

## **Covid-19 & Church-21**

### **Canadian Anglicans in the 2021 Lockdown: Churches and Clergy**

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## Structure

### Setting the context

1. Who took part?
2. Impact of the pandemic on personal wellbeing
3. Impact of the pandemic on lifestyle
4. Impact of the pandemic on religious life
5. Perceived help and support needed and received during the pandemic
6. Attitude toward virtual church post-pandemic
7. Attitude toward local church post-pandemic
8. Attitude toward my faith post-pandemic
9. Attitude toward Holy Communion post-pandemic
10. Attitude toward the role of God in the pandemic
11. Data from key informers

## Setting the context

Between 8 May and late July 2020, the *Coronavirus, Church & You Survey* attracted good participation from both Anglicans and Catholics across Great Britain and Ireland. The findings from this earlier survey have been made widely available (see Appendix 1).

The *Covid-19 & Church-21 Survey* was launched on 22 January 2021 in order to capture an update on how clergy and laity across Great Britain and Ireland were faring after such a prolonged period of disruption caused by the pandemic. It coincided with another national lockdown introduced earlier in the month to cope with a third upturn in infections in the UK. Within a few weeks, colleagues in Canada and in the USA had been attracted by our earlier survey and asked to join in. We produced a few questions that were specific to the Anglican Church of Canada (mainly related to names of services) within the existing survey, which was promoted from April to June 2021.

The survey included a section designed to be completed by incumbents or others who were in a position to be ‘key-informers’ about what services and online platforms were used during the pandemic. The survey also identified clergy within the overall sample. This brief paper has been designed profile an overview of the responses of key informers and those who identified as ordained Anglicans living in Canada who participated in the *Covid-19 & Church-21 Survey*. Of the 409 responses, 317 (76%) were from lay people, 92 (24%) were from clergy, and there were 76 responses from key informers. The samples are relatively small and may not fully represent the church as a whole, so they need to be interpreted with caution. Nonetheless they indicate the activity and experience of those who participated. This paper needs to be read in conjunction with a report of the 317 lay people from the same survey. Where clergy and laity were asked the same questions, we have included lay responses in the tables for comparison.

### 1. Who took part?

Table 1 provides an overview of the demographics of the 92 clergy who participated in the *Covid-19 & Church-21 Survey*.

- The majority of the participants were living in inner city or suburban environments (42%), which are slightly lower than the figure for laity (49%).
- The ratio between clergymen (55%) and clergywomen (44%) showed a much higher proportion of men than in the lay sample (24%).
- The age profile was slightly younger than in the lay sample, as might be expected, with around half the clergy being in their 50s or 60s.
- The majority (74%) were living with others in their household during the lockdown.
- Just under half the clergy (46%) were in paid ministry in parishes, and 12% were retired and not active in ministry.

## 2. Impact of the pandemic on personal wellbeing

Our assessment of the impact of the pandemic on personal wellbeing draws on the psychological theory that positive affect and negative affect work as relatively independent systems. Potentially challenging situations may result in increases both in positive affect and in negative affect. Dynamically, increases in positive affect may offset some of the deleterious consequences of increases in negative affect.

Table 2 profiles the effect of the pandemic on ten markers of positive affect and ten markers of negative affect as reported by the 92 clergy and 305 lay participants who completed this aspect of the survey.

The clergy results were generally similar to the laity, but clergy showed even larger increases in some of the markers of negative affect: 57% felt more stressed, 63% felt more fatigued, 49% felt more anxious, 67% felt more frustrated, and 62% felt more exhausted. In most cases, less than 20% reported declines in negative affect.

At the same time, the results show that there were large increases in some of the markers of positive affect, which were similar to those among laity: 63% felt more grateful, 62% felt more thankful, and 48% felt more hopeful. Other aspects of positive affect were either mostly unchanged, but a few showed decline: 51% felt less excited, 37% less enthusiastic, and 36% less calm.

In general it appeared (from a small sample), that clergy may have felt the negative effects of lockdown more keenly than lay people.

