



## *The* **EPISCOPAL CHURCH *in* CENTRAL PENNSYLVANIA**

### **COVID-19 Theological and Ecclesiological Task Force Report**

During this time of disorientation, uncertainty, and change, God's call to us has not changed: as disciples of Jesus Christ, we are called to be a people of faith, hope, and love. Our faithful response to that call begins with discerning how the Spirit is at work in our individual lives and in the communities to which we belong.

As members of the Episcopal Diocese of Central Pennsylvania, each of us has a part to play in God's unfolding future. Every voice counts. To that end, and under Bishop Scanlan's directive, a COVID-19 Theology and Ecclesiology Task Force was assembled by The Rev. Canon Dan Morrow. The other members of the task force were The Rev. Veronica Chappell, Ms. Alyssa Pasternak-Post, The Rev. Dr. Allison St. Louis, The Rev. Canon Chris Streeter, and The Very Rev. Robyn Szoke-Coolidge.

#### Purpose

The purpose of the Task Force was to provide a venue for all people in our Diocese to process the effect the virus has had on our spiritual lives and theological thinking, to record the liturgical and social changes we are experiencing as a Church in this unprecedented time, and to offer theologically sound guidance as we continue to move through this crisis together. This report is designed to share our learnings from both the survey and from the focus groups. As such, our findings will be presented in two parts. First, we will offer an overview of survey data relating to collective pastoral, liturgical, and theological response to the pandemic. The full survey data can be found in appendix C. The second part of this report will highlight learnings gleaned from our two sets of focus groups.

#### Methodology

It is in this Spirit that we invited you, the members of the Diocese of Central Pennsylvania, to reflect upon how God has been moving in your lives and communities during this time of disruption. Our primary vehicles for doing this faithful work were threefold:

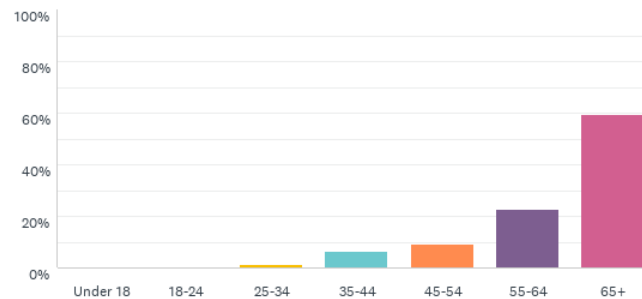
1. The Task Force recorded discernible changes in liturgy and parish life through a widely distributed survey. The survey gave us important information about how we have been responding to the challenges of this time.

2. The survey was followed by numerous focus groups. The first set of focus groups happened simultaneously with the survey, using the first set of questions found in appendix A. As areas of interest developed from the survey, further groups explored these findings using questions found in appendix B.
3. Finally, we will offer further opportunities that invite your continued reflection and discernment. These will include a call for papers reflecting upon this time and a plug and play process for implementing theological reflection groups within your parish.

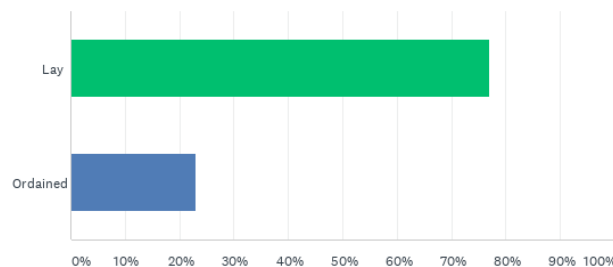
### Survey Results

First and foremost, we want to thank everyone who participated in this survey. All in all, 253 of the faithful in Central Pennsylvania took the time to complete this survey. The task force was thoroughly impressed by both the number of responses and the depth of the comments therein. Demographically, we had participation from each of our convocations. Further, laity represented 76% of the responses received. The greater part (over 60%) of respondents were over the age of 65. Almost all of the respondents cited numerous ways that they minister in and through their local parish. Our records indicate that the majority of diocesan clergy responded to this survey.

Q3 What is your age range



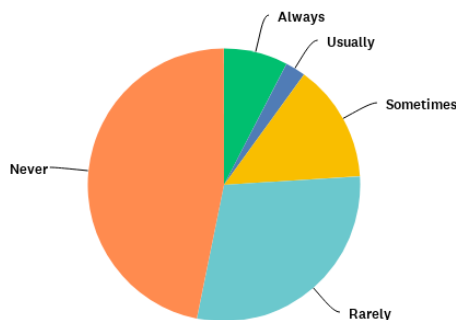
Q4 Are you lay or ordained?



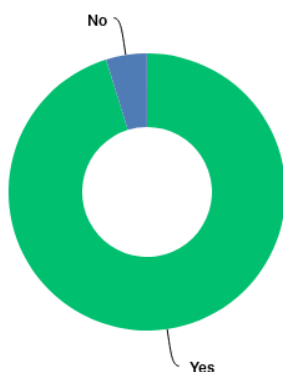
One of the key insights this report highlights is the move to digital worship. Seventy-six percent of respondents noted that their church rarely or never engaged in digital worship before the pandemic, with only 7% of respondents regularly engaged in this way. At the time of the survey,

however, over 95% reported a move to digital worship. This is an astonishing, faithful, and awe-inspiring move towards innovation in response to need.

Q6 Prior to March 2020, how often did your faith community make use of digital space? (i.e. online worship, online bible studies, etc.)



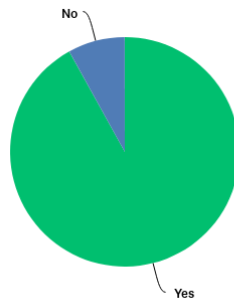
Q8 Has your faith community moved into digital space? (online worship, etc.)



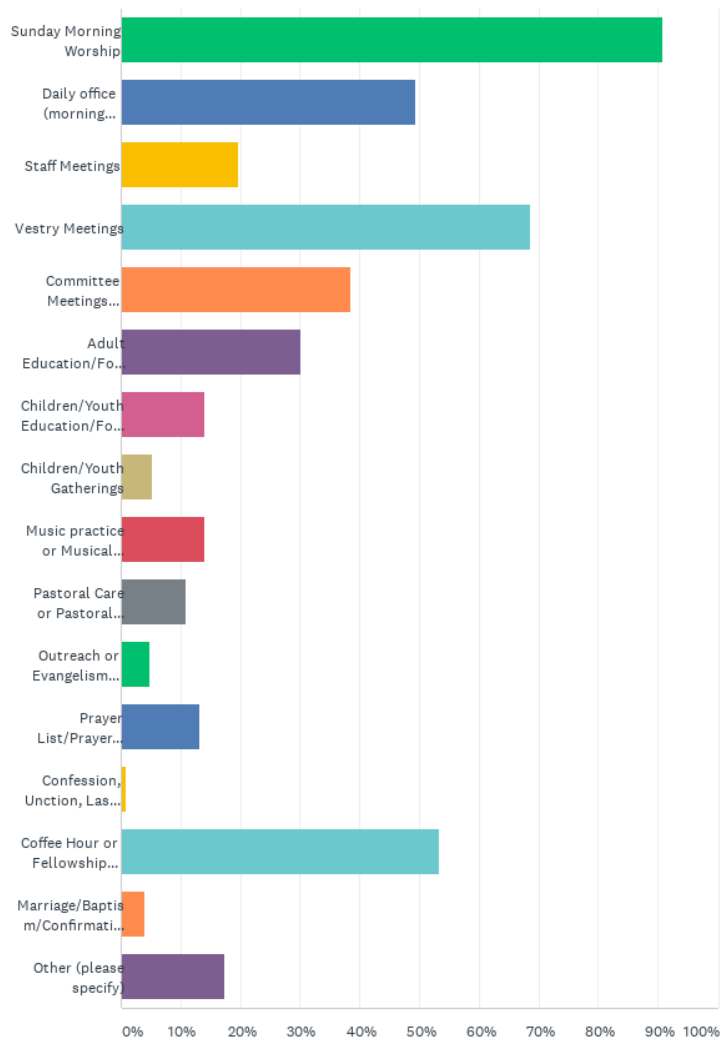
This move to digital space was greeted with mixed reviews. While almost 50% of respondents said the move was greeted with excitement, energy, or full acceptance, many agreed that the move was necessary but not ideal. The comments were filled with truths that were held in the counterbalance between opposites. At one and the same time, people are filled with hope and living in fear. People are grateful for the opportunity to learn new skills and to gather online while missing the irreplaceable intimacy of physical presence at worship. We are experiencing God's presence in new and profound ways while missing the solace and strength experienced in celebrating the Eucharist. Other parts of our communal life have not taken root online. Consistent with the level of pre-COVID engagement, children and youth programs, for example, were not present in most of the responses. Likewise, preparations for baptisms, confirmations, and marriages were not highly represented.

