

**Covid-19 & Church-21**  
**Canadian Baptists in the 2021 Lockdown**

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## 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 the [survey webpage](#)).

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 adapted the survey to include Canadians, and the survey was promoted within the Canadian Baptist Church from May 2021.

The survey included a section designed to be completed by ministers 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 ministers 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 Baptist ministers living in Canada who participated in the *Covid-19 & Church-21 Survey*. Of the 140 responses, 64 (45%) were from lay people, 76 (524%) were from ministers. The samples are small and do 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 reports mainly on items answered by ministers: where laity were asked the same questions, we have included lay responses in the tables for comparison.

### 1. Who took part?

Of the 76 ministers who took part, 64 were in active congregational ministry, and we have used this as the base sample in order to aid interpretation.

Table 1 provides an overview of the demographics of the 64 active congregational ministers who participated in the *Covid-19 & Church-21 Survey*.

- The majority of the ministers were living in towns or suburban environments (75%), a slightly higher than the figure for laity (59%).
- The ratio between male ministers (81%) and female ministers (19%) showed a much higher proportion of men than in the lay sample (43%).
- The age profile was slightly older than in the lay sample, as might be expected, with over half the ministers being in their 50s or 60s.
- Nearly all (92%) were living with others in their household during the lockdown.
- The vast majority of ministers (86%) were in paid ministry, and 11% were retired and 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 64 ministers and 53 lay participants who completed this aspect of the survey.

High proportions of both ministers and laity reported increases in exhaustion (68% and 66% respectively) and fatigue (67% and 62%). In other areas of negative affect, such as anxiety, fear, irritability, despondency, and frustration lay people seemed to fare worse than ministers.

At the same time, the results show that there were large increases in some of the markers of positive affect among both ministers and laity: 60% (66% of laity) felt more grateful, 59% (60% of laity) felt more thankful, and 52% (47% of laity) felt more hopeful. Lay people seemed to be more likely to report declines in excitement, calmness, and enthusiasm than did ministers.

In general, it appeared (from very small samples), that lay people may have felt the negative effects of lockdown more keenly than did ministers. This is the opposite trend to other denominations such as Anglicans (in Canada and elsewhere) and may be something that needs better data to test fully.

## **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 ministers and 86% of the laity. Some 44% of ministers reported they had increased the amount of exercise they did, and 27% reported doing less exercise, almost the exact opposite of lay people. A higher proportion of laity than ministers reported that they had eaten more (61% versus 33%), though the proportions reporting increased alcohol consumption were similar (18% versus 17%). Ministers were more likely to report increases in coffee (21% versus 14%) or chocolate (23% versus 16%) consumption.

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

- 37% of ministers and 48% of laity reported better spiritual health, compared with 14% of ministers and 28% of laity who reported worse spiritual health

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

- 17% reported better physical health, compared with 42% who reported worse physical health
- 14% reported better mental health, compared with 43% who reported worse mental health

While among ministers there was a balance between 32% who found it easy to cope and 27% who found it difficult to cope, among lay people the figures were 29% who found it easy to cope compared with 42% 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 lay Baptists were more vulnerable than their ministers 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. Ministers, like laity, showed positive signs where more participants reported increases than decreases.

- 46% reported increases in frequency of personal prayer (52% of laity)
- 46% reported increases in their trust in God (59% of laity)
- 31% reported increases in the quality of their spiritual life (50% of laity)
- 48% reported increases in their hope for the church (48% of laity)

The levels of decreased trust in the local church (23%), the national Church (35%), and the Government (42%) were similar to laity.

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

Table 5.1 assesses the perceived personal help and support needed and received by ministers during the pandemic. The first finding from these data highlights the areas in which needs were experienced

- keeping in touch with my congregation, 83% (versus 81% of laity)
- keeping in touch with the wider church, 74% (versus 81%)
- practical difficulties, 72% (versus 51%)
- emotional difficulties, 66% (versus 65%)
- mental health, 63% (versus 56%)

- isolation or loneliness, 60% (versus 47%)
- faith, 47% (versus 70%)
- bereavement, 19% (versus 28%)
- illness, 17% (versus 9%)

The second finding highlights the areas of perceived needs for which no help was given, or if given it was not useful.