## 3. Impact of the pandemic on lifestyle

The survey included two rather different types of question to assess the wider impact of the pandemic on participants and to complement the information provided by the balanced affect approach reported in the previous section.

Table 3.1 assesses perceived changes in behaviour and in consumption. Overall, the major change occurred in the amount of time spent on screen: this increased for 87% of the clergy participants, even higher than for laity (74%). The impact on exercise was reflected in 28% whose level of exercise increased and 39% whose level of exercise decreased. A higher proportion of clergy than laity reported that they had eaten more (46 versus 34%), drank more coffee (22% versus 17%) and eaten more chocolate (25% versus 19%), though the proportions reporting increased alcohol consumption were similar (18% versus 17%).

Table 3.2 assessed perceived changes in physical, mental, and spiritual health. These data reveal improvements in spiritual health.

- 40% of both clergy and laity reported better spiritual health, compared with 23% of clergy and 19% of laity who reported worse spiritual health

The situation was less positive for physical and mental health, especially so for clergy:

- 20% reported better physical health, compared with 38% who reported worse physical health
- 10% reported better mental health, compared with 41% who reported worse mental health

While among laity there was a balance between 29% who found it easy to cope and 29% who found it difficult to cope, among clergy the figures were 25% who found it easy to cope compared with 39% who found it difficult to cope. More detailed work is needed to see if these trends relate to the different profiles of the two groups in this study, but the *prima facie* evidence seems to show that clergy were more vulnerable than laity to the stressful effects of lockdown.

#### **4. Impact of the pandemic on religious life**

Table 4 assesses perceived impact of the pandemic on aspects of the participants' religious life. Clergy, like laity, showed positive signs where more participants reported increases than decreases, though for clergy the figures were even higher than for laity.

- 51% reported increases in frequency of personal prayer
- 58% reported increases in their trust in God
- 47% reported increases in the quality of their spiritual life
- 48% reported increases in their hope for the church

The low levels of decreased trust in the local church (22%) and in the national Church (29%) were similar to laity, far fewer clergy reported a decrease in trust in the Government (25% versus 42%).

#### **5. Perceived help and support needed and received during the pandemic**

Table 5 assesses the perceived personal help and support needed and received by the clergy during the pandemic. The first finding from these data highlights the areas in which needs were experienced

- bereavement, 26% (versus 19% of laity)
- illness, 54% (versus 17%)
- practical difficulties, 76% (versus 34%)
- mental health, 60% (versus 35%)
- emotional difficulties, 64% (versus 40%)
- isolation or loneliness, 72% (versus 42%)

- faith, 61% (versus 50%)
- keeping in touch with the wider church, 74% (versus 65%)
- keeping in touch with my congregation, 51% (versus 77%)

The second finding highlights the areas of perceived needs for which no help was given.

- isolation and loneliness, 3% (versus 14% of laity)
- keeping in touch with congregation, 9% (versus 12%)
- emotional difficulties, 5% (versus 12%)
- practical difficulties, 10% (versus 11%)
- mental health, 14% (versus 9%)
- faith, 6% (versus 9%)

The third finding highlights the areas of perceived needs for which the help given was rated highly.

- isolation and loneliness, 21% (versus 6% of laity)
- keeping in touch with congregation, 19% (versus 27%)
- emotional difficulties, 21% (versus 7%)
- practical difficulties, 15% (versus 5%)
- mental health, 14% (versus 5%)
- faith, 21% (versus 18%)

The picture is mixed, but seems to suggest that clergy felt the need for support related to wellbeing more keenly than did laity, and when they needed support they found it more often and rated it as more helpful.

## **6. Attitude toward virtual church post-pandemic**

The *Covid-19 & Church-21 Survey* concluded with five sets of attitudinal questions. The first set explored attitudes toward the virtual future for the Church. The responses to these questions presented in table 6 make the following key points.

First, as with laity, there has been proper recognition that online provision has made an important contribution to sustaining church life during the pandemic.

