

# Analysis of the Survey Monkey Questionnaire

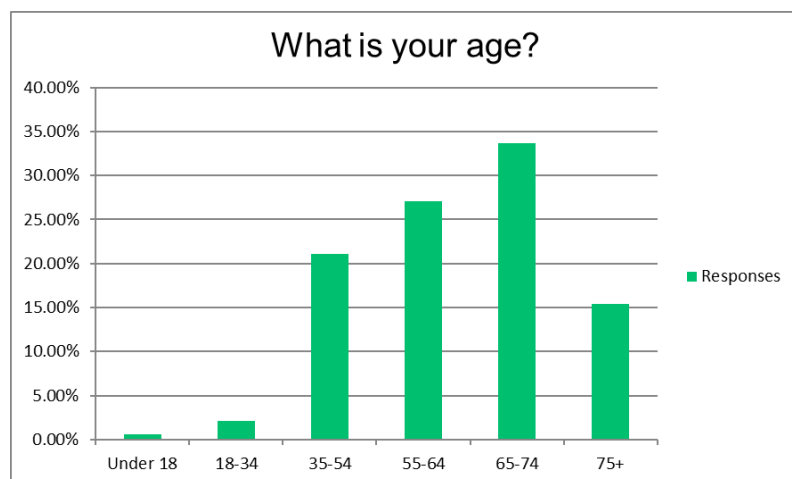
## Planning for the Future: One holy, catholic and apostolic Church

### Contextual data

**837 respondents** as at 23<sup>rd</sup> October, 2019

The analysis is primarily conducted through the dual lenses of clergy|laity and <65|65+.

### QUESTION 22



Of the 668/837 people who answered this question, the average age of a respondent may be calculated as  $\frac{\sum fx}{\sum f} = 62$ .

### QUESTION 21

673 answered the role related question.

Role	Number	Percentage
<b>1. Incumbent/P-in-C</b>	67	9.96%
<b>2. Other Clergy</b>	59	8.77%
<b>3. Reader/LLM</b>	37	5.50%
<b>4. Parish Officer</b>	356	52.9%
<b>5. Parish Employee</b>	30	4.46%
<b>6. Congregation</b>	324	48.14%
<b>7. Live in Parish</b>	200	29.72%
<b>8. Other</b>	115	17.09%
<b>Total</b>	<b>1188</b>	

Respondents were invited to tick as many as applied, hence 1188>673.

The total number of respondents that can be identified as clergy is 67+59=126 (19%).

The corresponding total number of laity is therefore 673-126=547 (81%).

Clearly, a large number of laity would inevitably select more than one of the roles 3-8. However, some of the clergy (1&2) also also ticked one or more of the options 3-8 (e.g. live in parish, other:

e.g. school governor) means that there is overlap between 1&2 and 3-8. Therefore, attempts to analyse the data for laity using combinations of filters 3-8 within the survey itself yields inaccurate results due to the inclusion of clergy, and double-counting.

Conducting the analysis instead with Excel, removing overlap, and finding that not all categorised respondents gave their age, the raw data yields the following, where both age AND role are known:

	<b>under 65</b>	<b>65 or over</b>	<b>Total</b>
<b>Clergy</b>	82	42	<b>124</b>
<b>Laity</b>	258	286	<b>544</b>
<b>Total</b>	<b>340</b>	<b>328</b>	<b>668</b>

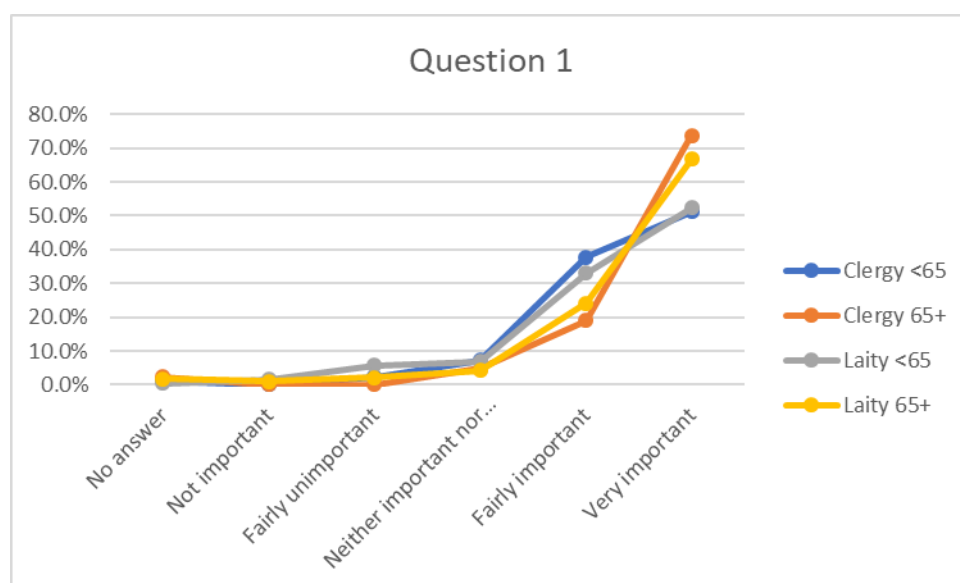
It will be noticed in the survey results that there were a sizeable number of people who skipped various questions. These folk are generally to be drawn from the same group who are not included in the table above, though – apart from a handful of blank or almost blank surveys submitted – different people skipped different questions.

The 668 sample will be used below for statistical calculations; all 837 responses will be referred to when questions concern comments left, e.g. in an “Other” section.

## ONE: MORE OPEN

### QUESTION 1 – HOW IMPORTANT DO YOU THINK THIS ASPECT OF THE VISION IS?

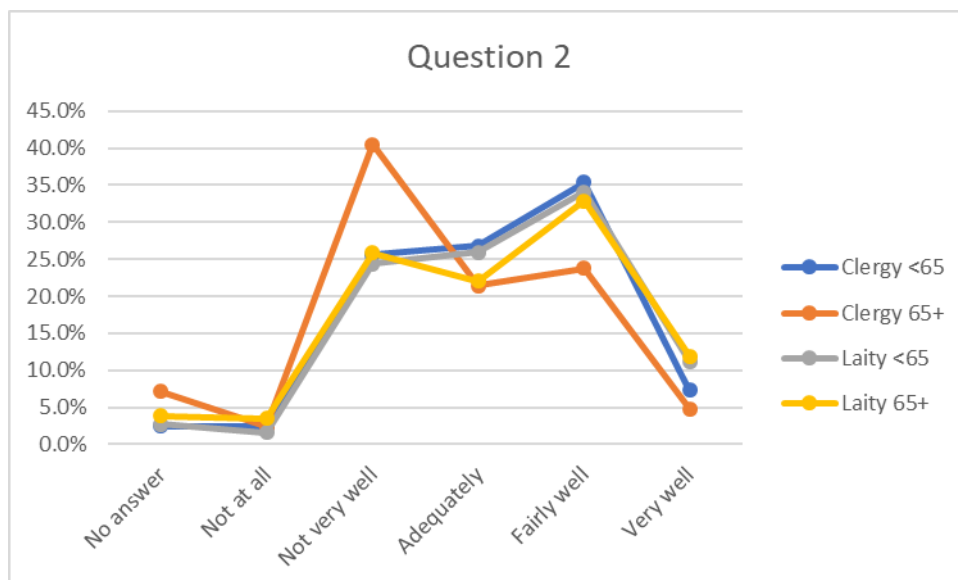
	No answer	Not important	Fairly unimportant	Neither	Fairly important	Very important	Total
<b>Clergy &lt;65</b>	1	0	2	6	31	42	82
<b>Clergy 65+</b>	1	0	0	2	8	31	42
<b>Laity &lt;65</b>	1	4	15	18	85	135	258
<b>Laity 65+</b>	5	3	6	12	69	191	286
<b>Total</b>	8	7	23	38	193	399	668



In this graph (and the ones that follow), percentages have been used rather than absolute figures, to compensate for the different sample size in each of the four clergy | laity x <65 | 65+ categories. But note that both the older clergy and older laity are weighted towards a higher importance than their younger counterparts.

## QUESTION 2 – HOW WELL DO YOU THINK YOUR CHURCH IS DOING AT THIS ASPECT OF THE VISION?

	No answer	Not at all	Not very well	Adequately	Fairly well	Very well	Total
<b>Clergy &lt;65</b>	2	2	21	22	29	6	82
<b>Clergy 65+</b>	3	1	17	9	10	2	42
<b>Laity &lt;65</b>	7	4	63	67	88	29	258
<b>Laity 65+</b>	11	10	74	63	94	34	286
<b>Total</b>	23	17	175	161	221	71	668



The older clergy show a greater pessimism than the other groups.

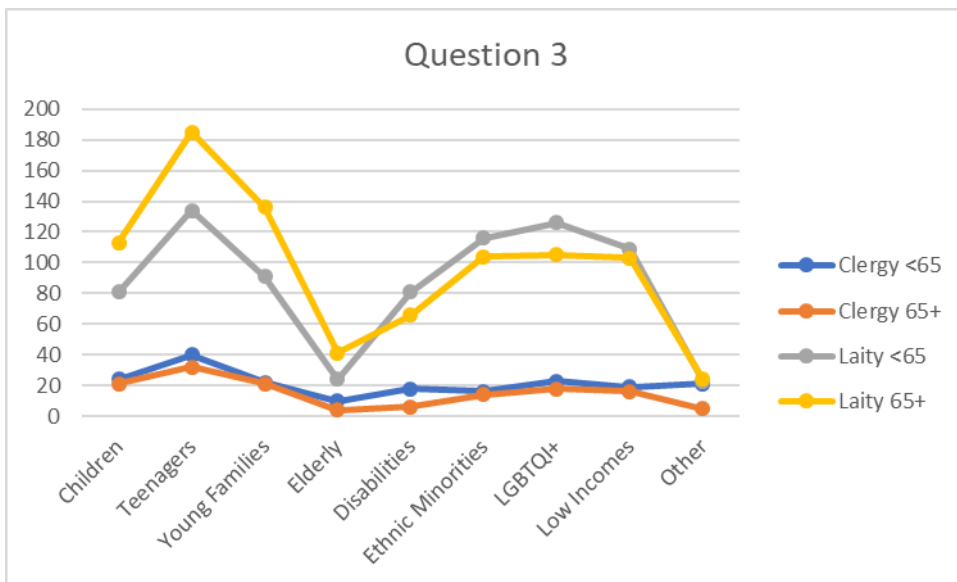
## QUESTION 3 – WHICH GROUPS ARE PRESENT IN YOUR LOCAL COMMUNITY, BUT NOT WITHIN YOUR CHURCH FAMILY?