- emotional difficulties, 21% (versus 14% of laity)
- mental health, 20% (versus 21%)
- keeping in touch with the wider church, 19% (versus 21%)
- isolation and loneliness, 17% (versus 14%)
- practical difficulties, 15% (versus 19%)
- keeping in touch with congregation, 13% (versus 14%)
- my Christian ministry, 13% (versus 17%)
- faith, 2% (versus 9%)

This suggests that a fifth of ministers in the sample may have had unmet needs related to emotional or mental-health problems.

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

- practical difficulties, 21% (versus 9% of laity)
- keeping in touch with congregation, 21% (versus 19%)
- faith, 17% (versus 23%)
- mental health, 10% (versus 14%)
- emotional difficulties, 9% (versus 23%)
- isolation and loneliness, 4% (versus 9%)

The picture is mixed, but seems to suggest that it was harder for ministers to receive good quality support in areas related to psychological wellbeing than in areas related to faith or practical matters.

Table 5.2 shows the relative effectiveness of different sources of support, which was a list specifically tailored to ministers. Not all sources would be available to every minister (e.g. household for those living alone), but some would be common to all. The results show low expectations of support from some quarters such as the public or external organisations, which is perhaps understandable. More concerning, perhaps, is that 45% did not expect support from their local region and 43% did not expect support from the church nationally. Some ministers expected support but did not get it, or got support that was not of use: 23% from regional leaders, 16% from the local region, 14% from fellow ministers or their ministry team, 10% from the church nationally. Where support was received from places such as ministry teams, congregations, or fellow ministers, it was often rated highly.

## 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 by ministers that the pandemic had made an important contribution to fostering evolution in the Church:

- 80% agreed that the lockdown has helped the Church to move into the digital age
- 94% agreed that the lockdown is a great chance to re-think the Church's future

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

- 48% agreed that social media is a great pastoral tool (versus 57% of laity)
- 50% agreed that social media is a great evangelistic tool (versus 40%)
- 30% agreed that online worship is a great liturgical tool (versus 29%)

Third, however, there was less enthusiasm for virtual church becoming the norm for the future. These figures were slightly more supportive than for laity.

- 35% agreed that we should put more effort into developing virtual churches (versus 24% of laity)
- 20% agreed that online services should replace some of our in-church services (versus 14% of laity)
- 8% agreed that virtual contact is as good as face-to-face (versus 2% of laity)

The consensus for the future remained with resourcing offline church.

- 84% agreed that we should put our effort into maintaining local churches (versus 95% of laity)

## 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 half the ministers imagined that the local church would not be changed by the pandemic

- 41% agreed that their church will eventually return to how it was pre-pandemic (versus 45% of laity)

Second, as with laity, a few ministers identified key ways in which their church will be weaker post-pandemic.

- 35% agreed that many people will not return to church after the pandemic
- 14% agreed that the church's income will be permanently lower
- 33% agreed that key lay people will step down and be difficult to replace

Third, very few ministers considered that the survival of their church was under threat.

- Only 2% agreed that their church building will not be financially viable (versus 12% of laity)
- Only 6% agreed that their congregation will be too small to be sustainable (versus 10%)
- Only 6% agreed that they will not be able to serve children and young people (versus 19%)
- Only 8% agreed that they will need to merge with other churches to be viable (versus 7%)

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

The third set of attitudinal questions explored attitude toward faith post-pandemic. Ministers 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, about a third of the ministers considered that they would try to get back to their pre-pandemic patterns.

- While 36% agreed that they will get back to their previous ways of ministering, 44% disagreed
- While 34% agreed that they will cherish church buildings more than they used to, 36% disagreed

Second, there were signs that some ministers would increase their commitment to online worship.