- 81% agreed that the lockdown has helped the Church to move into the digital age
- 86% agreed that the lockdown is a great chance to re-think the Church's future

Second, there was also some affirmation for the various application of social media and online platforms.

- 56% agreed that online worship is a great liturgical tool (versus 62% of laity)
- 54% agreed that social media is a great pastoral tool (versus 55%)
- 51% agreed that social media is a great evangelistic tool (versus 44%)

Third, however, there was less enthusiasm for virtual church becoming the norm for the future. These figures were very similar to those among laity.

- 35% agreed that we should put more effort into developing virtual churches
- 33% agreed that online services should replace some of our in-church services
- 9% agreed that virtual contact is as good as face-to-face

The consensus for the future remained with resourcing offline church.

- 77% agreed that we should put our effort into maintaining local churches

## **7. Attitude toward local church post-pandemic**

The second set of attitudinal questions explored attitude toward local church post-pandemic. The response to these questions presented in table 7 make the following key points.

First, fewer than a third of clergy imagined that the local church would not be changed by the pandemic

- 28% agreed that their church will eventually return to how it was pre-pandemic (versus 37% of laity)

Second, as with laity, a significant number of clergy identified key ways in which their church will be weaker post-pandemic.

- 40% agreed that many people will not return to church after the pandemic
- 35% agreed that the church's income will be permanently lower
- 30% agreed that key lay people will step down and be difficult to replace

Third, a fifth or more of the participants considered that the survival of their church was under threat.

- 23% agreed that their church building will not be financially viable (versus 19% of laity)
- 17% agreed that their congregation will be too small to be sustainable (versus 24%)
- 17% agreed that they will not be able to serve children and young people (versus 27%)
- 31% agreed that they will need to merge with other churches to be viable (versus 30%)

## **8. Attitude toward my faith post-pandemic**

The third set of attitudinal questions explored attitude toward faith post-pandemic. Clergy had a different set of questions to laity in this section. The responses to these questions presented in table 8 make the following key points.

First, around under half the clergy considered that they would try to get back to their pre-pandemic commitment to their church, compared with around three-quarters of laity.

- 49% agreed that they will get back to their previous ways of ministering
- 31% agreed that they will cherish church buildings more than they used to

Second, around one third of the participants considered that they would develop their commitment to online worship.

- 67% agreed that they will promote online services
- 61% agreed that they will promote online meetings for prayer or Bible study
- 31% agreed that they will devote more time to virtual church
- 43% agreed that they will meet people online for daily offices or prayers

## **9. Attitude toward Holy Communion post-pandemic**

The fourth set of attitude questions explored attitude toward Communion post-pandemic. AS might be expected, there was more consensus among clergy than among laity about clergy retaining a key role in celebrating the rite:

- 55% agreed that the priest needs to be physically present for the bread and wine to be consecrated, 28% disagreed
- 22% agreed that properly prepared lay people should be authorised to preside at communion in their homes, 55% disagreed
- 9% agreed that lay people should be allowed to preside at communion in their homes, 72% disagreed

In general, clergy seemed more content to retain the status quo than were laity.

## **10. Attitude toward the role of God in the pandemic**

The fifth set of attitudinal questions explored attitude toward the role of God in the pandemic. The responses to these questions presented in table 10 demonstrate a sense that while the pandemic was not sent by God, God has some control in how events unfold.

- 68% maintained that God has always been in control during the pandemic (versus 64% of laity)
- 31% maintained that God could stop the pandemic at any point whatever we do (versus 23%)
- 67% maintained that God's power to save us from the pandemic depends on human co-operation (versus 70%)
- 56% maintained that God will save us from the pandemic through science (versus 51%)



- 47% maintained that the pandemic is a solely ‘natural’ event without any relation to God (versus 50%)
- 15% maintained that the pandemic is the result of human sin (versus 6%)
- 4% maintained that God sent the pandemic to test our faith (versus 5%)
- 3% maintained that the pandemic is a punishment from God (versus 2%)

The difference from laity are mostly slight, but where they exist they suggest clergy may have had a stronger sense of God, rather than humans, being in control.

