	52
75+	4	1	5	10
dk	2	0	4	6
TOTAL	76	38	124	238

Rewriting this in percentages gives :

Table 6.7

Salary/expend.	Ministerial Attention			Total congs
	High	Medium	Low	
0+	13	6	81	100%
25+	47	19	34	100%
50+	29	33	38	100%
75+	40	10	50	100%
dk	33	0	67	100%
All congs	32	16	52	100%

Thus, those congregations spending between 25% and 49% of their expenditure on minister's salary obtained the highest degree of ministerial attention. Those spending less get a lower degree; but those spending a higher proportion don't always get a higher degree.

Note : We must remember the inaccuracies involved when we combine the degree of ministerial attention now with the flow of expenditure over the previous year.

3. Even though a congregation can't necessarily obtain a higher degree of ministerial attention by offering a higher proportion of its expenditure for salary, can the richer congregations buy a higher degree of attention? In order to answer this we must look at the relationship between income and degree of ministerial attention. This study gives us :

Table 6.8

CONGREGATIONS BY INCOME & BY DEGREE OF MINISTERIAL ATTENTION

Income (£)	Ministerial Attention			Total congs
	High	Medium	Low	
0+	25	25	100	150
1000+	33	9	18	60
2000+	12	4	2	18
3000+	4	0	0	4
dk	2	0	4	6
TOTAL	76	38	124	238

In percentages this becomes :

Table 6.9

Income (£)	Ministerial Attention			Total congs
	High	Medium	Low	
0+	17	16	67	100%
1000+	55	15	30	100%
2000+	67	22	11	100%
3000+	100	0	0	100%
dk	33	0	67	100%
All congs	32	16	52	100%

The relationship is very clear whereby the richer the congregation is the higher the degree of ministerial attention it enjoys. But note that, although this would be so if the richer congregations could afford to buy more attention, it would also be so if those congregations with more attention flourished and thereby grew rich.

Note also that congregations buy ministerial attention, not just by offering better salaries, but also by offering better perks. In our experience, the richer congregations are often quite generous with these perks - eg a good car allowance, keeping the manse in good condition.

4. Finally in this section we estimate the average salary paid for different types of ministerial attention. This present survey doesn't give this with any accuracy, for the type of ministerial attention at the time of the survey is not necessarily related to the type of attention for which salary was paid in the previous financial year. (2). Nevertheless, the results are given below.

Table 6.10

THE PAYMENT FOR TYPES OF MINISTERIAL ATTENTION

	Ministerial attention								Total congs	
	Minister				Lay Pastor PO Other None					
	Full	Full- $\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$ -	Full	Part				
No of congs with this attention	35	39	38	47	22	7	10	2	58	238
No of congs with salary not known	0	0	0	1	0	0	0	0	3	4
No of congs with salary known	35	39	38	46	2	7	10	2	55	234
Total salary for these congs (£)	26100	31200	19600	12300	200	2600	600	300	8100	101100
	(0)750	800	520	270	100	370	60	150	150	430

Notes :

Congregations were asked whether they provided a manse for their minister. If they did, the annual value of this was taken at £250, and added to the salary. If the congregation shared a minister who had a manse from another congregation in the sharing group, the £250 was not added to the salary paid by the first congregation.

The imputed salary from the manse is included in figures for salary in the above table. Note also that this is the salary paid by a congregation for a type of ministerial attention. Thus, if a minister is half time to two congregations, he would on average receive £520 from each.

Comments :

We have already agreed not to take the results too seriously. Hence we should not be disturbed that the salary for a full-time minister appears to be less than for a minister between full- and half-time. This differential, however, may reflect a true state of affairs, for some of the full-time ministers are in semi-retirement and accept a lower salary. Removing the effect of these, the average salary for a full-time minister is probably about a £1000 per year. (3).

Although different congregations gave financial data for different years, we can take £101,000 as the total effective wages bill paid by 234 congregations in one year. Subtracting the imputed salary of £27,000 from 108 manses gives an annual wage bill paid out of current income of £74,000. This we can compare with the total income of £215,900 received by 232 congregations. Thus, the overall average proportion of expenditure spent on ministers' salaries is 34%.

FOOTNOTES to CHAPTER 6

- (1) The Ministerial Fellowship & the Ministry Committee are at present studying the list of Unitarian ministers, and classifying ministers as full-time or part-time.
- (2) For example, of the 58 congregations with no minister at the time of survey, 14 had paid some salary in the previous year, in most cases a salary appropriate to a full- or half-time minister. In such cases, it is obvious that the congregations are in the process of getting another minister.
- (3) This salary is similar to that for young teachers, but Unitarian ministers can rarely look forward to the annual increments which teachers enjoy.

CHAPTER 7

Societies

The congregation as a social unit is what sociologists call a voluntary organisation; and the congregation often has associated with, and contained within, it several other subsidiary voluntary organisations. These include the choir, the Sunday school, and the church societies such as the Women's League and the youth club. It is with some of these that the present chapter is concerned. We cover, and distinguish between, the Sunday School (which includes the Junior Church); and the societies. We exclude the choir and those societies on the fringe of the congregation's life, such as a scout troop which has an annual church parade as the only contact.

a) Findings

1. First we asked whether particular types of societies were present, and the types we considered were: societies for women, societies for men, societies for young people, and societies for young adults. If any societies were present which fitted into none of these categories (such as a drama group open to men and women, and to all ages), they were called 'other' societies. The answers to this question are shown in the table below.

Table 7.1

CONGREGATIONS BY WHETHER PARTICULAR TYPES OF SOCIETIES ARE PRESENT & BY DISTRICT ASSOCIATIONS

DA	Particular types of societies					No socs. present	dk	Total congs
	for women	for men	for young people	for young adults	for other			
E Cheshire	12	4	5	3	6	3	0	15
Eastern	4	0	2	1	3	1	0	6
Liverpool	10	0	4	0	7	1	0	14
London	17	1	9	1	15	11	0	33
Manchester	14	4	8	2	8	2	0	16
Midlands	14	2	5	2	4	3	0	19
NE Lancs	28	8	14	4	14	0	0	28
N Midlands	11	2	4	0	5	1	0	12
N'land & D	3	1	2	0	2	0	0	3
Sheffield	10	3	6	1	5	0	0	11
Southern	6	0	1	0	3	1	0	7
Western	12	0	1	1	3	9	0	21
Yorkshire	9	2	2	0	6	1	0	12
S Wales	8	0	3	0	1	3	1	12
SE Wales	10	1	4	1	2	1	0	11
Scotland	3	2	2	0	4	0	0	4
Fellowships	5	0	0	1	3	7	0	14
TOTAL	176	30	72	16	91	44	1	238

Notes :

Sunday Schools are not included.

Note carefully that this table shows the number of congregations with particular types of societies present: it does not show the number of particular types of societies. Thus if a congregation has two societies for women, it is included once only. Also, the components of any row can add to more than the total number of congregations in that DA, because one congregation can have more than one type of society.

Comments :

The total number of congregations with societies for women, with no societies,

and with societies not known is 221 out of a possible 238. Thus, with the exception of 17 congregations only, if a congregation has any societies at all, one will be for women. It is noticeable that the LDPA and Western DAs (and as would be expected, the Fellowships) have a third or more of their congregations with no societies at all.

2. Many of these congregational societies are branches of national Unitarian societies, of which the Women's League, the Men's League, the UYPL, and the Foy Society are the most important. So, as well as asking about the types of societies present, we asked whether any of the societies were branches of these national societies. The results are shown below.

Table 7.2

CONGREGATIONS BY WHETHER BRANCHES OF NATIONAL SOCIETIES ARE PRESENT & BY DISTRICT ASSOCIATIONS

DA	Branches of national societies				No national societies	dk	Total congs
	WL	ML	UYPL	Foy			
E Cheshire	11	3	1	0	4	0	15
Eastern	3	0	1	1	2	0	6
Liverpool	9	0	3	0	4	0	14
London	17	0	5	0	15	0	33
Manchester	14	2	6	0	2	0	16
Midlands	14	0	1	1	5	0	19
NE Lancs	27	3	7	1	1	0	28
N Midlands	10	0	2	0	2	0	12
N'land & D	2	0	2	0	0	0	3
Sheffield	10	2	3	1	1	0	11
Southern	6	0	1	0	1	0	7
Western	11	0	0	0	10	0	21
Yorkshire	7	0	2	0	5	0	12
S Wales	8	0	2	0	3	1	12
SE Wales	10	1	1	1	1	0	11
Scotland	3	0	2	0	1	0	4
Fellowships	5	0	0	1	8	0	14
TOTAL	167	11	39	6	65	1	238

Notes :

The components in any row can add to more than the number of congregations in that DA, as one congregation can have branches of more than one national society.

You will see that there are 167 congregations with a branch of the Women's League. Except for those few congregations which have more than one branch of the WL, this is the total number of branches of the WL: and similarly for the other national societies. (If the national secretaries of these societies should check the totals, they should remember that our statistics were collected over a period of two years).

Comments :

There are many more congregations with societies for men than congregations with branches of the ML: and similarly many more youth groups than UYPL and Foy branches. National secretaries of these societies should note.

3. The final question we asked about societies was: How many societies are there associated with this congregation? The answers are shown below.

Table 7.3

CONGREGATIONS BY THE NUMBER OF SOCIETIES & BY DISTRICT ASSOCIATION: also
TOTAL NUMBER OF SOCIETIES & AVERAGE NUMBER OF SOCIETIES PER CONG. BY DAS

DA	No. of societies								Total congs	Total no. societies	Ave no. soc/cong
	0	1	2	3	4	5	6+	dk			
E Cheshire	3	3	4	2	0	0	3	0	15	38	2.5
Eastern	1	2	0	2	1	0	0	0	6	12	2.0
Liverpool	1	7	2	3	0	1	0	0	14	25	1.8
London	11	6	8	5	1	1	1	0	33	53	1.6
Manchester	2	3	2	3	3	1	2	0	16	47	2.9
Midlands	3	6	5	2	1	1	1	0	19	38	2.0
NE Lancs	0	5	7	3	4	4	5	0	28	99	3.5
N Midlands	1	6	0	1	0	3	1	0	12	31	2.6
N'land & D	0	1	0	0	0	0	2	0	3	15	5.0
Sheffield	0	4	1	3	0	0	3	0	11	36	3.3
Southern	1	3	2	0	1	0	0	0	7	11	1.6
Western	9	9	2	0	0	0	1	0	21	20	0.9
Yorkshire	1	1	5	2	1	1	1	0	12	33	2.8
S Wales	3	5	2	1	0	0	0	1	12	12	1.0
SE Wales	1	6	0	2	0	2	0	0	11	22	2.0
Scotland	0	0	1	1	0	1	1	0	4	17	4.2
Fellowships	7	5	1	1	0	0	0	0	14	10	0.7
TOTAL	44	72	42	31	12	15	21	1	238	519	2.2
% distrib.	18	30	18	13	5	6	9	0	100		

Notes :

In calculating the total number of societies, we took 6+ as, on average, 7.

Comments :

The DAS of LDPA, Southern, Western, S Wales and Fellowships stand out as having on average few societies per congregation. Except for S Wales, these are the DAS with small or old congregations. In S Wales the small number of societies per congregation is caused not by these factors, but by the pattern of life in the rural and agricultural areas around the churches. Interviewers from this DA made this point explicitly.

4. Sunday Schools have not been included with societies above, as we asked about them separately: whether there was a Sunday school, and if so how many members it had. The results are shown below.

Table 7.4

CONGREGATIONS BY WHETHER SUNDAY SCHOOL PRESENT & BY DISTRICT ASSOCIATION:
also TOTAL NUMBER OF SUNDAY SCHOOL MEMBERS BY DAs

DA	Sunday School		Total congs	No. of congs with SS memb. known	SS members
	Present	Absent			
E Cheshire	10	5	15	8	370
Eastern	1	5	6	1	20
Liverpool	9	5	14	8	130
London	14	19	33	14	300
Manchester	13	3	16	11	240
Midlands	9	10	19	9	200
NE Lancs	23	5	28	19	700
N Midlands	5	7	12	4	130
N'land & D	2	1	3	2	90
Sheffield	6	5	11	4	110
Southern	2	5	7	1	20
Western	7	14	21	7	140
Yorkshire	7	5	12	6	100
S Wales	11	1	12	8	270
SE Wales	8	3	11	8	240
Scotland	4	0	4	4	130
Fellowships	1	13	14	1	0
TOTAL	132	106	238	115	3200
% distrib.	55%	45%	100%		

Comments :

If we scale up the total number of SS members to allow for those congregations with a SS present but with number of SS members not known, and to allow for non-response, the total number of SS members is estimated as 4000.

b) Relationships

1. In the expectation that younger congregations would have more young people forming their own societies, we investigated the relationship between the age of the supporters and the presence of societies for young people (ie Sunday schools, societies for young people and for young adults). Our expectations were confirmed.

2. And finally, we investigated the relationship between the number of members in a congregation and the number of societies attached to the congregations. Again we found the expected positive relationship.

CHAPTER 8

Change

Most of the questions in the questionnaire asked about the state of affairs at the time of interview, or about the flow of a factor over the previous year. However, the few questions with which this chapter is concerned asked about the state of affairs five years and ten years previously, and about the changes over the previous 5 and 10 years. Consequently, these few questions are the ones which were omitted most frequently: as explained in Part I, many congregations keep no records by which they can answer questions about the past (1). As most interviews took place around 1965/66, the previous years referred to are 1960 and 1955.

a) Members

1. First, we asked how many members there were 5 years and 10 years ago. We had hoped to be able to take the answers; correct them for non-response and for the difference in the total number of congregations now, 5 years ago, and 10 years ago; and thus make an estimate of the total number of members 5 years and 10 years ago. But as only 152 congregations and 169 congregations respectively could give the figures required, we decided that an estimate would be so inaccurate as not to be worth making. (2)

2. More helpful answers were obtained to the question asking how many people had entered into membership of the congregation in the previous 5 and 10 years. The response to this question is shown below.

Table 8.1

CONGREGATIONS ANSWERING THE QUESTION ABOUT INTAKE OF MEMBERS

	congregations			Total congs
	answering	dk	na	
Intake 10-0 years	172	52	14	238
Intake 5-0 years	196	35	7	238

Notes :

na - describes those congregations which are not 10 years or 5 years old.

The total intake estimated by the 172 congregations for the previous 10 years was 3400; and by the 196 congregations for the previous 5 years was 2300. The average intake per congregation is thus 20 over the last 10 years, and 12 over the last 5 years.

A very rough estimate of the total intake by the Movement over these periods may be made as follows. Let us assume that the number of congregations which have closed over the period is the same as the number which have opened (and which are, therefore, described as 'not applicable'). Those which have closed over the period and those which have opened will, on average, have taken in members for half the period. Therefore if we scale the results from those answering to the full 258 we get an estimate of the total intake over the period. For the previous 10 years this is 5100; and for the previous 5 years 3000. This is between 500 and 600 a year, on average about 2 new members per congregation a year.

In fact, this estimate of total intake by the Movement is very misleading. For a new member to one congregation may be an old member of another congregation who has moved from his old congregation. Thus, the 500 to 600 is the number of new memberships a year, not the number of new Unitarians.

3. For each congregation we expressed the intake of members over the last 10 years as a percentage of the number of members now, and gave the results in categories 0-9%, 10-19%, 20-39%, 40% plus. This is shown in the following

Table 8.2

CONGREGATIONS BY INTAKE OF MEMBERS IN LAST TEN YEARS AS PERCENT OF PRESENT MEMBERS

	0-9%	10-19%	20-39%	40%+	na	dk	Total congs
	33	28	57	54	14	52	238
% distrib.	14%	12%	24%	23%	6%	22%	100%

Notes :

na describes those congregations not 10 years old.

Comments :

The intake to the whole Movement over 10 years was estimated above as 5100. This is 32% of the present members estimated for the whole Movement (15800). Put another way, on average about 32%, or one third, of the present members of Unitarian congregations have become members of their present congregation in the last 10 years.

4. In addition to asking about intake of members, we asked about loss of members. But we asked about this so obliquely that 29 congregations only answered for the last 10 years, 22 congregations for the last 5 years. This response was too low to be useful.

5. However, we got full answers to the question asking for the predominant reason for loss of members. We asked for the reason to be given as 'death', 'removal', or 'lost interest'. The results, for what they are worth, are :-

Table 8.3

CONGREGATIONS BY THE PREDOMINANT REASON GIVEN FOR LOSS OF MEMBERS

Death	Removal	Lost Interest	dk/na	Total congs
199	124	40	17	238

Notes :

'na' describes those congregations which claim to have lost no members. The components add up to more than the total, as some congregations gave more than one reason.

b) Overall Change

So far, we have been describing changes in membership over the last 5 and 10 years. We asked also about changes over the last 5 and 10 years in the number of supporters, the number of sunday school members, and the number of societies.

1. These changes we expressed for each of the four factors (ie the number of members, of supporters, of SS members, and of societies) separately, as the change in the 5 year period 10 years ago to 5 years ago, and the change in the 5 year period 5 years ago to the present. Then, for each 5 year period we combined the changes in the four factors separately into a single 'index of change', which gives a fairly reliable indication of the overall change or stability in the life of a congregations. This index had five values : big increase (//), increase (/), static (-), decrease (\), big decrease (\\).

(3) The results are shown below.

Table 8.4

CONGREGATIONS BY THE INDEX OF CHANGE BETWEEN TEN YEARS AND FIVE YEARS AGO & BY DISTRICT ASSOCIATIONS

DA	Index of Change					na	dk	Total congs
	//	/	—	\	//			
E Cheshire	0	1	5	5	0	0	4	15
Eastern	1	0	3	1	1	0	0	6
Liverpool	0	1	2	6	1	0	4	14
London	0	4	14	6	2	2	5	33
Manchester	0	0	3	6	4	1	2	16
Midlands	0	2	5	8	3	0	1	19
NE Lancs	0	2	5	19	0	0	2	28
N Midlands	0	0	4	5	2	0	1	12
N'land & D	0	0	3	0	0	0	0	3
Sheffield	0	0	7	4	0	0	0	11
Southern	1	0	3	1	0	0	2	7
Western	0	3	10	5	1	0	2	21
Yorkshire	1	0	4	7	0	0	0	12
S Wales	0	1	5	5	0	0	1	12
SE Wales	0	1	2	5	1	0	2	11
Scotland	0	1	1	2	0	0	0	4
Fellowships	0	0	2	0	1	11	0	14
TOTAL	3	16	78	85	16	14	26	238

Notes :

'na' describes those congregations not 10 years old.

Table 8.5

CONGREGATIONS BY THE INDEX OF CHANGE BETWEEN FIVE YEARS AGO AND NOW & BY THE DISTRICT ASSOCIATIONS

DA	Index of Change					na	dk	Total congs
	//	/	—	\	//			
E Cheshire	0	0	7	3	1	0	4	15
Eastern	1	0	2	3	0	0	0	6
Liverpool	0	1	4	4	1	0	4	14
London	1	6	11	7	1	2	5	33
Manchester	0	1	5	7	2	0	1	16
Midlands	1	3	4	9	1	0	1	19
NE Lancs	0	2	8	14	3	0	1	28
N Midlands	0	1	4	6	0	0	1	12
N'land & D	0	0	2	1	0	0	0	3
Sheffield	0	2	5	3	1	0	0	11
Southern	1	1	2	2	0	0	1	7
Western	1	1	7	8	2	0	2	21
Yorkshire	2	2	6	2	0	0	0	12
S Wales	0	2	4	5	0	0	1	12
SE Wales	1	0	3	6	0	0	1	11
Scotland	0	1	3	0	0	0	0	4
Fellowships	0	3	4	1	0	5	1	14
TOTAL	8	26	81	81	12	7	23	238

Notes :

'na' describes those congregation not 5 years old.

The results shown in the two tables are probably quite reliable: that is, they describe accurately the reported facts. Whether they are very meaningful depends on whether the index as constructed is very meaningful.

Comments :

The situation described in these tables is not a happy one. Both tables show far more congregations decreasing than increasing. This is so for the whole Movement, and for 36 of the 38 times that DAs are shown. However the situation appears to be a little healthier when we compare change over the period 10 years to 5 years ago with change over the period 5 years ago to now. See table below and figure 9.

Table 8.6

PERCENTAGE DISTRIBUTION OF CONGREGATIONS BY INDEX OF CHANGE 10 to 5 YEARS AGO AND BY INDEX OF CHANGE 5 YEARS AGO TO NOW

	//	/	—	\	↘	na	dk	Total
10 years - 5 years	1	7	33	36	7	6	11	100%
5 years to now	3	11	34	34	5	3	10	100%

We see that more congregations have been increasing and fewer decreasing in the more recent 5 year period. This is a pattern followed generally in all DAs except Western - the latter seems to have been slipping from a bad position into a worse one. The improvement, however, affects only a small proportion of the congregations: about two-thirds in each period either continue with no change or show a decrease in activities.