- 64% agreed that they will promote online services
- 68% agreed that they will promote online meetings for prayer or Bible study
- 32% agreed that they will devote more time to virtual church
- 22% 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. The rules and procedures around celebrating the Lord's Supper are very different among Baptists than among Anglicans, and this was evident in the greater support for lay presidency and avoidance of clericalism

- 94% disagreed that the priest needs to be physically present for the bread and wine to be consecrated, none agreed



- 52% agreed that properly prepared lay people should be authorised to preside at communion in their homes, 20% disagreed
- Given the importance of the priesthood of all believers, 82% agreed that all lay people should be allowed to preside at communion in their homes, 2% disagreed

## 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 was exerting control.

- 98% maintained that God has always been in control during the pandemic (the same proportion as among laity)
- 86% maintained that God could stop the pandemic at any point whatever we do (versus 88% of laity)
- 34% maintained that God's power to save us from the pandemic depends on human co-operation (versus 36%)
- 42% maintained that God will save us from the pandemic through science (versus 40%)
- 16% maintained that the pandemic is a solely 'natural' event without any relation to God (versus 17%)
- 38% maintained that the pandemic is the result of human sin (versus 26%)
- 14% maintained that God sent the pandemic to test our faith (versus 19%)
- none maintained that the pandemic is a punishment from God (versus 7%)

These figures are very different from Anglicans in Canada, who tended to see less direct control by God, more human agency (though not responsibility because of sin), and a strong rejection that God may have sent the pandemic.

## 11. Data from key informers

One section of the survey asked ministers to report what churches had done by way of offering services and other ministry during lockdown. Of the 76 who answered questions in this section, almost all (96%) were in charge of just one church. The usual Sunday attendance pre-pandemic was 21-50 in 24% of churches, 51-100 in 31% and over 100 in 45%.

### 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, 81% of churches offered live-streamed services of the Word and 69% offered live-streamed Communion, compared with 67% and 40% respectively for pre-recorded services. During the week, live-streamed morning worship was most often offered (21% of churches)

compared to 17% for pre-recorded. Weekly services of the Word were offered by 7% of churches, with a 5% offering it most days.

### **11.2 Services in church**

Since the pandemic began three-quarters had offered some services in church, with 86% of those offering Communion on at least some Sundays 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 41 respondents were able to answer this (Table 11.2), and most reported fewer or the same, 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 Bible studies (76% of churches had done this at least once and for 45% it was now normal practice). There were similar high figures for Ministry team meetings and fellowship groups. Less often tried was using online platforms for work with children, young people, or pastoral care.

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

- For services, 62% had used Zoom, 45% YouTube, 22% Facebook Live, and 1% WhatsApp.
- For other ministry, 94% had used Zoom, 6% YouTube, 6% Facebook Live, and 5% 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 (38% rated this as poor), teenagers/young adults (25% rated this as poor) and pastoral work (20% 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 (56%), being a spokesperson/lobbying (71%), weddings (51%), and working with other denominations (51%). 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 (62% rated this as done mostly well), offering prayer/spiritual support (65%), and working with fellowship groups (49%).
- 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 (40% rated mostly poorly), outreach and mission (41%), dealing with the bereaved (43%), and working in the local community (41%).

Table 1

*Demographics*

	Ministers <i>N</i> = 64	Laity <i>N</i> = 64
	%	%
<i>Location</i>		
Rural	6	24
Town	29	24
Suburb	46	35
Inner city	19	18
<i>Sex</i>		
Male	81	43
Female	19	57
<i>Age</i>		
20s	0	5
30s	3	16
40s	28	24
50s	25	16
60s	33	25
70s	8	14
80s	3	0
<i>Living status</i>		
Live alone	8	10
Live with others in your household	92	90
<i>Ministry status</i>		
Paid congregational	86	-
Self-supporting	3	-
Retired still active in ministry	11	-