In contrast, in terms of administration and financial management, the greater part of churches have moved vestry meetings and other admin tasks to online platforms. The vast majority, however, noted that online worship opportunities had given them hope and helped them feel connected to God during this time.

Q19 Have online, church-based resources given you hope, uplifted you or helped you to feel connected to God during this time?



Q11 What Aspects of your faith community have moved into digital space? (check all that apply)

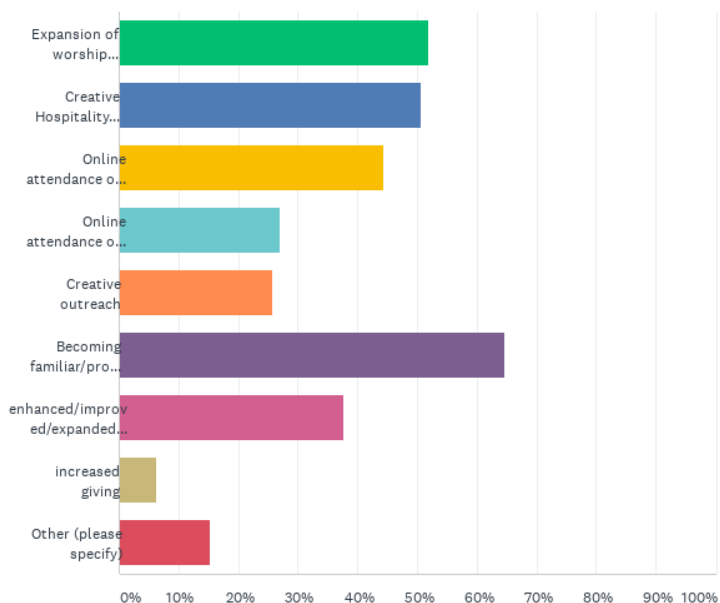


In what may be the most heartening response, half of respondents noted involvement in online morning or evening prayer. Past surveys have shown that regular participation in morning and evening prayer leads to a greater sense of spiritual growth while at the same time leading to numerical growth of parishes. It is highly likely that there are more people praying the daily offices during this pandemic than have prayed them in the recent past. An uptake in daily prayer is a profound and wonderful blessing of this strange season.

The survey also highlighted the gifts and disappointments experienced during this time. Around 65% of respondents are grateful for learning new technologies that will continue to pay dividends even after the pandemic is over. Further, our survey showed that churches are finding ways to socialize online, in adult forums, in online coffee hours, and in support groups. In addition, our online circles are leading to the renewing of familiar and the forming of new

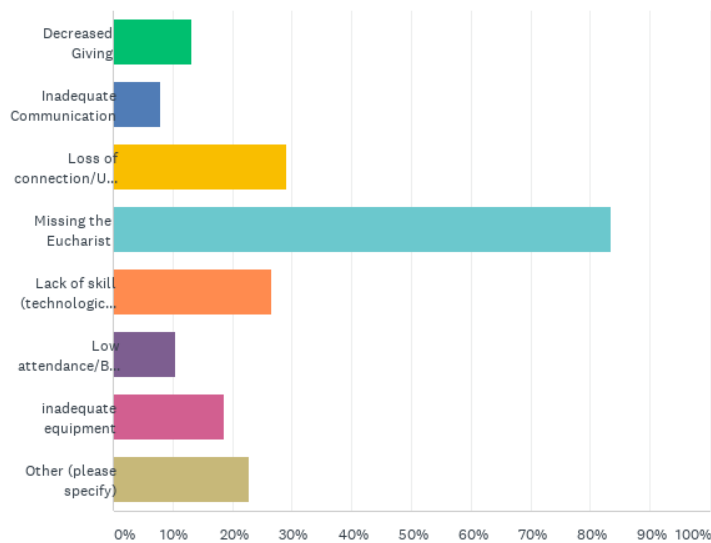
relationships. Many commented that the accessibility of online services allowed people to attend worship who would not be able to in person. Relatives from afar and people who moved away were once again able to join the gathered community for prayer and praise.

**Q13 What benefits/successes have there been or are there currently with the Church's digital presence? (check all that apply)**



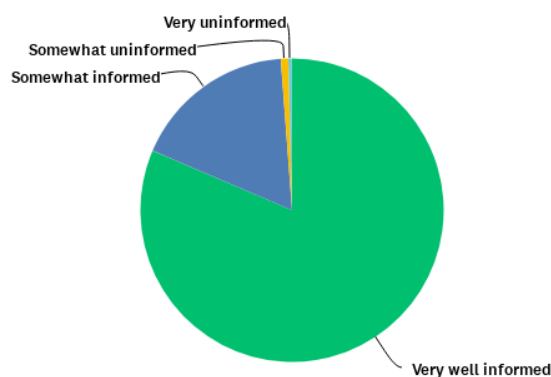
The disappointments, as mentioned above, center upon the missing of the eucharist and the opportunity to share physical space. Some respondents noted that a lack of skill/knowledge around technology and/or the lack of proper equipment made online gathering an onerous task. Having said this, however, 67% of respondents noted that their opinion of online worship has improved since the start of the pandemic. Seventy-Seven percent plan on continuing online worship after the pandemic concludes.

Q14 What challenges and/or frustrations have there been or are there currently with the church's digital presence?



In terms of communication from the Diocese, over 81% felt well informed regarding the path forward, regulations/restrictions around regathering, and our common response to Covid-19. Communication within parishes was highlighted by some as a strength and as a weakness by others. By in large, more resourced parishes represent greater opportunities for varied and regular communication.

Q15 How well informed do you feel regarding diocesan decisions/guidelines are outlined in response to COVID-19?



Overall, the survey highlighted several themes. First, in response to the pandemic, an overwhelming majority of churches began offering online worship. A large number of churches found ways to offer pastoral care, bible studies, vestry meetings, and other church offerings through online/digital mediums. These offerings were very much appreciated and provided an

avenue for spiritual enrichment. As mentioned above, there are contrasting realities that continue to be held in creative tension. People are grateful for the online offerings while longing to return to church buildings. People are comforted by the use of digital space yet uncomfortable with the prospect of having to wait to return to buildings. Excitement was shared and enthusiasm garnered as people learned new ways of being the church. At the same time, however, there is a palpable longing for the tried and true ways of the past. There is great hope that this time will be one where lessons are learned, disciples formed, and the church strengthened for mission. At the same time, worries that this pandemic (and its ongoing effects) might have disastrous ramifications for some churches still persist. Small and large churches alike, for instance, are worried that this will lead to significant financial hardships in the future.

### **Focus Groups**

Concurrent with and following the survey, the Task Force, with the assistance of Bishop Scanlan and students of the Stevenson School for Ministry, facilitated seven Focus Groups. One of the groups was specifically for young adults; the rest were open to all in the Diocese. Dozens participated, with both lay and clergy in each group.

The young adult group, facilitated by the Bishop, was recorded and shown to subsequent meetings in a "fishbowl" fashion to illustrate the process.

Through the Focus Group meetings, we entered into deep conversation, going beyond the initial physical adaptations we experienced, and into persons' own spiritual lives and their relationships with others and with God.

The process of Theological Reflection was used as the format for the Zoom meetings. We engage this process by reflecting on our individual and communal experiences in the acknowledged presence of God. As a relational endeavor with God, done in the context of prayer, we asked specific questions to bring different theological lenses to bear on our experiences. Theological reflection begins with experience and seeks light from God, Christian wisdom, and human wisdom. It discerns how God acts within humanity, including the particulars of our cultural, social, economic, political, religious, and other contexts. The ultimate goal is to hear God with a listening heart, engage God's ongoing self-revelation, and come to deeper understanding of who God is in relation to humanity.

This process proved to be very fruitful in discerning participants' deepest thoughts, prayers, anxieties, and joys during this challenging time. Many verbatim comments can be read in Appendix C. This report hopes to provide a comprehensive overview of those thoughts.