	No answer	Children	Teenagers	Young Families	Elderly	Disabilities	Ethnic Minorities	LBGTQI+	Low Incomes	Other	Total in category
<b>Clergy &lt;65</b>	11	24	40	22	10	18	16	23	19	21	82
<b>Clergy 65+</b>	1	21	32	21	4	6	14	18	16	5	42
<b>Laity &lt;65</b>	26	81	134	91	24	81	116	126	109	23	258
<b>Laity 65+</b>	24	113	185	136	41	66	104	105	103	24	286
<b>Total</b>	62/668	239	391	315	79	171	250	272	247	73	

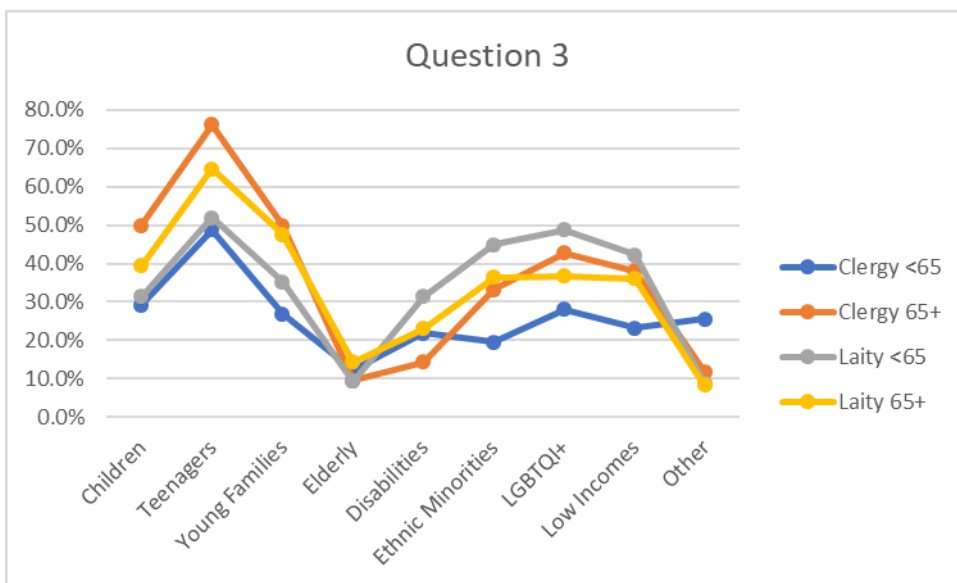
Here, a ranking value is given, where 1 = chosen most often:

	Children	Teenagers	Young Families	Elderly	Disabilities	Ethnic Minorities	LBGTQI+	Low Incomes	Other
<b>Clergy &lt;65</b>	2	1	4	9	7	8	3	6	5
<b>Clergy 65+</b>	2	1	2	9	7	6	4	5	8
<b>Laity &lt;65</b>	6	1	5	8	6	3	2	4	9
<b>Laity 65+</b>	3	1	2	8	7	5	4	6	9
<b>Total</b>	6	1	2	8	7	4	3	5	9

Given the different sample sizes, the distribution of answers here nonetheless seems remarkably similar when comparing the 4 categories:



But when we analyse this in percentage terms...



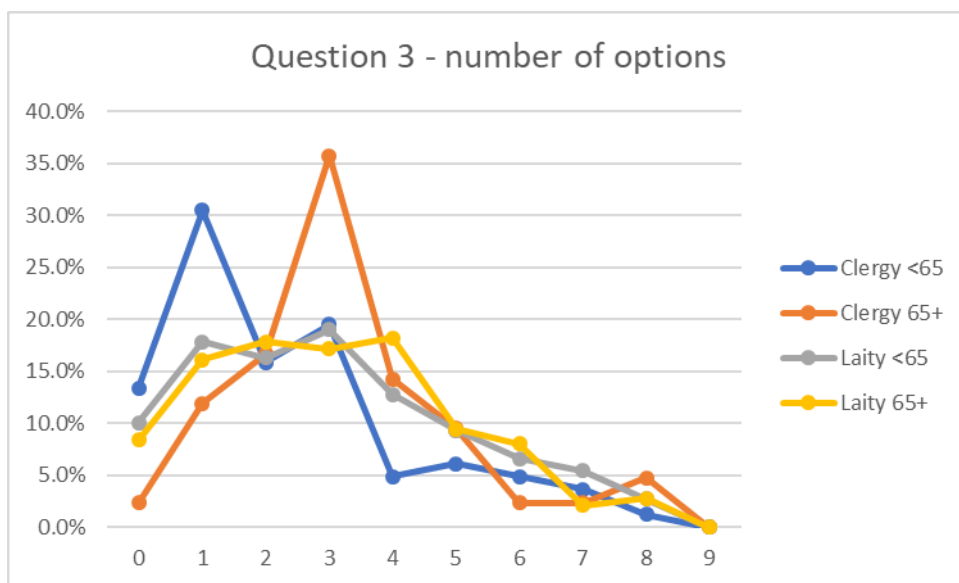
... 3 key things stand out:

- The younger clergy tend to downplay under-representation;
- Older clergy and laity feel that the greatest issue is with the number of younger folk;
- Younger laity are particularly concerned about inclusion from other socio-cultural groups.

Number of options selected by each group for this question:

	0	1	2	3	4	5	6	7	8	9	Total in category
<b>Clergy &lt;65</b>	11	25	13	16	4	5	4	3	1	0	82
<b>Clergy 65+</b>	1	5	7	15	6	4	1	1	2	0	42
<b>Laity &lt;65</b>	26	46	42	49	33	24	17	14	7	0	258
<b>Laity 65+</b>	24	46	51	49	52	27	23	6	8	0	286
<b>Total</b>	62	122	113	129	95	60	45	24	18	0	668

Again, the younger clergy come out clearly as identifying fewer problems with under-representation. The clergy identified slightly less problems overall: 39% of laity identified 4 or more such areas, with only 29% of the ordained. This latter point is brought out clearly in the following graph, showing the weighting of the clergy being towards fewer options:



OTHER COMMENTS: (all 837 questionnaires have been referred to here)

Although “young families” appeared as one of the options to select, by far the most frequent response given in the “other” section [23 people] was to point to a dearth of adults in the 20s-50s bracket generally – i.e. including young professionals & singles. Moreover, this observation was mainly from those [both clergy and laity] who were under 65 themselves. While a number thought that all the groups listed were to be found in their churches, 10 felt that their representation wasn’t proportionate in terms of the ratio found in the local community, and – of course – that the representation wasn’t enough. Other groups that were cited under this section were: men, the working class, the lonely & housebound, seekers/searchers, refugees, travellers, university students, those with mental health issues and the homeless. Some respondents said that they answered the question thinking purely about how many of each group they knew to be part of the congregation, but admitted to not really knowing the extent to which each group was present in the community.

#### **QUESTION 4 – IN WHAT WAYS WOULD YOU APPRECIATE FURTHER SUPPORT IN ORDER TO DEVELOP IN THIS AREA OF THE VISION?**

Perhaps predictably, this question attracted a lot of different and disparate answers; there were, however, a few key areas highlighted several times, and across the categories. The most frequently recurring topic concerned youth/young families, and how to attract, engage and encourage them to attend church. The clergy responses tended to be more specific, focused on ‘staffing’, and aspired to having a dedicated Youth/Community worker that could operate in a parish – the need was seen to be one as requiring central investment, but perhaps for appointment within the Deanery. More generally, there were repeated calls from the clergy for training that offered practical support and concrete ideas rather than a tendency toward the theoretical.

An idea that consistently came through from the lay respondents concerned looking to concrete examples of success elsewhere, and drafting in expertise from other churches, where ministers had a proven track record of substantially growing their congregations. That this suggestion came from the laity, may reflect their experience in secular employment, as parallel terminology (‘specialist training’, ‘importing of good practice’, ‘consultancy’, ‘recruitment’ etc) was often used.

While not mentioned in the Clergy <65 category(!), the need for Incumbents to be less rigid in liturgy, and outgoing and confident in the community, was perceived by all the other groups. Lay

respondents suggested a further need for specific and targeted forms of ministry: Church Army, Pioneer Ministers etc.

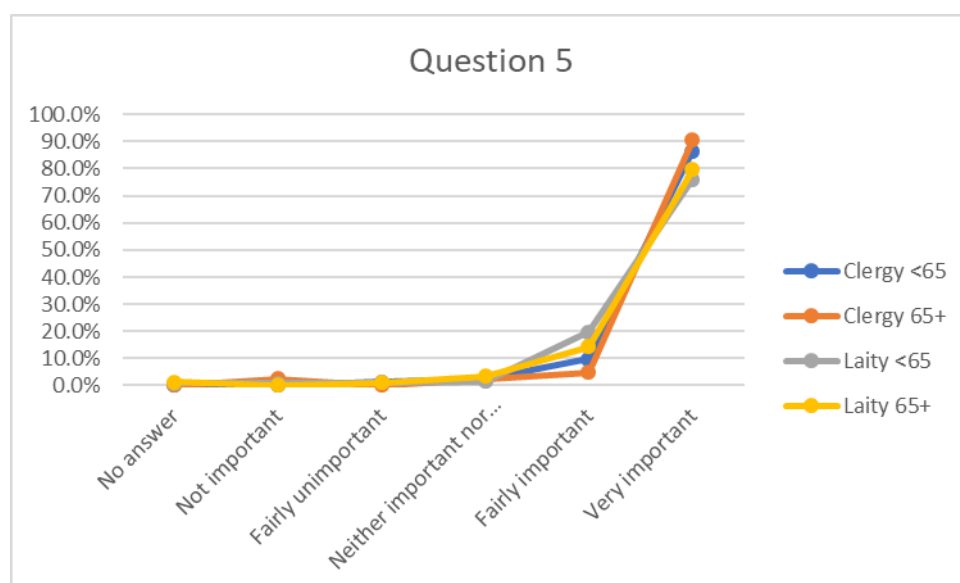
On the other hand, not only the clergy, but the laity themselves felt that there needed to be more emphasis on encouraging the congregation themselves to be mission-minded. The problem was noted of a dwindling pool of volunteers to facilitate initiatives, but also of the need to encourage the non-elderly too to commit to the wider work of the parish.

The question of ‘relevance’ and ‘flexibility’ came up a number of times but in different ways. The perceived under-representation of LGBTQI+ was drawn out in Question 3, but explicitly referred to (especially by the laity) in this open-ended section. Respondents also highlighted a general need for help in establishing contact with those with whom they feel less confident – e.g. across class, and those living on housing estates; there was an overall issue of being empowered for outreach. More modern tools for focusing advertising and publicity were also thought to be important, but training was felt needed in these areas – e.g. social media. With regard to church buildings, there were a number of comments hoping for a relaxation of rules pertaining to the alteration and adaptation of these; the diversion of resources into maintaining them was oft cited.