2. For many purposes it is more useful to have an index of change for the one period 10 years ago to now than indices for the two 5 year periods separately. So we constructed such an index by combining the two separate indices. This gave an index of change over the last 10 years which had five values: steady increase (↗), steady (→), steady decrease (↘), upturn (↕), downturn (↘) (4). The results of applying this index are shown in the table below.

Table 8.7

CONGREGATIONS BY INDEX OF CHANGE OVER THE LAST TEN YEARS & BY DISTRICT ASSOCIATION

DA	Index of Change					na	dk	Total congs
	↗	→	↘	↕	↘			
E Cheshire	0	7	4	0	0	0	4	15
Eastern	0	4	0	1	1	0	0	6
Liverpool	1	3	5	1	0	0	4	14
London	1	21	4	0	0	2	5	33
Manchester	0	4	8	1	0	1	2	16
Midlands	1	9	5	3	0	0	1	19
NE Lancs	1	10	15	0	0	0	2	28
N Midlands	0	5	5	1	0	0	1	12
N'land & D	0	3	0	0	0	0	0	3
Sheffield	0	9	2	0	0	0	0	11
Southern	1	3	1	0	0	0	2	7
Western	0	11	4	2	2	0	2	21
Yorkshire	1	8	2	1	0	0	0	12
S Wales	1	6	4	0	0	0	1	12
SE Wales	0	4	4	1	0	0	2	11
Scotland	0	4	0	0	0	0	0	4
Fellowships	0	2	0	1	0	11	0	14
TOTAL	7	113	63	12	3	14	26	238
% distrib.	3%	47%	26%	5%	1%	6%	11%	100%

Notes :

'na' describes those congregations not 10 years old.

Comments :

Again, the overall picture is not a very happy one, with 33 congregations (26% of the total responding) having experienced a steady decline over the last 10 years. The one encouraging sign is that more congregations have experienced an upturn than a downturn. This table shows again a state of decline in the Western DA. It shows also that in the Manchester and NE Lancs DAs, half or almost half of the congregations have been declining steadily over the last 10 years.

3. The final question in this section asked the church officials to look, not to the past, but to the future: What is your view of the future of your church? The question was open-ended, and the answers diverse. So the answers were coded into three: good, bad, other/don't know. The results of this are shown below.

Table 8.8

CONGREGATIONS BY THE RESPONDENTS' VIEW OF THEIR FUTURE

Good	Bad	Other/dk	Total
83	67	88	238

What are these answers worth? What is the meaning of these subjective views? Probably their only use is as an indication of the enthusiasm with which the officials will work for their congregation.

c) Relationships

1. If a congregation has had a high rate of intake of members over the last ten years, and if these members have stayed after joining, then we would expect to find a positive relationship between the rate of intake and the growth over this period. But if these new members leave, or if other members leave (ie if there is a high turnover of members) then we would expect to find no such relationship. We make the analysis and show the result in the table below.

Table 8.9

CONGREGATIONS BY INTAKE OF MEMBERS OVER THE LAST TEN YEARS AS A PERCENT OF MEMBERS AND BY INDEX OF CHANGE OVER THE LAST TEN YEARS

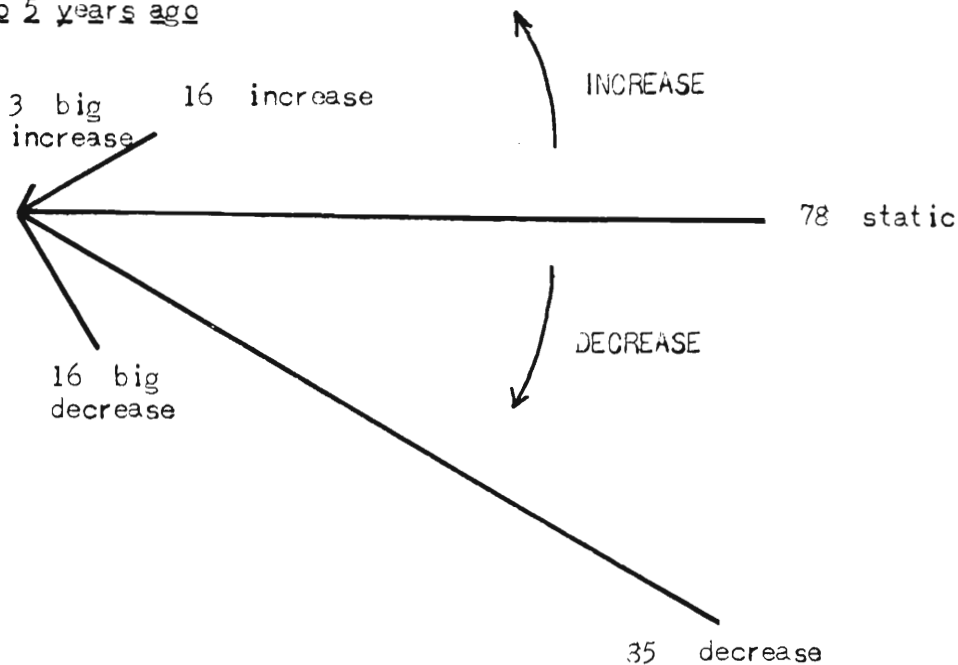
Intake	change					na/dk	Total congs
	↗	—	↘	↙	↕		
0+%	0	11	18	1	0	3	33
10+%	0	15	8	2	0	3	28
20+%	1	34	16	2	1	4	58
40+%	5	33	9	4	1	3	55
na/dk	1	20	12	3	1	27	64
TOTAL	7	113	63	12	3	40	238

Figure 9

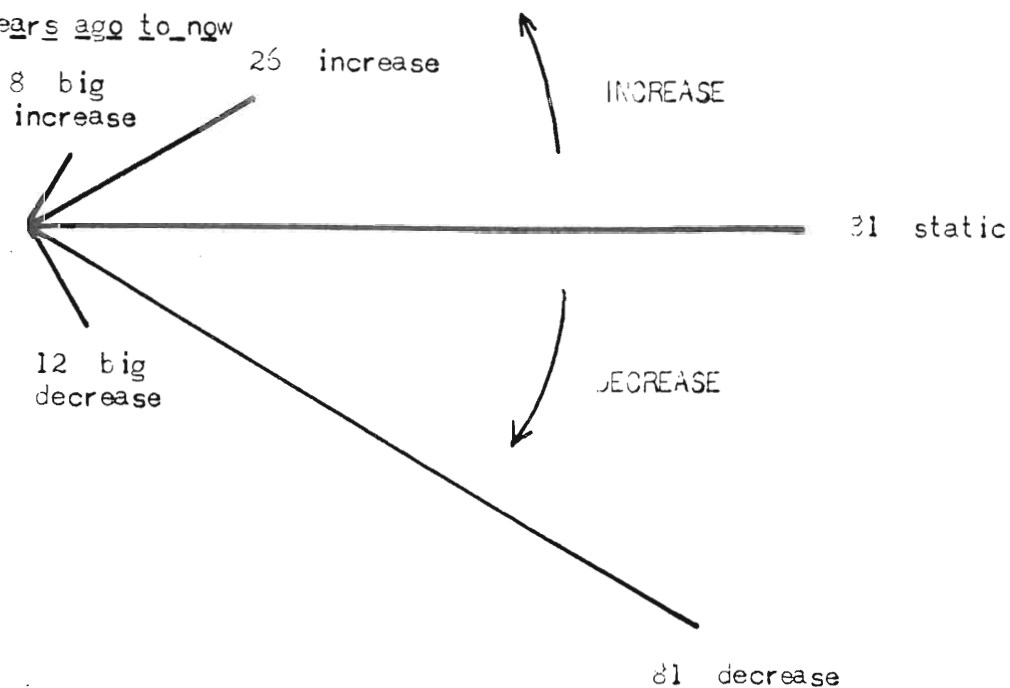
DIAGRAM ILLUSTRATING HOW THE CONGREGATIONS HAVE CHANGED
IN THE LAST TEN YEARS

note: these statistics cannot cover 14 congregations which are not
10 years old, nor 7 congregations which are not 5 years old.

10 to 5 years ago



5 years ago to now



Rewriting this in percentages :

Table 8.10

Intake	change					na/dk	Total congs
	↗	→	↘	✓	^		
0+%	0	33	55	3	0	9	100%
10+%	0	54	29	7	0	11	100%
20+%	3	59	28	3	3	7	100%
40+%	9	60	16	7	2	5	100%
na/dk	2	31	19	5	2	42	100%
All congs	3	47	26	5	2	17	100%

This table shows fairly clearly that the congregations with the higher rate of intake have had the better growth record. Thus, their intake has contributed to an increase of members, not just to a high turnover of members.

2. We asked the question earlier: What is the meaning of the officials' view of the future of their church? Are the officials being realistic, projecting forward past trends? Or do the views depend on whether the officials feel that their congregation is being neglected? In order to answer these questions we analysed two relationships.

For the first, we looked at the index of change over the last 10 years for those congregations with officials who have high hopes for the future. This showed that such congregations have a growth record only slightly better than average.

For the second, we looked at the degree of ministerial attention enjoyed by those congregations with officials who see a good future. This showed a clear relationship whereby those church officials with an optimistic view of the future tend to be enjoying a higher degree of ministerial attention. Interpreting this result is difficult. Is it that people consider the services of a minister to be so essential to their congregation that, with a minister, the future is assured? This is true in some cases for it was stated specifically in some questionnaires. However there is another probable explanation: That successful congregations have both a minister and hopeful officials.

3. The final set of relationships that we consider is that between the change over the last 10 years, and various other factors. This is particularly important: are there any factors common to those congregations which have declined steadily or to those few which have grown steadily? The only factors which we can consider are those which have remained constant over the 10 year period for which the change has been measured. These are the factors describing the location of the church building.

The first factor is the settlement location, and we investigate the relationship between this and the change over the last 10 years. We get the following table.

Table 8.11

CONGREGATIONS BY SETTLEMENT LOCATION OF THE CHURCH BUILDING & BY CHANGE OVER THE LAST TEN YEARS

Location	change					na/dk	Total congs
	↗	→	↘	✓	^		
rural	1	14	6	0	0	4	25
small town	2	38	27	3	1	15	86
large town centre	4	34	10	4	1	12	65
large town sub centre	0	12	6	1	0	3	22
large town sub res	0	15	14	4	1	6	40
TOTAL	7	113	63	12	3	40	238

Re-writing this in percentages:

Table 8.12

Location	change		\	∨	^	na/dk	Total congs
	/	-					
rural	4	56	24	0	0	16	100%
small town	2	44	31	4	2	17	100%
large town centre	6	52	15	6	3	18	100%
large town sub cen	0	55	27	4	0	14	100%
large town sub res	0	38	35	10	2	15	100%
ALL CONGS	3	47	26	5	2	17	100%

Certainly, this shows no clear relationship, considering the small numbers in some of the categories. All we can say is that congregations in large town centre locations have a rather better growth record than those in other locations, and those in large town suburban residential locations a rather worse growth record.

The second factor is the predominant social class of the adjacent residential district. We investigate the relationship between this and change over the last 10 years, and obtain the following table.

Table 8.13

CONGREGATIONS BY SOCIAL CLASS OF ADJACENT RESIDENTIAL DISTRICT & BY CHANGE OVER THE LAST 10 YEARS

Social class	change		\	∨	^	na/dk	Total congs
	/	-					
working class	1	39	28	7	0	10	85
middle class	1	13	7	2	1	3	27
mixed	2	35	18	2	2	18	77
no resid. near	2	10	4	1	0	5	22
other/dk	0	2	0	0	0	0	2
rural	1	14	6	0	0	4	25
TOTAL	7	113	63	12	3	40	238

Re-writing this in percentages:

Table 8.14

social class	change		\	∨	^	na/dk	Total congs
	/	-					
working class	1	46	33	8	0	12	100%
middle class	4	48	26	7	4	11	100%
mixed	4	45	22	4	3	22	100%
no resid. near	9	45	18	5	0	23	100%
other/dk	0	100	0	0	0	0	100%
rural	4	56	24	0	0	16	100%
ALL CONGS	3	47	26	5	2	17	100%

The clearest relationship shown by this table is that congregations in locations with no residential district near have a better than average growth record. As such locations are predominantly in large town centres, this fact may be taken as a restatement of the result of the previous analysis. The only other apparent relationship is that congregations with church buildings in working class areas show a tendency to have a worse than average growth record.

FOOTNOTES to CHAPTER 8

(1) It is interesting to realise that if a survey similar to this present Survey is carried out in 5 years time, then church officials will not have to search their memories in order to answer questions about the state of affairs 5 years previously. The survey will gain in accuracy, but the interviewing will lose in fascination.

(2) However, for those congregations which made the estimates, we calculated the number of members previously. The 152 congregations had had 10,200 members 10 years ago, and the 169 10,900 members 5 years ago. Thus, the average number of members per congregation was 67 ten years ago and 64 five years ago. This survey shows an average of 60 members a congregation today. Obviously, to calculate the total number of members 10 years and 5 years ago requires that we know the number of congregations in those years, as well as the average size of the congregations.

(3) This index was constructed as follows. First, each factor was considered separately for 10 years ago to 5 years ago, and for 5 years ago to now.

<u>Change in factor</u>	<u>Description</u>	<u>Score</u>
+25% or more	//	+2
+1% to +24%	/	+1
0%	-	0
-1% to -24%	\	-1
-25% or less	\\	-2

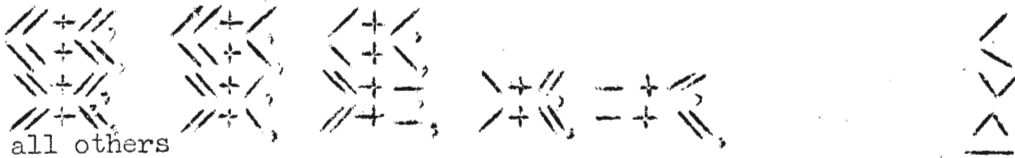
For each 5 year period, the scores for each of the four factors were summed, and the total divided by 4. If change was given for less than 4 factors, the sum was divided by the number of factors scored.

<u>Result</u>	<u>Description</u>
+1½ or more	//
+½ to +1½	/
-½ to +½	-
+½ to +1½	\
-1½ or less	\\

(4) This index was constructed as follows.

Change over the two five year periods separately

Change over the whole 10 year period



CHAPTER 9

Unitarian & Other Religious Contacts

In this chapter and the next we turn from considering congregations as introverted social groups and look at their contacts with the outside world. The contacts with which we are concerned in this chapter are those with other religious bodies - with local and national Unitarianism, and with non-Unitarian religious bodies. The answers to the questions asking about these contacts were difficult to quantify or categorise, so you will find we have made much use of abstract and rather arbitrary indices.

a) Local Unitarian Contacts

1. Our first question was used to find how many times a year the members of a congregation met (as a congregation, not as individuals) other Unitarian congregations. Such meetings would take place on visiting Sundays, shared anniversaries, joint attendance at District Association activities, etc. If the congregation had 7 or more such meetings a year we said that there was much contact; if no such meetings, there was no contact; in all other cases there was some contact. The results of this classification are shown below, but as the question was not asked very clearly the results are not very reliable.

Table 9.1

CONGREGATIONS BY CONTACT WITH OTHER UNITARIAN CONGREGATIONS

Much	Some	None	Total
54	164	20	238

2. Our next question asked whether anyone represented the congregation at the meetings of the District Associations. The answers were coded as: attendance regular, attendance occasional and attendance never. The results are shown below.

Table 9.2

CONGREGATIONS BY ATTENDANCE AT DA MEETINGS & BY DISTRICT ASSOCIATION

DA	Attendance at DA Meetings				Total congs
	Regular	Occasional	Never	dk	
E Cheshire	13	0	2	0	15
Eastern	6	0	0	0	6
Liverpool	13	0	1	0	14
London	26	5	2	0	33
Manchester	14	1	1	0	16
Midlands	15	1	2	1	19
NE Lancs	24	2	2	0	28
N Midlands	9	1	2	0	12
N'land & D	3	0	0	0	3
Sheffield	11	0	0	0	11
Southern	7	0	0	0	7
Western	13	4	4	0	21
Yorkshire	12	0	0	0	12
S Wales	12	0	0	0	12
SE Wales	10	0	1	0	11
Scotland	4	0	0	0	4
Fellowships	8	3	3	0	14
TOTAL	200	17	20	1	238

Comments :

Those DAs with most congregations not attending regularly are those which extend over wide areas: although the four widely separated congregations in Scotland manage to meet regularly.

Secretaries of DAs will be able to compare these statistics against their experience of their DA's.

3. We wanted to construct a single index of local Unitarian contact. For this, we took the answers to the two questions described above. We added the answer to a question described in chapter 7 - whether there were any branches of national societies attached to the congregation - as such societies often bring members of a congregation into contact with other local congregations. The single index had three values - much, some, none, (1) - and its application gave results which are shown below.

Table 9.3

CONGREGATIONS BY THE INDEX OF LOCAL UNITARIAN CONTACTS BY DISTRICT ASSOCIATION

DA	Local Unitarian Contact				Total congs
	Much	Some	None	dk	
E Cheshire	2	12	1	0	15
Eastern	0	6	0	0	6
Liverpool	1	13	0	0	14
London	8	24	1	0	33
Manchester	7	8	1	0	16
Midlands	5	13	0	1	19
NE Lancs	12	16	0	0	28
N Midlands	2	10	0	0	12
N'land & D	1	2	0	0	3
Sheffield	4	7	0	0	11
Southern	0	7	0	0	7
Western	1	20	0	0	21
Yorkshire	1	11	0	0	12
S Wales	2	10	0	0	12
SE Wales	6	4	1	0	11
Scotland	0	4	0	0	4
Fellowships	2	10	2	0	14
TOTAL	54	177	6	1	238

Comments :

The index by itself is not very meaningful, so we are not very interested in the distribution of congregations between the categories of contact. However, the index does give a fairly reliable measure of the difference between DAs. Those DAs with more than one quarter of their congregations having 'much' contact (Manchester, Midland, NE Lancs, Sheffield and SE Wales) all have a fairly high density of congregations.

b) National Unitarian Contacts

The factors by which we measured a congregation's contact with national Unitarianism were : attendance at the GA Annual Meetings; readership of national Unitarian periodicals (The Inquirer, The Unitarian, Yr Ymofynnyd (2)); and presence of branches of national societies.

1. Our question about attendance at GA Annual Meetings did not distinguish clearly between two aspects: whether the congregation had been represented at the previous Annual Meetings, and whether it sent a representative regularly. Fortunately, most congregations considerably answered both aspects (3). The results are given below.

Table 9.4

CONGREGATIONS BY ATTENDANCE AT THE PREVIOUS G.A. ANNUAL MEETINGS

Minister	Lay Person	None	dk	Total
58	119	58	3	238

Note :

Minister - where the minister was the only representative at the previous Annual Meetings. It is probable that, for some of the groups of congregations sharing a minister the same minister has been shown as attending by more than one congregation. Note also that the minister cannot be the official representative of a congregation: this must be a lay person. Lay person - where lay members of the congregation attended, as well as or in place of the minister, or where they have no minister.

It is not possible to compare these results with the records of attendance kept by the GA, as the survey spanned two Annual Meetings. It is clear, however, that only about half of the congregations could have been officially represented at the previous GA Annual Meetings.

Table 9.5

CONGREGATIONS BY REGULARITY OF ATTENDANCE AT G.A. ANNUAL MEETINGS

Regular	Occasional	Never	dk	Total
148	48	25	17	238

Notes :

Attendance was taken to be regular if it was at least 3 times in 4 years; occasional if it was (say) only when the Annual Meetings were held not too far away. (Not all the congregations having regular attendance will have had regular official representatives - as shown above, the attender will often have been the minister).

2. When asking about readership of national Unitarian periodicals, we asked for periodicals to be included which were bought by members not only through the church but also through newsagents. The results are shown in the table below.

Table 9.6

CONGREGATIONS BY NUMBER OF COPIES OF 'INQUIRER' READ WEEKLY

10+ copies	1-9 copies	None	dk	Total
81	127	28	2	238

CONGREGATIONS BY WHETHER 'UNITARIAN' READ

Read	Not read	dk	Total
162	67	9	238

We didn't ask whether 'Yr Ymofynnyd' was read. But, of the 23 questionnaires received from the two Welsh DAs, 10 said that it was read and asked (understandably) why the questionnaire did not include it.

3. These factors described above (including, remember, the presence of branches of national societies) were combined into a single index of national Unitarian contacts. We gave this index three values: much, some, none. (4) The results are given below.