The overwhelming sense of the conversations was of a dichotomy in virtually every topic mentioned. For each challenge, there was acknowledged learning. For every expression of grief, loneliness, and sorrow, there were likewise expressions of new life, new ways of connection, and unexpected joys.



The second overarching thought concerns the changes most experienced, and the things most were concerned about, as time progressed through the weeks. This was probably expressed most eloquently by one of the younger adults in the original group, "The pandemic, for me, is divided into two parts: before George Floyd's death, and after."

It has become clear that we cannot theologically consider the pandemic without also discussing police brutality, racial inequality, and the increasing political divisiveness in our country. Our ability to acknowledge and be enveloped in the presence of the Triune God in these times is felt as more of a challenge and, at the same time, more of a necessity.

### **In Detail**

We have used the tenets of The Way of Love to organize our observations. [Click here for the Way of Love Resources.](#)

#### *Learn*

The learnings related are almost innumerable. Many spoke of the challenges and joys of learning new technologies that allow for continued parish connection and worship, especially as those technologies allow some who were previously not able to be with the community to join in virtually. Clergy/staff creativity and an openness to doing things in a new way were universally appreciated.

It is clear to many that we may no longer ponder issues of racial inequality. The current unrest, the exposure of so many instances of police brutality, and the response by governing agencies has taught us that the time is surely now to enter into sincere conversation with all of those who are not "like us" and to take a stand with them. Ways to do that with the current restrictions of movement need to be explored.

More than a few people talked about a new insight into the relevance of Scripture study, how we might look to Scripture to remind us that bad times have occurred in the past, and how we might learn and be comforted by such study.

Some learned what loneliness is, with a new appreciation of the constant loneliness of some of their neighbors' lives. This seems to be leading to a new effort to reach out in safe ways to others.

Others spoke of appreciation for this "time out of time" which has allowed them the opportunity to discover new things about themselves and their relationship with God, with fewer distractions and more intentionality.

### *Pray*

It was almost universally reported that one's prayer life has deepened through the pandemic. Many have resumed forgotten spiritual disciplines of prayer, and many more have looked for new ways to pray, both in solitude and in virtual community. People spoke of a new intensity to their prayers and an active search for the voice of God in reply. The traditional "prayer chain" has been reinstituted in many places. Spending time in nature as a way of prayer was especially important to some.

### *Worship*

There is an excitement about the availability of technologies that allow us all to worship in new ways. The challenges of setting up these opportunities was surely acknowledged, but such comments were generally immediately followed by an appreciation for the possibilities and the effort of those who make this new form of worship happen.

This is one of the areas where conflicting emotions surged. Some mourned the lack of connection in virtual worship while others reported an increased sense of connection and intimacy.

Some spoke of the richness of being able to virtually "attend" multiple Sunday services at various venues, while others see virtual church as a poor substitute for what they are used to.

There is a universal ache to receive the Eucharist in real life. There is no substitute.

### *Bless*

Blessings abound. For some parishes, pledges are up and contributions for feeding ministries remain strong. There are new efforts to connect with the elderly and ill which are already leading to deeper relationships.

As a people, we are realizing that church is the followers of Jesus, not a building, and that we can continue to exist even when we cannot physically gather. This realization is an important blessing and opportunity for further work as we continue to redefine ourselves through Shaped by Faith. The pandemic itself is shaping our faith in new and vital ways.

There is a great appreciation for those on the "front lines" and an awareness of what a blessing they are to us.

### *Go*

In this time when we feel we are restricted from going, many report that they are finding new ways to go to their neighbor in need or their friend to stay in touch. New people are being drawn into our communities as we see those around us search for meaning in this new reality.

### *Rest*

The dichotomy is blatant when we consider rest as a spiritual necessity. Generally, this is one area where clergy and laity differed in their views. While many lay people talked about seizing the opportunity of not working and the rest and renewal found in being home with their families, clergy tended to exhibit more anxiety about their work, and some felt they had never worked so hard.

The notion that the earth is taking a deep period of rest is encouraging to some.

### *Turn*

The Task force notes pivotal changes in the common focus during the time of sheltering. In the first phase, when the virus began impacting the United States, our focus was on basic human needs. In the second phase, after the murder of George Floyd, we seemed paralyzed by the continuing events. Now the concern is moving towards the collective action we must take to address societal needs.

Many people expressed more of a wish to return to the way it used to be, while acknowledging that is probably not going to happen. There is an awareness that things will never be quite the same, and for some, this brings great sadness. For others, this is a perfect time to create a new church with a new way of life.

### **Conclusions**

There is a clear acknowledgement among the people of the Diocese that this unsettled and unsettling period has brought grief, anxiety, fear, disconnection, and sometimes anger. At the same time, there is a heightened sense of personal ministry in searching for others to share spiritual support. This movement away from the expectation that clergy alone are to handle such support bodes well for the future of the church.

We heard a great awareness of the opportunities this time provides:

- A chance to be still, reflect on, and deepen one's relationships with God and neighbor. For some this has been a time to take stock personally and spiritually, and perhaps recommit to forgotten disciplines or take up new ones. This may lead to a more mature Christianity. It may be that the emerging church will have fewer yet more committed members.
- There are many options for coming back together as worshipping communities in fresh new ways, incorporating some of the wisdom we have earned through the crisis. We need to invite those who have joined us digitally to share their stories; there must be a lot of work to move into the electronic world while maintaining the ancient ethos of our tradition.
- In the grief we experience now, there is the seed of hope that God makes all things new, and that, led by the Spirit, we will be reborn as a people with a deeper faith, alive in discipleship.

We are heartened by the faithfulness of the people who entered into these conversations and excited by the thought that we will not be conquered by this disease, unrest, or political

divisiveness, but are using this time to strengthen ourselves in God's holy love, ready to move into a future with intentionality, faithfulness, and renewed vigor.

### **Guidance for the Future**

Guided by the Holy Spirit, this process has elucidated several key insights that are important for the church as we grow into the evolving future. First, we commend the practice of intentional theological reflection. A theological reflection process can bring clarity and a sense of purpose amid tumultuous and anxious times. Time and again, we heard gratitude expressed as people had the opportunity to surround their anxieties and worries with scriptural contemplation, prayerful silence, and guided conversation. We recommend that parishes use the [Theological Reflection resource that we developed](#).

Further, we commend to the church the serious and holy practice of acknowledging grief. Many unacknowledged hurts were carried into this pandemic. We believe, and we have seen it bear out, that acknowledging grief, hurt, and loss is the first step in transforming it. As the maxim states, what you do not transform, you will transmit. The church consistently needs to acknowledge its shortcomings, the pain it has experienced, and the pain it has caused. This is essential to the transformative power of forgiveness. This acknowledgment, together with the resolve to make heartfelt and substantive change, is especially important in our ongoing work of racial reconciliation. We affirm the doxological tone of any call for reconciliation. We affirm that any work of justice is a form of worship.

Second, we understand this process of reflection to be central to the disciple-making process commended in scripture, practiced by Jesus Christ, and promulgated throughout the early church. As the cultural landscape continues to shift, an intentional focus on formation and discipleship must be the focus of the church. Given the myriad challenges that the Covid-19 pandemic has highlighted and exacerbated, we believe there is no remedy besides disciples making disciples.

Speaking of these challenges, we understand that while this pandemic brought about unique challenges to be addressed, it also intensified existing ones. Even before the pandemic many churches were facing the existential crises of dwindling attendance, the inability to pay clergy salaries, the inability to care for aging buildings and the general feeling that they were on borrowed time. The pandemic did not create these realities, but it may speed up the rate at which they exercise decisive influence. In other words, churches that were facing serious struggles before the pandemic will still need to face these struggles after the pandemic. In fact, these struggles may have progressed during this trying time.

Having said this, however, we believe that several lessons have been learned as a result of the pandemic that offer hope for a new and faithful future. For instance, we have seen (and we commend to you) the fact that we can innovate in the face of changing realities. Churches across the Diocese learned and implemented new technologies. Clergy and Laity alike learned and implemented new ways of offering spiritual care, spiritual leadership, and spiritual guidance. Folks who once resisted technological advance now rely on it. The challenges are

significant, and we believe that churches, in order to address them, must make significant change and take significant risks. In some cases, the old way of doing things may die so that a new way may be born. The good news is that we now have experience doing this. We know it can work. We can act with confidence knowing that the Spirit will guide us into faithful innovation.