## HOLY: MORE CONVERTED TO JESUS CHRIST

### QUESTION 5 – HOW IMPORTANT DO YOU THINK THIS ASPECT OF THE VISION IS?

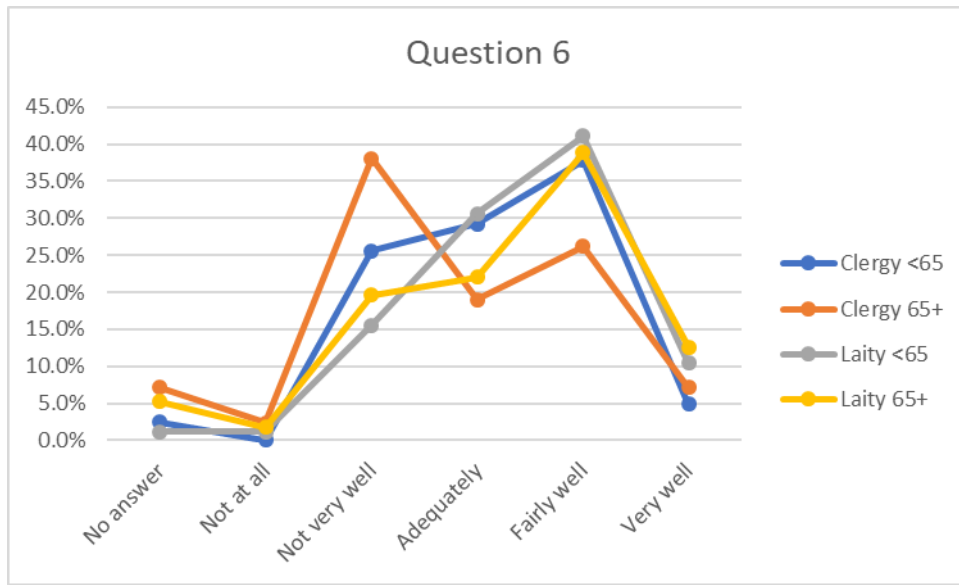
	No answer	Not important	Fairly unimportant	Neither	Fairly important	Very important	Total
<b>Clergy &lt;65</b>	0	0	1	2	8	71	82
<b>Clergy 65+</b>	0	1	0	1	2	38	42
<b>Laity &lt;65</b>	2	2	3	4	51	196	258
<b>Laity 65+</b>	4	0	3	10	41	228	286
<b>Total</b>	6	3	7	17	102	533	668



Hardly any deviation between the four groups.

**QUESTION 6 – HOW WELL DO YOU THINK YOUR CHURCH IS DOING AT THIS ASPECT OF THE VISION?**

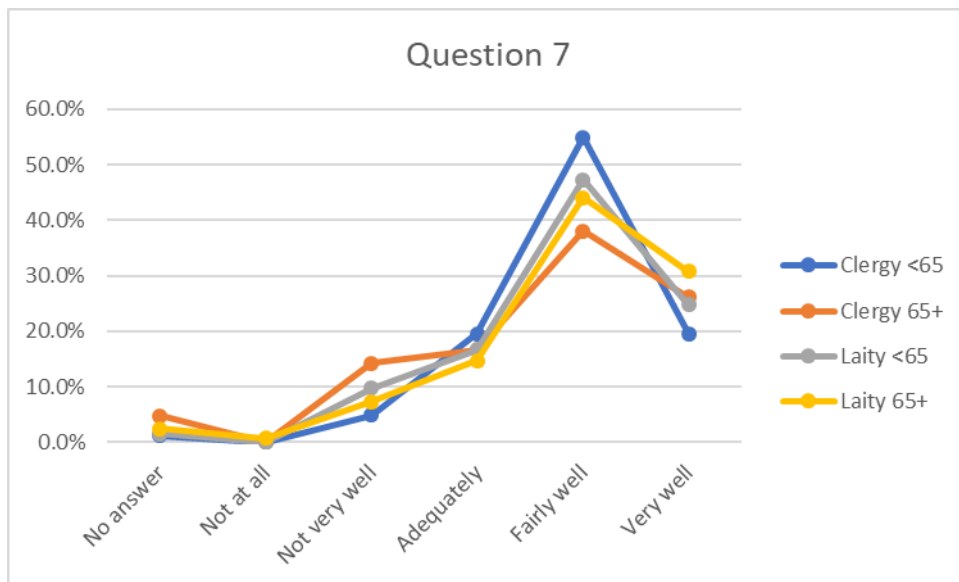
	No answer	Not at all	Not very well	Adequately	Fairly well	Very well	Total
<b>Clergy &lt;65</b>	2	0	21	24	31	4	82
<b>Clergy 65+</b>	3	1	16	8	11	3	42
<b>Laity &lt;65</b>	3	3	40	79	106	27	258
<b>Laity 65+</b>	15	5	56	63	111	36	286
<b>Total</b>	23	9	133	174	259	70	668



Note that the older clergy assert a much lower level of confidence in performance in this area.

**QUESTION 7 – HOW WELL IS YOUR PRAYER AND WORSHIP HELPING YOU TO KNOW, LOVE AND FOLLOW JESUS?**

	No answer	Not at all	Not very well	Adequately	Fairly well	Very well	Total
<b>Clergy &lt;65</b>	1	0	4	16	45	16	82
<b>Clergy 65+</b>	2	0	6	7	16	11	42
<b>Laity &lt;65</b>	4	0	25	43	122	64	258
<b>Laity 65+</b>	7	2	21	42	126	88	286
<b>Total</b>	14	2	56	108	309	179	668



Although the weighting of the responses is positive, of the total sample, 25% answered 'adequate' or worse for this question.

### QUESTION 8 – IN WHAT WAYS HAS YOUR CHURCH BEEN SEEKING TO SHARE THE GOSPEL IN YOUR COMMUNITY?

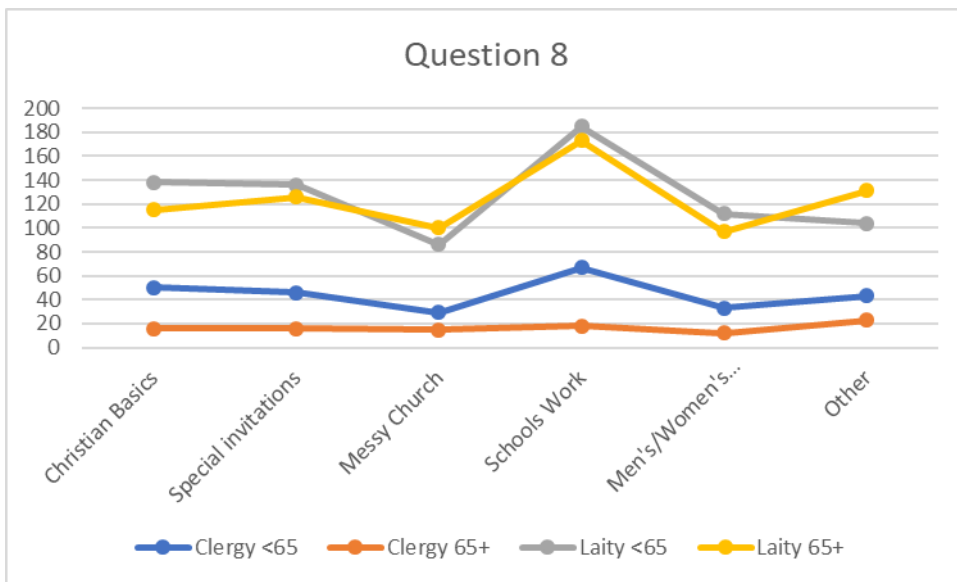
	No answer	Christian Basics	Special Invitations	Messy Church	Schools Work	Men's/Women's Breakfasts	Other	Total in category
<b>Clergy &lt;65</b>	2	50	46	29	67	33	43	82
<b>Clergy 65+</b>	4	16	16	15	18	12	23	42
<b>Laity &lt;65</b>	7	138	136	86	185	112	104	258
<b>Laity 65+</b>	12	115	126	100	173	97	131	286
<b>Total</b>	25/668	<b>319</b>	<b>324</b>	<b>230</b>	<b>443</b>	<b>254</b>	<b>301</b>	

Here, a ranking value is given, where 1 = chosen most often:

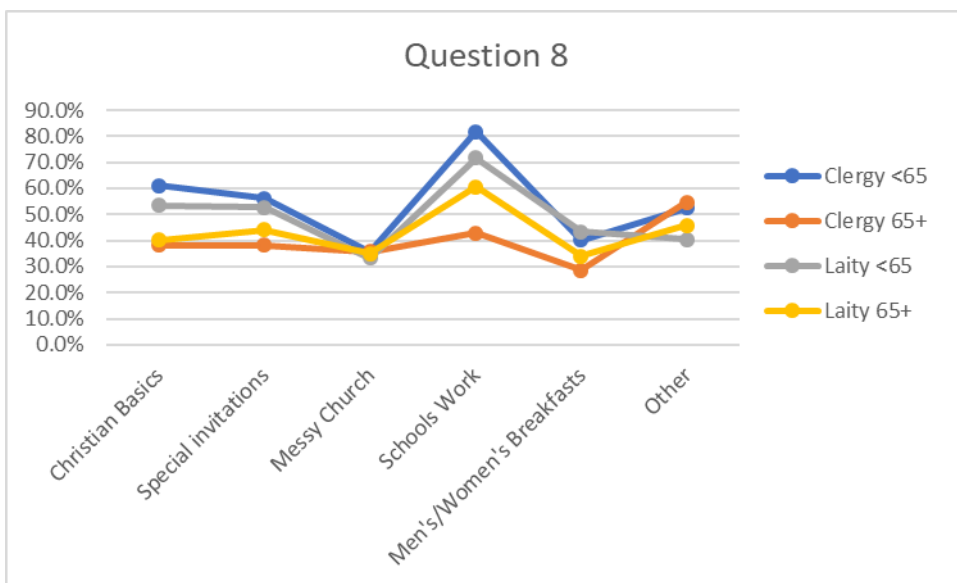
	Christian Basics	Special Invitations	Messy Church	Schools Work	Men's/Women's Breakfasts	Other
<b>Clergy &lt;65</b>	2	3	6	1	5	4
<b>Clergy 65+</b>	3	3	5	2	6	1
<b>Laity &lt;65</b>	2	3	6	1	4	5
<b>Laity 65+</b>	4	3	5	1	6	2
<b>Total</b>	<b>3</b>	<b>2</b>	<b>6</b>	<b>1</b>	<b>5</b>	<b>4</b>

Plotted in absolute values:





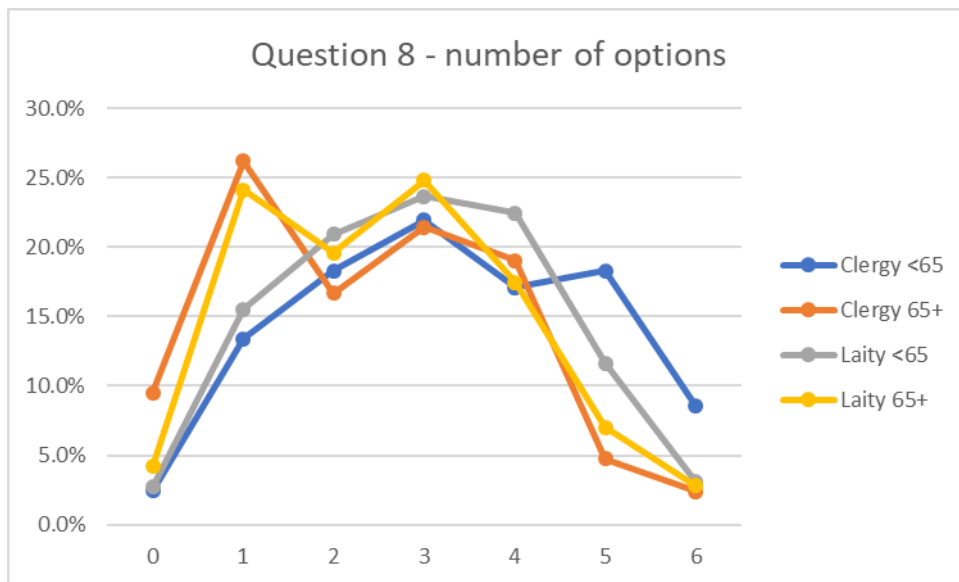
But analysed in percentage terms...