## **11. Data from key informers**

One section of the survey asked those who were incumbents, or others who were in a position overall leadership, to report what churches had done by way of offering services and other ministry during lockdown. Of the 76 people who answered questions in this section, 51 (67%) were clergy and 25 (33%) were laity. Most (74%) were in charge of just one church, 14% had 2, and 12% had 3-5 churches. The usual Sunday attendance pre-pandemic was less than 20 in 11% of these church, 21-50 in 29%, 51-100 in 45% and over 100 in 15%.

### **11.1 Services online**

Nearly all the churches (96%) offered some sort of online services during the pandemic (Table 11.1). Live-streamed services were generally more popular than pre-recorded ones. On Sundays, 83% of churches offered live-streamed services of the Word and 54% offered live-streamed Communion, compared with 56% and 14% respectively for pre-recorded services. During the week, live-streamed morning worship was most often offered (46% of churches) compared to 34% for pre-recorded. Weekly services of the word was offered by 37% of churches, with a 4% offering it most days.

### **11.2 Services in church**

Since the pandemic began nearly all churches (82%) had offered some services in church, with 49% offering Communion every Sunday when this was possible. We asked about changes in the frequency of services offered in church during the pandemic compared with pre-pandemic: some churches with socially distanced seating could accommodate fewer than their normal Sunday attendance, so we wondered if some had put on more services. Only 52 respondents were able to answer this (Table 11.2), and most reported fewer, rather than more services.

### **11.3 Other online ministry online during the pandemic**

As well as offering services online, churches also used online platforms to run a range of ministry and administration during the pandemic (Table 11.3). The most frequent use was for ministry team meetings (83% of churches had done this at least once and for 63% it was now normal practice. There were similar high figures for Parochial Church Council meetings, and

slightly lower figures for Bible studies and fellowship groups. Less often tried was using online platforms for work with young people.

Churches used a variety of platforms to deliver services and ministry.

- For services, 61% had used Zoom, 40% YouTube, 36% Facebook Live, and 1% WhatsApp.
- For other ministry, 61% had used Zoom, 6% YouTube, 7% Facebook Live, and 1% WhatsApp.

#### **11.4 Quality of online ministry provision**

Those who had tried various types of online ministry were asked to rate the quality of provision online (Table 11.4). Samples varied and were low, but most reported the provision was good rather than adequate or poor in most settings. The least successful were work with primary-aged children (37% rated this as poor), and pastoral work (24% rated this as poor).

#### **11.5 Parochial ministry during the pandemic**

Church ministry involves a variety of pastoral and outreach work in the community. We asked key informers how their churches had coped with maintaining this ministry during the pandemic. Respondents were asked if a ministry had not been tried, tried but found to be not possible, done mostly poorly or done mostly well. Table 11.5 indicates a few trends that have been found in the *Coronavirus, Church & You* survey and may have been widespread among Anglican churches:

- Ministries that were most often either not tried or tried and found not possible included baptisms (65%), being a spokesperson/lobbying (62%), weddings (55%), and working with other denominations (41%). Some of these were not possible in lockdown, but some churches may rarely have engaged in these ministries anyway
- Ministries that were most frequent also tended to be rated as done mostly well, and included supporting the congregation (84% rated this as done mostly well), offering prayer/Spiritual support (77%), and working with fellow ministers (70%).
- Ministries that had the highest ‘mostly poorly’ ratings were those that involved working beyond the church fellowship in the wider community: dealing with the sick or dying (44% rated mostly poorly), outreach and mission (39%), dealing with the bereaved (38%), and working in the local community (32%).