In addition, we have been reminded thoroughly of our need for community and communion. This sentiment was expressed unanimously by survey and focus group participants. As such, in the face of some of the challenges previously mentioned, we commend you to pursue new ways of building and sustaining community. We believe that there will always be a place for the physical gathering of Christians together. We do not, nor ever will, forsake the gathering of the saints.

At the same time, we believe that this unprecedented challenge has produced the unprecedented opportunity to continue to engage with the digital world. Among the most fertile of opportunities is the shift from a Sunday-centric worship model to one that engages people every day. Many churches are offering daily worship online. Attendance may be down, as classically counted, but engagement may be up in the long run. We encourage churches to move away from counting people through the door and move towards counting people engaging with the church in and through its various offerings/ministries (both in person and online). Opportunities for evangelism and discipleship within the digital sphere are just beginning to present themselves. We encourage the church to pursue intentionally the use of these methods alongside more traditional models. The digital world will not replace the physical, but it very well may be a new entryway for people engaging with the church of the future.

Finally, we encourage the church to hold God's mission first and foremost in its thoughts. We heartily affirm that God's church does not have a mission; God's mission has a church. Diocesan programs, such as Shaped By Faith and the Bishop out of the Box series of activities, remind us that we are called to *seek first the Kingdom of God and its righteousness, and all other things shall be given as well (Mt. 6:33)*. In other words, the church of the future may be less parochial in nature and more communal, less bounded by physical space and more open to digital space, more concerned with discipleship and formation than with maintenance of an institution.

Brian McLaren, a famous Christian author, offers the thought in this way: **The church of the future will not be *anti-institutional* because institutions are necessary for human survival, but neither will it be *institutional*, in the sense that it is preoccupied with its own survival or bringing benefits only to its members. Rather, it will be *trans-institutional*, working across institutions, both religious and non-religious, seeking the common good of those inside and outside the movement and the institutions it involves.**

**(Brian McLaren, "Three Christianities" in "The Future of Christianity" in *Oneing*, Vol. 7, No. 2, 2019)**

Our world is increasingly interconnected; this pandemic highlighted this fact for good and for ill. In response, the church then must be increasingly interconnected. We must not shun cooperation with our ecumenical and interfaith partners, with other episcopal parishes, or with

nonprofits with whom we may share a mission, within digital space. We must engage the political realm, and its real-world consequences, as disciples of Christ Jesus first and foremost. We must let our glory be our kindness and our compassion, rather than the facades of structures built in ages past. When the social distancing ends and the quarantine is a distant memory, we must not shift our focus away from the things that sustained us during this time of trial. This process has left us filled with hope. We recognize that the character of Christian hope is less a feeling to be enjoyed than it is a virtue to be practiced. You have practiced this hope in so many ways, and for that we are more than appreciative.

Finally, as fellow pilgrims through this strange land, we share our profound gratitude to all who participated in this process and all who helped it come about. Our prayers remain with the churches of Central PA.

Many blessings and much peace,

The Diocese of Central PA Task Force for Theology and Ecclesiology

## Appendix A

### **What are focus groups?**

Focus groups provide opportunities for small groups of individuals to engage in a facilitated discussion of a topic. For instance, in the proposed model, our focus groups will:

- 1-Be intergenerational;*
- 2-Consist of a few groups from each convocation or a couple of convocations meeting together;*
- 3-Focus on theological reflection and offer opportunities for others to listen to the focus group discussions.*

### **What are the benefits of having focus group discussions?**

As a form of qualitative research, focus groups are designed to gather "deep dive" information regarding areas of interest. As such, small group participants are a representative sample of the communities in which the findings will be used. The findings can be a catalyst for ongoing discernment on a variety of issues, including meaning-making, visioning, decision-making, goal setting, and allocation of resources.

### **What is theological reflection?[1]**

Theological Reflection is a process of exploration in which we consider the ways of God with God's creation. We engage this process by reflecting on our individual and communal experiences in the acknowledged presence of God. As a relational endeavor with God, theological reflection is best done in the context of prayer, asking questions that bring different theological lenses to bear on our experiences. As an inductive process, theological reflection begins with experience and seeks light from God, Christian wisdom, and human wisdom. It discerns how God acts within humanity, including the particulars of our cultural, social, economic, political, religious, and other contexts.

### **What is the goal of theological reflection?**

The goal is to hear God with a listening heart, engage God's ongoing self-revelation, and come to a deeper understanding of who God is in relation to humanity and the world around us. We then can discern how best to respond faithfully in ministry.

### **What are some examples of theological reflection questions?**

- How are you sensing God's presence and/or absence during this time of challenge? ➤ What have you learned about yourself in relationship to God and your spiritual life? ➤ How is the Way of Love being revealed in your faith community?
- What learnings have you gained about your own spiritual life?
  
- Where do you see the Spirit at work in the life of the church? ➤ What do you see dying?
- What do you see being born?

[1] Adopted and adapted from Colloquy Guidelines, Virginia Theological Seminary, 2018. Special thanks to the Rev. Jacques Hadler and the Rev. Dr. Allison St. Louis.

## Appendix B

1. Prayer—Shaped by Faith
2. Introduction/Overview of Process
3. Norms
4. Roles for small group; Small group facilitator (1-2 sentence summary), Listener (notable quotes or common themes), Observer (names questions or follow up ideas), Reporter (records notes in chatbox)
5. Scripture Reflection (whole Group)

### **John 20:11-18**

*Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord,"; and she told them that he had said these things to her.*

### **Small Group Session -- 20 minutes**

#### **Question #1**

Have you recognized or experienced any lingering grief in your community that this time of COVID has surfaced, that has need of God's healing love?

**Report Back—3 minutes of silence while the observer and listener and reporter post in the chatbox**

**Small Group Facilitators report back—1-2 sentences**

**Scripture Reflection (whole Group)**

**Romans 8:28**

**"For we know that God, working together with those of us who have been touched by God's love, is yearning to bring good out of all the suffering and evil we see around us in our world today. This is our calling according to God's purpose: To collaborate with the Spirit of God within us, to bring His Kingdom to earth, now."**

### **Small Group Session -- 20 minutes**

#### **Question 2**

Grief and joy, fear and gratitude, rest and restlessness, death and life, longing for the past while acknowledging that the world has changed. These contrasting realities were showcased in the survey results.



How do we navigate and faithfully live within these tensions as we hold Christian hope for the future?

**Report Back—3 minutes of silence while the observer and listener and reporter post in the chatbox**

**Small Group Facilitators report back—1-2 sentences**

**Comments/Questions for Large Group**

**What will become of this process?**

We will release a narrative report of the survey results.

We will produce and offer a report on this process, highlighting learnings, longings, questions, and hopes.

We will issue a call for papers on theological quandaries/issues that have arisen during our reflections


We will offer a resource that will help individual parishes implement their own theological reflection groups