Table 9.7

CONGREGATIONS BY INDEX OF NATIONAL UNITARIAN CONTACTS & BY DISTRICT ASSOCIATIONS

DA	National Unitarian Contacts			Total congs
	Much	Some	None	
E Cheshire	7	7	1	15
Eastern	3	3	0	6
Liverpool	7	7	0	14
London	15	18	0	33
Manchester	7	9	0	16
Midlands	4	15	0	19
NE Lancs	11	17	0	28
N Midlands	2	9	1	12
N'land & D	2	1	0	3
Sheffield	7	4	0	11
Southern	1	6	0	7
Western	7	14	0	21
Yorkshire	6	6	0	12
S Wales	0	12	0	12
SE Wales	6	4	1	11
Scotland	4	0	0	4
Fellowships	2	10	2	14
TOTAL	91	142	5	238

Comments :

Because the index is not very meaningful by itself, we are not very interested in the distribution of congregations between the categories of contact. However, the picture presented of differences between the DAs is probably fairly reliable. Thus, we see that Liverpool, Sheffield, Yorkshire and SE Wales are the DAs with the highest proportion of their congregations having much contacts: (we ignore Northumberland & Durham because of the low response in that DA).

c) Relationships

1. Are the factors which cause a congregation to have much contact with local Unitarianism the same as those which cause it to have much contact with national Unitarianism? It is difficult to answer this question directly, but we can approach it indirectly by investigating the relationship between local and national Unitarian contacts. If the relationship is positive, this suggests that the same factors determine both types of contact. Our investigation gives the following table.

Table 9.8

CONGREGATIONS BY INDEX OF LOCAL UNITARIAN CONTACT & BY INDEX OF NATIONAL UNITARIAN CONTACT

Local	National contact			Total congs
	Much	Some	None	
Much	28	26	0	54
Some	63	111	3	177
None	0	4	2	6
dk	0	1	0	1
TOTAL	91	142	5	238

Rewriting this in percentages, we get :

Table 9.9

Local	National Contacts			Total congs
	Much	Some	None	
Much	52	48	0	100%
Some	36	63	1	100%
None	0	67	33	100%
dk	0	100	0	100%
All Congs	38	60	2	100%

This shows clearly that there is a tendency for congregations to have similar levels of local and national Unitarian contact.

2. This analysis suggests that the same factors determine local as national Unitarian contact. But what are these factors? In the expectation that the number of members is important, we investigated the relationship between this and national Unitarian contact. This showed very clearly that the larger the congregation the greater the national Unitarian contact. The reason for this might be that the larger congregations have more energy to divert from running their own affairs and to devote to outside interests.

d) Other religious contacts

1. We asked whether the congregation or any of its societies had any contact with religious but non-Unitarian organisations: eg. the local Council of Churches, the local Ministers' Fraternal, pulpit exchanges with other denominations. The number of different types of such contact were counted. If there were three or more, there was much contact; if one or two, some contact, if none, then none. The results are shown below.

Table 9.10

CONGREGATIONS BY THE CONTACT WITH RELIGIOUS, NON-UNITARIAN, BODIES

Much	Some	None	Total
44	100	94	238

Comments:

This shows how few Unitarian congregations have more than one or two contacts with other denominations and religious groups.

e) Relationships

If the measure of a congregation's contact with religious, non-Unitarian, bodies is to some extent a measure of the congregation's contact with the local community, then we might expect this contact to vary with the settlement location. When we analyse this relationship we obtain the following table.

Table 9.11

CONGREGATIONS BY SETTLEMENT LOCATION & BY CONTACT WITH RELIGIOUS NON-UNITARIAN BODIES

Location	Contact			Total congs
	Much	Some	None	
rural	7	11	7	25
small town	18	34	34	86
large town centre	12	28	25	65
large town sub cen	5	11	6	22
large town sub res	2	16	22	40
TOTAL	44	100	94	238

Rewriting this in percentages :

Table 9.12

Location	Contact			Total congs
	Much	Some	None	
rural	28	44	28	100%
small town	20	40	40	100%
large town centre	19	43	38	100%
large town sub cen	23	50	27	100%
large town sub res	5	40	55	100%
All Congs	18	42	40	100%

This shows that there is a tendency for congregations in rural and large town suburb centre locations to have more religious contacts and congregations in large town suburb residential locations less religious contacts than the average. This is interesting for it suggests that congregations in the first two locations have most contact with the local community.

FOOTNOTES to Chapter 9

(1) This index was constructed as follows.

any national societies		Score
contact with other Unit. churches	much	1
	some	6
	none	3
DA attendance	regular	0
	occasional	2
	never	1
		0
Total	Index	
7,8,9	Much	
1 to 6	Some	
0	None	

(2) The Welsh-language Unitarian periodical

(3) This was one case where our request for full answers covered up for a badly worded question.

(4) This index was constructed as follows.

		Score
any national societies		1
GA last year	minister	1
	lay	2
	none	0
GA usual	regular	2
	occasional	1
	none	0
Inquirer	10+	2
	1 to 9	1
	0	0
Unitarian	read	1
	not read	0
Yr Ymofynydd	read	1
	not read	0
<u>Total</u>	<u>Index</u>	
7 to 10	much	
1 to 6	some	
0	none	

CHAPTER 10

Non-Religious Contacts & Advertising

In order to avoid the previous chapter getting too long we kept out of it discussion of contact with bodies and organisations not specifically religious, of the inter-relationship between all the types of contact we have been discussing, and of advertising by congregations. Now, we deal with these matters.

a) Non-religious contacts

1. Just as we asked the number of different types of contact a congregation had with non-Unitarian religious bodies, so we asked the number of different types of contact with nominally secular bodies - such as the local UNA branch, the Civic Society, the local youth council. If 3 or more such contacts were mentioned we said that the congregation had 'much' contact; otherwise it had 'some', or 'none'. The results of applying this classification are shown below.

Table 10.1

CONGREGATIONS BY THE CONTACT WITH NON-RELIGIOUS ORGANISATIONS

Much	Some	None	Total
31	88	119	238

Comments :

This table shows us, very starkly, how few congregations have any direct contact with secular organisations in the community around them.

2. Next, we asked about social work done by members of the congregation. We included only that work done by members as members: that is, that work done in the name of the church. Social work done by members as individuals or as members of other organisations (the Red Cross etc) was excluded, as being not attributable to the congregation as such. Examples of work included are: lending the premises to old people's groups, and selling flags in response to an appeal for helpers made through the congregation. If three or more examples of social work were mentioned this was classified as 'much': otherwise it was 'some', or 'none'. The results of applying this classification are shown below.

Table 10.2

CONGREGATIONS BY THE SOCIAL WORK DONE BY MEMBERS AS MEMBERS

Much	Some	None	Total
46	95	97	238

Comments :

If you believe that members of a congregation should not only worship corporately, but also act corporately, then you will be disturbed to see how many congregations could find no examples of social work to credit to their name.

3. Finally, we asked how many outside organisations - clubs or societies with members independent of the congregation - used the church premises regularly. The answers to this we combined with the answers to the two previous questions to make a single index of contact with non-religious organisations. This index had values of 'much', 'some', and 'none' (1); and applying it gave the following results.

Table 10.3

CONGREGATIONS BY INDEX OF CONTACT WITH NON-RELIGIOUS ORGANISATIONS

Much	Some	None	Total
32	165	41	238

Comments :

This index is not very meaningful in itself except that it does show up 41 congregations as having no secular contacts of the sort covered by the questionnaire.

b) The inter-relationship between the different types of contact

1. We have now developed indices to measure four types of outside contact which a congregation can have - with local Unitarianism, with national Unitarianism, with religious but non-Unitarian bodies, and with non-religious bodies. We can think of no more important types of contact, so if we combine these 4 indices we can call the result an index of outside contacts. The single index had values of 'much', 'some', or 'little' defined as follows. If all 4 component indices were 'much' or if 3 were 'much' and one was 'little' or 'none', or if two were 'much' and two 'little', then the single index was 'much'. If all four component indices were 'none', or if three were 'none' and one was 'some' or 'much', or if two were 'none' and two 'little', then the single index was little. All other combinations of the 4 component indices gave a single index described as 'some'. The results of applying these definitions are shown in the table below.

Table 10.4

CONGREGATIONS BY INDEX OF OUTSIDE CONTACTS & BY DISTRICT ASSOCIATIONS

DA	Outside Contacts				Total congs
	Much	Some	Little	dk	
E Cheshire	6	7	2	0	15
Eastern	1	3	2	0	6
Liverpool	2	11	1	0	14
London	7	20	6	0	33
Manchester	4	11	1	0	16
Midlands	3	13	2	1	19
NE Lancs	8	20	0	0	28
N Midlands	2	8	2	0	12
N'land & D	1	2	0	0	3
Sheffield	3	8	0	0	11
Southern	0	7	0	0	7
Western	1	17	3	0	21
Yorkshire	4	7	1	0	12
S Wales	3	9	0	0	12
SE Wales	3	6	2	0	11
Scotland	3	1	0	0	4
Fellowships	0	9	5	0	14
TOTAL	51	159	27	1	238

Comments :

The index is too abstract to be very meaningful in itself but it can be used for comparing the DAs. Thus, we can pick out those DAs with a quarter or more of their congregations having 'much' contact. These are E Cheshire, Manchester, NE Lancs, Sheffield, Yorkshire, SE Wales and Scotland (as before we ignore N'land & D). These are the DAs which we may recognise

independently as being 'livelier' than the rest.

2. The results in the table above can be used to investigate the relationship between all 4 types of contact. For it can be shown statistically that, if the 4 types of contact were completely independent of each other, then 14.6% of all congregations (35) would come into the category 'much' for all outside contacts, and 7.4% (18) into the category 'little'. Our table shows more congregations in these two categories. Thus, we can conclude that there is rather more relationship between the 4 types of contact than would be expected by chance.

c) Relationships

Having constructed one single index of outside contacts, we want to use it further by investigating with what factors it is related. And the factors with which we might expect to find some relationship are the settlement location, the age, and number of the members. We must not expect to find any very clear relationships, as our index of outside contacts is so abstract. Hence, we simplify the analyses by considering only these 51 congregations which have 'much' outside contacts.

1. The settlement location of these congregations is described as :

Table 10.5

CONGREGATIONS WITH MUCH OUTSIDE CONTACT BY SETTLEMENT LOCATION

Rural	Small Town	Large Town	Total	
		Centre	Sub Cen	Sub Res
3	16	21	7	4
				51

Comparing this pattern of locations with the pattern for all congregations we get in percentages :

Table 10.6

	Rural	Small town	Large town	Total	
			cen	sub cen	sub res
congs with much contact	6	31	41	14	8
all congs	10	36	27	9	17
					100%
					100%

Thus, congregations with much outside contact are found more often in large town centres and large town suburb centres than would be expected by chance. This is not surprising as these two locations are more accessible than others, and are the venue for many other types of social activities.

2. The age of members in those congregations with much outside contact is described as :

Table 10.7

CONGREGATIONS WITH MUCH OUTSIDE CONTACT BY AGE OF MEMBERS

Young	Middle	Old	Spread	dk	Total
1	32	16	2	0	51

Comparing this pattern of ages with the pattern for all congregations we get in percentages :

Table 10.8

	Young	Middle	Old	Spread	dk	Total
Congs with much contact	2	63	31	4	0	100%
all congs	2	54	39	3	1	100%

There is a tendency for congregations with much outside contact to have younger members than average, but the tendency is not very marked.

3. The number of members in these congregations is shown as :

Table 10.9

CONGREGATIONS WITH MUCH OUTSIDE CONTACT BY NUMBER OF MEMBERS

0+	50+	100+	200+	Total
9	17	19	6	51

Comparing this pattern with the pattern for all congregations we get, in percentages :

Table 10.10

	0+	50+	100+	200+	Total
Congs with much contact	18	35	37	12	100%
all congs	61	21	17	3	100%

This table shows a marked relationship whereby congregations with much outside contact have more members.

d) Advertising

Most congregations advertise their existence and their activities, to a community often unresponsive. It would have been fascinating to measure the effects of this advertising - so many members drawn in for so much money - for in many questionnaires it was implied that the congregation advertised with little hope of return, as a gesture or a witness of faith. As it was, we had to restrict ourselves to measuring the quantity of advertising.

1. This was not straightforward. We asked for last year's expenditure on advertising, adding that it should include the cost of notices in the press, wayside pulpits, the distribution of complimentary copies of the church calendar etc. Often the answers were guesses, but the results are shown below.

Table 10.11

CONGREGATIONS BY THE ANNUAL EXPENDITURE ON ADVERTISING

	£15 & over	£1 to £14	£0	dk	Total
	84	107	40	7	238
% distrib.	36%	45%	17%	3%	100%

Comments :

Several of the congregations which spent nothing on advertising justified this by claiming that advertising was a complete waste of money.

2. Next we asked how often the congregation advertised in the local press - weekly, regularly but less frequently than weekly, for special events only, never? The answers were combined with the answers to the previous question to give an index of advertising: much, some or none. The results are shown below.

Table 10.12

CONGREGATIONS BY INDEX OF ADVERTISING

Much	Some	None	dk	Total
59	139	34	6	238

Comments :

In order to be classified under 'much', a congregation must spend £15 or over on advertising a year, and must have regular notices in the local press. These are not stringent qualifications, yet few congregations met them. It would help congregations greatly if the GA Publicity Dept could advise them whether advertising 'much' is worthwhile.

e) Relationships

Finally we ask a very simple question: Are those congregations which spend most on advertising the richer ones? The following table helps.

Table 10.13

CONGREGATIONS SPENDING £15 OR MORE ANNUALLY ON ADVERTISING BY SIZE OF INCOME

(£)	0+	1000+	2000+	3000+	dk	Total
	36	30	13	3	2	84

Comparing these congregations with all congregations we get, in percentages :

Table 10.14

	(£) 0+	1000+	2000+	3000+	dk	Total
congs spending £15 or more	43	36	15	4	2	100%
all congs	63	25	8	2	3	100%

Thus, the heavier expenditures on advertising tend to be made by the richer congregations.

FOOTNOTES to CHAPTER 10

(1) This index was constructed as follows.

		Score
non-religious organisations	much	3
	some	1
	none	0
social work	much	3
	some	1
	none	0
outside use of premises	much	2
	some	1
	none	0
Total	Index	
6 - 8	much	
1 - 5	some	
0	none	

CHAPTER 11

The Geography of the Church & Its Congregation

Chapter 2 in this part of the report contained descriptions of some aspects of the areas in which church buildings are located. These aspects were the position within the settlement; the economic activity characteristic of the settlement; and the predominant social class in, the age of, and the rate of change in the immediate area around the church buildings. In this chapter we describe more aspects of the location of the church building - how accessible it is, where the next nearest Unitarian church buildings are, and where its supporters live.

a) The Findings

1. The accessibility of the church building - how easy it is to get to, in particular for Sunday services - we described as 'good', 'reasonable', or 'bad'. These categories were obtained by combining three factors: the distance of the nearest 'bus stop or train station, the frequency of 'bus or train services to this stop on Sundays; and the convenience of the services for getting the attender to Sunday service (1). Questions were asked about these factors, and the answers were applied to give the results shown below.

Table 11.1

CONGREGATIONS BY THE ACCESSIBILITY OF THE CHURCH BUILDING

Good	Reasonable	Bad	dk	Total
133	61	43	1	238

Comments :

The categories were defined to accord with the subjective view of most people. So the table can be taken at its face value.

2. This objective measure of the accessibility was of accessibility by public transport. More and more people are driving to church: should we measure accessibility by private transport separately? This is probably not necessary, as a building easily accessible by public transport is usually easily accessible by private transport also. The exception is when there is nowhere to park the car. So we asked about this. Either the question was misunderstood, or our impression that parking was often difficult was unfounded, for 15 congregations only described car parking as 'bad'. It might be that many churches are in places where car parking would be impossible on weekdays, but is quite easy on Sundays.

3. The next aspect of location that we measured was location relative to the three nearest Unitarian church buildings. We asked the travelling distance to each. If the average was less than 6 miles, we described the density of Unitarian churches around this church building as 'high'; if more than 6 miles but less than 12 miles, the density was 'medium'; if more than 12 miles, 'low'. The results of applying these categories are shown below.

Table 11.2

CONGREGATIONS BY THE DENSITY OF UNITARIAN CHURCHES AROUND THEIR CHURCH BUILDINGS AND BY DISTRICT ASSOCIATION

DA	High	Medium	Low	Total
E Cheshire	8	4	3	15
Eastern	0	0	6	6
Liverpool	7	3	4	14
London	15	8	10	33
Manchester	16	0	0	16
Midlands	7	5	7	19
NE Lancs	14	11	3	28
N Midlands	1	2	9	12
N'land & D	0	0	3	3
Sheffield	3	7	1	11
Southern	0	1	6	7
Western	0	5	16	21
Yorkshire	5	2	5	12
S Wales	10	1	1	12
SE Wales	0	4	7	11
Scotland	0	0	4	4
Fellowships	0	3	11	14
TOTAL	86	56	96	238
% distrib.	36%	24%	40%	100%

Comments :

That there are more 'high' and more 'low' congregations than 'medium' congregations suggests that Unitarian church buildings are either grouped tightly or dispersed widely. This is so particularly in the London DPA. The differences between the DAs are as we would expect: those DAs with 50% or more of their congregations in dense areas are E Cheshire, Liverpool, Manchester, NE Lancs, and S Wales.

4. By now we have described the location of the church building very fully. Where do the people come in? or better, where do the people come from? We suspect that the location of the members and supporters around their church building is such an important characteristic of the congregation that it should be investigated in depth (see part III, chapter 3). In this Survey we got more information about it than we could use, and used only the proportion of all supporters which lived within 2 miles of the church building. If this proportion was 80% or more, the congregation was 'local', if 40% or less it was 'distant', in all other cases it was 'middle'. The results are shown below.

Table 11.3

CONGREGATIONS BY THE LOCATION OF THEIR SUPPORTERS AROUND THE CHURCH BUILDINGS AND BY DISTRICT ASSOCIATION

DA	Local	Middle	Distant	dk	Total
E Cheshire	12	1	2	0	15
Eastern	1	3	2	0	6
Liverpool	2	7	5	0	14
London	4	16	13	0	33
Manchester	9	4	3	0	16
Midlands	9	8	2	0	19
NE Lancs	14	11	2	1	28
N Midlands	6	2	4	0	12
N'land & D	0	2	1	0	3
Sheffield	5	4	2	0	11
Southern	1	2	4	0	7
Western	8	8	5	0	21
Yorkshire	5	3	4	0	12
S Wales	5	6	1	0	12
SE Wales	7	3	1	0	11
Scotland	1	2	1	0	4
Fellowships	3	5	6	0	14
TOTAL	92	87	58	1	238
% distrib:	39%	37%	24%	0%	100%

Comments :

In present day conditions of high personal mobility and the diminishing importance of community ties, we are concerned lest the congregation become divorced from the community, and the church building become no more than a central meeting place in an indifferent neighbourhood. So it is some surprise to find that almost 40% of the congregations have 80% or more of their supporters living within two miles. This proportion of congregations is a lot higher in some DAs: it is 50% or more in E Cheshire, Midlands, NE Lancs, and S Wales. Those DAs with the highest proportion of congregations having distant supporters are London, Southern, and Fellowships.

b) Relationships

1. If the accessibility of the church building were important, we would expect it to affect the catchment area of the church building - ie the size of area from which it draws its supporters. For example, a church building with bad accessibility would have a local congregation. In order to investigate this hypothesis, we examine the relationship between the accessibility of the church building and the location of the congregation around it.

Table 11.4

CONGREGATIONS BY THE ACCESSIBILITY OF THE CHURCH BUILDING & BY THE LOCATION OF THE SUPPORTERS AROUND IT

accessibility	location of supporters ...			dk	Total congs
	local	middle	distant		
good	52	47	34	0	133
reasonable	21	24	16	0	61
bad	19	15	8	1	43
dk	0	1	0	0	1
TOTAL	92	87	58	1	238

Rewriting this in percentages :

Table 11.5

accessibility	location of supporters ...			dk	Total congs
	local	middle	distant		
good	39	35	26	0	100%
reasonable	34	39	26	0	100%
bad	44	35	19	2	100%
dk	0	100	0	0	100%
all congs	39	37	24	0	100%

Thus we see that church buildings with good or reasonable accessibility have supporters distributed hardly differently from the average, but that churches with bad accessibility have congregations rather more local.

2. Another relationship that we can investigate is between the location of supporters round a church building and the density of other Unitarian churches around this building. One hypothesis is that a low density of Unitarian churches will force supporters to travel a long way to church. Another, possibly contradictory hypothesis is that a high density of churches will offer a Unitarian a wide range of churches to attend, and that he will exercise this choice and not necessarily attend the nearest church. We investigate whether either of these hypotheses has any support by examining the relationship between the location of supporters and the density of Unitarian churches. This gives the following table.

Table 11.6

CONGREGATIONS BY THE DENSITY OF UNITARIAN CHURCHES AROUND THE CHURCH BUILDING AND BY THE LOCATION OF SUPPORTERS AROUND THIS BUILDING

density	location of supporters ...			dk	Total congs
	local	middle	distant		
high	37	32	17	0	86
medium	22	23	11	0	56
low	33	32	30	1	96
TOTAL	92	87	58	1	238

Rewriting this in percentages :

Table 11.7

density	location of supporters ...			dk	Total congs
	Local	Middle	Distant		
high	43	37	20	0	100%
medium	39	41	20	0	100%
low	34	33	31	2	100%
All congs	39	37	24	0	100%

This shows a slight tendency for congregations worshipping in an area which has a high density of Unitarian church buildings to have more local supporters. This supports the first hypothesis rather than the second - that people travel to the nearest church building, which involves them in less travelling the more churches there are around them. But the support is not conclusive.