Table 2

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

	Ministers ( <i>n</i> = 64)			Laity ( <i>n</i> = 53)		
	Less %	Same %	More %	Less %	Same %	More %
<i>Positive affect</i>						
Creative	32	27	41	30	40	30
Excited	41	38	21	62	30	8
Calm	33	54	13	53	45	2
Happy	22	59	19	30	62	8
Enthusiastic	29	52	19	53	42	6
Thankful	6	35	59	6	34	60
Hopeful	11	37	52	13	40	47
Confident	19	51	30	26	45	28
Grateful	3	37	60	4	30	66
Inspired	32	33	35	40	36	25
<i>Negative affect</i>						
Exhausted	13	19	68	8	26	66
Anxious	16	44	40	8	34	58
Stressed	10	37	54	9	26	64
Upset	14	54	32	13	55	32
Afraid	24	65	11	17	60	23
Irritable	13	46	41	9	36	55
Guilty	29	65	6	28	60	11
Despondent	37	52	11	19	57	25
Fatigued	11	22	67	8	30	62
Frustrated	19	33	48	8	34	58

Table 3.1

*Impact of the pandemic on lifestyle*

	Ministers ( $n = 52$ )			Laity ( $n = 44$ )		
	Decreased %	Same %	Increased %	Decreased %	Same %	Increased %
The time I spend in front of a screen	4	10	87	0	14	86
The amount I exercise	27	29	44	43	30	27
My overall fitness	33	25	42	45	39	16
The amount I eat	19	48	33	7	32	61
The amount of alcohol I drink	8	80	12	16	70	14
The amount of coffee I drink	8	71	21	9	77	14
The amount of chocolate I eat	8	69	23	7	77	16

Table 3.2

*How has the pandemic affected you?*

	Ministers ( $n = 52$ )			Laity ( $n = 42$ )		
	Agree %	Not certain %	Disagree %	Agree %	Not certain %	Disagree %
Better spiritual health	37	39	14	48	24	28
Better physical health	39	39	22	17	41	42
Better mental health	10	55	35	14	43	43
Found it easy to cope	32	41	27	29	29	42

Table 4

*Impact of the pandemic on religious life*

	Ministers ( <i>n</i> = 79)			Laity ( <i>n</i> = 42)		
	Decreased %	Same %	Increased %	Decreased %	Same %	Increased %
Frequency of personal prayer	10	44	46	18	30	52
Frequency of worship services	21	67	12	39	55	7
Frequency of Bible reading	10	58	33	23	43	34
Quality of my spiritual life	25	44	31	30	20	50
My motivation to serve	29	42	29	43	32	25
Volunteering in the community	44	35	21	48	36	16
My trust in God	6	48	46	9	32	59
My trust in my local church	23	44	33	25	39	36
My trust in the national Church	35	56	10	34	61	5
My hope for the Church	17	35	48	32	20	48
My trust in the Government	42	40	17	39	55	7

Table 5.1

*Personal help and support during the pandemic*

	Ministers ( <i>n</i> = 53)					Laity ( <i>n</i> = 43)				
	Not needed %	Needed not given %	Given not useful %	Given some use %	Given helpful %	Not needed %	Needed not given %	Given not useful %	Given some use %	Given helpful %
My faith	53	0	2	28	17	30	2	7	37	23
My Christian ministry	25	9	4	43	19	29	7	10	38	17
Practical difficulties	28	9	6	36	21	49	14	5	23	9
Emotional difficulties	34	8	13	36	9	35	14	0	28	23
Mental health	37	8	12	35	10	44	16	5	21	14
Keeping in touch with my congregation	17	4	9	49	21	19	12	2	49	19
Keeping in touch with the wider Church	26	13	6	38	17	19	9	12	42	19
Isolation or loneliness	40	13	4	40	4	53	9	5	23	9
Illness	83	2	2	11	2	91	0	0	7	2
Bereavement	81	4	0	13	2	72	9	0	19	0