**Final Prayer**

## Appendix C

# Task Force on Theology & Ecclesiology Survey 2020

Thursday, September 17, 2020

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# 253

Total Responses

Date Created: Tuesday, May 26, 2020

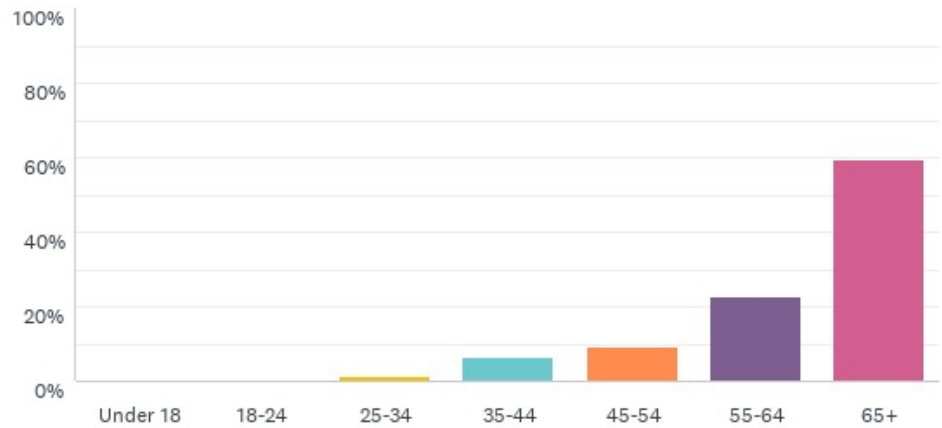
Complete Responses: 253

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Q3: What is your age range

Answered: 252 Skipped: 1



Powered by SurveyMonkey

Q3: What is your age range

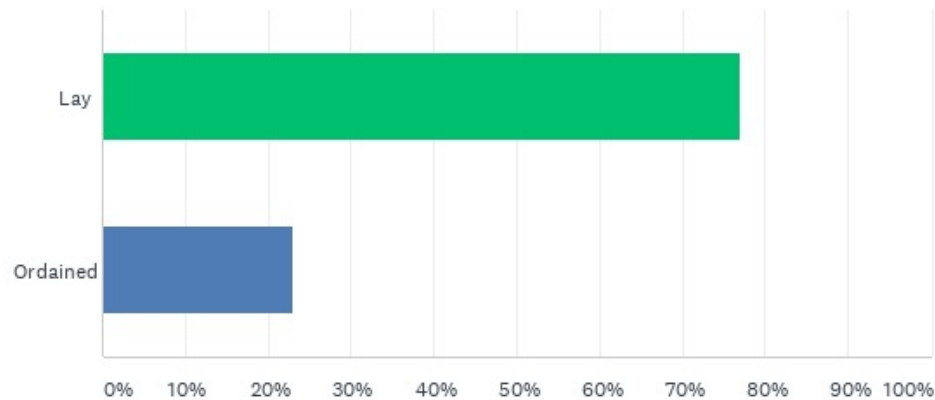
Answered: 252 Skipped: 1

| ANSWER CHOICES | RESPONSES |     |
|----------------|-----------|-----|
| Under 18       | 0.00%     | 0   |
| 18-24          | 0.40%     | 1   |
| 25-34          | 1.19%     | 3   |
| 35-44          | 6.35%     | 16  |
| 45-54          | 9.52%     | 24  |
| 55-64          | 23.02%    | 58  |
| 65+            | 59.52%    | 150 |
| TOTAL          |           | 252 |

Powered by SurveyMonkey

Q4: Are your lay or ordained?

Answered: 238 Skipped: 15



Powered by  SurveyMonkey

Q4: Are your lay or ordained?

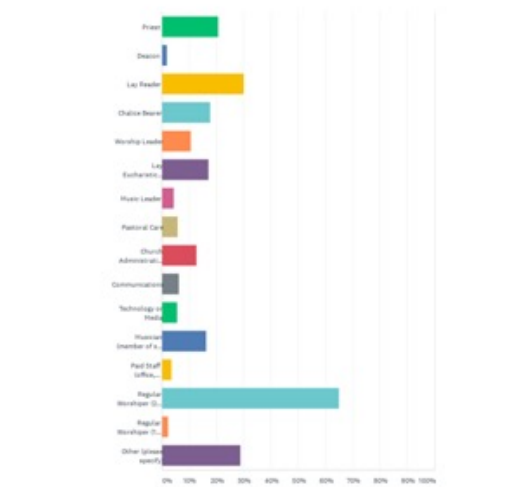
Answered: 238 Skipped: 15

| ANSWER CHOICES         | RESPONSES |     |
|------------------------|-----------|-----|
| Lay                    | 76.89%    | 183 |
| Ordained               | 23.11%    | 55  |
| Total Respondents: 238 |           |     |

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Q5: What are your ministry roles?

Answered: 252 Skipped: 1



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Q5: What are your ministry roles?

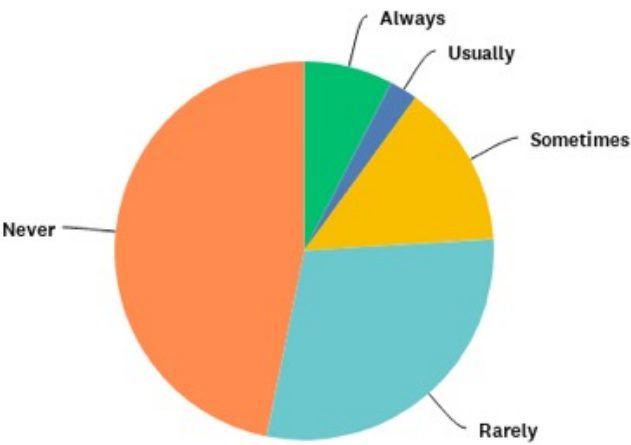
Answered: 252 Skipped: 1

| ANSWER CHOICES   | RESPONSES |     |
|--|-----------|-----|
| Priest   | 20.63%    | 52  |
| Deacon   | 1.98%     | 5   |
| Lay Reader   | 30.16%    | 76  |
| Chalice Bearer   | 17.86%    | 45  |
| Worship Leader   | 10.71%    | 27  |
| Lay Eucharistic Minister   | 17.06%    | 43  |
| Music Leader   | 4.37%     | 11  |
| Pastoral Care  | 5.95%     | 15  |
| Church Administration or Finance   | 12.70%    | 32  |
| Communications   | 6.35%     | 16  |
| Technology or Media  | 5.56%     | 14  |
| Musician (member of some type of music Ministry)                           | 16.27%    | 41  |
| Paid Staff (office, outreach, children, youth, building maintenance, etc.) | 3.57%     | 9   |
| Regular Worshiper (2x or more per month)                                   | 65.08%    | 164 |
| Regular Worshiper (1x or less per month)                                   | 2.38%     | 6   |
| Other (please specify)   | 28.97%    | 73  |
| Total Respondents: 252   |           |     |

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**Q6: Prior to March 2020, how often did your faith community make use of digital space? (i.e. online worship, online bible studies, etc.)**

Answered: 250 Skipped: 3



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**Q6: Prior to March 2020, how often did your faith community make use of digital space? (i.e. online worship, online bible studies, etc.)**

Answered: 250 Skipped: 3

| ANSWER CHOICES | RESPONSES |     |
|----------------|-----------|-----|
| Always         | 7.60%     | 19  |
| Usually        | 2.40%     | 6   |
| Sometimes      | 14.00%    | 35  |
| Rarely         | 29.20%    | 73  |
| Never          | 46.80%    | 117 |
| TOTAL          |           | 250 |

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**Q8: Has your faith community moved into digital space? (online worship, etc.)**

Answered: 251 Skipped: 2



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**Q8: Has your faith community moved into digital space? (online worship, etc.)**

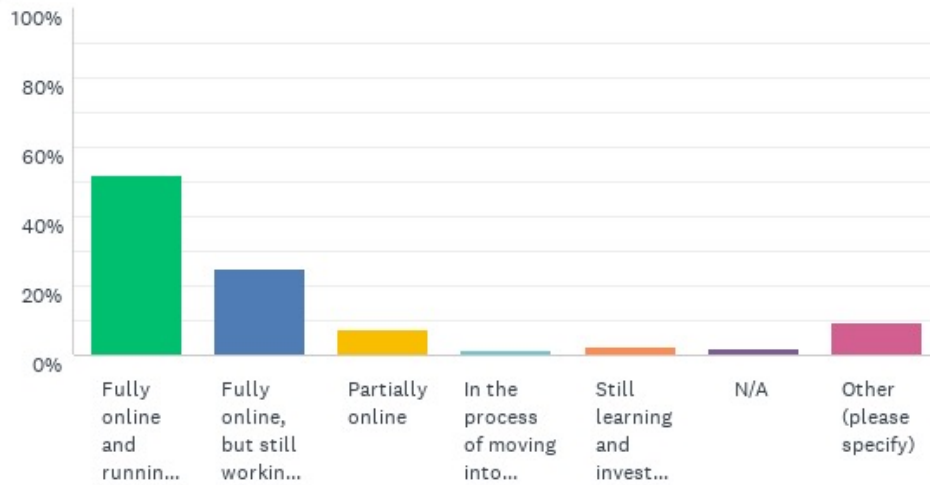
Answered: 251 Skipped: 2

| ANSWER CHOICES | RESPONSES |     |
|----------------|-----------|-----|
| Yes            | 95.22%    | 239 |
| No             | 4.78%     | 12  |
| TOTAL          |           | 251 |

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## Q9: What is the status of moving into digital space?

Answered: 250 Skipped: 3



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## Q9: What is the status of moving into digital space?