3. The next relationship we investigate is between the accessibility of the church building and its settlement location; for we would expect the first to depend on the second. Our investigation gives us the following table.

Table 11.8

CONGREGATIONS BY SETTLEMENT LOCATION OF THE CHURCH BUILDING. & BY ITS ACCESSIBILITY

settlement location	accessibility			dk	Total congs
	Good	Reasonable	Bad		
rural	5	6	13	1	25
small town	46	23	17	0	86
large town centre	40	19	6	0	65
large town sub centre	16	3	3	0	22
large town sub res	26	10	4	0	40
TOTAL	133	61	43	1	238

Rewriting this in percentages :

Table 11.9

settlement location	accessibility			dk	Total congs
	Good	Reasonable	Bad		
rural	20	24	52	4	100%
small town	54	27	20	0	100%
large town centre	61	29	10	0	100%
large town sub centre	72	14	14	0	100%
large town sub res	65	25	10	0	100%
All congs	56	26	18	0	100%

This is one of the clearest relationships we have established. It shows that rural churches are the least accessible, that small town churches have an average accessibility, and that large town churches have a better than average accessibility. Of these large town churches, those in suburban centres are the most accessible.

4. We might expect the density of Unitarian churches around a church building to affect an important characteristic of the congregation, viz : its contact with local Unitarianism. Hence we investigate the relationship between these two factors. The result is fairly predictable: those congregations worshipping in buildings surrounded by the highest density of other Unitarian churches tend to have the most contact with other local Unitarian congregations.

5. Finally, we investigate a factor with which we might expect the location of the supporters around their church to be related: the settlement location of the building. The relationship gives us the following table.

Table 11.10

CONGREGATIONS BY SETTLEMENT LOCATION & BY THE LOCATION OF THE SUPPORTERS AROUND THE CHURCH BUILDINGS

settlement location	location of supporters ...			dk	Total congs
	local	middle	distant		
rural	14	10	1	0	25
small town	48	27	11	0	86
large town centre	10	25	30	0	65
large town sub centre	8	9	4	1	22
large town sub res	12	16	12	0	40
TOTAL	92	87	58	1	238

Rewriting this in percentages :

Table 11.11

settlement location	location of supporters ..			dk	Total congs
	local	middle	distant		
rural	56	40	4	0	100%
small town	56	31	13	0	100%
large town centre	16	38	46	0	100%
large town sub centre	36	41	18	5	100%
large town sub res	30	40	30	0	100%
All congs	39	37	24	0	100%

So the location of the supporters is related to the settlement location to a certain extent. Rural churches have congregations most local, and small town churches come next. Churches in large town suburb centres might be near average (the 'dont know' makes this uncertain), and those in large town suburb residential locations have congregations more distant than average. Large town centre churches have congregations most distant.

FOOTNOTE to CHAPTER 11

(1) Accessibility was described as good if there was a stop within 200 yards of the church and if there was a service to this stop on Sundays every 20 minutes or more frequently. Accessibility was reasonable if the stop was up to half a mile away and the frequency of the service was every 20 to 40 minutes; or if the stop was between 200 yards and $\frac{1}{2}$ mile away but the service ran every 20 minutes or more frequently. In all other cases, accessibility was bad.

CHAPTER 12

Committees

The main committee, with the sub-committees as its extensions, is both the legislative and the executive body of the congregation. As such, we would expect it to have a very great effect on the life of the congregation, for such is the committee's responsibility. Certainly we would hope it to have this effect. Yet we suspect that there are many congregations with committee members unaware of the full extent of this responsibility. Often, members are elected onto the committee because 'there is no one else', or as a mark of honour and respect ('he's been an honorary member for years'). Often, also, committee members do not realise their responsibilities as an employer of a minister - a responsibility which is not only grave as it affects the minister and his family, but which is also difficult and complicated. The effect of the committee on the life of the congregation is a subject which requires a full survey to itself, so we had to confine ourselves in this present survey to measuring some characteristics of the committee. Only in the final paragraphs of this chapter do we try to measure one example of this effect.

a) The Findings

1. The first characteristic of the committee that we asked about is the number of members on the main committee. This number includes the officers, the other elected members, co-opted members and representatives of other committees and societies, and the minister if he attends regularly. That is, we counted all those eligible to attend a full committee meeting. The response to the question is shown below.

Table 12.1

CONGREGATIONS ANSWERING ABOUT THE MEMBERS OF THE MAIN COMMITTEE

Answering	na	dk	Total
222	13	3	238

Note :

'na' describes those congregations which have, as a matter of policy, no separate committee and which have instead all the supporters, all the members, or all the attenders. In effect, all decisions are taken by referendum. Of these 13 congregations, 6 are in the South Wales DA.

The 222 congregations with committees for which numbers are known had together 2,600 members on these committees. This is an average of 12 a congregation.

2. Next we asked how frequently, and how regularly, this main committee met. The answers we classified into: regularly, and monthly or more frequently: regularly but less frequently than once a month; and irregularly (eg as the need arises). These answers are shown below.

Table 12.2

CONGREGATIONS BY THE REGULARITY & FREQUENCY WITH WHICH THE MAIN COMMITTEE MEETS

	Regularly, monthly or more often	Regularly, less than monthly	Irregularly	dk	Total
	142	48	44	4	238
% distrib.	60%	20%	18%	2%	100%

Note:

Congregations with no separate committee are included, the 'committee' meetings of their members being classified with the rest.

3. The next characteristic of the committee about which we asked is the number of sub-committees which the main committee has created, to be answerable to it for various aspects of congregational life (eg publicity, worship, the Sunday School). The answers to this question are shown below.

Table 12.3

CONGREGATIONS BY NUMBER OF SUB-COMMITTEES OF THE MAIN COMMITTEE

0	1	2	3	4	5 & over	dk	Total
157	35	18	6	9	9	4	238

Comment :

Why have two-third of the congregations no sub-committees? Is it that the committee work can all be done by the main committee? or that the main committee is loath to delegate any of its powers?

4. These two factors - frequency and regularity of main committee meetings, and number of sub-committees - were combined into a single index of the amount of committee work done. This index had values of 'high', 'medium', and 'low' (1) which, when applied, gave the following results.

Table 12.4

CONGREGATIONS BY AMOUNT OF COMMITTEE WORK & BY DISTRICT ASSOCIATION

DA	High	Medium	Low	dk	Total
E Cheshire	4	8	3	0	15
Eastern	0	5	0	1	6
Liverpool	7	7	0	0	14
London	9	18	6	0	33
Manchester	5	10	1	0	16
Midlands	4	13	2	0	19
NE Lancs	12	16	0	0	28
N Midlands	3	3	4	2	12
N'land & D	2	1	0	0	3
Sheffield	2	8	1	0	11
Southern	2	3	2	0	7
Western	4	11	6	0	21
Yorkshire	5	5	2	0	12
S Wales	2	4	4	2	12
SE Wales	2	4	5	0	11
Scotland	4	0	0	0	4
Fellowships	3	7	2	2	14
TOTAL	70	123	38	7	238

Comment :

The high proportion of congregations with low committee work in the S Wales, and SE Wales DAs is not very meaningful as the measure is not very applicable to the way committee work is done in these DAs. The high proportion is meaningful in the N Midlands and Western DAs.

5. The nominal function of committees is to make decisions and to get them carried out. Another function, often unadmitted, is to involve members of the congregation, and to make them feel important and necessary to it. Hence we wanted to measure the extent to which members participated in the committee work of the congregation. In order to do this we measured two further factors - the number of people on all the committees (main and sub-committees), and the number of members present at the last AGM. Each was expressed as a percentage of the number of adult members. If the number on all committees

was 40% or more and the number at the AGM 60% or more, then participation in committee work was described as 'high'. If these two were 15% or less and 30% or less respectively, then participation was described as 'low'. In all other cases it was 'medium'. The application of this index is shown below.

Table 12.5

CONGREGATIONS BY MEMBERS PARTICIPATION IN COMMITTEE WORK & BY DISTRICT ASSOCIATION

DA	High	Medium	Low	dk	Total
East Cheshire	1	7	7	0	15
Eastern	1	4	0	1	6
Liverpool	3	8	2	1	14
London	2	28	3	0	33
Manchester	2	10	4	0	16
Midlands	5	12	2	0	19
NE Lancs	1	20	7	0	28
N Midlands	3	7	0	2	12
N'land & D	1	2	0	0	3
Sheffield	2	7	2	0	11
Southern	2	5	0	0	7
Western	8	12	1	0	21
Yorkshire	3	8	0	1	12
S. Wales	6	2	1	3	12
SE Wales	3	7	1	0	11
Scotland	1	1	2	0	4
Fellowships	2	8	2	2	14
TOTAL	46	148	34	10	238

Comment :

The conditions for 'high' and 'low' participation are fairly stringent so it is not surprising to find so few in each. It is not known why such a high proportion of the E Cheshire congregations had low participation: but note that if it happened to be snowing on the night of the AGM, this could push a congregation into the 'low' category. Nevertheless we were surprised to see several congregations recording an attendance at the AGM lower than the number of members on the main committee.

6. In some congregations officers of the main committee are not allowed to serve indefinitely without a break. They have to retire automatically, so that change is forced on the committee. The replies to our question about this were often pained or amused - 'we couldn't have such a condition, there aren't enough people to take over' - and only 44 congregations had (and enforced) automatic retirement.

7. Anticipating some such response, we included another question about change in the main committee. This asked how many different people (including the present officers) had been chairman in the last 20 years, how many secretary, and how many treasurer. The numbers of each were added up to give the number of officers of the main committee in the last 20 years. If one person had been, say, both secretary and treasurer within this period then he would have been counted twice: but still this total is some measure of the turnover of officers. A congregation might have more than three main officers, or it might give them different names; we included the three main officers only. The minimum number of officers in answer to this question is thus 3. Three, 4, 5 and 6 indicates, in effect, one complete change of officers or less than one. Seven, 8 or 9 indicates more than one and up to and including two complete changes; 10, 11 or 12 more than two and up to and including three complete changes; and 13 or more more than three complete changes. We classified the answers in this way, and show the results below.

Table 12.6

CONGREGATIONS BY THE NUMBER OF OFFICERS OF THE MAIN COMMITTEE IN THE LAST 20 YEARS

	3-6	7-9	10-12	13+	na	other/dk	Total
	46	59	35	33	17	48	238
% distrib.	19%	25%	15%	14%	7%	20%	100%

Notes :

'na' describes a congregation not 20 years old.

'other' includes, for example, congregations with less than 3 officers.

Comment :

Of the 173 congregations for which the number of officers is known and applicable, more than a quarter have had only one effective change of officers in the last 20 years, and over 60% have had no more than 2 effective changes. This type of thing can only lead to stagnation.

b) Relationships

These, then, are the characteristics of the committee about which we asked. Now we proceed to analyse them by investigating certain relationships.

1. The first is between the amount of, and the participation in, committee work. We get the following table.

Table 12.7

CONGREGATIONS BY AMOUNT OF COMMITTEE WORK, & BY PARTICIPATION IN COMMITTEE WORK

amount	participation			dk	Total congs
	high	medium	low		
high	6	52	11	1	70
medium	23	82	17	1	123
low	15	14	6	3	38
dk	2	0	0	5	7
TOTAL	46	148	34	10	238

Rewriting this in percentages :

Table 12.8

amount	participation			dk	Total congs
	high	medium	low		
high	9	74	16	1	100%
medium	19	67	14	0	100%
low	39	37	16	8	100%
dk	29	0	0	71	100%
all congs	19	62	14	5	100%

We might expect that where a lot of committee work is done, a high proportion of the congregation is involved. But this table shows that the opposite is true, the proportion of congregations with high participation being greater the less committee work is done.

2. A possible explanation for this inverse relationship is seen when we try to answer the question: On what factor or factors do the amount of, and the participation in, committee work depend? It seemed to us after reading through the questionnaires, that the number of members might be one of these factors. So we analysed the relationships first between the amount of committee work and the number of members, and second between the participation in this work and the number of members.

The first analysis showed clearly that the more members there are the more committee work is done (and, probably, the more needs to be done). The second analysis showed that the more members there are, the less is the participation of these members in the committee work. We can now offer an explanation for the inverse relationship between committee work done and participation in this work shown in table 12.8. The small congregations have little work done but high participation; and the large congregations have much work done and low participation.

3. At the start of this chapter we said that we would concentrate on describing the main characteristics of the committee, and would consider the effects of the committee only briefly. The effects are felt over a period of time and so must be measured over a period of time: the obvious effect to consider is the index of change over the last 10 years. Just as the effect is measured over a period of time, so must the value of the characteristic of the committee be known over time. So the only characteristic which will do is the number of officers of the main committee over the last 10 years. However, when the relationship was calculated it showed nothing conclusive; except that if we want to explore the effects of the committee, the characteristics of the committee against which the effects are to be measured must be chosen more carefully.

FOOTNOTE to CHAPTER 12

(1) This index was constructed as follows.

	Score
Meeting monthly or more frequently	3
other regularly	2
irregular	1
sub-committees	total number

Total	Index
4 or more	high
2,3	medium
1	low

CHAPTER 13

Trustees

Trusts, and the work of trustees, are complicated. You may disagree with other statements in this report, but this is incontrovertible. Not only are trusts complicated, they can also be very limiting, and very difficult to alter. In fact, the General Assembly spends a lot of time trying to rescue congregations from the legal clutches of their trust deeds. That it is felt to be worth spending so much time on this is an indication of the importance of trusts. One way in which they are important, and the reason we included a section on trusts in the survey, is the power that trusts give the trustees (and, where this is different, the power the trustees take). The committee is responsible for the activities of the congregation, and the trustees for the buildings and for any trust funds. But the two fields of responsibility cannot be kept separate, and there are many legitimate overlaps (as when the trustees are concerned about a congregational activity which infringes the trust deed). The overlapping of the trustees' influence into congregational activities is our concern, whether the overlapping is legitimate or not. It is legitimate when it is in accordance with the trust deed, illegitimate when the trustees use their powers to interfere where they have no business. Our concern about these matters was awakened by disturbing stories about the dead or evil hand of trustees, and while we could not hope to plumb the depths of such involved situations we did hope to get a superficial picture from a few carefully chosen questions.

Before we could formulate these questions we had to narrow the field. Some congregations have several trust deeds for various buildings (for example the church building, the manse, other property) and for various trust funds (for example for the upkeep of the building, for a minister's salary, for sunday school prizes). We asked for our questions to be limited to trustees for the church buildings and manse, and for the main trust funds.

a) The Findings

We start this section by describing not the main characteristics of trustees, but how much the church officials know about the trustee situation, and how up-to-date this situation is.

1. So our first question was: Are there any trustees, and if so how many? The answers are shown below.

Table 13.1

CONGREGATIONS BY WHETHER THE NUMBER OF TRUSTEES WAS KNOWN

	Trustee numbers known		Trustee numbers not known	Total congs
	No Trustees	Trustees		
	21	200	17	238
% distrib.	9%	83%	7%	100%

'No trustees' describes those congregations with no trustees (eg because no buildings) or with no trustees specific to the congregation (eg when the sole trustee is the British & Foreign Unitarian Association). Thirteen of the 21 are Fellowships.

2. Our next question asked how many trustees there were, and how many there ought to be. If there were fewer than the minimum number specified the trustees were described as below strength. The results are shown below.

Table 13.2

CONGREGATIONS BY WHETHER THE TRUSTEES ARE UP TO OR BELOW STRENGTH

	Up to strength	Below strength	No trustees	dk	Total
	137	37	21	43	238
% distrib.	57%	16%	9%	18%	100%

Notes :

'dk' includes the 17 congregations with present numbers of trustees not known, and those with the minimum specified number not known.

Comments :

To be a trustee is often an honour bestowed on the oldest members of the congregation. The disadvantage of this is that the oldest usually die first, and sometimes the trust deed has to be rewritten (at considerable expense) whenever the trustees are changed.

3. We didn't ask for it, but occasionally the information was offered that the whole trustee situation was under review. Excluding the 21 congregations with no trustees 16 congregations mentioned this specifically.

In conclusion to these three questions on the state of the trustees, we can say that in most congregations the situation is known and is legally, if not practically, satisfactory.

4. Having established this we can go on to describe the opportunities which the congregation has for curbing the power of the trustees; which is the inverse of the opportunities which the trustees have for exercising power over the congregation. Three factors were combined into a single index of opportunities for congregational control over the trustees. The first was obtained by asking how many of the trustees were church members, and expressing this as a percentage of the number of trustees.

5. The second was obtained by asking whether a representative of the main committee attended meetings of the trustees. The answers are described below.

Table 13.4

CONGREGATIONS BY COMMITTEE REPRESENTATION AT TRUSTEE MEETINGS

Representative	Representative unnecessary	No representative	No trustees	Other/dk	Total congs
50	97	41	21	29	238

Notes :

'Representative Unnecessary' describes those congregations which implied that so many of the trustees were committee members that a special representative was unnecessary.

6. The third factor was obtained by asking how new trustees were appointed. Were they appointed by the existing trustees, in self-perpetuating fashion? or did the congregation or the committee have some choice in the appointment? Unfortunately, the question was worded badly so many answers have to be described as 'Other/dk'. All the answers are shown below.

Table 13.5

CONGREGATIONS BY WHO APPOINTS NEW TRUSTEES

Cong. or cttee have influence	Trustees only	No Trustees	other/dk	Total
90	48	21	79	238

Note :

A fair number of the congregations described as 'Trustees only' have trustees who are members of the congregation also. So the congregation may still have effective if not legal influence.

7. These three factors (proportion of trustees who are church members, committee representation at trustee meetings, and who appoints new trustees) were combined into a single index of opportunities for congregational control over the trustees. This had values of 'much', 'some', 'none' (1). Its application is shown below.

Table 13.6

CONGREGATIONS BY THE OPPORTUNITIES FOR CONGREGATIONAL CONTROL OVER THE TRUSTEES

Much	Some	None	No Trustees	Other/dk	Total
70	56	5	21	86	238

Comment :

We cannot be sure how meaningful these results are (ie whether we asked the right questions, got accurate answers, constructed the index sensibly). Assuming that they give some picture of reality, this picture is not one of trustees able to wield great power over unwilling congregations.

8. Within this situation of opportunities for congregational control over the trustees, how much power over the congregations do the trustees actually use? In order to answer this question we asked first how the trustees spent the trust funds at their disposal - did they hand some or all of them over to the church treasurer, or spend them all at their own discretion? The answers are shown below.

Table 13.7

CONGREGATIONS BY HOW TRUSTEES SPEND THE TRUST FUNDS

All to treasurer	Some to treasurer	None to treasurer	na	Other/dk	Total congs
108	23	19	69	19	238

Notes :

'na' describes those congregations with no trustees and no trust funds.

Comments :

In few congregations do the trustees keep all or even some of the trust funds to spend at their discretion.

9. Secondly, the church official answering the interview was asked how much influence he thought the trustees had on the life of the congregation (the trustees acting in their capacity as trustees, not as church or committee members). This is sometimes a delicate topic, so we don't know how reliable the answers are. Nevertheless they are shown below.

Table 13.8

CONGREGATIONS BY THE VIEW OF THE INFLUENCE OF TRUSTEES

Much	Little	No Trustees	Other/dk	Total
20	189	21	8	238

10. Finally the replies about the disposal of trust funds and the influence of trustees were combined into an index of the trustees' actual use of power over the congregation. This index had values of 'much', 'some', and 'none' (2),

to give the following results.

Table 13.9

CONGREGATIONS BY TRUSTEES' ACTUAL USE OF POWER OVER THE CONGREGATION

Much	Some	None	No Trustees	Other/dk	Total
15	34	154	21	14	238

Comment :

According to this the number of congregations troubled by interfering trustees is very small.

b) Relationships

1. We have now measured the opportunities for congregational control over the trustees, and the trustees' actual use of power over the congregation. Expecting these to be related, we measure the relationship between them.

Table 13.10

CONGREGATIONS BY OPPORTUNITIES FOR CONGREGATIONAL CONTROL OVER THE TRUSTEES & BY TRUSTEES' ACTUAL USE OF POWER OVER THE CONGREGATION

congregational control	Trustees' use of power			No trustees	Other/dk	Total congs
	Much	Some	None			
Much	2	9	58	0	1	70
Some	7	14	31	0	4	56
None	2	1	2	0	0	5
No trustees	0	0	0	21	0	21
other/dk	4	10	63	0	9	86
TOTAL	15	34	154	21	14	238

Rewriting this in percentages :

Table 3.11

congregational control	Trustees' use of power			No trustees	Other/dk	Total congs
	Much	Some	None			
Much	3	13	83	0	1	100%
Some	13	25	55	0	7	100%
None	40	20	40	0	0	100%
No trustees	0	0	0	100	0	100%
other/dk	5	12	72	0	10	100%
All congs	6	14	65	9	6	100%

This shows very clearly that the greater the opportunities for control over the trustees, the less power the trustees use. Therefore, either the control is exercised, or the possibility of control deters the trustees from interfering, or there is a factor common to congregations which have the opportunity for control and to congregations which have non-interfering trustees.