## Appendix 1

### Publications arising from the [Coronavirus, Church & You Survey](#)

#### Qualtrics live between 8 March and 23 July 2020

##### Church press

- Village, A., & Francis, L. J. (2020). The emotional toll of Covid-19. *Church Times*, 16 October, 11.
- Village, A., & Francis, L. J. (2020). The writing is on the wall for fragile rural churches. *Church Times*, 20 November, 10.
- Village, A., & Francis, L. J. (2021). Different angle on the pandemic: Retired clergy have a distinctive take on it. *Church Times*, 1 January, 11.
- Village, A., & Francis, L. J. (2021). Shielding... but not shielded: Older churchgoers' views during lockdown. *Church Times*, 12 February, 13.
- Village, A., & Francis, L. J. (2021). Eucharist in a time of lockdown. *Church Times*, 19 March, 15.
- Village, A., & Francis, L. J. (2021). Survey reveals differing experiences during early coronavirus lockdown. *Methodist Recorder*, 26 March, 4.
- Village, A., & Francis, L. J. (2021). Has the pandemic put men off church? *Church Times*, 14 May, 12.
- Francis, L. J., & Village, A. (2021). Has there been a spiritual awakening in lockdown? *Church Times*, 2 July, 14.

##### Professional papers

- Francis, L. J., & Village, A. (2021). Psychological type and responding to Covid-19: An enquiry among lay Anglicans. *Type Face*, 32(1), 29-31.
- Francis, L. J., & Village, A. (2021). The perceived impact of Covid-19 on the Church of England. *Future First*, 75, 1-2.
- Francis, L. J., & Village, A. (2021). Considering the impact of Covid-19 on Christianity in the UK: Opportunity or challenge? *Challenging Religious Issues*, 18 (online).
- Francis, L. J., & Village, A. (2021). Assessing the impact of Covid-19 on Christianity in the UK: Opportunity or challenge? *Challenging Religious Issues*, 18 (online).

### Peer-reviewed articles (published)

- Francis, L. J., Village, A., & Lawson, A. (2020). Impact of Covid-19 on fragile churches: Is the rural situation really different? *Rural Theology*, *18*, 79-86.
- Village, A., & Francis, L. J. (2020). Faith in lockdown: Experience of rural Church of England clergy and laity during the Covid-19 pandemic. *Rural Theology*, *18*, 79-86.
- Francis, L. J., & Village, A. (2021). Viewing the impact of Covid-19 through the eyes of retired clergy. *Theology*, *124*, 24-31.
- Francis, L. J., & Village, A. (2021). Shielding, but not shielded: Comparing the experience of the Covid-19 lockdown for Anglican churchgoers aged seventy and over with those under the age of sixty. *Rural Theology*, *19*, 31-40.
- Francis, L. J., Village, A., & Lawson, S. A. (2021). Impact of Covid-19 on fragile churches: Listening to the voices of lay people. *Rural Theology*, *19*, 41-47.
- Village, A., & Francis, L. J. (2021). Exploring affect balance: Psychological wellbeing of Church of England clergy and laity during the Covid-19 pandemic. *Journal of Religion and Health*, online first.
- Village, A., & Francis, L. J. (2021). Wellbeing and perceptions of receiving support among Church of England clergy during the 2020 Covid-19 pandemic. *Mental Health, Religion and Culture*, online first.
- Francis, L. J., & Village, A. (2021). The pandemic and the feminisation of the Church? How male and female churchgoers experienced the Church of England's response to Covid-19. *Journal of Beliefs and Values*, online first.

### Peer-reviewed articles (in press)

- Francis, L. J., & Village, A. Introducing The Index of Balanced Affect Change (TIBACH): A study among Church of England clergy and laity. *Mental Health, Religion and Culture*.
- Francis, L. J., & Village, A. Reading the Church of England's response to the Covid-19 crisis: The diverging views of Anglo-Catholic and Evangelical clergy. *Journal of Anglican Studies*.
- Francis, L. J., & Village, A. This blessed sacrament of unity? Holy Communion, the pandemic, and the Church of England. *Journal of Empirical Theology*.
- Village, A., & Francis, L. J. Churches and faith: Attitude towards church buildings during the 2020 Covid-19 lockdown among churchgoers in England. *Ecclesial Practices*.
- Village, A., & Francis, L. J. Shaping attitudes toward church in a time of Coronavirus: Exploring the effects of personal, psychological, social, and theological factors among Church of England clergy and laity. *Journal of Empirical Theology*.