Answered: 250 Skipped: 3

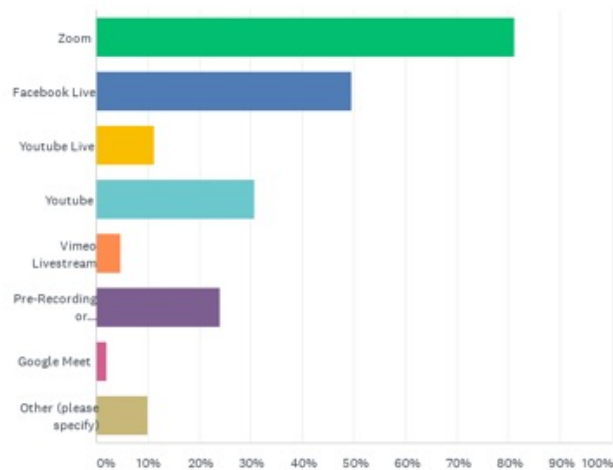
| ANSWER CHOICES   | RESPONSES |     |
|--|-----------|-----|
| Fully online and running smoothly                                | 52.00%    | 130 |
| Fully online, but still working out the issues                   | 24.80%    | 62  |
| Partially online   | 7.60%     | 19  |
| In the process of moving into digital space but not quite there. | 1.60%     | 4   |
| Still learning and investigation the options                     | 2.40%     | 6   |
| N/A  | 2.00%     | 5   |
| Other (please specify)   | 9.60%     | 24  |
| TOTAL  |           | 250 |

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## Q10: What Platform(s) are being utilized with regard to digital space? (Check all that apply)

Answered: 250 Skipped: 3



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## Q10: What Platform(s) are being utilized with regard to digital space? (Check all that apply)

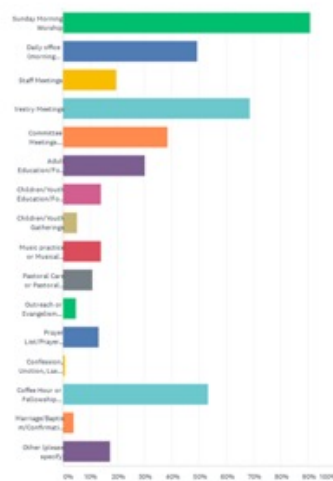
Answered: 250 Skipped: 3

| ANSWER CHOICES                                      | RESPONSES |     |
|---|-----------|-----|
| Zoom  | 81.20%    | 203 |
| Facebook Live                                       | 49.60%    | 124 |
| Youtube Live  | 11.20%    | 28  |
| Youtube   | 30.80%    | 77  |
| Vimeo Livestream                                    | 4.80%     | 12  |
| Pre-Recording or Livestreaming Using Church Website | 24.00%    | 60  |
| Google Meet   | 2.00%     | 5   |
| Other (please specify)                              | 10.00%    | 25  |
| Total Respondents: 250                              |           |     |

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Q11: What Aspects of your faith community have moved into digital space? (check all that apply)

Answered: 249 Skipped: 4



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Q11: What Aspects of your faith community have moved into digital space? (check all that apply)

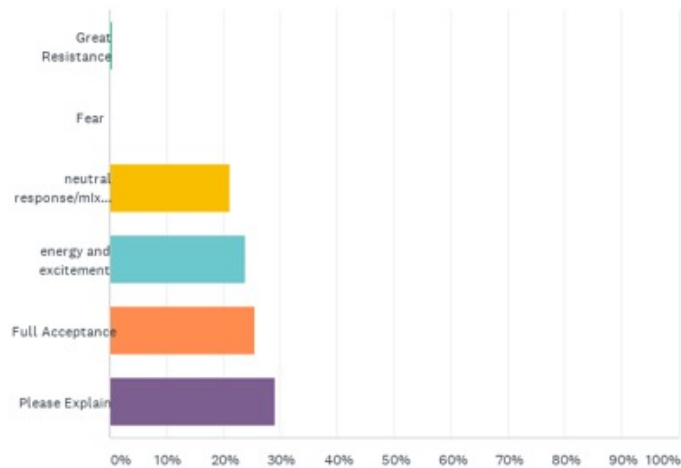
Answered: 249 Skipped: 4

| ANSWER CHOICES   | RESPONSES |     |
|--|-----------|-----|
| Sunday Morning Worship   | 90.76%    | 226 |
| Daily office (morning prayer, evening prayer, compline)            | 49.40%    | 123 |
| Staff Meetings   | 19.68%    | 49  |
| Vestry Meetings  | 68.67%    | 171 |
| Committee Meetings (worship, buildings and grounds, finance, etc.) | 38.55%    | 96  |
| Adult Education/Formation  | 30.12%    | 75  |
| Children/Youth Education/Formation                                 | 14.06%    | 35  |
| Children/Youth Gatherings  | 5.22%     | 13  |
| Music practice or Musical Offerings                                | 14.06%    | 35  |
| Pastoral Care or Pastoral Visits                                   | 10.84%    | 27  |
| Outreach or Evangelism Efforts                                     | 4.82%     | 12  |
| Prayer List/Prayer Chain   | 13.25%    | 33  |
| Confession, Unction, Last Rights                                   | 0.80%     | 2   |
| Coffee Hour or Fellowship times                                    | 53.41%    | 133 |
| Marriage/Baptism/Confirmation Prep                                 | 4.02%     | 10  |
| Other (please specify)   | 17.27%    | 43  |
| Total Respondents: 249   |           |     |

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Q12: How has your faith community responded to the digital offerings?

Answered: 247 Skipped: 6



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Q12: How has your faith community responded to the digital offerings?

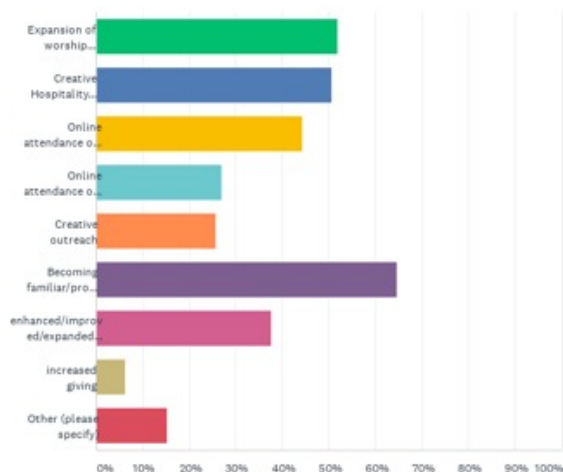
Answered: 247 Skipped: 6

| ANSWER CHOICES                 | RESPONSES |     |
|--------------------------------|-----------|-----|
| Great Resistance               | 0.40%     | 1   |
| Fear                           | 0.00%     | 0   |
| neutral response/mlxed reviews | 21.05%    | 52  |
| energy and excitement          | 23.89%    | 59  |
| Full Acceptance                | 25.51%    | 63  |
| Please Explain                 | 29.15%    | 72  |
| TOTAL                          |           | 247 |

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### Q13: What benefits/successes have there been or are there currently with the Church's digital presence? (check all that apply)

Answered: 237 Skipped: 16



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### Q13: What benefits/successes have there been or are there currently with the Church's digital presence? (check all that apply)

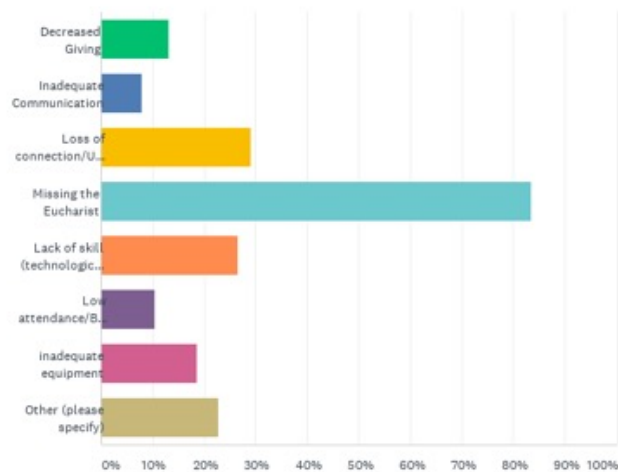
Answered: 237 Skipped: 16

| ANSWER CHOICES   | RESPONSES |     |
|--|-----------|-----|
| Expansion of worship practices (morning prayer, new music, compline, etc.) | 51.90%    | 123 |
| Creative Hospitality (virtual coffee hour, etc.)                           | 50.63%    | 120 |
| Online attendance of those who rarely worship in person                    | 44.30%    | 105 |
| Online attendance of people who have never attended in person              | 27.00%    | 64  |
| Creative outreach  | 25.74%    | 61  |
| Becoming familiar/proficient in new technologies                           | 64.56%    | 153 |
| enhanced/improved/expanded communications                                  | 37.55%    | 89  |
| increased giving   | 6.33%     | 15  |
| Other (please specify)   | 15.19%    | 36  |
| Total Respondents: 237   |           |     |