- Schools work, followed by special invitations to services, and then Christian basics courses are the top three ways churches are seeking to share the Gospel. The number of supplementary comments is noteworthy, and these are looked at below.
- Note, via the second graph, that each of the four groups, (as ordered C<65, L<65, L>65, C>65), claims more engagement in every one of the mission categories than the group of people below it;

Number of options selected by each group for this question:

	0	1	2	3	4	5	6	Total in category
<b>Clergy &lt;65</b>	2	11	15	18	14	15	7	82
<b>Clergy 65+</b>	4	11	7	9	8	2	1	42
<b>Laity &lt;65</b>	7	40	54	61	58	30	8	258
<b>Laity 65+</b>	12	69	56	71	50	20	8	286
<b>Total</b>	25	<b>131</b>	<b>132</b>	<b>159</b>	<b>130</b>	<b>67</b>	<b>24</b>	668



- The weighting amongst those who are older is towards discerning fewer initiatives taking place;
- The younger clergy feel engaged in the broadest portfolio of mission opportunities;
- Of the older clergy and laity, only half have ticked more than 2 options.

OTHER COMMENTS: (all 837 questionnaires have been referred to here)

Across all four categories, the most frequently cited outreach activity mentioned which didn't appear to fit into one of the stated options was a Parents and Toddlers Group – though note that this is brought up specifically later in the questionnaire... maybe respondents hadn't looked ahead. Coffee mornings/afternoons and cafes also featured very strongly, as did the importance of home-groups/bible-study groups. Seasonal events and opportunities were also underlined (e.g. Christmas, Harvest, All Souls); the laity in particular identified the value of Lent Groups, and also of visiting speakers.

Many respondents highlighted having a church presence at local town/village events, and being involved in secular groups. Similarly, contact with church users and hall hirers was seen to be important. A number of churches were running and/or hosting various activities, aimed at particular sectors of the congregation and community, which were additionally seen as mission opportunities: lunch clubs, after-school clubs, craft nights, choirs, book clubs, knit & natter, holiday clubs, community fun days etc.

Clearly many parishes were involved in ministry to those on the margins, and had volunteers assisting with the Night Shelter, Foodbank, Street Pastors and homeless projects; there was a weighting towards the over 65s here, with regard to both clergy and laity. Collaborative engagement with other agencies was felt to be important – uniformed organisations, hospitals, nursing homes etc. A number across the board felt personal evangelisation to be pivotal, and some churches have 'encouraged an active door-to-door ministry.

## **QUESTION 9 – IN WHAT WAYS WOULD YOU APPRECIATE FURTHER SUPPORT IN ORDER TO DEVELOP IN THIS AREA OF THE VISION?**

Three key areas shone out from, and were common to, all four categories of respondents:

- (i) The need for more accessible courses aimed at empowering the laity – giving them confidence to share their faith with others;
- (ii) To draw on outside testimonies, guest-speakers, practitioners, 'experts' – to enliven, equip and encourage local evangelism;

- (iii) Support for the sharing of good/best practice – case studies of successful churches, placement of external specialists in local churches, models of evangelisation in the rural context, approaches from other traditions.

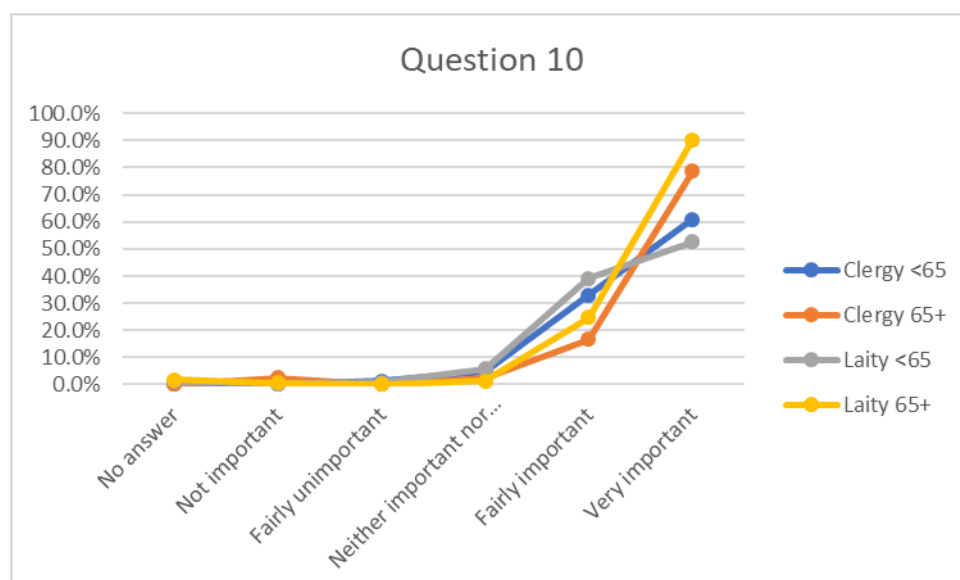
In addition, it was felt that a Diocesan Advisor on Evangelism would be helpful, and/or someone to advise specifically on outreach to young families. It was felt that there was a lack of good literature for the unchurched. While Christian Basics resources had been around for some time (e.g. Alpha), there were two perceived gaps – (i) similar resources for parishes within the Catholic tradition; (ii) how to adapt such resources for some of the groups referred to above – e.g. the homeless, refugees.

A number of the laity wished their parish clergy to be more flexible in being open to new ideas, more present and proactive in the community, and to provide stronger and more inspirational leadership and teaching; Bishops were sometimes mentioned in this capacity too. There were also calls from the laity for an overhaul of authorised liturgies, so as to make them more accessible to those on the fringes. Some laity felt the Diocese should do more in financially resourcing parishes for evangelism (e.g. paid staff, pioneer minister), and relatedly noted that energy for fund-raising saps energy for mission.

## **CATHOLIC: MORE GENEROUS**

### **QUESTION 10 – HOW IMPORTANT DO YOU THINK THIS ASPECT OF THE VISION IS?**

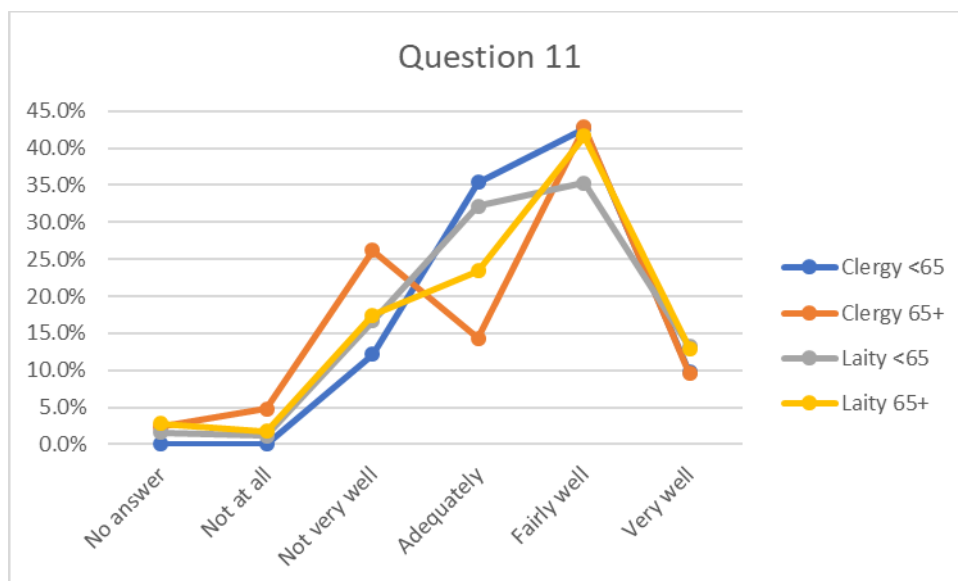
	No answer	Not important	Fairly unimportant	Neither	Fairly important	Very important	Total
<b>Clergy &lt;65</b>	0	0	1	4	27	50	82
<b>Clergy 65+</b>	0	1	0	1	7	33	42
<b>Laity &lt;65</b>	3	1	2	15	101	136	258
<b>Laity 65+</b>	5	2	0	4	71	204	286
<b>Total</b>	8	4	3	24	206	423	668



While over 90% of each group felt this aspect of the Vision to be either 'fairly important' or 'very important', it is the older clergy and laity who gave the strongest affirmative response.

## QUESTION 11 – HOW WELL DO YOU THINK YOUR CHURCH IS DOING AT THIS ASPECT OF THE VISION?

	No answer	Not at all	Not very well	Adequately	Fairly well	Very well	Total
<b>Clergy &lt;65</b>	0	0	10	29	35	8	82
<b>Clergy 65+</b>	1	2	11	6	18	4	42
<b>Laity &lt;65</b>	4	3	43	83	91	34	258
<b>Laity 65+</b>	8	5	50	67	119	37	286
<b>Total</b>	13	10	114	185	263	83	668



The older clergy were the most downcast here, with almost a third rating their church's performance 'not very well', or 'not at all'. However, like the younger clergy, half of them gave a rating of "fairly well" or "very well", indicating that fewer respondents from this older group held an indifferent view. The older laity were slightly more inclined to make an assessment towards the most positive end of the scale.

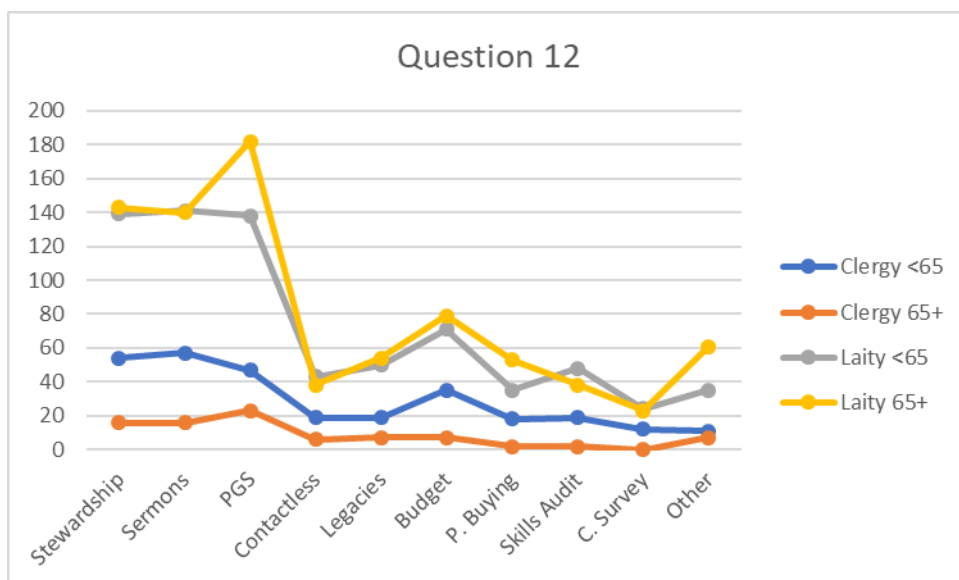
## QUESTION 12 – WHAT HAS YOUR CHURCH DONE IN THE LAST FIVE YEARS TO WORK TOWARDS THIS ASPECT OF THE VISION?