2. It is obviously very disturbing when trustees interfere unduly in the life of the congregation, so we asked ourselves two questions. Those congregations where the trustee situation is under review - is the review because the trustees are wielding too much power or because the trustees are ineffectual?

We looked at congregations reviewing their trustees and compared them with all congregations. This showed that where the trustee situation is under review, the trustees wield less power than average. The second question is: Those congregations where the trustees are below strength and the trustee situation therefore outside the restrictions of the trust deed - how much power do the trustees wield? We looked at such congregations and compared them with all congregations. What this showed is

that where the trustees are below strength they wield less power than average.

3. We are still concerned with the few congregations where the trustees wield much power. How serious is this situation and is it worth bothering about further? It is likely to be most serious to those congregations which rely heavily on trust funds or lettings for their income. These congregations are those with 'other dead' or 'lettings' as the predominant source of income. Comparing such congregations with all congregations showed that in congregations with other dead income predominant, the trustees wield slightly more power than average and that in congregations with lettings predominant the trustees wield slightly less power. There is certainly nothing here to be bothered about.

FOOTNOTES to CHAPTER 13

(1) This index was constructed as follows.

Trustees who are members	Trustees & committee	appointing trustees	then
50% or more	rep or rep unrec	committee	much
50% or less	no rep	trustees	none
No trustees			no trustees
Any other combination			some

(2) This index was constructed as follows.

Disposal of unds	Influence of trustees	then
All to treasurer	little	none
Some or none to treasurer	much	much
No trust funds		none
Any other combination		little

CHAPTER 14

RELATIONSHIP BETWEEN THE MINISTER & HIS CONGREGATION

The relationship between the minister and his congregation is subtle and unique. Legally, there is no more than an employer-employee bond between the committee and the minister, and for certain purposes the minister is considered to be self-employed; but in very few cases would a congregation be satisfied if this were the only relationship. In fact the subtlety is often emphasised and expanded into something mysterious and indefinable, far too precious to be examined let alone criticised and changed. An opposing view is that the relationship needs examining in order to be understood and formalised. Our survey can add nothing to this dialogue except a description of some of the more prosaic aspects of the relationship.

a) The Findings

1. About the most prosaic aspect is: How long has the minister been with this congregation? This was asked of all congregations with a minister, lay pastor, or pastoral overseer. The answers are shown below.

Table 14.1

CONGREGATIONS BY THE LENGTH OF SERVICE OF THE PRESENT MINISTER

	0-3 yrs	4-6 yrs	7+ yrs	other/na	Total
	67	43	68	60	238
% distrib.	28%	18%	29%	25%	100%

Notes :

0-3 yrs includes 7 congregations which have had the present minister less than 1 year. Other/na includes the 58 congregations with no minister, lay-pastor, or pastoral overseer, and the 2 congregations with 'other' ministerial attention (see Chapter 6).

Comment :

How useful are these results? They describe a situation at a point (or a period) in time, but as the situation is a dynamic one the results cannot be used to derive the lengths of completed terms of service.

2. A dynamic situation, such as ministers joining and leaving congregations, is better described over a period of years. Hence, if we wanted to describe the stability and the continuity of the ministry to a congregation we would do it in the following way. We would measure stability by the number of ministers who had been with the congregation in, say, the last 20 years; and continuity by the number of years the congregation had had a minister in the last 20 years. The data necessary for this we got, not from the interview, but from the 1966 GA Year Book, and the 20 year period we took was from 1945 to 1965. The Year Book tells the years on which each term of ministry to a congregation began and ended. It distinguishes between terms of ministries, of lay pastorates, and pastoral oversights; but for this analysis we included all of these. Stability we measured by the number of ministers who served the congregation between 1945 and 1965 (including those already started on a term in 1945 and those continuing with a term past 1965). Results are shown below.

Table 14.2

CONGREGATIONS BY THE NUMBER OF MINISTERS IN THE LAST 20 YEARS

	1	2	3	4-5	6+	na	other/dk	Total
	23	52	62	78	4	17	2	238
	10%	22%	26%	33%	2%	7%	1%	100%

Notes :

Of the 23 congregations described as having had one minister, one had no minister in the period.

'na' describes those congregations not twenty years old.

These results can't be used to derive the lengths of completed terms of ministry (example in 23 congregations, 20 years; in 52 congregations, 10 years) because these terms often followed each other after a break or a year or two, and often began before 1945 and were continuing after 1965.

3. Continuity we measured from the same data. The Year Book tells the years on which each term of ministry began and ended, so we counted the number of years within 1945-1965 that the congregation had been without a minister. This gave us the number of years with a minister in the last 20 years and the results are shown below:

Table 14.3

CONGREGATIONS BY THE NUMBER OF YEARS WITH A MINISTER IN THE LAST TWENTY YEARS AND BY DISTRICT ASSOCIATION

DA	0-4	5-9	10-14	15-20	other/dk/na	Total
E Cheshire	0	0	3	12	0	15
Eastern	0	0	1	5	0	6
Liverpool	0	0	3	11	0	14
London	2	5	3	20	3	33
Manchester	0	1	3	11	1	16
Midlands	0	1	5	12	1	19
NE Lancs	0	2	8	18	0	28
N Midlands	0	1	1	10	0	12
N'land & D	0	0	0	3	0	3
Sheffield	0	0	2	9	0	11
Southern	1	0	1	5	0	7
Western	0	1	3	17	0	21
Yorkshire	0	2	4	6	0	12
S Wales	0	4	0	8	0	12
SE Wales	0	1	3	7	0	11
Scotland	0	0	1	3	0	4
Fellowships	0	0	0	0	14	14
TOTAL	3	18	41	157	19	238
% distrib.	1%	8%	17%	66%	8%	100%

Notes :

Other/dk/na includes 17 congregations not 20 years old.

Comments :

Overall, two-thirds of the congregations have had a minister (or a lay pastor, or a pastoral overseer) for 15 or more years in the last 20. The DAs in which a smaller proportion than this have had ministers for 15 or more years are London, Midlands, NE Lancs, Yorkshire and SE Wales.

4. One of the most important aspects of the relationship between the minister and his congregation is the way work is shared between them. (That it is important is shown by the frequency with which this aspect causes arguments or misunderstandings between the minister and the congregation. If no other aspect of the relationship is formalised this should be).

In the traditional division of labour, the minister does the pastoral work and the congregation the administration. We asked, therefore, what proportion of the pastoral work was done by the congregation and what proportion of the administration by the minister. If more than two examples of pastoral work done

by the congregation were mentioned (eg the May Queen distributing the flowers, the Women's League doing some sick visiting), the congregation is said to do 'much' of the pastoral work. Alternatively it did 'some' or 'none' of it. Similarly, if more than two examples of administration done by the minister were mentioned (eg taking bookings for the church hall, editing the calendar) the minister was said to do 'much' of the administration. Alternatively, he did 'some' or 'none' of it. The results of applying these definitions are shown below.

Table 14.4

CONGREGATIONS BY THE PROPORTION OF PASTORAL WORK DONE BY THE CONGREGATION

Much	Some	None	dk	Total
72	73	90	3	238

Table 14.5

CONGREGATIONS BY THE PROPORTION OF ADMINISTRATION DONE BY THE MINISTER

Much	Some	None	dk	Total
18	67	150	3	238

Notes :

Both these are measures of the proportion, not the amount, of work done. For those 58 congregations with no minister or lay pastor or pastoral oversight, therefore, the congregations must do 'much' of the pastoral work, and the minister 'none' of the administration.

Comment :

Excluding the 58 congregations with no minister etc in 14 congregations only did the congregation do much pastoral work; and in 18 congregations only did the minister do much administration. Ministers may disbelieve this latter statistic. They must know at least 18 of their colleagues who do as much administration as they do; and this includes more than two items of administration. The responsibility for administration was difficult to measure, so the coders were asked to apply the categories not rigidly but by the tone of the answer. This is, we admit, unsatisfactory; so the answers about administration should not be taken too seriously.

5. Finally, these two measures were combined into a single index of the participation of the congregation in the pastoral and administrative work of the church. In constructing this index, more weight was given to participation in pastoral work than to participation in administration (because the former is not expected of the congregation as much), and categories of 'high' 'medium' and 'low' were (1) applied as below:

Table 14.6

CONGREGATIONS BY CONGREGATIONAL PARTICIPATION IN PASTORAL & ADMINISTRATIVE WORK

High	Medium	Low	dk	Total
111	75	48	4	238

Notes :

Of the 111 congregations with high participation, 58 did not earn this position but acquired it by having no minister.

b) Relationships

1. Let us return to the stability and the continuity of the ministry over the last 20 years in order to measure the relationship between them. Suppose we find that those congregations which have had more ministers have had more years with ministers. This will suggest that the majority of ministries last a similar length of time. By contrast, suppose we find that those congregations which have had more ministries have had fewer years with ministers. Then this will suggest that some ministries are very short, and some very long; that some congregations have stable ministries and no difficulty in filling vacancies, whereas others have unstable ministries and much difficulty in filling vacancies. Which of these relationships we find is shown below.

Table 14.7

CONGREGATIONS BY THE NUMBER OF MINISTERS IN THE LAST 20 YEARS & BY THE NUMBER OF YEARS WITH A MINISTER IN THE LAST 20 YEARS

no of ministers	years with minister				other/dk/na	Total congs
	0-4	5-9	10-14	15-20		
1	3	3	3	14	0	23
2	0	8	11	33	0	52
3	0	6	9	47	0	62
4-5	0	1	15	62	0	78
6+	0	0	3	1	0	4
other/dk/na	0	0	0	0	19	19
TOTAL	3	18	41	157	19	238

Rewriting this in percentages :

Table 14.8

no of ministers	years with minister				other/dk/na	Total congs
	0-4	5-9	10-14	15-20		
1	13	13	13	61	0	100%
2	0	15	21	64	0	100%
3	0	10	14	76	0	100%
4-5	0	1	19	80	0	100%
6+	0	0	75	25	0	100%
other/dk/na	0	0	0	0	100	100%
All congs	1	8	17	66	8	100%

This shows a clear tendency for those congregations which have had more ministers in the last 20 years to have had more years with ministers in the last 20 years. This supports the suggestion of a fairly constant term of ministry in the majority of cases.

2. Our motive in investigating the next set of relationships was speculation. The settlement location of the church has been found to 'explain' several factors already. Can it 'explain' the stability and the continuity of the ministry over the last 20 years? So we investigated the relationship between them. We shan't bother to put down the details, as they show hardly any relationship. All that emerges is a slight tendency for small town congregations to have had rather more ministers and large town suburban centres to have had rather fewer.

3. Finally (and with purpose not speculation) we analyse the relationship between stability and the index of change over the last 10 years, and between continuity and the same index. The purpose is to discover whether stability or continuity over the last 20 years have affected the overall change over the last 10 years. Again it is not worth putting down the details. The first

analysis shows no relationship between the number of ministers and change. The second shows a slight tendency for those congregations which have had more years with a minister to have a better growth record: but there is no reliability in this, for the tendency is so slight that the 'dont knows' could wipe it out.

FOOTNOTES to CHAPTER 14

(1) This index was constructed as follows.

		<u>Score</u>
Pastoral work by cong.	much	3
	some	2
	none	0
Administration by minister	none	2
	some	1
	much	0

<u>Total</u>	<u>Index</u>
4,5	high
2,3	medium
1,0	low

CHAPTER 15

Congregational Activities in General

The members and supporters of a congregation often divide themselves into sub-groups which meet for various specialised activities. These are the societies attached to a congregation, and we looked at them in Chapter 7. What we have not yet looked at are the occasions when the congregation as a whole meets, other than for worship. These are the weekly coffee mornings, the monthly whist drives, the occasional discussions (1), the annual Harvest Supper. This type of activity is very important in the life of a congregation, and we call it the congregational activity.

a) The Findings

1. The questionnaire was a bit confusing in this section, although it was only trying to find two simple things. The first was: Are there any congregational activities held weekly, any monthly, any annually? Any activities not describable in this way were classed as being held occasionally. The results are shown below.

Table 15.1

CONGREGATIONS BY WHETHER CONGREGATIONAL ACTIVITIES ARE HELD WITH PARTICULAR FREQUENCIES & BY DISTRICT ASSOCIATION

DA	Frequency of congregational activities					Never dk	Total cong
	Weekly	Monthly	Occasionally	Annually	Never dk		
E Cheshire	1	3	9	9	2	0	15
Eastern	2	2	3	1	1	0	6
Liverpool	2	3	7	7	1	1	14
London	9	10	10	18	7	1	33
Manchester	4	3	5	13	2	0	16
Midlands	2	2	2	11	7	1	19
NE Lancs	10	6	15	17	3	0	28
N Midlands	3	4	7	6	1	0	12
N'land & D	2	1	1	3	0	0	3
Sheffield	1	4	4	7	1	1	11
Southern	2	4	3	3	1	0	7
Western	6	5	7	7	8	0	21
Yorkshire	3	5	6	6	3	0	12
S Wales	0	0	9	6	1	0	12
SE Wales	4	2	6	8	1	0	11
Scotland	0	1	3	3	0	0	4
Fellowships	0	5	5	4	3	0	14
TOTAL	51	60	102	129	42	4	238
% distrib.	21%	25%	43%	54%	18%	2%	100%

Notes :

For any row, the components will not add up to the total number of congregations, because one congregation can hold activities of each type.

Comment :

As 42 congregations held no such activities, and we didn't know for 4 more, there are 192 congregations known and holding congregational activities.

Comparing the District Associations, those with the highest proportion of congregations holding activities weekly are NE Lancs & SE Wales, while those with the highest proportion of congregations never holding activities are Midlands & Western.

2. The second simple thing the questionnaire tried to find in this section was how many activities of each type the congregation held - how many weekly activities, how many monthly activities etc. The results were manipulated into an index of the degree of congregational activity, in the following way. Every weekly activity scored 12, as did every monthly activity; every annual activity scored 3; and every occasional activity was taken as occurring three times a year and so scored 9. If the total came to 30 or over the degree of congregational activity was described as 'high'; if it came to 11 or under as 'low'; and in all other cases it was described as 'medium'. The results of applying these categories are shown below.

Table 15.2

CONGREGATIONS BY THE DEGREE OF CONGREGATIONAL ACTIVITY AND BY DISTRICT ASSOCIATION

DA	Degree of congregational activity				Total congs
	High	Medium	Low	dk	
E Cheshire	4	6	5	0	15
Eastern	1	3	2	0	6
Liverpool	2	5	6	1	14
London	10	8	14	1	33
Manchester	4	6	6	0	16
Midlands	2	4	12	1	19
NE Lancs	5	15	8	0	28
N Midlands	3	6	3	0	12
N'land & D	1	2	0	0	3
Sheffield	3	5	3	0	11
Southern	3	2	2	0	7
Western	2	10	9	0	21
Yorkshire	5	3	4	0	12
S Wales	3	5	4	0	12
SE Wales	3	4	4	0	11
Scotland	1	3	0	0	4
Fellowships	0	7	7	0	14
TOTAL	52	94	89	3	238
% distrib.	22%	40%	37%	1%	100%

Comment :

A congregation has a low degree of congregational activity only if it has no weekly, monthly or occasional meetings or less than 4 annual meetings. These are very low requirements; so it is disturbing to see 37% of the congregations falling within them.

The district associations with a higher proportion even than this of congregations low on congregational activity are Liverpool, London, Midlands, Western, & the Fellowships. The district associations with the highest proportion of congregations with high congregational activity are Southern, Yorkshire & London (which has, therefore, a very small proportion in the 'medium' category).

3. Here we must point out the difference between the extent of participation in a type of activity and the degree to which this activity is pursued. For example, we measured separately the members' participation in worship (Chapter 3 e)) & the degree of worship activity (Chapter 5). Similarly, we measured separately the members' participation in the committee work & the amount of committee work done (both in Chapter 12 a)). For the pastoral & administrative work we measured the members' participation only, not the amount done (Chapter 14 a)). We point this out to make it clear that for the activities in which the whole congregation joins we have measured the degree of such activity only.

We wanted to measure the members' participation in it, but this proved too difficult.

b) Relationships

1. It seemed likely that the degree of congregational activity would vary with the location of the supporters around the church, so the relationship between these two was calculated. This gave:

Table 15.3

CONGREGATIONS BY THE LOCATION OF THE SUPPORTERS AROUND THE CHURCH & BY THE DEGREE OF CONGREGATIONAL ACTIVITY

Location of supporters	Degree of congregational activity				Total congs
	High	Medium	Low	dk	
local	22	35	35	0	92
middle	19	39	27	2	87
distant	11	20	26	1	58
dk	0	0	1	0	1
TOTAL	52	94	89	3	238

Rewriting this in percentages :

Table 15.4

Location of supporters	Degree of congregational activity				Total congs
	High	Medium	Low	dk	
local	24	38	38	0	100%
middle	22	45	32	2	100%
distant	19	34	45	2	100%
dk	0	0	100	0	100%
All congs	22	40	37	1	100%

This confirms to some extent the apologetic statement that was made on some questionnaires: We don't have anything besides Sunday services because our members live so far away. The table shows that the more local the supporters the higher the congregational activity.

2. The other relationship we examined was between the degree of congregational activity and the age of the supporters: but the result was inconclusive.

FOOTNOTE to CHAPTER 15

(1) At the time when most of the interviews were being held, the Faith & Action Commission (see Chapter 1 a)) had published its interim reports with the request that they be discussed and commented upon. In this section many congregations reported that they were discussing these regularly and thoroughly enjoying it. This was not the main aim of the Faith and Action Commission, but it was a good by-product.

CHAPTER 16

The Church Buildings

Church buildings mean so much to church goers that there is a phrase specially reserved for them; the fabric of the church. This fabric includes the worship building, the meeting rooms, halls etc, probably all essential if congregational activities are to extend beyond the Sunday service. Nevertheless the upkeep of the fabric often absorbs far more of the congregation's energy than it warrants, so we kept our questions on this subject to a few at the end of the interview.

a) The Findings

1. The first question asked how many people could sit in that room used for worship. The answers were put into categories as shown below.

Table 16.1

CONGREGATIONS BY THE NUMBER OF SEATS IN THE WORSHIP BUILDING & BY DA

DA	0-49	50-99	100-199	200-299	300+	na	dk	Total
E Cheshire	0	1	3	8	3	0	0	15
Eastern	0	2	1	1	2	0	0	6
Liverpool	1	0	5	4	2	0	2	14
London	0	10	16	3	4	0	0	33
Manchester	0	3	3	5	4	0	1	16
Midlands	0	0	8	6	5	0	0	19
NE Lancs	0	1	9	8	9	0	1	28
N Midlands	1	2	5	1	3	0	0	12
N'land & D	0	0	2	0	1	0	0	3
Sheffield	1	2	3	3	2	0	0	11
Southern	0	0	6	1	0	0	0	7
Western	0	0	8	4	8	0	1	21
Yorkshire	1	1	4	3	3	0	0	12
S Wales	1	0	1	5	5	0	0	12
SE Wales	0	2	2	4	3	0	0	11
Scotland	0	0	1	1	2	0	0	4
Fellowships	3	5	3	0	0	2	1	14
TOTAL	8	29	80	57	56	2	6	238
% distrib.	3%	12%	34%	24%	23%	1%	3%	100%

Notes :

'na' describes those congregations which have no regular worship building (eg fellowships meeting in members' homes).

Comment :

There are a lot of seats here: as many congregations have buildings seating more than 200 as have buildings seating fewer than 200, and small intimate buildings seating less than 50 are very uncommon. The total capacity for the 230 congregations replying was 52,000 (1).

2. Are all these seats necessary? It all depends on who is likely to use them. We decided that seating requirements should be determined by the number of supporters, for the highest demand that is likely to be experienced regularly is from all supporters attending the same service (2). Hence we expressed this number as a percentage of the number of seats, and called it the utilisation of the worship building. The results of doing this are shown below.

Table 16.2

CONGREGATIONS BY THE UTILISATION OF THE WORSHIP BUILDING & BY DISTRICT ASSOCIATION

DA	0-24%	25-49%	50+%	na	dk	Total
E Cheshire	8	4	2	0	1	15
Eastern	4	0	2	0	0	6
Liverpool	6	4	2	0	2	14
London	18	10	5	0	0	33
Manchester	10	2	2	0	2	16
Midlands	14	4	1	0	0	19
NE Lancs	9	13	5	0	1	28
N Midlands	9	3	0	0	0	12
N'land & D	0	2	1	0	0	3
Sheffield	3	5	3	0	0	11
Southern	4	2	1	0	0	7
Western	14	6	0	0	1	21
Yorkshire	8	4	0	0	0	12
S Wales	5	4	3	0	0	12
SE Wales	6	5	0	0	0	11
Scotland	1	2	1	0	0	4
Fellowships	3	3	5	2	1	14
TOTAL:	122	73	33	2	8	238
% distrib.	51%	31%	14%	1%	3%	100%

Notes :

'na' describes those congregations with no regular worship building.