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**Q14: What challenges and/or frustrations have there been or are there currently with the church's digital presence?**

Answered: 237 Skipped: 16



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**Q14: What challenges and/or frustrations have there been or are there currently with the church's digital presence?**

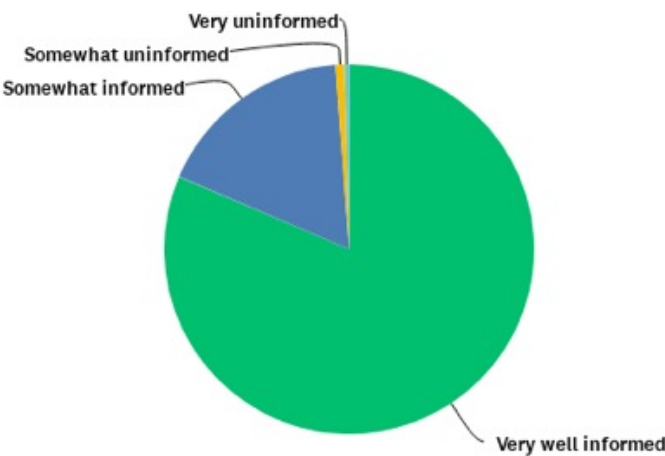
Answered: 237 Skipped: 16

| ANSWER CHOICES  | RESPONSES |     |
|---|-----------|-----|
| Decreased Giving  | 13.08%    | 31  |
| Inadequate Communication  | 8.02%     | 19  |
| Loss of connection/Unable to provide adequate support virtually | 29.11%    | 69  |
| Missing the Eucharist   | 83.54%    | 198 |
| Lack of skill (technological, etc.)                             | 26.58%    | 63  |
| Low attendance/Buy-in   | 10.55%    | 25  |
| inadequate equipment  | 18.57%    | 44  |
| Other (please specify)  | 22.78%    | 54  |
| Total Respondents: 237  |           |     |

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**Q15: How well informed do you feel regarding diocesan decisions/guidelines are outlined in response to COVID-19?**

Answered: 253 Skipped: 0



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**Q15: How well informed do you feel regarding diocesan decisions/guidelines are outlined in response to COVID-19?**

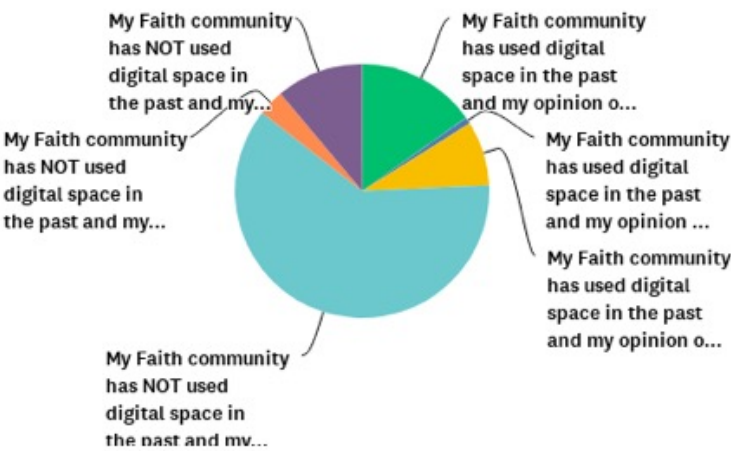
Answered: 253 Skipped: 0

| ANSWER CHOICES      | RESPONSES |     |
|---------------------|-----------|-----|
| Very well informed  | 81.42%    | 206 |
| Somewhat informed   | 17.39%    | 44  |
| Somewhat uninformed | 0.79%     | 2   |
| Very uninformed     | 0.40%     | 1   |
| TOTAL               |           | 253 |

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closures changed your opinion about faith communities making use of digital space?

Answered: 243 Skipped: 10



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closures changed your opinion about faith communities making use of digital space?

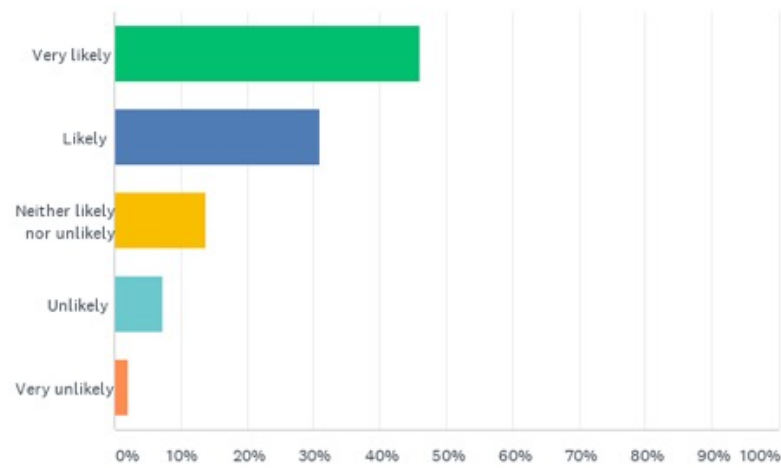
Answered: 243 Skipped: 10

| ANSWER CHOICES   | RESPONSES |     |
|--|-----------|-----|
| My Faith community has used digital space in the past and my opinion of it has improved        | 15.23%    | 37  |
| My Faith community has used digital space in the past and my opinion of it has declined        | 0.82%     | 2   |
| My Faith community has used digital space in the past and my opinion of it has not changed     | 8.23%     | 20  |
| My Faith community has NOT used digital space in the past and my opinion of it has improved    | 61.32%    | 149 |
| My Faith community has NOT used digital space in the past and my opinion of it has declined    | 3.29%     | 8   |
| My Faith community has NOT used digital space in the past and my opinion of it has not changed | 11.11%    | 27  |
| TOTAL  |           | 243 |

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## incorporate digital space into your faith community once social distancing and gathering restrictions are lifted?

Answered: 248 Skipped: 5



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## incorporate digital space into your faith community once social distancing and gathering restrictions are lifted?

Answered: 248 Skipped: 5

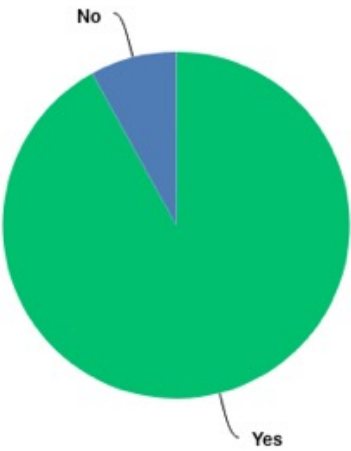
| ANSWER CHOICES              | RESPONSES |     |
|-----------------------------|-----------|-----|
| Very likely                 | 45.97%    | 114 |
| Likely                      | 31.05%    | 77  |
| Neither likely nor unlikely | 13.71%    | 34  |
| Unlikely                    | 7.26%     | 18  |
| Very unlikely               | 2.02%     | 5   |
| TOTAL                       |           | 248 |

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**... uplifted you or helped you to feel connected to God during this time?**

Answered: 236 Skipped: 17



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**... uplifted you or helped you to feel connected to God during this time?**