	No answer	S'ship Campaign	Sermons	PGS	Contactless	Legacy Campaign	Budget	Parish Buying	Skills Audit	Community Survey	Other	Total in category
<b>Clergy &lt;65</b>	2	54	57	47	19	19	35	18	19	12	11	82
<b>Clergy 65+</b>	4	16	16	23	6	7	7	2	2	0	7	42
<b>Laity &lt;65</b>	15	139	141	138	43	50	71	35	48	24	35	258
<b>Laity 65+</b>	13	143	140	182	38	54	79	53	38	23	61	286
<b>Total</b>	34/668	352	354	390	106	130	192	108	107	59	114	

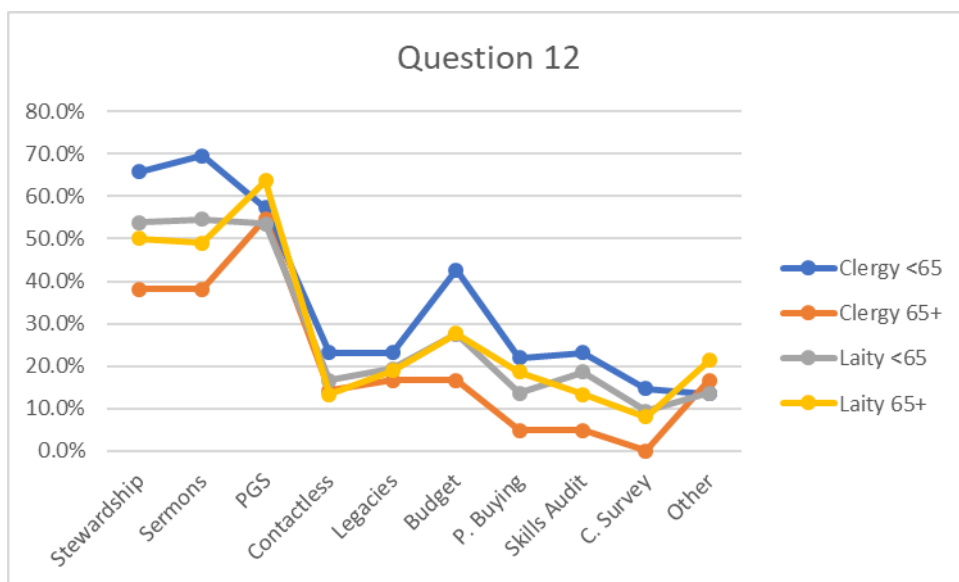
Here, a ranking value is given, where 1 = chosen most often:

	S'ship Campaign	Sermons	PGS	Contactless	Legacy Campaign	Budget	Parish Buying	Skills Audit	Community Survey	Other
<b>Clergy &lt;65</b>	2	1	3	5	5	4	8	5	9	10
<b>Clergy 65+</b>	2	2	1	7	4	4	8	8	10	6
<b>Laity &lt;65</b>	2	1	3	7	5	4	8	6	10	8
<b>Laity 65+</b>	2	3	1	8	6	4	7	8	10	5
<b>Total</b>	3	2	1	9	5	4	7	8	10	6

Raw Figures:



...and in percentage terms...



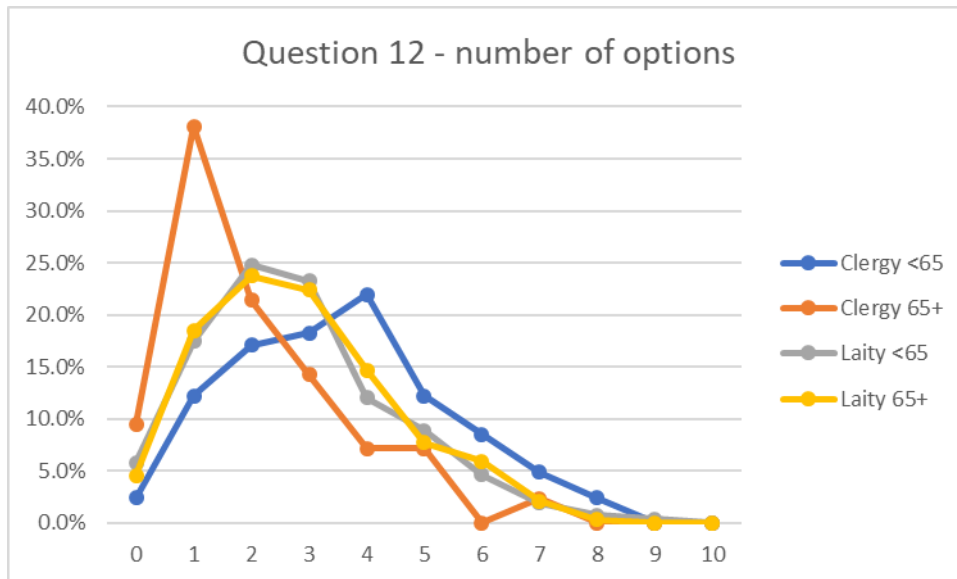
... 3 key things to note:

- Stewardship campaigns, sermons, and using PGS are consistently by far the three most utilised tools;
- As with Q3 & Q8, what's popular for one group is popular for the others (and oppositely);
- The younger clergy seem to be in parishes where most stewardship tools are being utilised, and the older clergy the least

Number of options selected by each group for this question:

	0	1	2	3	4	5	6	7	8	9	10	Total in category
<b>Clergy &lt;65</b>	2	10	14	15	18	10	7	4	2	0	0	82
<b>Clergy 65+</b>	4	16	9	6	3	3	0	1	0	0	0	42
<b>Laity &lt;65</b>	15	45	64	60	31	23	12	5	2	1	0	258
<b>Laity 65+</b>	13	53	68	64	42	22	17	6	1	0	0	286
<b>Total</b>	34	124	155	145	94	58	36	16	5	1	0	668

It's crucial to note here, that from the raw data, it is quite clear that there is no correlation between the top three tools and them being chosen together – e.g. among the younger laity, this was only 49/258 (19%).



Note how the laity act as an average between the younger and older clergy. The younger clergy consistently seem to be experiencing use of more stewardship tools than their older counterparts. That the laity score is generally lower than the younger clergy might indicate that either they are from different parishes, or that they are unaware of some of the tools that their clergy are trying to use. Even so, of the 82 younger clergy, only 41 – exactly 50% - are using more than 3 tools; this figure falls to 30% for the laity, as perceived in their parishes.

OTHER COMMENTS: (all 837 questionnaires have been referred to here)

As with previous “other comments” sections, many respondents used this section simply to underline areas already ticked off from the suggested list; others used this as a grievance section – e.g. to protest against the level of the Parish Contribution.

11 younger clergy left comments here, of which 3 mentioned an additional method of fundraising, namely a Pledge/Vision/Gift Day. Of all the clergy, 2 were in parishes where the treasurer had written a letter for church members, and, alongside general fundraising, the success of occasional campaigns for restricted/targeted purposes was also brought out.

Gift Days were also mentioned by the laity, though the younger category also spoke more specifically about involving the wider community, especially for fabric projects – one parish had a “Friends of the Church” scheme. Others had held “Time & Talents” type occasions, of which 3 had held a ‘Freshers Fair’ style event, where parishioners could find out about and get involved in the various aspects of ministry and service ‘on show’. The younger laity also stressed the importance of thanks – both that thank you letters had a positive result impact on future fundraising, but conversely that hard work raising money for the parish (and Diocese) often received only notional, if any, thanks.

The older laity tended to focus on (i) the [declining & struggling congregations vs increasing financial demand] conundrum, (ii) the commonly held perception of a rich CoFE, and (iii) that the elderly often struggle financially vs a younger generation who are willing to financially commit. On the other hand, it was felt that informal conversations amongst the laity, and a cheerful lively ministry did a lot to help people’s attitude towards how much they wanted to contribute. Positive results had been seen by periodically reminding parishioners about Gift Aid.

A Skills Audit came up a couple of times in the list of those who were anonymous in terms of age and role; it was also regretted that for church building & maintenance projects approved (but expensive) professionals must always be used, even when there are competent and experienced volunteers in the congregation.

### **QUESTION 13 – IN WHAT WAYS WOULD YOU APPRECIATE FURTHER SUPPORT IN ORDER TO DEVELOP IN THIS AREA OF THE VISION?**

There were a fair number of comments in this section which either raised no new observations (“I don’t know, “see earlier” etc), or which were too generic (“more resources”). However, of the more substantive points, some clear trends emerged.

The most common request from the clergy (especially those under 65) was support with running a Stewardship campaign, e.g. templates, sermon notes, preparatory visits by Diocesan staff to PCC’s – specifically by personnel who had actual experience in the parish of successfully running such initiatives. Proportionately less of the laity focused on this, but there the stronger emphasis was on help with conducting a Skills Audit – again, templates; but also how to implement the results thereafter.

It was felt that although resources from the Diocese were available and appreciated with regard to many of the tick boxes in Q12, there were a number of areas where support was rather thin – e.g. budgeting for parishes, how to conduct a Community Survey, how to push legacies – especially in an age with dramatically fewer ‘people of money’ being involved with the church.

Although mentioned by some clergy, more frequently from the laity came calls for more guidance and information on contactless technology, and ways to encourage more people to convert to it. This was the modal answer for laity under 65. It was felt that wall-mounted devices / machines that could be left unattended would be preferable to the portable devices which relied on being allied with a mobile phone, its operator(!), and 3G/4G signal. Help was therefore needed with how to install broadband in a church, and how to make contactless giving as simple and straightforward as possible. Some parishes also still needed help with moving to online banking.

There were a number of more negative comments in this section, and a perception that the term ‘catholic’ had been in some sense ‘highjacked’ to talk about giving. There was clearly also some frustration at trying to square the circle of ‘more money from fewer folk’. A sense of fatigue was sometimes mentioned, not least in the context of wider economic austerity, e.g. [with regard to tithing], “10% of not a lot is still [less] not a lot”. A number of lay people felt that the Diocese should be leading the way regarding necessary cuts, and cited the growing number of Senior Staff in a context of shrinking numerical attendance, staffing at Church House, and management of the deficit. At ground level, it was sometimes felt that clergy should be doing more to lead by example (though note that from the graph in the previous question that the stipendiary clergy ranked highest in terms of engagement with the broadest portfolio of initiatives). There was also stressed the need to be more confident and clear in articulating an underlying ‘Vision’ when addressing the financial imperative, and for clergy to be more engaged with the community outside of Sundays. Respondents who gave neither age nor role brought out the point that the challenge of generosity/giving masks the real problem to be tackled, viz. numerical decline. It was felt that the myth was still prevalent that the Church of England itself is rich, notwithstanding the particular pressures faced by its component parishes.