Table 5.2

*Sources of support during the pandemic (N = 53)*

	Not expected	Expected: not given	Given: not useful	Given: some use	Really helpful
	%	%	%	%	%
My household	17	0	2	21	60
Family elsewhere	25	4	4	42	25
Friends	12	6	0	50	33
My ministry team	10	6	8	35	41
My congregation	13	6	0	46	35
The public	80	0	2	16	2
My regional leaders	21	17	6	38	17
My circuit / local region	45	8	8	27	12
Fellow ministers	19	12	2	42	25
My Church nationally	43	8	2	37	10
External organisations	65	2	0	27	6

Table 6

*Attitude toward virtual church post-pandemic*

	Ministers ( <i>n</i> = 50)			Laity ( <i>n</i> = 42)		
	Agree %	Not certain %	Disagree %	Agree %	Not certain %	Disagree %
Online worship is the way ahead for the next generation	38	22	40	24	29	48
Virtual contact is as good as meeting face to face	8	8	84	2	2	95
Social media is a great pastoral tool	48	22	30	57	24	19
Social media is a great evangelistic tool	50	18	32	40	31	29
Online worship is a great liturgical tool	30	40	30	29	43	29
Online services should replace some of our in-church services	20	32	48	14	14	71
We should put our effort into developing virtual churches	32	22	46	24	10	67
We should put our effort into maintaining local churches	84	12	4	95	5	0
We should do everything we can to keep church buildings open	70	16	14	81	12	7
The lockdown has helped the Church to move into the digital age	80	12	8	71	12	17
The lockdown is a great chance to re-think the Church's future	94	2	4	81	12	7

Table 7

*Attitude toward local church post-pandemic*

	Ministers ( <i>n</i> = 50)			Laity ( <i>n</i> = 42)		
	Agree %	Not certain %	Disagree %	Agree %	Not certain %	Disagree %
Our congregations will be too small to be sustainable	6	14	80	10	26	64
We will need to merge with other churches to be viable	8	4	88	7	21	71
My church will eventually return to how it was pre-pandemic	41	33	25	45	36	19
Many people will not return to church after the pandemic	35	33	31	31	52	17
My church will emerge stronger than it was before	41	49	10	43	26	31
The church's income will be permanently lower	14	37	49	24	50	26
New people will join the church as a result of our online services	53	29	18	33	36	31
Our church building will not be financially viable	2	10	88	12	29	60
Key lay people will step down and be difficult to replace	33	16	51	21	48	31
We will not be able to serve children and young people	6	20	75	19	33	48

Table 8

*Attitude toward my faith post-pandemic (N = 50)*

	Agree %	Not certain %	Disagree %
I will draw inspiration from the new practices I have acquired	61	24	14
I will promote online services	64	18	18
I will get back to my previous ways of ministering	36	20	44
My ministry will be less important to me than it was	10	14	76
will devote more time to virtual church	32	32	36
My financial giving to the church will be less than it was	0	10	90
I will promote online meetings for prayer or Bible study	68	18	14
I will meet people online for daily offices or prayer	22	50	28
I am more likely leave my current ministry	10	30	60
I will cherish church buildings more than I used to	34	30	36
I will give more time to serving my local community than I used to	28	54	18

Table 9

*Attitude toward Holy Communion post-pandemic*

	Ministers ( <i>n</i> = 50)			Laity ( <i>n</i> = 42)		
	Agree %	Not certain %	Disagree %	Agree %	Not certain %	Disagree %
We need to find ways of expressing communion spiritually without bread and wine	18	16	66	14	12	74
People at home should be allowed to take bread and wine during live-streamed services	94	6	0	88	5	7
People at home should be allowed to take bread and wine during pre-recorded services	86	10	4	83	7	10
The priest needs to be physically present for the bread and wine to be consecrated	0	6	94	7	7	86
In future I would prefer not to share the cup in church	44	20	36	62	12	26
Communion should not be part of online worship	12	14	74	14	14	71
I value online communion services even if I cannot receive	58	26	16	62	19	19
All lay people should be allowed to preside at communion in their homes	82	16	2	76	10	14
Properly prepared lay people should be authorised to preside at communion in their homes	52	28	20	50	29	21