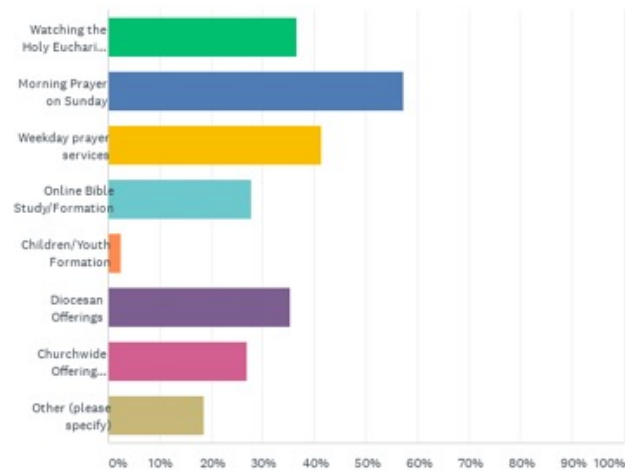
Answered: 236 Skipped: 17

| ANSWER CHOICES | RESPONSES |     |
|----------------|-----------|-----|
| Yes            | 91.95%    | 217 |
| No             | 8.05%     | 19  |
| TOTAL          |           | 236 |

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**Q20: If applicable, which type of online resource helped you, uplifted your or connected you?**

Answered: 237 Skipped: 16



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**Q20: If applicable, which type of online resource helped you, uplifted your or connected you?**

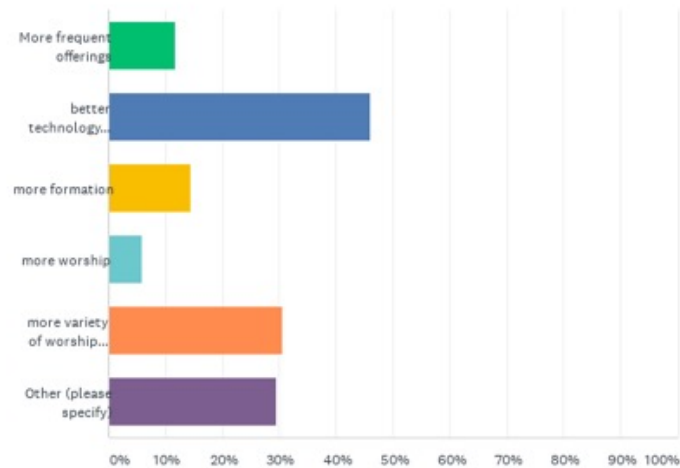
Answered: 237 Skipped: 16

| ANSWER CHOICES  | RESPONSES |     |
|---|-----------|-----|
| Watching the Holy Eucharist online                        | 36.71%    | 87  |
| Morning Prayer on Sunday                                  | 57.38%    | 136 |
| Weekday prayer services                                   | 41.35%    | 98  |
| Online Bible Study/Formation                              | 27.85%    | 66  |
| Children/Youth Formation                                  | 2.53%     | 6   |
| Diocesan Offerings  | 35.44%    | 84  |
| Churchwide Offering (Offerings from the Episcopal Church) | 27.00%    | 64  |
| Other (please specify)                                    | 18.57%    | 44  |
| Total Respondents: 237                                    |           |     |

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Q21: What would improve these offerings

Answered: 187 Skipped: 66



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Q21: What would improve these offerings

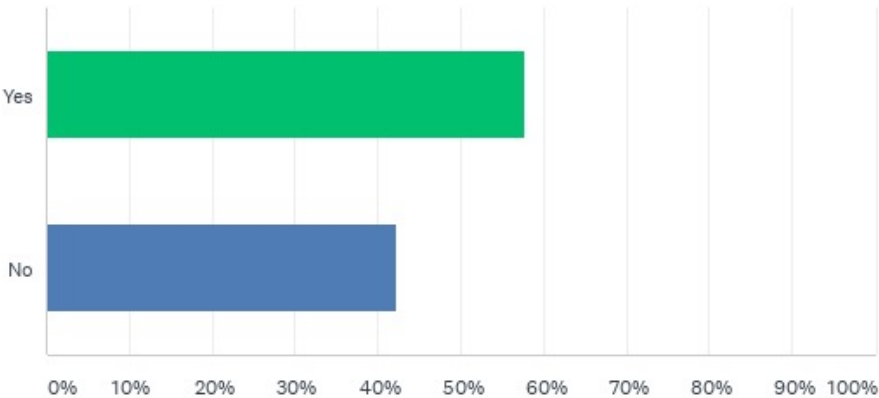
Answered: 187 Skipped: 66

| ANSWER CHOICES  | RESPONSES |    |
|---|-----------|----|
| More frequent offerings                                   | 11.76%    | 22 |
| better technology (better cameras, better platform, etc.) | 45.99%    | 86 |
| more formation  | 14.44%    | 27 |
| more worship  | 5.88%     | 11 |
| more variety of worship services                          | 30.48%    | 57 |
| Other (please specify)                                    | 29.41%    | 55 |
| Total Respondents: 187                                    |           |    |

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**Q22: Are You offering anything online that was not offered before the Covid-19 pandemic?**

Answered: 234 Skipped: 19



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**Q22: Are You offering anything online that was not offered before the Covid-19 pandemic?**

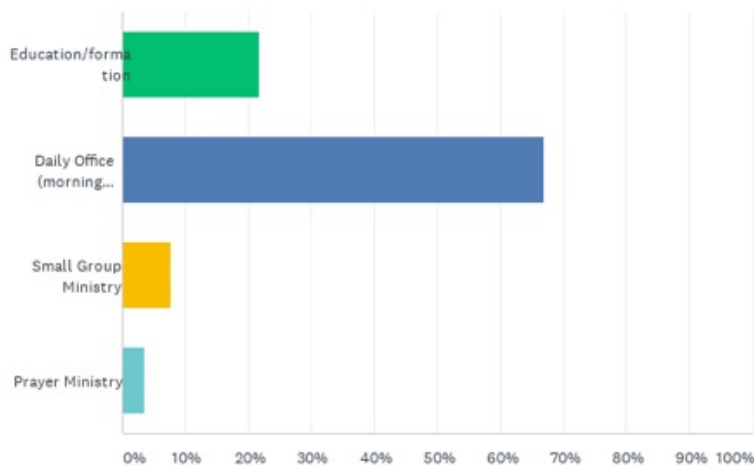
Answered: 234 Skipped: 19

| ANSWER CHOICES | RESPONSES |     |
|----------------|-----------|-----|
| Yes            | 57.69%    | 135 |
| No             | 42.31%    | 99  |
| TOTAL          |           | 234 |

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**Q23: If you answered yes to the question above, then what is the new offering?**

Answered: 115 Skipped: 138



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**Q23: If you answered yes to the question above, then what is the new offering?**

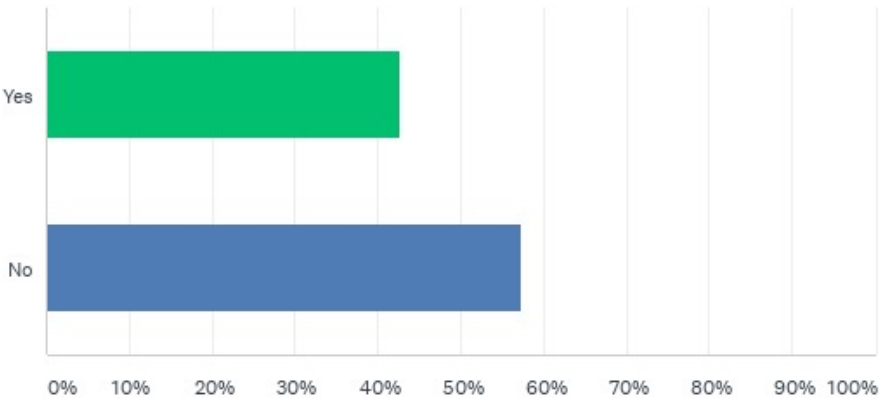
Answered: 115 Skipped: 138

| ANSWER CHOICES  | RESPONSES |     |
|---|-----------|-----|
| Education/formation                                     | 21.74%    | 25  |
| Daily Office (morning prayer, evening prayer, compline) | 66.96%    | 77  |
| Small Group Ministry                                    | 7.83%     | 9   |
| Prayer Ministry   | 3.48%     | 4   |
| TOTAL   |           | 115 |

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issues that have arisen during this time of quarantine/social distancing.)

Answered: 241 Skipped: 12



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issues that have arisen during this time of quarantine/social distancing.)

Answered: 241 Skipped: 12

| ANSWER CHOICES | RESPONSES |     |
|----------------|-----------|-----|
| Yes            | 42.74%    | 103 |
| No             | 57.26%    | 138 |
| TOTAL          |           | 241 |

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