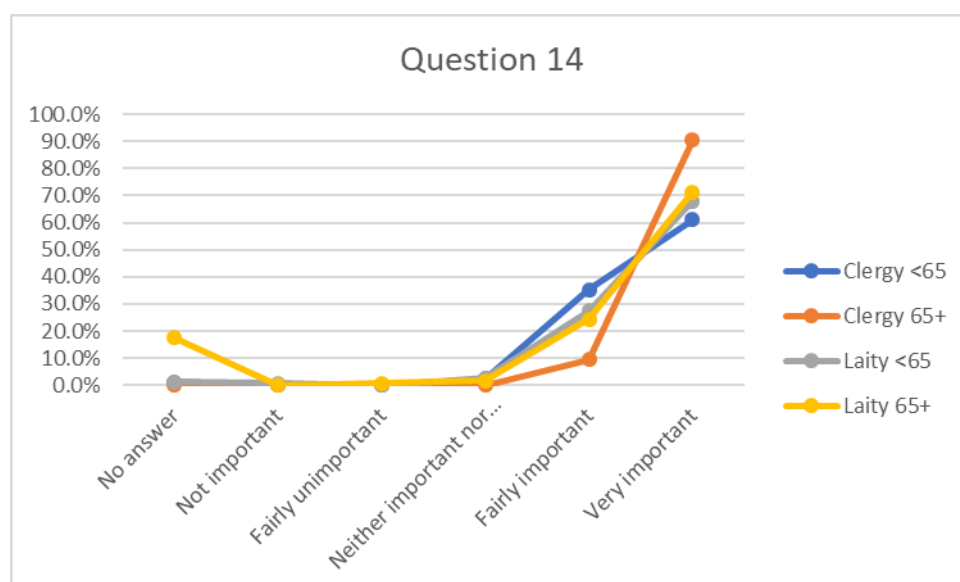
Perhaps the most common point made by the laity was for there to be a pool of gifted speakers, preachers and evangelists who could come to parishes to talk about stewardship. Another popular idea was facilitating conversations/meetings between parishes to share best practice (fresh ideas from other churches which are tried and tested), and so to harness *proven* models of encouraging giving. Support, training, and maybe even mentoring for Treasurers would also be appreciated by some. Other points made included maybe pairing poorer churches with richer ones, help with how

to encourage parishioners who are not yet engaged, support with applying to grant-awarding bodies, and having effective and accessible literature available – particularly that was relevant to churches set in a deprived community.

## **APOSTOLIC: MORE ENGAGED**

### **QUESTION 14 – HOW IMPORTANT DO YOU THINK THIS ASPECT OF THE VISION IS?**

	No answer	Not important	Fairly unimportant	Neither	Fairly important	Very important	Total
<b>Clergy &lt;65</b>	1	0	0	2	29	50	82
<b>Clergy 65+</b>	0	0	0	0	4	38	42
<b>Laity &lt;65</b>	3	2	0	7	71	175	258
<b>Laity 65+</b>	5	0	2	5	70	204	286
<b>Total</b>	9	2	2	14	174	467	668

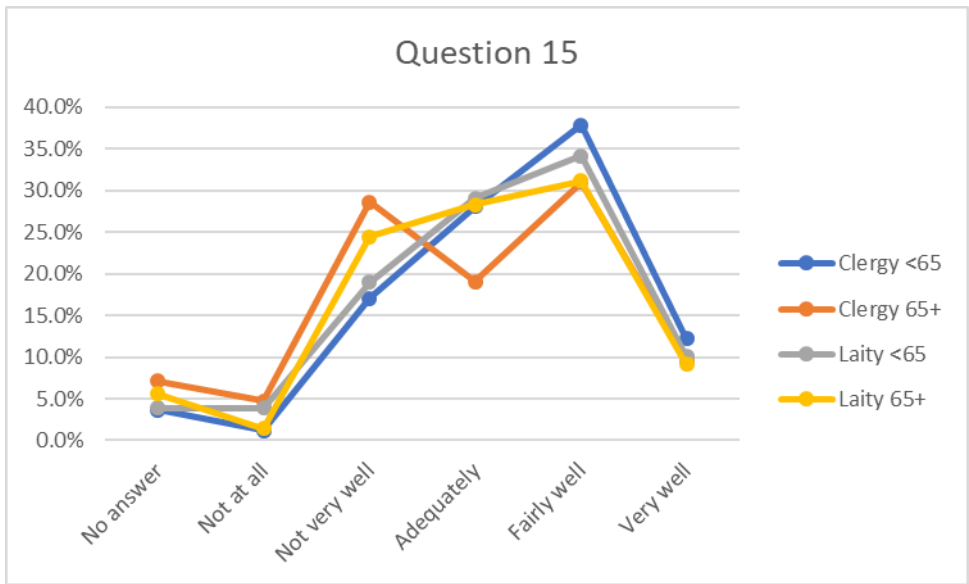


“Fairly important” or “Very important” are the only two answers of significance here – the greatest disparity is between the older and younger clergy – 90% vs 61% for the highest rating; for both groups of laity the figure is just above two-thirds.

### **QUESTION 15 – HOW WELL DO YOU THINK YOUR CHURCH IS DOING AT THIS ASPECT OF THE VISION?**

	No answer	Not at all	Not very well	Adequately	Fairly well	Very well	Total
<b>Clergy &lt;65</b>	3	1	14	23	31	10	82
<b>Clergy 65+</b>	3	2	12	8	13	4	42
<b>Laity &lt;65</b>	10	10	49	75	88	26	258
<b>Laity 65+</b>	16	4	70	81	89	26	286
<b>Total</b>	32	17	145	187	221	66	668





Those over 65 tended to feel that their churches were performing less well in this area, but the greatest disparity was again between the older and younger ordained: 78% of the younger clergy gave “adequate” or better, vs 60% of those aged 65+.

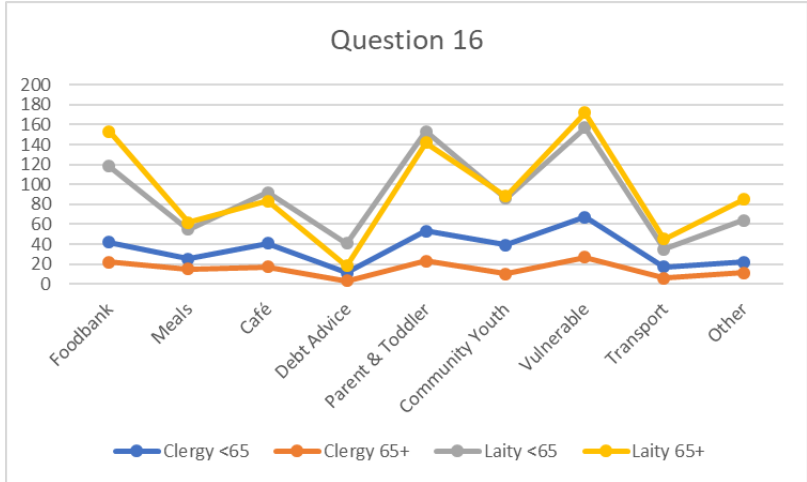
**QUESTION 16 – HOW ARE YOU CURRENTLY ACTIVELY ENGAGED IN COMMUNITY BLESSING AND TRANSFORMATION?**

	No answer	Foodbank	Meals	Cafe	Debt Advice	Parent & Toddler	Community Youth	Vulnerable	Transport	Other	Total in category
<b>Clergy &lt;65</b>	0	42	25	41	11	53	39	67	17	22	82
<b>Clergy 65+</b>	2	22	15	17	3	23	10	27	6	11	42
<b>Laity &lt;65</b>	12	118	55	92	41	153	86	157	35	64	258
<b>Laity 65+</b>	12	153	62	83	18	142	88	172	45	85	286
<b>Total</b>	26/668	335	157	233	73	371	223	423	103	182	

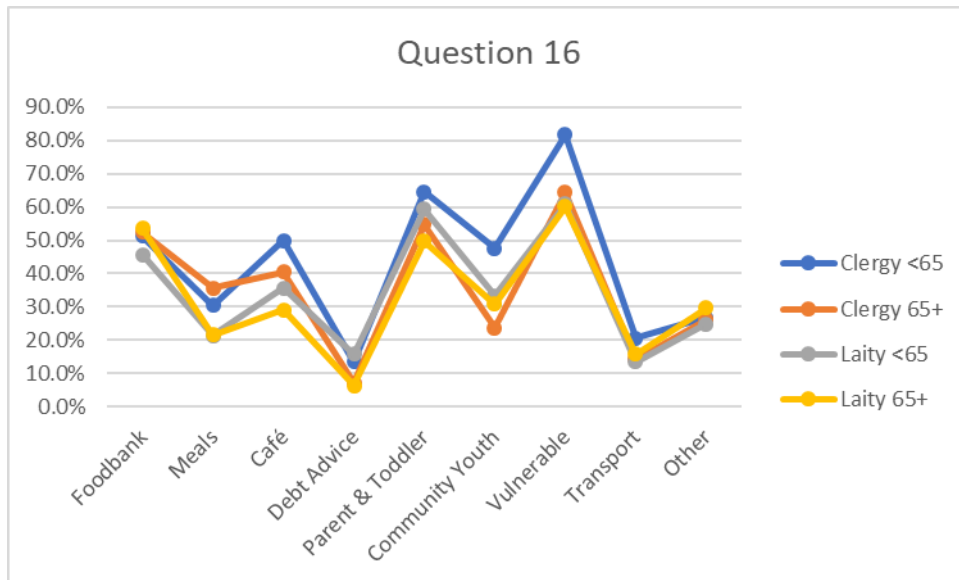
Here, a ranking value is given, where 1 = chosen most often:

	Foodbank	Meals	Cafe	Debt Advice	Parent & Toddler	Community Youth	Vulnerable	Transport	Other
<b>Clergy &lt;65</b>	3	6	4	9	2	5	1	8	7
<b>Clergy 65+</b>	3	5	4	9	2	7	1	8	6
<b>Laity &lt;65</b>	3	7	4	8	2	5	1	9	6
<b>Laity 65+</b>	2	7	6	9	3	4	1	8	5
<b>Total</b>	3	7	4	9	2	5	1	8	6

Raw Figures:



...and in percentage terms...