• Table 1

*Demographics*

	Clergy <i>N</i> = 92	Laity <i>N</i> = 317
	%	%
<i>Location</i>		
Rural	25	18
Town	32	31
Suburb	27	33
Inner city	15	16
Missing	1	2
<i>Sex</i>		
Male	55	24
Female	44	74
Missing	1	2
<i>Age</i>		
20s	0	2
30s	8	4
40s	10	6
50s	21	13
60s	32	32
70s	26	31
80s	4	12
Missing	0	1
<i>Living status</i>		
Live alone	26	31
Live with others in your household	74	68
Live in community	0	<1
Missing	0	1
<i>Ministry status</i>		
Stipendiary Parochial	46	-
Self-supporting	5	
Retired with LTO	8	
Retired not active in ministry	12	



Table 2

*How would you rate how you are now compared with before the pandemic started?*

	Clergy ( <i>n</i> = 92)			Laity ( <i>n</i> = 305)		
	Less %	Same %	More %	Less %	Same %	More %
<i>Positive affect</i>						
Creative	30	36	34	22	44	24
Excited	51	40	9	46	36	7
Calm	36	52	12	34	44	11
Happy	30	61	9	29	51	9
Enthusiastic	37	45	18	38	43	8
Thankful	7	32	62	4	28	58
Hopeful	19	33	48	16	34	40
Confident	24	49	27	17	51	22
Grateful	3	34	63	3	24	63
Inspired	27	43	30	23	44	23
<i>Negative affect</i>						
Exhausted	8	30	62	11	37	41
Anxious	9	42	49	9	38	43
Stressed	15	28	57	16	28	46
Upset	16	55	29	13	45	32
Afraid	19	52	29	11	49	30
Irritable	12	45	43	11	43	36
Guilty	26	64	10	17	68	5
Despondent	26	49	25	18	51	20
Fatigued	10	27	63	16	30	44
Frustrated	8	25	67	23	44	23

Table 3.1

*Impact of the pandemic on lifestyle (N = 258)*

	Clergy ( <i>n</i> = 79)			Laity ( <i>n</i> = 258)		
	Decreased %	Same %	Increased %	Decreased %	Same %	Increased %
The time I spend in front of a screen	3	10	87	4	22	74
The amount I exercise	39	33	28	38	30	33
The amount I eat	19	35	46	17	49	34
The amount of alcohol I drink	29	53	18	23	61	17
The amount of coffee I drink	13	66	22	9	75	17
The amount of chocolate I eat	11	63	25	15	66	19



Table 3.2

*How has the pandemic affected you?*

	Clergy ( <i>n</i> = 79)			Laity ( <i>n</i> = 258)		
	Agree %	Not certain %	Disagree %	Agree %	Not certain %	Disagree %
Better spiritual health	40	37	23	40	41	19
Better physical health	20	42	38	20	50	30
Better mental health	10	49	41	17	48	35
Found it easy to cope	25	36	39	29	42	29

Table 4

*Impact of the pandemic on religious life (N = 258)*

	Clergy (n = 79)			Laity (n = 258)		
	Decreased %	Same %	Increased %	Decreased %	Same %	Increased %
Frequency of personal prayer	10	39	51	16	37	47
Frequency of worship services	37	44	19	40	37	23
Frequency of Bible reading	14	52	34	18	56	26
Quality of my spiritual life	25	28	47	28	38	34
My motivation to serve	20	33	47	23	40	38
Volunteering in the community	52	32	17	38	36	25
My trust in God	1	41	58	5	52	43
My trust in my local church	22	46	33	23	48	29
My trust in the national Church	29	54	17	21	63	16
My hope for the Church	30	22	48	30	34	36
My trust in the Government	25	47	28	42	42	15