Comment :

Obviously most of the seats are not used regularly, and in more than half the congregations even the maximum regular attendance would occupy no more than a quarter of the seats. Those DAs where the congregations fit the buildings best are NE Lancs, Sheffield, Scotland & Fellowships.

3. It is mainly because congregations are so concerned about the church buildings that we asked about their state of repair (3). We asked about the church building and the other buildings separately, and offered the following categories: sound - it is not expected that more than £500 will need to be spent in the next 5 years; sound but needs attention - it is expected that more than £500 will be spent in the next 5 years; unsound - structurally unsound, and doubts whether it is worth maintaining. We found that these were not good categories, mainly because they did not distinguish between the structure, the fittings, and the decoration. Apparently, a church building is like a home and the decorating is never finished. Nevertheless, we show the results below.

Table 16.3

CONGREGATIONS BY THE STATE OF REPAIR OF THE WORSHIP BUILDING

	Sound	Needs Attention	Unsound	na	dk	Total
	164	46	12	15	1	238
% distrib.	69%	19%	5%	6%	0%	100%

Notes :

'na' describes the congregations not responsible for their worship building (eg those hiring halls on Sundays).

Table 16.4

CONGREGATIONS BY THE STATE OF REPAIR OF OTHER BUILDINGS

	Sound	Needs Attention	Unsound	na	dk	Total
	124	48	8	49	9	238
% distrib.	52%	20%	3%	21%	4%	100%

Notes :

'na' describes those congregations with no other buildings.

Comments :

Insofar as the results shown in these two tables are meaningful, they describe a denomination with its buildings sounder than its congregations.

b) Relationships

1. The only relationship that is interesting here is between the number of members and the number of seats in the worship building. Analysis gives us the following table.

Table 16.5

CONGREGATIONS BY NUMBER OF MEMBERS & BY NUMBER OF SEATS IN THE WORSHIP BUILDING

members	Number of seats					na/dk	Total congs
	0-49	50-99	100-199	200-299	300+		
0+	8	24	57	26	18	7	140
50+	0	4	17	15	14	1	51
100+	0	1	6	16	17	0	40
200+	0	0	0	0	7	0	7
TOTAL	8	29	80	57	56	8	238

We rewrite the table in percentages :

Table 16.6

members	Number of seats					na/dk	Total congs
	0-49	50-99	100-199	200-299	300+		
0+	6	17	41	18	13	5	100%
50+	0	8	33	29	28	2	100%
100+	0	3	15	40	42	0	100%
200+	0	0	0	0	100	0	100%
All congs	3	12	34	24	23	4	100%

There is a very clear relationship here, whereby the more members a congregation has the more seats there are in its worship building. You might have expected this - obviously the bigger congregations will have bigger buildings - until you remember that most congregations worship in buildings many years old.

That is, in most cases the buildings were not made for, or chosen by, the present congregation. Why is it, then, that the larger the congregation the larger the buildings? One possibility is that the size of the building influences the number of members: but this doesn't seem very likely. If we can assume that the worship building was designed to be the right size for the congregation when it was built (4), then the only other possibility is that there is a direct relationship between the number of members when the building was designed and the number now. This relationship can have several causes. One is that the location of the church building, an unchanging factor, has had a constant type of influence over the years. Another is that large congregations remain large, and small congregations remain small.

This discovery has an important corollary. Although there is a direct relationship between number of members and size of worship building, most buildings are today far too big for the congregation. Assuming that when the buildings were designed they were not far too big for the congregation at that time, then there would have been a similar relationship at the time of design. Hence all congregations must have suffered a broadly similar decline.

FOOTNOTES to CHAPTER 16

(1) Very few congregations share church buildings.

The approximate number of supporters of these 230 congregations is 11,100. Thus the average utilisation of church buildings is 21%.

(2) It would, however, be a loss if there were enough seats for the regular attendance only. Many congregations hold special services (like All Faiths Services) which fill their churches completely.

(3) This was a wise inclusion. Some interviewers reported that the church officials answered this question with most care and detail, and then led them on a tour of the premises.

(4) We are advised that for many churches this assumption is untrue. Many churches built in the nineteenth century were designed on the assumption that rates of growth in number of members would be maintained.

Part III

SOME RESULTS FROM THE SURVEY

		page
Chapter 1	Summary of Findings	141
Chapter 2	Policies and Policy Pointers	146
Chapter 3	Further Surveys	148

CHAPTER 1

Summary of Findings

Chapter 2 LOCATION Unitarian church buildings are located predominantly in urban settings. Only 25 could be found in clearly rural environments. 213 are in towns, of which 127 are in large towns. In all, 238 congregations were surveyed.

On the whole, church buildings are sited in towns which are largely industrial in their economy (122 were so classified) while 50 were more 'administrative' and others 'residential' (26) and 'market' (28 small towns being so classified). Taking large towns where the church was in a suburb, church buildings were located, as expected, largely in residential suburbs (42), with only 19 in industrial suburbs. Fellowships as a group were found to meet predominantly in largely residential towns and suburbs.

Congregations were asked to describe the social class of the residents in the immediate location of their church buildings. 85 found these to be working class, 27 middle class, and 77 said they were in 'mixed' areas. They were also asked to indicate the age of this surrounding area. 163 gave it as 'old', 24 as 'new', and 16 as 'mixed'. However, we found 21% of fellowships to be in 'new' areas as compared with only 9% of churches.

Congregations were asked about the rate of change in their immediate locations. 44 found 'no change', 102 'slow change', and 40 'fast change'. 22 congregations (9%) indicated that their building was in or on the edge of a Comprehensive Development Area or subject to a Compulsory Purchase Order.

In testing certain relationships we found little significant correspondence between the social class of immediate location and the settlement location of a church. We checked and confirmed that it is the central area churches that are experiencing much more environmental change and that are more likely to be in redevelopment areas.

Chapter 3 PEOPLE We counted 14220 adult members in the 238 congregations surveyed; scaled up for the total of 258 congregations this gives us an estimate of 15,800 adult Unitarians in all. Of these members 1970 were under 35 (2210 for 258 congregations), 6400 were between 36-60 (7140 for 258 congs), and 5840 were 60 and over (6490 for 258 congs).

The district association (DA) with the largest membership was the North East Lancashire DA with 2810 members in 29 congregations (approximately 18% of the denomination's total adult membership in Gt Britain). Next comes E Cheshire with 1880 members (in 19 congs). The north-western DAs of NE Lancs, E Cheshire, Manchester, and Liverpool contain 42% of all members, the majority of whom live in the SE Lancashire conurbation.

On the whole, members were older in the Southern and Western DAs (areas of retirement, little industry, and a relative shortage of young people). The NE Lancs DA also had proportionately fewer members in the middle aged groups and more old members than normal. The S Wales and Sheffield DAs had more young members than the normal.

A large percentage (41%) of the movement's membership is over 60 years old. Fellowships turn out to have a slightly older age structure than the normal. More than 50% of all congregations responding have a 'middle aged' membership, very few have a 'young', and almost 40% have an 'old'. The Southern, Western and NE Lancs DAs are, taken as districts, 'old'.

More than half the surveyed congregations (129 out of 238) have 45 or fewer members. We found that there was a tendency for larger congregations to be 'younger' or at least to be less 'old'. This bodes ill for small congregations. There was also a fairly clear tendency for church buildings in rural, large town centres, and large town centre suburban locations to have larger than average congregations.

We were able to calculate the proportion of Unitarian members in the population nationally in the different DAs. This was about 1 in 3000 in Britain, and it varied widely - 1 in 1000 in Wales, E Cheshire, & NE Lancs, and 1 in 10,000 in London.

Congregations were asked how many active 'supporters' they had as well as how many 'members'. This gave a total figure of 11410 (12,500 for 258 congs), rather fewer than members; the age group categories were roughly comparable, except that more young people (under 35s) were counted and slightly fewer over 60s. The order of DAs by size was similar to membership. There were slightly more congregations with predominantly young supporters than there were with young members. It was shown however that, for any congregation, the total number of members and total number of supporters were significantly different; but the age of supporters is similar to the age of the members.

The average attendance at worship on Sunday was calculated at 6340 for 238 surveyed congregations. The average Sunday attendance per congregation was thus 27, scaled up for 258 congregations this gives a total of 7300 estimated average Sunday attendance at Unitarian services.

Chapter 4 FINANCE The total income for the movement is estimated at only a little less than a quarter of a million pounds a year, of which just over half is 'live' income, ie raised by members and friends. The rest is either subsidy or the fruits of the generosity of previous generations of Unitarians. It is noteworthy that in only 3 DAs (London, Manchester & Scotland) is the income from grants over £100 per congregation. (This, however, reflects DA resources rather than GA favouritism).

The average income of a congregation is £930 per year. However, more than half of the surveyed congregations have incomes below £800.

The calculation of income per member showed more striking differences between DAs. The variation in live income per member was smaller than in non-live, but none-the-less it is still sufficient to reflect differences in generosity. For all congregations in Britain, live income per member per year averaged £8; non-live £7, total £15.

There was a slight tendency for congregations heavily dependent upon grants to have older members than average. They also clearly had smaller congregations than average.

Over 70% of the surveyed congregations spend less than 50% of their expenditure on a minister's salary, and of congregations with a minister 66% spent less than 50% of expenditure on a salary. The fact that 62 congregations (26% of the total) had more than 50% of their expenditure going on a minister's salary must cause concern. We showed that the cost of a minister weighs more heavily on the poorer congregations. While 63% of all congregations had incomes below £1000 a year, 78% of all congregations without a minister had incomes below that sum.

Chapter 5 CHURCH SERVICES One service a Sunday is the majority practice (150 out of 238), although several questionnaires explained that this was due to economic necessity rather than choice. We measured 'worship activity', and found that there are 4 DAs where more than half of the congregations have a high worship activity - E Cheshire, Manchester, NE Lancs, and Scotland. 3 of these DAs are in the NW where Unitarianism is strong and well established.

Chapter 6 THE MINISTER Few congregations (35 only) have a full-time minister. Nevertheless, 159 congregations (two thirds of the total) have some measure of help from a minister. Measured by degrees of ministerial attention, however, the extent of ministerial shortage is apparent. Overall, almost half of all congregations have a minister less than $\frac{1}{2}$ time - a part-time lay pastor, a minister with pastoral oversight, or no minister at all. The shortage is not spread evenly over DAs; in particular Manchester, Midlands, N Midlands, SE Wales, and Fellowships have over half of their congregations with a low degree of ministerial attention.

Looking at the age of ministers, we counted 44 congregations with attention from a younger minister (under 40), 93 with ministers between 40 and 60, and 36 with elderly ministers (60+).

The average distance travelled between churches by shared ministers is as expected lowest in those DAs where the density of congregations is highest - E Cheshire, London, Manchester, NE Lancashire, & S Wales. There were 99 congregations sharing ministers.

We tested certain relationships and discovered that the higher the degree of ministerial attention a church receives the higher is likely to be its worship activity; that older ministers do have congregations with older supporters but that younger congregations are tended by middle aged ministers. Congregations spending between one quarter and one half of their total expenditure on the minister's salary obtained the highest degree of ministerial attention; spending less obtained a lower degree, but spending more did not obtain more. Nevertheless the richer congregations had the highest degree of ministerial attention. The average salary of a full time minister was £1000 per year, (£750 salary and manse £250).

Chapter 7 SOCIETIES There are in Unitarian churches 176 societies for women (167 of them branches of the Women's League), 30 for men (11 of them Men's Leagues), 72 for young people (39 of them UYPL groups), and 16 for young adults (6 of them Foy groups). 44 congregations had no societies at all, & 65 no branches of national societies. The London & Western DAs have one-third or more congregations with no societies at all. There were 132 Sunday Schools, and an estimated 4000 scholars in all congregations. We showed that congregations with societies for young people are younger than average and that it is the larger congregations that have more societies.

Chapter 8 CHANGE Membership: The total intake of 172 congregations in the last 10 years was 3400, and 196 congregations in the last 5 years was 2300. The average intake for these congregations is thus 20 over the last 10 years, (two per year) and 12 over the last 5 years (2.4 per year). Scaled up for 238 congregations - over the past 10 years, 4700, over the past 5 years, 2800. (Many of these will not be new Unitarians, just existing Unitarians moving around the country and changing churches). No figure for loss of members could be calculated. However death, removal, and loss of interest in that order were given as reasons for members leaving.

Overall Change: We constructed a single 'index of change' from the change in four properties. This showed that more congregations were decreasing than increasing - 10 years ago to 5 years ago 101 decreased and 19 increased, 5 years ago to the present 93 decreased and 34 increased. Thus the decrease has not been so drastic in the more recent five year period. This is general for all DAs except the Western which continued to slip farther behind. The improvement affected only a small proportion of the congregations however: about two-thirds in each period either continued with no change or showed a decrease in activity.

The indices for the two separate periods were combined into a single index of overall change for the last 10 years. Then, 63 congregations (30% of the total) showed a steady decline over the last 10 years, but more congregations experienced an 'upturn' than 'downturn' in their growth. But again the Western DA showed a state of decline, and in Manchester and NE Lancs, half or almost half of the congregations have declined steadily over the last 10 years.

Comparing certain factors we demonstrated that congregations with a higher rate of intake had a better growth record and therefore this intake contributed to an increase in members not just a high turnover. Congregations in large town centres had a rather better growth record than those in other locations. Also the congregations with church buildings in working class areas had a rather worse than average record for decline.

Chapter 9 UNITARIAN & OTHER RELIGIOUS CONTACTS The DAS all showing more than half their congregations having 'much' contact with other local Unitarian congregations were the compact DAS of Manchester, Midlands, NE Lancs, Sheffield, & S Wales. We combined several factors and calculated an index of national Unitarian contact - Liverpool, Sheffield, Yorkshire, and SE Wales had the highest proportion of congregations with 'much' contact. We demonstrated that the congregations with 'low' local contact had 'low' national contact and that the larger the congregation the greater the degree of national Unitarian contact. Also, congregations in rural and large town suburban centre locations had more contact with non-Unitarian religious organisations, and congregations in large town suburban residential areas had fewer such contacts than the average.

Chapter 10. NON-RELIGIOUS (SECULAR) CONTACTS & OTHER MATTERS Congregations had less contact with non-religious bodies than with local Unitarian or other religious bodies. 97 congregations mentioned no social work done by its members in the name of the church.

Four types of contact (local Unitarian, national Unitarian, other religious, non-religious) were combined into a single index of outside contact. The DAS shown to be livelier on this index were E Cheshire, Manchester, NE Lancs, Sheffield, Yorkshire, S Wales, SE Wales, and Scotland. We showed that congregations with 'much' outside contact were more often in large town centres and large town suburban centres. There was a tendency for congregations with 'much' outside contact to have more, and younger, members than others. Only a third of the congregations spent more than £15 a year on advertising and many said advertising was a waste of time. The heavier spending on advertising was made more often (but not exclusively) by richer congregations.

Chapter 11 GEOGRAPHY OF THE CHURCH & ITS CONGREGATION By measuring the density of the spread of Unitarian congregations, we showed 86 to be in 'high' density areas (an average of 6 miles or less between the three nearest church buildings), 56 to be in 'medium', and 96 to be in 'low' density areas (more than 12 miles between churches). DAS with more than half of their congregations in dense areas were E Cheshire, Liverpool, Manchester, NE Lancs, and S Wales. Surprisingly almost 40% of the congregations had 80% or more of their supporters living within 2 miles of their church buildings (50% or more of the congregations in E Cheshire, Midlands, NE Lancs, & S Wales). DAS with a high proportion of congregations with distant supporters were London, Southern, and Fellowships.

We found that church buildings with good or reasonable accessibility had supporters distributed hardly differently from average, but churches with low accessibility had more local supporters. Congregations in areas which had a high density of Unitarian churches also had supporters more local than others. Rural churches were least accessible; large town suburban centre churches were most accessible.

Chapter 12 COMMITTEES Congregational committees had an average of 12 members, and usually met monthly. Two-thirds of all congregations had no sub-committees. By 'index of amount of committee work done', the highest DAS were Scotland, Liverpool, and NE Lancs, and lowest N Midlands and Western. More than a quarter of the congregations surveyed had had only one effective change of officers in the last 20 years, and over 60% no more than two.

Chapter 13 TRUSTEES We found that in most congregations the situation with regard to the trustees was known, and was legally, if not practically, satisfactory. Furthermore, there was little evidence of trustees being able to wield great power over unwilling congregations.

Chapter 14 MINISTER & CONGREGATION Overall, two-thirds of the congregations had had a minister for 15 or more of the last 20 years. The DAS in which a smaller proportion than this had had ministers for 15 or more years were London, Midlands, NE Lancs, Yorkshire, and S Wales. In this same period, just over one third of the congregations had had 4 or more ministers. We demonstrated a clear tendency for those congregations which had had more ministers in the last

20 years to have had more years of ministry in the last 20 years, thus suggesting a fairly constant term of ministry in the majority of cases. We also noted a slight tendency for small town congregations to have had rather more changes of ministers than average, and large town suburban centres to have fewer. There was only a slight tendency for congregations having had more years with a minister to have had a better growth record.

Chapter 15 CONGREGATIONAL ACTIVITIES IN GENERAL In most congregations the members met together on occasions besides Sunday services - but 42 never did. The DAs higher than normal in such congregational activities were Southern, Yorkshire, & London. It was found that congregations which had supporters living locally had more such activities than others.

Chapter 16 CHURCH BUILDINGS As many congregations were found to have buildings seating more than 200 as had buildings seating less - small buildings seating less than 50 people were rare. The total seating capacity of all the churches was 52,000. By measuring utilisation of worship buildings we showed that most of these seats were never used regularly and in more than half of the congregations even the maximum regular attendance would occupy no more than a quarter of the seats. Larger congregations however still had the larger buildings. DAs where the congregations fit the building best were NE Lancs, Sheffield, Scotland & Fellowships. The condition of the church buildings was found to be sounder than the congregations.

CHAPTER 2

Policies & Policy Pointers

In Chapter 2 Part I we described how decisions are made in industry. We described how, when a decision has to be made, the question is asked: What data are needed if the best decision is to be made? And we described how, if the necessary data are not available, then they are sought out by research. This process is so widely accepted in industry that it is often skillfully exploited. If the decision-maker wants to avoid taking the decision, he can delay it indefinitely by seeking out the last fact, relevant or irrelevant. From 'policy based on research' we have come to know 'delay by research'.

But this is a sophisticated development from the use to the abuse of research. The policy makers in a religious organisation have to learn its use first.

We suspect that the first use to which this survey will be put is for comparison. Members will compare their congregation with others in their district association or with others nationally. District Association officials will look at other district associations. People will see how far they differ from the average, and how far they fall behind the leaders. Unitarians are more individualistic than most, but they are unlikely to be unmoved by this comparison. It should stimulate them to strive for the average if not the best, and every congregation should be able to learn by the example of what other congregations are doing.

This is very good. But we hope that the findings of this survey will be used in more detail for more constructive purposes. In fact we know one example of such use already. A Unitarian friend had a copy of the brief Interim Bulletin issued by the Survey Group in 1966, and was discussing it with a Methodist. They fell to comparing forms of organisation, the Unitarian based on the congregation and the Methodist based on the circuit. They wondered, hypothetically, whether Unitarian congregations could be grouped in circuits: what would be the financial implications of this? And, using the Interim Bulletin, they were able to work it out: if every congregation with more than 100 members paid a lump sum of £x, if every member paid £y, then the circuit could employ a minister at a salary of £z. We stress that this was a hypothetical exercise: but it shows what can be done.

Another way in which the survey results can help in financial planning is by showing how much people give to their church at present. The average is very low - £8 a year live income from each member, or about 3/- a week. When you know from personal experience how generous a few people are you realise how little most Unitarians give. So any shortage of money in the movement is caused as much by people's attitude to giving as by the fewness of their number.

The supply of ministers seems to grow smaller each year, and this is forcing the movement into a radical reappraisal of the whole ministerial position. Such a reappraisal should really be made on the basis of a lot of facts. This survey provides some of the relevant ones. For example, can a minister stay too long with one congregation? This cannot be answered without knowledge of how long on average a minister does stay at one church. Again, it is sometimes argued that each congregation should ideally have a full-time minister. But how many congregations actually enjoy such attention? Or, what proportion of its income can a congregation be expected to pay for a minister? Does this set a limit to the number of ministers which the congregation can (and should?) afford?

With ministers in short supply, lay people are being called on to take more responsibilities. But how much time can you expect a lay person to devote to his church? The survey says something about the extent of congregational participation in the work of the churches - about attendances at services, about committee work, about pastoral and administrative duties shared with the ministers. All this information is relevant to the question of lay responsibility.

One more example should demonstrate the use to which these findings can be put. In Chapter 1 Part II we counted 22 congregations in Development Areas, 14 of them in large town centres. Some of these congregations might have their church buildings compulsorily acquired. If so, they will have a wide choice of a new site. What would be the best type of location for them to select? Obviously, the answer will depend partly on where the present members live. But this survey shows that, in general, a site in the town centre or in the centre of the suburbs, in a middle class area, would be better than a site in the middle of a working class housing estate.