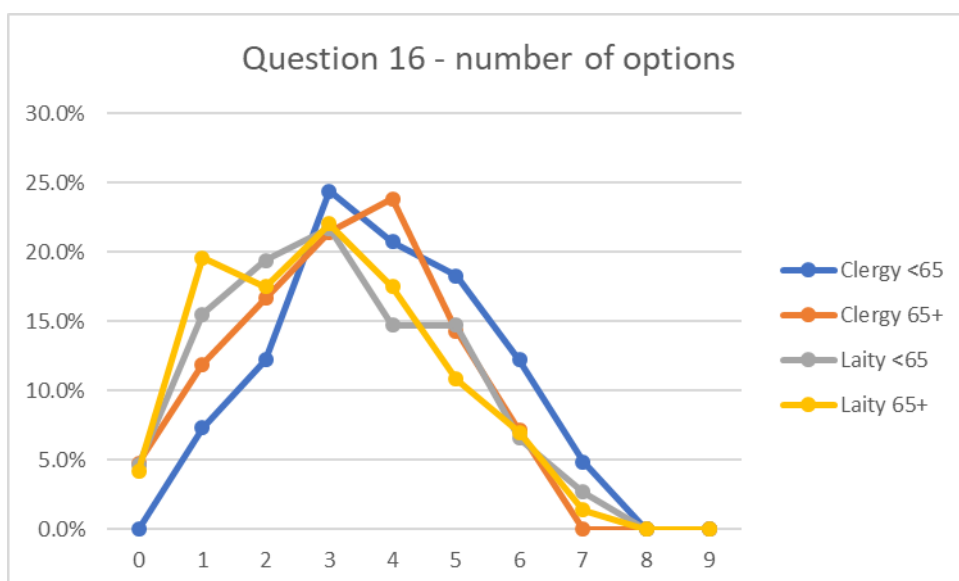


As we have seen before, a greater percentage of the younger clergy in self-assessment identify active involvement in most areas.

Number of options selected by each group for this question:

	0	1	2	3	4	5	6	7	8	9	Total in category
<b>Clergy &lt;65</b>	0	6	10	20	17	15	10	4	0	0	82
<b>Clergy 65+</b>	2	5	7	9	10	6	3	0	0	0	42
<b>Laity &lt;65</b>	12	40	50	56	38	38	17	7	0	0	258
<b>Laity 65+</b>	12	56	50	63	50	31	20	4	0	0	286
<b>Total</b>	26	107	117	148	115	90	50	15	0	0	668

Here we see that, as well as each area individually, the younger clergy (and also to a lesser extent their older counterparts) testify to involvement where the cluster of areas of involvement is larger – 56% (45%) for 4 or more areas as compared with the laity, ranking in the 30s%. That the younger clergy perform strongest in this regard is perhaps neither surprising nor warranting approbation, given the missional opportunities, management perspective and time that their stipendiary role affords them. The average number of options selected by the groups was 3.86, 3.19, 3.10, 2.97, as ordered above.



OTHER COMMENTS: (all 837 questionnaires have been referred to here)

Comments left in this section were fewer in number than at corresponding points previously, and where comment was made, there was a lot of repetition, with many of the comments left reiterating points which had already been made or covered previously (e.g. coffee mornings, lunch clubs). Unfortunately, and at the other end of the spectrum, several respondents specifically went out of their way to state that nothing was happening in their parish at all! Additionally, some comments left were too brief to really understand what was being described: e.g. “support for the homeless” was mentioned several times by the older clergy, without giving any detail as to what the nature and content of this ministry amounted to in context.

A number of respondents said they supported local charities in general, or had “good links” with other local charitable organisations. Some of this “support” was sometimes then specified as “fundraising for”, or the making of equivalent donations – contributions to FSW were mentioned in this connection.

“Schools work” was often cited, mostly in general terms, but sometimes elaborated upon: collective worship, school assemblies, representation on the governing body – and in one case, the church funding the appointment of a TA!

Although groups specifically aimed at the elderly have been discussed in preceding questions, it is worth noting that a large number of respondents wanted to underline this aspect of outreach here too. Different and concrete incarnations of this ministry were drawn out: sessions to help with IT, and a “games hub”. Churches were seeing new potential in opening up their buildings to further contact with the community, and to meet local needs – e.g. having a community defibrillator, hosting vaccinations, being a sports screening venue.

All that said, by far the most singular popular activity that came up was the Winter Night Shelter – a few churches clearly took a turn for hosting this, but even when this wasn’t the case, many seemed to have individual volunteers who went along, e.g. to staff it, or to help with cooking meals etc. Churches which weren’t the venue for a Foodbank nonetheless often had a drop-off point for donations. A handful were running “Night Church”. Several parishes had individuals volunteering with Street Pastors. The independent contribution of parishioners to specific local charities was frequently referenced and applauded.

## **QUESTION 17 – IN WHAT WAYS WOULD YOU APPRECIATE FURTHER SUPPORT IN ORDER TO DEVELOP IN THIS AREA OF THE VISION?**

Many of the comments left here simply referred to earlier answers (“as above”, “see before”). Others were again too general: “more money”, “advice”, “training”. Of the new suggestions made, most of these were isolated, with few common trends. However, among the younger clergy, 3 revisited the idea of facilitating shared good practice & ideas; 2 felt training in food hygiene, inspections, risk assessments and ratings would be helpful. 2 of the older clergy thought that help with discerning ideas to develop / facilitating a Vision Day would be useful.

The laity reinforced most of these ideas with their larger sample numbers – especially with regard to an “Ideas Hub”. It was also remarked that training would be appreciated on the desire to expand pastoral outreach versus juggling the requirements of safeguarding. This latter point came up frequently amongst the laity, there being an apparent reticence to risk pastoral engagement for fear of safeguarding repercussions against the volunteers themselves.

It was predicted that some of the areas covered by the tick boxes might be less familiar, and help with these was sought – in particular, “Debt Advice” was named several times as an area in which

people would value specific teaching – training if applicable, but certainly what it involves. On a cautionary note, it was thought that the church shouldn't/couldn't be a substitute for the welfare state or specialist or social services.

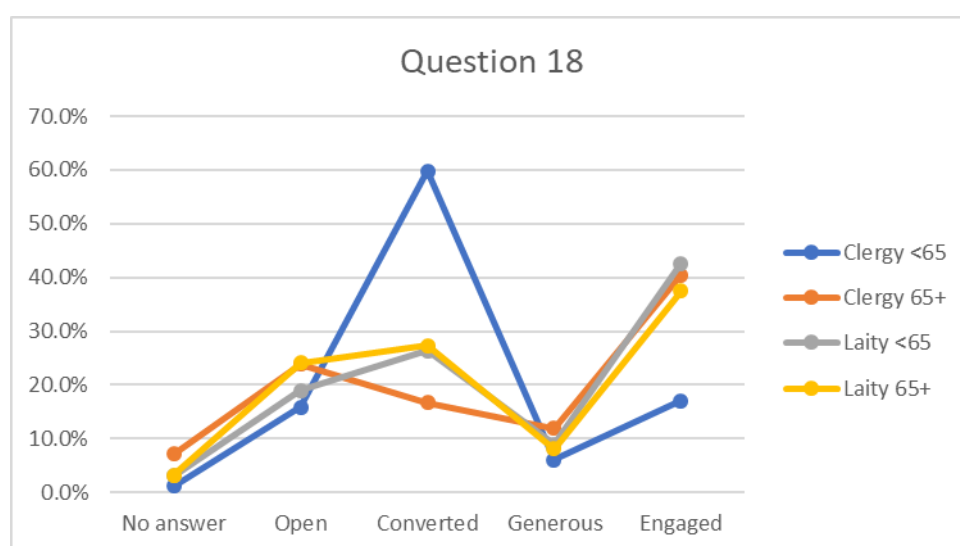
Help with funding a Community Worker was frequently imagined – often desired for engaging youth, but also to help in parishes set in the rural context, and/or areas of great deprivation. General guidance on how to connect with the community was also oft mentioned. As in previous sections, importing specialist, gifted and experienced speakers was also thought worthwhile, as well as showcasing examples of excellence.

Relaxation of the Faculty process came up again, to make church buildings more versatile for community use. Several of the laity felt that their clergy were, however, disinterested in community engagement, and felt that more dynamic and outgoing ministers should be appointed. Of the churches which had the initiatives described in place, some volunteers reported that the clergy are never present. The problem was highlighted of pursuing any ideas, however noble, when parishes lacked leadership – though sometimes on account of a lengthy Interregnum. Conversely, the laity again identified the need for more volunteers from amongst their own, and sought advice as to how to encourage, enable and equip them. More committed laity, and clergy vacancies filled, was a very prevalent theme.

## OVERVIEW

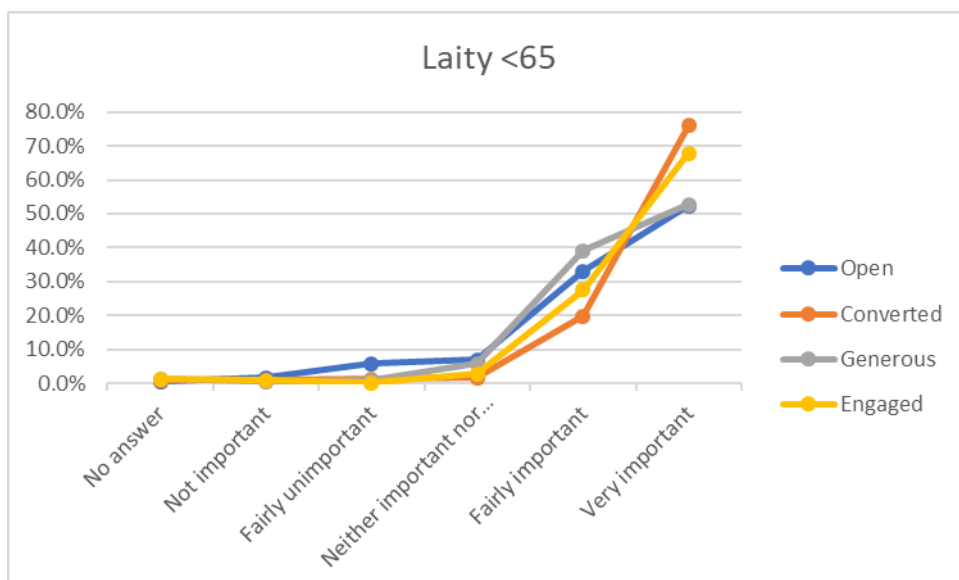
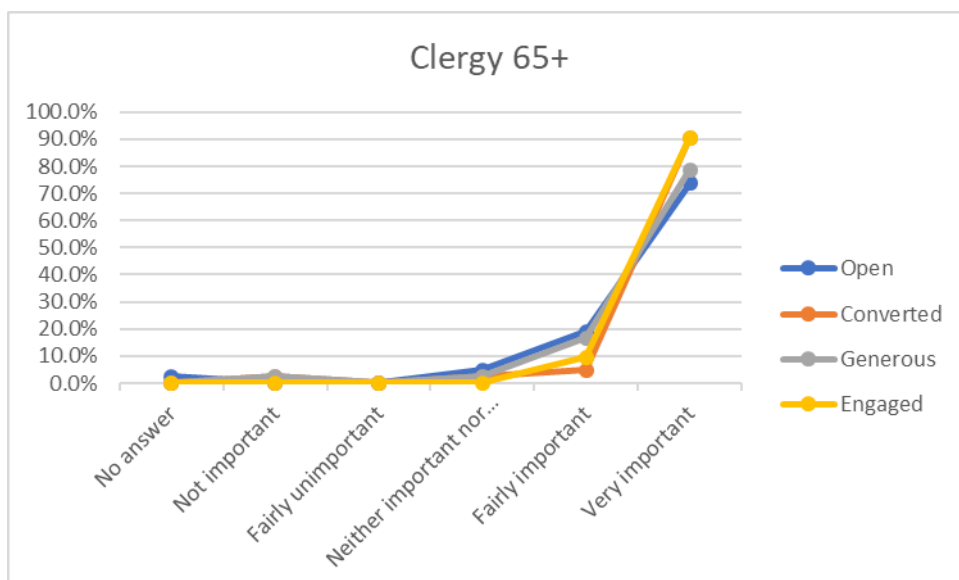
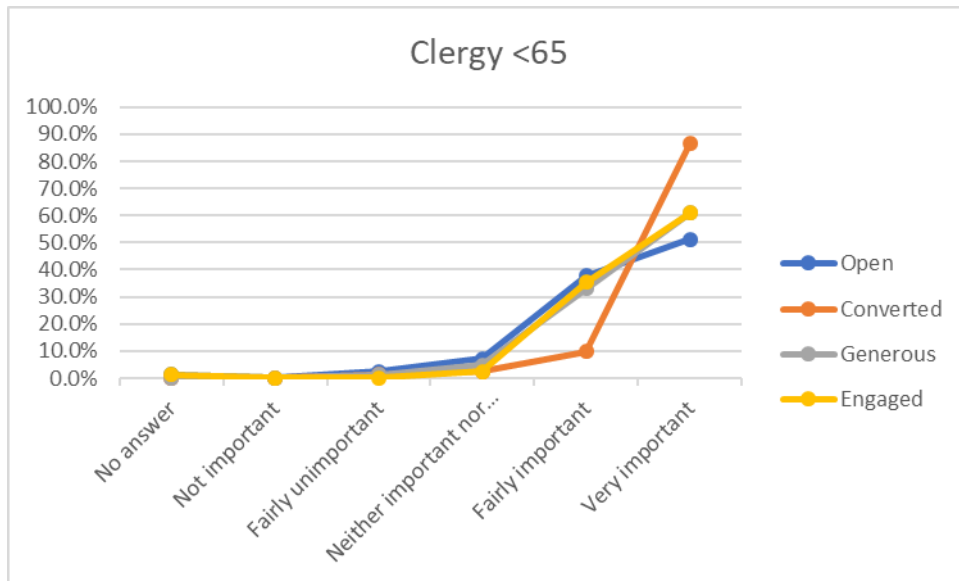
### QUESTION 18 – WHICH ASPECT OF THE STRATEGY DO YOU ANTICIPATE WILL BE THE MOST IMPORTANT IN YOUR CHURCH?