Table 5

*Personal help and support during the pandemic (N = 80)*

	Not needed %	Needed not given %	Given not useful %	Given some use %	Given helpful %
My faith	39	6	0	34	21
Practical difficulties	24	10	3	49	15
Emotional difficulties	36	5	6	31	21
Mental health	40	14	4	29	14
Keeping in touch with my congregation	49	9	4	20	19
Keeping in touch with the wider church	26	5	8	41	20
Isolation or loneliness	28	3	10	39	21
Illness	46	13	6	26	9
Bereavement	74	6	4	9	8

Table 6

*Attitude toward virtual church post-pandemic*

	Clergy ( <i>n</i> = 78)			Laity ( <i>n</i> = 258)		
	Agree %	Not certain %	Disagree %	Agree %	Not certain %	Disagree %
Online worship is the way ahead for the next generation	41	23	36	43	29	28
Virtual contact is as good as meeting face to face	9	8	83	9	6	85
Social media is a great pastoral tool	54	21	26	55	21	24
Social media is a great evangelistic tool	51	32	17	44	34	21
Online worship is a great liturgical tool	56	18	26	62	21	17
Online services should replace some of our in-church services	33	18	49	33	18	49
We should put our effort into developing virtual churches	35	24	41	34	27	39
We should put our effort into maintaining local churches	77	14	9	77	16	7
We should do everything we can to keep church buildings open	45	17	39	60	22	18
The lockdown has helped the Church to move into the digital age	81	14	5	80	13	7
The lockdown is a great chance to re-think the Church's future	86	9	5	78	15	7

Table 7

*Attitude toward local church post-pandemic*

	Clergy ( <i>n</i> = 78)			Laity ( <i>n</i> = 258)		
	Agree %	Not certain %	Disagree %	Agree %	Not certain %	Disagree %
Our congregations will be too small to be sustainable	17	42	41	24	34	42
We will need to merge with other churches to be viable	31	22	47	30	25	45
My church will eventually return to how it was pre-pandemic	28	31	41	37	29	34
Many people will not return to church after the pandemic	40	39	22	39	39	23
My church will emerge stronger than it was before	36	47	17	30	45	25
The church's income will be permanently lower	35	41	24	33	40	27
New people will join the church as a result of our online services	36	44	21	33	44	23
Our church building will not be financially viable	23	41	36	19	43	37
Key lay people will step down and be difficult to replace	30	27	44	24	33	43
We will not be able to serve children and young people	17	32	51	27	29	44

Table 8

*Attitude toward my faith post-pandemic (N = 78)*

	Agree %	Not certain %	Disagree %
I will promote online services	67	15	18
I will get back to my previous ways of ministering	49	28	22
My ministry will be less important to me than it was	3	18	79
I will devote more time to virtual church	31	30	39
My financial giving to the church will be less than it was	8	8	85
I will promote online meetings for prayer or Bible study	61	24	15
I will meet people online for daily offices or prayer	43	31	25
I am more likely leave my current ministry	13	16	70
I will cherish church buildings more than I used to	31	18	51
I will give more time to serving my local community than I used to	25	55	19

Table 9

*Attitude toward Holy Communion post-pandemic*

	Clergy ( <i>n</i> = 78)			Laity ( <i>n</i> = 258)		
	Agree %	Not certain %	Disagree %	Agree %	Not certain %	Disagree %
We need to find ways of expressing communion spiritually without bread and wine	40	15	45	50	17	34
People at home should be allowed to take bread and wine during live-streamed services	39	14	47	49	31	21
People at home should be allowed to take bread and wine during pre-recorded services	30	10	60	38	35	28
The priest needs to be physically present for the bread and wine to be consecrated	55	17	28	38	25	37
In future I would prefer not to share the cup in church	23	23	54	37	24	40
Communion should not be part of online worship	31	22	47	21	27	52
I value online communion services even if I cannot receive	50	26	24	63	16	21
All lay people should be allowed to preside at communion in their homes	9	19	72	29	41	30
Properly prepared lay people should be authorised to preside at communion in their homes	22	23	55	47	33	20