It is unnecessary to give more examples here. Many of the Unitarians at present making decisions and formulating policies will already realise how this survey may help them: hopefully, the others will find by experience that they can work better with some of the relevant facts easily available. We suggest in the next chapter that a survey similar to this be repeated every 5 years. This present survey will have proved its worth if, when the next survey is being planned, people come up and say: We should find it very helpful if you would include some questions on this, or a section on that.

CHAPTER 3

Further Surveys

a) Whatever we intended this survey to be when we started on it more than three years ago, it has ended up as a census of Unitarian congregations in Britain. It ended up as this because we realised that such a survey would be of most use to the Unitarian movement at the present time. Any organisation must know of what it consists. And it's not just a question of counting heads and measuring 'what is there?' We have to be selective in what we measure; we have to formulate concepts, push the reality into these, and then measure them. A census should be much more constructive than a mere recording device.

If this survey is found to be of use now (and some of the ways in which it can be used have been suggested in the previous chapter), then it would be much more use were it up-to-date. So it will be necessary to carry out similar censuses at regular intervals, so that the information never gets too out-of-date. Moreover, it is only in this way that changes in an organisation can be recorded. But if changes are to be recorded accurately, then each census must measure the same things, the concepts (eg of 'supporters', of 'average attendance on Sunday') must be defined in the same way. Thus, if this present survey proves its worth, succeeding surveys should be similar. On this assumption, we now suggest how this survey should be repeated so that its good points are preserved and its bad points eliminated.

A survey of this length and nature should be repeated about every five years: if more frequent it would be too much work (and there are more important things to do); if less frequent the results would be too out-of-date. The questionnaire would certainly not be like the one used in this survey: that much we have learned. The things to be measured, however, would be similar, but changes could be made in the light of the usefulness of the facts in this survey and any topical issues. The things to be measured would then be arranged into a proforma like the coding and pre-analysis sheets shown in Appendix C. From this the questionnaire would be written: it would probably be in the form of questions with pre-coded answers.

Something else useful learnt from this survey is the type of information which can be elicited reliably in a general interview. Thus, each congregation was asked 81 questions, only 67 of which were used. Moreover, the results from these questions suggest that some of the questions need not be included in another survey. For example, the questionnaire contained 8 questions (all of which were included in the analysis) on the church trustees. The answers to these questions showed the trustee situation to be much more satisfactory than had been suggested. In future surveys it will not be necessary to ask about trustees.

Also, when the answers to the questions were being analysed, many relationships were investigated which were found to be as expected - for example, that the congregations with societies for young people were those with members younger than the average. When future survey results are being analysed, it will be valid to take such relationships for granted.

The successful response to this present survey, when compared with the poor response to the previous GA Annual Returns, shows that further surveys must be conducted by interview, not by postal questionnaire. But the situation must not be repeated whereby the interviewing stretches over a long period and the information for one congregation is collected maybe a year later than for another. The survey would have to be carefully planned and everything arranged so that all congregations were interviewed in one month. Using the experience gained in this present survey, the coding, pre-analysis, and analysis of the data would be very simple - just tedious and repetitive. However, the results should be available at the most six months after the census month.

These five-yearly censuses should be very comprehensive, covering most of the important aspects of a congregation. It would be useful if there could be in

addition annual censuses of just a few of the most important aspects - say the number of members, and Sunday School members, the type of ministerial attention, etc. Such a census would have to use a postal questionnaire and congregational secretaries would have to be much better at returning these. Alternatively, it could be one of the jobs of the newly-strengthened district associations to collect this information and forward it to the General Assembly.

b) A census is necessarily a survey in breadth rather than in depth. And there are some very important aspects of congregations which can be examined only in depth. Some of these have been mentioned in passing in this report - the influence of the location of the church building, the effect of the minister on his congregation, the location of the supporters relative to the church. Others equally important come to mind easily - the 'payment and deployment of the clergy', patterns of expenditure, the characteristics of those few congregations which have grown steadily over the last 10 years, the effectiveness of advertising etc. To examine such aspects would require several separate surveys in depth. The surveys could try to include all the congregations in Great Britain, or a random sample of them.

A different type of survey in depth could examine a few congregations in a smaller area. Thus the congregations in a district association could be examined to investigate the contacts they had with each other and the influence of these contacts. Or congregations in a conurbation could be taken and the addresses of all their members found, the locations of the churches and the members could be plotted on a map. Then the comparison could be made of the church each person actually attends and the nearest church he could attend. A more rational use of church buildings within the conurbation might be suggested by the results.

Such a survey was started in 1965 on the London conurbation, by some of the Church Survey Group with extra helpers. It had to be dropped because the full survey was taking too much time, but it was taken far enough to realise that it would be straightforward to complete. It showed that, apart from anything else, the churches' incomes would be considerably increased if money was put into the nearest church's collection rather than spent on the cost of long journeys elsewhere.

c) All the surveys mentioned so far have involved taking congregations at a point in time and measuring some of their properties. Each congregation is, as it were, frozen, and a snapshot is taken of it. Sometimes a relationship can be found between some of the properties, and this suggests something about the way the congregation works. But (as we have warned several times) a relationship between two properties does not prove that one is cause and one is effect. A cause and its effect are a sequence, and can be discovered only by 'unfreezing' the congregation and taking cine pictures of it changing.

This suggests a different type of survey - the study over a long period of one or a few congregations. Only in this way can the workings of a congregation and its internal dynamics be investigated. But, lest anyone rush into this, be warned that it is a skilled job usually carried out by trained observers.

d) A lot of surveys have been mentioned in this chapter. Some would be more useful than others, and some more interesting than others. But even if it were very selective, one group of people could not do half the work. Nor would it be desirable if it did, for the need for the extra information provides a very good opportunity for other Unitarians to help their movement and to understand it better. So a branch of the Foy Society could look at a conurbation, a group of UYPL branches could investigate the interaction between their congregations, or a district association could survey the availability and use of its ministers.

However, if such surveying did become a popular pastime (and, besides this present survey, other work is already being done within the Unitarian movement, and much more in other denominations) there should be some co-ordination of it all. At the very least, the characteristics measured should be defined

identically, so that what one survey means by the members, or the income, is the same as what all other surveys mean. Without this simple co-ordination, the fact-finding can become confusing and conflicting. And if there was a co-ordinating body, would-be surveyors might want to turn to it for advice and guidance and to save themselves unnecessary work. (A GA sub committee wanting to know the degree of contact Unitarians have with other religious bodies has saved itself and the congregations much work by realising that all it wants to know is to be found in this survey). Such a co-ordinating body could be a gentle but formative influence on the Unitarian movement, helping it to know itself.

Part IV

APPENDICES

App. A	The Population of Congregations considered in the Survey	page 153
App. B	The Questionnaire	page 156
App. C	The Coding and Pre-analysis Sheets	page 164
App. D	District Associations defined as Areas	page 172
App. E	Comparison with some other Surveys	page 177

APPENDIX A

The Population of Congregations considered in the Survey

Note : these are the 258 active congregations from which we tried to get questionnaires completed. We succeeded for 238 of them.

EAST CHESHIRE

Allostock
Ashton
Buxton
Congleton
Crewe
Dean Row
Denton
Dukinfield
Gee Cross
Glossop
Hyde Flowery Field
Knutsford
Macclesfield
Mossley
Mottram
Newcastle (Staffs)
Stalybridge
Stockport
Styal

19 congs.

EASTERN

Bedfield
Cambridge
Framlingham
Gt Yarmouth
Ipswich
Norwich

6 congs.

LIVERPOOL

Birkenhead
Chester
Liverpool:
 Bootle
 Gateacre
 Hamilton Rd
 Hope St
 Mill St
 Ancient Chapel
 Ullet Rd
Park Lane
St Helens
Southport
Wallesey
Warrington
West Kirby

15 congs.

IDPA

Bessels Green
Billingshurst
Brighton

Chatham
Croydon
Ditchling
Dover
Godalming
Guildford
Hastings
Horsham
Ilford
Lewes
London:
 Brixton
 Essex Church
 Forest Gate
 Golders Green
 Hackney
 Hampstead
 Islington
 Kilburn
 Lewisham
 Mansford St
 Newington Green
 Strand
 Stratford
 Walthamstow
 Wandsworth
 Welsh
 Wood Green

Maidstone
Northiam
Reading
Richmond
Southend
Tenterden

36 congs.

MANCHESTER

Altrincham
Hale
Manchester:
 Blackley
 Chorlton
 Cross St
 Dob Lane
 Gorton
 Pendleton
 Platt
 Renshaw St
 Urmston
 Willert St
 Wythenshawe

Monton
Oldham
Sale
Swinton

17 congs.

MIDLAND

Banbury
Birmingham:
 Messiah
 Waverley Rd
Coseley
Coventry
Cradley
Dudley
Evesham
Kidderminster
Kingswood
Lye
Northampton
Oldbury
Oxford
Shrewsbury
Stourbridge
Tamworth
Walsall
Warwick
West Bromwich
Wolverhampton

21 congs.

NORTH & EAST LANCOS

Accrington
Ainsworth
Ansdell (Lytham)
Astley
Blackpool:
 North Shore
 South Shore
Bolton:
 Bank St
 Halliwell Rd
 Unity
Bury:
 Bank St
 Chesham
Chorley
Chowbent
Colne
Heywood
Hindley
Horwich
Kendal
Lancaster
Leigh
Newchurch
Padiham
Preston
Rawtenstall
Rivington
Rochdale
Stand
Todmorden

Walsley

29 congs.

NORTH MIDLANDS

Belper
Boston
Derby
Gainsborough
Hinckley
Kirkstead
Leicester:
 Great Meeting
 Narborough Rd
Lincoln
Loughborough
Mansfield
Nottingham
 High Pavement

12 congs.

NORTHUMBERLAND

Choppington
Middlesborough
Newcastle-on-Tyne
South Shields/
 Sunderland
Stockton

5 congs.

SHEFFIELD

Bolton-on-Dearne
Chesterfield
Doncaster
Gt Hucklow
Mexborough
Rotherham
Sheffield:
 Attercliffe
 Fulwood
 Unity
 Upper Chapel
Stannington

11 congs.

SOUTHERN

Bournemouth
Newport I o W
Poole
Portsmouth
Ringwood
Southampton
Wareham

7 congs.

WESTERN

Bath
Bridgewater
Bridport
Bristol:
 Lewins Mead
 Oakfield Rd
Cheltenham
Cirencester
Crediton
Crewkerne
Cullompton
Exeter
Frenchay
Gloucester
Ilminster
Moretonhampstead
Newton Abbott
Plymouth
Sidmouth
Taunton
Torquay
Trowbridge
Yeovil

22 congs.

YORKSHIRE

Bradford:
 Broadway
 Chapel Lane
Halifax
Huddersfield
Hull
Leeds:
 Hunslet
 Mill Hill
Lydgate
Pepper Hill
Pudsey
Scarborough
Wakefield
Whitby
York

14 congs.

SOUTH WALES

Aberystwyth
Allt-y-placa
Chapel-y-bryn
Chapel-y-fadfa
Chapel-y-groes
Caeronnen
Carmarthen
Ciliau Aeron
Cribyn
Lampeter
Llandyssul

Llwynrhydowen
Pantydefiad
Rhydgwin
Sychbant

15 congs.

SOUTH EAST WALES

Aberdare:
 Highland Place
 Old Meeting
Cardiff
Cefn Coed
Merthyr Tydfil
Nottage
Pontypridd
Swansea
Trebanos
Treorchy
Vick

11 congs.

SCOTLAND

Aberdeen
Dundee
Edinburgh
Glasgow

4 congs.

FELLOWSHIPS

Bedford
Blackburn
Carlisle
Cleveleys
Colwyn Bay
Douglas
Edinburgh
Enfield & Barnet
Falmouth
Malvern
Swindon
Watford
Welwyn
Worthing

14 congs.

ALL DISTRICT ASSOCIATIONS

258 congs.

APPENDIX B

The Questionnaire

Notes : The Questionnaire had 31 questions when used for interviewing. 13 of these, and parts of others, were not used or analysed, and have not been put in this version of the questionnaire. The original numbering, however, is retained.

The answers given to the questions on this questionnaire were coded and transferred to the coding sheet. This coding sheet is reproduced in Appendix C. If you compare it with this questionnaire you will see how loose this questionnaire proved to be, and how the answers had to be tightened up for the coding sheet.

Survey of British Unitarian Churches
Church Survey, GA, Essex Hall, Essex St, London WC2

carried out with the full recognition and support of the
General Assembly Council

Questionnaire

All replies strictly confidential

Name of church:

Name of interviewer:

Period over which interview of this church extended:

Number of people interviewed or consulted, and their
positions in the church:

Name of Church (full legal title)

Full address of Church

QUESTIONS ON THE LOCATION OF THE CHURCH

1. What is the nature of the town or suburb that your church is in? e.g. industrial, holiday, university, market, residential, dormitory, capital, regional centre, other.
(record one or more of the above) (see instructions)
2. This is a question about the residential district (if any) nearest to your church. Could you say what type of people live there on the whole? e.g. working class, middle class, mixed, poor, wealthy, can't say.
3. This residential district; could you say whether it is new, old, changing, can't say?
4. If the church is in a town or city, but not in the centre, how far is it from the centre (i.e. from the Town Hall)?
(record the bus mileage)
5. Is there anything else you would like to say about the type of district your church is in?
(record as fully as possible)

QUESTIONS ON THE CHURCH ACTIVITIES

(see instructions)

MEMBERS

6. Could you tell me how many church members you had when you counted up for the last A.G.M.?
(see instructions) Total adult
absentee
7. Can you estimate how many of these total adult members were - under 35
 between 35 and 60
 over 60?
(probably an estimate is all that is possible here)
8. What are the grounds for adult membership? i.e. how can someone become a member?
9. What was the average Sunday attendance for the year between the last two A.G.M.'s?
Morning
Evening
(most secretaries record this accurately)
(exclude Sunday School if present)
10. How big is your actual congregation?
(see instructions)
11. And can you estimate how many of your adult congregation are - under 35
 between 35 and 60
 over 60?
(this will be a difficult question)

FINANCIAL

12. Would you mind telling me the Church's income for the financial year up to the last A.G.M.?

13. And could you tell me how this income was made up?
(see instructions) live
lettings
other dead
special grants

14. What was your expenditure over the last financial year?

15. And how much of this expenditure went towards your
minister? salary
is a Manse provided?

(see instructions)

CHURCH SERVICES

16. How often do you hold church services? e.g. twice weekly,
once weekly (mornings, evenings), fortnightly, etc.
(see instructions)

17. About how many special services do you hold a year, and
what are they?
(see instructions)

MINISTER

19. Do you have a minister to just this one church, do you
share a minister, or have you no minister at all?
(record as full, shared, or none)

20. If you share a minister, how does he divide his time
between his churches? e.g. equally, just one Sunday a month
at one of the churches, etc.

21. If you have a full-time minister, do you 'loan' him
regularly to other churches? (record how this is arranged)

22. If you share a minister, how far away is the furthest
of his churches from this church?
(record the bus mileage)

23. If you employ a full- or part-time minister, how far
away from the church (or churches) does he live?
(record the bus mileage)

24. If you do have or share a minister, does he do any
part-time work for which he is paid? e.g. teaching, welfare
work, writing.
(if yes, record the nature of this work)

25. How old is your minister?
(record in decades, e.g. 30+, 40+)
(and record whether he is fully active so as to be able to
carry out his work)

SOCIETIES

Now there follows a series of questions about the different
societies and clubs directly associated with the church; e.g.
Women's League, U.Y.P.L., etc.

27. For each of these societies we would like to know the
following details: Name of society, members, average
attendance, frequency, membership basis. If Sunday school -
number of regular teachers, number of regular classes.
(see instructions)

GROWTH

28. Finally in this section, could you tell us how church activities have changed in the last 10 years) You have already given us details for the last year - could you give us some of these details for 5 years ago, and for 10 years ago?

Church members Congregation S.S. membership Name of Society
for the present, 5 years ago and 10 years ago.
(see instructions)

29. Could you tell us how many new members you have welcomed into the church in the

last 5 years
last 10 years?

(see instructions)

30. If you have lost any members in the last 5 or 10 years, could you say what the main reason for this loss has been? e.g. death, removal out of the district, or lost interest.

31. Have you any comments you would like to make about the future facing your church, as you see it?
(record fully)

QUESTIONS ABOUT THE OUTSIDE CONTACTS OF THE CHURCH

UNITARIAN CONTACTS

32. What type of contact do you have with the nearest Unitarian churches? e.g. do you exchange pulpits, share services, share ministers, attend each other's social events, etc.
(record fully)

33. Does your Church have a representative attending the meetings of the local District Association?

34. Do you regularly send representatives to the annual G.A. meetings?
(record if the minister went last year, and how many of the congregation went also)

35. Do you know how many 'Inquirers'
'Unitarians' are read by the congregation?
(those bought through the church, and those bought individually)
(an estimate will be sufficient)

OTHER RELIGIOUS CONTACTS

36. Do you as a church have any contact with any religious but non-Unitarian organisations? e.g. are you a member of the local Council of Churches, do you exchange pulpits with other denominations, do you share services on special occasions, does your minister attend the local ministers' fraternal, etc.
(record fully)

NON-RELIGIOUS CONTACTS

37. Do you as a church or through your societies have any contact with any non-religious societies? e.g. are you a member of the local U.N.A., have you a representative on the Civic Society or a local Youth Council, etc.
(record fully)

38. Do members of your church do any social work, not just as individuals, but in the name of the church? e.g. help with the Poppy Day locally, lend church premises to old peoples' clubs, organise visiting, etc.

(see instructions, and record fully)

39. Do any clubs or societies which have nothing to do with the church use your premises? e.g. drama groups, badminton.

40. Do you advertise church services in the local press? (record as regularly and how frequently, occasionally for special services, or none at all)

41. Can you give us some estimate of the amount of money spent annually on outside publicity? e.g. on press notices, distribution of calendars outside the congregation, advertising, Wayside Pulpits, etc.

(this will be a difficult question)

QUESTIONS ON THE CATCHMENT AREA OF THE CHURCH

ACCESSIBILITY

42. Now we want to know how easy it is for people to get to your church services. Some people will come by public transport. How far away is the nearest stop for trains or buses?

(record for both if both are relevant)

And would you say the bus and/or train services run frequently on a Sunday so that it is fairly convenient to travel to church by public transport?

(this must be fairly subjective. Check with your own experience if you have tried to make the journey)

43. Other people will come by car. Would you say that it is easy for a driver to park his car near to the church? e.g. is there a car park, or a side road.

SIZE OF AREA

44. Now we should like you to give us an estimate of how far away the congregation comes from. Could you say how many of your congregation live:-

within walking distance of the church

within 2 miles of the church

within 5 miles of the church

further than 5 miles from the church?

(note, congregation not members)

(obtain the best estimates possible. Give as a proportion rather than an absolute number, if preferred)

(see instructions)

45. How distant are the three nearest Unitarian churches, and how easy are they to get to from your church?

(record the public transport mileage)

QUESTIONS ABOUT HOW THE CHURCH IS RUN

COMMITTEES

Now we should like to ask you about the committees which run the church and its activities in the name of the congregation.

46. How many are there on the main church management committee? i.e. officers, and others elected, and representatives, and co-opted.

47. And how often does this committee meet? e.g. monthly, quarterly, etc.

48. Some churches have management sub-committees too - e.g. for finance, worship, publicity, etc. Do you have any such sub-committees?
(record fully)

49. Can you say how many people altogether are involved on all the committees?
(not the number of positions, but the number of people. We want to exclude overlapping)

52. And are there any provisions for automatic retirement set out in the constitution? e.g. can an officer be elected for as long as he is willing to stand, or must he retire after a certain term of office.
(if necessary, record separately for officers and for others)
(see instructions to Q.50)

53. Do you keep any record of the changes among the officers on the main committee? Can you say how many different people have been officers (secretary, treasurer, chairman) in the last 20 years?
(include the present incumbents)
(record the different officers separately)

54. Do you know how many voting members of the church were present at the last A.G.M?
(there should be a record kept of this)

TRUSTEES

Now we should like to know something about the trustees in whose name the church property is held.

55. How many trustees are there at present?
(see instructions)

56. Is there any specific number of trustees laid down by the trust deed? If so, how many?
(see instructions to Q.55)

57. Do you know how many of the present trustees are church members?
(see instructions to Q.55)

59. When the trustees meet, is there anyone present representing the main church committee?
(see instructions to Q.55)

60. When a trusteeship becomes vacant, how is this position filled? Is this method of making appointments laid down in the trust deed?
(see instructions to Q.55)
(record fully)

61. Trustees control the spending of trust funds, and the way trustees do this is different in different churches. For example, sometimes the trustees hand over all the trust money to the treasurer, and sometimes the trustees pay the minister's salary. Can you say what the total net income of the trusts was last year? And how much of this was handed over directly to the church treasurer?
(see instructions)

62. Would you say that the trustees have a great influence in the life and running of the church?

QUESTIONS ABOUT THE LIFE OF THE CONGREGATION

This section asks questions about the congregation, how it is made up, the part the minister plays in it, and its social life.