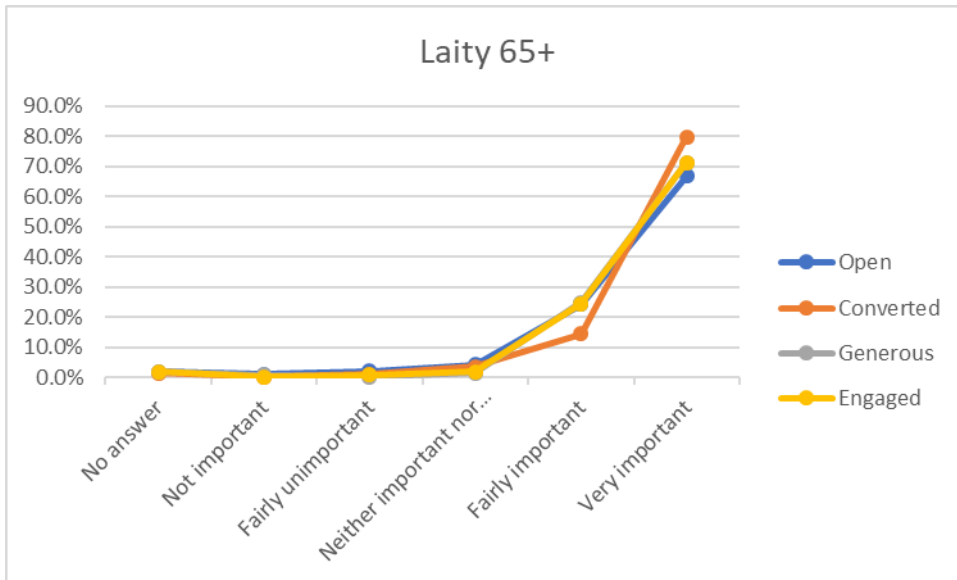
	No answer	More open	More converted	More generous	More engaged	Total
<b>Clergy &lt;65</b>	1	13	49	5	14	82
<b>Clergy 65+</b>	3	10	7	5	17	42
<b>Laity &lt;65</b>	8	49	68	23	110	258
<b>Laity 65+</b>	9	69	78	23	107	286
<b>TOTAL</b>	<b>21</b>	<b>141</b>	<b>202</b>	<b>56</b>	<b>248</b>	<b>668</b>



This question reveals the greatest disparity between the four groups, an anomaly which is concealed by just looking at the grand totals alone. A whopping 59.8% of the younger clergy rank “more converted” as the highest priority, which is over 3.5 times the proportion of older clergy. At only 17.1%, at least twice the proportion of every other group ranks “more engaged” as most important than the clergy under 65.

It might be thought that assimilating the answers from QQ 1, 5, 10 and 14 would potentially yield similar results. ‘Similar’ is, however the operative word – the difference in degree in the graphs bringing out the difference between a rating of “very important” (which can apply to multiple categories) and “most important” (i.e. Q18: ‘when push comes to shove’!). From the 4 earlier questions:

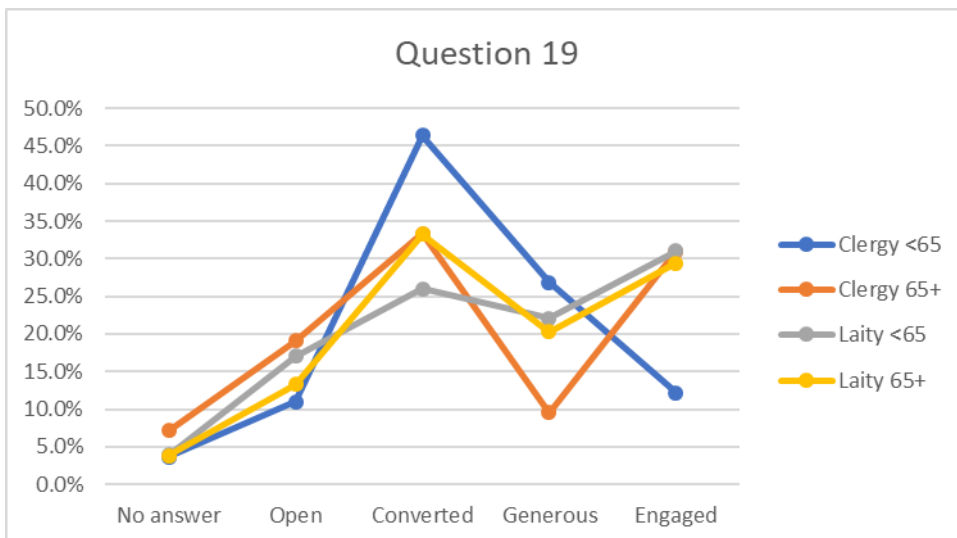




Note the subtle shift in the views of both groups of laity by the end of the questionnaire. In Q14, around 70% felt that 'more engaged' was 'very important', and at Q5 that 75% thought 'more converted' was 'very important'. At Q18, however coming 1.5 times as many thought that 'more engaged' was MOST important above 'more converted'.

### QUESTION 19 – WHICH ASPECT OF THE STRATEGY DO YOU ANTICIPATE WILL BE THE MOST CHALLENGING IN YOUR CHURCH?

	No answer	More open	More converted	More generous	More engaged	Total
<b>Clergy &lt;65</b>	3	9	38	22	10	82
<b>Clergy 65+</b>	3	8	144	4	13	42
<b>Laity &lt;65</b>	10	44	67	57	80	258
<b>Laity 65+</b>	11	38	95	58	84	286
<b>TOTAL</b>	<b>27</b>	<b>99</b>	<b>214</b>	<b>141</b>	<b>187</b>	<b>668</b>



The spike among the younger clergy is again clear. For the other groups, the challenge to be both 'more converted' and 'more engaged' is predicted to be greater than that to be 'more open' and 'more generous'.

## **QUESTION 20 – ARE THERE ANY OTHER COMMENTS YOU WANT TO MAKE ABOUT THE QUESTIONS IN THIS SURVEY?**

(all 837 questionnaires have been referred to here)

Although it appeared that a large number of comments were recorded here, over 60 of these were the single-word answer, “no”! In addition, there was again much duplication of material already dealt with. 8 felt that the questionnaire was useful in asking thought-provoking questions, and provided a good tool to look afresh at mission and vision. There were not enough individual comments made by the clergy to discern patterns among that group’s two subdivisions, but the sample size of the laity was sufficiently large for some trends to emerge there.

The biggest criticism of the questions in the survey was that they were perceived as being crafted with large town centre churches in mind; respondents pointed out that the questions were difficult to answer for a smaller churches, and many more felt them even less applicable to those in the rural context – which is most of the Diocese. Neither was it felt that the questions were tailored correctly to churches in areas of high deprivation.

The wording of the questions also came in for criticism, with the concern that the credal words were taken too far out of their original context and divorced from their original meaning. More generally, it was felt that the language used was too “highbrow” and “too churchy” – there was “too much jargon”, making the questions hard to understand. The laity also felt (alongside the younger clergy) that the church more generally came across too much as a “fossilised relic” – “irrelevant” and “disconnected to reality”.

Question 18 was the only one singled out for particular comment, with a variety of colourful phrases used to describe its formulation: “invidious” and “presents false choices”. Coming from a quite different perspective, another felt it was “good to ask, impossible to answer” – and as was also pointed out, there was no way of saying that any one option was no more important than the others. The question was experienced as especially difficult to answer by those from larger churches attempting to assimilate complex needs and dynamics.

The other cluster of questions which elicited comment were those of multi-tick format. In the question on openness and inclusion, it was pointed out that rather than supposing groups were “not represented”, “underrepresented” might have been better; moreover, in QQ 8, 12 & 16, engagement was thought to occur in a more nuanced way than suggested by the wording of the questions, which presupposed an either you ‘do this’ or ‘don’t do this’ binary response. On the other hand, in the more detailed questions, it was noted that, where applicable, no tick boxes were provided for “none” or “nothing”, preventing, for some respondents, a full and honest answering of these.

The opening questions for each section probably inevitably led to a monochrome response, as people will have been inevitably disinclined to select at the negative end of the spectrum, thus resulting in an illusion of possible options, which were in reality rather limited (cf. the 4 graphs in the secondary analysis at Q18). Contrariwise, in the second question of each set, though the same impulse would have propelled people away from apathy, they too will have been reticent to identify with complacency (the ‘Likert Scale’ dilemma). That the bunching of answers occurred towards the moderately positive end, would probably therefore have occurred, regardless of the questions’ precise wording.

## **QUESTIONS 21 and 22 – *are analysed at the beginning***