Table 10

*Attitude toward the role of God in the pandemic*

	Ministers ( <i>n</i> = 50)			Laity ( <i>n</i> = 42)		
	Agree %	Not certain %	Disagree %	Agree %	Not certain %	Disagree %
God has always been in control during the pandemic	98	2	0	98	2	0
God sent the pandemic to test our faith	14	14	72	19	19	62
God will save us from the pandemic through science	42	38	20	40	33	26
The pandemic is a solely 'natural' event without any relation to God	16	24	60	17	29	55
God could stop the pandemic at any point whatever we do	86	4	10	88	5	7
The pandemic is punishment from God	0	16	84	7	14	79
God's power to save us from the pandemic depends on human co-operation	34	18	48	36	24	40
Science will save us from the pandemic without God's help	0	8	92	2	19	79
The pandemic is the result of human sin	38	20	42	26	31	43

Table 11.1

*Online services offered during the pandemic (N = 72)*

	Never	Some Sundays	Most Sundays	Every Sunday	
	%	%	%	%	
Pre-recorded Service of the Word	33	25	10	32	
Pre-recorded Holy Communion	60	36	0	4	
Live-streamed Service of the Word	19	21	15	45	
Live-streamed Holy Communion	31	43	8	18	

  

	Never	Some weeks	Most weeks	Every week	Most days
	%	%	%	%	%
Pre-recorded morning Service of the Word	83	10	1	1	5
Pre-recorded evening Service of the Word	93	4	0	3	0
Pre-recorded Holy Communion	97	3	0	0	0
Live-streamed morning Service of the Word	79	7	3	10	1
Live-streamed evening Service of the Word	89	3	1	3	4
Lived-streamed Holy Communion	89	6	3	1	1

Table 11.2

*Changes in the frequency of church services offered when this was possible during the pandemic (N = 41)*

	Fewer services	Same	More services
	%	%	%
Sunday Service of the Word	10	75	15
Sunday Holy Communion	26	69	6
Weekday Service of the Word	27	66	7
Weekday Holy Communion	24	73	3



Table 11.3

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

	Never	Tried as one-off	Used sometimes	Normal practice now
	%	%	%	%
Bible study	24	3	29	45
Fellowship/ prayer groups	26	8	20	46
Lent (or Advent) groups	79	3	16	3
Work with primary-aged children	57	9	20	14
Work with teenagers/young adults	46	8	21	25
Ministry team meetings	25	1	24	50
PCC / PPC meetings	72	1	8	18
Online pastoral care	41	4	49	7

Table 11.4

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

		Poor	Adequate	Good
	<i>n</i>	%	%	%
Bible study	57	14	35	51
Fellowship/ prayer groups	55	16	38	45
Lent (or Advent) groups	15	13	53	33
Work with primary-aged children	32	38	41	22
Work with teenagers/young adults	40	25	0	75
Ministry team meetings	56	2	38	61
Congregation meetings	20	5	45	50
Online pastoral care	44	20	68	11

Table 11.5

*Parochial ministry during the pandemic (N = 68)*

	Tried but not possible	Mostly poorly	Mostly well	Not tried
	%	%	%	%
Offering prayer/spiritual support	4	26	65	4
Supporting your congregation	1	34	62	3
Supporting fellowship groups	1	25	49	24
Dealing with funerals	6	34	34	26
Dealing with the sick or dying	10	40	32	18
Working with the local community	9	41	31	19
Dealing with the bereaved	4	43	29	24
Outreach and mission	12	41	28	19
Dealing with baptisms	6	12	26	56
Dealing with weddings	6	19	24	51
Working with other denominations	4	24	21	51
Being a spokesperson/lobbying	1	21	7	71