Table 10

*Attitude toward the role of God in the pandemic*

	Clergy ( <i>n</i> = 78)			Laity ( <i>n</i> = 258)		
	Agree %	Not certain %	Disagree %	Agree %	Not certain %	Disagree %
God has always been in control during the pandemic	68	14	18	64	23	13
God sent the pandemic to test our faith	4	8	89	5	15	80
God will save us from the pandemic through science	56	23	21	51	33	16
The pandemic is a solely 'natural' event without any relation to God	47	21	32	50	25	25
God could stop the pandemic at any point whatever we do	31	14	55	23	21	56
The pandemic is punishment from God	3	1	96	2	6	91
God's power to save us from the pandemic depends on human co-operation	67	10	23	70	16	14
Science will save us from the pandemic without God's help	17	19	64	17	26	57
The pandemic is the result of human sin	15	17	68	6	13	81



Table 11.1

*Online services offered during the pandemic (N = 73)*

	Never	Some Sundays	Most Sundays	Every Sunday	
	%	%	%	%	
Pre-recorded Service of the Word	44	14	17	25	
Pre-recorded Holy Communion	86	10	1	3	
Live-streamed Service of the Word	17	20	17	47	
Live-streamed Holy Communion	47	30	11	13	

  

	Never	Some weeks	Most weeks	Every week	Most days
	%	%	%	%	%
Pre-recorded morning Service of the Word	66	18	3	13	0
Pre-recorded evening Service of the Word	78	16	3	4	0
Pre-recorded Holy Communion	92	7	0	1	0
Live-streamed morning Service of the Word	54	17	6	20	4
Live-streamed evening Service of the Word	69	17	3	9	3
Lived-streamed Holy Communion	79	11	4	6	0

Table 11.2

*Changes in the frequency of church services offered when this was possible during the pandemic (N = 52)*

	Fewer services	Same	More services
	%	%	%
Sunday Service of the Word	39	48	14
Sunday Holy Communion	63	33	4
Weekday Service of the Word	37	52	12
Weekday Holy Communion	59	37	4

Table 11.3

*Online delivery of ministry during the pandemic (N = 76)*

	Never	Tried as one-off	Used sometimes	Normal practice now
	%	%	%	%
Bible study	29	5	17	49
Fellowship/ prayer groups	38	4	25	33
Lent (or Advent) groups	36	4	29	32
Work with primary-aged children	63	4	17	16
Work with teenagers/young adults	71	5	12	12
Ministry team meetings	17	3	17	63
PCC / PPC meetings	30	1	16	53
Online pastoral care	40	4	37	20

Table 11.4

*Quality ratings of online delivery of ministry during the pandemic*

		Poor	Adequate	Good
	<i>n</i>	%	%	%
Bible study	53	6	34	60
Fellowship/ prayer groups	46	9	39	52
Lent (or Advent) groups	48	4	31	65
Work with primary-aged children	27	37	19	44
Work with teenagers/young adults	22	18	0	82
Ministry team meetings	62	5	34	61
PCC / PPC meetings	53	4	38	59
Online pastoral care	45	24	60	16

Table 11.5

*Parochial ministry during the pandemic (N = 62)*

	Tried but not possible	Mostly poorly	Mostly well	Not tried
	%	%	%	%
Supporting your congregation	2	13	84	2
Offering prayer/spiritual support	2	17	77	5
Working with fellow ministers	3	20	70	7
Dealing with the bereaved	2	38	54	7
Supporting fellowship groups	8	23	53	16
Dealing with funerals	3	36	53	8
Outreach and mission	8	39	44	10
Working with the local community	11	32	41	16
Dealing with the sick or dying	10	44	40	7
Working with other denominations	5	21	38	36
Dealing with weddings	3	16	29	52
Dealing with baptisms	5	10	25	60
Being a spokesperson/lobbying	2	15	23	60