MINISTER

63. If there is a full-time or a part-time minister, how many years has he been at the church?

66. Who has the main responsibility for pastoral work? e.g. does one group distribute flowers, the minister do all the sick visiting, etc.

67. Does the minister do any of the general administration of the church, or are the officers able to do it all?
(see instructions)

CONGREGATIONAL ACTIVITIES

68. Are there any regular activities, besides the church services, that the congregation takes part in? e.g. monthly whist drives, social, after-church discussions, etc.
(record the activities and their frequency. Distinguish these activities from those of the associated organisations)

69. And are there any special activities (besides special church services) the congregation takes part in? e.g. Visiting Sunday, carol singing, Harvest Supper, etc.

QUESTIONS ABOUT THE CHURCH BUILDINGS

THE WORSHIP BUILDING

74. What state of repair is this building in?
(see instructions)

75. How many people could your church seat?

OTHER BUILDINGS

81. Could you say, very briefly, what state of repair these other buildings are in?

GENERAL IMPRESSIONS

The space below is for the interviewer to describe his overall impressions of the church, its congregation, and its services. What type of reception were you given? was it helpful or suspicious, understanding or confused? Did the congregation strike you as being lively and hopeful, or dying and moribund? How did you find the service? Was the church building helpful or large and distracting? Please write as fully as you like, and attach extra sheets if you want. Include anything you think might be of interest, and anything which amplifies any of the previous questions.

- i Congregation:
 - Town
 - Other name
- ii District Association
- iii Church
 - Fellowship

CODING

PRE-ANALYSIS

LOCATION

LOCATION

General Location

General Location

- iv Rural
 - Small town
 - Large town
- v If large town:
 - Centre
 - Suburb residential
 - Suburb centre
- 1(a) If small town:
 - Market
 - Industrial
 - Residential
- 1(b) If large town:
 - Resort, admin, commerce
 - Industrial
 - Residential
- 1(c) If large town & suburb:
 - Residential
 - Industrial

- vi Settlement location:
 - Rural
 - Small town
 - Large town centre
 - Large town sub. centre
 - Large town sub. resid.

Immediate Location

Immediate Location

- 2 Working class
 - Middle class
 - Mixed
 - No resid. district
 - Other
 - Rural
- 3(a) New
 - Old
 - Mixed
 - Other
 - Rural
- 3(b) No change
 - Slow change
 - Fast change
 - Redevel. area
 - Other
 - Rural

- 3(c) Overall change:
 - Little
 - Much
 - Other

MEMBERS

MEMBERS

6(a) Absentee members		
7(a) Total adult members:	no.	%
Under 35 yrs old	---	---
35 to 60 yrs old	---	---
Over 60 yrs old	---	---
Total	---	100

- 7(b) Young
- Middle
- Old
- Spread

CODING

PRE-ANALYSIS

- 8 Membership informal
Subscription
Committee approval
Sympathy with aims
Other
- 11(a) Supporters by age: no. %
- Under 35 yrs old — —
- 35 to 60 yrs old — —
- Over 60 yrs old — —
- Total — 100
- 9(a) Ave. attendance at services:
- Morning —
- Evening —
- Afternoon —

- 7(c) Total adult members:
- 0-49
- 50-99
- 100-199
- 200+
- 11(b) Young
 Middle
 Old
 Spread
- 11(e) Supporters cf. members:
 Younger
 Similar
 Older
- 9(b) Total ave. attendance on Sunday
- 9(d) TAAS/Supporters:
 0-49%
- 50-74%
- 75+%

FINANCE

FINANCE

- 13(a) Total income by type: £ %
- Live — —
- Lettings — —
- Other dead — —
- Grants — —
- Total — 100

- 13(b) Predominant income:
- Live
- Lettings
- Other dead
- Grants
- No predominance
- 13(c) Total income/member £
- Live income/member £
- 13(d) Total income:
- £0-999
- £1000-1999
- £2000-2999
- £3000+
- 14(c) Salary/expenditure
- 0-24%
- 25-49%
- 50-74%
- 75+%
- 14(d) Total effective salary £

- 14(a) Expenditure £ —
- Salary £ —
- 14(b) Manse provided:
- Yes
- No

CHURCH SERVICES

CHURCH SERVICES

- 16(a) Morn. Even. A'noon
- Weekly
- Fortnightly
- Monthly
- Other
- 17 No. special services p.a. —

- 16(b) Frequency of services:
- Twice a week
- Weekly
- Fortnightly
- Monthly
- Other
- 18(b) Worship activity:
- High
- Medium
- Low

CODING

MINISTER

- 19(a) Minister no sharing
- Minister shared with 1
- Minister shared with 2
- Minister shared with other
- Lay pastor
- Minister with P.O.
- No minister or pastor
- Other

- 20 Cong. with min. & sharing
- Division of time:
- Equally
- More than equal
- Less than equal

- 21 Cong. with minister
- Regular loan:
- Yes
- No

- 22 Cong. with min & sharing
- Dist furthest church

- 23 Cong with minister:
- Distance home

- 24 Cong with minister
- Part time work:
- Yes
- No

- 25(a) Cong with minister:
- Age

PRE-ANALYSIS

MINISTER

- 19(b) Type of Min. attention:
- Minister full time
- Minister between full & 1/2 time
- Minister 1/2 time
- Minister less than 1/2 time
- Lay pastor full time
- Lay pastor part time
- Minister with P.O.
- None
- Other

- 19(c) Degree of min attention:
- High
- Medium
- Low

- 25(b) Cong with minister
- age:
- Young
- Middle
- Old

SOCIETIES

- 27(a) Society for women
- Society for men
- Society for young people
- Society for young adults
- Other societies
- No societies

- 27(b) Number of societies

- 27(c) Branch of WL
- Branch of ML
- Branch of UYPL
- Branch of Foy
- No national societies

- 27(d) Sunday school:
- Present
- Absent

- 27(e) If Sunday school:
- No. of members

SOCIETIES

CODING

CHANGE

PRE-ANALYSIS

CHANGE

- | | | |
|--|---------------------|---|
| <p>28(a) Members:
 number
 change
 Supporters:
 number
 change
 Sunday school:
 number
 change
 Societies:
 number
 change</p> | <p>10yr 5yr Now</p> | <p>28(b) Overall change: 10to5 5to. now
 Big increase
 Increase
 Static
 Decrease
 Big decrease
 n.a.</p> |
| <p>29(a) Intake of members:
 Last 5 yrs
 n.a.
 Last 10 yrs
 n.a.</p> | | <p>28(c) Overall change: 10 to now
 Steady increase
 Steady
 Steady decrease
 Upturn
 Downturn
 n.a.</p> |
| <p>30(a) Main reason for loss of members:
 Death
 Removal
 Lost interest</p> | | <p>29(b) Intake in last 10 yrs/present members:
 0-9%
 10-19%
 20-39%
 40+%
 n.a.</p> |
| <p>30(b) Loss of members:
 In 5 yrs
 In 10 yrs</p> | | |
| <p>31 Comments on future:
 Dim
 Bright/hopeful
 It all depends/other</p> | | |

UNITARIAN CONTACTS

UNITARIAN CONTACTS

- | | | |
|---|--|---|
| <p>32(a) With other Unit. congs:
 Much
 Some
 None</p> | | |
| <p>33(a) D.A. attendance:
 Regular
 Occasional
 Never</p> | | <p>33(b) Local Unit. contacts
 Much
 Some
 None</p> |
| <p>34(a) GA attendance:
 Last year:
 Minister
 Lay person
 None</p> | | |
| <p>34(b) Usual:
 Regular
 Occasional
 Never</p> | | |
| <p>35(a) Inquirer:
 10+ copies
 1-9 copies
 None</p> | | |
| <p>35(b) Unitarian:
 Read
 Not read</p> | | |
| <p>35(c) Yr Ymofynnydd:
 Read</p> | | <p>35(d) National Unit. contacts:
 Much
 Some</p> |

CODING

PRE-ANALYSIS

OTHER RELIGIOUS CONTACTS

OTHER RELIGIOUS CONTACTS

36 Local religious contacts:
Much
Some
None

NON-RELIGIOUS CONTACTS

NON-RELIGIOUS CONTACTS

37 With other organisations:
Much
Some
None

38 Social work:
Much
Some
None

39(a) Outside use of premises:
Much
Some
None
n.a.

39(b) Non-religious contacts:
Much
Some
None

40 Press advertising:
Weekly
Regularly other
Special events only
Never

39(c) Index of overall contact:
Much
Some
Little

41(a) Expend. on advertising:
£15 & over
£1 to £14
None

41(c) Advertising:
Much
Some
None

ACCESSIBILITY

ACCESSIBILITY

42 Good
Reasonable
Bad

43 Car parking:
Good
Bad

SIZE OF AREA

SIZE OF AREA

44(a) Location of supporters: no. %
Within walking
" 2 miles
" 5 miles
All distance 100

44(b) Local
Middle
Distant

45(a) Nearest Unit. churches:
First nearest
Second "
Third "

45(b) Density of churches:
High
Medium
Low

COMMITTEES

COMMITTEES

46 Main committee:
Total members

47 Meetings:
Monthly or more freq.
Other regularly
Irregularly

48(b) Committee work:
High
Medium
Low

CODING

PRE-ANALYSIS

COMMITTEES

COMMITTEES

- 48(a) Sub committees:
number
- 49(a) All committees:
Total members
- 52 Automatic retirement:
Yes
No
- 53(a) Number of officers in last 20 yrs:
No. of chairmen
" " secretaries
" " treasurers
n.a.
- 54 Voting members attending last
AGM

- 49(b) Participation in committees
& management:
High
Medium
Low

TRUSTEES

TRUSTEES

- 55 Present trustees:
Number
No trustees
T'ee situation not known
- 56(a) Trustees specified:
Maximum
Minimum
Nothing specified
No trustees
- 56(c) Trustees under review:
Yes
No
- 57 Trustees who are members:
Number
No trustees
- 59 Trustees & committee:
Special representative
No rep. necessary
No rep.
Other
No trustees
- 60(a) Appointing trustees:
By committee etc.
By trustees only
Other
No trustees
- 61 Disposal of trust funds:
All to treasurer
Some " "
None " "
Other
No trust funds

- 56(b) Actual & official positions:
Up to strength
Below strength
No trustees
- 60(b) Congregational control over
trustees:
Much
Some
None
No trustees
Other

CODING

COMMITTEES

62(a) Influence of trustees:
Much as trustees
Little " "
Other
No trustees

MINISTER & CONGREGATION

63(a) Present minister, length of service:
0-3 yrs
4-6 yrs
7+ yrs
n.a.

66 Pastoral work done by cong:
Much
Some
None

67(a) Administration done by min:
None
Some
Much

CONGREGATIONAL ACTIVITIES

68 Regular activities:
No. of weekly
" " monthly
" " occasional

69(a) Annual activities:
Number

WORSHIP BUILDINGS

74 State of repair:
Sound
Sound, needs attention
Unsound
n.a.

75(a) Seating capacity:
0-49
50-99
100-199
200-299
300+
n.a.

OTHER BUILDINGS

81 State of repair:
Sound
Sound, needs attention
Unsound
n.a.

PRE-ANALYSIS

COMMITTEES

62(b) Trustees use of power:
Much
Some
None
No trustees
Other

MINISTER & CONGREGATION

63(b) Stability of ministry:
No. ministers 1945-65
n.a.
Other

63(c) Continuity of ministry:
No. yrs with min. 1945-65:
0-4 yrs
5-9 yrs
10-14 yrs
15-20 yrs
other/n.a.

67(b) Cong. participation in pastoral & admin:
High
Medium
Low

CONGREGATIONAL ACTIVITIES

69(b) Congregational activity:
High
Medium
Low

WORSHIP BUILDINGS

75(b) Supporters/seating capacity:
0-24%
25-49%
50+%
n.a.

OTHER BUILDINGS

LONDON D.P.A.

The following local authority areas in the counties of:

	<u>County Borough</u>	<u>Municipal Borough</u>	<u>Urban District</u>	<u>Rural District</u>
Bedfordshire)	Whole County		
Berkshire				
Buckinghamshire				
Essex				
Greater London				
Hertfordshire				
Kent				
Surrey				
Sussex East				
Sussex West)			

MANCHESTER

Cheshire	-	Altrincham Sale	Hale Bowden	-
Lancashire	Manchester Oldham Salford	Eccles Middleton Prestwich Stretford Swinton	Chadderton Failsworth Royton Urmston	-

MIDLANDS

Herefordshire)	Whole County		
Northamptonshire				
Oxfordshire				
Shropshire				
Warwickshire				
Worcestershire)	
Monmouthshire)			
Staffordshire	Burton-on-Trent Smethwick Walsall W. Bromwich Wolverhampton	Bilston Lichfield Rowley Regis Tamworth Tipton Wednesbury	Aldridge Amblecote Brierley Hill Brownhills Cannock Coseley Darlaston Rugeley Sedgeley Tettenhall Wednesfield Willenhall	Cannock Lichfield Seisdon Tutbury

NORTH & EAST LANCS

Westmoreland	Whole County			
Lancashire	Barrow Blackburn Blackpool Bolton Burnley Bury Preston Rochdale Wigan	all those not in the DA's of East Cheshire Liverpool and Manchester	all those not in the DA's of East Cheshire Liverpool and Manchester	Blackburn Burnley Chorley Clitheroe Fylde Garstang Lancaster Lunesdale Lonsdale Preston Wigan

Yorkshire - - - - - Todmorden - - - - -

NORTH MIDLANDS

The following local authority areas in the counties of:

	<u>County Borough</u>	<u>Municipal Borough</u>	<u>Urban District</u>	<u>Rural District</u>
Leicestershire				
Lincolnshire	Holland			
"	Kesteven			
"	Lindsey			
Nottinghamshire				
Rutland				
Derbyshire	Derby	-	Alfreton Ashbourne Belper Heanor Long Eaton Ripley Swadlincote Wirksworth.	Ashbourne Belper Blackwell Repton S.E. Derbys.

NORTHUMBERLAND & DURHAM

Cumberland				
Durham				
Northumberland				

Yorkshire				
W. Riding	Middlesborough	Redcar Thornaby-on -Tees	Eston Guisborough Loftus Saltburn Skelton	-

SHEFFIELD

Derbyshire	-	Chesterfield Ilkeston	Bakewell Bolsover Clay Cross Dronfield Matlock Staveley	Bakewell Chesterfield Clowne
Yorkshire	Doncaster	-	Adwick le Street Bentley w. Arksey Conisborough Dearne Maltby Mexborough Rawmarsh Swinton Tickhill Wath upon Dearne	Doncaster Kiveton Park Rotherham

SOUTHERN

Hampshire				
Wight, Isle of				

Dorset	-	Blandford Forum Poole Wareham	Swanage Wimborne	Blandford Wareham Wimborne
--------	---	-------------------------------------	---------------------	----------------------------------

WESTERN

The following local authority areas in the counties of:

	<u>County Borough</u>	<u>Municipal Borough</u>	<u>Urban District</u>	<u>Rural District</u>
Cornwall	}	Whole County		
Devon				
Gloucestershire				
Somerset				
Wiltshire)			
Dorset	-	Bridport Dorchester Lyme Regis Shaftesbury Weymouth	Portland Sherborne	Beaminster Bridport Dorchester Shaftesbury Sherborne Sturminster

YORKSHIRE

Yorkshire E. Riding	Whole County			
Yorkshire N. Riding	-	Richmond Scarborough	Malton Northallerton Pickering Scalby Whitby	All Rural Districts
Yorkshire W. Riding		All except Todmorden	All those not in Sheffield DA	All those not in Sheffield DA
	Barnsley Bradford Dewsbury Halifax Huddersfield Leeds Wakefield York			

SOUTH WALES

Cardiganshire	}	Whole County
Carmarthenshire		

SOUTH EAST WALES

Breconshire	}	Whole County
Glamorgan		

Note that the Welsh counties of Anglesey, Caernarvonshire, Merionethshire, Montgomeryshire, Pembrokeshire, Radnorshire are not included in this calculation. Their population, therefore, is not added into the area of any DA.

SCOTLAND

The whole of Scotland.

1. Comparison of results of this (1965) Survey with results reported in 1942 Survey "The Work of the Churches".

Characteristic	1965	1942		
Total congregations in Britain	258	300		
Total congs responding	238	256		
% response	92%	85%		
Total members reported in British congs	14,200	18,400		
Total members corrected for non-response	15,800	20,000		
Reported members under 35 years old	2,000	4,055		
Reported members under 35 Yrs as % of all	14%	22%		
Average members per cong	60	72		
Attendances at Sunday services		<u>1942</u>	<u>1938</u>	
Reported	6,300	10,800	13,600	
Corrected for non-response	7,300		quoted in	
'average Sunday attendance'			1942 Survey	
			attendances at	
			morning & evening	
			services added - some	
			double counting	
			not strictly comparable	
Churches holding one service only on Sundays	150	126		
% of all congs responding	63%	49%		
Reported seating capacity of church buildings	52,000	62,500		
		<u>1942</u>	<u>1935</u>	<u>1904</u>
No of schools reported	132	158	249	281
No of scholars reported	4,000	7,120	18,150	36,030
			quoted in 1942 Survey	
			not strictly comparable	
Churches with little or no pastoral oversight (includes churches with lay pastors and pastoral overseers)	79	70		
Churches with full time (ie not shared) ministers	35	154		
Churches with shared ministers	99	64		
		25 churches with part-time ministers		
		(this leaves 12 churches unaccounted fo		
All churches reported	238	300		

NO. OF CONGREGATIONS AND OF MEMBERS BY DISTRICT ASSOCIATION (not corrected for non-response)

DA	1965 Survey			1942 Survey		
	No. congs	Members	U/35	No. congs	Members	U/35
E Cheshire	15	1480	210	19	1970	470
Eastern	6	220	30	10	230	150
Liverpool	14	670	70	13	1390	370
London	33	1380	160	38	1320	100
Manchester	15	1170	160	21	1740	230
Midlands	19	740	100	18	850	130
NE Lancs	28	2720	380	31	3840	1200
N Midlands	12	580	40	12	770	170
N'land & D	3	310	40	8	430	40
Sheffield	11	750	150	12	880	130
Southern	7	280	10	5	160	110
Western	21	610	60	25	760	110
Yorkshire	12	650	60	15	960	110
S Wales	12	1160	260	14	1450	220
SE Wales	11	580	80	10	770	240
Scotland	4	590	100	5	900	280
Fellowships	14	330	40	0	0	0
Total	237	14,220	1970	256	18,420	4,060

Comments :

Remember that this comparison is between reported facts only - no correction made for non-response.

Change in number of all members - 23%

The change in most of the DAs was similar, except for the following: The proportional decrease was highest in Manchester, Liverpool, Yorkshire & Scotland. There was a large proportional increase in Southern DA.

Overall, the number of members under 35 years old has decreased by a greater percentage than the number of all members.

2. COMPARISON OF RESULTS OF THIS (1965) SURVEY WITH RESULTS REPORTED IN THE 1958 & 1962 GENERAL ASSEMBLY ANNUAL RETURNS

Characteristic	1965	1962	1958
Total congregations in Britain	258	268	262
Total congregations reporting membership figures	237	207	233
Total members, corrected for non-response	15,800	17,400	17,800
Sunday attendance, corrected for non-response	7,300	13,000	8,500
	allowance made for double attendance	no allowance made for double attendance	allowance made for double attendance

3. COMPARISON OF RESULTS OF THIS SURVEY OF UNITARIAN CHURCHES IN BRITAIN WITH SOME RESULTS OF SURVEYS OF QUAKER MEETINGS IN BRITAIN

Characteristic	Unitarian	Quaker
Membership 1965	adult ie over 13 or over 21 years old - 15,800 Sunday School members 4,000	From: Documents in advance for the London Yearly Meeting for 1967 over 17 years old 13,200 Child members - 2,900
Age distribution of members	59% under 60 41% over 60	From: Constancy & Change in the Society of Friends. Swarthmore Lecture 1967 71% under retirement age (60 for women, 65 for men) 29% over retirement from sample survey including 900 members

This comparison is included because of the move towards greater so-operation between Unitarians & Quakers currently being encouraged.

A CENSUS OF UNITARIAN CONGREGATIONS

This is the first comprehensive survey of Unitarian congregations ever attempted in Britain. It has been carried out principally by members of the Foy Society, the young adult group associated with the Unitarian movement. The main field work was done in 1965 and 1966 and this was followed by a detailed analysis of the results by members of the Survey Group appointed to carry out the work.

This document is the full report of the survey. It is published simultaneously with a 'plain man's guide' presenting the most important findings in simpler and more popular form. This guide is available from the General Assembly at 2s 6d, postage 5d, and is entitled Unitarian Congregations Surveyed.

Joy and Roger Mason have cut the stencils and duplicated this full report. Roger Mason and Barrie Needham have drawn the maps and figures. The drawing on the cover is by Donald Dunkley.